

UNIVERSITY OF NAIROBI

DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES

**PNEUMATOLOGICAL ROLE IN ADDRESSING CHALLENGES FACING
UNIVERSITY STUDENTS: A CASE OF UNIVERSITY OF NAIROBI, KENYA**

BY

CHERONOH FANCY

**A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENTS FOR THE
AWARD OF DOCTOR OF PHILOSOPHY DEGREE IN RELIGIOUS STUDIES OF
THE UNIVERSITY OF NAIROBI**

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DECLARATION

I, the undersigned, declare that this is my original study and has not been submitted to any College or University for academic credit.

Information from other sources and my main respondents has been duly acknowledged.

Signed: _____ Date.....

Cheronoh Fancy

(C80/98072/2015)

This study has been submitted for examination with our approval as University Supervisors.

Fr. Prof. P. N. Wachege – First Supervisor

Signed: _____ Date.....

Dr. Abdulkadir Hashim- Second Supervisor

Signed: _____ Date.....

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DEDICATION

To my lovely sisters Nancy Sigei, Caro Sigei and Linner Sigei and my brothers Vincent Ngeno and Davis Ngeno, may this work inspire you to be the best you can.

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ACRONYMS AND ABBREVIATIONS

AIDS -	Acquired Immunodeficiency Syndrome
BEd. -	Bachelor of Education
CAT -	Continuous Assessment Tests
CBD -	Central Business District
CCC -	Catechism of the Catholic Church
CUE -	Commission for University Education
eLearning -	Electronic Learning
HELB -	Higher Education Loans Board
HIV -	Human Immune Deficiency Virus
ICT -	Information and Communication Technology
JAB -	Joint Admission Board
JKML -	Jomo Kenyatta Memorial Library
KCSE-	Kenya Certificate of Secondary Education
KUCCPS-	Kenya Universities and Colleges Central Placement Service
MKO -	More Knowledgeable Other
NJB -	New Jerusalem Bible
NJBC -	New Jerome Biblical Commentary
NGOs -	Non-Governmental Organizations
SAPs -	Structural Adjustment Programmes
SMEs -	Small and Medium Sized Enterprises
SMU -	Strategic Management Unit
SMIS -	Student Management Information Systems
SONU -	Student Organization of Nairobi University
SSA -	Special Students Advisor
STI -	Sexually Transmitted Infections
SWA -	Students Welfare Authority
TSC -	Teachers Service Commission
UoN -	University of Nairobi
ZPD -	Zone of Proximal Development

DEFINITION OF KEY CONCEPTS

Challenges: The situation of being faced with something that needs great mental or physical effort in order to be done successfully and therefore tests a person's ability (Cambridge Advanced Learners Dictionary and Thesaurus). The study used the term to imply the social, academic, financial and religious difficulties encountered by university students.

Christology: Christology is a reflection, at one remove and in a context of faith, on the historical phenomenon of Jesus of Nazareth (Schillebeeckx, 1979:741).

Christian Mystery: That which is secret with hidden meaning, understanding and interpretation made possible through divine revelation; for instance the mystery of the Trinity and the mystery of the Kingdom of God (McKenzie, 1966:595ff). The study examines Trinity through the lenses of *Nexus Mysteriorum* (interconnection of Christian mysteries).

Economic Trinity: The revelation and the commitment of the divine persons in the history of salvation (Congar, 1983: 68). The study concerns itself with the roles of the Holy Spirit as a Person of the Trinity with specific attribution.

Immanent Trinity: God as three and one in his absolute nature, i.e. Trinity *ad intra* (Congar, 1983:68).

Liberation Theology: It is a theological moment of the experience of Christian faith when it undertakes to consciously transform a world in a situation of dependence on the basis of the Gospel (Boff, 1982:1). The definition is operationalized to convey the point of departure of liberation i.e situation of alienation and the goal which is freedom.

Nexus Mysteriorum: An expression meaning “interconnection of Christian mysteries.” It designates the teaching that Christian mysteries are organically linked together in such a way that it is possible to gain a deeper and more comprehensive understanding of any mystery by examining its link with any other mystery or mysteries (Nyamiti, 2005: 28). As such, though our focus is on pneumatology, the study will be justified to source from other Christian mysteries like Christology, theodicy and ecclesiology.

Pneumatology: Derived from the Greek term *pneuma* which is often used to designate the Holy Spirit. Pneumatology is thus discourse on the Holy Spirit (Nyamiti, 2005: 28). In this study, Pneumatological roles are drawn from Christian sources, that is, the Bible, Christian Tradition and traditions that include theologians' reflections.

Student: Any person registered in a university or an institution offering university education (Universities Act 2012, No.42).

Trinity: The Christian teaching that God is one in His being, nature or substance, but subsists in three really distinct Persons: Father, Son and Holy Spirit (Nyamiti, 2010: xiv). It is the core belief in Christianity.

ABSTRACT

University education is an important social and individual investment from which a nation's economic, social, political and cultural development can be measured. Graduates are trained with an expectation that they will respond to the demands of national development by helping solve socio-economic, religious, cultural and political crises in the society. It is unfortunate however, that majority of these graduates cannot meet the above expectation due to existential issues and problems they encounter in their university life from entry as fresh men and women until their graduation. The present study examined Pneumatological role in addressing existential difficulties faced by university students. The above main goal was achieved by first, investigating the problems faced by contemporary university students then, establishing ways through which they address the concerns and finally examining Pneumatological roles in addressing life difficulties faced by university students. The main assumption, which the academic endeavor verified, was that Pneumatology indeed plays a crucial role in significantly attending to the ongoing problematic issues that university students are confronted with.

To achieve the above objectives, the research was guided by three complementary theories namely; constructivism theory, social development theory and theory of *Nexus Mysteriorum* which is concerned with the interconnectedness of Christian mysteries. Case study research design was adopted where the University of Nairobi (UoN) has been justifiably chosen. Research was thus conducted in the six colleges of UoN where students and key university staff dealing with students' welfare were sampled randomly and purposively.

The emerging findings reveal that, in general, university students encounter diverse socio-ethical, academic, financial and religious upheavals in their university life. Furthermore, the work has established social interactions and supportive networks such as parents or guardians, supportive peer groups, role models, religious associations and university community as necessary in helping students confront the convolutions. Nevertheless, the present dissertation shows that some students confront the uncertainties in dehumanizing ways using emotion-focused mechanisms such as demonstrations/riots. Drawing from theological reflections and Biblical sources therefore, the undertaking shows that Pneumatology helps students to overcome their worries and anxieties victoriously. The Benevolent Force is universal and is thus not confined to the religious aspect nor to particular individuals only. The Spirit of God is at work even in the secular aspects luring human beings towards the will of the Creator. There is need therefore to overcome relativism, parochialism and ecclesiasticism of confining the Holy Spirit to Christians alone. It calls on other world religions to identify, reflect and utilize related forces in view of the subject opted for.

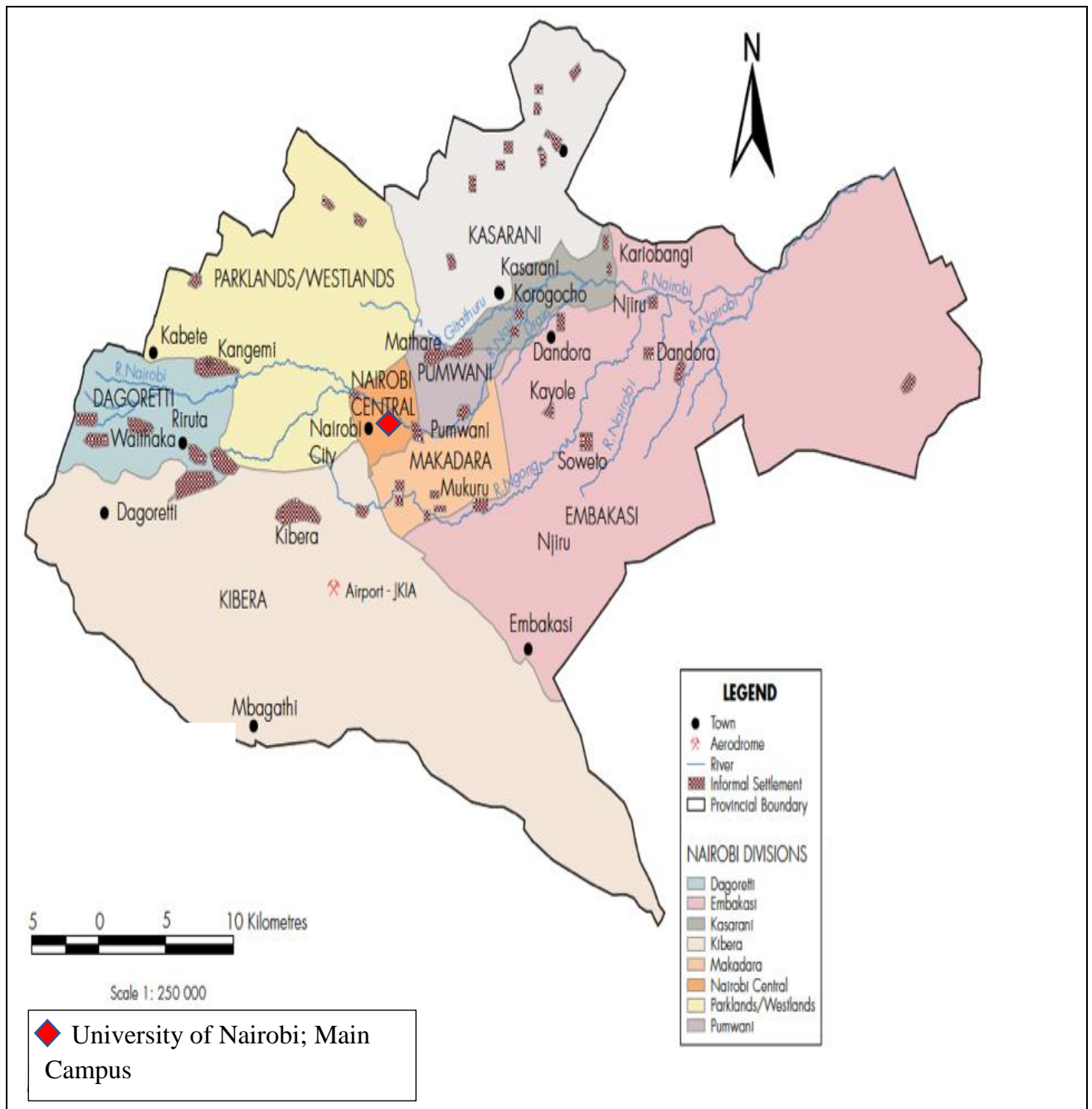
The study further informs academics and researchers on the issues affecting contemporary university students and hence the need to dispose them adequately to the various support systems which would enhance objective decision making. It further enlightens various stakeholders concerned with higher education on the importance of strengthening existing students' support services as well as devising new ways to help students cope better with or confront life problems positively. In addition, it draws students to the realization that though university life presents challenging and distressing situations, it is a time when they should grow and develop themselves on the whole.

A MAP SHOWING KENYA AND COUNTY BOUNDARIES



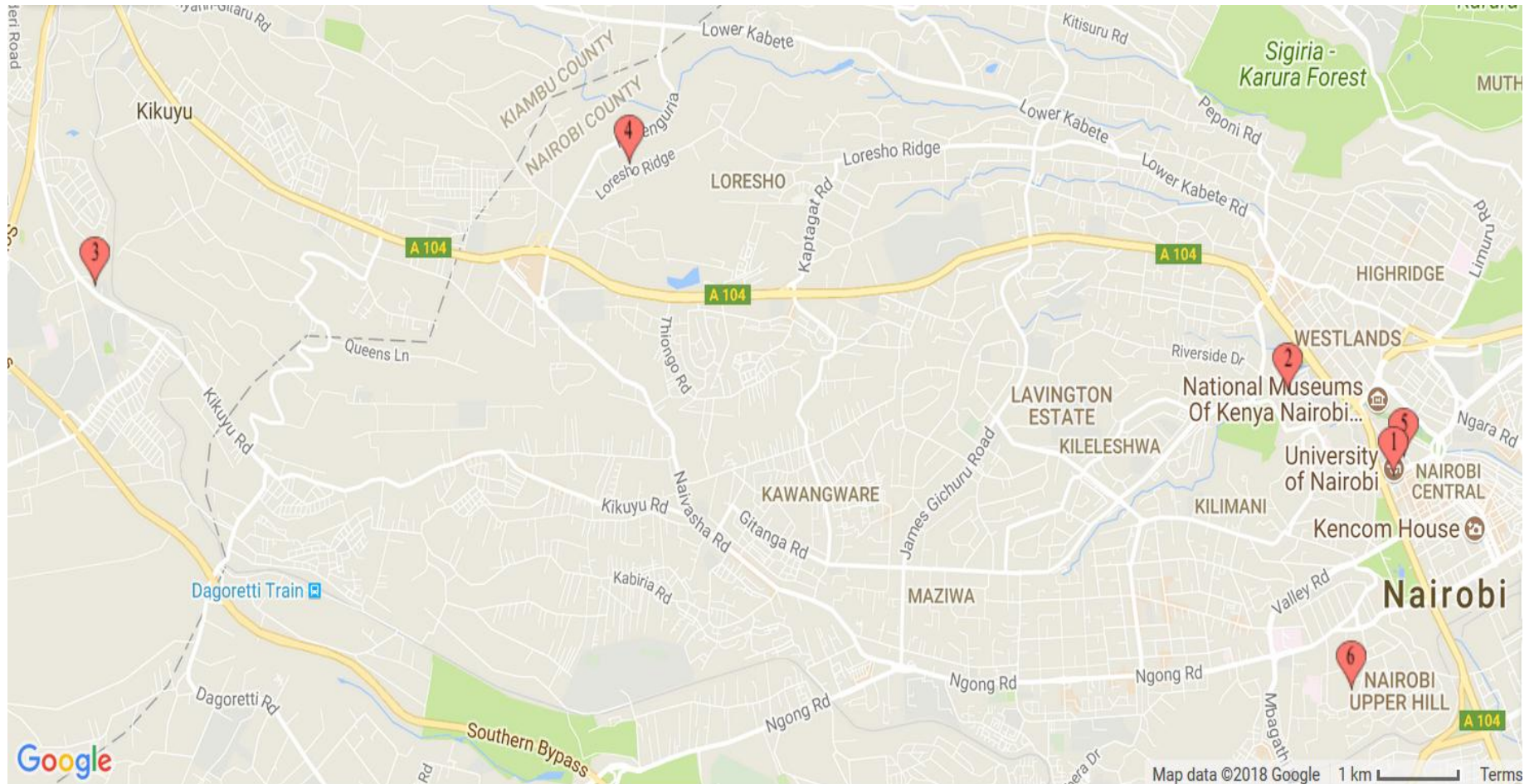
Source: Google Maps

A MAP SHOWING NAIROBI COUNTY AND ITS ADMINISTRATIVE BOUNDARIES



Source: Google Maps

A MAP SHOWING THE COLLEGES OF THE UNIVERSITY OF NAIROBI



KEY: 1. College of Humanities and Social Sciences; 2. College of Biological and Physical Sciences; 3. College of Education and External Studies; 4. College of Agriculture and Veterinary Sciences; 5. College of Architecture and Engineering; 6. College of Health Sciences.

Source: Google Maps

CHAPTER ONE

GENERAL OVERVIEW OF THE STUDY

1.1 Introduction

The setting chapter introduces the thesis by presenting its background, statement of the research problem, objectives of the study, justification, scope and limitations, literature review, theoretical framework, research hypotheses and research methodology. The chapter is thus crucial as it is the springboard to the other chapters.

1.2 Background to the Study

University education is highly valued in Kenya because it is a human capital investment. It is an important sector to the country's economic development and that is why various stakeholders comprising individuals and institutions such as particular Universities' Councils and Staff, the Ministry of Education and Commission for University Education have combined efforts in developing policies aimed at increasing opportunities and improving the quality of university education in Kenya. The Government of Kenya has continued to support university education through budgetary allocations. For instance, the recurrent expenditure on university education increased from KSh 42.4 billion in 2012/2013 to KSh 46.8 billion in 2013/2014. The total development expenditure on education increased from KSh 27.0 billion in 2012/2013 to KSh 38.3 billion in 2013/2014.¹ In addition, it gives loans through HELB to qualified students especially those enrolled in the regular program. Universities, on the other hand, have adopted various modes of instruction apart from the regular (Module I), to increase access to university education. Such modes of delivery include self-sponsored programmes (Module II), and distant and open learning module (Module III), making it easier for students to undertake their studies during the day, evening or even on weekends.² The University of Nairobi in particular, has also opened extra mural centers located at the County headquarters to increase opportunities for university education.³

¹ Republic of Kenya, *Economic Survey* (Nairobi: Government Printer, 2014), p. 40.

²The University of Nairobi, *Student Information Handbook (2014/2015)*, (Nairobi: The Dean of Students Office, 2014), p.15.

³Ibid., p.13.

The fascination of having the above three modes of delivery of knowledge in the densely populated University of Nairobi comes with struggles which some students may be ill-prepared to cope with. The categorization by itself seems to be a problem to respective recipients, (students), that deserves to be investigated at erudition level together with concrete existential difficulties faced by university students. The truth of the matter is that the crises, anxieties, worries and existential problems are not the confine of today's university students. They have been in existence in higher institutions of learning and universities globally. Despite this fact, it is not farfetched to admit that, in today's society, university students, of both gender, are literary hit by a strong passion for modernity, cut throat competition and technological advancement imbued with both benevolent and malevolent forces which are taking a toll on the students thus deserving serious scrutiny.

Universities have made efforts to address some of these issues and problems. The University of Nairobi, for instance, has put in place the Student Affairs Division under the Deputy Vice-Chancellor, who is in charge of student welfare.⁴ The office is divided into departments and units responsible for students' career guidance, catering and accommodation, security, finance, counseling, work study programmes, community service, health services and sports. The Dean of Students' office is one of the key departments comprising the Dean of Students, Assistant Deans of Students, Counseling Psychologists, Chaplains, Students Welfare Authority (SWA), Special Student Advisor, among others, who work closely with the student representatives to address the needs of the students.⁵ In fulfilling its core responsibility above, the office organizes and sponsors programmes throughout the academic year such as workshops, talks and training for students on such topics as leadership training, relationship issues, peer counselor training, time management, assertiveness training among others. The office also organizes orientation activities to incoming students every academic year to facilitate better mental, physical and emotional adjustment to university life.⁶ University students, including those of the University of Nairobi however, continue to encounter diverse existential problems with some being overwhelmed despite the efforts made to help them address the concerns in a more meaningful and creative

⁴Ibid., p.19.

⁵Ibid., p.81.

⁶Ibid., pp.81-92.

manner. Such scenario provides crucial research grounds to examine Pneumatological role in addressing challenges faced by university students.

God's general (theocentric) and special (Christocentric) revelation however, divulges a most powerful benevolent personified Force who inspires, supports and illumines all magnificently for more profound realization of one's potentialities, duties and rights. The dynamic benevolent Person is given attributes like "Holy Spirit" "Spirit of God" and "Spirit of the Lord"- which is used interchangeably in the study. History shows the same Spirit of the Lord playing significant roles of guidance, illumination and support, thereby inspiring triumphantly those called by God to play the role of analogously being Him to His people leading them in the realm of salvation and being saved.⁷ These "graduands" acquire the title "servants of God." They are successful "servants" such as Abraham, Moses, Joshua, David, Elijah, Isaiah, Zerubbabel, the Prophets collectively and the people of Israel.⁸ Such examples among others investigated through Christian sources gave the study an important impetus into probing related roles of the Holy Spirit with special reference to university students who encounter existential difficulties.

1.3 Statement of the Research Problem

Despite efforts made by universities in addressing worries and anxieties encountered by the students, university students continue to face diverse existential problems of social, academic, religious, financial and even political nature that need to be addressed at erudition level. The present scenario in our universities revealed, for instance, through the mass media, brings to awareness unfortunate situations such as the "culture of death" competing almost equally with the "culture of life" where being killed or even committing suicide is no big deal. We seem to have a fatigue of news concerning university students being murdered or committing suicide as a result of known and unknown factors. The trend, at which such is happening among other disturbing cases, provokes questions worthy of academic research as: What problems do university students face? How do they address the difficulties? Are the official agents of

⁷ P. N. Wachege, *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch* (Nairobi: Media Options, 2000), pp. 45-54.

⁸ Y. Congar, *I Believe in the Holy Spirit Vol.1: The Experience of the Spirit* (London: Geoffrey Chapman, 1983), p.8.

students' welfare at the universities adoptive enough to adapt to the changed situation cum changing generations and transform their approach to make it more effective? Are they adequately aware of the complexity of the emerging problematic issues and signs of times confronting university students? What role can the Holy Spirit play in assisting these students identify, encounter and confront the arising existential matters more meaningfully?

Experiential knowledge further reveals that contemporary university students of both gender are confronted by other obstacles including strange kinds of sexual orientations which were traditionally a taboo; money mania whereby without it one is reduced to a nobody thus inflicting inferiority complex; diverse intoxicating alcoholic drinks; technological complexity with ICT knowhow making some millionaires through phonographs cum dirty manipulations which are so persuasive that it takes extra-will, power and societal support for the students to overcome; being under-employed or even lack of gainful jobs in the midst of plenty; ...the list seems endless. Some of these concerns are rather overwhelming, dehumanizing and hope diminishing all confronting the students thus making it indispensable to have effective support triggered by serious academic research. Others are positive and developmental in that when properly handled they could help the students enhance their maturity and innovativeness taking into account that some are incorporated into this community of erudition at a tender age. Such and others not so pronounced factors which the study digs deep into confirm the uniqueness and specificity of contemporary worries, concerns and hurdles facing university students-hence a real issue meriting the study like the current one.

Notwithstanding the above factors disturbing university students, Christian revelation discloses an unparalleled ubiquitous benevolent force called the Holy Spirit or Spirit of the Lord who does not discriminate in inspiring and illuminating whoever disposes oneself well to face the impediments positively and come out victorious. This Third Person of the Trinity has, however, been neglected even by some Trinitarian theologians. Even where the Paraclete has been studied, much focus has been on the personality, procession and divinity of the Holy Spirit.⁹ The function of the Spirit of Christ as a Person in economic Trinity seems ignored but thanks to

⁹ J. D. G. Dunn, *The Christ and the Spirit: Pneumatology Vol. 2* (Edinburgh: T& T Clark, 1998), p.43.

charismatic, evangelical and popular religions who have drawn attention to the discourse hence a concern for the present study.

Christian sources further reveal that this Spirit of the Lord came upon Othniel (Judg 3: 7-10), took possession of Gideon (Judg 6:1-8:35), came upon Jephthah (Judg 11:29), came mightily upon Samson (Judg 13:1-16:31), among others, enabling them to accomplish difficult tasks most effectively despite severe struggles.¹⁰ The same Spirit, moreover, was instrumental in enabling Jesus Christ fulfill His redemptive and salvific mission most successfully despite dehumanizing stumbling blocks from, for instance, hindrances from some Scribes and the Pharisees (Lk 20:1ff), the Sadducees (Lk 20:27ff), His trusted friends the Apostles like Peter (Lk 22:54ff), the Sanhedrin (Lk 22:66-71), Pontius Pilate the Procurator who even having found no fault against Him thus deserving acquittal handed Him to hostile Jewish authorities and merciless mob to be crucified (Lk 23: 1ff) and even with the demons (Mk 5:1ff).¹¹ The issue is to endeavor to verify that the same Spirit of the Lord is capable of playing related roles which can be retrieved from Biblical and Traditional sources as well as theologians' reflections upon helping university students confront existential anxieties and end up winners like the above people.

The study sought to answer the following main research questions:

1. What challenges do university students face?
2. How do students address the problems?
3. What role does the Holy Spirit play in helping university students address existential difficulties?

¹⁰ I. Satyavrata, *The Holy Spirit: Lord and Life-Giver* (Nottingham: Inter-Varsity Press, 2009), p.58.

¹¹ Refer to J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minnapolis : Fortress Press, 1992)

1.4 Objectives of the Study

The overall objective of the study was to examine Pneumatological role in addressing the challenges faced by university students.

It was achieved through the following specific objectives:

1. To investigate contemporary difficulties faced by university students.
2. To establish ways through which university students confront existential issues and problems.
3. To examine selected theologians' reflections on Pneumatological roles in view of helping university students address existential difficulties in a more meaningful manner.

1.5 Justification of the Study

Previous works have investigated and brought to awareness some of the difficulties encountered by university students such as: transitional challenges facing university first year students;¹² religious switching among university students;¹³ the struggles of university students' single mothers,¹⁴ among other difficulties. These studies however, have not been exhaustive in investigating impediments and problems faced by contemporary university students since other difficulties keep emerging with time, for instance, due to technological innovations and changing generations of students among other factors. Neither have they examined Pneumatological role in addressing such and other predicaments faced by university students in a more meaningful way. The present study undertook to satiate the knowledge gap by examining Pneumatological role in addressing the struggles encountered by university students.

According to CUE, as at March 2017 there were thirty public chartered universities, five public university constituent colleges, seventeen private chartered universities and five private

¹² T. Wangeri, E. Kimani and S. M. Mutweleli, "*Transitional Challenges Facing University First Year Students in Kenyan Public Universities: A Case of Kenyatta University,*" in *Interdisciplinary Review of Economics and Management*, 2 (1), 2012.

¹³ J. J. Ongong'a and S. I. Akaranga, "*The Phenomenon of Religious Switching among University Students: The Case of Nairobi and Kenyatta Universities, Kenya*" in *International Journal of Education and Research*, 1(5), May 2013 (www.ijern.com).

¹⁴ P. N. Wachege, *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch* (Nairobi: Signal Printing Press, 2003), pp. 87-91.

university constituent colleges in Kenya.¹⁵ For practical purposes and in-depth research, the study chose the University of Nairobi. The choice was informed as well by the fact that it is the pioneer institution of university education in Kenya whose history goes back to several developments in higher education in Kenya and within the East African region.¹⁶ It was interestingly necessary to investigate the troubles faced by students in this University and explore ways through which the university has or is addressing the issues. The results of the study would thus be beneficial not only to the University, but also to other institutions of higher learning. The other universities could benchmark with UoN thereby addressing the difficulties confronting the students in a more meaningful way and thus convalesce access and quality of university education taking into account that the same university was ranked the best in East and Central Africa for the years 2014, 2015, 2016 and in 2017 the seventh best in Africa and the fourth globally in presence parameter.¹⁷ Furthermore, the University is the largest in the Republic of Kenya with a current student population of about 79,000¹⁸ spread across six colleges namely; College of Humanities and Social Sciences (CHSS), College of Agriculture and Veterinary Sciences (CAVS), College of Health Sciences (CHS), College of Architecture and Engineering (CAE), College of Biological and Physical Sciences (CBPS) and College of Education and External Studies (CEES and ODEL).

While exploring Pneumatological role in addressing the predicaments confronting university students, the study will be relevant not only to the Christians but to the entire University of Nairobi fraternity and other universities generally. This is because, the Holy Spirit is not a monopoly of the Christian believers since the Spirit is ubiquitous and blows wherever it wills and for the good of all. The Spirit of adoption does not discriminate in inspiring, guiding and illuminating towards utilization of one's talents and potentialities and in confronting the predicaments significantly. As such, handling Pneumatological role would be an asset to the

¹⁵ Commission for University Education in Kenya, *Status of Universities Authorized to operate in Kenya, March 2017*. Retrieved from http://www.cue.or.ke/images/phocadownload/Accredited_Universities_March_2017.pdf

¹⁶ The University of Nairobi, *Student Information Handbook (2014/2015)*, (Nairobi: The Dean of Students Office, 2014), p.14.

¹⁷ University of Nairobi, *Varsity Focus* (Nairobi: University of Nairobi, September 2016), p. 11; Daily Nation Newspaper on Friday February 2 2018, No. 19219, p.11.

¹⁸University of Nairobi, *Annual Report 2014-2015* (Nairobi: University of Nairobi, 2015), p.3; University of Nairobi facts file (<http://www.uonbi.ac.ke>).

entire University fraternity. There are also university chaplains of diversified faith affiliation and professional counselors and students' welfare staff generally who serve not only members of their respective beliefs but are also open to the entire university community.¹⁹ They too would benefit from the kind of study chosen. Moreover, university administrators who, whether they are believers or not, can be assisted by the study to adapt their administrative skills and policy in being inspired to understand the students' existential concerns to be able to help them accordingly.

1.6 Scope and Limitations of the Study

The worries, anxieties and concerns encountered by university students in the contemporary university environment are multitudinous and varied. Accordingly, the study focused on the socio-ethical, academic, religious and financial issues facing university students. These matters have been studied as a springboard into other related studies in future from say political or cultural dimension.

Due to the limitations imposed in the work, the study did not cover all the universities in Kenya let alone the public ones. It was limited to the University of Nairobi for an in-depth research. More specifically, research was carried out at the six colleges of UoN within Nairobi City and its environs. This University being the most populous in student population as shown in Appendix I and pioneer institution of university education in Kenya would be representative of other universities in Kenya. Furthermore, as Ojode remarked, "None of the problems facing higher education and universities in particular are confined to any one institution. They are all affected at various degrees of seriousness."²⁰ The results of the study are thus open to other universities in Kenya, within and beyond the region.

¹⁹The University of Nairobi, *Student Information Handbook (2014/2015)*, (Nairobi: The Dean of Students Office, 2014), pp.81-82.

²⁰ *Vice Chancellors' Regional Workshop on Strategic Planning and Resources Management for Universities* (Nairobi, Kenya: 17th-19th July, 2001), p.32.

In addition, the thesis focused particularly on Pneumatological role with awareness that there are other Christian mysteries such as Christology, Ecclesiology, Eschatology, among others, that can be beneficiary explored in view of addressing the troubles faced by university students. It is justified on this limitation on the basis of the theory of *Nexus Mysteriorum*, i.e. the intrinsic affinity between Christian mysteries. Through it, the interconnectedness of our opted Christian mystery and other mysteries is shown. The treatise particularly limited itself to economic Trinity as opposed to immanent Trinity in order to achieve its objectives.

1.7 Literature Review

The section reviews literature on adversities encountered by university students, ways through which university students address life difficulties and Pneumatological roles in helping students confront the anxieties and problems. It examines the above items in view of drawing possible intervention measures specifically from Pneumatological dimension to assist students confront existential worries positively as shown in the relevant sections of the work.

1.7.1 Challenges Facing University Students

University students face diverse distresses and impediments right from entry until graduation. With the adoption of double intake (accelerated intake of students) mode of admission to higher institutions of learning, the transition period between secondary school to university has been shortened. Students no longer have to idle for two years waiting to join college. Notwithstanding the above achievement which has positive impact on higher education, students seem unprepared for Campus life. Ng'ang'a notes that students' transition to university can be a complex movement that incorporates a great deal of stress and challenge and that though some students take the transition as a time to grow and develop, some are overwhelmed by the changes and experience emotional maladjustment and depression.²¹ They have to establish new relationships and friendships from diverse socio-economic, political, cultural and religious backgrounds as well as adjust to academic world. It may present the students with transitional upsets which cause psychological, emotional and mental maladjustments.

²¹ J. G. Ng'ang'a, *The Efficacy of Psycho-education on Stress and Healthy Behavior amongst Bachelor of Education Students in University of Nairobi and Kenyatta University in Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), p.8.

Wangeri et al²² studied transitional difficulties facing first year students at the university. They examined transitional complexities taking into account factors such as students' independence, societal adjustment, getting along with roommates, nutrition among others. They concluded that first year students, of both gender, face transitional predicaments in all the above areas. They recommended the need for an elaborate orientation programme and support system from the welfare and service providing officers in universities to help first year students adjust and adapt better to Campus environment. Their findings are thus useful to the study as they inform it of some of the challenging matters that students encounter upon joining this institution of higher learning. Their recommendations as well serve as a pointer into some of the way forward that the study suggests. Nevertheless, their study focused majorly on first year students and how they utilize the institution's support services in addressing the dilemmas. The study fills the above gap by examining existential problems confronting not only first year students, but those in other levels of study and various ways through which students address the concerns other than through the university's support services. The authors as well did not examine Pneumatological role in addressing the above and other difficulties; a gap the study sought to fill.

Furthermore, as students adjust to the college environment, they face other developmental strains that may affect their self-identity and personal integration in Campus. Afulo observes that in the university, students not only encounter a new context but face great demands for adjustment in academics, self-management and interpersonal relations.²³ These processes and demands occur simultaneously, and each of them in successive sequence. It means that as students make transition from adolescence to adulthood grappling with troubles that accompany it, they also have to adapt to the new social and academic environment at the university. Afulo notes that these conditions are bound to have an impact on the student.²⁴ Students thus have to be supported to make effective transition and adjust socially, emotionally and intellectually to utilize educational opportunities and resources at higher institutions of learning. The above authors

²² T. Wangeri, E. Kimani and S. M. Mutweleli, "Transitional Challenges Facing University First Year Students in Kenyan Public Universities: A Case of Kenyatta University," in *Interdisciplinary Review of Economics and Management*, 2 (1), 2012, pp.41-50.

²³ J. O. Afulo, *Effective Transition from High School to University in Kenya: From the Students' Perspective* (unpublished PhD Thesis, Marquette University, 2005), p.156.

²⁴ Ibid.

however, did not examine the necessary support systems particularly from Pneumatological point of view as the present study does.

Single parenthood is another issue affecting students. University students belong to a category between late adolescence and early adulthood characterized by periods of instability, conflict, identity crises, anxiety and tension.²⁵ If these changes are not handled carefully to allow smooth transition into adulthood, they can result among other things to single parenthood. Among the thirty one categories of single mothers explicated by Wachege²⁶ is that of university students' single mothers. As he exposes, this category of single mothers is rapidly growing imbued with its own complications. Such students have been forced to make ends meet through various means; some of which are rather oppressive, dangerous and dehumanizing not only to themselves but to their children and the society at large. Such, among other concerns explored legitimizes the study. Nevertheless, while Wachege has a monolithic perception of the above category, the study endeavored to delve into the pluriformity of the category each with unique problematic encumbrances. The author does not take into account university students single fathers- another new yet growing mode of parenthood. The study fills the gap by taking into account single parenting holistically.

Death is yet another disturbing issue that is becoming rampant in higher institutions of learning today. The mass media seems saturated with news of students being killed or killing themselves. Wachege²⁷ elaborates outstanding types of death among them Students' Brutality Deaths where some students commit suicide while others kill one another. The author thus provides the study with insights into some of the quandaries that have lured students into such inhuman acts. He does not however, deal with the specific case of the University of Nairobi in discussing the above challenge. Neither is he exhaustive in exploring the challenges that the youth especially university students experience as the study does.

²⁵ E. M. Standa et al, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.19

²⁶ P. N. Wachege, *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch* (Nairobi: Signal Press, 2003), pp. 87-91.

²⁷ P. N. Wachege, *Living to Die, Dying to Live: African Christian Insights* (Nairobi: Signal Press, 2002), pp.139-148.

In addition to the above predicaments, students face religious difficulties such as that of moving from one denomination to another. Ongong'a and Akaranga examined the phenomenon of religious switching among university students.²⁸ They were interested in finding out why Kenyan university students switch from one religious tradition to another upon joining Campus and the factors that influence the process. Their study reveals peer influence, theological and doctrinal teachings, the personality of a preacher or pastor and secularization as among the factors influencing religious switching among university students.²⁹ Such religious dilemma among others investigated is the kernel of the study. The authors however, do not explain whether Pneumatology is a factor for religious switching. Neither do they examine the impact of religious switching among students not only on themselves but also on the religious organizations within the universities. The study fills the lacuna by examining other religious fixes encountered by university students as well as exploring Pneumatological role in addressing such and other related difficulties.

Other than the aforementioned religious concerns, university students have not been spared on doctrinal controversies that seem to create tension and division among religious institutions including those within college coupled with proliferation of religious sects. Among such controversies is on the doctrine of salvation. Wachege³⁰ discusses critical insights on this important though highly controversial doctrine. From the author, awareness is created that the diverging views, beliefs and instructions with some being distorted on the doctrine, have led among other things to the continuous rise of religious movements, devil/Satan worship, atheism all striving towards salvation. Wachege further explicates that: "Despite the occasional failures, exaggerations by the exponents, the scandals of mushrooming sects ...and state of permissiveness, there is an apparent mystery in what binds them together in striving for that ideal called salvation."³¹ The university students especially those at the populous University of Nairobi located at the busy and noisy Nairobi City and its environs surrounded by all kinds of

²⁸J. J. Ongong'a and S. I. Akaranga, "The Phenomenon of Religious Switching among University Students: The Case of Nairobi and Kenyatta Universities, Kenya," in International Journal of Education and Research, 1 (5), May 2013, (www.ijern.com), pp.1-18.

²⁹Ibid., pp.11-12.

³⁰P. N. Wachege, *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch* (Nairobi: Signal Printing Press, 2000), pp.150-151.

³¹ Ibid., pp.151-152.

Churches cum Church Ministries propagating diverging, sometimes distorted teachings on the above doctrine are not spared on the controversy. Some, as a result of poor Biblical grounding even from their 'home Churches' of which a considerable number of them are mainstream Churches, have become victims of the distortion resulting into misuse of academic time with some becoming "religious tourists"³² moving from one denomination to the other. Some have been exploited materially and physically by some "pastors" who take advantage of their situations in life. Such disarrays, among other related ones, form crucial research grounds which the study identifies, verifies and thus recommends a liberating way forward.

While appreciating Wachege's contribution, the study identifies a gap in his work in that he does not examine the impact of the controversy on university students as the study does for an emancipating way forward. Nevertheless, his socio-religio philosophical insights especially from an African point of view provides a crucial springboard to the study on the Christian doctrine though special attention is paid to university students. His insightful recommendations as well, are significant research points for the study as it sought to confirm or nullify them from the point of view of contemporary struggles encountered by students.

Contemporary university students face identity crisis fueled by technological advancements and strong passion for modernity. They experience role confusion and blurred self-image.³³ Standa *et al* observed that students at higher institutions of learning are at the stage between late adolescence and early adulthood which is accompanied by ordeals of identity crises. The committee precisely notes: "these difficulties and uncertainties lead them to seek social and emotional anchorage in intense commitments to peer group cliques, social allegiances, politics and religion."³⁴ It makes some to ape other students, copy mannerisms and behavior in order to identify themselves with a particular group of students or peers. Some are frustrated in the end and may hate themselves. The committee however, did not examine identity crises in terms of profession or academic identities, a gap the study fills by discussing the crises holistically.

³² Ibid., p.172.

³³ E. M. Standa et al, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.19.

³⁴ Ibid.

Students need hope inspiring perception of one's identity as propagated by Boesak.³⁵ The author helps them to realize that they should not undermine or demonize their situations in life. They should view their identity as a blessing not a curse. He is explicit in persuading that accepting one's identity, history, culture and, indeed philosophy that one is socialized in, instills power to be what one ought to be thereby acquiring power to live authentically despite life struggles like racism and color bar and others such as negative ethnicity, socio-economic class differences among many that seem to characterize the contemporary Kenyan society.

The author further emphasizes appreciating one's identity by explaining that Africans ought to be proud of their own African identity and world-view distinct from that of the Westerners from the point of reference of Jesus as "the Black Messiah"³⁶ and acquiring the dynamic courage and vital power to be.³⁷ He also points out that "the search for true and authentic human identity and liberation is also to acknowledge that one's Africanness is a God-given blessing to delight in rather than a fate to be lamented. Moreover, African theology wishes to be no more than the reflection of African Christians in the light of the Word of God, on the African situation, on African culture and traditions, on the African past and the African present."³⁸ A vivid lacuna, however, is that while Boesak's intended beneficiaries are Blacks, the study's findings and recommendations target all university students; Black or White. A considerable number of universities and the University of Nairobi students are of Asian, European and American origin who are facing diverse existential difficulties and need to be helped to address the predicaments more meaningfully.

The rising cost of living coupled with large numbers of students demanding allocation of HELB loan makes the majority of university students face financial problems. They have to pay their school fees as Appendix II and Appendix III indicate, meet accommodation, subsistence and personal expenses. Some of the students come from poor socio-economic backgrounds with no parents or guardians to meet the required education expenses. Others have siblings, ailing

³⁵ A. A. Boesak, *Farewell to Innocence: A Socio-ethical Study of Black Theology and Black Power* (Maryknoll, New York: Orbis Books, 1976).

³⁶Ibid., pp.9-45.

³⁷Ibid., pp.46-71.

³⁸Ibid., p.40.

parents among other dependents to care for. Ng'ang'a³⁹ identified financial problems as among the leading causes of stress among university students. He noted that the pressure comes not only from paying university expenses which include paying tuition fees, acquiring reading materials, accommodation and food, but also financial pressure to acquire trending fashions of clothes, mobile phones and computers among others. As a result, quite a number of students are forced to engage in “odd” part time work which at times can be exploitative in that they have to work for long hours with poor remuneration.

The Commission on the Causes of Riots in Public Universities found out that “students who fail to get HELB loans and are poor get involved in all manner of income generating activities within the halls such as: selling *sukuma wiki*, eggs, clothes, bread and condoms, to make ends meet as well as pay fees.”⁴⁰ The commission did not examine other means through which such students address financial troubles. Neither did they look at the negative impact of engaging in such activities on the students’ social, physical, psychological and academic life. The study fills the gap by highlighting other ways such as students engaging in illegal businesses like drug trafficking while some participate in dangerous commercial sex work to make ends meet. These activities can have adverse effects on the students’ life. The above authors however, do not examine the role of the university and higher education stakeholders in addressing such financial pressures faced by students.

Inequality in education on the basis of socio-economic class structure is another issue affecting university students. In relation to the above financial concern for instance, some students especially those from poor socio-economic backgrounds have had to miss examinations or defer their studies at some point due to lack of school fees. Freire examined the struggles within Brazilian education system during his time which he sought to address.⁴¹ He was concerned with such factors as the large number of children from the poor social class who could not assess

³⁹ J. G. Ng'ang'a, *The Efficacy of Psycho-education on Stress and Healthy Behavior amongst Bachelor of Education Students in University of Nairobi and Kenyatta University in Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), pp.36-37.

⁴⁰ E. M. Standa et al, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.73

⁴¹ P. Freire, *Pedagogy of the City* (New York: The Continuum Publishing Company, 1993), pp. 15-20.

education, expulsion and drop-out of students especially those from the poor families, among others. He refutes the concept of dropout by expressing that children from poor families drop out of school due to circumstances beyond their control and choice.⁴² In his view, with particular reference to his people, the social structures have hindered majority of the poor children to access education. His observation perhaps reflects the current situation in the education system of Kenya which the study sought to verify. It provided further research grounds for the study in seeking to identify and verify how socio-economic class stratification has penetrated into universities and the resulting impact on the students. The study looks at it through such forms as categorization of modes of instruction.

1.7.2 Ways through which University Students Address Life Difficulties

From the foregoing discussion, it follows that students need to be helped to address the worries and concerns in meaningful and creative ways. They need support from various social systems among them parents or guardians, peers, lecturers and the university community in general. Afulo observes that social systems and their supportive networks such as religious associations, parental or guardian support, supportive peer groups, role models and their predecessors play important part in helping university students make the required adjustments and face the convolutions thus overcoming tensions and its effects.⁴³ He makes the observation in view of helping students transit effectively from High School to university given the teething troubles accompanying the process. The above view however, is not limited to handling transitional complexities only as argued in the relevant sections.

Freire on his part observes that the role of a progressive educator is to provide opportunities for hope amidst hopelessness and despair. To transform the world of the oppressed or the needy, however, hope must be accompanied with struggle; i.e. action must be taken since hope alone is not enough.⁴⁴ University students thus need to make effort to address the troubles confronting them even as particular institutions of higher learning and members of the community support

⁴² Ibid., pp.30-31.

⁴³ J. O. Afulo, *Effective Transition from High School to University* (Unpublished PhD Thesis, Marquette University, 2005), pp. 12-13.

⁴⁴ P. Freire, *Pedagogy of Hope: Reliving Pedagogy of the Oppressed* (New York: The Continuum Publishing Company, 1994), pp.8-9.

them. Furthermore, as Freire argues, one's hope alone is not enough to emancipate and transform the world of oppression; other's hope is needed too.⁴⁵ Such serves to inspire university students to struggle together in collegiality being hopeful while helping one another in confronting concrete existential problems and adversities.

Some university students engage in part-time employments to address their financial needs such as paying school fees and other expenses. Hall⁴⁶ in his probe on the effects of engaging in part time jobs by university students found out that the need to cover the cost of living was the sole reason why students participate in part-time employment. He observed that though some students do part-time work to gain the required job experience, make social contacts and thus increase their chances of landing a job after completing their studies, the need to address financial requirement is by far the core reason.⁴⁷ While doing so, their study and social time is affected in that these students are likely to spend more time in their work places rather than studying. They are thus more likely to submit assignments late, miss some classes and score lower grades compared to those students who do not undertake part-time work. It also affects students' motivation to concentrate on their study since they have to meet time pressures at work and in school.⁴⁸

Socially, these students have to minimize their social time to increase their working and studying time which is unhealthy. Hall warns that students of this kind face role conflicts as they struggle to balance the demanding responsibilities of work and university. Even in so doing, they are likely to take longer to complete a degree program, accept lower grades or discontinue their studies. Hall thus calls for intervention mechanisms in assisting students overcome the financial difficulties that drive them to seeking part time occupation. This is because, in his view, if measures are not taken, more students are likely to opt for part time classes than full time while others are more likely to discontinue or fail in their academic pursuit. It follows therefore that students need to be helped to address the financial concerns by university stakeholders as they

⁴⁵ Ibid.

⁴⁶R. Hall, "The Work-Study Relationship: Experiences of Full-Time University Students Undertaking Part-Time Employment," in *Journal of Education and Work*, 23 (5), 2010, pp.444-445.

⁴⁷ Ibid.

⁴⁸ Ibid.

seek other alternative means to cope with the hindrance without harming themselves and their studies. Such other means is the gap the study fills through the recommendations made in the last chapter.

Dialogical pedagogy should be adopted and encouraged in any education system even at higher institutions of learning.⁴⁹ Freire developed and advocated critical consciousness which should be cultivated in education such that educational theory and practice is integrated with reality.⁵⁰ Education, as he rightly discusses, should be the practice of freedom where the populace become subjects rather than objects of their own destiny. University students are thus challenged to avoid allowing others, among them their peers and lecturers, to determine their destinies. They need to insert themselves critically into the changing society imbued with both negative and developmental factors so as to come out victorious transforming the society.

The author also notes that education should enable people and especially students who are at the higher institutions of learning face problems in life confidently. They should not run away from the impediments but instead encounter them skillfully without dehumanizing themselves readily embracing them as opportunities for actualizing their potentialities. They should not allow others especially their peers among other powerful parties to negatively influence their decisions in serious life situations. Rather, they should "... assume an increasingly critical attitude toward the world and so to transform it."⁵¹ Consequently, they should endeavor to make Campus life an enterprising one for themselves and the others. This in essence forms part of the study's thought-provoking way forward to students in utilizing talents and abilities to confront life difficulties.

The author further poses important challenge to university students regarding the role of education in addressing life troubles. As he puts, learning is more than just cramming reading and writing skills. However, "It is to dominate these techniques in terms of consciousness; ... an attitude of creation and re-creation, a self-transformation producing a stance intervention in one's

⁴⁹ P. Friere, *Education for Critical Consciousness* (New York: The Continuum Publishing Company, 1998), pp.44ff.

⁵⁰ Ibid.

⁵¹ Ibid., p.34.

context.”⁵² Students are thus invigorated to be creative and innovative in addressing contemporary worries and anxieties such as the issue of unemployment or underemployment due to the cut throat competition in the contemporary competitive society. Nevertheless, Freire’s major preoccupation in his pedagogical concerns targeted the Brazilian situation of his time unlike the study which investigates the uncertainties faced by students at higher institutions of learning particularly in the UoN. In addition, the present study focuses particularly on Pneumatological roles in addressing existential problems.

The above author proposes a reformed curriculum that “transforms the space where children, rich or poor, are able to learn, to create, to take risks, to question and to grow.”⁵³ The education system in Kenya should thus be relevant and practical both at the preliminary levels to advanced levels, that is, at the universities. Within such a curriculum, the role of the educator who could be teachers or lecturers is “to stimulate doubt, criticism, curiosity, questioning, a taste for risk taking and the adventure of creating”⁵⁴ which further backs up progressive dialogical pedagogy geared towards addressing the realities of life. A gap the study identifies in his work, however, is that he was majorly concerned with the Brazilian education system by then unlike the study which focuses on the contemporary education system in Kenya with particular emphasis on university education.

The section cannot be ended without mentioning students’ strikes/ riots/ demonstrations as among the ways through which students address the concerns confronting them especially in the contemporary society. Demonstrations which are termed ‘peaceful’ are a common feature in universities today. The Commission on the Causes of Riots in Public Universities examined the causes of riots/disturbances in public universities and categorized the causes into six major groups namely: student welfare, political, academic, administrative, socio-economic and ethnic matters and university loans.⁵⁵ It found out that internal factors which include student welfare, academic and administrative concerns in total accounted for two thirds of the disturbances while

⁵² Ibid., p.48

⁵³ P. Freire, *Pedagogy of the City* (New York: The Continuum Publishing Company, 1993), p.37.

⁵⁴ Ibid.

⁵⁵ E. M. Standa, *Report of the Vice Chancellors’ Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), pp.24-33.

external factors were one third.⁵⁶ The commission further observed that students' riots have led to destruction of university and public property including private cars as well as maiming and loss of lives.⁵⁷ The findings and recommendations inspired the study to examine related causes and its implications on students and university community in general. A lacuna the study identifies in the above is that it did not consider Pneumatological role in addressing the apprehensions in view of combating students' riots/demonstrations.

1.7.3 Pneumatological Roles

The Holy Spirit acted in history and continues to act among those who believe in Him and even the unbelievers playing important roles in human life. Congar explains that in history, the Spirit of the Lord plays a major role of guidance, illumination and support thus inspiring to success those called by God to play the role of serving in the economy of salvation and being saved acquiring the title "servants of God"- successful "servants" like: Abraham, Moses, Joshua, David, Elijah, Zorobabel, the Prophets collectively and the people of Israel.⁵⁸ To crown it, Congar is elaborate in explicating three main presences of the Spirit of God upon Jesus Christ enabling him to successfully play His redemptive and salvific roles namely: at Jesus' conception as a human being whereby the Spirit made it possible for Jesus to fulfill the Will of God⁵⁹; in the event of Jesus' baptism in the Jordan which assisted Jesus to commence the messianic period as the Suffering Servant of Yahweh anointing Him as Christ; and that of helping Him overcome temptations by the devil in the desert and accompanying Him henceforth.⁶⁰ Congar does not relate the above Spirit's role to contemporary situation. He does not take into account the role of the Holy Spirit among university students especially in the contemporary society who encounter challenging life issues as the study does.

⁵⁶ Ibid., p.33.

⁵⁷ Ibid., p.2.

⁵⁸ Y. Congar, *I Believe in the Holy Spirit Vol.1: The Experience of the Spirit* (London: Geoffrey Chapman, 1983), p. 8.

⁵⁹Ibid., pp.166ff.

⁶⁰Ibid., p.167.

Despite the above shortcoming however, Congar assists the study to landscape this area of pneumatology through the historical sketch which he provides in the first volume. He traces the experience of the Spirit from the Old Testament to the New Testament; to the early history of Christianity all the way up to the reformation and post-reformation. The author's landscaping efforts help the study to understand the Spirit's role as well as identifying related roles that can go a long way in helping contemporary students address the troubles. Another limitation in this volume is that Congar seems so much concerned with the historical presence of the Holy Spirit and limits it to the Church, the ministerial acts and the charisms. The study fills the gap by taking into account personal experience of the Spirit not only in the Church but in every day encounters with the divine revelation and inspiration.

To fill the aforementioned gap further, the study draws insights from Schweizer who shows the Biblical description of the Holy Spirit taking into account the diverse ways in which the Spirit of God has been depicted throughout Church history. He bridges the gap between the Old Testament times and post-exilic Judaism by examining the Spirit during the Intertestamental Judaism particularly at the time of prophets where the Spirit is claimed to have departed when prophesy had seemingly ceased in Israel.⁶¹ He helps evaluate the Spirit's role in the Old Testament and realize that despite the Testament's enrichment on and about the Spirit, He cannot be restricted to what the Old Testament prophets had said of him, all of which had since been written down and officially accepted as Biblical truth.⁶² More precisely he notes: "For the Holy Spirit is still alive at the present time and cannot be simply preserved as an event of the past."⁶³ This assertion legitimizes the present study in its aim to relate the Spirit's benevolent activity to university students' daily concrete life experiences. The evidence to the above critique of limiting the Holy Spirit to the time of prophets, in the author's view, is shown by the Spirit's presence in the intertestamental period enabling men and women to interpret the prophetic oracles as well as relating to their different situations in life.

⁶¹ E. Schweizer, *The Holy Spirit*, (London: SCM Press, 1981), pp.29-45.

⁶² *Ibid.*, p.34

⁶³ *Ibid.*

The author sums up by depicting the presence and activities of the Holy Spirit in the New Testament which is a consummation and answer to some of the unanswered questions in the Old Testament.⁶⁴ He, exposes the study and theologians generally to set the Holy Spirit at liberty to speak to people today without disregarding the crucial significance of the Old Testament prophets. This in essence is the crux of the present study where emphasis is laid on revitalizing students to open themselves to the power and illumination of the Holy Spirit. Though the author attempts to relate the biblical depiction of the Holy Spirit to pertinent subjects in life such as freedom, fellowship and guidance,⁶⁵ he does not delve into the Spirit's role in the diverse situations of life and living taking into consideration the signs of the times. While drawing insights from the author therefore, the study fills the gap by paying particular attention to contemporary worries, anxieties and problems faced by university students.

In addition, the study draws from Moltmann's views where he opens pneumatology to deeper levels. In his view, "the continual assertion that God's Spirit is bound to Church, its word and sacraments, its authority, its institutions and ministries, impoverishes the congregations." Furthermore, "it empties the Churches, while the Spirit emigrates to the spontaneous groups and personal experience."⁶⁶ This is because, in Moltmann's view, "men and women are not being taken seriously as independent people if they are only supposed to be 'in the Spirit' when they are recipients of the Church's ministerial acts and its proclamation."⁶⁷ In so positing, Moltmann legitimizes the study to help university students and human beings generally overcome such parochialism and exploit the Spirit's efficacies in their diverse personal experiences. The study actually draws part of the theological implications from the author's provocation above.

Of further relevance to the study is Moltmann's exposition of the Holy Spirit as the power of life and the space. Life among university students is threatened by suicide, sexual assaults, drug and substance abuse just to mention a few which should be counteracted by the Spirit's power of life. It is in this line that Moltmann enriches the study with his argument that the Holy Spirit not only

⁶⁴ One needs to read deeply from the above author to comprehend his profound reflections.

⁶⁵ Ibid., pp.125-134.

⁶⁶ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.2.

⁶⁷ Ibid.

sanctifies life but also energizes it and is the broad space upon which life should be lived freely.⁶⁸ Additionally, he depicts the Holy Spirit as granting every person the passion for life. The author however, does not expose the above role with particular reference to university students which is understandable since it was not his intent. Neither does he take into account the perception of life among the contemporary university students nor the factors threatening their lives at various levels. The study fills the gap by investigating the trepidations; among them threats to students' existence and being.

In another monograph, Moltmann⁶⁹ enriches the study with a theology of life which can be beneficiary explored in view of helping university students encounter life uncertainties. In the book, he was concerned about the apathetic and meaningless life of people. He was specifically concerned with the problem of affirmation of life in Western Europe and American countries which in his view was lacking. With such trend of human animosities and miseries, Moltmann was worried that humanity will die if the forces are allowed to continue unchecked hence the need for a theology of life. In his view, what is required to awaken the affirmation of and love for life is the mission of life in order to protest against death and all the powers that disseminate. Consequently, "what we need is not a new religion, or new peace between the religions. What we need is life-whole, full, and undivided life."⁷⁰ The sentiments above seem to reflect the actual situation of life and living among the contemporary university students which the study sought to investigate.

While appreciating the above author's enrichment to the study, a gap is identified in that Moltmann was much more concerned with the situation of Western Europe and American countries at that time than the present Kenyan situation. Neither was he concerned with a specific category of people such as the youth particularly university students as the present study. The study fills the gap by assessing the contemporary situation of university students as well as contextualizing the author's views to the students' realities where applicable. Consequently, the study draws the relevant way forward in the respective chapters.

⁶⁸Ibid., p.178.

⁶⁹ J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (London: SCM Press, 1997), p.21.

⁷⁰ Ibid., p.21.

On the other hand, there are diverse gifts of the Holy Spirit that can be beneficiary explored in view of helping university students to encounter existential matters and problems. *The Catechism of the Catholic Church* clearly enumerates these gifts namely: the Spirit of wisdom and understanding, the Spirit of right judgment and courage, the Spirit of knowledge and reverence, the Spirit of wonder and awe.⁷¹ The study explores them with reference to contemporary university students in view of helping them encounter the troubles meaningfully. The gift of right judgment, for instance, assists them to face life difficulties meaningfully and make right decisions amidst myriad options. Nevertheless, CCC does not comprehensively discuss the gifts of the Holy Spirit particularly with reference to university students as the study intended to since the official document had universal principles and catechesis as the main focus. The study complements the gifts with the fruit of the Holy Spirit drawn from theologians' reflections with reference to university students.

To utilize the above gifts, contemporary university students perhaps need to be liberated by the Holy Spirit. In this regard, Comblin's publication which examines the Spirit's role in liberating the world⁷² comes in handy. The author traces the experience of the Paraclete in the history of Christianity and in the world and summarizes that the Spirit acts in history. He emphasizes the Spirit's efficacies in terms of "freedom, speech, action, community and life."⁷³ These five items form the basis of any liberation work, as the present study sought to. Being concerned with the poor people of North Eastern Brazil, Comblin examines the effects of the Spirit in liberating these impoverished people. He concludes his observation by coming up with the above five basic elements which in his view are the works of the Holy Spirit summing up thus:

The more specific works of the Spirit in history are to bring freedom and give speech to the poor. With this gift of speech, the poor begin to act in the world. These same poor carry the hopes of new communities. In a society that has destroyed traditional forms of community, the Spirit encourages new forms of community, based not on oppression but on free participation. Through all these channels the Spirit brings life and leads history to life on this earth and in the land of the resurrected.⁷⁴

⁷¹ *The Catechism of the Catholic Church* (Nairobi, Kenya: Paulines Publications Africa, 1994), no. 1299.

⁷² J. Comblin, *The Holy Spirit and Liberation* (Great Britain: Burns & Oates, 1989)

⁷³ *Ibid.*, p.61.

⁷⁴ *Ibid.*, p.76.

The study draws insights on the liberating role which is explored in view of helping university students overcome the obstacles they encounter. Furthermore, the approach is one of liberation which is further legitimized by the author's shared conviction that the Spirit of God can help liberate human beings not just from poverty but other forms of oppression some of which are rather personal. The author's concern however, was the poor Brazilians whom he sought to liberate from this theology. The present study draws from the author though with bias to university students who have to encounter existential issues with the assumption that the Paraclete's benevolent role is applicable to all including those we opted to research upon.

Contemporary university students have to confront diverse existential problems some of which are rather hope diminishing and depersonalizing. They need the stimulus which the Holy Spirit gives. Moltmann in this regard awakens university students to the realization that "our true hope in life doesn't spring from the feelings of our youth, lovely and fair though they are. Nor does it emerge from the objective possibilities of history, unlimited though they may be."⁷⁵ He cautions them that the social support systems which they cling to for help and awaken their hope at moments of hopelessness may fail no matter how much trust they have in them. The social structures provided by the university for the very purpose are inadequate too. Moltmann thus convinces them that true hope in life is awakened, sustained and finally fulfilled by the great divine mystery which is above them. Such hope, however, is in them and around them nearer to them than they can even be near to themselves.⁷⁶ The rationale is that the benevolent Spirit is ubiquitous. It is such that the author calls on meditating on hope which is present in the divine mystery including the Trinity where the Holy Spirit is an indispensable member. Despite this enrichment which can go a long way in helping contemporary students who find themselves in hopeless situations to fight and live on, the study notices a gap in that the author posed a challenge and did not concretize it in view of the said Christian mystery.

In summary, the study draws Pneumatological roles from Christian sources namely; the Bible, Christian Tradition and traditions in light of the subject matter that contributes towards emancipation of university students. Consequently, a scientific approach to the Bible was

⁷⁵J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (London: SCM Press, 1997), p.39.

⁷⁶ Ibid.

indispensable. Redaction criticism method of Biblical study propagated by Conzelmann *et al* and recorded by Collins⁷⁷ was used. As such, the study drew a critical tool for authentic sourcing from the Bible which takes each whole Gospel as a literally composition considering each author, his peculiar preferential purpose, approach, stress, creativity and theological perspective. Through it, relevant Biblical inspiration on the Holy Spirit from the creation event, to the history of the Israelites, to the time of Jesus and the Apostolic Age was sourced. Nevertheless, the historical critical method of Biblical study places too much emphasis on the “historical Jesus” than the “Christ of faith” also not accentuating enough the believers/disciples. The study fills the gap by focusing on how religious experience impacts on the day-to-day lives of believers such as university students helping them overcome adversities victoriously.

1.8 Theoretical Framework

The study is guided by three related theories namely: Constructivism theory, Social Development theory and *Nexus Mysteriorum* theory. Constructivism theory is attributed to psychologists mainly Vygotsky, Piaget, Dewey and Brunner.⁷⁸ It was developed in response to programmed methods of learning particularly behaviorism and cognitivism. Its main tenet is that learning is an active, contextualized process of constructing knowledge based on past experiences.⁷⁹ People therefore can learn by constructing and reconstructing their own interpretations from knowledge they are presented with. Consequently, learning is more individual and personal since the interpretations are subject to individual learner’s expectations, prior knowledge and present thinking. The theory disputes the view that the learner is a *tabula rasa* (blank slate) without prior knowledge of the present instruction. The learner, however, according to constructivists, is an active participant who brings past experiences and cultural factors to the learning process.⁸⁰

⁷⁷ R. F. Collins, *Introduction to the New Testament, 2nd Edition* (London: SCM Press, 1992), pp.196-229.

⁷⁸ <https://www.learning-theories.com/constructivism.html>

⁷⁹ Ibid.

⁸⁰ Ibid.

The theory does not underwrite the role of an instructor in the learning process. It holds the view that the instructor's purpose is to stimulate learning by helping the student construct new knowledge from past experiences in view of understanding the various ways that can be used to tackle a problem. The study is based on the constructivists' views of learning which seek to develop motivated university students, critical thinkers, problem solvers and meta-cognitivists who can address existential problems. As opposed to behaviorists and cognitivists, constructivists emphasize active application of ideas to problems where the learner is able to locate what he/she has learned in real life situations. Furthermore, learning involves "use of cognitive apprenticeships (modeling and coaching a student toward expert performance), presentation of multiple perspectives (collaborative learning to develop and share alternative views), social negotiation (debate, discussion, evidence giving), use of examples as real "slices of life," reflective awareness, and providing considerable guidance on the use of constructive processes."⁸¹

At the higher institutions of learning, students are at advanced stage of learning where constructivist approach to learning, development and life generally is highly encouraged.⁸² On the basis of the theory's underlying principles of learning discussed above, higher education should help students develop problem solving skills, creativity and social responsibility. As such, they should address arising life difficulties with maturity in collaboration with the members of learning community and society at large. The contrary however, seems to be true among the contemporary university students depicted through dehumanizing activities such as rising cases of murder, suicides, drug and substance abuse just to mention a few. The scenario raises questions as to whether the constructivists' views of learning have not been actualized in our institutions of higher education or is it that the students are to blame for failing to utilize the available opportunities and resources in the university community. The study therefore, sought to examine existential problems encountered by students and how they are addressed by the students themselves and the members of the learning community. The theory, however, has been criticized for its failure to acknowledge the communal and participative elements in learning. Its

⁸¹ P. A. Ertmer & T. J. Newby, *Behaviorism, Cognitivism, Constructivism: Comparing Critical Features from an Instructional Design Perspective* in *Performance Improvement Quarterly* 26 (2), 2013, pp.43-71.

⁸² D. H. Jonassen, *Evaluating Constructivist Learning* in *Educational Technology* 31 (9), 1991, pp. 28-33.

emphasis on inner process and individual experiences abstracts the person from the society; that is, the individual is independent of the society.⁸³ The truth is that without the society, a person does not exist and cannot function meaningfully. It is on such grounds that the study complements it with social development theory propagated mainly by Vygotsky.

Unlike Piaget who viewed development as an end result, Vygotsky suggests that development is a complex process that should be analyzed rather than an end product.⁸⁴ According to him, social interaction precedes development such that cognitive development is a product of socialization and social behavior.⁸⁵ Consequently, his theory of social development acknowledges three major principles in development namely: Social Interaction (SI), More Knowledgeable Other (MKO) and Zone of Proximal Development (ZPD). On social interaction, Vygotsky notes the indispensable role of social interaction systems in the learning and development process. He notes that, “every function in the child’s cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological).”⁸⁶ From this principle, the study derives bases on examining and assessing the invaluable role of social supportive systems in helping university students to address existential concerns. It is done by raising pertinent questions like: Do the contemporary crises encountered by today’s university students such as suicides, drug and substance abuse, riots among others reflect some failure in the social systems? Is it that students do not utilize the existing social support systems within and outside the University?

⁸³ J. Roberts, *Language Teacher Education* (London: Arnold, 1998), p.28.

⁸⁴ S. J. Hausfather, *Vygotsky and Schooling: Creating a Social Contest for Learning in Action in Teacher Education* (18), 1996, 1-10

⁸⁵ <https://www.learning-theories.com/vygotskys-social-learning-theory.html>

⁸⁶ L. Vygotsky, *Interaction between Learning and Development* in Readings on the Development of Children, 23(3), 1978, pp. 34-41.

The More Knowledgeable Other (MKO), according to the theory, refers to anyone who has a better understanding or a higher ability than the learner in performing a particular task, process or concept. The MKO can be a teacher/instructor, coach, older adult, peers, a younger person or even computers.⁸⁷ Vygotsky recognizes the fact that during learning/development process there is someone with more knowledge about that particular issue. He seems to be challenging contemporary university students to acknowledge MKOs within their development sphere and that in every issue/task there must be someone with some knowledge about it albeit the perceived complexity/difficulty in tackling the problem.

The Zone of Proximal Development (ZPD) refers to the distance between a students' ability to perform a task under adult guidance and/or with peer collaboration and the students' ability in solving the problem independently.⁸⁸ According to Vygotsky, learning occurs in the ZPD as it depicts the students' capacity drawn from previous experience. In other words, Vygotsky notes that learning/development occurs when the learner can use tools, skills and techniques available from their social environments to solve problems or tackle a task. The study is concerned with whether today's university students, who are purported to have located this zone, are conscious of their talents, potency, responsibility, available resources and their limitations in handling some of the problematic issues during their university years. At the same time, the study evaluated students' use of the available social support system in and outside the university. The theory, however, does not take into account support of religion which is an important aspect in the society. The study considers Benevolent Force called the Holy Spirit to augment the social support systems. The study further complements it with *Nexus Mysteriorum* theory.

The theory of *Nexus Mysteriorum* has to do with intrinsic affinity between Christian mysteries such that an investigation of one necessarily involves the others. As Nyamiti explains "Each of the Christian mysteries is organically connected with all the others in such a way that it is possible to achieve a deeper and more comprehensive understanding of one Mystery by

⁸⁷ <https://www.learning-theories.com/vygotskys-social-learning-theory.html>

⁸⁸ Ibid.

examining it from the perspective of any other mystery or mysteries.”⁸⁹ The theory legitimizes the study’s approach whereby the research readily utilizes Christological mystery and Ecclesial doctrines in elaborating the nature and role of the Holy Spirit in view of the subject opted for. Jesus has been handled as He accomplished the ministry of the Liberator *par excellence*⁹⁰ with guiding, inspiring and supporting role of the Holy Spirit.

1.9 Research Hypotheses

The overall hypothesis is that, Pneumatology plays an important role in addressing the challenges faced by university students.

The following were the specific hypotheses for the study:

1. University students face diverse challenges that need to be addressed.
2. University community provides, though inadequately, ways through which university students are empowered to confront problematic issues.
3. Theologians’ reflections on Pneumatology are useful in helping university students address existential difficulties meaningfully.

1.10 Research Methodology

The section presents the methods that were employed in collecting data, interpreting them and providing inferences and conclusions. It describes the research methodology which includes the research design, study site and population, sample size and sampling techniques, data collection techniques and data analysis techniques.

1.10.1 Research Design

The study adopted case study research design. Since the study was concerned with challenging issues faced by university students, a case study of the UoN was considered suitable for in-depth research. In addition, the above mode of research design allows the description of a unit in detail, in context and holistically. Furthermore, through it, a great deal of information about the

⁸⁹ C. Nyamiti, *Studies in Africa Christian Theology Vol.1-Jesus Christ, the Ancestor of Humankind: Methodological and Trinitarian Foundation* (Nairobi: CUEA, 2005), p.28.

⁹⁰ L. Boff, *Jesus Christ Liberator: A Critical Christology of Our Time* (London: SPCK, 1986); J. Sobrino, *Jesus the Liberator: A Historical Theological Reading of Jesus of Nazareth* (Maryknoll, New York: Orbis Books, 1999).

phenomena under study can be learned from the few selected examples.⁹¹ From a case of UoN, therefore, the difficulties confronted by university students not only in this particular University but in other universities though with varying degrees are discussed.

1.10.2 Study Site and Population

The study was carried out at the University of Nairobi. It is the oldest public university in Kenya whose history goes back to 1952 when the foundation stone for the then Royal Technical College of East Africa was laid.⁹² It owes its origin to several developments in higher education in Kenya and within the East African region particularly an Act of Parliament of 1st July 1970 which dissolved the University of East Africa thus allowing the three East African Countries namely Kenya, Uganda and Tanzania to set up their respective national universities. The result in the Kenyan case was the birth of the University of Nairobi.⁹³ It has grown from a faculty based university to a college focused university with six colleges each headed by principals.⁹⁴ It is situated in Nairobi County, a fast growing capital City of Kenya which has made this University “the busy hub and citadel of academic activity at all times.”⁹⁵ It has a student population of approximately 79,000, 2,052 academic staff, 5,525 administrative and technical staff and 174,033 alumni.⁹⁶ Purposive sampling technique was used to select it for in-depth research. Furthermore, it is the pioneer institution of university education in Kenya.

The study area comprised the six colleges of the University of Nairobi located in the City Centre and its environs namely: College of Agriculture and Veterinary Sciences (CAVS) in Upper Kabete Campus, 13 kilometers from Main Campus; College of Architecture and Engineering (CAE) at the Main Campus; College of Biological and Physical Sciences (CBPS) in Chiromo Campus, 2 kilometers from the Main Campus; College of Education and External Studies (CEES) in Kikuyu Campus, 24 kilometers from the Main Campus; College of Health Sciences

⁹¹ D. K. Kombo and L. A. Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Paulines Publications Africa, 2006), p.72.

⁹² The University of Nairobi, *Student Information Handbook (2014/2015)*, (Nairobi: The Dean of Students Office, 2014), pp.14-15.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ University of Nairobi Profile (<http://www.uonbi.ac.ke>).

⁹⁶ University of Nairobi factfile (<http://www.uonbi.ac.ke>).

(CHS) in Kenyatta National Hospital Campus, 5 kilometers from the Main Campus and College of Humanities and Social Sciences (CHSS) in the Main Campus.⁹⁷

The targeted population was majorly undergraduate students in Modules I, II and III and university officers dealing with students' welfare such as the Dean of Students, Chaplains, Special Student Advisor, Student Welfare Authority, Student Counselors and Security Personnel among others.

1.10.3 Sample Size and Sampling Techniques

The sample size for the study was determined through the approach based on precision rate and confidence level using Cochran formula below.⁹⁸ The approach provides a mathematical solution in determining a representative sample size for large populations.

$$n_o = \frac{Z^2 pq}{e^2}$$

Where;

n_o is the sample size

Z is the value of the standard variate at a given confidence level (normally read from statistical table giving the areas under normal curve) and it is 1.96 for 95% confidence level.

p is the estimated proportion of an attribute that is present in the proportion

e is the desired level of precision

q is 1-p

With a precision rate (e) of $\pm 5\%$, a confidence level of 95% and $p=0.5$ (maximum variability); the resulting sample size is:

$$\frac{(1.96)^2(0.5)(1 - 0.5)}{(0.05)^2} = 384$$

A sample size of 384 students was drawn which further agrees well with Krecie and Morgan's sample size table for different population sizes.⁹⁹ Stratified sampling technique was used to

⁹⁷ The University of Nairobi, *Student Information Handbook (2014/2015)*, (Nairobi: The Dean of Students Office, 2014), pp. 20-24; <http://www.uonbi.ac.ke>

⁹⁸ W. G. Cochran, *Sampling Techniques*, 2nd Edition (New York: John Wiley and Sons, 1963).

sample the students. The technique involves dividing the population into two or more sub-groups (strata) using a given criterion and then selecting randomly or systematically a given number of cases from each population sub-group.¹⁰⁰ It ensures that the existing sub-groups in the population are represented in the sample.¹⁰¹ For the study therefore, the six colleges of the University of Nairobi constituted six strata (i.e. the stratification was based on colleges). From a sample size of 384 respondents, proportionate stratified sampling technique was used to draw samples from the six colleges based on 2015/2016 undergraduate student population (see Appendix 1). The technique was further used to select male (M) and female (F) students from each college as shown in Table 1. It gives a representative sample in each stratum. Students from each college were then sampled using the simple random sampling technique by assigning numbers. This is because the technique ensures that every student registered in the respective colleges has equal chances of being included in the sample.¹⁰²

College	M	F	Total
College of Agriculture and Veterinary Sciences (CAVS)	14	8	22
College of Architecture and Engineering (CAE)	28	10	38
College of Biological and Physical Sciences (CBPS)	23	10	33
College of Education and External Studies (CEES)	40	27	67
College of Health Sciences (CHS)	13	12	25
College of Humanities and Social Sciences (CHSS)	115	84	199
Grand Total	233	151	384
Grand Total Ratio (M:F)	61% :	39%	100

Table 1: Sample Size Summary

⁹⁹ U. Sekaran, *Research Methods for Business: A Skill-Building Approach 4th Edition* (India: John Wiley & Sons, Inc., 2006), p.294.

¹⁰⁰ O. M. Mugenda and A. G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: ACTS Press, 2003), pp. 47-48.

¹⁰¹ Ibid., p. 47.

¹⁰² Ibid., p.60.

SONU leaders were picked purposively in relation to their responsibilities which included the Chairperson, two Vice Chairpersons, the Secretary in charge of health, accommodation and catering and eight Campus Representatives; one from each Campus. These leaders deal with students' concerns and liaise with the university administrative and academic organs in addressing them. Eight student leaders of recognized religious organizations by the university were included in the sample and were picked purposively. Two leaders from each of the four religious organizations namely: the Seven Day Adventist (SDA), the Christian Union (CU), the Catholic Christian Community (CCC) and the Muslim Students Association (MSA)¹⁰³ were sampled at the college level. This is because they also deal with troubles faced by the students and make efforts to address them.

Key university officers and staff dealing with students' services and welfare were picked purposively. Among them are the Dean of Students, three Student Counselors, the Director of SWA, the Chief Security Officer, the Special Student Advisor, Catholic Chaplain, Muslim Chaplain and Protestant Chaplain. These officers are directly in charge of students' welfare services. They are responsible for the physical, emotional, psychological and spiritual needs of the students.¹⁰⁴ The study thus acquired the relevant data needed for the achievement of the study's objectives. In addition, five Halls officers were sampled purposively. It is because they chair Halls Disciplinary Committee at the residential level.¹⁰⁵ The study obtained relevant data concerning disciplinary cases at the Campus levels, the measures used to address them and the resulting effects. Some of the apprehensions such as the social issues facing students have been obtained from this group of respondents.

Ten lecturers (five in each gender) were sampled purposively from different colleges for the study. It is because they handle students' concrete existential factors which may not only be academic in nature but social, financial and spiritual as well. Furthermore, some of them are Patrons and Matrons to religious organizations at the university and thus deal with issues

¹⁰³ The University of Nairobi, *Student Information Handbook (2014/2015)*, (Nairobi: The Dean of Students Office, 2014), pp.98-103.

¹⁰⁴ Ibid., pp.81ff.

¹⁰⁵ Ibid., p.112.

affecting students in these groups. They also handle students' concerns in these organizations which were necessary for the study. They made recommendations as to how the social support systems could be empowered to handle students' issues more effectively. In addition, some of the lecturers are PhD students who have to grapple with diverse difficulties which the study was interested in unearthing and scrutinizing. They thus provided the necessary data as well as recommending viable way forward.

1.10.4 Data Collection Techniques

Data was collected from both primary and secondary sources. Secondary data was obtained from books, journals, articles, theses, commission reports, research reports and internet sources. Primary data was collected using questionnaires, interviews and focus group discussions.

1.10.4.1 Questionnaires

The study used questionnaires to gather data from students, university student welfare staff and SONU leaders. Three sets of questionnaires (as indicated in Appendices VII, VIII and IX) were developed and administered to the above groups of respondents respectively. The respondents chose among the alternatives given in the closed ended questions and gave their opinion in the open ended questions. When using the closed form of questions, provision was made for unanticipated response by including 'others' category among the responses. Some of the respondents received the questionnaires via mail while for most it was hand delivered. Research assistants were identified and trained to administer the questionnaires promptly. The research instrument was used because it is more suitable in gathering data over a large sample and there are fewer biases in data presentation when well monitored.¹⁰⁶ Furthermore, since the targeted participants are literate, questionnaires were considered useful in gathering data from the students, student welfare staff and student leaders. The questionnaires set were respondent-completed because it allowed participants to answer the questions at their own convenience while also reflecting on their own responses as noted by Manning and McMurray.¹⁰⁷

¹⁰⁶ D. K. Kombo and L. A. Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Paulines Publications Africa, 2006), p.89.

¹⁰⁷ M. Manning and D. McMurray, *Quantitative Research Methods: Study Guide*, 2nd Edition (Southern Cross: Southern Cross University Press, 2009)

1.10.4.2 Semi-Structured Interviews

The research technique was used to gather further in-depth information from selected key university welfare staff since it allows both open-ended and close-ended questions. Some of the key university officers and staff concerned with students' welfare such as the Dean of Students, the Chaplains, Student Counselors, Special Student Advisor, Director of SWA, Chief Security Officer and lecturers were also interviewed. Immediate retrospective probing was used during interviews where the interviewer probed the respondents without interfering between each item. Furthermore, the technique reduces recall bias. It further gave the researcher opportunity to get more information and draw meanings on the subject of the study from the direct verbal as well as non-verbal interaction between the interviewer and participant interviewee which would not have been possible with the questionnaires.¹⁰⁸

1.10.4.3 Focus Group Discussions

Three Focus Group Discussions of eight to ten individuals were used to gather in-depth data on the students' opinions about particular issues such as the effectiveness of Students' Welfare Unit, religious organizations, student leadership among others in helping them address some of the worries and uncertainties they are encountering. This technique is also useful in assessing needs, developing interventions, testing new ideas or programmes or improving existing ones.¹⁰⁹ The first Focus Group Discussion constituted eight to ten university students at various levels of study belonging to the aforementioned three modes of delivery namely: Regular/Module I students, Module II/Parallel students and Module III/Distant and Open Learning students. It allowed in-depth discussion as well as saving time. The second group was made up of eight student leaders of religious organizations at the college level; two from each of the organizations namely: the Seven Day Adventist, Catholic Christian Community, Christian Union and Muslim Students Association¹¹⁰ because they handle students' matters and thus provided the relevant data for the study. The last group included eight SONU leaders; one Campus Representative

¹⁰⁸ O. M. Mugenda and A. G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: ACTS Press, 2003), p.84.

¹⁰⁹D. K. Kombo and L. A. Tromp, *Proposal and Thesis Writing: An Introduction* (Nairobi: Paulines Publications Africa, 2006), p.89.

¹¹⁰ The University of Nairobi, *Student Information Handbook (2014/2015)*, (Nairobi: The Dean of Students Office, 2014), pp.98-103.

from each Campus to get their views concerning students' disquiets and how they have or could be addressed at college level.

1.10.5 Data Analysis Techniques

Since the study majorly targeted qualitative data without ignoring quantitative data, descriptive methods have been used to analyze data collected. Being a case study, qualitative analysis was considered most suitable.¹¹¹ Data collected has thus been organized into themes and categories and then analyzed descriptively through content analysis to test the hypotheses and establish the relationship among the categories. The responses to the questions in the questionnaires have been reported by the descriptive narrative. It has been done taking into account existing literature to comprehend the study outcome better in light of the research objectives.

Through the descriptive techniques, the researcher provides thematic and detailed information about the phenomenon being studied. The technique allows analysis of the significance and implications of the study findings in a descriptive manner.¹¹² Quantitative data has not been ignored but are analyzed inferentially where results obtained from the samples used in the study have been generalized to the target population. Consequently, the study outcome and resulting recommendations are useful to other universities in Kenya and elsewhere.

1.11 Chapter's Concluding Remarks

The chapter has presented a general overview of the study which serves as a springboard into the next and other chapters of the study. It is from the chapter's crucial background provided that the next chapter investigates the difficult situations encountered by university students in view of examining Pneumatological roles in helping them address the distresses in the forthcoming chapters.

¹¹¹ O. M. Mugenda and A. G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi: ACTS Press, 2003), p.117.

¹¹² Ibid., pp.117-205.

CHAPTER TWO

CONTEMPORARY CHALLENGES FACED BY UNIVERSITY STUDENTS

2.1 Introduction

University students experience a myriad of troubles from entry as fresh men and women until graduation which affect their social, religious, financial and academic performance. The predicaments test student's capability to confront, overcome or avoid calling for intervention mechanisms. The present chapter delves into these existential problems drawing from primary sources which have been analyzed taking into account existing literature.

2.2 Socio-Ethical Issues

Factors affecting students' personal and interpersonal relationships that generally revolve around students' social lives are discussed under this heading. It is done on the basis that university environment provides opportunities for students to socialize, form interpersonal relationships and nurture diverse interactive patterns in view of forming lasting healthy relationships. As discussed in the sub-section, however, some of these affiliations have posed dangers to students since some have been exploited for the wrong purposes.

2.2.1 Identity Crises

Tummons *et al* define identity as “a complex concept which refers to the whole of the individual personality we develop over time. It is bound up in all our formative experiences, including the social and cultural background we come from, our work, social and educational experiences as well as personal values and beliefs.”¹ University environment presents opportunities for students to exercise freedom and responsibility over their lives. During their university years, students have various developmental tasks to accomplish. It is a time when they are beginning to take charge over their lives, make independent decisions, looking for a job, planning to set up a family as well as establishing close and meaningful relationships with others. For some students, however, they are moving away from home for the first time in their lives and as a result may experience diverse complications among them identity crisis. City life particularly among UoN

¹ J. Tummons et al, *Teaching Higher Education Courses in the FE and Skills Sector* (London: Sage Publications Ltd, 2013), p.31.

students is rather overwhelming to some students who have never been there before. A number of questions linger around the minds of such novice students as they observe different lifestyles compared to that of their rural homes sometimes falling victims to internal and external predators. They wonder why people talk, walk, work, dress and eat differently from them. They feel embarrassed and misplaced in such lives causing them to wonder why they have not been raised in such manners. It makes some to hate for the first time why they chose to be in the city where life is highly competitive and expensive. It has also made some students to ape other peoples' mannerisms and behavior thus living a lie. It is depicted through attempted university transfers by some students.²

In relation to the above as well, some students join the university in their late adolescence or early adulthood (18-25 years) which may present identity crisis. As stated earlier on, quite a number of students join the university at an early age even before 18 years. According to Arnett, the age at which most students join university is a critical moment in their maturation, a time of "identity exploration."³ The physical and emotional changes accompanying this stage of life has posed identity snags to some students. The Commission on the Causes of Riots in Public Universities confirms it in their observation that "... during delayed adolescence students are grappling with several maturation problems. This is the time they struggle to understand themselves, the environment, and find their identity."⁴ They look for recognition, yearn for heroism in life and find ways to demonstrate this heroism.⁵ It becomes even more devastating where mentors are scarce or in-effective or virtually non-existent.

The stage to which university students belong can be said to be a stage of emotional instability, anxiety, tension and conflict which can cause confusion and turmoil. The Commission on the Causes of Riots in Public Universities lists some of such manifestations including but not limited to "rebellion against authority, experimentation, risk taking, idealism, emotional instability, and

² Interview, 2016.

³ J. J. Arnett, *Emerging Adulthood: The Road from the Late Teens through the Twenties* (1st Ed.), (New York: Oxford University Press, 2004), p.122.

⁴ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.75.

⁵ Ibid.

inner turmoil associated with serious behavior problems.”⁶ Consequently, they are forced into early parenthood as a result of premature sexual relationships. To such students therefore, responsibilities attached to these stages of human growth and development further aggravates identity crisis which can be overwhelming if social support from parents/guardians, professional counselors and other supportive personnel is absent.⁷

Furthermore, they encounter other students belonging to different age-groups from various parts of the country and the world each imbued with respective socio-religious, cultural and economic backgrounds. Socially, they encounter students from different socio-economic classes; the poor, the middle and the upper classes. They interact with students from Islamic, Christian, Hindu, Traditionalists, Atheists, Jewish, Buddhist among other religious or non-religious backgrounds. They socialize with students with a pluriformity of cultural beliefs and practices. Though some students take it as an opportunity to interact and learn from others for mutual enrichment, others find it disturbing to comprehend and cope up with diverse cultural and religious beliefs and practices as found out in the study. It causes identity crisis among students who keep wondering why some people are born in certain “privileged” geographical locations, communities and social status. It has led to low self-esteem and social isolation among students. It has made several students to renounce their cultural and religious identity with some being ashamed of their social, religious, cultural and economic backgrounds. A number of them seem to apologize for their being which is rather dehumanizing and depersonalizing.⁸

At the university as well, students cluster themselves into groups or classes depending on socio-economic classes, geographical regions, religious groups, and the kind of high schools they attended among others. Some students, therefore, wonder where to fit in such groups and are lost on their way. Others may not be lucky enough to meet any of their high school friends or those from their immediate geographical regions since university selections particularly for the government sponsored programs are based on merit and available capacity in different degree courses. They find it hard to make new friends whom they can confidently relate with amidst the

⁶ Ibid., p.19.

⁷ Interview, 2016.

⁸ Ibid.

diversity. The challenge here is that of group identity crisis or peer identity crisis which makes students long to be like certain characters they admire from within and without the university environment. As a result, several students uncritically imitate other peoples' behavior some of which they experience through the influence of mass media.

In addition, a considerable number of students face course identity crisis which occurs when students group themselves according to the courses they take. Students and the society generally consider some courses such as medicine, engineering or sciences in general and others such as law to be prestigious as compared to humanities and social sciences such as Bachelor of Arts (BA). It explains why some courses have been given funny acronyms. Among most students as the study found out, BA is considered “unpopular” course since it attracts students with low university entry points as compared to “popular” courses as enumerated above. It is, therefore, common to hear majority of the students referring to BA degree option with derogative acronyms such as “Being Around” because in this degree program, according to students' perception, one has to study different courses from numerous departments before specializing in at least two in their third and fourth year of study.

Nevertheless, these “unprofessional courses” “usually produce all round students that can be employed in many fields.”⁹ As such, students undertaking the courses are considered directionless as compared to those in “professional” courses like medicine. A student enrolled in a course falling on any of the latter category finds it hard to fit and interact well with his/ her fellow students taking courses in the former category. Being in a group of such friends has caused identity crisis due to the labeling and clustering of different courses by the students, that is, it causes professional or career identity crisis where students are not proud of their professions. For instance, the study found out that a considerable number of students pursuing Bachelor of Education (BEd.) at UoN were not confident and happy of being professional teachers. While asked to justify the case, they blamed the status with which the society attaches

⁹ L. Ikalany, “Students' Perception on Makerere University Admission Procedures” in D. Kasente (ed.), *Illuminating Students' Voices in Higher Education* (MISR: Makerere University, 2007), p.33.

to the teaching profession in comparison to other professions like medicine which are termed “popular” and “marketable.”¹⁰

Consequently, more than a few students unwisely seek inter-faculty transfers to change their courses in order to fit to a particular class of students. Due to limited capacity and resources to accommodate many students in particular courses as well as entry requirements, some are frustrated and fail to appreciate and utilize the opportunity given in different areas of academic specialization. While a few succeed in being admitted to pursue the so called “popular courses,” certain students get frustrated when it comes to performing well in these courses. It is because, these courses are not necessarily in their area of interest hence performing poorly to the point of calling for supplementary examinations and at times discontinuation. In the long run, it causes poor job performance when one is later employed as well as frustration and disappointment mainly for minimized passion.

It thus becomes difficult for some students to identify themselves amongst others. A number of them cannot tell who they are if picked to speak for themselves. The challenge has made some students to adopt different lifestyles and mannerisms including, but not limited to, grooming styles, walking styles, speaking mannerisms and even eating mannerisms. They do so in order to fit well with others and identify themselves with a given social, political, or academic group. It has caused hypocrisy among students which is sometimes hurting to themselves and to others. It leads to frustration and waste of time and other resources among the students. It has also led to oppression and exploitation of learners by oneself through enslavement and by fellow students and others who take advantage of them.

Identity crisis is further depicted by the growing number of students seeking parental identity. It was found out that a considerable number of students especially from single parent families have been struggling with identity hitches with some being apparently overwhelmed. Others use diverse means including physically looking for their “missing” parent especially when they are informed that the parent is still alive. It is to this end that some have travelled countrywide and

¹⁰ Interview, 2016.

overseas just to meet their father or mother. Perhaps a case of a female student who sought to know who her biological father was explains the challenge better. She had been disturbed to the point of low self-esteem. Through the help of friends and some student' welfare staff who interrogated the mother to reveal the father's child, she not only "discovered" who her father was but physically met with him and relocated to live with him. To emphasize the significance of such an identity, the student preferred staying with her "newly found" father in his devastated and poor condition to the luxurious life with the mother.¹¹ At the time of research, she was happy and determined to improve the living conditions of her father.¹² The challenge seemed common among those students whose parents have separated, divorced or those born to single mothers. In other cases, those students whose parent has passed on to the yonder life when they (students) were too young to comprehend the inevitable rite face related problems. In the latter case, they have been helped by counsellors to grieve at times being taken to the parent's graveyard to mourn.

Notwithstanding the foregoing observation, it is important to note that some students transit from this stage of life rather smoothly. They handle crises inherent in this stage of life through various intervention mechanisms among them support from parents. It is to this end that anthropologists assert that in traditional societies, especially African societies, adolescents and young adults transited from one stage of life to another through the profound rites of passage. The community participated and ensured smooth transition unlike the contemporary society where some of these rites have been abandoned due to various reasons. As such, adolescence or early adulthood was not a stage of conflict, crisis or confusion but a time of maturing and assuming more responsibility.¹³ It is worth noting, therefore, that more than a few students reported their university years as formative, wonderful and critical in that through it they have learned critical and scientific skills, life skills enabling them to reason independently. Such views point in the same direction as those of Lairio et al¹⁴ who observed university years as critical in helping

¹¹ Interview, 2017.

¹² Ibid.

¹³ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.19.

¹⁴ M. Lairio et al, "Studying at University as Part of Student Life and Identity Construction," in *Scandinavian Journal of Educational Research*, 57 (2), 2013, pp. 115-116.

students form positive self-image, improve their self-esteem and self-confidence as well as to develop socially and emotionally as further supported by Moore.¹⁵

In summary, university years present opportunities for students to construct their identity. It is a time when the individual students construct the foundation for various areas of life such as work, family, and other human relations. Study at the university is thus a time when learners construct student (personal) identity, academic identity and professional identity. The university environment and its constituents, however, seem not to support the construction of these identities as established in the study. Academic identity, for instance, is constructed through participation in university culture and through developing both scientific thinking skills and the generative required for producing new knowledge. Professional identity, on the other hand, includes examination of personal identity and the self and academic identity to some extent since professionalism calls on an individual's broader look at their own strengths and actions in relation to work and to developing professional identity.¹⁶ The situation in most universities of the twenty first century does not support students in developing these identities. Students' construction of professional identity, for instance at the UoN, is hindered by the poor lecturer-student relationship which is limited to lecture contact hours only.

2.2.2 Lifestyle Change/ Changing Lifestyles

University life provides students with a different lifestyle as a result of the diverse nature of its members and due to changing generations of students. Upon joining university, therefore, students face transformed lifestyles. The uniforms they used to wear in respective High Schools do not exist at the university; no ringing of bells or presence of teachers to strictly ensure they complete assignments nor a parent/guardian to remind them to do so or to put them on course. They are expected to make new friends from different socio-economic, religious, ethnic and cultural backgrounds. They learn to approach academics in a more creative and critical manner

¹⁵ E. Moore, *Educational Identities of Adult University Graduates* in *Scandinavian Journal of Educational Research*, 2006, 50 (2), pp. 149-163.

¹⁶ L. Archer, "Younger academics' Constructions of 'Authenticity,' 'Success,' and Professional Identity," in *Studies in Higher Education*, 2008, 33 (4), pp.385-403; see also M. Lairio et al, "Studying at University as Part of Student Life and Identity Construction," in *Scandinavian Journal of Educational Research*, 2013 57 (2), pp. 115-116.

as compared to their High Schools. As a result, they face greater academic competition than in Secondary Schools. For instance, they are expected to attend at least two thirds of lectures per semester, do assignments and term papers for their CAT as well as sit their final examinations individually bearing the expected responsibility and required discipline.

Furthermore, they are also expected to be responsible for their physical and mental health. They should manage their time and finances by themselves. Their freedom at the university is thus imbued with responsibilities and discipline which a considerable number of students fail to understand and appreciate as it presents opportunities for their holistic growth and development. Some students take the opportunity as a test for personal growth and development while others are overwhelmed in adjusting to such lifestyle change.¹⁷ It has had negative impact in their social, economic, religious, health and academic life at the university as confirmed by Ng'ang'a.¹⁸ More than a few students do not attend first year orientation program hence work blindly ignoring important university rules and regulations thus at times committing crimes that warrant diverse disciplinary measures. Furthermore, for some students it is their first time to be away from home and some no doubt fall into the trap of conmen and women in the process of seeking assistance regarding basic necessities for their welfare at Campus. A number of these predators are college mates at upper levels of study who may take advantage of their colleagues especially those in first year.

The contemporary society is characterized by changing lifestyles. With advancements in science and technology, students at higher institutions of learning have not been spared with positive and negative impact inherent in these developments. New means of communication including mobile phones and computers have been introduced into the world and continue to be “ubiquitous” day by day. New fashions as well keep cropping up which tests students’ choice and purchasing power. Due to peer influence, students especially female ones strive to keep up with the ongoing change. Tests occur, however, where some students would want to get the latest mobile phones,

¹⁷ Interview, 2015.

¹⁸ J. G. Ng'ang'a, *The Efficacy of Psycho-education on Stress and Healthy Behavior amongst Bachelor of Education Students in University of Nairobi and Kenyatta University in Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), p.34.

tablets, hair style, and fashion to conform to their peers while lacking the means. Basically, the world of students today is characterized by materialism or consumerism.¹⁹ It has forced some students to be “socialites” especially in its distorted use as expressed previously. In the long run, a considerable number of them are exploited and oppressed by those “willing” to provide these items or the means towards achieving them. The recipients, (students) in return have to pay for the goods and services delivered to their premises either in cash or in kind or both resulting in detrimental effects on the social, physiological, psychological and academic life of the students. A number of them are actually forced to live with the “sponsors” (conjugal daddies/mummies) in secluded mansions where the necessary goods and services desired for “civilized” living are provided. Others have been taken overseas to known and unknown lands. Consequently, they have had to quit their university education in the hope of continuing it wherever they go only to be turned into slaves.²⁰

Unscrupulous recruiting agents are to blame for tantalizing the youth including university students who are anxious to have jobs. More than a few cases of Kenyans living in Diaspora leading miserable lives due to mistreatment and slavery have been reported in the media. A few are to be blamed while others have gone there desperately as a result of frustration, disappointments among other personal factors. A number of the willing aides from within and outside the nation disappoint their “clients” in that they provide short term services and privileges that outlive the damage done to them. A considerable number commit suicide as a result of the aftermaths of such short lived pleasures which have left some HIV positive. Others cannot go back to their initial friends or their family members especially where one was known to have been living with somebody somewhere hence the disgrace to the family. Such students feel isolated which leads to depression and at times suicidal ideation.²¹

¹⁹ Interview, 2015.

²⁰ Interview, 2015.

²¹ Ibid.

2.2.3 Role Difficulties/ Role Confusion

The study found out that a considerable number of contemporary university students encounter role difficulties and experience role confusion. In order to comprehend the challenge further, the study draws scholarly views on the subject. Schafer, for instance, observes that role difficulties can be divided into four foci: role overload, role conflict, role strain, and role ambiguity.²²

Role overload occurs where students have to perform a number of tasks that demand their equal attention. For instance, students especially those with financial adversities, have to work part-time while at the same time study.²³ The study found out that a considerable number of students engage in part-time work to meet their living expenses and other educational expenses. Other students sought part-time employment in view of gaining work experience thus increasing their chances of securing a job upon completion of respective degrees. These findings agree with Hall's observation that the main reason why students work is to cater for their living expenses.²⁴ The result is work overload on the part of the student which causes detrimental health and academic effects as it may translate to poor job performance due to sleep erosion, depression, poor eating habits and lack of time to socialize. It may also cause poor academic performance as the student may not accomplish academic tasks such as completing assignments in time, CAT or full attendance of classes. At the end, it causes frustration.²⁵

Role conflict occurs where the student is required to accomplish two or more different roles. For instance, students who are parents, employees, and members of given boards such as Board of Management in Secondary Schools among other roles. Each of the parties would expect the same student to perform the roles inherent in every position he/she holds. The study found out that students who are parents belong to different categories. Some are married while others are single parents; again of diverse nature. In this regard therefore, they are students and at the same time mothers or fathers or both. To be noted further is that a number of them are parenting not only

²² W. Schafer, *Stress Management for Wellness* (3rd Edition) (Fort Worth: Harcourt Brace College, 1996)

²³ Ibid.

²⁴ R. Hall, "The Work-Study Relationship: Experiences of Full-Time University Students Undertaking Part-Time Employment," in *Journal of Education and Work*, 23 (5), 2010, pp.439-449.

²⁵ Interview, 2015.

their children but also those of others among them the adopted children whose parents are alive but have refused to take up the responsibility while for others their parents died.²⁶

To double up the above duties thus remains a challenge to a considerable number of students taking into account that some are distant learners working in various organizations within and outside the country. More than a few respondents informed the researcher that they are forced by unavoidable circumstances to leave their families under the care of house helps. Selected students noted bitterly that their children have been abused by such house helps especially where the parent or even both parents have to absent themselves for long hours or days outside home doing university work. A case of a student enrolled in Module III program working outside Kenya could serve as an example, among other cases reported, to emphasis this point. As she discussed with the researcher, she had experienced difficulties in taking care of her children whom she left in her native land with their father and a house help. To her, she has always felt that she should quit the job and come back home but due to fear of failing to secure a job in her own country, and because she has a number of dependents to cater for, she is compelled to continue keeping her job. As she indicated, the growth and development of her children had been negatively affected by her absence as the mother which she regretted and wondered what to do about it. For instance, every time she corrected her eldest son, the son considered the mother as a bother to the extent that he wished she was away.²⁷

With the rising cases of child abuse and kidnapping in the contemporary society, parents generally no longer trust their house helps, neighbors and even relatives with whom they leave their children. University students who are parents are not spared in this worry which poses concerns to them. Consequently, a considerable number of them are forced to skip lectures at times to take care of their children. Others prefer to defer a semester or two to take care of their children especially when they are young. It causes academic anxieties to such students. For others, they are forced to take their children to school at a tender age which is not psychologically and physically healthy for their children. It is becoming a preferred option by a

²⁶ Interview, 2015.

²⁷ Interview, 2015.

considerable number of mothers especially those living in urban settings. Some take their children to day-care units next to their place of work.

On the same note, students who are single parents face a number of troubles. To begin with is lack of support from the child's father or mother who may walk out on them. In this regard, they are forced to take up the responsibility of being both the mother and the father to their children. In so doing, they struggle to give the best parental care and love to their children which is however, curtailed most of the time by university work. Such students thus have to balance between academics and parenting which is rather overwhelming. A few of them especially the single fathers have had to take their child/children to their parents in order to focus on their studies. Others, however, lack such support from their parents or relatives since some of them come from single parent families as well, while others are orphans.²⁸ It has forced a number of them to indulge in drug and substance abuse due to frustration while others engage in prostitution in order to fend for both themselves and their children. They thus become objects of diverse kinds of abuses from their fellow students as well the "well-wishers."

Conflict occurs between the work, social and student roles in that as a parent, the student is expected to attend to the children while at home and in school such as attending to their health needs when they are unwell, attend academic seminars when called upon in the children's school, organize their transport when they come back home among other demanding immediate needs and preferences. The same student who is employed is expected by the employer to fulfill his/her duties promptly at work at times on strict deadlines. The student is also expected to attend classes fully, participate actively during lectures, complete assignments and term papers on time and sit for scheduled examinations without fail.²⁹ The result is that, the student may become nervous, anxious, confused and irritable and may not be able to perform well, let alone being ill such as constant headaches. Academically, such students spend little time on their academic work which translates to poor academic performance or failing in courses and even discontinuing studies thus taking much time to complete a given degree program. Socially, these students tend

²⁸ Ibid.

²⁹ Ibid.

to spend little time on leisure due to demands of work and social responsibilities. It may cause depression and anxieties.

Role strain comes from the conflict between personal performance and one's own or another's expectation of performance.³⁰ For instance, a mother working away from her family such that her family is taken care of by somebody else especially house helps. She is likely to face role strain in that she may find some things being done contrary to what she would want. The children, for instance, could have developed mannerisms and behavior which she would not have loved them to do according to her expectation.

Role ambiguity comes from unclear expectations to the students.³¹ For instance, male students are expected by their grandparents to act and behave like adults by being able to make independent decisions and act like "men." When they do the contrary, such as living with their parents in the same home, especially for those brought up in an urban setting, they face role ambiguity in that their parents have no problem with them but the grandparents are concerned with the issue. Role ambiguity can heighten distress and increase stress related illnesses, emotional disturbance and risk taking behavior.³² The study found out that role ambiguity especially among male students contributed to some extent to mental confusion, identity crises and drug and substance abuse in these learners.

2.2.4 Family Relationship Issues

Family is the basic social structure within which an individual grows and develops. One is born into a family, grows within a family, works in the family and under normal circumstances retires to the family. It is thus an indispensable unit in the society which play a crucial role in child rearing and upbringing. It is unfortunate, however, that in the contemporary society, this very basic unit of the society is collapsing with no clear framework on how children should be brought up to be responsible members of the society. The study found out that the rapid changes and collapse of traditional social structures especially the African one has had negative impact on

³⁰ Ibid.

³¹ Ibid.

³² Ibid.

children among them university students. Broken family relationships affect university students' academic, social, financial and even religious life. The researcher encountered students whose parents had separated or divorced. Such break ups leave the children confused and bitter lacking a sense of belonging. Some respondents from such families expressed difficulties in coping up with the separation or divorce of their parents. Most of them found it hard to forgive their parent for leaving them. As an example, a male student expressed bitterly the difficulties he had faced when his parents separated. He could not understand why his own father could not play his cardinal responsibilities including paying their school fees among other basic needs. Such among other cases reported show the indispensable role of family in the well-being of children including university students. ³³

Consequently, these students engage in defiant and anti-social behavior such as indulging in alcohol and drug abuse due to frustration and denial. The behavior is especially common among male students who may not express their feelings and emotions via other means such as sharing with others or seeking counselling services. Several students are thus forced to make ends meet for themselves and their siblings especially where the only parent with whom they are left is unable to provide the basic needs. It has compelled a number of students to engage in immoral acts like prostitution particularly among female students or illegal businesses such as drug trafficking. Some of the divorcees are also university students who are not spared by the aftermaths of divorce or separation. Selected students who participated in the study expressed that they had struggled at times being oppressed and exploited, in order to be able to meet their university expenses as well as ensuring that their children get the best education they could provide.

Furthermore, quite a number of students are raised by single parents. Pursuance of the issue revealed that growing numbers of students have been born and raised by single parents that are not necessarily due to divorce or separation. They indicated that they have been raised up by their mothers only without anyone to call a father. This phenomenon of single motherhood is on the rise in contemporary society as the study found out. A number of factors can be attributed to

³³ Interview, 2016.

it; partly due to the current socio-economic situation or career advancement by some women among other causes.³⁴ The resulting effect is lack of a father figure in the family which affects holistic upbringing and growth of the children. In this regard, the study found out that children from such families are more likely to develop defiant and errant behavior such as theft, drug and substance abuse or prostitution; as compared to those children who have been raised by both parents.

It was noted that children from such families including those from single fathers' families such as widowers did not necessarily lack basic needs. As reported by some respondents, a number of their single parents have great investments that boost their daily income such that they do not lack basic needs including school fees. Nevertheless, great concern was expressed by some of the respondents on the importance of a father and the mother in the family. In fact, numerous students regarded it better to belong to a family with both parents who work hard together to provide for the children's needs than to belong to single parent family showered with materials lacking a father or a mother figure. It is to this end that cases of children searching for their fathers or mothers are on the rise.

Other than the above types of families are those students who are orphans. The researcher encountered more than a few students whose parents have passed on. Some of these students have been raised up by well-wishers such as in children homes, others by their relatives and others by their elder siblings. They have had to grapple with life going through daily life hassles. It is worth appreciating the effort of the Government of Kenya for providing loans and bursaries through HELB as well as some universities, particularly UoN for our case, for supporting such needy students thus ensuring that they actualize their potentialities. Nevertheless, a considerable number of these students suffer in silence in that they have to survive without adequate basic needs such as food while at the university which poses health dangers and lack of concentration in their academic life. Due to financial constraints and demanding needs coupled with increasing cost of living, several of them have had to defer their studies. Even in so doing, they have been abused and misused by their employers to the point of giving up in life. More than a few cases of

³⁴ P. N. Wachege, *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch* (Nairobi: Signal Printing Press, 2003)

female students impregnated by opportunists who promise to see them through their university education; only to become house wives with no point of return were reported. It leads to frustration and depression among such students.

Notwithstanding the above, a few students consider themselves as orphans though they have one or both parents. Pursuing the issue further revealed that a number of parents are too harsh and irresponsible for their children. Several reasons were expressed as the possible causes of such irresponsibility among them parent's frustration, career demands, marital issues such as frequent separations, among others. Such parents beat their children, abusing them physically and even sexually. Others do not provide the basic needs but instead leave the children to fetch for themselves. As an example, a female student expressed how her single mother forced her into prostitution by deliberately failing to provide her with the basic needs when she was very young.³⁵ Such parents lack time to discuss pertinent issues with their children hence may deter their holistic growth and development. In such environment, children especially at teenage develop identity crisis to the point of hating their parent(s). As the study found out, these children (students) are forced to seek refuge elsewhere by either staying with a relative or other peers in Campus who may also abuse them. They lack a place to call home and grow up hating their parents or develop mistrust against them and generally lose respect for adults as confirmed by Commission on the causes of riots in universities.³⁶ They blame their parents if something wrong happens to them in life such as early pregnancies. Perhaps these are some of those students who cheat and forge documents claiming to be orphans when they are not in view of seeking financial aid as discussed in the next chapter.

Furthermore, certain students are born out of wedlock who consider themselves as orphans even if they know their parent(s). Due to mistreatment from the foster father or one's maternal family, such students seek refuge from friends, children's homes while others have been adopted into other families. They consider themselves as orphans since they may not know their biological father or mother. They do not go home when their fellow students break for long holidays but

³⁵ Interview, 2015.

³⁶ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), pp.77-78.

hang around with friends within the university while engaging in some work which at times is not well paying. They prefer to do such chores despite the meager wages. Home to them is a source of stress and depression. They are exploited and oppressed while others are introduced into immoral acts such as commercial sex work or recruited into illegal sects that endanger their lives. One or two of these students who are born out of wedlock were dumped by their mothers when they were very young in fear of parenting responsibilities. As a result, they have found themselves in children's homes which were not conducive to them.

More than a few students have grown up hating their mothers and did not wish to get married at all. As such, their socialization especially with male students was cold as they tend to be harsh towards them. Consequently, the other students tend to segregate them which worsens their previously affected social life. They lack a sense of belonging, become frustrated and feel isolated which makes some attempt suicide. The Commission on the Causes of Riots in Public Universities summarizes it in the view that "There are several children who are born out of wedlock and dumped by their mothers because they are not prepared for their upkeep and rearing. Such children mostly end up in children's homes and grow in institutionalized situations which are not natural for child rearing."³⁷

On the contrary, several students have grown up in families with both parents who may be supportive to their academic progress. Despite this advantage, a number of these families are characterized by domestic violence which becomes routine. In such situations, children, including university students, are the worst hit members of the family. Due to socio-economic pressures among other factors causing such domestic violence, the family institution which is key in the social, spiritual, moral and generally holistic development of the children has been weakened. As a result, children including university students lack proper role models to emulate. Parents display bad behavior to their children when they fight and abuse one another in the presence of their children especially teenagers at the university. The social development of the children is thus affected and when these children come to the university, they tend to be anti-

³⁷ Ibid., p.77.

social, depressed and avoid healthy intimate relationships with others. They appear distressed and lack concentration in their academic work which translates into poor academic performance.

In addition, such children especially the youth, are likely to lose respect for adults who perceive them as abusive and disrespectful. The Commission on the Causes of Riots in Public Universities supports this view in that “Children and young people who grow up in violent situations are likely to be antisocial, lack respect for authority and portray other social and psychological maladjustments.”³⁸ Financially, students from such families are more likely to suffer. Some students reported that the role of paying school fees and meeting their other needs is kept tossed between the two parents making them delay in paying school fees hence delays in registration of their course units and consequently missing out examinations.³⁹

2.2.5 Drug and Substance Abuse

University students of both genders indulge in drug and substance abuse with a considerable number of them getting addicted. They abuse addictive drugs and intoxicating substances such as cigarettes, *shishers* (flavored cigarettes), tobacco, *Khat* (miraa), bhang, cocaine, heroin and different types of alcohol such as *kumi kumi* (locally made alcohol packed in small bottles) among many others. Their choice depends on availability, accessibility and affordability. With the case of UoN, the varieties of drugs abused by students differed with the colleges due to the aforementioned factors though bhang was commonly abused in the six colleges as the study found out. Students are introduced into this drug habit by their fellow students and peers at the university and even from outside the university. It was noted that a number of students join university as drug addicts. As a few of them revealed, they were introduced to the behavior from primary school especially those from boarding Primary Schools. Some adopted the behavior from their elder brothers and sisters.⁴⁰ It should serve as an eye opener to administrators at the lower levels of education on this menace of drug and substance abuse. It should as well dispute the common assumption that most university students’ drug addicts adopted the behavior from fellow students at the university.

³⁸ Ibid., pp.20-21.

³⁹ Interview, 2017.

⁴⁰ Interview, 2017.

Various factors contribute to this kind of behavior. For some students they indulge in drugs due to broken relationships. For instance, a considerable number of students come from broken families whereby the parents have separated or divorced. Several are under the care of one parent while few are taken care of by relatives. The destruction of the family structure has thus had a negative impact on the moral fabric of the children. Children feel rejected, betrayed, alienated and abandoned as a result of divorce and separation. They lack a place to call home. In effect, they indulge in drugs to overcome the bitterness within them. For some students, broken sexual relationships force them to drugs. This happens where a student's relationship with fellow students or peers of the opposite gender collapses. They feel frustrated, wasted and bitter about their past broken relationships which they valued. A number of them consider drugs an option to overcome the bitterness and memories of their past relations.

On the other hand, numerous students indulge in drugs due to freedom at the university. With no close relative such as a parent to watch over one's behavior, some students want to make the most out of their imprisoned years at the Primary and Secondary schools to the point of using and abusing drugs. It was especially common among students whose parents had been very strict. For such students, any little chance they are free from their parents should be used very well. In this case, they had been denied the opportunity of exercising freedom at an early youthful age.

As aforementioned, peer pressure plays a major role in students' drug and substance abuse. In order to be considered "cool" as a university student, one has to do certain things; among them joining the rest in clubs for drinks which include alcohol and other drugs. It takes extra effort, will power and care for a student to overcome the pressure. More than a few students noted that if one hesitates and avoids joining the rest for parties in clubs, one is sidelined, abused and considered a betrayer. If one decides to party with the rest without taking any of the alcoholic drinks but just a soft drink like 'afya,' he or she is abused and laughed at. He or she will be persuaded with other drinks such as 'wine' on the grounds that they have no alcohol content. If one persists on his or her soda that will be his or her last time to join the rest for parties or jaunt because of embarrassing them. Some students, especially female ones, deceitfully collaborate in

adding alcoholic drinks on their colleagues' soda to make her drunk deliberately. The process begins this way and it takes a few more of such events for one to become alcohol addict.⁴¹

The study established that the behavior of drug and substance abuse was more prevalent among science based students such as the engineering and medical students compared to students taking arts based courses. It concurs with Muriungi's study which found out that students at Kenya Medical Training College suffered from various levels of depression, hopelessness, suicidality, anxiety, risk of alcohol and drug abuse.⁴² Students from these colleges attributed it to few hours of sleep due to a lot of work and assignments, academic pressure in terms of challenging course units and practical work. Others were pursuing courses that were not in their areas of interest. Due to frustration, they thus resorted to drug abuse which had detrimental effects in their life as well as in their academic pursuit.⁴³

In addition, due to such academic demands as completing a number of assignments and writing reports at times daily, they find little time to interact with others to steam out and as a result turn to drugs and alcohol. For other students, they find friends as time wasters and may not help them tackle the tough academic chores and consequently use drugs to "feel high" then embark on their assignments. For other students, they pursue the profession because their parents forced them to do due to the prestige with which the society attaches to medicine. Such students struggle to do their best and some are overwhelmed. It can result to anxiety and depression which forces majority of them to indulge in drugs and other addictive substances.⁴⁴ Givens and Tjia attribute alcohol and substance among medical students to emotional imbalance resulting from frequent encounters of serious illnesses and deaths by the students in their practical lessons which may lead to anxiety and depression forcing them to abuse drugs in view of overcoming the depression.⁴⁵

⁴¹ Interview, 2017.

⁴² S. K. Muriungi, *Effectiveness of Psycho-Education on Common Mental Disorders in Students at the Kenya Medical Training College, Kenya* (Unpublished PhD Thesis, University of Nairobi, 2011), p.106.

⁴³ Interview, 2017.

⁴⁴ Ibid.

⁴⁵ J. L. Givens and J. Tjia, *Depressed Medical Students' Use of Mental Health Services and Barriers to Use in Academic Journal of Medicine*. 2002, 77, pp.918-921.

It was also noted that the number of female students abusing drugs is significantly growing which suggests a complete reversal of yesteryears where more often than not males were known to abuse drugs. Among the most used and abused drugs were cannabis sativa, *shishers* (flavored cigarettes), the latter newly introduced into the Kenyan market.⁴⁶ The main reason cited for this preference is the flavor given which is different from the old cigarettes and were considered safer by most students which had been proved medically otherwise. Other than use and abuse of drugs and substances, it was noted that a considerable number of students participated in drug peddling. It was surprising to note that female students have been used to that effect where they are paid money by fellow students and outsiders to sell drugs to their university counterparts. Further probe into the issue revealed that these female students are actively involved in parties such as house parties, fresher's night among other events which they use in peddling the drugs. Furthermore, university students are considered a readily available market due to their large number and peer influence where luring one another to such deviant behavior is an in thing.⁴⁷

Generally, habitual and excessive consumption of alcohol and intake of certain substances of intoxication which are highly addictive results in physical, psychological, social, financial and academic inadequacies in students. They also cause mental disorders among students. A number of students have lost their lives through car accidents due to excessive consumption of alcohol among other intoxicating drugs. Basically, it causes health related perils which if not attended to timely they can lead to terminal mental and physical defects. It drains students' financial resources with or without their knowledge leading to increase theft cases at the university. It leads to poor academic performance due to frequent absenteeism from lectures among other effects. Gatere summarizes some of the effects of alcoholism among university students which include mental menaces such as Paranoid Psychosis, Delirium Tremens, and Alcoholic Dementia among other physical disorders such as liver cirrhosis and social effects like traffic accidents, stealing and selling items, family feuds among others.⁴⁸ The above mentioned consequences depict the need for an intervention mechanism to reduce abuse of intoxicating substances and

⁴⁶ Interview, 2017.

⁴⁷ Ibid.

⁴⁸ S. G. Gatere, "Challenges of Drug Abuse in Colleges and Universities" in *Vice Chancellors' Regional Workshop on Strategic Planning and Resources Management for Universities* (Nairobi, Kenya: 17th-19th July, 2001), pp.96-97.

drugs among university students by the various stakeholders including parents/guardians and religious institutions.

2.2.6 Sexual Relationships and its Impact

Related to the above challenge is that of sexual relationships among university students. With the introduction of double intake in universities, university students are introduced into university community at a tender age. The transition period between Secondary School and university is no longer two years as it used to be but only a few months; about six months. Some join the university as soon as the KCSE results are out through the Module II or Module III programs. With the excitement of university freedom and City life including unrestricted sexual relationships, most university students in their first and second year indulge in dangerous or unprotected sexual relationships. This is because, for some it is a golden opportunity to mingle freely with students of the opposite gender taking into account that some have been in one gendered schools from primary to secondary. Furthermore, the university hostels for men and women are not far from each other allowing students to interact freely. It is important to state here that university rules and regulations on resident conduct of students allow students to admit visitors to their rooms only between 10.00am and 10.00pm⁴⁹ an order which is enforced by custodians. Students are thus expected to be mature and responsible for their lives while at the university.

To love and to be loved is not bad but, the concern is that a considerable number of students are not prepared for the dangers associated with it especially where sexual intercourse is involved; a view corroborated by Ng'ang'a.⁵⁰ The researcher found out that several students engage in sexual relationships that have led to frustrations and disappointments. As most of the students who participated in the study explained, sexual affairs have become a major source of stress among the students. It is because a number of such irresponsible relationships do not last and neither are they intimate to establish a steady marriage which agrees well with the observation

⁴⁹ University of Nairobi, *Students' Information Handbook 2014/2015* (Nairobi: Deans Office, 2014), p.109.

⁵⁰ J. G. Ng'ang'a, *The Efficacy of Psycho-education on Stress and Healthy Behavior amongst Bachelor of Education Students in University of Nairobi and Kenyatta University in Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), p.39.

of Ng'ang'a who noted that intimate and lasting sexual relationships among university students are hard to establish and have thus caused stress, disappointment and social related issues.⁵¹

Some students viewed such relationships as just “pushing time” with somebody while quenching sexual urge and lust. It left some students sad, bitter and frustrated while making others fear and therefore avoided getting into sexual relationships at the university. It has negated university students' sexual relationships which may not be detrimental as such since it depends on how they are handled. To back up this view, some of the married students who participated in the study argued how they got their marriage partners at the university and successfully walked to marriage under the guidance and counseling of some of their fellow students such as the CU leaders, mentors, respective patrons and chaplains who played important roles in ensuring their social and academic success as well.⁵²

On the other hand, however, some students engage in premature and dangerous sexual relations within and even outside the university. As a result, they are impregnated by their fellow students or by other members of the university community. A considerable number of them are hardly prepared for such pregnancies hence “unwanted pregnancies.” The study further found out that most female university students fear pregnancy more than contracting STIs including HIV/AIDS; a view supported by the University health unit. Some explained that they feared the responsibility of being a parent at that “early age” and do not want their freedom to be curtailed by parenting responsibilities.⁵³

Furthermore, a number of them do not actually love some of the men they sexually relate with. As such, they only give in to sexual act for other favors such as money but not for children. Several of them explained that they had no marriage plans with most Campus' consorts they were sexually relating with. It was particularly common among the first and second year students who thought and hoped that they still had time to choose the right partners for marriage. Nevertheless, some had married from the same year of study and were living comfortably but the

⁵¹ Ibid., p.40.

⁵² Interview, 2016.

⁵³ Interview, 2017.

majority were forced into such marriages by the untimely pregnancy. It was interesting to note also that more than a few students, especially in CESS, “trapped” their male consorts with pregnancy in view of securing husbands which turned otherwise for a good number of them. When asked to explain why, a considerable number of them claimed that they were looking for husbands to support them because they perceived their teaching profession as less lucrative to meet their personal needs. The position was commonly held by those students in their third or fourth year.⁵⁴

In relation to the above, more than a few students opt for procurement of abortion to escape the responsibilities of parenting and the struggles inherent with it. They are misled to choose the option by their fellow students some of whom have procured and succeeded in the unethical behavior. These students explained that there are a number of qualified and unqualified professionals to facilitate the process provided the patient is willing to risk one’s life and pay the required amount. It encompasses students from both genders who may prescribe certain abortive drugs to their colleagues. Ominously, some students have succeeded in procuring abortion not once nor twice but even more than five times.

On the other hand, quite a number of them have lost their lives as explained earlier. Perhaps it is because it depends on the qualification of who facilitates the process or due to one’s physiological conditions. Others have been rendered infertile especially where the procuring process was done by an impostor. It could be because the uterus is profoundly tampered with during or even after the abortion in view of saving the mother’s life. Some have had serious disturbing perennial bacterial infections in their reproductive organs which have drained such students not only financially but also psychologically. Consequently, such students cannot carry any pregnancy to term. These are just a few examples of health complications resulting from abortion. It has psychological implications on the culprits. Feelings of guilt for committing murder by taking innocent lives were reported by more than a few affected students. They are thus bogged down with trauma. The audacious ones seek counseling services while others chose to keep it to themselves with disturbing memories of their unlawful and unethical act.

⁵⁴ Interview, 2016.

While engaging in dangerous unprotected sex with multiple sexual partners, some university students of both genders have contracted detrimental STIs such as gonorrhea, syphilis and even HIV. Such diseases have been transmitted among students and other members of university community and even outside the university. More than a few students have been infected unknowingly by their friends from the opposite gender. As stated earlier, a considerable number of female students do not fear contracting HIV/AIDS as compared to the fear of getting pregnant. A number of them, therefore, engage in unprotected sex then apply family planning methods to prevent pregnancy. Perhaps it explains why the rate of transmission of the virus amongst university students continues to rise. From the opinion of majority of female students who participated in the study, HIV/AIDS is no longer considered a fast killing disease compared to other terminal illnesses like cancer. In any case as some argued, nobody smells nor reads that one is infected with the virus as it is not labeled on one's face.⁵⁵ In addition, one can live with the virus for years as long as one takes the prescribed medication obediently. It is not a stumbling block to one's progress including bearing children as compared to cancer which kills faster and whose medical management is rather expensive compared to the cost of ARV which are given free of charge in government dispensaries and hospitals.

Pursuance of the issue revealed that various factors can be attributed to the spread of the virus among university students. Among the major ones, as reported by most of the respondents who participated in the study, are multiple sexual partners, peer pressure, alcohol and substance abuse; a view further supported by CUE.⁵⁶ The study found out that majority of the university students of both genders, have more than one sexual partner within and outside the university. When asked to explain why they do so, most of them, especially those who participated in the study, explained that it is a sign of heroism particularly among the male students. They noted that a male student's masculinity is judged by the number of girlfriends one has both within and outside the university. It is not surprising then to find a male student with two or three girlfriends from the same level of study and other three from other colleges or universities. More often than

⁵⁵ Interview, 2016.

⁵⁶ Commission for University Education, *Guidelines for Mainstreaming HIV and AIDS in Universities in Kenya* (CUE, Nairobi, Kenya, 2013), p.5.

not, they engage in unprotected sex for the aforementioned reasons thus increasing the chances of spreading the virus among themselves.

From the female students' point of view, they are forced to look for multiple sexual partners especially from outside the university to meet their financial needs and curb their concupiscence. They thus sexually entertain their university boyfriends during the week and spend the weekend with boyfriends from outside the university; a view confirmed by Njima and Schlueter⁵⁷ in their earlier study on HIV/AIDS in universities. The Commission on the Causes of Riots in Public Universities further supports the view in their observation that "more than 50% of women students in some universities are cohabiting with male students whereby men buy food and women cook it. Later they eat together followed by other consequences."⁵⁸

On the same note is the unnatural and unethical act of homosexuality which has precipitated not only to our institutions of higher learning but to primary and secondary schools as well. Since the scope of the study was university, it was interesting therefore to explore how this is happening among university students. The study found out that some students habitually engage in homosexuality both as gays and lesbians. It happens not only among students but between students and outsiders as well. Some students developed the behavior from their High Schools and therefore their doing it in the university is not as a result of being in the university but an extension of long time behavior which they were socialized into. It is especially common among students who have been in one gendered mainstream Secondary Schools. On the other hand, a number of them have been introduced into this kind of behavior by their peers within and outside the university. Others do it for commercial purposes to meet their daily basic needs. As such, the latter group undertake to recruit as many clients as possible from fellow students to benefit from the accruing commissions.

⁵⁷ R. W. Njima and T. Schlueter, "HIV/AIDS in Universities-Impact on the University, Country and Reasons for Its Extensive Spread-Why are Women at Higher Risk?" in DAAD&KDSA, *Re-invigorating the University Mandate in a Globalizing Environment: Challenges, Obstacles and Way Forward* (Nairobi, Kenya: DAAD, Regional Office for Africa, 2005), pp.194-195.

⁵⁸ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.50.

The study further found out that it takes extra will, care, power and societal support before one finds oneself under such traps. It begins simply through simple presents and numerous outings within and sometimes outside the CBD. Later on it is hard for one to get out of it due to threats from the other members such as being killed or being asked to return every coin and other material goods and services expended on one. It compels a number of students to conceal the behavior within oneself or quit it and go to live far upcountry where he or she would not meet the “friends.” Others have been coerced to leave the halls of residence and go to live with their parents or close relatives for security purposes which implies discontinuation of studies. It has also caused depression among some leading to hopelessness and at times psychosis and even suicidal attempts.

Commercial sex work as is commonly referred to falls under this category. It needs no emphasis to state that university students, of both gender, engage in sex for money and other material gains. The term is gaining other popular terms among university students. One such term is the term “socialite” which is used to connote one who represents his or her family in important occasions or events. The meaning attached to the term, however, among contemporary university students refers to prostitution. For one to be a “socialite,” one has to attend and participate in parties at different designated places meeting esteemed “clients” from within and outside the country. Some students are introduced into this business by their fellow students, members of the university community and even by friends from outside the university. It was interesting to note here of another new yet old term called *pimps* which refers to “sexual brokers/sexual agents” among students whose role is to introduce their fellow students to their friends for sexual exploitation at a reasonable negotiated fee. Others are introduced as *strips* whose role is to disrobe in renowned clubs frequented by the tycoons within the CBD in view of entertaining the generous customers at a very competitive fee. Perhaps this is the reason why more than a few respondents noted; “prostitution is at its highest end in our contemporary universities.”⁵⁹

⁵⁹ Interview, 2016.

Others engage in the aforementioned business to be able to meet their daily basic needs. Some students come from poor socio-economic backgrounds where to be given money by the parents or relatives (if any) does not exist. Such students, as some explained though bitterly, are forced to seek alternative means to address their immediate basic needs like food and other existential requisites. A number of them have dependents among them their siblings and even their parent(s) who depend on them for survival. A few students defended their unethical behavior and claimed that HELB loan allocated to them by the government which at times delays, is not enough to pay their school fees, accommodation fee, food expenses and other educational costs and at the same time pay school fees for their siblings among other needs. Interestingly, others claimed that they use the proceeds from such unethical practices by making investments while at the same time pursuing their degree courses. More than a few cases of former university students' prostitutes who have successfully completed university education and engage in profitable businesses were enumerated to the researcher. It is a pity, however, that some suffer from life time ailments especially STIs particularly HIV while others have been killed by their "sponsors."⁶⁰

It was further noted that some students engage in the aforementioned sexual behavior due to sexual assault experienced in their early years. They pointed addiction to prostitution as a way of avenging the sexual harassment they experienced during their early years. A number of them were sexually abused by their close relatives including fathers or even house helps especially for male students. They thus engaged in commercial sex not so much for financial gain but as a revenge to others who were not necessarily the culprits of their early sexual abuse. Such students tended to be arrogant, violent and bitter to members of the opposite gender and "invited" the practice for themselves as a way of retaliating. They viewed members of the opposite gender as equally bad as the assaults of the early years. Interestingly, quite a number of them were from upper socio-economic class who were not necessarily interested in material gains.

⁶⁰ Ibid.

2.2.7 Socio-Economic and Ethnic Consciousness

Students' interaction at the university is based on socio-economic and ethnic classes. It is especially common among Module II students as established by the study. Among the findings in this regard was that the categorization of modules determined students' interaction with one another. Several students noted that Module I students, who are mostly sponsored by the Government of Kenya, are generally considered to be from low socio-economic class which is not necessarily the case. Accordingly, some students in certain faculties feel that their Module II counterparts are given special attention by the university on the grounds that they pay more school fees and are thus more resourceful than the Module I students who are somehow viewed as a liability. The unique or strange thing is that the different categories of students are taught the same courses by the same Dons and sit for the same examination regardless of the module.

A considerable number of Module I students have a negative attitude and reservations towards Module II students. It is because there is a general assumption that self-sponsored students are from upper socio-economic classes since they pay more fees compared to regular students which is not necessarily the case as the study confirmed through discussion with students in the former program but from poor socio-economic backgrounds. Furthermore, with Module II program one can be admitted to competitive courses with higher cluster points such as medicine, law, engineering among others which means that those with money can pursue the courses and those who cannot afford pursue the "unpopular courses." It has caused hatred and affected students' interpersonal relationship with one another with a perception that parallel students did not qualify for university admission and therefore should not be learning together with the regular ones; an observation made by Commission on the Causes of Riots in Public Universities as well.⁶¹ Perhaps this explains the view that university education has to some extent lost its prestige since it is no longer a preserve of the few who make it in KCSE as expressed by most students who participated in the study. It is commendable that despite this general view, Module II program has created opportunities for many Kenyans who qualify for university education but could not be admitted by KUCCPS (formerly JAB) due to limited capacity for the Government sponsored program among other hindrances. Furthermore, it is an important source of finance to

⁶¹ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), pp. 81-82.

universities which has enabled particular universities to improve their physical facilities and ensure quality services.

In addition, students customarily interact with those from their ethnic or geographical locations. This in essence is not bad because students tend to feel at ease interacting with people from their geographical locations and ethnicity. A number of such relationships begin from home before students join university while others are formed in High Schools. It can be ascribed to the view that a considerable number of students are relocating from familiar surroundings to unknown university environment. As a result, “they leave previously learned support systems such as parents, siblings and high school friends.”⁶² They are thus supposed to make new friends as they make other adjustments towards coping with the new environment. With socio-economic and ethnic classification of social cycles, the unfortunate students are denied the freedom and opportunity to interact and learn from other cultures. Afulo underscores the issue of ethnic consciousness at the university in the following words: “Whereas consciousness of one’s socio-cultural identity enhances the foundation of the individual’s history and culture, the form that it has taken among university students seems to point to strengthening communal biases and prejudices against other groups.”⁶³ The paradox was explicit in the research.

The concept “university” etymologically connotes “universality in diversity.” University environment should thus dispose the students and other members of the community to interact freely with other “foreign” members enriching one another and striving together towards achieving personal as well as institutional goals. Ethnic consciousness and socio-economic stratification, however, seem to be a common characteristic embraced at the university not to appreciate unity in diversity but rather to accentuate negative attitude towards other cultural groups which hinders authentic dialogue and healthy interpersonal interactions as supported further by Afulo.⁶⁴ The trend has also been attributed to the quota system in admissions in High

⁶² J. G. Ng’ang’a, *The Efficacy of Psycho-education on Stress and Healthy Behavior amongst Bachelor of Education Students in University of Nairobi and Kenyatta University in Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), pp.19-20.

⁶³ J. O. Afulo, *Effective Transition from High School to University in Kenya: From the Students’ Perspective* (Unpublished PhD Thesis, Marquette University, 2005), p. 147.

⁶⁴ *Ibid.*, p. 147.

School coupled with the devolution process where large proportions of students in particular schools have been drawn from the surrounding community.

In addition, students' politics at the university are commonly known to be based on ethnic groups. During campaigns for various positions in the students' council, students group themselves according to their ethnic communities and form alienating alliances according to their geographical zones. Each ethnic community therefore unites and campaign for their own especially for the top seat, that is, the chairperson's or SONU president as referred to by the students sometimes funded by interested politicians working behind curtains for their socio-political ambitions as found out in the research. The segregating practice has provoked negative ethnicity to the point that the tendering process of facilities such as tuck shops and other amenities like stationery areas are done on ethnic bases. It has further denied opportunities to deserving entrepreneurs among the students who would have used the chance not only to address their financial pressures but develop entrepreneurial skills required in our society today. The issue has furthermore been enhanced by the rising regional groups such as KAMATUSA (Kalenjin, Maasai, Turkana and Samburu), GEMA (Gikuyu, Embu, Meru and Akamba)⁶⁵ among others. Though the groups were meant to unite students from various regions and cultural communities, they have been misused to propagate segregation and negative ethnicity hence deterring national integration even in universities; a further finding corroborated by Afulo who views such ethnic consciousness as limiting in that "there is greater peer influence and people tend to be complacent."⁶⁶ The factors, moreover, impact negatively towards harmonious living in the Campuses.

Some students further complained that delivery of services in certain university offices are based on ethnicity in that some staff attend faster and effectively to students from his/her tribal group and region which is no doubt unfortunate. Such negative ethnicity has denied more than a few students quality services to the extent that several students opt to seek help from other offices which are not directly responsible for the required services. It has in turn created role conflict

⁶⁵ Interview, 2016.

⁶⁶ J. O. Afulo, *Effective Transition from High School to University in Kenya: From the Students' Perspective* (Unpublished PhD Thesis, Marquette University, 2005), p. 147.

among university staff causing accusations such as infringing into others' territories of service delivery. It was further reported that a number of members of university staff use their mother tongue language in addressing students which makes those students who cannot speak nor understand the language feel isolated.

The variety and quality of food cooked by students in their hostels especially among female students has heightened social class differences. The result is categorization of students into the *haves* and *have nots* from the point of view of food as confirmed by the Commission on the Causes of Riots in Public Universities.⁶⁷ The point of classification is the ability of some students to acquire variety of food stuffs which are rather expensive to buy and cook for majority of them. It applies especially to students who reside within the university hostels where cooking in the hostels is preferred to buying food from university cafeteria due to its financial and nutritional implications. Students from the upper socio-economic class tend to isolate those from poor socio-economic class who cannot afford certain types of food let alone being able to cook a variety of food. The study found out that the common meal cooked by students in their hostels were *Ugali*, *Sukuma wiki* served with Avocado, popularly abbreviated as *USA* among the students. The social upbringing and to an extent ethnic background is an important determinant in the kind of food cooked and eaten by different students. It has led to classification of students into the "born town" and those from "*mashambani*" (upcountry). The study established the above as dangerous categorization which does not auger well with university community, solidarity and welfare.

In summary, it was found out that socio-economic clustering and ethnic dominance are apparent among university students. How one grooms, speaks, walks determines who socializes with him or her. Majority of the students therefore prefer to socialize with those of his or her social class to avoid frustration. On the other hand, some students strive to fit into other social classes and end up being frustrated as they compare themselves with others. Others are lured into immoral acts such as prostitution in order to belong and fit well to a given socio-economic class and dominant ethnic group.

⁶⁷ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.50.

2.2.8 Death among University Students

Cases of university students being killed or killing one another or self are on the rise in our universities today. The media today is saturated with university students' murder cases. In the course of the study, a number of cases in which students kill one another for various reasons were reported. Among the contributing factors are sexual relations among university students. Here, students engage in dangerous sexual relations to the extent that some cohabit. In such cases, betrayal by any of the partners especially the ladies causes havoc. This is because in the university environment students intermingle freely at the lecture halls and even in their hostels. They interact freely with students from opposite gender as grown-ups. Due to immaturity and lustful sexual behavior, if a lady is seen or found chatting in a suggestive manner with another male student, her boyfriend gets "mad" and is likely to commit such acts as murder out of jealous rage. Fights arise during such confrontations and either of the students may end up being killed. In particular instances, the girl is killed by the boyfriend due to her unfaithfulness. It was alluded to claims that most male students spent three quarters of their HELB loan on their girlfriends as a signification of owning them. Consequently, due to bitterness, anger and disappointment, a number of male students decide to kill the girl and even take their own lives. If the girl is spared, the male student infringing into the others "territory" is not spared but killed. Cases of attempted murder due to broken sexual relationships were noted where both gender have been affected. Some due to fear of death run to the university health services with ropes claiming that they would like to commit murder. Others have been rescued from such suicidal attempts where some take *jik* (washing detergent) among other poisons to terminate their lives.

Drug and substance abuse is another contributing factor to university students' murder cases. A considerable number of students take alcohol among other intoxicating drugs in clubs within and outside the CBD. They do as a group sometimes sponsored by friends from outside the university community. Due to drunkenness, some misbehave by going against the law thus provoking legal measures. A few fail to pay their bills and are in turn beaten by the business owners at times to the point of death. Others are forced out of clubs only to be knocked off by vehicles. More than a few come back to the university late at night, very drunk and unable to recollect and reconnect their way. As a result, they are run off by reckless drivers who may be drunk as well.

A number of them have also been killed by gangsters at night since they may not give them anything valuable such as money. Others, due to the influence of intoxicating substances such as *cannabis sativa* among other drugs jump out from high roof tops succumbing to death while others miss their way falling into nearby rivers or deep pits. An example of such unfortunate situation was reported to the researcher by some students in the following words:

On one night after smoking and taking alcohol we decided to go up to the roof top of our hostel to rest and enjoy the view of the city at midnight. After some time, one of us decided to go back to the room to sleep in preparation for the next day's activities. He missed out his way by stepping out directly from the roof top thinking that he was on the staircase and that was the end of his life. It was such a sad phenomenon to us and his family.⁶⁸

University students' politics is yet another contributing factor. During SONU campaigns, students group themselves according to their ethnic communities each supporting their own leader. Since it should be ideally a democratic election, each party has equal opportunities of participating and winning the elections. Every party has a right to campaign and convince the rest of the students that he or she is able to deliver the best of their services. Notwithstanding all this freedom, democracy and rights, a number of students would want to win the elections by all means at times unlawfully contradicting SONU constitution. As a result, tension and animosity arise among students supporting their preferred aspirants. It is in such cases that detrimental fights such as stabbing one another arise among students. Some students end up being killed or killing others.

Students' riots, strikes and demonstrations have also led to deaths among students. University students have developed a demonstration culture whenever they feel their needs are not being addressed by the relevant authorities. Among the common ones are shortage of water in the hostels, electric power interruptions, delays and decrease in the disbursement of HELB or Industrial attachment allowances among others. When their expectations are not met forthwith according to their timelines, even if it is not the fault of the administration, they stage "peaceful demonstrations." They block the roads at times maliciously robbing pedestrians and drivers even those with personal cars. In the long run, they get into confrontation with police who are forced

⁶⁸ Interview, 2016.

to use tear gas cum forceful means to calm the situation. During such demonstrations and confrontations, more than a few students are killed by the police due to their unruly behavior and for endangering the lives of the security officers while others are injured with some succumbing to death. More than a few cases of students who have died during such riots were enumerated by the students.

In addition to the above, it is important to indicate that some students kill themselves, that is, commit suicide. A number of them, however, are overwhelmed by circumstances beyond their control to do so. Could this be a malevolent force that needs to be counteracted with a benevolent personified force called the Holy Spirit? For instance, several students decide to take their own lives due to the loss of their loved ones among them parent (s), siblings or consorts. Cases of attempted suicides as a result of the loss of a parent were reported to the researcher. It happens where certain students are confronted with the pain of bereavement which at times become difficult to overcome for quite a number of them. They find no meaning in life and thus opt to take their own lives to avoid living miserably as they perceive.

It was further reported that more than a few students commit suicide due to failure in examinations. The behavior was noted as common among medicine students who perform poorly to the point of discontinuation in accordance with University's examination rules and regulations. A further probe into the issue revealed that medicine as a profession is demanding. Students have to pass the oral, written and practical examinations in order to proceed to the next level. It is a worthy course since they deal with human lives hence nothing can be left to chance. Consequently, chances of failing examinations are high among medicine students compared to their colleagues in arts based courses, a view supported by a number of the students' counsellors.⁶⁹ On the contrary, medicine students are generally those who scored high grades in KCSE examinations and are thus not used to failure. When some fail and are thus referred or discontinued in their studies, others are overwhelmed and face emotional instability that has led to committing suicide within or outside the university premises.

⁶⁹ Interview, 2017.

On the other hand, there are students who commit suicide for fear of the consequences of cheating in examinations and poor preparedness. It was found out that some students breach examination rules by cheating in various ways and when found out they face disciplinary actions which include discontinuation, suspension or expulsion from the university. Students who come from authoritative families with strict parents/guardians cannot confront their parents courageously and thus resort to suicide. For others, the shame of being expelled due to such cases despite their strong academic performance at preliminary levels overwhelms them to the point of committing suicide. Included in this category are those students found committing the offence and are under some scholarship. Suspension or discontinuation of their studies due to cheating in examinations attract other stringent punitive measures depending on the terms and conditions of the scholarship. Most of them, for instance, are required to repay all the monies expended on them to the sponsoring organization which could be huge amounts of money. It is worse for a postgraduate student where repaying tuition fees let alone the monthly stipend is a nightmare. Students got up in such situations take the recourse of committing suicide.

Other students have been killed through road accidents. Over a period of one year, cases of five students knocked off along university way while crossing the road were reported. One such case of a student knocked off accidentally by an ambulance which breached traffic rules due to the emergency was reported. Another case of two students knocked off dead along *Waiyaki* way who were chatting near the road was also reported. The point here is that university students have not been spared from the country's deadly accidents. A few have been involved in fatal accidents while outside the university activities such as during holidays. Others are killed by thugs at night on their way to university or at times while in their places of residence outside the university especially those residing in dangerous suburb areas which their meagre "wealth" affords them.

2.2.9 Hooliganism

The study found out that some students have ganged themselves into groups calling themselves "goons." A number of these goons have overstayed in the university due to their own academic distresses. Most have missing marks which they have never sat for. Others are bogged down by the tough courses they enrolled in due to parental pressure. In this regard, they were pressured to take courses they did not have passion for, while others especially the Module I students, were

admitted to courses they did not want though they had performed well due to limited capacity in their preferred courses. As a result, some have remained stuck in the course of their studies. Others have been expelled from the university due to disciplinary cases and since several of them cannot face their parents as a result of such circumstances, they hang around the university as a survival mechanism. A good number of these expelled students reside outside the university premises. A few sleep in streets or slums but spend much time around the university premises especially during campaigns as those of students' council. Others have deliberately refused to continue with their studies by deliberately missing out on examinations in view of prolonging their stay at the university in order to utilize the relatively cheap university life.

Such groups seem to be the driving forces as far as students' decision making is concerned. This is particularly so during university students' campaign for student leadership. They are used to influence other students by the aspirants. They threaten students' welfare and security at the university making a number of students to fear and avoid them. They therefore dictate who takes what position at specific times of SONU leadership. Due to the pressure, oppression and exploitation they instill in students, given a chance the students would want to eliminate them. It has cost the lives of some students who belong to such groups. A case of three students belonging to such group who were lynched by fellow students at Halls of residence, among others reported, explains the issue better. They were accused of frequently robbing with violence laptops and valuable electronics from students which they sell at relatively cheaper price. The incident confirms Wachege's assertion of students to students' deaths.⁷⁰

Hoodlums were further accused of raping students; not only female but even sodomizing male students. The crime was noted as common during SONU campaigns and strikes where they break into females and males hostels and commit the crime among others. Such reports were alluded to their drug addiction where majority of them were perceived not to be functioning in their common senses but under the influence of drugs particularly bhang and hashish. Even when they commit such and other crimes, a considerable number of students hesitate to report them to

⁷⁰ P. N. Wachege, *Living to Die, Dying to Live: African Christian Insights* (Nairobi: Signal Press, 2002), pp.139-148.

the relevant officers for fear of worse harassments which may even cause their lives. Those who report have had to hide including changing their halls of residence or seeking accommodation outside the university premises for security reasons.

A considerable number of students in this group of goons abuse drugs and other substances. They smoke cigarettes and abuse alcohol, bhang, cocaine among others. They are thus forced by addiction to spend much of their time drinking, smoking and organizing crimes. They rob forcefully from their fellow students to fetch money for the purchase of the drugs and other intoxicants. Consequently, they deny students their freedom and right to property within the university premises. They were accused of drug peddling among the students especially within the halls of residence where they collude with drug traffickers. They are paid some commission but their remuneration mostly is derisory rolls of bhang and some pecuniary handouts.

It is a binding act to be a member of such group of students to the point that a distant observer wonders whether it encompasses oath taking. It is because, as noted from the study previously, when one withdraws from such behavior or suggests possible withdrawal by seeking assistance from the relevant quarters, they are threatened and at times harassed by the ruthless group. A case of one such student who, upon realizing the harm and dangers of belonging to the goon class of students, sought to withdraw by changing his hall of residence illustrates the difficulty of quitting such groups.⁷¹ While taking such bold steps, one has to be cautious and does it in disguise not to raise concerns from the others. Some have had to seek interfaculty transfer at times changing to Module III where one is able or even changing the university as noted in the study. These goons are too possessive even of their girlfriends whom they do not allow to interact with other males. If they discover otherwise, they punish harshly both the man and the lady with the help of others.

⁷¹ Interview, 2016.

2.2.10 Insecurity

Though university as an institution is termed a low risk security zone compared to zones like banks, petroleum stations and military camps due to the nature of its activities and product, a number of security issues were reported. To begin with, the aforementioned issue of hooliganism was noted as a security concern. Goons have threatened the security of the university including the university staff and even the public in general. Such students dare even the university staff including the security personnel especially when faced with criminal and administrative offences. Due to peer influence, frustration, alcohol and substance abuse and heroism attitude among other factors, they commit crimes such as stubbing other students forgetting that they are not above the law. They also threaten the public generally since a good number of them lead other students in not only destroying property but also robbing maliciously from the public during demonstrations and strikes. They take advantage of such scenarios to loot cash from the students and the public for their survival since some of them are totally frustrated, lazy and hopeless. More than a few are used in political rallies and campaigns to disrupt public functions hence causing chaos and riots outside the university. At that stage, they face penal code as citizens of the nation which desolately mars the image of the university through the exacerbated media reports as their academic prowess is undermined.

Robbery is another security issue which has heightened and taken toll on students' well-being. Some students steal from their colleagues not only at night but even in broad daylight as reported by students especially at the lower levels of study. Among the most stolen items are electronics especially computers, laptops and mobile phones and money. The practice has taken a different stance in that there are students who collude with professional thugs outside the university where they rob with violence sometimes armed with dangerous weapons like pistols. A case of two students who forced another student to withdraw money from his ATM (Automatic Teller Machine) within the university premises could illustrate the point better. Some students were recognized as thugs who rob "professionally" and violently at times using security arms.⁷²

⁷² Interview, 2017.

Piracy was also noted as a security threat to the university. It was reported that some students host illegally not only their fellow students at a fee but outsiders as well including *matatu* touts. The latter prefer the university hostels to hiring a room within the CBD since it is relatively cheap (Approx. KSh 200 per week)⁷³ and secure taking into account that they spend less than five hours sleeping. It was found out that some students host even three to four non-residents within the halls of residence where they buy an extra mattress laid on the floor to accommodate two while the other two sleep on the university's bed. The practice was noted to be more common in male hostels than females' and especially in Campuses near the city. Though such students claimed raising some funds for their living and tuition expenses, it is a security risk since these unknown residents could be thugs or terrorists. Some of them could be ex-prisoners who have escaped from prisons and could be hiding at the university's halls of residence while others could be dangerous drug peddlers as more than a few of them were reported to be which endangers the lives of students and the university community generally.

It needs no further emphasis that alcohol and drug use, abuse and peddling is a security threat to the university. It jeopardizes the lives of not only the users but the public as well through the rampant chaos witnessed including sexual assault and robbery. Some students have been lured into the addictive behavior of drug abuse due to peer pressure, its availability, accessibility and affordability within the university premises. Of further threat is that even some female postgraduate students who are expected to be more mature and role models to the undergraduate students are also involved in the vice. As discussed elsewhere, university students seem a target by the traffickers which poses related security questions of whether they take advantage of the freedom and availability of the students or is it that there are security loopholes. It is a call for all as it risks turning the university into a drug and substance center which is far away from the institution's mission and the principle of being a corruption free zone.

Terrorism is a new yet old global complex phenomenon which has posed security threats all over the world. Universities have not been spared over the same as students seem to live in fear of fellow human beings who have been malevolently radicalized. The Garissa University terrorist

⁷³ Ibid.

attack of 2nd April 2015 where about 148 people majority of them residential students were massacred through mass shooting and hostages by Al Shabaab militants⁷⁴ serves better on the kind of fears that contemporary students live with. Barely a week after the massacre, the busting of a transformer next to Kimberly halls of residence at Kikuyu Campus took the lives of three students who jumped from their rooms for fear of terrorist attacks.⁷⁵

The university is consequently alert on these and other security threats where indicators of possible attacks such as students and members of the public taking photos of the university property at odd hours of the day have been dealt with. Such cases have not been left to chance and the university has to that effect employed professional security personnel as well as tightening security measures within the university premises a few of which have been mentioned. Nevertheless, indicators of assault have been reported to the relevant officers. Two male strangers were reportedly arrested in the course of study for allegedly entering the University premises in view of admission enquiries only to be found attempting to access other facilities illegally.⁷⁶ Such among other cases explain why students and the university community generally are becoming cautious and suspicious of strangers. Prudence demands that UoN security agents ought to be more appreciated for a job well done as we strongly hope that the study's findings will go a long way in assisting them to be better pro-active and re-active.

2.3 Academic Concerns

University's main purpose is to provide academic environment where students acquire knowledge, skills, values and attitudes necessary for living. Academic life is thus a tough enterprise characterized by diverse ordeals that calls on students' capacity to mitigate some of them as well as confronting others. Such predicaments that deal with students' pursuance of one's degree, scholarly research and dissemination of knowledge generally are discussed under the sub-heading.

⁷⁴ One only needs to revisit the news of the attack from various media stations such as CNN or www.youtube.com

⁷⁵ Interview, 2017.

⁷⁶ Interview, 2017.

2.3.1 Technological Advancements and its Impact

With the world becoming a global village, institutions of higher learning have had to integrate the use of technology in their curriculum, teaching and learning activities. Kihara⁷⁷ noted at the dawn of the millennium that universities all over the world would have to redefine their curriculum and mission to include technology. Some of his views are currently being actualized in the UoN. The world ranking of universities by Spanish research firm, Webometrics, considers the volume of research undertaken by a university and its online visibility and the relevance of the courses offered in the economic and job market. According to the firm, ICT, is paramount for the university's future in the realization of their vision and mission. It is because it plays important communicative role especially in distance and e-learning programs.⁷⁸ To remain relevant in this era of technology and compete well with the rest of the world therefore, UoN has integrated technology and adopted the eLearning mode of instruction in a remarkable manner. It has continued to make budgetary allocations geared towards advancing levels of ICT knowhow among students, academic, administrative and technical staff.

The infrastructural facilities towards achieving this end, however, are not adequate to match the ever rising numbers of students. It raises complains among students who would like to utilize such facilities at the respective campuses. The study found out that a considerable number of students are forced to waste a lot of time waiting for one another to get an opportunity to use a computer at computer laboratories. Majority of them prefer to use the university's computers since they are not charged per hour as is the case in cyber *cafes* which are rather expensive to most students. They are given assignments to research on and present at times in both soft and hard copies which is advantageous since it helps to reduce cases of missing marks. To submit a handwritten term paper nowadays is becoming almost obsolete at UoN. Students thus have to arrange and meet the cost of typing and printing their term papers and assignments. Considerable numbers of them therefore prefer typing on their own to minimize the cost and spend on printing only. It is necessary to indicate here that though some students have their own personal computers such as laptops, tablets and smart phones, majority of them rely on the university's

⁷⁷ J. Kihara, "*Challenges Facing University Education.*" Daily Nation Special Journal (Nairobi: Nation Media Group), July 28, 2005.

⁷⁸ Daily Nation Newspaper on Thursday 12th, February 2015, No. 18207, p.9; www.webometrics.info

ICT facilities. Furthermore, they come from diverse socio-economic backgrounds imbued with diverging financial abilities and poverty levels. As such, some cannot afford to purchase personal computers.

Due to socio-economic class stratification which characterizes our societies today, those who cannot afford personal computers, which represents a greater proportion of university students, are forced to spend more hours at computer laboratories waiting for one another as compared to those with personal computers. Here, UoN through its technical staff allocates a maximum of three hours for a student to use a computer per session due to heavy demand to facilitate equitable access of the same services to the others.⁷⁹ Despite the initiative, the allocated time is not enough for one to research on a particular subject and select the relevant materials and still meet the given deadlines as noted by most students who participated in the study. Mwiria further substantiates the study's findings in his observation that, "Most of the universities lack adequate computer facilities...The small number of computers available limits student use."⁸⁰ Students who would like to type their term papers using the very computers have to spend more time or seek alternative means to accomplish the task at times leading to exploitation by willing helpers while others are driven to unethical recourses as discussed earlier.

The limited access to appropriate ICT infrastructure including the software and hardware tools coupled with the prohibitive cost of such products in the market has led to increase in theft cases at the university. Theft cases of laptops and mobile phones are nowadays on the rise at universities as the study found out with UoN. It is because some students would want to access online learning materials sometimes on strict deadlines but lack the necessary tools. They are thus exposed to unethical behavior to ensure that they achieve the end at times irrespective of the means which include grabbing the items forcefully from their colleagues. Such a misconduct, which the research established, is unfortunately becoming so common that the security agents are getting a fatigue of it seemingly.

⁷⁹ Interview, 2016.

⁸⁰ K. Mwiria & N. Ng'ethe, "Public University Reform in Kenya: Mapping the Key Changes of the Last Decade" in K. Mwiria, *Public & Private Universities in Kenya: New Challenges, Issues and Achievements* (Nairobi, Kenya: EAEP, 2007), p.52.

The competence of students and academic staff to use ICT facilities effectively and efficiently is another technological concern. Although majority of the university students are said to have grown up in the digital age, it is necessary to acknowledge that not all Secondary Schools provide basic training in computers. Reality has it that some schools, including the secondary ones, either do not have computers or the ones they have are inadequate. Consequently, some students from different parts of the country are likely to join university lacking basic ICT knowhow. It may in the long run affect their learning at the university. Such students feel misplaced at the university and find it hard to cope with the rest of the students who could be computer literate. UoN at least is trying its best in addressing this by offering a basic computer course to students in some programs at their first year.

On the part of academic staff, some lecturers have difficulties in utilizing effectively and efficiently ICT infrastructure. In this regard, the study found out that the students are far ahead of many Dons which is detrimental to mode of delivery and supervision of postgraduates. Naidu⁸¹ noted that transition from the traditional mode of delivery of face to face lecturing to eLearning is a gradual process that costs not only the acquisition of the physical infrastructure needed but development of human resource through training and capacity building. Some lecturers lack appropriate ICT knowhow as earlier indicated. A study by Ochogo⁸² on the lecturers' competence and preparedness for eLearning at the UoN revealed that majority of the lecturers were unprepared to function in an eLearning environment. Precisely, he found out that out of the six colleges of the UoN, only in two colleges were the academic staff prepared for eLearning while in the other four colleges the proportion of those unprepared for eLearning was higher than the proportion of those prepared. It should serve to explain the kind of uncertainties the students have to encounter on the basis of this unpreparedness among lecturers. It could as well explain the reason why some of them give disorganized modules to distance learning students which confuse the students.

⁸¹ S. Naidu, "Evaluating Distance Education and Elearning," in Encyclopedia of Distance Learning, 1 (1), 2005, pp.857-864.

⁸² N. K. Ochogo, *The Influence of Information and Communication Technology Infrastructure and Competence of Lecturers on their Preparedness for Electronic Learning: The Case of the University of Nairobi, Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), p.118ff

ICT as well has caused academic concerns among students whereby information at different times is not updated with time. A few lecturers, for instance, modify their modules and revise them at various periods of time as a result of intellectual growth and in order to address the diverse learning needs of different groups of students. The same information however, may not be communicated timely to students especially those on open and distance learning programs who have limited face to face interaction with the lecturers. Such students end up using outdated modules given, for instance, during the introductory residential sessions. They read and discuss the material on their own in preparation for their CAT and examinations. It demoralizes and confuses such students when they learn that they have been using the wrong modules as they come for their second or third residential sessions meant for CAT and examinations. They are bound to blame the concerned lecturer for inconveniencing them which may not be his or her fault to be termed class ignorance but is as a result of ICT complexities. It causes mental confusion and disorder among students as well as tempting them to cheat in examinations due to unpreparedness or deficiency of updated data. Some students have as well been forced by such circumstances to forego examinations while others defer their studies. It is especially common among those students who value their grades and are not of the habit of cheating in examinations. Such students would thus prefer to forego an examination and make arrangements to sit for it at a given time after making the necessary preparation.

Though technology remains important communicative tool in education and especially at the higher institutions of learning, it has led to poor mental acumen among most students. It happens where students enslave their brains with ICT facilities such as computers and calculators. Several students reported that they no longer have to disturb their brains trying to calculate some sums including simple multiplications, additions or subtractions since they have the machines. It has lowered the IQ in majority of the students who rely heavily on computers for most of their academic work. It has led to poor academic performance in that some students perform poorly in examinations especially where critical thinking and application skills are tested.

In this regard as well, a considerable number of students especially at undergraduate level rely on the internet sources to tackle their assignments and term papers. Some just *Google* from the internet coping and pasting directly and then submitting their assignments or term papers without

taking time to read and understand critically the material obtained from the internet. It lowers students' critical and analytical skills in their approach to learning. It has bred mediocrity and reluctance among a considerable number of students. It has also encouraged intellectual dishonesty leading to plagiarism which is academically unethical. No wonder, to counter the vice, UoN has commendably enforced plagiarism test especially for postgraduates which should not exceed 15%. The present study's plagiarism report attached at the end of the thesis illustrates the policy better. Students thus seem to be absorbed by technological advancements. Ideally, ICT should raise and broaden human understanding rather than dominating it or reducing human power to think and act rationally.

Technological innovations have enhanced the means of communications in that today students as pointed out earlier, use smart phones, iPad, laptops among other gadgets unlike the telephone booths which were not only expensive but very few. Consequently, contemporary university students can be described as "enjoying" these technological products witnessed through the innumerable cases of students on, for instance, *whatsapp*, *google*, *facebook* and *Instagram* even at times during lectures. At the same time, it has introduced new forms of entertainment, business opportunities and convenient gambling procedures. Contemporary students however, are so much immersed into gambling compared to those of yesteryears. Though it is considered a sport by most of them, it has consumed much of their study time let alone wasting their money including school fees. More than a few students reported their "foolish" decision of "investing" their school fees on the famously known *sportspesa* gambling only to lose their monies hence frustrations and increased theft cases. Other students participate in it to make money for their survival at the university as the study established. Nevertheless, the toll it is taking among them is wanting as can be witnessed through the increasing number of gambling companies which are virtually "ubiquitous." It is also worrying that students have taken even critical aspects in their lives such as examinations to be like a gamble as noted by some of them in their remarks after an examination; "This exam was a sure bet."⁸³

⁸³ Interview, 2015.

The study findings further reveal thus that ICT is an important tool in increasing both access and quality of university education. It may even be termed indispensable. The invaluable role is underscored in the Kenya Vision 2030 whose social strategy of investing in the people of Kenya emphasizes education and training, gender equity and poverty eradication. Of further significance is its proposal to intensify application of science, technology and innovation (STI) to raise productivity and efficiency levels across the three pillars namely; economic, social and political pillars. It recognizes the critical role played by research and development (R&D) in accelerating economic development in all the newly industrializing countries of the world. It also aims at reducing illiteracy levels by increasing access to education, raising the transition rate from secondary to university from 8 percent to 15 percent as well as raising the quality and relevance of education.⁸⁴ To realize these goals of Vision 2030, there is need to address the troubles faced by university students among them technological advancements that have posed inherent uncertainties to them. Moreover, these issues are likely to affect students' economic productivity during and after university years which may slow down the realization of the vision.

2.3.2 Examination and Examination Results

The education system in Kenya is highly competitive with an emphasis on grades. The basic method of evaluating students is through an examination system which is not only at the preliminary levels of education but at higher levels including the universities. Grades are thus valued not only by the students, but by the parents and instructors as well. Whoever scores high grades is rewarded even at higher institutions of learning. The numerous UoN awards such as University of Nairobi Alumni Prize, Gandhi Smarak Nidhi Trustee Fund Prize, Davis & Shirliff Prize among others listed in the Students Information Handbook⁸⁵ explain the above point better. When one fails to achieve the minimum required grades according to respective institutions' standards, one faces the set consequences. At the UoN, for instance, a student is allowed to proceed from one year of study to another upon passing the required courses including all the Common Undergraduate Courses taken in a given level of study.⁸⁶

⁸⁴ Government of Kenya, *Kenya Vision 2030* (Government of Kenya, 2007), pp.19, 84

⁸⁵ University of Nairobi, *Student Information Handbook 2014/2015* (Nairobi: Deans Office, 2014), p.116.

⁸⁶ University of Nairobi Charter, 2013, Statute XX

Examination has thus caused anxiety and depression among students. Since students even in universities are expected to perform well by their parents, guardians and the university in general, fear of failure is becoming a common source of stress among a considerable number of them as the study found out. Some students are thus working under pressure of their parents, guardians or siblings who expect them to score high in their examinations and excel in the cut-throat competitions. It is worth mentioning here that fear of failure is not bad since it can act as a motivating factor towards better performance. Extreme fear of failure however, has caused anxiety where students are not sure of themselves or their future. Anxiety can then lead to depression and suicidal ideations and attempts at its very extreme. It can cause detrimental psychological and health defects if not addressed adequately.

The study found out that the fear and anxiety of examinations is common especially among first year students. It could be attributed partly to the view that in their first year of study, students are still adjusting to the learning environment familiarizing themselves with the demands for great change in their academics. They encounter a new learning environment and develop much expectations. As a result, examinations have been a source of frustration to a number of students. During their early days in the university, a thought of examinations by the students just elicits fear. They are not sure of how to approach the examinations which they perceive as far much different from the high school ones which they had been familiar to.

Furthermore, in the examination administration policy, the final grades include the CAT and final examinations. For the case of Common Undergraduate Courses, continuous assessments account for 30% of the total marks whereas written examinations constitute 70% of the total marks except in communication skills (CCS 001).⁸⁷ CAT are mostly administered in the course of lectures. With other classes to attend, student concentration is often distracted and consequently a number of students do not perform well to their expectation. While approaching the examinations therefore, students tend to be uncomfortable and worried of their final grades.

⁸⁷ Ibid.

The findings of the study point in the same direction to those of Afulo who noted university examinations as source of frustration to a number of students.⁸⁸

Due to fear of failure therefore, some students use all means they can to score high grades in order to meet the expectations of the relevant persons within their social and academic cycle. It has resulted in cheating in examinations at the university which is becoming rampant fueled by effects of advancement in technology. The malpractice takes different forms and is done on diverse grounds. The study found out that more than a few students, for instance, use their mobile phones whereby they can browse from the internet a particular question and copy the answers or write SMS to one another asking and receiving answers, or scan lecture notes using their cellphones and then download them during examination among other ways such as writing small papers hidden in various parts of the body, exchanging examination papers or doing examination for one another. Among the reasons for rising cases of this malpractice is due to poor preparation for examinations by the students. The study found out that a considerable number of students come to the university with a mental attitude that one does not have to read much at the university in comparison with Secondary School.

The poor teaching and learning environments at the university were cited as among the factors that encouraged undesirable examination techniques. Though UoN examination regulation cites “copying, having or making reference to unauthorized materials, communicating to other students verbally or through other means”⁸⁹ to constitute irregularities, testimony of the students who participated in the study confirmed otherwise. The interesting result showed that these were common practices among students considered essential for “survival,” an observation confirmed further by Afulo⁹⁰ in his research. It is worth noting here the university regulation on examination irregularities. UoN examinations states:

In the event of an alleged examination irregularity, the College Principal shall report to the Vice-Chancellor who shall suspend the student(s) immediately thereafter and the said student(s) shall be required to appear before the College Disciplinary Committee in person within thirty (30) days from the suspension date. The Principal of the college shall report the committee’s findings to the

⁸⁸ J. O. Afulo, *Effective Transition from High School to University in Kenya: From the Students’ Perspective* (PhD Thesis, Marquette University, 2005), p.138.

⁸⁹ University of Nairobi Examination, <http://studentlife.uonbi.ac.ke/node/59>

⁹⁰ *Ibid.*, p.178.

Vice-Chancellor within a period of three (3) months in any case not later than six (6) months as provided for under Section 63 (3) of the Universities Act, 2012 (Fair Administrative Action) or such other period that shall be provided in the legislation governing University education, the University Statutes and in the Regulations Governing the Organization, Conduct and Discipline of Students.⁹¹

Cheating in examination is a malpractice that has curtailed fair competition among students. It is because some students successfully cheat in examinations and end up scoring high grades defeating those who did not cheat hence the unfairness. That is why more than a few students are also persuaded to cheat in examinations to compete equally with those who cheat as noted in the study. As some students explained, when examination results are out, nobody will know whether it is through copying or not; the end seems to justify the means. In addition, the vice has resulted in poor innovativeness and creativity among university students. With emphasis on grades, students tend to focus more on scoring good grades rather than acquiring knowledge and skills necessary for the day to day living. Salmi highly disputes the use of examination results as the only measure of excellence noting that; "... excellence is not only about achieving outstanding results with outstanding students but ought perhaps to be also measured in terms of how much added value is given by institutions in addressing the specific learning needs of an increasingly diverse student population."⁹²

Grades are replacing learning in our higher institutions of learning which could translate into poor performance at the labour market thus impacting negatively on economic growth. Perhaps it explains why a number of university graduates do not proceed to higher levels of learning or why some take years while pursuing it. It could as well explain why some of them perform poorly in their examinations despite having scored high grades in their primary and secondary levels. Nevertheless, there are a number of factors which have contributed to this, few of which have already been examined in the course of the study. On the same note, it is noteworthy here that the Ministry of Education efforts to curb examination irregularities at primary and secondary levels in 2016 and 2017 is a step ahead in demystifying good grades in the education system in Kenya.

⁹¹ The University of Nairobi Charter 2013, Statute XXV, University Examinations

⁹² J. Salmi, *The Challenge of Establishing World-Class Universities* (Washington, DC: The World Bank, 2009), p.73.

On the other hand, most students revealed that they only need to memorize their lecture notes and “download” to the examination paper to “acquire” good marks. To avoid confusion and forgetting some sentences, the process is best done as the examination approaches or progresses; a view underscored further by Mwiria and Ng’ethe.⁹³ It was further found out that a considerable number of students, especially in first and second years, waste a lot of time socializing instead of preparing adequately for their examinations. As the examination approaches, they reproduce lecture notes or copy directly from internet sources. Remarkably, more than a few students read hard and prepare well for their examinations. It is especially common during the last two years of university education. When asked to explain the behavior, most students particularly those who participated in the study explained that the grading of their course units begin in their third year. According to the students, the first two years are meant to allow them adjust to university social and academic environment. The view could be applicable to those students whose “final award of the degree shall be based on the average mark scored in the third and fourth years of study.”⁹⁴ Those students who are awarded degrees “based on the average score of all examinations of courses taken in the 2nd, 3rd, and 4th years of study,”⁹⁵ should take their studies from first year seriously.

Furthermore, grades are necessary for job placement. A considerable number of employers take into account the grades scored by applicants especially university graduates. Students’ evaluation at the end of four or five years, depending on one’s area of specialization, is clustered into classes, with the exception of medicine, according to one’s overall performance based on grades. Such classifications include First Class Honours, Second Class Honours (Upper or Lower Division) or Pass for degree students. During employment therefore, one’s academic class plays a significant role in evaluating job applicants. The TSC, for instance, awards five marks more to a First Class Honors graduate teacher in comparison to a Second Class Honors (upper division) graduate teacher during recruitment.⁹⁶ Student teachers should thus score the best class to

⁹³ K. Mwiria & N. Ng’ethe, “Public University Reform in Kenya: Mapping the Key Changes of the Last Decade” in K. Mwiria, *Public & Private Universities in Kenya: New Challenges, Issues and Achievements* (Nairobi, Kenya: EAEP, 2007), p.38.

⁹⁴ University of Nairobi, *Academic Calendar & Almanac 2015/2016* (Nairobi: University of Nairobi 2015), p.409

⁹⁵ *Ibid.*, p.184.

⁹⁶ Interview, 2017.

compete favorably with others. Towards this end, some students cheat in examinations in order to qualify for a given class. It is on such basis that a few employers would prefer to employ a diploma person who can perform well than a First Class Honors degree holder who cannot deliver to the expectations of the respective organization. While grades are important therefore, the quality is equally important especially in the contemporary society characterized by cut throat competition. The education system in Kenya seems to be suffering from the troubles of quality grades as evidenced by the continuous rise in the number of degree graduates and the outcry on quality performance coupled with anxieties of unemployment and underemployment.

In addition, upward mobility is based on one's academic performance. As a result, most employees nowadays enroll in certain degree courses to facilitate their upward mobility which translates into salary increment. Some of such employees are not interested in acquiring the relevant knowledge per se which will bolster their job performance, but only want to get the certificate for a job promotion hence a better salary. Several of these students explained that they are only interested in acquiring the university emblem which increases their bargaining and competing powers at the job market. It waters down the quality of university education as well as poor work performance in the various sectors of the economy. Grades are also necessary during the award of scholarships whereby the best performing students with good grades are awarded scholarships to enable them pursue education to the highest levels possible. Such awards can motivate students to work hard and achieve the best grades possible but due to the limited nature of such opportunities, some students cheat in examinations in order to win such opportunities which deter fair competition among students.

In relation to the above significance attached to grades, students are normally anxious to know what they score in their course units. The difficulty however, is that there are delays in releasing of examination results which leaves a number of students worried, anxious and at times depressed. According to the UoN academic regulations, examination results should be released at the end of each academic year and students can obtain provisional examination results from the respective Deans of Faculty. Furthermore, they can access academic transcripts upon request to

the Academic Registrar.⁹⁷ At the Faculty of Arts, for instance, “provisional examination results shall be made available to students upon request following the Faculty Board of Examiners meeting at which those results are approved. The requesting student shall be issued with a provisional Result Slip indicating letter grades for each course examined.”⁹⁸ To facilitate this process, the University (UoN) has adopted an online application system located on the online students’ portal dashboard to allow students make their request, monitor its progress and receive feedback from the relevant officers.⁹⁹ Despite the effort however, students face difficulties in that they cannot apply for provisional transcript since there are delays in release of examination results. Students lamented that more often than not results of an academic year have been released in their second or third year of study. It raises anxiety among most students especially where a course is a prerequisite to another course to be undertaken in a given academic year. It has also made some students to risk losing their scholarships/sponsorships or their study leaves as explained in the succeeding sections.

Missing marks is another issue reported with regard to examinations. More than a few cases of missing marks were pointed out to the researcher as among the academic/pedagogical perils affecting students. Some students have missing marks of their CAT or examination or both in some course units. The study found out that it is becoming quite common for a lecturer or examination record division of the university to misplace a section of a student’s grade. Such cases have resulted in students getting undeserved grades, poor or failing. Majority of the students attributed the scenario to negligence and inefficiency since these examination records cannot often be traced easily.

Consequently, the responsibility has often been laid on the student to repeat (re-take) the course. A considerable number of students are to blame for such cases since some of them, as the study found out, do not sit for their CAT or examination but cunningly, in collaboration with fellow students append their particulars including signatures in the CAT or examination attendance

⁹⁷ University of Nairobi, *Student Information Handbook 2014/2015* (Nairobi: Deans Office, 2014), p.116.

⁹⁸ University of Nairobi *Academic Calendar & Almanac 2015/2016* (Nairobi: University of Nairobi 2015/2016), p.800.

⁹⁹ www.uonbi.ac.ke

sheet which they later use as proof that they sat the examination. Others ignore courses especially the Common Undergraduate Courses offered and scheduled for all students in different faculties, schools or institutes. Such students later on complain when they discover that they have less course units than what is required by the university for one to graduate in respective degree courses. It puts some lecturers and examination officers at unnecessary pressure tracing the missing marks which are at times not at their disposal. Unfortunately, in most cases lecturers have been forced to set another CAT or examination, administer and mark. It is not only academically draining but also time consuming taking into account that lecturers have other academic responsibilities to fulfill. On the other hand, it was found out that more than a few lecturers at times misplace some students' examination booklets or students' term papers as a result of demanding academic responsibilities which overworks them causing fatigue and hence confusion. It is common especially when the classes are large as is the case in Common Undergraduate Courses with large numbers of students which can be overwhelming. It takes extra care and vigilant supervision to ensure that examination rules and regulations are adhered to in such large groups of students.

The problems of missing CAT or examination results has also caused anxiety and depression among most students especially during graduation periods. A student may get missing marks at different years of study and if follow up on the same is not done early and aggressively enough, it causes anxiety and depression as graduation approaches. The study found out that some students wait until their last year of study to make follow up on their missing marks; several of which belong to first or second year. It complicates the process since the course instructor may have changed in that another lecturer could be teaching the course. It is further difficult for a lecturer to retrieve easily students' CAT or examination booklets two or three years later after it was done unless one had a backup. The process of retrieving such missing marks is then likely to take longer than expected by students. The study found out that it has translated into students missing their scheduled graduations in addition to other inconveniences. A chain reaction is elicited by such delays, for instance, delays in employment, in pursuance of post graduate studies which discourages some students from enrolling for further studies. It has to be noted here that more than a few students have secured employment before graduation, credit to the University's issuance of letters of completion and official provisional academic transcripts. Most of such

students are thus not bothered so much by delays in graduation in comparison to those who are not employed.

Some students thus opt to do a supplementary or special examination especially where follow up on one's missing marks is unfruitful. A considerable number of students who participated in the study pointed out that it is sometimes time wasting to follow up on missing marks especially where the number of students affected is too minimal to warrant serious attention by the concerned lecturer or examination officer. Such students opt to re-sit a particular examination with a different group upon making the necessary request with the relevant authorities and the course instructor. It is however, not an easy undertaking since respective lecturer's mode of assessment differ due to diverse instruction approaches used. It may therefore force a student to attend respective lectures to be able to understand better and acquaint oneself with the course instructor's school of thought. To attend such lectures elicits a chain of reaction such as collisions in the class attendance time table which may mean missing some classes that can as well result in poor performance, stress and anxiety.

On the other hand, due to inadequate preparation for examinations, a number of students perform poorly to the point of failing to achieve the minimum required standards. As a result, examination rules and regulations require such students to make arrangements to re-take or re-sit the examinations and should perform well. At the Faculty of Arts for instance, "A student who fails any end-of-semester examination paper at the first attempt shall be allowed two more attempts to sit and pass that paper when a supplementary examination is offered."¹⁰⁰ In the Faculty of Veterinary Medicine however, the regulation is different in that "a candidate who presents for examination for the first time; and who fails half or less of the courses shall, on the recommendation of the Faculty Board of Examiners and approval by Senate, be permitted to sit supplementary examination(s) to be held at a time to be determined by the Faculty Board of Examiners."¹⁰¹ It means therefore that if a student failed a course, the student (who follows academic regulations strictly) would have to wait longer to fulfill the core requirements and

¹⁰⁰University of Nairobi *Academic Calendar & Almanac 2015/2016* (Nairobi: University of Nairobi 2015/2016), p.800.

¹⁰¹ Ibid., p.226.

hence delay their graduation. The problem is heightened where some courses are offered biannually which means that a student may have to wait for long before re-taking a failed core course. Related to the above problems is that of acquiring and maintaining scholarships and bursaries.

2.3.3 Scholarships and Bursaries

A number of organizations; governmental and non-governmental are making efforts to increase access to university education by awarding scholarships to a few students especially the needy bright ones. Among these organizations whose scholarships are tenable at UoN are the Rattansi Educational Fund, Rockefeller Foundation, Aga Khan Foundation, UoN bursary fund, Gandhi Smarak Nidhi Fund, DAAD Scholarships¹⁰² among others. Other than such organizations, particular universities such as UoN for our case, sponsors some students such as the needy students through award of bursaries, scholarships while offering employment opportunities to a few needy students (Work Study Programmes).¹⁰³ Such scholarships are usually limited due to inadequate resources that would guarantee sponsoring a large number of students. It makes the process of allocating the few scholarships to the various faculties, schools, departments and institutes difficult by the concerned university administrators. It is because there are many departments in a faculty to guarantee equitable distribution of the scholarships. It has made members (students and university staff) of some departments to feel sidelined in favor of others which is not necessarily the case. It is worth mentioning here that particular nations channel scholarships to Kenyan students in pursuance of specific courses geared towards uplifting given sectors of the economy which may have been sidelined years back.

Furthermore, certain organizations and even states sponsor students to pioneer in piloting certain new ventures in given courses such as nuclear science, petroleum engineering just to mention a few. In such cases they purposely sponsor more students willing to pursue courses in these fields in comparison to other courses. Other organizations give scholarships to particular disciplines such as the Rotary Club of Nairobi which sponsors bright and financially needy undergraduate government sponsored students from Schools of Business, Economics, Law and Computer

¹⁰² www.uonbi.c.ke

¹⁰³ Interview, 2017.

Science.¹⁰⁴ In addition, some scholarships are granted to specific gender to encourage students of that gender pursue certain courses which have been stereotyped to be done by a particular gender. For instance, particular institutions give scholarships to female students to encourage them venture and compete equally with males in certain courses traditionally dominated by men especially sciences such as medicine and engineering courses. To support this point, an earlier study by Mwiria & Ng’ethe revealed female students’ underrepresentation as more pronounced in medicine, pharmacy, engineering and technical-based degree programmes.¹⁰⁵ Failure to understand such logistics on the distribution of scholarships has made some disappointed students to term certain offices “corrupt.”

The allocation of most of these educational opportunities and resources is essentially based on merit with the best scoring students in terms of grades getting the priority. A number of students therefore strive hard to qualify for such scholarships which are highly competitive as pointed out above. They study hard under pressure with the risk of overdoing it at the expense of paying less attention to other aspects of their social, health and spiritual life which can have adverse effects. For instance, it may lead to poor eating habits, less sleep, rote memory which can cause psychological and physical long term defects. It is common among those students from poor socio-economic backgrounds whose desire is to scale the heights of education but cannot access the necessary resources. It has led to frustration, depression and negative attitude towards university education particularly when one fails to qualify for such awards. It is further noteworthy that more than a few undergraduate students are sponsored by diverse persons, institutions and organizations. For most of them, the renewal of their sponsorship at given periods of their academic years are based on their academic performance measured by the grades they score. Consequently, a few of them have had to defer their studies due to withdrawal by respective sponsor(s) because of their poor academic performance.

¹⁰⁴ Office of the Special Student Advisor, University of Nairobi (Nairobi: University of Nairobi, 2017).

¹⁰⁵ K. Mwiria & N. Ng’ethe, “Public University Reform in Kenya: Mapping the Key Changes of the Last Decade” in K. Mwiria, *Public & Private Universities in Kenya: New Challenges, Issues and Achievements* (Nairobi, Kenya: EAEP, 2007), pp.36-37.

Bursaries are especially given to needy students to help them meet their educational cost. Being a free fund in that students are not expected to repay it in comparison to a loan, a fixed amount of money is usually given to few students as the kitty allows. Bursaries given by HELB to needy students or those by the UoN through the office of the SSA are examples. It was noted that some students forge the necessary documents in view of acquiring the free money. Cases of students expelled from the university due to cheating and forgery were reported. It was surprising to note that more than a few students cheat that they are orphans or from peasant families while others literally write supporting letters for themselves and forge signatures of referees which is a criminal offence. Consequently, they have been expelled from the bursary programme while others have had to be expelled from the university.¹⁰⁶

Complains over allocation of bursaries were reported by some students. In probing the issue further, it was noted that several students do not attach relevant documents and hence fail to meet the laid down criteria. In 2015/2016 academic year for instance, new applications for UoN bursary through the office of SSA from 288 (65%) students remained pending due to incomplete documentation. Out of a total of 443 new applicants, only 155 (35%) were successful¹⁰⁷ which suggests that students have themselves to blame even as they raise complains. Others submit incorrect information which makes the processing of these bursaries difficult by the concerned university staff. Other students do not even apply for such bursaries but raise complains of favoritism when they learn that some of their needy friends are beneficiaries. As noted by a considerable number of the respondents from the university students' welfare staff, "students do not come to seek assistance or clarify issues disturbing them."¹⁰⁸

The strict conditions attached to most scholarships is another technical constraint confronting students. For instance, particular scholarships demand that potential candidates should undertake their studies or research in a foreign country other than one's homeland. It applies especially to post graduate scholarships. The condition encourages international academic exchange and

¹⁰⁶ Interview, 2017.

¹⁰⁷ Office of the Special Student Advisor, University of Nairobi, *Annual Report 2015/2016* (Nairobi: University of Nairobi, 2016)

¹⁰⁸ Interview, 2017.

research. The difficulty however, is that some students would want to pursue their degree courses in their homeland due to other errands. In addition, certain scholarships are given strictly on full time basis which may be challenging to working students especially at post graduate level who would have wished to pursue a part-time program while still attending to other responsibilities such as family obligations, personal and job tasks among others. It thus limits some potential candidates who would have wished to utilize such opportunities. Nevertheless, more than a few students, not only at post graduate but also at undergraduate levels have benefited from such scholarships despite the strict conditions.

It was further noted that most scholarship awards are given for a stipulated time span within which a student is expected to complete a degree program. Among the conditions for renewal of the scholarship in subsequent years is submission of academic transcripts and a progress report from the student's institution to the relevant sponsoring body or bodies. The renewal is based on outstanding performance which considers the grades obtained by a student. It becomes problematic to several students therefore when examination results delay. Though students, particularly at UoN are given a provision of accessing and requesting for their provisional transcripts through SMIS, the process at times take long contravening the stipulated time by the sponsoring bodies. Since the scholarships are highly competitive and limited, it may be taken and given to other deserving students. Students under scholarship sometimes waste a lot of time moving from one office to another seeking the necessary assistance. At times they have to present themselves in person or in writing to convince the financing organizations to continue sponsoring them. It takes extra will and support for most students to take such bold steps since a considerable number of sponsoring organizations are from foreign countries.

Delays in disbursement of funds to the relevant university offices by certain sponsoring organizations, affects students' academic progress. It could be attributed to the fact that diverse scholarships/sponsorship awards are from different regional and foreign aided organizations with diverse financial budgets and programs. As a result, their fiscal years may differ from the host university's academic calendar hence at times causing delays. The study found out that the above case applies particularly to post graduate students and the delays occur in the disbursement of research allowances. It interrupts research work due to inadequate financial resources hence

delays in completing a degree course within the stipulated time. It poses further problems to most students since they are expected to complete their studies within the required period of time failure to which may cause the student to pay back all the monies expended on him/her to the funding organization. The fear of such a consequence has forced some students to look for alternative means of financing their research work which is quite cumbersome coupled with inadequate learning facilities.

2.3.4 Inadequate Learning Facilities

With the introduction of double intakes in the 2013/2014 academic year in order to eliminate wastage of two years as was the case previously, there is an overcrowding of students in universities which is incommensurate to the existing physical facilities and resources. As a result, there is obvious overstraining on the available learning facilities which has negative impact on academic progress of the students. Physical infrastructure such as libraries, lecture theatres, residential halls and laboratories have been overstretched due to increasing student enrolment in virtually all the public universities. The study found out that in some cases students are forced to follow their respective lectures at the door due to lack of enough space in the overcrowded lecture halls. It is especially so during Common Undergraduate Courses such as CCS 001 at UoN which is done by all undergraduate students at different colleges. In other cases, students have to move with chairs from one lecture hall to another due to insufficient seats in various lecture halls to accommodate increasing numbers of students undertaking different courses.

It demoralizes students from attending lectures where several of them opt to copy lecture notes from their colleagues which affects their academic performance. These students are likely to take more time trying to comprehend the lecture notes, let alone understanding its applicability to real life situations as compared to their fellow students who attend lectures and benefit from face to face interaction. The study established that students who miss out on lectures are more likely to cheat in examinations in comparison to those who attend lectures. It is because they lack confidence due to poor attendance of lectures and thus fear failing in examinations as compared

to those students who consistently attend lectures and comprehend better points of emphasis as presented by the lecturer which boosts their confidence of sitting and passing examinations.¹⁰⁹

Due to the inadequacy of lecture halls, some lecturers have been forced to use their offices as lecture rooms especially where a lecturer has few students to teach. More than a few cases of different groups of students undertaking different courses colliding in the same lecture hall at the same time were reported. It is to this effect that particular lecturers have had to use their offices to lecture in order to allow their colleagues with more students utilize the lecture hall. The scenario has caused conflict among the different groups of students at times forcing them to forego some course units in a given semester only to come back to them later.

Shifting of lecture venues was reported as possible cause for poor and inconsistent lecture attendance by students. It is because some lectures have had to be conducted in more than one venue at different times of the semester causing confusion among the students. The same problem has at times been extended to examination venues whereby students and lecturers have had to make internal arrangements to relocate their examination venues to suit the needs of other students and lecturers. Such arrangements have helped in solving venue crises among the students and lecturers though it causes confusion among students particularly where proper communication to all students is not facilitated causing students to be late or even miss out on examinations which they have prepared for.

Furthermore, the large numbers of students admitted to universities, especially public ones, coupled with inadequate physical and learning facilities delimits effective tutorials. Tutorials are very important in the teaching-learning process as they supplement lectures. They allow students to discuss their lectures further asking questions to clarify unclear areas from both their lecturers and colleagues. They give students opportunities to explore and apply the knowledge learned in the lecture hall to situations outside the classroom, appreciate the depth and value of university education and provide opportunities for translating theory into practice assisting them also to digest and transmit whatever is taught.

¹⁰⁹ Interview, 2016.

The large numbers of students in addition to other demanding responsibilities makes lecturers not conduct tutorials with the students. The scenario affects students' motivation for learning and the need to understand given course units further. When a student is challenged on given aspects of a particular course unit, he or she will be motivated to search for more knowledge by reading books as well as seeking to understand ways of applying those concepts and ideas. With lack of tutorials therefore, students are demoralized and do not find the need of reading further other than rely on the lecture notes and handout materials. Furthermore, tutorials give students an opportunity to interact with their lecturers outside the formal environment of lecture halls and thus share their ideas and feelings on various aspects of life which may even call on guidance and counseling of the students by the lecturer as supported by Standa.¹¹⁰ Reality has it that tutorials facilitate dialogical pedagogy where the teacher and the learner interact and learn from each other rather than being slaves of what educationist Freire calls "banking education."¹¹¹

In relation to the above therefore, several students do not concentrate during lectures since the lecturer cannot be able to monitor and control crowded students. It is especially common in large classes as aforementioned where the lecturer is forced to use public address system which jeopardizes academic progress of students. The lecturer may not be clear enough to be heard by students seated at the very end of a lecture hall. Consequently, some students get bored as the lecture progresses especially if the lecturer is not using a communication tool effectively to facilitate clear reception by the students. It has turned such lectures into *Facebook* or *WhatsApp* chatting centers as established in the course of the study. It was further found out that students passively copy down whatever they could vaguely hear from the lecturer through the poor public address system in the overcrowded lecture halls. They keep the notes until the last days prior to examination then they memorize the content ready to reproduce them in examinations. Due to overcrowded lecture theatres, most students testified that they could not ask questions during lectures which intimidates them. They described the prevailing conditions in a number of lecture halls as intimidating and curtailing students' initiative towards authentic inquiry, a view

¹¹⁰ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.34.

¹¹¹ P. Freire, *Education for Critical Consciousness* (New York: The Continuum Publishing Company, 1998), p.44.

confirmed by Afulo¹¹² as well. It is worth pointing out here that it is the responsibility of the student to ensure that they attend lectures and participate actively since a university student is expected to be mature and thus should not wait for the lecturer to ask him/her to take notes.

Other than the inadequacy of lecture halls are the libraries and computer laboratories which are vital in students' intellectual growth and development at the university. Students are given assignments and challenged by the lecturers to research and read widely to enhance their analytical and creative skills. These facilities however, do not match the large numbers of students admitted to the universities. Libraries are resource centers not only for students but for academic staff and other members of the university community as well. Tummons et al observe the importance of library facilities in the following statement: "The value of excellent library facilities in promoting independent learning ... cannot be overstated."¹¹³ The actual users of library facilities and services surpass the intended number of users. JKML for instance, has a seating capacity of 1500¹¹⁴ which is incommensurate to its users of approximately 79,000 students, 2,052 academic staff and 5,525 administrative and technical staff.

The study found out that exasperations are mainly reported during examination periods where large numbers of students flock the library to prepare for their examinations. As most interviewed students explained, library environment is conducive for revision and allows easy access to relevant materials such as books or past examination papers as compared to the hostel. Some students are parents who may not get enough time to read at their homes due to disturbance from the children as well as other responsibilities which demand their attention hence limiting their time and concentration to revise. During this period, students who stay outside the university Campus and its environs do not find space to study at the library due to congestion. If they find place to study, they are likely to miss space in the cloak room where they keep their bags since students are not allowed into the library with bags according to library rules

¹¹² J. O. Afulo, *Effective Transition from High School to University in Kenya: From the Students' Perspective* (PhD Thesis, Marquette University, 2005), p.178.

¹¹³J. Tummons et al, *Teaching Higher Education Courses in the FE and Skills Sector* (London: Sage Publications Ltd, 2013), p.20.

¹¹⁴ University of Nairobi *Academic Calendar & Almanac 2015/2016* (Nairobi: University of Nairobi 2015/2016), p. 1043.

and regulations.¹¹⁵ They are forced to go back home or read outside the library especially the quadrangle which is not conducive at all to them. It minimizes students' motivation to use the library and revise for their examinations objectively or complete their assignments timely leading to intellectual dishonesty and malpractices in examinations. On the overall, it influences students' independent learning which may have adverse effects on their academic performance and progression towards self-actualization.

Apart from inadequate reading space in the library, the College libraries have not acquired latest and relevant book titles to cope up with the increased student enrolment. For example, during the 2015/2016 academic year, JKML held 600,000 volumes of books and bound journals compared to its book capacity of 2.5 million volumes¹¹⁶ hence the deficit. A considerable number of students complained that the university has not invested much in acquiring as many books as the numbers of students are. To acquire every book for every student in diverse disciplines is not practical for any university as it calls on huge financial implications. The point of emphasis however, is that universities should invest and allocate more funds to acquisition of relevant books to meet the learning needs of the rising numbers of students. The efforts of donors; both local and international in donating books to university libraries were appreciated by most students who took part in the study. Nevertheless, the university should not rely on such donations since their value may be limited because more often than not their being donated is not informed by the respective recipients' (students') needs as Mwiria observed.¹¹⁷

It was noted that the university college libraries were stocked with old and outdated books and reference materials. Due to growth in knowledge and the changing needs of learners, updated learning materials are released into the world of academia by various scholars via diverse means. It is thus worth appreciating here the effort of UoN in embracing technology through incorporation and orientation of students on online depository system and online searches which

¹¹⁵ University of Nairobi *Academic Calendar & Almanac 2015/2016* (Nairobi: University of Nairobi 2015/2016), p.1045.

¹¹⁶ *Ibid.*, p.1044.

¹¹⁷ K. Mwiria & N. Ng'ethe, "*Public University Reform in Kenya: Mapping the Key Changes of the Last Decade*" in K. Mwiria et al, *Public & Private Universities in Kenya: New Challenges, Issues and Achievements* (Nairobi, Kenya: EAEP, 2007), p.42.

facilitates easy access to vast information on various aspects in particular areas of specialization. Nevertheless, the value attached to reading a hard copy of a book cannot be underscored since one is assured of the author and undistorted content as compared to reading it online which at times presents only the abstract or a review of a book and not its original content. Tummons et al emphasize the importance of texts and journals as important practical and symbolic means of generating Higher Education ethos.¹¹⁸ They further explain their assertion that it is “practical because they hold the disciplinary and research knowledge that students need to acquire to successfully complete their higher education programme and symbolically because the scholarship which is such an important part of higher education culture is reflected in these publications.”¹¹⁹ While reading the original text in hard copy therefore, the reader (students) gets to appreciate the author’s school of thought and thus can dialogue with the author appropriately rather than relying on summaries provided online. Though the old books are necessary and relevant in some disciplines such as history, there is need to appreciate the growth in knowledge and new insights from different scholars all over the world. On the other hand, some lecturers especially those who rely on university books are thus likely to disseminate outdated information to the students as reported by most students who participated in the study. It deters students’ intellectual growth and mental acumen and could translate into poor quality education and dismal performance in the labour market.

Due to scarcity of relevant reference materials coupled with the large numbers of students demanding to use such materials, students are forced to photocopy chapters of some books which may be costly. Others hide certain books deliberately in the library for their own selfish use which has a negative impact on other students’ academic welfare. The research found out that this individualism is widespread. More than a few cases of some books existing in the catalogues but not found in the library shelves were mentioned to the researcher by both the students and library staff interviewed. Students blame the university staff for poor shelving which is not necessarily the case. The study found out that if a book belonging to a particular discipline is placed on another shelf holding different subjects, it becomes difficult for the library staff and

¹¹⁸ J. Tummons et al, *Teaching Higher Education Courses in the FE and Skills Sector* (London: Sage Publications Ltd, 2013), pp.19-20.

¹¹⁹ Ibid.

the students to locate it as it may call for re-shelving of the entire library books which can be tedious and time consuming. The situation is aggravated by “innocent” loading of various books into departmental mini-libraries by some lecturers as the research found out. The odd justification they give is that they ordered such titles which are indispensable for their specific specialties. Due to such selfish intentions, other students suffer and miss the relevant information and at times spend much money (for those who can afford) acquiring given books that are highly on demand. Cases of vandalism in libraries are on the increase because students tear out certain pages or even chapters of basic books highly demanded by other students; a view confirmed by Afulo¹²⁰ who observed that some of the students who access books from the library, which dealt with some topics addressed at lectures ripped off pages that they considered relevant. The findings are further corroborated by those of Mwiria.¹²¹ It compels the University to purchase more of such books which may not be readily available and are likely to cost more than their initial prices with no assurance that they will be subjected to the same fate.

2.3.5 Student-Lecturer Interaction

A lecturer in any given university plays an important instructive role cum mentoring that is not only confined to academics. He or she provides the relevant knowledge, skills, techniques, values and attitudes. The Commission on the Causes of Riots in Public Universities underscores the important role that lecturers play in student’s life at the university in the following words: “He/she is supposed to be the organizer of the learning environment of the student. What the student learns and becomes depends on how effective the lecturer is on the student.”¹²² The view is further supported by Chepchieng et al who observed that formal and informal interactions between lecturers and students are necessary not just for imparting knowledge and skills but other values such as good leadership and role models.¹²³

¹²⁰J. O. Afulo, *Effective Transition from High School to University in Kenya: From the Students’ Perspective* (PhD Thesis, Marquette University, 2005), p.178.

¹²¹ Ibid., p.41.

¹²² E. M. Standa, *Report of the Vice Chancellors’ Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.34.

¹²³ M. Chepchieng et al, “*University Students’ Perception of Lecturer-Student Relationships: A Comparative Study of Public and Private Universities in Kenya*” in *Educational Research and Reviews* 1 (6), 2006, pp. 80-84.

Professional relationship between a lecturer and a student is important so as to succeed in achieving their end result. If the required interaction is tampered with by internal and external factors, both parties will not be able to achieve their goal and in most cases, the students suffer and the actualization of their potentialities is hindered. A considerable number of students who participated in the study however, indicated limited interaction with their lecturers. Students complained that some lecturers miss attending their lectures without prior communication to the students. It has bred negative attitude towards some lecturers amongst students who perceive them as disinterested with them as well as their work. The relationship worsens when a lecturer misses lectures consistently due to some reason(s) without communicating or making prior arrangements with the students which makes them feel unappreciated.

It was noted that most lecturers spend more time as part-time tutors elsewhere and miss their lectures at the resident institutions. Obviously such a conduct is unethical. The scenario provokes students' strikes especially where they feel that the concerned department is not addressing the issue with the seriousness it deserves. The finding is corroborated further by Chepchieng et al who noted that majority of the lecturers in public universities "do not provide consultation hours to students because they teach self-sponsored students in other universities where they get an extra pay because of underpayment. In effect, they are on their parent campuses for a short time in the day."¹²⁴ Onana observes that "while moonlighting has had some positive impact on the livelihood of the academic staff involved, and hence to some extent has curtailed brain drain, it has siphoned energy, time, loyalty and commitment away from public institutions where virtually all research undertakings in the region take place."¹²⁵ The above absenteeism contribute to increasing the burdens students endure.

Poor student-lecturer relationship in addition to the perennial delay in commencing lectures in a new semester is blamed as a possible cause of examination malpractices and students' riots and strikes. The study found out that there is delay culture in universities where the first two to three weeks of the semester are customarily wasted. Using the semester system, an academic year at

¹²⁴ Ibid., p.82.

¹²⁵ C. A. Onana et.al (eds.), *Tuning and Harmonisation of Higher Education: The African Experience* (Bilbao: University of Deusto, 2014), p.25.

the university is made up of two semesters; about 14 weeks each. Out of the 14 weeks, the last 2 weeks are meant for examinations. If the first 2 weeks are lost therefore, it means that a lecturer is left with 10 weeks to teach. The students will expect the lecturer to give them at least one week for revision which means that he/she has about 9 weeks to teach.¹²⁶

Mwiria and Ng'ethe calculated the time lost in one academic year and in a four-year degree programme and established that 4 weeks lost in each semester translated into 8 weeks in one academic year and 32 weeks in four years-equivalent to two semesters or a whole academic year.¹²⁷ Regardless of the course unit that one is teaching, a lecturer is expected to cover the course content as outlined in the syllabus and the course outline. Students would expect him/her to cover all the topics and sub-topics as given in the course outline. It is challenging to cover the course content adequately while paying attention to the different learning needs of the students. Coupled with poor attendance of lectures due to other commitments such as doing extra teaching for extra money within and outside a particular institution, more than a few lecturers are forced to teach what is to be included in the examination which affects students' grasp of the course as supported by Mwiria and Ng'ethe.¹²⁸ Students are tempted to memorize the few pages of notes given and reproduce them in their examinations deterring their creative and analytical learning skills though they score A's and B's and no failure translating into poor performance in the students' career seemingly earning the "half-backed" title.

A few lecturers give students voluminous handouts or photocopied notes of the particular course units. Students are forced to photocopy the handouts or spend hours in the computer reading the notes if they were sent to them online. It affects the relationship between such lecturers and the students since the students are more likely to hate such a lecturer who bombards them with incomprehensible at times old-fashioned lecture notes as examinations draw nearer. Several students thus walk into examination rooms with the same handouts to cheat in answering questions. Most of the students do not even read the photocopied material due to an attitude that

¹²⁶ Interview, 2016.

¹²⁷K. Mwiria & N. Ng'ethe, "Public University Reform in Kenya: Mapping the Key Changes of the Last Decade" in K. Mwiria et. al, *Public & Private Universities in Kenya: New Challenges, Issues and Achievements* (Nairobi, Kenya: EAEP, 2007), p.38.

¹²⁸ Ibid., p.38.

such material is likely to take more time before one understands the content. A considerable number of them preferred reading lecture notes and a few relevant materials from different books and articles than reading photocopied handouts that present new concepts which they have not been introduced to by their lecturer.

In most cases there is a delay in commencing lectures at the beginning of the semester. When asked to discuss why lectures do not commence as stipulated in the university academic calendar, a considerable number of students reported that it is a culture that has developed over time and students are used to it. A good number of them acknowledged that they are also to blame for the time lost since some lecturers are committed to their work and make it a point to begin lectures from the first week only to find no students. In such cases, other students are forced to join the rest in the second week hence effective coverage of the course content by both the lecturer and the students which allows time for discussion thus stimulating the learning process. Students who raised the issue in several fora applauded such lecturers who are strict in time management and spurred other students and lecturers to break the norm of beginning lectures two to three weeks after the semester has commenced. It will allow students enough time to study, seek clarification of particular lectures as well as having enough time to prepare for their examinations. If said and done, it will reduce examination irregularities as well as making teaching-learning process a stimulating endeavor.

On the other hand, the demanding tasks of teaching at the university level tend to limit a considerable number of lecturers' effective teaching. Apart from teaching, university lecturers are expected to conduct research and disseminate their findings through scholarly publications. Furthermore, their promotion from one job category to the next depends on these publications and other criteria.¹²⁹ To fulfill these requirements among other personal goals, lecturers spend most of their time in research and publication which is cumbersome and demanding given the added responsibilities. As a result, there is a temptation of emphasizing it at the expense of effective teaching hence the reported complains. One lecturer confirmed the issue in his report that:

¹²⁹ Visit www.cue.org.ke for more information

“The promotion guidelines for university dons should be revisited because we are no longer interested in teaching but to secure our jobs and so we tend to spend much time writing papers for publication. Do not forget that some of us have not met the minimum required standards and so feeling insecure. Securing the job naturally has to take the priority.”¹³⁰

They are further expected to prepare and supervise students during their attachment/internship as discussed below.

2.3.6 Industrial Attachments/Internship

A substantial number of students who participated in the study reported a number of complaints as far as industrial attachments are concerned. To understand the issue better, the study considered it important to explore the objectives of the industrial attachments or internship or teaching practice for students pursuing teaching programs. Ndegwa Report (1991) which brought substantial reforms in education system in Kenya, recommended establishment of university internship program which would be part of the university curriculum for all students and outlined its objectives as follows:¹³¹

- i. To assist students gain self-confidence, self-reliance and maturity through real life experiences by participating in nation building activities.
- ii. To provide opportunity for the development of technical skills through participation in development projects.
- iii. To provide the students with the opportunity to make concrete contribution to the general improvement of living conditions of Kenyans in both rural and urban areas.
- iv. To help students learn and appreciate the practical challenges of leadership through exposure to some of the nation’s development problems.
- v. To develop a spirit of service and commitment and a realization of the potential wealth in Kenya’s diversity in both ethnic composition and regional characteristics.
- vi. To give students appreciation of the country’s political philosophy and its desired political direction as well as to enhance the students’ sense of self-discipline, and capacity to analyze and solve problems through training and real life experience.

¹³⁰ Interview, 2016.

¹³¹ Ndegwa Report (1991) also quoted in E. M. Standa, *Report of the Vice Chancellors’ Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), pp. 43-44.

The study found the above objectives relevant in that if students pursue them impartially, it can help them address part of the worries such as unemployment. Nevertheless, a number of concerns were highlighted by the students regarding internship program. Insufficiency of funds to accomplish the program effectively and efficiently was noted as one of the impediments. Students in Module I are usually given internship allowances by HELB to meet their expenses for the three or four months they are on attachment. Due to financial constraints in addition to the large numbers of students demanding the allowance among other reasons, HELB cannot manage to allocate substantive amounts of money to every student as they demand. For example, education students are allocated a teaching practice allowance of Kshs. 10,700¹³² each to facilitate the teaching practice exercise which takes four months. It applies particularly to Module I students. Due to the rising cost of living and demanding needs, students complain that the allowance is insufficient for the exercise which has caused students' riots/strikes. Students reported that the amount cannot meet their housing, travel and subsistence expenses while they are on attachment. It is to this end that some suggested that if there are no adequate funds to finance the program then it can be done away with since, as most of them explained, it is done for formality purposes and for the sake of getting the degree certificate.

Despite this observation, a considerable number of students who participated in the study acknowledged and emphasized the need for internship since it gives them an opportunity to practice the theory learnt in the lecture halls and acquaint themselves with their professions through hands on experience. Students also get chances to interact with potential employers. It is thus worth noting that more than a few students have been employed by the organizations/institutions they have worked with during their internship training upon completion of their respective degrees. It was interesting to note that a number of students have got lucrative employment opportunities from the institutions they were attached to during internship training. Surprisingly, some of such students defer or discontinue their studies. In

¹³² HELB; see also F. M. Nafukho, "The Market Model of Financing State Universities in Kenya: Some Innovative Lessons," in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), pp. 131.

addition, as reported by most of the students, it depends on one's discipline, commitment and contribution to an organization within the three months or so of internship.

Harassment of students by colleagues at work and university academic supervisors was also reported. In pursuing the issue, some students reported cases of sexual harassment by their colleagues of the opposite gender. When asked to explain further, affected students reported bitterly that some workmates and even academic supervisors ask for sexual favors in exchange for good internship report or on promise of a good job with attractive salary by particular organization's supervisors. Failure to give in to such pressures has had detrimental effects on the students' internship in that they have been chased away before the stipulated time elapses on various allegations while others get discouraging and career diminishing reports. It is to this point that several students promise not to work or teach in some institutions given an opportunity after completing their degree programs as further confirmed by Ng'ang'a in his observation on difficulties encountered in the teaching practice environment for B.Ed. students.¹³³

More than a few students also complained of heavy workload and strict working conditions that are at times overwhelming to them. They expressed that their supervisors at work and colleagues allocate them too much work expected to be completed within a short time without prior notice. They do not complain for being given a lot of work but the problem is that proper communication is not made and some supervisors use it as a punishment for failing to give in to other demands as explained above. If a student reports such complains to the relevant authorities, he/she may not be allocated duties for the remaining period of internship which demoralizes and generally affects their internship training. It also leads to poor report from the particular organization with which the student was working. Some students have had to redo their internship due to such situations which means taking longer time pursuing a degree program hence missing scheduled graduations for a given degree course.¹³⁴

¹³³ J. G. Ng'ang'a, *The Efficacy of Psycho-education on Stress and Healthy Behavior amongst Bachelor of Education Students in University of Nairobi and Kenyatta University in Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), p.19.

¹³⁴ Interview, 2016.

Ng'ang'a corroborates the above finding in his observation that the teaching practice component for B.Ed. students is highly stressful in that students have a lot of preparatory work to do before they go to teach. In addition, some of them have to travel long distances to their teaching practice sites and must exhibit high levels of responsibility and accountability as they carry out their teaching duties.¹³⁵ Such among other cases noted in the course of study show the kind of distresses that university students encounter in their internship program. Time pressures as aforementioned is a common concern where students have to accomplish a number of demanding activities within given periods of time while at the same time being cautious of every conduct as it may count on their overall evaluation. Others face constraints due to poor career choice among others as discussed below.

2.3.7 Poor Career Prospects

Students who participated in the study noted career choices as among the major concerns. It can be attributed partly to the poor academic and professional identities that are not constructed adequately by the students. When asked to express their views over their present and future careers, a considerable number of those who took part in the study reported dissatisfaction with their professions. An interesting result of the study in this regard was that more than a few students do not know their professions and thus future careers. It is especially common among students in the humanities and social sciences. Consequently, some of them are actually pursuing their degree courses with confusion. Most of those who were interviewed especially those admitted through the government sponsored program, complained of poor/wrong course placement. They disclosed that they have been placed in courses that do not match their interests. They blamed KUCCPS for failing to grant majority of them the first choices of their courses.

Further pursuance of the issue revealed that a government sponsored student is given a chance to choose four degree courses and a fifth diploma course in universities of their choice. It depends however, on individual student's cluster points and respective university's cut off clusters for the various degree programs. To increase chances of a student securing a course of their choice, KUCCPS grants each of them a chance to choose the first degree course in any three

¹³⁵Ibid., p.19.

universities.¹³⁶ A considerable number of them however, complained that more often than not, their first choice is not guaranteed. Students, more so those on regular program, end up pursuing courses not of their choice or interest.

It was further found out that others have had to pursue two courses simultaneously. Among the reasons given for such a practice is due to poor course placement which makes a good number of them who are placed in courses not of their choices to study extra professional courses or degrees relevant to their career ambitions. However, it only favors those with resources which represents a smaller fraction of a good number of regular students. Another reason is that majority of the students fear tarmacking after university and so pursuing two courses is seen as increasing chances of securing a job immediately after university. Contemporary university students seem too anxious in that they want to secure jobs immediately they complete their studies. The practice has implications for the student, the university and the parent/guardian. It has financial implications on the parent and it takes extra will, time and hard work on the part of the student.

It has actually led to confusion among some students particularly where a student pursues two unrelated courses. The researcher encountered, among other cases, a B.Ed. female student who at the time of study specialized in English Language and Literature pursuing Diploma in Human Resource Development. Her reason for taking the diploma course is that she wanted to be a Human Resource Officer upon completing her degree and not teaching her subjects. She noted the danger of pursuing two courses in that there are temptations to overemphasis on one at the expense of the other especially on one's favorite program. Furthermore, one has to forego certain pleasures such as decreasing leisure and social time to address academic demands of the two courses.¹³⁷ As mentioned elsewhere in the study, such habits have detrimental effects on their physical and psychological health. The practice has policy implications on the university as explained in the relevant section.

¹³⁶ Visit www.kuccps.ac.ke

¹³⁷ Interview, 2016.

On the same issue, the study found out that universities do not offer adequate career guidance and counselling to students. Actually, the role seems torn between secondary school teachers and university staff. It was found out that students choose courses without sufficient information about those careers. They thus end up choosing courses which they think are more “marketable” than others. The term “marketable” among most students is understood in terms of employability, the amount of salary and the potential places of employment. Perhaps it explains why there is an influx of students in business related courses in virtually all the universities compared to other courses. It further explains why those students who choose to pursue a second degree or other professional courses would preferably choose a business-related course since such courses are considered “marketable.” The study found out that a considerable number of students especially those in humanities and social sciences are pursuing one or two business-related courses alongside their degree program. B.Ed. and B.A students were found to be pursuing such professional courses as Certified Public Accountant (CPA), Diploma in Human Resource Management among other courses.¹³⁸

It was further established that students are anxious and uncertain about their career choices and future employment. It is particularly common among those students who do not engage in any form of employment at their university years. Students expressed anxieties of their career choices, working life and concern about their future and financial situations. Among the contributing factors is the increased competition for limited employment by the large numbers of graduates who are poured into the labour market annually. The 2014 estimates by the Labour Force Analytical Report of the Republic of Kenya indicates that 155,000 tertiary education graduates join the labour market annually, 50,000 of whom are university graduates.¹³⁹ With such estimates, the report shows that over 1.3 million new employment places have to be created annually to meet the demand from the youth cohort as a whole.¹⁴⁰ To create the above opportunities has not been an easy task for the Government of Kenya. It explains why university students are anxious and uncertain over their employability. The problem is coupled with the

¹³⁸ Ibid.

¹³⁹ Republic of Kenya, *Labour Force Analytical Report*, Kenya National Bureau of Statistics (Nairobi: Government Printer, 2014), p.3.

¹⁴⁰ Ibid.

view that some of the graduates employed are placed in jobs that do not match their qualifications and personal development goals, a view supported by the Labour Force Analytical report.

Students further expressed uncertainty about the adequacy of one's own skills and abilities in the labor market. Perhaps this can be attributed to the poor commitment attached to university academic work by students coupled with the little time allocated for academic work as well as poor teaching –learning environment that do not stimulate learning of the students. In other words, students seem to doubt their preparedness for employment to the point that they fear seeking employment in some industries/organizations which they consider technically competitive. It is especially common among final year students who are in the process of transiting to the labor market. The issue raises concerns over the quality and relevance of education acquired by some university graduates.

Furthermore, students expressed uncertainty, anxiety and concern about the varied exigencies of employed life, besides which students gauged their own life competences. It is especially common among students in demanding professional courses such as medicine and dwindling banking industry. The anxiety was found common among female students who thought of the negative impact of their careers on their families. Some thought that their careers as future doctors, nurses, bankers among other demanding professions would strain them and as a result noted that they did not make the right choices. Most of these reports were found common among those students in their final years, a view supported by Lairio et al who observed that students are anxious about the “correctness” of their own career choices.¹⁴¹

In addition, students expressed worries and anxieties of not getting a job that would be interesting and challenging enough. The situation is worsened by students' interaction with their colleagues who are given opportunities in careers that do not match their qualifications. As an example, a Bachelor of Commerce (B. Com) student who specialized in accounting expressed dissatisfaction with one of his employers during one of his long vacation while pursuing his

¹⁴¹ M. Lairio et al, “*Studying at University as Part of Student Life and Identity Construction*,” in *Scandinavian Journal of Educational Research*, 57 (2), 2013, pp. 124-125.

degree. He was given a job as a credit sales employee while he was actually training as an accountant.¹⁴² Consequently, due to anxieties of employment, some students stuck to their internship position especially where opportunities for growth and good salary are available. A case of a third year engineering student who discontinued his studies when he got an employment with the organization which he had worked with during his internship better explains the worries and anxieties. His justification was that even upon completing his studies he would still be looking for employment opportunities and money which he had already got.¹⁴³ To convince such a student otherwise seems difficult taking into account the competitive labour market in Kenya. Such, among the many cases encountered in the course of the study, suffice to illustrate the worries, anxieties, insecurity and desperation with which university graduates are seeking for employment.

Another contributing factor to the worries is the accreditation and recognition of courses in different universities by CUE and the public in general. The issue here is that some students doubt their employability because of the accreditation status of the courses they are pursuing. The situation is heightened by the continued dismissal of some courses in different universities by CUE. In 2011 and in 2015, the Engineering Registration Board of Kenya did not acknowledge engineering courses offered by three public universities among them Egerton University on grounds of poor curricula, lack of qualified lecturers and shortage of appropriate facilities.¹⁴⁴ In 2011, the Council of Legal Education of Kenya did not acknowledge the applications to practice law by graduates from some public and private universities.¹⁴⁵ In 2015 as well, CUE dismissed the teaching of Bachelor of Law course in some private and public universities and even asked students to transfer to other universities. With such rejections and dismissals, students especially those in newly introduced courses such as petroleum engineering among others doubt their employability as they worry whether their courses would be rejected as well.

¹⁴² Interview, 2016.

¹⁴³ Interview, 2016.

¹⁴⁴ I. Oanda et al, *Expansion of University Education and the Challenges of Quality and Graduate Employability in Kenya*, in International Higher Education, British Council 2015, p.5.

¹⁴⁵ Ibid.

Evidence from the study further revealed that students' interaction with the labour market was limited to career talks from industry players at the end of their studies. Most students who participated in the study further complained that even the career talks are more often than not organized at periods when they are expected to attend lectures which limits their active participation. Besides, they do not consider the programme aggressive enough to address unemployment or underemployment questions. It implies that majority of the students pursue courses with minimal knowledge of the labor market and upcoming labor market shifts. With such a trend, a considerable number of them are likely to graduate with insufficient knowledge of their potential employer hence labour wastage and loss on huge human capital investment.

Students recommended that universities should prepare them adequately for the labor market by engaging the relevant industries in the course of their studies. They pointed out poor quality institutional responses towards market preparation for their students. Evidence from the study indicates that meaningful practical work experiences are only available for a small percentage of those who happen to be in the professional disciplines such as Medicine, Nursing, Engineering just to mention a few and where transition from university to job placement is faster. Internships, industrial attachments and even opportunities for voluntary work are rare for the majority of the students particularly those pursuing courses in humanities or social science. Interestingly, a basic requirement among most employers today is experience which a considerable number of university graduates do not have due to limited opportunities; a view further supported by Oanda et al.¹⁴⁶ As such, the significance of attachment cannot be underscored as it is one of the avenues through which students get to practice the knowledge and skills acquired in the lecture rooms as discussed in the preceding section. A large number of students graduate without significant attachment experience. These findings of the study are corroborated by those of Oanda et al.¹⁴⁷ The study is quick to appreciate the effort of universities, and UoN in particular, in attempts to address the above issue. Evidence from the study especially during the third year of study indicated that universities are trying to link students to the labour market albeit on a small scale and involving few students. Universities and other tertiary

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

institutions have recognized business incubation as an important measure in preparing young people to succeed in business.

Lack of proper networks and family connections were mentioned as among the factors contributing to lack of graduate employment. Networking is a term gaining currency not only among university students but even in the labour market. Students pointed out that one's probability of securing a job in the contemporary competitive Kenya is determined by how vast one's network is among potential employers and friends. They noted that, to some extent, one's skills especially in business and arts based courses are not necessarily key in securing employment opportunities. The reason is that if one is "well-connected" then he/she gets employed more easily compared to those who do not have good contacts of friends and relatives to help them grab employment opportunities. These students further noted that through networking, even the so labelled "bright students" end up tarmacking for long if one does not have a good network of friends. Perhaps, it could be an issue for further probe in future studies as some students seem to substitute bribery and corruption for networking.

2.4 Financial Difficulties

The changes in financing education in Kenya including higher education particularly at the university since independence causes financial worries. Socio-economic and political themes in the contemporary society seem to debilitate students' capability to meet educational expenses. This sub-section therefore examines: inadequacy and delay of HELB loan; increasing cost of university education, parallel degree programmes and continuous rise in the cost of living.

2.4.1 Inadequacy and Delay of HELB Loan

Most of the interviewed university students who are beneficiaries of HELB loan complained that the amount of money given to them by HELB was inadequate to meet the rising cost of education and living. The study found out that as far back as 1963 after Kenya attained independence "university education was offered free of charge, the full cost being borne by the

government.”¹⁴⁸ Following the adoption of World Bank and IMF’s structural adjustment plans by the Government of Kenya in 1995, HELB was established as a body mandated with the following responsibilities:¹⁴⁹

- i. To facilitate the disbursement of loans, scholarships and bursaries to needy Kenyan university students.
- ii. To recover all outstanding loans supplied to former university students by the Government of Kenya since 1952.
- iii. To establish a revolving fund from which funds could be drawn to lend out to needy Kenyans pursuing higher education.
- iv. To invest surplus funds in any investments authorized by law.
- v. To seek funds from other organizations (the private sector, philanthropic organizations, foundations and so on).

HELB initially provided loans to students admitted in public universities through Joint Admission Board (JAB). Two years later after its establishment, it extended the loaning to students in private universities as well. Furthermore, it began to give loans to few post graduate students in public universities in the year 2000 and then to post graduate students in private universities the following year.¹⁵⁰ Mwiria attributes loaning to private universities to the body’s mandate to assist needy students in all tertiary institutions in the country as stated above.¹⁵¹ As a result therefore, HELB serves large numbers of students. Due to financial constraints, poor loan recovery from previous beneficiaries among other factors coupled with rising numbers of students who apply for loans, HELB has not been able to loan all its applicants. Furthermore, it cannot loan to all its applicants the amount that each applies for. As a result, students complain that the body is corrupt and incompetent in handling students’ financial needs. More than a few students complained that they have not been given HELB loan even though they applied for it. They do not understand why they are not given while their colleagues enjoy the loan. The situation is halted when government- sponsored students miss the loan while their counterparts in

¹⁴⁸ K. Mwiria & N. Ng’ethe, “*Public University Reform in Kenya: Mapping the Key Changes of the Last Decade*” in K. Mwiria et. al, *Public & Private Universities in Kenya: New Challenges, Issues and Achievements* (Nairobi, Kenya: EAEP, 2007), p.90.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid., p.91.

¹⁵¹ Ibid.

Module II (self-sponsored program) are given. It aggravates the bitter relationship between regular and parallel students to the extent that some consider HELB as favoring those with money instead of helping the needy owing to the above limitation imposed on them.

To emphasize the concern further, the study was compelled to find out the amount of money given to students by HELB and established that HELB loans to applicants range from KSh 35,000 to KSh 55, 000 and bursaries range from KSh 4,000 to KSh 8,000 depending on the students' assessed financial needs.¹⁵² Out of the total university fees, HELB pays KSh 8, 000 directly to universities for every student who is awarded the loan while the remaining amount of the loan is paid directly to the student's personal account. These findings concur with those of Mwiria's calculation.¹⁵³ It therefore means that for a student who is awarded a loan of KSh 35,000, KSh 8,000 is deducted and deposited directly as part of tuition fee. The student remains with KSh 27,000 for personal use which is divided between the two semesters. Thus, in a semester a student gets KSh 13,500 for personal use. To show that such an amount is not enough to meet their needs, students did their calculations as follows; With KSh 13,500 given to a student per semester, a needy student sponsoring his/her education using this amount will have to pay the remaining tuition fee which ranges between KSh 16,000 to KSh 20,000 for a government sponsored student pursuing B.Ed (arts).¹⁵⁴ The student will also pay for accommodation, subsistence and food. Those who are orphans with dependents especially their siblings have to pay for their school fees as well as meeting other existential needs. Consequently, the amount of money given to students by HELB is not enough to meet their needs.

Due to the inadequacy of loans as discussed above, most students-especially those from poor socio-economic background-are forced to look for other ways of meeting their university expenses. Some are forced to engage in incoming generating activities such as cooking and

¹⁵² Interview, 2016; supported as well by R. B. Kipsang, *Assessment of Policy, Practice and Implications of Financing Higher Education through the Students' Loan Scheme in Kenya* (Unpublished PhD Thesis, CUEA, 2007), p.10.

¹⁵³ K. Mwiria & N. Ng'ethe, "Public University Reform in Kenya: Mapping the Key Changes of the Last Decade" in K. Mwiria et al, *Public & Private Universities in Kenya: New Challenges, Issues and Achievements* (Nairobi, Kenya: EAEP, 2007), p.90.

¹⁵⁴ Interview, 2016.

selling *mandazi* within the hostels, selling *sukuma wiki*, clothes, shoes, eggs, condoms and photocopy services among others. Some female students offer salon services to their colleagues to make ends meet. Others participate in disastrous businesses like drug peddling such as selling substances like *miraa*. Even in so doing, they endanger their lives as well as those of their colleagues not forgetting putting their institutions at risk of becoming drug centers. While seeking to address their financial needs through such activities, students tend to spend more time moving from one place to another doing business at the expense of class attendance amounting to poor academic performance which may cause delays in completing a degree program due to matters of missing marks or supplementary examinations.

Students unanimously complained of delays in disbursement of HELB loans. A considerable number of those who took part in the study noted delays as among the major causes of riots in universities. In the course of this inquiry, the researcher encountered a group of students who planned and mobilized others to stage demonstration towards HELB offices in Nairobi due to alleged delays in disbursement of loans. It was on grounds that HELB had delayed in releasing loans to students due to lack of sufficient funds to loan its numerous applicants. Drawing from unproved allegations, some of them claimed that HELB officials were planning to corruptly use the money meant for students. The study did not find concrete evidence to proof the above accusation since such an engagement was beyond what the work opted for. The truth however, is that due to poor loan recovering and large numbers of applicants as well as insufficiency of funds, HELB cannot loan adequately all its applicants. The limitation imposed on the body is rather overwhelming. Besides, the processing of loans at times takes humanly longer than expected by the impatient students.

The vetting process used by the organization in determining what amount to allocate to different applicants was put to question by majority of the students. The study found out that HELB relies on information given by the applicants in the application forms which are downloadable online. Since it is paper information, students reported that several applicants are not truthful as nobody bothers to verify the reliability of the information. As a result, those students who may not be needy as such end up being allocated a big portion of money which may be wasted on luxurious living. It applies also to Module II students who come from upper socio-economic class. The

converse is true where a number of needy students complained that they were given little loan which was inadequate to meet their education cost and other expenses as explained above. The Commission on the Causes of Riots in Public Universities confirms the observation as follows: “The bone of contention among students appeared to revolve around issuing loan money to students of lower KCSE grades who are in private universities.”¹⁵⁵

Students particularly those from the Science based disciplines reported complaints of the inadequacy of HELB especially to their more demanding needs compared to their counterparts in Arts based courses. Some students from the School of Medicine noted: “HELB should consider the demanding needs of our course such as Lab requirements which are very expensive yet mandatory and necessary for effective teaching-learning process. In this case, they should give us more money.”¹⁵⁶ These students felt that government loans and bursaries including HELB, Constituency Development Fund (CDF), and Local Authority Transfer Fund (LATF) among others should be based on subject unit cost analysis to be realistic. The view however, should be scrutinized closely so that students pursuing courses of “less demanding needs” are not underestimated in the distribution as corroborated by Gichuhi.¹⁵⁷

Though several students found HELB loan inadequate to meet their fees and subsistence expenses, a few expressed difficulties in managing the little money wisely. Some students candidly admitted that they misuse the money in that they do not budget it well and use it sparingly taking into account their future needs. They reported that they use the money luxuriously especially at the beginning of the semester. It is not surprising, therefore, to find a considerable number of them drunk as the semester begins drawing from the meager fund. Some male students spend the time taking their girlfriends out to “enjoy” themselves at their expense. Others honestly admitted that they do not appreciate the need to budget forgetting that they should use the money for the entire semester. Due to poor management of the fund therefore,

¹⁵⁵ E. M. Standa, *Report of the Vice Chancellors’ Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.73.

¹⁵⁶ Interview, 2016.

¹⁵⁷ L. Gichuhi, *Alternative Methods of Financing Higher Education in Kenya* in *International Journal of Scientific Research and Innovative Technology*, 2 (5), 2015.

some students lack basic needs especially towards the end of the semester. That is why some miss CAT and even examinations due to lack of concentration.

Generally, the amount of money given to students by the Government through HELB is not commensurate to their needs. Coupled with the rising cost of university education and cost of living, HELB cannot adequately finance the much needed university education. To this end, Kipsang¹⁵⁸ noted that unless alternative means of financing higher education are devised, the student loan scheme alone cannot solve the financial hassles in the Kenyan education system. The underlying issue is that of inadequacy of HELB financial help.

2. 4. 2 Increasing Cost of University Education

Unlike the yesteryears where university education was entirely funded by the Government of Kenya, contemporary university students have to meet their educational expenses. It was necessary to landscape the developments in financing higher education particularly in the Kenyan context albeit overly to appreciate better the kind of financial tussles encountered by contemporary university students. It was interesting to note that during and after independence up to early 1970s, the Government of Kenya financed the entire higher education by paying not only the tuition fees but also the student's living expenses such as accommodation and food. Chacha rightly notes that other than through the general taxation meted on every Kenyan, only a few households, students and future employers bore the total cost of university education.¹⁵⁹ Interestingly, university students were given pocket money which they did not have to pay back and were given beddings which they would go home with after their graduation. Furthermore, they did not buy books as contemporary ones do since the libraries were well stocked; a view supported by Nafukho.¹⁶⁰ It is the time when university education was a preserve of a few people as noted by one of the lecturers. It can be alluded to the view that there were few students and the

¹⁵⁸R. B. Kipsang, *Assessment of Policy, Practice and Implications of Financing Higher Education through the Students' Loan Scheme in Kenya* (Unpublished PhD Thesis, CUEA, 2007)

¹⁵⁹ C. N. Chacha, "Public Universities, Private Funding: The Challenges in East Africa," in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), pp. 95-96.

¹⁶⁰ F. M. Nafukho, "The Market Model of Financing State Universities in Kenya: Some Innovative Lessons," in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), pp. 126-139.

economic conditions at the time were favorable to allow the Government of Kenya to shoulder the entire cost of university education as compared to contemporary situation.

Tight fiscal policies in addition to the continuous rise in total enrolments at the universities have challenged the government's capability to meet the total cost of university education as envisaged before. Such policies as the Structural Adjustment Programmes (SAPs) introduced in the 1980s, designed by the World Bank and International Monetary Fund (IMF) aimed at "boosting foreign exchange earnings by promoting exports, and reducing government deficits through cuts in spending..."¹⁶¹ have affected the Kenyan Government's funding on education especially university education. SAPs advised governments to reduce their public expenditure on basic areas including education. The worse hit for the Kenyan situation seems to have been in 1992 when Economic Structural Adjustment Programmes (ESAP) were introduced in bid to stimulate economic growth.¹⁶² The move resulted in severe cuts in education expenditure which posed a threat to university education's existence. Chacha underscores the massive effect of SAPs on access to education in the following ways:

- i. They have led to cuts in per-capita public spending on education.
- ii. They have deepened household poverty through adverse impacts on employment, income, and distribution of growth.
- iii. They have sequenced reforms badly, resulting in the marginalization of vulnerable communities.
- iv. They have placed fiscal targets above human-development concerns.
- v. Because of harsh economic conditions resulting from implementing the SAPs, gender imbalance in educational institutions has been exacerbated.¹⁶³

The above situation necessitated cost sharing as a means of financing university education where the cost of university education is shared between the consumers and the government. It led among other things to the establishment of HELB whose mandate is as aforementioned. As at the

¹⁶¹ C. N. Chacha, "Public Universities, Private Funding: The Challenges in East Africa," in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), pp. 95-96.

¹⁶² Ibid.

¹⁶³ Ibid., p.97.

year 1995, the Government of Kenya arrived at a calculated unit cost of KSh 120,000. Unit cost is defined as “the total expenditure per academic divided by the number of students enrolled.”¹⁶⁴ Of the above amount, the government pays KSh 70,000 to the university while the student pays the remaining KSh 50,000. As Kipsang notes, “however, they were required to pay KSh 8,000 as a direct charge to the university up from the initial KSh 6,000. Those who were not able to pay the balance of KSh 42,000 were eligible to means-tested loans and bursaries from HELB.”¹⁶⁵ With the introduction of the dual tract tuition policy, the government subsidized tuition fee for the few government sponsored students based on KCSE performance while those who qualify for university admission but not through the then Joint Admissions Board (JAB) were to pay the full cost. Due to poor loan recovery coupled with the rising numbers of students desiring university education, the functions of HELB have been stretched uncomfortably.

In overall, the cost of university education in the contemporary Kenyan society is high and is likely to hit higher in the coming future due to economic clamors. Since the inception of cost sharing policy, tuition fee for regular students increased from KSh 6,000 per year to KSh 16,000 per year.¹⁶⁶ In the case of UoN, Appendix II further clarifies the concerns. Government financial allocations to universities generally continue to decrease every year with priorities shifting towards lower levels. For instance, the development expenditure on primary education increased from KSh 330.0 million in 2012/2013 to KSh 16.1 billion in 2013/2014 while that on university education decreased from KSh 8.0 billion in 2012/2013 to KSh 6.7 billion in 2013/2014.¹⁶⁷ Consequently, universities were compelled to venture into other income generating projects to meet budgetary deficits as well as improving their facilities. The decreased government funding has also led universities to using proceeds from the projects in paying salaries for the staff hence

¹⁶⁴Republic of Kenya, *Report of the Presidential Commission on the Financing of Higher Education in Kenya*, (Nairobi: Government Printer, 1995b)

¹⁶⁵ R. B. Kipsang, *Assessment of Policy, Practice and Implications of Financing Higher Education through the Students' Loan Scheme in Kenya* (Unpublished PhD Thesis, CUEA, 2007), p.10.

¹⁶⁶ D. Mwinzi, “*The Impact of Cost-sharing Policies on the Living Conditions of Students in Kenyan Public Universities: The Case of Nairobi and Moi Universities*” in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), pp. 152-153.

¹⁶⁷ Republic of Kenya, *Economic Survey* (Nairobi: Government Printer, 2014), p.40.

stagnant development projects such as libraries, hostels among others as witnessed in the course of study.

Post-graduate students have not been spared in the hit. With increasing competition for the limited job opportunities, most Kenyans are compelled to pursue post-graduate programmes. It is drawn on the basis that the more degrees one has, the higher the chances of employment. More than a few students thus, enroll for masters and PhD in view of securing better job opportunities. There are growing numbers of students who pursue certain post-graduate degrees immediately after their bachelor's. It is a deviation from the norm where higher grades particularly the doctoral ones were a reserve of the elderly men and a few women. In the contemporary Kenyan society however, there are increasing numbers of young men and women aggressively pursuing masters and doctoral studies. Actually, several students are even pursuing two different masters' degrees to boost their job searching skills. The scenario has led to prohibitive cost of post-graduate scholarship in virtually all the universities. Appendices IV and V, for the case of UoN, illustrates better the situation faced by majority of the students. The devastating scenario is that there are those with such degrees but without employment. Consequently, some resort to self-employment sectors by engaging in different entrepreneurial activities. Majority however, which represents a large percentage of the Kenyan youth, cannot participate in such endeavors due to insufficient capital, lack of entrepreneurial skills, unfavorable government policies, among other factors. In addition, some people have no interest in business related activities. The study's emphasis is that even though post-graduate degrees are highly valued in the labour market, most average Kenyan families cannot adequately meet its cost taking into account the commercial effect attached. It calls for further scrutiny to look into the future of post-graduate studies against employability and productivity.

2.4.3 Parallel Degree Programmes / Privately Sponsored Student Programmes

The introduction of Parallel Degree Programmes (PDP) or Privately Sponsored Student Programmes (PSSP) was another move aimed at increasing the financial bases for respective universities in order to meet its budgetary deficit due to limited government funding as noted by Chacha.¹⁶⁸ These programmes have no doubt increased access to university education in that those candidates who qualified but could not be admitted to the regular program due to the limited capacity in the government sponsored programme, were enabled to enroll in degree courses of their choice subject to meeting basic university requirements. Furthermore, the move has provided invaluable opportunities to Kenyans in the working sector to enroll in universities due to the flexible lecture hours which are normally in the evenings from 5:30p.m to 9.00p.m during weekdays and 9.00a.m to 5:30p.m during weekends. Kenyans in public or private service can thus access university education as well as fulfil their regular responsibilities; a view supported by Chacha.¹⁶⁹ The move has thus attracted large numbers of students from which the university drew a considerable percentage of her monies.

It has to be appreciated however, that students in these programmes meet the full cost of tuition and other educational expenses unlike those in regular. Though the common public assumption is that those in parallel programmes are from the upper socio-economic class who scored inferior marks, the study's findings nullifies the assumption. There are students from poor socio-economic backgrounds who due to different factors could not be admitted to the regular programme. Among the common reasons is due to limited capacity for the government sponsored programme caused by limited resources. As a result, more than a few enroll in the Parallel programmes being financed largely through *harambee* (fundraising), well-wishers, bursaries, part-time employment among others. Module II students from different colleges and family statuses who benefited from the bursaries donated by various benefactors through the office of Special Student Advisor (henceforth SSA) at the UoN¹⁷⁰ further supports the study's

¹⁶⁸ C. N. Chacha, "Public Universities, Private Funding: The Challenges in East Africa," in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), p.102.

¹⁶⁹ Ibid., pp.102-104.

¹⁷⁰ Refer to the Office of Special Student Advisor, UoN *Annual Report 2015/2016* (Nairobi: University of Nairobi, 2016), pp.5-11.

finding. Notwithstanding this financial aid, such cases are considered special as reported by the SSA. It is due to the simple reason that Module II students are expected to self-sponsor themselves.¹⁷¹ Recognizing such as special cases on the other hand, implies that at least the office of the SSA acknowledges that there are needy Module II students. Some of them, due to unreliable sources of income, fueled by the rising cost of living have had to defer their studies because of the above impoverishment.

Furthermore, the PDP has been commercialized in that rising numbers of students, who though qualified for regular programme, have been admitted to the Parallel programmes in view of pursuing competitive courses such as medicine, law, engineering just to mention a few whose cut off cluster points have been practically high in all universities. The result has been raising of tuition fees which range from approx. KSh 130, 000-KSh 450, 000 per academic year depending on the degree course chosen as shown in Appendix III. Perhaps the move by the Kenyan government to admit all the 2016 KCSE candidates who scored C+ and above to government sponsored programmes will go a long way in reducing the already felt commercial effect of PSSP, notwithstanding the tumults of the move.

The PSSP therefore seems a preserve to the few Kenyans who can afford it hence threatening access to university education by all Kenyans. The move also threatens the quality of education in that students in these programmes tend to view themselves as special; a view supported by Zeleza.¹⁷² Students especially those in the regular programme complained that the parallel programme is downgrading students' hard work and KCSE scores because a student with an aggregate C+ can be admitted to competitive courses which were hitherto preserved for A- and A students. They therefore consider it a watering down of the prestigious university education yearned and worked for by students at secondary level. These views are corroborated by those of

¹⁷¹ Interview, 2017.

¹⁷² P. T. Zeleza, "Neo-Liberalism and Academic Freedom," in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), p.43.

Koech who notes “lack of equity, quality control and quality assurance in parallel programmes.”¹⁷³

The study further found out that some students enroll in certain PSSP due to parental pressure. They thus pursue professional and demanding courses which are not in their area of interest. In effect, they struggle to meet the required standards which has not been easy for them hence drop outs, drug addicts and suicidal ideations among other cases discussed previously. On the other hand, the continuous rise of students enrolling in Parallel programmes implies that parents or guardians are willing to pay and meet the full cost of education thus threatening the existence, relevance and effectiveness of government sponsored students. It also implies that even those in regular programmes are likely to pay more tuition fees; a move already felt in universities as established in the study.

2.4.4 Continuous Rise in the Cost of Living

On overall the cost of living has heightened due to economic factors. The cost of basic needs such as food, shelter and clothing has generally risen calling for double pace in economic activities. University students are also hit with the effect whereby they have to bear more responsibility in meeting their daily needs. The situation has not been helped by competitive scarce jobs and business world such that their devised alternative means of keeping up with the pace stand at the entrance of seeming extinction. Students have had to engage in Income Generating Activities (IGAs) to subsidize the cost of living. Some of the activities they engage in however, do not yield much cash due to competition from established business enterprises and companies. The beauty industry, for instance, among female students is becoming very competitive with various competing parties including the formally trained and skilled personnel. Those female students who relied on income from the sale of beauty products such as cosmetics and salon services within campus experience volatility due to decline in the number of clients. It is because, contrary to the common assumption that most university students would prefer cheap salon and beauty services such as those offered by their colleagues, a new trend however is developing. A considerable number of them would prefer to seek such services from service

¹⁷³ D. Koech, *Totally Integrated Quality Education and Training (TIQET): Report of the Commission of Inquiry into the Education System in Kenya* (Nairobi: Ministry of Education Science and Technology, 2000)

providers outside campus so as to have their preferred hairstyle done well which they consider their colleagues unable to offer with their humble improvised facilities.

Furthermore, particular universities including UoN have banned cooking in hostels thanks to the Commission on the Causes of Riots in Public Universities among other commissions who had noted that “cooking in hostels has become a culture in public universities and all who cook for themselves are not necessarily poor.”¹⁷⁴ Consequently, the commission saw the need “to find ways to restore decency to the hostels by bringing students back to cafeterias through actions such as encouraging university staff to eat in the cafeterias, preparation of attractive food which is well priced, and providing more eating outlets to avoid congestion.”¹⁷⁵ It strongly recommended banning of cooking in hostels except in designated places such as kitchenettes or cooking halls for those students who would wish to cook their own food.¹⁷⁶ The latter suggestion has been implemented in some universities but UoN has not yet actualized.

The move has brought the advantage of reducing the risk of fires in hostels due to electricity overload as well as reducing the university’s electricity bills which had been inflated through cooking in hostels. Nutritionally, students at least have a variety of food to choose from which is also relatively cheap. Nevertheless, students who utilized the opportunity for income generating activities especially cooking *mandazi* and photocopy services experience precariousness. Students who engaged in such activities expressed that they used to make at least KSh 200 per day which helped them in meeting their basic needs.¹⁷⁷ Following the ban on cooking, some students have resorted to other businesses such as selling juice to their colleagues which they have to buy readymade from retailers outside campus. Others collude with their colleagues who reside outside campus where they use their homes to make the *mandazi* or juice. In such cases, they agree to share the proceeds which may not be adequate to meet the increased cost of living. In addition, the cost of production for such business activities increases due to added expenditure

¹⁷⁴ E. M. Standa, *Report of the Vice Chancellors’ Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.50.

¹⁷⁵ Ibid.

¹⁷⁶ Ibid.

¹⁷⁷ Interview, 2017.

of fuel, transport to campus and storage to maintain the quality. These students reported making losses not once which has demoralized them from participating in such enterprise. In the long run, the demanding and costly basic needs are not met hence starvations at the halls of residence, increased theft cases and crimes generally.

Other alternative means of meeting the increasing cost of living by the students have been to look for employment opportunities during their long vacations. The reality however, is that such opportunities are not available for a majority of them. For instance, students noted that before, university students would be easily employed during their long vacation as Secondary School teachers under the Board of Management (BoM) especially in their respective former Secondary Schools regardless of their degree courses. The situation in the contemporary society however, has it differently. Such opportunities are no longer readily available due to the large number of trained teachers who have not been employed by the government through TSC. In addition, government reforms on education would not allow untrained teachers to teach in schools at all levels. As a result, students find themselves engaging in family routine activities or seek informal employment as plucking tea, security guards, herdsmen, house helps, *matatu* touts and manning kiosks among others. Though they earn something for their upkeep, reports from the students who participated in the study showed that it is inadequate to meet the cost of living while at home and when university resumes.

2.5 Religious Matters

Under this domain are those factors that test students' capacity to address matters of religiosity and spirituality. There have been diverging views among scholars on the meaning of the two terms. Some view them as two different but interrelated concepts. Vaughan describes spirituality as "a subjective experience of the sacred."¹⁷⁸ Religiosity, on the other hand, has commonly been understood especially among Christian students to mean church attendance, participation in religious festivals and rituals or practicing acts of altruism and fundamental option for salvation and being saved. While these understandings are useful, the study views them as closely linked in that one leads to the other. Themes that affect students' belief system, religious practices and

¹⁷⁸ F. Vaughan, "*Spiritual Issues in Psychotherapy*," in *Journal of Transpersonal Psychology*, 2 (3), 1991, p. 105.

religion are examined in the upcoming section. The thematic sequence to be followed is: Rise of Atheism; Secularism; Dysfunctional Religiosity; Religious Switching and Religious Exploitation.

2.5.1 Rise of Atheism

Among concerns that seem to threaten students' religious and spiritual well-being in most universities today, particularly UoN, is the growth of atheism. The religious phenomenon is not a new one but a resurgence of some long time philosophical inquiry which seems heightened by technological innovations. Unlike students of past millenium, contemporary students are surrounded by diverse means of communication ranging from but not limited to internet sources such as *google*, *facebook*, *Instagram*, *emo*, *Twoo* among others. Deriving unsorted information from these sources, students' worldview has changed tremendously. Perhaps it would be prudent to state briefly the nuance of atheism at least as understood from the study. When asked to state the religious organization they belong to within the university, more than a few students identified themselves as atheists. A further pursuance of the status revealed that these are those students who do not belief in God or gods. Muller considers the definition that includes not just absence of belief in God or gods but anything supernatural.¹⁷⁹ Muller's perception seems to capture the understanding of the concept among most students who participated in the study.

The continuous growth in this worldview among university students provoked an inquiry into the main factors that have attracted and lure students to deny existence of a Supreme Creator. A major factor reported by the respondents in the study is the influence of science, reason and media. As aforementioned elsewhere in the study, university life is characterized by search for heroism, inquisitiveness, energized and strong passions for understanding and peer solidarity. These students, most of whom are in their teenage years, seek reasons and meaning of virtually everything concerning their lives. Globalization and innovation together with celebrity idolization fascinate them a great deed. More often than not, they want tangible answers to basic human questions, worries and anxieties such as about life, pain and suffering, death among others. To the atheist students therefore, religion seems to lack substantive responses to such

¹⁷⁹ J. A. Muller, *Understanding the Atheist College Student: A Qualitative Examination* in *Journal of Student Affairs Research and Practice*, 49 (3), 2012, p.250.

basic worries which science and reason offer; a view corroborated by Muller in his study of atheism among college students.¹⁸⁰

Students are further detested with the theists' behavior to the extent that they prefer identifying as atheists rather than claiming theistic beliefs which is not depicted in their day-to-day living. The view emerged from a perfectionist kind of attitude adopted among most on campus religious organizations especially Christian Union (CU) and Seventh Day Adventist (SDA). It was found out that these religious groups set certain norms of conduct such as certain dress code, where members who are majorly university students, are expected to adhere to. The rules however, are considered unrealistic and impractical by most students in that it encourages hypocrisy among the students. Some see them as brainwashing into fanaticism and fundamentalism. Perhaps the phrase "Saturday night sinners but Sunday morning Saints" sums up the view. The atheist respondents considered it religious hypocrisy, intolerance and misrepresentation of the theistic beliefs.¹⁸¹

Citing impoverished practice of fundamental values expected of a theist especially Christians such as love, generosity, compassion, kindness, forgiveness, humility among others, the atheists criticized those students who identify with particular religions. Christian students were accused of pragmatically replacing the above basic values, as summed up in the fruit of the Holy Spirit, with judgement, hatred, jealousy, vengeance, prejudice and greed. Numerous cases of several CU students undermining these basic values were enumerated by the atheists such as during SONU elections were some CU members and even leaders were accused of bribery, injustices, rape and exploitation of other students. Furthermore, a good number of disputes among CU members who are roommates at the university hostels were cited as proof of "preaching water and drinking wine."¹⁸² The atheists consider it worse to claim belief in God/deity yet the adherents' daily lives do not reflect truly the belief. Their faith in God does not seem to guide their concrete existential living.

¹⁸⁰ Ibid., p.256.

¹⁸¹ Interview, 2016.

¹⁸² Interview, 2016.

The study further established that some students identified with this religious position due to frustrations, marginalization, betrayal and the suffering that one may have undergone in life. The sense of exclusion and condemnation accelerates the scenario. In such cases, students such as those from divorced families, foster families, street families, early marriages, single parent families and those who have suffered the effects of negative ethnicity are generally poorly grounded in belief in God/deity as an emotional response to their life experiences. These experiences lead some of them to question the existence of the loving, merciful, omniscient, omnipotent...God. One respondent asked:

How can I belief in God's perfect will for me when my parents have separated causing our uncalled for sufferings? My Mum is unemployed and so we depend at times on well-wishers for food. I am not convinced and neither do I believe that there is God and if He exists may be He is not loving.¹⁸³

Another respondent did not like to identify with God whom her mother served so passionately at the expense of catering for their needs especially paying their school fees. For the latter, she fears being so engulfed in religious affairs which may ruin her vision and mission in life.¹⁸⁴

Other students identified as atheists due to influence from others among them peers, lecturers and peer groups. Some students are invited by their atheist friends to attend atheists' meetings which are mostly conducted outside the university premises. Discussions in these meetings are centered on and about enticing religion and science with a view to disputing the significance of religion in answering life's questions, events and mayhems. Scholarly materials including books, articles and journals, movies, online pictures and discussions on the above subject are distributed free of charge to members, most of them the youth, who are encouraged to read, watch and discuss with others even in campus. The exponents of the above are readily available and amicable. Prominent national and international research scholars are even invited to give presentations on related subjects. It takes extra will and care for a university student to overcome the temptation of resisting science in favor of religion as if the two are dichotomized entities. As some respondents remarked: "Your faith is tested during such discussions and if one is not

¹⁸³Interview, 2016.

¹⁸⁴ Interview, 2016.

careful, you will end up recanting your faith because of the tangible persuasive examples used.”¹⁸⁵

The philosophical arguments by some of lecturers persuade students to doubt existence of God or a deity. University education is overly meant to develop student’s critical and analytical skills with an encouragement of logical thinking and creativity together with shifting stance after falsifying what has been unconvincingly assumed. In pursuance of this goal, lecturers encourage students to justify their assertions by giving reasons for their positions in different matters. They challenge students not to accept the face value of something without facts to support their argument. In other cases, they even question student’s religious beliefs and practices not to necessarily dispute it but to help them concretize their beliefs as well as liberating others. Some students however, translate the challenge to mean unbelief in God/deity which is not necessarily the case but an academic exercise. A relevant example picked from the respondents is during Philosophy classes especially Philosophy of Religion where the existence of God is subjected to discussion from philosophical approach. Drawing from some scholar’s arguments such as those of Dostoevsky and Nitché the existence of God is doubted using real life examples. At the end of such courses, those students who are poorly grounded in their faith are persuaded to think and recant their faith hence identifying as an atheist.¹⁸⁶

Drawing from the above, it becomes apparent that there are atheist students. It became further interesting to investigate their well-being in terms of their relationship with the theists and how they are generally treated by the members of the community. A considerable number of these students actually did not identify publicly as atheists for fear of ridicule, discrimination, ill treatment and stigmatization from their theist counterparts. It applies especially to the female students but most male atheists did not fear identifying as atheists. The atheists among the students are stereotyped as devil worshippers, un-African, hedonistic, immoral and abnormal by the theist students; a view corroborated by Muller.¹⁸⁷ They reported ill treatments from the theist

¹⁸⁵ Interview, 2016.

¹⁸⁶ Interview, 2016.

¹⁸⁷ J. A. Muller, *Understanding the Atheist College Student: A Qualitative Examination* in *Journal of Student Affairs Research and Practice*, 49 (3), 2012, p.259.

counterparts and that they are the topic of discussion in the halls of residence especially during important religious functions and festivals where they do not participate. Perhaps the main reason is that among the students, lack of belief in God/deity denotes abnormality in growth and development in that one is viewed as unruly, rebel, radical and generally indisciplined. It also explains why they are considered devil worshippers. No wonder they are generally labelled as rationalists and reductionists.

The University of Nairobi seemed not to recognize this group of students as evident in the list of student organizations that were registered and recognized under the Dean of Students. Their presence seemed to be wished away. It explains why the atheist students were pushing to form an organization which they planned to register in order to be recognized by the university just like the on campus religious organizations such as Muslim Community, CU, SDA, and Catholic Community among other devotional groups. Their basis of argument was that they are Kenyans and thus have freedom of worship which should not be infringed upon. Due to lack of their own body within campus, most of them joined atheist organizations outside campus such as the Secular Students Organization which brought together students from various universities and colleges who did not necessarily subscribe to a religious tradition. The activities of the organization however, were at times strenuous to most students who may have had to cover a number of kilometers at times costly as well. Perhaps that is why when the researcher engaged some of them on what their guiding principles were, they were not only vague but also artificial on the perception of atheism thereby appearing to be miserably confused and confusing.

2.5.2 Secularism

Related to the above matter is the move towards secularism which affects students' religious well-being. Students emphasized the need to keep pace with the rest of the world which is continuously changing. Secularization is taken as a reaction against conservatism which denotes backwardness among students. Such attitude is depicted through religious switching by students at the university where students join other religions other than their mother Churches during their

university years. When asked to justify their behavior, a considerable number of them pointed that they want a secular Church which will meet their spiritual needs and answer their life questions.

With such a mental attitude, students who claim to be secular cannot distinguish between what is sacred and secular. For these students, everything in the world is secular including approach to the Bible and sacred texts generally and they tend to pick those personages in the Bible as David who killed Uriah and married his wife as justifications for sexual assault rampant in their society. Another example commonly used especially to denote sexual freedom among students is that of Solomon who had many wives and concubines. Those students with multiple sexual partners cited the latter example to justify their immoral practice. Such students tend to avoid things termed sacred, which to them, would not have been designated so because God allows humans to access and use.¹⁸⁸

Moltmann supports the view in his observation that “nowadays hardly anyone knows what the ‘religious feelings’ are which we are not supposed to offend.”¹⁸⁹ These students laugh at others when they find them engaging in such religious activities as prayers; pray speaking in tongues, crying or producing ‘funny noise’ or in various positions as the Muslims do. Perhaps those students who smoke bhang or take alcohol intentionally in designated sacred places of worship within the halls of residence and university premises could illustrate the point better. Notwithstanding the above view, Moltmann criticizes that among the so called secular men and women, of whom most university students are included, “the yearning for what is holy and worthy of reverence is still alive in the subconscious minds of modern men and women, and because these longings are unfulfilled, they are even on the increase. For the secular world has the sacral world as its pre-supposition.”¹⁹⁰ Perhaps they need to be helped because “it did not itself create this presupposition, and it cannot restore it. It lives from what it denies, because it is its heir.”¹⁹¹

¹⁸⁸ Interview, 2016.

¹⁸⁹ J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (London: SCM Press, 1997), p.43.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

Related to the above is students' attitude towards organized religion. Some of them do not participate in organized religion nor do they participate in campus religious organizations majorly composed of and run by their fellow students. For most of them, it is because of their indoctrination with irrational beliefs while for others it is due to low self-esteem where they feel excluded in such movements. Such students would rather be at home with small groups or avoid active participation in any religion at all. For the latter case, they prefer other leisure activities within or outside the CBD such as swimming, horse riding among others. For others, however, indoor activities such as watching movies, sleeping or indoor sports where possible works best for them. These views are supported by those of Shorter and Onyancha in their earlier study in Nairobi city.¹⁹²

A further impact of this approach to religion is that students seemed washed away to accept any existence of religion or the religious. It is supported by the findings that students with such attitude identified more as atheists than theists. For these students, religion is human creation developed to address the social needs at different situations in life. As a result, religion is a passing thing with no future despite the documented beliefs of life after. Existence of God or gods is human imagination as none can evidently proof scientifically the existence of these beings. Interestingly however, majority of them acknowledged supernatural powers beyond human existence. Doctrines such as those of eschatology were interpreted as directed towards curtailing human freedom to enjoy the earthly life; a view they greatly disputed hence dysfunctional religiosity.

2.5.3 Dysfunctional Religiosity

Religions have more often than not been analyzed as an indispensable unit in the society with social and psychological functions. The dysfunctional aspects of religion are rarely discussed especially in a university context. Perhaps it is due to the assumption that university community is generally made up of the elite. Furthermore, religious loyalties are at times viewed from the

¹⁹² A. Shorter and E. Onyancha, *Secularism in Africa, A Case Study: Nairobi City* (Nairobi: Paulines Publication Africa, 1997).

lens of virtues¹⁹³ which is not necessarily true. Some students and even staff have misused religion which has had negative impact in their well-being as well as interpersonal relationships as confirmed by Uchenna.¹⁹⁴ The study noted that particular students were too loyal to their religion to the extent that they abandoned their academic work. More than a few cases of students who discontinued their studies on the grounds of “God’s call to ministry” were reported to the researcher. Others were discontinued by the university management due to poor academic performance caused by, among other factors, missing classes while attending religious functions such as Christian Union missionary works.

Dysfunctional religiosity also affected students’ social well-being in that quite a number of them devoted much of their time to religion at the expense of their social lives. It was noted that some students suffered malnutrition, frequent headaches while others adopted antisocial behavior such as withdrawing from friends on religious grounds. Others refrained from eating for too long as they observe religious rituals such as fasting which affected their physiological functions. During such periods, students reported missing two to three lectures in a day¹⁹⁵ which translated to poor class attendance and hence poor academic performance.

Due to irrational approach to religiosity and spirituality together with brainwashing, some students interpreted every aspect of their life religiously. For instance, there was a growing propensity to seek solutions through prayers for literally every challenge they experienced even where physical undertaking was required. It was noted that in certain occasions, a group of students attended *kesha* (night vigils), religious conventions among other religious activities as they approached examinations in view of ‘breakthrough’ at the expense of preparing for the exercise. They believed that desolations in life are caused by evil spirits which may not always be the case. The study does not in any way seek to dispute such students’ belief system but the point here is that there are many existential problems that need to be confronted rather than avoided. Concerns such as financial upheavals may require one to physically toil to make ends meet rather than spending hours in churches, mosques, temples or shrines. It is on the same

¹⁹³ A. E. Uchenna, “*The Dangers and Challenges of Deprecating Religiosity in a Heterogeneous Nigerian Society*,” in *International Journal of Humanities and Social Studies*, 5 (6), June 2017, p.37.

¹⁹⁴ Ibid.

¹⁹⁵ Interview, 2017.

ground that a good number of students reported seeking divine intervention outside the university and even from prophets and prophetesses outside the country. There is need for such students and staff to overcome the ignorance and wake up to the reality of life.

It was further noted that lack of proper scriptural/biblical grounding and understanding contributed greatly to dysfunctional religiosity among students. Some students rely and trust what their pastors, among them their fellow students, Imams, priests as sufficient in understanding basic tenets of their faith. They do not probe further nor dig deep into the sacred books to comprehend passages or stories. They only read these books such as the Bible or Quran with an aim of memorizing it. Consequently, they cannot seek to understand other religions but confine themselves to their own religiosity which is unhealthy ecumenically. Furthermore, it leads to social divisions on religious grounds among students which breaches love and unity.

2.5.4 Religious Switching

It was noted in the course of the study that most students switch to different religious traditions from their parent/home religions. Some Christian students reported proselytizing to Islamic faith due to peer influence while others are due to fear of terrorists' attack which had been alluded to Islam. The latter seemed a major factor among students, a move termed as survival mechanism by students. It can be attributed to the deadly Garissa University attack where claims were made that those who could recite some sections of Quran were spared by the terrorists. During a Focus Group Discussion with the leaders of campus religious organizations, it was reported that a considerable number of students were memorizing at least some sections of Quran as a survival tactic in case of a similar encounter as their Garissa counterparts. Some female students are learning and practicing the Islamic women dress code within the university.¹⁹⁶

It was further noted that those students who proselytize to other faiths do so in secrecy in that they would not like their parents/guardians, siblings and friends to know. Others who fully switch to a different religion had to run away from their families due to threats, disownment and mistreatment from the family members. One of the respondents noted that such religious

¹⁹⁶ Interview, 2016.

conversion is considered dishonor and a curse not only to the family but the entire community. Such cases were noted mostly among Hindu and Islamic students who convert to Christianity. In fact, in particular cases the penal code demands capital punishment/extermination of a proselyte from the society as noted by most of the respondents. Consequently, some seek refuge from their friends and religious leaders such as chaplains or priests.

It was established that a good number of university students from Christian families converted to Islam because they wanted to join terrorist groups such as Al-Shabaab, Al-Qaeda, Boko Haram and ISIS among others. Pursuance of the issue revealed that such students came from families which, though Christian, were characterized by frequent domestic violence. Children are the most affected in such violence and are likely to adopt unruly behavior as discussed elsewhere in the study. As a way of hitting back and releasing their built up bitterness, some of these children who are university students resorted to violent militia groups. In their search for such movements, they were lured to Islamic faith due to the belief that these groups are Islamic in nature and that one should be a Muslim to qualify for recruitment which is not necessarily true. For others, they renounced their faith and resorted to irreligiosity because they did not want to identify with any religion nor be grouped as atheist which posed serious religious concerns.

It was further noted that students switch to another religion in search of truth and salvation. In this case, some students decide to move to another religion or change their denomination in view of getting saved or is it being saved?¹⁹⁷ The trend was found common among those students whose introduction to religion at their younger age was one of indoctrination. For such students, attending church/temple/mosque services, Sunday school/ madrasa, prayers and meditations among other religious rituals formed their religious worldview. When they come to university however, they are introduced to different worldviews; religious, cultural, political and socio-economic. Furthermore, they read literature which present diverse views on religions generally that are further influenced by their lecturers. Consequently, more than a few feel that their parental religious faith is not the “true religion” to lead them to ‘heaven.’ As a result, they switch

¹⁹⁷ Refer to P. N. Wachege, *Salvation and Being Salved: An African Socio-Religio-Philosophical Touch* (Nairobi: Signal Printing Press, 2000)

to another religion which they believe is the “right one,” a view supported by Ongong’ a and Akaranga.¹⁹⁸

2.5.5 Religious Exploitation

It needs no emphasis that the mushrooming of churches cum religious ministries in Kenya has led to commercialized religion. In this move, youth including those at the university have become easy prey. The study found out that a considerable number of university students have been exploited religiously knowingly or unknowingly. Poor religious grounding was noted as among the major reasons. In this case, students have been asked to give their resources including but not limited to money, time and even their bodies in exchange of religious promises of prosperity now and in the future. Due to existential disturbances together with the rising cost of living and competitive society, several students are lured to buy ‘anointing oil’ to pass examinations, overcome stress, repair broken relationships, secure employment opportunities, prosperity in their income generating activities, win a court case....and the list seems endless. Students with poor grounding in their religion have believed in such pastors/pastoresse, priests, apostles, evangelists, “men/women of God” who exploit them for their own gains.

Equally, some students encounter religious ecstasies and experiences that seem beyond the capability of their religious leaders. In this class are those students who reported what most of the student counsellors termed as “near death experiences” which are not always associated with death. Such experiences, as noted by one of the respondents, included frequent spiritual disturbances, dreams of accidents, death of family members and generally supernatural fears for lack of better terms to describe the experience. These students sought religious interpretation of the disturbing dreams and visions. Since these fears are spiritual in nature and hence any religious leader, pastor or priest may not give a concrete and comprehensive answer, some students consulted “religious persons” in search for a lasting solution. Due to fear of the unknown, such students found themselves in the hands of exploitative persons who purported to use their

¹⁹⁸ J. J. Ongong’ a and S. I. Akaranga, “*The Phenomenon of Religious Switching among University Students: The Case of Nairobi and Kenyatta Universities, Kenya*,” in *International Journal of Education and Research*, 1 (5), May 2013, (www.ijern.com).

religious expertise in helping the students handle the troubles. It takes extra will, care and proper grounding in one's religion to overcome the difficulty. Most of these students have ended up being exploited financially by the "spiritual experts." Others have been exploited sexually while others have undergone dehumanizing acts such as blood sucking or incision in some body parts.

The study established that there are those students who come from communities with strong religious beliefs and practices of curses, witchcraft, disability, diseases and sicknesses and evil eye among others. They are affected directly or indirectly where some believe to have been cursed either as a person or as a family. Several students had lost their siblings, children or parents in what they termed as mysterious ways which they believed to be witchcraft. As a result, they lived in fear in that they did not know whether they were the next to die. Others came from families characterized by disabilities where a considerable number of their family members were disabled in one way or another while others had a family record of contagious diseases and illnesses. Others were from families where women were believed to be incapable of keeping marital relationships yet they (students) wanted to establish relationships that would lead to marriage with their male partners. In all these cases, a good number of them sought solution to such ordeals from religious persons. Due to desperation, fear of the unknown and the desire for authentic life and living, most of them had been exploited religiously. Some had spent a lot of money travelling far and wide consulting mediums, witchdoctors and even pastors/evangelists in view of breaking the chain of curses or diseases. Surprisingly, even in the latter case, they were willing to spend more provided they could get solutions to the tormenting situations as noted by more than a few of them.

On the other hand, some students have been exploited religiously in their search for power, fame and heroism. It was noted that several students have been introduced to cults by their peers where they have been exploited at times irretrievably. Most of them seek heroism or celebrity through music, art or politics. More often than not, youth generally including those at the university would go for the easiest, available and fastest means in achieving such power. They thus fall victims of cults and movements which not only promise but fulfill their yearnings for power and heroism. Upon recruitment to such religious cults and movements however, they have to fulfill certain rituals which are not only dehumanizing to themselves but the society generally.

Some have had to commit suicide while others are killed for failing to meet the cults' terms and conditions. These among other religious concerns that the study unearthed should serve as an eye-opener to the university community and particularly the relevant stakeholders.

2.6 Chapters' Concluding Remarks

The chapter has examined contemporary predicaments faced by university students. The difficulties have had adverse effects on students' social, academic, financial and religious well-being. Some students however, have viewed them positively in that it has helped them gain experiences on how to solve problems, be creative as well as being able to make sound decisions. The matters raised in the chapter are representative, rather than comprehensive of all the problems faced by university students. The chapter drew from primary data collected from sampled university students, staff and university management. Discussions made in the chapter are thus based on information received from respondents as well as review of relevant literature. It is on such grounds that the next chapter investigates some of the ways through which students address the challenges and then examining Pneumatological role in addressing the challenges more meaningfully and positively in the forthcoming chapters.

CHAPTER THREE

WAYS THROUGH WHICH UNIVERSITY STUDENTS CONFRONT CHALLENGING ISSUES AND PROBLEMS

3.1 Introduction

Studying at the university presents students with opportunities to exercise their freedom and responsibility. During the years associated with university education, they are likely to encounter ordeals; some of which are rather overwhelming for them as discussed in the previous chapter. As such, students adopt various coping mechanisms to confront the adversities. Some of these coping styles are emotional-focused while others are problem-focused. The present chapter examines the major ways through which students address the upheavals as well as paying attention to societal support including students' use of university's social support system in view of helping them confront the perplexities in more meaningful and creative ways.

3.2 Demonstrations and Strikes

The study found out demonstrations/riots as among the common ways through which students express their views and feelings about a problem affecting them. These demonstrations are usually labeled "peaceful" though more often than not they turn out to be violent and destructive especially where police intervenes. When students feel that pertinent factors regarding their academic, social and financial welfare are not addressed effectively and efficiently by the relevant authorities, they plan and stage out demonstrations. These protests are usually directed to the relevant officers concerned with the issue at hand. Students demand to be addressed by the apropos authority and seek to be given immediate feedback failure to which causes strikes or students' unrest.

Various factors have prompted students' demonstrations which range from internal to external factors. Media reports show that university students in virtually all universities have demonstrated against delays in disbursement of HELB or related matters. The Commission on the Causes of Riots in Public Universities investigated the causes of disturbances/riots in public universities and revealed internal factors such as congestion in universities, accommodation hassles, poor catering services, recreation facilities, students' academic advisory among others as

some of the causes of riots,¹ which the study confirmed. Other external factors such as the role of media, drugs and alcohol abuse, HELB and government policies are among the factors for disturbances. The commission analyzed the chronology of riots in six public universities, among them UoN, from 1969 to the year 2000. They examined the causes of the riots together with their aftermath.² In summary, they found out that two thirds of students' unrests in universities are caused by internal factors centered on student welfare, academic and administrative affairs while a third of the riots are caused by external factors.³ The research established other matters such as death(s) of students through killings by police or fellow students, "unfair" sentence of students by the police, suspension of student leaders by the university senate, constant power blackout, shortage of water in the halls of residence, poor teaching, lack of appropriate learning materials and poor performance in examinations as among the reasons for demonstrations/riots.

Though destructive, demonstrations have helped students in seeking the audience of the relevant university officers concerned with the issue affecting them. The Commission on the Causes of Riots in Public Universities noted that "while it is often assumed that students go on strike for petty reasons, there are sometimes genuine grounds for students to express concern about certain circumstances."⁴ As students head to the direction of the relevant offices, more often than not, they are addressed by the officer in charge of the services with which students have concerns. They therefore dialogue with the appropriate officer and seek to reach a consensus. After a demonstration therefore, the concerned authorities make efforts to correct the anomaly in view of addressing the issue affecting students. When students demonstrate against killings of their colleagues for instance, university administration in collaboration with suitable government officers are compelled to investigate the matter and make the necessary communication to students. If action is not taken, students are likely to carry out strikes which are destructive in that public and private property including private cars are destroyed as a result of students' anger and unrest. Innocent lives of students and other members of the public have been lost during such strikes.

¹ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), pp.34ff.

² Ibid., pp.24-33.

³ Ibid., p.33.

⁴ Ibid., p.53.

Several students further noted that protests have served as pointers to university administration on certain matters affecting the students which could have been overlooked by the concerned university officers. To them therefore, peaceful demonstrations have speeded up the response rate of university administration in addressing pertinent matters affecting them which have taken long before they are addressed. Protests over consistent power blackouts, for instance, has sped up the process of rectifying the problem or seeking alternative sources of power which could be within the institution but have not been put to use by the University. In so doing, students point out loopholes in delivery of services by certain university staff who may take students' concerns lightly or ignore them. It is even more serious when strikes occur since, as most students reported, they are later investigated and evaluated to identify what and whose failure it was. Though destructive and time wasting, demonstrations and strikes have kept some officers on toes in being alert and seeking to address students' concerns as efficiently and effectively as possible.

Furthermore, demonstrations have helped students address academic matters affecting them. Due to bureaucracy inherent in most universities, academic concerns affecting students may take long before they are addressed. Students expressed complains that appropriate university authorities at times tend to ignore certain perturbs affecting students academically. Factors such as students' grumbles over persistent absenteeism of a lecturer or poor performance in particular course examinations may take long before they are addressed. It is mainly because the concerned university administrative officers have to follow the laid disciplinary procedures including calling a number of meetings and deliberate upon the issues before a final decision is reached. Due to lack of patience among students, they interpret it as ignoring the problem or covering up the issue which angers them amounting to riots. Protests against such matters therefore, reminds the university administration of pending cases that may have taken long as well as seeking to enhance feedback on students' matters as much as possible. The Commission on the Causes of Riots in Public Universities corroborates the findings in their observation that "universities tend to wait for problems to mature into protests before they take the action that should have been effected much earlier. ... Such an attitude conditions students into organizing riots whenever they want a certain action taken."⁵

⁵ Ibid.

It should be noted however, that riots are not the best ways through which students should address the upheavals affecting them. The alleged “peaceful” demonstrations have often turned out to be violent. Lives and properties have been lost during such riots. The consequences are even worse for strikes as it results, among other things, to closure of universities, damage of private and public property which have huge financial and academic implications on both the students and universities. University community should thus pool energies to address pertinent matters affecting students before they erupt into strikes. Concerted efforts need to be explored and expended to combat demonstrations whenever they arise as they disrupt academic programs.

3.3 Parents, Guardians and Sponsors

Parents play important roles in the upbringing of children. They are the first teachers of a child as he/she grows. They instill values and attitudes as upheld by the society in view of helping the children grow into responsible persons. Furthermore, they help them transit from one stage of life to another assisting them to understand and appreciate the changes and bewilderments inherent in each stage. At teenage period, parents’ role is even more crucial in that they support adolescents in learning to handle teenage dilemmas carefully and creatively. As such, parents should be able to monitor their children’s growth and development to correct any anomaly that might deter their holistic growth. They should understand and device better ways of handling the youth especially in this era of technology where children are becoming more informed than was in the past.

The above roles of parents are crucial for university students too. Most of the students who participated in the study reported addressing uncertainties they face through their parents. The main reason they cited is that parents are the first people they can turn to whenever they have an issue to address. In addition, they are close to them and are responsible for their needs. A good number of them further noted that their parents understand them better in comparison to their fellow students in that parents would not ridicule or condemn their child when they face disturbing bafflements or make mistakes such as early pregnancies. Some female students explained how their mothers understood and accepted them back even after they disgraced them by engaging in premature sexual relationships that resulted into single parenthood. Though the reaction of a parent to such instances as above is usually harsh rather than accommodating, most

female students noted that a parent would in the long run accept their child no matter the mistake that he or she has committed.⁶

A considerable number of students who participated in the study noted that they address their financial, social, academic and religious needs through their parent(s). In respect to financial hardships, for instance, the study found out that parents have been the first port of call, being basically responsible for the welfare of their children. Students further appreciated the importance of a parent in their lives by accentuating that even if they do not provide for them materially, they play important psychological and emotional support. They further noted that a mother or a father in one's life is a blessing from the Creator even if they are old or disabled in any form. It confirms the centrality of life particularly among the Africans whereby parents are respected and honored as procreators of life. Students thus find their solace, love and confidence in their parents who encourage them when they feel discouraged, for instance, due to poor academic performance. They provide for their needs while at the university and support them even spiritually.

It was further noted that some students feel free to share their distresses with their parents than with a professional counselor. These students opt to go home and spend time with their parent(s) talking about an issue disturbing them rather than sharing it with their colleagues. They justified that their confidentiality is guaranteed by their parents in that he or she would not blabbermouth them as compared to their fellow students. Additionally, since they are one's parents, they are closely attached to their children. The above assertions particularly apply to students whose parents have been close and free with their children in discussing developmental issues with them. Such parents are those who show concern for their children and value their welfare even when they are in the university.

On the contrary, as noted by several students, there are those parents who do not care about their (students') welfare while at home and even at university. It can be attributed to the changing socio-economic and family structure nowadays among other factors that have led to diverse

⁶ Interview, 2016.

modes of parenting. It was further noted that some parents spend little time with their children due to preoccupation with work. Such parents spend more time in their places of work than with their children to the extent that the responsibility of taking care of the children including the teenagers who need guidance has been relegated to other parties among them house helps. In effect, teenagers including university students do not have close parent-child relationship that would warrant freedom of conferring disturbing matters by the children.

Several cases of separation and divorce were reported which have affected the concerned students' social, academic and financial life. More than a few students from these kinds of families face financial difficulties particularly where one of the parent especially the father withdraws financial support from the children. It is even worse for those students in Module II who have to meet the full cost of education including living expenses. Some have had to defer their studies to look for employment in order to raise the required fees. Others seek help from relevant university officers and have been assisted as reported by a number of respondents. Others engage lawyers through the help of university student affairs division where such parents have been forced to take up responsibility over their children.⁷ With such rising cases, the institution of the family which is key in establishing healthy relationships, instilling hope and warmth and generally the future of the society is threadbare. It implies that the value for children especially in African worldview is fading away where parent(s) considered it an honor and won more respect as a parent than one who was not.

Notwithstanding the above, students have been affected socially and psychologically to the extent that more than a few have been discontinued due to poor academic performance. Those students from families suffering internal conflicts including those of separated, divorced and single parent families reported poor academic performance due to lack of peace of mind and psychological disturbance. A case of a male student whose mother was being ill-treated by the father speaks for the many cases reported in the course of the study. The student recorded poor grades that warranted discontinuation according to university examination regulations. He however, decided to plead through the help of a university staff from the student affairs division

⁷ Interview, 2017.

who probed into the case by engaging the parents and the university academic division appealing for reconsideration of his discontinuation.⁸ Those who cannot take such bold steps or are not aware of these opportunities suffer in silence while others resort to drugs or robbery as survival mechanisms and means to overcome frustrations.

Furthermore, some parents have adopted permissive child-rearing style “where children are left to grow on their own with hardly any direction or corrective measures when they make mistakes.”⁹ Such children, including adolescents like university students, are not taught problem solving skills to be able to handle puzzlements in life successfully. Instead, they are protected by their parents even when they are on the wrong. These children including university students tend to think that they are always on the right and whenever they are corrected by others including authorities for the wrongs they commit, they feel offended and lack respect for authority. They take life as they want with a “free style” attitude where crucial matters in life are ignored. The resulting impact especially for the contemporary youth can be detrimental and irreversible. Psychologists and sociologists have observed that students whose parents adopt authoritative parenting style that is characterized by high levels of warmth, acceptance, and nurturance use more social support and problem-focused coping styles and less emotion-focused coping styles in addressing challenging subjects confronting them as compared to those students whose parents adopt permissive parenting style.¹⁰

In the absence of parents due to death or negligence among other factors, the aforementioned roles of parents are assumed by other parties among them guardians and sponsors. These parties come in to fill the gap of a parent offering basic physical, social, emotional, financial and academic support to students. As discussed earlier in the previous chapter, some students are orphans while others have been abandoned by their parents as is the case with children born out

⁸ Ibid.

⁹ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.77.

¹⁰ J. G. McIntyre and J. B. Dusek, *Perceived Parental Rearing Practices and Styles of Coping*, *Journal of Youth and Adolescence*, 1995. 24 (4), pp.499-509; also quoted in J. G. Ng'ang'a, *The Efficacy of Psycho-education on Stress and Healthy Behavior amongst Bachelor of Education Students in University of Nairobi and Kenyatta University in Kenya* (Unpublished PhD Thesis, University of Nairobi, 2012), p.8.

of wedlock. More than a few have been born to single mothers while others are living with their single fathers only. There are those from poor families suffering from terminal illnesses such as HIV/AIDS which have reduced their parents to being dependents rather than providers. Majority of them are not able to fulfill their cardinal responsibility of nurturing, guiding and providing for their children. Consequently, children including those at the university get frustrated, lose hope and direction in life which means that the image of the society is likely to be marred with rising numbers of street families and beggars. It is to this end that particular individuals and families have adopted children from such families assuming the roles of the parents.

The study found out that some of the desolations faced by students have been addressed by their guardians and sponsors. Uncertainties such as those of finances where needy students have faced the threat of discontinuing their studies have been addressed by guardians and sponsors who volunteer to assist them. These students appreciated the role played by their guardians and sponsors in their lives. It was also reported that more than a few students especially the orphans have been sponsored by voluntary individuals and organizations since their primary level of education. A good number of these sponsors cater not only for the students' financial and academic needs but basic as well as social and recreational needs. Beneficiaries of such aids expressed gratefully how their lives were changed when certain sponsors or guardians came into their lives providing the basic needs and encouraging them to pursue education to the highest levels. Among these guardians and sponsors are members of the university community who provide different kinds of support to the students; at times quietly without recognition as discussed in other parts of the study.

3.4 Peers /Fellow Students

Several students noted that their colleagues have been instrumental in helping them address some of the perplexities affecting them while at the university. It was noted that most students are generous enough to accommodate their colleagues and share food among other necessities with them. Though the university accommodation regulations restrict accommodation of members including students who have not paid accommodation fees for university hostels, a good number of students breach the rule by quietly allowing their colleagues most of whom are needy to sleep, eat and study in their rooms. They do it with love and care for their friends who could be lacking

finances to acquire such basic needs while others use the opportunity to exploit their desperate colleagues. The views from students on the issue corroborate findings by Peretomode and Ugbomeh which showed that accommodation predicaments were easily solved by students as they resort to squatting with friends in the hostels, teaming up to rent cheap accommodation in town, and cohabiting with their boyfriends or girlfriends.¹¹

Other students reported that they address their social issues by sharing with fellow students through discussions. Topics such as those of sexual relationships among students like broken relationships are addressed amongst themselves. Other subjects such as interpersonal conflicts like misunderstandings among roommates are dealt with by the concerned parties; unless the issue is beyond their control then the halls wardens are involved. Certain academic issues affecting students are also addressed amongst themselves. Several students have been helped to improve their academic performance through group discussions with their colleagues pursuing the same course. Most students emphasized the academic power of discussion groups in that it helps them clarify difficult concepts not understood during lectures while at the same time broadening their understanding of the concepts learnt. Through it, students enjoy their studies because they get to understand the theory practically especially when they engage in serious academic discussions that seek to translate the theory into realities of life. When students use examples from real life situations to clarify some academic concepts that may appear abstract, they tend to value and cherish education especially at the highest level.

Several students have grouped themselves into supportive groups. Such groups are formed by those who are encountering similar or related problems. They could be alcohol and drug addicts, HIV infected victims, homosexuals, bereaved (some orphans), those from divorced families or single parents and even those living with disabilities of different kinds. The university policy on Prevention of Alcohol and Drug Abuse recognizes and encourages such groups which are termed Student Assisted Programmes (SAP).¹² In these groups, for instance, the drug addicts help one

¹¹ V. F. Peretomode and A. N. Ugbomeh, *Problems Faced by Undergraduate and Diploma Students and their Survival Strategies in Nigeria: An Institutional Analysis*, International Journal of Educational Planning and Administration 3 (1), 2013, p.32.

¹² Interview, 2017.

another overcome the addiction by encouraging withdrawals which has helped majority of them overcome the difficulty. Each group meet at designated days and times of the week in specific venues within the University. Consequently, due to group accountability, one is obliged to observe the rules hence helping them become responsible. The general public perception of such groups by students and members of the university community, however, discourages some students to join and identify with such groups. They are feared, treated with contempt and at times isolated for fear of ‘infection’ or influence into the social evil. They are regarded social mischiefs who “have dropped out of the accepted social norm, and the security of the social structure, and have lost their previous social status.”¹³ They face social prejudice which has intensified their suffering. Some “are vilified as social lepers. Other people encounter them with uncertainty and anxiety, if they do not avoid them altogether.”¹⁴ They thus continue to suffer not only the problem of addiction but social isolation which is paramount to their successful transition to a better life.

Moltmann supports the study’s findings when he summarizes the society’s failure to help such students individually or in groups. In his view, the society, in such cases as “AIDS, homosexuality, drug addiction and alcoholism, fear of infection or temptation also produces the leper syndrome. In the case of bereavement, divorce and loneliness, it is the loss of status with which the society of the competent, the successful and the self-complacent react to these troubles.”¹⁵ Consequently, the society blinds itself in the laid down structures that are meant to help such students since they will be rendered useless as it discourages students from exploiting the opportunities.

On the other hand however, some students have been misled by their peers as they seek to address their concerns. They have been lured to immoral acts in view of meeting their financial expenses. The study found out that several students especially the female ones have been introduced to commercial sex activities by their fellow students. It applies especially to those students who come from poor socio-economic families which cannot cater adequately for their

¹³ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p. 243.

¹⁴ Ibid.

¹⁵ Ibid.

basic needs. Upon sharing their upheavals with their fellow females, a good number of them are advised to engage in such dehumanizing activities. It takes extra will and care for one to overcome the temptation of getting money through sexual activity. While most resist the test, others have given in only to be misused sexually and abandoned which causes a chain reaction in that it is more likely to cause more complications than solve the initial trouble that one sought to address. Furthermore, some male students solve their financial adversities by identifying with female students they perceive to be from well-to-do families, and in the process, are assured of meals. Such desperate male students do not bother whether such girlfriends get their money from commercial sex work or befriending older men or not. Several of them have been abused sexually by their female counterparts while others are introduced into homosexuality and other unethical and risky behavior such as devil worship.

3.5 Income Generating Activities

Due to the rising cost of education and cost of living generally, students have had to devise other means of meeting their expenses. The situation is not any better with the rise in the total enrolments which has surpassed the students' loan scheme in effectively granting loans to needy students. Due to declining government funding whose financial priorities tend towards lower levels of education, it is no longer a guarantee for a government sponsored student to secure students' loan. As a result, students in collaboration with their parent(s) or guardian have had to devise other sources of funds. More often than not, students have been forced to identify and utilize other avenues to subsidize their educational expenses. It should be noted, as established in the study, that there are those students who are totally responsible for their university education in that they meet the full cost of their education without anyone's assistance. These students engage in Income Generating Activities (IGAs).

Several students who participated in the study reported their participation in different IGAs which range from computer services such as computer training, typesetting and printing services, photocopying and photography; selling of foodstuffs; saloon services; tuck shop (kiosks) businesses; sale of clothes especially *mitumba* (second hand clothes); sale of cigarretes, illicit brews and soft drinks; selling stolen property; *Kinyozi* (barber) just to mention a few. Computer services seem the most common and the preferred option in comparison to sale of foodstuffs.

The students attributed this to the banning of cooking in hostels for the case of UoN which has shifted the move into buying food from university cafeterias or hotels outside the University. Majority of the students indicated that the sale of foodstuffs such as *mandazi*, *sukuma wiki* and boiled maize had been the most booming businesses in the halls of residence since majority of the students preferred cooking in the hostels to buying food from the *Mess* (university cafeteria). With the banning of cooking in hostels, students demonstrated shift into other IGAs especially computer services. The reason given by the students who engaged in the business is that most of the students preferred getting such services from their colleagues at comrades' price which was relatively cheap compared to outsiders offering the same services at higher prices especially for those students in Main Campus. Furthermore, accessibility of these services which are mostly within the halls of residence attracted a large proportion of students who would have spent much time and bus fare looking for the same services as noted in CEES.

It was further noted that some female students generate income through saloon services to their colleagues and even university staff which are offered at relatively cheaper price. Several of these students, as established in the course of study are on PSSP and have raised their house rent, paid part of their tuition fee as well as supporting their siblings. The sale of cigarettes, *miraa* (Khat) illicit brews such as *muratina* (local brew) and generally drugs and substances were mentioned by students. It is not surprising that some students in collaboration with the neighboring community prepare and sell these substances to university students. Students seem to prefer the "deal" in that the substances are relatively cheap and readily available compared to the manufactured ones such as wines and spirits. The study further established that certain students literally bring these substances from their homes especially at the beginning of the semester for sale to their colleagues. Those who engage in the IGA reported high sales especially at the beginning of the semester when majority of the regular students have received HELB loans and even those on PSSP still have money given by the parents or guardians. These findings agree with those of Mwinzi who found out that 46.9 percent of students engaged in IGAs during the first eight weeks of the semester.¹⁶

¹⁶ D. Mwinzi, "The Impact of Cost-sharing Policies on the Living Conditions of Students in Kenyan Public Universities: The Case of Nairobi and Moi Universities" in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities*

Commercial sex work was mentioned as another IGA among students. As discussed previously, more than a few male and female students resort to commercial sex work to make ends meet. The practice was not just confined to the university premises but most of it was with outsiders. The reason given is that the “outsiders” were more willing and actually paid more than student counterparts who highly relied on HELB loans or small subsistence fee from one’s parent. The practice is not only dehumanizing to the participants but disturbing to the other students generally especially to those who cannot condone such sexual practices in the halls of residence; a view supported by Mwinzi.¹⁷ It needs no much emphasis that with the spread of HIV/AIDS and other STIs, the practice is unethical in that university students are expected to be role models to Secondary and Primary school students who yearn to be at the university.

From the foregoing, it is evident that though students generate little income to fund their educational and living expenses, the above practices have more often than not had adverse effects on students’ social, academic and psychological well-being. Students have had to spend much time in these activities rather than their studies hence poor academic performance reflected through poor grades, deferments, supplementary and even discontinuation of studies. Mwinzi underscores the effect in her research which reveals that 83.9 percent of IGAs operated by students took several hours ranging from 4 -10 hours in a day. It means therefore that students sacrifice much of their study time to engage in IGAs while relying on photocopied notes from their colleagues. It leads to poor academic performance among other technical hitches aforementioned. In addition, as Mwinzi notes: “university education is very challenging and demanding. It requires sufficient time and concentration for students to succeed.”¹⁸ Those who engage in the sale of illicit brews, drugs and substances have heightened the use of these drugs among students. There are those drug addicts who cannot function without them. Students engaging in these activities tend to frustrate the University’s and government’s efforts towards minimizing the use of these addictive drugs and substances especially among the youth. They are

in the Twenty-First Century: Liberalisation and Internationalisation Vol. 1 (Dakar: CODESRIA, 2004), pp. 152-153.

¹⁷ *Ibid.*, pp. 140-156.

¹⁸ *Ibid.*, p.153.

further to blame for the disturbing cases of students' unrest, hooliganism and even murder cases; a view supported by Standa.¹⁹

Most students who engage in IGAs reported that they use the avenues to address their financial needs such as paying their accommodation, living expenses and even tuition fees. Others reported that they participate in these activities in view of developing entrepreneurial skills and thus create employment opportunities for others while others do it as a hobby. There are those students who reported high levels of maturity in that the experiences of engaging in these bustles have helped them to learn problem-solving skills and being able to make timely decisions as well as enhancing their creativity. Majority of the students however, indicated the need to address financial obstacles as the sole reason for engaging in these IGAs. These findings agree with those of Mwinzi whose findings reveal only one percent of students engage in IGAs as a hobby while 43.4 percent participated in these activities to meet their living expenses.²⁰ Particular universities such as UoN have tried to ameliorate the financial capability of students through work-study programmes where needy students work for certain hours to earn something for their living. Nevertheless, students reported limited opportunities for such programmes and that they are paid meager wages which cannot adequately meet their living expenses.

3.6 Special Students Advisor

The Commission on the Causes of Riots in Public Universities strongly recommended the establishment of the office of Special Students Advisor (SSA) whose function was “to facilitate fair play and justice informally between university organs and students affected by the operations of the university.”²¹ It was drawn from the observation that certain students' concerns need to be specially handled when the ordinary avenues for securing these are ineffective.²² He or she “is

¹⁹ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), pp.65-66.

²⁰ D. Mwinzi, “*The Impact of Cost-sharing Policies on the Living Conditions of Students in Kenyan Public Universities: The Case of Nairobi and Moi Universities*” in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), pp. 152-153.

²¹ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), p.54.

²² Ibid.

empowered to represent complainants, and secure speedy results from the university officials concerned.”²³ At the UoN, the office of SSA has a vision to support students achieve their academic goals and aspirations and a mission to provide to needy students an enabling environment and safety network through advisory, counselling and guidance services.²⁴ They seek to fulfill the following responsibilities:

- i. To liaise with the relevant educational authorities on behalf of students.
- ii. To act as a bridge between students and the university student affairs division.
- iii. To provide proficient advisory and counselling services to current and prospective students.
- iv. To source for financial assistance for needy students.²⁵

Several students acknowledged the above roles of SSA and appreciated the services offered in this office. A good number of them reported that they have addressed their financial needs including missed or delayed HELB loans through the SSA. They have been assisted to address pending troubles through SSA who communicates directly with the relevant HELB officials. The finding was further supported by the SSA UoN, who confirmed innumerable cases he had successfully intervened in.²⁶ It occurs especially where particular needy students, in one way or another, are not allocated HELB loan which they applied. In other cases, they are allocated inadequate loan which cannot meet their financial needs and hence appeal through the help of SSA. It is important to note that the above liaison role by the SSA UoN, has not been limited to UoN students only. Students from other public universities have called on his assistance.

Furthermore, several students especially the needy ones admitted and appreciated being beneficiaries of bursaries given through the SSA’s office at the UoN commonly known as “Muriuki’s bursary” among UoN students probably due to the then SSA’s surname. Being a bursary and not a loan, students do not pay it back since it is meant to help the needy ones subsidize their fees and even their living expenses. Pursuance of the issue revealed that through the office of the SSA, bursaries have been raised through donations from organizations and

²³ Ibid.

²⁴ Office of the Special Student Advisor, *Vision, Mission & Quality Objectives*, University of Nairobi, 2017.

²⁵ Ibid.

²⁶ Interview, 2017.

individuals. Such organizations, for the case of UoN, have been the UoN, Rattansi Educational Trust, Chinese Embassy, Alumni Association, University Academic Staff Union (UASU), Southface Organization and Kenya University Staff Union (KUSU).²⁷ Funds raised from these donations have been distributed to needy Module I students based on a scrupulous means-tested model that considers the student's family status where four categories are drawn namely; orphans, female-headed families, peasants and special cases. The allocations targets helping needy students meet their tuition fee based on the assumption that such a student would have received KSh 8,000 tuition fee from HELB loan paid directly to the University. As a result, an orphan is allocated KSh 8,000; a needy student from single mother families gets KSh 6,000 while those from peasant families get KSh 4,000 each. Special cases take into account Module II students who in one way or another are subjected to circumstances that prevents their parents or guardians from paying their tuition fees like death, post-election violence just to mention a few.²⁸ In the 2015/2016 academic year, for instance, 1,333 new and continuing students (383 females and 950 males) benefited from the bursary with CHSS and CEES being the biggest beneficiaries at 27.16% and 12.62% respectively.²⁹

Other than assisting students meet their tuition fees, the office of the SSA has also helped some of them meet their living expenses. Among the special cases stated above are those students who are robbed leaving them with nothing. Cases of students who have lost their luggage as they reported back to the University were enumerated. Such students have been helped by the office of SSA to settle down. The office gives such students liquid cash ranging from KSh 10,000-30,000 depending on the assessment of the need of a particular student.³⁰ The above case is just an example of other special cases handled by the SSA which diversifies the stated roles above.

²⁷ Office of the Special Student Advisor, University of Nairobi, *Annual Report 2015/2016* (Nairobi : University of Nairobi, 2016)

²⁸ Interview, 2017; also refer to the Office of SSA, University of Nairobi, *Annual Report 2015/2016* (Nairobi: University of Nairobi, 2016)

²⁹ Ibid.

³⁰ Ibid.

More than a few students also address their financial problems through the work study plan designed by the office of SSA. The researcher interacted with a good number of those who benefited from the package which had assisted them in subsidizing their fees and living expenses while at the university. The program provides an opportunity for students to work for the university for certain hours and earn something which subsidizes their fees and other expenses.³¹ It is usually given to needy students who may have difficulties in paying their school fees as well as meeting other expenses such as food and accommodation. Beneficiaries reported high levels of maturity in that the program had provided them with opportunities to serve in various University offices such as the library, University printing section, among others thus made them value work and appreciate University community. It taught them time management skills as well as assisting them change their attitude towards life. It was reported however, that resistance from certain staff members has challenged the programme and as a result has not been utilized effectively as hitherto intended.

Other students unanimously agreed that they have received guidance and counseling services from the SSA. Several students more so the needy ones explained how the SSA helped them by inspiring their hope through guiding and counseling them when they had difficulties in their university life such as financial and family struggles. Cases of female students disowned by their parent(s) as a result of pregnancy had been handled by the SSA. The SSA had not only counselled the student but also organized their pre-natal clinics and accommodation to ensure safe delivery. He had also liaised with the concerned parties to help the affected students overcome the ordeal.³²

In other cases, the SSA has assisted those students whose parents have neglected their cardinal responsibility of financially supporting them. It has been done, thanks to the SSA's experience, by not only engaging the concerned parent(s) but even lawyers.³³ It means therefore that the roles of SSA in any university are not confined to the aforementioned roles alone. Indeed, it involves

³¹ Ibid., p.93.

³² Interview, 2017.

³³ Ibid; also refer to Office of SSA, University of Nairobi, *Annual Report 2015/2016* (Nairobi: University of Nairobi, 2016).

extending the services to address other matters affecting students' academic, social and other spheres of life. Perhaps that is the reason why the Commission on the Causes of Riots in Public Universities recommended that "an ideal candidate for SSA should preferably be a PhD holder in any discipline and at professorial level... and be above 50years of age."³⁴ He or she should be able to intervene between students and university management to ensure that students' concerns are addressed adequately. The recommendation of an SSA being elderly as stated above means that he or she "can command the respect of the university administration and inspire the confidence of students."³⁵

SSA thus intervenes in students' bewilderments that could be ignored or are not addressed adequately by the university management. Certain mayhems that could spark a demonstration/riot such as ineffective communication between university administration and students are addressed by the SSA. The office of an SSA thus serves as an avenue through which students should express their grievances against the university.³⁶ If students maximize the services of an SSA, then destructive and unethical avenues such as demonstrations and strikes, suicides, discontinuation of studies would be minimized or avoided.

Notwithstanding the above important roles of an SSA, the study found out that a considerable number of students are not aware of the services of the SSA. Most of those who participated in the study did not know who a SSA is, let alone being able to locate his office. When asked to explain the roles of SSA in addressing students' concerns, some of the students who participated in the study gave the response; "I do not know him/her."³⁷ They do not utilize the services of the SSA; an observation made by the SSA too. While majority of them are to be blame for failing to familiarize themselves with key university officers concerned with students' welfare such as the SSA, there is need to publicize the services and location of an SSA in every university through the various forms of communications. If students fail to acknowledge and utilize such important services through which their crucial concerns could be addressed, then the converse would be

³⁴ Ibid., p.55.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Interview, 2017.

true where pertinent matters affecting students' wellbeing would result into destructive responses which deters the realization of university's mission and vision. Students at the university level should be independent and mature and as such should not be persuaded to utilize the available support services.

3.7 Student Leaders

University students form student governments and elect leaders to represent them in expressing their views and concerns on matters affecting them. Student leaders thus play crucial roles in the administration in that they represent students at the university senate and disciplinary committees among other administrative levels to ensure that students' rights and welfare are safeguarded. They play intermediary role between the particular institution's management and students by communicating students' views to the university administration and then disseminating feedback to students through various forms of communication. Before delving much on the roles of student leaders particularly with regard to the apprehensions faced by students, the study considered necessary to examine the diverse student leadership styles which directly or indirectly influence ways through which students address disturbing matters. It is done, thanks to the Commission on the Causes of Riots in Public Universities which analyzed four different types of Student leadership styles which the study adopts as discussed below:³⁸

i. Consultative Leadership

In this type of leadership, student leaders conduct regular meetings and consultations with the relevant arms of the university on important affairs relating to students. They then communicate feedback from university administration to the students through various forms of human communication. Student leaders who consult in their leadership would listen to various parties involved in resolving students' fracas while allowing the other programmes of the university to run normally without having to disturb other people.³⁹ When students complain of frequent absenteeism of a lecturer, for instance, a student leader responsible for such matters would consult the Dean of respective Faculty before mobilizing students to take mass action.

³⁸ E. M. Standa, *Report of the Vice Chancellors' Committee on Causes of Disturbances/Riots in Public Universities* (Nairobi: Jomo Kenyatta Foundation, 2000), pp.59-60.

³⁹ *Ibid.*, p.59.

ii. Leadership by Mass Action

Contrary to the above leadership style, student leaders of this type identify problems in areas where students are affected, and mobilize them to take mass action by marching towards concerned officer. In this case, the student leader initiates mass action against some officers and leads students to demand immediate solution to the problem.⁴⁰ Programs of the university are often affected due to students' frequent mass actions instigated by student leaders of this type. More than a few of the contemporary university student leaders tend to adopt this kind of leadership as can be witnessed through the rampant riots in most universities.

iii. Charismatic Leadership

The Commission on the Causes of Riots in Public Universities describes charismatic leaders in the students' body as "those individuals who have rhetorical qualities which attract other students to listen to them whenever they address a gathering. They are also able to convince students to accept their suggested line of action to solve students' problems."⁴¹ More often than not, their suggested line of action tends to lead to mass action though good charismatic leaders are consultative. These leaders are not necessarily elected into student body but emerge amongst the students especially when there is an issue affecting them. They command students' audience and are respected by others even if they are not elected leaders. They influence even the elected student leaders in that if they disagree with the course of action suggested by the student leaders, they influence the students to oppose them at times violently. Most of these charismatic leaders, as established in the study, have been termed "goons," a word used for their powerful influence and control of students.

iv. Leadership by Given Agenda

In this type of leadership, student leaders' power is highly influenced by outside forces among them politicians. In this case, the external force leads disguised under the leader in power. Since it is a leadership by given agenda, the external force uses the student leaders in function to achieve his /her agenda amongst the students or university management. The student leader in power is enticed by the external force through various ways especially money among other

⁴⁰ Ibid., pp.59-60.

⁴¹ Ibid., p.59.

material gains so that he or she can influence other fellow leaders and students to pursue the given agenda. The agenda could be internally or externally instigated against some officer(s) in the university administration.⁴² Through such external influences, the student leader is less likely to exercise one's power and represent students effectively since he/she tends to act on behalf of someone else.

Drawing from the above leadership styles therefore, it can be appreciated better that student leadership at the university is diverse and has addressed student matters positively and negatively. By raising alarm and reporting to the university in time the pressing anarchies affecting students such as frequent lack of electricity, lack of water especially at the Halls of residence, insecurity among others, the disturbing issues have been addressed in more meaningful and positive ways. The pattern of student leadership however, has changed in that it has more often than not solved students' queries in more violent and rebelling ways as found out in the research. Actually, a number of strikes that have resulted in loss of lives and property at the university were attributed to poor student leadership that seeks popularity rather than service to students. The findings of the study in this regard are corroborated by those of Afulo who noted external pressure and political influence as key factors during students' elections.⁴³

The study established that more than a few students contesting for different political positions are financed by external groups to pursue a given agenda. It seems the universities generally have not established clear ways of restricting such influences hence the constant riots during student leaders' elections. Furthermore, though students may not be convinced about a contestant's leadership agenda, they have, more often than not, demanded "*kitu kidogo*" (some little payment) before voting in any of them; a view supported by Afulo.⁴⁴ Most students who participated in the study detested student leadership terming them unnecessary while others view them as agents of university administration and are thus not trusted at all by students. Others use their leadership positions at the university to prepare themselves for the country's political seats.

⁴² Ibid., p.60.

⁴³ J. O. Afulo, *Effective Transition from High School to University in Kenya: From the Students' Perspective* (Unpublished PhD Thesis, Marquette University, 2005), p. 146.

⁴⁴ Ibid.

3.8 Lecturers

Lecturers are important learning resources in any university. Tummons *et al.* underscores the importance of lecturers in the words: “The most important learning resource any institution has is its teachers and lecturers.”⁴⁵ They facilitate the teaching-learning process in the lecture room as they disseminate knowledge and skills while challenging learners to develop and broaden their thinking and understanding. In so doing, they address the learning and other needs of the learners. Students expressed that certain lecturers have played important roles in addressing not only their social needs but psychological as well as physical needs. Interviewed students noted that some lecturers have provided for their basic needs such as food. More than a few cases of lecturers who have directly or indirectly intervened at students’ point of lack of food among other basic needs were enumerated by students. In so doing, particular students more so the needy ones, have addressed their lack of food. Other than doing it directly, some lecturers encourage their students during lectures to share with others especially the needy. It was found common across the different faculties and not necessarily limited to those in social sciences alone as might be assumed. It implies that a good number of lecturers value students’ welfare even outside the classroom.

Lecturers have also been forced by situations to assume the roles of a counselor other than teaching. They counsel students during their difficult moments in life. The study found out that certain students are free to share their tussles with their lecturers than seeking counseling services. It depends however, with the kind of student-lecturer interaction developed by both the students and the lecturer that would create a conducive environment for students to share and express their feelings and concerns with their lecturers. From this view, the common assumption amongst students and general public that such interactions with lecturers especially those of opposite gender are more likely to be abusive than helpful to the students should be recanted. Professional interactions, no doubt, are paramount in the contemporary society. Some students expressed how certain lecturer(s) helped them to overcome moments of grief and loss when their loved ones including parent(s) died. They reported high levels of maturity and responsibility after being helped through guidance and counseling sessions by their lecturers. Other cases such

⁴⁵ J. Tummons et al, *Teaching Higher Education Courses in the FE and Skills Sector* (London: Sage Publications 2013), p.19.

as broken relationships with loved ones including cases of divorce and separations were highlighted as among the cases handled by a good number of lecturers.

It was further expressed by several students that certain lecturers have helped them change their behavior patterns; most of which had been errant and dehumanizing. Among such behavior is that of drug addiction and dependence. Some lecturers identify drug addicts among their students. These students indulge in drugs and substance abuse for various reasons which have been discussed previously. It was found out that certain students attend lectures drunk while others are under the influence of drugs as a result of heavy drinking, smoking or intoxication. With these symptoms of drug dependence, interested lecturers take time to counsel these young men and women on drugs taking them through counseling sessions as well as making referrals to the relevant medical doctors and other persons in view of assisting the affected students overcome the addiction and dependence. It is time and energy consuming and a risky endeavor in that they (lecturers) endanger their lives because influencing and helping some of these students to withdraw from drugs is not usually taken kindly by their colleagues especially where one belongs to certain militant groups which involves oath taking. Students who engage in prostitution or commercial sex work are included in the category. There are those students who are courageous to share with their lecturers their social life in view of overcoming their immoral behavior. The study found out that some female students engaged in prostitution due to certain “unavoidable” circumstances such as to meet personal expenses. They suffer isolations and censure as they seek to withdraw from the behavior. Consequently, they prefer talking it out with their lecturers whom they feel free with to seeking counselling services. With time, a good number of them have overcome the letdowns and reformed their lives.

Academically, students have been assisted by their lecturers to sort out academic matters such as missing marks. The study found out that some students have difficulties in studying course units creatively and critically. They are unable to answer examination questions accordingly or tackle term papers and assignments effectively causing dismal performance in their overall academic progress. Further pursuance of the issue revealed that several students memorize lecture notes and reproduce them during examinations without taking time to understand whether they are answering the questions asked. Since not all lecturers test students directly from the lecture

notes, these kind of students perform poorly in examinations to the point of warranting supplementary examinations. They are likely to spend much time cramming lecture notes than those students who seek to understand the applicability of the lecture notes by relating them to concrete life situations. When results are out, those students who use rote memory are likely to be disappointed in that they may not perform as equally well to those creative and critical students who read widely. The former group of students would accuse the lecturer for awarding them “undeserving” marks which is not necessarily the case. The hardworking ones approach their lecturers to discuss their poor academic performance and when clarified and healthy ways of studying are suggested to them, they improve their learning skills thereby improving their grades.

Illich observes three major roles of a teacher/lecturer namely: a custodian, moralist and therapist.⁴⁶ As a custodian, he/she adjudicates observance of rules and breaks down the complex subjects in life for the learner to grasp. The teacher as a moralist assists the learner in distinguishing what is right or wrong amidst myriad options not only in school but in society at large. On the other hand, as a therapist, he/she is obliged to probe into the learner’s personal life to help him/her grow. The latter constitutes guiding and counselling the student in encountering developmental struggles. Contemporary university setting however, seems to deny chances for such encounters which are both autonomous and open to facilitate healthy interpersonal relationships. According to Illich, modern universities manage the interaction and instead focus on research and instruction which denies opportunities for holistic growth.⁴⁷ The large numbers of students which is incommensurate to the number of lecturers further denies students chances to interact with lecturers outside lecture rooms.

In summary, the kind of student-lecturer interaction determines to a greater extent the role of the lecturer in student’s well-being. It is because, he/she is likely to influence the student’s attitudes, beliefs and behavior which can help in coping with existential dreads within and outside the university environment. As aforementioned, he/she imparts not just knowledge and skills but formally or informally influences student’s growth in virtually all facets of life. It is to this

⁴⁶ I. Illich, *Deschooling Society* (New York: Penguin Books, 1973), p.37.

⁴⁷ *Ibid.*, p.41.

course that several students identify certain lecturers as their role models especially in small classes where students are less than fifty. Students need to develop a positive attitude towards their lecturers since, as established in the study, some students reported poor interaction with their lecturers on perceived information from their peers. Towards this end, Chepchieng *et al* urge that “for learning skills and functional behavior to be acquired, the students must perceive their relationship with lecturers as confident, meaningful and relevant to them.”⁴⁸

3.9 Religious Institutions

Religious institutions within and outside the university were reported as important avenues through which students address certain exasperations affecting them. In these institutions, students assist one another materially and morally. The study found out that there are diverse on campus religious organizations serving students from various religious backgrounds. It is to this end that universities employ qualified chaplains from different faith affiliations who serve students from different religions. Other than overseeing religious activities such as organizing seminars for student leaders at the on campus religious organizations, they provide other pastoral services to students such as counseling students with personal difficulties as well as facilitating individual student’s spiritual growth.

Religious institutions within campus were applauded by the students for helping them handle transition effectively. Several first year students especially those who resided in university hostels noted the role of these institutions during their orientation where they were helped to locate important service providing offices in the university as well as establish relationships that helped them adjust to the university environment. A good number of continuing students, especially those who participated actively in the on campus religious institutions, reported well-conducted orientation which helped them form strong interpersonal relationships, most of which they still held at the time of research. It can be deduced from one of the response during an interview with a member of Christian Union (CU) who reflected:

⁴⁸ M. Chepchieng et al, “*University Students’ Perception of Lecturer-Student Relationships: A Comparative Study of Public and Private Universities in Kenya*” in *Educational Research and Reviews* 1 (3), June 2006, p.81.

I thank God I found good friends within the CU who oriented me into the university life. Through them I was able to join Bible Study Group which helped me not only spiritually but also socially. I have formed lasting and meaningful friendship with my Christian colleagues; otherwise I would be lost maybe in drugs or prostitution as some of my friends are.⁴⁹

These findings are consistent with those of Sharma & Guest who found out that among Christian students, Christian practices such as prayers, Bible study, praise and worship among others, helped students especially the first years to overcome feelings of loneliness and the new university environment.⁵⁰

Notwithstanding the above observation, certain students particularly Christians attend Church services outside Campus. Pursuance of the issue revealed that these students attend Churches with which they can identify easily. A considerable number of students who participated in the study reported the conservatism and strict doctrinal observance that seems aligned to mainstream churches as a major factor making several students to attend churches outside Campus. In addition, these churches, which are mostly evangelical, offer opportunities for students to interact with like-minded peers, develop and exercise their leadership roles as well as identify with older people who mentor them. Furthermore, these church services are tailor-made to suit their needs at particular periods of their university life such as when they are preparing for transition to the labour market.

Muslim students emphasized the significant role of Islamic faith in their lives as students. They justified their assertion by indicating that Islam is a way of life which implies that religion is not dichotomized from everyday life experience. All the dimensions of human existence are thus interpreted according to the Will of Allah which resembles the Christian belief in the Will of God. These students therefore seek encouragement, solace and comfort, peace, joy and solution to their limitations through prayers, meditation, participating in mosque services and generally observing the five pillars of Islam. Sampled Muslim students noted that in all the circumstances they encounter, the Qur'an helps them to know that their lives are in the Will of Allah. Most of them quoted a section of Qur'an which says, "certainly, we shall test you with something of fear,

⁴⁹ Interview, 2016.

⁵⁰ S. Sharma & M. Guest, *Navigating Religion between University and Home: Christian Students' Experiences in English Universities*," in *Social and Cultural Geography*, 14 (1), 2013, p.65.

hunger, loss of wealth, lives and fruits but give glad tidings to the patient who when afflicted with calamity says: “truly to Allah we belong and truly to Him we shall return.” (Qur’an 2, pp.154-156). From such inspirational messages, a good number of them have learnt to encounter and overcome uncertainties in life. The same could be said of students from other faith affiliations who reported significant role of religion in influencing their evil and unethical thoughts such as suicidal ideations or exterminating one another by fostering inner energies of hope and determination amidst trepidations.

It was further noted that religious institutions especially the on campus ones help students to address apprehensions other than the religious ones. Most of these organizations have developed welfare kitties (for instance in CUs, Muslim Students Association) where they contribute money, imperishable foodstuffs such as cereals among other basic necessities which they freely give to the needy students. The contributions are made especially at the beginning of each semester when regular students have received their HELB loans or when the non-beneficiaries have subsistence fee from their parents or guardians. The kitty is used to support needy students to meet at least their basic needs particularly food at the end of the semester when most of them would have depleted their loans. At very critical situations, these institutions mobilize funds amongst themselves and even with the members of the university community to help needy students pay school fees. They also support bereaved students financially, spiritually and socially in liaison with relevant university staff.

Furthermore, they organize seminars, trainings and fora on health related topics to help students address health concerns. The Seventh Day Adventist (SDA) group, for instance, organizes a mental health week at least once in an academic year not only for their members but university students at large. They also organize HIV/AIDS week where they engage the university health staff to help the students in the counselling, testing and other health related battles. Through these activities, they also create awareness of the existing social support from the university hence helping those students who could be suffering in one way or another to locate the relevant office where they can be helped.

The role of religious institutions directly or indirectly reflect the fundamental place and role of religion in human's life. Sociologists and psychologists have argued the role of religion in fostering physical and psychological well-being which is well-established. Religious beliefs and practices provide avenues through which students can air out their grievances, feelings and emotions, dissatisfactions among others to a deity and receive intervention mechanisms which fellow human beings may not provide. Religion gives them inner peace and motivation which assists them in circumstances that fellow students and even counselors cannot intervene. These are matters spiritual which may not be quantified or measured empirically. A response from one female student, among others could better illustrate it. She noted:

“My religion has helped me a lot especially when I lost my lovely dad through a tragic road accident. Praying especially away from crowds allowed me to pour out my feelings to God and attain a state of peace and calmness which I had needed most at this time.”⁵¹

It is on the same note that student counsellors reported a number of referrals they had made to the chaplains and even pastors outside the university community. It is because, as noted by most counselors interviewed, some students need proper religious grounding to overcome perplexities such as identity crises. On the other hand, certain forces disturbing students need spiritual warfare other than counselling which can be best handled by spiritual leaders.

3.10 Unethical Mechanisms

It was found out that several students address the challenges in unethical means which contravene the University's regulations, societal norms and even the constitution of Kenya. Such mechanisms is what is here discussed as unethical. One of these practices which was found common among students is theft/robbery where students steal from their colleagues to overcome given apprehensions. It was reported that theft cases of all kinds occur at the university premises especially in the halls of residence. Electronics such as computers especially laptops, flash disks, smart phones and printers were rated the most stolen among students.⁵² Some students steal these gadgets from their colleagues to address their financial consternations while others rob them for academic purposes. It was noted that certain students steal computers from fellow students then sell them to *jua kali* vendors who buy at relatively cheaper price. Proceeds from such activities

⁵¹ Interview, 2016.

⁵² Ibid.

are used to meet living expenses or procure addictive drugs for the drug addicts. On the other hand, there are those students who steal laptops and flash disks for academic use where they use them to download notes or copy assignments from their colleagues. It explains why the vice was reported rampant during examination times where students are expected to meet deadlines of submitting assignments as well as preparing for examinations. Additionally, the university through the ICT department, has connected free wireless network (WIFI) at most halls of residence and hence increasing students' accessibility to online learning and social materials at the comfort of their rooms.

There are those students who pilfer clothing such as towels in collusion with *mitumba* (second hand clothes) peddlers that include university students who buy them at a throw away price. The practice was found common among the drug addicts who lack money to buy the drugs. Surprisingly, these students especially the so called "goons" rob even during the day but they are not reported to the relevant officers due to fears of harassments. They unhang clothes from the students' washing lines and sell them in specific streets in town in collusion with business people. Others steal money from their colleagues in the halls of residence or even outside when they are walking to or from their places of residence forcefully.

It was also noted that several students cheat or forge documents to address their financial hitches. Some students cheat that they are orphans when they are not in order to secure financial aid in form of bursaries or grants given by the university through the various charitable organizations. Cases of students expelled from the university due to such incidences better illustrate the immoral and illegal act. Others forge supporting documents including death certificates, reference letters in view of getting financial aid. Interestingly, some of these students are from rich families but due to such needs as buying alcoholic drinks, addictive drugs, sponsoring friends for parties, acquiring latest fashions of clothes, hairstyles, mobile phones, among others, they forge the documents to address these needs. No doubt a few have succeeded especially for those financial opportunities that minimally involve the university such as CDF bursaries but is unethical as they deny deserving needy students the necessary financial support.

Related to the above unethical practice is impersonation where some students use other students' identification cards to access certain university services. A good example is where some students use their friends' student identity card to access university health services or borrow books from the library. It is a University requirement that every student must renew his/her student identity card (ID) every academic year for purposes of security, to ban expelled students from accessing the university among other reasons. Those students whose student identity card have expired use another's to access university services at times due to lack of money to renew the ID or because they have misused their school fees. Though in rare cases, needy students who may not have paid school fees use it for academic purposes such as borrowing a book from the library, or to access medical services at the university, it is unethical practice. Students termed the practice a survival mechanism to meet certain needs which are at times beyond their control. It is however, illegal since honesty could even serve them better in most cases. The increasing cases of students' identification card retained by the security personnel due to impersonation or because they have expired justify the issue.

Other students address their financial needs through "piracy"; a practice common among students where they host their colleagues or even outsiders at a fee. It was found out that some students more so the regular ones make accommodation arrangements with Module II students where the latter pays the former an agreed amount of money in view of hosting him/her for a semester or even an academic year. The rates vary from person to person, campus and even gender where hostels far from the city environs such as in Kikuyu Campus, Upper and Lower Kabete Campuses are relatively cheaper (Approx. KSh 10,000-15,000) compared to those of Chiromo and Main Campuses (Approx. KSh 15,000-20,000) due to proximity to town.⁵³ Female students seemed more expensive than males and that explains why most female students prefer pirating with male students to their female counterparts. Such monies are used to meet other financial needs including paying tuition fees or supporting one's siblings as established in the study. Module II students consider the deal a fair one on grounds of security, relatively cheap fee compared to hiring a house outside the university and ample time to study at the library with little or no inconveniences of traffic and bus fare. Some regular students collude to share one

⁵³ Interview, 2016.

room whereby one sublets his or her room to another student and then stays with his/her friend. They use the money to buy basic necessities such as food which they use for an entire semester hence subsidizing their living expenses.

Married regular students sublet their rooms allocated by the university to parallel students at a relatively cheaper price and use the money to pay their house helps as well as meeting other living expenses. The practice is illegal according to University rules and regulations on the resident conduct of students where students are supposed to “adhere to the list of allocation of rooms determined by SWA. Change of rooms, halls or hostels once allocation has been made, will not be allowed without the permission of SWA.”⁵⁴

Other students address their social, financial and academic matters through suicide. More than a few students have attempted to commit suicide due to broken relationship with their boyfriends or girlfriends while for others due to family hitches such as sexual assault from parents or close relatives. A number of such cases were reported in the course of study where several students have been saved from committing suicide while others have been found dead from suicide or genocide. A few are overwhelmed by their studies especially where one fails examinations to the point of discontinuation. Due to parental pressure and poor career prospects among other factors, certain students pursue courses which they cannot manage and consequently fail in examinations. Some do not seek assistance from the relevant quarters including discussing it with their parent(s) or guardian and instead resort to suicide. They view themselves as failures and develop low self-esteem that causes suicidal ideations and attempts. It is unethical and illegal since every Kenyan citizen has a right to life and thus is the duty of others to protect the life by refraining from taking it. On the other hand, some students engage in prostitution which is dehumanizing. They consider it an income generating activity where they fetch money for themselves and their dependents as discussed in the previous chapter. The practice is unethical according to societal norms and expectations and even religiously as it is considered a sin. It is not only risky but also unhealthy and dehumanizing since it causes low self-esteem and identity crises.

⁵⁴ Office of the Deans of Students, *Student Information handbook 2015/2016* (Nairobi: University of Nairobi, 2015), p.107

3.11 Online Learner Support System

Muchiri conducted a study on the construction and evaluation of the effectiveness of a needs-based learner support system.⁵⁵ Though her study was concerned with distance learners at UoN, the study found the content of her proposed online learner support system relevant and necessary in that it could help address a number of the conundrums faced by students. She categorized the system into four clusters each with its own content as discussed below.

i. Academic Advising and Communication

In this category, matters such as time management and time scheduling, test taking, answering examination questions, dealing with examination anxiety, writing a term paper/assignment, study groups, searching for current books in the library, studying from the text book and other course materials are addressed.⁵⁶ Contemporary students with poor studying skills perhaps need this system the most.

ii. Student Communities

Under this cluster, matters such as student organizations (university wide, college, school and departmental student organizations), student activities, UoN alumni and useful links to other students' areas of concern are addressed.⁵⁷ It can minimize students' unrests since pertinent issues shall be addressed through this platform.

iii. Administrative Services and Orientation

Administrative services such as course calendars, course structure, fees structure and regulations for various degree programs and lists of lecturers and coordinators for various subject units and their contact details are included. Regarding orientation, themes such as modes of learning for various degree programs, student handbook, different campuses and regional centres are addressed.⁵⁸ Through it, academic concerns such as those of missing marks can be handled.

⁵⁵P. W. Muchiri, *Construction and Evaluation of the Effectiveness of A Needs-Based Learner Support System: The Case of the School of Continuing and Distance Education, University of Nairobi, Kenya* (PhD Thesis, University of Nairobi, 2012)

⁵⁶ Ibid., pp. 200-201.

⁵⁷ Ibid. p. 201.

⁵⁸ Ibid., pp. 202-203.

iv. Personal and Social Services

Concerns addressed in this cluster includes but not limited to, career guidance, personal services and online resources. Concerning career guidance, matters such as developing career skills, creating one's career profile, career choice, career self-appraisal, preparing curriculum vitae, job search strategies, application forms, and cover letters for job applications, interview skills, online job applications and useful tips for a successful interview are addressed.⁵⁹ Personal services on the other hand, include alcohol and drugs use and abuse, anxiety, assertiveness, conflict resolution, coping with death and bereavement, coping with traumatic incidents, dealing with low self-esteem, managing stress, relationships, thinking of dropping out and a guide to counseling experience together with online resources including online counseling services.⁶⁰

Implementing the above online learner support system will ease service delivery by concerned university staff as well as ensuring feedback on students' affairs. Though the proposal is not new at least for the case of UoN, it calls for inclusion of those basic services that have not been added. The office of SSA for instance, recommended to be included in the Student Management Information System (SMIS) where students could check the status of their bursary applications online. It would reduce time and money wastage by students who have had to travel to Main Campus for the said purpose. At the same time, it would ease congestion and waste of time by the SSA.⁶¹

3.12 Chapter's Concluding Remarks

The foregoing discussion on the various ways through which students address the upheavals confronting them reveals that interpersonal interaction and supportive social network plays an important role in helping students confront the outcries positively. Furthermore, accentuation is laid on the role of the university community generally in appreciating that contemporary university students have to grapple, cope with and confront challenges some of which are rather overwhelming calling for their societal support. Social systems such as parental or guardian

⁵⁹ Ibid., pp.203-204.

⁶⁰ Ibid., p.204.

⁶¹ Interview, 2017; Refer also to Office of SSA, University of Nairobi, *Annual Report 2015/2016* (Nairobi: University of Nairobi, 2016).

support, instructors' support, religious associations, supportive peer groups and role models help students face the uncertainties thereby overcoming feelings of social isolations and fears in the diverse context of the university. Lack of these supportive networks lead to overwhelming, hope diminishing and unfavorable environment where students are unarmed to deal with existential battles. The chapter also depicts that some of the avenues used by students are unethical, negative and have had detrimental effects on both the students and the university community. It is with these insights therefore that the next chapter examines Pneumatological roles in helping university students address the anxieties and worries confronting them in more positive and meaningful ways.

CHAPTER FOUR

THEOLOGIANS' REFLECTIONS ON PNEUMATOLOGICAL ROLES IN VIEW OF ADDRESSING EXISTENTIAL DIFFICULTIES FACED BY UNIVERSITY STUDENTS

4.1 Introduction

Having examined the concerns and the various ways through which students address the existential factors confronting them in the previous chapters, the present chapter delves into different theologians' reflections on the roles of the Holy Spirit. As can be deduced from the previous chapter, students address some of the predicaments in unethical ways. This chapter draws from the previous one with an aim of counteracting the dehumanizing avenues used by students to confront the challenges. While so doing, accentuation is placed on university students in view of examining how the Spirit of Christ can assist them encounter, confront and address the difficulties in more positive and meaningful ways.

4.2 Preliminary Reflections on Pneumatology

A considerable number of respondents who participated in the study described the Holy Spirit as one of the persons of the Trinity. Others went ahead to enumerate the persons of the Trinity and the Holy Spirit was listed as the Third and last person of the Trinity. For this reason therefore, it is worth examining some of the views surrounding the doctrine of Trinity with particular emphasis on the Holy Spirit. In so doing, emphasis is on the roles of the Holy Spirit rather than debates on the doctrine.

Among theologians, especially Trinitarian Theologians like Boff¹ and Nyamiti² among others, the doctrine of Trinity particularly the Holy Spirit trigger divergences. Min notes that "Trinitarian theologians have always recognized something odd about the Holy Spirit in comparison with the Father and the Son."³ Much of the discussions on the Holy Spirit therefore

¹ L. Boff, *Trinity and Society* (Maryknoll, New York: Orbis Books, 1988)

² C. Nyamiti, *Studies in African Christian Theology Vol.4: Christ's Ancestral Mediation Through the Church Understood as God's Family: An Essay on African Ecclesiology* (Nairobi: CUEA, 2010)

³ A. K. Min, "Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.416.

seem centered on His personhood. Moltmann observes that the question about the personhood of the Holy Spirit “is fascinating and has created problems throughout Christian history.”⁴ It is common among Christian prayers to address the Triune God as God the Father, God the Son and God the Holy Spirit. In this proclamation the unity of the Godhead, that is, strict monotheism which the Christian Church inherited from Judaism, seemed threatened by first ascribing true deity to the Word or Son and then ascribing the same true deity to the Holy Spirit.⁵ As a result, most people in the contemporary society, as was the case during the patristic period of Christian history, interpret that the Spirit is subordinated to the Son as the Son is subordinated to the Father.

Min explains that the Father is the source of all divinity and reality; a distinct center or subject of action who “generates” the Son and “spirates” the Spirit. The Son, on the other hand, is the Word of the Father and His perfect Image, the model of all creation.⁶ As a distinct center of action the Word became flesh and revealed the Father to us. All creation is thus to be “incorporated” into His body. Both the Father and the Son are thus distinctive or substantive entities each in his own rights; they are relational realities.⁷ The Holy Spirit as a person of the Trinity appears to be only a relational being without His own distinctive reality.⁸ As mentioned above, He proceeds from the Father and the Son and thus exists as their mutual love. The Holy Spirit neither becomes incarnate nor reveals the Father but rather makes it possible for the Son to become incarnate and reveal the Father.⁹ It is from such bases that the personhood of the Holy Spirit as a being in the Trinity is put to question by theologians and scholars generally. There is danger however, in such views of reducing the Holy Spirit to relation between the Father and the Son in that Trinity itself is turned into a binity.¹⁰

⁴ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.10.

⁵ N. Pittenger, *The Holy Spirit* (Philadelphia: United Church Press, 1974), p.58.

⁶ A. K. Min, “Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World,” in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.416.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ J. Moltmann, *The Trinity and The Kingdom* (San Francisco: Harper, 1991), pp.168-169.

Towards this end Moltmann warns on deriving the personhood of the Holy Spirit from what He effects. He contends that “what the Holy Spirit effects allows its subjectivity to be discerned (as the effector of a work), but not its personhood.”¹¹ He further warns that the constitution of the Holy Spirit’s personhood should be understood from the Trinity itself rather than from the Spirit’s outward efficacies.¹² The Father works through the Son-as His Word and Image- and through the Holy Spirit as the living breath of his love; the Father works through the Son, in the Holy Spirit.¹³ The Holy Spirit is thus one God with the Father and the Son, and all the three persons are inseparably one because of their oneness in essence, that is, they are one though acting in different capacities for the good of the Father’s creation.¹⁴ Let us now turn our attention into economic Trinity by examining the roles of the Holy Spirit in view of helping university students address the difficulties confronting them. To do so effectively, however, the study considers imperative to examine some of the titles/names and symbols of the Holy Spirit and then Biblical bases of the doctrine in view of understanding His works better.

4.3 Different Titles of the Holy Spirit

Though commonly known as the Holy Spirit, the Third Person of the Trinity is called by different titles/names in effort. Some of the titles ascribed to the Holy Spirit are examined below.

4.3.1 Spirit

In its primary sense, the term “Spirit” translates to the Hebrew word *ruah* or *ruach* which means breath, air, wind.¹⁵ *Ruach* was also seen as breath of life among the Hebrews, that is, the power to live granted to human beings and animals (Ecc 12:17; 3:21). Spirit is also used for exhalation. Scheeben explains further the deeper meaning of exhalation and inhalation by asserting that in God’s exhalation of His heart, life effuses and that inhalation is the dynamic force while exhalation is the effusion of life.¹⁶ In breathing or inhaling, life moves and flows while in

¹¹ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.11.

¹² Ibid.

¹³ M. J. Scheeben, *The Holy Spirit* (Allahabad: St. Paul Publications, 1974), pp.89-93.

¹⁴ Ibid.

¹⁵ Catechism of the Catholic Church, 2nd Edition. (London: Double Day, 1994), No.691.

¹⁶ M. J. Scheeben, *The Holy Spirit* (Allahabad: St. Paul Publications, 1974), pp.38-39.

exhalation, we see the overflow of life in a compressed and meaningful form.¹⁷ That is why the Spirit or Holy Spirit is also called the breath of life.

The name clarifies further the true communication of life and the personal procession of the Holy Spirit from the Father and the Son (Gen 2:7; Eze 37:4).¹⁸ The Holy Spirit as breath of life thus flows from the heart of God into human heart, binding the Creator and the Created with a living bond. Through the Spirit, God permeates His Creation with his fostering warmth and love, replenishing them with untold delight and refreshing breath. As a pure Spirit, God lives forcefully and eternally in His Creation with His exuberant life flowing into them.¹⁹

4.3.2 Holy

The Third Person of the Trinity is not just called Spirit but Holy Spirit. Theologians such as Scheeben and Moltmann have argued that since the Father and the Son are holy, the Holy Spirit, whom they breathe out, is also holy and particularly so.²⁰ The Son is equal to the Father, and the Holy Spirit is holy in both. CCC posits that the two attributes, spirit and holy are common to the three divine persons.²¹ It is from the two titles, Spirit and Holy, that the Third Person of the Trinity is commonly called the Holy Spirit. The title is thus used to express the priceless breath of love and life from the Father and the Son who are holy as well as to designate the unbreakable firmness and cloudless purity of the Spirit. It expresses the profundity and bounty of the Third person in God.²²

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid., p.41.

²¹ Catechism of the Catholic Church, 2nd Edition. (London: Double Day, 1994), No.691.

²² M. J. Scheeben, *The Holy Spirit* (Allahabad: St. Paul Publications, 1974), p.42.

4.3.3 Paraclete

In Johannine gospel, Jesus promises to send His disciples a Paraclete (Jn 14:16; 15:26; 16:7). Potterie and Lyonnet comment that the term was ordinarily used in juridical context to designate any person who comes to the aid of someone, his assistant, defender or advocate. Later on however, the Jews borrowed the term from Greek world to refer to an intercessor.²³ When John uses the title in his Gospel therefore, he does not just describe the role of the Holy Spirit in interceding before God, but to characterize the role of assistance which the Holy Spirit plays among believers.

4.3.4 Other Titles

Other than the above titles used to refer to the Holy Spirit, some other titles have been used. Paul in his epistles calls Him the Spirit of God (Rom 8:9; 15:19; 1 Cor 6:11; 7:40), the Spirit of the Lord (2 Cor 3:17), the Spirit of Christ (Rom. 8:9) and the Spirit of adoption (Rom 8:15; Gal 3:14; Eph 1:13).²⁴ Peter calls him the Spirit of glory (1 Pet 4:14) while John calls Him the Spirit of truth (Jn 16:13).²⁵ These titles are used interchangeably in the study to refer to the same Third Person in the Trinity. The common title however, especially among Christians and as asserted in the CCC is the title “Holy Spirit.”

4.4 Symbols of the Holy Spirit

The mystery of the Holy Spirit and His effects cannot be fathomed easily by the human mind. As mentioned elsewhere in the study, He is a powerful force, divine energy and inexpressible. Consequently, human beings use various symbols or analogies to describe the Spirit of Christ in order to understand the roles of this Third Person among God’s creations. Most of these analogies are derived from nature which point at the personhood of the Holy Spirit as proceeding from Father and Son through whom nature and all its constituents came into being. Some of these analogies are examined below.

²³ I. Potterie and S. Lyonnet, *The Christian Lives by the Spirit* (New York: Society of St. Paul, 1971), p.57.

²⁴ CCC, No.693

²⁵ Ibid.

4.4.1 The Life-Breath

Whilst enumerating some of the titles of the Third person of the Trinity above, the Spirit as breath of life has been indicated as among the titles. Here again, the Life-breath or breath of life is used as a symbol of the Holy Spirit to designate His vivifying and illuminating roles. In the creation narrative as recorded in the Bible particularly in the book of Genesis, the Lord is said to breathe into the nostrils of man and the man becomes a living being (Gen 2:7).²⁶ Elsewhere in the Bible, the Spirit of God is described as the life-breath of God, for instance in Job 27:3; Is 42:5; Jn 20:22. In the Old Testament however, though the breath abides in the human being and is the effect of God's creative power, it continues to belong to God who has the power to recall it at his own pleasure (Ps 104:29-30).²⁷ The breath designates Spirit; Spirit as life itself, especially as a gift from God. The image points to God as the source of human life.

4.4.2 Water

Water is a symbol of life and with reference to the Holy Spirit it signifies the birth and fruitfulness of life given in the Holy Spirit.²⁸ Prophet Isaiah foretells the coming salvation in terms of God's Spirit being "poured out" (Is 32:15-17; 44:3). Jesus Himself promises living water to the Samaritan woman (Jn 4:10) and to every believer (Jn 7:38-39). Montague comments that the promise is symbolically fulfilled when blood and water flows from Jesus' side (Jn 19:34) and, in the Apocalypse, of the river of life-giving water flowing from the throne of God and the lamb (Rev 22:1-2).²⁹ Perhaps this is the reason why baptism is attached such significance among different Christian faith affiliations.

²⁶ G. T. Montague, "The Fire in the World: The Holy Spirit in Scripture," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Holy Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.36.

²⁷ Ibid.

²⁸ CCC, No.696

²⁹ G. T. Montague, "The Fire in the World: The Holy Spirit in Scripture," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Holy Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.40; also CCC, No.694.

4.4.3 Fire

It is common within Christian cycles to describe the Holy Spirit as fire. Various passages in the Bible use the symbol of fire to describe transforming role of the Holy Spirit. Prophet Elijah's prayer on Mt. Carmel is said to have "arose like fire" and that it brought down fire from heaven on his sacrifice (1 Kings 18:38-39). CCC comments that the fire in the event of Elijah symbolizes the fire of the Holy Spirit whose role is to transform those He touches.³⁰ Prophet Isaiah speaks of the Lord's cleansing judgment to come: "...with the Spirit of judgment and with the Spirit of fire." (Is 4:4) In a similar text, Isaiah proclaims; "My Spirit will consume you like fire." (Is 33:11). Fire is used here to signify the purifying judgment to come. Jesus himself claims that He came to "cast the fire upon the earth..." (Lk 12:49). In the Pentecost event, the Holy Spirit fills the disciples in the form of tongues "as of fire" (Acts 2:3-4). These, among other biblical passages, serve to explain the purifying and transforming aspect of the Holy Spirit. CCC considers the symbol of fire as the most expressive images of the Holy Spirit's actions.³¹

4.4.4 Cloud

In the Old Testament, the cloud serves as a frequent manifestation of God's presence and glory. It reveals the living and saving God, while veiling the transcendence of his glory.³² Examples of biblical passages referring to this image include Moses on Mt. Sinai (Ex 24:15-18), at the tent of meeting (Ex 33:9-10), during the wandering in the desert (Ex 40:36-38), and with Solomon at the dedication of the Temple (1 Kings 8:10-12). Montague argues that although the symbolism is not associated directly with the Holy Spirit in these Old Testament texts, they do provide the basis from which the New Testament draws.³³ In the New Testament, the Holy Spirit "overshadows" the Virgin Mary, so that she might conceive and give birth to Jesus, as the cloud overshadowed the meeting tent. Jesus, in the power of the Holy Spirit, depicts this image such as during the transfiguration event (Lk 9:34-35) and during his ascension (Acts 1:9; Lk 21:27).³⁴ In Pauline Epistles, this image is used though in somewhat complicated manner. In one of his epistles, Paul

³⁰ CCC, No.696.

³¹ CCC, No.696

³² CCC, No.697

³³ G. T. Montague, "The Fire in the World: The Holy Spirit in Scripture," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Holy Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.41.

³⁴ CCC, No. 697

uses the sea to represent the baptismal waters and the cloud the Holy Spirit (1 Cor 10:1-2). As the cloud was a manifestation and assurance of God's presence, so the Holy Spirit is the guarantee of that holy presence in human beings especially the baptized.³⁵

4.4.5 Wind

Wind is simply described as moving air. While using this symbol therefore, we are to infer the strength of wind in that though invisible, its works are evident in what it carries with it. It serves to designate the self-efficacy and power inherent in the Holy Spirit. In the Hebrew Bible, such as in Gen 1:2, the traditional word *ruah elohim* has been translated to the "Spirit of God or a wind from God." Precisely in New Revised Standard Version Gen 1: 2 is translated as "a wind from God swept over the face of the waters."³⁶ In Ex. 15, the wind is personified as the breath of the Lord pushing the waters back and revealing dry land on which the Israelites might walk to freedom, and then blowing the waters back to engulf their pursuers.³⁷ This image is used in other passages of the Old Testament such as Gen 8:1; Num 11:31; Is 27:8 among others to designate the powerful role of the Holy Spirit.

In the New Testament as well, wind is used as an image to describe the mysterious nature of the Holy Spirit. John, for instance, uses the image while describing Jesus' discourse with Nicodemus to describe the mysterious new birth of the Spirit (Jn 3:7-8).³⁸ Jesus in His response to Nicodemus referred to the Spirit as wind which blows wherever it pleases (Jn 3:8). Just as wind blows mysteriously and unexpected so does the Holy Spirit as seen among charismatic leaders and prophets (Num 11:25-26). Furthermore, as the wind blows delicately soft and irresistibly strong, so does the Spirit of God impel human life towards the Creator's purpose with warmth and powerful love that cleanses, eases, rectifies, consoles and refreshes.³⁹ As the wind moves, it carries along all that is before; so does the Holy Spirit in human life. He takes away all that

³⁵ G. T. Montague, "The Fire in the World: The Holy Spirit in Scripture," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Holy Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.41.

³⁶ *Ibid.*, p.37.

³⁷ *Ibid.*, p.38.

³⁸ *Ibid.*, p.39.

³⁹ L. M. Martinez, *The Sanctifier* (Paterson: St. Antony Guild Press, 1961), p.17.

hinders the divine purpose of their Creator in their lives while helping them confront difficulties positively.

4.4.6 The Dove

Scheeben considers the dove as a very apt symbol of the Holy Spirit. According to him, the dove is associated with air, wind and breath. In fact as a bird, the dove moves in the air and is carried by it in its rapid flight; it appears to be of the air and the embodiment of a living breath.⁴⁰ The image is used in various instances of the Bible. In the four Gospels of the New Testament, for instance, the image of the dove is used in Jesus' baptism (Mt 3:16ff). Commenting on the baptism event, Montague posits that "the dove at the Jordan during Jesus' baptism suggests to many commentators of the Bible the dove that returns to Noah heralding the new creation after the flood (Gen 8:8-12)."⁴¹ The dove over Jordan signified a new creation inaugurated at Jesus' baptism. Some scholars such as Montague connect the dove with the "Spirit of God" that hovered over the waters of the first creation (Deut 32:11).⁴² The term hovering is often used for a bird hovering over its brood and encouraging them to fly. The same can be said of the Holy Spirit who watches and encourages human beings including university students to keep working hard despite obstacles. Montague comments that "as the dove brought news of a new creation to the ark, so the Holy Spirit proclaims that the world will be made a new beginning with the baptism of Jesus."⁴³

4.4.7 Fragrance of the Flower

Some theologians use the image to describe the life-giving power of the Holy Spirit full of joy and delight. Scheeben develops this image and asserts that when a flower breathes, it smells and that fragrance evaporated through balm, incense, honey, oil and wine spreads like ether. Although it fills the air, it remains invisible and is the noblest and finest part of the flower. Through its fragrance therefore, a flower pours out her innermost, her very soul which depicts

⁴⁰ M. J. Scheeben, *The Holy Spirit* (Allahabad: St. Paul Publications, 1974), p.45.

⁴¹ G. T. Montague, "The Fire in the World: The Holy Spirit in Scripture," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Holy Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.42.

⁴² Ibid.

⁴³ Ibid.

her freshness, health and purity and guides the bee to drink from its chalice and prepare the fragrant honey.⁴⁴ Furthermore, the fragrant flower may affect our feelings even as joy or sorrow may move our soul. Perhaps this is one of the reasons why flowers are used during celebrations of joy and sorrow such as in funerals, birthdays or weddings. In the same way, the Holy Spirit pours forth His fragrance to human soul to generate joy and delight. His fragrance is natural goodness, supreme sanctity and unspeakable delight that unite the Father and the Son and human beings as well.⁴⁵

4.4.8 Invigorating Oil

The symbol is often used to signify the bounty, the sanctity and the joy of the Holy Spirit. It is a symbol commonly used in Christian cycles such as during the Sacrament of Confirmation among the Roman Catholics. In certain Christian denominations, oil is used to anoint leaders, the sick, the poor materially, the barren among other needy people to signify the outpouring of the Holy Spirit. A number of biblical leaders and prophets including Jesus were anointed. From His conception by Virgin Mary, Jesus was God's special anointing. In carrying out His mission of healing, delivering and forgiving sins, Jesus was filled by the Holy Spirit (Lk 4:1; 6:19; 8:46).⁴⁶

4.4.9 The Hand and the Finger

Drawing from Jesus' ministry especially in His healing and saving miracles, the two symbols have been used to designate the power of the Holy Spirit who accompanied and enabled Jesus to carry out the mission of His Father successfully. Jesus heals the sick and blesses the little children by laying hands on them (Mk 6:5; 8:23; 10:16). The apostles do the same through laying hands on the sick. In addition, it is by the apostles laying hands that the Holy Spirit is given to those they prayed to. Jesus uses the finger of God to cast out demons (Lk 11:20).⁴⁷ CCC further comments that "If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts" (Ex 31:18; 2 Cor 3:3).⁴⁸

⁴⁴ M. J. Scheeben, *The Holy Spirit* (Allahabad: St. Paul Publications, 1974), p.42.

⁴⁵ *Ibid.*, p.43.

⁴⁶ *Ibid.*

⁴⁷ CCC, Nos. 699-700.

⁴⁸ CCC, No.700.

The above symbols are used as attempts to describe who the Holy Spirit is and what he effects. As stated previously, human words and phrases cannot express him fully but such signs serve to designate the Spirit's working among human beings including university students. It is in this regard that Moltmann remarks "because of what the Spirit effects, its nature was often described through analogies of this kind, drawn from other experiences."⁴⁹

4.5 Biblical Insights on Pneumatological Roles

To understand and appreciate the roles of the Holy Spirit among university students, it is important to draw biblical insights on how the Spirit of God inspired and guided biblical personages including Jesus Christ. Min supports this view by remarking that "biblical presentation and early Christian experience of the Holy Spirit give a clue to the Paraclete's function and activity."⁵⁰ With the aid of redaction criticism method of biblical study which the study adopts and uses, insights are drawn from both the Old Testament and the New Testament.

4.5.1 The Holy Spirit in the Old Testament

Though the name "Holy Spirit" is used only in two places in the Old Testament (Ps 51:11; Is 63:10-11), there are numerous references to his work as confirmed by Heron and Gehman.⁵¹ The Old Testament is an important preface to the New Testament since it presents the Scriptures which formed the belief and understanding of Jesus and His earliest followers, and which in turn were interpreted afresh in the light of Jesus' own life, death and resurrection. It is thus an indispensable entrance into the world of ideas, memories and hopes which lies behind the New Testament itself.⁵² The study therefore considers it worth to begin with it in view of drawing biblical insights that will go a long way in helping us understand the roles of the Holy Spirit.

⁴⁹ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.10.

⁵⁰ A. K. Min, "Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.423.

⁵¹ A. Heron, *The Holy Spirit: The Holy Spirit in the Bible in the History of Christian Thought and in Recent Theology* (London: Marshall Morgan and Scott, 1983), p.3. See also H. S. Gehman, *The New Westminster Dictionary of the Bible* (Philadelphia: The Westminster Press, 1970), p.402.

⁵² *Ibid.*, p.3.

In Israel's early account of its history, the divine activity of the Spirit of God is shown possessing and leading the servants of God to deliver the Israelites. He inspired and guided judges who led the Israelites and saved them in critical situations. Among these leaders are Moses, Othniel (Judg 3:10), Gideon (Judg 6:34) and Samson (Judg 13:25).⁵³ Furthermore, God's *ruach* is shown as bestowing outstanding gifts on some individuals for the good of the whole community. After Joseph had interpreted Pharaoh's dream, Pharaoh asked, "Can we find such a man as this in whom is the *ruach* of God?" (Gen 41:38-39). Under similar circumstances, Nebuchadnezzar is made to speak of Daniel as 'one in whom is the *ruach* of the holy god(s)' (Dan 4:8). God fills those who are to make Aaron's garments with a '*ruach* of wisdom' (Ex 28:3), Joshua likewise is one in whom is the *ruach* (Num 27:18).⁵⁴

Such extraordinary feats of strength or leadership are alluded to the Spirit's presence in an individual. The book of Judges gives further outstanding examples. It is because of such a surge of divine *ruach* that Samson can tear apart the lion (Judg 14:6), slay thirty men at Ashkelon (Judg. 14:19), snap the ropes of new cord (Judg 15:14), and thereafter slaughter a thousand men with the jaw bone of an ass (Judg 15:15). The same Spirit came upon Othniel (Judg 3:10), Gideon (Judg 6:34), Jephthah (11:29), and also upon Saul (1 Sam 11:16) before they take the field against the enemies of Israel.⁵⁵

According to Moltmann, the Israelites in its early traditions understood Yahweh's *ruach* as "a unique, powerful divine efficacy, confined to a particular act."⁵⁶ He further adds that "in the exilic and post-exilic writings, the efficacies of all God's works came to be ascribed to the Spirit, so that the historical bond linking these works and God's acts were seen in the uninterrupted operation of God's Spirit."⁵⁷ The Spirit of God thus leads to rebirth of life as seen in God's

⁵³ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.43.

⁵⁴ A. Heron, *The Holy Spirit: The Holy Spirit in the Bible in the History of Christian Thought and in Recent Theology* (London: Marshall Morgan and Scott, 1983), p.12.

⁵⁵ *Ibid.*, p.13

⁵⁶ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.54

⁵⁷ *Ibid.*

renewal of His covenant with the Israelites through prophets and leaders such as Jeremiah (Jer. 31:31, 33), Noah (Gen. 9:8-11), and Joel (Joel 2:28).⁵⁸

In summary, the divine Spirit, *ruach* of God, is presented in the Hebrew Bible in a variety of roles. The Spirit is pictured as creating, sustaining and renewing the life of all creation (Gen 1:2; Ps 33:6, 104: 29-30; Job 34:14; Is 32:15). He empowers leaders such as Moses, Joshua, Gideon, Saul and David among others aforementioned for political leadership at critical points in the history of the nation. He inspires the prophets to proclaim God's justice and peace to idolatrous and oppressive kings (Amos, Isaiah, Ezekiel) as well as recreating the hearts of human beings in a new covenant (Eze 11:19-20; 36:26-28; Ps 51:10-12; Is 59:21). Above all the Spirit of God inaugurates the messianic, eschatological age of social justice, harmony with nature and reconciliation of all creation with God (Is 11, 32, 42, and 61).⁵⁹

Schweizer, however, warns in limiting the Spirit of God to the Old Testament particularly to the Prophets where the Holy Spirit is said to have departed when prophesy had ceased in Israel as alluded in some deuterocanonical books such as Bar 85:3 and even in Ps 74:9 among other Jewish writings which recognizes Haggai, Zechariah and Malachi as the last prophets. In the above author's view, the Holy Spirit cannot be limited to the Old Testament prophets, "for the Holy Spirit is still alive at the present time and cannot be simply preserved as an event of the past."⁶⁰ As a result, the Holy Spirit is evident during the intertestamental period helping postexilic Israelite comprehend prophetic oracles as well as answering the unanswered questions of the Old Testament in the New Testament as discussed below.

⁵⁸ Ibid., p.57.

⁵⁹ A. K. Min, "Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.423.

⁶⁰ E. Schweizer, *The Holy Spirit*, (London: SCM Press, 1981), p.34.

4.5.2 The Holy Spirit in the New Testament

In the New Testament, Holy Spirit's efficacies are more centered on Christ and the Church. As such, the principal focus in our analysis of the activity of the Holy Spirit in this section is Jesus Christ though allusion is made to other personages who participated in one way or another in the ministry of Jesus. Through the theory of *Nexus Mysteriorum*, which is concerned with the intrinsic affinity of Christian mysteries, awareness is created that the study's discussed roles of the Spirit of God in this section are in full agreement with the theory's essence. In addition, as stated previously, the New Testament is not dichotomized from the Old Testament as the study shows. The Old Testament is a preface to the New Testament and as such it illumines it.

In the New Testament, the Holy Spirit is active even before the birth of Jesus. The Holy Spirit participated in the announcement of the presence of Christ on earth, given by John the Baptist. The incarnation of the Word is described in the New Testament with the terminology used in the Old Testament to refer to the action of the Spirit of God. "The same God's creative power depicted in Genesis (Gen 1:2) overshadows Virgin Mary (Lk 1:35) in form of a cloud as the cloud that signified God's presence in the Old Testament (Ex 24:15; 40:23)."⁶¹ All the persons involved in the incarnation and earliest days of Jesus such as Mary, Zechariah, Elizabeth, Simeon, and Anna among others were filled with the Holy Spirit as were important personages in the Old Testament (Lk 2:52; 2:40; 1:80; 1 Sam 2:26). In the narratives concerning incarnation, there is a Unitarian presence of the Spirit of Lord that continues throughout the life of Jesus.⁶²

The public life and ministry of Jesus begins with His baptism in River Jordan. It marks the inauguration of His messianic ministry in which the presence of the Holy Spirit as the life and breath of the Word of God is evident. "The Word made flesh abides among human beings and the Holy Spirit overshadows Him."⁶³ As aforementioned, the Holy Spirit descended on Jesus in the form of a dove and a voice is heard speaking from heaven confirming Jesus as the Lord's

⁶¹ A. G. Fuente, "The Action of the Holy Spirit" in E. D. Cea (Ed.), *Compendium of Spirituality* Vol. 1 (New York: Alba House, 1995), p.92.

⁶² Ibid.

⁶³ Ibid.

“anointed one.” The Holy Spirit as an anointing in this event enables Jesus to act with the power, depth and strength of God Himself (Acts 10:37; Lk 4:6-22).⁶⁴

The baptism event is followed by Jesus’ temptation in the desert in the four synoptic Gospels. It is after baptism and endowment with the Holy Spirit that Jesus begins His mission. Before going to Galilee however, where He begins His public ministry, Mark says that the Spirit ‘drives’ (Mk 1:12) and to Luke ‘leads’ (Lk 4:1) Jesus into the desert. In all the temptations, the devil aimed at diverting and blocking Jesus’ salvific and redemptive mission as willed by the Father. Jesus however, in the power of the Holy Spirit demonstrates victory over the devil as depicted in His powerful informed responses.⁶⁵

Christ’s preaching and healing ministry is performed by the power of the Holy Spirit. In the Acts of the Apostles, it is stated “God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good works and healing all those oppressed by the devil, for God was with Him” (Acts 10:38). Moltmann notes that “this energizing power of God is given Him not for Himself but for others: for the sick, the poor, sinners, the dying.”⁶⁶ In other words, the Holy Spirit working in Jesus is for deliverance of all especially those facing diverse existential problems including the university students. Contemporary university students may not be physically sick, lame, blind or dumb as were the persons whom Jesus healed. They rather suffer psychologically, being lame in making informed decisions and blinded with the changing lifestyles and preferences that demand their choices. Furthermore, in His healing, saving and delivering miracles, Jesus performs them not by the power of Beelzebul, but by the power of the Holy Spirit (Mt 11:20-25; 13:58; Mk 5:30; Jn 10:37-38). He was also gifted with the Spirit of Prophets (Mk 6:15; 8:28; Mt 21:46; Jn 6:14) and He gave thanks to the father in the Holy Spirit, thus making a clear reference to the Trinity.⁶⁷

⁶⁴ Ibid.

⁶⁵ A. G. Fuente, “*The Action of the Holy Spirit*” in E. D. Cea (Ed.), *Compendium of Spirituality* Vol. 1 (New York: Alba House, 1995), p.93. See also J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.93.

⁶⁶ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.61.

⁶⁷ A. G. Fuente, “*The Action of the Holy Spirit*” in E. D. Cea (Ed.), *Compendium of Spirituality* Vol. 1 (New York: Alba House, 1995), p.93. See also J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.93.

Jesus faced opposition from the devil in His ministry. The opposition reached its pick during His passion when Satan entered the heart of Judas who betrayed Him as well as weakening the faith of the apostles like Peter who had to deny Him (Lk 22:3; Jn 13:27). At the Garden of Gethsemane, Jesus suffered terrible *kenosis* instigated by the devil (Lk 22:43).⁶⁸ Through the power of darkness, He was condemned to death though innocent (Lk 22:53). Christ however, retained the power of God (1 Cor 1: 23-24) through which he would win the final victory (Jn 3:2; 5:26; 9:16; 10:18).⁶⁹ The power of darkness is shown in battle with the power of God, in which the latter, active in Jesus Christ becomes victorious as seen in Jesus' death and resurrection. According to Moltmann, "if Jesus holds fast to the endowment with the Spirit, dispensing with the economic, political and religious methods of forcible rule, then all He can do is to suffer the forces that oppose Him, and then He must die in weakness... in which the Spirit 'leads Him'."⁷⁰ It is in so doing that Jesus comes to understand messianic role that God's Spirit assigned Him.⁷¹

Concerning Jesus' death and resurrection, Fuente makes an important commentary about it. According to him, "the new and precise revelation of the role of the Holy Spirit is found in the death and resurrection of Christ."⁷² As he further posits, it is because Christ "through the eternal (Holy) Spirit offered himself unblemished to God" (Heb 9:14). This expression, according to Fuente, is very important and forms the basis of Pneumatological role since it is not found elsewhere in the New Testament. Henceforth, the action of the Holy Spirit on Christ is described as personal, interior action and not a charism or promise for the future.⁷³ By His resurrection, Christ is transformed into the universal Lord (Rom 1:1-4). Jesus' victory over death is the focal point of salvation and faith because it is the moment of Christ's definitive victory. Fuente comments that "in effect, the resurrection gave Christ a new title or prerogative of which the Holy Spirit is principle and cause: Jesus Christ, who was formerly Son of man (Jn 1:14) or of David (Rom 1:3), is now Son of God (Rom 1:1-4)... capsulized in the name *Kyrios*, which

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.62.

⁷¹ Ibid.

⁷² A. G. Fuente, "The Action of the Holy Spirit" in E. D. Cea (Ed.), *Compendium of Spirituality* Vol. 1 (New York: Alba House, 1995), p.94.

⁷³ Ibid.

means Lord Jesus or Jesus is Lord (Acts 2:29-36; Ph 2:9-11).⁷⁴ The transcendent event is always attributed exclusively and absolutely to the efficacy of the power of the Holy Spirit (Eph 1:18-20; 1 Cor 13:4; Ph 3:10).⁷⁵

To confirm His resurrection to the apostles, Christ presented Himself in tangible form and instructed them on the mission ahead of them (Mt 28: 18-20; Lk 24:39-49), but He promised them the Holy Spirit who would help them in their mission work. The solemn manifestation of the Holy Spirit at Pentecost served as a further verification of Christ's resurrection (Acts 2:24-32; 3:15; 5:3). At Pentecost the apostles were filled with the Holy Spirit and the same Spirit was passed on to others through the imposition of their hands (Acts 2:4; 4:8; 6:3-5).⁷⁶ Every action that the apostles did in the name of Jesus Christ the Nazarene is henceforth effected through the power of the Holy Spirit so that all is done through the Spirit of Jesus (Acts 3:6; 16:7). The apostles worked "prodigies and healings through the power of Christ who is in intimate union with the Holy Spirit" (Acts 3:16).⁷⁷

In summary, the Holy Spirit's role is presented in a more Christological and more distinct manner in the New Testament. The Holy Spirit manifests eschatological presence "by granting the gift of prophecy equally to men and women, young and old, masters and servants, and eliminating the division between Jews and Gentiles (Acts 2,10,15), liberating all from the bondage of law, sin and death,"⁷⁸ as Paul writes in his letters to the Romans and Galatians. The Holy Spirit's activity did not end with Jesus. The same Spirit guides the Church (Church as community of believers), speaking to them at times of crises (Rev. 2, 3), guiding the leaders in decision making as well as enabling them to face persecutions and temptations with joy and courage.⁷⁹ University students need to embrace the Holy Spirit whose role is universal. The aforementioned roles are not confined to particular individuals but to anyone who disposes

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Ibid., p.98.

⁷⁸ Ibid.

⁷⁹ Ibid.

oneself to the illuminating, vivifying, empowering, strengthening, sanctifying and life –giving efficacies of the Holy Spirit.

From the foregoing, it can be argued that both the Old Testament and New Testament present the Spirit (Holy Spirit) as God’s creative, vitalizing, empowering, liberating, guiding and directing eschatological presence in the universe, human history and the Church.⁸⁰ He is not therefore confined to the Hebrews of the Old Testament nor the apostles at the Pentecost event and neither to the Christians of the early Church. He is rather present in the universe and in human history actively transforming and correcting the evils committed within them. With these biblical insights, the study considers it necessary to examine the gifts and fruit of the Holy Spirit in view of university students particularly in helping them confront difficulties.

4.6 Gifts and Fruit of the Holy Spirit

The gifts and fruit of the Holy Spirit are infused or bound together. The gifts can be said to produce the fruit; both are effects of the Holy Spirit. To demonstrate this close affinity however, it is indispensable to examine each of the Spirit’s effect in isolation. It is done by first taking a look at the gifts of the Holy Spirit.

4.6.1 Gifts of the Holy Spirit

The seven gifts enumerated in Paul’s First Letter to Corinthians (1 Cor 12:8-10) as well as in Is 11:1-3 are examined in this section. In so doing, the study acknowledges insights drawn from theologians’ reflections in view of understanding the implications of each of the gifts. More specifically, insights are drawn from Majawa and Martinez.

4.6.1.1 Gift of Fear of the Lord

In the Hebrew Bible and early Jewish writings, fear implied “holy terror, taking off shoes as was the case with Moses, prostration or the adoration of fear.”⁸¹ In later Hebrew writings however, the term was used to refer to “a reverence and wonder, a humble heart and the adoration of

⁸⁰ Ibid.

⁸¹C.C.A. Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond: Pneumatological Considerations* (Nairobi: Creations Enterprises, 2007), p.122.

love.”⁸² Perhaps it is in such understanding that Jeremiah foretold a new covenant to restore the “fear of God” in a new heart (Jer 32:39). Majawa presents two aspects of biblical fear. First is the one which refers to the holiness and goodness of God and secondly, to man’s sinfulness and ingratitude. As to the second aspect however, he argues that Christ, through His love unto death overcame the fear that comes because of human’s sin (1 Jn 4:17).⁸³ But what does the gift of fear of the Lord imply to human beings including university students? According to Martinez, it helps one to see, respect and revere with love God’s presence everywhere in the world. It helps one to see and appreciate the beauty of creation and find relevant ways of communicating with God in creation. As a result, it produces horror for sin and strength to overcome temptations.⁸⁴

From the gift therefore, university students can overcome some of the difficulties such as socio-economic and ethnic biasness by respecting one another despite the differences. As stated above, the gift will help them appreciate the bounty and beauty of God’s creation which transgresses social, religious, economic and ethnic boundaries. In addition, from God’s general revelation, they will appreciate their colleagues in their diversity and thus seek to enrich instead of despising one another. Furthermore, as the gift produces horror for sin, university students will overcome the temptation of participating in dehumanizing behavior such as commercial sex, but rather seek alternative ways of addressing their social, academic and financial concerns which are not detrimental to their lives.

4.6.1.2 Gift of Piety (of Filial Fidelity)

According to Majawa, the term piety was originally a strong good word that signified “fidelity, loyalty, responsibility and integrity.”⁸⁵ In fact, in the natural sense, it expressed a sense of duty and indebtedness to parents, family and authority. It indicated what parents should be able to expect from their children, and how children wish to respond to parents.⁸⁶ As a gift of the Holy Spirit however, it implies knowing who one is, whose they are, and what they are called to be;

⁸² Ibid.

⁸³ Ibid., p.123.

⁸⁴ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), pp. 128-134.

⁸⁵ Ibid.

⁸⁶C. C. A. Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond: Pneumatological Considerations* (Nairobi: Creations Enterprises, 2007), p.123.

which according to Paul in his letter to the Romans, are to be sons and daughters and not servants or slaves (Rom 8:15; also 1 Jn 3:9; 2 Cor 3:2-3; 1 Thes 2:8).⁸⁷ Majawa further comments that the gift leads men and women from the Father to a sense of fraternity with all people (Jn 17:17). The gift helps one to love, respect and obey legitimate authority in community.⁸⁸

Contemporary youth in general and university students in particular who tend to disobey authority compared to those of yesteryears need to realize and utilize the gift of piety. It would help them appreciate the role of authority in ensuring order and harmony in the society rather than viewing it as forces curtailing their freedom. Furthermore, the gift unifies relationships, guides them and makes them more profound and more perfect. The current generation of university students should utilize the gift to build strong, healthy, intimate and productive interpersonal relationships that would help them pursue and achieve their vision in life.

The study found out that it is becoming more difficult for students to form binding and helpful relationships amongst themselves due to abuse of such relations as well mistrust of one another. They need to base their relations on Martinez's argument who posits that "because God is our Father, we have very intimate and holy filial relations with Him; and from this Spirit of adoption who makes us look upon God as our father comes the order and union that the gift of piety establishes in our relationship with our fellow man (Ps 116: 12)."⁸⁹ Just as the gift "has no limited norm such as a debt or a benefit; for the sacred norm of this gift is the Father himself" so should their relations. As explained in chapters two and three of the study, more than a few students use their colleagues to derive sexual, academic, economic and material favors at the expense of their health and lives. The give and take criterion of relating based on the benefits that one can derive from the other which is more likely to be exploitative than beneficial should be recanted among them as the gift of piety implies.

⁸⁷ Ibid., p.124.

⁸⁸ Ibid.

⁸⁹ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), pp. 143.

4.6.1.3 Gift of Courage

In the context of the Bible, the gift is most likely meant to help the apostles fulfill the great commission in Matthean Gospel (Mt 28:18-20) as well as in Acts of the Apostles which reads “You will receive power when the Holy Spirit comes on you and then you will be my witnesses” (Acts 1:8). Bearing witness meant speaking the Word which needed courage.⁹⁰ According to Majawa, courage is the gift of “perseverance, determination, bravery, heroism and boldness of life-long commitment, of total discipleship.”⁹¹ The gift urges and helps one to face dangers, persecutions and sufferings and overcome them. Contemporary university students face diverse existential sabotages that seem to threaten their vision in life. Some difficulties cause fear and anxiety such as unemployment, “unmarketable” courses and poor academic performance among others. The gift of courage urges them to face the difficulties positively and tackle them rather than running away from them.

4.6.1.4 Gift of Counsel

According to Majawa, the gift of counsel is probably “one of the more elusive of the gifts of the Holy Spirit... often understood in terms of discernment.”⁹² Majawa links it to the gift of discernment and argues that it is not a one-time process that is realized once but an ongoing process. As an act of consciousness and of discernment, the gift is intimately connected to our growing identity. It thus concerns discernment “of our own self, what is happening in our life, how identity is unfolding and, of course, finding God in all things, at all times.”⁹³ From this view, the gift helps those university students with identity crises to appreciate who they are and discover those factors that tend to blur their true self which deters their academic pursuance. For Martinez however, the gift of counsel differs from the gift of discernment, knowledge, understanding or wisdom though related. According to him, prudence is a natural order while counsel is divine and supernatural.⁹⁴

⁹⁰ C. C.A. Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond: Pneumatological Considerations* (Nairobi: Creations Enterprises, 2007), p.124.

⁹¹ Ibid.

⁹² Ibid.

⁹³ Ibid. p.126.

⁹⁴ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), pp. 159.

Drawing from human nature and in agreement with Martinez, awareness is made that at times in life we are faced with difficult situations and choices that demand a decision. In such difficult matters, we seek to know what should be done, and to know the consequences of an action in terms of its lawfulness, appropriateness and opportuneness. In so doing, we reflect, recall and analyze the past to guide us in the present and foresee the future. Even after lengthy reflections and analysis, at times we still face the difficulty in making a decision such that we might have to consult an elderly, more experienced and more informed persons. Such situations are faced by university students especially in the contemporary competitive society characterized by individualism and desire for different kinds of power. As one student remarked “everything seems beautiful so that to choose one and leave the other becomes challenging.”⁹⁵

To make an informed decision in crucial matters such as “unwanted” pregnancies where various options including but not limited to abortion, deferment of studies, early marriages, suicide among others has not been easy for quite a number of female students. Some of them seek counsel from their colleagues, friends, lecturers, parents or counselors. In so doing however, several have been misled to make irrational and oppressive decisions that leaves them regretting. Just as they seek counsel from friends, colleagues and other parties, so does the Spirit of God counsel all through this gift. The counsel of the Spirit however, “is not a passing thing, like the advice of human beings; no, it is a light that we receive, it is a gift.”⁹⁶ As a result, “through it, the Spirit moves and guides us in a definite way along the difficult paths.”⁹⁷

The gift is thus important and relevant to university students. It helps them make a right moral decision amidst myriad options. Furthermore, it helps them to be open and cautious to the advice and guidance of other people within and outside the university community. It also warns them against rushing to making judgments in life as well as guiding all the activities in their lives. They thus need to embrace the gift for if they “work under its directions our (their) decisions will be quick, sure and audacious.”⁹⁸

⁹⁵ Interview, 2016.

⁹⁶ Ibid., p.160.

⁹⁷ Ibid., pp.160-161.

⁹⁸ Ibid., p.161.

4.6.1.5 Gift of Knowledge

There are various sources of knowledge such as from books, experience, systematic reasoning and reflection, research or intuition. Majawa categorizes knowledge into communicable and incommunicable knowledge.⁹⁹ It is beyond the scope of the study to discuss each of these sources or theories of knowledge. The concern of the study is how the gift of knowledge can help university students address some of the hitches confronting them. It is in this regard that Martinez makes an important distinction between human knowledge and the gift of knowledge. According to him, human knowledge is discursive in that it passes from one truth to another and thus covers the whole field of learning. By reasoning therefore, human intelligence assembles all available truths until it arrives at a systematic and more or less complete whole. The gift of knowledge however, is not discursive but intuitive. It has the divine character proper to the action of the Holy Spirit. It gives an insight into the mysterious relationships between creatures and between creatures and Creator.¹⁰⁰

University students need the gift of knowledge in addition to the human and scientific knowledge they acquire in the course of their learning and research at the university. Experiential knowledge or scientific knowledge should be complemented with this gift. The gift enables them to know the truths about one's origin, nature, mission and destiny in life. Through it, one knows the truth about others and nature in relation to God. "This leads to cosmotheandrian spirituality in one's community."¹⁰¹ In knowing oneself and others, university students will appreciate rather than hate the diversity of culture, socio-economic, religious or academic backgrounds inherent in the university.

4.6.1.6 Gift of Understanding

In the fourth Gospel of the New Testament, Jesus is recorded speaking to His disciples about the Spirit of truth. He tells them: "I still have many things to say to you but that would be too much for you now. But when the Spirit of truth comes He will lead you to the complete truth" (Jn 14:

⁹⁹ C.C.A. Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond: Pneumatological Considerations* (Nairobi: Creations Enterprises, 2007), pp.127-128.

¹⁰⁰ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), pp. 166-167.

¹⁰¹ C.C.A. Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond: Pneumatological Considerations* (Nairobi: Creations Enterprises, 2007), p.128.

25-26). Some theologians and commenters of the Bible have asserted that Jesus in the above words was referring to his role as a teacher.¹⁰² On His behalf however, He sent the gift of understanding to reveal the truth about the Kingdom of His Father to the disciples. Though human beings are endowed with human understanding, at times this understanding is limited hence the need for the gift of understanding. Majawa explains it better when he argues that “at times we are asked questions which we cannot answer until the moment they are asked. And when we answer we discover in the very process of answering what we never knew ourselves, or at least have never reflectively understood.”¹⁰³ Furthermore, “there are times when some counsel which you have given to someone comes to you later but with a far richer understanding than you had given.”¹⁰⁴ At such moments the gift of understanding is necessary.

When Jesus was preaching, He used symbols and signs such as the vine and branches (Jn 15:5); He also used symbolic language which cannot be taken literally but need to be interpreted to understand their significance. The gift of understanding thus enables one to penetrate forms and symbols in such a way that they know that the symbolized is very superior to the symbol or sign used.¹⁰⁵ Contemporary university students need this gift to penetrate words so that they may discover secret sense in life.

4.6.1.7 Gift of Wisdom

According to Majawa, wisdom refers to “discerning understanding of the Will of God so that one makes right decisions in life.”¹⁰⁶ In the New Testament, wisdom is a charismatic gift that opens up the meaning of the mysteries and truths of faith. Christ is the wisdom (1 Cor 1:24-30). The gift of wisdom is closely related to the gift of understanding and knowledge though wisdom directs them all.¹⁰⁷

¹⁰² Ibid.

¹⁰³ Ibid., p.129.

¹⁰⁴ Ibid.

¹⁰⁵ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), p.179.

¹⁰⁶ C.C.A. Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond: Pneumatological Considerations* (Nairobi: Creations Enterprises, 2007), p.130.

¹⁰⁷ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), p.190.

Perhaps this is the most desired gift by contemporary university students as Solomon did ask from God. The gift calls upon them to deeply reflect on the meaning of life experiences, a commitment to listen with humility, to learn and to give others the wisdom entrusted to them through the love of Christ in the Holy Spirit. By utilizing the gift therefore, university students would address existential concerns wisely by learning from life experiences as well as utilizing wisdom granted to all by the Holy Spirit. Furthermore, it helps them to discern what is right from what is wrong and thus share and participate in God's vision for humanity in the world. The gift further assists them to understand, respect and follow the natural, divine, constitutional among other categories of law in the community. Through this gift therefore, students would learn to solve disturbing ordeals such as tremendous killings of fellow students by members of the public through appropriate legal procedures rather than deadly confrontations with police and other members of the community.

From the foregoing, it is important to state that the gifts of the Holy Spirit are closely related. Each illumines the other. Perhaps this is the reason why Isaiah arranges them in pairs namely: the Spirit of wisdom and understanding; the Spirit of counsel and fortitude; the Spirit of knowledge and the Spirit of the fear of the Lord (Is 11: 1-3). Martinez comments that there is a very close union between the gifts that form each pair in that the first in each pair seems to direct the second, that is, wisdom directs understanding, counsel directs fortitude, knowledge directs piety, and the fear of the Lord is directed by wisdom, which is like a general manager of all the gifts.¹⁰⁸ The study's emphasis however, is that each of the gifts are given for a purpose among humanity especially to effect community. Further examination of each of the gifts reveals that God, through each of the gifts inspires the whole human being through the vivifying influence of the Holy Spirit. To every key aspect of human life, he pours certain gifts of the Holy Spirit. It follows therefore that through these gifts, the Holy Spirit moves and directs the whole human being as the Supreme director. What more do university students who are facing diverse existential mischiefs need other than these gifts?

¹⁰⁸ Ibid., p.129.

In conclusion, it is worth noting that just as the early Christian community received the Holy Spirit communally and shared everything they had not only spiritually but also materially, so should the students share the gifts of the Holy Spirit. All that the Spirit of Christ effects is given to enrich one another thus enhancing communality. Every university student is thus called upon to “discern the Spirit’s work and to recognize the ongoing history of His gifts in them. They are not to be buried, but to be lived; to bear fruit that will endure (Jn 15:16)”¹⁰⁹ Each one of them is gifted by the Holy Spirit in different ways for the common good of all. With this understanding, the study can then examine the fruit of the Holy Spirit in view of helping university students identify, reflect and utilize these powerful gifts and fruit of the Spirit. While so doing, they will be better equipped to confront life difficulties more creatively and meaningfully.

4.6.2 Fruit of the Holy Spirit

With the gifts of the Holy Spirit examined above, it becomes necessary thus to discuss the fruit as well. The discussion does not aim at showing divergences if any but, rather to disclose the close affinity in that all are effects of the Spirit of Christ. In Mulhern’s description, the fruit of the Holy Spirit are “those good affections listed by St. Paul as the achievement of man’s Spirit (Gal 5:22-23) in contrast to the ills inflicted on him by his flesh (Gal 5:19-21).”¹¹⁰ As has been done above, the study utilizes insights from Martinez whose clustering of the fruit is considered enriching, at least for the purpose of the study. In Paul’s Letter to the Galatians, the fruit of the Holy Spirit is, “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control,” (Gal 5:22-23). The fruit however, are examined in the following order as borrowed from Martinez.

¹⁰⁹C.C.A. Majawa, *The Holy Spirit and Charismatic Renewal in Africa and Beyond: Pneumatological Considerations* (Nairobi: Creations Enterprises, 2007), p.122.

¹¹⁰ P. F Mulhern, “*Holy Spirit, Fruits of*” in *New Catholic Encyclopedia* 2nd Edition. Vol. 7 (Washington: Gale, 2003), p.46.

4.6.2.1 Solace and Desolation

Human beings by nature face afflictions which cause pain that may result in hopelessness and sorrow. Moments such as those of grief when one loses loved ones calls for solace from the Spirit of God. Desolations however, are meant to purify, elevate and illumine human beings. In Martinez's view, the afflictions and pain which human beings undergo are thus not punishments but the shaping and ordering of their lives by the Creator to achieve His purpose. University students encounter and confront difficult situations in life some of which are rather overwhelming without societal support. Matters such as loss of loved ones which have rendered certain students hopeless should be surmounted with the fruit of solace accompanied with love. Though they are tough and painstaking to come to terms, they should be viewed as points of future happiness. As Martinez notes: "with difficulty do we appreciate the value of sufferings and the knowledge that perfect happiness springs from them."¹¹¹ Students are thus called upon in Martinez's view to realize that "consolations and desolations alike come from love, to do the work of God within us."¹¹²

4.6.2.2 Charity, Joy and Peace

The implications of these fruit perhaps could be summarized better in the following two biblical references. Jesus is recorded by Evangelist Matthew telling His Apostles: "For out of the heart comes evil thoughts, murder, adulteries, immorality, theft, false witness, blasphemies...things that defile man" (Mt 15:19-20). Elsewhere in the New Testament, Paul records: "the charity (love) of God is poured forth in our hearts by the Holy Spirit who has been given to us," (Rom 5:5). From these two biblical references among others which can be identified, it follows that from the heart, which biologically is the center of whole life, comes joy and miseries. Martinez supports the view noting that "From it (heart) also comes all our inequities and all our virtues; all our miseries and all our glories."¹¹³ How then do the fruit, poured into the core of human life impacts on an individual? Martinez's answer is that when love attains union (with God) it

¹¹¹ Ibid.

¹¹² Ibid.

¹¹³ Ibid., p.227.

produces joy. Charity on the other hand, “is love without absence, love that is sure of possession, joyful love.”¹¹⁴

A further result is peace/tranquility; that “singular pleasure that we experience when we taste the joys of our soul in their fullness. When those things are removed which hinder the sweetness of our joy, then we have tranquility, peace, that celestial gift that refreshes our faculties, that full purification of the heart that makes us see the vanity of exterior things.”¹¹⁵ Contemporary university students seem to lack the tranquil due to existential bothers and distresses. Some of them as established in the study year for peace of mind and peace with one another. Martinez reminds them that “to experience complete peace, it is not enough to prevent exterior things from disquieting us. The most profound causes of our disturbances are not without, they are within; they do not come from creatures, but from ourselves.”¹¹⁶

In other words, they ought to deal not just with external forces denying them peace but to search deep within themselves as well. For instance, why should they be disappointed in relationships when they can be joyous in abundant love from other people; why should they be hopeless when they can be hopeful? Why should they view life negatively when they can be positive with the conviction that they will conquer them? They need to deal with inner desires, passions and disturbances that drive them to chaotic situations such as overindulging in drugs which causes addiction. They need to utilize these fruit of the Holy Spirit which are infused together.¹¹⁷ In the end, peace will make their hearts “single in its triumphant love, which then has complete mastery of our (their) being.”¹¹⁸ If students can reach these levels, then the peace craved for will be satisfied despite the myriad hardships they have to confront.

¹¹⁴ Ibid., p.228.

¹¹⁵ Ibid., p.229.

¹¹⁶ Ibid., p.230.

¹¹⁷ Ibid.

¹¹⁸ Ibid.

4.6.2.3 Patience and Longanimity

According to Martinez, patience “is serenity in pain. Patience is love that suffers.”¹¹⁹ Longanimity, on the other hand, is the fruit of hope which “consists in knowing how to hope and even to find an intimate satisfaction, a secret delight, in the slowness of God knowing that God will give us what He has promised.”¹²⁰ Contemporary university students can be described as an impatient generation to a greater extent as witnessed through rampant demonstrations and strikes which are becoming common in virtually all the universities. As discussed elsewhere in the study, they demand instant solutions to the afflicts disturbing them in that they are not patient to understand why the university should take long before addressing matters such as electricity blackouts, shortage of water in halls of residence, cases of students murdered among others. For instance, a student asked, “Why should appending a signature in a particular document take one week just because the relevant officer is away on other duties when the same signature can be scanned and used?”¹²¹ Others give up in following up apprehensions such as those of missing marks. Some think they have waited enough on particular university services in that instead of wasting time on them, they decide to seek help elsewhere which at times has turned out to be dehumanizing and hope diminishing.

The fruit of patience and longanimity would thus help them know that though a response to a particular issue say from university welfare staff may delay, it is worth waiting. For instance, though the scholarship awards may take long to mature due to the scrupulous process of determining deserving candidates posed by limited resources, it is worth being patient than giving up especially where one cannot meet his/her educational expenses. The fruit in Martinez’s words will help them “understand that the action of God is slow because of the impatience of their desires, and despite that impatience they cleave steadfastly to His Will.”¹²² They will thus find joy in waiting and hoping for in an opportune time they will reap. Academic journey and university life generally, for most students especially in the contemporary society, is a painstaking exercise which calls on patience and longanimity. The freedom imbued with

¹¹⁹ Ibid., p.238.

¹²⁰ Ibid., p.240.

¹²¹ Interview, 2016.

¹²² L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), p.240.

responsibilities and rights takes extra will and societal support under the illumination of the Holy Spirit.

4.6.2.4 Goodness, Benignity, Mildness and Faith

Martinez describes goodness as “the desire to do good; the joy of willing to do good; the joy of personal love to all men (human beings)”¹²³ and benignity as “the generous execution of that interior intention.”¹²⁴ It has to be acknowledged that human beings are relational beings. Actually, from the creation stories human life is not a life of isolation but a life of association and companionship as depicted in God’s creation by making a companion for man (Gen 2:20-23). Martinez adds to the view that “by the will of God we were born in a family, which is part of a larger society.”¹²⁵ Human relations are thus inevitable though they may pose concerns in that it may be hard to maintain them. In reality, people tend to be closer, good and kind to those who treat them well unlike those who hate or treat them unkindly. To deal with everyone therefore, “the good and the bad, those who are sympathetic to us and those who rebel us, those who wish us well and those who wish us ill, requires a balance very hard to attain.”¹²⁶ Goodness is thus love for all; that desire to do good to all; “to love without exception, the persons whom we feel sympathy and those for whom we feel a natural repugnance; we have to love the good and the bad, friends and enemies.”¹²⁷ It is a great challenge to contemporary university students whose relations are sidelined on ethnic, regional, religious and career bases. As established in the study, students’ relations in the university are characterized by same courses, similar preferences and lifestyles among other distinguishing factors.

The gift of piety is thus given to dispose human relations with one another. The Holy Spirit gives students “a benevolent will toward others.”¹²⁸ In other words, He gives them the desire to do good to all students so that rather than seeking to achieve an ill result such as acquiring money through recruiting fellow students in dangerous abusive sexual relationships commonly known

¹²³ Ibid., p.245.

¹²⁴ Ibid., p.245.

¹²⁵ Ibid., p.242.

¹²⁶ Ibid.

¹²⁷ Ibid., p.243.

¹²⁸ Ibid.

as *pimps* among students, one will initiate a group in view of helping one another such as for the purposes of academic discussion groups. The desire to do good to all will also help students avoid such practices as plucking pages of books in the library or hiding them from the rest of the students. Instead, one will inform his/her colleagues of the availability of the book or even borrowing it and availing it to the others during lectures.

To wish to do good alone however, is not enough. As challenged in the New Testament, it is imperative to execute the good; it is necessary to actually do the good. 1 Jn 3: 18 records, “My dear children let us not love in word, neither with the tongue, but in deed and in truth.” University students are thus challenged to pursue goodness to others by helping them where they can. It has to be appreciated however, that one can desire to do good but fail to actualize it due to external forces such as limited resources like money; a fact supported by Martinez who observes that “our works are always inferior to our desires, because the will to do good can be unbounded, whereas the execution of that will is not. We are very limited creatures; our spiritual and material resources are so meager that we cannot be good to all men, nor those who are very close to us.”¹²⁹ The challenge however, is to strive to do good “according to the measure of our strength, according to the opportunities that present themselves to us, and as discretion guides us.”¹³⁰ In addition, deriving from the abundant gifts bestowed among them, the students should serve one another, executing the good in the benevolent Spirit of God. Furthermore, university students should utilize the diversity among themselves as rich grounds to help one another socially, financially, academically and religiously.

4.6.2.5 Modesty, Contineny and Chastity

The term modesty according to Martinez implies “the harmony and moderation which should mark our relation to all creatures. It means control in the use of riches, of honors, and in our whole exterior behavior.”¹³¹ The fruit is perhaps more important to the contemporary university students than to anyone else. It is because they desire unlimited wealth, unlimited fashion, unlimited freedom, unlimited sexual gratifications and the list seems endless. They yearn for

¹²⁹ Ibid., p.244.

¹³⁰ Ibid.

¹³¹ Ibid., p. 256.

recognition, power and fame through parties, fora, political rallies among others. These are not bad since “God has willed that as we grow in our physical life we should also grow in dignity, and in some cases, that we should be surrounded with honors.”¹³² They need however, to moderate their behavior, passions and desires for their own and others’ well- being; an order that ought to exist in all exterior things as Paul notes: “Let your moderation be known to all men,” (Phil 4:5). Modesty in this case is not simply the way human beings should bear one another but it refers “to the norm of moderation and sweetness by which all our (their) actions should be inspired.”¹³³

Contineny and chastity are born from moderation as “the fruits of the Holy Spirit that proceed from control and moderation in the personal inclinations of our soul.”¹³⁴ In other words, the Holy Spirit through these fruit liberates one’s life and orders his/her passions which are indispensable for recovering one’s liberty and grandeur. Chastity is not thus to be upheld in sexual matters only as commonly perceived by students, but is rather an ordering of one’s whole life moderating inner passions as well as external riches, honor and glory. Though human beings are generally inclined to use everything “without order, without measure, without limitation,”¹³⁵ the fruit of modesty, continency and chastity are specifically meant to help them moderate the use of every resource bestowed upon them. Contemporary university students should utilize the fruit to live a happy, fulfilling and enthusiastic life during and after their university years.

In conclusion, the gifts and fruit of the Holy Spirit are bound together. Some scholars such as Martinez call the fruit beatitudes or matches the fruit with beatitudes. Other scholars see the fruit as virtues produced by the gifts so that, for instance, the gift of counsel causes mercy and kindness while piety produces goodness and benignity and the fear of the Lord produces chastity, modesty and continence.¹³⁶

¹³² Ibid.

¹³³ Ibid.

¹³⁴ Ibid.

¹³⁵ Ibid.

¹³⁶ P. F Mulhern, “*Holy Spirit, Fruits of*” in *New Catholic Encyclopedia* 2nd Ed. Vol. 7 (Washington: Gale, 2003), p.46.

4.7 Pneumatological Roles

Drawing from the biblical insights examined at the beginning of the chapter and the gifts and fruit of the Holy Spirit examined above, the upcoming section discusses Pneumatological roles in view of helping university students confront existential dreads and hassles. Insights from theologians such as Comblin, Pittenger, Moltmann, Minn, Martinez, Schweizer and Fuente among others are used with reference to the subject opted for.

4.7.1 The Holy Spirit as the Power of Life

Comblin remarks that “everything the Spirit does is geared towards life.”¹³⁷ It means that the Spirit’s efficacies are centered on life; a view pointing in the same direction to one of the main elements in African worldview where vitality inspires and guides day to day activities of Africans.¹³⁸ Before delving far into the Holy Spirit as power of life, it is imperative to understand the nuance of life in the study’s case. Comblin points that “First, Spirit brings bodily life, since the Spirit is in the body and produces bodily life.”¹³⁹ Perhaps this is drawn from the creation narratives as recorded in Genesis (Gen 2:7) where the Spirit creates and gives breath to the creatures. Pittenger however, notes that the Holy Spirit is not life in the biological sense but rather, the Spirit in and behind life, the Spirit “who makes things grow” and who sees to it that “things make themselves.”¹⁴⁰ On the other hand, human beings are made up of three components namely; the body, soul and spirit. The body dies but the spirit lives on.

According to Comblin, the Spirit is the source of eternal life in the resurrection of the body.¹⁴¹ The Spirit is thus given to the body as a pledge of resurrection. Paul in his Letter to the Romans records that “If the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his spirit living in you,” (Rom 8:11). It follows that the bodily life without the spirit is lifeless. Comblin further

¹³⁷ J. Comblin, *The Holy Spirit and Liberation* (New York: Maryknoll, Orbis Books, 1989), p. 73.

¹³⁸ Refer to P. N. Wachege, *CRS 560: African Christian Theology* (Nairobi: University of Nairobi, 2012)

¹³⁹ J. Comblin, *The Holy Spirit and Liberation* (New York: Maryknoll, Orbis Books, 1989), p. 73.

¹⁴⁰ N. Pittenger, *The Holy Spirit* (Philadelphia: United Church Press, 1974), p.60.

¹⁴¹ *Ibid.*, p.74.

observes that the eternal life granted by the Spirit has already been given to human beings and so they are living it as the beginning of resurrection.¹⁴²

On the same note, Comblin adds that life is lived at various levels of intensity whereby the bodily life which is personal is lived in a person's living body. The bodily life however, "is given a fresh impulse by the Spirit; the body produces effects through the Spirit which it could not produce without the Spirit."¹⁴³ In other words, the bodily life is energized and empowered by the Spirit working in it. Evidence from the study reveals that contemporary university students are likely to be living the bodily life that needs the impulse of the Spirit of the Lord to produce effects worthy of a university student. It is because as established in the study, they are overwhelmed by diverse perturbations such as sexual pressures, strong passions for modernity, cut throat competition among others that are addressed through dehumanizing ways like attempted suicides, prostitution, isolation from others among others as discussed in the respective chapter. A life in the Spirit, according to Comblin, "is dynamized, charged with energy. Life becomes more worthy of the name life."¹⁴⁴ Such a life is what the study seeks to inspire university students towards so that instead of the casual phrase "that is life" whenever they handle sensitive subjects affecting them, they will understand the meaning of life in its dynamism.

Evidence from the study further points out that life among contemporary university students and actual survival is call to question. Students in virtually all the universities are no longer bothered with life risking behavior such as demonstrations and strikes, prostitution, suicides, drug and substance abuse, risky sexual relationships among others. Death is threatening life among university students from all spheres of life. The passion for life in its highest sense is lacking among contemporary students. Life is lived on dehumanizing and depersonalizing levels that seem more destructive than constructive. The spirit of "I don't care, surrender" depicted through such approach to life as "after all, there is nothing much I can do about it," and peer pressure which seems to take its course needs to be counteracted with the Spirit of Life. The passion for life given by the Spirit's energizing power must be awakened among university students and the

¹⁴² Ibid.

¹⁴³ Ibid.

¹⁴⁴ Ibid.

university community in general because “people who today want to live and want their children to live must consciously desire life.”¹⁴⁵

Moltmann’s theology of life needs to be reawakened and championed among contemporary university students.¹⁴⁶ The ‘mission of life’ should perhaps replace the mission for sinners which are commonly called outreach programmes among the students. Students need to affirm and love life by protesting against the powers of death and all those other factors that disseminate death,¹⁴⁷ most of which have been discussed in chapter two. The Holy Spirit which in Moltmann’s words is ‘the source of life’ and which “brings life into the world-whole life, full life, and unhindered, indestructible, *everlasting* life”¹⁴⁸ should be craved for and discerned by university students. Such a life is not to be experienced only after death as most Christians and even students tend to believe. It is a life given even in the here and now by the creative and live-giving Spirit of God.

University students need to appreciate life as gift from their Creator and so should love it “with such passion that they are not prepared to adapt to the forces of destruction, and to let the trend to death take its course unchecked.”¹⁴⁹ If they comprehend this view, then they will avoid risky behavior that threatens their life and then fight and help their colleagues overcome these malevolent forces such as drug dependence that have enslaved most students. They thus need the Holy Spirit who in Moltmann’s words “is the Spirit who sanctifies life, and He sanctifies it with the Creator’s passion for the life of what He has created, and with the Creator’s wrath against all the forces that want to destroy it.”¹⁵⁰ Upon reaching such levels of understanding that their lives have been sanctified by the Holy Spirit, they will respect it, living authentically as purposed by the Creator as well as seeking to help others live their lives without compromise.

Moltmann further adds that the Holy Spirit as well provides the broad space for living. It is interesting to note that human beings need space for living. Contemporary university students

¹⁴⁵ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.178.

¹⁴⁶ J. Moltmann, *The Source of Life: Holy Spirit and Theology of Life* (London: SCM Press, 1997)

¹⁴⁷ Ibid.

¹⁴⁸ Ibid., p.19.

¹⁴⁹ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.178.

¹⁵⁰ Ibid.

experiencing a myriad of concerns perhaps need this space the most. The study established that students desire “good” life characterized by spicy meals, fashionable clothing, trendy iPhone, iPad, laptops, competitive well-paying jobs, spacious self-contained houses and the list seems endless. It is on this note that Moltmann reminds them that “when the heart expands and we can stretch our limbs, and feel the new vitality everywhere, then life unfolds in us...but it needs a living space in which it can develop.”¹⁵¹ For him, the space for living is provided by the Holy Spirit.

A life in the Spirit thus is a life without constrictions, oppressive distinctions, complaints or groaning. It is a life lived within the broader space of the Holy Spirit where one is called to live life in its fullest. Such levels should be desired and pursued by contemporary university students. But how do they discover such broader space for living in a competitive, egoistic and individualistic society? Moltmann’s answer to the question is that “we explore the depths of this space through the trust of the heart...search out the length of this space through extravagant hope...discover the breadth of this space through torrents of love we receive and give.”¹⁵² With such a space they will live a joyous fulfilling university life worthy of the experiences, finances, time, and energy among other resources expended in their university education. In this regard, the Holy Spirit does not just grant life but provides broader space for living the powerful life as summed up in Moltmann’s remarks that “Christ’s Spirit is our immanent power to live. God’s Spirit is our transcendent space for living.”¹⁵³

4.7.2 Communal role of the Holy Spirit

Because the Holy Spirit is universal in His operation, He is therefore at work in the lives of all human beings and in the life of each one of them. Pittenger observes two implications on the aforementioned statement. According to him, it means that the Holy Spirit energizes through humanity, both individually and collectively.¹⁵⁴ He further adds that the Holy Spirit’s pervasive social action brings people together in the service of great purposes, molding the common life in

¹⁵¹ Ibid.

¹⁵² Ibid., pp.178-179.

¹⁵³ Ibid., p.179.

¹⁵⁴ N. Pittenger, *The Holy Spirit* (Philadelphia: United Church Press, 1974), p.106.

such a way that the nations of the earth are brought into closer community one with the other.¹⁵⁵ Pittinger's observation has implications for university students in that it seeks to counteract tribal consciousness and negative ethnicity that seems to threaten students' interpersonal relationships as the study found out.

Furthermore, the Holy Spirit in His solidarity role inspires and fortifies forces which strive for righteousness and justice everywhere in the world continually luring all people to struggle for a better world.¹⁵⁶ He urges all people irrespective of their self-identities to conform the order of human society more closely to the Will of God for their peaceful coexistence. In so doing, the Holy Spirit shatters human's complacent self-interest so that they are impelled to cooperate towards righteous end.¹⁵⁷ Among students therefore, the Holy Spirit in this sense unites them together for one purpose, that is, to achieve the best in their academics and university life generally without dehumanizing any of their colleagues. Instead of pursuing personal interests which may inflict negatively on others, the communality role of the Holy Spirit will help them transgress ethnic, racial, socio-economic, religious or political boundaries.

Comblin adds to the view by noting that the Spirit of Christ works to bring all people together. "He comes down on all so to involve all in a great charismatic community."¹⁵⁸ The formation of communities is the proper work of the Holy Spirit seeking to bring people together. The Pentecost event further explains the Spirit's communality role; an event that fulfilled Joel's prophesy who had announced the coming of the Spirit on all sons and daughters (Acts 2:16-32). The promise is extended to all nations through the intermediary of languages and even after the event, Pentecost is renewed for Samaritans and the pagans; a further exemplifying proof on the communal role of the Holy Spirit.¹⁵⁹ Furthermore, one of the Spirit's fruit is agape, a force that generates communities and people. Comblin comments that "Agape as "love" is deceptive, since love is more of a personal state than a community force. Agape is the cohesion that binds

¹⁵⁵ Ibid.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid.

¹⁵⁸ J. Comblin, *The Holy Spirit and Liberation* (New York: Maryknoll, Orbis Books, 1989), p. 71.

¹⁵⁹ Ibid.

members of a group together, active solidarity.”¹⁶⁰ According to him therefore, agape is the same as service; a binding force which builds the community and a gift regarded by Paul as the greatest fruit of the Spirit to which human beings must aspire (1 Cor 12:31-13:13; Gal 5:22-25).

Experience from the study shows that modern western civilization and its impact among other factors such as insecurity has and is destroying the traditional way of living especially among the Africans. It has destroyed various forms of community in that people, including university students, value egoism and individualism as opposed to communality. Several students live in isolation due to such individualisms which to a greater extent have negative impact on their well-being at the university. Nevertheless, new forms of communities are springing up among students as exemplified through religious based communities, course associations, and regional groups among others. Though concerns were raised on exploitation and abuse of such groups, the study identified them as opportunities that can be harnessed for the common good of all.

The communality role of the Holy Spirit will thus inspire agape as well as helping students coexist as missionaries who are sent to other, different people and thus should be open to one another even in handling matters affecting them. To overcome the concern of socio-economic and ethnic consciousness which has created barriers to healthy interpersonal relationships among students, there is need to cultivate the Spirit of communality. It is because, “in the experience of the Spirit a new community of rich and poor, the educated and the uneducated comes into being. The Spirit of God is no respecter of social institutions; it puts an end to them.”¹⁶¹

According to Boff, the Holy Spirit is the principle that creates differences and communion.¹⁶² He implies that the Spirit of Christ is a Spirit of creativity and innovation in a group but not in individualistic societies that seek self-aggrandizement. Rather, the Holy Spirit seeks to strengthen community in working to fulfill its needs. The differences among human beings therefore, in Boff’s view, originates from the Spirit of the Lord who instigates communion among the very people. While creating communion therefore, the Holy Spirit does not suppress

¹⁶⁰ Ibid.

¹⁶¹ J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (London: SCM Press, 1997), p.23.

¹⁶² L. Boff, *Trinity and Society* (Maryknoll, New York: Orbis Books, 1988), pp.194-195.

or reduce differences but integrates them into the purpose of the common good. The Spirit is thus opposed to acts of egoism, preponderance of some over others, injustices and any other force that usurps the charisms of communion.

The Pentecost event further depicts the Spirit's communal role. During the event, the Spirit did not make all those present speak the same language, but made them all hear the good news of salvation in their own language.¹⁶³ Consequently, ethnic diversity, socio-economic, religious, political and cultural differences among university students should not hinder healthy interpersonal relationships. They should be expressions of vitality and services to one another. The multiformity of cultures and ways of living should be an opportunity for all to be enriched as supported by Boff.¹⁶⁴

4.7.3 The Holy Spirit as the Spirit of Fellowship and Solidarity

Related to the above role is the Spirit's role in solidarity. Min makes an important and profound observation of this role which to him is deeper than mere communion. Actually, Min prefers to use the term solidarity to communion. The study considers imperative to clarify the meaning of solidarity as implied in the function of the Holy Spirit due to the distorted meaning given in contemporary usage. It is common in the contemporary society especially during strikes and demonstrations to hear the term solidarity mentioned. Precisely the phrase "solidarity forever" is commonly used during protests. Min uses the term solidarity in preference to communion because for him, the latter implies "a state of union already achieved and interpersonal, face to face relationship"¹⁶⁵ which is misleading as it is a historical, social category which abstracts from the concrete dialectic of change.

Solidarity however, is a multivariate concept; an ontological, historical and ethical category. Ontologically, it refers to the constitutive interdependence of all reality including human beings and nature. As a historical category, it refers to the process in which such ontological

¹⁶³ Ibid., p.196.

¹⁶⁴ Ibid.

¹⁶⁵A. K. Min, "Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.422.

interdependence becomes concrete in history and society. It is also an ethical category demanding the transformation of our ontological and interdependence into self-conscious acts of ethical, political solidarity.¹⁶⁶ In other words, solidarity is encompassing in that fellowship and communion are contained in it. How then does the Holy Spirit establish fellowship and solidarity particularly among university students?

Deriving from the Trinity, the Holy Spirit is the relation between the Father and the Son. He proceeds from the Father and/through the Son and exists as their mutual love. He neither becomes incarnate nor reveals the Father but rather makes it possible for the incarnate Son to become incarnate and reveal the Father.¹⁶⁷ Min further argues that perhaps the distinctiveness of the Holy Spirit lies in this lack of His apparent distinctive substantiality, in being wholly relational and as such therefore, He becomes the divine source of all relations, communions and solidarities.¹⁶⁸ The role of the Spirit in Jesus' conception, ministry, death and resurrection is not to establish Jesus' own identity in Himself but to empower Him to bear witness to His Father's reign by bringing human beings closer to God and to one another through repentance, forgiveness and hope.¹⁶⁹ The testimony of the Spirit at Jesus' baptism proclaiming "this is my beloved Son, with whom I am well pleased," (Lk 3:22) is not intended to either call attention to the Spirit or to show Jesus' divinity in Himself but rather to proclaim the fellowship between the Father and the Son.¹⁷⁰

The purpose of the diverse gifts of the Spirit is not to celebrate diversity as such but to serve the common good; a teaching underscored in Pauline theology. They are to be used to build up the body of Christ (1 Cor 12). Likewise the fruit of the new life in the Spirit are precisely love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control which are thoroughly self-forgetting and relational because they come from becoming "servants of one another" (Gal 5:13) and "bearing one another's burdens" so as to "fulfill the law of Christ" (Gal 7:2). Min comments that our alienating of others such as anger, slander, malice and bitterness

¹⁶⁶ Ibid., p.423.

¹⁶⁷ Ibid., p.416.

¹⁶⁸ Ibid., p.417.

¹⁶⁹ Ibid., p.427.

¹⁷⁰ Ibid.

“grieves the Holy Spirit” while our kindness and forgiveness to one another pleases the Spirit (Eph 4:30-32).¹⁷¹ With such understanding of the relational role of the Spirit of the Lord, university students need to overcome those factors that alienate them from one another to the point of segregating themselves.

As the Spirit of the Son therefore, the Holy Spirit brings together people of diverse races, religions, genders, ethnic communities, and socio-economic, political and cultural dynamics. He then incorporates them into one body of Christ, the Son, and renders them all children of the Father in the Son (Gal 4:6; 1 Cor 12:13; Rom 8:14-17). It is in this same Spirit of Christ that the Jews and Gentiles alike have access to the Father through Christ (Eph 2:18).¹⁷² In this way, the Holy Spirit working among university students from diverse religious, social, cultural, educational and economic backgrounds seeks to overcome the differences by making them one body of students. Like the mutual love of the Father and the Son that the Spirit is, He does not bear witness to Himself nor does He seek to glorify Himself. He enables the incarnation of the Son but does not pride in it.

It means that students should avoid acts of self-aggrandizement that impact negatively on their colleagues. They should help their colleagues, for instance, those who confide in them sensitive affairs affecting them without betraying them. In so doing, they would build confidentiality and trust amongst one another which is lacking as established in the study. Furthermore, they need to grasp this self-forgetting God (Holy Spirit) “whose sole role seems to create fellowship between the Son and the human beings and in the Son, among human beings themselves as well as between them and the Father, and ultimately to introduce all creation into fellowship of the Father and the Son.”¹⁷³ Min summarizes this role in the words: “As an eschatological power, the ultimate goal of the Holy Spirit is to create a relation of unity and reconciliation among all the alienated parties, among human beings themselves, between human beings and nature, and between God and all creation.”¹⁷⁴

¹⁷¹ Ibid.

¹⁷² Ibid., p.417.

¹⁷³ Ibid., p.417.

¹⁷⁴ Ibid., p.427.

From the above, it is worthwhile pondering how human beings particularly university students for the case of the study have become alienated from one another. Evidence from the study points to a generation of students with all divisions, alienations and hostilities. Contemporary university students are alienated from one another in class, gender, ethnicity, religion, culture and profession as discussed in the previous chapters. They are tribal conscious, gender sensitive, culturally cautious and professionally discriminating. Furthermore, they are living in an increasingly divided, fragmented and alienated society that heightens the discriminations. There are those who are materially well off but do not have peace as they suffer alienation and meaninglessness of massive scale. For others their families are broken and are thus facing relationship crises while for some their neighbors are becoming armed foes simply because of religion among other differences and the list seems endless. Generally the clashes between socio-economic classes, genders, ethnic groups, cultures and religions have become acute among university students to the point that interpersonal relationships have been reduced to commercial level. Students have developed fear of fellow students and no longer trust them including their close associates. An idea of the “other” is rapidly gaining ground among university students coupled with stiff competition for limited opportunities within and without the university.

With such divisions, alienations and hostilities, there is a strong need for the Spirit of fellowship and solidarity among university students “who will turn xenophobia into xenophilia, the fear of the stranger, hostility and suspicion into solidarity and trust.”¹⁷⁵ The Spirit of solidarity would then empower the students to live as human beings with dignity and meaning. In so doing, they will value one another irrespective of the forces differentiating them while appreciating the fact that they cannot remain isolated, suspicious and hostile to one another forever. They need the Spirit of fellowship and solidarity to sustain their existence, dignity and meaning not only as university students but as citizens of a prospering nation as well, a view supported by Min in his remarks that “the very cry of oppression, alienation and loneliness we hear everywhere today is a silent invocation of the Holy Spirit, an epiclesis to the Spirit of Fellowship to come and connect us once more.”¹⁷⁶

¹⁷⁵ Ibid., p.418.

¹⁷⁶ Ibid., p.418.

The Holy Spirit therefore as a self-effacing and self-less God transcends Himself to empower human beings likewise, including university students to transcend themselves in communion with others. If university students can reach this point of self-less and self-forgetting not in a negative manner, then their interpersonal relationships would grow and mature from the levels of isolation, discrimination or sidelining to acceptance, embrace, and mutual existence. The Spirit urges “the Father to give Himself to the Son and the Son to give Himself to the Father and the world, and to liberate humanity and creation from self-isolation, so does He empower them to transcend themselves towards one another and towards God in union and solidarity.”¹⁷⁷ Since the Spirit proceeds from the Father and the Son precisely as their mutual love, it is His (Spirit) function to “create, empower, inspire and liberate finite beings precisely for solidarity and communion with God and with one another through the exemplary mediation of the Son whose life is the definitive embodiment of Solidarity of Others.”¹⁷⁸ The identity of the Spirit in terms of His personhood which elicits debates among theologians is thus functional in that “He is the power and activity of relating, reconciling and in general creating communion and solidarity in the life of both the immanent and economic Trinity.”¹⁷⁹

4.7.4 The Holy Spirit and Personal Integration

The Holy Spirit works towards the integration of human personality as it moves towards fulfillment. Pittinger supports the view that every human life needs some patterning if it is not to be reduced to chaos.¹⁸⁰ The right patterning implied by Pittinger is that revealed in the Person of Jesus Christ and a person can achieve this order through the action of the Holy Spirit within oneself. A life without ordering, according to Pittinger and psychologists, is a life which is scattered or chaotic and thus dissipated.¹⁸¹ Drawing from the findings of the study, contemporary university students lack this order. Their conduct and view of life generally reflect lack of order, dignity, significance and beauty resulting from the inevitable contrasts that university experience produces. Because of this lack, many would say of themselves what Peter is reported to have said

¹⁷⁷ Ibid., p.426.

¹⁷⁸ Ibid., p.418.

¹⁷⁹ Ibid.

¹⁸⁰ N. Pittinger, *The Holy Spirit* (Philadelphia: United Church Press, 1974), p.112.

¹⁸¹ Ibid.

of the people of his generation; “they were *skolios*, a Greek way of saying; going around in circles without point and purpose.”¹⁸²

Psychologists strongly observe that personal integration is a requirement for healthy human life. It is to this end that they have devised methods by which a patient can be led to understand oneself and one’s motivations in such a way that one is enabled to accept one’s own nature as it stands and then to strive to achieve the mode of existence proper to the self.¹⁸³ The above view supports Pittinger’s earlier assertion on the need for ordering/a pattern in life. He however, critiques that “if psychologists interpret integration in terms of mere adjustment of people to social interventions of the group to which they belong, they may very well do more harm than good to troubled persons.”¹⁸⁴ Though he makes the above critique, he is quick to appreciate the efforts of experts such as Fromm whom he describes as one of the more discerning psychologists who holds “the fact that only true integration making possible the proper fulfillment of human potentiality is in the urgent desire to love-to give oneself in love and to be open to receive from others the love which they may be prepared to offer.”¹⁸⁵ In other words, the basic adjustment of one’s life can find beauty, dignity and meaning in ordering.

From Pneumatological point of view therefore, the Holy Spirit is the power that continually molds and shapes the disorganized and disordered human living, luring them towards the pattern of perfection which is the true Person-Jesus Christ.¹⁸⁶ To lead a normal life therefore, at least according to this nuance of the Spirit of Christ, is to gradually become conformed to that pattern of perfection. Such a normal life is “a gathering together of every aspect of human nature-its desires, drives and impulses; its physical equipment and functioning; its aspirations and hopes; its love and yearning for union with others; and its seeking after an enduring reality with whom it may be in fellowship in such a manner that the whole person is included.”¹⁸⁷ This then should be

¹⁸² Ibid.

¹⁸³ Ibid.

¹⁸⁴ Ibid.

¹⁸⁵ Ibid., p.113.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid.

integration in its highest sense.¹⁸⁸ The function of the Spirit of the Lord would help students confront such uncertainties as identity crises by assisting them integrate themselves into their true personality accepting who they are while striving towards improving their lives. In addition, it will help them confront fears of poor career prospects by helping them pursue the courses they have been placed to with more passion and determination in view of seeking personal fulfilment in academics as well as in life generally.

4.7.5 The Holy Spirit Restores and Reestablishes Identity

Personal integration as discussed above includes construction of appropriate identity. Personal identity among other identities such as academic and professional identities are key in personal integration of university students. It is from such grounds that the study considers it relevant to examine the Spirit's role in restoring identity. Through His preaching, healing and table fellowship, Jesus identified Himself with the outcasts of the society, the marginalized "nobodies" excluded from the dominant social systems of identity.¹⁸⁹ In preaching, for instance, on who a neighbor is, Jesus uses the Parable of the Good Samaritan to illustrate to the Jews that though they disregarded the Samaritans due to their being people of a mixed race, they are equally relevant and even more compassionate to their Jewish counterparts as depicted by the Priest and Levite who passed by the bruised man (Lk 10:30-37).

Furthermore, in healing the sick and raising the dead back to life, Jesus restores the identities of some of them. One relevant instance is the case of the raising of the only son of the widow of Nain (Lk 7:11-17). Luke records that Jesus was moved by compassion/piety/mercy upon encountering a crowd carrying the dead body of the only son of a widow whose mother kept weeping. From Jewish customs and traditions, a childless woman had no identity at all and so the widow losing her only son meant losing her identity in the society. When Jesus raised to life this only son therefore, He is not only restoring his life but that of his mother as well whose identity as widow was being threatened. These cases are used, as few among the many incidences, to

¹⁸⁸ Ibid.

¹⁸⁹ A. K. Min, "Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World," in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.428.

illustrate how Jesus, through the enabling, inspiring and empowering power of the Holy Spirit restored the identity of the outcasts and isolated people of His time.

Moltmann observes on the same note that “...for in the power of the Spirit he (Jesus) drives out demons and heals the sick; in the power of the Spirit he receives sinners and brings the Kingdom of God to the poor.”¹⁹⁰ Perhaps Jesus’ reading from the scroll (adopted from Is 61:1-3) at the onset of His ministry where He proclaims the power to preach good news, set at liberty the oppressed, restore sight to the blind and to proclaim the year of the Lord’s favor (Lk 4:18-19) sums up the Spirit’s role in restoring identity to the downtrodden. University students facing diverse identity crises as established in the study needs the restoring power of the Holy Spirit. The confusion created by experiences of university life that has caused among other things, confused personal identity calls for this aspect of the Spirit of Christ.

The ultimate price for the restoration of humanity is paid by Jesus in His death whereby in solidarity with the suffering, He was murdered by crucifixion as a political criminal.¹⁹¹ “The Father, however, raised him from the dead, vindicating Jesus in his life and death and accepting all humanity in solidarity with him.”¹⁹² The lost human identity to sin is restored by Jesus painfully in His death. It can be argued therefore that, university students have equal identity (intrinsic value) despite the external factors differentiating them. As such, none should feel intimidated or apologize for being oneself but should delight in themselves acknowledging the uniqueness and potency in each one of them. This then should be identity in its highest sense as implied in Christ’s death and resurrection. Furthermore, the Spirit of Christ “who incorporates us into “one body” of Christ through baptism...”¹⁹³ should empower them to transcend oppressive distinctions that affect their construction of personal, academic and professional identities at the university.

¹⁹⁰ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.61.

¹⁹¹ Ibid., p.428.

¹⁹² Ibid.

¹⁹³ Ibid., p.429.

Paul further records that it is in “one Spirit” that both Jews and Gentiles have access to the Father through Christ (Eph 2:18). It means that the differentiating factors of identity that denied the Gentiles access to the Father were overcome by Jesus through His death. By the virtue of being selected and given a place at the university, all students have equal access to educational resources and opportunities such as bursaries, scholarships, library facilities, counselling services, work study programs among others. They are all equally important for the realization of University’s vision and mission. They should thus realize it and utilize the opportunities granted to them. Besides, it is the Spirit who actualizes the full potentialities in them thus reinforcing their lost identities. University students whose identities are marred due to failure to utilize their potency needs the inspiring aspect of the Holy Spirit to help them utilize their talents thus restoring their identities.

4.7.6 The Holy Spirit as the Sanctifier

Related to the above role is the function of the Spirit in sanctifying life. The principal agent in the sanctification of human life is the Holy Spirit. Moltmann comments that “if whatever God has made and loves is holy, then life is holy in itself, and to live life with love and joy means sanctifying it.”¹⁹⁴ It follows therefore that life in itself is sanctified by the virtue of one’s existence. Furthermore, the sanctification effect of the Spirit of Christ is already implied in the modifier term “holy.”¹⁹⁵ Human beings therefore do not sanctify life by manipulating it religiously and morally. A sanctified life means “being freed and justified, loved and affirmed, and more and more alive.”¹⁹⁶ From this argument, university students would first appreciate the sanctity of life by virtue of their living and then understanding that they do not sanctify it on Sunday or any other day of worship as most of them tend to perceive. It is because there is a common practice among students to conduct themselves as they want in the course of the week such as overindulging in drug abuse, cohabiting with their male or female counterparts in the halls of residence among others in view of “cleansing” themselves on the day of worship.

¹⁹⁴ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.176.

¹⁹⁵ G. T. Montague, “*The Fire in the World: The Holy Spirit in Scripture*,” in B. E. Hinze & D. L. Dabney (Eds.) *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.55.

¹⁹⁶ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.176.

Paul in his Letters uses a number of texts to explain this effect of the Spirit. In 2 Thes 2:13 for instance, Paul writes, “God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth.” Although sanctification might be interpreted radically to mean consecration (a once-for-all setting aside of a thing or a person for God’s service), it also has in Pauline theology a strong ethical sense, as can be inferred in some of his letters.¹⁹⁷ In 1 Thes 4:1-8, Paul records “This is the Will of God, your sanctification,” and then goes on to define it in terms of sexual morality concluding: “God has not called us unto uncleanness, but holiness. Therefore whoever disregards this, disregards not man but God, who gives His Holy Spirit.”¹⁹⁸

Montague further comments that the present tense ‘gives’ has important implication in that it signifies God’s constant giving of the Holy Spirit to the believer just like the living water (symbol of the Spirit) constantly flows. It follows therefore that God continually sanctify lives through the constant power of the Spirit.¹⁹⁹ As such university students lamenting over their evil unworthy past that may include but not limited to sexual immorality, abortions, suicidal ideations among others should invoke the sanctifying aspect of the Holy Spirit. He would help them overcome the unpleasant past and thus focus on the present as well as planning for their future. Nonetheless, they should not be misled to abuse the continuous flowing of the sanctifying Spirit so that they continue dwelling on their unrighteous paths.

In sanctifying life, the Spirit as well transforms life. He sanctifies life against the works of flesh so that instead it produces the fruit of the Holy Spirit as enumerated by Paul. Furthermore, the fruit of the Spirit seek to counteract the destructive and evil drives of the body like strife, jealousy, anger, dissension, party spirit, hate, murder (Gal 5:22,19) among others threatening life among university students. They thus need the sanctifying power of the Spirit to overcome the desires of flesh, most of which are rather overwhelming. The study established that some students are engulfed in the spirit of drunkenness in that their bodies cannot function effectively unless ignited with intoxicating drugs and substances such as a sniff of cigarette. A good number

¹⁹⁷ G. T. Montague, “*The Fire in the World: The Holy Spirit in Scripture,*” in B. E. Hinze & D. L. Dabney (Eds.) *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.55.

¹⁹⁸ Ibid.

¹⁹⁹ Ibid.

of female students think and believe that they cannot “survive” in Campus without a sexual partner to satisfy their physical needs. Such malevolent spirits which are taking toll on contemporary university students need the sanctifying power of the Holy Spirit.

4.7.7 The Holy Spirit as the Supreme Director

The Holy Spirit as depicted in the New Testament directs believers. He guides them at times of crises (Rev.2, 3). He guides all those who dispose themselves to Him as aforementioned in the study. University students need the guiding power of the Spirit of Christ to direct them and help them at times of crises. He can help them make better and sound decisions when faced with crises such as those of identity. It is evident in the life of Jesus that the Holy Spirit establishes Jesus as the Son of God in a number of incidences such as during baptism and resurrection. Similarly, He can restore the confused, marred and lost identities of contemporary university students.

Martinez uses an interesting analogy to illustrate the directing role of the Holy Spirit. He posits that “like the Victor who, on taking possession of a kingdom, places in each city men to execute his orders and act as his regents governing the place he has conquered, the Holy Spirit, the loving Conquistador of souls, places some divine gifts in each of the human faculties, that through His holy inspirations the whole man may receive His vivifying influence.”²⁰⁰ Through the vivifying influence of the Holy Spirit therefore, God inspires and directs the whole human being. He does it by pouring His gifts to human beings. He directs human intelligence (the supreme faculty of the Spirit from which radiates light and order over the whole human being) by pouring the gifts of wisdom, of understanding, of counsel, and of knowledge into it.²⁰¹ Furthermore, He directs human will by pouring into it the gifts of piety and into human sensible appetites, the Holy Spirit pours the gifts of fortitude and fear of God. It follows therefore that the Spirit of Christ directs the entire human life.

In guiding and directing believers, the Spirit of the Lord also empowers and guides believers to face persecutions and temptations with joy and courage. He empowered Jesus in His temptations

²⁰⁰ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), p.14.

²⁰¹ *Ibid.*, p.14.

by the devil enabling Jesus to conquer and overcome the devil victoriously. University students can be helped to overcome the tests and passions of their generations such as sexual pressures, modernity, and materialism among others with the guiding power of the Spirit of Christ. They need to dispose themselves to the Holy Spirit and discern His guiding role even at times of temptations. Through it, they can further disable fears of the unknown in decision making as well overpowering the spirit of surrender when faced with adversities in life.

The sanctifying aspect of the Holy Spirit serves a further directive role. The Holy Spirit gives and sanctifies life; a view underscored in the preceding role. To explain this aspect of directing, the study adopts Martinez's analogy of an artist who does not just explain theoretically to his/her pupil how to draw. A careful, concerned and dedicated artist however, takes the uncertain hand of the beginner and gently but firmly moves and guides it in order that the beauty of his ideal may be expressed on the canvas.²⁰² Pre-school teachers who teach the young children through careful introduction to writing, reading and counting serves as a further analogy. Similarly, the Holy Spirit "takes the whole human being; his nature, faculties and entire functioning, moving and guiding them so firmly."²⁰³ With such directive power, university students would not stray because the Spirit firmly and gently directs them. Through it, their actions, thoughts and decisions become dynamic, instinctive and unimpeded.

University students need the supreme guidance of the Holy Spirit to direct their actions and decisions. Though the guidance and direction offered by their colleagues, lecturers, parents and media among other support systems is necessary, they need to subject such guidance to the Supreme direction of the Spirit. The study found out that several students have been misled through poor and misinformed pieces of advice from their colleagues. There are many alluded sources of guidance among university students. Majority of these however, are unethical, illegal and destructive evidenced through outcries of murder, substance abuse, sexual abuses just to mention a few. The direction and guiding power of the Holy Spirit is thus necessary to empower the inadequacies in their human to human relations and assistance.

²⁰² Ibid., p.16.

²⁰³ Ibid.

It is worth noting that under the direction of the Holy Spirit, an individual's life does not consist in being separated from the world but rather in confidence of overcoming the world. It implies that though the Spirit of Christ would direct university students, He would not detach them from their daily university experiences. As such, He does not call them to abandon their state of life but to rather use the experiences "as if they used them not," (1 Cor 7:30-31).²⁰⁴ It means that university students would think of those things that matter most and thus direct their energies, time and other resources towards them. Instead of wasting finances, for instance, on the ever changing fashions of clothes or hairstyles for the case of female students, one may think of investing in professional courses depending on one's career.

4.7.8 The Holy Spirit Empowers for Endurance

The Holy Spirit inspires hope and power for anyone who disposes himself to His vivifying force. The role can be illustrated better using biblical examples. In the Old Testament, for instance, the Spirit of God is manifested bestowing extraordinary feats of strength and leadership to kings, judges and generally servants of God. Daniel, for instance, endures the fear of lions when thrown into a den and courageously wins Nebuchadnezzar's scheme (Dan 4:8ff). Samson, a judge, tears apart a lion (Judg 14:6), slays thirty men at Ashkelon (Judg 19:19) and slaughters a thousand men with the jaw bone of an ass (Judg 15:15) among others. Job undergoes physical pain and suffering losing all he possessed including his own children, but the Spirit of God empowers him to endure the suffering in hope of greater blessings (Job 1:1ff). These among other examples illustrate the Spirit's empowering power even in times of suffering.

Drawing from Jesus' example, His public ministry of preaching and healing begins with His baptism in the Jordan River. The event is placed strategically at this point of Jesus' life to illustrate the powerful nature of the Spirit of the Lord. It marks the "inauguration of His messianic ministry in which the presence of the Holy Spirit as the life and breath of this Word of God is evident."²⁰⁵ The voice speaking from heaven during Jesus' baptism reflects the voice of the Lord heard by Old Testament prophets (Is 2:1; 1 Sam 7:14) where the Holy Spirit "is like an

²⁰⁴ A. G. Fuente, "The Action of the Holy Spirit," in E. D. Cea (Ed.) *Compendium of Spirituality*, (New York: Alba House, 1995), p.99.

²⁰⁵ *Ibid.*, p.92.

anointing that enables one to act with the power, depth and strength of God Himself (Acts 10:37; Lk 4:6-22; Is 61:1-2).²⁰⁶ Jesus sets forth in His ministry where he is “moved” by the Spirit and in the desert, He confronts the tempter enduring physical pain and suffering for the forty days and nights (Mk 1:12; Lk 4:1). His ministry is characterized by difficulties and opposition from the Pharisees, Sadducees and even close friends such as Peter. The Holy Spirit present on the onset of His ministry however, empowers Jesus to endure in hope of fulfilling the Will of His Father. Of much significance is His enduring of pain, shame and terrible *kenosis* where “all evil broke out against Jesus, and through the power of darkness He was condemned to death (Lk 22:53).²⁰⁷ In all these however, the Spirit of the Lord working in Jesus empowered Him to endure rather than giving up.

In relation to above, Moltmann builds an argument that if the Spirit leads Jesus in His ministry then He (Spirit) accompanies Jesus even in His suffering.²⁰⁸ He further observes that “although the Spirit fills Jesus with divine, living energies through which the sick are healed, it does not turn Him into superhuman. It participates in His human suffering to the point of His death on the cross.”²⁰⁹ Contemporary university students who are confronted by diverse existential vexations need this empowering role to endure in their academic journey. As pointed out by most of the respondents in the study, university life calls on enduring a range of strains including, but not limited to long lecture hours that at times spill into late at night especially for distance learners, incomprehensible handouts given at times as examinations approach, scrupulous administrative and academic structure which is cumbersome such as during registration or graduation, surviving at times on a meal per day, long hours of study and practical work at times in cold environments such as libraries and the list seems endless. The inspiring and empowering role of the Holy Spirit would thus help them endure in hope of a better future reflected through their successful completion of their studies.

²⁰⁶ Ibid.

²⁰⁷ Ibid.

²⁰⁸ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.62.

²⁰⁹ Ibid.

The Apostles were charged with the responsibility of preaching the gospel. To accomplish it however, especially spreading the message of the resurrected Christ (Lk 9:2; 24:48; Acts 1:8; 2:32), they required the Holy Spirit. The Pentecost event is thus placed purposively after the resurrection of Jesus to signify that the Apostles may not have accomplished what they achieved as recorded in New Testament Scriptures had they not received the Holy Spirit. At the Pentecost they are filled with the Holy Spirit and the same Spirit passed to others through the imposition of their hands (Acts 2:4; 4:8; 6:3-5). They “worked prodigies and healings with the same power that Christ had, now working through them (Acts 3:1-8; Mt 28:18-20).”²¹⁰ Just like Jesus who had to struggle, die and conquer, so were the apostles who faced danger, hostility, persecution and opposition from the Jews and Roman authorities. Virtually all of them endured the suffering to the point of losing their lives such as Stephen.

Montague observes on the same note that “the Spirit that gives initial experience of the kingdom inspires hope and power for the Christian journey.”²¹¹ His argument is based on God’s love as recorded in Romans (5:1-5) which to him “indicates that justice of God justifies the believer on the basis of his faith, so the love of God given by the Holy Spirit begets hope and endurance for the subsequent journey.”²¹² Paul further adds in this Letter that the justification of Christians through faith enables them to boast even in their afflictions.²¹³ If university students are determined to excel and reap from the resources expended on their education, then they need to cultivate perseverance which, in Paul’s Letter to the Romans, produces character which begets hope (Rom 5:3-5). They need to utilize the empowering power of the Holy Spirit to endure in their hardships, afflictions and hope diminishing situations most of which have been discussed in the previous chapters.

²¹⁰ Ibid., p.98.

²¹¹ G. T. Montague, “*The Fire in the World: The Holy Spirit in Scripture,*” in B. E. Hinze & D. L. Dabney (Eds.) *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.57.

²¹² Ibid.

²¹³ Ibid.

Vatican Council II through *Lumen Gentium* (Dogmatic Constitution on the Church) summarizes this Spirit's role in the following words, which have implications to the contemporary university students. It notes:

Hence the laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that even richer fruits of the Spirit may be produced in them. For all their works, prayers and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit—indeed even hardships of life if patiently borne—all these become spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:5).²¹⁴

4.7.9 The Teaching of the Paraclete

According to John's Gospel, the role of the Spirit of truth consists above all in teaching (Jn 14: 25-26). To teach according to St. John meant revelation so that the Father taught the Son what the latter communicated to the world (Jn 8:28). The Spirit teaches what Jesus taught, but causes it to enter into humans' hearts.²¹⁵ It is relevant to university students in that they need the teaching of the *Paraclete* to comprehend better some of the issues in life by helping them to reflect before taking action. For instance, before a female student thinks of procuring an abortion due to "unwanted pregnancies," the *Paraclete* would help her to think deeply and broadly on the consequences of her decision. In revealing the Will of the Father therefore, "the Son depicts a perfect continuity in revelation: coming from the Father, it is communicated to human beings by the Son, but it attains fullness when it enters into the most intimate part of their being through the action of the Spirit."²¹⁶

Potterie and Lyonnet²¹⁷ further makes important comment on the above Johannine passage. According to them the phrase "will bring to mind" denotes recalling or remembering so that "the Holy Spirit will not only remind the disciples of a teaching they might have forgotten; his true task will be to make them understand internally the words of Jesus, to make them grasp such words in light of faith, to make them perceive all the possibilities and importance of such words

²¹⁴ A. Flannery, *Vatican Council II: The Conciliar and Post Conciliar Documents* (Constello Publishing Company, 1980), p.391.

²¹⁵ I. Potterie and S. Lyonnet, *The Christian Lives by the Spirit* (New York: Society of St. Paul, 1971), p.62.

²¹⁶ Ibid.

²¹⁷ Ibid.

for the life of the Church.”²¹⁸ Contemporary university students who are taught by different kinds of teachers, some misinforming their intelligence such as the social media, mass media, peers among other parties need the teaching of the *Paraclete*. The study found out that majority of the students in universities today spend at least three hours in a day on social media such as in *whatsapp, facebook, emo, Instagram* among others. As a result, much of their choices and decisions are likely to be informed to a greater extent by these parties than by say parents or lecturers whom they have little time with. Monyenye supports the view in his remarks that : “In fact, the TV and PC (Personal Computer) have now unavoidably reduced the world into such a small global village that the reference groups they bring, whose conduct the pupil unquestioningly cherishes and tenaciously ape, have proved far much more effective in shaping the perceptions of young people than any other groups.”²¹⁹ It is apparent therefore, that contemporary university students need the teaching of the Holy Spirit to help them search deep into the face value of some of the habits, information and choices they derive from the competing “teachers.”

It is important to pursue further the kind of teaching by the *Paraclete*. According to Martinez, “the Holy Spirit teaches everything, not only as earthly masters do, by projecting the light of their explications on the subject of their teaching, but intimately, by communicating a new light, a divine light, to the intelligence itself.”²²⁰ It is thus arguable that contemporary university students facing diverse existential exasperations and who may be lacking someone to teach (guide) them in pertinent issues affecting their lives need to dispose themselves to the teaching of the *Paraclete* who will teach them everything. It was established in the course of the study that some students deliberately avoid seeking help or guidance from certain people be they colleagues in campus, work places or university staff due to perceived harshness and lack of understanding.

²¹⁸ Ibid., p.64.

²¹⁹ S. Monyenye, “Education and the Development of Nationhood in Kenya,” in DAAD, *Re-invigorating the University Mandate in a Globalizing Environment: Challenges, Obstacles and Way Forward* (Nairobi: DAAD Regional Office for Africa, 2005), p.339.

²²⁰ L. M. Martinez, *The Sanctifier* (Paterson: St. Anthony Guild Press, 1961), p.15.

Contemporary students unlike those of yesteryears would want someone who will “understand them” virtually in everything even in their mistakes. For instance, they would avoid asking questions during a lecture even where they need clarifications for fear of being intimidated by the lecturer for being late for the lecture. In real sense, such a student has made a mistake for being late for lectures hence missing out some part of the lecture which could be prerogative to the other lectures. Perhaps the *Paraclete* would teach them better whose teaching in Martinez’s words “is unctio. He teaches us by pouring Himself into us gently and penetratingly.”²²¹ Furthermore, “His teaching is as a divine caress of love. He teaches us as mothers teach their children, with kisses of love, with indefinable outpouring of tenderness.”²²²

4.7.10 The Liberating Role of the Holy Spirit

Paul in his Second Letter to the Corinthians notes: “Where the Spirit of the Lord is, there is freedom” (2 Cor 3:17). The concern therefore is to examine how the Holy Spirit frees human beings including university students and from what factors. To begin with, it is imperative to understand the nuance of freedom in this sense to distinguish it from the contemporary political meaning. The study adopts Comblin’s explanation where freedom is not just being set free to do as one wishes but rather as “the capacity to act on the level of new humanity, to act in a fully human way, overcoming the resistance that comes to humanity through sin.”²²³ In other words, “basic freedom is what sets human beings free from what they find in themselves.”²²⁴ Contemporary university students desire freedom which however, seems destructive in that they want to act as they wish without interference from external factors. Perhaps they need freedom granted by the Spirit of the Lord.

Moltmann on the same issue notes that the experience of God is experience of liberation. Human beings’ experience of God is experience of the Spirit of the Lord.²²⁵ Drawing from the Biblical sources, a number of examples can be used to illustrate the liberating power of the Holy Spirit. An example in the Hebrew Bible is the Israelites’ experience of liberation from bondage in

²²¹ Ibid.

²²² Ibid.

²²³ J. Comblin, *The Holy Spirit and Liberation* (New York: Maryknoll, Orbis Books, 1989), p.62.

²²⁴ Ibid.

²²⁵ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.99ff

Egypt. The liberation is effected by God-summoned people like Moses, Joshua, and Gideon among others who are filled with the Spirit of God as recorded in the Pentateuch. Moltmann on the same notes: “Moses experience of God on Mt. Horeb (Ex 3:1ff) is the experience of the God who ‘sees’ the misery of his people and ‘hears’ their cries and who ‘comes down’ in order to lead them out of the land of slavery and fear into the liberty of the promised ‘land flowing with milk and honey.’ The mysterious name of this God is ‘I will be who I will be’ (Ex 3:14), and His experienced/presence brings the enslaved people deliverance into a free life...”²²⁶ In summary, “for Israel, the experience of God and experience of liberation are two aspects of the same thing.”²²⁷

In the context of the New Testament as well, people’s encounter with Jesus is an experience of liberation effected through the Holy Spirit. Jesus’ acts such as: “deliverances from sicknesses and demonic possession, deliverances from social humiliation and insults, deliverances from the ‘godless power of this world’...”²²⁸ illustrate liberating works of the Holy Spirit. In His death and resurrection, Jesus further liberates humanity from sin and death. As aforementioned, Jesus’ ministry which culminates his the death on the cross is effected by the Holy Spirit. He works prodigies; healing the sick, setting the oppressed free and restoring humanity in the power of the Holy Spirit. He demonstrates the duties of a liberator *par excellence* who does not discriminate but liberates all.

Contemporary university students need such liberation. They need to be freed from dehumanizing malevolent forces of suicide or suicidal ideations, drug and substance abuse, prostitution, hopelessness, destructive demonstrations among others. Invoking and utilizing the Spirit of the Lord liberates them in different spheres of their lives. Internally, “their energies for living are freed from the obstructions of guilt and the melancholy of death. Outwardly, the compulsions of economic, political and cultural repression are broken...new free spaces for living open up.”²²⁹ In their groaning for lack of employment opportunities, underemployment,

²²⁶Ibid., p.100.

²²⁷ Ibid.

²²⁸ Ibid., p.101.

²²⁹ Ibid., p.99.

“non-marketable” courses, inadequate learning resources among others, Moltmann reminds them that God’s Spirit opens new chances and possibilities so that “out of His hidden providence new possibilities develop where no one expected them.”²³⁰ They should therefore discern the open chances and try out rather than complaining remembering that opportunities are in abundance and they ought to be creative.

Comblin further notes important points of liberation according to St. Luke. From his view, “Luke understood that the liberation brought by God was worked in two different stages, each marked by the coming of the Holy Spirit.”²³¹ The two stages are: “First on Mary to bring about the incarnation and prepare for the birth of Jesus then on the community of the disciples in Jerusalem to prepare for the birth of the Church.”²³² The working of the Spirit of the Lord in these two significant occasions discloses a liberation for all. In the first instance, the Holy Spirit accomplishes the liberating role by enabling the incarnation of the Word that is revealed in the Jesus of Nazareth who is born to Virgin Mary and Joseph the Carpenter (Lk 1:27). Through the incarnation, Jesus of history proclaims His liberating mission in the words: “The Spirit of the Lord is on me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed and to proclaim the year of the Lord” (Lk 4:18-19). The mission is fulfilled through the activity of the Holy Spirit where Jesus heals the sick, delivers the oppressed such as those possessed by demons, raises the dead and forgives sins; a view underscored in the previous sections of the study.

In the second case, the Holy Spirit is sent to the disciples as a fulfilment of God’s promise (Acts 1:4). The opening chapters of Acts begin purposely with the Pentecost event to signify the importance of the Spirit of Christ without which the Church would not have been founded. Comblin observes on the same note that “the Church did not come into being simply through the continuity of the disciples who had known Jesus. The Church was not simply a creation

²³⁰ Ibid., p.103.

²³¹ J. Comblin, *The Holy Spirit and Liberation* (New York: Maryknoll, Orbis Books, 1989), p.5.

²³² Ibid.

springing from their memory of Jesus.”²³³ Furthermore, “this memory was not sufficient. A second coming of the Spirit was needed.”²³⁴ The coming of the Holy Spirit on the disciples founded Jerusalem Church that “laid the basis for the liberation of the world.”²³⁵ The experience itself “was so graven on the memories of the communities as to become their unshakable support in times of crisis.”²³⁶ From then on the disciples worked prodigies liberating the Jews and non-Jews. Peter in collaboration with the other Apostles healed the sick, the lame and crippled and those tormented by evil spirits (Acts 3:2-8; 5:16). Luke notes precisely that “As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter’s shadow might fall on some of them as he passed by” (Acts 5:15).

In working these liberating acts, the disciples were not without difficulties. The Holy Spirit however, enabled them to overcome temptations and to resist the Spirit of denial as Peter responds to the chief priests, elders and teachers of Law in Acts 4:8-10. The disciples’ energies were renewed each time through the renewing experience of the Holy Spirit. As Comblin rightly notes “The experience of the Spirit was renewed several times; at the time of first great persecution (Acts 4:23-31); at the institution of the Church in Samaria (Acts 8:14-17); at the time of the great opening-out of the Church to the pagans (Acts 10:44-47); at the outset of Paul’s mission (Acts 13:2).”²³⁷ It can be argued here therefore that the Spirit of Christ working in and through the disciples of Jesus accomplished liberating tasks among those they worked with. Furthermore, the Spirit of the Lord liberated the disciples themselves in that their missionary work was extended to other nations of the world other than Jerusalem as can be deduced through Paul’s missionary travels accomplished in the power of the Holy Spirit as supported by Comblin.²³⁸

²³³ Ibid.

²³⁴ Ibid.

²³⁵ Ibid.

²³⁶ Ibid.

²³⁷ Ibid., p.6.

²³⁸ Ibid.

Furthermore, the Holy Spirit liberates human spirit as well.²³⁹ Human being is made up of the body, spirit and the soul. The body or flesh (in Paul's term) is opposed to the Spirit (Gal 5:17). The flesh produces sinful acts such as egoism, self-interest, suicide, discrimination among others which generally enslave oneself and hinders creativity to face existential perplexities. It is the Spirit therefore that sets human spirit free to produce works of mercy, communion, vitality, assertiveness and innovativeness in handling difficulties in life for "where the Spirit of the Lord is, there is freedom" (1 Cor 3:17). In setting the human spirit free, the Holy Spirit also liberates humans from legal enslavement where people have been engulfed in self-made laws that hinder authentic living.

4.7.11 The Holy Spirit as Comforter

The noun comforter is commonly used to refer to the Third Person of the Trinity. Pittinger notes that when it was first used, it was intended to translate a Greek word which meant advocate or one who pleads on another's behalf, and along with these included the idea of a fortifier or strengthener who refreshes and vitalizes people's lives with the strong current of His divine energy.²⁴⁰ The Spirit of Christ as a comforter therefore strengthens and vivifies the lives of university students who are tattered by a myriad engagements that seem to threaten their existence. He energizes them to confront life apprehensions positively instead of giving up. This is the sense of the word (comforter) in the John's Gospel where the Holy Spirit is portrayed as acting in a vigorous manner; an energizing force.

The intended meaning of the noun comfort is not the modern distorted usage of the word where some people interpret it to imply the Holy Spirit working to make human beings comfortable but rather it implies the Holy Spirit pressing through them, in them and with them. The comfort that the Holy Spirit grants is at times with gentle persuasion and occasionally with a shattering compulsion exercised on the weak and distorted human illusions, lies and distortions but always working with vigor and in the energizing power of active outgoing love.²⁴¹ Students who are

²³⁹ L. Boff, *Trinity and Society* (Maryknoll, New York: Orbis Books, 1988), p.194.

²⁴⁰ *Ibid.*, p.105.

²⁴¹ *Ibid.*, p.106.

overcome by fears of unknown, feelings of loneliness, desolations, and surrender among others need to exploit the comforting aspect of the Holy Spirit.

4.7.12 The Unifying Role of the Holy Spirit

In the Pentecost event as recorded in Acts of the Apostles, it is reported that hundreds of people had gathered in Jerusalem to celebrate the Feast of the Passover. Of significance is that the Holy Spirit was poured to all those who were assembled in Jerusalem irrespective of their nationalities. Furthermore, He enabled those outside to hear each of the men inside speaking each in their own language; unity in its highest sense. Moreover, the Holy Spirit empowers the Church (community of believers) to maintain their unity as recorded in Acts 4. The same Spirit of Christ as well empowers early Christians to serve the common good. As an example, a story of Ananias and his wife Sapphira is reported in Acts of the Apostles to show how the Holy Spirit convicted them on holding all things in common.

The early Christians were to transcend their identities and serve the common good that is why there were no pronounced cases of personal property as it is today. What implications do these have for the contemporary university students? From the foregoing, it is thus evident that the unifying force of the Spirit of Christ would enable, encourage and effect unity among university students. He would help them overcome tribal consciousness, discrimination and interpersonal interactions that are largely based on pursuance of personal interests. The indispensable role has been underscored in the preceding aspects of the Holy Spirit.

The presence of the Spirit is further evident through the diversity of gifts and services that appear in the community. The gifts, as aforementioned, are not confined to particular groups of people. Neither are they given to special persons as may be perceived. The gifts however, are bestowed on everyone as the Spirit chooses (1 Cor 12:11). Paul further notes that though there is a variety of gifts, they are from the same Spirit (1 Cor 12:4). They are given to serve the common good. It means therefore that students are to complement rather than sideline one another in their university life. One with the gift of understanding for instance should help his/her colleague to overcome a challenge such as that of informed decision making. Before concluding this section,

it is necessary to consider the universal aspects of the Holy Spirit in view of the research objectives.

4.8 Universality of the Holy Spirit

At this point of study, one may ask why the doctrine of the Holy Spirit at the university characterized by diverse religious systems. Is it not limiting to students from other religions such as Muslims, Jains, Hindus, Buddhists, Jews and even atheists among other religions? The answers to such among other questions asked during the study are discussed under the sub-title.

The creation story in Gen 2:7 indicates that the “breath of God” is given universally. Ezekiel calls the Spirit from the four winds (Eze 37:9). In the book of Job, Elihu says, “It is the Spirit (*ruah*) in man, the breath (*nishmath*) of the Almighty that gives him understanding (Job 32:8). In the New Testament, Evangelist John in his Gospel records, “The Spirit blows where he wills” said Jesus in His famous conversation with Nicodemus (Jn 3:8). Such among other biblical passages are used to illustrate the universal nature of the Holy Spirit. If the New Testament, as Montague argues, insists that Jesus is the giver of the Spirit, does this mean God limited his gift of the Spirit to those who embrace Jesus?²⁴² In any case Paul says in one of his Letters that the Holy Spirit bears united witness with our spirit, he seems to imply that every human being has the faculty of receptivity (“our spirit”) to God’s Spirit (Rom 8:15), although Paul in this context is clearly thinking of the specifically Christian experience.²⁴³ The Holy Spirit is thus poured for all students not only to Christians as one may think. Elsewhere, Paul’s views in Eph 2:18 further imply that the Christians and Jews alike can access the Holy Spirit and by extension anyone who opens oneself to the inspiration of the Spirit of the Lord. God allows His Spirit to act in sovereign freedom. The same way the Spirit hovers in nature (hovering *ruach* of God) so does He in the person who opens himself/herself to His guidance. It thus calls on considerations on the role of world religions in the plan of God and the issue of the uniqueness of Christianity.

²⁴² G. T. Montague, “*The Fire in the World: The Holy Spirit in Scripture*,” in B. E. Hinze & D. L. Dabney (Eds.) *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.54.

²⁴³ Ibid.

The universality of the Holy Spirit is further manifested at the Pentecost (Acts 2:1-4; 4:31). The Pentecost event fulfilled Joel's prophesy who had announced the coming of the Spirit on all sons and daughters (Acts 2:16-32). The promise is extended to all nations through the intermediary of languages and even after the event, Pentecost is renewed for Samaritans and the pagans.²⁴⁴ It follows therefore that the Holy Spirit is given to all as long as one opens himself/herself to the Spirit's illumination. It can be argued therefore that if the Spirit was extended to the Samaritans as aforementioned, then He has been poured to the whole world on the basis of the Great Commission (Mt 28: 18-20) where the gospel is to reach all nations of the earth. Drawing from the same event, it may be rightfully argued as well that wherever the gospel is, so is the Holy Spirit who is consubstantial with the Father and the Son.

Furthermore, one may ask how the Spirit of Christ functions in, for instance, the financial or social lives of the students yet He is commonly known working in the religious life of an individual. It is for this reason that Pittenger notes that the Spirit of Christ is that which "speaks, works and moves in all sorts of unexpected and secular places."²⁴⁵ It is because the Holy Spirit is everywhere and is active everywhere. Drawing from the above therefore, it follows that contemporary university students need not be afraid of existential difficulties and exasperations including new scientific, economic and political discoveries and ideas however odd and adverse they may sound. Moreover, it implies that the Holy Spirit is not confined to the Church nor to religious matters only as many think. Such "inveterate tendency of so many Christians to parochialize and ecclesiasticize the Spirit of God, making Him seen so often only a function of human experience,"²⁴⁶ needs to be counteracted with a universal understanding of His working. In Pittenger's own words, "the very real and important working of the Spirit of the Lord in people's individual existence can be properly understood only when it is seen in the context of the more universal working."²⁴⁷

²⁴⁴ Ibid.

²⁴⁵ N. Pittenger, *The Holy Spirit* (Philadelphia: United Church Press, 1974), p.60.

²⁴⁶ Ibid., p.64.

²⁴⁷ Ibid.

The Spirit of Christ is therefore, present and at work everywhere and in every human undertaking “leading men (read human beings) to respond to truth wherever it is found and to receive from God that which He wills to disclose in any place.”²⁴⁸ He is not therefore to be confined to Christian students only but rather should be understood as a personified force working even in the secular places such as in student leaderships. He is at work in every other sphere of human life so that as human beings, including university students “seek to live as people, conforming their lives to whatever glimpse they may have...striving to do what good is possible for them to do...”²⁴⁹ as well as working hard to help others, the Holy Spirit is “moving through their lives to bring about their proper fulfillment as children of God.”²⁵⁰

Drawing from the above, a further question asked in the course of the study needs to be answered. The issue here is that if the Spirit of the Lord is at work everywhere and in every sphere of human existence, does it mean that even in students’ demonstrations which have led to loss of lives and property, detrimental sexual orientations such as homosexuality which are taking toll among university students or in suicidal ideations among other destructive forces that the Holy Spirit is still at work? If so, how can He be at work in such dehumanizing acts yet He is a benevolent force? The study’s answer to such a question is that the Holy Spirit is still at work in human imperfections, failures and distortions. He works however, “taking whatever good has been seen and done, correcting subtly whatever error or evil has been present and making everything serve in the long run toward accomplishment of the divine purpose in the creative advance which we call the world.”²⁵¹ The Holy Spirit is thus present in students’ daily activities such as preparing and participating in lectures, examinations, committee meetings such as those of SONU, attending parties and functions, recreation with friends, exercising spiritual activities among other daily chores. To see the Holy Spirit this way is to “discover a freshness and joy which redeems daily existence from the triviality and superficiality which all too often seems inescapable and frustrating.”²⁵²

²⁴⁸ Ibid.

²⁴⁹ Ibid., p.107.

²⁵⁰ Ibid.

²⁵¹ Ibid., p.107.

²⁵² Ibid., p.65.

The universal nature of the Holy Spirit can also be understood from the view that He works *incognito*. He does not proclaim Himself but rather operates through the whole creation drawing it towards the perfect will of the Creator.²⁵³ In Pittenger's own words, "to recognize him as the Holy Spirit is not so important as to serve instrumentally for the accomplishment of the goals which He sets."²⁵⁴ But what are these goals which university students need to accomplish in a world characterized by diverse existential issues? How are they to accomplish these goals as purposed by the Creator? Pittenger's answer is that these goals are usually proposed to people in secular terms such as social and economic justice. Achieving the set goals in the different courses taught in respective degree programs are thus part of the goals which the Holy Spirit working in and through students, seeks to achieve. Equitable allocation of educational resources and opportunities by those in charge such as SONU bursary funds is also a goal to be accomplished in the power of the Spirit of Christ among others. These goals may be considered irreligious by many since they are very secular, but as Pittenger notes "they do indeed"²⁵⁵ possess the activity of the Holy Spirit which may not be obviously seen or identified.

In one of his encyclicals, John Paul II emphasizes the universality of the Holy Spirit. According to him, the Spirit of Christ is not bound to specific Christian believers only but to others as well who dispose themselves to the Spirit's efficacy. He observes that the Spirit is present and active in every time and place.²⁵⁶ Precisely, he notes that "the Spirit manifests Himself in a special way in the Church and her members. Nevertheless, His presence and activity are universal; limited neither by space nor time...the Spirit...is at the very source of human person's existential and religious questioning which is occasioned not only by contingent situation but by the very structure of His being. The Spirit's presence and activity affect not only individuals but also society and history, peoples, cultures and religions."²⁵⁷

²⁵³ Ibid., p.66.

²⁵⁴ Ibid., p.106.

²⁵⁵ Ibid.

²⁵⁶ John Paul II, *The Mission of the Church (Redemptoris Missio)*, (Nairobi: Pauline Publications Africa, 2003), art 28, p.32.

²⁵⁷ Ibid., pp.32-33.

4.9 Chapter's Concluding Remarks

The chapter has examined Pneumatological roles in view of helping university students confront difficulties meaningfully. As opposed to other malevolent forces that are active in students' worldview, the benevolent force has been depicted as a personified force who can accomplish great results among contemporary students. The Holy Spirit is shown, through biblical sources and theologians' reflections, as a ubiquitous and universal power signified through the various symbols bestowing diverse gifts and bearing fruits among the students. The Spirit of Christ is further shown as unlimited power who is not confined to a particular religion, socio-economic status, and ethnic community nor to a particular aspect of an individual's life. He is rather depicted as a personified force who works even in the so called secular places. In all these, the Holy Spirit seeks to accomplish good works among those who dispose themselves, including university students, to the vivifying, illuminating, inspiring and empowering force. The Paraclete inspires good deeds in every human being giving life in its deepest sense. It is with such insights that the study makes the following summary, recommendations and draws implications in the next chapter.

CHAPTER FIVE
SUMMARY, RECOMMENDATIONS, IMPLICATIONS OF THE STUDY AND
CONCLUSION

5.1 Introduction

With the insights derived from the previous chapters, this final chapter summarizes the study findings, provides recommendations emerging from the study, gives several invaluable implications drawn from the work and then ends up with study conclusion and areas for further research.

5.2 Summary

In summary, after the crucial setting in Chapter One, the study has examined Pneumatological roles in addressing existential difficulties faced by university students. It set out to achieve the above aim through three major objectives. First was to investigate the contemporary problems encountered by university students. Secondly, the study sought to establish ways through which students address the issues confronting them and finally to examine selected theologians' reflections on Pneumatological roles in view of helping students address the concerns confronting them in a more meaningful manner. To achieve these objectives, the study was guided by three complementary theories namely; constructivism, social development and *Nexus Mysteriorum*.

Three research questions that guided the study were tested through qualitative and quantitative analysis and reinforced with the relevant literature together with the above mentioned theories. In order to actualize this reality, chapter one introduces the study by first presenting the background to the study which offers a landscape on university education overly. It also introduces the reader to the discourse on the Holy Spirit. In the same chapter, the statement of the research problem is discussed which presents the study's issue for undertaking research. The study mainly undertook to uncover concrete existential difficulties and problems encountered by contemporary university students as outlined in the objectives. The justification and limitation for the study are presented in the same chapter one. Existing literature on upheavals faced by university students, ways

through which the students address the teething troubles and Pneumatological roles are reviewed in the chapter. The chapter is concluded with study's adopted research methodology in collection, analysis and interpretation of data.

Chapter two of the study discusses the uncertainties faced by contemporary university students. Drawing from primary data reinforced by secondary data, the chapter shows that generally, contemporary students face social, academic, financial and religious mayhems that ought to be addressed. From the chapter, existential issues that affect students' interpersonal relationships such as drug and substance abuse, identity crises, murder, students' riots, family issues among other related matters are unearthed. Additionally, factors like inadequate learning facilities, effects of technology, poor student-lecturer interaction, and poor career prospects, examinations among others that deter maximum utilization of educational opportunities and resources hence hindering excellent academic pursuits by the students are discussed. Factors that incapacitate students in meeting educational cost like the increasing cost of education and living, parallel degree programmes and HELB concerns among other financial matters are considered in chapter. Religious matters, which are part and parcel of students' existence, have not been ignored. In the chapter, malevolent forces of irreligiosity such as secularism, atheism, dysfunctional religiosity and religious exploitation are examined. From the four aspects considered in the study, it is apparent that the issues confronting contemporary students are varied and innumerable. The concerns raised in the chapter are representative and should thus serve as an eye-opener to the concerned stakeholders.

The study then established ways used by students to overcome the fretfulness in Chapter Three. The Chapter shows that students have devised non-ethical ways which have affected negatively the operations of the university in one way or another. Mechanisms like demonstrations, strikes and riots, impersonation, drug peddling, robbery with murder, piracy and related unethical means used by students to counteract perturbs should not be allowed to continue unchecked. Supportive social networks such as parents/guardians, role models, peers and religious institutions however, have been shown as inevitable in helping students address the matters meaningfully. The chapter further shows that University community generally offers opportunities that can be harnessed by students to overcome existential difficulties. This has been

depicted through lecturers' participation in students' affairs, Special Students Advisor among others. The gap identified within the chapter is lack of information by students on the available resources which can go a long way in assisting them confront most of the difficulties.

The fourth Chapter, which can be considered the kernel of the study, examined Pneumatological roles. It has been done drawing from theologians' reflections as well as Biblical sources and Christian Tradition. The chapter relates Pneumatological roles to the contemporary disturbing issues faced by university students discussed in chapter two and the mechanisms through which the uncertainties are addressed as presented in chapter three. The study tried to uncover the mystery by providing preliminary reflections centered on the Third Person of the Trinity. It further considered the different names and symbols used for the Holy Spirit as aid to understanding His efficacies. It is on the same note that the study draws biblical insights on the subject taken from the Old Testament and New Testament. Drawing from Christian sources therefore, the study examined the gifts and fruit of the Holy Spirit as clue to His unlimited vitality among human beings. In all the above undertakings, the study's major concern in the chapter is to show how the Holy Spirit in the economic Trinity can be utilized by contemporary students to confront the complexities positively.

Chapter four further shows that the Holy Spirit is not a confine to Christianity. Neither is He limited to the religious experience of an individual. He works *incognito* even in the so called secular places. Interestingly, He is arguably shown as present even in human imperfections luring human beings subtly, correcting gently and picking every good thing in them. Where there are human beings, irrespective of their religion, experiencing divine revelation through God's general revelation, there is the Holy Spirit since God, Son and the Spirit are each in one another; a view summed up through the universal aspects of the Holy Spirit considered at the end of Chapter four. The study therefore calls on other world religions including the traditional ones to identify related vivifying forces who can be of use to human life. It is with such summary therefore that the following recommendations are made.

5.3 Recommendations

In view of the discussions made in chapter two concerning the difficulties faced by university students and ways through which students address the hitches in chapter three, the study makes the following recommendations. The proposals have been derived from the suggestions made by the students, university staff and policy makers obtained directly from their responses as well as from relevant literature reviewed.

1. The study found out that a considerable number of students are not aware of some officers who are involved in students' welfare such as the Special Student Advisor. More than a few confuse the titles like the Dean of Students and Dean of Faculty. University staff providing students' welfare services need to create more awareness of their services to the students. Other than through the orientation program for the incoming first year students, there is need to publicize these services at year levels since several students join the university late after the orientation and may not get a chance to acquaint themselves with the relevant officers. Furthermore, some students think that certain services are meant for a particular group of students only, especially Module I students, mainly because they reside within the University which is not necessarily the case.
2. The study further found out that most first year students' are usually busy sorting out matters of fees, registration and accommodation and thus have little time to participate fully and comprehend better university rules and regulations. Few students participate actively in orientation programs especially at the college level. The study therefore recommends strongly to all incoming students to utilize the opportunity and resources provided by the University towards ensuring their better mental, physical and psychological adjustment to university environment.
3. Universities and UoN in particular should review their policy on Prevention of Alcohol and Drug Use among students. The rate at which drugs and substances are used and abused by students is wanting. It seems to play a great role in most of the predicaments faced by students. Reports were made on several students collaborating in drug trafficking with business men and women within and outside the university premises yet

the policy states that “the university both prohibits the illegal use or selling of illicit drugs on its premises and reserves the right of control of the selling and consumption of alcohol on its premises: No alcoholic beverages therefore may be sold or consumed on university premises.”¹ A further recommendation in relation to this policy is that the university should include a policy on mental health problems to address the rising cases of mental health issues among students and staff which are not necessarily caused by alcohol and drug abuse.

4. University of Nairobi and other universities generally should resist the temptation of focusing on specific visible indicators used in ranking of universities. With the growing influence of ranking universities, there is a growing temptation by particular institutions to focus more on visible and measurable aspects used by rankers such as the volume of research activity undertaken by a university, its online visibility, publications and awards. As a result, there is a danger of compromising/neglecting invisible key aspects of education such as the quality of education, welfare of the students who are central in a university’s policy planning, implementation and evaluation. Such immeasurable and invisible aspects such as the ability of a university to address the specific learning needs of diverse students including instilling values, knowledge, attitudes and life skills should be considered as key in ranking universities where possible.
5. Universities should make basic computer courses compulsory and common for all undergraduates to bolster ICT skills among students. It will assist a considerable number of students who join the university with little or no knowledge of computer utilize the available ICT resources in the University. Consequently, existing infrastructural facilities especially computers and computer laboratories need to be put into maximum use as the university management makes budgetary allocations to increase the number of computers. It can be achieved by establishing partnerships with relevant organizations, both local and international who could help in the acquisition of the above facilities. However, clear policies should be stated to reduce cases of frauds and misappropriation

¹ University of Nairobi, *Prevention of Alcohol & Drug Abuse Policy*, August 2015, p.7.

of funds given to facilitate equitable access and distribution of necessary ICT facilities among students in different colleges.

6. It is also recommended that Common Undergraduate Courses such as HIV/AIDS and Alcohol and Drug Abuse should be broadened to include aspects like motivation, positive psychology/happiness and religious aspects such as inspiring benevolent forces drawn from different religions like the Holy Spirit among others that will assist students build strong personal identity, self-esteem and assertiveness thus enhancing their capacity to confront apprehensions. In this regard, the need to increase lecturer-student ratio to meet CUE requirements of 1:10 is highly recommended. It will increase opportunities for open dialogue between students and lecturers hence helping students recognize their strengths and developmental impasses.
7. A further pedagogical recommendation is that universities and institutions of higher learning generally, should incorporate a comprehensive well-regulated internship programs for all the students in various disciplines. It should be made as part of the major/core courses such that a student would not graduate without it. The suggestion is made from realization of the trend in labor market that requires employees including university graduates to have some experience. To actualize it, universities will need to liaise with the labor industry to facilitate productive and relevant internships. It further requires universities to make necessary financial and human resource adjustments to realize it.
8. University management should make it a priority to complete the stalled buildings especially the accommodation facilities to address accommodation distresses faced by students. Pioneer halls of residence in Kikuyu Campus and Lower Kabete halls of residence in UoN, for instance, need to be completed to accommodate more students who yearn to reside within the university. In addition, the role of Wardens/custodians needs to be reviewed to ensure adherence to accommodation rules and regulations by students at the halls of residence thus reducing cases of hooliganism, theft and drug abuse.

9. It is further recommended that universities, UoN for the study's case, should consider establishing kitchenettes or designated cooking halls where students can cook their own food. The suggestion is made on the view that the variety of food offered at university cafeterias is minimal to meet the diverse nutritional needs of students. Students noted that though the cost of food at cafeterias is relatively cheap, the total cost per day and per semester is really high compared to cooking their own food. With the introduction of kitchenettes, students who wish to cook their own food can do so and since there will be congestion, the first come first serve basis will make other students to buy food from the cafeterias.

10. University officers especially those directly involved in students' welfare should liaise among themselves to ensure quality service to the students. Consequently, issues affecting students which may be considered minimal in its inception but are rather detrimental to their social, academic, and financial wellbeing and which would negatively affect their welfare would be handled in good time. An example here is the use, abuse and peddling of drugs and substances among students. It was noted that some of the indicators of drug and substance abuse have been ignored at preliminary levels to the point that referrals to the relevant officers get beyond repair due to such cases as addiction or mental disorder.

11. A recommendation to increase human resources in some understaffed offices handling students' affairs is suggested. It was noted that in certain student affairs units (for instance SSA), an individual is responsible for particular students' welfare aspects in the whole University which has called to working extra hours including weekends to address students' concern. On the same issue, a recommendation to devolve specific services such as counselling to the halls of residence for efficient services is made. In other units, request for more office space is suggested to reduce congestion and enhance service delivery.

12. Parents have an important role to play in children's growth. A recommendation is made that parent(s) should take their cardinal responsibility of taking care of their children including university ones. They should introduce them to important support systems such as religious approaches disposing them to inspiring benevolent forces like the Holy Spirit. Innumerable cases of engaging lawyers to force parent(s) fulfil their parenting responsibilities or forcing other parties among them individuals and organizations intervene in students' situations, depict a growing trend of parental irresponsibility.
13. In addition to above, the growing numbers of atheist students and malevolent spirit of irreligiosity and secularism among students needs to be counteracted with benevolent forces of the Holy Spirit, Divine *Sakti* among others inherent in the different religions. These forces will penetrate every sphere of their lives manifesting God hence overcoming the tendency of dichotomizing religion and science as the contemporary students do. The Chaplaincy department should dispose students to these benevolent forces through such fora as orientation, counselling, interfaith seminars among others in view of assisting students overcome existential issues.

5.4 Implications of the Study

The study is quick to appreciate the variations in universities in terms of matters affecting them as well as its financial abilities. Nevertheless, the study's findings are open to all universities. Most of the recommendations made above have financial, policy, administrative and pedagogical implications. The study strongly suggests that particular universities prioritizes the recommendations while drawing what affects them most and address the concerns in the most efficient and effective way possible. Those recommendations that have huge financial implications such as establishing kitchenettes may require strategic planning and may be placed under long term projects. Those that do not have heavy financial implications like review of the policy on Prevention of Alcohol and Drug Use among students however, should be implemented as soon as possible. Some of the recommendations have to do with policy formulation or reformulation. It requires that particular universities consider what is appropriate for them before implementing. Various stakeholders should be consulted and proper constitutional procedures

and legal implications considered. Such implications among others are further discussed under the following sub-headings.

5.4.1 Administrative/Managerial Implications

From the concerns and perturbations discussed in chapter two of the study and the recommendations derived thereafter, it becomes apparent that certain services offered in university offices should be organized better. There ought to be more collaboration among university staff to ease coordination of student affairs. In addition, university administration should strengthen its bond and participate actively and collaboratively with other public and private bodies that are concerned with university education. For instance, there has to be evidence of greater collaboration between HELB, CUE, KUCCPS, universities and professional bodies to ensure that institutions adhere to the required standards in order to improve the quality of university education. In so doing, these and other bodies will ensure that universities undertake their mandate such as facilitating regular update of university's curricula with a strong input from employers to fit the requirements of the labor market. In effect, academic anxieties such as those of unemployment of graduates due to irrelevant courses undertaken among other financial and social trepidations affecting students shall be addressed.

The study has presented the difficulties faced by university students majorly from the students' point of view which has administrative implications. A study of this kind points to the need to pay attention to student's voice while increasing access to and quality of university education. University managers, governments, employers and lecturers among other higher education stakeholders need to listen to the students to complement some of their administrative views with those of the students. A study on selected Africa's universities including certain universities in Kenya by the British Council² highlights three significant reasons why it is necessary to engage student's views in management of higher education which the study adopts and strongly recommends to university management. These are:

² T. McCowan, *Students in the Driving Seat: Young People's Voices in Higher Education in Africa* (International Higher Education, British Council; www.britishcouncil.org/education/ihe)

- i. Universities should be responsive to the needs, aspirations and goals of students for their future lives.
- ii. The student view is essential for understanding how university provision is utilized, how effective it is and what the barriers might be to uptake.
- iii. Listening to students and involving them in decision making can be part of the answer, in fostering empowered learners and responsive institutions.

The study appreciates the efforts put by particular universities towards ensuring participation of students in decision making particularly through student council. Nevertheless, the study calls for more active, relevant and successful involvement of students. It should be further noted that listening to students' voice authentically does not water down the integrity of a university nor does it imply retrogressing. It is a powerful tool that can be harnessed in addressing key issues affecting higher education.

The recommendations on increasing personnel in certain offices as well as creating more office space for given departments has administrative implications. It may call for recruiting new staff, training the existing ones or rearranging the placements to ensure at least a balance among the different units dealing with student affairs. Further inquiries and consultations should be made in view of implementing the recommendation taking into account the University's available space and finances among other factors.

5.4.2 Policy Implications

Some of the recommendations placed above would require adoption of new policies while others calls on reformulation of existing policies by universities. To address the issue of poor career prospects and placement among students, for instance, universities will have to develop a policy option which would require particular institutions to undertake studies to determine labor shifts in order to find out the kind of jobs that will be available for graduates as part of the criteria to determine admission and placement of students to certain programmes. In so doing, universities

would reduce the mismatch between expansion and students course placement hence increasing the chances of graduate employability in Kenya as corroborated by Oanda et al³ in their research. The inadequate interaction with the labour market reported by students has policy implications to universities. It calls on universities to open more opportunities for the students to interact with the labour market. They should incorporate well-regulated internships for the students in virtually all the courses where possible so that students can gain skills and experience in what they are training for.

Furthermore, universities should prepare learners to develop innovative skills. They should prepare them to be entrepreneurs by offering entrepreneurial skills and opportunities to students in the course of their studies. It calls on policy review by particular universities because as the study established, universities seem to be preparing students for non-existent formal labour market hence the anxieties and worries over employability upon graduation. Universities should instead train and prepare learners for self-employment as well as challenging them to be innovative and create employment opportunities for the rest of the nation. Such efforts as establishing business incubators for the students like Fablab at the UoN which collaborates with SMEs to develop their innovations and designs to commercial level, an effort observed as well by Oanda et al⁴ should be encouraged. It would help address some of the anxieties faced by students especially lack of employment or gainful employment.

There needs to be a policy on learner needs analysis and their subsequent embodiment in learner support services provision. It will enable the University to cater for the ever- changing needs of students and to serve them effectively. The structural system dealing with students' welfare needs to carry out policy reforms in some of its services in order to ensure that the emerging needs and topical subjects affecting students are addressed. It is based on the study's findings that the students' welfare unit seems structural than functional in that certain services are almost being termed redundant because contemporary students do not utilize them.

³ I. Oanda et al, *Expansion of University Education and the Challenges of Quality and Graduate Employability in Kenya*. (British Council 2015), pp.4-5.

⁴ Ibid.

In addition, the University needs to redesign learner support service provision to embrace more technology. For instance, there is need to standardize record keeping on students' welfare issues by putting systems in place that will allow objective assessment of issues affecting students. It will ease follow up on pertinent concerns as well as referrals. It will further enhance confidentiality of students' matters such as in guidance and counselling. Furthermore, e-counselling should be enriched to cater for the ever-changing needs of students and thus serve them effectively.

It was noted from the study that there are rising cases of mental health disorders not only among students but staff as well which are not only caused by alcohol and drug abuse but by other factors such as family matters, over-religious behavior, career confusion among others which calls for further scrutiny. It has policy implications where a suggestion is made that the university develops a policy through liaison with University health services and student affairs division among other relevant stakeholders on mental health. It may call on employing more qualified personnel to handle related subjects among the staff, their dependents and students. The policy could as well be adopted within the Prevention of Alcohol and Drug Abuse Policy. Even the latter needs further review to seal certain arising loopholes due to changing generations of students who have devised various ways of breaching the policy. Within this policy, for instance, on Students' Protection and Principle of Non-Disclosure, it states that "the University will provide counselling, rehabilitation and treatment to students affected by abusing alcohol or drugs while they are in session."⁵ More specifically, "Counselling of up to three sessions for each new case should be completed within two weeks after referral,"⁶ which was considered inadequate taking into account the different levels of addiction and resulting effects on particular clients. Such provisions require review to keep up with the diverging needs of different students.

⁵ University of Nairobi, *Prevention of Alcohol & Drug Abuse Policy*, August 2015, p.9.

⁶ *Ibid.*, p.12.

5.4.3 Financial Implications

The large numbers of students admitted to universities requires expansion of physical and human resources. With the increased number of students in virtually all the universities, there is need for commensurate expansion of accommodation, learning and other physical facilities. It implies huge financial expenses which needs particular institutions of higher learning to allocate money towards the ongoing projects. It is expected that the rise in numbers of students at the universities brings financial rewards to these universities. Universities should thus use part of the proceeds to expand its learning facilities thus creating conducive learning environment for the students and staff while investing in other income generating activities. It requires proper planning and budgeting to ensure that key university facilities are given budgetary allocations as much as the finances available would allow. On the part of human resources, it is imperative that particular universities employ more academic and technical staff to improve the lecturer: student ratio. It implies more financial expenses on the part of the university management.

Universities will thus have to broaden their financial base by creatively seeking other sources of funds such as investing in income generating projects. While this is not new to most universities, the rise in the total cost of education coupled with rising cost of living would need universities to double their efforts in view of meeting educational expenses of their activities while at the same time ensuring quality and equity. With the Government of Kenya's move to admit KCSE 2016 and 2017 candidates with C+ and above to universities through the regular programme, there is need to diversify income generating activities. The above move indirectly thwarts income hitherto made by universities through Module II students. Efforts such as those of University of Nairobi Enterprise and Service (UNES) which coordinates the operations and functions of the University's income generating projects such as University of Nairobi Press (UONP), University Cafeterias, bookshop, Chiromo Mortuary⁷ just to mention a few need to be broadened and diversified. As Nafukho rightly notes: "the financial situations in the state universities are bound to get worse unless the universities themselves take the initiative to

⁷ University of Nairobi, Annual Report 2014/2015 (Nairobi: University of Nairobi, 2015), p.8.

diversify and improve on alternative sources of funding for their programmes.”⁸ As evident from the study, the proceeds collected from some of the income generating projects such as dissemination of research findings through seminars, conferences and publications seem to be used to pay staff salaries. While staff motivation and maintenance is key for the smooth running of universities, particular universities need to appreciate equally the significance of creating a conducive learning environment by improving its facilities.

The continuous decrease in government funding to the universities which seems to shift priorities to the lower levels of education has financial implications. The situation has not been helped with the continuous rise in total enrolments in virtually all universities which has challenged the students’ loan scheme. Though the board has improved in its loan recovery, there is more to be done to keep up with the pace of the large numbers of students desiring the loan. It calls on huge finances to increase the lending capacity of the board to deserving students. In addition, HELB is overwhelmed by the situation coupled with decreasing Kenyan economy. The board thus needs to diversify the scheme to meet the financial needs of the students. Nafukho on the same note posits that: “At this stage of Kenya’s higher education development, there is an urgent need to diversify the university loan scheme, more schemes that target different categories of students should be introduced.”⁹

The recommendation of establishing kitchenettes or designated cooking halls has financial implications. It may call on construction of new buildings or reconstruction of existing ones for the sole purpose. It translates to huge financial implications taking into account that development expenditure on university by the government has been decreasing over the years such as from KSh 8.0 billion in 2012/2013 to KSh 6.7 billion in 2013/2014.¹⁰ It further implies increase in electricity bills which in turn increases the university’s recurrent expenditure. It calls on further probe into the suggestion taking into account the increase in total enrolments which currently

⁸ F. M. Nafukho, “*The Market Model of Financing State Universities in Kenya: Some Innovative Lessons,*” in P. T. Zeleza & A. Olukoshi (Eds.), *African Universities in the Twenty-First Century: Liberalisation and Internationalisation* Vol. 1 (Dakar: CODESRIA, 2004), pp. 132.

⁹ Ibid., p.131.

¹⁰ Republic of Kenya, *Economic Survey* (Nairobi: Government Printer, 2014), p. 40.

stands at about 79,000 students.¹¹ The implication of the suggestion on the increased revenue from the Catering units should as well be considered.

5.4.4 Academic/ Pedagogical Implications

With the continuous rise in total student enrolment coupled with incommensurate expansion of necessary resources, there is need for lecturers/course instructors to reconcile the traditional mode of delivery of knowledge with the modern/contemporary forms of communication. Though majority of them would prefer the familiar expository method of learning through the “talk-and-chalk” where they are given notes, lecturers need to utilize contemporary forms of human communication embracing and utilizing technology such as power point presentations to address the diverse learning needs of students. There is need to reconcile the different approaches and philosophies to teaching and learning to validate the programmes offered in universities.

Furthermore, universities especially the lecturers should seek to provide technical excellence alongside pursuing academic excellence. It would cater for the occupational needs of those learners whose passion may not be on further academic pursuance. While so doing however, they need to address other needs of the learners such as pressures, role conflict and confusion as well as societal changes in view of nurturing them to become creative, flexible, competent, initiative, discipline and responsible in handling life uncertainties and struggles. Tummons et al reminds the lecturers that they are the people “who will develop a whole range of resources (for example, lectures, tutorials, seminars, structured activities and discussions), which will support ...teaching and learning in your (read their) discipline.”¹² They further caution lecturers that teaching in higher institutions of learning is not just limited to lecturing but using creative and imaginative approaches to help the learners achieve the desired outcomes.¹³ The instruction and training offered at the universities should encompass skills, experience and attitudes to produce whole-rounded citizens.

¹¹ University of Nairobi, *Annual Report 2014-2015* (Nairobi: University of Nairobi, 2015), p.3.

¹² J. Tummons et al, *Teaching Higher Education Courses in the FE and Skills Sector* (London: Sage Publications Ltd, 2013), p.19.

¹³ Ibid.

On the same note, lecturers in consultation with universities and other relevant professional bodies should upgrade the content of the courses offered to ensure that students do not end up with a valueless education. As stated above, the courses should be informative, relevant and relate to matters in the contemporary social, economic, political, religious and cultural society. It calls on regular evaluation of existing programmes even as universities introduce new degree programmes. It requires mandatory and comprehensive periodic institutional evaluations especially curriculum reviews and labor market shifts to inform decisions on the number of students to be admitted to the different courses and financial implications attached with. In effect, questions of inadequate facilities, personnel and resources as well as unemployment could be addressed to greater extent.

In summary, learning in higher institutions of learning should be relocated outside the lecture hall to address the realities of life. As course instructors seek to cover their course content using various approaches, attention should be paid to the relevance and applicability of the course content covered to real life situations. It requires diversified pedagogy among the instructors which calls on their creativity and capacity to address the specific learning needs of the diverse groups of students. It is on this sense that university education will have lasting life impact on the learners and wash away the existing mental attitude of seeking to achieve the best grades by whichever means possible but at the expense of acquiring basic life skills. A pleading voice from the respondents urges lecturers to mentor university students where they seek to motivate students' approach to life through pursuance of basic human values such as love, peace, honesty, and hard work, compassion among others to combat hatred, negative ethnicity, complacency and corruption rampant in the contemporary society.

The ongoing periodic ranking of universities by international organizations has pedagogical implications. Since 2013 to 2017, UoN has been ranked the best in East Africa and among the top 3% leading universities in the world by Webometrics ranking. In July 2016, the university was ranked the best in East Africa, the eight best in Africa and 765 in the world out of a total of

25,000 universities.¹⁴ Precisely the parameters used were Presence, Impact, Openness and Excellence. “In Africa the parameters Presence ranked position 1, Impact number 2, and Openness 8 and Excellence position 28. Additionally, the University’s Digital Repository was ranked position 5 in Africa and Google Scholar position 966 in the world.”¹⁵ The same year, Times Higher Education surveys ranked the University position 8 among the top best universities in Africa.¹⁶ In fact, the Director of the Centre for Higher Education Trust and Coordinator of the above organization described the University as having “adopted strategies to become research-led flagship universities.”¹⁷ As a result, the University continue to witness “significant increases in doctoral graduates and research outputs during the last five years.”¹⁸ In another ranking by Google Scholar Citations ranking, the University was ranked 1,096 being the only University ranked in East Africa.¹⁹ These are just among the few rankings of the University.

With such emphasis, as mentioned elsewhere in the study, there is a temptation to focus on the above visible parameters used in ranking. No doubt the University has to keep up the pace to maintain and improve its performance globally as well achieving its vision of becoming a world class university. There is a likely tendency however, to focus more on these parameters at the expense of effective teaching. The teaching staff are encouraged to publish as much as possible not just for promotion but to increase the university’s research publications which are visible online. With such among other demanding needs, lecturers are likely to spend much time and energy on research and publication at the expense of teaching. Furthermore, university’s priorities are likely to shift towards achieving the requirements as compared to other projects. There is a more likelihood of more expenditure on research and dissemination of research findings compared to other development projects such as halls of residence like those in Lower Kabete and Kikuyu Campuses which can thwart its excellence from the students’ welfare perspective.

¹⁴ Varsity Focus, “*University maintains top slot in Webometrics ranking*,” (Nairobi: University of Nairobi, Sep. 2016), p.11.

¹⁵ Ibid.; Visit <http://webometrics.infor/en/node/169> for more information

¹⁶ Ibid.

¹⁷ Ibid.; Visit <http://www.timeshighereducation.com/world-university-rankings/best-universities-in-africa-2016>

¹⁸ Ibid.

¹⁹ Ibid.

5.4.5 Theological Implications

A theology of the Holy Spirit, which is the study's main concern as discussed in the previous chapter, has far reaching theological implications. To begin with, the explication of the Spirit's roles and activity to human being, university students for the case of the study, calls on realization of the Spirit's inseparability from the other Two Persons of the Trinity. As such, He is not to be viewed as a subordination of the Father and/or the Son but as a distinct Person whose efficacies are indispensable for the contemporary society. It calls on overcoming tritheism common in popular religion where the Father and the Son get more attention than the Holy Spirit.²⁰ Such theology associates the Father with creation, providence and last judgement whereas the Son is linked to atonement and the Church. The Holy Spirit however, is reduced and restricted to the function of applying or reproducing the action of the Son which is misleading as it abridges the Holy Spirit to the primary areas of ecclesiastical and personal life.²¹

The Holy Spirit should be given His designated place in theology where unity, action and grace of God are emphasized in Trinity. As Ditmanson warns, "In the great movement of Father, Son, Spirit we have to do not three entities, but with one and the same acting and saving God." It is because, "the one God is not a bare mathematical unity, but a single reality characterized by inner richness and complexity."²² A safer way to express this view is perhaps to use Ditmanson's words that "the nature of God is personal, existing and expressing itself in three eternal aspects and activities which together constitute the divine being."²³ In summary, contemporary theologians should pay equal attention to immanent and economic Trinity which is indispensable for comprehensive grasp of the activity of the Holy Spirit.

Contemporary theologians also need to reconcile past theological work on this area of pneumatology with the present in order to come up with a concrete theology which addresses the contemporary needs and worries inherent in the contemporary society where youth, including

²⁰ H. H. Ditmanson, "The Significance of the Doctrine of the Holy Spirit for contemporary Theology," in P. D. Opsahl (Ed), *The Holy Spirit in the Life of the Church: From Biblical Times to the Present* (Minneapolis: Augsburg Publishing House, 1978)

²¹ Ibid., p.211.

²² Ibid., p.212.

²³ Ibid.

university students, have to encounter varied existential struggles including malevolent spirits of suicide, segregation among others. There is need to open up this area of theology dialoguing with ancient, medieval and modern theological reflections in view of allowing new accents to theology. In any case, contemporary theology, as Nicholls notes, “does not differ from the theology of the past in any essential way,” but is rather “distinguished by a set of problems, and by proposals for their solution, not present in past theological work.”²⁴

In a society characterized by diverging personal and social needs and expectations, “it is unavoidable that contemporary theology should be a response offered by Christian believers to the development of the modern world itself, under the influence of the rise of science and technology.”²⁵ Such a theology, as the one developed by the study in view of addressing the troubles faced by university students, should only be a catalyst to other theological works in contemporary theology not only within Christian cycles but in other religions worldwide. In intellectual, social, political, economic, religious and cultural situations as those of university students, the ancient question of what we mean by God and how God can be encountered and understood,²⁶ should take new forms which speak to the diverse situations of people in their concrete existence. By raising the above question, the study calls on raising other related questions such as the roles of the Holy Spirit among other doctrines in the lives of human beings.

With the rise of secularism which is taking toll on university students’ religious and social lives, theology may have to arise to the situation and address some of the misleading views derived from the realities of life. A theology of the Holy Spirit should awaken among the masses of people, Christian and non-religious, a Spirit that will help them distinguish between the sacred and the secular which is lacking in the contemporary society. Such a theology helps in overcoming reductionism approach to virtually every facet of life among university students hence solving certain personal and interpersonal conflicts. The relationship of the Church to the

²⁴ W. Nicholls, *The Pelican Guide to Modern Theology*, (Harmonds-Worth: Penguin Books Ltd., 1969), p.17.

²⁵ H. H. Ditmanson, “*The Significance of the Doctrine of the Holy Spirit for contemporary Theology*,” in P. D. Opsahl (Ed), *The Holy Spirit in the Life of the Church: From Biblical Times to the Present* (Minneapolis: Augsburg Publishing House, 1978), p.205.

²⁶ *Ibid.*

society should take new forms taking into account the perturbing factors inherent in the contemporary society which were hitherto rare. Unlike the yesteryears, apprehensions for peace, injustice, individual freedom and rights, strange sexual orientations among others were not as pronounced as they are today. The political life, including that of university students, is rapidly changing taking new forms which calls for a new form of theology such as that of pneumatology which would keep up with the rising human needs and fears.

A theology of the Holy Spirit as discussed in the study should create awareness among theologians that “divine revelation has to do not only with the religious dimension of human life but with the entire process, personal and social, by which men enter into their humanity.”²⁷ As such, pneumatology and other Christian mysteries should not be limited to the spiritual aspect of human existence but ought to be applied to the social, cultural, historical, economic and political dimensions as well. In so doing, theology opens itself to the crises, problems and anxieties of human beings including university students. Furthermore, “man’s encounter with the divine does not take place in a special section of his life, in his religious moments, but in the entire process, personal and social, by which he comes to be.”²⁸ As Moltmann further warns, “the continual assertion that God’s Spirit is bound to Church, its word and sacraments, its authority, its institutions and ministries, impoverishes the congregations.” Furthermore, “it empties the Churches, while the Spirit emigrates to the spontaneous groups and personal experience.”²⁹ It is because, in Moltmann’s view, “men and women are not being taken seriously as independent people if they are only supposed to be ‘in the Spirit’ when they are recipients of the Church’s ministerial acts and its proclamation.”³⁰

Consequently, pneumatology should be adapted to the concrete situations of being and existence and should be viewed as an indispensable area of theology as Christology, Theodicy, Eschatology among other doctrines are; not only within Christian cycles but in other world religions also. With such a theology, human beings including university students should not run

²⁷ Ibid., p.206.

²⁸ Ibid., p.207.

²⁹ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1992), p.2.

³⁰ Ibid.

away from every day encounter however overwhelming they may be. Neither should they seek divinity elsewhere such as from witchdoctors as some students do, but should rather open themselves to the divine in their very being, bringing with them every day experience.³¹

Furthermore, contemporary theology, as Ditmanson critiques, should aim, among other things on “the rediscovery and repossession, in Christ’s name, of vast territories of human culture which have long been lost to the Christian intelligence.”³² The above theologian calls on helping human beings including university students reclaim that which has been lost in humanity including, but not limited to, authentic life, vast gifts and talents, virtues of love and kindness, warmth in interpersonal relationships, value of work among others. The question however, is how this can be achieved. In Ditmanson’s view, one can achieve the above goal by approaching the world and its realities with an affirmative attitude by not approving everything of the world but courageously facing it rather than running away from it. In other words, university students and human beings generally should not avoid the quandaries of life but rather face them and confront them appropriately. Contemporary theologians should thus develop a theology that helps people face these realities of life no matter how difficult they may appear.

Elsewhere in the study, the Holy Spirit is depicted as renewing and sanctifying life luring it towards the Creator’s will. On this note therefore, pneumatology has implications to contemporary theology and the world generally. It can be argued, at least for the case of the study that the great difficulties in the contemporary society such as poor leadership, tribal consciousness, strange sexual orientations, injustices, suicides and murder cases, bribery and corruption among others emanate from the ignorance of the ever present and broad efficacies of the benevolent force.³³ It thus calls for a renewed theology of the Holy Spirit which will awaken the world including university students to the above realization. In effect, it could help address some of the human tussles hence depicting a practical theology.

³¹ Ibid.

³² Ibid.

³³ Ibid., p.208.

5.4.6 Implications on Interreligious Dialogue

The study is not thoroughly Christian though it draws largely from Christian understanding and experience of the role and activity of the Holy Spirit. As such, the study has interfaith implications for considerations in view of building new as well as strengthening existing grounds for interreligious dialogue or ecumenism.

Min posits important remarks worthy of reflection even in the beginning of this section. He notes that “religions do not encounter one another. Only concrete human beings with their religions do.”³⁴ It follows therefore that people of different religions enter into interreligious dialogue. Even in so doing, the interreligious situation at least as posted by interreligious theorists, does not require that religions give up their particular beliefs or identities, but it does require that each religion penetrate its own tradition deeper and retrieve its own grounds for relating to and appreciating other religions.³⁵ The study’s opted Christian doctrine of the Holy Spirit should not thus be looked at as a form of biasness since UoN is a secular University with students from diverse religious backgrounds. The study, rather, should be an awakening ground for other religious traditions to identify, reflect and analyze related vivifying, illuminating, inspiring and empowering forces inherent in their belief systems. Such efforts should be aimed at encouraging interreligious dialogue rather than being used as basis for eliminating others.

Furthermore, a dynamic theology of the Holy Spirit as the Spirit of solidarity of others in God, as argued in the previous chapter, makes it possible for Christians to believe, as Vatican Council II recognizes, that the Holy Spirit is also active in the world, in other religions and cultures, “offering to every human being the possibility of being associated with this paschal mystery (of the death and resurrection of Christ)” but that we do not know yet how she is present there; this “how” remains “known only to God.”³⁶ There is danger therefore of denying possibility of

³⁴ A. K. Min, “Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World,” in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.440.

³⁵ Ibid.

³⁶ Vatican Council II, *The Pastoral Constitution on the Church in the Modern World*, No.22

salvation in other religions.³⁷ The Holy Spirit can thus be argued, at least for the case of the study, as present in other world religions that are geared towards drawing the creations towards their Creator.

On the same note, Min further posits important argument which calls for reflection among theologians, ecumenists and everyone in general. According to him, “the actual perceived difference between Christianity and other religions is not itself an argument for the absence of the Spirit in the latter.”³⁸ It means that there is a possibility of the presence of the Holy Spirit in other religions though alluded and described differently according to a particular religion’s belief system. Min further argues that “even though the historical Jesus as the Word incarnate does remain decisive, normative savior of all humanity, this decisive universal significance is derived from his hypostatic union with the Word.”³⁹ In other words, God sent the Word and that Word was revealed through Jesus by being incarnate; taking human nature as Jesus of Nazareth. However, “Insofar as there is not only identity of person between the human Jesus and the divine Word but also difference of nature, it is legitimate to say that the Word cannot be exhaustively identified with all that has been revealed through Jesus.”⁴⁰

Consequently, it is possible to think and argue that the “Holy Spirit as the Spirit of Christ may be actualizing different aspects of the Word in other religions.”⁴¹ The difference between Christianity and other religions therefore, “is not a contradiction between the Word and the Spirit as such but a difference between the Word incarnated in the particularity of the human Jesus and other manifestation of the Word brought about by the Spirit in non-Christian religions.”⁴² In summary, the differences in the incarnation or inculturation of the Word in various religious traditions should not be aspects of division as such but solidarity and mutual co-existence since the same Word seems normative in all.

³⁷ A. K. Min, “*Solidarity of Others in the Power of the Holy Spirit: Pneumatology in a Divided World*,” in B. E. Hinze and D. L. Dabney (Eds.), *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* (USA: Marquette University Press, 2001), p.440.

³⁸ Ibid.

³⁹ Ibid., p.441.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

It can be argued further that the Holy Spirit is present in other religious traditions. On this assertion, Comblin reminds that “Human efforts to improve the world are not made without the impulse of the Spirit. The Spirit unites without imposing uniformity.”⁴³ In this case, the working of the Holy Spirit is present in every religious tradition where humans are involved and since every religion has human being at the centre and seeks to serve him/her, then it can be argued that He is at work even in the non-Christian religions. Comblin further supports the view in that, “The Holy Spirit works in history, guiding it and changing it, though its actions may be hidden.”⁴⁴ Associating the Holy Spirit with Christianity, therefore, could be attributed to the emphasis put on His work among Christians compared to other world religious traditions where the Spirit’s works may not be amplified as such. It can be argued therefore that the Spirit of Christ is present and at work in other world religions working in somehow hidden manner.

Furthermore, even though the study cannot claim evidently how different religions may be mutually compatible, at least from the fellowship of the Word and the Spirit in the immanent Trinity, it can be hoped and argued that different religions can be compatible and complementary and that in and through those religions the uniting and reconciling Spirit is nonetheless working to bring different religions “together in solidarity of Others in her own mysterious way.”⁴⁵ In addition, from the point of view of God’s general revelation, it can be argued that the same God who reveals Himself to Christians is the same God who makes Himself known albeit through various forms to Muslims, Hindus, Buddhists, and Jains among others. Christians therefore and adherents of other world religions should not forget that God who is working among them is the same God at work throughout his universe in other religions. Christians should not monopolize the Holy Spirit but make it as a responsibility to identify related Person in other religions who may not be apprehended by the same names and symbols as they use. In addition, Hodgson reminds them that, “so far from leading us (read them) to deny the value of non-Christian thought, our (their) faith should enable us (them) to recognize the activity of God in confronting,

⁴³ J. Comblin, *The Holy Spirit and Liberation* (New York: Maryknoll, Orbis Books, 1989), p.75.

⁴⁴ Ibid.

⁴⁵ Ibid.

correcting and straightening the vision of men, even when they themselves are unaware of the source of their enlightenment.”⁴⁶

In addition, the growth in globalization and globalizing process continues to bring together people of diverse religions, cultures, races, nations, languages and origins thus necessitating the need for mutual interaction. It calls for global religious, cultural, economic and political understanding among the diverse peoples of the world. The success of such mutual interactions on religious grounds depends on the openness of people from various religions and the need for concrete coexistence among them. There is need therefore to encounter another person from different religious background without prejudice, but willingness to learn from the other person as posted by interreligious theorists. The study’s chosen doctrine is one of such efforts that calls for interreligious dialogue and should thus bring together Muslims, Buddhists, Confucians, Hindus, Protestants and Catholics among other religions to discuss this among other topics in view of mutual coexistence rather than division.

The Holy Spirit is further shown as the bond of love among believers. Paul in a number of his Letters speaks of *koinonia* created by the Holy Spirit such as in Phil 2:1 and 2 Cor 13:13. From these among other biblical references, one may ponder whether the biblical understanding of Spirit also provides a place of encounter with non-Christian religions. Scholars such as Gertel, a Jewish scholar and rabbi, maintain that such understanding provides the best grounds for interreligious dialogue. Precisely, he notes “Its (Spirit’s) universality, according to the biblical perspectives makes it the most fertile and reasonable ground for interfaith dialogue.”⁴⁷ Though he has reservations on how the dialogue should be done, he strongly maintains that the universal ‘Spirit of wisdom’ is the most promising starting point of such dialogue.⁴⁸ Other scholars among them Hanh,⁴⁹ a Buddhist scholar, supports Gertel’s view that biblical understanding of the Spirit provides rich grounds for interreligious dialogue.

⁴⁶ L. Hodgson, *The Doctrine of the Trinity* (London: Nisbet and Co. Ltd., 1943), pp.40-41.

⁴⁷ E. B. Gertel, *The Holy Spirit and Judaism* (New York: Berkley, 1994), p.38.

⁴⁸ *Ibid.*, pp.48-49.

⁴⁹ T. N. Hanh, *Living Buddha, Living Christ* (New York: Berkley, 1995)

To support the above view on the significant role of the Holy Spirit on ecumenism, Panikkar in his effort to develop Hindu-Christian relations argues that “if Christ in Jesus as the culminating point of God’s self-closure seems too specifically Christian a view to be accepted by a Hindu, then the Spirit of God-which Christians will consider the Holy Spirit or the Spirit of Christ, and which Hindu will interpret as the Divine *sakti* penetrating everything and manifesting God, disclosing him in his immanence and being present in all his manifestations-this Spirit of God provides the real ground for an authentic religious communication and dialogue at a deep level.”⁵⁰ The Holy Spirit therefore can be said to be present in Hinduism and other world religions calling each of them to deeper interreligious dialogue without any aim of conversion.

Panikkar further develops the view by arguing that “while Christ as the Incarnate Son of God is a specifically Christian figure, the presence and reality of the Spirit is an element common and important to both Hinduism and Christianity.”⁵¹ The above view, by extension, includes other world religions whose center may not necessarily be Christ of the Christians. What happens is that “only because the Spirit dwells in our hearts and in the world was it possible for the Logos to become flesh and establish his dwelling among us, that is, we meet in the Spirit, the Spirit of God, which for the Christian is the Spirit of Christ.”⁵² The appropriation of Logos among the Christians therefore is not an exclusion of other religions since all of them have the Spirit of God as their meeting point. It calls other world religions therefore to initiate and develop grounds for interfaith dialogue as Panikkar and others have done.

Furthermore, as mentioned elsewhere in the study, the Holy Spirit works *incognito*. He does not draw things to Himself nor does He proclaim Himself but rather “operates through the whole creation to bring it to its intended perfection by conforming it to the perfect plan of God manifest in Jesus Christ.”⁵³ All world religions claiming revelation from God therefore work in and through the Holy Spirit who may not be obviously identified. Furthermore, “to recognize Him as the Holy Spirit is not so important as to serve instrumentally for the accomplishment of the goals

⁵⁰ R. Panikkar, *The Unknown Christ of Hinduism: Towards an Ecumenical Christophany* (Maryknoll, New York: Orbis Books, 1981), p.57.

⁵¹ *Ibid.*, pp.57-58

⁵² *Ibid.*, p.58.

⁵³ N. Pittenger, *The Holy Spirit* (Philadelphia: United Church Press, 1974), p.66.

which He sets.”⁵⁴ He “speaks, works and moves in all sorts of unexpected and secular places”⁵⁵ such as in social and economic justice luring human beings “to respond to truth wherever it is found and to receive from God that which He wills to disclose in any place.”⁵⁶

The Holy Spirit is thus not confined to Christians only nor to the religious life of an individual; rather He works everywhere and is active in all spheres of human existence. Unless He is understood in this universal nature, recognizing Him as working even in secular places, one becomes “guilty of parochialism, provincialism and an inverted religiosity in thought.”⁵⁷ For some people however, as Pittinger acknowledges, “religious orientation is essential, since it is their way of establishing a relationship with God in an attentive and conscious manner.”⁵⁸ To identify the Holy Spirit with Christianity therefore is not wrong, but to confine Him to Christians only is to parochialize and ecclesiasticize the Spirit of God yet “God Himself, who obviously does not have a religion, is much more concerned with the securing of the good ends which will both fulfill His creation’s potentialities and also achieve His purpose in the creation.”⁵⁹

5.5 Conclusion

Study findings lead to the conclusion that contemporary university students have to grapple with diverse existential problems in their social, academic, religious and financial lives. The study further shows that the upheavals facing students in a particular university are not unique to those students. The convolutions are common among other university students in different universities. Consequently, the study findings complements results from other studies aimed at enhancing students’ ability to address the existential complexities and rumpuses they encounter during and after their university years, not only in Kenyan universities but also in other African and World universities who face related issues.

⁵⁴ Ibid., p.106.

⁵⁵ Ibid., p.65.

⁵⁶ Ibid.

⁵⁷ Ibid., p.107.

⁵⁸ Ibid., p.106.

⁵⁹ Ibid., p.106.

Notwithstanding the above, study findings further reveal that university years provide opportunities for students to develop their personalities, prepare for adulthood as they are empowered to actualize their potentialities. It is during this time that students should develop their identities accepting themselves as they are while working to change their negative sides as well as acquiring the necessary skills to cope with uncertainties effectively. It is a time to develop their self-esteem, assertiveness and self-control. As such, students should adopt problem-focused rather than emotional-focused coping mechanisms by approaching and confronting the troubles instead of avoiding them.

Study findings on mechanisms used by students to encounter life difficulties show that concerted efforts have been made to address the outcries. There is a student affairs unit in particular universities' administrative structure. Nevertheless, existential difficulties and issues affecting contemporary university students surpass the efforts of students' welfare department. It can be attributed, but not limited to, changing generations of students, rapid technological advancements, over accentuation on human rights and freedom, globalization among others. Consequently, there is need to keep up with the pace of such changes which may require adoption of new policies to address new yet old problematic matters encountered by university students.

From the students' perspective represented by those who participated in the study, the research concludes that students' voice is underrepresented in higher education. The various complains and allegations reported in the course of study on various concerns point towards this end. There is need therefore to consider paying attention to their calling voices and as McCowan warns, "allowing the voice of students to emerge more fully is not a recipe for the disintegration of order in the institution: in fact there are good reasons to believe that listening authentically to students reduces the risk of destructive unrest."⁶⁰ Engaging them in decision making, evaluation and implementation of key matters could be part of the developmental process that will help

⁶⁰ T. McCowan, *Students in the Driving Seat: Young People's Voices in Higher Education in Africa* (International Higher Education, British Council, 2015, p.19; www.britishcouncil.org/education/ihe)

them become responsible people now and in the future. They should not be assumed as always rowdy and thus use excessive force but should be treated as adults who can contribute positively to the building of the nation and the world at large.

From the theological reflections and biblical sources used, the study concludes that pneumatology has important roles to play in helping students confront existential predicaments positively. The study shows that the benevolent force illumines every human being who disposes oneself to His vivifying, energizing, inspiring, directing, unifying and sanctifying power. He is thus to be located outside the confines of Christianity and spiritual aspects only since He is active throughout the world drawing human beings to the Perfect Will of their Creator. The bottom line here is that the verification of the main goal and fundamental assumption of the research have been adequately realized.

5.6 Areas for Further Research

The study is by no means exhaustive, but a catalyst to other related research. Among them is that of comparing and contrasting the roles of the ancestors as understood by Africans with those of the Holy Spirit in reference to the study's subject. It would, furthermore, be interesting to have related endeavor from the point of view of other faith affiliations other than Christianity, for instance, African ancestral spirits, Hindu inspiring agents and Islamic benevolent spirits within the umbrella of ecumenism, religious pluralism and inter-religious dialogue.

A similar study from one of the recently chartered universities in Kenya can be conducted to examine related matters from the younger universities that are still developing in comparison to Kenya's oldest University (UoN). Besides, an academic task encompassing two or more universities with a representation from both public and private universities can be done to compare and contrast the struggles encountered by students as well as identifying intervention mechanisms adopted by particular institutions in view of mutual enrichment and more profound erudition.

Another research focusing on the plight of university administrators from the managerial point of view would help establish the struggles with which university staff; academic, administrative and

technical have to deal with. In this way, the voices of key stakeholders in university education will emerge especially taken from another discipline to complement our Philosophy and Religious Studies specialty.

Some national educational and financial policies such as Economic Structural Adjustment Programmes (ESAPS) among others and particular University's policies (UoN) like Prevention of Alcohol & Drug Abuse Policy Prevention have been mentioned in the study. These policies have been examined in view of their effect on university students' social, academic, financial and even religious well-being. The study recommends further interdisciplinary probe into these and other critical policies to unveil their foundations, meaning and practicability as well their impact on higher education.

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APPENDIX I
UNDERGRADUATE STUDENT POPULATION AT UON 2015/2016
(MODULES I, II & III)

College	M	F	Total
College of Agriculture and Veterinary Sciences (CAVS)	2056	1181	3237
College of Architecture and Engineering (CAE)	4188	1380	5568
College of Biological and Physical Sciences (CBPS)	3379	1461	4840
College of Education and External Studies (CEES & ODEL)	5910	3940	9850
College of Health Sciences (CHS)	1902	1706	3608
College of Humanities and Social Sciences (CHSS)	17081	12144	29225
Grand Total	34516	21812	56328
Grand Total Ratio (M:F)	61% :	39%	100

Source: UoN, Registrar's Office 2015/2016 Academic Year

APPENDIX II
FEE STRUCTURE FOR UNDERGRADUATE STUDENTS AT UoN IN THE 2015/2016
ACADEMIC YEAR

Kenyan students supported in their studies by the government are required to pay fees as hereunder indicated per year:-

Regular

Item	Amount (Ksh.)
Tuition Fees	16,000.00 p.a
Catering	18,000.00 p.a
Accommodation	7,000.00 p.a
Books	9,000.00 p.a

Other Expenses

Caution (payable once-refundable)	2,000.00
Examination	3,000.00 p.a
Medical	2,000.00 p.a
Activity Fees	1,000.00 p.a
Registration	500.00 p.a
Identity Card	500.00 p.a
Computer Laboratory Fee	3,000.00 p.a
Student Union Subscription	100.00 p.a
Total	62,100.00

Source: University of Nairobi, Academic Calendar and Almanac 2015/2016, p.55

APPENDIX III
TUITION FEES PAYABLE BY MODULE II STUDENTS PER YEAR AT UoN IN THE
2015/2016 ACADEMIC YEAR

Degree Programme	Amount Ksh.
Bachelor of Science in Medical Laboratory	200,000.00
Bachelor of Science in Actuarial Science	150,000.00
Bachelor of Science in Biology	132,000.00
Bachelor of Science in Industrial Chemistry	132,000.00
Bachelor of Science in Mathematics	132,000.00
Bachelor of Architecture	299,000.00
Bachelor of Arts	129,600.00
Bachelor of Science in Civil Engineering	170,000.00
Bachelor of Commerce	144,000.00
Bachelor of Dental Surgery	450,000.00
Bachelor of Arts in Design	144,500.00
Bachelor of Education in Arts	129,000.00
Bachelor of Education in Science	143,000.00
Bachelor of Education in External Studies	87,500.00
Bachelor of Science in Electrical Engineering	170,000.00
Bachelor of Laws	160,000.00
Bachelor of Science in Mechanical Engineering	160,000.00
Bachelor of Medicine, Bachelor of Surgery	450,000.00
Bachelor of Pharmacy	450,000.00
Bachelor of Psychology	129,000.00
Bachelor of Science	132,000.00
Bachelor of Science in Nursing	240,000.00
Bachelor of Science in Wildlife Management	220,000.00
Bachelor of Science in Surveying	170,000.00
Bachelor of Science in Computer Science	240,000.00
Bachelor of Science in Microprocessor Technology	144,000.00

Other Expenses

Application	3,000.00 p.a
Computer Laboratory	5,000.00 p.a
Caution Money	5,000.00 once
Examination	5,000.00 p.a
Medical	2,000.00 p.a
Activity	500.00 p.a
Registration	500.00 p.a
Student ID Card	500.00 p.a

Source: University of Nairobi, Academic Calendar and Almanac 2015/2016 p.56

APPENDIX IV

**POSTGRADUATE FEES SCHEDULE FOR KENYAN REGULAR STUDENTS IN THE
2015/2016 ACADEMIC YEAR**

	DIPLOMA	MASTERS	DOCTORATE PHD	HIGHER DOCTORATE
a) General (Kshs.)				
Application fees	3,000	3,000	3,000	3,000
Research Money*	25,000	50,000	150,000	-
Arts Based	50,000	100,000	200,000	-
Science	60,000	150,000	250,000	-
Clinicals				
Book Allowance	40,000	40,000	40,000	-
b) Composite Fee (Kshs.)				
Registration (p.a)	2,000	2,000	2,000	2,000
Identity Card	500	500	1,000	1,000
Tuition Fees	Year 1	69,500	89,500	108,700
	Year 2	N/A	93,200	108,700
	Year 3	-	93,200	108,700
Supervision		6,000	6,000	6,000
Exam (Written)	5,000 p.a	5,000 p.a	-	
(Thesis)	-	9,000	12,000	25,000
Computer Fee	5,000 p.a	5,000 p.a	5,000 p.a	5,000
Activity Fee		2,000 p.a	2,000 p.a	2,000 p.a
Medical Fee		5,000 p.a	5,000 p.a	5,000 p.a
Caution Money (Refundable)		5,000	5,000	5,000
Year 1:	100,000	120,000	152,200	32,500
Year 2:			118,700	152,200
Project			122,700	135,200
Thesis				
Year 3:			122,700**	135,200

c) Other Charges (Kshs.)	
1. Late Application Fees	4,000
2. Extended Registration Period (p.a)	3,000
3. Extended Correction Period (per 3 months)	1,000
4. Extended Revision Period (p.a)	2,000
5. Extended Supervision: (for Diploma and Masters)	6,000
(for PhD)	12,000
Examination for Revised Thesis/Project Report	9,000

Source: University of Nairobi, Academic Calendar and Almanac 2015/2016 pp.56-57

*These are minimum recommended research funds in each category.

** For School of Medicine and School of Dental Sciences only.

APPENDIX V

PROPOSED FEES STRUCTURE FOR PHD (WITH COURSE WORK) AT UoN

ITEM	YEAR 1 (Course Work 8 Units)	YEAR 2	YEAR 3	TOTAL
Tuition (50,000 Per Unit)	400,000	-	-	-
Examination (8,000 Per Unit)	32,000	-	-	-
Registration (Per Annum)	4,000	4,000	4,000	12,000
Student ID (Per Annum)	1,000	1,000	1,000	3,000
Computer (Per Annum)	5,000	5,000	5,000	15,000
Library Fee (Per Annum)	6,000	6,000	6,000	18,000
Activity (Per Annum)	2,000	2,000	2,000	6,000
Medical Fee (Per Annum)	5,000	5,000	5,000	15,000
Caution (Once-Refundable)	10,000	-	-	-
Thesis Supervision		200,000	200,000	400,000
Thesis Examination			50,000	50,000
TOTAL	465,000	223,000	273,000	961,000

OTHER CHARGES:

1. Extension of registration period - Kshs 3,000/= p.a.
2. Extension of correction period - Kshs 1,000/= per three months
3. Extension of revision period - Kshs 5,000/= p.a
4. Extension of supervision - Kshs 120,000/=
5. Examination of revised thesis - Kshs 6,000/=

Foreign students from outside the partner states of the Northern Corridor Integration Project (Republics of Burundi, Rwanda, Uganda and South Sudan) to add 25% on all charges

Source: University of Nairobi, Faculty of Arts 2017/2018

APPENDIX VI

INTRODUCTORY LETTER

I am a PhD candidate registered in the Department of Philosophy and Religious Studies-University of Nairobi. As a requirement for the award of the doctoral degree, I am conducting a research on the topic: **Pneumatological Role in Addressing Challenges Facing University Students: A Case of University of Nairobi, Kenya**. The questionnaire attached herewith is meant to gather information for the study from you.

Kindly respond to the items in the questionnaire. Please do not indicate your name anywhere in the questionnaire. The information provided will be solely used for the study and will be treated with utmost confidentiality. You are requested to tick the spaces [] for appropriate alternative or just fill in the spaces provided and give your opinion where explanation is required. Please feel free to forward any comment that relates to the study and be honest in your responses as much as possible.

Thank you for your time and cooperation.

Cheronoh Fancy

fancynonoh@gmail.com

APPENDIX VII

QUESTIONNAIRE FOR UNIVERSITY STUDENTS

- 1) Please indicate your gender.
Male [] Female []
- 2) How old are you?
- 3) Which level of study are you?
Undergraduate [] Post-graduate []
- 4) Please indicate your current year of study.....
- 5) a) Under which Module do you undertake your studies?
Module I/regular [] Module II/parallel []
Module Three/distance learning []
b) i. Would you change your present mode of study given a chance?
Yes [] No []
ii. Give reasons to justify your response above.
i)
ii)
- 6) In which department/ school are you registered?
- 7) Please indicate your marital status.
Married [] Divorced [] Single []
Separated []
- 8) a) Do you reside in university hostels?
Yes [] No []
b) Give reasons for your answer above.
i)
ii)
c) What problems do you face in the halls of residence?
.....
d) What other social difficulties do you encounter?
.....
- 9) a) To which religious group do you belong in the university?
i) Christian Union (CU) []
ii) Seventh Day Adventist (SDA) []
iii) Roman Catholic Community []
iv) Muslim Community []
v) Any other (specify)

b) Mention reasons for your choice above.

- i)
- ii)

10) a) How often do you participate in its activities?

- i) At least once a week []
- ii) At least once a month []
- iii) On most important religious occasions []
- iv) Only when available []
- v) Never []

b) Give reasons for your level of participation above.

- i)
- ii)

c) What is your religious experience depending on your level of participation above?

.....
.....

d) What issues affect any of the above mentioned religious groups?

.....
.....

e) How have they been addressed by the respective groups?

.....
.....

f) What other religious concerns do you face as a student?

.....
.....

11) a) Who pays your university fees?

- Parent (s) []
- Sponsor (specify) []
- Guardian []
- Self []
- Any other (specify)

b) i) Have you had difficulties in paying your university fees?

- Yes [] No []

ii) How did/do you address the financial issues?

.....
.....

iii) What other financial constrains do you encounter?

.....
.....

iii) Has it affected your academic performance?
Yes [] No []

iv) Explain your answer in (iii) above.
.....

v) Do you engage in any income generating activity?
Yes [] No []

If Yes, indicate examples and if No, give reasons.

.....
.....
.....

vi) Which income generating activities are commonly practised by students?

.....
.....

12) a) Are you satisfied with your academic performance?

Yes [] No []

b) Give reasons for your choice.....
.....

c) What academic problems do you face?
.....

d) How can they be addressed by the students?
.....

13) a) Would you enrol for another degree programme at the University of Nairobi given an opportunity?

Yes [] No []

b) Give reasons to support your response above.

i)

ii)

14) Are you aware of any support services available at the University?

Yes [] No []

15) a) Where do you seek help from?

i) Parents []

ii) Lecturers []

iii) Chaplain []

iv) Dean of Students []

v) University non-teaching []

vi) Any other (specify)

b) From the above support services, where do you experience the most support?

.....

c) Explain your answer in (b) above.

.....

16) a) Has the religious group you belong to helped you address the challenging issues?

Yes [] No []

b) Explain your answer above.

.....

17) a) How will you rate it in relation to other religious groups within the university as far as handling students' challenges are concerned?

i) Very Good []

ii) Good []

iii) Average []

iv) Poor []

v) Very poor []

b) Please give reasons to support your answer above.

i)

ii)

iii)

18) What role(s) have your fellow students played in helping you encounter the above troubles?

.....

19) a) Have they been helpful to you?

Yes [] No []

b) Give reasons for your answer above.

i)

ii)

iii)

20) In your encounter and mutual interaction with your fellow students, what other matters disturb them?

.....

.....

21) How do they address them and why?
.....
.....

22) a) In your own opinion, has the university helped you overcome the difficulties?

Yes [] No []

b) Explain your response above.
.....
.....

23) What roles have the following key university offices dealing with students' welfare played in helping you address problems?

a) Chaplaincy.....
.....

b) Dean of Students
.....

c) Student Counsellor.....
.....

d) Special Student Advisor.....
.....

e) SONU Leadership.....
.....

24) a) How would you rate students' utilization of the services offered in these offices?

i) Very good []

ii) Good []

iii) Average []

iv) Poor []

v) Very poor []

b) Please mention at least three reasons to support your answer above.

i)

ii)

iii)

25) a) Have the diverse programs put in place by the above offices to cater for students' welfare been effective?

Yes [] No []

b) Explain your answer above.

.....
.....

26) In your view, who is the Holy Spirit?

.....

27) Who is He to you?

.....
.....

28) List and explain briefly some of the titles ascribed to Him.

i)

ii)

29) What role does He play in your life?

i)

ii)

iii)

30) a) Do you agree with the view that the Holy Spirit is poured on Christians only?

Yes [] No []

b) Give reasons to support any of your response above.

i)

ii)

iii)

31) a) How is He understood by your fellow students?

.....

b) Explain your response above.

.....

32) How can He help you address the difficulties you face?

.....

33) How can He be of help to university students especially in helping them address the problems they face?

.....

34) a) Would you recommend Him to your fellow students?

Yes [] No []

b) Give reasons for any of your answer above.

- i)
- ii)

35) To what extent do you think the University of Nairobi has performed with respect to handling students' welfare issues?

- i) Very good []
- ii) Good []
- iii) Average []
- iv) Poor []
- v) Very poor []

36) What suggestions would you make to the University administration in effort to improve welfare services to students?

- i)
- ii)
- iii)

37) In your opinion, how should university students address the problems they face for a more meaningful university education?

.....
.....

38) What suggestion would you give to your fellow students in view of helping them encounter the difficulties victoriously?

APPENDIX VIII

QUESTIONNAIRE FOR UNIVERSITY STUDENTS' WELFARE STAFF

- 1) Please indicate your gender.
Male [] Female []
- 2) How old are you?
- 3) Please indicate your marital status.
Married [] Separated [] Divorced []
Single []
Otherwise (indicate)
- 4) What is your academic qualification?
Certificate holder [] Diploma holder [] Degree holder []
Any other (specify)
- 5) In which office at the university do you serve?
- 6) Which position do you hold?
- 7) Briefly explain some of your key responsibilities in relation to students' welfare?
 - i)
 - ii)
 - iii)
- 8) How long have you served in the above capacity?
- 9) a) How would you rate students' utilization of your services?
 - i) Very good []
 - ii) Good []
 - iii) Average []
 - iv) Poor []
 - v) Very poor []b) Give reasons for any of your choice above.
 - i)
 - ii)
- 10) a) Have you served in another capacity before?
Yes [] No []
b) If yes, please indicate the position and some of your key responsibilities.
.....
.....
- 11) What, in your view, are some of the issues faced by university students?
.....
.....

- 12) How have you addressed some of the difficulties?
-
- 13) a) Do you get feedback from the students concerning your services?
Yes [] No []
- b) Give reasons to support your response above.
- i)
- ii)
- 14) What strategies do you have in place to ensure follow-up on students' welfare issues?
.....
.....
- 15) a) In your opinion, have the above strategies been effective?
Yes [] No []
- b) Briefly elaborate reasons for your response above.
- i)
- ii)
- 16) a) What difficulties have you faced in addressing students' welfare issues?
.....
.....
- b) How have you dealt with them as an individual?
.....
.....
- c) How has your office handled the above concerns?
.....
.....
- d) What support do you get from the university management in addressing the above challenges? Briefly explain.
.....
.....
- 17) How else has the university addressed the problems facing students apart from your office?
.....
.....

18) a) Has the student leadership been effective in handling some of the issues facing the students?

Yes [] No []

b) Briefly explain any of your response above.

.....
.....

19) a) Do you think religion has a role to play in students' lives?

Yes [] No []

b) Give reasons to justify your answer above.

i)

ii)

20) What roles do religious institutions within the university play in helping the students address life difficulties?

.....

21) a) What is your understanding of the Holy Spirit?

.....
.....

b) Who is He to you?

.....

c) How can He help university students address the problems they face?

.....
.....

22) a) Would you recommend Him to the students?

Yes [] No []

b) Give reasons to justify your response above.

i)

ii)

23) What suggestions would you make to the student leadership in addressing the matters affecting students?

i)

ii)

24) In your opinion, how else should the university students themselves address some of the problems they are facing apart from your services?

.....
.....

25) What measures has your office put in place to keep up with the changing generations of university students that come with varied difficulties?

.....
.....

26) What recommendations would you make to your colleagues in other offices that deal with students' welfare in view of addressing students' issues?

.....
.....

27) What suggestions would you make to the university in order to improve its welfare services to the students?

- i)
- ii)

APPENDIX IX

QUESTIONNAIRE FOR UNIVERSITY STUDENT LEADERS

- 1) What is your gender?
Female []
Male []
- 2) How old are you?
- 3) Please indicate your marital status.
Married []
Single []
Separated []
Divorced []
- 4) Which level of study are you?
Undergraduate []
Post-graduate []
- 5) Please indicate your current year of study.
.....
- 6) Which Module are you registered in?
Module I/regular []
Module II /parallel []
Module Three / distance learning []
- 7) In which department/school are you registered?
.....
- 8) a) Are you employed?
Yes []
No []
b) If yes, indicate the capacity.
.....
- 9) a) Do you reside in university hostels?
Yes []
No []
b) Give reasons for your answer above.
i)
ii)
- 10) a) Which position do you hold in SONU leadership?
.....

b) Why did you choose to go for the above position and not any other?
.....
.....

11) For how long have you served in the above position?

.....

12) Briefly explain your key responsibilities.

.....
.....

13) a) Have you served in another capacity before in the student leadership?

Yes []

No []

b) (i) if yes, indicate the position and some of your primary responsibilities.

.....
.....

(ii) If no, which position would you like to serve in given an opportunity and why?

.....
.....

14) What students' matters have you addressed in your capacity?

.....
.....

15) a) What social, academic, financial and religious issues have you faced as a student?

i) Social Issues

.....
.....
.....

ii) Academic Matters

.....
.....
.....

iii) Financial Difficulties

.....
.....
.....

iv) Religious Concerns

.....
.....

b) What other problems have you faced as a student leader?

.....
.....

c) How have you addressed them yourself?

.....
.....

16) How has the student leadership contributed to some of the above difficulties facing the students?

.....

17) What kind of feedback have you received from the students concerning your services? Explain briefly.

.....
.....

18) a) In your opinion, how has the student leadership succeeded in addressing students' affairs?

.....

b) What are some of the reasons for the above success?

i)

ii).....

c) On the other hand, how has it failed to address the issues affecting students?

.....
.....

19) What roles does student leadership play in university administrative structure as far as students' welfare is concerned?

.....
.....

20) a) Are you satisfied with the above roles?

Yes [] No []

b) Give reasons for any of your response above.

i)

- ii)
- 21) What roles do religious institutions within the university play in helping the students address problems?
-
- 22) What is your understanding of the Holy Spirit?
-
- 23) Who is He to you?
-
- 24) What roles does He play in your life as a student and a leader?
-
- 25) a) Would you recommend Him to your fellow student leaders and the students generally?
 Yes []
 No []
 b) Explain your response above.

-
- 26) What suggestions would you make to university students in view of helping them confront problems they face?
 i)
- ii)
- 27) What are some of the recommendations you will make to the student leadership and the university administration towards assisting students address difficulties they are facing?
 a) Student Leadership

-
- b) University administration

-
-

APPENDIX X

Interview Guide

- 1) Discuss some of the problems faced by university students.
- 2) Briefly explain the causes of some of these difficulties.
- 3) Discuss some of the ways through which university students address the challenges.
- 4) Give reasons for the opted ways described above.
- 5) Assess the role of the university in addressing students' issues.
- 6) What roles do the students have in addressing some of the problems?
- 7) Describe the role of religious institutions in addressing students' concerns.
- 8) Briefly explain your understanding of the Holy Spirit.
- 9) Enumerate and explain some of the titles given to Him.
- 10) What is His position in religion today?
- 11) Discuss the roles He plays in human life.
- 12) How is He understood by others?
- 13) Explain some of the roles He can play in helping university students address existential difficulties more significantly.
- 14) Suggest possible ways through which university students can address the challenges facing them in a more creative manner.
- 15) Recommend ways through which universities can improve students' welfare issues.

**APPENDIX XII: RESEARCH AUTHORIZATION FROM THE UNIVERSITY OF
NAIROBI**



UNIVERSITY OF NAIROBI
OFFICE OF THE DEPUTY VICE - CHANCELLOR
(Research, Production & Extension)
Prof. Lucy W. Irungu B.Sc., M.Sc., Ph.D.

P.O. Box 30197-GPO.
00100, Nairobi-Kenya
Telephone: +254-20-2315416 (DI), 318262

Fax: 0202317251
Email: dvrpe@uonbi.ac.ke

UON/RPE/3/5/Vol. XIV/164

September 2, 2015

Cherono Fancy
P.O. Box 39 -20213
Kiptere

Dear Ms. Cherono

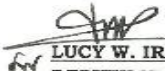
APPROVAL TO COLLECT DATA

Your letter dated August 5, 2015 on the above subject refers.

Approval is hereby granted for you to collect data at the University of Nairobi for your research titled, *"Pneumatological Role in Addressing Challenges Facing University Students through Christian Liberation Approach: A case of University of Nairobi"*, for the award of Doctor of Philosophy in Religious Studies from the University of Nairobi.

You are however, required to share the findings of your study with the University of Nairobi by depositing a copy of your research findings with the Director, Library & Information Services on completion of your study.

Yours Sincerely


LUCY W. IRUNGU
DEPUTY VICE-CHANCELLOR
(RESEARCH, PRODUCTION AND EXTENSION)
AND
PROFESSOR OF ENTOMOLOGY

cc. Vice-Chancellor
Deputy Vice-Chancellor (AA)
Deputy Vice-Chancellor (A&F)
Deputy Vice-Chancellor (SA)
Director, Library and Information Services
Dean of Students

SWM/...



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APPENDIX XIII: COLLEGE OF HUMANITIES AND SOCIAL SCIENCES



Source: Taken on 20th September 2018

APPENDIX XIV: COLLEGE OF EDUCATION AND EXTERNAL STUDIES



Source: Taken on 20th September 2018

APPENDIX XV: COLLEGE OF HEALTH SCIENCES



Source: Taken on 20th September 2018

APPENDIX XVI: COLLEGE OF BIOLOGICAL AND PHYSICAL SCIENCES



Source: Taken on 20th September 2018

APPENDIX XVII: COLLEGE OF ARCHITECTURE AND ENGINEERING



Source: Taken on 20th September 2018

APPENDIX XVIII: COLLEGE OF AGRICULTURE AND VETERINARY SCIENCES



Source: Taken on 20th September 2018