HOLY SPIRIT'S SUPPORT TO UNIVERSITY STUDENTS IN THEIR EXISTENTIAL CHALLENGING LIFE: A CASE OF UNIVERSITY OF NAIROBI, KENYA

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Abstract
University life presents both opportunities and challenges for students to exercise freedom, vital dynamism in authentic interpersonal relationship, academic maturity and intended integral development. During the university years, however, students have to grapple with and encounter diverse rather negative existential challenges. 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 in the campus is no big deal such that people seem to have a fatigue of it which is an extremely disturbing scenario. Dehumanizing factors tend to overwhelm them which are either ignored or handled inadequately even by the administrators. Life among university students is thus threatened by such and other powerful malevolent forces which should not be allowed to continue unchecked thereby triggering the study. Another empowering benevolent force is called for to counter the above provoking the present study to seek and examine the role of the Holy Spirit in counteracting such forces with the ubiquitous benevolent life-force in view of productive university years and even after. Data was collected- guided by Boffs' mediation theory and Conzelmann et al., redaction criticism theory - through not only experiential knowledge but also via interviews and questionnaires and then analyzed thematically. Purposive sampling was used to select the University of Nairobi for practical purposes. The study's outcome, however, is open to other universities within and outside Kenya since ours is a case study in design. The challenges faced by contemporary university students are innumerable and diverse. Consequently, the study examines identity crises and deaths among university students as springboard to other social, financial and academic challenges in future studies.

Key Words: Existential Challenges, Holy Spirit, University Students' Life, interpersonal relationship.

1. Introduction

University education is an important social and individual investment from which a nation's economic, social, political and cultural development can be measured. There has been emphasis on increasing access to university education. Various stakeholders among them the Ministry of Education, University Councils, academic Staff and Commission for University Education have continued to develop policies geared towards increasing access and improving the quality of university education. The Kenyan Government has continued to support university education through budgetary allocations. The recurrent expenditure on university education, for instance, increased from Ksh 42.4 billion in 2012/2013 to Ksh 46.8 billion in 2013/2014 while total development expenditure on education increased from Ksh 27.0 billion in 2012/2013 to Ksh 38.3 billion in 2013/2014 (Republic of Kenya, 2014).

Graduates are trained with an expectation that they will respond to the demands of national development by helping solve the socio-religio-economic, political and cultural crises in the society. It is, nevertheless, unfortunate that a considerable number of these graduates cannot meet the above expectation due to being unduly confronted with vivid and yet un-retrieved existential challenges and problems they encounter in their university life. The constant cry of lack of gainful employment amidst plenty perhaps testifies the conflict among other issues affecting university students. As such, contemporary university students have to grapple with, confront and encounter diverse challenges from entry as fresh men and women to their graduation and thereafter. They are expected, though rarely and really empowered, to overcome such challenges as identity crises in their social being in order to effectively and productively utilize their university years and beyond. Malevolent forces such as murder cases and death generally seem to take toll among university students. It takes extra will, care, societal support and, no doubt, divine intervention for students to overcome such challenges or exploit them productively.

God's self-disclosure, which is both theocentric from the perspective of general revelation and Christocentric with regard to special revelation (Wachege, 2000), brings to awareness a most powerful benevolent personified Force whose major role is to inspire, support and illumine all- among other roles- for more meaningful fulfillment of one's potentialities, duties and rights notwithstanding living crises. History has it that the Spirit of the Lord plays the role of guidance, illumination and support, thereby inspiring to success those God summoned to play the role of analogously being Him to His people leading them in the realm of salvation and being saved (Wachege, 2000). 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 (Congar, 1983: 8). Such Biblical bases and others gave the study an important impetus into examining related roles of the Spirit of the Lord with reference to university students as they struggle with the challenges.

2. University Students' Life

The life of contemporary university students is threatened by diverse malevolent forces. Students have to confront a number of existential challenges and problems during and after their university years. The present study limits itself in its scope to identity crises and death among university students owing to the limitations imposed upon the paper and, for practical purposes in view of related studies in future.

2.1 Identity Crises

Tummons et al (2013:31) 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." University environment presents opportunities for students to exercise freedom, comrade solidarity and responsibility over their lives. During their university years, students have various gradual 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 environmental shock among them identity crisis. City life particularly among the University of Nairobi (henceforth UoN) students' could be rather overwhelming to some students who have never lived 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. It has made some students to ape other peoples' mannerisms and behaviors not to feel dejected by their "civilized" peers. It is depicted through attempted university transfers by some students (Interview, 2016).

In connection with the above, some students join the university in their late adolescence or early adulthood (18-25 years) which may present biting identity crisis. Some students join the university at an early age even before 18 years. According to Arnett (2004), the age at which most students join university is a critical moment in their maturation, a time of identity exploration. The physical and emotional changes accompanying this stage of life has posed some identity challenges to some students. Standa et al (2000:75) 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." They look for recognition, yearn for heroism in life and find ways to demonstrate this heroism. It becomes even more devastating where mentors are scarce or in-effective or non-existent.

The stage to which university students belong can be further said to be a stage of emotional instability, anxiety, tension and conflict which can cause confusion, turmoil, poor personality growth and distorted self assertion. Standa et al (2000:19) lists some of such manifestations including but not limited to "rebellion against authority, experimentation, risk taking, idealism, emotional instability, and inner turmoil associated with serious behavior problems." As such some 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 (Interview, 2016).

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 encounter students from Islamic, Christian, Hindu, Traditionalists, Atheists, Jewish, Buddhist among other religious or non-religious backgrounds. They interact 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, some find it disturbing to comprehend and cope up with diverse cultural and religious beliefs and practices as found out in the course of the study. It causes identity crisis among some students who keep wondering why some people are born in certain "privileged" geographical locations, communities and social status (Interview, 2016). It has led to low self-esteem and social isolation by some students. Some students renounce their cultural and religious identity with some being ashamed of their social, religious, cultural and economic backgrounds.

Furthermore, some students face peer or call it group identity crises where making new friends, developing lasting and intimate relationships amidst the diversity is a challenge. This is especially so for those students who may not be lucky enough to meet any of their high school friends or those from their immediate geographical regions since university selection particularly for the regular program is based on merit and available capacity in different degree courses. Some long to be like certain characters they admire from within and without the university environment. Consequently, they imitate other peoples' behavior some of which they experience through the influence of mass media.

In addition, some students face course identity crisis. It occurs where students group themselves according to the courses they take. Students and the society generally consider some courses such as medicine, engineering or say sciences generally and others such as law to be prestigious as compared to other courses such as Bachelor of Arts (BA). This explains why some courses have been given funny acronyms such as BA which is considered "unpopular" course since it attracts students with low university entry points as compared to "popular" courses some of which are as enumerated above. It is therefore common to hear majority of the students referring to BA 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 at their third and fourth year. 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 (Interview, 2016). Nevertheless, these "unprofessional courses" "usually produce all round students that can be employed in many fields" (Ikalany, 2007:33).

Consequently, some students 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 students end up frustrated failing to appreciate and utilize the opportunity given in different areas of academic specialization. While some succeed in being admitted to pursue the so called "popular courses," some of the students get frustrated when it comes to performing well in these courses. It is because, for some, these courses are not in their area of interest hence performing poorly to the point of calling for supplementary examinations and at times discontinuation. At the worse of it, it causes poor job performance when one is later employed as well as frustration and disappointment.

Identity crises is further depicted by the growing number of students seeking parental identity. It was found out that some students especially from single parent families have been struggling with identity challenges with some being overwhelmed. Some 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 overseas just to meet their father or mother. Perhaps a case of a female student who sought to know who his 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 emphasis 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 (Interview, 2017). 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 passed on to the yonder life face the same challenge. In the latter case, they have been helped by counsellors to grieve at times being taken to the parent's graveyard to mourn (Interview, 2017).

Notwithstanding the foregoing observation, it is important to note that some students transit from this stage of life smoothly. Such students handle crises inherent in the stage of life through various

intervention mechanisms among them support from parents. It is to this end that some anthropologists assert that in traditional societies, especially African societies, adolescents and young adults transited from one stage of live 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 (Standa et al, 2000).

It is worth noting therefore that some students reported their university years as formative, wonderful and critical in that through it they have learned critical and scientific skills, life skills and have learned to reason independently. Such views point in the same direction as those of Lairio et al (2013) who observed university years as critical in helping 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 (2006).

In summary, university years presents opportunities for students to construct their personal identity, academic identity and professional 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. The university environment and its constituents however, seem not to support the construction of these identities as established in the study. Professional identity, for instance, is constructed through 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 (Archer, 2008). Students' construction of professional identity, for instance at the University of Nairobi, is hindered by the poor lecturer-student relationship which is limited to lecture hours only.

2.2 Death among University Students

Cases of university students being killed or killing one another are on the rise in our universities today. Wachege (2002) observes that it involves students inflicting death upon themselves, fellow students and even lecturers. According to him, the kind of death is becoming actualized in our institutions of learning including our universities. The pertinent questions he raises for reflection in regard to the kind of death provided crucial research grounds for the study. He raises such concerns as: "Why is such brutality and sadism among the youth so rampant today compared to yester-years? Could it be that there is a serious lacuna in our "modernized" education system needing an immediate and all our attention for the survival of the children?" (Wachege, 2002: 144). The study was interested in unearthing some of the causes of death among university students which the author does not discuss exhaustively.

Sexual relations among university students was established as one of the major causes. Some students engage in dangerous sexual relations to the extent that some cohabit. This is because in the university environment, students (of both genders), intermingle freely at the lecture halls and even in their hostels. Due to immaturity and lustful sexual feelings, 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. Fights arise during such confrontations and either of the students may end up being killed. In some instances, the girl is killed by the boyfriend due to her unfaithfulness. Cases of attempted murder due to broken sexual relationships were noted where both genders have been affected. Some due to fear of death run to the university health services with ropes exclaiming that they would like to commit murder. Others have been rescued from such suicidal attempts where some take *jik* (washing detergent) among other poison (Interview, 2017).

Drug and substance abuse is another contributing factor to university students' murder cases. Some students take alcohol among other intoxicating drugs in clubs within and outside the university. Due to overindulgence, some misbehave by breaking the law such as confronting security personnel thus provoking legal measures. Some fail to pay their bills and are in turn beaten by the business owners; some to the point of their death. Others are forced out of clubs only to be knocked off by vehicles. Some 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 drank as well. Some have been killed by gangsters at night since they may not give them anything valuable such as money. Furthermore, some students under 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 (Interview, 2016).

University students' politics is yet another contributing factor. During Students Organization of Nairobi University (henceforth SONU) campaigns, students group themselves according to their ethnic communities each supporting their own leader. Since it should be 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 the freedom, democracy and rights, some students would want to win the elections by all means sometimes unlawfully contradicting SONU constitution. As a result, tension arises among students supporting different aspirants. It is in such cases that detrimental fights such as stubbing one another arise among students.

Students' riots/ strikes and demonstrations is another cause. 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 according to their timelines, even if it is not the fault of the administration, university students go out on "peaceful demonstrations." They block the roads sometimes maliciously robbing pedestrians and drivers even those with personal cars. In the long run, they get into confrontation with the police who are forced to use tear gas to disperse and calm the situation. During such demonstrations some students are killed by the police due to their unruly behavior and for endangering the lives of the police while others get injured with some succumbing to death. More than a few cases of students who have died during such riots were enumerated bitterly by the students (Interview, 2017).

On the same issue it is important to indicate that some students kill themselves, i.e. commit suicide as is commonly known. Some students, however, are forced by circumstances beyond their control to do so. Could this be a malevolent force that needs to counteract with a benevolent personified Force called the Holy Spirit? For instance, some students decide to take their own lives due to the loss of their loved ones among them parent (s), siblings or consorts. It happens where some students are overwhelmed with the pain of bereavement which some cannot overcome. They find no meaning in life and thus opt to take their own lives to avoid living miserably as they perceive (Interview, 2016).

Other students have died through road accidents. For instance, cases of some students knocked off along university way while crossing the road have been reported. In the course of the study, a case of a student knocked off accidentally by an ambulance which was using the wrong side of the road due to the emergency was reported. Some 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 (Interview, 2016).

3. The Role of the Holy Spirit in University Students' Life
From the foregoing discussion on the challenges faced by contemporary university students particularly identity crises and murder cases, it is imperative that students should be assisted to address such and other challenges. The study's main concern is to explicate the role that the Holy Spirit can play in helping the students confront the challenges positively. The roles are drawn from selected theologians' reflections in view of the study's objective.

3.1 The Holy Spirit as the Power of Life
Comblin (1989:73) remarks that "everything the Spirit does is geared towards life." 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 (Wachege, 2012). It is imperative to understand the nuance of life in the study's case which is largely drawn the following scholarly views. Comblin (1989:73) points that "First, Spirit brings bodily life, since the Spirit is in the body and produces bodily life." Perhaps this is drawn from the creation narratives as recorded in Genesis where the Spirit creates and gives breath to the creatures. Pittenger (1974:60) 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." 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 (1989), the Spirit is the source of eternal life in the resurrection of the body. 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 (1989) further 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.
On the same note, Comblin (1989:74) 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." 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, university students are overwhelmed by a number of issues such as sexual pressures, strong passions for modernity, identity crises among others that are addressed through some dehumanizing ways like attempted suicides, prostitutions, withdrawals among others. A life in the Spirit, according to Comblin (1989:74) "is dynamized, charged with energy. Life becomes more worthy of the name life." 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 issues affecting them, they will understand the meaning of life in its dynamism.
Study findings reveal 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 behaviors 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. 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," and 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 (Interview, 2016). The passion for life given by the Spirit's energizing power must be awakened among university students and the university community in general because "people who today want to live and want their children to live must consciously desire life" (Moltmann, 1992: 178).

Moltmann's (1992) theology of life needs to be reawakened and championed among contemporary university students. 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, some of which have been discussed earlier. The Holy Spirit which in Moltmann's (1992:19) words is 'the source of life' and which "brings life into the world-whole life, full life, and unhindered, indestructible, e*verlasting* life," 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" (Moltmann, 1992:178). If they comprehend the view, then they will avoid risky behaviors that threaten their life and then fight and help their colleagues overcome some of these forces such as suicidal attempts and ideations among students. They thus need the Holy Spirit who in Moltmann's (1992:178) 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." 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 (1992) 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 experiencing a myriad of challenges perhaps need this space the most. As established in the study, they 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 the same note that Moltmann (1992:178) 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." 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, complains 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.

The question that remains a challenge to contemporary students is how to discover such broader space for living in a competitive, egoistic and individualistic society. Moltmann's (1992:178-179) 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." With such a space they will live a joyous fulfilling university life worthy of the experiences, finances, time, and energy among others resources expended on their university education.

Furthermore, contemporary university students need an inspiration of hope which the Holy Spirit gives. Moltmann (1997:39) on the same note challenges university students 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." He challenges the students 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. It is to this end that Moltmann (1997) challenges them that true hope in life is awakened and 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. He therefore calls everyone to learn to hope because as it seems none is born with true hope.

Moltmann's (1997) worry on the trend of human animosities and miseries of the people of his time are vivid in the lives of contemporary university students. It is true and sad that the resources expended on university students could go wasted if the malevolent forces inherent in universities today are allowed to continue unchecked. Towards this end, Moltmann (1997) suggests a theology of life which should be cultivated among contemporary university students in different social, economic, cultural, religious and political fora. 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" (Moltmann, 1997:21). 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." Moltmann's sentiments above seem to reflect the actual situation of life and living among the contemporary university students. Such a life in its earnest desire, in Moltmann's (1997:19) view, is to be found in the Holy Spirit "who is 'the source of life' and brings life into the world-whole life, full life, unhindered, indestructible, everlasting life." Perhaps this is where contemporary university students should turn to for a complete meaningful life as challenged by the author.

3.2 The Holy Spirit and Personal Integration

The Holy Spirit works towards the integration of human personality as it moves towards fulfillment. Pittinger (1974) supports the view that every human life needs some patterning if it is not to be reduced to chaos. The right patterning implied by Pittinger (1974) 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 (1974) and psychologists, is a life which is scattered or chaotic and thus dissipated. 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 such lack, many would say of themselves what Peter is reported to have said of the people of his generation; "they were *skolios*, a Greek way of saying; going around in circles without point and purpose (Pittinger, 1974: 112)."

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 (Pittinger, 1974). 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." 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" (Pittinger, 1974:113). 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" (Pittinger, 1974:113). 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" (Pittinger, 1974:113). Such should be integration in its highest sense. The function of the Spirit of the Lord would help students confront such challenges of identity crises by assisting them integrate themselves into their true personality accepting who they are while striving towards improving their lives.

3.4 The Holy Spirit Restores and Re-establishes 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. In preaching, healing and table fellowship, Jesus identified Himself with the outcast of the society, the marginalized "nobodies" excluded from the dominant social systems of identity (Min, 2001:428). 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 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. Study findings reveal that some university students face related challenges of identity crises and thus need 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 (Min, 2001). The Father, however, raised him from the dead, vindicating Jesus in his life and death and accepting all humanity in solidarity with him. The lost human identity to sin is restored by Jesus painfully in His death. It can be argued therefore that, all 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. Such should be identity in its highest sense as implied in Christ's death and resurrection.

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 overcame 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. Furthermore, it is the Spirit who actualizes the full potentialities in them thus reinforcing their lost identities.

4. Study Implications and Recommendations
The following implications and recommendations are drawn from the study which could be beneficiary explored by students, administrators and student' social support systems generally in view of supporting university students to address existential challenges meaningfully.

4.1 Study Implications
1. 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 serve them effectively. Students' welfare unit needs to carry out policy reforms in some of its services such as drug and substance abuse in order to ensure that the emerging needs and issues affecting students are addressed.
2. There is need as well to increase student-lecturer interaction as much as possible where open dialogues between students and lecturers is encouraged. It will help students to recognize their strengths and developmental challenges and thus assist them construct academic and professional identities. It calls on particular universities in collaboration with relevant stake holders to employ more qualified lecturers as well as motivating the existing ones.
3. The study also has ecumenical implications. 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 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 theirs. The study thus challenges existing ecumenical movements and encourages interreligious dialogue among the diverse world religions.

4.2 Recommendations and Area for Further Research
The study makes the following recommendations as well as suggesting other potent areas for further research;
1. The university needs to redesign learner support service provision to embrace more technology. In embracing and utilizing effectively technological facilities such as online learner support systems, the university will reach more students with diverse needs and challenges irrespective of their mode of study such as the distance learners.
2. Parent(s) should take their cardinal responsibility of taking care of their children including university students. Innumerable cases of engaging lawyers to force parent(s) fulfill their parenting responsibilities or forcing other parties among them individuals and organizations intervene in students' situations, depict a growing trend of parental irresponsibility.
3. It would be interesting to have related study from the point of view of other faith affiliations other than Christianity, for instance, Hindu inspiring agents and Islamic benevolent spirits within the umbrella of ecumenism, religious pluralism and inter-religious dialogue.

5. Conclusion
Contemporary university students face diverse existential challenges and problems. As a result, they need to be supported in confronting the issues. Supportive systems such as those of parents, university student welfare unit, religious institutions and supportive peer groups among others should be cultivated. However, benevolent life-supporting force of the Holy Spirit is inevitable in counteracting malevolent forces some of which are rather overwhelming even to the expected

supportive networks. Dehumanizing forces such as those of death and identity crises which are taking toll on university students should not be allowed to continue unchecked. The society's socio-economic, cultural and political development is at stake if the huge human capital investment on university students is lost irretrievably.

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