



August 2016

# Arrupe Insider

A Publication of Arrupe College Students' Association

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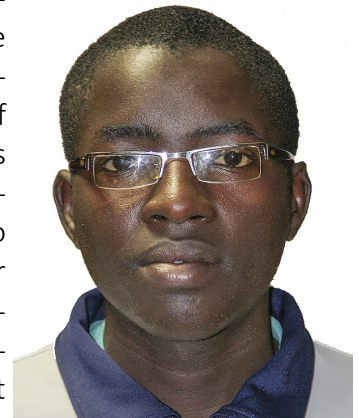
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**W**elcome back to the returning Arrupeans who were missioned to various countries across the continent at the end of the last academic year. Some of us were in countries battling with insecurity, conflicts and wars, but thanks be to God, you have come back safely. After the stress and pressure due to the academic requirements of the last academic year, everyone was eager to get away for a while. However, this was not just a period of relaxation, but also of appropriating and heightening the African experiences acquired theoretically from different courses at Arrupe. Indubitably, we are all not only refreshed to resume our duties, but also rich in valuable experiences at the moment.



Like the apostles of Christ we are endowed with a spirit of sharing with one another. With this in mind, our brothers and sisters are glad to share their experiences with the rest of the community. In this edition, we share the experiences of some Jesuit students, confronted with the vulnerable while working with JRS (Jesuit Refugee Service). Others enriched by languages (English,

French and Portuguese) immersion and teaching experiment, while the rest went to their home countries where they engaged in several apostolates. Besides, a few people share with us about their transitions, their impressions about and experiences at Arrupe College. It is a great joy to come back home after achieving the mission that was entrusted to you! Dear readers, enjoy this edition of sharing. Let it connect us and enhance our lives and experiences as a College community.

On the other hand, Arrupe Insider warmly welcomes the new members of our College community. Feel at home! You have arrived at your family and reached a mother who loved you since she conceived you. Regardless of the length of time you will be spending here, Arrupe College will strive to take care of you, to help you, in all means, to realize your dreams. I can assure you that your experience at Arrupe College will be more enjoyable and satisfying than you expected. Nevertheless, your support is crucial. Help Arrupe stay young and strong enough to rear you her beloved children. How beautiful it is to have new and warm bloods! We count on you to transform Arrupe into a citadel of learning and community.

As we were urged at the recent Opening Assembly, we all have the responsibility of making Arrupe better. This edition reminds us of the ways which help us implement our pledge. We should not be lukewarm, but flourish in all aspects of our lives here at Arrupe College. Improving Arrupe College and our environment is our task this academic year. Fulfilling this task will make Arrupe glow with beauty, generosity and excellence. Arrupe Insider wishes all Arrupeans the best this academic year and extends once more its encouragement and assurance to the new comers. We pray that God will grant us energy, strength, courage and all the graces that we need to carry out our missions successfully.

Many thanks to all of you: the administration for enabling the functioning of Arrupe Insider again this academic year, those who provided articles for this edition, the editorial team for working hard to produce this edition, the College's Students Association and all our esteemed readers. Your contributions and views are always welcome. We look forward to receiving more articles, reflections and views for the next edition.

*Emmanuel Ndorimana SJ, Editor-in-Chief*

## *Everything is connected*

Pope Francis tells the world that "Human beings cannot be expected to feel responsible for the world unless, at the same time, their unique capacities of knowledge, will, freedom and responsibility are recognized and valued. Nor must the critique of a misguided anthropocentrism underestimate the importance of interpersonal relations. If the present ecological crisis is one small sign of the ethical, cultural and spiritual crisis of modernity, we cannot presume to heal our relationship with nature and the environment without healing all fundamental human relationships. Therefore everything is connected" (Laudato Si).

The August arrival of scholastics

to Arrupe College from different missions in the world was met with the sense of unity and connectedness that Pope Francis echoes. The returning Arrupeans welcomed their new brothers from different cultural backgrounds and understandings of the world. The Ignatian outlook on the life of a Jesuit was seen, "Communitatis ad dispersione" though they were scattered for a while, their sense of community and brotherhood ever remained in good stance.

This atmosphere of diversity and connectedness was a good cause for all scholastics with the exception of the first year scholastics, to once again look at themselves as Jesuits in Africa as regards di-

verse cultures, and also to find their place as future leaders in the complex whole. Hence, the topic "Multicultural living and Ignatian Leadership". Under the facilitation of a seasoned anthropologist Fr. Ludo Ludovic of the Society of Jesus, the scholastics were able to unpack the mind baffling questions that besieged them in the course of week-long discourse. They found the missing links that connected their discussions. Sensitive were the questions that looked them in the eye as they bent down to look through the lorgnette of history. Through this lorgnette, the scholastics saw some thought provoking hypothesis that had been cob-webbed for long without clarity. Some of the hypotheses that



came up were; who is a Human Being, What is Culture, Authenticity and Identity, Pan- Africanism and Negritude, Afrocentrism and Eurocentrism and the all-time controversial Crisis of Leadership in Africa. The beauty of the aforementioned topics was that they liaised well with each other.

The concept of “Who a Human Being is”, drew a lot of attention as the scholastics from different view point endeavored to definitively lay bare what it means to be a human being. Human beings were understood as special and vulnerable beings that are products of affiliations, of which emerge a state of cooperative beings living in a cosmos. This puts him or her into a kind of “complex whole which includes Knowledge, Beliefs, Arts, Morals, Love, Custom and even the capabilities there is in themselves as viable entities of society”( Edward Tylor). Hence, they become be-

ings that are immersed in both the material and immaterial aspects of culture. In the same light, the human being cultivates the self by learning and unlearning from other cultures with supposedly great discretion.

This whole economy of knowledge ought to be geared towards giving an identity to the human being. In all these what does identity mean to Africans? The African appears a transformed being that is caught up in a web of floating identities. Controversial it may appear, but scholars like Ludo Ludovic have shown that the African continues to swim in an ocean of hybridity. The sort that has transformed him or her into a mixture of uncensored identities that sometimes makes it difficult for authenticity and identity to prevail. Some of the causes of this unfortunate state of being are linked to historic past, while others are

linked to the kind of lenses with which the African has been conditioned to view the world . Lenses that produce imageries like; “Your ancestors have been in the hands of the devil for scores of centuries, therefore there is nothing salvific about what they have to offer. Don’t even think of enlightenment or philosophy of any sort, because the minds that claim to have it are as dark as the devil” Why the strong detest of our own selves?

The cradle of humanity, thus Africa and her progeny in the diaspora try to echo their presence and identity through Pan-Africanism and Negritude, concepts in a world that for long has ill- recognized their existence. All that the African needs is a nod of welcome from the international community to partake at the banquet of equal right and freedom. This hopefully, will help create that perfect utopia for

Africa, though imaginary but prospective in vision. The role that Europe played in introducing Africa to other cultures, should be seen as a stepping stone to searching through the lot of offers on Africa's desk and then cherry pick that which is essential, while fleeing from the not so good. This will be a success when Africans as a people face major policies with one voice, be it in politics, economy, religion and other important spheres of life. By so doing Africans will be able to define things from their own perspective.

An anthropological issue of whether something is wrong with the decision-making machinery (Leadership) of Africa, continues to prow around like a rowing lion. Yes, Africa has issues with leadership. However, until Africans as a people become comfortable with the uncomfortable leadership crisis through proper dialogue, the violent musical chairs of dictatorship and tyranny will build a kingdom amongst them. In all of these, Jesuits in Africa are called to be a leadership that builds bridges of peace amidst "creative fidelity" (Peter Hans Kolvenbach).

To cap this network of vicissitude between Anthropocentric, Afrocentric and Eurocentric issues, it should be noted that belonging to the Maritime Civilization as a coloured person or the Agrarian Civilization as a black person does not make one more or less human to the other. Together, both civilizations should be means to greater ends in a world where everything is connected....  
A.M.D.G.

*Francis Owusu*

## *Never Thought Hope Would Meet Me Walking on Two Legs*



*As human beings, we will not cease to encounter challenges. It matters a lot the way we perceive challenges*



One of Anthony de Mello's sayings goes to the effect that "A bird does not sing because it has an answer. It sings because it has a song." Like a bird, I took my flight and landed in South Sudan, the young nation since 2011. A stranger in the field of education, Jesuit Refugee Service (JRS) in East Africa appointed me to be of assistance in the Education Project of Yambio. The latter corresponds to the Western Equatorial State of South Sudan, an area bordering DRC and Republic of Central Africa and inhabited by Azande people.

As human beings, we will not cease to encounter challenges. It matters a lot the way we perceive challenges. Take them as a burden or a barrier and stay inert doing nothing about them, then you will become miserable and a victim of circumstances. Consider them as opportunities that call upon your creative power to give meaning to your situation, then you will discover much potentials you would not have got the chance to witness, and you will see yourself actualizing that which you are called to bring about in your contribution to the transformation of your context.

South Sudan faces many challenges, but it depends

# Poetry

on the response of each citizen that redeem the young nation. It is not a matter of resolving all the problems of South Sudan and come up with the solution. Rather, each one can sing his or her own song as unique but important as it is, for the melodious song of a choir is made up by the combination of each single and specific voice. Our young nation longs for such a melody of a song of peace, reconciliation and prosperity that each citizen has a part to partake in.

The effort to bring to bear a South Sudan each citizen would be proud and happy to live in is taking shape. I saw hope working in the boy who is walking miles and miles to fetch knowledge from school under the equatorial sun. I saw hope sustaining the woman riding a bicycle, carrying maize from the field to feed her small children in whom she sees the hope of the better South Sudan. I saw hope motivating the teacher who came from Uganda to educate future agents of transformation.

Many are the problems on our way, little may be the good will of people to do something about our challenging situation, but one thing counts. It is the conviction imbedded in the deep recesses of your heart that needs your creative agency to sing the unique and only song: "I Can Make It Happen!"

*Olivier Niyibizi, SJ*

## *Avec le vent*

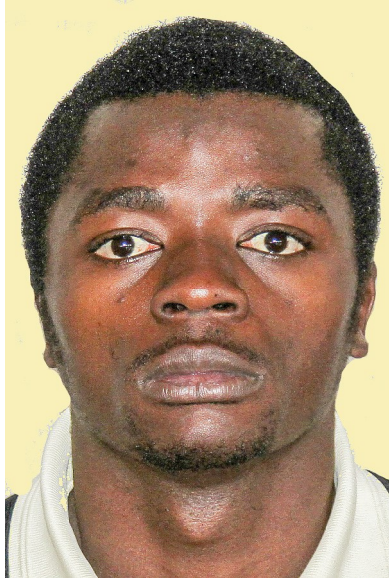
Il est des nuits où, lasse de pleurer, la mélodie qui, vainement cherche des chanteurs, se laisse apprivoiser par une âme d'un passant inconnu. L'oiseau de nuit, triste, quitte son nid et dans le ciel décrit le chemin des marcheurs de la nuit dans le sens du vent. Dur d'oreille, de mon regard, j'écoute battre le cœur des nuages pour y lire le destin de mon unique saison -celle des abeilles. La saison des fleurs, sans avertir, d'un trait brusque, se ferme sur un point d'orgue d'une note en mode mineur. L'espoir, en embruns, en fragments ou en amas de souvenir des temps lointains, d'avant le temps des abeilles fuit. Et en nectar qui attrape l'abeille, je reste éveillé pour ne pas rater le passage du vent. Le sommeil est pour ceux qui, d'un pas hésitant ont interrompu la marche avant d'avoir traversé la mer rouge. De nuit et de jour, à ma façon, je suis la mélodie du vent qui me dit que le ciel est une immense plaine d'étoiles qui cherchent les bergers. Tôt ou tard, je serai vainqueur. Je deviendrai la clef de sol pour faire route avec le vent...

## *Ma cousine*

Elle a les mains en papillons, le regard qui demande pardon et les yeux comme du pain bien grillé. Elle pleure pour le temps froid, pour les saisons longues et le vent violent. Elle pleure aussi pour les enfants qui pleurent la nuit, et la pluie qui chasse le pauvre. Et les saisons qui déçoivent et les hirondelles qui rentrent tard.

*Thierry Manirambona SJ*

# Opening assembly



Arrupe College begins every academic year with an Opening Assembly. The 2016-2017 academic year Opening Assembly took place in the multipurpose hall of Arrupe College on 6th August 2016. This event convened the faculty members, the members of staff, all returning students from the language immersions, home leave, Jesuit Refugee Services, and Teaching Experiments. It also convened the forty new students from 15 African countries.

The Assembly began with a procession led by all the new students and some faculty members. The Spiritual Father, Fr. Roland Von Nidda, SJ, opened the ceremony with a prayer. In his welcome address, the Rector, Fr. Chucks Afiawari, SJ, urged the students to be people who are eager to make our world a better place. At the end of his address, he officially declared the 2016/2017 academic year open.

The Principal, Dr. Kizito Kiyimba, SJ, in his remarks stressed three areas in which he called all students to invest their time and efforts so as to make their stay in Arrupe College successful. He urged the students to *invest in people* by beginning with “yourself”. ‘Do not leave Arrupe College the way you came’, he said. He encouraged all the students to make each one’s talents work not only for themselves but also for others.

*‘Invest in one another.* Do not let anyone remain anonymous among you’, the Principal added. The students must maximize the international and extensive nature of Arrupe College. Therein, he recommended that each student must be serious in their apostolate in order to do something for the

people outside the College. The students must fall in love with the people and learn their language. The Principal encouraged them to make effort to be informed about the happenings in Zimbabwe and around the world.

*‘Invest in time because it flies; before you know it, it has already gone. Observe the deadlines; set your own’,* the Principal advised. He reminded the students to articulate their activities by remembering and knowing how to take breaks. He suggested that they invest both in those around them and in their youth. “Remain youth at heart”; “remain young without wasting your youth”, he advised. He concluded with three words - magnanimity, generosity, and courage - which Magis in the Ignatian spirituality is all about. Each student must make them his/hers.

The Dean, Dr. Evaristus Ekwueme, SJ, welcomed all the students back from their various holiday experiences and expressed his gratitude to the faculty members and the members of staff for their hard work and their dedication. He recommended that every student, faculty, and staff member should download a copy of the student handbook for reference; and that no student should join a club which is not included in the handbook.

On the curriculum review, the Dean announced the upcoming events like book launch, conferences, symposium, and the 2016-2017 academic calendar. The calendar clearly contains certain workshops including Ancient Ethiopian philosophy, Cancer in Africa, and Ethics of war in the Zimbabwean context. He informed the Assembly that the University of Zimbabwe finalized the results of 2015-2016 and congratulated all students because there were neither failures nor repeats.

The Dean exhorted all students to consider several points. He reminded them that they have come to build concepts of their own philosophy, namely the “Ancient Traditional wisdom of their ancestors”. He enjoined everyone to think for themselves, and



to show confidence in their own ideas. “Explore your own ideas, thoughts, and experiences”, he explained. He added that philosophy is considered as the primitive mother of thoughts. Consequently, some people relate to philosophy as they do to their own mothers; either with love or with disdainful apathy.

The Dean discussed three ways of doing philosophy. The first method is applying the tools and methods of constructive critical thinking, secondly, by studying world philosophies and ideas, produced throughout the years; and finally, by the remote memorization and regurgitation of the philosophies of others.

As African students, the Dean enjoined, we must focus on the first way of doing philosophy – the way of applying the tools and methods of constructive critical thinking. He stressed this method because we have the task of “thinking about our place in the world and acting based on sound thought, born of a clear mind”.

In his final remarks, the Dean reminded all students that God chose them to be philosophers in a

world that rejects prophets. Thus, the Dean exhorted them to untangle the philosophies that oppose their human nature. “This can only be reached if students work together, for our strong bond is our power and strength,” he said. The sky should be our limit in the inquiry into all areas in order to discover our human reality. The Dean concluded by urging the students on, motivating them thus: “Your thoughts and insights will always be greater than those who have come before you”,

The dean presided over the induction ceremony, in which all students promised as follows: I pledge:

*That I may commit myself to respect and conduct my affairs with integrity in my pursuit of rigorous holistic life at Arrupe College. That I may be honest in all my activities in and out of the classroom; that I may conduct myself wisely and respectfully towards all members of Arrupe College community at all times as we live and work honourably together. So help me God, Amen.*

This was followed by a welcome handshake



at what are the facts”.

*“Love is wise, hatred is foolish. In this world which is becoming more and more closely interconnected, we have to learn to tolerate each other. We have to learn to put up with the fact that some people would say things we don’t like. We can only live together in that way. But if we are to live together and not die together, we must learn a kind of charity and a kind of tolerance which is absolutely vital to the continuation of human life on this planet.”*

with the new students. The handshake expressed, above all, “the sign of love and open heart”, our strong relationship to build a sympathetic community of inquiry.

The acting registrar, Dr. Gilbert Mardai, SJ, gave the closing remarks. He thanked the teams that worked hard to ensure the successful organization of several events like the orientation week that helped the new students acclimatize to the environment before beginning classes. Dr. Mardai concluded his remarks by giving some exhortations from Bertrand Russell to the students. The exhortations were both intellectual and moral, emanating from Russell’s experience of life and study. The exhortations were thus:

*“When you are studying any matter or considering any philosophy, ask yourself only what the facts are and what are the truth those facts bear out. Never let yourself be diverted either by what you wish to believe or by what you think could have been the case if it were believed. You should look only and solely*



The Rector presided over the Mass of the Holy Spirit that followed the Opening Assembly, and lunch was served afterwards.

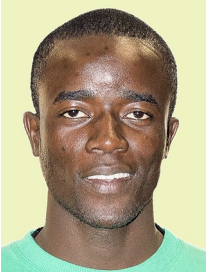
***Kayigire Jean Claude SJ***





# New students at Arrupe College

## APH/1 : First Year Degree Programme (BA Hons in Philisophy [UZ])



Antonio Manuel



Chigodora Terrence



Chingole Mario



Chengamali Reagan



Djabaku Thomas



Estevao Lucas



Jorge Meu



Kanda Paul



Kanuiwa Sylvester



Makoni Noel



Tubulo Prosper



Friday Melvin



Chirara Elvis



Ndhokubwayo Ezechiel



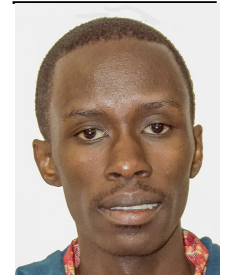
Nsabimana Jean Claude



Kezanutima JMVV



Turikumana Jean Paul



Niyonkuru Hubert

## PUG/1 : First Year Degree Programme (Bachelor of Philisophy)



Chinyadza Gift



Chifamba Zvikomborero



Dakamire Joseph



Mutsvairo Keven



Sayira Austin



Akakpo Selom

## APH/2 : First Year Degree Programme (BA Hons in Philisophy [UZ])



Masawi Onias



Turyakiira John



Sajilo Julius



Nahum Osman



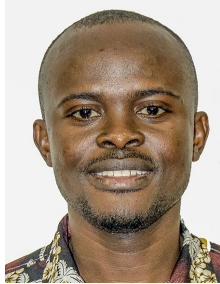
Magaya Ngonidzashe

# *New students at Arrupe College*

## Special students—Bridging Programme (1st Semester)



Akalefu Alexander



Etim Emmanuel



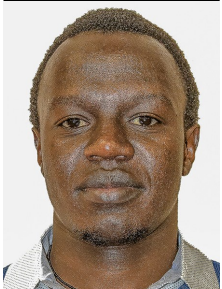
Tadele Baramo



Bikorimana Felix



Tassi Yves



Kemboi Kipkorir Silas



Mathenge Joseph



Manirambona Thierry



Mashandudze Simbarashe

## MPA/1 : First Semester Masters Programme (Masters in Philisophy)



Angaluki Pascal

# Learning to Know, to Grow, and to Love

Sometimes it is hard to introduce yourself because you know yourself so well that you do not know what to start with. I hope that after reading the description I give of myself, you will be able to tell what kind of person I am. I hope that my impression about myself and your impression will not be too different.

I am a person who is positive about every aspect of life. There are many things I like to do, to see and to experience. My strength lies mostly in my attitude towards challenges. I like to take both success and failure in a balanced manner. I don't like to say weakness, but I like to say scope for improvement. I try not to leave any stone unturned in whatever task I undertake. I believe in myself and in my abilities. I want perfection in everything.

I have a strong interest in Library Science. I love books. The field itself gives one the opportunity to reach any level and to work with different organisations. The Arrupe College Library has gifted me with an opportunity to live my dream to the fullest. In that large building flowing with knowledge in the form of books, I find joy, fulfilment and an increased desire to do more of what I love doing.

My first days here in the college library felt like hell. I wasn't familiar with the working environment. Furthermore, the fact that



there wasn't any young lady of my age among the staff somewhat heightened my fears and confusion. Thus, I struggled to adjust to the new ambience. However, over time I managed to overcome and became more comfortable.

Several Arrupeans were invaluable in helping me settle. I made so many friends that I no longer remember the awkwardness of my first days here.

It was very difficult to deal with the users of the library, mostly on the circulation desk. Some users had negative attitudes. During those first days, the repugnant

attitude of some of the users often moved me to tears. They almost broke me. Some often raised their voices at me, and I responded with tears in my eyes.

After a while, I got hardened, but made a conscious effort to always keep a

smile on my face.

Working in the library has also helped me to improve my communication skills. During my first weeks here, I often made excuses to avoid working at the circulation desk in order to avoid any contact with users. However, after mingling with different people here, I can confidently say I

*I am a person who is positive about every aspect of life*



## Being in a Francophone Country: Côte D'Ivoire, 2016.

The Closing Assembly and the send forth for various missions marked the end of the 2015/2016 academic year. I was missioned, along with seven other companions, to Abidjan, Côte D'Ivoire. We thirstily waited for this learning experience and exposure. Our journey to/from Abidjan was safe and was flavored by our diversity. After our arrival in Abidjan, we had a few days of rest and familiarizing ourselves with the environment. My experience with the French system is indelible. Ranging from class work, community, and other apostolic activities around Abidjan city and beyond were very remarkable moments of not only learning a new language, but also meeting new friends. My experience with our two French professors, Madame Gokra and Monsieur Ngoran, cannot go unmentioned because

they were of great help. Being my first time to be in a francophone environment showed me various ways of communicating even with the unlettered.

All classes were held in French language. The professors did well to express and explain some of the difficult terminologies in the same language. The lessons were 3-4 hours per day, accompanied by *dix minutes* repose (*10 minutes break*), and due dates for some assignments which motivated me to work harder. Other than the French classes, I had some moments of learning through the various instances of interaction with men and women of good will and whose culture is predominantly French. The spirit of *Magis* (more) was a resourceful motivation for my aggressive drive to choose, especially the most helpful ways of learning.



My short stay in Abidjan was not only a time for theoretical learning but also a time to put into practice the learnt language as well as the culture. This was achieved in and out of the community perimeters. For example,

the weekends were spent visiting the various families to which we were assigned. The visits to the families provided the opportunity practice what we had learnt in the classroom, as well as understand the francophone way of

thinking and doing things. It was also a time to dialogue and reflect about various life questions. For example, about morality, belief and faith among others. These were also times of seeing language being envisaged in the

society.

It was also my pleasure to visit various historical sites. Among them was the biggest church/basilica in the world named as *Basilique de Notre Dame de la Paix de Yamoussoukro* (Basilica of Our Lady of Peace) in the administrative capital city, Yamoussoukro. The Basilica is purposefully modeled after the Basilica of Saint Peter in Rome. It is so magnificent such that I felt to have seen and walked around a place so-sacred and an imaginable, not mentioning heaven. Beside the grand Basilica are two identical and beautiful buildings, one for the rector and the other villa is reserved for papal visits-which has so far occurred once. We also had an opportunity of celebrating the Eucharist in one of the small chapels (inside the Basilica), among the twelve chapels representing the twelve disciples of Jesus.

In the end, it was a fantastic experience of not only being in a French classroom but also being fully immersed in the mind, thoughts, habits, culture and way of life, all in the Francophone style.

***Moses Ndung'u, SJ.***

## *My Arrupe Story: Of Joy, Growth, and Warmth*

The past one year at Arrupe College has been an interesting year for me. It has been challenging, beautiful, as well as refreshing. Looking back at how my journey here began, I cannot help but see how much I have grown as a person and integrated into the Arrupe Family. When I first heard that Arrupe College opens doors for non- Jesuits, but that most students are male, honestly that did not sit well with me. I kept thinking about how I would fit in. Many ideas raced through my mind. How would these religious men treat me? How should I treat them? How do I even relate with them? Would they consider me unholy and unworthy to be in their midst? Would I be joining them in their religious activities? Would they be friendly, or just religious? I felt really insecure and worried.

My fears heightened when I came for the closing assembly on 23rd May, 2015. Though I was not yet an Arrupean, I was so surprised to find that all the finalists were all men. My mind raced. I wondered if that was the way my class would be, I being the only lady. Would I be like a sheep, sitting in the midst of wolves? Finally, the week of our orientation came and I saw only about thirty men in the classroom during our English Language test. I felt out of place. However, after a few minutes, Wanjiku Ngugi stepped into the classroom. I felt a bit relieved and happy thinking, we would be in the same class. My hopes were soon dashed, when I realised that she was in a different program in the college, and we would be having entirely different courses.

Honestly, for a while, I lost interest in Arrupe College. It was difficult for me to adapt to the situation. I was coming from high school, where the number of girls was almost equal to that of boys. I just could not process my situation. I felt like a round peg in a square hole. The pressure from the academic work did not help matters too. We had to write a minimum of two long papers for almost all the courses. One course even required weekly papers, while other required difficult weekly assignments. It was a torrid time for me, and I felt like giving up. The men in my class all seemed to have it all figured out. I noticed that they were coming from different places, but all had friends amongst themselves. Furthermore, they all seemed to blend with themselves. The ones from Nigeria seemed to click easily with the ones from Mozambique, Zambia and Zimbabwe.



Despite the fact that there are more male students than female students in the college, I have discovered that it is one of the best colleges in Zimbabwe. The fact that each class has a small number of students makes it easy for all of them to grasp what the lecturer says. This is a major edge Arrupe College has over many other colleges or universities whereby the room will not accommodate all students due to their large number. The ambience of Arrupe College is also very suitable for learning.

Besides that, our state of the art library stands incredible. It has proven to be very essential for study. Thus, one easily relies on it to prepare for assignments as well as examinations. My most prized feature of Arrupe College, is the timing of classes. I discovered that the time we have our classes provides enough time to study and to relax too. I also adore the relationship between the staff and students of the college. At lunch time in the multipurpose hall, I noticed that the staff and students relate like friends, and one cannot easily distinguish between them. Such relationship between staff and students discourages fear, but encourages love and respect for one another. This shows that Arrupe College is a place to study and also to have fun.

I still have three years under my belt. Undoubtedly, Arrupe College is the place to be! I have no regrets coming here. I see three more fun filled years of deeper intellectual growth and friendship. I express my sincere gratitude to Arrupe College for opening its doors to me. I would have had a different story if I had gone somewhere else. At the moment, my story at Arrupe College is one of joy, growth and warmth. This is my story, what is your own story like?

*Tracey Takavada.*

## Arrupe Insider

Contributions may be sent to  
[insiderarrupe@gmail.com](mailto:insiderarrupe@gmail.com)

How possible is that? They barely knew themselves, but there seemed to be some connection between them all, a certain fire and familiarity of spirit. I felt like the stray one. Time, they say, heals and builds.

*Undoubtedly,  
Arrupe  
College is the  
place to be!  
I have no  
regrets  
coming here.*

Indeed, as time went on, I discovered that Jesuits and other religious groups were friendlier than I thought. I began to fall in love with Arrupe College. Gradually, I started connecting with my classmates too. Some were funny, teasing and just wonderful. Some made sure they came to greet me every other morning. Some showed support, and proved that they could be trusted. I found friends among them. Having so many caring men around isn't such a bad idea after all.

## Wonder or Blunder?

Africa as a continent is home to several natural wonders. Some of these natural wonders leave most who visit them awed by their beauty, seeming precise arrangement, and their strength or versatility. Some of these natural wonders include the Mount Kilimanjaro, the Sahara Desert which

stretches over eleven countries, Victoria Falls, the Okavango Delta, the Chinothi Caves, and the Nile River which covers ten countries, with mouths in Egypt, Uganda, and Ethiopia. Some of these natural wonders have no enticing architectural structures. They remain natural wonders because as

seemingly unenticing as they appear, they continue to fascinate the human mind. They remain natural wonders as humans had little or nothing to do with their origin and development.

On the other hand, Africa is also home to several human-made wonders. Some of these wonders stand born out of religious or cultural significance, a sign of renaissance and unity, or historical purposes. Northern Africa boasts of the Great Giza Pyramids of Egypt, constructed approximately 2560 B.C ago; while Southern Africa boasts of the ruins of Great Zimbabwe, an ancient city comprising stones constructed without mortar between the 11th and 15th centuries. Western and Eastern Africa hold the Timbuktu Mosques and Libraries, Mali; the Church of St. George, Ethiopia; and the African Renaissance Monument, Senegal; which stands as the tallest statue on the continent.

The above mentioned structures hold amazing architectural designs which stand as masterpieces of the human mind. However, some of these structures were constructed centuries ago. The African Renaissance Monument, constructed between 2006-2010, is the youngest of them. After a visit to the Basilique de Notre Dame de la Paix (Basilica of Our Lady of Peace), Yamoussoukro, Cote d'Ivoire, I could not help but think that the Basilica should also





be considered as a human-made wonder of Africa. As much as I harbor this thought, several factors surrounding its construction dare to make me think the Basilica is a modern blunder.

### **Description and Features.**

The minor Basilica sits at the administrative capital of Cote d'Ivoire and birthplace of the late President Felix Houphouet Boigny, the first president of Cote d'Ivoire. It was constructed between 1985 – 1989, and was consecrated by Saint Pope John Paul II, on September 10 1990, with over three hundred thousand (300,000) faithful in attendance. The architect, Pierre Fakhoury, partly Lebanese and partly Ivorian, designed the church. The church stands as the biggest church in Africa with a capacity that can hold up to twenty-thousand worshippers (20,000). The church, though blatantly inspired by the St. Peter's Basilica in Rome, stands very different from St. Peter's. The Basilica, holding the Guinness World Record for the largest church in the world, is devoted to Our Lady of Peace. At the entrance of the main church, a symbol of peace is spotted, in the image of the Blessed Virgin Mary holding a dove and an olive branch.

The dome of the Basilica stands at a height of 149m, and 90m in diameter, a little less than that of St. Peter's in Rome. However, the height of the Cross on the dome stands higher than that of St. Peter's, at a height of 158m. The

Basilica holds marbles from Italy and 7,000 meters squares of stained glass from France comprising 5,000 colors. The stained glasses in the church, for the twenty-four doors of the church, splendid and glamorous, tell various stories from the bible. On one of the several stories the glasses tell, is pictured the President Felix Boigny, the architect Pierre Fakhoury, and a host of others whose efforts ensured the edifice became a reality, including the artist who designed the amazing stained glasses of the church. The aerial view of the Basilica reveals a cross shaped building, with four major crosses signifying the four gospels.

### **Arguments**

One of the first arguments that readily comes to mind involves the origin of the resources that went into the construction of the Basilica. Looking at the structure, I estimated that it cost around 500 million dollars. Dr. Kizito Kiyimba SJ, my Logic professor, will readily spot this as a fallacy of *ad veracundiam*. Luckily, I had an architect close by during the visit to the Basilica. Taking a close look at the pillars and other things architects consider when constructing a building, he, Chima Maduka SJ, told me in clear terms that the edifice would have costed a fortune. Indeed, several reviews into the edifice have estimated the construction to have costed between 175- 600million dollars. Eager minds like ours could not help asking the tour

guide where all the resources came from. The tour guide, with a smile on his face responded: *"Oh, c'est le President Felix Boigny qui a constuit l'edifice avec son argent!"*

On our way back to Abidjan from Yamoussoukro, we spent quality time arguing amongst ourselves, that the former president couldn't have used his personal money alone to fund the construction the Basilica. Some posited that he used part of the country's money that the edifice is too expensive for one man to fund. Some others trusted the words of the tour guide. My mind raced continuously as we argued. After some research, it appears that Felix Houphouet Boigny could have funded the construction of the Basilica all by himself after all.

Before his involvement in politics, Felix Houphouet Boigny was a medical doctor, a tribal chief, and was acclaimed as one of the richest men in Africa during his time. Driven by love for his nation, he became a statesman and spear-headed the movement for the independence of Cote d'Ivoire from the French government. He was a member of the French parliament and eventually became the first president of Cote d'Ivoire. He was voted into power repeatedly, and ruled as president of Cote d'Ivoire for thirty – three years. He is often referred to as the founder of Cote d'Ivoire, who led to the country to comparative prosperity during his time. Reports are conflicting on

the economic status of the country at the time when the Basilica was constructed. Some reports hold that at the time, Cote d'Ivoire was richer and more prosperous than many other African countries. Other reports hold that the country was going through an economic and fiscal crisis at the time. I am certain the argument on the economic status of the country at the time is unending.

Another argument that readily comes to mind, is why didn't the President Felix Houphouet Boigny, who was very wealthy and generous give such resources used in funding the construction of the Basilica to endow his country to infinite prosperity? Why didn't he give the wealth to the utter development of his birthplace? In spite of the presence of the magnificent Basilica in Yamoussoukro, the European styled Basilica has little in common with its environs. The streets of the city still lie relatively empty and underdeveloped. Furthermore, I am pained to include that even the road leading to the Basilica lies ramshackle and difficult to ply.

These facts cause one to ponder, is the Basilica truly a wonder on African soil or a blunder? Is the Basilica just one of those ideas synonymous with most African leaders, of immortalizing themselves, with a lasting impression on their nation, Africa, and the world at large? Cote d'Ivoire has a host of institutions and establishments named after her first

president. I often wonder why the country itself was not named after him. Possibly, to put the icing on the cake, Felix Boigny decided to construct the basilica. Is the *largest church* in the world one of the *largest* mistakes an African leader made in the history of Africa?

### Opinion

The locals of Yamoussoukro and Cote d'Ivoire remain proud of the edifice. The church constantly attracts tourists from all parts of Africa and the world. In the same manner, it strikes me as insightful for a man to think of constructing such an edifice in his lifetime. Undoubtedly, it has helped to put his dear nation on the spotlight of Africa and the world.

It also gives me faint hope and joy to know that somewhere in Africa, sits an incredible brainchild of the human mind that can be juxtaposed with many other edifices of architectural ingenuity. Though the Basilica is clearly of European style, it reflects Africa in many ways, as it holds several art works sculpted by African hands. Need I add that the pews as well as some other wooden structures in the church were built from the great Iroko tree of mother Africa?

The Basilica also reveals the level of catholicity and religiosity of many Africans. To a certain extent, I can freely relate John Mbiti's claim that Africans are notoriously religious with the thought of an African man spending tons of wealth constructing an incredibly large place of worship.

Many may argue that the Basilica remains a blunder and a sheer waste of resources, but it also stands evident that the construction of the church, a place of worship, is a clear expression of the man's faith, devotion, and love for the Church. This stands further evident as the Basilica was given as a gift to the Vatican, and was accepted by the then Pope John Paul II.

Wonder or blunder? Stupidity or ingenuity? It is difficult to take a comfortable stand. Nonetheless, I posit that the Basilica is a wonder of our time. One very striking image in the Basilica, is the image of the Holy Spirit in the form of a dove that embraces the interior of the dome. The dome reveals a plethora of colors masterfully blended with the dove in the image. It is the most beautiful image for me, of all the others in the Basilica. Right at the center of the church, with the brass-pillared altar beneath it, the image of the Holy Spirit strikes me that the Basilica came to fruition under the influence of the Holy Spirit.

I will continuously savor the sweetness of the visit to the Basilica. My mind will continuously reflect on the immense richness of our catholic theology the glass-stained images and several altars and art works in the basilica reflect. As I rightly told a companion later in the day whilst describing the entire experience, excitedly, it felt like heaven in there!

*Uchechukwu Oguike, SJ.*

# Abidjan: “Petit à petit l’oiseau fait son nid”

L’une des traditions d’Arrupe College consiste, pour les étudiants jésuites, de vivre l’expérience de “l’immersion de la langue” à la fin de la première année. Vers la fin de l’année académique 2015-2016, le Père Recteur – Chuks Afiawari, SJ, a envoyé Chima Maduka, Francis Ofori, Moses Ndung’u, Uchechukwu Oguike, James Ocholi, Emmanuel Mukhwana, John Sauti et moi à Abidjan, en Côte d’Ivoire pour l’immersion française. Nous avons eu le cours de français au noviciat, et avons eu un cours de français à Arrupe ; tout le monde attendait avec impatience l’expérience à Abidjan.

Une fois à Abidjan, nous avons commencé par tester notre niveau de français à l’Institut de Théologie de la Compagnie de Jésus (ITCJ) – la faculté de théologie à Abidjan. Notre français n’était pas alors affirmé. Au début, pour certains d’entre nous, « oui » était la réponse à toutes les questions : “Tu vas bien?”, « Oui ». « Comment tu t’appelles? », « Oui ». Heureusement, les compagnons à l’ITCJ ont été très patients et généreux avec nous. Ils ont compris que, quelquefois, nos “Oui” n’étaient pas la bonne réponse qu’il fallait donner.

Lorsqu’on arrive à Abidjan, au cœur de l’Afrique l’ouest, en provenance d’un pays du Sud, la différence de température vous ferait croire atterrir en enfer, tellement il fait chaud à l’ITCJ. En plus, nous n’étions pas habitués à la nourriture de la région : *aloko*, *akyeke*, escargot, etc. La nourriture, le climat et la communauté à ITCJ, nous ont fait comprendre que l’immersion n’était pas que linguistique mais aussi culturelle.

Les cours de langue avec nos deux excellents professeurs – Madame Gokrah et Monsieur N’goran, ont été drôles, intéressants, mais plus important encore, éducatifs. “Shima”, c’est ainsi que madame Gokrah appelait notre compagnon Chima Maduka. Durant les différentes leçons : grammaire, conjugaison, phonétique, vocabulaire, orthographe, expres-



sion écrite, lecture, jeux de rôles ; nous avons ri des uns et des autres, mais en même temps, nous apprenions beaucoup de choses.

Côtoyer des familles ivoiriennes a été une autre occasion de pratiquer notre français, d’apprendre beaucoup de choses, notamment la culture ivoirienne.

Ce fut également une occasion de créer des liens avec nos familles d’accueil. Chacun de nous avait été assigné à une famille dans différents quartiers : Angré, Riviera 3, Bingerville et Kumasi. Il a fallu apprendre à négocier le prix des trajets avec les chauffeurs de “*Woroworo*” (taxis) ou monter dans un “*Gbaka*” (bus pour le transport commun) afin de pouvoir arriver chez nos familles.

Avec le temps, la timidité du début et la peur ont cédé face à notre courage et notre ferveur pour améliorer notre niveau de français. Les différentes familles ont été très généreuses envers nous, par leur hospitalité, le temps qu’ils ont accordé et leur patience. Plusieurs fois, ils répétaient ce qu’ils venaient de dire et parlaient lentement pour que nous comprenions. A mesure que les jours passaient, nous étions à l’aise et étions capable de mener une conversation avec eux. Maintenant, nous pouvons dire que nous avons des parents, des sœurs et des frères ivoiriens.

Notre séjour à Abidjan n’était pas restreint à l’ITCJ ou à nos familles ivoiriennes. Nous avons eu plusieurs sorties en groupe, avons découvert plusieurs quartiers et endroits d’Abidjan et hors la ville. L’une des plus mémorables sorties a été un pique-nique avec un groupe des jeunes du Mouvement eucharistique des jeunes (MEJ) à la plage à Jacquerville. C’était une bonne expérience avec ces jeunes filles et garçons, pleins de vie et d’énergie. Certains de ces jeunes ont posé, à certains d’entre nous, la question de savoir pourquoi ils avaient décidé de devenir jésuites. Nous nous sommes beaucoup amusés ce jour-là : nous avons dansé, mangé et ba-

vardé avec les jeunes.

Nous avons également pu visiter la basilique Notre Dame de la paix à Yamoussoukro. Cette grandiose église a été construite par Felix Boigny, le premier président de la Côte d'Ivoire. C'est la plus grande basilique du monde. La créativité architecturale de la basilique laisse sans voix, bien que la grandeur de cet édifice au milieu de tant de souffrance sociale et économique soit contestable. Bien sûr, à la plage du Grand Basam, nous avons commencé et clôturé officiellement notre cours d'anglais, en contemplant la grandeur de Dieu dans l'Atlantique.

Repenser à l'expérience d'Abidjan maintenant, nous remplis, mes compagnons et moi, de gratitude et de reconnaissance envers Dieu qui a donné de vivre une bonne expérience et de faire de bons voyages. Nous ne pouvons pas oublier la générosité et patience de nos compagnons jésuites à ITCJ, de nos familles ivoiriennes et de nos deux excellents professeurs – Madame Gokrah et Monsieur N'goran. C'est grâce à ces personnes que, petit à petit, nous avons pu construire nos nids à Abidjan. Merci à toutes et à tous.

*Emmanuel Ogwu, SJ.*

## *Nairobi experience*

Arrupe College receives students from different corners of Africa. In fact, in the 2015/2016 academic year, seventeen African countries were represented at Arrupe College. It offers many opportunities to those, especially Jesuits, who attend its formation, to discover more about themselves and their environment. Besides philosophical and humanistic studies attended in classrooms, the formation program in Arrupe College proffers other occasions to extend the knowledge about Africa and Africans in various domains. Apart from the tours to different historical places in Zimbabwe embedded within the academic program, the Arrupe College Community also sends Jesuit students to different countries during the long break which runs from the end of May to the middle of July, for different missions. Therefore, at the end of the 2015/2016 academic year, in ad-



dition to sending off the finalists, the college sent the rest of the Jesuit students to various countries in Africa for missions including English, French, and Portuguese language immersion.

As far as English immersion is concerned, this year saw the students travelling to Nairobi

(Kenya); and Lusaka (Zambia). However, in this article, I shall not talk about the experience of the English immersion in Lusaka, but in Nairobi. The six Jesuit scholastics who were missioned to Nairobi comprised Adelino Dawacar SJ, Bernardo Jimo SJ, Emmanuel Ndorimana SJ, Ermano Lucas SJ,

Matias Antonio SJ, and Micas Zandamela SJ. We departed Hara-re for Nairobi on Monday 23rd of May, 2016. We were received warmly at Loyola House Jesuit community, the Provincial' Residence of the East African province of the Society of Jesus.

On the following day after our arrival, Fr. John Gansah, SJ, the rector of Hekima University College, introduced us to Ms. Winnie. We were extremely astonished to discover that she was going to be our English language teacher. Our astonishment was due to the fact that she was confined to a wheelchair. I could not reconcile how she could possibly teach from a wheelchair. I doubted if she could deliver effectively. However, my doubts were cleared. To my utter amazement, by the end of the first week, I was overwhelmed by her commitment and impeccable methodology of carrying out her duty in spite of her situation.

Ms. Winnie was so rigorous that I wondered if it were an English language class or she was preparing us to becoming rocket scientists! The classes were also very free and warm. Each one had the opportunity to raise questions and express concerns in particular areas, either in grammar, vocabulary, or comprehension texts. Thus, it was a win-win situation for both students and the teacher as we learnt a lot from that methodology which advocated for an argumentative and criti-

cal perspective.

One major challenge we had during the program was the weather condition of Nairobi. It proved to be an obstacle to our classes. Given that it was during the rainy season, we were sometimes compelled to walk in the rain to class, from Loyola House to Hekima College. It was often very cold, consequently we often shivered in the classroom.

In the Loyola House community, we really felt at home. Our stay in that community was enjoyable and helpful in all ramifications. The community members helped us to improve not only our English, but also our intellectual, spiritual, and social life. By virtue of the fact that it was the Provincial's House of the Eastern Africa province, we had the opportunity of meeting many people on transit from various countries. The multiplicity of cultures and personalities of the all those people, both Jesuits and non-Jesuits from all over the world, was an opportunity for us to have a firsthand experience of life in a community of the professed.

Our stay in Nairobi also saw us visit some interesting places. Accompanied by our own Arrupe College alumni, Edwin Onyango SJ, we had the opportunity of attending a Mass celebrated in Kiswahili at Saint Charles Luanga Parish located in Nkoroi, twenty eight kilometers from Nairobi

city. Although most of us were unable to understand the language completely, we enjoyed the celebration as the liturgy was well organized, though it took too long than we expected. Our visit to that parish was actually a happenstance with the vows ceremony of around fifty men belonging to 'Kenya Catholic Men Association'. I felt inspired and excited, because it left me hopeful of the growth and continuity of the Catholic faith in Africa. It was a moving experience watching lay people commit themselves in order to assist religious pastors.

We also visited some other Jesuit communities in Nairobi, namely Mwangaza community, which comprises a center for Tertianship, retreat, and a house for retired Jesuits. We were thrilled to relate and have lunch with our elder brother Jesuits. On our way home, we passed through the AFRICAMA community, the residence of Fr. Michael Lewis SJ, the President of JESAM and President of the Board of Governors of Arrupe College.

Our stay in Nairobi was indeed a beautiful one. We came back as better English language speakers and with increased resolve to commit our lives to God through the Society of Jesus. We remain grateful to Fr. Rector, Chuks Afiawari, SJ, for missioning us to Nairobi. We will certainly make good use of the skills we have acquired.

*Adelino Dawacar, SJ*

# They are people not refugees

I would like to assert that human beings have an innate ability to create reality and thus everything around us becomes what we make out of it. There are so many realities that we hold today as a result of our own constructions and they have become and/or are actually real in our everyday life. One such thing which we have constructed and included onto the canon of realities is the reality of our brothers and sisters we call 'refugees'. 'Refugees' have become a reality in our world and their population perplexingly continues skyrocketing on daily basis. The question that one may be inclined to ask is perhaps: why are many people running away from their countries and becoming 'refugees'? Unfortunately here I am not going to address that question. Nonetheless, it is this reality I wish to reflect on with particular focus on the experiences I had with people living in Dzaleka Refugee Camp in Malawi.



When dealing with refugees there is a tendency of treating all of them as a group which limits one from encountering them as individual human persons. As I went to Dzaleka Refugee Camp I told myself that I was not going to be with refugees but rather with people—and I must confess my abhorrence of the name refugee tagged on our brothers and sisters who have been forced to defect their countries of origin. Equipping myself with the notion that I was to meet people and not refugees, enabled me to treat the 'refugees' as individuals and not as a group and thus avoiding the sin of 'totalisation'.

One important thing I quickly realized was that I was not going to meet the 'refugees' so that I could change their situation. I did not have the financial stamina to respond to their huge financial needs neither did I have the expertise to investigate into their everyday problems and address them to the relevant authorities nor the expertise to attend to their legal issues. Nonetheless, I was not completely insignificant to affect their lives in simple ways. To affect their lives, I had to become part of the 'refugee' society by letting their lives affect and change mine first. It was through this process that I

was able to think, feel and have the same hope for the future with them. From this encounter a realization, on my part on that of the 'refugees', that future is not compounded by the absurdities of life such as being a 'refugee' was born and the sense of humanity with dignity and integrity was reclaimed ultimately leading to the cognizance of the existence of a normal human community formed by people who are essentially human beings and not 'refugees'.

Encountering 'refugees' as the other creates the necessary conditions for enacting a human society in which humanity collectively realizes the different and mostly despicable circumstances it finds itself. This is fundamental in forming humanity's attitude in responding to its needs and solving its problems. With this kind of mind set I was able to encounter my brothers and sisters, who have been to some extent stripped off their sense of humanity, as equals and most importantly as human beings and not refugees. I was able to realize and acknowledge their capabilities and abilities just like any other human person who has not been labeled with a name like 'refugee' which is pejorative and bearing negative connotations. I believe that recognizing the essence of humanity in every other human person regardless of the situation that others may find themselves in, inaugurates the ability for humanity to share the gift of life collectively and indiscriminately.

*Cashios Mutemachani, S.J.*



## Personal experience at JRS

*'... go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit and teaching them to observe everything I have commanded you. And behold I am with you until the end of time ...'* [Matthew 28:16-20]

I want to start with two real life stories among the many stories I encountered at JRS. The first is about Thabiso (not her real name) a Somali woman. The day I encountered Thabiso was when she came in the front office when I was working at the reception that day. A few of my work colleagues were just coming out of their offices going to the kitchen for tea break. Thinking it was just a normal procedure that was going to follow I greeted Thabiso expecting she would respond and then all the other steps would come.

Unfortunately, Thabiso did not hear my greeting because at the sight of seeing my colleagues from the livelihoods office she started shouting and insulting them. For what? They had not yet paid her 'her' R2000 for the small business grand. Now what I found later was disturbing for me. That day Thabiso was actually driven to JRS by her husband in one of the latest expensive cars. The R2000 she was shouting for was not hers, in other words, she had no right at all to claim any money from JRS. The livelihoods people were just help-

ing her as a 'refugee' and they were not entitled to particularly help her, after all her time to receive help had already ended because help is only given the first three months of arrival. Thabiso was already 5 years in SA but she kept using asylum seeker permit to get more from JRS.

The second story is about Tatenda (not her real name). Tatenda is a Congolese refugee in her early forties in SA. Back home in Congo, the rebels or government soldiers, one of the two, stormed her home one day. They captured the family. They shot her husband in front of her kids and herself. After they tied her up and raped some of her daughters in front of her. They then tied the kids and raped her with a stick. She managed to flee with some of her kids because some were shot or died. She thought when she reaches SA her kids and herself will be safe.

Unfortunately, the same people followed her and kidnapped one of her daughters for seven years abusing her in all sorts of

ways. However, today she is finally united with that daughter of hers and the grandchild, that is her family for now. She cannot walk well because of her legs and all the complications that came with the rape. We visited her one day and she is one of the refugees who no-matter the sadness of their story, still has a hope for her remaining few kids and grandchildren and even her own life. Her story has inspired many of the JRS staff especially the advocacy and livelihoods departments to try and make her life and others in similar situations, better.

Most of the times, if not all, we do come across experiences that not only make us better Christians or any other religion we belong to. But I have learned in the past few years that such experiences if experienced well



as well as cherished, make us better human beings which is the beauty of human experiences. This has been and was my experience working at JRS for the few weeks that I have been at JRS.

Firstly, something that can probably be improved is the country finance office. I was in the finance office only for a single day. However, from the one day experience I felt that more can be done in the finance office in terms of organization of filed papers of all kinds according to dates or times. Maybe sometimes it is because of the nature of their work. Not taking anything away from them, I think they still do better and they do work hard and I believe they can still do more.

I always find it a grace to have the opportunity to work with people who are most affected in our society in different ways. Working with refugees has been one of those graces that has been granted to me. It is amazing to work with the team at JRS and see the wonder of how the team is able to not only assist the refugees in their different situations that they come with, but seeing them being part of the lives of these refugees. One particular person who really inspired me in how she was working with the refugees and became part of the lives of the refugees is Angie. Without exaggeration, Angie really helped me to know, to work with and to appreciate the life of refugees. Up-to-date after she left, most of the refugees I talk

to, the person they mostly ask for first is Angie. She had a way of touching peoples' lives which I believe that JRS is all about.

I also learned that working with refugees really requires a lot of patience and courage. Patience for listening with a heart to the true and sometimes to the untrue stories of some of the refugees. With time I began to learn that in as much as different people come, some do come with genuine issues while some at times try to get their way through. I also needed courage to face the situation of most of the refugees whether it was at work in the office or it was during the home visits with the hardworking Jeanine and Sangara, two women who do an enormous amount of work that I cannot put in words.

It was also an opportunity for me to learn different human backgrounds, beliefs, languages and behaviours. I learned something more about; the Islamic religion, more Christianity, Pentecostals, the different cultures from the different refugees as well as also the South African cultures and languages. I also had the opportunity to learn more about human identity crisis a topic of interest to me.

Every man and woman at JRS South Africa has a unique way of working with and touching people's lives. Though each one works in their own department, at the end of the day what I learned is that these men and women work as one team to

bring to life the motto of JRS; to serve, to accompany and advocate. I feel that only God can reward the effort and work being done by the great men and women working at JRS South Africa.

Thus, when Jesus is calling his disciples to go and make disciples of all nations and teaching them to obey all he commanded, I believe that the men and women at JRS are already doing that at a higher level with tremendous efforts. Indeed, they made me to learn that serving humanity especially the many refugee men, women and children like Tatenda, does not have anything to do with being a religious. In-fact some women and men do it better than we do. Perhaps this is where we talk of and need to have full collaboration with different men and women to work for the salvation of all.

One day I hope to again have the opportunity of working in such an environment. I am grateful to all who I worked with at JRS South Africa. Many thanks to my brothers Sammy and Vincent whose support, encouragement and strength helped me as we together strived in our limitations to work for the gospel during our JRS experiences.

*Luis Matope SJ*





## *Ignatian Pedagogy: A Practical Approach toward Jesuit Education*

The Ignatian vision that characterizes the mission of Jesuit education is the formation of young men and women of competence, conscience and compassionate commitment. This means the coming together of both faculty and students towards the enhancement of a reflective, creative and cooperative study, which promotes continual learning and an active service to others. The Ignatian Pedagogical paradigm is a practical teaching framework, consistent and effective in the communication of Ignatian values and worldview.

Following a mission by the Rector, I recently completed a six weeks teaching practice in a Jesuit school, St. Peter's Mbare. The school has both primary and secondary sections sharing the same property. The secondary section, where I taught, had 350 students. The teaching faculty I met at Mbare seemed overwhelmed due to the number of students compared to the few teachers to handle the work of education and formation of not just the minds of the pupils, but their hearts and hands as well. I assisted with Religious education, Catechism, guidance and Counseling.

The Ignatian Pedagogy speaks to the practicalities of the teaching-learning process, emphasizes the importance of a healthy faculty and student relationship, and is of practical relevance to the classroom. The promotion of the intellectual, spiritual and emotional development in students necessitates the accompaniment by the faculty. To achieve such development, it is important to create conducive conditions and stable foundations, and provide opportunities where students integrate their experiences, reflect on them and act sustainably. In other words, there is "a transformation of [...] habitual patterns of thought through a constant interplay of experience, reflection and action" (General Congregation 33 Para. 43). As a teacher at Mbare, I did my best to connect with my students each time, both in class and outside side class. When some of them found some concepts difficult to grasp, I patiently urged them onwards.

Through empathy, I suffered and struggled with those who had to try several times to come to grasp what I taught. In and out of classes, we always had the idea of learning as a short-circuited growth process amidst a community of learners. We tried to pay attention to each and everyone. Thus, no one seemed left behind. During our break times, lunch times and at home through assignments and practical observations, I and my students sought to identify the connection between what we did in class and the reality of what happens in our surroundings.

The Ignatian pedagogical process encompasses five basic elements namely: context, experience, reflection, action and evaluation. The element of context presents the faculty with the environment where students explore their creative capabilities in life. It presents the necessary beginning from which teaching and learning occur. The human experiences of the students like their family, friends and economic, social and political realities are the pointers and necessary openings through which students can be understood and imparted.

Experience in itself enhances learning since it encompasses the whole person. The faculty fosters experiences that develop the skills of understanding, application, analysis and synthesis. St. Peter's Mbare is located in one of the poorest suburbs in Harare, Zimbabwe, hence the question I asked myself each time was how do the concepts I teach mirror the environment, considering the obvious fact that most times teaching could be plainly theoretical. To integrate my teaching into reality, I used times for sports to explore key concepts such as talent understanding, awareness and conscious utilization, individual relevance, the importance of teamwork, individual as well as team commitment and hard work and the idea that focus and determination are likely to yield success.

Furthermore, in the element of reflection, the Ignatian learning process invites the faculty and stu-



dents to constant discernment; a process that forms the conscience of learners such that they are propelled from the realms of knowing to action. Here, the faculty creates foundations for learning by student engagement in the skills and techniques of reflection and formulating questions that broaden the awareness of students, and a conscious habit of considering the views of others, formed and nurtured. One obvious group to find at St. Peter's Mbare is the Christian Life Community (CLC). This group had a majority of the pupils in the school. It was a place that encouraged reflection based on a journey of faith. Pupils found time in the CLC meetings to reflect on their daily experiences, and through the light of grace discover the fruits being born deep within through daily activities. There is a daily examen in the school lead by the teachers to occasion reflection and further action thus encouraging continuous formation through choice of action. The faculty aids the students in the constant challenge of their imaginations and the exercising of their wills. The faculty hopes that the students acting on what they have learnt and through exper-

iences reflected upon will make the truth their own and serve others.

The Ignatian vision in teaching and administration of Jesuit Education is not just geared towards academic mastery but goes beyond it thus, in the element of evaluation, the focus is on the all round development and growth of the student as a man or woman for others. My experience of teaching at St Peter's was not just geared to the education of the students for educational advancement. It was also a period of learning for me. I learnt to be a mentor to my students through the everydayness of my life in words and actions. I encouraged my students to evaluate their personal growth as I did same. My students and I constantly being aware of how much we have received and how grace filled we were kept our minds and hearts pondering on the principal Ignatian question proposed in the spiritual exercises. What have I done for Christ? What am I doing for Christ? and What must I do for Christ?

*Chinonso Vitalis Ugochukwu, SJ*

*The Ignatian pedagogical process encompasses five basic elements namely:  
context, experience, reflection, action and evaluation*

## Portuguese Immersion.

A few days after the closing assembly we headed for Mozambique for Portuguese immersion. This came when we had just entered the mood of resting but we could not resist the temptation to start thinking about what Mozambique could be like. Herbert, Kelvin and I had another wonderful experience of staying together in another country. We did not know what to expect but the fact that we knew each other well became our source of strength.

As soon as we crossed the Border we started facing our fears, of which one of them was being unable to communicate with people who speak a language that is different from ours. English was out of question and Shona was not all that helpful. The little Chichewa which we got exposed to during the novitiate time in Zambia became a valuable walking stick. From that experience I learnt that it is a thing of wisdom to learn a language whenever you find an opportunity because you never know when it might be useful. Although it was tough, we managed to find our way to Beira.

Poucos dias após o encerramento de assembleia fomos à Moçambique para Imersão de Português. Isto veio quando nós apenas tínhamos entrado no clima de repouso, mas não podíamos resistir à tentação de começar a pensar do que Moçambique seria. Herbert, Kelvin e eu tivemos outra experiência maravilhosa de ficar juntos em outro país. Nós não sabíamos o que esperar, mas o facto de que conheciamos-nos bem tornou-se nossa fonte de força.

Logo que a travessamos a fronteira começámos a enfrentar nossos medos, dos quais um deles era a incapacidade de comunicar com pessoas que falam uma língua que é diferente da nossa. Inglês estava fora de questão e Shona não era tão útil. O pouco Chichewa que tínhamos em contacto durante o tempo de noviciado na Zâmbia tornou-se uma valiosa bengala. A partir dessa experiência, aprendemos que é sábio aprender uma língua, sempre que você encontrar uma oportunidade, porque não sabe quando será útil. Embora fosse difícil, conseguimos encontrar o nosso caminho para Beira.



When we got to Beira we started learning Portuguese at a certain institution. Our teacher was a young man who has a good command of English. This made it very easy for him to explain when we asked complicated questions. In Mozambique almost everyone, including children, speaks Portuguese. Accordingly it was easy to learn Portuguese from the street. It was exciting to go out and try to speak our broken Portuguese to people, after class. Some of the places we used to visit after class include the city centre, the ordinary market places and of course the beach. The beach is within a walking distance from where we were staying.

Learning a new language is fun but being in an environment where you can't express yourself well makes you uncomfortable though it teaches you a great deal of important life survival skills. My companions and I can now speak some Portuguese. Whenever you find an opportunity to learn a language treasure it, it may be your refugee one day. It can be a challenge but life without challenges is dull. Challenges usher us into the realm of growth.

*Tinashe Kunze SJ*

Quando chegámos à Beira começámos a aprender Português em uma determinada instituição. Nosso professor era um jovem que tem um bom domínio do Inglês. Isso o ajudava muito para explicar quando sobradado fizessemos perguntas complicadas. Em Moçambique, quase todos, incluindo as crianças, falam Português. Consequentemente era fácil de aprender Português mesmo nas ruas. Era emocionante sair e tentar falar nosso Português quebrado com as pessoas, depois da aula. Alguns dos lugares que costumávamos visitar depois da aula incluem o centro da cidade, os lugares normais de mercado e, claro, a praia. A praia está à uma curta distância à casa por onde morávamos.

Aprender uma nova língua é divertido, mas estar em um ambiente onde você não pode expressar-se bem faz sentir desconfortável, embora isso ensine uma grande quantidade de importantes habilidades de sobrevivência da vida. Agora nós falámos um pouco de Português. Sempre que você encontre uma oportunidade de aprender um idioma aprecie-a, ela pode ser o seu refúgio num dia. Ela pode ser um desafio, mas a vida sem desafios é maçante. Desafios nos fazem crescer.

*Tinashe Kunze SJ*

## Opening assembly





Opening assembly





Opening assembly



The ARRUIPE INSIDER team would like to thank all those who contributed articles for this edition and invites more contributions from all members of Arrupe College for the upcoming edition.

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