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# Arrupe Insider

A Publication of Arrupe College Students' Association

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## ENTRANCES, EXITS, AND MANY THINGS IN-BETWEEN

Dear Reader,

After a series of philosophical acts, scenes, plots and sub-plots, the curtain is finally falling on the drama titled "2015/16 Academic Year." At this time of the year, the action is as intense as ever – changing student leadership, writing exams, defending theses, planning farewells, saying goodbyes, preparing for holidays, and everything that goes with wrapping up the academic year in style. The Insider team would like to first of all pass on a word of gratitude to Kiprono Ngetich the outgoing president, and his team for a job well done in this ending academic year, especially with their successful revival of this newsletter. We would like to congratulate and welcome Vincent Onyango as the new president of the Student's Association. We hope that his team will steer the college to greater heights, and that The Insider will continue to grow stronger.

To the finalists, you have fought the good fight, kept the faith, and won the race (Cf. 2 Timothy 4:7-8). You have philosophically acted your parts well, and now it is time to exit the agora of Arrupe College. "All the world's a stage/ And all the men and women merely players/ They have their exits and their entrances," writes Shakespeare. Arrupe College is a stage at which many have their entrances and exits. As the finalists head to the exit, we know that the action on stage is not without some discouragement and stumbling. But in the words of Dale Carnegie, "Discouragement and failure are two of the surest stepping stones to success." We therefore congratulate you and wish you all the best in your next stage. To the continuing students, aluta continua. No one puts his hands on the plough of philosophy and looks back is worthy of a place in the promised land of philosophical perfection. May our upcoming holidays reenergize us, ready for more philosophical disputations next semester. To those going for immersions and experiments, I can predict by induction that you will conquer overwhelmingly.

Last but not least, yours faithfully is one of those who have acted their parts and are now exiting the stage of Arrupe College. It has been a great privilege for me to serve as the editor-in-chief of this distinguished newsletter. Together with Eyrah Foli as the chief designer, Kingsley Madubuike and Emmanuel Ndorimana as editors, we have tried our best, and we thank you for the support and the encouraging reviews you have given the previous editions. We welcome *Ndorimana Emmanuel* as the new editor-in-chief, and we hope that under his leadership, The Insider will continue to blossom. We thank all those who have contributed articles for the previous editions, and more so in this current one, and I am confident that you will find them inspiring, educative and pleasurable to read. To the continuing students, I wish you fruitful language immersions and experiments, and above all, restful holidays. To the finalists, it is time to put our philosophy to some use. Let us go forth and set the world on fire.



*Aloysious Lubega, SJ.*  
Editor.

# Message From the Outgoing President

The Arrupe College Students Association offers a great opportunity for experience in leadership in an institution of higher learning. It is a voluntary service to the students and the college, which calls for individuals with an inner motivation to take the institution to greater heights.

Apart from running all the co-curricular activities through the various clubs, the students association organizes some of the major events at the college, including the Annual Mini-Marathon, the Cultural Night, Drama Night and the Easter Concert. Some of these events have boosted the name of the college, making it popular to the outside world. The association plays a crucial role in terms of student representation at the college level. There are very important changes and improvements that have been effected on the courses and academic programmes as a result of the contributions made by the students. The academic council and the college administration have expressed seriousness in the way they listen to and handle the issues and concerns raised by the students through the association.

Following the just concluded elections, I wish to thank and congratulate the newly elected members of the Students Council for the academic year 2016/17. They are worthy of an applause for taking up the challenge to step forward and express their willingness to serve our association as students, and our college at large.



Kiprono being lifted after he won the elections last year.

It is very important for the rest of us to be ready to support the newly elected leaders so that they can be successful in their service delivery. There are many ways in which the students can contribute to the success of the association. Several sub-committees are put in place to enable the student leaders to effectively represent their fellow students

in the various portfolios. Students can offer themselves to join those committees and to willingly give their generous contribution therein. There are events that can only be organized at the clubs' level; for example, the Drama Night and the Easter Concert. Clubs have also, in the past, organised public lectures on topics of their interest; for instance, last year, the Science Club successfully organised an awareness talk on Ebola. Contributions can be made, thus, through the various clubs.

The main challenge that those taking up the leadership role in the association have to face is time. There are moments when they will have a lot to do for the association and/or the college in addition to their academic engagements. This, however, offers a training for self-discipline in terms of organising and balancing the responsibilities. It is a very important lesson for the future when life in the world brings a little too many tasks to fulfil. It is usually easier, more joyous and motivating to serve the people who appreciate the services that one is offering; hence, it is, important for all the Arrupeans, both administration and the students, to give the moral support to the student leaders in order to boost their morale in service.

As I wind up my term of service as the President of Arrupe College Students' Association 2015/16, my heart is full of gratitude for all that we have accomplished together as the students of Arrupe College. First of all, I thank everyone for entrusting me with the baton of leadership.

I appreciate the contribution of those who have been members of the various sub-committees and commissions, some of which have been quite busy. The editorial team of the 2015 Arrupe Yearbook are highly appreciated, and that of The Insider, in a special way for having been able to revive this newsletter this year. I also acknowledge the invaluable support and cooperation of the college's administration and the staff. Finally, a big thank you goes to the entire outgoing cabinet for the teamwork that we had in making Arrupe College the place to be. May God's blessings be upon Arrupe College and upon all our friends and benefactors.

*Kiprono Ng'etich, SJ  
Outgoing President  
2015/2016*





# Message From the Outgoing Vice-President

Being the vice president of the Arrupe College Students Association for the 2015/2016 academic year has been quite an exciting venture. I could summarize it in two words, “challenging” and yet “exciting.” I guess this is how the road is for every representative of a students’ union. It has been challenging because I had to represent all the students and act on behalf of the students’ body with the authority granted by the constitution of the association and yet subject to the administration of the college. My job, which was mainly to plan and execute projects of the association, was met with quite a number of challenges, some failures and success, a full complement of the spectrum. One of the challenges was striking a balance between progress (often perceived in the new or creativity) and tradition (adhering loyally to the principles). The first thing that I had to keep in mind as I took office was to avoid competing with my predecessor(s), for I had learnt from my past that in competition one can easily hold the rest of the group at ransom in search of personal glory. Thus, in making decisions and in acting, I had to bear in mind the legacy of the association and its future. We (I and the other committee members) resolved that we shall prioritize maintenance work on the existing property of the association and ensure that all the activities are reasonably funded. This was also grounded in the fact that this year’s budget was very slim. Thus, we were not to embark on any new projects in the first semester and for the second semester, we were only to execute any new projects if there was a surplus on the budget. Of great concern to the work of the office this year was building on the foundation laid down by the previous groups and setting up structures for continuity between successive administrations.

After great consideration, we saw it fit to run a new project and, thus, acquired two sets of sofas and four coffee tables for the Students Center. We had also planned to install a television set and DSTV, a very feasible project subject to the commitment of the incoming committee. Thus, we decided to leave it to the discretion of the next team since the project has monthly expenses on the budget. Suggestions on sustaining this project have been laid out and much of the groundwork has been done. Therefore, the incoming vice president will have enough information to make a decision on whether or not to implement this project.

As the co-chairperson of the Charity and Welfare Committee, we set aside some funds and identified a potential beneficiary, a poor school in Makonde. We intended to raise enough to install a solar-power system for one classroom to be used as a reading/study-room. Hopefully, we shall be completing this project once it gets the approval and support of the college administrators.

This year, most of the students had an opportunity to have an outing sponsored by the association as a prize for the various tournaments we hosted. One challenge that we often observed was acquiring a good sound system for those who needed music. Thus, we approached the administrators and asked for the old PA system. The administrators generously donated the two speakers to the association. All that is needed is an amplifier and mixer to complete the set.

As far as the regalia project is concerned, this year we started the semester without stock and due to some challenges in the funding of the project, we only managed to acquire the first batch of just a few days into the second half of the first semester. The sales have been quite good, though most of them were on credit. We have restocked at least three times to keep the project running from the proceeds of the sales and we have put in place some mechanisms to ensure continuity of the project between us and the next administration. In regards to the pricing, we managed to lower the costs from \$13 for a round-neck t-shirt and \$20 for a golf t-shirt to \$12 and \$18 respectively. Lowering the prices was motivated by the desire to avail the regalia to students and workers of Arrupe College at an affordable price. In so doing, we had the conviction that we could maintain high quality standards and

still make a reasonable markup for each item at the new prices. This has proven true and I am optimistic of the growth of the project.

To my knowledge, all of our property is in good condition. We have serviced the gym twice this year, once each semester. The park benches have been removed, though I must admit the repair of the broken umbrellas has not been that prompt, partly due to the tight schedule of our skilled workers. We had a challenge with the office printer, memory loss and faulty motherboard. This was a huge inconvenience to some students who needed printing services. However, the repairs have been done and now the printer is in a good working condition.

In collaboration with the college administration, we have made remarkable progress towards improving our graduation kit. With the help of Prof. Chennells, we arrived at an acceptable design of the new gowns which have the flag colors of the college. The new kit shall be used by the graduating students of this year come May 21st.

On several occasions this year, we have participated in activities of the National Movement of Catholic Students (NMCS) like: sports days, Thanksgiving Masses, and other social and cultural activities, as required by our constitution. Some of our members have actually received awards from the NMCS for their outstanding support of the movement. Our relations with other colleges continue to grow stronger, thanks to the generosity of members of the association.

Preparations for the finalist’s dinner are ongoing. We are doing our best to organize a send dinner for our graduating members of the Association, a festive evening worthy of their support of the activities of the Association in their two, three, or four years at this College. The dinner is schedule for the Thursday, 19th May.

As I leave office, I would like to thank all the students and staff of Arrupe College for the support you have rendered us over the past year. Given the fact that working for the association is purely on a voluntary basis, we have had challenges finding volunteers to take up some of the tasks, and for some who would have volunteered, we have faced the challenge of some of the works being done less effectively (as part-time). Though not promised, we have tried our best to extend our gratitude to our collaborators for the work they did for us mostly in kind and we are yet to thank many others as we close off this year.

My appeal to the remaining students of Arrupe College is that you take the association more seriously, volunteer to do some of its work, attend meetings and other functions organized by the association and in addition to the critiques of the committee, sub-committees and various other organs of the association, offer your excellent ideas, talents and wisdom in support of the work. Continue to work in unity and avoid unnecessary competition for this, I have observed, is the root of divisions, misunderstandings and inefficiency.

Thank you for your support. God bless Arrupe College.

*Tawanda Chamba, SJ*  
*Outgoing Vice-President*  
*2015/2016*



## Message From the Incoming President



As a leader, one is called to respond to the interests of others through selfless service. Leadership does not resonate from the topmost seat but through positive actions that the community anticipates from an outstanding leader. I have never thought of becoming a representative of any group apart from taking part in overseeing what other leaders do. However, in a functioning democratic society like Arrupe College, leadership can be an

opportunity to oversee both what other leaders and followers do.

I am grateful to God for granting me this opportunity to serve Arrupe College as the President of the Students Association for the academic year 2016/2017. I would like to thank all the students for their profound trust in me in electing me to be their leader. It is my great desire that through their selfless support, we shall work together in order to ensure that Arrupe College grows to the greater horizons. Students' excellence emanates from a serene academic environment; and a mutual relationship with the teaching and non-teaching staff is an integral part of our happiness as students of Arrupe. Therefore, we need to inculcate interpersonal connections with one another for the sake of achieving our goals.

My main interest to serve the students in this domain involves ensuring that students are open to express their needs in a diplomatic manner without having an ad baculum feeling. There is need for us to focus on education as the ultimate goal for every student and to allow the fulfilment of the things that supplement it. Therefore, as the president, I'm appealing for everyone's cooperation so that we can move together as one family. Arrupe College is a college of life; and this life is lived to the fullest. Therefore, let us enjoy our life as students and members of this school that is known for her academic excellence. May God bless us all in our studies and relations.

*Vincent Onyango, SJ*

*President*

*Arrupe College Students Association  
2016/2017 Academic Year.*

## Message From the Incoming Secretary

I am thrilled by the use of the word "greater" and the quest for the magis in the Formula of the Institute in the opening part of the Constitutions of the Society of Jesus. So many things that bind Jesuits carry the word "greater". This is found in the special vow of obedience to the pope with regards to mission, for the greater glory of God, greater abnegation and being men sent where the need is greatest. I am inspired by the word "greater" with reference to love and service. It is for this same purpose that I presented myself for the post of the secretary of the Arrupe College Students Association for the 2016/2017 academic year. It is one position that challenges me to come out of my comfort zone in service of the community of Arrupe College students. The position of the secretary is one that invites me to be creative, dedicated and available to the mission of listening to the students and the proper documentation of the views of the varied members of the Arrupe College student body. I am invited to be one who is patient while listening to my fellow students in whatsoever deliberation so as to be able to better address their plights to the necessary quarters for effective resolution. I am grateful for this opportunity to serve for which I count myself most privileged. I pray intensely for grace of intimacy and total giving of self to God so that my prominent desire becomes to accomplish a "Great work for God" in and through the Arrupe College Students Association.

*Chinonso Ugochukwu, SJ*

*Secretary*

*Arrupe College Students Association  
2016/2017 Academic Year.*





## Message From the Incoming Treasurer

## Across the Street.



**M**y sincere gratitude goes to all Arrupeans who believed in us. I salute their resolve in casting their votes. Thank you so much for allowing us to serve in the Students Association Council for the 2016/2017 academic year. This leaves me excited and inspired. As the treasurer, I pledge to do whatever I can to justify the faith and trust you have placed in me. I have come to know many of you over the last eight months. I am impressed by your love

for this institution, your respect for its history, and your confidence in its future. I look forward to working with you as we soldier on for the good of our beloved college.

I am grateful for the warm reception I have received from members of our student body, the administration and staff of our college. My wish for Arrupeans is to represent their deep commitment to creating a “partnership of scholars” dedicated to the discovery, preservation and communication of philosophical and humanitarian knowledge. The members of this partnership would be bound together by a love for learning and a passion for making a positive impact in the world.

At commencement ceremonies, I always remind people that they are very fortunate to be where they are at that moment, and that they should be sure to take the time to thank their tutors, their friends and especially, their family. Without the help of so many, there is no way they would be there on that glorious day. I naturally also think about extraordinary people who have touched me throughout my life, but who have passed on. These include my parents and grandparents. I cherish their input, which moulded me to be who I am today.

On a different note, I am not attracted to the field of economics because of its focus on scarcity. In actual fact, I am interested in how institutions shape the way that resources are stewarded and invested for the welfare of every human being. What institutions are better positioned to do this than universities and colleges? Indeed Arrupe College is not an exception. The major purpose of a college is to invest in the service of the common good: in scholarship that enlightens us; in discovery that helps us become healthier and more productive; and, perhaps most important, in the cultivation of creative and talented young people who will lead the world. This is also my expectation from our college.

With common effort and common purpose, with passion and dedication, let us answer the call of history and carry into the future the precious light of freedom.

God bless you.

**Shelton Zimondi, O.Carm**  
*Treasurer*

*Arrupe College Students Association*  
*2016/2017 Academic Year.*

### Part 1

Across the street  
I see them smiling.  
They are wearing hats and caps  
To protect them from the sun.  
Holding slender metallic sticks and hitting small white balls.  
They shout and laugh when the balls enter the holes.  
Across the street  
I hear a child cry  
Well fed and rounded.  
He wants ice cream!  
The grass is cleanly shaven  
So smooth I can lie on it  
So clean,  
So well kept  
Water constantly spurts from the small machine  
To keep it clean and fresh.  
Across the street  
It's not the same thing I see.

### Part 2

Across the street  
I see them grunting, huffing and puffing.  
Their only shade from the sun is their woven hats:  
Some have holes in them.  
They hold slender wooden sticks to support themselves  
As they cut the grass and weeds with cutlasses.  
They wear rags and torn clothes.  
I do not hear any laughter  
Only the cry of the baby  
Who has been left alone in the shade of an old orange tree.  
She cries out of hunger.  
Her mother cannot hear her.  
She went to the well to get water for her dying plants.  
Across the street  
It's not the same thing I see.

### Eyrah Foli, SJ



# The English of the Anglo-Saxons

By Dr Evaristus Ekwueme, SJ

English language as it is spoken today has come through numerous changes. As a spoken and written language it has evolved through centuries from the very mouth of the Anglo-Frisians. As far as anyone can remember and from written records, English is a West Germanic language that was a dialect of the Anglo-Frisians. The invasion of Britain by the Anglo-Frisians from the fifth centuries introduced this language to them. Like all cases of invasion and colonization, their language became the language of the conquered people. The present-day West Germans may not recognize their own language anymore after 1000 years. They too will have to speak it with an accent. The British who conquered and colonized almost half of the known world from the fifteenth century equally introduced their own version of the Anglo-Saxon language. Like the West-Germanics before them, they too will speak this language with an accent, irrespective of how the words are written. In the written form, one can easily differentiate the American “*honor*” from the British “*honour*”, “*organization*” from “*organisation*”, “*program*” from “*programme*” respectively.

However, today there is scarcely any present-day English speaker who speaks like the Anglo-Frisians did. The question, therefore, is: how has this language evolved among the colonized peoples of the world? When the Arabic language met Eastern African languages, it gave birth to Kiswahili spoken widely today in Eastern Africa. When the French language met the African languages in Haiti, it gave birth to the Haitian Creole. In the same vein, when the British English met the African languages in the West Coast of Africa, it gave birth to Pigin. There are similar examples all over the world. It seems that the circumstances are different yet the products are remarkably similar. In some situations, whereby the intermarriage of the languages did not give birth to another language, the accent indicates that the native speakers are not Anglo-Frisians. Is it possible to differentiate a bad accent from a good one? Can we differentiate between a bad accent, bad grammar or wrong pronunciation? Irrespective of the “correct” pronunciations in Oxford Advanced Learners Dictionary, every colonized people always pronounce each word differently that eventually forms the general accent of the people. If there were Lagos Advanced Learners Dictionary, Harare English Concordance, or Nairobi Learners Dictionary, then there will be less focus on the one source of all authentic pronunciations. Thus, anyone with a keen ear and musical abilities can differentiate the pronunciations of an African-British, a European-British, a Scottish, a British-American, an African-American, a Korean-American, an Indian, a Ugandan, a Nigerian, a Jamaican, an Indonesian, a European-Australian, a European-New Zealander, native Australian, a Kenyan, a Native-Zimbabwean, British-Zimbabwean, German-Zimbabwean, Mexican, Iraqi, Ethiopian and so on. The unfortunate reality is that some colonized people are taught accents rather than grammar without the freedom to develop their own expressions. You may be familiar with the expressions of shock in peoples’ faces when they see and hear a Kikuyu native speaker with the accent of a Chinese-American or an Igbo woman speaking with an Indian accent. There seems to be a war of accents.

What are these common peculiar pronunciations that are noticeable among the present-day Anglo-Saxon speakers? In general, accents are formed consciously or unconsciously through the omission, addition or swap of sounds in the phonetics of a language. Some of the common phenomena can be differentiated as follows: mutual swap of two alphabets; a simple swap of two alphabets; introduction of a new alphabet or sound; and swap of pronouns. There is an illusion that these phenomena may not be found among descendants of colonized peoples whose ancestors traded their native languages for Anglo-Frisian dialect. To assert superiority and inflict inferiority, we differentiate those who speak English as a first language or native speakers and everyone else. Unfortunately, speaking English as a first language gives one a false confidence that they are closer to the original Anglo-Frisians. Most children born in African urban cities know every little of their original ethnic languages and usually learn English as their first language. Would they qualify as native speakers? Let us now consider those categories.

## Mutual Swap of Two Alphabets

This is the most common pronunciation phenomenon that can be easily picked up by a keen listener even when he/she has the same problem. A simple example is the swap of L and R. In some communities and among certain countries, this can be quite profound. This is passed on from generation to generation through the school system, the news media and public speakers. Let us look at a typical example: “My bRother went to Rwanda to Read Law.” The speaker would say, “My bLather went to Lwanda to Lead Raw.” Another instance would be, “The Universal Declaration of Human Rights declares the right to life as very important. The speaker would say, “The Universal DecRaLation of Human Lights decRaLes the Light to Rife as veLy important.” The amazing thing about this phenomenon is that when the last alphabet of a word ends in L or R they are pronounced accordingly.

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Another similar example is the swap of Y and J used interchangeably. For instance, “Job sat at the junction and saw a yellow jug.” The speaker would say, “*Yob sat at the Yunction and saw a Jellow Yug.*” Also common is the swap of W and V: “The pavement was vibrating very violently while the man took a vow of poverty.” The speaker would say “*The paWement Vas Wibrating Wery Wiolently While the man took a Wow of poWerty.*” You may try not to laugh when the product of the swap is a curse word. For instance, there is the swap of F and P among some colonized speakers. If it is written, “The man whose son is coming from the prom, is parking his Peugeot in the park while his mistress, who is from Panama, is finishing her fine fruit juice.” The speaker would say, “*The man, whose son is coming Prom the From, is Farking his Feugeot in the Fark while his mistress, who is Prom Fanama, is Pinishing her Pine Pruit juice.*”

### A Simple Swap of Two Alphabets.

This phenomenon is rather subtle and sometimes very smooth. It is easily done with style in a way to avoid showing the presence of a peculiarity of pronunciation. A typical example is TT or T and R. The following sentence will be read in a similar manner: “The acquitted prisoner eats bread and butter every morning.” The speaker would say, “*The acquiRRed prisoner eats bread and buRRer every morning.*” A similar example is the vowel sounds: E and A. For instance, the sentence, “The Man came back to wrap his snacks with the sack” will be read as follows, “*The mEn cEme bEck to wrEp his snEcks with the sEcks.*” Like the first phenomenon, there is no noticeable difference when the alphabet appears at the end or at the beginning of a word. However, these similar sounds are also heard when ER is swapped with E rather than A at the end of a word. For instance, “The footballers are members of the brothers and sisters club.” The speaker would say, “*The footballeERs are membEERs of the brothEERs and sistEERs club.*” It is also common to swap U with E. If it is written, “They came to us yesterday.” The speaker would say, “*They came to Es yesterday.*” Similar sounds like SH is swapped with S; CH is swapped with SH; S is swapped with CH and T with S. If the sentence reads, “Should he eat the chicken in the soup that came from the shoemaker, the owner of the Future Shop? The speaker would say, “*Sould he eat the SHicken in the Choup that came from Choemaker, the owner of the FuSure Chop?*”

### Introduction of a new Alphabet

Sometimes you may wonder why some people cannot just pronounce what is in front of them. In this instance, it baffles even the speaker himself. For example, “I want him to help himself with the shelf,” the speaker would say, “*I want him to helEp himselEf with the ShelEf.*” Other similar examples are as follows, “Certainty,” the speaker says “*certainIty*”; “against” and the speaker says, “*againEst*”. You can also hear words like “asked” being pronounced as “*aKsKT*”. In such similar cases, the speaker introduces a new alphabet and a new sound unknown to the word in question. Another example is as follows, “The man talks to us always.” The speaker would say, “*The man talks to R us always.*” Also there are instances in which an H is put before a vowel sound. Sometimes the listener may not quite understand the meaning of the words or the sentence entirely. The sentence, “I am the one who owns the iphone that she found at the airport. If you bring your ear closer you can hear my ring tone.” The speaker would say, “*Hi Ham the Hone who Howns the Hiphone that she found Hat the Hairport. Hif you bring your Hear closer you can ..ear my ring tone.*” In its strangeness the sound H is omitted whenever it does appear before a vowel. For instance, “The holy man has come to rehearse his hymn in the hospital.” The speaker would omit all the H sounds as follows, “*The ..oly man ..as come to re..earse ..is ..ymn Hin the ..ospital.*” Only a keen ear can understand the full meaning of the sentence despite the confidence of the speaker that he is speaking clearly.

### Swap of Pronouns

In speaking another language, there should not be any limit to the possibilities of the kinds of pronunciations to expect. However, you may be shocked to realize that the personal pronoun does not refer to the right subject or object. Spoken languages can have more surprises than the written ones. Tonal languages especially have the inherent capacity to differentiate pronunciations despite exactness of spelling. For instance, instead of saying, “Do you want to park the car here?” The speaker says, “*Do I want to park the car here?*” The listener may wonder to whom the question is addressed. Are you talking to me or to yourself?

Nonetheless, these and similar examples show the different possibilities in the evolution of the language of the Anglo-Frisians over the past 1500 years. Like the popular story of the ten blind men touching the different parts of an elephant and describing the whole by the part, each colonized people may dwell in the illusion that their English accent is the most authentic or that it is not an accent at all. There is no such thing as an Accent-less English unless the speaker is deaf and speaks only to audibly impaired listeners. Language has always been a medium of audible expression and communication, but not the origin of thoughts. In as much as the ear is not responsible for understanding the sound it hears, so also is the mouth not responsible for understanding the words it speaks. The strange thing about this phenomenon is that a teacher may spend his time indoctrinating his students with the former’s accent. The latter may spend his time mastering the teacher’s accent. It seems idiotic to attribute superiority to an accent or to mistake an accent for the capacity for comprehension. Like children who easily change their accent as soon as their locations change, adults also experience similar changes. Languages are dynamic both for the teacher and for the student. The free human mind is capable of a billion spectrum of pronunciations and equally of its differentiation and understanding. Only the impaired mind is prejudiced in its capacity to understand these spectra. Are you an Anglo-Frisian?

## MADAGASCAR: TOWARDS THE 36TH GENERAL CONGREGATION OF THE SOCIETY OF JESUS

Beginning with a Eucharistic celebration at 5:00pm on 2nd October 2016, about 220 Jesuits from all corners of the world will gather in Rome for the commencement of their General Congregation (“General Chapter,” as it is called by some religious orders), the 36th of such a gathering in the 476 years old history of the Society of Jesus. Technically, according to the latest Formular for a General Congregation (GC), the 36th GC has already begun with the Assistancy Meetings of Electors (or Delegates) to the GC.

The Assistancy of Africa and Madagascar was the first to hold such a regional meeting when the 21 electors from Africa and Madagascar gathered in Nairobi, Kenya, from 8th – 9th October 2015. This

Superiors General. This 36th GC will elect our 31st General, and then take up other “business” matters.

Fr. Virgilio Costa and I are electors of the Zimbabwe-Mozambique (ZIM) and North-West Africa (ANW) Provinces respectively. It is not common to have two electors to a GC from the same Jesuit community—Arrupe College Jesuit Community, in this case!

After the meeting of the electors, Virgilio and I spent some days relishing the wonderful and warm hospitality of our Jesuit companions in Madagascar. With the provincial of Madagascar as our guide, we made a pilgrimage to the sites where the Jesuit saint, Jacques Berthieu, was captured, tortured, killed and the Mananara River where his remains were thrown into, to be devoured by the crocodiles! We visited some of the apostolates and communities in Antananarivo, including the Philosophate of St. Paul, their equivalent of Arrupe College. Most striking for me was the visit to the huge and magnificent campus of College Saint Michel, now more than a century of existence, where 19 Jesuits—priests, scholastics and brothers—run a school for 3,053 pupils/students, ranging from primary, high/secondary and tertiary level education.

After a week in Madagascar, I returned to Zimbabwe with a renewed sense and appreciation of the internationality of the Society of Jesus, a closer bond with other electors from Africa

and Madagascar and a sharper insight to what lies ahead of us as we move towards and participate in the deliberations of the 36th General Congregation. May our Father, Ignatius Loyola, intercede for the Society to respond generously to the call of the risen Lord.

*Chuks Afiawari, S.J.*



*Fr. Chuks (far right) and Fr. Virgilio (middle) with some of the electors at the meeting in Madagascar.*

meeting continued and concluded in Antananarivo, Madagascar, from 18th – 19th April 2016. Various “Matters of Greater Moment” concerning the life and mission of the Society of Jesus engaged the attention of the electors.

The Superior General of the Jesuits is elected for life, with a constitutional provision for the possibility of his resignation for grave reasons, e.g. because of debilitating health. The last 35 GCs have elected 30



## ARRUPE COLLEGE TAE KWON-DO CLUB

Taekwondo is a form of unarmed combat initially practiced in the Orient but perfected in Korea. Translated from Korean, 'Tae' literally means to jump,

persevere as in the old Oriental saying, "Patience leads to virtue or merit". Fourth, *Kuk gi* (self-control): to lose one's temper when performing techniques against an opponent or in free sparring can prove disastrous



Some members of the Tae Kwon Do club posing with Sabum Brown

kick or smash with the foot. 'Kwon' means a fist - chiefly to punch or destroy with the hand or fist. 'Do' means art, way or method. Tae Kwon-Do indicates the techniques of unarmed combat for self-defense, involving the skilled application of punches, kicks, blocks, dodges and interception with the hand, arms and feet to the rapid destruction of the opponent. It is based on Newton physics. To the Korean people, Tae Kwon-Do is more than a mere use of skilled movements. It also implies a way of thinking and life, particularly in instilling a concept and spirit of strict self-imposed discipline and an ideal of noble moral re-armament; this attitude is very integral in approaching the many challenges that are posed by life. In addition, in light of the present-day violence and intimidation which seems to plague our modern societies, Tae Kwon-Do enables the weak to possess a fine weapon to defend himself or herself and defeat the opponent as well. When wrongly applied, it can be a lethal weapon of destruction.

The tenets of Taekwondo include: First, *Ye ui* (courtesy): to be polite to one's instructors, seniors and fellow students. Second, *Yom chi* (integrity) to be honest with oneself: one must be able to define and distinguish right from wrong, and have the conscience, if wrong, to feel guilt. Third, *In nae* (perseverance): one must not stop trying to achieve the goals set; one must

to both the student and the opponent, and shows lack of self-control. Fifth, *Baekjul boolgool* (indomitable spirit): to show courage; a serious student of Tae Kwon-Do will, at all times, deal with the belligerent without any fear of hesitation at all with indomitable spirit, regardless of whosoever and however many the numbers may be.

Arrupe College Tae kwon-do club is one of the most fun and active clubs at Arrupe College.

Trainings are usually on Mondays and Fridays from 4pm to 5.30pm, with an emphasis on punctuality. The club also, from time to time, organizes jogging trips dubbed "going to the mountain" where members undergo several endurance tests. Trainings are conducted under the guidance of the talented and able Sabum Brown (4th Dun Black Belt and Chair of International Tae Kwondo Federation in Zimbabwe). Most of the members of the club aim at achieving a high level of fitness, self-discipline, combat and self-defense tactics. The club recently held elections for the 2016/2017 academic year. The club executive include; Evariste Nyabenda (Captain), Boniface Kimatu (Assistant Captain) Lotana Obiezu (Cordinator), Adelino Dawakar (Secretary), Emmanuel Uwiragiye (Treasurer), and Francis Ofori (Equipment in charge). At the end of each semester, the club holds grading (test) sessions that enable the dedicated members to move to higher belts. Anyone interested in joining the club is welcomed to see any of the club members for some assistance.

By *Eddie Onyango, SJ.*



# We Sing What We Saw

It is hard to tell someone's story and experience when you never lived with the person. It is only because we feel differently. Time matters, as you live with the person, you understand more and sometimes feel some of what the person feels. It is only possible when you care.

'Shungezvevana', a children's home in Hatfield, Harare, along the road to the Harare International Airport is about 20 Km from Arrupe College. This orphanage houses 50 boys and girls cared for by 9 women. The Sisters of the Holy Innocents Congregation are behind the foundation



*Evariste Nyabenda and Gratien Nshimiyimana with some of the children at Shungezvevana.*

of this orphanage since 1992, though, currently, it works under the Harare Archdiocese, and thus, under control of the archbishop.

From the outside, the houses and the place itself look somehow old and poor. However, the children are fed and educated by this orphanage. Many of this children attend primary school and some others to different high schools while their elders are already at the university. In this year, 8 of those who just finished their high school level are all going to the university due to their impeccable success in the national exams. All is from the care and love that give them hope for the future.

Being foreigners does not limit us from feeling part of these children. Instead, being brothers of Saint Ignatius and friends of Christ enable us to love and find God in these children. This is about the culture and language that are no longer a problem. Each day we learn new things and adapt ourselves to the environment.

In an apostolic relationship, the children offer to us tutorials in Shona. The memories of childhood for example 'nibereke' that is carry me on your back, and other different games help to ignite a joyful life within them. Some of these games are for example playing volley ball, basketball

and the likes. The apogee of these children's pleasure is within singing and dancing both classical and gospel songs. Above all, we have the opportunity to pray with them after playing, though this part seems slightly difficult due to knowing prayers in a language different from that in which the kids do recite their prayers.

Poultry and rearing rabbits are projects that help boost the economy in this children's home. Benefactors, too, do offer different things to these children. These are the ones supporting them in the continuity of these projects. On our side, we do not always find material things to offer them, but a loving and caring heart which aims at

the salvation of their souls alongside the Ignatian tradition, are our precious gifts to them.

There is no single day that we have left the orphanage willingly. Even the kids stay shouting "Hnaaaaa tinoda kuenda nemi mukoma" meaning, "we want to come with you".

One day per week, usually Saturdays, from 9:00 am to 4:00pm is not that long time to regret. Rather, we wish we can have more than

that. In fact, we benefit a lot from this apostolate through what we share with the children and what we experience in such encounters.

Dear readers, I did never understand what it is to be an orphan until I met these children. I did not value the words 'please remember to pray for me!' because sometimes you do not even know what the person needs. This apostolate awakened in me to change from selfish prayers to inclusive prayers - prayers that remember other people, a prayer of thanks giving. Always remember the children in Shungezvevana in your prayers. They accept and need any kind of support that you can render.



*Gratien Nshimiyimana, SJ*



# Arrupe Community: The Transforming Community



Many wonder what makes Arrupe College distinct and outstanding. It is the way we live as a community. Although the college enrolls people from all over Africa, religious as well as lay people, we are all one big united family. Arrupeans have realised the importance of the words of the psalmist: 'How good and pleasant it is for brethren to live in harmony' (Psalm 133:1). At Arrupe, we endeavour to make our community to be a place where 'all must be friends, all must be loved, all must be held dear, and all must be helped' (St Teresa of Avila: Way of Perfection 4:7). As we live together, we transform each other to be better instruments in proclaiming the word of God.

Some of our common life peaks here at Arrupe include our celebration of the Eucharist, the sacrament that makes us all one. As a college, we celebrate Mass at the beginning, middle and end of each semester; and on every Wednesday during the academic year. Different religious orders and the Jesuit communities lead these liturgical celebrations. Our common daily prayer is the examen which we do as a college daily before lunch. It is a big mistake to think that the period of the examen or of mental prayer is different from any other. Following the counsel of St Ignatius of Loyola, we pray also through our work and study and to be closely united with God each and every moment as we are during times of prayer.

In our academics, team work is paramount as it helps each individual to be a better and more fulfilled person and able to serve others in his/her unique and personal way. We also have common meals and recreation especially during lunch and Wednesdays' supper. On these, one can add the sporting activities and other social events.

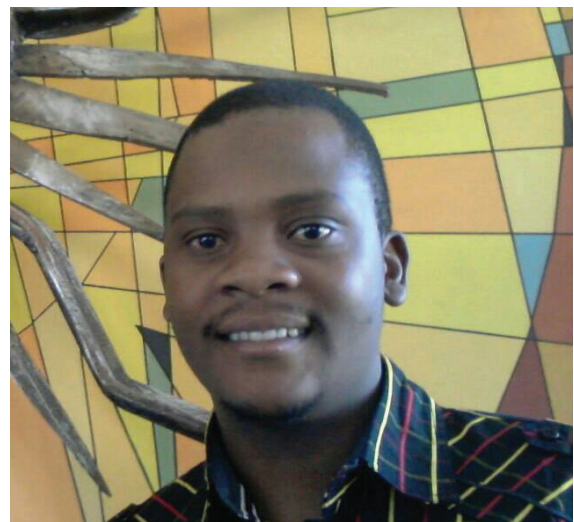
All these activities reinforce those human characteristics which make our community lovable and friendly. This love

and friendliness exceeds the boundaries of our college and extends itself to the neighbourhood. This is evidenced by the number of people who join us at Mass every week and the other social activities that we host.

Our challenge at Arrupe is to continue making our community a real proof that community is possible, and to be a community which is moulded on the first community of believers in Jerusalem where the disciples were united heart and soul (Acts 4:32).

We aim to be a community born out of listening to the word of God, and so humanises its members, bring people together despite their differences and is thus a true presence of the Gospel. In this way our community will become signs of hope which will cause people to say about us what the widow of Zarephath said about Elijah, 'Now I know that you are a man of God and the word of God is in your mouth' (1Kings 17:24).'

*Underson Musina*





## A Reflection on My Apostolate at the University of Zimbabwe Catholic Chaplaincy

My apostolate so far, I must confess, has been an experience I will call “Moments of Grace”. I am so grateful to God that I could serve the people of God the way I have done. As I write, the last words of Jesus to his disciples in

imagined or expected it will. I am most grateful to God for this astounding experience. My prayer life has been nourished by my apostolate. This is because in and through my apostolate, I realize that I stand in the gap for so many when I pray. I realize that if I have to continue to be God’s

voice in the diverse circumstances I face, I cannot do it on my own. I realize that God is calling me more and more to love just as he did and be his instrument of love in my time and place.

My apostolate has more and more deepened my desire to serve the Lord in the least Society of Jesus, to be an authentic minister of the Church as a priest especially in the pastoral ministry. I am passionate, gifted and talented in this area and this has been deepened for me through my apostolate. This semester, while considering the needs of my apostolate, I was able to develop a curriculum of studies and teaching in one of my courses through

the experience gathered from my apostolate. This is a curriculum born and being nurtured with my continuous experience in my apostolate. The intention is that, in the future the knowledge I have acquired, will foster better service of God’s people that takes into consideration their varied and unique circumstances in life.

My apostolate is quite fine and satisfactory. The minor issues we face are lateness, needs for Bibles for the students, better management of time and a greater outreach to the students at the university. These challenges can easily be surmounted as we progress along. I must say here that the chaplain of the university, Fr. Clyde Muropa SJ, has been a great support to me and aided my growth in the best of ways he could. I conclude with words of gratitude to God, the Society of Jesus, my formators at Arrupe College, my companions in the apostolate and the very people I minister to for all the many graces I have received and will forever treasure. As Mahatma Gandhi will say, “the best way of discovering yourself is to lose it in the service of others”. This is my prayer and desire always.

A.M.D.G.

*Chinonso Ugochukwu, SJ*



*Chinonso Ugochukwu and Enock Posse with some members of their apostolate.*

Mk 16: 15-19 resonate so deeply for me. I find myself being an apostle to the students at the University of Zimbabwe. An apostle sent to spread God’s word of love, faith and hope. My apostolate is quite valuable because it avails me the opportunity to be with brothers, sisters and friends many of whom rank as peers or younger in age. I find myself sharing in their dreams, fears, existential and emotional predicaments. Among these friends, I stand not as one who has all the powers there is to solve their problems but as one who is a beckon of hope, that extra voice and confident encouraging them not to give up but trust God no matter the circumstances they find themselves.

The bond I find in my apostolate is one of deepest friendship and love. My apostolate appreciates the service my Jesuit companions and I render to them because always they find in us love and mercy of God so tender and immeasurable without payback. Always, these friends of ours solicit our prayers and in any absence, which is rare, they show how much we have been missed. In teaching the faith to these adolescents and young adults, I find in them a thirst and hunger for God’s word. While they may have the gift of faith from the Lord, these friends of mine do have little and untutored understanding of faith and so are constantly in need of company and deepening in the faith. My apostolate is well organized and has its progress measured by constant evaluation and critic of methodologies applied. This process of evaluation is done with a spirit of discernment so as to choose constantly the way that God leads.

My apostolate has and will always have a depth of influence in my life. I dare to say it has formed me more than I ever



On 2nd April 2016, the first year class of African Religions, together with the course lecturer, Mr. Francis Zangairai, undertook an incredible academic tour. The class comprised twenty-four students. The journey to the famous and spectacular Chinhoyi Caves commenced from Arrupe College at 08:00 hrs. The first year comrades were pleasantly welcomed by the authorities of the National Monument, and a tour guide was provided.

My companions and I had often wondered why the caves were called Chinhoyi Caves. Our curiosity was quenched by the legend which the tour guide told. Chinhoyi was a headman who defeated and killed the Nyamakwere outlaws. Chief Nyamakwere and his council had used the caves as their stronghold and killed many people by throwing them into the Silent Pool. After defeating the outlaws, Chinhoyi became a Mashona chief who used the caves to keep his people safe from raiding tribes like the Ndebele.

Traditionally, the Chinhoyi Caves are called “Chirorodziva”, which means the “Pool of the Fallen”. It is believed that the name was inspired by an incident involving the Nguni ethnic groups in the 1830s. I would have loved to delve more into the historical background of the caves, but space constraints me. However, I gladly refer anyone who is interested to Chinhoyi Caves for further illuminating historical insights about the origins and naming of this magnificent religio-spiritual and historical site.

Surrounded by a national park, the Chinhoyi Caves are a national monument in Zimbabwe. They consist of a system of tunnels and caverns, which are referred to as “dying”, in that they are slowly collapsing. However, the rate at which they are collapsing is so slow that, according to reliable sources, they may not collapse within our lifetime! A blatant example of one of such collapses is the main feature of the caves, called the Wonder Hole, which is actually a large cavern with a collapsed roof.

The 45.72m (150 foot) walls of the Wonder Hole drop vertically down to the Sleeping Pool. The Sleeping Pool is filled with unbelievably blue and crystal clear water. Incredibly, the water of the pool defies meteorological logic, as it remains at a constant temperature of 22degrees Celsius, irrespective of the agents of denudation and other weather phenomena acting on it on a daily basis. Legend has it that a visitor cannot successfully throw a stone across the pool, as the sacred spirits who watch over the pool will catch it and lay a curse upon the person who threw it, or else the stone might reverse and hit the thrower! Amazingly unbelievable indeed!

Nevertheless, quite unlike any other place, the Chinhoyi Caves are a must-stop for visitors to



## Caved in Wonder

Zimbabwe. The Caves radiate an aura that commands respect, while provoking excitement in the minds of all who go near them. With a silence that is both eerie and profound, the Chinhoyi Caves are a geographical spectacle, spiritual marvel, and one of Zimbabwe’s best kept tourism secrets!

In retrospect, the tour had a substantive impact on us as students of African Traditional Religion(s). It affirmed some of the things that our lecturer, Mr. Zangairai, had been saying in class, especially the outstanding religiosity of Africans. To crown our already wonder-filled experience, we saw a fine brown-colored snake swim across the pool. The snake caused the fish in the pool congregate in fear! According to legend, it is an ancestor. Hence, during our tour of the Chinhoyi Caves, we met an African ancestor! Amazing eh? We consider our class as “the lucky class”, for having the rare privilege of an African ancestor acknowledge our presence at the caves.

At the end of the trip, some of us were caved in wonder. I particularly was stunned by the immense profundity of this wonder of Zimbabwe, Africa and the world.

*Shoko Herbert, SJ.*



# In Humanity, we are all Teachers

I do not know whether there is a profession as noble as teaching. Teaching is a great profession. One may notice that there is a tremendous difference between teaching and giving a lesson. A teacher in the sense of a master is one who gives lessons. Personally, I value those teachers that really teach me things that are beyond school's material. I can never forget one of my teachers back in primary school. One day he willingly read to us one text that he had written. At the beginning of his statement, we (students) felt astonished. At that time, we were doing lettering, we were reading aloud for him to correct our mistakes. I, however, was still plagued by a number of questions. It was difficult for me to understand: how could that huge man subject himself to such exposure? How could he accept doing something that could only be done by one who is still learning?

I remember that event as if it happened today. The teacher was a very tall man. That day he climbed to the school pulpit and it was as if he was transfigured into a fragile boy caught in flagrant scrutiny. He looked like a lonely and unprotected being. Only his soul could save him from the bauble where he was submerged.

We were surprised and curious when he announced the title of his writing. How could such a huge man write on such a childish topic? He was going to talk about the hand of his mother and since we were all young, we wondered how could an adult person share such feelings with us. But what I heard was more than a surprise. He spoke of his mother as I would have spoken about my own mother.

I too encountered similar hands marked by work, cracked by the harshness of life, without ever knowing the balm of any cosmetic. In the text, he finally ended with an artificial conclusion, without any literary construction. As I recall, it ended this way: "This is what I want to tell you, mum. I want to tell you that I am very proud of you and I am proud of your calloused hands. I want to tell you that now I cannot forget you when I remember the kindness of your eternal gesture."

One could tell that there was something deep here. There was something divine in that text for it differed from other texts. It had not appeared or featured as a moral conclusion affixed to the text as a great proclamation or a kind of hoisted flag. That moment, I tell you, it was not a class. It was rather a lesson that happens only when we experience deeper things in our life. We learn without knowing that we are

learning. I remember this episode as a tribute to all teachers of my beloved Arrupe College. These selfless workers who every day deliver wisdom to the present generation of men and women at Arrupe College for a better future.

In humanity, we are all teachers, even when we do not know it. Before others, before friends, before ourselves, with good or bad examples, with sad or rewarding lessons, we are all teachers. One of the greatest teachers of all times is a man who never in his life taught formally in a class (in a school). He is a man who taught us to be more human. More than that, he is inspired by Jesus Christ. It was he who taught us to hope in a hopeless world. This teacher of all humanity, of all races and creeds is Nelson Mandela. His life was and continues to be an endless lesson to many. Mandela is now a "world flag". Not just because he was a politician who dignify politics but because he dignifies all of us as human beings.

This man was jailed for twenty-seven years. From my perception, twenty-seven years are no jokes. It is more than the lifetime of many Arrupeans. Twenty-seven years in prison is enough time to create anger, hatred and even insurmountable resentment. But, this man turned this negative potential into constructive and reconciling forces. Mandela found inspiration in a poem he once read. The poem is titled "Invictus", written by William Henley. It says, "...In the fell clutch of circumstance/ I have not winced nor cried aloud/. Under the bludgeonings of chance/ My head is bloody, but unbowed/. Beyond this place of wrath and tears/ Looms but the Horror of the shade/, and yet the menace of the years/ Finds, and shall find, me unafraid/. It matters not how strait the gate/, how charged with punishments the scroll/, I am the master of my fate/ I am the captain of my soul." Here we can all learn a wonderful lesson.

*Rendição Chimarizene, SJ*







Photo  
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The ARRUPE 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.

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

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APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

\*

CLUBS' PROGRESS REPORTS AND ACTIVITIES

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MOTIVATIONAL STORIES AND PUZZLES

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CURRENT COLLEGE NEWS, EVENTS, CONCENRS AND  
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