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Index: In this issue

Editorial: The Dawn Experience

Ekesiobi Christian, SJ3

The Chaplain's Corner

Fr Roland von Nidda SJ.....4

Foreign Aid as a Hump to African Development: Endogenous Development as a Way Forward.

Bikorimana Felix, SJ.....5

Interdependence of scientific theories and their philosophical approaches

Jean Claude Nsabimana, SJ.....8

RESEARCH HYPOTHESIS

John Turyakiira, SJ.....11

The Call to Forgiveness

Mudzeru Wesley.....13

What have I done for Christ? What am I doing for Christ? What should I do for Christ?

Pierre Nyandwi, SJ.....14

Vocation Crisis

Lucas Estevao, SJ.....16

The Traveller

Arinze Martin Nnamani, SJ.....17

MY EXPERIENCE AT ARRUPÉ JESUIT UNIVERSITY

Mellania Rutendo Vambie.....18

MY I.T JOURNEY IN THE WORLD OF PHILOSOPHERS

(My experience at Arrupe Jesuit University)

Chidarikire Ropafadzo Valerie.....20

New and Outgoing Staff Members.....22

I Miss My Pen & Knowledge and Feelings

Orcastro Júnior, SJ.....23

"I'd just like"

Orcastro Junior, SJ.....24

I Am Indebted

Petras George, SJ.....25

God manifests in the whole creation

Petras George, SJ.....26

The Dawn Experience

Little Tendai, together with other kids, has just been introduced to a new topic in their Sunday school lessons. It is on the ‘Miracles of Christ’ from the Gospel passages. Biblical stories like Christ’s walk on the sea, multiplying loaves and ascension (flying into heaven) are very intriguing for Tendai, partly because she has seen another version of the Superheroes’ comic series she reads very often, but mostly because she thinks she has not experienced of such in the ten years she has lived. Early Monday morning, filled with the recesses of these thoughts and out of childlike curiosity, Tendai awakens her mother with a question. “Mom, do we experience miracles in life?” Reaching for the chords of the window blinds to let in beams from the rising sun, and with a grin that gleams gratitude, the mother replies; “Yes dear, we just did as we always do. Experiencing the dawn of another new day is the mother miracle”.

Arrupe Jesuit University (AJU) currently finds herself in similar situations as Tendai and her mother in that the recent past days have seen the dawn of a new year and the commencement of the second semester of the 2018/2019 academic session. Since this is the first ‘ordinary’ publication of the year and this semester, the Arrupe Insider extends a congratulatory greeting to all members, friends and collaborators of AJU for being part of ‘the dawn experience’. We are grateful to God for the year and semester well begun.

The semester has been, so far, dynamic. Apart from the child protection workshop to which a special edition of our publication was dedicated, we have also had the opportunity for some public intellectual interaction through the third edition of Arrupe’s annual symposium. What is very captivating about this edition of the symposium (held from January 30 to February 1, 2019) is the fact that the diversity of its approved subjects of discussions are not blind to the existential realities of the milieu in which our university is situated. The theme: “The Consciousness, Realism, Culture and our Continent” most adequately expresses this fact. Given the richness and relevance of the papers presented (and responses offered) during the symposium, the Arrupe Insider has decided to feature summarized versions of these presentations in this and subsequent edition(s) of our newsletter for this academic year.

Also, notable at the beginning of this semester are certain developments. First is the slight alteration in AJU’s Staff membership. On the one hand, three staff members (a lecturer and two interns on industrial attachment) have successfully come to the end of their contract period with AJU and thus, have moved on. On the other hand, the Staff body has four new members (two lecturers and two interns). Moreover, keeping in view the Jesuit identity of our university, and in an attempt to effectuate this identity in concrete terms, it has been thought worthwhile to grace our monthly publication with a corner for the university’s chaplain. Details of these developments are given within the pages of this publication.

To conclude, it may be difficult to tell precisely why Tendai’s mother refers to ‘the dawn experience’ as the mother miracle. But a valid response can be that she believes that the dawn of a new day offers the occasions (events and time) necessary for every other miracle. And for the case of this response, we can also share a similar belief with her. Indeed, the dawn of a new semester offers necessary opportunities for continual developments, improvements, impacts and growth both as individuals and as a university. As such, it is necessary that we cease and make good use of every opportunity as we strive ever to love and to serve.

Ekésiobi Christian, SJ

This is the first of a regular column in the Insider. So here I would just like to lay out some ideas on how I envisage this column going.

Arrupe has graduated from a College to a University. As such, it will open its doors to many more students. At Arrupe College, the bulk of the students were Jesuits. They were familiar with Ignatian spirituality and the characteristics of Ignatian education. Like other Jesuit colleges it had a 'spiritual father' whose role was to walk with students on their Jesuit spiritual journeys.

Most of the new students coming to Arrupe Jesuit University (AJU) will not be Jesuits. Maybe they know little or nothing about St. Ignatius and the Jesuits. As a Jesuit University, its students and staff will need to be familiar with the Ignatian spirituality, education and ways of proceeding. These are what differentiate AJU from other universities in Zimbabwe. As such, it has been decided to set up an Ignatian Ethos office at AJU headed by the chaplain, (hopefully with a team). Such offices are common in Jesuit colleges and universities. St. George's College, Harare, has a very active Jesuit Ethos Office and team. They have a wide variety of programmes, workshops, liturgies and activities to bring the Ethos into the school and to all the staff, students and parents. Father Gibson Munyoro, the Rector of AJU and I had a meeting with them last week to hear what they are doing. Many things along the same lines could be done at AJU. Chaplain's Corner will be keeping you abreast of these plans and events.

For now, suffice it to say that we envisage having three pillars to the Ignatian Ethos Office. The first will be educational. It will arrange talks and workshops on Ignatian spirituality, as well as the characteristics and pedagogy of Ignatian education. This will ensure that everyone at the university is fully aware of this Ignatian ethos and know what AJU is all about. What is the purpose of a Jesuit university? Where are we heading, and what are our aims and goals? And how do we set about achieving them as a Jesuit university?

The second pillar is service. Ignatian spirituality and education are about service. We study not only to gain degrees which look good on our CVs and which will advance our individual prospects. We study to be 'people for others', to serve individuals, communities and society. We aim to empower people (especially poor and disadvantaged people), and strive to build a better society and world based on the Kingdom values of love, justice and peace espoused by Jesus. To this end, every student at AJU will be involved in a service project for people who are poor. This helps empower these people, raises the social awareness of students, and engenders compassion in them for people who are poor, disadvantaged and the victims of injustice.

The third pillar is spiritual practice. Ignatian spirituality and education are not just an abstract intellectual exercise. They are about life; how to grow, flourish and live life to the full. Implicit in this is the desire that others may flourish and have life. As Jesus said, "I have come that they may have life, life to the full" (Jn 10:10). So it is a very practical thing. And it requires spiritual practice to motivate us to "bring fire to the world". This pillar will facilitate such practice, through Eucharistic celebrations, liturgies, prayer and meditation groups etc.

In this column, we hope to keep you informed about the various activities and events which take place under these three pillars. And we hope to get your ideas and contributions on how this can best be done.

Fr Roland von Nidda SJ



From The 2019 Symposium

Foreign Aid as a Hump to African Development: Endogenous Development as a Way Forward.



Foreign aid as a concept originates from government to government; or world bank or IMF aid money which enters directly into budgets of African countries as gifts or as loans (37). Despite these huge amounts of money pumped into African countries, the African population is still suffering from poverty in its many forms: people dying of diseases like Ebola, HIV/ AIDS, and malaria; women losing their lives during delivery; children suffering from malnutrition, infant mortality to mention but a few.

the idea that foreign aids can help

poor countries to develop. The concept ‘development’, in this article, denotes a situation in which local citizens are involved in controlling and managing resources of their localities (land, water, labour, and technology) to meet their needs. For David Korten, “real development cannot be purchased with foreign aid” (Korten 30–1). I agree with Korten in his understanding of development, because I believe that development has to start from within and not to be conceived nor dictated by an outsider. In this essay, I demonstrate the danger of relying on foreign aid. I argue that foreign aid does not work in Africa because they have failed to bring about development. Aid would work only if Africans, especially leaders, use aid in a way that the future will be free of aid economy. I argue for an endogenous development which is piloted by citizens of Africa.

Dambisa Moyo, in her book, *Dead Aid*, articulates that in the past fifty years, over a trillion US Dollars was transferred from rich countries to African



Forms of aid include humanitarian or emergency aid, charity works (aid given and often administered by NGOs) and government (or World Bank or IMF) to government aid either as loan or grant. Assuming that the first two forms of aid are spared from critic, I want to dedicate more time on the third form of aid since ‘in

past fifty years, the total amount of this aid given to Africa is 60 trillion dollars and yet most of African populations still live on less than one dollar per day'(Moyo 57).

According to the report of international transparency, the former president of Zaïre (DRC), has looted the country a sum of \$5 billion, the same amount was looted by the former president of Nigeria Sani Abacha and all this money were transferred to Western banks (Campos and Pradhan 390). The point is that aid in Africa have failed to eradicate poverty because of corruption. I totally agree that the blame is to be put on African leaders for poor management and leadership. However, this is one, among many reasons why aids fail to bring development in Africa.

Take for instance Boston tea party where “there is no taxation without representation” (Gladney 1). In a country where there is no taxation, the leaders do not have to account to the citizens because they are not using their taxes. At the same time citizens are alienated from their responsibilities to support and contribute to



the development of their country. For how long will the West give aid to African countries? What will happen if they stop giving aid since they also have their own problem in their countries? These are questions that should confront the African population in their acceptance of aids.

Moreover, depending on loan has long term consequences. By contracting debts, leaders mortgage the nations and mortgage the future of the citizens. The failure to pay back leads to catastrophic consequences: sooner or later, the country becomes imprisoned, an imprisoned country whose economic survival will always depend on the "generosity" of another country. Nowadays, the tendency for African leaders is to face the East. could it be the way forward?

China invests in, or gives loans to countries wherein their natural or other resources can

serve as collateral. In fact, China's aid is qualified 'resource backed infrastructure loan'. This partly explains why most Eastern companies building infrastructures (roads, governments buildings, hospitals and schools) are also involved in mineral extraction and exportation. The danger on African side is that to accept these contacts is to mortgage the revenues which should have been used to help future generations (Brautigam 146-7). Concerning the question 'Why Africa is facing the East?', the answer seems obvious. Namely that China does not impose democracy, human right etc. However, one has to bear in mind that China requires African countries to guarantee resources.

What then could be the alternative to the politics of relying on aids? One may propose that we look for solution from within, rather than taking aid as a prior condition for development (endogenous model of development).

Endogenous model of development is a culture-sensitive approach to development, and the improvement of the well-being of the people concerned. It considers the local people's criteria for development and builds on their efforts, engagement and culture by using locally available materials where possible, but not excluding external knowledge and contribution if needed. It considers local initiatives, resources strategies and values (Millar et al 8-10) Thinking about endogenous model does not necessarily mean excluding input from existing models of development because with globalization one cannot avoid influence from other cultures.

A critic to the endogenous model is that it is subject to failures because of cultural differences and chauvinism which may be harmful to any type of development. Moreover, illiteracy and low level of political consciousness may hump the model. Sankara argues that any policy, project or ideal for development can have external and internal enemies. As a corollary, in-

ternal enemies to this model are local people who do not take responsibilities to develop their countries and do not participate in communal duties but particularly leaders who embezzle public funds. External enemies are those who do not belong to local communities, who see this model as a threat to their personal business. For instance, capitalists are not happy when they are denied opportunities to exploit resources and when they see the gap between poor and rich decreasing. Given the aforementioned worries about the endogenous model, it is necessary to show how the model will persist.

African intellectuals have to do a continuous critical thinking on all issues pertaining to the development of the society. The continuous critical thinking and self-evaluation will help to improve the model and adjust it if needed. For this model to succeed, there is a need not just for an adoption of this model, but also for its continuous rectification informed by self-criticism.

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By Bikorimana Felix, SJ

Interdependence of Scientific Theories and Their Philosophical Approaches



A remark from a retrospection of the historicity of science is that some of its theories have been replaced by other theories which seem to clearly justify human knowledge about the world. Still, there are some scientific theories which are currently being used to generate an accurate knowledge about the world, despite the fact that they are not fully justified. Should we give up such theories since the past would not resemble the future in knowledge claims about the world? This is a crucial question that pushed me to argue for epistemic objectivity behind inductive probability. Since human knowledge about the world tends to be probabilistic, epistemic objectivity can help us, as truth-seekers, to avoid pessimistic views towards non-justified scientific theories.

While the politics of philosophy is the quest for certainty for human knowledge about the world, the politics of science is to help human knowledge about the world get to its maturity. Both disciplines work with human intellect through rationalism and empiricism. It is clear that empirical investigations and their rational interpretations without objectivity would be meaningless. Science is currently believed to be a source of factual knowledge. Yet, given that it is built upon induction which, most of the time, causes problems in reasoning, science as a source of accurate knowledge for humans has been thought to be suspicious. However, it is obvious that scientific knowledge contributes to the human quest of knowledge and truth about the world.

With the use of inductive logic, a number of scholars of philosophy of science have been attempting to justify some scientific theories while refuting others. In so doing, a number of views have been emerging namely historical views, realistic views, structuralist views and probabilistic views. Historical views have been appealing to rationalism by suggesting that science works with evolutions and paradigm shifts. Those with historical views argue that it is not



reasonable to take current scientific theories seriously, believing that they will be proven false in the future. In contrast, realistic and structuralist views recommend that, in spite of holding onto the truth value of miracles, best scientific theories which make predictions that come true should be taken seriously. Those with realistic views about science would agree with those with structuralist views as well as probabilistic views holding on to the idea that scientific structures are possible without neglecting that the scientific realism is still the best position to hold onto for the human quest of knowledge and truth about the world.



The probabilistic position is more clarified by the inductive probability of an argument but not that of a statement. Inductive probability of an argument is rooted in the empirical probability, whereas that of a statement takes its roots in the empirical corroboration. For instance, inductive probability of an argument in confirming a theory on the basis of probability calculus is simply a grade confirmation of a theory which is induced from the set of pieces of evidence met during the experiments. Hence, such a set is for confirmation of a theory what a set of premises is for the conclusion of an argument.

Over all, inductive probability justifies our best scientific theories and these scientific theories make predictions which come true. These predictions could not be true if theories that predict them were not objectively justified, or they could be true without theories but with some sort of miracle. It is not objective to accept an explanation of true predictions based on miracles. Therefore, inductive probability is objective. For instance, if we have a metal that has expanded while on heating, we can predict that all metals expand on heating. For if metals are as they are in themselves and by their nature, it is not understandable and clear to justify why and how we cannot hold that 'all metals expand on heating', once verified but not falsified, is true. As per Jacob Bernoulli, everything is objectively certain in the world, even events of the future. Things always have in themselves the highest certainty.

The nature of things in the world is inherent and certain in itself independent of scientific experimentations and philosophical investigations. Only the state of things in the world can change with conditions and time. Due to the lack of certainty of our



knowledge of things in the world, both our empirical investigations and rational interpretations of them are to be grounded on objectivity. This being the case, it is obvious that one may have prior biased objectives to be reached at either through empiricism or rationalism. In this sense, all that is to come as results may depend on what the senses may be able to capture and what the reason may be able to tell about the same results through interpretation. This kind of discrepancy in senses-and-reason-based knowledge claims can be solved by what I have called, as an algorithm, the Bayesian Product Principle.



In conclusion, objectivism encompasses both empiricism and rationalism. In essence, both empiricism and rationalism are intertwined and inform each other in virtue of essential objectivism. Essential objectivism is, in the rigorous use of the term, that notion of the necessary aspect of objectivity of every kind of reasoning process free from any sort of subjective objectivity in our quest for knowledge and truth about the world. Therefore, in its very sense, objectivism is to be essentially spoken of both as non-trivial reasoning process and non-differential interpretation of the evidence we come up with in

guaranteeing the accuracy of findings in our quest for truth and knowledge about the world.

JC Nsabimana, SJ

Research Hypothesis



Research Hypothesis testing enjoys a special place in research methodology and scientific method in general. This article will briefly go through different types of research hypotheses. A special section will then be spent on a brief scrutiny of statistical hypothesis test. A hypothesis refers to as a claim that attempts to explain a state of affairs. A hypothesis is a postulated solution to a research problem. It gives an account of the relationship between variables. A research hypothesis may be true or false. Hypotheses are thus tested in research so as to determine whether they hold as true or not.

Donald Kisilu Kombo and Delno L.A. Tromp classify hypotheses into different types; namely, conceptual hypothesis, research hypothesis, statistical hypothesis and directional hypothesis. A Conceptual hypothesis, they argue, offers a relationship between ideas. A research hypothesis is a postulated relationship mapping measurable events. A statistical hypothesis, according to Donald Kisilu Kombo and Delno L.A. Tromp is an assumption on one or more of the population parameter(s) being tested. Statistical hypothesis takes two forms, namely; the Null hypothesis (H_0) and the Alternative hypothesis (H_1). The Null hypothesis holds that there is no difference between the variable in question. The alternative hypothesis, on the other hand, gives a value or a relationship different from the Null hypothesis. Directional hypothesis, the duo argue, establishes the difference in direction such as positive significant differences between variables. (Delno.A.Tromp, pp.42-48).

In statistical hypothesis tests, Robert V. Hogg et al observes that, Type I error occurs if one rejects the Null hypothesis (H_0) when it true. Type II error occurs if the Null hypothesis (H_0) is not rejected, (in other words, is “accepted”) when in fact Alternative hypothesis (H_1) is true. (Robert V. Hogg, pp.355)

David L. Weakliem argues that although statistical hypothesis testing offers a standard for decision making, it is faced with limitations. One of the contentions of hypothesis testing hinges on the significance test principles which philosophers reject as wrong. However, David L. Weakliem argues that hypothesis testing persists since it fills the natural demand for a standard in research. Hypothesis tests, he argues are used to evaluate theoretical propositions on the value of a given parameter. In this case, they are used to establish whether there is an association (positive or negative) between two variables x and y , when other factors are kept constant. Hypothesis tests are also used in making decisions on which variable to include or omit in research. Hypothesis tests are used in primary and secondary structures as well as in assessing the Goodness of Fit. Criticisms leveled against hypothesis tests include their limitation in use, the ambiguity of the p -value and the significance levels, and their logic is also questionable. David L. Weakliem observes that Bayesian Information criterion (BIC) and Akaike Information Criterion (AIC) could offer alternative standards. However, the challenge is that both the BIC and the AIC are, at times, at odds with classical hypothesis testing. (L.Weakliem, pp.1-42).

From the above discussion, hypothesis tests have been shown to have pitfalls when it comes to the test of significance. The rationale behind the likely and unlikely and the vagueness on the p -values are also questionable.

However, one still has to get good reasons as to why one should prefer alternative standards like the AIC or the BIC to the classical hypothesis tests. Nevertheless, as the saying goes, ‘nature hates vacuums’, it is necessary to have a standard to guide research which is the building block of scientific method. Despite their limitations and vagueness, hypothesis tests still serve as a yardstick in research methodology and scientific method as a whole.

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John Turyakiira - student at AJU.

Spirituality

The Call to forgiveness



This article shall understand forgiveness as the willingness of a victim to get rid of her or his anger which results in a change of feeling and

attitude towards an offender. This article shall tackle forgiveness in the context of the self, family, and church. Therefore, the main purpose of this article is to paint a picture of the need for forgiveness in every institution, if it is to attain development as forgiveness is a cornerstone for human development.

The synthesis of forgiveness should be within the individual. But how is it possible or practicable to forgive myself, one may ask. In response, I would bring it to your consciousness that some people make mistakes that they live with for the rest of their lives as they would prefer death rather than forgiving themselves. For instance, I met a Catholic faithful who explained that his dream was to be a priest, but he was not admitted because he did not have the academic requirements. Talking to him, I realised that he had not forgiven himself for not having the opportunity to actualize his dreams and this gave him a blame mentality which at some point affected his relationship with his family. This case is a microcosm of the reality that lies out there. Thus, self-forgiveness is essential for an individual to be able to live a peaceful life.

Forgiveness in the family gives birth to a deeper understanding of its members. Speaking of family in this context, I imply the relationship between a father, a mother and the children or at least any two of the listed categories. Let us give take the case of a son on whom his father imposes a career to be pursued. On one hand, the son can decide to be mad at his father for the rest of his life for not having allowed him to make his own choice of a career. On the other hand, the son can decide to see something positive in the motive behind his father's imposition and consequently find it worthwhile to forgive him. In any case, whatever option the son chooses would not only affect his relationship with his father but might also go a long way to determining his future relationship to his children. Most probably, the son would turn out as a good father if he is able to choose the latter option. Whereas, the son who chooses the former might be drawn towards revenging his father's 'careless dictatorship' on his children. Forgiveness between parents and children is essential in the sense that it promotes the culture of freedom, love and dialogue within the family.

The church has unhealed, broken, and pierced wounds that need healing. By church, I mean a community of Christian believers with deep spiritual commitment to God while operating within a hierarchical structure. Most of the present-day churches have been the home of abuses in the name of God. Some children are raped by the religious leaders and this has resulted in some congregants leaving the church. Forgiveness implies that justice is served while

the victim, accompanied by the church, is led through a process of reconciliation with the abuser. Forgiveness, in my understanding, should be a mark of a good church.

In conclusion, this article has demonstrated that forgiveness is essential for human survival. Notably, forgiveness is also a fundamental principle that affects the economy and politics of the day. This article posits that forgiveness is a need and not just a want. It is a process that includes me, you and all of us. Thus, without hesitation, let us commit ourselves to this process.

Mudzeru Wesley.

What Have I Done For Christ? What am I Doing For Christ? What Should I do For Christ?

The first week of the Spiritual Exercises of Saint Ignatius invites us to imagine Christ our Lord, present and placed on the Cross. How from being Creator, He comes to make Himself man, and from eternity, He embraces the temporal and suffers to the point of enduring death for our sins. During the contemplation, it is suggested that one asks himself or herself: What have I done for Christ? What am I doing for Christ? What ought I to do for Christ?

Keeping in memory the three-day ‘shutdown’ and ‘shut up’ in Zimbabwe (14th - 16th January, 2019) , I want to look at the response to people’s expression of their uneasiness. How should those who are disappointed and bitter behave, and how should the one who disappoints deal with the disappointed? Maybe from different perspectives, the feelings would be divided. For some, the disappointed should voice out their sorrows. When not listened to, they should go on a strike. For others, the disappointed should endure the sufferings and wait for God’s intervention. Whatever choice is made, there is always a consequence to put up with. In the belief of those who revolt, it is a good choice to make for it is an opportunity to show that they disagree with the current state of affairs. They revolt knowing that those who have brought about their discomfort would get more and more agitated and perhaps see a reason to reconsider the discomforting policies. They are sure that some of them would be imprisoned, some injured, others killed. However, they believe that their act of bravery would be beneficial, either immediately or in the future. Or perhaps, even for the next generation.

The same people who choose to revolt find cowardice as a perpetual death syndrome. The legacy of coward people being fear, shame and negative self-conception. Thus, they choose to do what many view as the highest degree of madness. Determined as they are, they confront those responsible for their distress, deciding to die publicly in the fight, rather than to decay in their distress.



If this is a good observation of what happens in Africa, then many should feel pity and even guilt for their failure to be true and responsible African citizen. Africa, a continent believed to be traditionally religious. Africa, a continent where ideologies of socialism and communism are chanted day and night. Africa, a continent largely Christian compared to other parts of the world. Where are the African teachers of morality? Where are the African teachers of ethics? Where are the custodians of African religious values and tradition? Where are the promoters of socialism and communism? Where are those worth the appellation - Christian?

Africa is gravely hurt, Africa is bleeding. Africa is really wounded. Africans are plunged into poverty. Africans are starving to death. Africans are attacked by all kinds of diseases, no one to rescue them. The corpse of Africans float on the sea as they try to cross the sea in search of better living standard. African is desperate.

One should not be charged of sounding heretic. One only proposes to people in charge of others this Ignatian exercise. Not in the way Ignatius of Loyola's words are put, rather in another way, fitting to our present situation. One proposes that in place of the questions: "What have I done for Christ? What am I doing for Christ? What should I do for Christ?", we ask: "what have I done for an African? What am I doing for an African? What should I do for an African? Imagine an African, your sister or brother starving, dying on the sea, committing suicide because she or he does not see any meaning to life, etc. If you are a good African, remember the African values. If you are a good Christian, remember the Christian values. And if you are neither of these two, at least remember the human values. Then, during the course of every day's activities, ask yourself these questions: "what have I done for Africa? What am I doing for Africa? What should I do for Africa? Africa the cradle of humanity should inspire life and joy, not death and sorrows.

Pierre Nyandwi, SJ

Vocation Crisis



We are at the time of the year when many of our superiors visit us. It is a time of great value for both the University (as body of trustees) and individuals (for manifestation). In many occasions we hear our major superiors talking about vocation crisis. Usually, when we hear about this we think that there are no prospective men willing to become priests and or brothers, as well as women to become nuns. Although this is true, however, is that the only meaning of 'Vocation Crisis'? In this regard, I would like to look a little bit beyond the common understanding pertaining vocation crisis.

We live in a world where the twin forces of consumerism and egoism are taking over from our humane ways of doing things. To this effect, material goods have become an end while human beings have become the means. It has become common in our society, for instance, to hear of two young men who have just got married and even just wedded couples going to court seeking divorce. We also hear of people who have been married for decades but for some reasons, they feel like they can no longer be together, and for them, divorce is the solution. There are many broken families today and many children are either raised by single mothers, fathers, or even by some relatives of good will. Parents also do not have enough time for their children. Considering this, one wonders, what is wrong with our society? Is the voice of the caller not being heard? Could it be the reason? There is indeed a vocation crisis; the world still needs good individuals who will know beforehand that making any commitment for life, requires more than just knowledge of the things in question.

There is a lot of noise in our world. I am not referring to the noise of factories, planes flying over our heads, cars or other machines. It is not about this material noise caused by sound. The noise has taken a different shape. It is the noise of insecurity and perplexity. Our nations emphasize more on military strengths or on the vastness of their economy. There is a lot of noise because people are in search of material wealth than cultivating self-discipline to open their minds to the inner voices.

Gone are the days when individuals used to have time to listen to the beating of their hearts. Gone is the times when people could search for the true self and find that inner voice that whispers the most personal truths about us. So, it should not be said that there is a crisis of vocations, but rather, we should emphasize that because of the noise in our world today, people can no longer hear the call they are suppose to. Instead, the false voices are echoing louder than the true voice. The inner and true voice needs time and space when all is quiet so that it can be heard. Without being rightfully disposed to the inner self, we will only hear false voices.

Our world might be full of diverse sounds that will affect every sphere of human life. We may not have good parents and guardians, couples and families, the world might be in chaos, hence in confusion because people are disturbed by the unknown voices and have lost the radars of the path. But that inner voice, the voice that calls everyone to be the son of the God, will still echo at all times. All we need, is to give time to be in touch with our inner self.

Lucas Estevao, SJ

THE TRAVELLER

THE
JOURNEY
IS THE
DESTINATION



ARINZE ©

FAREWELL

My Experience At Arrupe Jesuit University

One of the greatest minds of the twentieth century, Albert Einstein, once said: “the only source of knowledge is experience”. My period of industrial attachment at Arrupe Jesuit University (AJU) has made me know the worth of this saying. The experiences which I gained at AJU are invaluable. It provided me with the opportunity to get a taste of the working environment. Great co-operation with experts whom I worked with facilitated a healthy exchange of ideas and views and this taught me the value of team work.



My first days at work were not as smooth as I had desired. I wasn't familiar with such an environment which is full of men and only a few ladies. Moreover, there was no young lady of my age among the staff with whom I was to work in the library. The whole atmosphere seemed unreal as I could hardly imagine being within a population, majority of whom are males or, spending my whole working hours in the company of professionals who are older than I am. For these reasons, socializing was quite difficult at the initial stages of my working experience. But as John Keats says, “nothing ever becomes real until it is experienced”. Thus, after a few moments of working in that environment, it dawned on me that this would be the reality of my industrial attachment and that I had to adjust in order to get the best from the experience. As such, I began to adjust to the environment both psychologically and physically. Though it took a bit of time, I managed to overcome my fears and worries. With time, I began making new friends and feeling more and more comfortable. In the process, I realized that Arrupeans have lovely hearts and are very welcoming and friendly.

More so, due to the workload, sometimes, I had to multitask in order to meet certain demands. This enabled me to work hard and deliver results even within a limited space of time. This was a practical way of learning that one can be productive even when he or she is under a lot of pressure. It also taught me to prioritize the tasks I had, giving more preference to weightier matters. I managed to relate well with other staff members from the various divisions of the university. Team work helped us to complete all duties within specified times since we always shared the workload among ourselves as a way of making sure that all hands are always on deck.

During work hours, I spent most of my time working on the circulation desk. This allowed me to improve my communication skills. Previously, I used to find it a bit uneasy to interact with everyone regardless of the gender and race. But Arrupe Jesuit University, with its diversity, exposed me to people from different cultures and countries, both from within and beyond Africa. This gave me the opportunity of learning to interact without fear or biases and in this way, I improved my communication skills. from in and outside of Africa.

However, it was not initially easy to deal with the library users. For example, some of the people who came to the circulation desk to either sign out or return a book were not always friendly and language barrier was also another challenging factor. Some others were not even patient with me because they were unconscious of the fact that I was only a student learning to be a professional. Thus, interacting with such persons was a bit difficult.

Working with people of different characters and different levels of understanding was very stressful, but I learnt to manage the stress by getting to understand each person as much as I could and learn how best to approach them.

SELF MOTIVATION

I cultivated the habit of learning new things and being introduced to new experiences, as it was a need for me. I could realize that the things I learnt at college were mostly theoretical. Arrupe exposed me to a more practical world which is totally different from that of my college. The desire to learn, work hard, be creative and leave good reputation was my motivation. And I am sure that, led by that motivation, I have gone a long way in increasing my knowledge of Library Science during my working experience. And for all these achievements and knowledge, the credit goes to Arrupe Jesuit University.

OPPORTUNITIES

Working at AJU has empowered me academically and socially. AJU has taken me a step higher in my academic pursuits, especially in the field of Library Science. The field of Library Science itself, gives one the room to scale to any height and offers one chances to work with different organizations. I now have the confidence to get into professional world equipped with the knowledge I have gained so far. I have been able to explore my capabilities and improve on my weak areas. I also had the opportunity to know and interact with people who have achieved a lot in their professional careers. Moreover, I was able to be a good resource provider for the library patrons, supplying the sources and location of information as well as how to obtain it in a usable form.

All in all, it was very great working at Arrupe Jesuit University. I had a wonderful experience all to the glory of God.

MELLANIA RUTENDO VAMBIE



Mellania has been replaced by Allen Maturure

Institution: Harare Polytechnic College

Program: Library and Information Science

My Journey In The World Of Philosophers (My Experience At Arrupe Jesuit University)



Although I had little knowledge about the institution, I chose to apply to Arrupe College (now Arrupe Jesuit University) as an I.T intern for the year 2018. This led me to gather information about the institution on the website. Seeing its website design gave me an insight on how organized the institution is. Nonetheless, I kept asking myself if I will be able to pull through and meet up with the standard of such an organized institution. But scaling through the interview gave me more courage to carry on. On arriving at this institution, I realized that it is a Jesuit institution in which most of its students are training to become priests. I was astonished at this realization and while I was trying to deal with my astonishment, I ran into the tendency of overgeneralization. I thought every member of the institution, staff and student alike was a priest or at least, a potential priest. So, I addressed everyone I came across, including Mr. Theoneste Ubalijoro, my supervisor, as “Father.” This was part of the mistakes I made during my early days of work at Arrupe as an I.T intern.

However, those early days also marked my first moments ever of being in such an environment. Thus, I tried to see how I could fit into the system and feel more comfortable. My one-year experience at Arrupe was indeed a learning process for me and so far, I can say that I have improved academically, as well as socially. From the academic perspective, I have had the great privilege of encountering a number of influential people in the I.T field from whom I was able to learn some knowledge and skills. I have also improved in my practical knowledge since I got the opportunity to work with some machines I had only encountered theoretically.

Working with my supervisor Mr. Ubalijoro was a special experience. In his gentleness, he always guided me through the various things which I was expected to do. He took his time to explain things and made sure I have understood each single detail. Amazingly, he realized I had grasped how the whole system goes and this made him gain trust in me. He sometimes did not hesitate to give me some sensitive works to handle. I learned a lot from him just as he also learned a lot from me (I suppose). When he thought I was going off track he was always there to correct me. Moreover, I worked in one way or the other with almost everyone in the university and this also helped me widen my experiential horizon.

As is obtainable in any enterprise or task, I had my ups and downs during my time working at Arrupe. One of the challenges I faced included the pressure I subjected myself to in trying to multitask myself at work. This was the case given that sometimes, I had to do some jobs within a short space of time. The most challenging task I remembered handling was recovering data from the Accounts department’s drive. But at the end, everything worked out well enough. All thanks to God, I was able to manage myself and just as I learnt to manage my time.

Socially, I learned to work with most hardworking people, especially the university's administrators. I learned to do my work confidently without hesitation nor procrastination. I also learned good communication skills and act of prioritizing my affairs according to their order of importance. I learned to associate with everyone - religious, lay, local and foreign. I learned to value people as humans, notwithstanding their social, religious backgrounds or statuses. Arrupe Jesuit University is full of love and for this reason, I did not have much difficulties settling in and feeling at ease with everyone.

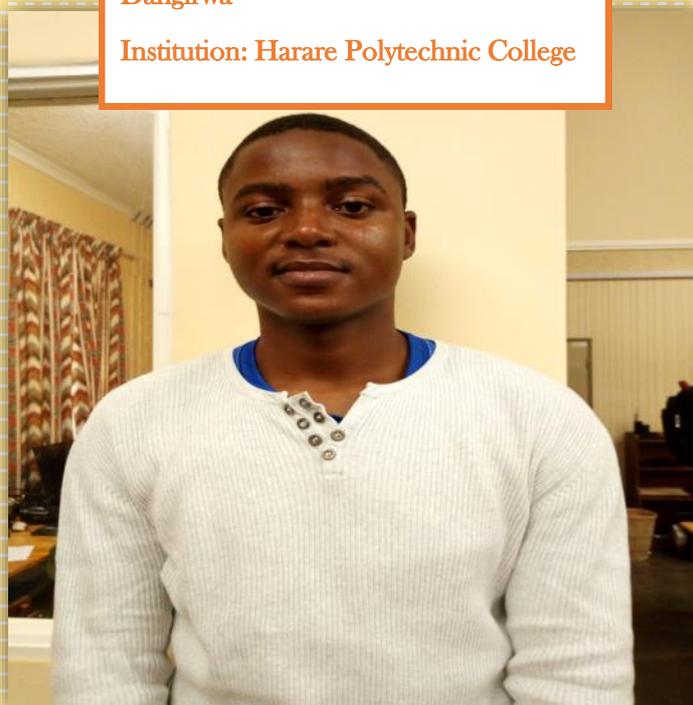
The university has definitely added a lifetime experience to me. I feel so honored to have worked with great people within this institution. I was able to acquire all the experiences I needed and even more. Everything flowed smoothly and without much problems. I am very happy to have worked at Arrupe Jesuit University as an Information Technology Department Intern for these couple of months.

To the Administrators, I would like to whole-heartedly thank you all for accepting me as AJU's I.T intern for the year, 2018. My deepest gratitude to you for working with me, giving me all the necessary support and favorable atmosphere that aided me carry out my duties accordingly. I also would like to applaud all the good work you have done for the University. To the students, thank you so much for working with me nicely and for your kindness. You are all amazing! I must also add that I have learnt a lot from the world of philosophy. Again, I would like to appreciate everyone. Thank you very much!

CHIDARIKIRE ROPAFADZO VALERIE

Valerie has been replaced by Tinotenda
Dangirwa

Institution: Harare Polytechnic College



WELCOMING NEW MEMBERS OF STAFF



My name is Bernard Kirhero Muhigirwa SJ. I am a Congolese. I have a Bachelor degree (BA) in Philosophy from Institut de philosophie Saint Pierre Canesius, Kimwenza, DRC, Congo. I have a Bachelor degree(BA) in Applied Pedagogy-English and African Cultures from Institut Pedagogique National, Kinshasa, DRC. I have a Bachelor degree (BA) in Theology from Hekima College, Jesuit School of Theology (Catholic University of Eastern Africa), Nairobi, Kenya. I did STL(theology) - Ecclesiology from Jesuit school of Theology at Berkley (JSTB), Berkley, California USA. I have Masters degree (MA) in Education -Teaching English as second Language from University of San Francisco, USA. I have a Doctorate in Education (EdD) -International and Multicultural Education from the University of San Francisco, san Francisco, California, USA. I enjoy reading, watching soccer on TV and Movies.

My name is Bonaparte Isingizwe SJ. I am Rwandan

I have a Bachelor degree of Science in Applied Statistics from National University of Rwanda. I have a Master degree of Philosophy from the University of Zimbabwe. I am interested in Ethics, Statistics and Big Data analytics, and Econometrics.

I enjoy playing Basketball, engaging Philosophical Debates and visiting places with historical legacies.



We give thanks to Mr Theogene Nginshuti for the service he offered during his time at Arrupe Jesuit University

THE WORLD OF POETRY

I Miss My Pen

I miss my pen, I miss my pen
Because with her I would write
All the marvels of my heart

I miss my pen, I miss my pen
Because she is a loyal friend
In my worst moments of loneliness

I miss my pen, I miss my pen
For, without her I would never write
The poems of my dearest meditations

I miss my pen, I miss my pen
But still I drop by my mouth
Rhymes of relief, songs and immensity

I miss my pen, what a worldly punishment...

Knowledge and feelings

No words to describe what I don't feel
No propositions to state what I don't know
But feeling and knowing are all parts of me
Resolute foundations that help me to grow

I can't hold on my hands knowledge and feelings
Neither can I describe their nature without objections
Knowledge and feelings build our personalities
Yet their effects can bring unexpected implications

In these double nature of ours nothing is the strongest
It depends on who and how these intricacies are applied
Knowledge and feelings are both human and important
Yet the dangers of their misapplications can be left aside

Is knowledge solely and contingently a metaphysical reality
If this is the case, then where do we place our technicality?
If our feelings are often put outside of the box of rationality
Then where on earth shall we place the feelings of tenacity?

Knowledge and feelings are both parts of our dual originality

By: Orcaastro Júnior, SJ

"I'd just like"

I would like to play with words

Just as kittens skitter

Super enchanted by butterflies

I would like to invent colourful vocabularies

That, even the Amazonian parrots

Could spell at only one whistle

And finally...

I would just like to compose booklets

From synthesized myriads of rhymes

That even new-born babies

Would inspirationally harmonize

In sweet cries of pleasure and liberty

I'd just like to invent and re-enchanted...

By: Orcastro Júnior, SJ

I am indebted to...



I am indebted to God for creating me so handsomely, so uniquely that he did not deign to make another like me.

I am indebted to my beloved parents whose infinite love and wish made God's plan come true, to have me in this world.

I am indebted to my loving siblings for helping me feel that I am loved and cared for, whenever I fell, they carried me up lovingly.

I am indebted to my loved ones for giving me heavy doses of love to be more human.

I am indebted to all my friends for allowing me to grow in love and share my happiness with them and be part of theirs.

I am indebted to Mother Earth for welcoming me with all her glory and accepting me as her child.

I am indebted to the dear environment, nice breeze, cold air, lovely trees tall, plants small, friends' animals and scenery for giving me sustenance.

I am indebted to my masters, teachers, formators to who keep on helping me form myself in a Christ-like way.

I am indebted to myself and want to reconcile with it for being too strict, hard and harsh at times.

Looking at my life I feel deeply indebted, from head to foot, to others and to God. I had and have nothing of my own, I think and worry if I were to repay the borrows, I won't be able to, because I keep on borrowing from others.

So, I earnestly pray for each and every one of you. I always place you all before the Lord, for that is the only way that

I can express my heartfelt gratitude.

God manifests in the whole creation

If you desire to encounter God's generosity and graciousness, just be present at the sunrise.

If you wish to seek God, stay a moment watching the diamond like drops of dew on the grass in the morning and feel the soul refreshing breeze that touches gently.

If you wish to praise God, just join the birds in the morning for that is the best time and way.

If you want to know his infinite love for you, look at the mother bird feeding her young ones, for such is the love of your Lord like.

If you love to share your love with the Lord, just be what you are, whom he has created you.

If you wish to speak to God a word of love, exchange it with the one who never heard it.

If you long to remain with God for a while just stay in the solitude of your heart, for He dwells therein.

If you wish that Christ be with you forever, live with and for the poor, needy, marginalized, the society's rejected, the lowliest and the down trodden, for Christ is always amidst them.

If you are eager to know about the Holy Trinity and the concepts of the oneness of God, just have a look at your own family, how the persons are many but the family is one.

If you want to know the mystery of life that God has given us, just observe a day from dawn to dusk, and the different stages it goes through.

If you want to know what God is all about, discover yourself for that is God all about Himself. For God is in you.

If you wish to be touched by God, sun yourself on a beautiful beach.

If you want to have a lovely kiss from God stand in the rain facing upward.

If you desire to seek God, search for him in the rainbow, His everlasting promise to the mankind.

If you wish to see God face to face, look at the sunset.

If you like to be with the Lord, just gaze at the starry sky.

Finally, God is everywhere! Just seek and be with him.

Petras George, SJ

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 Jesuit University for the upcoming edition.

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

MOTIVATIONAL STORIES AND PUZZLES

CURRENT COLLEGE NEWS, EVENTS, CONCERNS AND

VIEWS

REFLECTIONS AND OPINIONS

Editor-in-Chief:

Ekesiobi Christian, SJ

Secretary:

Pierre Nyandwi, SJ

Associate Editors:

Ashley Salima, O'carm

Elvis Tawanda Chirara

Eric Manirabona, SJ

Hubert Niyonkuru, SJ

Lovemore Mashiri, SJ

Prosper Tubulo, SJ

Lucas Esteveao, SJ

Ugwuonah Charles, SJ

Ghansah Joseph, SJ

Thando Maseko, SJ

Photography:

Arrupe Media Center

Layout & Design:

Victor Manirakiza, SJ

Nobert Rwodzi, SJ

Ghislain Akakpo, SJ

Contributions may be sent to

insiderarrupe@gmail.com

The views and opinions expressed in this edition are not of the editorial team.