



April 2019

Arrupe Insider

*A Publication of Arrupe Jesuit University
Students' Association*



AJU finalist dinner 2019

Editorial: The Joys of Hard Work
Ekesiobi Christian, SJ3

AJU Activities: The Experience of the Just-Concluded Exams at AJU
Don Remy Niyitegeka, SJ5

A Debate “Keep your Ethics Outside my Uterus”
Ashley Salima, O’Carm.....8

Finalists Dinner
Hubert Niyonkuru, SJ.....10

The Arrupe Manifesto
Victor Mureithi, SJ.....13

Arrupeans Reflections: The Role of Ultrasound in Clinical Diagnosis of Gall Bladder Diseases and Disorders
John Turyakiira, SJ.....15

Hegel and Nietzsche’s Master-Slave Dialectic: Implications on Rationality and Religion in Africa Today
Uchechukwu Oguike, SJ.....17

Response: Hegel and Nietzsche’s Master-Slave Dialectic: Implications on Rationality and Religion in Africa Today
Ghislain Akakpo, SJ20

The Chaplain’s Corner: The Meaning of Easter
Roland vonNidda, SJ.....21


The Traveller...
Arinze Nnami, SJ.....24

Who is a Jesuit ?
Petras George, SJ.....25

Thanks Giving (The Prayer of a Humble Jesuit)
Petras George, SJ.....26

Beyond Cyclone Idai
Lucas Paulo Estevão, SJ.....27

The Joys of Hard Work



John has just finished the secondary stage of his education and as the prefect of the graduating class, he is asked to give a valedictory address. As he mounts the podium before the elevated microphone, he pauses for a few seconds and then relays a four-sentence-prelude about his experience of education so far.

“My experiences of school have always been same for each term of every academic year. The most painful moments are always the days when we resumed lectures; the most stressful are the revision weeks; the most tensed are those few minutes before the commencement of each exam; the most joyful moments come just after I am done with the term’s activities and the moments of motivation come just when I see how the effort I put in each term is rewarded with good grades. I have learnt from these experiences that

hard work brings eventual fulfilment that surpasses every pain, stress and tension which characterize every (academic) endeavor. And for this lesson, I am very grateful.”

The rest of the speech is allotted to gratitude.

I cannot be more certain that a number of students at AJU agree with John in some ways, given the experience of the academic training which they undergo here at AJU. Thereupon, it is also certain that, at least, some Arrupeans are experiencing the surge of exhilaration that comes from the successfully completed 2018/2019 second semester struggles. Classes are ended and the exams are over for many. Even the lecturers within a short space of time would be done with the task of reading, correcting, grading and collating of scripts that have been presented to them by their students. There is no doubt that the sigh of relief hovers Arrupe’s air.

If there is a possibility of hierarchically assessing the intensity of people’s experience of joy, I am also quite sure that AJU’s finalists would find themselves at the top of the pile. For, not just have they concluded the struggles of this academic year, they have also borne witness to the rigorousness of

studies at Arrupe and have completed every single required stage. The efforts and sacrifices they made at Arrupe have produced rich dissertation papers and a number of them have had their “Oral Comprehensive” in defense of their four (or three) years of academic formation, especially in the field of philosophy. Indeed, AJU’s finalist deserve some accolade and it is on this note that I, on behalf of the Arrupe Insider editorial board, say congratulations to each and every finalist whom AJU has groomed this academic year.

The sigh of relief and flush of joy mingles with eager expectancy in the hearts of most Arrupeans. On the part of the non-finalists, there awaits each of us a two-month vacation pregnant with its own uncertainties, while hearts are filled with aspirations. The finalists, on their own part, are presented with even farther and wider horizons - beyond the confines of Arrupe’s forewalls. Whatever the horizons and uncertainties hold, with adequate preparations, we shall not be taken unaware and trust me, Arrupeans are in the midst of these preparations.

However, our preparations at the present moment mostly gears towards the success of the first (Inaugural) graduation ceremony of AJU which will build into reality on May 30, 2019. It is an history-marking event in the annals of Arrupe to which all members, friends, collaborators and lovers of AJU are invited.

As we share the joys of the present moment, savor the relieve from academic hurdles and prepare from what lays ahead, may we also like John, become conscious of the synthesizing relationship between our joys and our hurdles. Indeed, the joys and fulfilment of hard work surpass struggles that rest on the way. More so, these joys would be valueless if the struggles have not mingled with pain and frustration; just as our pains and frustrations would be meaningless without an intended goal at sight. Consciousness of this would rightly motivate us, both as a University and as individuals beyond the boundaries of academic rigor, to the fulfilment of our core mission of love and of service.

Ekesiobi Christian, SJ



AJU Activities

The Experience of the Just-Concluded Exams at AJU

It is the earnest desire of every University to have authentic and objective examinations at the end of every semester. Every student looks forward to sitting for the end semester exams. At Arrupe Jesuit University, the first half of May (from the 6th to the 15th) was a busy time for students since it was exams period for the second semester of the academic year 2018/2019. The finalists for the degree of Bachelor of Arts and that of the Pontifical Gregorian University (PUG) also defended their theses as they did their oral comprehensive exams. The main purpose of the examination is to test and to show the ability and knowledge of the student in the course he or she has undertaken. Exams are a measure in which students can know to what extent they have grasped the idea of each semester-long course they have offered. As always, AJU made sure that this semester's exams were well planned and very successful.

In education, there are many ways to evaluate the progress of the students and exams may prove to be a very efficient way. Exams are good assessment programs that aim to provide a balanced, fair evaluation of each student. They achieve this in two ways. First, they use a variety of



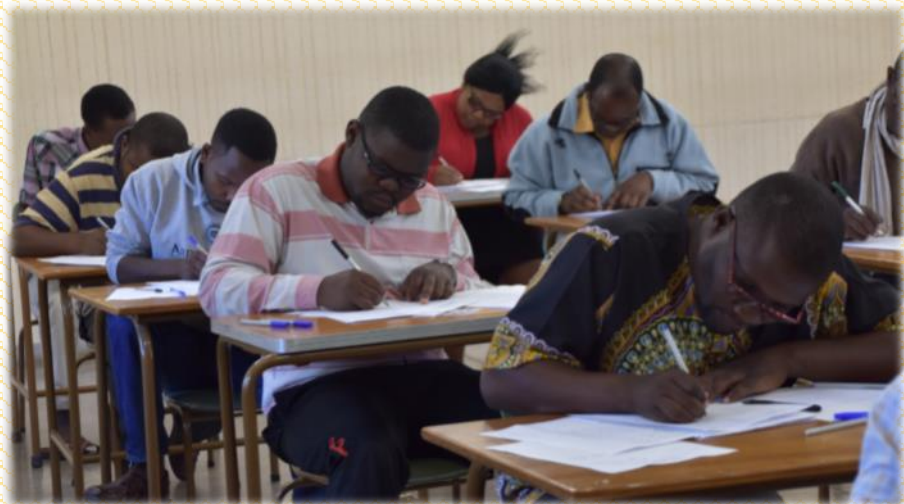


strategies and tasks. This gives students multiple opportunities, in varying contexts, to demonstrate what they know through writing and other media. It also enables lecturers to be confident in the accuracy of their judgements about each student with reference to the comprehension and assimilation of the course content. More so, since in AJU, every student's success is of a great value, examination becomes a way in which students with weak academic performances are assisted towards intellectual efficiency.

Second, tasks must be fit for definite purposes assuming a subject has a number of objectives to achieve, each task should be appropriate to the specific goal or goals it is assessing. This means that a task assessing base knowledge will look different from that which assesses creativity. Examinations are thus meant to assess base knowledge.

Students were well-prepared for the exams. The administration made sure that logistics were set in place to facilitate a smooth passing of the examination. It is important to note that every student was in the examination room by 9:00 AM. The examinations went on well.

The invigilators made sure that they adequately provided the requirements (answer sheets and question papers) for each student in each examination. The organization was excellent. They were no mix ups of names on the list of



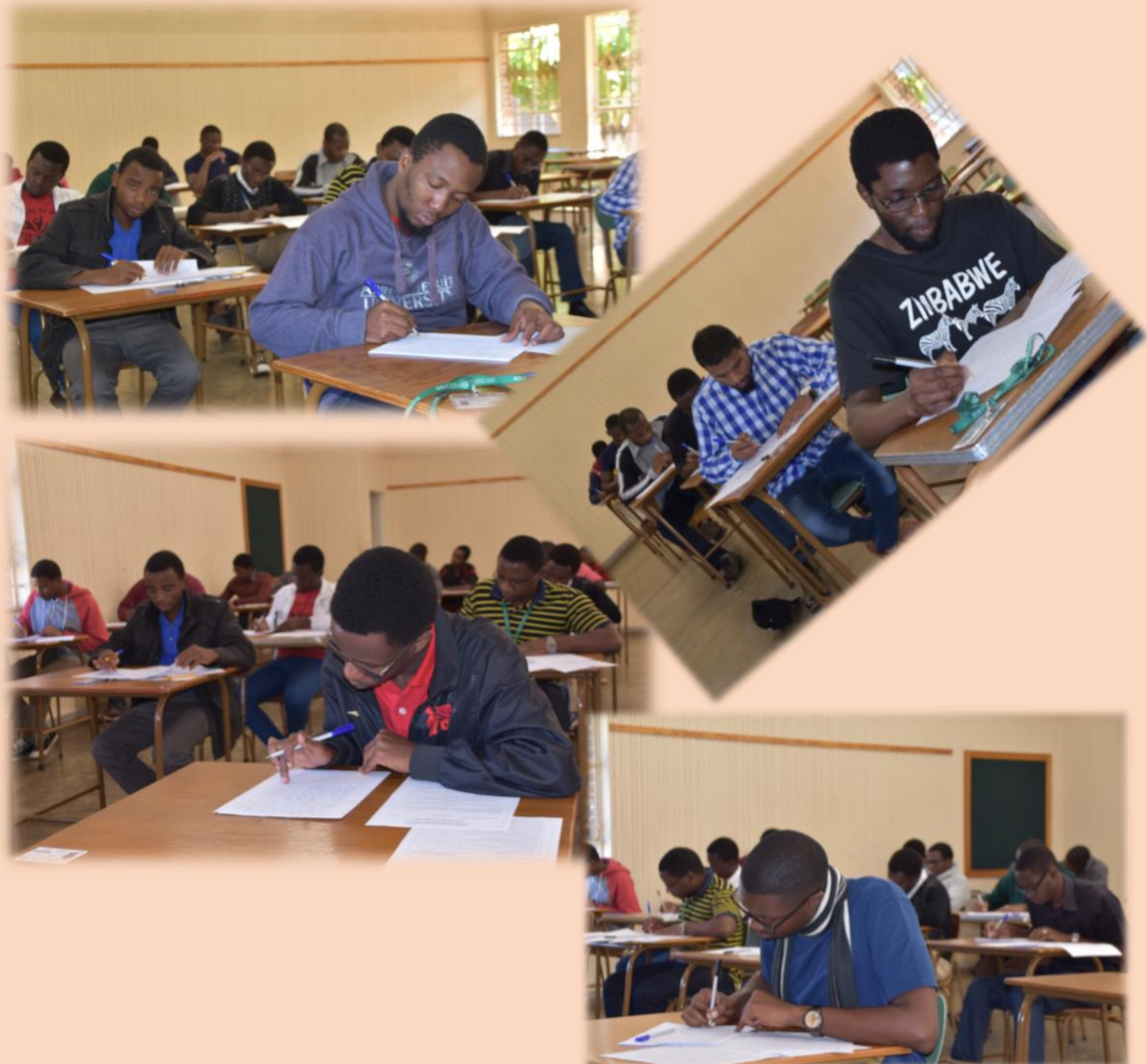
each exam. Students followed the examination rules hence, there were no exam mal-practises or unnecessary in-hall distractions. Time was also very critical as the invigilators made sure that students were conscious of it, beginning and finishing each exam as and when due. These need to be appreciated.

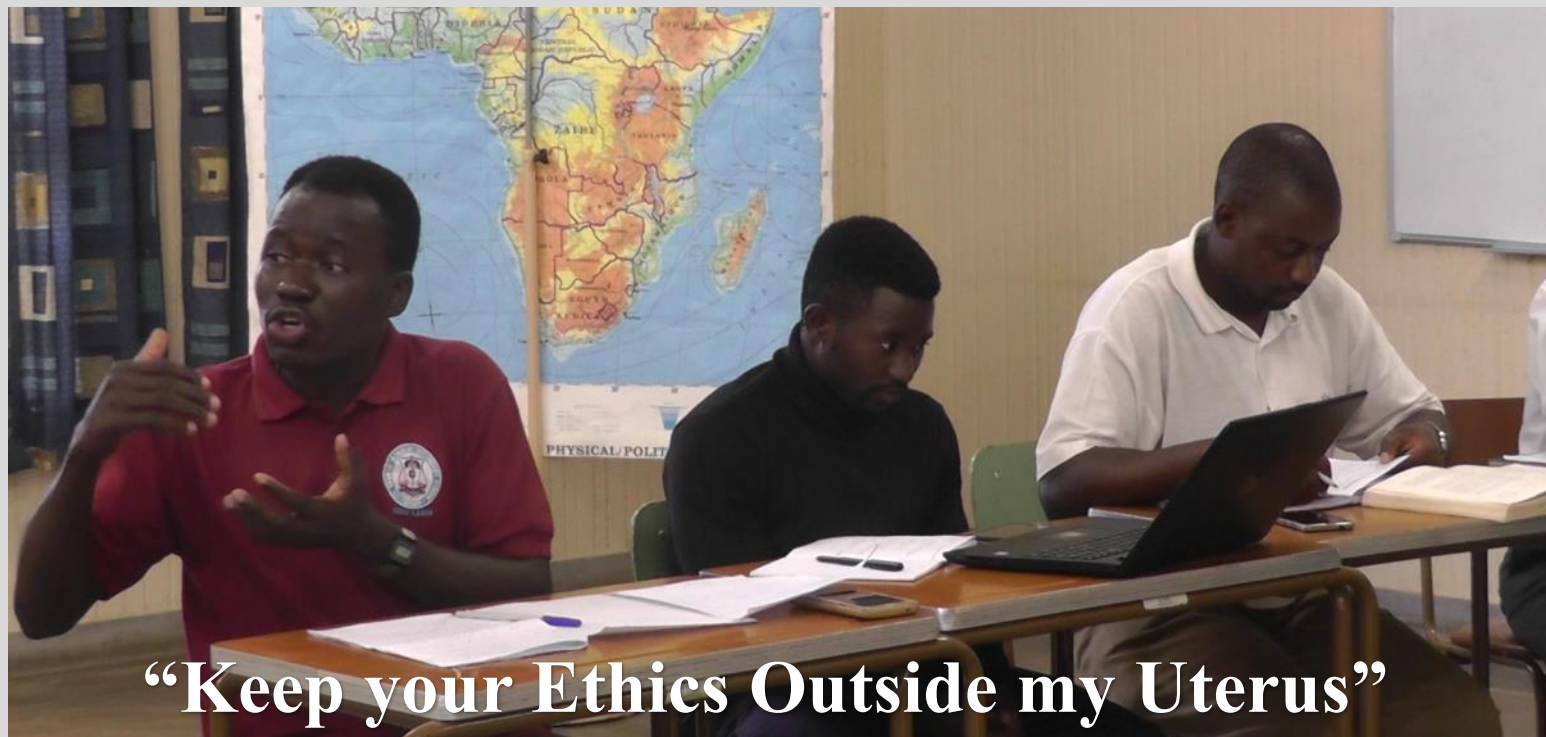
For many students, preparation for exams is usually very stressful and full of anxiety. However, in AJU, students are able to go

past these anxieties and thus, are able to sit for each exam with both mental and physical calmness. No doubt, the reading week helps students to go through the courses they had and organize each material for better analysis and understanding. In the same vein, I find the growing practice of group discussions in preparation for exams very helpful in understanding concepts of each course. That is a practice which I recommend to be encouraged more often among students.

From my experience even since I began sitting for examinations, AJU examination procedure has been the best in modality of preparation and practice. The conducive environment wherein each exam is held has also helped inform my opinion of examinations at Arrupe. Exams periods are normally tensed, but the style of learning at Arrupe offers the necessary help to overcome such tensions and emerge with flying colours.

Don Remy Niyitegeka, SJ





“Keep your Ethics Outside my Uterus”

(A Debate on Abortion by the 2nd Year Class of BA in Philosophy on the April 18, 2019)

The tables and chairs were all set, ready and good to go. It was debate time. Globally, abortion is one of the trending and controversial issues with two main participants: Pro-Life and Pro-Choice. Mr. Bonarparte Isingizwe (our Ethics Lecturer) organized this debate so that as Ethics students, each of us could also take a stand with the global community in contributing to this topical issue. The pro-Life perspective condemned abortion, whilst pro-choice participants advocated for freedom of choice, that is to say, it is up to the individual to choose what to do with what one’s uterus carries.

As opponents of abortion, the pro-life participants deemed abortion as intrinsically evil, and morally wrong just as murder is wrong across cultures. They condemn the pro-choice view as egotistic and based on what they called ‘pseudo-exercise of human freedom of choice’, that is, personal autonomy. They used the Kantian “Categorical Imperative” to argue their case saying that, if abortion were to be universalized, what would be the fate of human life? Even the ones advocating for abortion might have been aborted when they were still in the uteruses of their mothers. The opponents of abortion also contended that human beings have rights such as the right to life and the unborn is human, therefore the unborn is entitled to rights the same way the born humans do. The Church also rejects abortion, arguing for sanctity of life and since abortion terminates life, it must be rejected.

However, the pro-choice participants declared their radical position by referring to the statement: “*Keep your ethics outside my uterus*”. This was a vehement rejection of ethical conventions, since they regarded as an infringement of the individual’s right of choice. This view however was underlined by pro-life participants as ‘bad/dangerous philosophy’ given that if it can be universalized then the human society will go back to what Hobbes calls the ‘State of nature’ and this is incoherent with the principle of rationality. Notably, the problem of legality versus morality of induced abortion was a bone of contention. It was argued that abortion may be legalized but its moral implications cannot be overlooked.

Following after Beckwith, both parties agreed that a “fetus is a human being which belong to Homo Sapiens species”. However, the pro-choice proponents posited that the fetus lacks the ability to reason and self-awareness hence it is not intrinsically valuable. The rebuttal to this view juxtaposed the earlier view with the case of mental retardation in adults present in our society and argued if they too should be terminated since they also lack the ability the capacity to reason effectively and they are in a state of oblivion. This seemed a reasonable comparison.

The debate was a heated one considering that advocates of both sides were well prepared. Abortion should everywhere be rejected except in such cases when there are medical complications in which case, we might begin to consider other alternatives using the “principle of double effect”. But if such cases are not present and appealing to the powers of reason inherent in human beings whom Aristotle defines as “rational animals”: Should we keep ethics outside the uterus? Indeed, the debate is *infinitus*...



Ashley Salima, O’Carm.



Finalists Dinner

Thursday 16th May 2019, was not a day like others; this was the long-awaited day that hosted the 2019 AJU Finalists' dinner. This memorable event begun at 6 PM when all invited, in their elegant attires, shared a cocktail before proceeding to the Loyola Multipurpose Hall, already magnificently adorned for the event. After the opening prayer, a delicious meal of assorted delicacies was served followed by the cutting of the cake. To accompany this moment of enjoyment, Anthony Otah, together with his very talented music band, presented songs that amazed the assembly. Various addresses were given in honour of AJU's finalists – the day's celebrants. To crown them all, AJU's vice-Chancellor, Rev. Dr Kizito Kiyimba, in his accolading speech congratulated the finalists for their academic achievements, thanked them for the various services they rendered to the University and urged them to continue to in their course of goodness. Afterwards, each finalist received a gift - a token of love from the alma Mater which they have transformed by their footprints. The rest was glamour, gallantry and grandeur as we shall witness in the photo speak.

With gratitude to finalists, we wish them good fortune in their future endeavours.

Hubert Niyonkuru, SJ





The Arrupe Manifesto

The AJU student fraternity assembled at the Loyola Multi-Purpose Hall on 11th April 2019 to take stock of the 2019/2020 manifestos of the aspirants to key offices in the Student's Association. After a brief presentation by the outgoing officials, the floor was open for the various candidates to present their ideas. Mr. Andrew Daka aspiring for the Treasurer position was the first to hit the ground running. Though unopposed, he delivered his catchy manifesto in which he outlined his commitment to ensure transparency, accountability, diligence and innovation in the financial administration of the students' affairs. He identified himself as being a person of maturity, a team leader and a good listener. He assured the student fraternity of timely updates on all financial dealings of the Student's Association and his intention of giving sound advice on all financial undertakings.

Also, the post for the Secretary General saw Mr. Joseph Kachitsa SJ run unopposed. Nonetheless, he delivered his manifesto. He promised efficiency in his duties and highlighted his aspiration to serve all diligently and with utmost respect and love. Mr. Kachitsa acknowledged what he termed as the 'excellent work' of his predecessor, Mr. Ashley Salima O'Carm, and promised to give his best in ensuring that communications are handled in a timely and well-organized manner. Drawing from Martin Luther King's (Jnr.) 'I have a Dream' speech, he recounted his dream of offering the gift of his life at the service of the AJU's student body. He promised to strive towards contributing to the actualization of AJU's motto - 'Ever to Love and to Serve', by availing himself to the tasks and duties of his new role as the Secretary General.

Unlike the Treasurer's and Secretary General's positions that had aspirants pass unopposed, those of the vice-President and the President were hotly contested for with each office having two contestants. Mr. Joseph Dakamire and Mr. Elvis Chirara squared off for the vice presidency. Mr. Dakamire was the first to deliver his manifesto. He appreciated the works of the outgoing vice-President (V.P) and vouched to continue the good work he had started. Equally, he promised to make necessary improvements within the powers of the office as far as it serves the wellbeing of the students. He further quoted the tenth chapter of the constitution of the Student's Association that spells out the duties of a V.P and enumerated the three-fold duties that he promised to fulfil wholeheartedly. In his promises of things to be done, he promised to improve internet connectivity around campus, to advocate for more use of African regalia by AJU fraternity and to liaise with the administration for the decrement of academic load. He also promised to continue the work of the outgoing leadership and to be an intercessor and a mediator between the students and the university's administration. As a true Jesuit student, he gave his promise of generosity, namely "to labour tirelessly without considering the cost."

Mr. Elvis Chirara was the next candidate to deliver his manifesto. He implored the gathered students to accord him the honour of being their voice and their instrument of service. Towards this end, he gave an assurance of his commitment in serving not his own interest, but that of the student body. He singled out

the pains, struggles and challenges faced by students as his motivation for desiring to serve as a vice president. Mr. Chirara pledged to be an effective link between the administration and the students, to endeavour to make AJU a better place and to unite the students despite their several backgrounds, cultures, nationalities and departments. He ended his manifesto by declaring that “together we are at our strongest; divided we are not AJU but mere departments.” His clarion call was “Vote for Me, Vote for Maturity”.

Finally, the long-awaited presidential manifesto delivery pitting Mr. Pierre Nyandwi, SJ and Mr. Lovemore Mashiri, SJ came. Mr. Nyandwi was the first to deliver his manifesto. He gave an elaborate account of the history of AJU spanning more than twenty years and he pledged to continue the good works of AJU once he is elected. He expressed his gratitude to the past and the current students of AJU and pledged to serve them diligently and with respect. He promised to be committed to his duties as the President and enumerated the following as his paramount utmost visions: that he shall unite all students; he shall encourage the spirit of Ubuntu at AJU and that he shall effectively handle complaints on all student issues.

Mr. Lovemore Mashiri, SJ was the final speaker of the day. He started off promising to go “straight to the point”. In expounding on his manifesto, he gave an analogy of a bus driver in which he identified himself as the bus driver, the students as the passengers and the Student’s Association as the bus. He explained that it is the passengers who know intended destination, the drivers mandate is to stop or proceed as requested. Consequently, his promise was to listen and to perform as requested by the students. He referred to the dictates of the duties and responsibilities of the President of the Student Union as his first commands from the passengers. Just as a bus driver charges transport fee from the passengers, ‘driver’ Mashiri charges fees in form of ideas and suggestions from the students on how best we could all move forward together.

The presidential manifesto marked the end of the presentation after which came a resounding round of applause for all the presenters. With that, the gathering came to an end. The student body went away to ponder on the pledges and promises made in order to make informed choices as they cast their votes into the ballot boxes on the 24th of April, 2019. From the results of the electoral processes, Mr. Lovemore Mashiri, SJ and Mr. Joseph Dakamire emerged successful as the incoming President and vice-President (respectively) of the AJU’s Students’ Association.

Victor Mureithi, SJ

The Role of Ultrasound in Clinical Diagnosis of Gall Bladder Diseases and Disorders

Abstract

Each diagnostic modality has its weak and strong points. Ultrasound has gained worldwide use in diagnosis due to its lack of ionizing radiation, real-time imaging, portability and affordability. This short article examines the role played by Ultrasound in diagnostic evaluation of the gall bladder, before drawing an inference.

Key Words: Ultrasound, Diagnosis, Echogenic, Anechoic.

Role of Ultrasound in Diagnosis of Gall bladder diseases and disorders.

Ultrasound refers to an imaging modality that uses non audible sound with the piezoelectric crystals to generate echoes and receive them. Diagnosis is the art of investigating which disease is present. Echogenic refers to more echoes and anechoic refers to less or little generation of echoes.

On ultrasound, Barbara S. Hertzberg and William D. Middleton note that the normal gall bladder is located below the interlobar fissure, in between the left and right hemiliver. The normal gall bladder measures a maximum of 4cm in transverse section, 10cm in longitudinal section and 3mm in wall thickness. The lumen of a normal gallbladder appears anechoic on ultrasound. (Barbara S. Hertzberg, pp.32).

Gallstones:

[S. Hertzberg and D. Middleton also](#) note that the prevalence of gall stones stands at 10% in the human population. In the case of North America, 75% of gall stones are composed of Cholesterol while 25% are composed of pigment. But 60 to 80% of all gallstones is asymptomatic. Biliary colic is the most common symptom of gallstones. Biliary colic refers to acute right upper quadrant (RUQ) or epigastric pain lasting for up to 6 hours till the stone impacts on the gallbladder. On ultrasound, gall stones are presented as mobile, echogenic intramural structures with acoustic shadowing. The duo (Hertzberg and Middleton) argue that ultrasound has played a vital role in evaluation of the gallbladder since it is the most sensitive tool for detecting gall stones. Several studies have documented specificity greater than 95% and positive and negative predictive values close to 100%. As for Computed Tomography (CT), it has a sensitivity of 80% at best for detecting gall stones. (Barbara S. Hertzberg, pp.32-38).

Sludge

Sludge, according to S. Hertzberg and D. Middleton, consists of calcium bilirubinate granules and cholesterol crystals. On ultrasound, sludge is presented as non-shadowing, mobile intramural gallbladder debris. (Barbara S. Hertzberg, pp.36-40).

Acute Cholecystitis

S. Hertzberg and D. Middleton show that acute cholecystitis is caused by persistent obstruction of the cystic duct or gallbladder neck. Ultrasound features of acute cholecystitis include; gall stone, wall thickening (3mm), gallbladder enlargement, pericholecystic fluid, impacted stone and Ultrasound Murphy's sign. Ultrasound features for gangrene, pericholecystic fluid, sloughed mucosal membrane, wall disruption, wall ulceration, focal wall bulge (Barbara S. Hertzberg, pp.40-41.)

Carcinoma

S. Hertzberg and D. Middleton note that gallbladder cancer falls in the fifth position of the most common cancer of gastrointestinal malignancy. It is thought to arise from chronic irritation of the gallbladder wall by stones. Hence most gallbladder cancers are associated with gall stones. Gallbladder carcinoma is commonly presented on ultrasound as a soft tissue mass centered in the gall bladder fossa which completely or partially obliterates the gallbladder lumen. Eccentric irregular wall thickening and bulky intramural polypoid mass are some of the ultrasound features for a gallbladder. Differential diagnosis of gallbladder masses are polyps, adenomyomatosis gallbladder cancer, tumefactive sludge. (Barbara S. Hertzberg, pp.43).

Synthesis and analysis.

This discussion above shows the Ultrasound is the golden standard in examining soft tissue. Given the place of diagnosis in clinical, medicine as the first in the management plan, it then follows that ultrasound has become a vital role in medical diagnosis of the gall bladder.

Conclusion.

In a word, the role played by ultrasound has varied from detecting galls, to aiding in cancer staging. Soft tissue pathologies, especially of the gall, can now be ruled out with much ease, thereby optimizing the Specificity and sensitivity with aim of the goal of timely and accurate diagnosis.

List of Sources:

Barbara S. Hertzberg, William D. Middleton. *Ultrasound; The Requisites*. Philadelphia: Elsevier, 2016.

John Turyakiira - Student at AJU

Hegel and Nietzsche's Master-Slave Dialectic: Implications on Rationality and Religion in Africa Today

The evolution of religion in African societies has given rise to a new wave of Pentecostalism. In these circles, the leaders/pastors/prophets peddle between divinity and humanity, claiming super-natural powers capable of eliminating several human ailments and eradicating socio-economic strife in the society. The faith-authority these pastors wield over their congregants give them the impetus to make knowledge claims in the name of God or ask their congregants to perform unconventional acts in church. The implication of this utter acceptance of knowledge claims and unconventional acts suggests a decline in the rationality of the congregants.

In this essay, I intend to analyze certain aspects of the growing phenomenon of Pentecostalism through a disciplined study of the master-slave dialectic of Georg W. Hegel and Friedrich Nietzsche. I will claim that there is a kind of master-slave relationship at play in the aspects of Pentecostalism that I will highlight. I will argue that the master-slave relationship in Pentecostalism in Africa today suggests a decline in the rational capacity in African societies. I will argue that a combination of factors arising from religion and socio-economic problems have precipitated the emergence of a religious servitude in Africa. I will argue that the dependence and attachment to religion slows down the progress and intellectual awakening of African peoples. However, I will conclude by positing that a synthesis of Hegel and Nietzsche's philosophies could offer hope that creative ways of overcoming this situation are possible.

Within Pentecostalism, there has emerged a phenomenon which I will call extreme Pentecostalism. The emergence of extreme Pentecostalism coincides with the rise of pastors/prophets/religious leaders who make certain knowledge claims in the name of God and/or ask their congregants to perform demeaning acts. Some of these unconventional religious practices include a pastor/prophet asking a member to spray insecticide on their faces to get healing, or that God told him/her (the pastor), that certain number of the congregants were to bring forward specific amounts of money, or a pastor or prophet fondling the private parts of a member in the name of deliverance from some evil spirit. In addition, while many Africans struggle with social issues such as poverty and unemployment, religion, in the form of Pentecostalism, seems to promote escapism from or easy solutions to socio-economic problems.

As soon as one sees what is operant in the religious practices of extreme Pentecostalism in terms of social anthropology, it soon becomes apparent the way in which the categorical binaries of leader-follower, oppressor-oppressed, master-slave are at play. For, these religious leaders enter a mode in which they feel the right to command. I would like to view the emergence of extreme Pentecostalism through the social-philosophical explanatory model called master-slave dialectic. The master-slave relationship exists, as these pastors/prophets have become masters needing recognition and affirmation of their self-consciousnesses. The congregants who believe them have become the slaves – oppressed, working for the pastors and are common or bad because of their problems.

The emergence of the masters in Nietzsche's view, is found in the status of the aristocracy and nobility. Noble,

aristocratic in social terms is the basic concept from which, necessarily, “good” in the sense of spiritually noble, “aristocratic”, of “spiritually high-minded”, “spiritually privileged”, developed: a development that always runs parallel with that one which ultimately transfers “low” into the concept “bad” (GM I: 4). It is vital to understand that what Nietzsche does here is not a moral distinction between good people and bad people. He establishes his idea on philological grounds that “good” originally meant the same as “noble” or of the ruling class. It follows then that “bad” meant “common” or “poor” (Clark 24).

In contrast to Hegel’s idea of the self-realization of self-consciousness, Nietzsche’s expresses that the self-affirmation of the nobles showed through the words they used to refer to themselves. Happy with their own existence as wealthy and powerful people, they naturally experienced their own lives as preferable or superior to the lives of those they ruled. Although the nobles first perceived their distinction from the commoners in crude physical terms, like wealth and power, their conception of commoners evolved with time. The conception gradually evolved into deeper traits of soul or character such as loyalty, truthfulness, and courage (Clark 24). The nobles began to designate themselves as “the truthful”, as “distinct from the lying common man”. In the way, goodness moved from merely a classification of political class or status to superiority of soul (GM I: 4-5).

When we look at the portrait of the master in both Hegel and Nietzsche, we see that the master is one who has reached the fullness of his or her self-consciousness by oppressing the slave, and considers himself of herself good owing to the higher status he or she has over the slave. The master claims a certain superiority of soul because he or she supersedes the slave, and he or she asserts himself or herself as the essential being, and by so doing, proceeds to supersede its own self, for this other is itself. The slave, on the other hand, is an individual with a lesser sense of self-consciousness and morality. He or she constantly feels the needs to give himself or herself to the mercy of another. The individual becomes a dependent consciousness, who works and serves, but has a tendency for goodness and creativity.

The master-slave dialectic exists in the extreme pockets of Pentecostalism in such a manner where the masters/pastors/prophets extend their self-consciousness into the spiritual. They make knowledge claims in the name of God, assuring their /congregants that they have access to the Divine. As we have seen through the synthesis of Hegel and Nietzsche’s master-slave dialectics, the masters/pastors/prophets claim a certain superiority of soul because he or she supersedes the slave/congregant, and he or she asserts himself or herself as the essential being, and by so doing, proceeds to supersede its own self, for this other is himself or herself. This self-supersession necessarily entails that the master/pastor/prophet is good, powerful, and more spiritual than the slave who is bad because he or she is sick or has one problem or another. The masters/pastors/prophets struggle for recognition as they impose all kinds of abominable acts on the slaves. Consequently, in obeying the instructions of the master/pastor/prophet, the slave/congregant acknowledges that the self-consciousness of the master/pastor/prophet exists.

The first implication of this master/slave relationship between pastor/congregant I am drawing, is that the easy-way out extreme Pentecostalism presents through the knowledge claims of the masters/pastors/prophets is an indication of the over-religiosity of African peoples, which in turn has been abused. The dependence on religion to bring solutions to economic and social problems in the manner that these masters/slaves/prophets promise is an indication of the abuse of the rationality of African peoples. Rather than finding creative ways to their problems, people resort to abusing the ignorance of their fellow human beings, and extorting some of the little resources they have. The self-negation of the congregants/slaves just to get solutions to their problems is also another indication

of the decline in rationality present in our African societies. I argue that the willingness of people to lose themselves to unconventional religious practices instead of working hard or seeking other ways of improving life in the society is an indication that some Africans today are almost incapable of applying reason and intellect to everyday issues. The dependence and attachment to religion spells doom for the progress and intellectual awakening of African peoples.

On the positive note, another implication of the master-slave dialectic on Pentecostalism today is that there is hope that the problem will eventually come to an end. The synthesis of Hegel and Nietzsche's master-slave dialectics has shown us that although the slave/congregant becomes a dependent consciousness, who works and serves, he or she has a tendency for goodness, for creativity. Consequently, although the slave/congregant is a consciousness that is without noble status, he or she is capable of revolting, metamorphosing into a higher consciousness, and creating a new identity. Therefore, the slaves/congregants are capable of creating new identities on an epistemic level. They are capable, through a transformation of their oppression to power, to change their perspective of the master/pastor/prophet. Hence, there is hope for Africa.

A further implication of the synthesis of Hegel and Nietzsche's master-slave dialectics is that our societies, the world at large could become a more thoughtful environment. The thoughtfulness will imply that those who are under one form of bondage or another will understand that they have the capacity for creative revolt that could see them become masters. In a way, this creative aspect of the dialectic process is the most exciting for me. The idea of creativity emerging from internalized oppression is interesting.

In conclusion, I have argued that the dependence on religion for the solutions to some of the socio-economic problems in African societies is an indication of the abuse of rationality present in Africa. Furthermore, I argued that the willingness of people to self-negate themselves in search of quick solutions to problems is another indication that some Africans today fail to use their reason and intellect to liberate themselves. I argued that the synthesis of Hegel and Nietzsche's philosophies can help slaves in the context metamorphosize into masters and create new identities for themselves. This synthesis can be used to understand various situations, helping people become more thoughtful in the society.

Uchechukwu Oguike, SJ



Response: Hegel and Nietzsche's Master-Slave Dialectic: Implications on Rationality and Religion in Africa Today

I would like first of all to thank the author for his rich and insightful piece in which he gave a clear idea of both Hegel's and Nietzsche's master-slave dialectic. For Hegel, master-slave relationship originates from the struggle for recognition while for Nietzsche, it is an effect of morality. Arguably, one of the greatest insights from the author's work is the synthesis of the views of the two philosophers – namely Hegel and Nietzsche – which it offers. For some philosophers such as Deleuze, Hegel and Nietzsche are opposites. However, the author tries to show us that there are parallels between them. As a matter of fact, for both philosophers, negation is a necessary part of identity formation. The subject develops through social recognition, negation and conflict. Moreover, for them, the slave is one who is constantly becoming who one is.

The author goes on to demonstrate the presence of the master-slave dialectic in our society today, mainly in the extreme pockets of Pentecostalism (particularly in Africa) where he identifies the prophet or pastor as the master and the common believer (that is, the congregant) as the slave. Thereby, he creates a kind of pastor-congregant dialectic. From this dialectic, which is freely accepted in the extreme pockets of Pentecostalism, he is able to infer that there is a decline in rationality present in African societies, opening the door to the old debate on **faith and reason** - a debate that I do not intend to address in my response. Finally, even though the congregants are affected by the faith factor, the author still believes, by appealing to the master-slave dialectic, that there is hope for Africa. In fact, he believes that the congregants are capable, through a transformation of their oppression to power, to change their perspective or view of the pastor(s) or prophet(s).

However, one may ask, how can the congregant free himself/herself from the pastor-believer dialectic? The answer may be that the congregant is capable of revolting or metamorphosing into a higher consciousness. What then triggers the metamorphosis of the slave? The author gives us hope by appealing to the master-slave dialectic that holds that the slave is capable of creating a new identity on an epistemic level. However, we are not informed on how to make such change possible in the slave. Should the philosopher then, be hopeful and maybe prayerful so that such a change occurs in the slave since he has no means of triggering it? How long will it take for the change to occur then? A month? A Year? A century or a millennium? Claiming that change is possible without means to reach it is more or less like pouring water on a duck's back. It does not change much of the situation itself.

Moreover, for Hegel on the one hand, fear for one's life is what leads to the master-slave dichotomy. On the other hand, for Nietzsche, it has more to do with morality, talking of the master-slave morality, where the master is good and the slave bad. Is the Pentecostal led to the master-slave dichotomy through fear or through the good and bad? I think that there is more to Pentecostalism than fear or morality. The pastor is believed also to have a special grace from God that the human mind cannot understand but can only trust. However, as stated earlier, I will not dwell on the issue of faith and reason. The author when showing the master-slave dialectic in extreme Pentecostalism seems to be guilty of the fallacy of equivocation. In fact, he seems to use the term good and bad in a sense that is different from Nietzsche's. I think that the author would have been more faithful to Nietzsche's idea if he had, instead of Good and Bad, used "Good and Evil". For even though bad and evil are simply opposites of the concept 'good,' they originated and were employed in very different circumstances which can affect their understanding in one way or another.

Ghislain Akakpo, SJ

Spirituality

Chaplain's Corner

The Meaning of Easter

On Saturday night, April 20th, we had a lovely Easter liturgy celebrating the resurrection of Jesus. From the beginnings of Christianity, Easter has been the main feast celebrated by the Church. It is even more important than Christmas, which came into the Church's calendar much later. Why is it so important? What does it mean for me as an individual, as a Jesuit and (or) as a Christian? Paul, in 1Cor. 15, says that our faith is built on the resurrection of Jesus. Without it, our faith is in vain. (1Cor. 15:13-15).

One of the greatest scripture scholars today, who has written much on the resurrection, is N.T. Wright. What has he to say on the subject?

Did the resurrection of Jesus really happen? This question has been posed over the centuries. Wright's answer is an emphatic 'yes'. The arguments against the resurrection are flimsy. The arguments for it are strong. The probability of them being correct is far higher than of them being incorrect. Let us look at a few of them:

Arguments against:

The early Christians placed great hope in the resurrection of Jesus. When it didn't happen they invented the story that it did, in order to somehow realize that hope. Jesus was alive in their hearts.

Wright shows this is palpably untrue. All the Gospels report that they did **not** believe Jesus would, or had, risen. The women had a 'job' persuading them that Jesus had risen.

Also, if the stories were just invented, the writers would never have written them in the way they did. For example, they would not have made women the first witnesses of the resurrection. In the culture, women were regarded as unreliable witnesses.

There are biblical and other passages, external to the Jesus resurrection narrative, referring to resurrection, but they are always about general resurrection, not personal resurrection. Jews did not believe in personal resurrection from the dead.

The body was stolen and buried elsewhere (Mt.28:11-15).

Again this is highly unlikely. Christianity was a pain in the neck to the Jews and the Romans. It hinged on the resurrection of Jesus. If the Romans or Jews could have produced the body of Jesus, it would have squashed this new movement. So if Jesus' body had been hidden we can be sure it would have been discovered.

Jesus didn't really die. He was unconscious, woke up and escaped from the tomb.

This too is totally unbelievable. Crucifixion was a most painful death reserved for criminals and traitors.

The Romans were well experienced in finishing off the victim.

There are other resurrection legends. This is another of them.

Wright looks at these and points out the enormous differences between them and the resurrection of Jesus. None of them had a lasting historical credibility. Belief in them quickly fizzled out.

Arguments for:

Witnesses and written accounts.

The Gospels all attest to the resurrection. Many witnessed the empty tomb and the appearances of Jesus.

In 1Cor. 15:3-8, Paul claims that at one time over five hundred witnessed the risen Christ. There are also reports of the resurrection outside the scriptures. Dawkins claims that: **“Presumably what happened to Jesus was what happens to all of us when we die. We decompose. Accounts of Jesus’**



resurrection and ascension are about as well-documented as Jack and the Beanstalk” How ironic coming from one who places such importance on evidence.

The spread of Christianity because of belief in the resurrection. The explosive spread of Christianity because of belief in the resurrection is truly amazing. Not only did thousands join the new group but they happily suffered and laid down their lives for it. It is highly unlikely this could have happened if the resurrection was merely a made-up story.

A metaphysical argument. Resurrection is not resuscitation. The latter is simply about coming back to the same old life again, like Lazarus (Jn.11:43-44). Resurrection is transformation into the spirit of God. Paul speaks of this in Romans 8 and in 1 Cor. 15. Here he says that resurrection implies that the whole person is a new creation, even his/her body. (1Cor.15:41-44). Paul calls it a ‘spiritual body’. Paul did not subscribe to a body/soul dualism. We are a body-mind-spirit unity, so in resurrection the whole person is transformed. There is some evidence of this through scientific studies of brain waves, electro-magnetic vibrational fields etc. This is why saints are traditionally pictured with light emanating from them and with haloes. This could explain why the early Christians had such difficulty in recognizing Jesus. His body was different. If life is about being transformed into spirit, then resurrection is not such an outrageous belief, as materialists hold.

So how does resurrection help me today? We saw that resurrection is absolutely foundational to Christianity. But what meaning does that hold for me in practical terms? There is much to be said about this, but I would like to emphasize just one point, namely **hope**.

We live in a world sadly bereft of meaning and hope. This might spring from apparently ‘hopeless’ social and economic situations in which so many people live. They cannot afford the basics, can’t find jobs to improve their lives, and live in systems where corruption is so deeply entrenched that it offers little hope for light at the end of the tunnel. Or it can emanate from an existentialist philosophy like that of Sartre and Camus, where existence precedes essence. We create our own reality, most of which is absurd. Again, it might emerge from the increasingly materialist reductionist world found in much of the West. All that is real is the material and the material world has arisen by the blind and random configurations of atoms and molecules. As Dawkins puts it: **“The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil, no good, nothing but blind, pitiless indifference.”**

Resurrection counters this with a resounding assertion that there is meaning and hope, and it does not lie in patiently enduring the horrors of this life until ‘we all go to heaven’. Wright is scathing about the oft heard mantra that Christian life ‘is all about going to heaven the end’. No, resurrection is about transformation and **‘new creation’** about which Paul writes so eloquently in Romans 8 and 2Cor 5. And the new creation begins now, because of resurrection. This is no romantic illusion we create to console ourselves. It is a historical reality grounded in the resurrection of Jesus. And it is not just a personal thing reserved for those who are ‘good’ and follow the rules. It is for us all. And more than that, it is for all of creation for: “we are well aware that the whole creation, until this time, has been groaning in labour pains.”(Rom.8:22). It is a cosmic process. As Wright puts it: **“...left to ourselves we lapse into a kind of collusion with entropy, acquiescing in the general belief that things may be getting worse but that there's nothing much we can do about them. And we are wrong. Our task in the present...is to live as resurrection people in between Easter and the final day, with our Christian life, corporate and individual,**

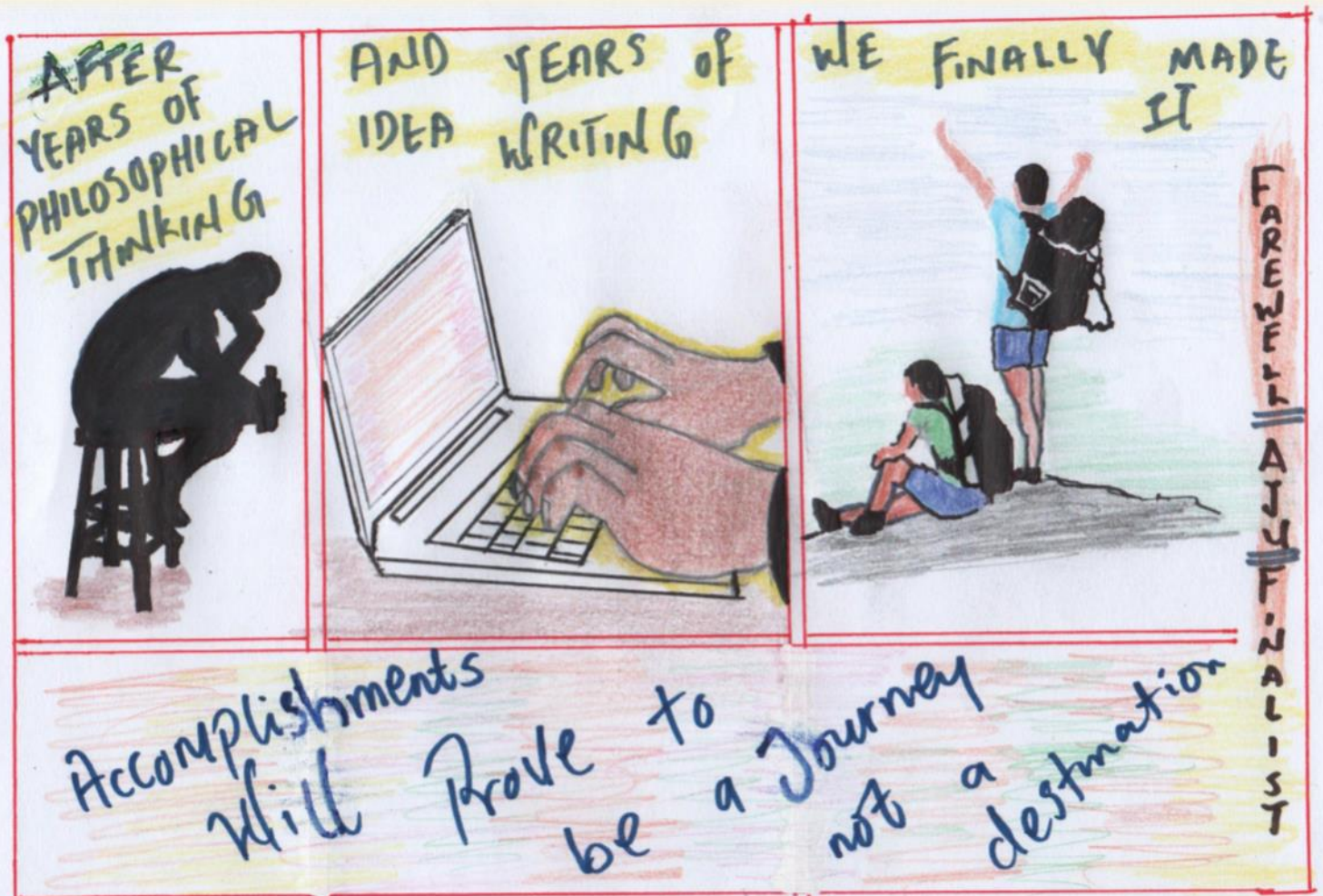
in both worship and mission, as a sign of the first and a foretaste of the second.”

What a difference to people’s lives we would make if we could preach this gospel convincingly and show people, not only to know it, but experience it and live it. They could then say with Julien of Norwich that “All will be well, all will be well, all manner of things will be well.” And they truly will.

This is the message we are urged to bring to people, especially the youth, in the third of our universal apostolic priorities. This is also the message Pope Francis urges us to bring them: “Our time has a great need for hope! The young can no longer be robbed of hope. ... The young need hope. It is necessary to offer concrete signs of hope to those who experience pain and suffering. Social organizations and associations, as well as individuals who strive towards acceptance and sharing, are generators of hope. Therefore, I exhort your Christian communities to be agents of solidarity, never to stop before those who, for mere personal interest, sow self-centeredness, violence and injustice. Oppose yourselves to the culture of death and be witnesses to the Gospel of life! May the light of God’s Word and the support of the Holy Spirit help you to look with new and willing eyes upon the new forms of poverty that drive so many young people and families to desperation.”

Roland vonNidda, SJ

The Traveller...



Arinze Nnamani, SJ

Who is a Jesuit ?

- To know a Jesuit is to know that he is a sinner yet called to be a companion of Jesus and called to be a Saint.
- To know a Jesuit is to know that he is a great lover of God.
- To know a Jesuit is to know that he is contemplative in action, even in the market place.
- To know a Jesuit is to know that he can do wonders for the greater glory of God.
- To know a Jesuit is to know that he is poor, obedient, humble and a gentle servant of Jesus - our brother and master.
- To know a Jesuit is to know that he is a man of God and is united with Him (God), being always at the service of his (God's) people.
- To know a Jesuit is to know that he is loving, caring, helping, sharing and bearing the pains, sorrows, joys, sufferings and difficulties of others.
- To know a Jesuit is to know that he is a child with the children, young with the youngsters and old with the elderly.
- To know a Jesuit is to know that he will dance, laugh, smile, be happy and sorrowful with the people he serves. In other words, he is a man who accepts others as they are, leaving behind all that is negative in them and in himself.
- To know a Jesuit is to know that he is crazy and would do ordinary things in extraordinary ways that others even dare not do or think of.
- To know a Jesuit is to know that he is not afraid to go to unknown territories to preach Jesus and His message of love. He is not fearful to make known the love of God to those who haven't experienced it yet.
- To know a Jesuit is to know that he is always on the move and his home is the whole universe.
- To know a Jesuit is to know that he is a professor, scholar, scientist, doctor, engineer, principal, rector, gate keeper, living saint by his humble actions, formator, speaker, writer, artist, dancer, designer, archeologist, astronomer, philosopher, and so on and on and on.
- To know a Jesuit is to know that he is an intellectual, a hard worker, diligent, pertinacious, audacious, perspicuous, zealous and a joker.
- To know a Jesuit is to know that he is a lover of nature, an adventurer and ever ready and eager to learn new things.
- Above all to know a Jesuit is to know that he is a very humble soul that cannot see his human brothers and sisters dying and suffering without taking a leap of compassion.
- The great instance is our super-hero, Pope Francis.

THANKS GIVING

(THE PRAYER OF A HUMBLE JESUIT)

Thank you, Dear God, for giving us Fatherly, and Motherly love.

Thank you, Lord, for creating us on your own image and likeness.

Thank you, Lord, for loving us unconditionally, tenderly, lovingly, kindly.

Thank you, Lord, for sending your only Begotten Son on this Earth for our sake, to save us, to bring us back to you and to reconcile the whole human race with you.

Thank you, Lord, for the gift of your own life and love in the form of ours.
Thank you, Lord for giving us such loving parents.

Thank you, Lord, for the loving siblings whose warmth of love always helps us to grow in your love with one another.

Thank you, Lord, for giving us dearly relations that feed us with a sense of belonging.

Thank you, Lord, for all the friends with whom we share everything.

Thank you, Lord, for the teachers who lead us to the path that is just.

Thank you, Lord, for the valueless gift of religious vocation.

Thank you, Lord, for calling us to follow your Son more closely and know him more profoundly in this special way.

Thank you, Lord, for all our Formators and Guides, so humble and gentle, to form us according to your divine will.

Thank you, Lord for our Companions, all through the journey of our life.

Thank you, Lord, for all those we meet on our way and in whom we profusely felt your presence.

Thank you, Lord, for our benefactors and our well-wishers on whose generosity we strongly rely.

Thank you, Lord for this stage of formation, that we are going through always discerning your most holy will for our lives.

Thank you, Lord, for our past and present friends and companions who our souls up in a variety of ways.

Thank you, Lord, for the loving community we reside in.

Thank you, Lord, for all your graces, blessings and experiences of your closeness.

Petras George, SJ

BEYOND CYCLONE IDAI

-TOWARDS RECOVERY, RESTORATION AND RECONSTRUCTION-

www.beyondcycloneidai.org

No so long ago, countries like Mozambique, Malawi and Zimbabwe, saw parts of their land being destroyed away by heavy rains accompanied by strong winds. Cyclone Idai was the name given to the windstorm that caused such catastrophe. Many people died; among the fallen were children whose dreams have crumbled to naught in the captivity of an unforeseen eventuality. I believe that among those dreams were ambitions of becoming teachers, nurses, doctors, policemen and women, members of the military, to mention but a few. Their death has left in our world a big vacuum no one will ever be able to completely fill. Apart from loved ones, properties, facilities, buildings, and (for some) everything were swept away. The



Society of Jesus in Southern Africa felt that the cause of such death and devastation of so many, among whom were children, should not go unattended to. Something must be done. The duty of witnessing to the sufferings and pains of humanity calls and concrete collaborative and hope-giving actions ought to be taken as a heed to this call – actions directed towards rebuilding the mother Earth and restoring the hope of her children (the survivors of the cyclone).

It was to this end that there was a Zimbabwe-Mozambique-Province-led-appeal - Beyond Cyclone Idai - which was launched at AJU Loyola Hall on April 10, 2019 at 10:00 am. The launch was marked with the presence of key figures such as Fathers Leonard Shiti and Chiedza Chimamda, provincials of Zambia-Malawi and Zimbabwe-Mozambique provinces of the Society of Jesus respectively; Bishop Horan Paul of Mutare diocese and Bishop Raymond Mupandasekwa of Chinhoyi diocese, to mention but a few. In their joint effort through the sharing of (first-hand) experiences of the reality and thus, the magnitude of the need at hand, they strove to raise funds for the victims of the Cyclone Idai which affected lives and lots in Mozambique, Zimbabwe and Malawi.

In his address to the audience, Father Leonard said that this initiative is a commitment

and effort by the members of the Society of Jesus in Southern African to respond to the suffering of our brothers and sisters in the wake of the destruction wrought by the Cyclone Idai. He pointed out the words of the Apostle Paul who reminds us that we are all members of the body of Christ, and just as in a physical body, if one part of the body hurts, the rest of the body suffers as well. We therefore, in solidarity, join our brothers and sisters at this time of *grief and sorrow* taking their suffering as ours. Beyond Cyclone Idai demonstrates this solidarity by recognising that it is our responsibility to come to the assistance of those who have lost their loved ones, homes and sources of livelihood. More than only a response to the victims, Beyond Idai is also a response to the gospel mandate. As instructed by the Evangelist St Mathew, we ought to feed the hungry, cloth the naked and attend to those in all sorts of needs. The Society of Jesus, seeks to restore the dignity of the many who have somewhat lost their dignity through the very situation in which they find themselves as victims of the natural disaster. Above all, our response is an attempt to put our faith in action, and this gathering falls as a witness to that. Love must manifest itself in deeds rather than in words for “faith without action is dead” (James 2:26). It is then because of our faith that this initiative is being undertaken to help those with basic needs like clothing, cooking utensils, drinkable water and shelter. The destruction will remain in the memories of those who survived, but we can do our best to quell further physical, social, psychological and emotional effects it might engender. However, he acknowledged that the Society of Jesus cannot do this all by itself; and this acknowledgement has brought us knocking at the hearts of men and women of goodwill, seeking for their kind support.

Bishop Horan Paul recounted that of the districts in his diocese, the most affected were Chimanimani and Chipinge both of which share borders with Mozambique. The cyclone destroyed bridges and other national buildings. But above all, many people died from mud slides. Saint Charles Luangwa School was affected; two children and a security guard were killed therein. Mud slides hit a devastating blow on neighbouring settlements as well. Huge amounts of rocks came down the mountains with no little effect on lives and properties. Many people are dead from this particular incident and a few others are still missing. Those who survived are not only still in the state of loss, but also traumatized. Homes were swept away; roofs were hurled away. Those who were fleeing from the disaster sought shelter in the St John’s Catholic Church, Chimanimani, where as much as possible, they were assisted. Many other groups, governmental and non-governmental organizations alike, have played a role in responding to the needs of the people. Nevertheless, a lot of resources and basic amenities necessary for survival in those areas are still lacking. Moreover, the bishop thinks that a continuous support

throughout the year (until people are fully recovered and back to their feet economically) is the minimal substantive help that could be offered to God's children in the district (s). As such, he promised that donations will be adequately channelled toward the basic needs of those who live with the reality of great destruction and loss of lives.

Father Chiedza, the host Provincial, said in his address that Africa and the rest of the world are still in shock by the huge destruction left by the cyclone Idai. Faith-based organisations, governments and NGOs have supported in various capacities. The Society of Jesus in southern Africa, as part of its own contribution, is launching this fundraising appeal - Beyond Cyclone Idai - to help in both in the physical support, but as well in the academic and health support of the victims. The cost target of the envisioned project by the Society of Jesus, in collaboration with some affected dioceses is three million USD (\$3,000,000). A special board will be created to manage the funds and a website has been designed as one of the means of reaching to those who wish to donate towards this project (the website is indicated above). He mentioned at the occasion that the Superior General of the Society of Jesus had set the ball rolling with a donation of USD 25,000. The ANW province has contributed USD 5000 and same goes for the president of the Jesuit Conference of Africa and Madagascar.

The Bishop of Chinhoyi spoke on behalf of the Bishop's Conference and the Catholic Church in Zimbabwe, thanking the Society of Jesus for this wonderful ingenuity in the aid of humanity. He pointed out that the work initiated by the Jesuits represents the true Catholic spirit - of identifying with the whole of humanity, regardless of faith or religion. The Conference is grateful for such a ground-breaking move. Such is the ordinary work of the Church and having the Jesuits leading this endeavour is more of a honour than a surprise to the Church in Zimbabwe. This is the case because historically, the Jesuits are known to have contributed a lot to the spiritual wellbeing as well as the physical development of the country. They have also put into place structures of accountability which makes their work more trustworthy. He relayed the Conference's hope and offered its prayer for our brothers and sisters who have been affected, seeking that the appeal would be responded to with generosity by all of God's children, irrespective of denomination or culture.

Lucas Paulo Estevão, 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 College 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

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.