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Arrupe Insider

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AJU Inaugural Graduation 2019

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GRATITUDE

Chiedza has always believed her father who insists that everything in life comes with a cost – his favorite cliché is: “there is never a free lunch” – until she comes across the word ‘gratuity’ in a lesson on English language at school. Having made enquiries about the word, belief contests with doubt in her thoughts as she makes her way home. On arrival, she earnestly reveals the newly discovered word and research to her father. There is definitely a free-lunch package, bearing a manifold content including the air we breathe, sunshine and ultimately, life, she says. Her father, enthused by his daughter’s zest for knowledge, bellows with cheer-filled serenity and puts forth: in some way, you are correct my dear. However, gratuity in itself, is the seal of such packages whose content’s exchange value is gratitude. And usually, the exchange rate of such packages (which is the extent of gratitude they require) varies in accordance with the immensity of the gratuity.

Long and eventful has been the road that has marked our (AJU’s) experiences so far as an institution of higher learning and more so, as a university. These experiences draw up a pattern of history that constitutes our story, testifies to our mission and beams on our vision. Another mile of this journey, another page of this story - that of the 2018/2019 academic, which began in the month of August, 2018 - has been completed in the month of May, 2019.

Arrupe, as a university, sealed the end of this academic year with her inaugural graduation ceremony cum closing assembly which was held on May 30. At the ceremony, Rev. Dr. Valerian Shirima, SJ, delegated by the Chancellor of the university, Rev. Dr. E. Agbonkhiamghe Orobator, SJ, conferred the degree of Masters in Philosophy on the university’s first ever batch of graduates. For Arrupe as an institution, it is simply a dream come true.

Just as AJU’s pioneer graduates were agog in jubilation for their milestone achievement, other finalists and students due to be awarded certificates on various short courses were also high in exhilaration. Theirs was the victory won over the period of rigorous academic formation which Arrupe offers. And for the rest of the students, a new level in our journey lurks at the corner as the gleams on the faces of this academic year’s victors keep us focused on our goal. There were more than enough reasons to celebrate such a momentous day.

Indeed, there is a deep sense of mutuality in the exchange of experiences between Arrupe as an institution and her members which form our story as the Arrupe family. On the one hand, each student Arrupean who submits to the holistic training of our university, emerges as a fully-baked person of service and agent of transformation. On the other hand, as an institution, through the facilitation of her staff and the exceptionality of her students, Arrupe vaults continuously towards the realm of excellence.

Sweat, mingled with discipline and determination, is an indispensable ingredient that has contributed in placing AJU on its current pedestal. But can it be said that all our efforts and struggles are perfectly commensurate with the treasure of knowledge imbibed by each student and the legacy on which Arrupe as an institution prides? Perhaps not! The harvest we reap as the Arrupe family,

in all its bounty, outweighs the toils we put in. In our successes and milestone achievements, we experience gratuity. How best then may we relate to our experience of gratuity if not, following the counsel of Chiedza's dad, with gratitude?

Thus, AJU is grateful to all who, in one way or the other, have contributed to her series of accomplishments as a university this academic year, especially to the event of her inaugural graduation ceremony. All graduates and finalists are grateful to all who have journeyed with them all through their academic sojourn at Arrupe. Every member of Arrupe is grateful for a year well ended. And ultimately, we are grateful to God on whose benevolent wings we soar. The pages of this edition of the Insider publication are all testimonies of gratitude.

Ekesiobi Christian, SJ

Congratulations to AJU Class of 2019



AJU Activities



AJU Inaugural Graduation

Celebrating the First Fruits of AJU

There are times in the lives of people that mark the beginning of certain crucial stages. For instance, in many African cultures, there is usually what is called the rites of initiation which signify the beginning of adulthood. Notably, the young boy or girl, turned adult, remembers the day of that particular initiation ceremony for a lifetime.

When ZIMCHE granted the then Arrupe College full accreditation as an independent university under the name Arrupe Jesuit University, the joy of every Arrupean including friends and well-wishers was overflowing. Probably, we all knew what this accreditation meant for both our institution and the world at large. In fact, it meant that Arrupe had become a mature institution which can be trusted with the responsibility of providing world-class standard of tertiary education and bringing forth the stars in each of her students. Apparently, the institution took up this responsibility with utter dedication and for the span of about eighteen months, has been labouring in fulfilling this responsibility.

On the 30th of May, 2019, the first fruits of Arrupe Jesuit University were presented to the world in full elegance. About twenty-three years down the line since her inception as an institution, Arrupe has

always marked the end of each academic year with a closing assembly. The end of this academic year was different. Its hallmark was the inaugural graduation ceremony of Arrupe Jesuit University. It was a colourful and very exciting ceremony as the glossy ambience of the day could be likened to the glowing grin of a woman who has just been delivered of her first issue and who then celebrates with her kindred, the birth and naming ceremony of the child. Undoubtedly, the joy of such a woman would be overwhelming given that the child she has born and nourished in her womb for nine months has been brought forth into the world. Her pride in this child would be more than that which she takes in any other child she might have helped to nurture. Indeed, indescribable is the delight of the mother for the fruit of her womb.



Rev. Dr Valerian Shirima , SJ

The Guest of Honor and Chancellor's Delegate

I find this analogy of a mother and the first fruit of her womb very appropriate in the description of what it felt like for Arrupe as she held her inaugural graduation. Arrupe Jesuit University, like every mother, gave birth to, and celebrated the birth of her own children - the fruits of her 'womb'. I had earlier hinted that there was a spectacular distinction between the usual closing ceremony of previous academic years and that of this just-concluded academic year. The very obvious reason for this dis-

distinction is the fact that in the previous years since her inception, Arrupe, has always been nurturing students to intellectual maturity under the maternal guidance of the University of Zimbabwe (UZ). The then Arrupe College was only a school of philosophy under UZ's Department of Religious Studies, Classics and Philosophy. This literally means that all students who have passed through Arrupe College graduated, in the strict sense of the word, as graduates of UZ.

However, this year's closing ceremony was unique. Arrupe Jesuit University had her inaugural graduation ceremony. What this implies is that AJU had her own graduates, the fruit of her labour as an independent mother institution. In other words, instead of celebrating a year well spent in nurturing students of UZ, Arrupe on May 30, celebrated her own graduates. On that day, nine Arrupeans officially graduated from AJU with Masters degree in Philosophy. And what makes this graduation ceremony outstanding is that it is the first ever graduation ceremony of Arrupe as a degree-conferring tertiary institution.

The day's ceremony began at 9.00 am with a celebration of the Holy Mass presided over by Very Rev. Dr. Robert Ndlovu, the Archbishop of Harare. Immediately after the celebration of the Mass, at about 10.30 am, the graduation procession was heading into the university's Multi-purpose hall for the second and main phase of the ceremony which is the graduation ceremony itself. The Chancellor of the University, Rev. Dr. E. Agbonkhiameghe Orobator, SJ, due to reasons beyond his control was unable to make it for the occasion. As such, he delegated the officiation of the graduation ceremony to Rev. Dr. Valerian Shirima, SJ. However, Dr. Shirima's presence was also of great expedience and of great honour to Arrupe at that singular moment in her history for he was the first Rector of Arrupe during

her initial years as a College. Notably to this effect, and prior to the delegation by the Chancellor, Dr. Shirima had been invited to the occasion as a Special Guest of honour. Thus, throughout the ceremony, he bore the titles of Chancellor's delegate and Special Guest of honour.

During the intellectual, applied and wisdom-filled speech of the Chancellor's delegate, he reminded all who had come to the end of their academic pursuit at Arrupe that the Jesuit education which they had received is holistic and has been designed to help shape their character and orient their deeds towards love and care for others (ever to love and to serve). After his speech and when the moment was ripe, the Chancellor's delegate duly conferred the degrees on those concerned, thereby making them the first graduates of Arrupe Jesuit University.

There were also some other students who though finalists, were not officially graduated on that day. These were the students who enrolled, not as AJU's students, but either as UZ students or students of the Pontifical Gregorian University, Rome. More so, there were others who had finished a short course or program at Arrupe. These, in their various respects, were accordingly acknowledged.

Even though I have earlier referred to AJU as a mother institution, permit me also at the point to refer to the inaugural graduation ceremony as a mother ceremony. I insist on this appellation because this ceremony has marked the beginning of a goal which many young men and women shall desire at the end of their programs at Arrupe. Although AJU as a mother institution has delivered to the world, her first fruits, her delivery shall be in perpetuity. It is our hope and earnest desire that in this way, Arrupe Jesuit University shall continue to serve all humanity in love and dedication.

Long live Arrupe!



The author of the article **Lucas Estevao, SJ** (first from the right) together with friends and the 2019 AJU Finalist, Jimo Bernardo Biscuito (Third from the right)

AJU Inaugural Graduation Mass



Valedictorian Speech – 2019 AJU Inaugural Graduation

Chancellor,

Chancellor Delegate,

Vice-Chancellor,

All Protocol observed!!!

There is a time for everything! There is a time to come (from) and a time to go (back). The time has come for us to go back to whichever or whatever place we come from. For a little while, you will see us; and for another little while, you will not see us!!!

During the closing assembly ceremony of the 2016-2017 academic year of what was then Arrupe College, the Dean of Studies, Dr Evaristus Ekwueme SJ, here present, fervently encouraged us, students, to make ours the time we were to spend here at Arrupe. He precisely said: “This is your time!” A number of events have happened since then which have immensely shaped our common human and intellectual experience, both as students and lecturers.

Thanks to the tremendous efforts and dynamism of each one of us present here (whether lecturers, students, staff members and collaborators), and acknowledging the motherly guidance of the University of Zimbabwe as well as the objective scrutiny conducted by the Zimbabwe Council of Higher Education (commonly known as ZIMCHE), Arrupe is no longer a College; but instead a University on its own, proudly bearing the name of **ARRUPE JESUIT UNIVERSITY**.

As we are about to say goodbye to one another, we, as graduate students and finalists, would like to cease this opportunity to express a deep and profound vote of gratitude to a number of people and for a number of things. And, unless I am mistaken, there is much to be thankful and grateful for.

First, here at Arrupe Jesuit University, we have received a great, outstanding and holistic education (covering the major areas of human formation and growth). This could mainly be possible because of the unwavering activity and availability of our various lecturers and teachers. There have been moments of misunderstandings, discontentment, and even complaints. That, I think, was to be expected! Nevertheless, in the midst of all these few instances, we have allowed ourselves to keep trusting in the knowledge and intellectual guidance of our very beloved lecturers. The fact that we are altogether gathered here today to celebrate our student life and experience, in itself, shows that we were not wrong in trusting in the knowledge and learning we got. Therefore, to our distinguished teachers and lecturers, for the great and precious gift they have offered us, we say: “Thank You!” Thank you for using the inquiry, discursive and conversational model of teaching and learning. We have benefitted immensely from your approach to university education.

Secondly, we are thankful and grateful to one another for the gift of companionship and friendship. We come from different countries and diverse cultural worldviews; we belong to different religious congregations, affiliations and states of life, and possess different beliefs; we have different skin colours: some among us are black or very black (almost blue), while others are fair or light in com-



plexion. Briefly saying, we are different. However, these differences, which express the accidental nature of our being as human persons, did not hinder or alter in any way the substantial quality of friendship that took place among us. In the same way we have been there for one another, interacting and helping each other grow in maturity during these years at Arrupe Jesuit University, I hope that the motherly or sisterly friendship we have made will last a lifetime, and that we will keep supporting, encouraging, and loving one another in future endeavours.

Thirdly, we convey also our gratitude to those brothers and sisters of ours who are still students of Arrupe Jesuit University. It was an enriching experience to journey with you and to have you as peer educators. We will greatly miss you! As alumni of Arrupe Jesuit University, we have fought the good fight and have completed a significant part in our human, African, social and religious formations. We are moving ahead to something equally important, that is, to put to good use all that we have learnt. We are then leaving the place up to you, to shine and to flourish. As you continue your studies here, be ready for the work ahead. Echoing the words of Fr Evaristus Ekwueme, it is our turn to tell you: “This is your time!” Make it yours!

On a parallel note, we extend our gratitude to the prospective students of Arrupe Jesuit University, to the beautiful ladies and handsome gentlemen who are going to be part of the history and story of this blessed and reputable institution. Do not be afraid to come and join us. By becoming part of us, you will learn how to identify a critical situation, to judge it and to provide sustainable and meaningful responses that will transform your life and the life of those around you. You will also learn and discover that, as Africans, however different and diverse we are, we all share the same cultural and historical heritage that leads all the way back to our Ancient African Kemetite or Egyptian ancestors. Most of you, probably, ignore this crucial reality and aspect of our being as Africans. If you want to know more about it, come and see. Arrupe Jesuit University needs you; we need you. Please come, see and stay!

I now turn again to my fellow graduates, colleagues and finalists to emphasize the following point. We have been privileged to study in one of the greatest philosophical institutions across the continent. As Paulo Freire would assert, our education, our philosophy should help us to develop a critical attitude towards the world and our context so as to enable us to intervene significantly in it. This implies that we should direct our philosophy and other knowledge primarily at the real world, inhabited by real people who encounter real issues in real life situations. The world, and particularly our own African continent, suffers from three major and interconnected evils: despotism, corruption and greed. As graduates and practical philosophers, we have the inescapable duty to think beyond the *cliché* and to do something. Let us roll up our sleeves and join the efforts at restoring the dignity of our fellow brothers and sisters across our African continent and across the world.

To conclude, from its very nature and identity, Arrupe Jesuit University, just like Jesus Christ himself, is missioning us into the world. Hence, it is up to us to propagate and spread the motto which we have impersonated and which is: “Ever To Love and To Serve”. As we leave here today, let us rejoice and celebrate with modesty and moderation what we have accomplished. But, let us look forward toward how we are called to transform the lives of others and to be a source of inspiration for them.

Congratulations, Class of 2019!!!

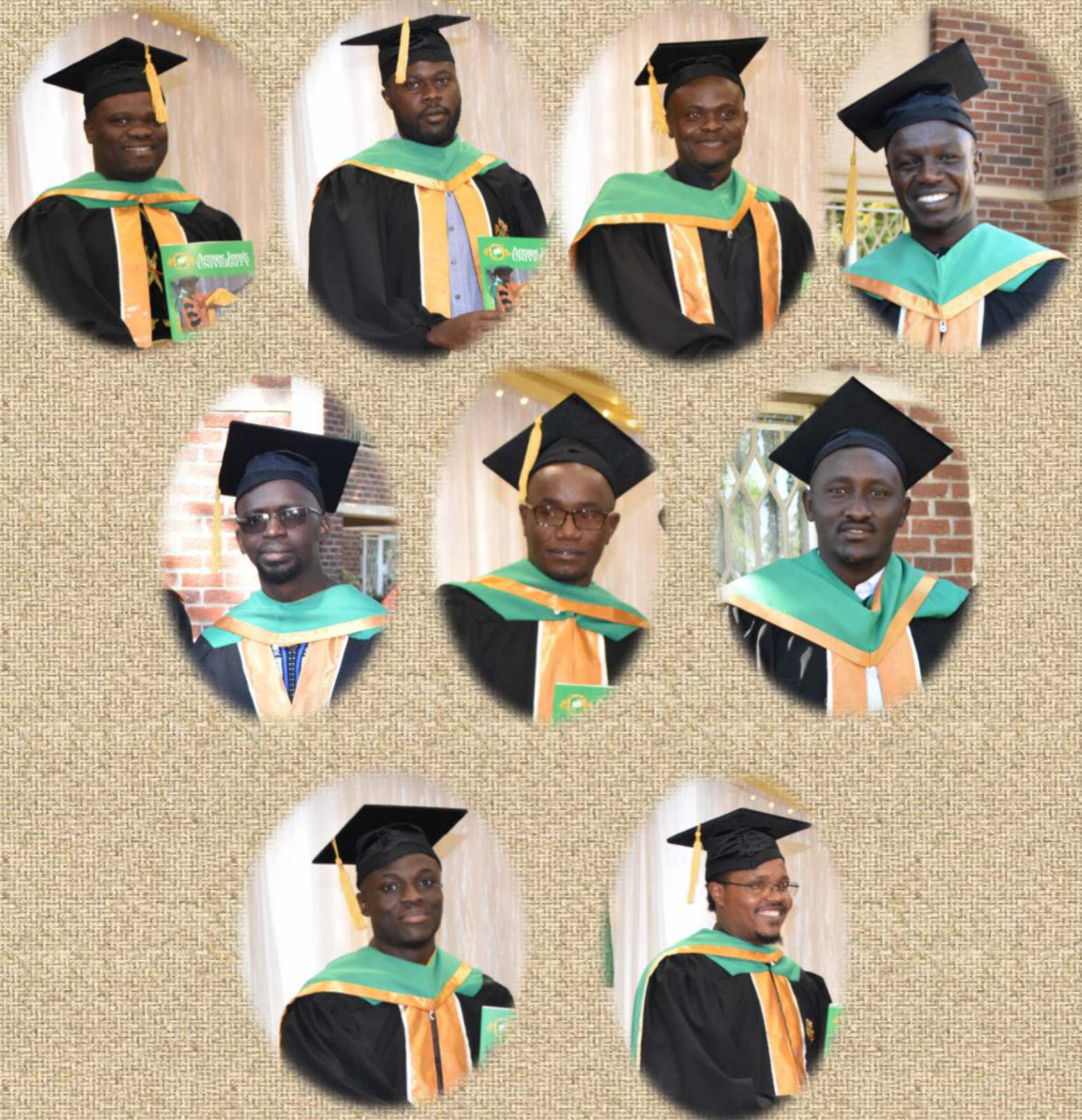
By TASSI Yves, S.J.

Alumnus of Arrupe Jesuit University,

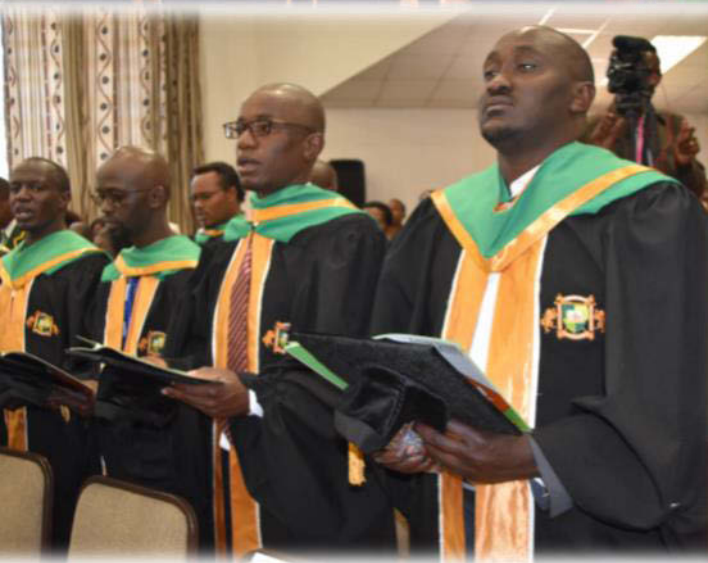
Harare, Zimbabwe,

30 May 2019.

Arrupe Jesuit University's Frist Graduates



Congratulations



AJU Graduates and Finalists Experiences



Looking Back with Gratitude and Staying Hopeful

Few days ago, I was in a conversation with my younger brother and I asked him how he was faring with his studies. Some members of my family, I included, were getting concerned that it may take him five years or even more to do a four-year program due to the frequent strikes and demonstrations at the university in which he currently studies. Some family members were entertaining the idea that he should be persuaded to change the University. Thus, my task was to try and sell this idea to him and I obliged. In my attempt, as if not bothered by the possibility of spending more years than required at the campus, his response was, ‘bro, you’ve got to trust the process’. I guess that statement bears a lot of sense when applied to our Jesuit formation which many consider to be long.

Looking at my journey to the then Arrupe College and now Arrupe Jesuit University, I cannot but think of it as a handwork of God animated by ‘trusting the process’. After my novitiate experience, I thought my next destination was Arrupe because that had been the tradition. However, I was sent to India to study Biochemistry. While there, I was in touch with my novitiate companions who had been missioned to Arrupe. They spoke very highly of Arrupe. This left me craving for Arrupe and Zimbabwe in

general. Thus, when the provincial asked me to suggest where I wished to do my philosophical studies, my response was Arrupe. Nonetheless, I think God had other immediate plans for me. I had been admitted to the Arrupe College and had gotten a plane ticket. But one day before my departure for Arrupe, my mission changed again. I was missioned to regency. That mission, in itself, was a wonderful experience which I cannot trade for anything. While doing my regency, I worked with three graduates from Arrupe College. What impressed me the most was their ability to critically analyze ideas and follow arguments to their logical conclusions. Our table fellowship was brimmed with philosophical debates. Considering the fact that I was the only one who had not done philosophy, my arguments were always attacked and found wanting. That intensified my desire to study philosophy at Arrupe. It was after two years of regency that I finally landed at Arrupe.

Coming to Arrupe, I had one main goal. I wanted to improve my writing skills. I had never had an intense and rigorous practice on writing. I had inclined towards science in most part of my studies - a field that, in actual sense, does not require nor offer enough opportunities to better one's writing skills. Thus, coming to Arrupe was a chance for me to acquire this indispensable skill of our time. Although it is still a work in progress, I am confident that I have made huge strides. I am grateful to my fellow Arrupeans - students and lecturers - who encouraged and supported me. They read some of my essays that initially lacked coherence.

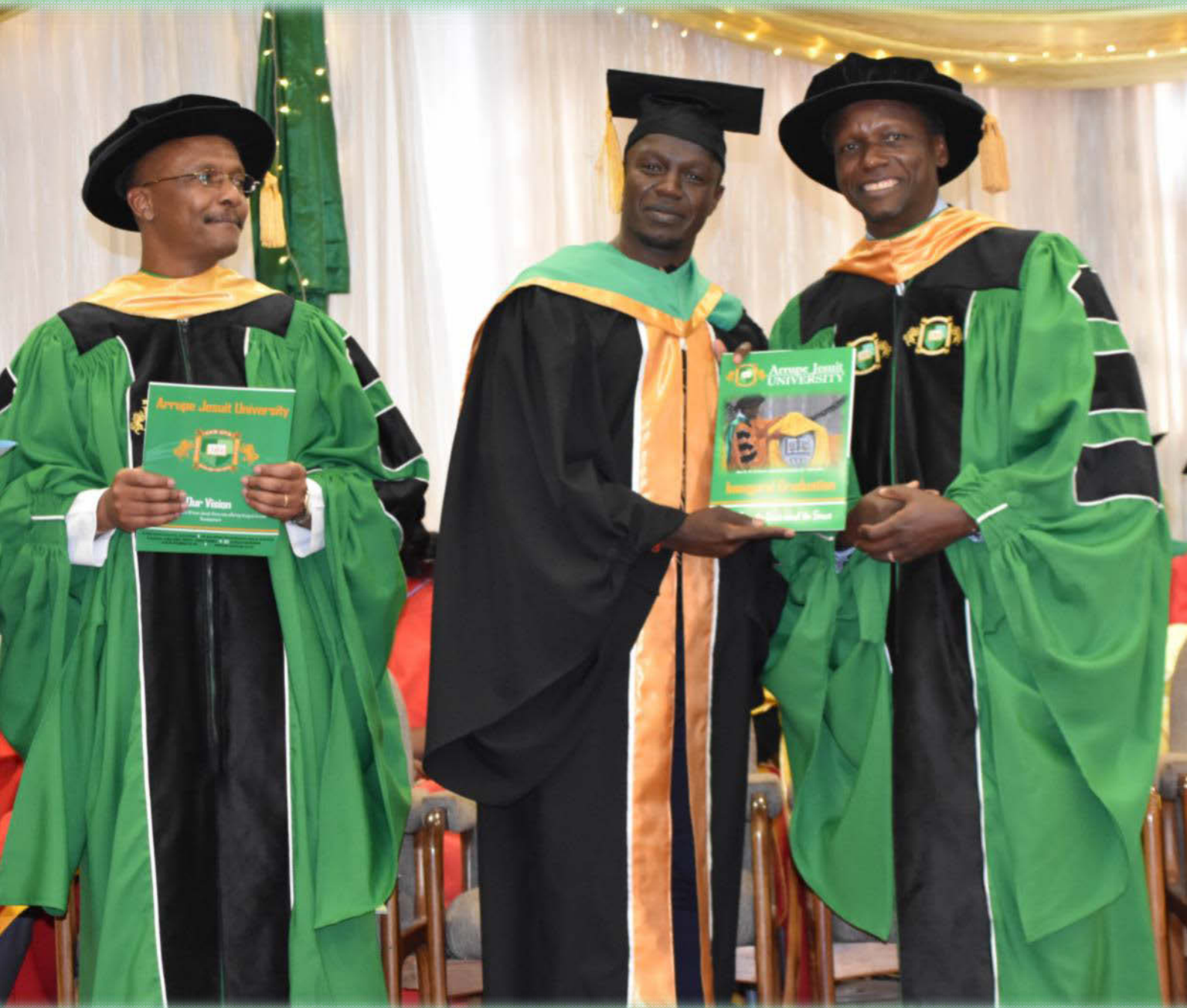
In addition to my improved writing skills, academically, I leave Arrupe Jesuit University as a learned and better person than I came. I carry with me the consciousness and knowledge drawn from the different branches of philosophy studied over the period of three years. While doing philosophy, some of my convictions were confirmed and others, challenged; some of my desires were fulfilled and others arose; and some of my questions were answered satisfactorily, while others were not. In short, Arrupe has made me understand that I am pilgrim, an inquirer and a seeker of truth whose horizon of knowledge has expanded. Nevertheless, I am very aware that there is more room for expansion, more room to learn, re-learn, and unlearn.

As a Jesuit University, Arrupe did not only offer me intellectual nourishment, it also offered moments and occasions of spiritual growth. Taking part in community services, retreats, recollections, spiritual directions, and communal Eucharistic celebrations on Wednesdays presented breaks from academics. Moreover, they were also ample opportunities for me to put into practice what I had learnt or was still learning. I believe that every field of studies is not just an intellectual endeavor, but also that they are meant to spur a person into agency. Such that before the time comes for him or her to depart from the mortals, he or she would have made a significant impact, thus leaving the world a better place than he or she found it. However, transformative and sustainable action emanates from the heart. This, in a way, makes the schooling of the heart an obligatory aim of education - an aim that Arrupe Jesuit University seems to understand and to work towards.

Given that philosophy is a community activity, Arrupe Jesuit University was, for me, the best place to do philosophy. Arrupe community is composed of people of different ages, nationalities, religious convictions, experiences, academic backgrounds, and cultures. This diversity in itself often made me understand that there are many perspectives to a story. It eradicated, from me, what Chimamanda Adichie calls the "dangers of a single story". This diversity combined with the weather and hospitality of most Zimbabweans makes Arrupe a desirable place to study. Due to the ambiance of her

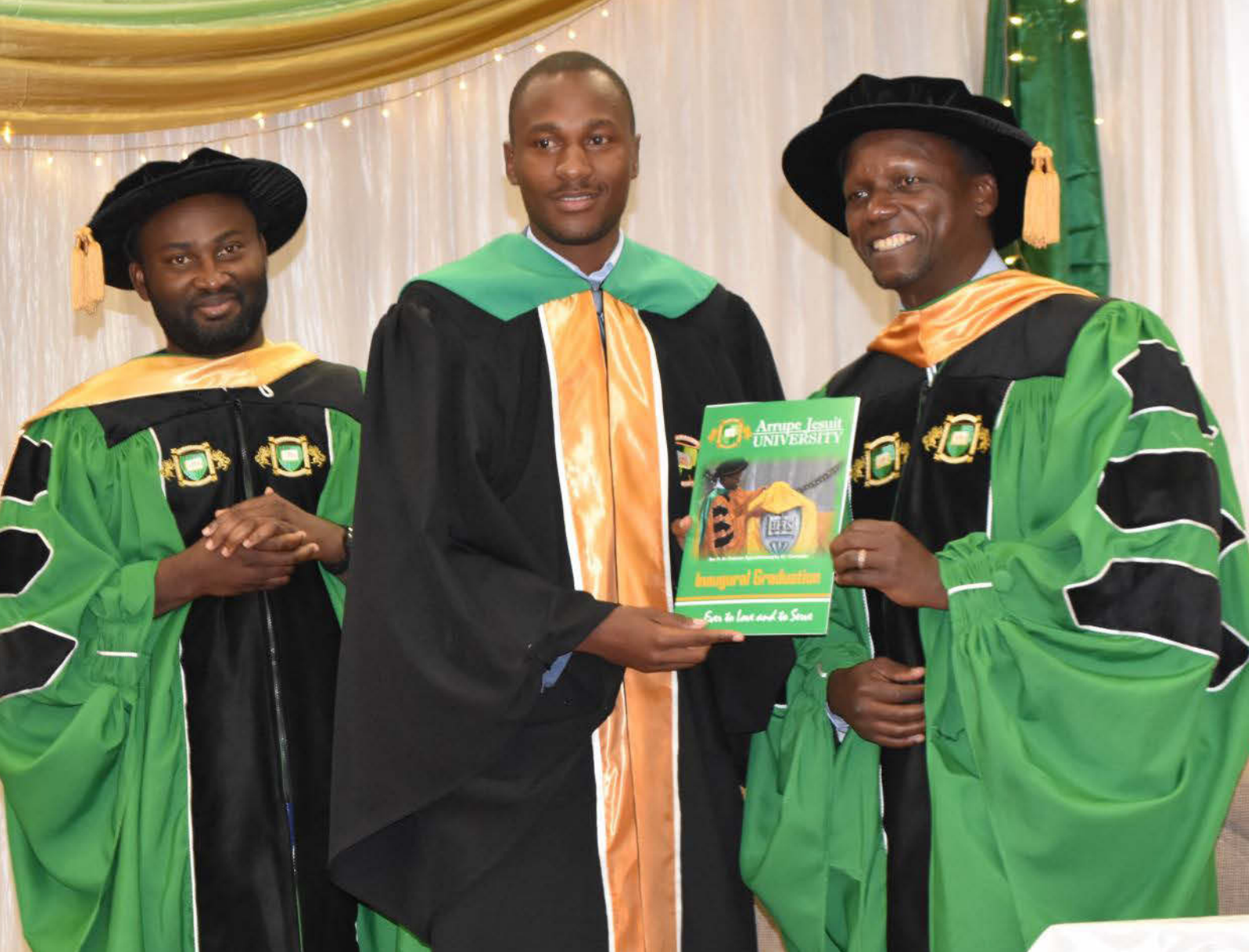
surroundings, members and academic settings, Arrupe Jesuit University offers opportunity for self-actualization.

Personally, I have been able to discover and concentrate on the things that captivate my interest such as the care of the environment and advocacy for justice. I have also made good and lifelong friends, both within and without the Society of Jesus. Looking back, I can only be grateful to God for the gift of the Society of Jesus, my companions, formators, teachers, friends, and relatives. They were loving, caring, generous and patient with me even when I acted otherwise. In a sentence, my stay in Zimbabwe and studies at Arrupe were a blessing. Thank you all.



Silas Kikporir, SJ
AJU 2019 Graduate





MY ARRUPE STORY

I was born, August 2, 1993 in Driefontein, Chirumhanzu. It was in Driefontein that I had both my Primary and Secondary education, this was from the year 1999 to the year 2010. After completing my O'level, I went to Holy Cross High School for my A'Level where I specialized in Art subjects, specifically Divinity, History and Geography.

My first contact with Arrupe was in 2013 – the year in which I enrolled for a Bachelor of Arts degree in Philosophy under the care of the Redemptorists religious congregation of which I was as of then, a member. During my studies of Philosophy at Arrupe, I developed interest in areas and issues concerning social justice. I wrote a dissertation which compared the Western and African views of justice. I was of the position that there is a sense in which the African ethical values, specifically that of justice, were undermined because of cultural differences and that there is need to rectify such reaction to the African ethical values. In writing this dissertation, I was guided by the current Assistant Dean of Arrupe Jesuit University (then Arrupe College), Mr. Francis Zangairai. On May 20, 2016, I graduated with a Bachelor's degree in Philosophy.

In August 2017, I enrolled for a Master of Arts degree in Philosophy in this same institution. On my first day at school, I recall the words of the pro-Vice Chancellor Administration, Dr. Gilbert Mardai,

SJ, who said, “Holidays are over Govo”. This meant that the path of Academic toils has begun once more. If I was asked what it was like for me to study for a Master’s degree in Philosophy at Arrupe, I would say, it was a moment of academic suffering and sleepless nights, embedded in the study timetable which follows a certain sequence. This sequence is as follows: 11:00 am to 1:00 pm, 2:00 pm to 6:00 pm and 8:00 pm to 06:00 am, the following morning. This was my personal daily routine all through the time during which I researched for, and wrote my Master’s thesis.

For the motivation that kept me going through this time, I give credit to the Vice Chancellor, Dr. Kizito Kiyimba, SJ, who always reiterated: “it is doable”. This gave me the impression and conviction that every hard task could be accomplished. The Pro-Vice Chancellor, Academics, Dr. Evaristus Ekwueme, SJ, would also say: “use the principle of *Hatata*”. The principle of *Hatata* is a principle of investigation or inquiry propounded by an Ethiopian philosopher, Zara Yacob. It was from this principle that I was able to imbibe the practice of intellectual courage during my researches, so much so that I was able to knock at the door of the Minister of Higher and Tertiary Education, Professor Aamon Murwira, in a quest to acquire a specific knowledge from him.

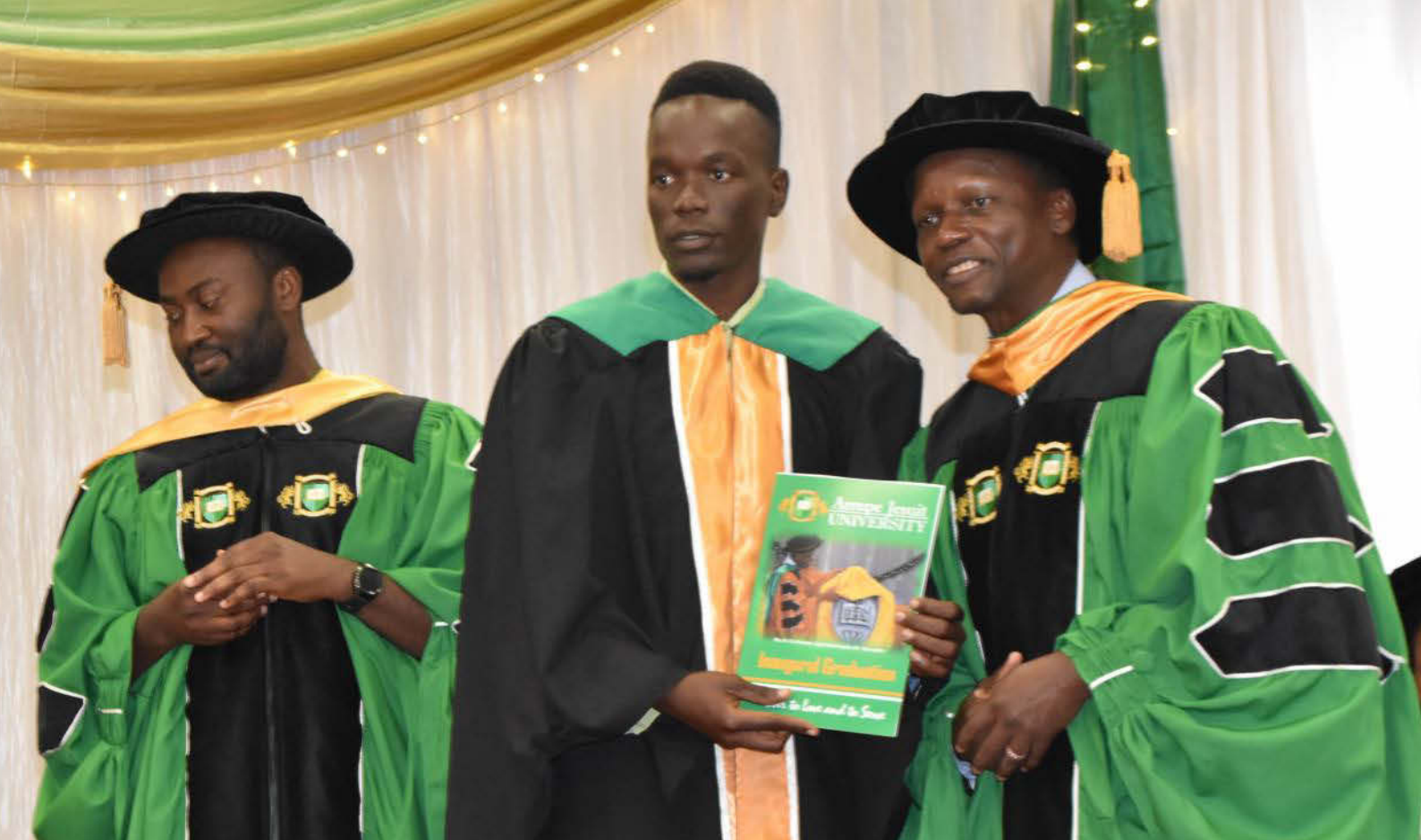
I acknowledge the commitment and dedication portrayed by my Academic supervisor, Dr. David Kaulem, during my last days at Arrupe. It was interesting and inspiring working with Dr. Kaulem who is an expert in social justice and I’m confident that my zeal for social justice was nurtured all the more through my interaction with him. I wrote a thesis which sought to address the problem of moral corruption in the institution of traditional leadership, using John Rawls’ theory of ‘justice as fairness’. Dr Kaulem made me hopeful that one day, my research project can be used to address some of the problems in the Ministry of Local Government - the Ministry which deals with the affairs of Traditional Leadership in Zimbabwe. On November 30, 2018, I submitted my dissertation and really felt relieved.

In February 2019, I got my first job as a lecturer of political philosophy at Chishawasha Seminary - an affiliate of Catholic University of Zimbabwe. About a month later, in March 2019, I got another job offer at Zimbabwe Open University as a lecturer of Ethics and leadership. I am grateful for the virtues, skills and knowledge I cultivated at Arrupe and which I am making good use of at these institutions.

Asante Sana



Tatenda Govo.
AJU 2019 Finalist



My Experience at Arrupe Jesuit University

“The first step toward success is taken when you refuse to be a captive of the environment in which you first find yourself.” (Mark Caine).

Hearing many people talk about their experiences at the university or college, I thought it was all about academics. It is in the same way that I heard about Arrupe which was at the moment of my entrance in 2016, still a college. I was wondering what type of school it might be. Before I was admitted into Arrupe, I never thought I could be inspired by any perspective other than academics. However, from first-hand experience, I came to discovered that Arrupe Jesuit University is far beyond what I assumed it to be. This is so because Arrupe has a variety of activities and engagements apart from its pursuit of academic excellence. I write this article as a symbol of appreciation to Arrupe Jesuit University for the variety of gifts, talents and experiences that I gained from her throughout my three years as a student therein.

A major reason why people go to the university is to get an academic qualification. But personally, I think that the social aspect of life and development as holistic individuals are equally important reasons. The good thing about the university life is that you are left to your own devices, unlike in primary or secondary schools where you are told what to do and how to do it. It is important to socialize and meet new friends. Arrupe Jesuit University is a multi-disciplinary institution wherein knowledge is acquired to its fullest. The generosity of Arrupe Jesuit University resulted in new academic programs, new courses, new research schemes and teaching facilities, a renovated historic landmark, and new facilities for global learning, among others.

This is a university which also focuses on bringing the African knowledge and value systems to everyone who passes through it. Arrupe Jesuit University, as an institution of deep research, has within it, the Centre for African Studies which is one of the best platforms for promoting discussions on various issues pertinent to our African society. It is tempting to describe this capital movement as transformational. Instead, it has affirmed an assignment dedicated to the faculty of philosophy students to professional study enriched by the liberal arts tradition, to strong student-faculty relationships, and to educating students for character as well as knowledge all in an institution with a storied past, and now with a future even more promising. I personally felt motivated by this because Arrupe is like an eye opener to everyone who is learning there because there are many African courses that are being taught as a way of adequately promoting our African heritage.

I did not see university as a means of evading parental care or my designated responsibilities at home. One thing is certain: I like being at home. However, from my own experience, I grew to begin seeing Arrupe Jesuit University as a home. It is an institution that consists of students of different nationalities from all over Africa and even beyond the boundaries of Africa. I came to know a lot of persons for my three-year experience at Arrupe Jesuit University. At first, I thought of how I am going to be in such an environment and I felt that I could not be part of such a multi-cultural setting. However, Arrupe showed me that such environment is the best place to be and I never thought I will have as much friends as I do at the moment. This is where I got to understand the assertion of the famous African scholar, John Mbiti, who held that in the African context, personhood is built through the community: “I am because we are”. The truth is that contrary to my prior expectation, I did not feel isolated or lonely at Arrupe because of other students. I learnt to appreciate each person’s culture and background and by doing so, I felt like a member of a large but loving community – a member of the Arrupe community.

My gratitude also goes to Arrupe Jesuit University for being a school for all persons at all times. Formerly, Arrupe was only known as a school of philosophy under the University of Zimbabwe. But right now, there are other programs that have kicked off as part of the university’s curriculum. Although I am a philosophy student, I do not need to be biased or to hyperbolize facts by saying that Arrupe is best in Philosophy. Rather, I can confidently say that Arrupe is far ahead in its pursuit of excellence because of the incorporation of other programs and courses into the institution’s curriculum. May I also use this opportunity to thank all the lecturers who taught me at one stage or another during my studies at Arrupe. They played a tremendous role in nurturing me and in lifting Arrupe’s flag high.

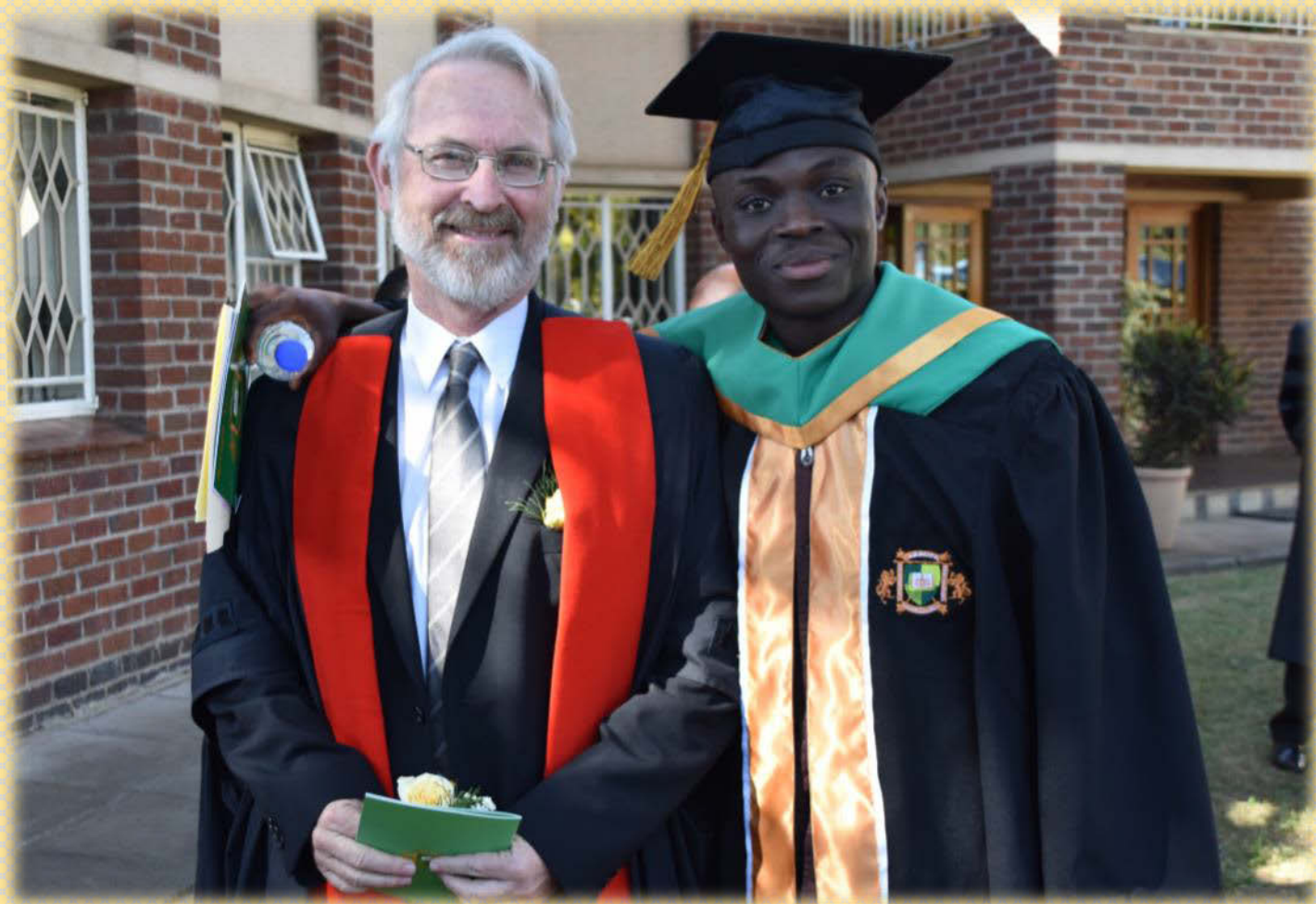
You might wonder why I have described Arrupe in this manner. The reason is simple. Arrupe is a school of excellence with an outstanding participation in the welfare of the determined, the vulnerable and the needy. And I believe that choosing to be positive and having a grateful attitude says a lot about a person. As such, my expression of positivity and gratitude to Arrupe is only my own attestation of Arrupe’s grandeur as an African Jesuit institution of higher learning.

Just give this grandeur a trial and the rest will be your testimony.

Austin Sayira

AJU 2019 Finalist

My experience at Arrupe Jesuit University

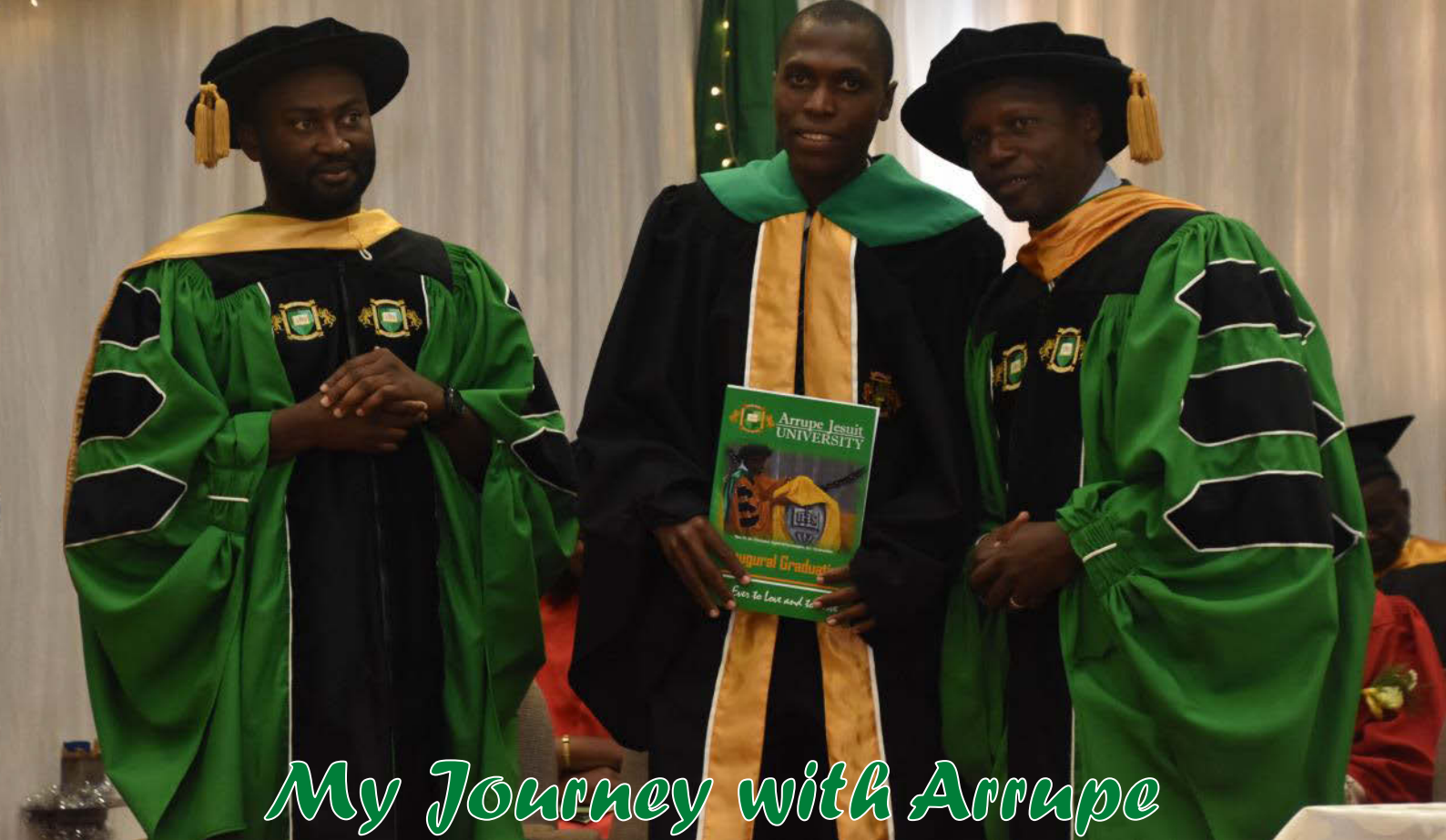


During my stay at Arrupe Jesuit University, I learned to appreciate the diversity of our University as community. To study in such a multicultural community has enriched me and has helped me know more about other cultures across the continent.

As I am leaving Arrupe Jesuit University, and from the interactions I had whether with my classmates, companions or lecturers, I can say that Philosophy has kindled in me the thirst to discover and know more about my faith in Jesus, the Christian faith. With the approval and consent of my Superior, it is a thirst and desire that I would like to take further.

TASSI Yves, S.J.

AJU 2019 Graduate



My Journey with Arrupe

After I left the religious life in which I had journeyed for three years, the first thing which came into my mind was to further my education. Due to the best experience of my life I had enjoyed through the Arrupe community, I decided to apply for a Master program at this same institution which groomed me for my first degree. In a short while, I was accepted and started the program in August, 2017. As a first-degree holder in Philosophy, I was of the thought the Master degree program would be an easy going one. But I was soon to realize that this was not the case. There was much to be done at this level.

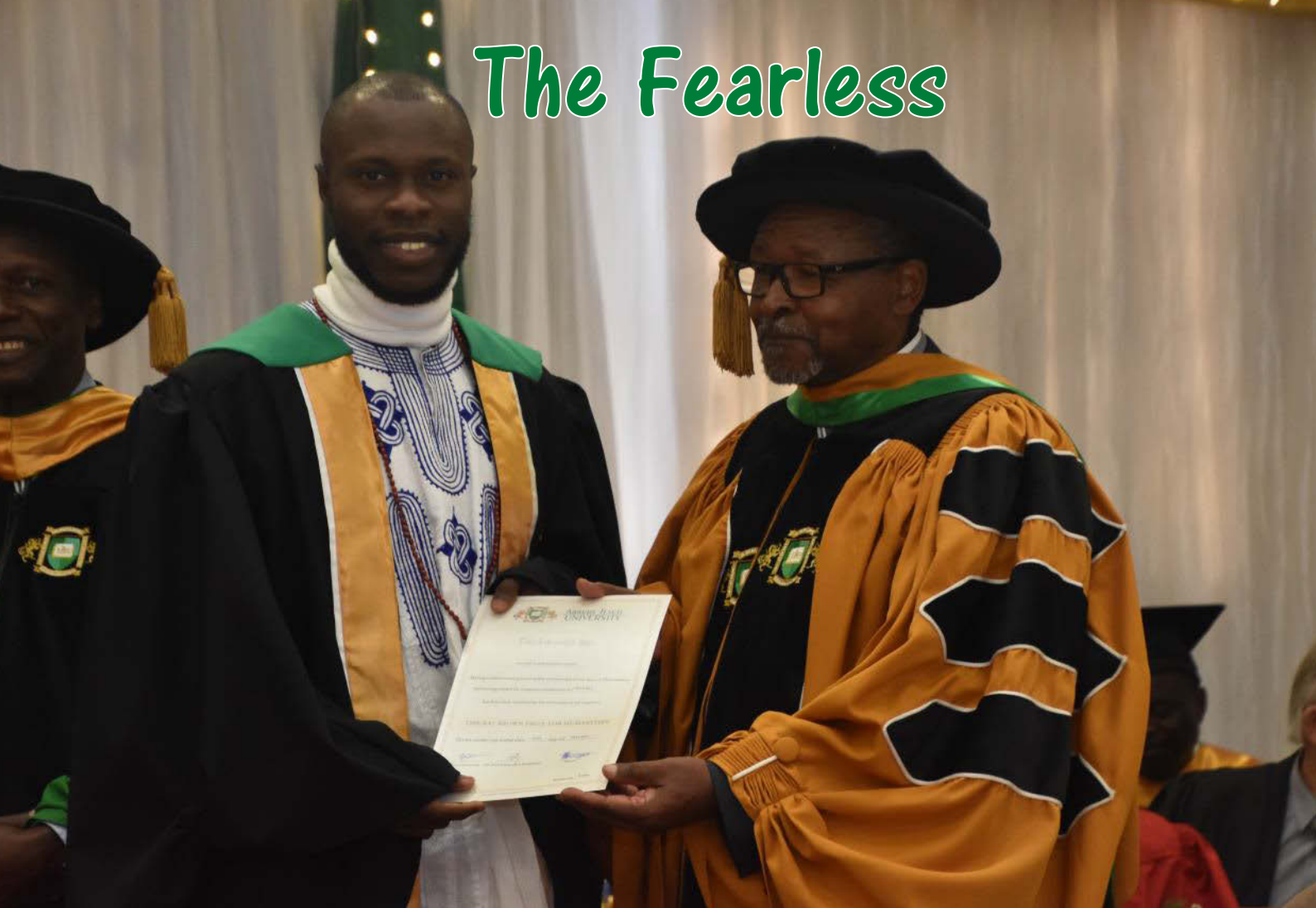
Besides academics, I would like to say that Arrupe has been my 'home away from home', in such a way that it taught me some life-long skills such as teamwork, conflict management and ethics. It also offered me a considerable amount of enlightenment on cultural diversity given that her students hail from different African countries and beyond. Arrupe is a multi-cultural community. I remember when I started my BA, it took me some time to adjust to the strictness and thoroughness of Arrupe's environment especially with regards to the aspects of punctuality and writing standard philosophical essays. During those moments of learning, I could not realize the importance of Arrupe's standards.

After I finished my Master's program in December 2018, I applied to a number of colleges and universities and finally got a job offer as a part-time lecturer at the Zimbabwe Open University where I am currently working. At this moment, I can say that I am now enjoying the fruits of Arrupe's high standards and rigorous training with which I was groomed. Having successfully passed through Arrupe, I can cope with the pressure of any work or any other challenge in life. Thank you, Arrupe Jesuit University, for bringing me to where I am today. I am proud to have been an Arrupean and I shall always bear this testimony wherever I go!

Samson Parwaringira

AJU 2019 Finalist

The Fearless



The flight from Lagos to Harare seemed unending. It was my first time flying outside West Africa. As we disembarked from the plane, the cold froze the heat and humidity I was familiar with. At the house where I was dropped, I met a petit guy who welcomed me with a smile I thought was too big for his small, oval face. It was 3:15am. Everything around me felt so cold that I thought my blood had also become cold. Everything; the door handle, the kitchen slab, my hands, the floor, everything. The guy had a big heart though. He saw me. He saw my confusion. He saw my cold. He saw my hunger. By 3:30am, tea and omelet were ready. He brought them in his oversize, long hands. The resulting warmth was pure bliss. He repeated “welcome baba” six more times as I gulped the tea and swallowed the eggs. Hunger was sated, but sleep took off where from hunger stopped.

The room I was ushered into was smaller than I anticipated. He said “welcome baba” again as he closed the door behind me. I removed my shoes, my jeans, my clerical shirt, and launched myself into the bed before me. Sleep was at war with cold. Everything was cold. The bedsheet. The blanket. The pillow. The wall. After an endless twenty minutes, I wrestled myself to sleep as my mind shuffled like a pack of cards. One question lingered: “Will you survive the famous Arrupe College?”. Later, I realized that the kind-hearted, diminutive guy who received me was a Mozambican with a beautiful name.

In all honesty, I confess that life at Arrupe moved faster than I hoped it would. The idea of spending four years studying in one place was not only frightening, but it was also exhausting. What would one be doing? Where would one go? How would one survive the ugly winter and the harsh economy? However, as each semester pulsated and rolled over, newness and fresh zeal for new knowledge were never in short supply. By the end of my first year, it struck me how knowledgeable I had become. I

laughed at my ignorance prior to arriving at Arrupe. In a short time, I, and maybe, *we*, had become *enlightened!*

In one of our many conversations and exchanges, the great Fr. Isidore Bonabom, SJ, of blessed memory, once told me that Arrupe is a land of opportunities that has room for everyone, and provides a platform for personal development. His observation was not only true for me, but for several others who spent themselves at Arrupe and embraced the rigor she presented. Hence, I not only got quality education at Arrupe where I learnt critical analysis and thorough engagement of world systems, but also became a social worker, a writer, a master of ceremonies, a sacristan, a driver, a conversationalist, an organizer, a cleaner, a teacher, an editor, a cook, a flourist, an environmentalist, a thinker. Most importantly, I became a better human being. I fell in love, and allowed myself to be loved. I learnt to embrace my vulnerabilities and learnt to touch those of others with compassion. I learnt to see people.

One richly rewarding aspect of studying at Arrupe was the privilege of encountering its international nature and multiculturalism. Indeed, Arrupe brings you to Africa! In my time, I met students from countries including Ethiopia, Gabon, Togo, Rwanda, Zambia, Tanzania, Malawi, Sudan, Liberia, and Burkina Faso. We also had some staff and students from various corners outside of Africa. We had some from Pakistan, and The United States of America. The joy of such a rich cultural exchange is priceless. The multiculturalism of Arrupe taught me to appreciate my own culture and also to respect the culture of others. Although English Language was the common language on campus, languages such as Bemba, French, Pidgin English, Chewa, Swahili, Igbo, Twi, and Shona often punctuated the Arrupe ambience.

The lecturer-student relationship at Arrupe is a strong point of the institution. As I write this, my heart throbs joyfully as I remember Dr. Claire Nyandoro and the values she stood for. I fondly remember Dr. Keith Esenther, SJ, and his many jokes on Chicago and his affinity for taking random pictures. I warmly think of Dr. Amadeus Shirima, SJ, and his gentleness. The likes of Prof. Anthony Chennells, Fr. Joseph Mahlahla, Dr. David Kaulem, Mr. Dominic Karani were simply outstanding. Of course, the dramatic nature of the rambunctious Dr. Kizito Kiyimba, SJ, strikes a laughing cord in my heart as I remember him. As my class of 2019 eventually coined, “If you studied at Arrupe and did not treat “*Ma’at*” in class, please go ask the Bursar for a refund”. Dr. Evaristus Ekwueme, SJ, has created a *Ma’atian* society at Arrupe. Frs. Tom Sherman SJ and Johnny Stacer SJ, *Papa* if you like, are stars whose lights will forever illumine Arrupe. Several others during my time powerfully influenced the students. The incredible Mr. Mayamiko Kachipapa, SJ, the legendary Mr. Francis Koshoffa, SJ, the indefatigable wizard of Arrupe, Dr. Stephen Buckland, SJ. By no means will I fail to appreciate the loving, fatherly, and exemplary leadership of Fr. Chuks Afiawari, SJ, who was rector when I came to Arrupe. The simplicity of the lecturers drew us into friendship with them and made the learning experience homely and free.

The process of *Becoming* at Arrupe would be impossible without the help and support of the Zimbabwean people. The local people provided the necessary conditions of generosity, friendliness and hospitality that made studying at Arrupe as a foreigner possible. Thus, in my many transverses across Zimbabwe; from Chimanimani to Chipinge, Chinhoyi to Masvingo, Nyanga to Vhumba, Bulawayo to Victoria Falls, Mutare to Musami, I was always met with love, smiles and open arms of mutuality. I

salute the Zimbabwean people. For their kindness, warmth and graciousness, I am grateful.

I also pray for my Arrupe College, which has evolved into Arrupe Jesuit University. That the new-found mandate will only spur her to greater heights of forming men and women who will understand the stories within themselves through rigor, in order to create a more human African society, a more insightful world.

Examiner: *During your years at Arrupe, which philosophical tradition or philosopher would you say had the greatest influence on you, and why?*

Yours Truly: *I think Bernard Lonergan, as a thinker, had the greater influence on me. The practicality of his epistemology resonates deeply with the essence of knowledge for me. That knowledge should never be knowledge for itself, but knowledge for self-understanding, and also for action. As he makes a connection between experience, understanding, judgement and action, Lonergan's philosophy is an invitation to create a reality of reflection and ethical action. Hence, one does not merely understand what she/he is doing when she/he is "knowing", but more importantly, she/he creates a fixed base, a pattern from which other forms of knowledge will emerge.*

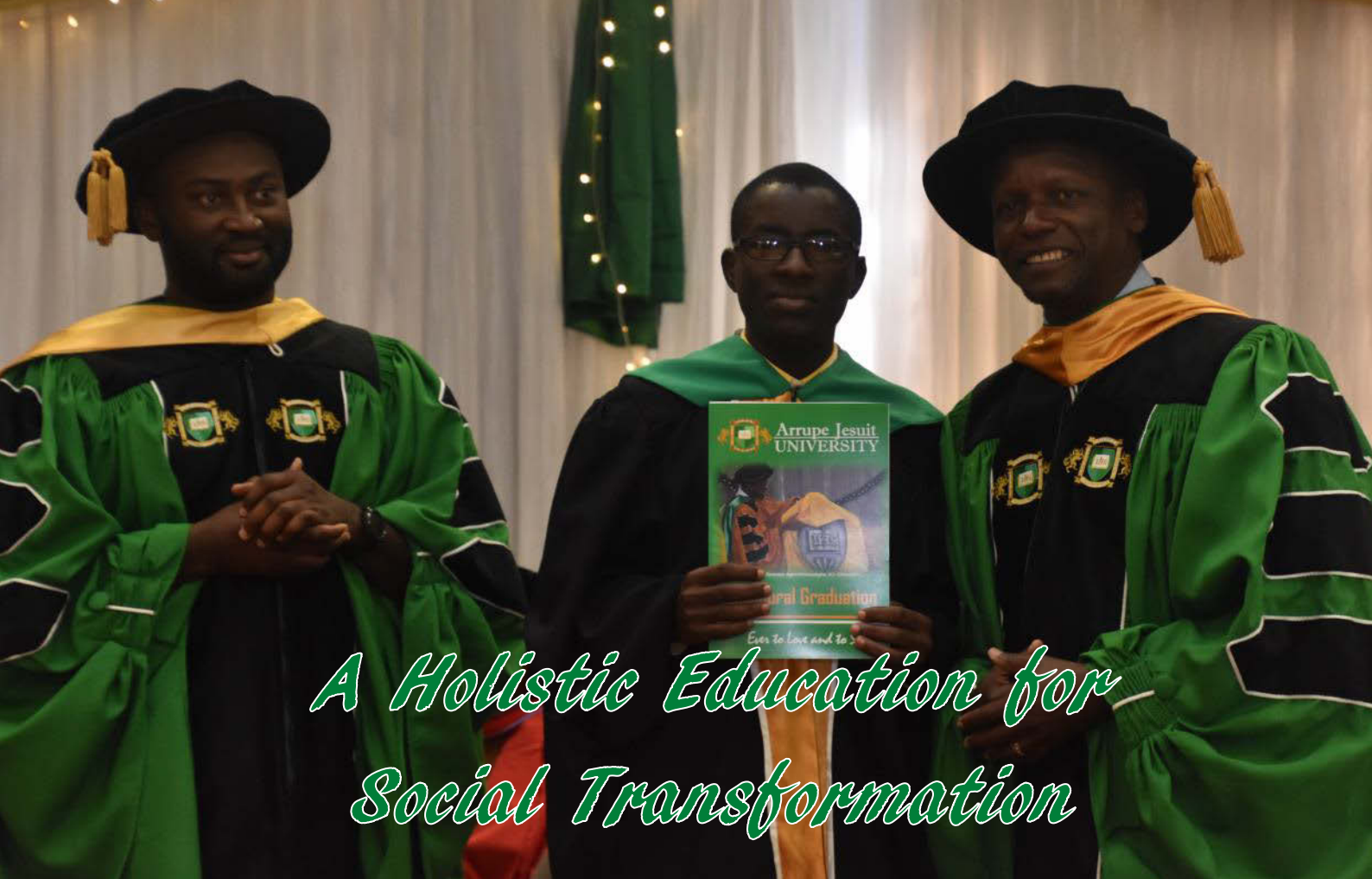
Examiner: *You have studied here for the last four years. How would you describe what you have become in one word"?*

Yours Truly: *"Fearless".*



**Uchechukwu Oguike, SJ.
AJU 2019 Finalist**





A Holistic Education for Social Transformation

From a layman's perspective, philosophy appears to be an illusory subject. I personally thought so before I came to Arrupe Jesuit University, then Arrupe College. However, after my four years of learning in this noble institution, I have realized that philosophy is rather an expedient insight towards a holistic education. This conviction is certainly influenced by the nature of Arrupe Jesuit University's system. I stand for this view because of the triple asset that prompted my holistic growth - namely intellectual, spiritual and social development - which I have attained during my stay at AJU. I have acquired, at least, some skills to better understand the reality about the world and its citizens, especially those I am to come beyond the confines AJU. I have identified myself with the intellectual, spiritual and social values that the ancient, medieval, modern and contemporary philosophers (including those whose fame are yet to erupt) promote in their various opinions. Then, I have learnt that humanity and the world have been and will always be in need of transformation. That is why I came to appreciate philosophy as it seeks to challenge other subjects, which tend to delineate the reality with the intention of compromising humanity in one way or another.

For now, I cannot hesitate to define AJU as a special center for intellectual development, thanks to its philosophical rigor. My appearance may not have changed. Yet, with both its theoretical and practical thrust, philosophy has empowered my mind to understand what I could not formerly understand; my soul to believe what I could not formerly believe; and my body to react the way I could not have reacted before. This special capacity evolved from a variety of courses I have learnt, which I would assemble into bunches of scientific courses, pure philosophical courses, ethical courses and metaphysical/theological courses. These taught me how to properly approach each and every one of my experiences with a critical and balanced thinking. Accordingly, I have dared to share some of my reflections not

only with my fellow Arrupeans, but also with the entire world in order to learn more. In doing so, I hoped to contribute something, from a theoretical perspective and in my little capacity, to the building of a better society. Nevertheless, I now strive to fulfil this desire by putting at least some of my expressions into practice although I know how challenging this may be.

It seems that education is losing its perspicacious value because of various influences. For instance, capitalism tends to turn education into a mere business while political reputation seeks to change education into a means of gaining personal or group interest at the expense of the common good. In my view, that is why the society constantly endures various mischievous attitudes, such as nepotism and corruption, which prevent individuals and society from growing equally. Philosophy has taught me how to overcome such vices and efficiently generate an equal development of both individuals and society. Thus, I admit that AJU has offered me a transformational education, which requires commitment and hard work for my own interest and that of the society.

As a religious institution, AJU's interest in promoting the spiritual growth of its members makes the dream of holistic education a reality. Despite its flexibility in terms of religious choice, AJU promotes a spiritual discipline that cannot arguably be found in a secular university. In fact, I argue that AJU gains a lot from the various spiritualities, charisms and personalities that its members bear and which they put to the service of one another.

The most important part of philosophy (in my take) is the stimulation for social development. This particular end transcends the rest of the components of a transformational education. AJU makes it even relevant by combining philosophy with humanities. This enabled me to learn about people as individuals in relation to their cultural, historical and social credentials and thus reach out to those who are in need of help for one reason or another. In this sense, AJU has made me a better social being on a practical note. I have improved my ways of relating to people, taking their particular circumstances into consideration, instead of relying on any biased beliefs or foundations. This became my motto as I moved out of AJU campus to meet and interact with people in some places around the university as well as in the countries I went to for various experiences during the long breaks. In return, I saw these experiences as a chance to even learn more skills in order to better deal with the world. This means

that, even if I finish my studies at AJU, I still need to learn. Thus, as I move from AJU, I am disposed to learn wherever I shall be, and from the people I shall work for and/or with for my mission to be effective and my dream about humanity to be realized. It is time for me to use all the proficiencies and wisdom I have acquired from AJU so as to inspire and urge others to participate in the struggle to transform the society into a better place to live in.

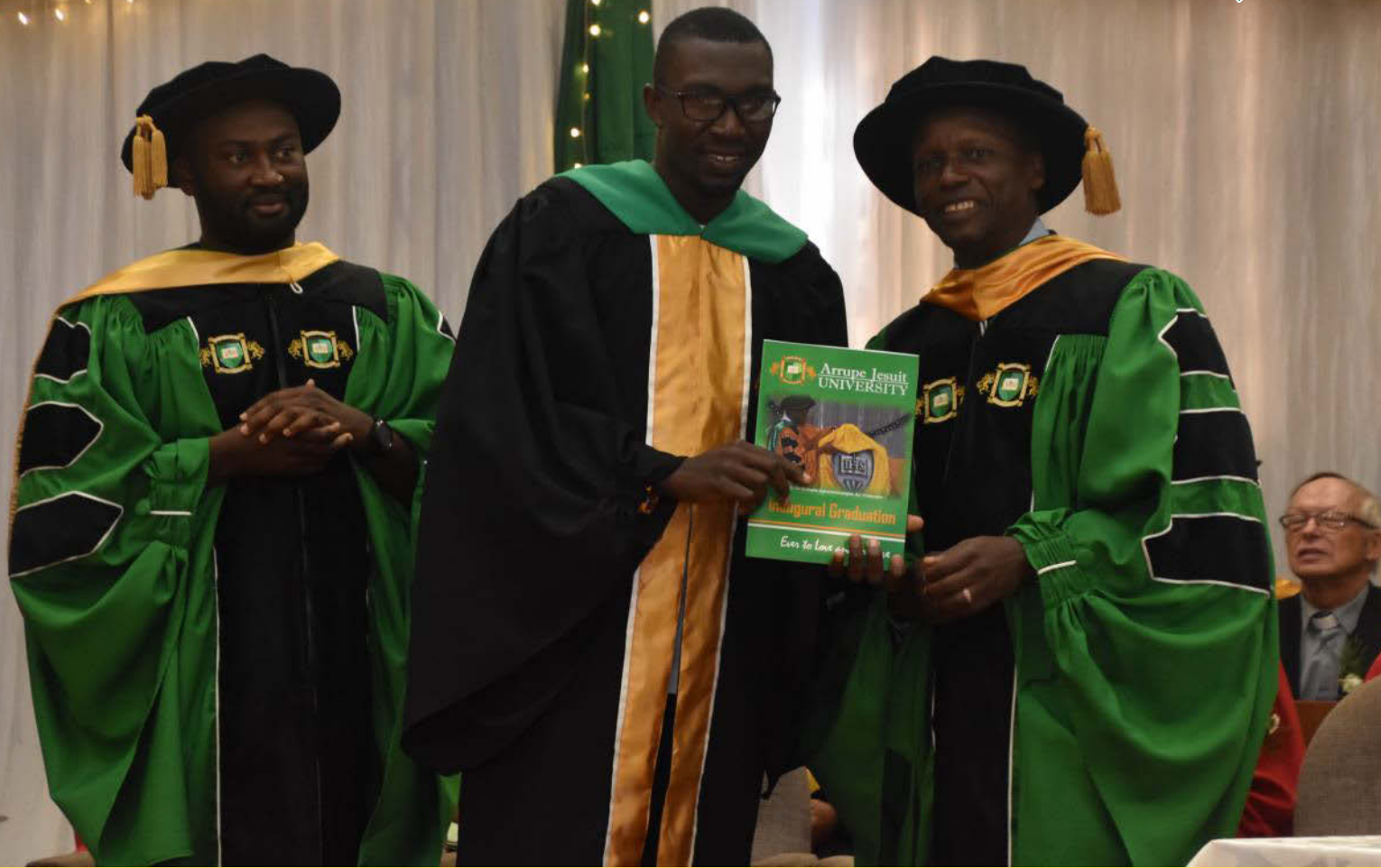
Ad Majorem Dei Gloriam!

Ndorimana Emmanuel, SJ

AJU 2019 Finalist



I LEARNT HOW TO READ AT AJU



Since one of the goals that education strives to achieve is to bring about understanding, Arrupe Jesuit University works to achieve this understanding in her students. It is not merely the kind of understanding that seeks to bring to consciousness the causes of things, but also the self-understanding of the students. In this enterprise of understanding, words, dialogues and texts occupy a pivotal space. It is in trying to read and reflect upon these that one sets out on the path to understanding.

Academic philosophy is often presented in the fashionable term of “reflection”. On this score, philosophy is seen as reflection (others would add, critical reflection) on human experiences; a reflection that sometimes claims to be transnational, transcultural and the other kinds of ‘transes’. Although this may be true for some, it was not entirely the case for me during my four years of studying philosophy and humanities at AJU. For me, studying philosophy was learning how to read texts.

While “texts” ordinarily refer to written documents, a serious philosophical investigation shows that a text “is any phenomenon that generates meaning through signifying practices” (Baker and Galasinski 5). Hence, television programmes, a work of art, advertising images and sporting events can all be read as texts. Philosophy is able to show that texts can be instances of discourse practice as well as instances of social practice. As instances of discourse practice, texts can be analysed linguistically and semantically – in the external linguistic form of structure, grammar, sign and syntax. As Gadamer points out, [philosophical] hermeneutical inquiry is able to go beyond semantics in two ways. Firstly, in the occasionality of all texts – a text is always “motivated” by the unsaid which are the situation and opportunity that give rise to the text. Secondly, a text conceals prejudices – preconceptions and anticipations that remain hidden (Gadamer 89-92). These two ways reveal the intertextual nature of texts.

Intertextuality is “the property texts have of being full of snatches of other texts, which may be explic-

itly demarcated or merged in, and which the text may assimilate, contradict, ironically echo and so forth” (Fairclough qtd. in Baker and Galasinski 68). This means that a text retrospectively orients to, and prospectively anticipates, other texts. Thus, a text always moves in a network of other texts. For example, Ayi Kwei Armah’s *The Beautiful Ones Are Not Yet Born* is a text that is part of a network of other texts in the canon of African literature of which Chinua Achebe’s *A Man of the People* belongs. In Armah’s novel one notices both a continuation of Achebe’s concern in *A Man of the People* and a transformation of the problematic as the text undergoes a shift from one site to another. Another feature of intertextuality is that it entails the historicity of texts.



Just as history is inserted into texts, so also, a text is inserted into history. A text is the “product of other culturally situated texts combined into a new structure” (Baker and Galasinski 69). For instance, a television programme such as *Focus on Africa* perpetuates a long historical concern and interest in Africa by Britain or Europe. Hence, when confronted with a text today, philosophical inquiry helps one to recognize the blending of voices present in the

text. All of these point to the relational character of meaning that texts exhibit. This means that all meanings depend on other meanings and the acknowledgment of the citation of one text within another (often implicitly), leads to an enlarged cultural self-consciousness.

It is important here to remind the reader of my use of “texts”. A text transcends a written document. It is meaning-generating phenomena that operate through signifying practices. This is important because the various courses offered at AJU can all be read as texts. It is in reading them as texts that one can profit from the entire philosophical enterprise at AJU. The title, content and pedagogical approach a teacher of philosophy employs in teaching a course, expose the motivational background of the course seen as a text. This is evident in the observed differences in the content and style of a course when it is taught by different teachers at different times. This goes to show that a teacher as well as the students comes to the course with prejudices. But how did all of these play out during my studies at AJU?

As I went through various courses at AJU, I came to a better appreciation of the fact that every text is motivated. Just as there is a motivation “behind” every course, the content of such a course and the kinds of questions that emerge from the course, there is also a motivation “behind” every action. With this, I came to see that no action or choice is value-free; one is always moved to choose because of certain prejudices or biases. As this realization deepened in me, I came to realize that although

these biases could be religious, political or economic, a “better” bias for me would be social justice. This social justice refers to the equitable distribution of, and participation in the resources and opportunities of a society. It is the fair treatment that must not only include all individuals within the society, but also one that is committed to the respect and promotion of human dignity and the good of all in society. Thus, my intertextual reading of the courses at AJU enabled me to identify and scrutinize the bias with which I engage (subtly, most times) issues (especially social issues).

Since texts exhibit the relational character of meaning, conversations therefore, become indispensable. It is through conversations that the truth emerges. The kind of conversation I mean here is one that opens up – opens up an individual both to the views of others and to the individual’s own prejudices. At the door of the Computer Lab. at AJU, there is a notice that reminds the person intending to enter to close the door gently because the air conditioner is on. The door is meant to be closed so as not to unsettle the air in the air-conditioned room. My studies at AJU, however, have kindled in me the desire to unsettle the air in the several air-conditioned rooms that I inhabit. AJU has taught me the need to create “corridors or ante-chambers where there is a mingling of the air, and the humidity and atmosphere, of different environments” (Coetzee 106). This can only be done through my entering into genuine conversations with others. In such conversations, I have come to agree more and more with Chinua Achebe’s words in *Arrow of God*: “The world is like a Mask dancing. If you want to see it well you do not stand in one place” (46). In order for me to understand the temporalities that constitute the African present - global capitalism, information technology, nation-states, urbanization, debates about sexualities, environmental challenges and migration – conversation is the way to go.

Finally, through my learning to read at AJU, I discovered that there is more to life than philosophy can dream. Philosophy is no longer the queen or legislator of the other disciplines. Rather, the conversation between philosophy and other disciplines leads to a fusion of horizons which broadens understanding. Of particular interest to me during my time at AJU was the conversation between philosophy and literature. In this conversation, I came to realize that the eunuch-like objectivity of facts and figures disappears to give way for a dynamic understanding that embraces the emotions, subjectivities and imagination. In works of fiction, I came to see that following a method, although valid, is only a partial description of a comprehensive life-phenomenon that constitutes us as human beings. This is because a method not only conceals a prejudice but also cancels the possibility for questioning. The conversation between philosophy and literature which AJU fosters made me realize that it is imagination, not method, which should be the decisive function of the scholar or student because imagination has a hermeneutical function and serves the sense for what is questionable. As I read works of fiction at AJU, I came alive in bodies that were not mine: I entered into the consciousness of suffering African children in Uwem Akpan’s *Say You’re One of Them*. I encountered human beings in love in a society divided along ethnic lines in Ngũgĩ wa Thiong’o’s *The River Between*. I tasted the joys, confusions and sadness of an African migrant in Chimamanda Adichie’s *Americanah*; and I saw and felt the world through the consciousness of oppressed women in a patriarchal society in Tsitsi Dangarembga’s *Nervous Conditions*. In these and other novels I read at AJU, my mind went beyond the borders of grades, logic, facts and figures. My conscience was pricked, formed and I took a step towards becoming more human.

Indeed, I learnt how to read at AJU: a way of reading that goes beyond marks of ink on paper. It is a way of reading that sets one along the path of self-understanding and conversation, both indispensable elements in the comprehensive life-phenomenon that constitutes us as human beings.

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Emmanuel Omoghene Ogwu, SJ

AJU 2019 Finalist

Je veux moi aussi danser

Laisse-moi danser, le jour a été long, la nuit appelle l'humanité à la danse
Une danse commune, la danse des hommes et des femmes de tous les temps
Une danse qui invite le monde entier à s'embrasser sans peur
La peur de la différence, la peur de l'étranger, la peur de l'intrus
La peur de voir l'autre danser mieux, danser plus fort et plus longtemps

Laisse-moi danser, le jour a été long, la nuit invite à faire la paix
La paix à travers la danse, une danse qui réinvente le vivre-ensemble
Une danse où les enfants de toutes les saisons, et de tous les continents
Dansent en inventant un avenir radieux, un monde sans violence
Un monde sans esclave, sans pervers, sans tortionnaire, sans prison

Laisse-moi danser, le jour a été long, les femmes ont mis de beaux pagnes
Elles invitent l'humanité à danser, pieds nus, la danse de la femme du monde
La femme au foyer, femme à la rivière, femme de bureau, femme de partout
Femme polyglotte, femme timide, femme acrobate, femme arc-en-ciel
La musique des pas des femmes qui dansent s'accrocheront sur les nuages

Laisse-moi danser, le jour a été long, douce, timidement, la danse invente la liberté
La liberté de penser, de prier, d'aimer, de rêver, de sauter, de regarder les étoiles
La liberté de se taire, de s'absenter, la liberté de ne pas aimer les sauces trop salées
La liberté de rouler moins vite, d'être moins beau, moins belle, moins intelligent
La liberté d'être presque bleu, presque guitare, presque citoyen, presque île : libre

Laisse-moi danser, le jour a été long, la nuit invite au dialogue et à la tolérance
Si ma danse ne te plaît pas, dis-le-moi, je danserai moins fort, je danserai moins vite
Pour que tu danses à ton aise, pour que tu danses ta danse, pour qu'on danse ensemble
Une danse qui dessine un jardin où des cœurs multiples hument les fleurs qu'ils aiment
Une danse qui invente la vie, qui invente la liberté, une danse qui réinvente l'humain

Laisse-moi danser, le jour a été long, la piste de danse attend une nouvelle danse
La danse qui exorcise la violence des cœurs de ceux qui n'aiment pas l'inconnu
La danse qui n'exclue pas le faible, qui ne condamne pas le moins chanceux
La danse qui dit que la liberté appartient au vent, et le vent à l'humanité
L'humanité qui est moi, toi, nous, vous, eux-aussi, l'inconnu et l'anonyme y compris.



Thierry Manirambona, SJ
AJU 2019 Graduate

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

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