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Arrupe Insider

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A Wholesome Kind of Education; Sent to Experience and Heal a Broken World.



One of the characteristics of the Jesuits is that they are contemplatives in action. One may ask, what does it mean to be a contemplative in action? A joke from James Martin’s “*A Jesuit guide to almost everything*” will give us an idea of what it means to be a contemplative in action. “So, a Franciscan, a Dominican and a Jesuit are celebrating Mass together, and the lights go out in the church. The Franciscan praises God for the chance to live more simply, the Dominican gives a learned homily on how God brings light to the world, the Jesuit, on the other hand, goes to the basement to fix the fuses”. In very simple words, being a contemplative in action is being practical! This trait of the Jesuits has been embedded in the style of education in our schools. In a world where the reality may seem so different from the theoretical, it is very important that one’s education is intertwined with the reality of one’s surrounding. It is very important that one is adept with both the theories and how to make those theories practical

In Arrupe Jesuit University, we believe in a kind of education that does not end in classrooms. As a university whose education is integral, we believe that after subjecting students to rigorous and intensive education in the class, it is very important that the student is allowed to find the practicality of what one has learnt in the classroom. AJU believes also that it is very important that those who want to study in this institution also come in with some expectations, skills and some extra-curricular crafts that will help them in and out of class and in their general life on and off campus. This edition of the Arrupe Insider places much focus and emphasis on the education that took place or was applied within that two months break where there were no classes. This edition of the insider will open us to the experiences of AJU students in holidays activities that involve the language immersion, teaching experiences and various other apostolate. This edition will also take us through some of the expectations, hopes and aspirations of the new first year students.

As we welcome everyone back on campus again, let us take this time to read about how our dear Arrupeans used their class experiences to influence the world outside of the class and also read about how their experiences in the world out there is going to influence the next phase of their studies. Welcome once again to AJU! It is my hope that this new semester brings us ever closer to healing the brokenness in the world!

Joseph Ghansah SJ

Ignatian Identity Column

Ignatian Identity – The Social Dimension



“In truth I tell you, whenever you did it to one of the least of my brothers/sisters you did it to me.”(Mt.25:40)

“The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.” (GC32)

These are dark times in Zimbabwe and people are hurting. What does this mean for us as members of a Jesuit university, rooted in Ignatian spirituality? There are some forms of spirituality which are a private affair between ‘me and God’. They ignore the social dimension.

This is not the spirituality taught and lived by Jesus and by St. Ignatius. Ignatius’ mysticism, like that of Jesus, was essentially a social, or service, mysticism. I would like to say a few words about this and the implications it has for us at AJU. In future editions of the **Insider** I plan to ask students working with the poor in their service programs (or apostolates) to share some personal experiences. What are people going through in the present circumstances? How are they coping? And what can we do to assist, in our own small way?

The social dimension of Ignatian Spirituality manifests itself in three ways:

Relief from suffering, driven by compassion.

“As he stepped ashore he saw a large crowd; and he took pity on them and healed their sick.”(Mt.14:14)

“Sometime in your life, hope that you might see one starved man, the look on his face when the bread finally arrives. Hope that you might have baked it, or bought it, or even kneaded it yourself. For that look on his face, for your meeting his eyes across a piece of bread, you might be willing to lose a lot, or suffer a lot, or even die a little.” (Daniel Berrigan S.J.)

Because he saw God’s spirit in every human being, Jesus associated with the poor and suffering and felt a strong compassion for them. He relieved their suffering by feeding the hungry, curing the sick, consoling the troubled, forgiving sinners, and raising the dead. Ignatius, right after his spiritual conversion in Loyola, worked in hospitals to help the sick at Manresa. The early companions did the same in Venice as they waited to go to the Holy Land. In Rome they worked tirelessly to help those stricken by disease and famine. Jesuits today are involved in relief work throughout the world, for instance in Jesuit Relief Service. It is what we are called to by the first step of the pastoral circle, namely insertion among the poor.

Development driven by the desire to empower people.

“He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free.”(Lk.4:18)

“One of the greatest things you can do to help others is not just to share and give what you have, but to help them discover what they have within themselves to help themselves.” (Rita Zahara)

Relief is essential in times of emergency (sickness, hunger, droughts, cyclones, earthquakes etc.). But Ignatius did not want to keep people dependent on relief. People have an intrinsic dignity and worth. As made in the image of God they are co-creators with God. They shape their own lives and that of society through the power of God’s spirit within them. By his teaching he gave people the courage and confidence to build their lives. Ignatius did this through education. It is still one of the major apostolates of Jesuits today.

Advocacy, driven by a hunger for social justice.

“Alas for you, scribes and Pharisees, you hypocrites! You pay your tithe of mint and dill and cumin and have neglected the weightier matters of the Law – justice, mercy, good faith.”(Mt 23:23)

“During my lifetime I have dedicated my life to the struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all people will live together in harmony and with equal opportunities. It is an ideal for which I hope to live and to see realized. But, my lord, if it needs to be, it is an ideal for which I am prepared to die.” (Nelson Mandela – Rivonia Trial 20 April 1964).

In Matthew 23 and Luke 11 Jesus has scathing things to say about the unjust systems, structures, and authorities of his time. He preached a **Kingdom** which was the opposite of the earthly kingdoms in his Judeo/Roman world. He was a danger to the system. He had to be done away with. Ignatius and his followers suffered much from Church and worldly authorities. This has been true of Jesuits down history and today they are still strongly involved in the fight for social justice. Jesuit documents today proclaim that the mission of Jesuits is the promotion of faith, social and eco-justice. These go hand in hand.

Arrupe Jesuit University, characterized by the Ignatian ethos, has to embody this social dimension in its education and pedagogy. We cannot study in the relative comfort of Mount Pleasant, oblivious to the suffering of the people around us. Zimbabwe is going through a huge economic and social crisis. We have 90% unemployment in the formal sector. People survive by scratching a living in the informal sector, selling bananas, air-time, second hand clothes etc. Even those in employment see their meager wages being eroded every week by near 200% inflation and constant rocketing prices. Their plight is not listened to and protests are ruthlessly crushed. There is egregious corruption and the gap between the few obscenely rich and the mass of dirt poor is getting ever wider. There is a feeling of helplessness and hopelessness. The chance of bringing about change through democratic processes is slight. In

such a situation our service programs make us aware of this grim social reality, help us to reach out to people in our own small way, and bring about change, limited as it maybe. It contextualizes, and gives flesh to our studies, many of them dealing with economic, social and political subjects. The service programs engage students in the above mentioned three social actions through the following apostolates:

Relief. Students are involved in bringing relief to the victims of disasters like Cyclone Idai, principally through AFCAST. Others care for the sick and disadvantaged at L'Arche, Mother Theresa's and the SODA homes for the destitute, Zambuko for the street kids, Emerald Hill School for the deaf, Shungu Dzevana and St. Marcelline's for orphaned children.

Development. The educational apostolates in Hatcliffe Extension and Mbare help to prepare young people to stand on their feet and become self-reliant. Likewise the SODA project undertaken by AJU has helped elderly and destitute people in Highfield gain some income from the horticulture and chicken projects we established.

Advocacy. Students working with AFCAST have been involved in the anti human trafficking program. They help make communities aware of the problem and to advocate against this evil. The victims of trafficking are also helped to reintegrate into society. And students working with the Justice and Peace Commission help raise awareness of social, economic and political issues affecting people and how to tackle them in order to promote greater justice.

Future articles in this column will feature some of these apostolates, with those engaged in them speaking of their experiences and of the struggles of the people for, and with, whom they work. Hopefully this will wake us up to the social ills besetting us and help us to find some ways of alleviating the suffering in our own small way.

Roland von Nidda SJ

Marrying My Philosophy With My French Immersion



It might be a weird thing to say that my French immersion was experienced in a beautiful and philosophical way. Yet, that was actually what transpired for at least two months which I spent in Burundi trying to better my grasp of the French language.

One of the best trips I have made in my life as a Jesuit has been my going to Burundi. It was an experience which brought out my wits, showing me how to survive in a different language setting from that which I was used to. I allude to my French immersion experience as being a marriage experience with my philosophy

because at some point during the immersion, the dire need to communicate and to socialize overpowered my seeming imperfection of the language which I found everybody around me speaking.

One constant reality about knowledge and learning is that for every theory there is necessarily a practical. Thus, after going through the theoretical part of the French language, I found myself jumping gleefully into the plane bound for Burundi with a very high hope and a firm conviction that I was already a 'pro.' I thought that I would have little or no problems overcoming the practical aspect of the French language which I was going to learn. Fortunately for me, I did not only travel with just my theoretical French but also with a possibility of having to struggle with the practical aspect, so I was not very disappointed when my 'pro French' eluded me at trying times. Yet, there remains with me, one philosophical truth that my language experience has left me with: that no matter who I am and where I may find myself in the future, I am always capable of learning a new thing.

This newfound truth, more than the immersion, has helped me shape my life in a different way and point me more to the Ignatian direction of openness and freedom of heart. This freedom makes me ever to accept the possibility of acquiring new knowledge in whatever situation I may find myself in the future. At last, I thank God for every bit of the experience. An experience in which I found God.

Charles Ugwuonah SJ

Language Immersion in Union with Mozambicans from Beira Post-Cyclone Idai



Each year, first-year students Jesuits scholastics from Arrupe Jesuit University are sent to various countries for language immersion of either French or Portuguese to ground themselves with the language and culture in the countries they use these languages officially. Learning a language in the country they speak, it is easier to capture the language and use it the local people as a form of practice.

The success of language immersion needs good preparation. This include classes for the language which involves participation and attending without failing. Individual interest in the language and culture is necessary, thus this becomes a motive to do *magis* in the learning process. One has to go an extra mile to grasp the language. As I was preparing to go for Portuguese immersion, I took upon myself to review vocabulary and grammar construction every day or at least once in two days so that I can be grounded in the basic usage of the language. One more important point to make is that if you want to learn a language you have to make mistakes, from them you can be corrected.

My journey of learning Portuguese was amazing with ups and downs, however, it was fulfilling. At the end of my two months in Mozambique, I was grateful that my companion and could communicate with easy all our needs and could do everything by ourselves.





The moment we received our mission my companions and me were very confused because of the Cyclone Idai tragedy. We did not know how we were going to help in the recovery of what people lost. We were worried about the conditions we would have been subjected to learning a language in town which has suffered so much the effect of the cyclone.

As we left we had had at least two things in mind. Firstly we were not necessarily going to learn the language in class but it was to be and feel with the people who were affected by the cyclone. Secondly, we were going to learn from the facility we will find without any discrimination. This was due to destruction which was caused by the Cyclone. We were to be in the community and feel with our Jesuits companions.

As we arrived we took on, the mission with zeal and passion. The community was the first place we learnt our Portuguese. Then, later on, we got a teacher. She was a senior sister and took her job serious to make us speak and write Portuguese at any cost. We enjoy our classes and we had to do a lot of practice with our workers, our companions and our visitors

Learning a new language is a fun challenge which takes one to behave like a child. Learning word by word once at a time. Making many mistakes and repetition to master a short sentence is the order of the day.

As a Jesuit in formation, to be missioned for language immersion is a great opportunity to learn a new culture and appreciate people in their way of life. To learn a new language is to be born afresh in a new culture. Enculturation is avoidable since every person you meet you learn from them and learn from you. There is an immense beauty to realise that man is not complete since he is always yearning to learn no matter what, a human is always acquiring something new. The spirit of universality is acquired through such experiences.



During our stay in Mozambique, we worked with the youth and especially the Magis group. Nobert Rwodzi was very involved in their activities and help them to reflect on different issues regarding the place of the youth in the church today. As for me, I was with catechumen as they were preparing for their sacraments. And I as much I could I joined Magis in their activities. This active participation in different activities gave us a great opportunity to learn the language. We practised and challenged our learning capacity. The involvement with the community made us intergraded very well and we made a lot of friendship.

Yes, we went to Mozambique to learn Portuguese, but our highest moment is the time we spend with different groups sharing the experience of the Cyclone. Yes, life was lost and infrastructure was destroyed but the tragedy left people stronger and more resilient.



One young man shares how he can to believe that God existed after the roof of his house was wiped away by the cyclone. For more than four hours the young man, his wife and his child were rained on and they did not have anyway were to learn to. The houses of the neighbours were more destroyed than theirs. It was touching that these people were affected still managed to overcome the agony and loses they underwent with Faith and a stronger belief in God.

At the of our language immersion, we had learned more than we expected. Our joy was based on the experience we had we the people of Beira. We left the country full of gratitude and expecting to go back one day to continue the mission by being with people in their most needy time.

Don Remy Niyitegeka SJ

The Joy of a Son Among his People!



Ululations, clapping and whistles of joy were heard and a song accompanied with dances were witnessed as I was introduced at St Kizito Centre. For this part I was introduced that I was to be with them for a month sharing joy, sorrow, sickness, death and even wedding events. This is when I realized that I was not away but near and among the people of my own who had welcomed my stay. The mass opened horizons for my pastoral experience in St Anthony Mary Claret Mission which was from 1 June to 30 June. Thus, this article aims at giving an account of my pastoral experience in Gokwe Diocese.

A beehive community described by Saint Claret summarizes Zhomba community. The community I was living in for this pastoral experience comprised of three priests Fr Manuel Cmf, Fr Lawrence Cmf, Fr Alvaro Cmf. These three priests were men on fire; full of love, courage and the willingness to assist me. I did not only feel at home, but I also was challenged to work. Being with them was a time that I realized the power of cultural diversity. This cultural diversity helped us even in our prayer life, praying the rosary in Shona, English, Spanish and Korean. In addition, parishioners could come with their problems, and after they see the priest and talked, one could see in their faces, an expression of happiness. I Also worked with “Varapi” healers who are responsible for giving reflexology (Stimulation of points n the feet, and hands), the people to whom many have testimonies.

In a move of cultivating faith, we did small Christian Community visits. In the Zhomba mission, there are eighteen centres which are divided into three sections; and a priest is responsible for each section. I visited a Small Christian Community called Demawatema. This community demonstrated that the seed of Catholic faith is evident. However, problems have resulted in the loss of faith. The points that were raised included a need for instant healing of the sick and help to the poor who do not have enough money to pay for what is required to upkeep the mission. Fr Lawrence and I shared that healing comes from God not people and medical issues are for doctors not priests. Priests only anoint the sick but are not responsible for the physical healing to take place. What was disheartening was that some Catholics thought that the anointing of the sick is only for those who are about to die. This made me see that there is need to deepening our Catechetical teachings and also to address issues and concerns that affects the faithful in their everyday lives.

More so, I also worked at our school in Gokwe. It is called St Claret Chiutsi primary school which is headed by Mr. Mashapa. It starts from early childhood development till grade four and it is still under construction. It has more than five hundred children. It is the only school in the area that has modern infrastructure and English speaking. The teaching and non-teaching staff are dedicated and self-motivated. their working together can be compared to bees working in a beehive, and they say that their student’s lives is the honey product. I was teaching Catholic ethos which specifically was teaching English mass responses. I was happy when they were able to respond though the work was not easy but social psychology helped me to cope up.

In conclusion, philosophical studies helped me to be among them. Courses such as social philosophy, African traditional religion, African philosophy and others helped me to understand their values and also make them mine. We bonded as we worked together and shared experiences which has had a great impact on my life. I am filled with joy and pride that I was in Zhomba for my Pastoral experience.

By W. Mudzeru

The Long Break In Chikuni



About 10 km after leaving the main road, in the middle of what used to be one of the dense forests in Zambia, there is a place called Chikuni mission. Within the mission, there is a hospital, Schools – boys and girl’s secondary schools, primary schools, markets, 3 Jesuit communities, a teacher’s training college, and a common place that reminds everyone who comes to Chikuni that one day, the very life we live and enjoy, shall come to an end; it is a summitry.

Chikuni seems to be a self-sufficient place for its dwellers. The village is mainly frequented

by nurses, teachers, students, religious people, and the Chikuni people themselves. What amazed me in Chikuni was not the beautiful dust road that takes travellers through the woods to the main road, or the simplicity of people who greeted us in Tonga, the language I did not speak then; it was the fact that out of simple and common things, the greatness of Zambia is cultivated. Children come all the way from all over Zambia to study in Chikuni. Some of them very young and spend their time studying as well as growing.

I was at Canisius Secondary School. It is a boy’s secondary school that belongs to the Society of Jesus. I was teaching grades 8 and 10 on the subjects of Religious Studies and History. The school does not have a huge library like that of AJU, but a simple room equipped with large a number of books. Students made use of that room twice a day. Being used to the Arrupe environment where the academics comes mostly from our lectures, I found myself in a position of making sure that students are busy. Consequently, I had to create the pressure not for punishment, but to maintain the standards of the school. Being in classroom and exchanging views with pupils was indeed an enriching experience. What I thought were innocent faces at the beginning, turned to be the most brilliant minds I have ever met in any Secondary schools.



By Lucas Paulo Estevão, SJ

Opening Assembly of 2019-2020 Academic Year



Bewilderingly, everything seems to have a beginning or people try to give a commencement to everything. People give dissimilar standpoints about the creation and the beginning of life. Some scientists assert that the universe came to be out of Big-Bang. Some other scholars argue that life came to be out of water. Another handful of people say that men and women evolved from chimpanzees. Similarly, Christianity, through the book of Genesis, teaches that God created both men and the world. All of this is to try to imagine and tell about creation and how



things came to be. For Plato, in the beginning there was just one being who was rather short, with a body, and a neck, but his head had two faces, thus looking at different directions. This being was four legged, four armed, and had two sets of different sex organs. So, it needed no one else's intervention to procreate. It was as if two creatures had been glued back to back. This creature was very powerful and strong, and could work for long periods tirelessly. One day Zeus, the Supreme Being of Olympus, with a very strong lightning, separated it into two parts which is now man and woman. Interestingly, now these two people have to search for their lost half so as to regain the former strength. Consequently, inauguration seems to be unavoidable. This piece of paper attempts to give an overview of the commencement or Opening Assembly of 2019-2020 Academic Year at Arrupe Jesuit University. However, this is not a myth, but a really account.



On the 17th August, 2019 students, lecturers, and friends of Arrupe Jesuit University gathered in the multipurpose hall to mark the start of 2019-2020 Academic Year. In fact, this ceremony does not only serve to open a new academic year, but also to welcome new students both to Zimbabwe, for those coming from abroad, and to Arrupe Jesuit University. It



is a beginning of a journey, of sharing of ideas, challenges, and encouragements. The ceremony had begun at 9:10 A.M., with the procession composed by new students and some lecturers. After the introductory remarks by Mr. Francis Zangairai, the Assistant Dean Academics, there was the Opening Prayer by Spiritual Father Roland Von Nidda. Subsequently, at 9:30 A.M., Dr. Kizito Kiyimba, SJ, the Vice-Chancellor of Arrupe Jesuit University, with the following words professed 2019-2020 Academic Year Open: "By the Powers invested in me, I declare this Academic Year 2019-2020 Open." And the struggle began!

Dr. Ekwueme, SJ the Pro Vice-Chancellor Academics, went to the podi-





um to give his address. He had started by recognising the demise of an Arrupe alumnus, Fr. John Bangwe, SJ from Zambia. He was involved in a calamitous road accident on the 7th of July, 2019 in Zambia. Similarly, he recognised the passing away of Fr. Rector's mother and Ms. Anita's daughter, and many other people who were dear and closer to us. May the souls of the departed rest in peace. Successively, he welcomed some members of Arrupe academic staff: Frei Isaack Mutelo, OP from Zambia. He lecturers Legal Philosophy. Professor Heinrich Watzka, SJ from Germany. He teaches Philosophy of Language

and Wittgenstein and 20th Century Philosophy. Sister Dr. Monica who teaches Transformational Leadership. In a special way he welcomed Fr. Massepani Morale, one of Arrupe's products and Fr. Dr. Terri Wash from the Pontifical Gregorian University. Despite the hardships that Zimbabwe is going through, the University is growing sluggishly. This growth may be seen through the new appointments in the University. Dr. David Kaulemu is now the Acting Dean of



the school of Philosophy and Humanities; Dr. Steven Nzyoki, SJ is now the Acting Dean of the School of Transformational Leadership; Ms. Tsitsi Chidodo is now the Director of ICT Program; and finally, Mr. Bonaparte Isingizwe, SJ is now the Acting Director of Short Courses.

ings. For us to understand what goes through our minds when we imagine things, we need to undergo the process of introspection and to try to observe who are and what we are becoming. Imagination is more than what people think. It gives us strength, possibilities, and many other virtues. Therefore, do not let your vocation limit your imagination; do not let your education limit your imagination; do not let your religion limit your imagination; do not let hardships limit your imagination; do not let your de-





do not let fear limit your imagination; do not let anyone hinder your imagination. Imagination may be tantamount to dreams and beliefs. Imagination may ensure us that tomorrow will, eventually, be better than today. So, let us not give up the imagination of our success. In reality, to give up our imagination should be one of the worst mistakes we have ever made. There are many types of imagination such as emotional imagination, intellectual imagination, memory constructing imagination, and so forth.

without imagination, without dreams, without a realization of our gifts, then we might merely be living somebody else's dreams. Unfortunately, there are some enemies of imagination and or dreams. These are people whose



Furthermore, imagination, when neglected and misunderstood, might be dangerous. In effect, without imagination, without dreams, without a realization of our gifts, then we might merely be living somebody else's dreams. Unfortunately, there are some enemies of imagination and or dreams. These are people whose minds are narrow ones and filled with NOS. they are always discouraging and deterring people's progress. Besides, Imagination may be dangerous when either falsified or misunderstood or misinterpreted. For instance, people give very distinct interpretations about Jesus's affirmation "... Again I say to you, it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God" (Matthew 19, 24). Hence, we have to imagine well. Imaginations give us questions and answers. Imagination answers questions. Imagination is education. The best thing that education can do for one is to create a framework for the realization of their imagination, dreams, and ideas. Therefore, let us not allow our education corrupt our imagination. The corruption of our imagination is our end as students.

Let us have the courage to imagine. Humbleness is important above all. In short, this was Dr. Ekwueme's address.

To be a University is to be fragile. Dr. Kizito Kiyimba, SJ began his address by 'reminding' the listeners' about the current situation that many Zimbabweans are undergoing. Zimbabwean economy and peace have not been stabilized over the past years, although some years may seem to be better or worse than others. In January this year some people died and some other got seriously injured on protests. On the 16th August, 2019 there were once again demonstrations in Harare City Centre. Arrupe Jesuit University is located in this country. Thus, this brief recounting of both distant and recent past happenings can give a clue of the toughness of this academic year. Therefore, "we need to tighten our belts. The University is not an escape. In fact, Arrupe Jesuit University is not an isolated place. We are neither in a shelter at Arrupe nor are we in our own world. We are affected by the universal problems which people around us are suffering from" (Kizito Kiyimba). Indeed, we are affected by the scarcity of finances, food, fuel, ZESA, water, and so on.



Henceforth, we have bring our studies to and of those whom we this country and in the

Moreover, we philosophy, ICT, losophy detached from us. As a result, we try Ever to love and to maybe more than over, Obviously, similar made by those who



to pull up our socks to bear on our experiences support and serve both in continent.

are not doing our studies of Leadership, and more phi-the social problems around to remain true to our motto: serve. We have to be true, to our mission and vision. promises are also being went to universities ahead



of us. Consequently, we must continue to pledge, to make difference and bring new things. We must try to find solutions to the problems that the country is going through currently. All the same, there are some successes that have and are still taking place at Arrupe. Arrupe Jesuit University is a caring university and true to its mandate; the University grew up in a short while; Arrupe has competent teachers and a magnificent library; Arrupe has brilliant students; it is also commendable the calendar of the school students' affairs; additionally, people are very friendly at Arrupe Jesuit University. Nonetheless, Arrupe Jesuit University has thus far failed to overcome gender bars; also, there are not yet Structures for quality assurances at Arrupe. This was Dr. Kizito's address.

To sum up, it fitted Dr. Gilbert Mardai, SJ, university Registrar, to give final remarks. Life is not easy, for if it were easy we would not have this day; if it were easy we would not have Arrupe Jesuit University; if it were easy, we would not have Aristotle, Plato and Socrates; there would have not Chinua Achebe, Ngũgĩ wa Thiong'o, Dambudzo Marechera, Jiddu Krishnamurti, Frantz Fanon, Mia Couto, and many others. We are currently going through very hard times in Zimbabwe. However, it is important to keep on working, keep on striving, and never give up. We might fall down seven times, but we must get up eight times. We have to be consistent and committed with/to ourselves. Tough times do not last. Indeed, tomorrow will be better than today. Easiness is a greater threat to progress than hardships!

Timoteo Portasio SJ

Priestly Formation with a Philosophical Base and an Emphasis on Psychology.



If you need a little more about me... I am a fifth generation Indian South African, raised and educated on the north coast of Kwazulu-Natal, where I spent a number of years working for companies that provided

website and IT services to the retail and advertising industries. I also worked for a shipping company supporting their vessel operating system. I worked for an agri-finance company, looking to hedge inputs costs and feed the world. I worked for a publishing company that focused on tax, law, and accounting print and online applications. I worked for an online gaming company and I worked for a prominent bank in South Africa. I come from a close-knit community and extended family, who believe in God, but just not Christianity.

Often in class and social environments, I was the only Christian among my peers. I am a hybrid of the Hindu culture. My dad comes from

the Tamil-speaking south of India and my mum from the Hindi-speaking the north. As I like to put it, I a'm the best of both those worlds. My home language is English, but I love Hindi and Tamil movies. If you want to know the essence of the culture of my ancestry – watch one. It should be noteworthy that South African Indian culture is another phenomenon altogether.

I would like to prepare for priestly ordination, and in so doing I am looking to fulfil the requirements of philosophy and theology, but one of my passions is psychology. I completed 3 semesters of it and would have continued but at the time I did not envision it as a major – silly me. I'm an ISFP on the Myers Briggs type indicator and a 2 on the enneagram, if you know what those mean. Understanding people is a hobby, a passion and hopefully what I get to focus on for many years to come. In my working life, I quickly figured out that showing love to a computer was not what I am all about, and I found more and more consolations from guiding and mentoring others to figure out who they are, what they want and nudging them to go for it.

I learnt about the Jesuits at a university chaplaincy, and loved the work they were doing for the 18 – 24 age range. I was 32 at the time, and was able to fit into the big-brother role. I joined Christian Life Community through the chaplaincy, quickly became the communications representative of the region and proceeded to temporary commitment, before the Jesuit bug really bit. I soon quit my job, put my affairs on hold, and hopped over to Lusaka to begin the two-year novitiate programme – which is almost complete. One of the most profound realizations of what I desire in my life (as a Jesuit or not) is to be an agent of integration. I can't wait to fulfil that role in whatever way possible, so I am hoping my postgraduate education at Arrupe, affords me that opportunity. I am also very keen on leadership and formation especially within the Society.

Brendon Nayanah SJ

Jesuit Education Paradigm – A Worthwhile Legacy

I have encountered quite a number of persons who spontaneously recognize the Jesuits as champions in the education of the youth. And for some Roman Catholic clergy, they do not quiver in their sentiments: “You Jesuits go run the schools and leave the parishes to us”. While still oscillating between what I often refer to as the ‘humbling pride’ of being identified with the achievements of this company of men and the moral responsibility of keeping up with the legacy, I have always felt a third sway of confusion in an attempt to make sense of two burning questions.

How did the education apostolate find its way into the prestigious list of the Jesuits’ primary ministry?

What is it about the Jesuit involvement in education that has brewed into the unique and well appreciated Jesuit Education Paradigm?

In my search for answers to these questions, I have stumbled across interesting findings and thoughts which I feel are worth sharing.

First things first. The Society of Jesus, commonly referred to as the Jesuit order, is a male religious order in the Roman Catholic Church which was founded by St Ignatius of Loyola and nine other companions and was approved in the year 1540. This group of men differed from other contemporary religious congregations in their zest for “the defense and propagation of the faith”, their vowed readiness for mission and their ardent desire to help save souls. The most effective tool which sustained every bit of their charism and eventually turned out to be a treasured gift of “Christian formation” given to the Church till date was the Spiritual Exercises. It might not be an overstatement on my part to claim that service orientation for this young order encompassed little more than the spiritual nourishment of souls, opening the gates of the Church to new converts and closing them to novel unacceptable teachings. At least, so it was within the first decade of their ministry.

The paradigm shift began in 1548 with the formation of the first Jesuit (secondary school) in Messina, Sicily. Then emerged the then Roman College, now the Gregorian university – “the first real Jesuit university” in

1552 and in 1560 came the profile-changing acknowledgement that schools had become the primary mission of the Society. A network of about 800 Jesuit schools had been established by the eighteenth century and today, there are more or less 805 Jesuit primary and secondary schools, and 186 Jesuit universities, excluding Jesuit platforms that support education such as the *Fe y Alegria* and Refugee educational projects worldwide.



How may we best explain the experimental and definite adoption of the education apostolate by the Jesuits in the years 1548 and 1560 respectively? A fair escapade is the assumption that these men were already disposed towards the ministry through their exposure to arguably the best education in their days as most of the founding fathers passed through the renowned University of Paris in pursuit of their intellectual formation. Another assumption is that they grew in the realization that launching into schools was just another way of doing what they stood for – that is, the propagation and defense of the Christian faith. However, we do have to take into consideration the idea that the main purpose for Ignatius’ pursuit of formal education was so as to be officially certified for the missions of teaching the faith (catechesis) and preaching the good news (sermons). His horizon in going about these missions at this point was barely beyond the threshold of the pulpit. Moreover, an adequate response has to factor in the fact that the shift under discussion also entailed a salient evolution from a religiously narrow-minded view of service as principally the aid of souls to a broadly practical concept of advancing the “common good” (51). I find it more appealing to regard this shift as the result of their openness to the leadership and promptings of the spirit towards greater needs (which in the Ignatian parlance is perceived as “the *Magis*”) through communal discernment. (This stance obviously needs a more detailed exposition which I shall not delve into in this piece.)

Whatever be the most plausible position in explaining this shift, it is undoubtable that the Jesuits' adoption of services directed towards the common good – without giving up the earlier impulse to save souls – forms a characteristic feature of the Jesuit education paradigm that set them out from the onset and which bravely endures till present. A brief historical highlight will aid in explanation. The twelfth and thirteenth centuries saw the birth of universities which was codified as the ground of sophisticated, professional and a highly structured learning process. This institutionalized scholasticism sprang from the revival of Aristotle's writings on sciences (which at that time was categorized as natural philosophy) and its primary objective of studies was nothing other than the search for (most accurate source of) the truth - knowledge. About three centuries down the line, there came another learning process which differed in content, objective and method from the universities. This was the humanistic schools (which arguably in our contemporary context, may be likened to the secondary level of education). Rather than having the sciences as content, the truth (knowledge) as objective and practical analysis and inquiry as method, it involved active participation (emulation) in reading works of poetry, drama and in a very generalized form, the arts – with the primary aim of good character formation for the good of the society.

Given their differences, it is not surprising that these two viewpoints of education were conceived as essentially far removed from each other, irreconcilable and perhaps conflicting in such manner that it was best to treat each in its own rites, until the Jesuits came into the scene. One of the characteristics of their education system is that it tries to foster a well-balanced complementarity between the objectives pursued by both systems of education. If I should interpret the Jesuit approach in my own words, it will read: “while elements of scholasticism may not be lacking in the humanistic education, there ought to be a necessary insertion and validation of the humanistic objectives within the intellect-based universities. Of great importance to the Jesuit education system was the idea that the intellectual pursuit of knowledge on which the universities were founded should not be the sole goal towards which they are oriented. In as much as knowledge for the sake of itself seemed to be the order of the day, the Jesuits strove towards a knowledge-based system of education, espoused with character formation and directed towards the common good.

It has been over 450 since the introduction of this epoch in the history of formal education and a lot has taken place with reference to its evolution and expansion. Duly, it may seem quite inaccurate to categorically describe the humanistic learning as equivalent to our present system of primary and secondary education, neither can we say that there have been no significant changes in professionalized university education. Thus, drawing implications for the contemporary era from systems in place during Ignatius' epoch may be in some ways, out of place. But we cannot disagree that rudiments of the longstanding conflict still persist in our present education systems as they were four centuries ago. As it stands, the humanistic vision of forming reputable characters that will contribute to the common good stoops sidelined while scientific-based knowledge and professionalism gain godly reverence while forming pillars of materialism, capitalism and economic imperialism, to mention but a few. It is within this milieu that the Jesuit education paradigm as illustrated herein attempts to offer a different but necessary orientation – that of the quest for the truth (knowledge) that keeps in view the common good.

I do agree that I might have exaggerated a number of details about the contribution of the Jesuit education paradigm, either by interpretation or suggestion, to drive my point. However, I see such exaggerations (that is, if any) as worthwhile in appreciating and encouraging the service-oriented pursuit of knowledge as initiated by the Jesuits and tirelessly propagated by a host of other institutions, bodies or individuals who are sympathetic to such education paradigm. A few mentions here include: Professor Barry G. Clarke who believes that the duty of both present and future engineers is to engage in ethical discussions and implementations of how best to help societies cope with their increasing environmental hazards; UNESCO whose millennium developmental goal for Africa is improving access to clean water and sanitation in sub-Saharan Africa; and of course, Arrupe Jesuit University (AJU), Harare, which amidst its growing diversity of faculties, still upholds as its mandate, the call “ever to love and serve”. May we never grow weary of upholding this worthwhile legacy.

Ekesiobi Christian, SJ

Inspired by the articles “How the First Jesuits Became Involved in Education” by John W. O'Malley, SJ and “The Experience of Ignatius of Loyola: Background to Jesuit Education” by Howard Grey, SJ

I Did Not Choose to Be Deaf

Think of a planet deprived of sound and the frustrations by trying to express our feelings and needs to the society. In our society, some individuals have hearing impediments (impairment). Due to lack of this awareness, we are neglected and kept behind closed doors. In recent times, some governments have grown to be aware of the impediment in our society. We thank the governments that have come out to sensitize people about this challenge. These impediments are either pre-lingual or post-lingual.

Individuals who are pre-linguals, lost their hearing before they acquired speech. Whereas the post-linguals acquired hearing lost after they acquired speech. Among the two groups the degree of deafness differs. The only means of communication is through signing. Sign language is a system of signs, gestures and body language used to communicate meaning especially to the hearing impaired.

The pre-lingual deaf, receive cochlear implants. The aid helps them to have speech. The aid helps them to communicate with both speech and signing as well. Although some may develop a normal language and literacy, others may have literacy problems. It varies a lot, so it's vital to understand the needs of each individual. All of these factors must be taken into account when assessing the types of reasonable adjustments among the two groups of deafness.

Hearing impairment is a common and serious problem affecting people both young and old. Without quick and effective treatment, hearing loss causes a person to suffer from speech delays, social problems and educational challenges. Hearing impairment and deafness manifest with certain symptoms and behaviors. Though symptoms vary among individuals, certain behaviors indicate a tendency to hearing disorders. For example speech delay, selective hearing, communication difficult and many others.

Following what is helping in our society today, Arrupe Jesuit University came up with a sign language course to help the interested individuals learn how to communicate with our brothers and sisters with hearing impairment. The course is given once a year according to the availability of the interested individuals. Let join

hands in helping our innocent blood by enrolling for this course. This year the University had the first students acquiring their certificates having mastered the art of sign language.

(During his language immersion, Vincent Mpoza who took a course in sign language in AJU did more research on those who have hearing impairment. He realized that there was really a need for Africa as a continent to do more for our disabled, especially the ones who have hearing impairment. He came up with this reflection in order to sensitize people about giving the deaf in the society equal, if not special treatment in the society. Vincent Mpoza also works with the deaf in Emerald Hill)

Vincent Mpoza SJ

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

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS, PROGRESS REPORTS AND ACTIVITIES

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