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Arrupe Insider

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Index: In this issue

Editorial: The Wind of Change

Joseph Ghansah SJ3

Ignatian Identity Column

Fr Roland von Nidda SJ.....4

My Life as a Young Lady at AJU

Synthia Chifokoyo.....6

Looking at AJU Through the Lenses of a Mother

Felistas Kavayi.....8

Listening in the Broken World-An Exercise of Love

Lucas Estavao, SJ.....9

Art

Rumbidzai Masiyiwa.....11

A Praise of African Novels

Anthony Otah, SJ.....14

Open Lecture on Transformational Leadership in Pictures

The Wind of Change



As a second-year student who studies both Egypt-Greek philosophy and philosophical anthropology, I would say that it is very difficult for me to deny encountering the philosopher named Heraclitus. A very popular and fascinating quote of this man is, “nothing is, all is becoming”. This quote seems to emphasize on the fact that everything is in a state of constant change. This, I presume, tells the story of humanity, and above all the story of AJU, and the Society of Jesus. Changes, I must confess, comes in different forms. There is of course gradual change, instant change, positive change, and a negative one as well. But the most important thing is that one ought to realize the change no matter how insignificant it is and one also ought to acknowledge the change even when it is negative. This is what leads one to growth- - which is also a change in itself.

The world is undergoing different waves of change also. Some are gradual and some are very rapid, if not instantaneous. Comparing life in the twenty-first century to that in the eighteenth century would show one that these worlds are quite different; there has been a lot of changes. Changes in terms of technology, the world’s view on ethics, morality, and gender roles in different societies. Coming down to our own little community here too, there has been a lot of changes. Anthony De Mello, a famous Jesuit also remarked, “On the day you cease to change, you cease to live”. AJU is alive and thus sees lots of changes happening within her. From Arrupe College, the name of the school has changed to Arrupe Jesuit University. There has been a lot of changes also in the structure of the school—It is expanding! The apostolic preferences of the Society of Jesus too has also taken a new dimension. Working with the poor, journeying with the youth, taking care of planet Earth and spiritual accompaniment has become the driving force of the Society now, and with this school being a Jesuit institution, these new ways of ministry is bound to reflect in our activities and our very way of life.

One thing I would say is that unlike others, AJU; its staff and students are very aware of the change that is taking place; working towards maintaining the positives and trying to change what is not so good.

A very proper way to end this editors note is to echo the words of Anthony De Mello to all the members of AJU and her collaborators, who stand in the face of a new wave of change

“Extend your arms in welcome to the future! The best is yet to come” – Anthony De Mello, SJ

Joseph Ghansah, SJ

Ignatian Identity Column



In this column last month, we saw that Ignatian spirituality is essentially a service, or social spirituality. The love and consolation we derive from our relationship to God wants to reach out to God's people and to his creation, because Ignatius **'finds God in all things'**. This applies especially to people who are poor and marginalized because of injustice, corruption and the lack of respect for human rights. In the inspiring workshop we recently had on the four Universal Apostolic Preferences (UAP), we saw that the second of these preferences is: ***'To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice'***.

The first step in doing this, according to the famous **'pastoral circle'**, is ***insertion***. We must insert ourselves among the poor and not pontificate from our office desks. As Pope Francis puts it: ***'we must take on the smell of the sheep.'*** This can be a very moving experience and stoke the fire of compassion for the poor. Francis Panambarage spent six weeks during the long break in Mbare and had just such an experience. Here he gives us his reflections on the experience.

Roland von Nidda SJ

MY EXPERIENCE OF WORKING WITH THE POOR IN MBARE.



We may have many questions regarding Jesuit Spirituality. What is the hallmark of this which separates it from other spiritualities? Whatever the questions may be, the Jesuit spirituality invites us to live it in our daily lives. It gives us so many opportunities to reflect, ponder and ultimately to encounter God in everything.

Jesuit spirituality is another word for Ignatian spirituality, the latter being the most common form. Ignatian Spirituality is one of several ways whereby Jesuits *live out* their daily lives and challenges. This experience leads us to be in touch with ourselves, with one another and ultimately with God. We are led to encounter the living spirit of God in everything. Through this we too can enter deeply into the profound experience of St. Ignatius of Loyola whose life un-

derwent a total spiritual transformation where he saw everything in a new light. This experience has been handed over to us through the spiritual exercises.

This too is my way of life, as a Jesuit who drinks from the springs of the Ignatian spirituality. The most touching aspects for me of Ignatian spirituality are the principle and foundation and contemplation to attain love, because they invite me to ponder on the existence and meaning of my life. I relish these aspects of our spirituality in my day to day life, following in the footsteps of St. Ignatius.

I got an opportunity to enter into the practical dimensions of our spirituality as a student of philosophy. The Jesuit community missions us to different places in order to immerse ourselves in the midst of poor people. This can become a Trinitarian experience where the three Divine persons look at the world. Last summer I was at Mbare Jesuit parish for such an experience. At the beginning I was wondering what I was going to do with the people, because I do not know their language. My first impressions of the community were that they were very simple and welcoming even though they belong to the poorest class of the society.

This encounter with the poor people ultimately turned out to be an experience, which I cannot read from books or study. First and foremost, their simple way of life fascinated me. Even though they are very poor they were very cheerful and joyful. They live their daily life with lots of sharing and love. I could witness how they live the gospel values. Theirs was the simple faith which challenged me a lot. During this time period I could teach in the school, talk to them and listen to their life experiences.

One day I had an opportunity to visit one of the flats, where some people staying in Mbare live. With the parish priest I went there to participate in holy mass in one of the apartments. I was shocked to see the condition of the room where we celebrated the holy mass. There were more than twenty people including children. That small room where they cook, eat, watch television, where children study and all the family members sleep, became the Church where we celebrated the Eucharist. I could experience the presence of the Lord powerfully in the midst of those people. I remember the words that Jesus spoke in the gospel: 'wherever two or three are gathered in my name I am with them', and those words became so alive.

When I talked with them, I realized that happiness does not depend on the external situation and material things, but on our attitudes towards these situations. Material things cannot give us true and lasting happiness, but our attitudes help to change everything. The paradox is that they have so little, but yet they are so happy. We have many things but are not satisfied with what we have. we often complain about what we don't have. Very often we worry about many things because of our greed; at the same time we forget that our greed causes suffering to many. In our society the rich get richer and richer, whilst the poor become poorer and poorer. Most of the time we pray for the poor and marginalized but we fail to take any action. I think that we need to change our attitude and concern for poor people.

I thank God for this exposure that became the opportunity to savor and live my spirituality in a profound manner. It was indeed a divine experience through the simple people of faith. I am also looking forward to many more experiences like these.

Francis Panambarage SJ

My Life as a Young Lady in AJU



Life had never been so delightful until the day I received my admission letter from a prestigious university I now call my home, Arrupe Jesuit University. Months, weeks, days, and hours passed, and before I knew it, I was running around the university trying to settle in smoothly. This is a great opportunity for me to explore what the academic world has prepared for me. As I share some of my experiences, fears, and aspirations, I hope to learn and discover more about this life in a university that is dominated by males.

December is almost around the corner, and half of the first semester has passed already without noticing, this is because perhaps, Arrupe Jesuit University has given me more than what a university can offer, they have gone beyond being a mere university and I have found the warmth of a home inside of it: For me, I

consider a BA in Philosophy as the foundation of my upcoming career and other academic degrees that I intend to pursue, therefore, it is a privilege to be pursuing a Bachelor of Arts Honours in Philosophy. However, various people consider the study of philosophy as futile. Honestly, In the time that I just spent taking some philosophical courses, my capacity to think critically has been enhance and I spend my daily life in a more determined and meaningful

do with nature and the world itself. Moreover, I patiently wait to experience more that it has to offer in this institution.

Having been one of the small number of females at AJU, my fears were failing to adjust to the system that appeared to laden its students each day and when I look back I see myself struggling to catch up with time as I tended to submit work that I was not impressed with. Sometimes I wondered if I could contribute to the



manner. It is unfortunate that the contemporary world sees Philosophy in a different way and it is my wish that they become well informed in regards to its contributions beyond the academic world. I personally believe that it has not only changed my life but also how I look at things that have to

activities my classmates were involved in, surprisingly fears were conquered and was presented with an opportunity to participate in the Deans Cup competition with my team and the result was pleasing. This proved that Arrupeans accommodate and embrace every talent as it is and there is no gen-



der discrimination. I consider myself blessed as everyone is warmly welcoming and the institution itself accommodates everyone in a friendly manner. As a result, I have the mettle to face the world with confidence and humility. In addition, I find myself aiming to do and be more than what I was yesterday, and I am convinced that it is possible. My aspirations have been influenced and cemented by great people in AJU and interactions that I have had with them.

Whilst others may perceive philosophy as futile, I see it paving way for my career and helping me to understand the essence of my ambitions. It is within my heart to serve my country with knowledge and wisdom in an effort to make a better Zimbabwe and Africa as a whole and eliminate the traditional patriarchy that perpetuates the subordination of women throughout this continent and beyond. In other words, I have a dream of an environment that allows women to participate equally as their male counterparts and refuse their “perceived” position in patriarchy.



Arrupe Jesuit University has instilled in me a strong belief in equity among female and male. My life as a student in this institution is fortunately not determined by my sexuality but my capabilities to perform competitively in all areas as structured by the institution.



Looking at AJU through the lenses of a Mother

I find philosophy offering more than I expected; in other words, it has great depth which many people are not aware of. I wish it was included in the secondary school curriculum so that the youth will make

decisions based more on logic; being able to weigh and make better choices in life. I find it enabling the mind to grow. Perhaps, Zimbabwe would not face the problems it faces right now if everyone were to study philosophy at the beginning stages of their education. I disagree with those in the world who find the study of philosophy as a waste of time, but I presume many people would want to study something contemporary which they believe is marketable and offers more money. The reason is simple, we are living in a modern world, and modernity is all about capitalism which is about making more money.

Studying in a male dominated institution has never bothered me at all because most of the males, I am sure we have mutual respect for each other, but in every group those who look down upon women are always there, unfortunately they try to hide it but once in a while it comes out. Complaining about it whenever I see such behaviour will only result in so many unnecessary confrontations, so most of the time, I just let it slide.

Balancing academic life, personal life and family life is a challenge and I have resorted to abandoning my personal life. Although I am trying to give attention to my family but I always feel that I am not giving them enough of the love they deserve and at the same time I feel I am not giving the best to my studies. I am sure that this is the dilemma of being a mother and at the same time, trying to be an intellectual. You always feel that you are not doing enough. I aim to further my studies in clinical psychology the fact that I am being trained to rationalise, and not just to look at something from face value will help me to understand why people behave in certain ways, I hope to impart some of the knowledge to my children so that they will grow mentally at an early age. I did not study psychology, but studying philosophy will enable me to further with clinical psychology.

Sometimes I find life very difficult being a woman as some women are socialized that men are the only ones that should be educated and the position of women should be relegated to cleaning pots, rearing children and procreation. For them to understand that I also need education, I find myself being given names and some complaining that I am wasting money and they do not consider that I work too, to contribute finances at home. Some men feel challenged and thus they resort to trying to crash your ego. I wish Arrupe to embrace theatre arts in a professional way, that is students will act out professional scripts and maybe once every semester we can have a theatre play that will run for three days to the public and raise money for our university. Maybe we can start by having a writing, acting, directing and stage-managing workshop for theatre plays so that students may know how to conduct theatre plays. We can ask the University of Zimbabwe theatre arts school lecturers to assist us.

Listening In The Broken World – An Exercise Of Love



What does it mean to listen to someone? The ability to listen to each other in today's world is becoming a hard exercise. One of the reasons is that the world has created a *no time culture* where people have no time to sit and listen to one another. Is it possible to have a listening ear in the broken world? It is broken by different forms of *-isms* has taken the hearts of young and old into the culture of productivity.

Our presenters emphasized that we are indeed living in a broken world where listening to each other with depth has become a complex task. Everything is in a constant and fast move-

ment. The current world is praising life issues such as carrier, dreams, cars, marriage and others; these issues most of the time are done without proper consideration or thought. We need to go back to our roots and re-visit Saint Ignatius yet convalescent and his experiences. We also need to create a culture that leads to conversations that lets the other person speak and be listened to with love. Our world today is suffering from the problem of globalized superficial conversations. It was clear from the presenters that the Society of Jesus has something to offer to this world which is full of superficiality.

Companions of Jesus should become men of depth and listen to what is going on around in this broken world with care and love. We should try to create conversations which is not about two intercepting monologues, but rather, one in which we *overhear things that we never knew we knew* as we speak and dialogue with the other person. It is part of our Jesuit identity to embrace conversations. The implementation of the Universal Apostolic Preferences will demand from us a culture of deep conversation with the young, the marginalized, and even those harming *our common home* with policies destroying it. Some of the characteristics we need is a required need to approach individuals with love and desire for their *“well-being, while carefully observing each person’s temperament and character.”* We should accommodate the other person by knowing where he/she is. Humility is the best characteristic to cultivate; – Our founder Saint Ignatius advised some of the first fathers who were present at the council of Trent that in all matters, they should listen first, speak slowly, without presuming to know everything; above all, to always seek the good will and truth in what the other says; Father Ignatius of Loyola said to other brothers; *be considerate and kind, especially when it comes to deciding on matters under discussion, or about to be discussed in the council. Be slow to speak, and only after having first listened quietly, so that you may understand the meaning, leaning, and wishes of those who do speak. Thus, you will know better when to speak and when to be silent.*

Today's world is infused with nepotism, nihilism, egoism, consumerism, how do we listen – where is our attention when we listen? There is need to be creative and accommodative in order to heal the unknown wounds

created by the fast nature of our modern cultures. Our world puts intercepting monologues in first place where the primary focus is on oneself and others provide; there is a need to have a shared dialogue. It is a kind of conversation in which people talk and listen to the unspoken voices that can only be heard through the spiritual eyes. This is a call emphasized in the General Congregation 36 that Calls the Companions of Jesus to return to the roots and revisit the community discernment and Spiritual conversations.

It is by creating a listening ear and heart that our Universal Apostolic Preferences will produce fruits.

By Lucas Paulo Estevão, SJ

Art



Heya! My name is Rumbidzai O. Masiyiwa (Rue). I am a rather weird and crazy character. I'm quite shy and shelled up until I'm used to my environment. I've never fit into a crowd. I usually stick out like a sore thumb; but I love it! I am a home-schooled individual (which may explain the "loner aura" which may befall me). Among many other things, I am a self-taught artist.

Art has always been 'me.' What confuses a lot of people, though, is the kind of art I do. I don't address myself as an "artist," but rather, a creative. In fact, I explore all fields of art. So long as I am able to create, that is art, in my opinion.

I became an artist "on paper" only at the age of fifteen. I began to discover ways in which I could express different strokes of brushes and rhythmic pencil work. Then, I became curious as to what I could do because I had never thought I had the gift of art. That's one talent I didn't expect to inherit. I was so sure it missed

me (given some of my sketches in my pre-teens which will never see the light of day).

Art is not confined

to sketches and paintings like many believe. It is so much more! The way in which music is able to touch people with the waves of rhythm is in itself an art. The words put together to form captivating lyrics are works of art (poetry falls in this category as well). The way I, personally, see humans is as a live art. The way a human has different genetic features fascinates me so much. God used His paintbrush to create this living display of art we see around us (the earth). I am so in love with nature. It is my favourite form of art because it inspires me to create; and you can never run out of beautiful things to see in nature. Everything in nature never ceases to amaze me.





I believe that an artist is, in fact, a historian. Thanks to how each piece of art told/tells a different story in history, we can get in touch with the minds of artistic historians through these pieces. Language is also art. We read beautiful, captivating, and deep poetic pieces almost every other day. Art is so versatile!

I am a student at Arrupe Jesuit University, studying BA (Hons) in Transformational Leadership. This course connects with my personal artistic gift in a way that I am usually hyper active and transformative “caffeine.” I have always been one to “do it myself.” So far, this course has confirmed that I’m not different from or secluded by the majority of the

society because of anything, apart from the fact that I have a way of thinking, and a vision, that goes beyond average innovative capacity. I am learning a lot about creating; getting my hands dirty ON THE FIELD; differing from others and how that’s okay.

So, as a creative or “artist,” I can DO!

Arrupe Jesuit University can nurture this “gift” by possibly offering art courses open to anyone, or by introducing an art club in which a mature artist could come and spend some time with people who are interested. No one has a limit to how creative one can become; I believe this helps me to grow as a creative, an artist, and above all an overall person.

Rumbidzai Masiyiwa



POETRY

A Praise of African Novels

I woke up in my nervous condition
Only to discover that **things have started falling apart**
And then I realise the **half of a yellow sun**
Which tells me that we are **no longer at ease**
Then I had to visit the **fisherman**
Who directed me to the **Arrow of God**
But I felt **disgraced**
Because I have to write so a long a letter
In order to commence my **homegoing**
But I realized while I was writing that I have become an
Americanah
Because it was clear that while I researched that **we**
should all be Feminists
But then I had to look back to the **Secret lives of Baba**
Segi's wives
Then it brought to mind the **joys of motherhood**
But it is obvious that **the beautiful ones are not yet born**
Which shows that **we need new names**
And for this to happen, a **grain of wheat has to fall**
So that we can end the **waiting for the barbarians**
And build a bridge on the **river between us**
Which will give me the courage to tell my friends to
Stay with me

And even the **July's people** will not say **Ghana must**
go
And the **Wizard of the crow** will also join in the long
walk to freedom
Then I will finally say **weep not Child** to my sister, the
serial killer
For it is a **long way gone** the **memoirs of a boy soldier**
Who fears death in the **life and times of Michael K**
Then I will write the on the **petal of blood**
Dear Ijeawele: a feminist manifesto in fifteen sug-
gestions
As I think of the woman of **Ake: The years of my child-**
hood
I will also not forget the death of a **king's horseman**
Who was **born in crime** as the **dark child**
While trying to **say you are one of them**
And reading the **poisonwood bible**
And I read the **bool of chameleons**
Then behold the **dreamers**
Who helped the women at the **point of zero**
And brought the **Changes: A love story**
Which has made the **houseboy** finally **drink freshwater**
By Anthony Otah

Open Lecture on Transformational Leadership in Pictures



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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