




ARRUPE CULTURAL

FESTIVAL MAGAZINE

2022 EDITION

"A resilient Africa in post-pandemic world through Art and Culture"

A man with a large, textured, brown turban and a brown leather vest is playing a stringed instrument, possibly a koto or a similar traditional instrument. He is looking down at his hands. In the background, other people are visible, some wearing traditional clothing. The setting appears to be an indoor performance space with a red carpet.

A man who calls his kinsmen to a feast
does not do so to save them from starving.
They all have food in their own homes.
When we gather together in the moonlit village
ground it is not because of the moon. Every man
can see it in his own compound.
We come together because it is good for
kinsmen to do so.” - Chinua Achebe.

ARRUPE CULTURAL

FESTIVAL MAGAZINE

2022 EDITION



“A resilient Africa in post-pandemic world through Art and Culture”

PUBLISHER

Arrupe Jesuit University

P.O Box MP 320,

Mount Pleasant, Harare,

Zimbabwe.

Phone: +263 242 745411, 745903

WhatsApp Number: +263 71 895 9249

Email: General inquiries: info@aju.ac.zw,

Admissions: admissions@aju.ac.zw,

Website: www.aju.ac.zw

UNIVERSITY EXECUTIVES AND ADMINISTRATION

Fr. Chioma Nwosu, SJ

Rector (March 2023-Present)

Fr. Munyoro, Gibson Francis SJ

Rector (2017-March 2023)

Dr. Afulo Joseph SJ

Vice-Chancellor

Dr. Ekwueme Evaristus SJ

Pro Vice-Chancellor – Academics Affairs

Dr. Muhigirwa Bernard SJ

*Pro Vice-Chancellor –
Finance and Administration*

Dr. Stephen Nzyoki, SJ

University Registrar

Fr. Oderick Mweemba, SJ

Administrator

Fr. Isango Tryphon SJ

Bursar



THE ARRUPE JESUIT UNIVERSITY STUDENTS' ASSOCIATION (AJUSA) COUNCIL.

Mr. Moolisa Tlali SJ

President

Mr. Gregory Okumu SJ

Vice President

Mr. Ecklay Hamalengwa SJ

Secretary-General

Mr. Evans Okoth SJ

Treasurer

Miss Claudia Mhiribidi

Chairperson of the Welfare and Charity Committee

Mr. Kanenje Wanzala SJ

Chairperson of the Cultural and Liturgical Committee

Mr. Edward Mangape SJ

July-Dec 2022 Chairperson of the Sports, Entertainment, and Recreation Committee.

Miss Caitlyn

Jan 2023- Present Chairperson of the Sports, Entertainment, and Recreation Committee.

EDITOR

Masuzyo Jumbe SJ

ASSISTANT EDITORS

Nnemle Ernest Malick

Eusebio Mariano Samuel

Thelma Chikomba

STAFF ADVISORS

Prof Anthony Chennells

Victor Mureithi SJ

PHOTOGRAPHY

AJU Media Centre

DESIGN AND LAYOUT

Vincent Sylvester Wada, SJ





ARRUPE CULTURAL

FESTIVAL MAGAZINE

2022 EDITION

Editorial

The Arrupe Jesuit University Students' Association (AJUSA)

The Arrupe Cultural Festival has become a cherished annual event both within and outside Arrupe Jesuit University. Many simply call it the Arrupe Cultural Night. Unfortunately, the outbreak of the Covid-19 Pandemic disturbed the annual happening of this event. In this post-pandemic era, the Arrupe Jesuit University through its Student Association has restored this significant event to the annual rhythm of AJU's calendar of events. The original goal of the event remains: to discover, embrace, celebrate, promote, and preserve the African cultures for unity and development. The theme of the 2022 edition is A resilient Africa in a post-pandemic world through Art and Culture. While engaged in their academic attachments, apostolates, and Service programs, the AJU students usually identify needy schools and social centers for which they fundraise. To this end, the goal of this year's cultural night edition is to fundraise towards the educational needs of some high school students in Zimbabwe as identified by the students. The success of this event facilitates the smooth continuity of the selected students' studies toward the creation of a hope-filled future.

Since its foundation in 1994, Arrupe College as it was then called was distinct from other institutions of higher learning in Africa because of its unmatched diversity in terms of the nationalities, cultures, languages, religions, professions, and so on of its students' population and members of staff. Further, a worthy and interesting note remains its academic programs and vision which aims at an integral human development cognizant of our African milieu. This uniqueness is still discernible in the now Arrupe Jesuit University.

This richness of diversity can indeed be a firm pillar of supporting the unity and development

of an institution toward realizing its goals and living its mission. It is also true that such a rare diversity can compromise unity. This paradox is sadly observed in our contemporary society, for instance, it has been a thorn in the African flesh of some of our countries. It is a thorn in Russia-Ukraine, in the Middle East, in the many cases of violence and the school shooting in the West, and many other tragic scenarios. It was in the spirit of actualizing the potential of this rich diversity and sending the message of 'unity amidst diversity' across Africa and beyond that the students of the then Arrupe College proposed an annual Arrupe Cultural Festival to celebrate cultural diversity and to fundraise for a specific cause.

The inaugural festival took place in the 2003-2004 academic year. Since then, it became an annual event where several individuals and groups from within and without Arrupe presents diverse cultural items in the form of food, dances, songs, and so on. Unfortunately, the annual happening of event was disrupted by the breakout of the Covid-19 Pandemic in 2020 to date. Members of the Arrupe Jesuit University who are from various countries as well as local Zimbabwean artists and school showcased their cultural heritage in form of songs, dances, plays, poems, and other performances.

All proceeds from the event held in the recent past before the covid hiatus were utilized as follows. The 2019 edition funded some educational need at the Emerald Hill School for the Deaf. The Self-sustaining projects for the Society of the Destitute Aged (SODA) in Highfields, Harare were the beneficiary of the 2018 edition. We remain grateful to the University, the student body, and the various friends and collaborators of AJU who joined us in celebrating our diversity.







OPENING SPEECH

During times of joy, sorrow, pestilences, outbreaks and pandemics, like ants building an anti-hill, Africans are always available and united forging resolutely each in his or her own measure, as family bound together.

Mr. Francis Zangairai

Lecturer - AJU

A fact does not stop being a fact because it is rejected or dismissed it remains one for facts are stubborn. This is true for the African resilience, hospitable and communal culture that have survived throughout the ages. This legacy handed from one generation to the other was given to us by our ancestors, the living dead and timeless who always watch upon us step after step, deed after deed. This legacy demands that Africans sing, dance, recite, name, tell their story and practically live their cultural beliefs no matter what the obtaining circumstances are. To be is to exist in communion, fellowship and fraternity with all. *Munhu munhu navanhu*, (a person is wholly human with and in the company of others). I am because we are, we are because I am. An enemy to one is an enemy to all and vice versa. *Makudo ndimamwe musi wenjodzi anorwirana*, (Baboons belong together such that they defend each other in times of need and crisis), *rume rimwe harikombi churu...gunwe rimwe haritsvanyi inda....* (One man does not on his own surround the entire anti-hill or one finger cannot crush a louse alone it needs other fingers to assist.) *Musi wenhamo tinochemana*. We are together or we console each other in times of bereavement and life crisis. This is the resilience, never die-hard and determined African culture that has seen the test of time, yet flexible and accommodative.

During times of joy, sorrow, pestilences, outbreaks and pandemics, like ants building an anti-hill, Africans are always available and united forging resolutely each in his or her own measure, as family bound together. The monumental and towering example is their love, generosity and undivided attention to those infected and affected either by HIV & Aids or the current Covid-19 scourge. African are always there when it happens to one of

their own. Ukama haugezwi sesipo... (Relationships cannot be just washed away or done away with like washing soap/detergent. Chako wega mukonde wesadza (What belongs to you alone is none other a dish of sadza/food). Otherwise in their lived experiential religious life, the ethos of familyhood and cultural resilience prevails and made manifest in the spirit of Ubuntu (human hood) or *hunhu*, resilience of fraternity AJU invites you all to feel at home, share, express yourselves in singing, dancing, loving, naming.

Finally let us conclude by appealing to one of Africa's well celebrated and renowned novelist Chinua Achebe, and so I quote *A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes. When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for kinsmen to do so.* The same is true for us today here and now...therefore sing, dance, name, act and recite our cultural resilience and love ethic. Hence on behalf of Arrupe Jesuit University allow me to welcome you all.....siyamukhela, bien venu, karibusana, emedi, mauya, thakulandirani welcome...! Good luck.... Please do make the best of this festival we cherish your commitment and love made manifest by your presence here! Imela, asante, mercie, murakoze, Natasha sana, ngiyabonga, zikomo, thank you...tatenda.

"A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes. When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for kinsmen to do so." - Chinua Achebe







ARTS AND CULTURE IN OUR CONTEMPORARY TIMES

The importance of the arts has been undermined

David Kaulemu

Dean, School of Education and Leadership

In today's world, the arts, humanities, and cultural studies are on the back foot. This challenge is particularly acute in the so-called third-world countries, especially in Africa, where we are being told that our poverty, conflicts, and general social backwardness is a result of our lack of development. We are told that we are not developed because we are not mathematical and scientific in our organization, and production and that in our formal education, we focus too much on the arts and humanities at the expense of the sciences that we greatly need. In schools and universities, our children are being cajoled, persuaded, and encouraged to prioritize subjects such as mathematics, physics, chemistry, and science in general. The importance of the arts has been undermined. The prestige of the humanities has dropped tremendously. The role of the arts and humanities has been marginalized. The arts and humanities, if they have any role in our world, it is rendered peripheral. We hear students and parents asking each other, "What will you do if you study philosophy, literature, or drama?" The implication is that philosophy and literature have no direct contribution to the development, industrialization, and modernization that Africa needs. The assumption is that the role of the arts and humanities in a developing world, especially in Africa, should come only after development has been achieved through science, technology, innovation, and modernization. We are being told that the arts and humanities are a luxury that we cannot afford to prioritize.

It is unfortunate that even our current political and education leaders have bought into this ideology that is marginalizing and even destroying the arts and humanities in the name of promoting modernization and industrialization. We are being sold a dummy that says that Europe developed through science and not philosophy and literature. We are not told that even European science sits on the foundations of European culture, literature, history, and other humanities. The role of the arts and humanities is to situate, explain and make sense of our developmental trajectory. Science cannot birth and explain itself. This is how essential the arts and humanities are for contemporary Africa. They are not peripheral to our development, industrialization, and modernization. They create and explain the path of our development, industrialization, and modernization. The character of our modernization must emanate from our cultures and our humanity. Our arts, philosophies, literature, and all our humanities, play the role of expressing those cultures, interrogating them, and helping them to grow. Zygmunt Bauman was insightful when he said, "It is true of many things that the more they are needed the less readily are they available." The cruel irony for Africa is that we are actively abandoning our arts and humanities at a time when we need them most.

Europeans developed because they had philosophers, artists, and the humanities. European science sits on the bedrock of European culture, art, history, and other humanities. In

fact, European science is European culture. Even racism in European culture, history, and art is reflected in European understanding of development, modernization, and science. As Timnit Gebru argues, the algorithms used in personal recognition devices are biased against black people.

Many European scientists who shaped the Enlightenment spirit that informed European modernization and industrialization were philosophers who attacked traditional views of the world and proposed a modern philosophical view. As Steven Best declares, "For the major architects of the modern world-view – Galileo Galilei, Francis Bacon, Rene Descartes, and Isaac Newton – the cosmos is a vast machine governed by immutable laws which function in a stable and orderly way that can be discerned by the rational mind and manipulated for human benefit." Today we are told that economics is a hard science and not an art and that Adam Smith was an economist. It is not often emphasized that Adam Smith was actually a philosopher who studied social philosophy, and taught moral philosophy. He first wrote and published *The Theory of Moral Sentiments* before his most famous *The Wealth of Nations*. If we do not study economic history, we may not know that Adam Smith did not separate economics from the humanities. He understood it as political economy and not economics.

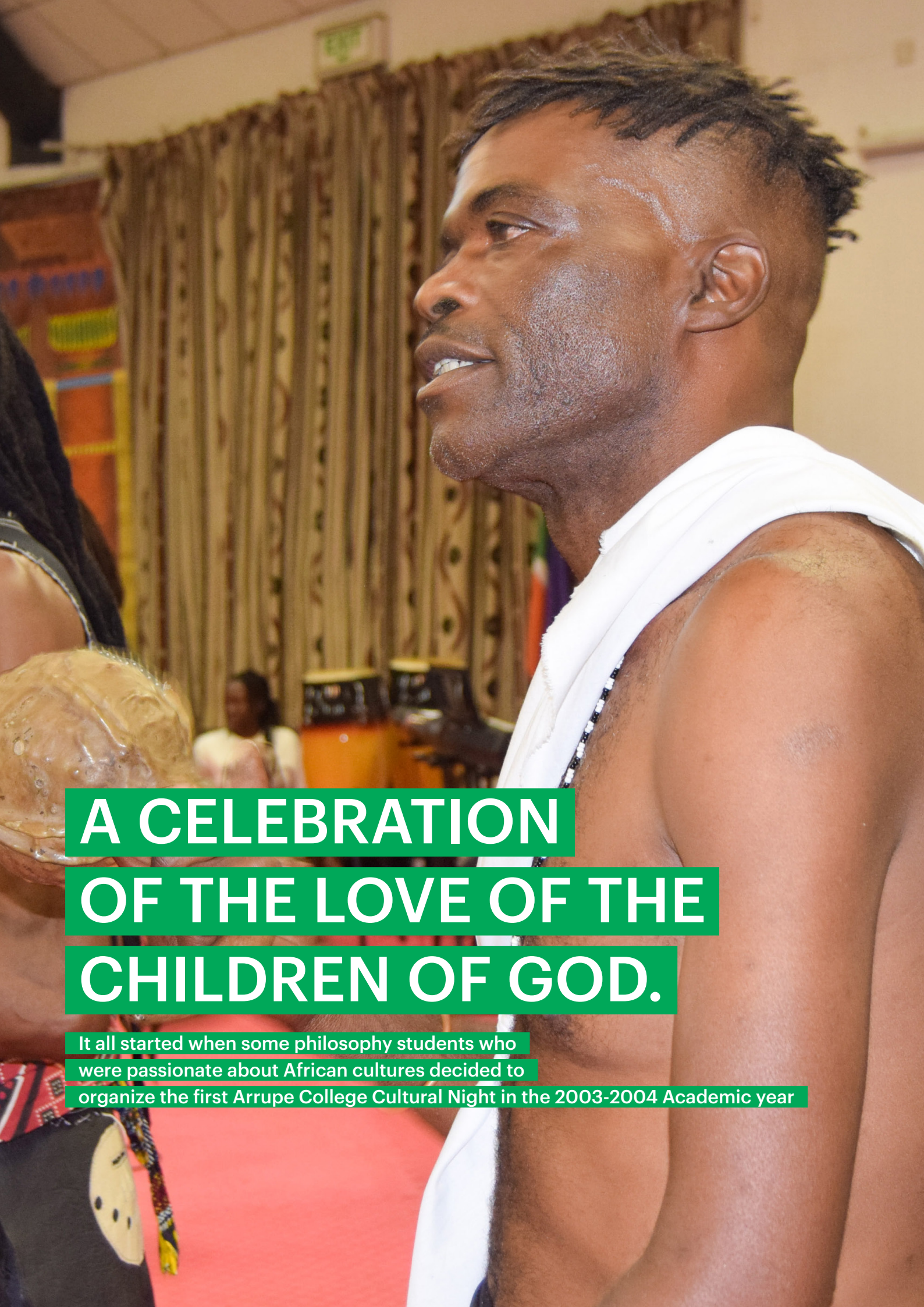
We are abandoning the study of history and humanities in our schools and universities. Ha-Joon Chang highlights this abandonment and marginalization of economic history in universities. Economic history used to be a compulsory subject in graduate economics training in most American universities until 1980s, but many of them don't even offer courses in economic history anymore. Among the more theoretically oriented economists, there is even a tendency to consider economic history at best as a harmless distraction, like trainspotting, and at worst as a refuge for the intellectually challenged who cannot handle "hard" stuff like mathematics and statistics. The future of human survival is in recognizing the central role that the arts, culture, and humanities play in all life including human life.

Reference:

1. Bauman, Z. (1993:16) *Postmodern Ethics*, Blackwell, Oxford UK & Cambridge USA.
2. https://en.wikipedia.org/wiki/Timnit_Gebru
3. Best, S. "Introduction", Best, S., et al eds. (2011:x) *The Global Industrial Complex: Systems of Domination*, Lexington Books, Lanham, New York, Toronto, Plymouth, UK.
4. Chang, H-J, (1993:47-8) *Economics: The User's Guide*, A Pelican Introduction, Penguin Books, London.







A CELEBRATION OF THE LOVE OF THE CHILDREN OF GOD.

It all started when some philosophy students who were passionate about African cultures decided to organize the first Arrupe College Cultural Night in the 2003-2004 Academic year

Dr. Evaristus Ekwueme, SJ

Pro Vice-Chancellor for Academics

It all started when some philosophy students who were passionate about African cultures decided to organize the first Arrupe College Cultural Night Festival in the 2003-2004 Academic year. This was at the inception of the Arrupe College Students' Association. Dan Azumi was the first president of the Association and Eliegwu was the first chairperson of culture. They were of course assisted by many other students like Terfa and Itua. The first cultural night was attended only by students and staff of Arrupe who were mostly Jesuits and other religious congregations. The night was filled with joy and laughter as each dance group displayed its cultural heritage.

The idea of the cultural night was to celebrate the different religious cultures of Africa as expressions of who we are as God's Africans. It was neither a glorification of the evil ancestral spirits nor a celebration of idolatry nor of some dehumanizing African cultural practices. But rather the pure glorification of the God of heaven and earth who is manifest in every culture of Africa and the world. It was the glorification of God who came to our cultures through the work of the Christian missionaries for our salvation while we were still sinners. It is a celebration of the triumph of the resurrection of what is pure, what is good, what is eternal in every culture of the world that the God of gods, the King of kings and Lord of lords created for his glory. A celebration of love.

There are three aspects of the celebration: food, dance and music, and almsgiving. First, the different cultural foods are expressions of God's creation as interpreted in cultural contexts. Everyone would like to try different kinds of foods from different cultures. God is praised when his children share meals together in love. Jesus enjoyed sharing food with lepers, tax collectors, sinners, disciples, and Pharisees alike without discrimination. Today we are still enjoying the Jewish cultural food of bread and wine as Jesus initiated as the new covenant for the salvation of the world (1 Corinthians 11:23-26). Anyone who values his cultural food is always pleased to see people from other cultures enjoy his/her food, and ask for more. What a delight! Second, music and dance are religious activities, and God himself is happy to be praised with shouts of joy and dancing. Anointed Music and dance uplift the human spirit

to God. Thus, when the God of heaven and earth sent his Son, Jesus Christ into the Jewish culture he was able to participate in the religious and cultural activities of his native people. Culture is religious and every cultural activity may look innocent to the uninitiated. Ultimately, every human cultural activity should be in praise and workshop of the God of heaven and earth. If it is not, then it is human vain glory and for the enemy of our human nature. As the Psalmist says, "Let all that has breath praise the Lord" (Psalm 150:6) with music, dance, trumpets, harp, horns, lyre, vuvuzela, drums, tambourines, flutes.

Our cultural expressions are characteristics of who we are, children of God, temples of the Holy Spirit. It should not be in praise and workshop of the father of lies, the enemy of the human race. Our cultural expressions are testimonies of our love for each other, our love for our God, our love for his creation, our love for our countries and cultures, as God says, "Do everything with love" (1 Corinthians 16:14). Our cultural night celebrations should be filled with shouts of joy, laughter, and merriment akin to the children of God. We should celebrate as victors who have been ransomed through the precious blood of Jesus Christ. We should celebrate like the Israelites when the LORD rescued them from captivity: "When the LORD restored the captives of Zion, we were like dreamers. Then our mouths were filled with laughter, our tongues with shouts of joy" (Psalm 126:1).

Finally, the proceeds of the cultural night are alms given to help those who are in need. What good is our faith, praise, and worship of God of all creation, when some of his children are in dire need? What good will it do to the Body of Christ, if we who celebrate love say to those who are in need: "Go in peace; keep warm and well fed" (James 2:16). Our celebration is not a humiliation of those who have nothing (1 Corinthians 11:22). As St Ignatius of Loyola said, "Love ought to show itself more in deeds rather than in words." Our celebration of love ought to show itself in the alms that are realized from all the sales and how it is managed to ensure that those in need are properly helped. Should we do it properly, we will not only praise God, and have holy fun, but we will also express our love for those in need. It is a celebration of God's love, not idolatry!







ARRUPE CULTURAL FESTIVAL AGAIN!

By responding and reflecting on what occurs in its environs,
and taking up perennial questions that people ask,
Arrupe Jesuit University tries to set itself as both contextualized
and relevant institution in the region

MAY WE HAVE MORE!

The annual Arrupe Cultural Festival for the
academic year 2022-2023 held on November 12th 2022
was the most memorable cultural event of my three years at
Arrupe Jesuit University

Fr. Joseph Oduor Afulo, SJ, Ph.D.

Vice Chancellor - Arrupe Jesuit University.

By responding and reflecting on what occurs in its environs, and taking up perennial questions that people ask, Arrupe Jesuit University tries to set itself as both contextualized and relevant institution in the region. This is done through outreach in the poor neighborhood and inviting people to our compound for a “come and see” (John 1:29) and taking time to reflect on these encounters. In 2009, in order to have the University community and its environs reflect on their being and how they are impacted by what is going on in the surrounding, the University launched Arrupe Cultural Festival. It has been an opportunity where individuals showcased the attires, food, songs, dances, and languages of their place of origin. This has over the years proved to be a way of showing great riches in diversity that otherwise remained unknown and unexplored.

The 2022 Arrupe Cultural Festival comes at the tail-end of the COVID-19 pandemic. Imitating Saint Paul’s confidence we may re-state, “We are afflicted in every way, but not crushed; perplexed, but not driven to despair persecuted, but not forsaken; struck down, but not destroyed (2 Cor.

4:8-9). We dared gather again, only that this time, there was an opportunity to have a cultural display for the Kids and Family and then later on for adults. This follows the complexity that some youth may not grasp the cultural intricacies that are presented. They are therefore fed in baby milk that they can digest.

We greatly appreciate the work done by the organizers especially the diligence with which they have coordinated the program. Thank you, participants, for your courage to join us once again. I would like in a special way, to thank those who supported us to realize this undertaking, especially those who have provided resources in finances and also in kind.

May I end by sincerely thanking the AJU Students’ Association for their effort and commitment in spearheading the process from its inception over the years. I am grateful that they have done it again this year. By rolling out this program again, we hope that it will continue improving and have a greater impact on the people, drawing from our rich African heritage. May the Lord bless you abundantly.

Dr. S. Nzyoki

*University Registrar - AJU
Kenyan.*

The annual Arrupe Cultural Festival for the academic year 2022-2023 held on November 12th 2022 was the most memorable cultural event of my three years at Arrupe Jesuit University. For the first time, the media was prominent among the methods used in advertising the event, with pictures and short clips circulating in social media platforms and publicizing the event beyond the University community. The effect of this advertisement and organization was clearly seen in the turnout of the people who graced the event. After the children’s packed and fun-filled day, the evening welcomed a great crowd for the adult’s evening session.

Some key highlights for me were the attendance

by different diplomats and representatives from different countries, the performances by different groups, and the ambiance that marked the evening. Spanning from dances to songs, to spoken word and performances, the evening was packed with action, great food, and interaction. The crowd was totally involved and this made everything super wonderful. Of note was that the dress code of most participants told of the uniqueness of their culture and background, and all this made the event live fully up to its name, ‘cultural festival.’ I believe it achieved the effect and the results expected. Kudos to the organizers! May we have more of these events in the future.







LOVE WITH FRIENDS,
FAMILY AND NEW
FRIENDS ON THE
BOULEVARD OF ART
AND CULTURE.

Victor Mureithi SJ

Dean of Students – AJU

What does it mean to be human? Philosophers, Scientists, and socio-religious scholars have pondered on the question of the essence of the human person. Humans are observed to differ greatly from the rest of non-human creation but at the same share profound similarities from the cellular level to their social organization. One thing that separates the mortal and feeble creatures that we are is how we are able to make meaning out of our earthly existence. This is so especially in relation to our innovativeness and capacity to accumulate and transmit information, ideas, and practices. No other known creatures in our known universe come close.

Our species, *Homo sapiens*, exhibit a unique existence in the world, one that is passed on down generations amidst tremendous change. Arts and Culture, among others, are the perfect examples of this human capacity. Our way in the world of arts. This is our cultural way and we aptly express it in our art and culture. To understand humans, observe their artistic and cultural expressions. AJU's tradition of excellence is rooted in this recognition of the importance and role of one's cultural context. Usually, art and culture are at the forefront of this. It is in line with this that the University through its illustrious students first conceived the idea of the cultural festival many years ago. It was such joy and beauty of union of hearts as people gathered for the 2022 edition of the Arrupe cultural festival to celebrate the diversity and unity to be found in our art and culture.

The kids and family show lasted from morning to late afternoon and was a beauty to behold with the various young people showcasing cultural performances. We had stellar performances from

Emerald Hill School for the Deaf, the Chishawasha Primary, St John's Emerald Hill and St Ignatius College. These young performers showcased the centrality of arts and culture in our human experience through various performances. These include poems, mbira, and marimba performances, musicals, plays and dramas, and songs and dances. Their performance convinced many of us that our future is in safe hands.

The theme night continued to showcase the high standards espoused by the kids and family show. It began with an invocation of the Ancestral Spirits by Fr. Motspane Morare who showed the relevance of arts and culture in a society's social and technical progress. Performances from famous Zimbabwean artists electrified the crowds. Some AJU students such as Ruth Ratidzo Dendere and Fr. Moreblessing did the university proud by having their moment of fame on stage. The traditional mbira group, 'Mbira Dzhanarira' brought down the house. Their artistic prowess was unmatched.

The 2022 edition was held following a two years hiatus due to the covid 19 pandemic. After such a protracted period of social distancing - 'no handshakes', 'no hugs' - the cultural festival was a welcome event. It offered a chance for the many to link up with friends and family. To hug again. To dance and hold hands and whisper words of hope and joy to each other on the dance floor. To make new friends with gladness. Indeed, Africa meets at Arrupe. No doubt, Africa met at Arrupe during the 2022 cultural festival. *Tinotenda Mwari* for the many graces and acts of love experienced in 2022. We face 2023 with joy, hope, and love for the Lord takes flesh in our cultural context and expressions. The Lord is with us. Mwari Anesu. *Mwari Anesu.*





A photograph of a man with a white beard and a traditional hat playing a mbira instrument on a stage. He is wearing a brown sleeveless top and a white skirt. The background features a patterned curtain and other musicians. The text is overlaid on the image in green and yellow boxes.

**RECONNECTING OUR
AFRICAN ROOTS
THROUGH THE SPIRITUAL
VOICE OF MBIRA**

The Shonas used the Mbira as an instrument of prayer which enabled them to feel directly linked to their ancestors.

**AN APPRECIATION
OF THE ARRUPPE
CULTURAL FESTIVAL**

The festival enables me to see alternative ways of life as others live, which enable me to understand them better

Tatenda F. Gumbero O.Carm

Zimbabwean

Mbira has a deep and significance impact on the music tradition of the African people, particularly the Shona people. Its functions go beyond pleasure and entertainment. It is played on special occasions, such as burials, in traditional ceremonies, called *bira* or rain-making ceremonies, and in healing rituals and it is also becoming enculturated into Christian circles. Soothing, and introspections are associated with its sound. Mbira is a traditional musical instrument that dates back to the late iron age, it is popular among many African societies and is widely played at social gatherings accompanied by drums (Ngoma) and rattles or “hoshho” in Shona. The Shonas used the Mbira as an instrument of prayer which enabled them to feel directly linked to their ancestors.

In the 2022 Arrupe Cultural Festival, the performance by the local group called “Mbira Dzenharira” became the main event of the night. Despite the diversity of nationalities, cultures and languages of the people who attended this function, people were singing with one voice as they danced to the soothing sound of Mbira and drums. As a way of connecting with their “roots,” the revelers sat down on the floor for about 20 minutes, then got up rejoicing and dancing, celebrating their

‘African-ness’. This reflected the unifying power of the sound of Mbira, as its sounds penetrated deep into people’s hearts and the mood shifted to a more spiritual level. In my view, artistic and cultural expression is the key to identity. As Africans, we can only be identified with our cultural practices, and the AJU Cultural Festival is a platform where people express their identities through their cultural practices. The event is also a way of preserving our African heritage. During the performance by Mbira Dzenharira, young people were seen dancing and through their performance they were spiritually connected to their African roots.

With globalization and the associated western influence, we are slowly losing our cultures, and the cultural night festival is a way of recalling us to our true identities. That we are African and we should be proud of it. As Africans, we can preserve our heritage by enculturating some of our African practices into Christianity so that they are not completely lost, for example, by playing of traditional instruments like mbira, hoshho, marimba, and drums during church gatherings. I enjoyed the 2022 edition of the cultural festival and express my deep gratitude to the organizers of the event. Makorokoto!

Sandra Musimurimwa

Zimbabwean, Receptionist - AJU

I appreciate the spirit and sense of cultural diversity displayed during the festival at large and in particular the African spirit. It was an eye-opener of the riches of other cultures and traditions. I truly appreciated how various African groups live and practice their belief systems. I also admired the fusion of orisons. The festival enables me to see alternative ways of life as others live, which enable me to understand them better. Ultimately, I was able to appreciate the diversity of our various practices. For instance, why some people do certain

cultural practices, why they dress the way they do, why they speak the way they do, why they behave the way they do, why they eat the way they do, and so on. The cultural festival was all-encompassing and holistic. I got to learn the issue of human dignity respect and other people’s human rights from their traditional, cultural social, and religious ways of life. Finally, I appreciated that human beings are one no matter where they come from on the part of the globe and that there is unity in diversity.







BEHOLD AND APPRECIATE

This was a time for many of us to meet and make new friends from different parts of the African Continent and to share ideas about our cultures and traditions”

What a return of Arrupe Cultural Night in 2022!

DEEPENING OF *THE DYNAMIC OF FRIENDSHIPS*

In this sense there were almost two dimensions visible; one, on the stage in front with people seated, listening, and looking at the different presentations and later participating from the floor by singing and dancing; and secondly, those who formed the buffer at the back and who talked and visited with each other as they looked at the different performances as well.

Vincent Namdiog Issah SJ

Ghanaian

There is no doubt that the Arrupe Cultural Festival was one of the most thrilling events of the year 2022. It enabled us to behold and appreciate the variety of traditions and cultures emerging from different parts of the African Continent.

The various performances were amazing; ranging from dance to music, poetry recitations drama, incantations, and many others. It was awe-inspiring when the Mbira DzeNharira took over the stage while singing and dancing to the mbira. This moment captivated the entire audience since everyone stood up to join in the spirit-moving songs from the Mbira team. It was an unforgettable experience seeing different categories of people; (old and young, short and tall, slim and fat), all making an effort to dance, celebrate and participate in the rich cultural practices of the African people.

There were equally amazing performances like drama from West Africa, a traditional dance from Kenya and Rwanda-Burundi, and also an amazing masquerade dance from the Southern African Region. Notable among the various performances were the richness and variety of indigenous African traditional *costumes* which gave color and beauty to the stage. Also, this was a time for many of us to meet and make new friends from different parts of the African Continent and to share ideas about our cultures and traditions. All too often, we have a theoretical knowledge of the vast and rich culture of the African continent, but the festival allowed me the opportunity to go beyond the theoretical to a real encounter with Africa's different cultural practices, and for this I am grateful. *Hats off* to the organizers for such a great job as we anticipate next year's Festival.

Dr. John Enslin SJ

Lecturer, AJU - South African

The reputation of Arrupe's traditional cultural celebrations has indeed preceded my arrival here. So, I looked forward to this experience with a measure of anticipation. Much might be written on the individual events or presentations, the drama, music, and dance as these presented different aspects of the rich cultural heritage of Africa. In addition to these main events that drew people together in the first place, there were the other less "performative" aspects of cultures on display as we saw in the different clothing, artifacts, food, and drinks that formed an essential element of this event.

In this sense there were almost two dimensions visible; one, on the stage in front with people seated, listening, and looking at the different presentations and later participating from the floor by singing and

dancing; and secondly, those who formed the buffer at the back and who talked and visited with each other as they looked at the different performances as well. They looked and participated differently from the crowd in front and yet both groups were inspired and brought together by the totality of what was given and made possible by the cultural festival. This third dimension would for me be a celebration of the culture of friendship made possible by the sharing of one's own cultural heritage. The sharing and receiving of what one is part of, of what one is, allows for the sharing and receiving of myself in a deeper way. What I experienced then and found most profound about this event was the forging and deepening of the dynamic of friendships, especially within the crowd at the back and the people I interacted with. Thank you Arrupe and to those who invited me into their space.





A photograph of two women in traditional Rwandan attire. The woman in the foreground is wearing a colorful headband with red, green, and white patterns, glasses, and a yellow and black patterned top. She is smiling and looking towards the right. The woman behind her is wearing a blue and white patterned top and a red headband. They are both looking towards the right. The background is a white wall with vertical lines.

RWANDA-BURUNDI

CULTURAL PRESENTATION.

We presented two Rwandan traditional dances - "Ikinimba" and "Umushayayo".

The first dance is one of the most respected musical traditions in Rwanda."

MBIRA PERFORMANCES

AT ARRUPE CULTURAL

FESTIVAL.

For me, the group's act at the culture night is not just about filling the traditional gap created by the changing cultural dynamics but it's also about the rich messaging of love, social justice, and unity, something more befitting a people dedicated 'ever to love and serve

Pacifique Iradukunda, SJ

Rwandese

Rwanda and Burundi are two East African countries that are closely related in their languages (Kirundi and Kinyarwanda) and very similar in other elements of their cultures. This explains why we, Rwandans and Burundians joined together to present our cultures during the cultural night celebration at Arrupe Jesuit University on 12 September 2022. Our group consisted of eight people: 6 men, namely Claver, Vincent, Laurient, Eugene, Pacifique, and Moise, and 2 women, Juliana and Diana. Our presentation showcased a variety of cultural elements such as dance, drumming, and crafts.

We presented two Rwandan traditional dances – “Ikinimba” and “Umushayayo”. The first dance is one of the most respected musical traditions in Rwanda. Its uniqueness is that it tells the stories of the heroes of Rwanda and the Kings. It is performed by men because traditionally, the army was made up of men only. The second one is often performed by women who dance

by imitating the elegant movements of one of our precious cow species called “Inyambo”.

As part of the same presentation, drum sounds were also heard. Drums are Significant in the Burundian and Rwandan cultures because they symbolize the king’s power, fertility, and regeneration, hence their performance in traditional ceremonies such as births, funerals, and coronations of Kings.

Our presentation also showcased traditional craft objects that were used in some traditional home activities. These objects included Igisabo (a traditional gourd for storing milk and butter), Igicuba (a traditional wooden jug used to serve milk), Agacuma (a gourd used to store beer), Ikirago (a grass mat used as a sleeping mat) and Urutaro (traditional winnower for separating empty grains from well-filled grains of beans, maize, ground nuts, and so on).

Kuda Matambo

Jesuit Communications - Zimbabwe

Arrupe Jesuit University’ Cultural night festivals, as with Catholicism, for me are not about uniformity. They are about harmony, a harmony of differences revealed by the different acts of culture and art. Personally captivating for me, are the vibrant and enthusiastic performances by one of the best mbira ensembles in the country, Mbira DzeNharira. Mbira is a family of instruments, staggered metal tines made on a hardwood soundboard (gwariva) and is played by plucking the tines with the thumbs, the right forefinger, and sometimes the left forefinger. Led by Tendayi ‘Samaita’ Gahamadze with his dongonda, the group plays the traditional mbira instrument with eight or so another man, often dreadlocked and clothed in traditional pieces of cloth that show their Shona origins.

The Mbira DzeNharira band was formed in 1987. It has been playing religiously at the AJU Culture festival over the past years and their performance often surpasses the expectation of an energised and diverse audience. I always make it a point not to miss this group’s staging and in many cases keeping a few dollars to put in the large calabash resonator (deze) in

order request my favourites, Zvowoenda Harare (As you go to Harare), Ndoenda Kwambuya, Todzungaira and Kure nehama (far from relatives). For me, the group’s act at the culture night is not just about filling the traditional gap created by the changing cultural dynamics but it’s also about the rich messaging of love, social justice and unity, something more befitting a people dedicated ‘ever to love and serve.’

The gwenyambiras, the mbira players, often identify themselves not with their names but with their totems such as Sinyoro, Soko, Tembo, Moyo, Hungwe, and Gushungo. With more than 12 albums, the performances at culture nights contribute great mystical music and dancing that I would not want to miss in the future. Having attended several AJU Cultural festivals over the years, save for the Covid-19 interlude, I confirm that the Arrupe Cultural nights have over time become a stage for traditional Mbira vibes for one of the best mbira groups in Zimbabwe. So for organizing and bringing artists and groups that entertain people, thank you to the student community at Arrupe Jesuit University.







ARRUPE CHUNGU
CHA UTAMADUNI.

Emmanuel Fortunatus SJ

Tanzanian

Chungu kilikua ni moja ya nyenzo muhimu kabla ya maendeleo ya sayansi na teknolojia. Kilikua ni moja ya nyenzo zilizotumika katika shughuli za kila siku za maisha ya familia nyingi barani Afrika. Hata hivyo, Pamoja na ugunduzi wa vifaa vingi vya kisasa zaidi ya *chungu*, chombo hiki kimeendelea kubaki kama alama muhimu ya utamaduni wa Afrika. Hii inatokana na umuhimu wake katika kuhakikisha chakula kinaandaliwa vyema na kinafika mezani kwa ajili ya watu kujumuika pamoja. Usiku wa tarehe 13/11/2022, chuo kikuu cha Arrupe kiliandaa maonesho ya sanaa za utamaduni wa Afrika. Ni dhahiri kusema kwamba, kwa kile kilichofanywa na chuo kikuu cha Arrupe, ni maana halisi ya *chungu cha utamaduni*. Tamasha la usiku wa utamaduni limekutanisha umati wa wahudhuriaji, walioshiriki kwa pamoja kama familia moja, kusherekea utajiri wa tamaduni tofauti tofauti kutoka nchi mbalimbali barani Afrika. Na tamaduni hizo zilizowakilishwa kwa njia ya Sanaa.

Tamasha la usiku wa utamaduni limefanyika kwa mara ya kwanza tangu kuibuka kwa janga la Ugonjwa wa UVIKO-19. Huu umekua muendelezo wa jitihada za chuo kuu cha Arrupe kuimarisha na kuhamasisha tabia ya kuenzi na kuthamini tamaduni za kiafrika. Tamasha hili pia ni jukwaa linalotoa nafasi ya kujifunza pamoja na kutambua hazina kubwa ya kiutamaduni iliyojificha miongoni mwa jamii mbalimbali. Tamaduni kutoka Nigeria, Kenya, Tanzania, Zimbabwe, Msumbiji, Rwanda, Burundi, Ghana, Kameruni, Afrika ya Kusini, Zambia, na Malawi. Zilipata nafasi ya kutumia sanaa kuonyesha uzuri wa bara la Afrika na watu wake. Sanaa mbalimbali kama vile maigizo, sarakasi, ushairi, na ngoma zilipamba tukio zima, bila kusahau uwepo wa watumbuizaji mahiri wa ngoma za asili kutoka kabila la washona. Umahiri na ubunifu mkubwa ulionekana kuleta msisimko na mwamko mpya wa kiutamaduni miongoni mwa wahudhuriaji.

Kuchagua sanaa kama njia ya kuonesha asili ya mwafrika ni jambo jema. Maana sanaa ni msingi

muhimu katika utamaduni wa jamii yoyote ile. Sanaa huleta hisia, huelezea na hutoa ujumbe kwa jamii kama njia moja wapo ya kutoa elimu, kuhimiza maendeleo na kuleta mabadiliko katika jamii. Ukiachana na lengo la kutoa burudani. Tamasha la usiku wa utamaduni limekua *chungu* kinachotoa fursa kwa wana wa Afrika, kuonesha mwenendo wa maisha ya kiafrika na mitazamo ya mambo inayotafautisha jamii za kiafrika. Kuendelea kufanyika kwa tamasha hili, kunaonesha nia ya dhati ya chuo kikuu cha Arrupe, kuhakikisha utamaduni wa kiafrika unaendelea kuwa moja ya kitambulisho kikuu cha bara la Afrika. Na kielelezo tosha cha utashi na uhai wa bara la Afrika na watu wake. Maana utambulisho madhubuti wa utamaduni ni muhimu katika kujenga na kuendeleza moyo wa kujiamini, kwenye jitihada za kuleta maendeleo ya bara la Afrika. Utambulisho huo upo katika vielelezo vya utamaduni, ambavyo vina mguso wa kipekee ambao hukamilika, pale unaposababisha kuwepo kwa hisia kati ya watu, mazingira na jamii husika.

Mambo mengi yanaweza kuzungumzwa kuhusu yale yaliyotokea katika tamasha la usiku wa utamaduni. Lakini hoja ya msingi na ya kufikirisha ni kuhusu, *mahusiano yaliyopo baina ya taasisi za Elimu ya Juu na suala la uhifadhi wa tamaduni*. Maana uendelezaji na utunzaji wa tamaduni, unahitaji ujuzi wa taaluma maalumu kama vile fasihi andishi, fasihi simulizi, makumbusho, elimu, maonesho, pantolojia, ekiolojia, uhifadhi wa nyaraka, uhifadhi wa majengo na maeneo ya mambo ya kale, Utengenezaji wa vifaa vya kiutamaduni katika njia ya kisasa bila kuathiri maana, mbinu za utafiti, na mambo mengine mengi. Haya yote yanahitaji uwepo wa wataalamu walioboeba katika taaluma ya uhifadhi wa tamaduni. Bahati mbaya taasisi nyingi za elimu barani Afrika, hazifundishi taaluma zinazogusa maswala ya uhifadhi wa utamaduni. Hivyo ni fursa, kwa kila aliyepata nafasi ya kuhudhuria na kushuhudia kile kilichofanyika, kujiuliza ni nini anachangia ndani ya *Chungu* kilichobeba tamaduni mbalimbali zinazo mtambulisha mwafrika.







CULTURAL FESTIVAL

TITBITS

We will smile again' drama was indeed a drama with a strong motive to establish positive changes and heal individuals from within. Personally, I learned how to quickly adapt, and how to cooperate and collaborate with individuals from diverse backgrounds and cultures.

But Africa's greatest riches are not in the bosom of her earth but in her people and their diverse cultures

Thelma Chiromba

Zimbabwean

A Zimbabwean girl acting as a Nigerian queen putting on a Zulu attire, what a funny world it is. That was the order of the scenes during the drama entitled “*We will smile again*” I participated in during the Cultural Day at Arrupe Jesuit University on the twelfth of November 2022. Like dancing in the rain, yes, we will smile again despite these continuous outbreaks of COVID-19 variants in various parts of the world. In fact, the world has already learned to smile again in the face of this pandemic, thanks to God.

In an African or Western world, the Queen’s commands have the power to change the King’s decisions from the background or cool his temper and she gives abundant hope to all the subjects and the clan. In my real world, I have been more into commanding and leading people than entertaining them but in these scenes, my role as the Queen was to give hope to the whole clan through the King. A new nerve was developed in me as I was able to fit in the shoes of the Nigerian Queen on this day making it seem so easy as if entertaining people is my cup of tea. My African culture runs deep in my veins hence on stage I miraculously felt myself fitting in the mighty combinations of Nigerian magical rituals, dances, songs, and religious beliefs. Here and there my English accent sold me out as a non-Nigerian but my acting experience as a Nollywood queen gave me a window to learn and accept diverse cultures.

Like a center pivot it was my duty to be submissive to the king, be a responsible and caring mother, and at the same time be there for the King in hard and good times of the Kingdom so as to keep the palace and the Kingdom running well. Despite the ravaging pandemic in the Kingdom the dignity of the King was to be preserved and protected by the Queen since any bad deed would leave bold negative prints right on the doorsteps of the royal family. At the end of the whole drama the Queen was full of pride as her son, a well-learned Prince, came back from foreign lands and was able to save the Kingdom from the COVID-19 virus that had established its territory amongst us. Like Israelites entering the promised land, everyone had a smile on his/her lips again thanks to our earthly King and glory to our heavenly King.

‘We will smile again’ drama was indeed a drama with a strong motive to establish positive changes and heal individuals from within. Personally, I learned how to quickly adapt, and how to cooperate and collaborate with individuals from diverse backgrounds and cultures. Quickly memorizing the lines and gaining enough confidence to publicly speak them with a Nigerian accent gave Thelma Tadiwa Chiromba from Nyanga, Manicaland, Zimbabwe, putting on a Zulu attire, a bit of reality show in the Nigerian drama “*We will smile again*”. “May peace continue prevailing in our Kingdom with real smiles all over, come what may”, your Queen(Lola).

Masuzyo Jumbe, SJ

Country

Past and present have sounded with celebrations of Africa’s riches represented in Gold, Copper, Diamonds, Emeralds, and Oil. These resources are used to testify to Africa’s potential. But Africa’s greatest riches are not in the bosom of her earth but in her people and their diverse cultures.

To expose something of Africa’s cultural wealth, Arrupe Jesuit University organized and hosted the ‘Arrupe Cultural Night’. The cultural night was hosted under the theme ‘A Resilient Africa in a Post-Pandemic World through Art and Culture.’ The event hosted different cultural performances from Burundi, Ghana,

Kenya, Mozambique, Nigeria, Rwanda, Tanzania, and Zimbabwe. These countries represented cultures from South, East, and West Africa.

Although the performances were diverse, they were sufficiently familiar to the audience. This cultural diversity that unites us as Africans is our greatest wealth and richness. To all who attended the event and to those who graced the event with their performances we say Murakoze cane, Asante Sana, Merci beaucoup, Muito Obrigado, Tinotenda, and Thank you very much.







WE ARE OUR CULTURE

NOT OUR

GEOGRAPHICAL

LOCATION

Learning about these other cultures was very enlightening because I discovered that, despite the fact that we often argue that African cultures are distinct from one another, there is a very thin line separating them

WHAT A RETURN!

It is in these gatherings of shared love for our continent's art that we can truly appreciate how the Arrupe Cultural Night sustains and strengthens our cultural ties and friendships as young people and as Africans in Zimbabwe

Bonventure Joro

Kenyan

I gained a completely new understanding of what culture is because of Arrupe Jesuit University's Cultural Night. I am a Kenyan who attended school in Kenya from kindergarten to university. The few occasions I have had to go outside of Kenya were only for a brief period and for professional reasons. Therefore, it was and has been quite difficult for me to comprehend and value the cultures of other nations. According to an old proverb of my tribe, the Luos of Kenya, One would always believe that their mother's cuisine is the best until they have a dish that has been made by someone else. I didn't understand the meaning of this adage until I attended the Arrupe Jesuit University Cultural Night. Being an international university, Arrupe Jesuit University is distinguished by its diverse international student body from many different cultures. Therefore, what I observed that day was a diversity of cultures, some of which celebrated contrary values to mine, but which were nonetheless largely illuminating and instructive.

Learning about these other cultures was very enlightening because I discovered that, despite the fact that we often argue that African cultures are distinct from one another, there is a very thin line separating them. I also discovered on that day that there is a lot that Africans have in common. For instance, the themes of invoking the spirits, witchcraft, and good morals that emerged during the play performed by the West Africans (Nigerians and Ghanaians) were

identical to what my culture in Kenya is attempting to convey. The most amazing part is that when I discussed this experience with other colleagues of mine who are not from Kenya or West Africa, they would also state that their cultures are working to educate people on the right morals, how to invoke the spirits, and why we should shun witchcraft. This led me to believe that Africa's people are one. The reason for all the commotion about how different our cultures are comes from ignorance of the cultures of other people. As a result, I was able to build even closer bonds with not just my Arrupe colleagues but also with the entire Zimbabwean populace. This is because I no longer identify as a Kenyan, and I no longer identify with others as Zimbabweans, Zambians, or Nigerians. Instead, I identify as an African, along with other Africans, who share a common culture that is expressed differently depending on the demographics of the specific location in question.

Finally, the Cultural Night helped me to appreciate some aspects of our African culture while also bringing to light how some of those aspects are starting to feel outdated in today's technologically advanced society. In other words, it helped me to see that my African culture can still be expressed and incorporated into modern technologies without dying. It also served as a reminder to me that, while technological advancements are generally positive, they may also be a catalyst for cultural decay.

Ms. Haleema Mekani

*Managing Director,
Tamba Africa Social Circus.*

What a return of the annual Arrupe Cultural Night in 2022! How honored we were as TAMBA AFRICA Social Circus to express, share and celebrate the African creative culture with ensembles representing the diversity of Africa through music, food, theatre and dance. It is in these gatherings of shared love for our continent's art that we can truly appreciate how the Arrupe Cultural Night sustains and strengthens our cultural ties and friendships as young people and as Africans in Zimbabwe. There's so much to

be gained from sharing spaces that are created to remind ourselves of why our culture matters but most significantly, in the case of Arrupe Cultural Night, spaces where we can experience and learn about creative culture from other disciplines, cultures and countries. We hope to continue to support, participate and enjoy future editions of Cultural Festival, if not for the preservation of our diverse African culture, in celebration of the time shared together as humanity.







**WE HAVE
OUR REACTION
AFTER ALL
... NOW I KNOW!**

The Arrupe Cultural Festival celebration at Arrupe Jesuit University on November 2022 was an essential tool that called to mind the need to think through our continent's beautiful culture

**ART AND CULTURE
REMAINS *OUR TREASURE***

What is good does not die. People become valued in ensuring that the good things prevail

Peter Agaba Abah

Nigerian

According to historians, the study of history is an important tool for understanding the present and the future. I believe that the same thought can also be applied to studying and remembering art and culture. Again an adage in *Idoma*, a dialect in Nigeria says that a child who stays far away from the elders when stories about his village are told during the moonlight tale will definitely end up as a slave in his own land. The Arrupe Cultural Festival celebration at Arrupe Jesuit University on November 2022 was an essential tool that called to mind the need to think through our continent's beautiful culture, and to reflect on certain questions that perhaps were considered irrelevant like; how were African reacting to issue affecting them before western solutions.

I was opportune to have written the script of the drama, and I also acted at the cultural festival. I titled it "*And we smile*". The smile that comes to the face of every African each time we struggle through a difficult moment and we come out stronger and hopeful. The drama was written and acted to depicts a small African community that was faced with an unknown pandemic, their struggles through the pandemic and

the smiles that followed after enduring that tragic moment. The drama opened my mind to see that after all, we Africans have beautiful cultures and our own reactions to issues relating to us. The initial reaction may have appeared as a *mythos* because of the appeal to gods and other uncertain causes but at least my joy was that we are able to sense abnormality around us and react.

I played the role of the King of the community that was struck by the unknown disease which was almost turning the kingdom into a desert because of the daily increase of death. The drama personally challenged me to reflect on what life was like in the old African society in the midst of calamities, and the various reactions and moves that were taken. The role developed in me a sense of responsibility and maturity as I was expected to provide solutions to the challenge facing my kingdom. The support from my elders in the council and other members of the kingdom in the drama also taught me the need to unite as one body. We have our reaction and I believe that united, Africa will smile again.

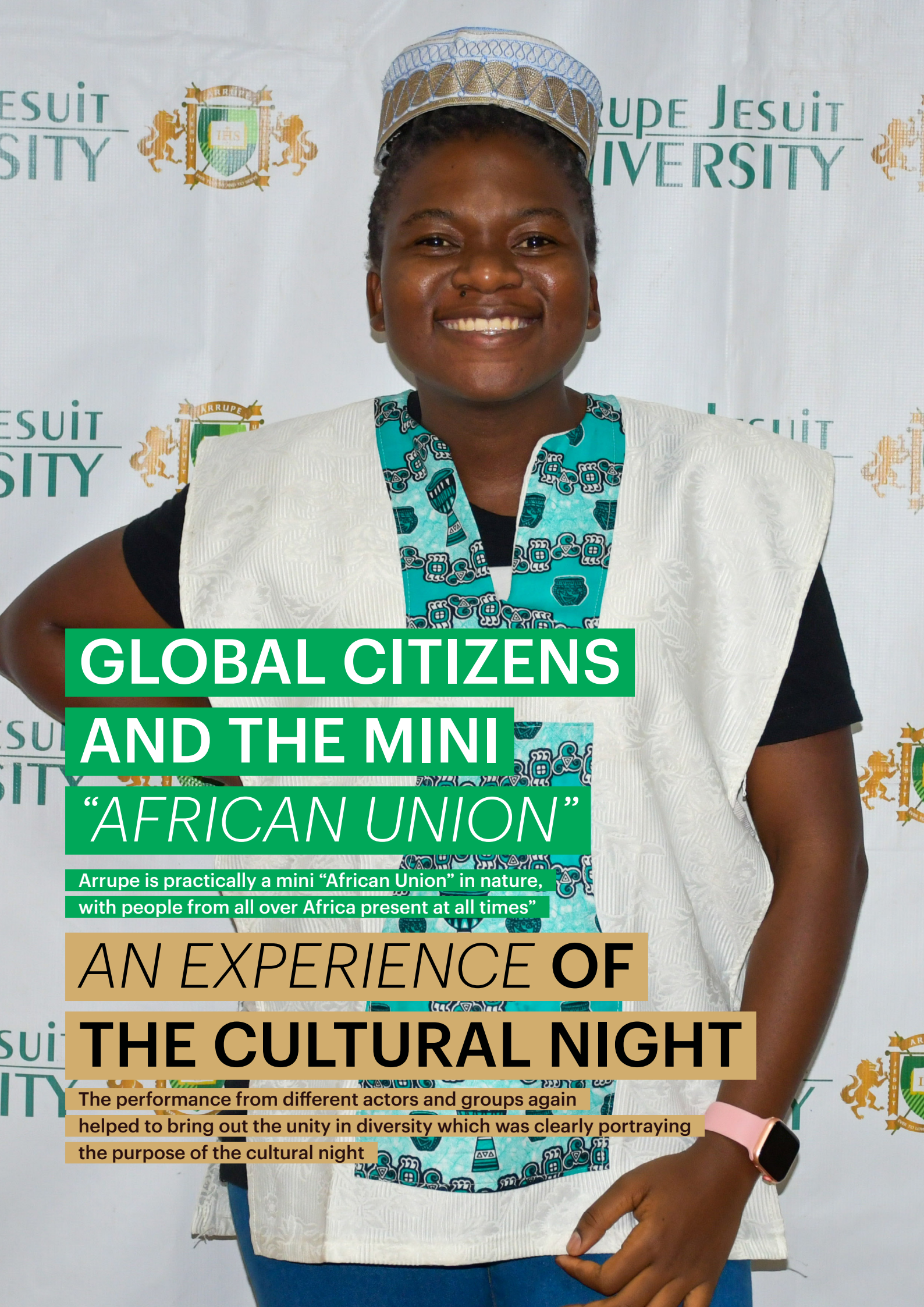
Anesu Mashumba SJ

Zimbabwean

"What is good does not die. People become valued in ensuring that the good things prevail". Given the context (Covid 19 pandemic) and the contemporary world so secular without a place for tradition, a cultural festival was ideal to remind us of what matters. It reminded us that what we used to do as families and communities was not meant just for entertainment but allowed us to bond with one another. Coming after Covid-19 too rang the bell of our social being and the need to bond in our diversity. Apart from the depth of the idea behind the whole event was the execution of the idea. More appreciation goes to the invitation

and participation of AJU students. Not just that they are energetic and they lighten up the day but involving them gave them a glimpse of the culture they probably didn't get to live. Playing *marimba*, *mbira*, and *ngoma nebosho* transcends mere dancing. It takes them and everyone back to the old days when life had meaning and dignity. Only if we could turn the hands of time!

'Meaning' will never be meaningless. Culture remains our treasure. The cultural night remains key in securing our treasures in diversity.



GLOBAL CITIZENS

AND THE MINI

“AFRICAN UNION”

Arrupe is practically a mini “African Union” in nature,
with people from all over Africa present at all times”

AN EXPERIENCE OF **OF**

THE CULTURAL NIGHT

The performance from different actors and groups again
helped to bring out the unity in diversity which was clearly portraying
the purpose of the cultural night

Pardingtone Nhundu

Zimbabwean

For more than two decades, students and family have gathered at Arrupe Jesuit University in Mt Pleasant, Harare, to enjoy entertainment, culture, and cuisine from all across Africa. As I've learned, the very practical purpose of the Culture Festival is to raise alms towards an education need through the celebration of art and culture. In retrospect, I had no clue that participation in the cultural festival would pave the way for me to become an active global citizen. A global citizen is someone who is aware of and comprehends the larger world, as well as their place within it. They are a global citizen. They participate actively in their community and collaborate with others to make our planet more peaceful, sustainable, and equitable. This is the essence of AJU's cultural festivals. The experience and volunteering possibilities have been eye-opening, a source of formation, and a clear formation method for how I interact with the world at large now.

I've always enjoyed the traditional dances segment, but the guys from Mozambique blew me away this time. This is because the 'nyau' dance they performed is a phenomenon that Zimbabweans are familiar with in places like Mufakose, Mbare, and others. They are known as 'zvigure' in this country. The Rwanda cultural dance was another one that stood out to me, owing to its laid-back feel. When all of these countries display their dances and ethnic dress, I always assume Zimbos are befuddled and concerned. We don't agree on many issues, including culture, either because of our

religious convictions or because we are a too polarized society.

We had Mbeu and The Mhodzi Tribe at the end of our cultural night. Mbeu is amazing, he is to me undoubtedly one of the coolest artists and most powerful vocals, and all else being equal, he should continue to be a blast. When all this was going there was food guys, like proper food dishes from across Africa. You should try chapati with jolof rice.

Make sure you don't miss the next cultural festival, my friend. Arrupe is practically a mini "African Union" in nature, with people from all over Africa present at all times. They invite their embassies and nationals who reside in Zimbabwe to feel at home away from home and to become a part of their culture. I hope I did not do what the streets are calling, "kedeepisa". This is when you provide long detailed and unnecessary information when you were only supposed to mention how much you enjoyed Arrupe Cultural Festival. I hope to see you at the next one!

"I had no clue that participation in the cultural festival would pave the way for me to become an active global citizen. A global citizen is someone who is aware of and comprehends the larger world, as well as their place within it. They participate actively in their community and collaborate with others to make our planet more peaceful, sustainable, and equitable."

Dr. Sr. Monica Nyachowe OP

Zimbabwean

On the 12th of November 2022, the long-awaited cultural night was here. In the morning there were activities to celebrate our African diversity. Even the outfits for those who had really taken time to dress up for the night, it was a joy to watch. The performance from different actors and groups again helped to bring out the unity in diversity which was clearly portraying the purpose of the cultural night. It was not all dance but showcasing various talents. This helped

to bring the variety that kept us waiting for the next performance. I would like to thank the organizers for managing to bring so many people together. The mbira group was particularly outstanding. A number of students showcased their talents as well as highlighted their own cultures, this was greatly appreciated.

Vanhu vakauya vakafara! Kwabe kumnandi ngephela. Zikomo! Tatotela!



**A RESILIENT AFRICA IN
POST-PANDEMIC
WORLD THROUGH
ART AND CULTURE.**

Our art and culture are strong pillars of unity

Wanzala Kanenje, SJ

AJUSA – Chairperson of Cultural and Liturgical Committee.

You are possibly still wondering why the Cultural and Liturgical Committee adopted A resilient **Africa in Post Pandemic World Through Art and Culture** as the theme for the Arrupe Cultural Night 2022. Here is a short reflection on the inspiration behind adopting the theme plus the wisdom and value that it carries.

Having gazed inquisitively at the most recent historic occurrences on earth, the Spirit brought us to a deep awareness of the agonies that the Covid-19 Pandemic had brought to this globe. The African Continent just like any other continent suffered the merciless hard blows of this Pandemic. Unprepared for it, many of us on the continent was left or are still devastated by the negative effects of the Pandemic. As if that was not enough the obtrusive Russia-Ukraine war broke out on the Asian Continent as the globe was still struggling to adapt to the consequences of the Pandemic. Although away from Africa, this war negatively impacted Africa as well, thus worsening the situation. So, the inspirational question was: how does the African Continent recover quickly from the deep excruciating wounds of the Pandemic, then stand stronger and move on more successfully than ever before?

We had to seek an answer from within. Reflecting on this again, the Spirit opened our eyes to see our art and culture as a treasure for building resilience in times of adversity. What is resilience? According to the Online Dictionary, resilience is the capacity to recover quickly from difficulties. Courtney Ackerman reveals that psychology describes resilience as “that ineffable quality that allows some people to be knocked down by life and come back stronger than ever.” We may as well say that resilience is the ability and tendency to bounce back. When we get back up and continue with our lives after failure or defeat, we say we have bounced back. Similarly, we bounce back when we adapt well in the moment of adversities, tragedies, or threats. But resilience has something more than just bouncing back; with resilience, we bounce back stronger and we

become better than before.

So, how can our art and culture help us to bounce back stronger than before? Embracing our art and culture enables us to develop a positive view of ourselves and confidence in our strengths and abilities as Africans as well as a continent. Not until we embrace our art and culture, we may not be able to see the beauty in them, the healthy in our native foods, the wisdom that lies in our native languages and music, the moral fabric that is embodied in our culture, the list is endless.

Our art and culture are strong pillars of unity. Our peoples, languages, cultures, and arts are so diverse yet when we come together to share and celebrate them, we discover that they are very linked. This awareness fortifies our ties as one family. Unity, the sages said, is strength. So, by sharing our art and culture we gain the strength to be generous and available for the well-being of not just a brother or a sister but of the continent.

Today, we live in a technological era. Have you ever thought that art and culture can be great sources of creativity? Our African art and culture are so rich, we can draw from them great wonder and wisdom that can push us to profound intellectual experiences leading to momentous innovations that can make Africa a tech giant on the globe. But this can happen if we proudly embrace and live our art and culture.

There is more to talk about, but let's sum it up for today. Hellen Keller says, “Although the world is full of suffering, it is also full of the overcoming of it.” Africa is full of art and culture to overcome its challenges. Lastly, Mary Holloway wrote, “Resilience is knowing that you are the only one that has the power and the responsibility to pick yourself up.” We now know that we have the power – art, and culture, our responsibility is to embrace and live them happily. Let's not wait to be picked up, we must pick ourselves up, and Africa must pick itself up!

Mrs. Rosemary Sakonda

Accountant - AJU

The event timing was good. The weather was appropriate for the event. The groups that participated were alright. However, there is more need to explore how to incorporate some cultures that are found in the remote parts of the world and incorporate those in the activities. The artists

performed well. I liked the Mbira dzenharira; they did very well and their performance was of quality. The main performer Mbeu was not so lit. He lacked the level of the standard expected for the event. The food was ok although there is room for improvement, especially on African dishes.



NURTURING RESPECT

AND OPEN-MINDEDNESS

TOWARDS OTHER

CULTURES.

The event challenged stereotyped preconceptions
and wiped out any perceived walls of snobbery and pompousness

ARRUPE KULTUURAAND

It was wonderful to witness the artistic and cultural
expressions from all over Africa

Tanatswa Tania James

Zimbabwean

Arrupe Jesuit University is arguably one of the most culturally diverse institutions in Zimbabwe. Social differences promote sustainable development in intellectual, emotional, moral, and spiritual life. Celebrating and acknowledging our differences nurtures respect and open-mindedness for other cultures. The 2022 edition of the Arrupe Cultural Festival provided the opportunity to fully experience and immerse oneself in other culture(s), promoting personal growth, and critical thinking and helping students learn to communicate effectively with people of diverse backgrounds. It is incredible how the performances unified people. Whether it was music, dance, or any other form, the night made us feel awakened. It shared messages that cannot always be put in words or writing but are felt nevertheless. People from all walks of life & generations attended the event, particularly the youth.

The event challenged stereotyped preconceptions and wiped out any perceived walls of snobbery and pompousness. The event celebrated our differences as well as our common interests with key performances from different nationalities and cultures with a mix of traditional and modern art, music, dance and theatre. The performing arts captivated different audiences but were all the same engaging. Although designed

to entertain, the Cultural Festival was an important opportunity to highlight that we all have cultures and to acknowledge our unique differences.

I have embarked on this personal journey of self-awareness and self-discovery – finding my *IKIGAI*. Without diverting much from the topic at hand, *IKIGAI* is a concept rooted in the Japanese cultural fabric for years and it means “reason for being”. What makes you happy? What makes you feel most alive? The concept is unique to every individual and recognizes that the idea of “happiness” is somewhat elusive. Personally, being able to appreciate and experience different cultures offered a valuable perspective on what happiness is, or what it could be. *IKIGAI* is not just about living a happy life but also acknowledging the journey you are on and being open to what brings meaning and purpose to your life.

To everyone who attended, I hope the event awakened or brought meaning to a certain aspect of your life that might have been seemingly shadowed or unclear. If not, may you approach the next Arrupe Cultural Festival with a sense of purpose and open-mindedness? The festival will be with us again in November 2023, for yet another rollercoaster of artistic and cultural performances. We hope to see you there.

Sean Nicholas Van Staden

South Africa

Ek het hierdie jaar se Arrupe Kultuurand werklik geniet. 'n Vreugdevolle aand met dans, drama, musiek en poësie was vervolmaak met die verdieping van vriendskappe en lekker kos daarby. Hierdie was inderdaad die geleentheid om bymekaar te kom om ons onderskeie kulturele erfenisse te vier. En hoe wonderlik was dit nie om die kultureel-kunstige uitdrukkings van regoor Afrika te mog meemaak nie. Daar skuil diep skoonheid in ons verskeidenheid. So 'n aand help ons om mekaar sowel as ons eie kulturele erfgoed te waardeer. Om op maat van die Mbira-musiek te dans was my persoonlik 'n hoogtepunt. Ek is bly dat die Kultuurnag teruggekeer het na 'n

twee-jarige onderbreking en ek hoop ons gaan, so al groeiend, voort!

I enjoyed this year's Arrupe Culture Night. It was a joyful evening of dance, drama, music, poetry, friendship, and good food. We had a chance to gather and celebrate our cultures. It was wonderful to witness the artistic and cultural expressions from all over Africa. There is great beauty in diversity. It helps us to appreciate each other as well as our own cultures. My personal highlight was dancing to the Mbira music. I am very happy that Culture Night has returned after a two-year hiatus and I hope we keep growing from here.



**THEY CAME OUT OF
CURIOSITY,
STAYED OUT OF DESIRE,
AND LEFT SATISFIED**

A NIGHT OF *UBUNTU*

Malick Nnemle, SJ

Cameroonian

Après l'annulation de nombreuses éditions due au confinement liée à la Covid-19, l'édition post confinement, du Festival Culturel Annuel de l'Université Jésuite Arrupe s'est tenue le samedi 12 novembre 2022. Comme de coutume, cette soirée de gala s'est déroulée dans la halle située en plein cœur de l'université. Parmi les personnes présentes, l'ambassadeur du Kenya au Zimbabwe, les étudiants de différentes universités voisines, notamment l'Université du Zimbabwe, de nombreux invités venus des quatre coins de Harare, le personnel et les étudiants de l'Université hôte.

Les festivités ont débuté à 14h00. Cette première partie du spectacle était exclusivement réservée aux enfants et aux familles. Elle fut colorée par de magnifiques prestations qui ont procuré beaucoup de sourire aux invités. La joie était lisible sur leurs visages et perceptible dans leurs commentaires au moment de la clôture à 17h30. La deuxième partie réservée aux jeunes et aux adultes, a débuté à 18h00. Le décor était formidable. On trouvait ci et là, de nombreux stands proposant plusieurs rubriques de boissons pour étancher la soif, différentes variétés de

mets Africains pour égayer les papilles gustatives, et des vêtements typiques du vieux continent pour le grand plaisir des participants. Plusieurs groupes de jeunes ont réalisé des prestations à couper le souffle. Chaque prestation mettait la foule en liesse. Qu'il s'agisse des danses traditionnelles au rythme des balafons, de danses urbaines soigneusement appliquées, et des prestations XXL des artistes musiciens Mbeu and the Mhodzi Tribe Band, Mbira Dze Nharira et Tamba Africa Circus, tout était mis en œuvre pour que la soirée soit parfaite et surtout inoubliable. Il y'a eu un fait marquant qui montre sans aucun doute à quel point ce Festival était unique. Après une panne d'électricité survenue tard dans la soirée, la foule s'est mise à chanter en chœur les titres à la mode, et ce, dans l'obscurité totale jusqu'au retour de la lumière. C'était extraordinaire et tout simplement incroyable. Le fait que la halle était bondée de monde de 18h à 23h, montre à suffisance combien ce Festival a été bien organisé et combien les personnes présentes ont su tirer profit. Comme l'ont exprimé toutes les personnes présentes, vivement que la prochaine édition arrive très vite

Ms. Elizabeth Dziva

MC of the event - Zimbabwean

I have always loved travelling to other countries, and this is the reason why; traveling to a different country and experiencing a new culture teaches one a variety of new skills. You learn to become more social, flexible, open minded, and independent. Exposure to multicultures or diversity will lead to better judgment; you will meet people of different religions, color, race, educational background and many other things!

The Arrupe Cultural Night hosted on the 12th of November 2022 at Arrupe Jesuit University allowed

me to travel to various African countries, in the South East and West -in one night- and it was an experience never to be forgotten! This was of course made possible through the talent showcase by mostly Arrupe university students who come from different parts of the continent. It was heartwarming to see families rising from their seats to join fellow country people as they performed on stage - all feeling a sense Ubuntu, that divine spark inherent in every human being. Oh what a night, - Looking forward to the next one. Maybe this time it will include a festival of food!



**THE ARRUPE CULTURAL
FESTIVAL IS BACK**

WITH US;

WITH A BANG!

GRATEFUL

The university provides a space where people from
assorted cultures from within and outside Zimbabwe can feel united

Catherine Muchiri

Zimbabwean

The much loved, much anticipated Arrupe Cultural Festival got back to Harare with a bang on Saturday 12th November 2022. This was after a hiatus due to the Covid-19 pandemic. Themed, 'A Resilient Africa in Post-Pandemic World Through Art and Culture' the 2022 edition featured renowned Zimbabwean artists like Mbira DzeNharira, Mbeu & The Mhodzi Tribe Band, and other participants from different African countries. There were the kids and family shows that took place during the day and the theme night that went on from the evening till midnight. As always, the festival managed to pull crowds from all walks of life; country delegates, students, business community among many others.

Over the years, the students of Arrupe Jesuit University cultural have organized cultural nights each year drawing participants locally and all over Africa. Results; a collective reflection of the true cultures of the African continent. Representatives from each country are allowed to showcase their products, talents, and cultures dressed in their traditional African regalia.

Taking a walk around the stands set up in the school this year, the displays of diverse cultural products from different countries were a sight to behold. The attendants were spoilt for choice with the various cultural items and African food available. Our sights weren't spared the colorful African wear with a Nigerian 'oga' or Kenyan 'Maasai' spotted in the crowd amidst other traditional wear.

At the onset of the evening show; poets, dancers, acrobats, and musical performances filled the night with sounds of our rich diverse African cultures. Music performances by among other countries Mozambique, Rwanda, and Kenya sent the crowds rolling. Dramatic acts from Nollywood; our African version of Hollywood convinced us that Nigeria remains the champion of our film viewership.

The main attraction of the event, the Mbira DzeNharira band from Zimbabwe as expected, stole the show. Starting off playing soft sounds of the Marimba instrument whilst sitting on the floor, the band was joined by parts of the crowd who followed sitting on the floor just below the stage. But this did not last long as the soft sounds soon broke into music with the band members singing along to the beat sending the crowd on their feet.

For some time, people forgot their different backgrounds and languages and everyone joined in the singing in unity with seemingly rhyming movements. Like a train of people, attendees held shoulders and went round and round dancing to the music, confirming that indeed as Kwame Nkrumah said, "I am not African because I was born in Africa but because Africa was born in me".

Arrupe Jesuit University through this Cultural event once again brought together various countries and their unique characters enriching our experiences and proving it is possible to come together as one people for a common goal.

Sr. Getrude Chatira SJI

Zimbabwean

I am grateful to God Almighty for granting me the privilege of attending the 2022 Arrupe Cultural Festival. In the same vein, I wish to congratulate all the students and staff who participated in various cultural activities during the event. The university provides a space where people from assorted cultures within and outside Zimbabwe can feel united. As the university embraces diverse individuals, it cherishes and accommodates the values of all cultures respectfully. The success of this cultural night has been made possible by the humble, conscious, and artistic participants who unreservedly exhibited various

performances. These include, *Leronilelo* (today is today) Post COVID-19 drama, Imbyino twabyinnye niGutamba and ndetse n'Ikinimba (Rwandan song and dance), Mbira dzeNharira (Zimbabwean song and dance), different traditional costumes, to mention but a few. These performances raised the morale of the audience and they danced with and applauded the performers. The spirit of teamwork of the organizers drew in the audience and they became good team players. Different cultures were no longer foreign to us but they became part of what we were.



AND WE SMILE:

THE DRAMA THAT

SAYS MORE

THAN IT INTENDS TO DO.

The use of proverbs as the main
linguistics discourse is not without meaning

Nzi Koffi Jean-Serge Kouakou

Ivorian

“What is bigger than the cricket has entered its hole”, these are the words of Ezemmo called upon by Igwe to intercede for the kingdom. For centuries, Art has been a privileged tool for the social, political and religious, and cultural expression of beliefs, values, and worldviews. Africa, under the threat of the pandemic, showed a strong sense of resilience. *And we Smile* depicted the different forms of resilience that the continent in general and many African countries adopted during the Covid 19 pandemic. What was impressive about this brief drama pertains to the mixture of African wisdom through the proverbs, African medical epistemology, the communitarian style of life, the religion, and the self-abnegation of the traditional leaders.

“A child can play with his mother’s breast but not with his father’s testicles”; The use of proverbs as the main linguistics discourse is not without meaning. It reveals the wisdom of traditional Africa and the connection that the young African have with their sources. Proverbs were the shared knowledge of the inhabitants of the kingdom, Ifeji the drunkard of the village, who displays a picture of uselessness and cowardice, was wise enough to address his father and the chief in proverbs as well. In Africa, traditional wisdom is not just the propriety of the few. Wisdom from proverbs is a shared common-sense knowledge. Ifeji gives us an example.

The particularity of *And we smile* regards the manner African resilience is portrayed. The solution to the crisis that the village went through came through

modern knowledge and traditional science. The catastrophe was avoided when the prince, who came from the city, was invited to work with the chief priest to find out the remedy for that pandemic. The knowledge of the traditional herbs and the intercession of the ancestors combined with the prince’s information. This was a reality lived by many African countries during the pandemic. The president of Madagascar his excellency Mr. Andry Rajoelina as well the bishop of Douala (Cameroon) Mgr. Samuel Kleda offered some African recipes to cure those infected by the virus. It brought to the forefront the problem of the recognition of African traditional medicine as an effective and authentic medical alternative.

Lastly, how not to be amazed by the beautiful picture of the strength of the communitarian model of life in traditional Africa presented in the drama. The drama opens the veil on a chaotic note. Onowu, Okafor, Okonkwo, and the women converged to the chief House to inform him of the tragedy that is happening in the village. Under the auspice of the chief, a meeting is organized. Nobody lamented alone at his place, no one tried to look for a remedy alone. It is as a community that the solution will be found. The resilience of Africa was a communitarian resilience. Covid 19 preached social distinction, African model of life responded to it by showing that the physical social distance is not an issue because what matters is the union of heart and spirit. The victory was obtained over the demon of solitude brought by the pandemic. And we smile.

Ratidzo Dendere Ruth

Zimbabwean

I attended the AJU Cultural Night 2022, and for me it was amazing. I Particularly loved the creativity, confidence, and enjoyment of those who performed. I got the opportunity to perform live on stage. Since I am used to performing in front of my camera or amongst a group, I feel like it was really important and fun. I also enjoyed it. Guest Artists performed very

well, most if not all the artists are on my favorites list. The festival granted us the opportunity to interact with new, old, and long-time friends and family. Got the chance to talk to many people, students, and friends that I had met a long time ago. We had a good time having fun together. It was indeed a great night.



**UMA ÁFRICA
RESILIENTE NO MUNDO
PÓS-PANDEMIA
ATRAVÉS DA ARTE
E DA CULTURA**

**REFLECTION ON
THE CULTURAL NIGHT
FESTIVAL AT (AJU)**

The festival atmosphere facilitated conversations and cultural exchanges that enabled rich dialogue and interaction among the groups of participants, audience, visitors, and artists.

Eusebio Mariano SJ

Mozambican

Depois de muito tempo de pandemia de Covid-19, a Universidade Jesuíta de Arrupe apresentou uma noite cultural inspiradora que mostrou como reconstruir o nosso continente africano durante a Pós Pandemia Mundial. Tudo isso foi apresentado por meio de teatro, artes, música e mais apresentações inspiradoras. É essencialmente bom notar que o novo Coronavírus trouxe grandes efeitos negativos ao continente africano. Tudo isso aconteceu em um momento em que começava a crescer economicamente. A noite cultural na Universidade Jesuíta de Arrupe, apresentou tudo isso através de drama e união através da partilha de alimentos que trouxe a consciência de que podemos reconstruir o nosso continente danificado através da nossa unidade e cooperação. O povo Massai através de sua dança mostrou a riqueza que possuímos como africanos e como podemos cooperar para o bem de todos. Nunca devemos nos prejudicar, pois temos o que é preciso para sermos bons. Como as instituições multilaterais, a Universidade de Arrupe se preparou através de sua noite cultural para impulsionar a colaboração global que foi perdida durante a pandemia devido ao bloqueio e outras causas, como as tensões interestaduais existentes.

Apesar de nossos recursos limitados, o continente está tentando aproveitar suas habilidades anteriores para lidar com epidemias em seus países e regiões. A ideia de responder às pandemias como a Universidade de Arrupe propõe no continente não é, pois, nova, ainda que os recursos sejam limitados. Alguns pesquisadores previram que a África se tornaria um epicentro da mesma pandemia que não se concretizou. Mesmo agora, as pessoas podem ou ainda estão trazendo tais previsões que podem não se materializar se e somente se nós, como africanos, nos unirmos para

combater essas epidemias. A noite cultural que decorreu na Universidade Jesuíta do Arrupe procurou trazer esta sensibilização através da sua representação teatral, artística e musical. Uma das coisas que foram capturadas durante o evento foi um show dramático de alguns escolásticos nigerianos. Em sua peça, eles ilustraram metaforicamente como o continente experimentou mortes súbitas com causas incertas. Eles viam isso como uma punição ancestral pelo que alguém poderia ter feito. Assim, sua busca para conhecer a causa raiz é o que nós, como continente, devemos fazer. Temos que encontrar causas e soluções para o que foi danificado nos últimos anos de Covid 19. Fiquei fascinado com o que um deles disse durante a peça que mostra algum senso de responsabilidade como continente. Ele disse: “Meu povo, é apenas um homem tolo que se senta e vê sua casa sendo destruída.” Isso para mim demonstrou algum senso de responsabilidade. Temos que encontrar soluções para os problemas do nosso continente e encontrar maneiras de reconstruí-lo. Um disse novamente durante a mesma peça que “farei tudo para ver o fim disso”. De fato, temos que nos oferecer à resiliência do nosso continente após os danos causados pelo covid 19. É nossa responsabilidade.

No final da peça nigeriana apresentada durante a Noite Cultural de Arrupe, todos encontraram soluções para os problemas que enfrentavam e que os rodeavam. Essa também é minha convicção de que não precisamos depender de pessoas de fora para nos ajudar a reconstruir nossos países. Temos recursos e ferramentas suficientes para fazer isso. A única coisa que é mais necessária é a nossa colaboração uns com os outros. Portanto, encorajo todos nós a darmos as mãos e trabalharmos para a resiliência da África.

Dr. Sr. Mercy Shumbamhini CJ

Zimbabwean

I have to confess that the AJU cultural night festival left me deeply enthused and inspired. It was an enjoyable and memorable space where people from different cultures had the opportunity to showcase their practices, values, and knowledge through food, dress, art, music, poetry, drama, and dance. The artists exhibited the resilience, ingenuity, and beauty of Africa, which is navigating the post-pandemic with boldness, generosity, commitment, and love. Through art, poetry, and drama, the artists demonstrated the contours of the human experience. Hence their creativity reflected the image of God as Creator.

Indeed, the nature of the cultural night festival was an incredible display of talent and an excellent means for teaching others about one's own cultural traditions. It was a wonderful experience for me to see how people can communicate and dialogue through performing on stage! The festival atmosphere facilitated conversations and cultural exchanges that enabled rich dialogue and interaction among the groups of participants, audience,

visitors, and artists.

In the post-pandemic world, I think it is through the creation of art and culture that the spirit is nourished, revitalized, and kept alive and our common humanity is strengthened and bonded. I enjoyed watching from my seat on the packed dance floor, where the exuberant crowds danced in unison to the Mbira Music. The expressions were genuine and authentic and they harmonized with the music's rhythm. It was a fantastic and magical gathering, a time of encounter, connecting, laughter, enjoyment, and relaxation.

I am profoundly grateful to our organizers for I know that this terrific event generated some funds for the vulnerable children in our society. It was not just a momentary occasion but its effects will last long beyond its powerful performance, exhilaration, and interaction. The artist did not only enhance the cultural legacy of Africa, but they also rendered remarkable community service in favor of the common good.



APPRECIATES

Embassy of Kenya, Embassy of Rwanda, Ruothy International, Holy Cross Budiriro Parish, Premier Sounds Pvt Ltd, Tamba Africa Circus, Cultures Resort, St. Ignatius College, St. John's Emerald High School, Emerald Hill School for the Deaf, Chishawasha Mission Primary School, and L'Arche Zimbabwe

FOR SPONSORING AND SUPPORTING THE ARRUPE CULTURAL NIGHT FESTIVAL
ON SATURDAY NOVEMBER 12, 2022.



A Resilient Africa in Post-pandemic World Through Art and Culture



Victor Mureithi SJ

AJU - Dean of Students

If the only prayer you ever say in your whole life is 'thank you' that would suffice."

- Meister Eckhart

The 2022 edition of the Arrupe Cultural Festival held on the 12th of November 2022 at Arrupe Jesuit University was such a huge success. Keeping with the spirit of all our previous editions, the proceeds from the event will be utilized to create a hope filled future by supporting an educational endeavour in Zimbabwe. The cultural festival remains in our 2022 memories. We all remember among other performance, the electrifying performance of Mbira Dzanharira group. We remember how they got even the non-Zimbabwean attendees to the dance floor. For instance, at the end of their performance, the crowds jumped on stage and asked for something more. One AJU student from Zambia, Mr. Laban Besa intoned the classical 'one more' chant and the hall erupted in calling for more from the group. This was not out of lack gratitude but out rather an affirmation of the incomprehensibility of the goodness of God in showering us all with gifts and talents to serve and to love one another. We remember with joy the performances from our students as well from other invited guests.

We start our note of gratitude from the source of all good things. GOD. We thank God for the gifts of our life. Our positive energies that brought us together to celebrate life. We thank God for the gift of fellow human beings. We thank God for the gift of intellect and will that inspire our artistic and cultural expressions.

We are grateful to the various personnel and entities that made the event such a success. All our partners, sponsors and supporter. We remain indebted to you for the joy and laughter shared. Truly, the moments and memories created could not have been possible without a very concerted efforts from various individuals and departments in the university. We are very grateful to the University Executive and Administration for the continuous support and commitment to student activities and affairs. We thank AJU's Administrator Fr. Oderick Mweemba SJ and his team of support staff for the great job they did in helping the students with logistics.

We thank the student body led by the student leaders' council for the magnanimous offering of their

youthful energy, their talents and time in organizing the event. We particularly thank the President and the Chairperson for Culture and Liturgy for leading the students in bringing the festival back to life from the ashes of Covid-19. We appreciate the AJUSA Treasurer and his team. We extend this gratitude to the entire AJUSA executives and their sub-committees for making the festival such a day to remember.

We are grateful to the various individuals, groups and schools that either performed or attended our events. We thank the various foreign nationals and dignitaries who traded the comfort of their homes or offices to be with us. We appreciate very many individuals whose names will remain unmentioned. We relay our gratitude to various friends of AJU and our former students who came through in helping us with the brainstorming and planning activities. Ladies and gentlemen, we are because you are. The Ubuntu you experience at Arrupe is inspired by the conduct of your life whenever we knock at your door. AJU stands tall because of your generous support and more than ever, we keep counting on your support. We thank you all, the various women and men of good will who came to celebrate with us. Ladies and Gentlemen ARRUPPE IS GRATEFUL.

Many a times people have wondered "What is life"? This wonder, this inquiry, on the meaning and purpose of life goes on. But for now, your magnanimous presence convinces us that Life is a divine gift to be lived fully. We dare live it fully with hearts full of gratitude. With grateful hearts, we continue praying for you. Silver and Gold, we have not to repay you, but the Spirit of the Lord inspires us to leave you with something greater. A Blessing:

*The Lord bless you and keep you;
The Lord make his face to shine upon you, and be
gracious to you;*

*The Lord lift up his countenance upon you, and give you
peace.*

Numbers 6: 24-26

*See you soon as we celebrate and live life fully at AJU and
elsewhere.*



ARRUPE JESUIT UNIVERSITY



**ADMISSIONS
OPEN**

Arrupe Jesuit University is a private and international university backed by 500 years of Jesuit, Catholic education and values offering a world class tertiary education found in Zimbabwe. Our graduates are men and women of conscience, competence, compassion and commitment who believe in a better world for all. Some financial assistance is available for those who qualify. To find out more visit our website: www.aju.ac.zw

SCHOOL OF EDUCATION AND LEADERSHIP

PROGRAMME

- Bachelor of Arts (Hons) in Inclusive Education - 2 Years Option (In Service)
- Bachelor of Education (Hons) in Inclusive Education - 4 Years Option
- Bachelor of Arts in Transformational Leadership
- Post Graduate Diploma in Inclusive Education
- Diploma in Transformational Leadership
- Diploma in Value-Based Child Protection and Safeguarding

ENTRY REQUIREMENTS

- At least 5 O' level passes including English and a Diploma in Education
- At least 5 O' level passes including English and 2 A' level passes
- At least 5 O' level passes including English and 2 A' level passes
- At least a Bachelor of Education, a Bachelor's Degree with a Certificate in Education or equivalent
- At least 5 O' level passes including English and prior learning
- At least 5 O' level passes including English and prior learning

SCHOOL OF ENGINEERING AND ICT

PROGRAMME

- Bachelor of Science (Hons) in ICT: Networking and Software Development

ENTRY REQUIREMENTS

- At least 5 O' level passes including English and Mathematics and any 2 A' level passes

SCHOOL OF MANAGEMENT AND DEVELOPMENT

PROGRAMME

- Bachelor of Commerce (Hons) in Accounting and Management (ACCA Accredited)

ENTRY REQUIREMENTS

- At least 5 O' level passes including English and 2 A' level passes

SCHOOL OF PHILOSOPHY AND HUMANITIES

PROGRAMME

- Bachelor of Arts (Hons) in Philosophy
- Bachelor of Philosophy [PUG]
- Post Graduate Diploma in Philosophy
- Master of Arts in Philosophy
- Master of Arts in Philosophy (MPhil)
- Master of Arts in Philosophy of Law and Ethics
- Doctor of Philosophy (PhD)
- Diploma in Spirituality

ENTRY REQUIREMENTS

- At least 5 O' level passes including English and 2 A' level passes
- At least 5 O' level passes including English and prior learning
- At good first degree in a relevant area
- A good first degree in Philosophy
- At good first degree in a relevant area
- A good first degree in a relevant area
- A good Master's degree in Philosophy or related discipline
- At least 5 O' level passes including English and prior learning

FEES STRUCTURE

Diploma Ignatian Spirituality - **US\$300** Other Diplomas - **US\$650** Philosophy - **US\$850** Post Graduate Diploma - **US\$1000**
 Education And Leadership - **US\$850** Engineering & ICT - **US\$1000** Accounting & Management - **US\$900**
 Masters (Local Students) - **\$1200** Masters (International Students) - **\$1400**
 PhD (Local Students) - **\$1500** PhD (International Students) - **\$1800**



Address : No. 16 Link Road, P.O Box MP 320 Mount Pleasant, Zimbabwe.
Phone: +263 242 745411, 745903 **WhatsApp Number:** +263 71 895 9249

Admissions: admissions@aju.ac.zw
General Inquiries: info@aju.ac.zw

[arrupejesuituniversity](https://www.facebook.com/arrupejesuituniversity)

<https://www.youtube.com/watch?v=ZpYxIJDv4&t=8s>
<https://www.youtube.com/watch?v=pFXgObCqhs&t=30s>

Arrupe Cultural Night

Presents

Family & Kids Show



Fun Filled Activities:

Marimba

Mbira

Jumping Castle

360 Photobooth

Braai and Drinks

and many more

Time: 11am - 6pm

Date: 12 November 2022

Venue: Arrupe Jesuit University,
16 Link Road, Mt Pleasant.



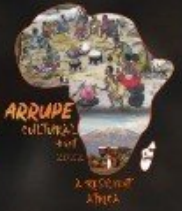
Entrance: Kids : \$2 Adults: \$5

For More Information

+263 81 933 531 +263 76 996 463

+263 80 247 418

ARRUPE CULTURAL NIGHT



Presents

Delicious

African Food & Art



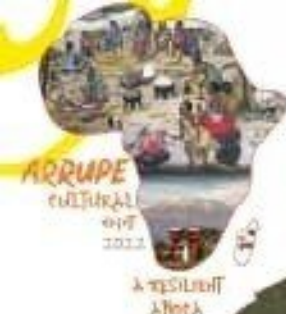
12 NOV
2022
6PM



ARRUPE JESUIT UNIVERSITY
16 LINK ROAD MOUNT PLESANT

Food is
Affordable

+254 703 651 179 | +263 81 933 531 | +263 76 996 463 | +263 80 247 418



ARRUPE JESUIT UNIVERSITY



PRESENTS

ARRUPE

CULTURAL NIGHT 2022 A RESILIENT AFRICA

Artists



**MBEU &
THE MHODZI TRIBE BAND**

**Mbira
DzeNharira**
TAMBA AFRICA SOCIAL CIRCUS

TIME: 1100HRS - 1730HRS (FAMILY SHOW)
1800HRS - 2330HRS (MAIN EVENT)

VENUE: ARRUPE JESUIT UNIVERSITY, 16 LINK ROAD, MT PLEASANT

- ACTIVITIES -

AFRICAN FOOD, DRINKS, WEAR, MUSIC, DANCE, DRAMA ETC
KIDS: JUMPING CASTLE, 360 PHOTOBOOTH ETC

SPONSORS & PARTNERS

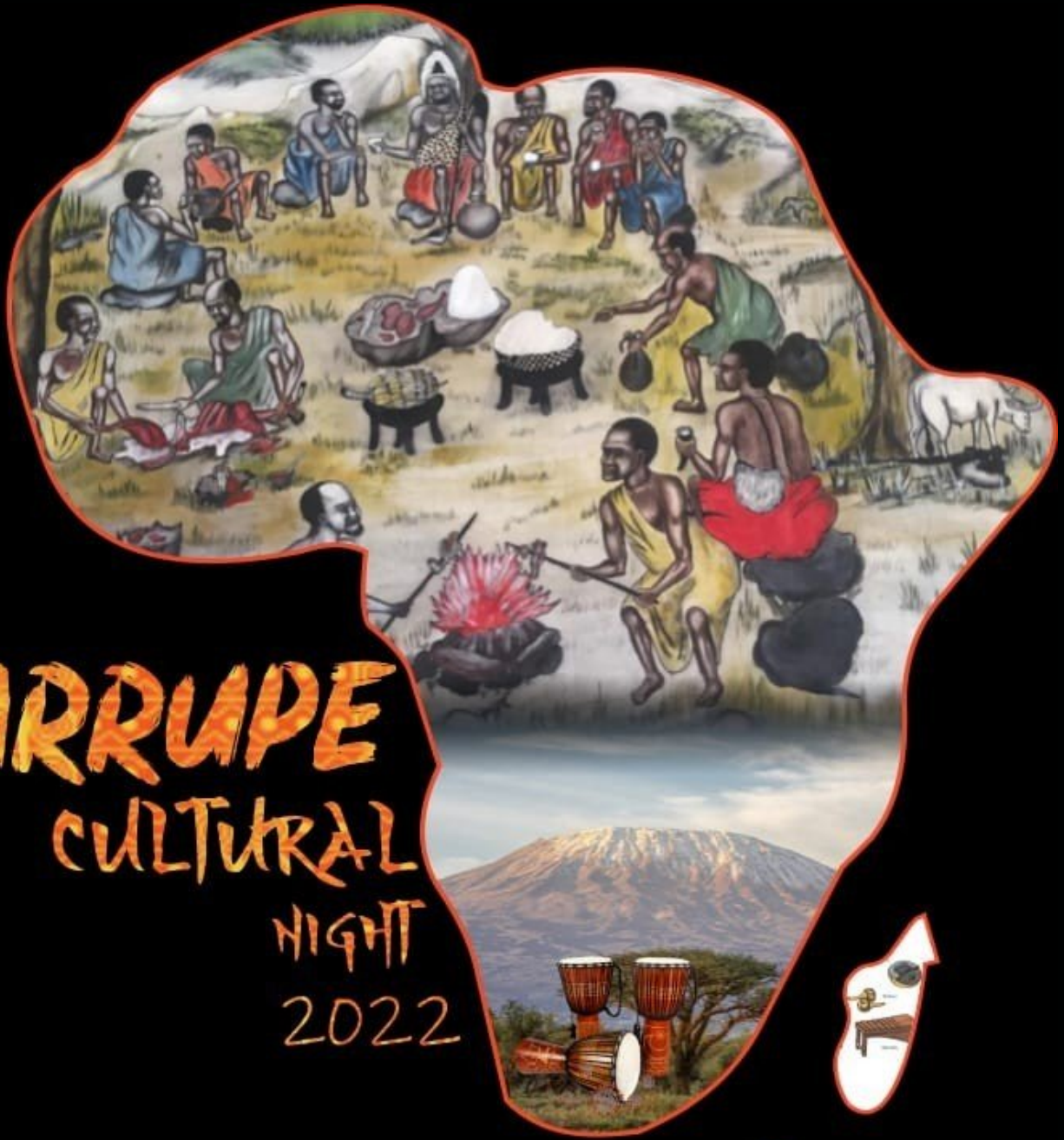
ENTRANCE FEE
ADULTS: \$5
KIDS: \$2

**12
NOV
2022**



For More Information Contact: + 254703 651 1179 / +263 81 933 531 / +263 76 996 463 / +263 80 247 418

A RESILIENT AFRICA IN POST PANDEMIC
WORLD THROUGH ART AND CULTURE



ARRUPE
CULTURAL
NIGHT
2022

A RESILIENT
AFRICA



DESIGN AND ART DIRECTION BY VINCENT SYLVESTER WADA, SJ
@VINCENXO