

Zoliswa O. Mali, Ph. D.

English Introduction:

I am Zoliswa Mali from South Africa, Eastern Cape, East London is the city. I am an assistant professor at Boston University School of education; I am also the coordinator of Southern African languages at the African Studies Center here at Boston University as well. I also teach isiZulu and isiXhosa here at Boston University as well. I was born and raised in a small town called King Williams Town, eQonce in South Africa, well in the rural areas of eQonce in a village called eZeleni, Kwanothenga. That's where I grew up. I did what there we called primary education, which here in the United States is called elementary education at KwanoThenga, eZeleni.. I lived with my grandmother there because my mother had to go out and work in the cities. It's a common occurrence in most of South Africa and probably elsewhere in Africa that your biological parents had to go and work in the cities and kids sometimes had to stay with their grandmothers and go to school and learn other cultural things there. My father was also working in East London at that time. When I passed my primary education which, at the time, was standard 6 and today is called grade 8, I moved to a township in the East London area called Mdantsane. A township in South African terms is a place where black South Africans live and it's usually;... we call it matchbox houses, its these four room house that look alike in every way. I moved there to do my secondary education which is known as middle school out here. From there I went to do teacher training because I needed to start working soon to help my mother, even before I could go further to do my matric which is called grade 11 & 12 out here. At that time you could be able to do teacher training before going to grade 12 and then be trained to teach in primary education. That's what I did at a school called St Matthew's girls teacher training. So having done that I started teaching in a rural area called kwa-Machibi and I taught up to standard two, which was lower primary at that time. I enjoyed it a lot; we didn't have all the resources that people have elsewhere; well, in South Africa too. I guess you probably know about the apartheid which is the system that we came from , so we didn't have all the facilities that people would have. But we improvised and we taught, and good stuff was happening. From there I decided I will do my private study to get my matric the equivalent of grade 12 today. So from then everything that I have studied I studied on my own as I was teaching, so I taught in primary school, I did my matric and finished that within a year, and then I did classes in the evenings at the University of Fort Hare; which we also call the University of Leaders, because many of the African leaders got their degrees from Fort Hare. Nelson Mandela our first democratically elected president of South Africa went to Fort Hare as well. So, I did my junior degree there, my BA, BA Honors which is the first post graduate degree that you can do. So they incorporated me into the University, so I started teaching at the University of Fort Hare. That's where I taught linguistics and some courses in African literature, Xhosa literature to be exact. I taught at the University for 10 years prior to moving to Iowa. Whilst I was still there I was coordinating some programs. There was one in particular which was based here in Massachusetts where I was working with Philips Academy in Andover. We were having students from the US, infact they first called me out here in 1998 and I was part of a think tank that was developing a curriculum for what we called African Studies Institute. So, we had students from the University of Fort Hare, Philips Academy, and some from East Africa

Aga Khan schools in Kenya and Tanzania. I was the coordinator for that project, in South Africa. So, we would have students come over and spend 2 weeks at the University of Fort Hare being immersed in the culture and some of the courses that were offered at Fort Hare like development studies, science, history; and I taught them isiXhosa out there, which I had been teaching to first language speakers as well to non-mother tongue speakers as well. So, after that I moved to America to do my Ph.D. Well I had already done my masters at Stellenbosch University by then, which at that time was an Afrikaans speaking university, but with the change of things after apartheid now that was open to everyone. So I did my masters there in linguistics, African linguistics in particular. So I came over to the University of Iowa to pursue my studies further. I thought I was coming to do a Ph.D, that was my primary aim. Little did I know that when you come to the United States you would be required to have another masters degree in the states if you come with one from Africa, well elsewhere, I say Africa because that's where I come from. So I had to do another masters degree, which at first was frustrating. I was like, "But I have masters why do I have to do another one?" But I discovered later that it wasn't a waste of time because the systems differ a little bit and research keeps growing so it was good that I did that. And then I did my PhD there too. Whilst I was doing that I was working on other programs as well. I was the director of a program that we call the GPA, Group Projects Abroad, hired by Yale University to take a group of students from different universities in the United States, who had taken at least one year of isiZulu from any of the universities. We had some from Georgia, some from UCLA, Yale and everywhere. We took them for the summer of 2002-2003 to the University of Kwa-Zulu Natal in Pietermaritzburg and so on. So I finished my Ph.D just recently at The University of Iowa, and got a post at BU. Before that I was teaching isiZulu at UCLA this past summer. So all I have been doing in the United States has been to learn, follow my academic career, and also teach isiZulu. And I would go to schools around in Iowa as an outreach thing to teach kids about South Africa and its culture, when called upon to do so. I was also part of the students' governing body there; we called it the African Students Association in Iowa. So, we've been working with people. I think that's about all I could say about me.

Xhosa Part 1:

Molweni maXhosa kaXhosa eMzantsi Afrika. Sanibona maZulu, ngiyakhuluma ngoba ngifundisa isiZulu lapha eMelika. SengingumMelikana kula malanga. Kodwa ke inkulumbo yami namhla izoba ngesiXhosa.

Ndafika eMelika ngonyaka ka 2000, ndingumntu ozokuzama ukufunda ndisuka kwaNokholeji e Fort Hare kwesi KaSomgxada ndizowuqalisa apha ukufundela ukuba nguGqirha. Kodwa izinto azizange zibe lula. Uyazi xa sisekhaya sijonga sicinge ukuba umntu ophesheya inene imali ibuthwa ngezitya, mhlawumbi abantu bahamba ezitalatweni zegolide, abantu bacinga ukuba unemali kakhulu. Abazi ke ukuba kufikwa apha izinto zingabilula kakhulu. Ndasuka ke ekhaya sekukudala kuyiminyaka ndifundisa, ndiqale kumabanga aphantsi. Ndifundisa ezikolweni, kwezo lali zoMachibi, kwezo lali zoQongqotha, ndifundisa abantwana, ndiculisa iikwayara apho. Ndagqitha apho ndayokufundisa kwaNokholeji. Ndagqitha ndafunda ndanemfundo enomsila ethe xaxa. Ndingazi ke ukuba ndizakuthi ndakufika eMelika; heee, izinto zitshintshe kuphele kuthi tu! Umnka ekhaya ucinga ukuba "hayi ndiyasazi isilungu, ndiyakhumsha siphuma ngesiphumlo, nasesikolweni ndifumana amabhaso athile, ngoba isilungu sam sime

kakuhle, nase Fort Hare ndithathe into esithi yi-major yesiNgesi”. Kodwa ufika apha ufumanise ukuba, “Nkosi yam siphisi esi siNgesi bendicinga ukuba ndiyasazi?” Ngoba, xa ndithetha nabantu balapha ngoku, abandiva ngamanye amaxesha nam andibeva ngoba isiNgesi sabo asifani nesiNgesi sethu.

Ndithanda ukuba ndibaxhobise abantu basekhaya ukuze baziqonde ezi zinto, ukuthi kunzima kona kodwa kuyaphumeleleka. Ukuba mna namhlanje ndibizwa ngokuba ndingu gqirha Mali, okanye ndingu njingalwazi Mali apha eUniversity yase Boston eMelika, ithetha lonto ukuba nabani angakwazi ukuyenza loo nto. Ndithi kengoku kuni bakwethu wazi ukuba uzakuqala ekuqaleni ukufunda izinto, ndithetha nexesha eli! Ndikhumbula ingoma emakhaya ethi thina amaxesha siwajong’encwadini. Xa ufika apha ufika amaxesha engafani, ndimka ekhaya ngexesha elithile ndifike ixesha selitshintshile, xa bendise Iowa bekufuneka ndibale iiyure zibe sibhozo ndiyazi ukuba lixesha elithile apha andinakukwazi ukufonela umntu ngexesha elithile ekhaya, ngoba ulele. Xa nilele eMzantsi Afrika sihleli eMelika, njalo njalo. Kuphinde kutshintshe! Zange ndiyive into yokuba abantu bayakwazi ukutshintsha iwotshi bathi sizakwenza into abathi bona xa beyikhumsha yi “day light saving hour.” Batshintshe I wotshi zabo zibheke phambili, batshintshe iwotshi zabo zibheke emva, Asiyenzi loo nto eMzantsi Afrika. Yonke le nto kum yayikukufunda okutsha okukwenza ngamanye amaxesha uthi makanxa ukhe ube bubhideka, loo nto ngamanye amaxesha ichaphazele nendlela le ufunda ngayo. Ndifuna ukuqala kwezozinto zilula, uthi ufika uqhele ukudula ebantwini mhlawumbi ubulise, “molweni”. Ubone kengoku ukuba abantu abanjanlo, anditsho ukuba bonke abantu abanabubele, abanye abantu banobubele bayasamnkela basincede. Kodwa izinto azifani, azifani kwaphela ndithetha sowusiya ezivenkileni ufuna umngqusho ngoba umngqusho uwuqhelile ekhaya. Uyafika apha akukho mngqusho ndawo, uya ezivenkileni zonke akwaziwa nalomngqusho. Uyazama ukucacisa uve ethubeni, oo ngeba ukhona umngqusho kodwa bawubiza ngendlela eyahlukileyo. Uyabona, eMzantsi Afrika besisithi ukuba uboyokuthenga umngqusho ezivenkileni ufike kusithiwa yi-*samp* xa ukhunyushwa ngesiNgesi saseSouth Africa. Kodwa xa sowufika apha ngoku kuthiwa yi *hominid*, angekhe uyazi ukuba yintoni loo nto! Ukuba kungazange kubekho umntu owaya ezifama; ndandingayazi nokuba kukho iifama ezibulali eMelika! Kukho abantu eMelika ingakumbi kulaa ngingqi yaseIowa ababizwa ngokuba ngama-*Amish* abangafuniyo ukusebenzisa izinto ezisetyenziswa ngabanye abantu. Abafuni mibane, bahamba ngamahashe, neenqwelo zamahashe, ubungekhe ucinge njalo ngeMelika.. Thina sibona iMelika, sibona ooBeverly Hills, nooHollywood, asizazi ezi zinto ukuba tyhini bukhona ubulali naseMelika. Ngoko ke ndiyathanda ukuba abantu bayazi lonto. Kuba ngathi kunzima ke nokutya, ngoba oku kutya akufani nokutya esikuqhelileyo. Kodwa njengokuba ixesha lihamba izinto ziye zihambe zohluka. Kodwa ndifuna kuqondakale ukuba akukho lula, njengokuba ungumfundi ukwezi klasi zininzi inkqubo yakhona iyakhawuleza kakhulu. Kodwa ke, ngokuhamba kwexesha uye ubenokuqhela kancinci.

Okwesibini uzakuthi ke uyokuthenga banezinto ekuthiwa zi drive-through, nathi ke sinazo ekhaya ezi zinto. Kodwa, uya oda u oda into oyifunayo efestileni uzame ukuxela, akakuva nokuba uthini lo mntu. Ufumanise ukuba naye ungumhambheli apha, mhlawumbi uthetha ulwimi apha abathi siSpenishi akathethi siNgesi. Ngoku akasiva esi singesi sakho, uzama ukuthi ndifuna I burger, ndizama ukuthi ndifuna intlanzi, akakuva lo mntu kude kufuneke uyokumjonga ebusweni. Yithi ke ndandize ndihamba

noonyana bam ababini apha babesebancinci ngoko, u Sidima no Siyakudumisa. Bona ke abantwana andithi bebefunde ezikolweni zabeLungu kwasekhaya, ngoba kaloku ebunzimeni bethu sizamile ukubafundisa abantwana bethu ukuze baziqonde izinto. Nolwimi labo luthambe kunolwethu, ngoba noba besifundile indlela yethu yokuthetha, bathi apha yi *accent* ibiyahlukile. Kodwa eyabantwana yayinceda xa ndingakwazi ke ukuviwa ngaba bantu bangasiva kakuhle isiNgesi, bendisuke ndithethe no Siya ndithi, “Siya, khumsha baxebele ukuba ndithi ndifuna into ethile.” Ungayitheleleka lonto yokuba ungathi wakugqiba ukuba ngumhlohli wase yunivesithi kubekho abantu abangasivayo isiNgesi sakho ngokude ucele umntana akuthethele? Ndifuna ke siyiqonde ukuba zikhona izinto ezincinci ezinjalo, nemozulu ayifani kuyabanda kakhulu ke Iowa apho bendikhona ixesha elininzi. Ndandiqala ukubona ikhephu, iqhwa ke ngokwe siZulu, kube mhlophe ndiyacinga ukuba iinyanga zaya esithandathwini kulikhephu kumhlophe wee. Kuyabanda, azimanga izinto kufuneka uphume egumbini lakho ubheke esikolweni, akukho mntu ozakuthi sukuya ngokuba kuwe ikhephu namhlanje. Kodwa ke into emnandi zonke izinto apha amagumbi onke indlu ohlala kuyo ndithetha ibhasi ka wonke wonke, iivenkile, ndithetha nendlu yangasese; zifudumele, kukhona i *central heating system* bakhumsha batsho abantu baseMelika. Thina asinayo loo nto. Ngako ke nakuba phandle kubanda, phakathi noko ufudumele. Futhi ndingamcebisa umntu osuka ekhaya, ndancedwa nam ndacetyiswa ngabantwakwethu ababeselebelapha, ungazihluphi ngokufumba izinto ezininzi zokombatha ngoba izinto zokombatha zalapha zilungiselelwe imozulu yalapha eyahlukileyo kweyethu, futhi ziyafumaneka ngamaxabiso aphantsi. Nangona kungekho lula kwezemali zikhona izinto ezitshiphu onowukwazi ukuzifumana noko. Xa bene-Sale baba ne sale ebhadlileyo, so andifuni abantu bathi, “ooo hayi phesheya, asinakukwazi thina ukuyenza loo nto.” Mabayazi ukuba yinto enakho ukwenzeka. Unakho nokuba ungakanani ngoba ndandingengomntana ndandinoonyana. Omnye wayeselekwimfundo yesikolo esiphakamileyo, omnye esesemabangeni aphantsi, ndithetha nawe nje ngoku sebefumene; bathweswe izidanga bobabini. Apha ke kuthweswa izidanga nase Primary gxebe *eHigh school*, omnye sele enezidanga zase- *University*. So ndiyabakhuthaza abantu basekhaya abatsha nabadala, imfundo ilungile, ikungenisa ezindaweni. Yazi kuyafika ukuba xa ndandifunda kwakukhe kubekho abahlobo bam bathi, “hayi man uchitha ixesha ufunda isiXhosa umosha ngengqondo yakho.” Ngobabalo luka Thixo noko ke ndandikrelekrele, so babecinga ukuba bendinokusuke ndifunde isiNgesi kakhulu. Ndagqiba kwelokuba ndizakufunda isiXhosa ke. Ndilapha, ndincedwe sisiXhosa. Kwesi sikolo ndikuso ngoku ndongamele iziko lokuzama ukuphucula iziko lwelwimi zaseMzantsi Afrika. Ukuqalela esiSuthwini ukuyokutsho esiXhoseni, ukuya esuZulwini bandinikile ilungelo lokuba ndingazama ukuqesha ndifumane abantu ekhaya baze bazokufundisa abantu balapha iilwimi zasekhaya. Njengokuba iilwimi zasekhaya ngamanye amaxesha zingathi ziyalambatha, azithathwa *serious* kakhulu, apha bazikhathalele ke abantu iilwimi zethu. Masifunde mawethu, ikhona into esinokuyenza ukudala inguqu endaweni esihlala kuyo ngenxa yokuba siye kwelinye ilizwe. Nakwezokukhonza ufika apha ukukhonza kwahlukile kungafani nokwasekhaya, kodwa ke ngoba lingaphakathi lakho elikhonzayo, so uyakufika ufumane indawo enabantu abathanda uThixo. Ndifuna ukufikelela kubantu bonke, kubantu abampilo yabo ikukukhonza, kubantu impilo yabo iyimfundo, kanti nakubantu abathanda izinto zenkcubeko nezamasiko, akhathalelwe apha. Andimelanga okukokwam kodwa, ndimele

okukokwesizwe. Ndiye ndithi ebantwini masizithathe njengokuba singabameli bezizwe zethu kwezi ndawo sikuzo, sizame ukwenza izinto ngendlela efanelekileyo ukuze nabanye emva kwethu bakwazi ukuza. Nangoku akukanye ndicelwa kumaziko ahlukeneyo ukuba mandizame ukubanceda bafumane abantu abasuka eMzantsi Afrika bazokubanceda. Besithi kwesinye isikolo bafuna umntu onje ngawe, uyazi ukuba u, “onje ngawe” uthetha ntoni na, yinto ekwenza uzive ufuna ukuthobeka kakhulu ngoba ikwenza uqonde ukuba, oo makube kukhona noko okuhle okuboniweyo apha kum xa abantu nje besithi mandizame abantu beze bazokubanceda nabo. Kukangako ke ngokusuka ekhaya; kuleyo indawo ndizakuma kuleyo indawo.

Xhosa Part 2:

Ngoku ndifuna ukuchaphazela umba ophathelele ekubeni ngumntu ovela eMzantsi Afrika, uzokuma eMelika nezinto zaseburhulumenteni eziye zithande ukusisokolisa ngamanye amaxesha. Umzekelo xa usuka ekhaya kufuneka ufumane i-Visa yokuza apha. Uqala ufune i-passport. Xa sizihlelele thina ekhaya amathuba amaninzi asinandaba nezinto zokufuna ipasipoti ngoba besingasokoko, uninzi lwethu, sinakho ukuzenza ezi zinto. Ngoku amathuba ke ngoku avulelekile; kufuneka ube nepasipoti ngexesha elililo, kufuneka ube neVisa. Yonke loo nto ithetha ukuba esi sikolo uze kuso, (uyabona ke ndize ngezemfundo ngako ke ndithetha ngokungqamene nemfundo kuphela) kufuneka sithumele amaphepha athile. Xa ke ukolu didi endabekwa kulo mna lwabafundi kuthiwa ngu F-1, kufuneka kulungiswe imvume ekuthiwa yi I-20. Ininzi ke into eyenzekayo phambi kokuba ufumane le I-20. Ndiyacinga, ngoku bekukho abantwana beNkosi ebendizama ukuba beze ngapha bazokufundisa kweli cala. Zangabi lula izinto. Kunzima ukufumana iVisa ngenxa yezinto ngezinto kule mihla khona, ezichaphazela abantu abavela kumazwe ngamazwe. Mandithi ke, xa unalo F-1, into ebabuhlungwana kukuba abantwana bakho, ukuba uze nabantwana bazakubizwa ke bona esabo istatus ngokuba ngu F-2. Ukuba bangu F-2 abavumelekanga ukuba basebenze apha eMelika. Bangafunda ukuyokutsho ku grade 12 okanye ke kwi matriki, kodwa ukuba bazakugqitha apho iyaqala ke inkathazo. Apha kubakho nezinto ekuthiwa yi *Social Security number*, abantwana bakho abanakuzinikwa ezo zinto ngenxa yalo F-2 abanaye. Zizinto ke ezo ekufanele umntu aziqaphele eseza aqonde ukuba ubomi bungangabilula ngenxa yezi zinto. Kodwa ke xa ungu F-1 unakho ukuthi ufunda nje ube usebenza, kodwa uvumeleleke usebenze nje kule uunivesithi ibikubizele kule ndawo. Ukuba ke kufuneka uyokuqeshwa yenye indawo, njengokuba ndiye ndanalomathuba avulelekileyo ndayokusebenza kwezinye iyunivesithi, umzekelo ndisebenzile e Indiana, ndisebenzile e Carlifonia, ndisebenzile ndisebenzela iYale njalo njal; ukuba uzakwenza leyo into, kufuneka uqale ekuqaleni uyokubhala amaphepha athile. Kukho into abayikhumsha bathi yi *curricular practical training* (CPT). Kufuneka esikolweni sakho, (kwisikolo ngasinye semfundo ephakamileyo sinesebe lokunceda abafundi abasuka kumazwe ngamazwe; kufuneka uziqhelanise ke naloo ofisi ngoba uncedo lwakho luvela apho) bazakukunika ke ngoku iimpepha ezizakubanga ukuba kufakwe imiba ethile kule I-20 yakho kuzovumeleka wenze izinto.

Ngamanye amaxesha abantu basebenze liphele ixesha lehlobo laseMelika elibubusika ke ekhaya, bangakwazi ukufumana imali zabo ngoba ukuba awukhange ulandelele le miqathango yokutshintshwa kuka F-1 efakelelwa imisila ezakuvumela ukuba ukwazi ukuyokusebenza kwezinye iindawo, usenokungakwazi ukusebenza kwezinye iindawo. Akubi lula, akubilula, abanye abantu abemka emakhaya beqeqeshiwe mhlawumbi

beziitishala, mhlawumbi beengonesi, baphetha besebenza imesebenzi abebengasoze bayisebenze emakhaya. Simka ekhaya unakho ukuqesha umntu akuncedise njengokuba wena uxakeke ngowakho umsebenzi; apha akukho loo nto, akukho mntu uqeshelwa ukuncenda omnye eMelika uyazenzela izinto zonke. Ngoku uthi ngale ntsokolo ngenxa yezi ncwadi zisokolisayo iinto ze *immigration*, kuphethe abantu sebezayokucoca amakhaya abanye abantu, besenza nayiphi na imisebenzi ebesiyakuthi ekhaya yimisebenzi engacacanga.

Ndiyathanda ukuba yaziwe loo nto, kungacingeki ukuba ukuza eMelika; inene usisityebi, unemali ke ngoku, makwazeke ukuba imiqathango yesebe labo lezokhuseleko ikhe isokolise.

Xa sele usithi upasile ke ngoku ufundile, ubusithi ngelakho ndakuthi mhlawumbi ndakufika exesheni elithile ndigoduke; kwenzeka ngamanye amaxesha; azikho izithuba ezilungelene nemfundo oyifumeneyo ekhaya, mhlawumbi ezikuhlawula ngale ndlela ubufuna yona (ngoba mna eyam intliziyo ibikukuba ndingagoduka, kodwa, kwangafumaneki zithuba kwangoko ezinceda ngolu hlobo) ithetha ke ngoku loo nto ukuba uza kufumana umsebenzi eMelika. Ukuba uza kufumana umsebenzi eMelika ungu F-1 ithetha into yokuba kufuneka ufumene ezinye impepha abathi yi *Optional Practical Training* (OPT). Yinto ke leyo ekwenza uvumeleke ukuba ungasebenza iinyanga ezilishumi elinambini kulo yunivesithi ufumene umsebenzi ukuyo, ukuze ke yona lo yunivesithi iqalise ke ngoku ukuku-aplayela ezinye iimpepha. Zininzi ke impepha ezithethwayo apha, bathi enye ngu *HB* or izinto ezilolo hlobo. Leyo kengoku ithi unemfundo okanye unekhono elilelakho kuphela ekungekho mntu eMelika ofunyenweyo okwaziyo ukuyenza le nto uyenzayo. Ithethe ukuba ke ngoku loo yunivesithi ukuyo ingakwazi ukukuzamela ezo mpepha, kodwa yonke loo nto ayihambi lula; ayihambi ngolu hlobo sicinga ukuba ilula ngalo. Yithi ndize nabantwana, ukuba uSidima unyana wam ezakupasa esuka kwimfundo yesikolo esiphakamileyo, eyokuqalisa eyunivesithi, kufuneka ke ngoku aqalise uku aplayishela iimpepha. Kutshintswa ngoku aqale ekuqaleni ayokuba ngu F-1. Kuthiwe akazuxhomekeka kum makazimele makabe nezakhe impepha. Ithatha elayo ixesha.

Ndithetha ngoku ndithethayo, uSiya unyana wam wokugqibela akafundi ngoku. Ugqibile ugraduweyithile wagqiba *ehigh school*. Kodwa akakwazi ukugqithela phambili ngoba ngoku amasebe alapha, bathi ngu *INS*, into edilishana okanye engqamene nezinto ezilungisa iimpepha zabantu abangengobaseMelika, bathi basemva emsebenzini wabo iinyanga ezine ngenxa yezinto ngezinto ke eziqhubekayo kweli lizwe, ithethe le nto ukuba umntwana wam nokuba nje epasile akakwazi ukuya kungena eyunivesithi, nokuba unayo na imali, ngoba akavumelekile ukuba afunde apha enganikwanga lo F-1.

Ndiyathanda ukuba kwazeke ukuba zikhe zibekhona iinzima ezinjalo, ifuna le nto ube ngumntu onomonde, ube ngumntu onethemba, ube ngumntu oyaziyo into oqamele ngayo ukuthi, andizokungalali ndigule yile nto, ndizakuhlala ethembeni lokuba kuzakude kulunge. Azikalungi nangoku nguSeptemba ngoku, ebefanele ukuba umntana uqale isikolo ngo-August, amaphepha awakatshintshwa.

Abanye bafumana amaphepha abizwa ngokuba ngu J-1. Abaku J-1 kuba ngathi kungcono ngakubo, ngoba bona abantu abaxhomekeke kubo bangasebenza. Nditsho abantwana babo, abo banabanyeni nabanyeni babo ukuba ngumnyeni ongafundiyo oze

ngenkosikazi. Ukuba ngumnyeni ofundayo yinkosikazi eze ngomnyeni ingaphangela naphi na ke yona. Bavumelekile abano J-1 ukuba bayenze loo nto, kodwa inqashi iba sekuthini xa ugqibile izifundo zakho kunyanzelekile ukuba ugoduke iminyaka emibini phambi kokuba ungenza enye into. Yithi ke ngoku mhlawumbi akukho sithuba somsebenzi ngelo xesha ekhaya, kukho isithuba somsebenzi apha. Awunakukwazi ukusithatha ke ngoku ngoba uvalelekile; kuqala kufuneka uyokugqiba laa minyaka mibini.

Lilonke ke, into nganye, indlela nganye yokuzama ukuba ngummi eMelika iba namakhwiniba ayo. Kodwa, andithi ebantwini ningabi nathemba, ndifuna ukuthi nje mka ekhaya usazi ukuba ayingomqengelezi, liyenyuka iqhina kodwa ekugqibeleni encotsheni yentaba uyakuthi khefu, uphefumle, uve mnandi ngoba uzakuba uyifumene into obuzele yona eMelika. Njengokuba ndisitsho ukuba sowuzigqibile izifundo zakho, noko kuba kuhle. Indawo yokuqala ndiyathanda ukuyichaphazela ngaphandle kwezi nzima kengoku zobumi, okanye zokuba ngumphambukeli, bathi yi-*Immigrant* okanye yi-*alien* elizweni elingelolakho; zikhona wena nezinto ezintle; le nto yokuba kanti ungakwazi ukufundisa isiXhosa okanye isiZulu, ungakwazi ukufundisa isiSuthu okanye isiTswana njalo njalo, uzifundise eMelika. Yaye bazixabisile; ixabiseke kakhulu inkcubeko yakokwethu kweli lizwe. Zininzi izinto. Yabona ngoku, sesizama ukuqhagamshelanisa ukufundiswa kweelwimi zethu nenkcubeko okanye ezamasiko, i-*culture* yezwe lakowethu sikunxulumanise oko nezekhompyutha, ngoba ngoku izinto sezihambele phambili. Singatsho sikwazi ukuthi aba bantu belapha baqhagamshelane nathi sisemakhaya. Ndithetha nje siyazama ukwenza iprogram apho sizawukwazi ukuthi silapha sibe nesikolo esisebenzisana naso eMzantsi Afrika, esizakuqhagamshelana nathi apha, ukwenzela ukuba umntu uvalelekile zezi mpepha, akakwazi ukuza, siyazi ukuba sizawukwazi ukusebenzisa nokuba zividiyo; sikwazi ukusebenzisa izinto ze-*Internet* siqhagamshelane nabasemakhaya. Siyazama kananjalo ukuqhagamshelana neendawo ezinokukwazi ukuthumela iikhompyutha emakhaya ngoba siyazi ukuba asinguye wonke umntu onayo okanye okwaziyo ukufikelela kule ndaba yekhompyutha xa esekhaya. Zininzi izinto, kodwa mandingabeki ezinzima zodwa njengoko senditshilo, kumnandi nokuba mnandi, futhi uziva ukhuselekile. Ndihlale kwii-States ezine buncinane ngenxa yomsebenzi wam, kodwa kuzo zonke nangona iimbali esizibona ezitivini; mhlawumbi sibona imipu, iintoni – sixhalabe; hayi, ndihamba naxesha liphi na, ndisebenze ebusuku kungabikho xhala lokuba “O Nkosi yam, ndizakuxhwilelwa isipaji okanye kuza kwenzeka ntoni na.”

Ee, sengathi uThixo anganceda nakwelakowethu ilizwe side sifikelele kwizinga lokuba abantu bahambe ngokukhululekileyo, basebenze ngokukhululekileyo, besebenzisana ngokukhululekileyo; bengaxhalabelanga ukuba kukho abajam’enkungwini abazakubaxhalabisa. Singa kungabakho intshintsho ngohlobo ekungabakho ngalo uxolo. Siyafuna ukubuyela emakhaya sibe negalelo. Sengathi kungavulwa amathuba sibuye ke ngoku sizokunceda abaninzi, bafumane kulo mbele thina esincedeke ngawo, saqeqeshwa kula mazwe. Zininzi izinto ezenzekayo siyasebenza nangokuthi sitolikele amaziko athile izinto ezifowunini. Umzekelo ukuba kukho umntu obhek’ esibhedlele exakiwe kukuyichaza into anayo, uyakwazi ukufowunelwa kuthiwe siyakuqesha apha mana utolikela abantu abafuna ukuncedwa. Mhlawumbi abanye balwela amalungelo abo emisebenzini, baxakiwe ukuchazela la maqumrhu aseMelika, bendikuxelele ngesiNgesi salapha. IsiNgesi salapha asifani ncam nesasekhaya, thina ke sesilapha ke

ngoku noko sesiqonda ngalo ndlela sikwazi ukunceda abantu basemakhaya. Kodwa nibokulungisa kwangethuba bantu bakowethu, nibozikhawulezela izinto zeepasipothi izinto zee Visa ngoba ziyasokolisa kakhulu ke xa sele ulapha. Kodwa, likhona ithemba. Enkosi ndicinga ukuba kwanele ke makubechosi kubehele, uThixo woxolo anisikelele, aniqhamise anandise. Sonqandwa ziinkwenkwezi ukufikelela emizameni yethu. Sisekhona emhlabeni, sizakuzama ngoba saxelelwa ukuba siyakudla ukubila kwamabunzi ethu, enkosi kakhulu.

Xhosa Part 3:

Isendim bakowethu uZoliswa wakwa Sidzumo ngokwemveli ongowakwaMali futhi, uMaDlamini, uJama, uSijadu, uNgxib'inoboya! Ndithi makhe ndinityele kancinci ngento abayikhumsha bathi yi *culture shock*, ehamba ihambe iqhagamshelane kakhulu nokukhumbula ekhaya bayikhumsha leyo bathi yi *nostalgia* okanye yi *homesickness*. Thina ke ezinye zezi zinto sizibiza ngesiXhosa, ezinye asinawo namagama azo ngoba thina sihlala ekhaya kakade. Kodwa ndiva ngathi kubalulekile ukuba abantu bayazi loo nto ngoba xa ufika apha ugaxeleka kwezi zinto zingafaniyo nasekhaya kubakho ke loo mathuba eminzunzu; uqonde ukuba andizazi nokuba ndiphi, indawo yokuqala ndixakwe ngala maxesha. Umzimba uyayixela le nto ukuba ixesha alifani nexesha ebendinalo ekhaya. Umzimba uqhele ukulala ngexesha elithile, nengqondo yazi loo nto kodwa ngoku ithi into kusemini. Loo nto ibange ngamanye amaxesha umzimba uzive uthezekile, ngamanye amaxesha ingqondo idolile, ungazi ukuba nditheni ndiyagula. Ndinga ukuba komnye unyaka ndade ndaya eklinikini ndifuna ukuy'okujonga ukuba yintoni le ndigula yiyo, bandijonga bandijonga bandixilonga, bathi hayi awuguli yinto. Inokuba umzimba wakho usazama ukuziqhelanisa nezinto ezahlukileyo zalapha. Ndiyafuna kwazeke ukuba kule nto yokothuswa kukungafani kwezinto loo nto ngamanye amaxesha kwabanye abantu ingade iyichaphazele nempilo yabo, hayi ukuba bagule ngolo hlobo. Ndifuna ukuthi xa ungafika apha uzive uthezekile, udubekile uqonde ukuba heeee!!! bendi *right* khona ngokuza apha? Mhlawumbi ngendingazanga. Zola izakudlula lo onto, wakhe wathi omnye umkhonzazana nale iyedlula, izakudlula lonto ubuye uqhele. Uqonde ukuba ucaphukela nokutya. Omnye umntakwethu olapha osand'ukufika uye andixelele ukuba akathandi nesonka salapha singathi si switi Abantu balapha bathanda izinto eziswiti, uthi uyokuthenga ipie ekhaya oyiqhele inenyama, awuzokuyibona apha uzakufika ineziqhamo ngaphakathi njalo njalo. Zincinci ezi zinto xa zithethwa kodwa ziyawuchaphazela umzimba wakho nenkqubo nje yakho konke, uzibone ingathi usisidenge ngoba ezi zinto azifani nezinto oziqhelileyo. **CONT** So, ndiyafuna ukuthi yomelela uphole iyadlula loo nto. Uza kuthi ke ngoku xa sele ungenile kule *culture* yalapha waziqhela izinto lahamba ixesha, kubekho ixesha kengoku ocinga ukuba a ooo hayi kumnandi kusekhaya. Uphinde ufikelwe kukukhumbula ekhaya, ukukhumbula ekhaya kubangathi uyagula. Ndiyacebisa ukuthi izizalwane nezihlobo ezisekhaya ezinakho ukuqhagamshelana nabantu bazo abalapha, sengathi singalugcina uqhagamshelwano. Ukuba uyakwazi ukubabhalela i- *email*, nceda torho. Ingangathi abantu bayasola ngoba uva buhlungu ukhumbula into yonke. Uyazi xa uncothulwe wasuswa ezweni lakowenu, uyibona ngoko ukuba kubaluleke nditsho mna neentaba. Xa bendihleli apho bendihleli khona kwingingqi yase Iowa, bekungekho neentaba, ukhumbula nelanga indlela eliqaqamba ngayo isuke ingafani. Ukhumbula nokubona apho kuphela khona isibhakabhaka ubone iintaba njalo njalo, so ukhumbula yonke into, ukhumbula nabantu. Xa ke abantu

benokuqhagamshelana nawe, mhlawumbi bakubhalele abanokubhala, mhlawumbi bakufowunele, akudurwanga kakhulu kangako, ukuba unokuthenga ikhadi lefoni, mhlawumbi nokuba lele R20 xa usekhaya, asiyo nto inzima kakhulu leyo.

Yithi ke ngoku ukhe utyelele ekhaya emva kwethuba ukuba iimeko ziyavuma, uyafika ekhaya uyaphinda nalapho umzimba uyothuka. Bayayikhumsha apha bathi yi *reversed culture shock*, ufika ekhaya ngoku izinto; awuziqhelanga, abantu bangade bacinge ukuba uzenza ngcono kunabanye, kanti ingqondo isaxakiwe, usazama kwakhona ukuziqhelanisa nezinto obungasekho phakathi kwazo.

Singabaya besingabo bantu bakowethu, intonayo imeko yokutshintsha kwezi zinto zemihla ngemihla iyakuchaphazela, awunakukwazi ukuhlala endaweni, mandithi awunawukwazi ukungena emanzini ujike uphume ungachaphazelekanga, ungafumanga ungamanzanga; ukuba sibonakala sitshintshile sukuba iyiloo nto. Kodwa, xa ixesha lihamba kuye kuphinde kulunge. So wena otyelele ekhaya ozakuphinda ubuye, okhe uzive unesizungu unga ungawedwa, yazi ukuba yinto naleyo iyadlula uzakuphinda umzimba neng qondo uzilunelelanise uthi *adjust*. Zizinto esazifundiswayo ezi, ndandingazazi ezozinto ndisesekhaya, uve kuthethwa nangezinto zee *Jet lag*, ufike apha uyozele, udubekile ucinga ukuba uyagula, udubekile udumbe neenyawo. Iyedlula naleyo.

Ndithi mabazifunde abantu bakowethu izinto endingazange ndizive mna ndingekafiki apha, ukuze bathi besiza apha babe beqonda bhetele. Mhlawumbi loo nto ingakwenza uthathe msinya nasezifundweni. Undincedile ke uThixo ndathatha ndaba namhlanje ndingugqirha bekunjalo, nawe ungabanguye. Enkosi.