

Zimbabwe



Interview with Auntie Maggie

On January 8th of 2006, United Methodist Church of Santa Cruz will sponsor an after service report back from our heritage trip commemorating the 1965 Voter's Rights March from Selma to Montgomery. Margaret "Maggie" Fiscian, who is from Ghana, recently joined the California Street congregation that welcomed my mother as a sojourner 12 years ago and will serve traditional West African food that day. This interview was done after service on Sunday, December 18th.

Nubra: So Maggie, where are you actually from and when did you first come to the States?

Maggie: We are from the city of Accra in Ghana and my husband and children had been here in Santa Cruz about fifteen years, before I came to join them—I arrived on October 21st in 2001... We are all still living on Garden Street and that is not very far from the Capitola Mall...

Nubra: How has it been for you and your family living in Santa Cruz?

Maggie: It's good! I like it—because my family is here I'm okay! My husband is Winfred Norteye ...Our daughter Naa Sharmeh is 27 years old and works at the Wells Fargo Bank in Scotts Valley...Our son is William Winfred Jr. but he is commonly known as Willie, and he is studying at Cabrillo College to become a pharmacy technician...I came here to be with them and to take care of my husband's mother—her name is Mrs. Kezia Awuku Fiscian ...

Nubra: What moved you to join United Methodist Church of Santa Cruz?

Maggie: I am a Methodist back home and worshiped with Ernest Bruce Methodist Memorial Church from when I was a baby because my parents were members...One day I saw the sign where the church on Soquel had burned down and it gave directions to this one so I came here...

Nubra: How is the church you joined here different from the one you belonged to back in Ghana?

Maggie: Everything! Everything is different! How they worship is very different—back home my grandmother is a leader of the church and my grandfather is the church organist...Some of my relatives are leaders of the societies of the church back home in Ghana...

Nubra: And please tell me again some of the names of church societies they have there?

Maggie: Like on this list that I showed you before when we met to do the planning—there is Men's Fellowship, Women's Fellowship, Susanna Wesley Miss Auxillary, Christ Little Band, MYF, Church Choir, Guild, Girl's Fellowship, Boy's Brigade, Girl's Brigade, Singing Band...

Nubra: Well, the Methodist church I grew up in didn't have all those different youth groups that they have in Ghana but it did have MYF—doesn't MYF stand for Methodist Youth Fellowship?

Maggie: Yes! It is called Methodist Youth Fellowship and it is for girls and boys from age 12 to whenever they feel they are old enough to join into any of the groups that are for the adults...

Nubra: Our church also had a youth choir--Did you sing in the choir back in Ghana?

Maggie: No—myself I didn't sing well enough to join in the choir when I was back there...

Nubra: What does the church here have in common with the Methodist Church in Ghana?

Maggie: Nothing—except they have the same Bible like we have back home but there it is written in our language which is called Ga...And we have the same hymns and Christmas songs but the choir here has no robes and the choir there has robes so that is another thing that is different!



Highfield High School
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HARARE

12 November 2005

Hello Nubra

The Zimbabwe Second Saturday Network at the high school has been doing very well raising funds, especially through the tuck shop, which of late has been taken over by parents school development association (SDA.) Members of the Zim Second Net managed to pay examination fees for those members writing A-level and O-level exams:

BENEFICIARIES

SURNAME	NAME/CLASS
01. Majoni	Tinofara 3 A 1
02. Makamure	Terrence 3A2
03. Mavedzenga	Takawira 3A2
04. Nzunga	Peter 3B3
05. Mugaiwa	Joseph
06. Chiveto	Kudakwashe LA2
07. Mukungunugwa	Aaron LA2
08. Chikuni	Aaron 4B3
09. Muganu	Fadzai 4B5
10. Pasira	Bridget 4B5
11. Chapfunya	Yvonne UA1
12. Charumbira	Kurauone UA1
13. Madziwa	Tichaona UA3
14. Murwisi	Sanganai UA3
15. Ndlovu	Tichaona UA3
16. Taodzera	Shingirai UA2
17. Makonese	Tichavona UA2

TUCK SHOP TOTAL RAISED: Z\$ 3 250 000

PAYMENTS MADE TO DATE:

A-LEVEL STUDENTS:	Z\$ 1 120 000
O-LEVEL STUDENTS:	Z\$ 1 010 000
TOTAL EXAM FEES:	Z\$ 2 130 000

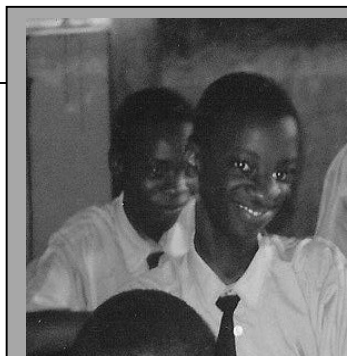
CURRENT BALANCE Z\$ 1 120 000

TERM 3 FEES: 17*Z\$616 000 = **Z\$ 10 472 000**

Thank you for all you are doing to assist the needy students, may The Almighty bless you abundantly.

With best regards,

F. M. Mashoko



Itai Gondo as a student at Highfield.
photo by Mic Podorson Jan 2000

UNIV ZIMBABWE AFRICAN DIASPORA BOOK DONATIONS

Fiction:

- (1960:1971) Baldwin, J. *Another Country*
- (1952:1965) Baldwin, J. *Go Tell It on the Mountain*
- (1978:1980) Baldwin, J. *J ust Above My Head*
- (1961:1963) Baldwin, J. *Nobody Knows My Name*
- (1947:1952) Ellison, R. *Invisible Man*
- (1979) Emecheta, B. *The Joys of Motherhood*
- (1998:1999) Kingsolver, B. *The Poisonwood Bible*
- (1933:1961) McKay, C. *Banana Bottom*
- (1989:1993) McMillan, T. *Disappearing Acts*
- (1973:1982) Morrison, T. *Sula*
- (1980:1983) Naylor, G. *Women of Brewster Place*
- (1948:1987) Paton, A. *Cry, The Beloved Country*
- (1989:1990) Walker, A. *The Temple of My Familiar*
- (1937:1966) Wright, R. *Black Boy*

Non-Fiction

- (1965) Brown, C. *Manchild in the Promised Land*
- (1968:1970) Cleaver, E. *Soul On Ice*
- (1968:1969) Cruse, H. *Rebellion or Revolution?*
- (1981:1983) Davis, A.Y. *Women, Race and Class*
- (1920:1999) DuBois, W.E.B. *Dark Water:*
- (1961:1963) Fanon, F. *The Wretched of the Earth*
- (1964:1972) GATHERU, R.M. *Child of Two Worlds*
- (1973) George, C.V.R. *Segregated Sabbaths:*
- (1984:2001) Giddings, P. *When and Where I Enter*
- (1968:1972) Grier, W.H. & Cobbs, P.M. *Black Rage*
- (1960:1976) Griffin, J.H. *Black Like Me*
- (1960:1968) Hughes, L. *An African Treasury*
- (1963:2000) King, M.L.K., Jr. *Why We Can't Wait*
- (1984) Mandela, W. *Part of My Soul Went With Him*
- (1901:1995) Washington, B.T. *Up From Slavery*

Finding My Way Back.

by Itai Godfrey Gondo.

...Another great thing about my family tradition was that each child born was given a special name in line with what the ancestors had called the child to be destined for. My Father is called Mukumbudzi (Moo koo mboo dzee) which was after one of my Great Great Grand father's sons, who had a prophetic gift. Say for example, if the men were going on a hunting trip, he would be summoned and then asked if the hunt was going to be successful, and, if he said No, the hunters would just stubbornly refuse to go for fear of being befallen by a very misfortunate event. When it came to wealth, the Mukumbudzi was constantly in touch with the ancestors and would be blessed by job offers that he would have been informed would come...I myself was given a name and was not told, because I am also part of the Christian crusade...That part of my culture is lost, but I remember the name calling process. It happened when I was only three. My late Grandmother was there, and I was taken to see this traditional healer in Mufakose where my grandparents lived. I recall her doing some ritual on me and later a string representing my attachment with my ancestors was placed on my hand and around my waist. It was said that the strings would protect me from evil and disease...