

APPENDIX (I)

(1) Chronological Table of Roman Emperors from 31 BC to 117 CE

Emperor	Date
Augustus	31 BC – 14 CE
Tiberius	14 CE – 37 CE
Caligula	37 – 41
Claudius	41 – 54
Nero	54 – 68
Galba, Otho, Vitellius	68 – 69
Vespasian	69 – 79
Titus	79 – 81
Domitian	81 – 96
Nerva	96 – 98
Trajan	98 – 117

(2) Chronological Table of Roman Procurators in Judea from 6 CE to 66 CE

No	Procurator in Judea	Date
1	Coponius	6 CE-9 CE
2	Marcus Ambivius	9-12
3	Annius Rufus	12-15
4	Valerius Gratus	15-26
5	Pontius Pilate	26-37 CE
6	Marullus	37
7	Cuspius Fadus	44
8	Tiberius Alexander	48
9	Ventidius Cumanus	48-52
10	Antonius Felix	52-60
11	Porcius Festus	60-62
12	Lucceius Albinus	62-64
13	Gesius Florus	64-66

(3) Chronological table of Judean kings from 39 BCE to 93 CE

Location	King	Date
Judea	Herod the Great	39 BCE – 4 BCE
Galilee and Perea	Herod Antipas	4 BCE – 39 CE
	Agrippa I	39 – 44
	Agrippa II	44-93
Judea, Samaria & Idumea	Herod Archelaus	4 BCE – 6 CE
Northern Palestine	Philip	4 BCE – 34 CE

APPENDIX (II)

A brief chronology of major events in the Banyamulenge community during the 20th century

6 October 1891: The Banyamulenge *chefferie* (local entity) led by Gahutu was among several entities officially recognized by the Belgian colonialists in the Luvungi sector in the district of Uvira.

1909: The Kayira chieftaincy was mentioned by Mr. Prassek (*Chef de Secteur*) as being among those recognized by the Belgian authority in Luvungi.

1924: The relegation of Bigimba, a Banyamulenge chief, after a conflict developed between him and Mahina, the Bafuliru chief.

1927: Settlement of Rutambge in the Bibogobogo locality, Fizi district.

1928 and 1937: Colonial leadership created artificially large *chefferies* and sectors into which different entities were merged. As a result, the Banyamulenge people lost their autonomy.

1932: Chief Muhire arrived in Itombwe.

1944: Chief Muhire is among those local chiefs recognized in Itombwe location by colonial authorities.

1945: The coming of Christian religion; first group of community members are baptized: Andrea Kajabika, Matayo Mwangura and Madame Kibihira. Madam Kibihira becomes the first a martyr of Christian belief.

1950-1957: Christian revival, literacy classes and primary education.

1956: Banyamulenge settlement in Nganja location.

1958-1963: A time of religious revival, with prayers being held on mountains, in forests and by rivers, accompanied by the building of churches in villages.

1961-1962: Official recognition of a primary school with 6 classes in Bijombo. Elia Gaturuturu became deputy headmaster, the first highest position held by a Banyamulenge in public administration.

1964-1968: The rebellion against government of Kinshasa led by Pierre Mulele and Laurent Desiré Kabila became a tribal affair and the Banyamulenge people became the victims thereof in Fizi and Uvira territories.

1966: The killing of many civilians in the villages of Kirumba and Gatongo followed by massive displacement of the population from the Bijombo and Rurambo locations to Uvira and the Plain of Ruzizi; the first Banyamulenge youths enrolled as local defense volunteers (*abagiriye*) in support of the National Army.

1969-1970: The Banyamulenge people regained their villages in the Bijombo, Rurambo, Kamombo, Itombwe and Minembwe locations after the defeat of rebellion.

1969: Gisaro Muhoza became the first university graduate, followed by Laban Muringa in 1971.

1972: Gisaro Muhoza becomes the first Member of Parliament from the Banyamulenge community. He held this office until his death in 1980.

1976: The name Banyamulenge was used as the community's identity.

1978: Swedish Pentecostal church established (CEPAC) autonomous local church mission (parish) leadership in Bijombo and nominated Mudagiri as the first Banyamulenge pastor to lead the parish, while Simon Sebitereko became the secretary of the parish.

1979: Recognition of the *Groupement de Bijombo* (Bijombo location, a local and traditional entity).

1979-1980: Many Banyamulenge left CEPAC and a major church schism occurred, as a result the dissidents joined Assemblies of God (CADC). Pastor Elie Bugunzu became the Provincial Representative of the CADC.

1982: The candidacy of Joseph Mutambo, the Banyamulenge candidate for Parliament was rejected and members of the community were refused to vote, which resulted in the burning of ballot boxes at various localities in the Minembwe territory.

1982: Captains Asoni Kirago and Rofi Sebugorore, graduated from Military Academy in Kananga.

1984: Fr. Jerome Gapangwa became the first Banyamulenge theologian to obtain a doctorate degree

1985: Fr. Jerome Gapangwa became the Bishop of the Catholic Church in the Uvira Diocese (a post he held until 2002)

1986: Nyakayange Kega became the first (Banyamulenge woman) university graduate with a Bachelor of Arts degree and the first to enroll in the military service.

1987: Musafiri Mushambaro and Dugu wa Mulenge were disqualified from standing for Parliamentary elections on the grounds that they were foreigners.

1993-1994: An influx of Hutu refugees from Burundi and Rwanda and victimization of the Banyamulenge community in the Eastern Congo.

1995: Pastor Ruganza is elected as the General Secretary of the Norwegian Pentecostal church in Congo (CELPA).

1995-1996: Parliamentary decision to withdraw Zairean nationality from the Banyamulenge people and their deportation to Rwanda and Burundi; killings and massacres of Banyamulenge throughout the country; Massive enrollment of Banyamulenge youth in the Rwandan Patriotic Front.

September 1996: The “liberation” war in which the Banyamulenge youth fought along with other Congolese youths against the Mobutu regime; creation of the *Alliance des Forces Démocratiques pour la Libération du Congo-Zaire* (AFDL).

October 1996: Benjamin Serukiza became the Vice-Governor of South Kivu (a post he held until 2002); Thadée Mutware became the Mayor of Bukavu till 2000; while Boniface Budederi became the Deputy Administrator of Uvira district until 2000.

June 1997: Karaha Bizima became the first Banyamulenge to hold a ministerial post: Minister of Foreign Affairs until August 1998.

September 1997: Plane crash in Minembwe, killing 23 delegates to a conference on peace and reconciliation, organized by the Eben-Ezer Ministry. Among the deceased were pastors, missionaries and other dignitaries.

February 1998: Mutiny of AFDL soldiers (members of Banyamulenge community) denouncing unfair practices within the army.

July 1998: Creation of the *Forces Républicaines et Fédéralistes* (FRF).

August 1998: War against Kabila and creation of the *Rassemblement congolais pour la Démocratie* (RCD) and division among Banyamulenge politicians; stigmatization of Tutsis, massacre of innocent civilians and soldiers on duty throughout the country.

January 1999: Conflict between RCD soldiers (members of Banyamulenge community) and Rwandan Patriotic Army units in Uvira.

1999: Creation of, among others, the administrative entity (Territory) of Minembwe by the RCD administration; Jondwe Ruhanduka became the first Administrator of the Minembwe Territory.

2001: Nyakayange Kega becomes the Deputy Administrator of the Minembwe Territory (*Administrateur Résident*), the first political post held by a Banyamulenge woman. She is also the first Banyamulenge woman to become university graduate in 1986.

2002: War between the RCD and its ally (RPA) and RCD dissidents led by Commander Masunzu supported by Kabila government.

2002: Olivia Nabintu became the first Banyamulenge lady to obtain a Masters Degree.

June 2003: Formation of the transitional government in Kinshasa, Azarias Ruberwa became one of the four Vice-Presidents of the DRC; Malick Kijege, Moustapha Mukiza, Patrick Masunzu and Charles Bisengimana members of Banyamulenge community were promoted to the ranks of Generals in the unified army of Congo and holding senior positions; politicians namely, Enock Ruberangabo, Moise Nyarugabo and Bizima Karaha became Members of Parliament, while Gervais Ruboneka became the Senator in the Transitional Government.

August 2003: Pastor Isaac Bujambi was elected as the General Secretary of the Free Methodist church in Congo (CMLC).

May/June 2004: Conflict between General Mbudja Mabe and his Deputy Colonel Mutebutsi in Bukavu, left thousands of people in exile in its wake after a dozen members of Banyamulenge community died among many civilians in the town.

13 August 2004: The massacre of Congolese (Banyamulenge and Babembe) refugees in Gatumba, Burundi by regional militia groups.

April 2005: Alexis Gisaro became the Director General of the *Office National de Transport* (ONATRA).

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ABSTRACT

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Supervisor: Prof Dr Andries G Van Aarde

Title:

**JUSTICE AND RIGHTEOUSNESS IN MATTHEAN THEOLOGY AND
ITS RELEVANCE TO THE BANYAMULENGE COMMUNITY: A
POSTCOLONIAL READING**

This study makes a contribution towards a postcolonial reading in Matthean scholarship by looking at the concept of justice and righteousness and its application within the Gospel of Matthew and beyond. The argumentation is based on a construct of the socio-political setting of the Sermon on the Mount (Mt 5-7). The findings are applied to the reading of the story of the Canaanite woman (Mt 15:21-28), while a contemporary parallel reading is made in respect of the Banyamulenge community, whose national identity has been a politically contentious issue since colonial times in the Democratic Republic of Congo (DRC).

Postcolonial theory, which emerges from the discourse of marginality within geopolitical spheres, challenges measures of oppression and exploitation in any given setting. It claims fairness for all and seeks to empower the marginalized in order to create space for their own representation. From a perspective of postcolonial theory, marginality is seen as expressed through various cultural forms of identification, such as hybridity, subalternity, Negritude, Diaspora, *abacu* or brotherhood. This point of view provides a hermeneutical discourse that challenges the powerful to recognize otherness in the *Other*.

Seen from this perspective, the Sermon on the Mount is considered not as speech of resignation, but rather a speech of resistance against the oppression and exploitation carried out by imperialism and its local agents. The justice and righteousness which people are denied due to their socio-political and religious status, is to be administered, not by imperialists, nor by their local collaborators, but by agents of the kingdom of God. For Matthew, the Sermon on the Mount gives new directions with regard to the structure of the community in which all members are equal.

In this study a parallel is drawn to the marginalization of the Banyamulenge community by successive governments of the DRC. The study illustrates how socio-political marginalization has constituted a threat to justice and righteousness. The Banyamulenge community has been a victim of the colonial regime and the tribalism practiced by the Congolese government. The Sermon on the Mount challenges the existing power structures on behalf of the poor whose justice and righteousness is denied. For the DRC to survive as a united nation under the concept of brotherhood, all marginalized groups need to be treated equally.