

# Test for Fixing a Humangroup During Deportation: Case of Matsouanistes Ofdjambala

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**Abstract-** This text traces in broad outline the mechanisms by which a group of men under forced deportation eventually settled to the price of a thousand efforts and then how history has caught up after half a century of attachment and hope. This study was made possible through the collection of field data. This took place in several phases of additional years 1996 to 2012. We have learned a great fruit of these investigations both collective and individual. The individual and collective character of an anthropological investigation and settlement ceases to be a fiction when the testimonies are true and overlap. Most often the researcher is in front of the builders of what we should call "civilization". This is the case here because there are still some Matsouanistes alive and WITH their descendants.

**Index Terms-** Fixing test, human group, deportation, Matsouanistes, Djambala

## I. INTRODUCTION

This study was made possible through the collection of field data. This took place in several phases of 1996 to 2012. We have learned a great fruit of these investigations both collective and individual. Indeed the individual and collective character of an anthropological investigation and settlement ceases to be a fiction when the testimonies are true and overlap. Most often the researcher is in front of the builders of what we should call "civilization". This is the case here because there are still some Matsouanistes alive and WITH their descendants.

Indeed, these witnesses gave us touch, their daily lives finger in time and space and their way of looking at problems and solutions convinced us gradually to the materialist elements in the process of their settlement in Djambala. Far from Brazzaville Djambala is 400km route that reached 14 ° East longitude of 46 and 2 ° 32 'latitude. Djambala and rural cover more than 1450km<sup>2</sup> and today, the city has over 22,000 residents. At the time of the deportation of Matsouanistes, the number was 400 individuals. In 1961 during the creation of the village, we could number more than 360 residents occupying hamlets already fixed on a 1,5km<sup>2</sup> area as 0, 30 people per hectare.

The Matsouanistes which this study is devoted to is part of the Kongo ethnic group that occupies the south of Brazzaville to Pointe-Noire. The Matsouanistes are very often from the Pool environments (Kinkala, Mayamaand Kindamba) and around Brazzaville. They owe their name to Andre Grenard Matsoua, founder of the doctrine (amicalist).

*In France, the emancipator ideas prevailing in the African environment do not leave indifferent Matsoua. With his brothers*

*in the Middle Congo and Central Africa, he founded on July 17/1926 the said Association (amicalist) originating AEF, an association registered in the prefecture of the Seine as No. 164-649 of April 26, 1926 (1).*

The year 1959 marked the beginning of the deportation of Matsouanistes Djambala, deportation that took place following the trial.

## 1. Historic deportation

Adept Grenard Matsoua, part of the original Pool refused to participate in various government programs between 1942 supposed date of his death Matsoua, and 1959 is the year in which YOULOU Fulbert reaches the top of the Congolese political hierarchy. *The crisis reached its culminating on 15 June while the rumor in the country was that Lari Matsouanistes still refused to vote for YOULOU. That's when the tension raises ROSE in Brazzaville and in Lari country. In front of the fanatical attitude of the incident Matsouanistes erupt everywhere taking advantage of this situation, the authorities arrested Matsouanistes leaders and many followers "they interning" from the former factory of the Mpila 28th July, the government decided to deport the North. (2)* This banishment follows a very speedy trial as already Law No. 35-59 of 30th June 1959 on its article 2 provided as follows:

*Anyone who refused to pay personal income tax and its accessories will be punished with imprisonment from 2 to 6 months (3)*

1-Sinda (M). *Congolese Messianism and its political implications*. Paris. p. 145

2-Idem

3 Law No. 35-59 of 30 June 1959 on the refusal to pay personal income tax and its accessories

This law was poorly applied by the politician who forced the Matsouanistes in forced exile for years.

At the material time it seems that the followers of Matsoua will be put into the arbitrariness of what has always characterized their not only civil disobedience but also military. This is what explained the behavior of the government of the post-colonial era, because since 1959, Middle Congo was already independent.

### 1.1. Forced migration: July 11<sup>th</sup> 1959

Supreme Court decisions have fallen, officially two leaders of the movement are condemned and forced deportation and they are: Pierre Kinzouzi and Victor Wamba. The solidarity of Matsouanistes is at its peak, convoys are organized in an electric atmosphere. Four to five large vehicles are made available to them by the republican guard escorted to the North (Djambala).??in our case

It is in these permanent stirring conditions that the first elements from Kongo leave their stronghold of Brazzaville and Pool, eventful journey punctuated with insults to the place of the Abbot Fulbert Youlou the head of Government and later took the title "the President of the Republic", elected by the National Assembly for the duration of the legislature. In Djambala welcoming Matsouanistes was less enthusiastic, a climate of mistrust prevailing between indigenous and Matsouanistes. *The reception was cold although Teke manifested sympathy for these men brutally torn from their families ...?? in the lot of the deportees I had an old friend Abel nurse.*(4)

### 1.2 Instability and search for balance: August 1959- 1960

This is the period during which the Matsouanistes are looking for a site of accommodation and food resources for their survival. This is also the time of adaptation and learning with very little available hosts; Matsouanistes the task was not easy, despite centuries-old ties between the two groups. Three sites were welcome; the Regional School from July to October 1959 they must decamp force, the Republican Guard is put on their heels, the group is dispersed across districts of Alima-Lefini, the jackpot is still there and is placed in the facilities of the indigenous provident society (SIP).

4- Kouyetosso (E) 2001 *Contribution to the study of Matsouanistes to Djambala: History 1959-1999 a social implantation.* p 35

The group Lekana (55 km of Djambala) after 4 months joined the Djambala following a palaver that pits a native to a group of Matsouanistes in search of firewood. Note here that the Kukuya tray (450km) is too small to receive outside its usual 18,000 inhabitants of the wave Matsouanistes are imposed. This is him this far says that this incident will cause the return of Matsouanistes Djambala. In 1960 incidents broke out between the authorities and Matsouanistes, they are ordered to leave the Native Provident Society (SIP) or they were temporarily housed. This is also the occasion of the latter clashes once again opposing the Matsouanistes to local government. The Matsouanistes triumph in caring for the old administrative authority Garage, pushing the administration to find a permanent site to permanently install their village. The district siege lasted a day and it is only in favor of dusk that the standoff was lifted. And in the morning they found a solution amicably. *The administration gave a part of the territory of Inkiéné and days later, in the Territory rose the first houses of Matsouanistes.* (5) During this period of instability and search for balance, the dominant lifestyle is one based on predation. So they are very active in the bush and forest picking, collecting everything they find in their path with a supplement hunting products and fishing that can be sold on the market. Work-money system replaces the starting job food system. This is why the first mutations were observed between indigenous and Matsouanistes Djambala towards the end of 1960

These often risky activities were practiced following a specific seasonal rhythm.

They took place in the forest and then in Savannah based on forged friendships with the natives. Fungi, insects (caterpillars, crickets, termites), asparagus and getup served as the feeding

with a loan surplus to be passed which allowed them to fill the void in savings was missing out.

Fruit land *olphiaowariensis* and *Afromomum stipulation* (malomba my nzieta and ntunduza Makanga in Kongo language) were the subject of a small business. It is in this first phase of a very pronounced predatory life only livelihood even if money was timidly appeared in Matsouanistes environment.

Kouyetosso 5- (E) 2001 *Contribution to the study of Matsouanistes to Djambala: History 1959-1999 a social implantation.* p 35

A hoarding form has also started on the horizon from the money earned.

However, we note that *this form of economy is often random and Matsouanistes last struggle to get to grips with the famine raging endemic in their camp. And it is priced at a thousand efforts they managed to impose two years after their forced exodus.* (6)

### 1.3 Sédentarisation: 1961-1999

This is the definitive fixation period of Matsouanistes population in perpetual wandering. It begins with the assignment of a territory to Matsouanistes. The territory of Inkiene west of the town of Djambala is also the seat of Matsouanistes who founded a permanent village there since 1961, when its sale as mentioned above. The territory covers an area of 150 hectares divided into areas of homes and crops, hamlets and farms. The geographical position of the territory meets the containment policy practiced by the administrative authorities of the time. Indeed the area is blocked between the military camp, the administration and Oyonfoula capital town of the same name earth. The 150 hectares show the small territory and the consequences as it will be the development of the portion of land so described. It was found that Matsouanistes often overflowed the space that had been ceded to them.

The village was demographically dense, Matsouanistes composed mostly of men and was divided into three districts which included a habitat, often grouped, essentially perishable materials. Fired brick and corrugated iron were used in the making of some public buildings such as the temple. Here demographics reveal how populations are connected and are inserted into this tiny space. Over time, the modern habitat appeared and cash income generated by various activities had come to improve the living conditions of Matsouanistes. The village was given provisional especially spiritual leaders. Political power was almost absent in the village. However, a representative of the group was presented to the political, general and administrative authorities in case of need. *This settlement was possible only through the activities of production and the allocation of territory that allowed the creation of a fixed village.* (7)

Lineage or clan bases being broken since 1959 the Matsouanistes could not organize themselves economically in Djambala that based on friendship and solidarity which characterize the group.

6-Okouya (G), 2000, *Djambala, men and areas of origins to today*, book II, AMAC, Brazzaville, p.110

7-Okouya (G), 1994 *Djambala and rural country from 1913 to today*, Ed. Bana aula, Brazzaville, p65

Households were born and often bringing together individuals of the same sex (400 deported in 1959, 8 were women). In reality, this village was to disappear with time faults procreative. Indeed, apart from predation and production activities, Matsouanistes hardly left their site. Also rare are the individuals who had found members of their clan.

In this micro-society in gestation production based on three economic systems: the household thus constituted, accidental clan found and nascent village and often, households were formed of men. The latter chose a chief to lead their destiny.

## II. PRODUCTION ECONOMICS

The production was based economy after five years (since the founding of the village) on fruit trees and hamlets of the village; production of palm nuts, mangoes, avocados, fruits became annual and generated significant funds as and as the town grew into houses and men, especially from Brazzaville in 1963. It assisted in this time to Brownian movements of the Kongo community. In this area, the Matsouanistes now indulged in a small farming based on the cultivation of cassava and vegetables. The seasonal production cycle was emerging. From July to August the clearing of fields and the cultivation gave way to harvest vegetables, maize and groundnuts between September and November of each year. Harvest cassava occurs primarily in December and throughout the following months. To achieve this, the Matsouanistes relied on three types of groups: domestic household system based on individual work, limited cooperation and a village system that requires the effort of all Matsouanistes. These were the three fundamental levels of production Matsouanistes environment throughout the settlement period. Livestock also appeared after 1965, generally it was a small prestigious breeding and settling of accounts. With the emerging and promising production economy, Matsouanistes had not totally eradicated predation of life, on the contrary the two economies were complementary.

Besides these two *economies*:

*The Matsouanistes were handymen, real human machines on construction sites, in lumbering, masonry, basketry, sculpture; they were both bakers and tailors* (8). Later all these craftsmen were temporarily converted into casual traders and sometimes professionals. They also created a body of street vendors. The table below gives an idea of the occupations undertaken by Matsouanistes between 1965 and 1975 to Djambala.

8-Okouya (G) 1986 *Implementation and peoples movements in Congo*, INSEED, UMNG Brazzaville, p7

## III. END OF IMPLEMENTATION AND THE GRADUAL DECLINE OF MATSOUANISTES

In 1963 a government decision was to return to their places of origin convicted of Law No. 35-59 and individuals convicted of emotional pains and people under house arrest regained their civil and political rights restored by TCM 00091 / Ministry of inside the 09/17/63. According to these provisions some Matsouanistes had begun returning to Brazzaville. But the

movement was barely perceptible. As against it sped between 1990 and 1999 because of multiple wars that tore the Congo. *With the onslaught of militias and armed forces that 20 May 1999A Djambala, the bush has reasserted itself on the village Matsouanistes that there are more.*(9) After 2000, the village began to form a real forest or anthropogenic trees dominate, mango, avocado and fruits going up to the assault of the last sections of the walls. The forest is born, but with the accelerated municipalization (2013) at this point is the presidential field; now the younger generations refer to it and beckon the basis of Matsouanistes Djambala.

## IV. ANALYSE SETTLEMENT OF ELEMENTS AND PROGRESS

As predation, farming is primarily oriented towards consumption, but trade has finally taken the step. These elements of progress and differentiation were fruit trees hamlets planting and marketing the products. And by planting we mean the establishment of cultures, first origin of production and flow economy we mean the sale of goods and economic exchanges between different partners. The Matsouanistes deported as Teke indigenous, were producers of foodstuffs. While cultivating the Matsouanistes gradually freed from the tutelage Teke.

Thus they provided some of their food (cassava), which at the beginning of their settlement depended indigenous. In any event, the settlement becomes planting element from 1963-1964, part of social progress and human settlement, the company Matsouanistes now oscillates between two economies: predation and production. The surplus generated gains and savings that was missing at the start of the implementation gradually penetrates the mid Matsouanistes. This is one of the most revolutionary aspects of the settlement.

*Far from settled nature of trade, money is the key to all the events and allowed the Matsouanistes to break free of chronic guardianship of their benefactors.* (10)

9-Ngandzo (FD) 2014, *History of the establishment of Djambala from 1913 to the present*, ENS UMNG Master thesis, Brazzaville, p79

10-Mpiéré (J), 2003 *The changing socio-economic structures of the town of Djambala 1960A nowadays* Patent of obtaining Memory, ENAM UMNG, Brazzaville, p 25

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## Conclusion

The history of Matsouanistes Djambala is encouraging in every way and very soon, after a brief period of research they have adapted to the physical and human environment influences. A slow integration program was developed; this is what explains their success by far. But ultimately, the story of Matsouanistes was only the story of a perpetual renewal with the bush that asserts its rights over the village and Matsouanistes who decamp again. The Matsouanistes from deportation had set a motto: its treatment by himself, so his contribution to Djambala was disproportionate in all areas of physical and economic life. Here as elsewhere it is said, it certainly had its tragic and

heroic pages and it is this knowledge of the environment that made him a well prepared and informed and ready to face any situation. Finally Matsouanistes history has been the story of the struggles against yourself first and then against the oppressor.

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