

PHENOMENON OF SO-CALLED SHEGUE CHILDREN IN THE CITY OF KISANGANI (TSHOPO PROVINCE)/DRC

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ABSTRACT

The problem of children living on the streets is a social phenomenon of great concern for all our nations, the richest as well as the poorest. This reality has no borders today, it has undergone mutations and has become more complex due to a constellation of recurring or emerging social factors.

The major question mark for all the countries concerned remains the effective strategy for reducing the phenomenon. States have always developed and applied strategies of multiple associations, have made efforts, but the observation that emerges is the increase in the phenomenon, coupled with the early age of entry into the street, and the tendency for a number of children to take root in the social space.

This reflection is based on the following questions: What are the reasons for the flow of the Shegue phenomenon in the city of Kisangani? What are the antidotes against the Shegue phenomenon in the city of Kisangani? This research assigns two objectives:., in particular to explain the reasons for the spread of the Shegue phenomenon in the city of Kisangani and to propose antidotes against this phenomenon.

We used the structural-functional method and the systemic approach, supported by the techniques of disengaged direct observation, documentary and directive interviewing. We used non-probability purposive sampling. After putting this methodology to music, we came up with the results according to which the causes of the flow of the Shegue phenomenon in the city of Kisangani are the poverty of their parents, the atrocities of the war, the divorce of the parents, the death of their parents and the search for money. The antidotes to this phenomenon are in particular the increase in decent wages for parents, the creation of children's accommodation centres by the State; the creation of children's recovery schools, raising awareness among parents and parents' love or affection for children.

Keywords: Phenomen, reintegration, social, shegue child.

1.0 INTRODUCTION

Social reintegration is one of the objectives behind the granting of a sentence (Frédéric Ovellet, 2020) in addition to being a legal purpose, it is the process by which an individual convicted of a crime can benefit from interventions aimed at developing capacities that allow him or her to be an autonomous, law-abiding person integrated into his or her community.

The condition of children in the world, because of their vulnerability and dependence, has never ceased to challenge the local, national and international community. In the past, in traditional African societies, the child was considered a being of great value.

In this regard, Erny (1972, p.139) explains, the child is welcomed with joy as a new member who comes to strengthen the family. Also because we expect beneficial effects on the level of relationship with the afterlife and the beings who populate it.

Dynamic risk factors can be addressed through programs within or outside the criminal justice system. Reintegration programs are usually based on current knowledge of the dynamic forms of risk associated with recidivism, the needs of offenders, and the challenges they face when they leave prison. From our various researches, documents that specifically address the subject of family reintegration, of Shegue children in Kisangani.

On the other hand, there is an abundant literature revolving around the phenomenon of Shegue children throughout the world, but dominated by the stories that describe the different causes that are at the origin of the presence of Shegue children. The solutions recommended are as diverse as the causes. Whatever the option, specialists seem to agree that the best solution remains family reintegration because, as Yves Marguera said, "if words have a meaning, the street is by definition the place of lawlessness, the opposite of a society based on a norm".

Social reintegration is a process strewn with pitfalls during which an individual facing the law can benefit from interventions that allow him or her to be an autonomous, integrated, community-abiding, law-abiding person (Frédéric Ovellet, 2020, p.47).

As for Herman, social action is a symbolic construct that involves the expectations, anticipations and evolutions of agents in the face of constraining situations that force them to develop original interpretations inspired by dominant cultural codes.

In view of the above, it appears that the logic of reintegration projects and the desire for interventions and/or cooperative (concerted) actions as desired by the protection "Cluster" seem to be set aside and the actions of these organizations seem disparate and laconic due to the lack of an efficient coordination unit on the ground.

Instances of socialization are not ignored in the care of Shegue children. After decades of uncertainty, and most of the partners seem to be showing determination in this direction, it is up to each of them, including the Shegue children and their organizations, to play their role in consultation with the others, if they are the primary actors in social reintegration and development, and to avoid a failure tomorrow without a new alternative (Sara Kakondja, 2017).

At the same time, the search for employment is a major element of a social reintegration process. The criminal justice system is known for significant deficits in terms of skills, qualifications, professional experience or motivation. Physical or mental health issues and residential instability are also obstacles. In addition to these limitations on the individual level, the job search is complicated by strong discrimination by employers against people who have been criminalized. The criminal record stigmatizes convicts, who constitute a major barrier to social reintegration.

Although there is a rather rich literature on the subject of difficulties associated with social reintegration, it is generally limited to identifying them, questions remain, in particular, regarding the interactions and possible relationships between these difficulties at the time of their reintegration after release and the influence of certain factors on the process of social reintegration. For example, it is possible that a significant break with the community created by a long incarceration will give rise to particular challenges to liberation. Some studies have been conducted with specific clienteles, including sex offenders.

The process of social reintegration and desistance from crime have conceptual intersections, a common goal of which, the success of the social reintegration process, is measured, among other things, by the quashing of delinquent behaviour. In this sense, it is useful to use notions and theories of desistance to examine identity in impersonal interactions. The individual must change in order to conform to the norms of society, but society must be rehabilitated. The conception of oneself being a function of the image reflected by others.

The problem of Shegue children is becoming an increasingly worrying phenomenon. There are several reasons for this concern. From a quantitative point of view, the number of children known as shegue continues to increase day by day to the point that it is difficult, if not impossible, to give their exact statistics. These children wander all over the city of Kisangani.

Faced with the situation in which these shegues find themselves, characterized by the instability and vulnerability of their lives, our reflection revolves around the following questions:

- What are the reasons for the spread of the Shegue phenomenon in the city of Kisangani?
- What are the antidotes against the Shegue phenomenon in the city of Kisangani?

This research assigns two objectives, namely to explain the reasons for the flow of the Shegue phenomenon in the city of Kisangani and to propose antidotes against this phenomenon.

2.0 METHODOLOGICAL FRAMEWORK

In the framework of this study, the structural-functional method and the systemic approach were put to good use. They were supported by the documentary technique of our sample of services that deal with the protection of children and Shegue children in Kisangani (Special Child Protection Police, Kisangani Juvenile Court). In order to make the data collected more intelligible, we used two methods: on the one hand, with regard to data collected by documentary survey or by open-ended questions, and on the other hand, with regard to closed-ended questions.

The technique of direct observation, disengaged, allowed us to observe the living conditions of the so-called shegue children in the streets of the City of Kisangani, going through a difficult life. The documentary technique made it possible to consult the reports of certain shelters, and those of NGOs concerned with the care of so-called shegue children. The structured interview technique made it possible to get in touch with 50 respondents composed of 39 children known as shegues and 6 managers of the various 5 agents of the Divisions in charge of child protection in Kisangani. To do this, non-probability purposive sampling was required. In relation to their age group, the results in Figure 1 provide details.

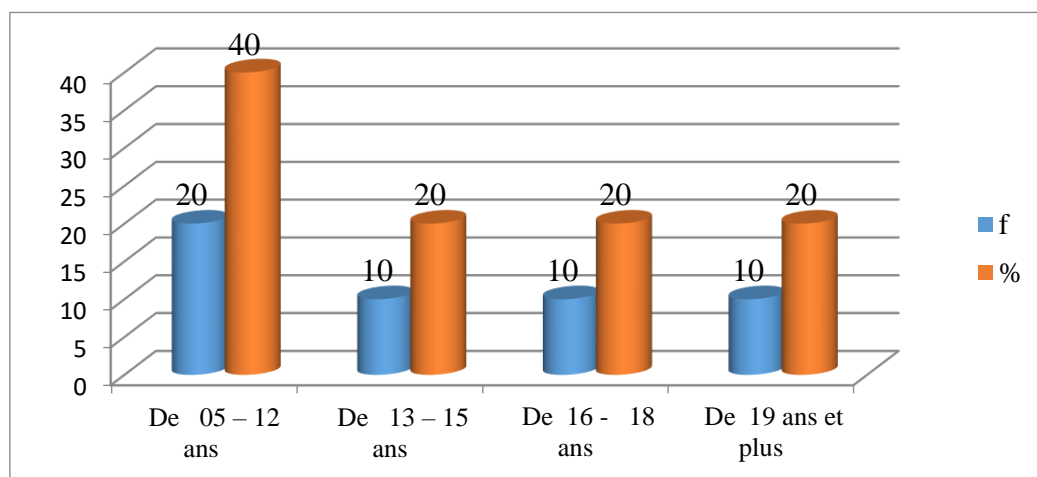


Figure 1. Distribution of respondents by age group

Considering the content of this figure, 20 subjects, or 40%, belong to the age group from 05 to 12 years old, 10 subjects, or 20%, belong to the age group between 13 and 15 years old, 10 others, for an age group of 16 to 18 years old, while 10 other subjects their age range varies between 19 years and over.

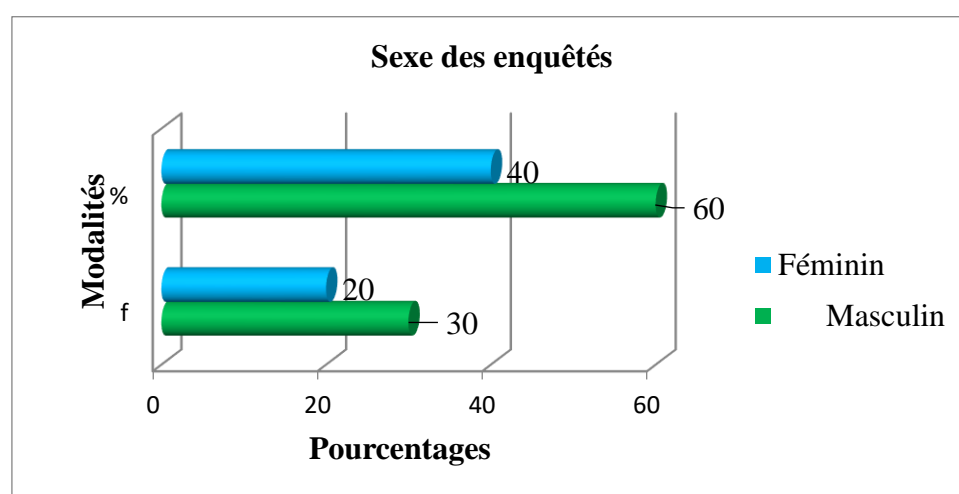


Figure 2. Distribution of respondents by sex

Taking into account the population of our study, we have in our sample 30 male and 20 female subjects who were the subject of our research.

The study used the responses given by our subjects as a unit of context, for the unit of recording, we took the pivotal concepts drawn from these sentences, and finally for the unit of numbering, we considered the frequencies of each response.

As can be seen, content analysis is a quantitative discipline that most often consists of counting the significant elements, calculating their frequency, grouping them into references and then categories. At the end of this process, percentage techniques were applied, which facilitated the interpretation of the frequencies and percentages contained in the tables.

The analysis of our survey focused on two key moments in the life of children on the street in Kisangani, namely: family life and life on the street.

Thus, we proceeded to the content analysis of the answers to the open-ended or production questions. The analysis of the closed questions was carried out by pointing out the frequencies of distribution.

3.0 RESULTS & DISCUSSIONS

3.1 Causes of Shegue Phenomena in the City of Kisangani

Concerning the flows of the Shegue phenomenon in the City of Kisangani, the figure below gives us details.

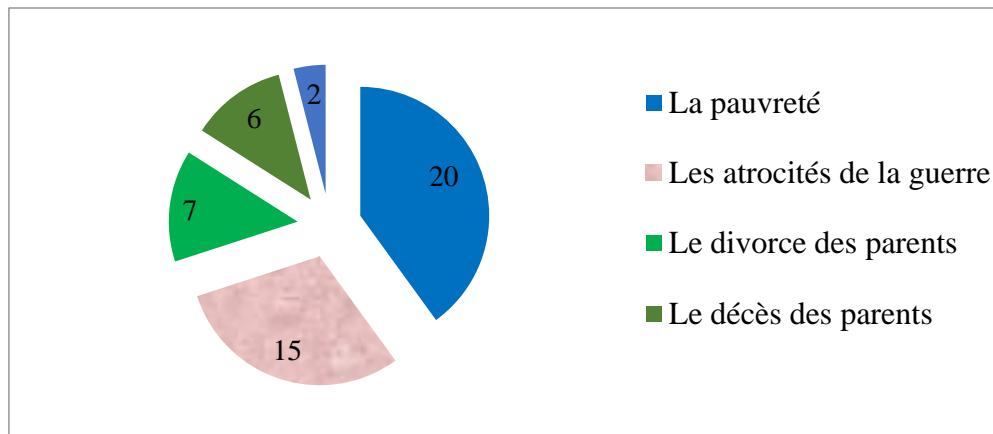


Figure 3. Causes of Shegue Phenomena in the City of Kisangani

Reading this figure shows that out of 50 children who were selected, 20 children said that they find themselves in these conditions because of their parents' poverty; 15 subjects, insisted on the atrocities of the war, the divorce of the parents was reported by 7 children; 6 subjects added that they became shegues after the death of their parents, while 2 subjects indicated that it was the search for money that caused their situation.

3.1.1 Poverty of their parents

It should be noted that the majority of children have become shegues because of the poverty of their parents. The poorer the parents, the more their children find the street as a refuge. Some children started out begging and today they have become street children or shegues.

Indeed, the poverty of urban dwellers in new cities leads to undernourishment and malnutrition. The food issue dominates the pressing problems of survival faced by city dwellers, relegating to the background needs other than chronic food are made by human hands.

Poverty is often highlighted to explain the presence of children on the street. However, the problem is more complex. Indeed, some children, although they have the possibility of living free from want, prefer to live on the street despite the hostility of this environment.

It should also be added that the economic crisis and poverty, which were growing, especially in the city of Kisangani, continue to bail out young people in the streets. Addressing in the same vein, Mireille Razafi Ndrakoko and Françoise Roubaud (cited by Kawaya Yuma, 2020) noted a paradox according to which sub-Saharan Africa is the continent where poverty is most acute, but it is also the one where the phenomenon of street children is the least known. Therefore, we propose to inventory a certain number of languages and discourses on poverty in order to identify diversity from complexity.

The poor believe that they are victims of dispossession by the wealthy in their daily relationships during productive work processes. The theory of possession grew out of the efforts of the poor themselves to provide for their basic needs of housing, food, political struggles and self-care.

Consequently, poverty is defined as a form of dispossession, conversely, it is in efforts to collectively self-organize the poor that solutions are sought. According to this theory, there are three dimensions to be retained here in dispossession: the social dimension, which refers to the fact that the poor have little access to the resources essential to the self-production of their means of substance, the political dimension, which is linked to the fact that the poor do not have a clearly defined political program and cannot make their voices heard, and the psychological dimension, which corresponds to their internalized feeling of a total absence of value, and their submission to authority.

From all the above, it is clear that poverty is a phenomenon that has grown considerably in the City of Kisangani. It is no longer a question of clinging to this partial, and therefore partial, picture of the situation, insofar as the diagnosis is based solely on a monetary approach to the phenomenon.

Let's say that poverty is also an obvious cause of this phenomenon. The socio-economic situation in our country has meant that many people live miserably (food insufficiency, not satisfied with basic needs such as health, schooling, clothing,). Even those who work have salaries that do not allow them to make ends meet. Thus, dissatisfied children will seek satisfaction elsewhere, including those on the street.

Children who have broken up with their families are victims of family failures or recompositions (breakdowns). In addition, religious groups that call themselves "revival churches" maintain a real business around exorcism and other magical rituals for a large reward. These self-proclaimed pastors are often the first to accuse families of witchcraft in order to then offer their services as liberators.

3.1.2 Atrocities of war

War is an armed conflict, opposing at least two organized social groups. It thus takes the form of armed combat, more or less devastating, and directly or indirectly involves third parties.

In the city of Kisangani, the war has not only affected infrastructure, but also human lives. The war, by killing, has left orphans, widows and widowers in Kisangani. Often, these orphans who have experienced an abrupt break with parental ties begin to look for ways and means to take care of them. And it is in the streets that some of them find refuge.

In short, it should be noted that each of the children has different stories. The reasons that led them to join the streets and are now in a situation of extreme vulnerability, exposed to abuse, exploitation and violence. To be able to prevent new cases, build a protective environment for these children.

However, we have observed some children on the street who, despite having the opportunity to return to a home/family, do not. The latter, their bodies objectified, would prefer to stay or live in an independent home. Some, although they have the possibility of being received for care, they on the contrary put everything in place to destroy the support project.

At that time, the problem of the child may not only be a lack of means, a problem of urbanization or other reasons mentioned above. As J. Furtos (2008, p.53) so aptly remarks when he observes certain so-called paradoxical attitudes (refusal to live in an apartment or refusal of the job offer) among people who are excluded, we are faced with new forms of psychological suffering with a social determinant. In these forms of suffering, it is certainly not the fact of having a house or a job that would solve the problem for the child who has broken up with his family. The problem is much deeper.

According to Funk Bretano and Th Sorel (Yuma Kalulu, 2009, p.41), war breaks out when states no longer have a clear awareness of their duties, a clear understanding of their rights, an exact notion of their respective interests. They can no longer arrive at a common understanding, they can no longer accept the laws traced out for them by the law of nations in time of peace, they evade them. War is a political act by which states, unable to reconcile to armed struggle and ask this struggle to decide which of them being the strongest, will be able to impose its will on the others because of its strength.

Jewsiewicki Bogumili (quoted by kawayaya yuma, op cit P .152) writes in this regard that Kisangani first benefited from the shock of the war effort, especially from 1942 onwards, and then from the post-war economic explosion and the boom of the Korean War in 1950. Manufacturing industries were set up in the city: oil mills, rice mills, breweries, metal fabrication, car assembly and repair workshops, etc. .

In this chapter, it was a question of identifying the causes of exclusion of children who have broken up with their families in Saint Laurent. First of all, we identified the causes in a general way, then we showed the causes that are at the root of family exclusions for children housed at the Saint Laurent Centre.

3.1.3 Parental Divorces

For Alain Duelz (1996, p.92), divorce is the official breakdown of a civil or religious marriage previously binding two people or more in the case of polygamy. In law, it differs from de facto separation, which has no legal consequences, and legal separation, which is legally recognized but which allows the marriage to continue.

We are witnessing a high rate of divorces and separation of couples in the city of Kisangani. Observation shows us that on the side of the moral judgment of divorce and its justification, couples unanimously agree that it is necessary to be faithful at all costs in the bonds of marriage, while couples believe that even if there are children, it is better to separate than to destroy each other. In the competent courts governing divorce, we conduct a jurisprudential analysis of judicial decisions in divorce matters. We started from the observation that we are witnessing not only divorces but also the difficulty of protecting children after this break-up. Sometimes, children are isolated, abandoned, abandoned, and even victims of their parents' divorce.

The results of our research corroborate those of Modeste Mbayo Lukasu (2010) who pointed out that the causes that are at the root of the descent of children into the streets are disharmony, i.e. separation or divorce of parents, being accused of thieves, sorcerers, exploitation by families, difficult socio-economic conditions, etc. the living conditions of the parents, the death of the parents and the lack of care, the threats, the effects of war. He further cements his argument by forcefully asserting that the separation or divorce of parents, the accusation of witchcraft, theft, the precariousness of the parents' socio-economic situation, the exploitation of children and the search for freedom are the most decisive causes of the phenomenon under study.

3.1.4 Searching for Money

The study showed that it is the search for money that is the basis of the rise in the rate of street children in Kisangani. These results are not far from those of Ngub'sim (1999), who proved that street children are those who fend for themselves and are on the margins of a world of powerful and outdated adults.

On the other hand, for Kalala (quoted by Mbayo, op.cit.), the street child is the one who has been on the street, as Matsoro (2004) conceives it, has a negative connotation, because it assumes that these children are abandoned by their families and that they are beggars, thieves. The author also considers as a street child any girl or boy who has not reached adulthood and for whom the street in the broad sense has become the habitual home and the means of existence.

As for us, a street child is any minor who wanders morning or night and spends the night outside the family. Street children are those who have left their families from which they have become independent and who manage to survive, no adult feels responsible for them anymore. These are children who have chosen the market, depots, train stations, etc. as their living environment. where they occasionally do odd jobs for their survival.

Need we remind you of these new city dwellers or the inhabitants of new agglomerations live between the city of Kisangani and the hinterland (near or far) of this city. This implies that the members of the households concerned and who reside in Kisangani stay there for a short period of time, preciously because of their activity outside the city. This situation disturbs family

cohesion on the one hand, and on the other hand, it results in functions or outright destabilization of the household (divorces), abandonment of the marital roof, juvenile delinquency.

3.1.5. Death of their parents

As we have already said, in Kisangani, the war has caused enormous human damage. This war has left orphans, widows and widowers in Kisangani. Often, these orphans who have experienced an abrupt break with parental ties begin to look for ways and means to take care of them. And it is in the streets that some of them find refuge.

3.2. Antidotes against the Shegue phenomenon in the City of Kisangani

The major question mark for all the countries concerned remains the effective strategy for reducing the phenomenon. States have always developed and implemented strategies; Multiple associations have made efforts, but the observation that emerges is the increase in the phenomenon, coupled with the early age of entry into the street, and the tendency for a number of children to put down roots in the social space.

Institutional and community-based reintegration programs can also address dynamic risk factors with a focus on motivation, growth, skills development, employment, housing, interpersonal relationships, drug and alcohol treatment, mental health care, and cognitive-behavioural interventions.

In this regard, positive outcomes are evident when interventions and services are inspired by a strengths-based approach to using personal and community assets to help offenders cope with personal problems and succeed in the community (S. Maruna and T. le Bed 2002).

Social reintegration is a process strewn with pitfalls during which an individual facing justice can benefit from intervention that allows him or her to be an autonomous person integrated into his or her community and respectful of the law.

Faced with the persistence of the Shegue phenomenon in the City of Kisangani, it was necessary to find solutions to reduce or put an end to this phenomenon. After exchanging with the respondents, their answers are shown in Figure 4 below.

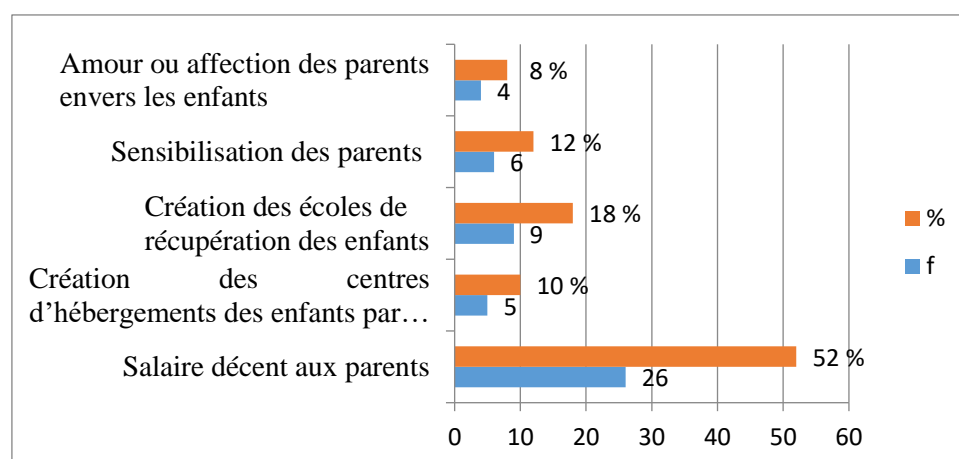


Figure 4. Antidotes against the Shegue phenomenon in the City of Kisangani

Reading this figure shows that the Shegue children proposed several antidotes to reduce their presence on the street. Indeed, 26 subjects, or 52%, insisted on the decent wage for parents; 5 subjects, or 10%, insisted on the creation of children's accommodation centres by the State; The creation of schools for the recovery of children was proposed by 9 subjects, i.e. 18%; 6 subjects, or 12%, mentioned parental awareness, while 4 subjects, or 8%, mentioned parents' love or affection for children.

3.2.1 Living wages for parents

It should be noted that some respondents said that the phenomenon persists in the City of Kisangani because the parents of some children do not have a good salary, sometimes the others are not even paid. Given this situation, their children have chosen the street as a place of refuge.

These results are consistent with the view of Denis Anne and Yannick L'Horty (2013, p.56), who believe that wages correspond to the remuneration that the worker receives in exchange for his or her work. In return for his remuneration, an employee is bound to his employer by a relationship of subordination, the terms of which are explained in the employment contract. In principle, wages are opposed to profit, the remuneration of the other factor of production, the capital with which it is combined.

This means that if parents have a good salary, they will take care of their children, and their living conditions will be more and more degraded. In principle, the wage is not only a price that remunerates the employee for his or her individual marginal productivity, as the basic model of neoclassical theory teaches, but it is also, on the one hand, an income and an issue of social justice for employees and, on the other hand, an effective tool for employment management for companies. It is from this perspective that Philippe Herlin (2010, pp.78-79) emphasizes that the salary is a social norm and, beyond its setting, it is above all a set of norms that are put in place, such as the recognition of a status, a place within society; and, beyond the salary, it is also the question of working conditions that comes into play.

3.2.2 Establishment of accommodation centres and schools for the recovery of Shegue children by the State

The Congolese State is the author of the proliferation of children throughout the Democratic Republic of Congo, in general and in the City of Kisangani, in particular. This is why the necessary measures were needed to reduce this scourge that destabilizes children.

To this end, Pierrette Vu Thi (2011), the UNICEF representative in the Democratic Republic of Congo, stresses that the development of Congolese youth must become a priority to ensure the future of this country, half of whose population is made up of young people aged 10 to 12. Young Congolese face a lot of uncertainty in a context of widespread poverty. They are confronted with the absence of adequate services and employment opportunities.

Given the age of some children over 18 years of age, which no longer allows them to be accommodated at the centre, with a view to achieving their reintegration, they are subject to a professional support project. The table below shows the courses followed by the children.

The Centre must also try to place children directly in small businesses, workshops, etc. This is a difficult process, and a lot of resistance must be overcome on both sides: educators must closely monitor these children if the experiment is to succeed.

The creation of shelters for these children will constitute support through identification, documentation, social investigations, family mediation, family weekends for these so-called shégue children in Kisangani. These stages lead to family reunification or reintegration, placement in foster care or in an independent home. Once the reintegration is effective, the Center, through the team in charge of Reception, Accompaniment, Reintegration and Follow-up (AARS) visits the families of the reintegrated to assess the reintegration of the children into families.

The State has the obligation to respect and regulate society, it must provide guidance to young people to ensure the future of tomorrow. A youth that is abandoned to their sad fate is the future of an entire nation, which jeopardizes this is why the contribution of each educator remains salutary for the future of the nation. The problem of Shégue children in Kisangani, a sad reality that requires the involvement of everyone who wants to eradicate the phenomenon which remains a wish and an ideal to be achieved, because the place of a child remains in the family and at school and not in the street.

3.2.3 Raising awareness among parents

We have found that, some children are understood as sorcerers by their parents because a pastor or a witch doctor has confirmed it as well. To do this, we need to raise awareness among these parents, showing them that it is possible to bring their children home instead of abandoning them on the street. It is possible that some pastors also do not tell the truth

This means that the strategies used for the reintegration of these children were the multiplication of awareness-raising sessions, visits to the child's host households. Identification, choice of professions (courses according to ability). The actions of these organizations are not sustainable because most of them respond to the logic of projects financed for a specific period. There has been a lack of follow-up of the reintegrated ex-children by some organizations, which have been content to hand out kits without minimum support to the supported groups of girls or boys.

3.2.4 Parents' Love or Affection for Children

Parents are the first to ensure the protection of their children, and the first to be with whom they identify, not only for those they do for them and those they do for them. But their personalities, behaviors, and relationships are also of major importance for their children's personality developments. However, children must learn to live in society, grow up and one day become responsible and also found their own families.

If a child has experienced a strong disruption of family relations tinged with partial or total exclusion, abandonment and incoherence, or the child no longer finds his place, he is not wanted in his own family, he feels foreign, unloved, in the midst of his family, the alternative would be possible: either he wants to withdraw, to exclude himself, he presents himself with a

dream family or their parents adequately fulfilling their functions for the integral development of the child.

As can be seen from these results, the phenomenon of children living on the streets has become global. It is estimated today that 120 million children live on the streets by joint studies by the ILO (International Labour Office) and UNICEF, half of these children live in the American continent, 30 million in Asia and as many in Africa.

Reintegration is one of the objectives behind the awarding of a sentence (Frédéric ovellet, 2020) in addition to being a legal purpose, it is the process by which an individual convicted of a crime can benefit from interventions aimed at developing capacities that allow him or her to be an autonomous, law-abiding person integrated into his or her community.

4.0 CONCLUSION

At the end of this study which focuses on the phenomenon of so-called shegue children in the City of Kisangani. We have noticed that in the streets of the City of Kisangani, we are witnessing the proliferation of Shegue children. Faced with this reality, we asked the following questions: What are the reasons for the flow of the Shegue phenomenon in the city of Kisangani? What are the antidotes against the Shegue phenomenon in the city of Kisangani?

The present study sets itself the task of explaining the causes that explain the flow of the Shegue phenomenon in the streets of the city of Kisangani and proposing antidotes against this phenomenon.

To arrive at the results, the structural-functional method and the systemic approach were used. These methods and approaches were also supported by the techniques of direct disengaged observation, documentary and directive interviewing. We used non-probability purposive sampling.

After putting this methodology to music, we came up with the results according to which the causes of the flow of the Shegue phenomenon in the city of Kisangani are the poverty of their parents, the atrocities of the war, the divorce of the parents, the death of their parents and the search for money. The antidotes to this phenomenon are in particular the increase in decent wages for parents, the creation of children's accommodation centres by the State; the creation of children's recovery schools, raising awareness among parents and parents' love or affection for children.

The problem raised by the Shegue children in Kisangani is a news that concerns and will continue to concern education or anyone who is interested in the field, who is concerned about the normal conduct of our society. Because the worrying appearance of this phenomenon raises questions for more than one education. What solutions are being considered to stop the advance of the massive descent of young people into the streets and reintegrate them into society for a harmonious development without disrupting the lifestyle of the population? Since human nature is social, individuals generally do not choose to live or work alone. They are born within a family group and they could not survive outside this basic cell. Human beings live in interaction with others within groups, but also social relationships. This shows that the desire

to achieve a high social status or to obtain strong social recognition stems in large part from the desire to maintain a positive image of oneself.

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