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### RESEARCH ARTICLE

#### HOW TO PREVENT AND ERADICATE THE “KULUNA” PHENOMENON? A CHRISTIAN PERSPECTIVE IN SOCIAL WORK AND CITY GOVERNANCE

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#### Abstract

The kuluna phenomenon is a social pathology having many causal factors in multidimensional systems such as the microsystem and the macrosystem. So the changing process requires first the prevention by elaborating a public policy with a multisector impact. But many times reaction is applied instead of preventing to avoid gangsters among young in the city of Kinshasa by the public managers. In this article, we give some prerequisites for the elaboration of a multisector public policy and the praxis, concerning legal authorities and the Christian social workers through the churches and other Christian social organizations which are called to work in the sense of a contextual mission, and deal with spiritually in addition to the psycho-sociological questions. The findings of this research show evidence in the hyper military environment of Kinshasa city and the Kuluna phenomenon. Demilitarization of the city is imperative.

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#### Introduction:-

What are *Kuluna* phenomenon, and its origin, characteristics, and cause factors? How to prevent and eradicate it? These are some points we develop in this article.

As a definition, *kuluna* means column from Portuguese, an allusion of the columns of cars and militaries in the context of war between the government force and rebels of Jonas Savimbi in Angola (1975-2002). The rebels and government forces have accustomed to bring terror, rap to population, and in reference to these atrocities, the Congolese who lived in Angola named *kuluna*, the phenomenon of juvenile delinquency in Kinshasa characterized by group or column of young men sowing disorder in group, but also loot, creating terror in the population (Moleka, 2009).

Through the social history of some cities, we can find similar phenomena: teddy boys in England, the French black jackets, the hooligans in London, the Wilds Devils in Belgian, the *Totsi* in South Africa. In Brazzaville, another city in Central Africa, phenomena of youth delinquency such as *Ninja*, *Zoulous*, *Cobras* are a public danger because of the violence (Tonda, 2005). To better understand these delinquents, let us see their profile and etiology.

#### Profile

World Health Organization (2002) establishes a profile of gangs' youth in the world. Many characteristics of these gangs are the same with *Kuluna*.

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They create self identity to answer the need to belong to a group. We find these gangs in the Western Cape region of South Africa, in Port Moresby, Papua New Guinea, in El Salvador, in Honduras... Gang members aged generally between 7 to 35 years, belonging to economically deprived areas, also to racial minorities or ethnic minorities who are marginalized.

Among physical traits of kuluna we can quote: extravagant clothing, tattoos, scars on the body to the developed biceps, shaggy hairstyle... Kipasa Mayifulu (2019) gives the portrait of Kuluna as young aged 10-25 years acting in gangs to bring terror, violence to the population. They use often white arms like machete, knife and screwdriver... Generally, they come from power families and suburbs. An exception must be made about what is called "kuluna en cravate" (literally a *kuluna* wearing a tie) to speak about members of elites often politicians but steal public goods. They commit all kinds of crimes: murder, looting...they practice also martial arts.

Katrien Pype believes that in the city of Kinshasa, there are several models of masculinity while Connell and Messerschmidt speak of a gender hierarchy. Among these models we can mention the military, the pastor, the Yankee, the "sapper", the "staffeur", the musician and the fighter (practicing martial arts) to appear important in an environment where there is a culture of appearance (2007).

### **Etiology of kuluna**

There is an eight-degree scale to measure the phenomenon of the violence carried out by Manuel Boucher:

Degree 1: gang violence, devoid of anti-institutional character, settling of scores; -

Degree 2: verbal and gestural insults towards adults, stealth vandalism towards public property;

Degree 3: physical attacks against institutional agents such as teachers, social workers

Degree 4: gatherings during police interventions, and so on (Mulwani, 2018).

For Yves Marguerat, violence as a phenomenon can be divided according to the actors (individual or collective), the mode of operation that can be planned, organized or even spontaneous.

The kuluna phenomenon is found in collective violence organized in gangs, and their behavior is at the first degree of the scale ( Mulwani, 2018).

### **Methodology:-**

According to the World Health Organization (2014) report, a single factor is not enough to explain violence, but a plurality of factors, causes, and analysis. indeed, the ecological approach was already used to understand child abuse and violence against young people since the 1970s. The ecological framework highlights the multiple causes of violence and the interplay of risk factors within the family and at the political, economic, social, cultural, and societal levels in general. The ecological approach makes it possible to discover all these systems (ontosystem, microsystem, mesosystem, macrosystem, and chronosystem) and their impact on the young people concerned. According to Muggah (2012), the ecological model seeks to determine risk factors, in relation to individuals, communities, societies, and to prevent violence and crime.

We also use the toponym and odonym to indicate the names of places and avenues; the urban psychoanalysis detects urban neuroses and gives a number of therapeutic solutions. It uses the morphocartography consisting to study the plan and map of territories and dimension it create in unconscious and the krypto linguistic seeks to understand the coded messages through the names of territories, municipalities, avenue , the theological approach to see a Christian perspective concerning delinquency or crime, and the interviews.

### **Results and Discussion:-**

To search for the cause and risk factors of Kuluna, we had some interviews from May to July 2020 with 5 family members of kuluna gangs, 2 victims, 2 motorcycles, and 5 members of kuluna gangs based in west part of Kinshasa. 5/5 (100%) members of these *Kuluna* gangs live in military camps (Camp Tshatshi, Camp Mobile and Camp Loano), 3/5 (60%) are sons of soldiers, 2/5 (grandsons of a soldier). 0/5 (0%) has achieved secondary school. 2/5 (40%) are in informal work and 3/5 (60%) without economical activity.

-Cause number one: the proximity with the military environment. It can be biological (a member of a military family), sociological (wife or concubine), geographical ( living in a military camp or near), and ideological by adopting their models. Among the names of gangs of kulunas there are: *armée rouge* ( red army, a reference to the army of Russian Empire to fight foreign powers like United States, Great Britain, France...; B52 (a US long-range

heavy bomber used in 1991 in the Persian Gulf War when Iraq invaded Kuwait under the leadership of Saddam Hussein); *mbelimbeli* (sword to symbolize their weapons as warrior); Vietnam (in reference to the war between USA and Vietnam); *maimai* (a military movement of resistance and rebellion by Pierre Mulele to fight against first President of DR Congo Mr Kasavubu and Tshombe his prime minister in 1964 and recently an armed movement defending the Eastern part of DR Congo against foreign armies); *staff somalien* (a reference to Somalia's warlords)

The wife of the military and their daughters become prostitutes in the evening because of poverty near all the military camps of Kinshasa, the boys become *Kuluna*. Some women do it in complicity with their husband, when a potential sexual customer makes a negotiation with her husband, the man appears directly and arrests the client arguing that she is married and the client pays a sum to be set free, a strategy to earn money (Moleka, 2021).

Some gangs of *kuluna* have the name of animals: *fourmis rouges* (red ants), *ba lions* (the lions), *les abeilles* (the bees) a reference to the ruralization of the urban space (De Boeck & Plissart, 2014).

Among their chief titles we have: general, marshal...a reference to an army hierarchy. For the Human Rights Watch (2014), the general is the leader of the gang and supposed to be the invincible, the strongest and the most daring of the group. To be considered like this, in his course, he had committed a notorious crime, a kind of merit, or to be as the popular Congolese singer Papa Wemba sung it "bakanga ba cracas balemba", someone who has been arrested many times so the authorities are tired to arrest.

In the kryptolinguistic perspective, many avenues of Kinshasa reflect a military environment. In the municipality of Gombe: Boulevard Tshatshi (Tshatshi was a colonel in the army), avenue des forces armées, avenue sergent Moke, a roundabout called soldat inconnu (unknown soldier). In the municipality of Ngaliema: avenue Loano, colonel Mondjiba, avenue des généraux and the name of the neighborhoods is champ des tirs (shooting range), colonel Mpia. In Kintambo: Mahenge (the name of Tanzania town where a great offensive happened in World War I against the German force and the public force of DR Congo played a great role to defeat the troops of Hitler). In Kasavubu Saio, Gambela, Birmanie, Khartoum, place des anciens combattants...all speak of war.

To remember past victories is good for the present struggle but an hyper environment of military and war concept is not good. We can make an effort to surround the city with peace concepts also.

We can see the also the different names of our national team sport (léoprd for leopard, simba for lion) always the image of aggressively, violence...it is true that between nations there are all kinds of struggle but we can use what Joseph Nye call: soft power, the attraction or seduction by the culture, the ideology, the civilization and the capacity to bring other countries to choose you as their preference (1990).

In the morphocartographie approach, we can quote Patrick Melé (1998) who explains that the model of Spanish colonial towns had a central downtown where all was centralized: the great construction, the cathedrals, the great residences of the notables, a market called *tianguis* (farmer's market). The creation of the city shows how man is able to dominate the environment and give an orientation in the space (industry, business, culture); there is also a symbolic and spiritual dimension in relation to divinities. In the Bible we find this symbolic between cities and spirituality for example Sodom and Gomorrha are the symbol of perversity and evil (Genesis 19), Babel the symbol of the human challenging God and the confusion which God put as his judgment (Genesis 11), Babylon the symbol of idolatry and spiritual prostitution (Apocalypsus 17-18), Jerusalem or Zion the symbol of God's presence and peace (Apocalypsus 21, 10-11).

According to Marchal and Stébé (2014) and Laterrasse (2018), the plan and urban form of many towns or cities are in two geometric figures: the circle and the square. The circular towns and checkered towns are an expression of sacredness. In old Egypt, the hieroglyph had the symbols of circle and cross for the city. The circle is the representation of the cosmos, the divinity and eternity. When the circular plan seeks to have an ideal city the checkered plan like the roman camp has a military vision for the defense of the territory for the potential attacks and the will to control a territory. The same checkered scheme was applied to build Kinshasa. This city as a checkered plan and surrounded by military camps in colonial and pre independence period to protect the whites, the colonizer for revolts of indigenous. The plan gives the message of violence and intimidation, to scare the population. It shows that this population is under oppression and domination but they cannot change the situation. If we take only the west part of Kinshasa we can count about military camps: camp Tshatshi were we find the presidency

office, the defense ministry and the general staff of the army. In less than 1 kilometer we find the war school (the old Centre Supérieur Militaire) and two military camps: camp Dumez and camp Mabaya. Some meters later, we have 4 military camps in the same place: camp Loano, camp TTR, camp Mobile and camp Dumez. Between Kintabo and Bandalungwa we find a camp under a bridge named STP. Between the first camp I cited where there is also the headquarter of army and this camp, there are less than 5 kilometers. Between Kintambo magasin and Socimat roundabout, there is two camps of United Nations military (MONUSCO), in less than 1 kilometer of this international military force presence we find two camps: camp musique and the greatest camp of Kinshasa (Camp Kokolo).

Near the downtown and the center of the city we find camp Lufungula and camp PLC (2 police camps). Without forgetting in Delvaux camp GD, and Camp Badiadingi in Mont Ngafula. From camp Lufungula to camp Badiadingi, Google map gives a distance of near 20.2 to 23.2 kilometers depending of route, we find 2 police camps and 14 military camps. What a large number? As if Kinshasa was afraid of a terrorist attack or an invasion of a foreign army.

We think this was made to protect the dictatorship of Mobutu against revolt or invasion of the population. Again, the message is oppression and domination. It was also made to protect colonial superstructure and rich people but with time it created a feeling of insecurity and violence (Moleka, 2001).

In what mental and stress state such a population could be?

Different movements of delinquency among Kinshasa youth is an essay to break this domination, as long as this colonial military town will remain the revolt will remain.

If we make cartography of *Kuluna* in West part of Kinshasa, we find that all these military and police camps are the strongholds of *Kuluna*. These camps are residencies and serve also as places of refuge when they commit crime; the policemen are not able to pursue them inside military camps.

In morphocartography of Kinshasa we also see the exclusion and the marginalization. There is only one center (Gombe) and the rest of the city is periphery resulting from the colonial town where Kalina was the municipality of whites and indigenous cannot go there without permission. Everyday millions of people go to Gombe, the center of all: central administration, central market and shops, headquarters of public and private enterprises. With difficulties of transportation and traffic jams, we can imagine the stress of the population.

There is a marginalization in creating the greatest university in the periphery of Kinshasa called “colline inspirée” in English “inspired hill” to make marginality, a separation between intellectual elites and mass. There is spatial marginality and social marginality.

The Hyper military environment locally and regionally plays a great role also.

Kasongo Lukoji (2017) examines the child soldiers who are for the most in the East of DR Congo and the young called *kulunas* in West, a relation between West and East and note about 30,000 child soldiers engaged in armed conflicts in DR Congo since the rebellion of Laurent Kabila who overthrow the regime of Mobutu with his troops constituted with child soldiers in majority (*kadogo*). A new culture has taken hold of easily killing men, human life is no longer sacred. We can understand from the fact that it is nilotics that give a lot of importance to livestock such as cows and oxen. Killing has become easy in Kinshasa.

The young *Kadogo* soldiers who did not have appropriate military training, no notion of international humanitarian law spoke with the population only in imperative mode, in a tone of command with *illico presto* threats like *weye* (you), *nakupika masasi* (I will shoot you at the slightest misstep), *mukamate* (stop it)...

How not to revolt the population especially the youth because these soldiers were only teenagers, in addition foreigners?

Many of *Kuluna* are child soldiers not demobilized. Even if official statistics show that 30,900 child soldiers were demobilized, but the author cited above in his investigation he found that this not the reality and a risk of banditry is

real because these children are armed. Several local media spoke between 2008 and 2012 of the “coupeurs de route” phenomenon on the Kindu-Kasongo and Kindu-Kibombo axes. These thugs would land on the side of the roads, waiting for motorcyclists and other pedestrians to steal anything they might have on them.

They are all armed with war arms showing that they are uncontrolled elements or old militaries not demobilized. About the war between Laurent Kabila and Mobutu, this reversal cannot be seen as an isolated action. It took place in the larger context of three conflicts: the Great Lakes conflict, the Sudanese wars and Angolan civilians. The geographical proximity and political alliances played a key role. As Zaire lacked a national army and a good administration, its borders became permeable to the enemies. Mobutu was involved in wars between the government of Khartoum with the South Sudanese rebellions, supporting the legal government but its neighbors supported rebellion like Uganda, Ethiopia, Eritrea and the United States, so the territory of Zaire became a rear base for attacks by armed movements against Rwanda, Uganda and Burundi. Mobutu also supported Jonas Savimbi, an Angolan rebel and leader of Unita. To change the regime in Zaire, with the weakness of the national army, a regional coalition of armies was set and hidden in the rebellion of Laurent Kabila. Five of the nine neighbors of Zaire were implicated in this rebellion to bring collapse to the Mobutu regime (Uganda, Angola, Rwanda, Burundi and Zambia). The reason the countries intervene in Zaire is about security. The rebel movements from Uganda (ADF), Rwanda (the army from the previous FAR and the interahamwe militias) and Burundi (CNDD-FDD) used Zairian territory as base for their assaults. For Rwanda the presence of armed Hutu refugee camps who were hostile to the government near their border posed a great threat of security, so Kigali intervened militarily in Zaire as pretext to eliminate this threat of Hutu (Reyntjens, 1999). The conflict was called by some analysts the first African world war (Reyntjens, 1999), the continental war or the Great War of Africa (Stearns, 2011) in comparison of the first World War which made a great number of victims. The recruitment of children recalling the initiatory journey, a passage to adulthood, specific to traditional African societies. It must also be said that in an environment characterized by chronic insecurity and a virtual absence of state authority, the feeling of self-defense or ethnic (or community) self-defense justifies the permanent existence of local militias. Many parents encourage their children to integrate these groups of combatants endowed with a noble mission and endowed, according to common beliefs, with mysterious and protective powers. The *Division Spéciale Présidentielle* (DSP) was the only military institution in the regime of Mobutu to possess artillery, anti-aircraft defenses and other heavy weapons. In the policy of militarization of children in Zaire, the most emblematic example is undoubtedly the enlistment of Kongolo Mobutu in the age of 14-years, the late president Mobutu (Ngondzi, 2014). Here again the responsibility of the State is called into question. Ngondzi (2014) who studied socio-political history of the two Congo (Republic of Congo and DR Congo) notes that it has always been marked by a succession of civil wars, armed violence, rebellions, political assassinations, among others the overthrow and assassination of Patrice Émery Lumumba, the overthrow of Joseph Kasa-Vubu, Alphonse Massamba-Débat, assassinations of Marien Ngouabi, Massamba-Débat, the overthrow of Jacques Joachim Yhombi-Opango. These military coups d'état have plunged the two countries into a climate of chaos with consequences of political instability and armed conflict and a connection between the training of the first Congolese elites and the militarization of the youth.

In the DRC, the emergence of military power began with the dismissal of Prime Minister Lumumba. This is an opportunity for Colonel Mobutu to gradually find his way to the supreme office. First, he established the college of Commissioners General to replace the government of Joseph Iléo. Then, he became lieutenant-general and commander-in-chief of the Congolese army, in 1961. Seeing his heyday arrived, Mobutu forced President Joseph Kasa-Vubu to share power, before removing him in 1965. On the other side of the Congo River, the emergence of military power began timidly in 1963 after the fall of Father Fulbert Youlou. Captain David Moutsaka receives the resignation of the President of the Republic from the Chief of the General Staff (Captain Félix Mouzabakani). He assumes the interim and the history of this country is full of what political scientists call “praetorianism”, military regime acting in dictatorship and corruption.

Since independence the message that politicians are giving is that to gain access to promotion one must use the language of arms, either rebellion or coup. Mobutu became president of the republic by the coup d'état and served over 32 years, Kasavubu was civilian and only served 5 years. Laurent Kabila overthrew Mobutu's power by an army made up of Ugandans, Rwandans and other foreigners. Joseph Kabila was a general when he became president and had 18 years in power. Jean Pierre Bemba and Ruberwa became vice presidents of the republic because they had armed groups. I can multiply the number of examples.

So, young people search for ways to earn money, value in society so they follow the path of violence.

In international level: the phenomena of brutalization and terrorism.

George Mosse elaborated the concept of brutalization in his book *Fallen soldiers* (1990) affirming that the experience of World War I is the cause of violence in Weimar Republic and Nazism violence (Alcade, 2016), a violence characterized in the political space in German, in the life of soldiers and civil and generalized in all Europe. With this war the mass destruction of human beings becomes trivial.

Societies are composed of people who are more and more brutal. Even if many historians critique the notion of brutalization; we believe that more scenarios and experience of war and violence in the world create a kind of *habitus*, and habituation where the sacredness of human beings remains theoretical.

With the global terrorism, the youth is influenced in violence against peers and against all symbols of authorities and power of oppression. With the destruction of the twin centers on September 11, the attack of the American empire showed the vulnerability of this hyper power and generated many movements of resistance of all the poor and authority in the world, especially in great cities.

We can keep the influence in some names the *kuluna* gangs have: Al Qaida, Hezbollah...

The government of DR Congo acted in many ways to stop the *kuluna* phenomenon. According to Human Rights Watch (2014), "Operation Likofi" was launched by the Congolese government against the *kuluna* from 15 December 2013 to 15 February 2014 and other bandits. Many young people were killed by the police in front of their family members, others were executed in the open markets where they slept or worked or in nearby fields or empty lots. Five of those who were killed during Operation *Likofi* were between the ages of 14 and 17. Many others were taken to unknown locations and forcibly disappeared. The police was responsible for 9 summary executions and 32 enforced disappearances during the same operation, police officers were responsible for 51 deaths and 33 forced disappearances, all this without respect of human dignity and human rights.

-Cause number two: economical environment. According the interview I had in August 2020 with two members of this category, the owner of a *wewa* (motorcycle) "earns per day 7 to 8 US dollars, an owner of a taxi earns per day 20 US dollars, and the criminal owner earns about 100 to 200 US dollars", a great business in a context of poverty. So they innovate in acting as *kuluna*.

Among categories of *kuluna*, we can quote the *kuluna* girls are professionals of sex but work in a network of criminals to loot their clients. It is a stratagem to attract men and when they come for sex, members of gangs can suddenly appear. the *kuluna* motorized ( *wewa* and *ketch*), the *kuluna* girls ( prostitute ), *kuluna* in a tie ( working for the State in position of manager, director, CEO, member of government...), the State *Kuluna* with its instruments of violence and loot like military, police and all structure of illegal tax, the *kuluna* of the street the most known. We deal with this last category.

The motorized *Kuluna* and divided in two groups: those called *wewa* conducting motorcycles and acting sometimes like malice to trouble the public order or making crimes the night in transporting clients, essentially the girls and delighting their cellular, money or jewelry. Another group is constituted of small Toyota cars called "ketch" in Kinshasa, used generally for public transport. Many criminals hide behind the taxi business and at night they hold up passengers with firearms to take money from their purses, steal their phones or any property.

Some policemen and militaries also act as criminals, especially at night and in isolated places. Why do they act like this? They are not well paid and most of them are *pronatalists*. How to feed this great number of children? They use their arms to intimidate the population instead of protecting them, and sometimes realize armed robbery.

But some groups of police or armies are used specially for *kuluna* purpose (killing, threat, rape, kidnapping, extortion). In Mobutu's reign, a special group of DSP militaries and SARM (the service of military intelligence) called "Hiboux"(owls) or to reduce opponents in silence by destroying their media like *Elima*, *Le Potentiel*.

The *kuluna* with a tie are the elites of Congolese society but act as criminals, immoral, looting public goods. Instead of killing by white arms or physical violence, they kill indirectly in destroying the economy of the nation so that

only a few groups, an oligarchy, take profit of the resources of the country, sometimes in complicity with multinationals or other states.

So the people suffer with great poverty, lack water, the children are out of educational system, there is no quality health system...

Among the drivers, there are the drivers who work as taxi men and the drivers who are "boss" as said here i.e the owner of a car (Moleka, 2021). The *kuluna* phenomenon appears also as a social pathology, in a city where the economy is dominated by the informal economy and poverty. Donatien Olela (2015) found many similarities in different delinquency movements among youth of Kinshasa, a kind of cyclical renewal, only the forms and their names change. Electoral factor or political factor can be associated with this economical environment of poverty and informal: The Human Rights Watch (2014) situated the *Kuluna* phenomenon in the electoral context of 2006 and 2011. In these elections, Kabila's majority alliance and the members of opposition used the *kuluna* to provide a bodyguard for physical protection to candidates, to disrupt demonstrations of rival parties. *Kuluna* and *Shegue* were also paid by politicians to inflate the number of their members to give a demonstration of popularity, of leadership. So they gave *kuluna* money, machetes and other means.

With time people pay *kuluna* to guard an important ceremony like wedding and prevent members of rival gangs from disrupting the party. Wealthy people also sometimes hire *kuluna* to serve as bodyguards and protect them from the incursion of other *kuluna*, a legitimating of their act.

Politicians favored this phenomenon and it was accentuated by multiple factors.

Why when they must deal with the young concerned, they act as if they are innocent?

Cause number three: a system of education excluding some members of society, only a few groups of elites are favored.

### **Toward a multisector public policy**

The terms "policies or politic derived from the Greek *polis* meaning ,city or city-state, the term "political" is used as well as name as an adjective and refers to the organization of a state, to the struggle for power, to government practices, and how to exercise authority. In *Politics*, Aristotle defines politics as the art and the way of conducting public affairs, to settle relations and conflicts between men and the group. Everything relating to the choice of rulers, to competition politics within parties, to the definition of the rules of life in society, to the institutions policies is included here.

Among questions policy analysts ask there are: What is the nature of political power? What are the political choices about? When are these choices made? What are the objectives pursued by the decision of politics? What is the substance of public action? And so on.

Anglo-Saxon countries make a distinction between "polity" (political sphere), " politics " (political activity) and " Policies " (public action) . The first distinguishes the world of politics from that of Civil society. The second deals with the competition between parties for power, the partisan debate and political mobilization procedures. The third is the process by which public action programs are developed and implemented, the political-administrative mechanisms coordinated in principle around clear objectives.

The notion of public policies corresponds to the latter definition developed in United States in the 1950s by the concept "political policies " to provide decision-makers with practical and usable knowledge about the implementation of good policies, which are also efficient and economical.

Political science integrates this notion in other countries like France from the end of the 1970s. Jurists refer to it later as analysis of public policies, as a science of the State in action.

A public policy is an action program specific to one or more public authorities or government" , to speak about public policy when an authority local or national policy, attempts, by means of a coordinated action program, to

modify the cultural, social or economic environment of social actors involved in general in a sectorized logic. It is also the explicit and rational pursuit of a goal to the adequate allocation.

Public policies against delinquency in this line take shape through the development and implementation, by public actors, of action programs with intention to combat the phenomenon of delinquency (Gautron, 2006).

### **The main elements of a public policy**

A public policy is made up of a set concrete measures which form its content. It includes decisions and resource allocations taken by the government actors. It can give rise to a prescription or incentive to guide behavior. Included in a general framework of action, it is distinguished from one-off and isolated acts, following a global and continuous strategy and structure of action. It is aimed at a public whose situation is affected.

It contains clear goals and objectives to be achieved. It also forms a structure of behaviors and standards.

Problems must be identified, and transformed into alternatives for actions or solutions in the form of program development, and put into practice as program implementation.

Once executed, it must be evaluated (program evaluation). On this occasion, it is a question of appreciating the effects of public action, their compliance with the objectives initially set, their concrete results, and the satisfaction of the public. It ends with the program (program termination).

The sense of anticipation can change the order of things because a decision can be made before the problem happens.

Generally there are three main research objects for the analysis of public policies.

A first approach focuses on the genesis of policies public through questioning of political, social or administrative processes that lead to the constitutive decisions of public policies.

How public policy is born and what was the representation that surrounds this process? Why does this problem become the object of public policy? Who are the actors who influence the construction of that public policy?

A second approach questions the functioning of the action system. How are the decisions that lead to the development of a government action program? What strategies do the public actors concerned adopt? How are the decisions implemented by the responsible for executing them? Do other public policies influence the action studied?

The last is about the impact of public policies on society.

To what extent are the impacts of a public policy conforming to the objectives initially set? Does the policy studied lead to perverse, latent or unexpected effects? All this must be taken in count to elaborate and implement public policies against delinquency (Gautron, 2006).

The public policy in the case of delinquency must give priority to prevention which is a set of measures with a purpose to limit the possibility of a set of criminal actions occurring by making them impossible, more difficult or less probable.

How can violence be prevented? There are many steps of the public health model which provides important information. There are the primary prevention, the approaches that aim to prevent violence before it occurs, the secondary prevention, the approaches focusing on the more immediate responses to violence, and the tertiary prevention which is focused on long-term care.

In the case of *kuluna*, the demolition of the slums serving as their place of retirement and concentration, to take regulatory measures on the sale of alcoholic beverages are very important. In the same line a control must be made to discover all places where hemp is sold and prohibit the sale.



But how will the authorities help the hemp sellers to survive? Other alternatives must be considered to help them to honestly earn money.

There are different systems of criminal policy following the ideological currents which are at their foundation. It can be liberal, authoritarian or totalitarian ideology. The places assigned to the State and to society civil (state and societal models) and the distribution of powers depending on whether delinquency or deviance. The “authoritarian state” model characterizes the situation in which offense and deviance give rise to a response mainly, the “self-management company” model, the offense and the deviance, although distinct, mostly lead to a societal response. The “State liberal society” model is the case where the State ensures the treatment of offenses but entrusts to civil society the regulation of deviance.

In the “State - medical society” model social “qualifies the situation, quite improbable, in which the State abandons the treatment of offenses to civil society to deal only with the treatment of deviance. The “totalitarian state” model abandons the distinction between crime and deviance which both fall under state responsibility. In the model “Libertarian society”, the same contraction is made for the exclusive benefit of control societal.

Some go so far as to evoke a privatization of politics when market security activities spread throughout the territory. Insurers carry out prevention campaigns, strongly encouraging their customers to equip themselves with protective equipment. Department stores create their own security services. Companies provide services, updating provision of surveillance personnel, surveillance equipment, audits of security (Gautron, 2006).

In this case, will we protect the poor who are attacked regularly?

A plan must be elaborated and implemented for the professionalization of the police so that they collaborate with the population, respect the population (not to consider them as “ba civils” to mean enemies to mistreat) and evaluate financially with a planned budget so that substantial means of struggle against *kuluna* be allocated. The number of all policemen must be added. According to the Magazine *Jeune Afrique* (2013), 522 sub-police stations and 324 police stations failed, which means the number must be added.

In the same way, reform of the judicial system is necessary to avoid impunity of the criminals or the corruption of the authorities of justice by families or politicians to set free criminals.

The conditions of the penitentiary houses must be improved and build new prisons adapted with the growing population for more respect of human rights, good sanitary conditions, to provide food and to avoid prisoners escaping because of hunger.

Young delinquents can be reeducated in prisons to be useful in society, not mistreated. They can be trained morally, spiritually with the help of chaplains and socially in some manual as farmer, baker, carpenter...

The churches in their prophetic mandate and other Christian’s structures must act as a pressure group to encourage the state to set such policy in action, so that they develop coordinated actions with clear objectives and not to wait for the manifestation to act or react in precipitation without efficacy.

As the *kuluna* phenomenon is caused by many factors, public policy must be multi sectoral or integrative of many aspects of social life. A partnership between church and state structures is also possible to propose public policies in favor of marginalized, and focus in more justice and equity.

### **The necessity of a multisectoral approach**

A multisectoral policy is urgent taking into account following points (ontosystem and macrosystem): In the microsystem level, do not condemn firstly, but society can look to understand different crises the concerned persons have experienced so that experts help them effectively (such as counseling).

### **In the macrosystem level**

The issue of youth unemployment: The State and local communities should act radically on unemployment especially among young people and the poverty reduction strategies. Vocational training and a decent wage and work policy would reduce unemployment and precariousness.

The education sector: a policy for a compulsory and free education should be well planned for children up to the age of 15 at least, to limit the risk of desocialization and thus break this structural process of social deviance of youth. President Kabila began a process of free primary education school for the 1<sup>st</sup> and 2<sup>nd</sup> grade of primary and generalized by president Tshisekedi for the total primary education. But when we observe this program which must be encouraged, the impression we have is that the program is not well studied, not well planned and not well budgeted.

Data in this sector are partial and not reliable. Administrative structures are characterized by a lack of control and supervision. Teacher recruitment is done at the local level, with concerns of clarity and transparency of allocation criteria.

In addition, despite the reform of the salary payment system, many teachers like in rural areas do not receive their full salary or face delays important 70% of schools in DR Congo are managed by the churches called “écoles conventionnées” protestant, catholic, revival, kimbanguist according Visser and Fenning (2019), so the church is a great partner so shift this sector with a new policy, a Christian worldview and values.

The corruption of different ministers and heads of this sector is a great challenge to implement a policy. In all, the transformation of man must begin before the transformation of the educational system and the transformation of society.

A new way of motivating children by stopping the whip that hates the school and the teacher, and making them become attractive. The school must be attractive even in the case of punishment the educators have to make a shift in how to help children to behave well. Different punishments given to pupils can create a culture of violence to the children and an environment of conflict ( Sheria and Arnim, 2017) .

A new way of evaluating children must be operational and not only evaluate the performance of intelligence of children by IQ.

In secondary level, an option of technical and professionalization is an imperative.

Fight against academic failure and work for professional integration of young people in difficulty.

In the context of juvenile delinquency and the context of violence, and many wars in DR Congo a course in peace education must be generalized in all levels of education to reduce as possible the violent behavior in the society.

The vision of peace here should not be only in the sense of non conflict between men but include an holistic approach inspired by the biblical concept of shalom which means internal peace, peace between men and God, peace between men and environment ( its preservation, not destruction). The concept is not new in Congolese culture, in Eastern part of the country they have its equivalent: *amani*.

The problem of urbanization: there is a lack of a sustained policy and maintenance of infrastructure and equipment to take only the case of urban transport.

The public authorities settle the transport crisis through very one-off operations which do not resolve the structural problems. There is the poor quality of roads .The actions are not well planned and coordinated, the interventions of the ministries remain isolated. There are legal texts which attest to the existence of a policy, but there is a weakness due to the dispersion of efforts and even of means. Different services overlap and sometimes have jurisdictional conflicts. It only undermines them .Among the objectives of this policy, eradicating spatial concentrations of precariousness ( a geography or cartography of poverty in the city must be set), make a plan of the integration of municipalities and neighborhoods, municipalities such as Makala and Kinsenso are very isolated.

Many ravines are present in this city.

To develop urban spaces and develop infrastructures such as roads, play areas and socialization. Electricity also must be improved because many delinquents work in darkness.

A family planning policy: to conceive and implement a family planning policy for the well-being of households and reduce the excessive demographic rate of population by family education including young (boys and girls) about a responsible parentage and not having children and abandoning them in the street without care, nor education. In consequence they become bandits.

A new approach of urban governance: here the public participation is required; the top-down model must be avoided but bottom up approach to create complicity with the public, the population, its involvement, the necessity of a community mobilization. The community which is affected by the phenomenon must be involved upstream (development and implementation phase but also in advance to assess the real impact of the policy and plans implemented). This requires certain democratic governance in the implementation of policies, plans, programs and public projects. All the responsibility in this case would not be upon the state, all stakeholders will be concerned.

- To plan and establish many research centers: the state must plan and finances the multiplication of research centers about urban phenomenon, youth delinquency so that their action be founded in rationality and evidences but not in emotionality or blindness. Partnerships with universities for action research are necessary to rigorously establish the interactions between the various exclusions, urban poverty and crime for sustainable solutions that can be brought to scale, for safer and more inclusive Congolese cities.

### **Praxis**

For the state authorities

Create a framework for consultation among young people

For dialog and mutual exchange with young people, not only the delinquents, it will create a feeling of valorization among them and develop democratic approach for solving problems. The framework will also serve for implementation of policies about youth. Their representation will also examine themselves in the framework and avoid all political intrusion and their trends.

### **Demilitarization of the town**

A plan of demilitarization of this city must be set. Military influence or environment is so great in Kinshasa. Actual military camps can be transformed to civil camps or other cities for workers. The military must be brought as far as possible from the downtown, perhaps in the periphery of the capital and a change in security will surely happen. Their relatives must be over watched, those who are mature and able to work must leave military camps to avoid parasitism.

Destroy the colonial town and all his symbolic and real meanings of segregation, center and peripheries...

Congolese cities were set up in terms of the colonial structure. The Belgian colonists established their urbanization policy based on the colonial policy which shaped relations of dependence where they implemented different social functions and a society that was segregated. Christian social workers here can make a plea to urge the authorities to act in the sense of demilitarizing the environment and reduce as possible the marginality in the city with its impact. The Church in DR Congo is a strong structure capable of many innovations and changes if only vision is there.

For the church and Christian organizations

### **To work in contextual mission**

Père Buffalo is a paradigm of contextualization in the case of youth delinquency. Reverend Father Joseph De Laet is his name by the Bill of Kinshasa and baptized him Père Buffalo in reference to the gang cowboys. Among the factors that precipitate the end of *billism*, we must rank the action of the Belgian missionary Père Buffalo who befriends Billy, a great Bill from the Dynamic district in Ngiri -Ngiri. He was sent by *Congregatio Immaculati Cordis Mariae*. He learned *indoubill* (the slung of this gang), translated the Bible into *indoubill*, commune with the Bills in beer, hemp, music at the "Château JOC" which serves as their headquarters, on Avenue Movenda, in the municipality of Ngiri Ngiri. Every Tuesday he preached to them and many citizens came to his sermons. As a contextual missionary, Père Buffalo introduced the figure of Jesus, as a Yankee, not a lamb or martyred Christ, but as a divine cowboy, a paragon of righteousness, an angry Christ able to overturns the tables of the sellers in the temple, a Christ of polemics as he confronted the Pharisees in verbal polemics. Père Buffalo was dedicated to the social reinsertion of idle youngsters and former gang members. He helped them to learn mechanics, shoemaking and masonry and edit a journal.

The Bills were encouraged to join the Catholic youth movement : *Jeunesse Ouvrière Catholique (JOC)* or *Katholieke Arbeidersjeugd* (Gondola, 2016).

The same example can be followed today by Christian social workers and the church. Without the incarnation of the gospel, the delinquents could not be won or saved. We must adopt their style of life in order to not commit sins (formal aspect like speaking as the members of gangs to be identified with them in kind of affinity). The Christians workers limit their work not only in sociological or psychological dimensions. They include means for everlasting salvation.

To reinforce different Christian movements dedicated to the youth supervision such as *bilenge ya mwinda* and the scout; to budget youth ministry among delinquents and organize regular activities like summer camps. The recreational activities play a great role by preserving youth from antivalues and instill in them spiritual, moral and patriotic values.

### **Prison ministry and pastoral care**

In dealing with delinquency, spiritual actions are much neglected because of a lack of a holistic approach.

*The biblical text of Matthew 25, 31-45 is about Christian social ministry among the poor (who lack food, clothes and are thirsty) , the sick, the strangers among them I suppose the refugees and the prisoners in a spiritual perspective because in this case you see the persons as a representative of Christ in suffering.* Prisoners are composed of criminals and innocents. Here Jesus does not care about the cause of arrest of the prisoners, but the implications of Christians to assist, visit them is very important in his view. A great ministry consists not only of preaching every Sunday in the church. The heart of the Savior is in prisons. He loves the youth offenders. In doing so, we follow Jesus' footsteps because the church is the representative of the Lord Jesus on the earth. In his ministry, he was berated because he was eating with sinners like tax collectors but he showed in Mark 2, 17 "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners (New International Version). As tax collectors who committed economic crimes and were in corruption but Jesus approached them, we must follow this way not to become criminals or delinquents but to show them the way of forgiveness and transformation or deliverance. In spending time with them, we shall call them to repentance and salvation by receiving Jesus in their life.

### **Some principles**

We need to adopt their code, their language to convey the message to them. It is about contextualization. As Jesus incarnated to save human beings, we need incarnational strategies to bring salvation to the prisoners of all kinds, especially to the young delinquents.

The regular remembrance according to Hebrews 13, 3 which is about remembering prisoners that means we forget them regularly. As we are busy or well, we do not pay attention to the situation of the men who are suffering in prison. This principle is very important in Old Testament so that people do not go back to situation similar to slavery in Egypt. So God gave them some ceremonies to remember salvation in their walk in wilderness. One way to help us remember prisoners is to fix special dates for the visit in prisons for example every first Sunday of the month.

Proclaim spiritual liberty even if physically the persons are in physical prison

There are spiritual prisons and physical prisons. When Jesus was anointed it was firstly to set free spiritual prisoners. Luke 4, 17-19 is a key text of his liberation mission.

The scroll of the prophet Isaiah was handed to him [Jesus]. Unrolling it, he found the place where it is written: 'The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.' (NIV)

Here the prisoners are not physical prisoners but spiritual one. Different scenarios are like this: somebody can be physically in prison but free spiritually. Somebody can be free physically but in prison spiritually. Someone can be in prison physically and be free spiritually. Someone can be free spiritually and free physically. This is the ideal but the first step is to set free spiritual prisoners to overcome the sins in his life and walk in victory upon the attack of

Satan and evil spirits. In Mark 5,1-15 we have an illustration of a man who was made and living in chains, but his true prison was spiritual. I quote some verses.

<sup>3</sup>This man lived in the tombs, and no one could bind him anymore, not even with a chain.<sup>6</sup> When he saw Jesus from a distance, he ran and fell on his knees in front of him. <sup>7</sup> He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!" <sup>8</sup> For Jesus had said to him, "Come out of this man, you impure spirit!"<sup>9</sup> Then Jesus asked him, "What is your name?" "My name is Legion," he replied, "for we are many." <sup>12</sup> The demons begged Jesus, "Send us among the pigs; allow us to go into them." <sup>13</sup> He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.<sup>14</sup> Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. <sup>15</sup> When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid.

Many crimes are caused by evil in the men's hearts and evil spirits. The fall of man due to original sin ultimately brought about corruption in the heart of man, which manifested itself externally with violence, murder, theft, and all manner of criminal behavior. In Genesis 4 Cain murdered his brother Abel, committing the first crime committed on earth. At that time God himself brought judgment on Cain for his behavior. In verse 23 of the same chapter, the Bible shows the case of Lamech: "Lamech said to his wives, Adah and Zillah listen to me; I have killed a man for wounding me, a young man for striking me". Even if many generations had existed after Cain, they have the same violence in delinquency, in killing others. The same word used in Hebrew for the murder of Abel (harag: to kill) is used here (Strong dictionary).

This murder could happen in a time where there was no public power, called "the state of nature" by Thomas Hobbes (1967) and John Locke (1795). The nature of vengeance shows the degree of the evil heart of Lamech.

We can see the influence of family as demonstrated by ecological studies on children's behaviors. Adam and his wife Eve broke the harmony with God and themselves, as consequence their children experienced conflicts, murder. Their actions impacted the environment and society. So Lamech grew in such a society where violence and crime prevailed. The heart of man is the ontosystem level, the family the microsystem level, and the society is the macrosystem level.

Shortly after the time of Noah, God established civil government in the earth as a means of restraining evil doers and protecting law-abiding citizens (Genesis 9, 6; Romans 13, 1-7; 1 Peter 2, 13-14).

Because of the lust of his heart, David killed Uriah by a sword (2 Samuel 12, 9) as criminals did it and God punished him to serve the model for others (2 Samuel 11 and 12). He acted as a criminal and offender for sexual abuse. In his judgment against David, God declared incest in David's family, murder and lack of peace (2 Samuel 12, 10-11).

Absalom took his father's wives and made pornography with them in the sight of all Israel (2 Samuel 22, 16). He rebelled against his father's royalty, searching to make a putsch and died after. Many criminals and delinquents are under a family curse or personal curse. If the act is only analyzed in a sociological, psychological method or in the perspective of victimology or criminology, the solution to end such actions in society will be ineffective. The personal responsibility of man, the history of his family, or spiritual problems of the family is important to consider. Not only counseling or a psychological approach is important, exorcism is also required in some cases beginning by repentance. In the New Testament, Jesus speaks about a man who went down from Jerusalem to Jericho in Luke 10, 25-3, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. The thieves here act like criminals who are ready to kill men and women to snatch their properties. The man here is a victim. As we will see, the delinquents called *Kuluna* in Kinshasa, act in the same way, they can kill someone so that they take by force his money or other goods in his hand or bag.

We have also the case of Barabbas, a notorious prisoner because of many crimes of murder (Mark 15,7; Luke 23, 19) and John 18, 40 calls him a bandit. From etymology, his name may be an Aramaic patronymic meaning "son of the father" (*bar abba*) or "son of the teacher" (*bar rabban*), indicating perhaps that his father was a Jewish leader. According to Origen and other old theologians, his full name was Jesus Barabbas, since Jesus was a common first name (Encyclopedia Britannica, 2020).

Recent research shows the correlation between crime and spirituality or religion. There is a spiritualist explanation of criminal behavior where an emphasis is made in a kind of Manichean conflict between evil and good. Those who commit crimes are under the power of demons or evil spirits. Even if the Classical School of criminology insists on the individual free will, and the positivist school rejects this (Robert Lilly, et al, 1989), showing a multifactor cause, Sumter et al (2018) note that forty years of empirical studies show the correlation between crime and religion, the results show that the praxis of religion has an impact in the diminution of criminal behavior. F. Emory Lyon (1941) asserts that any explanation of crime as resulting primarily from social, physical or other external causes alone is altogether inadequate, as it leaves out of the account the spiritual equation as the most important motivating factor in human behavior. Any attempted remedy or reform that depends upon penalties, external restraint or physical force will necessarily fail, because it discounts the principles of human conduct. To the materialist, these forces may seem to be an abstraction, incapable of demonstration. The relation between crime and spirituality has been discussed in forensic and social psychology for many years focusing on the correlation between crime and spirituality; studies show that religious adolescents commit fewer crimes than their non-religious peers. Adolescents who have friends who act as models to them and with whom they can learn religious and spiritual behaviors are also less likely to engage in criminal activities (Adamczyk, 2012). Oliver (2012) establishes a connection between the Bible and criminological theory.

### **To have systematic training**

A prison ministry to be effective must not be limited to sporadic proclamation of the gospel but need to be systematic in perspective of discipleship and transformation of the life of everyone but especially the young in detention so that they become active in Christian service among their peers in prisons, and after in the city when judicial problem will be resolved.

Moses was murderer and a fugitive from justice when God called him to lead His people out of slavery. In spite of his guilt God saw the burden for the well being of others and gave him a great mission of liberation after a long time of training.

Peter was a zealot armed with a sword but Jesus transformed his courage to be a powerful apostle and evangelist. The strength of young delinquents can be capitalized and used for the advance of God's kingdom and the society.

Paul was also a murderer but in the road of Damascus Jesus seeing his zeal transformed him to apostle of nations and church planter.

### **Change view**

Many Christians treat the newcomers according to their past so they judge them severely. We do not forget that despite their criminal past, all offenders who come to Christ have a new identity ( 2 Corinthians 5, 17) so we are to receive them as our *family members*.

### **Empowerment**

For Maritta Törrönen et al. (ed) (2013), empowerment focuses on enabling representation for groups suffering from discrimination, marginality in society. Here their management skills and capacity for independent living are at the center. In social work practice, there are several key areas: empowering individuals, empowering groups, empowering communities, and empowering organizations. Social work involves empowering people to analyze and manage the sources of their problems and to develop their own strategies. Empowering an organization is a process which is implemented in all the major stages of an organization's development: origination, informal organization, the emergence of leadership, beginning of formal organization, and appointment of paid staff and professional workers. In the perspective of strength-based approaches, some principles can be applied among the delinquents:

Every individual, group, family and community has strengths. The family in front of the social worker possesses assets, resources, wisdom and knowledge that, at outset, the social worker knows nothing about.

In spite of viewing trauma and abuse only in a negative view, they may also be sources of challenge and opportunity. Delinquency can develop many opportunities for the society and the church, a new view of the country, some new ministries...

In every context or environment we can find resources: individuals, associations, groups of persons and institutions that have something to teach, to give, something others lack like knowledge, talent. Their energy is useful for the community. Their capital and potential can be maximized as strength, courage (Törrönen et al. (ed), 2013). An important side of empowerment is neglected even by Christian workers and pastors. To empower means also liberate, give power to overcome evils, such power of demons, evils spirits. So a ministry of deliverance is a necessity in this case to cast out demons and help people walk in new life. In other words, social does not exclude the exercise of spiritual power and authority (Luke 10, 17-19)

Partnership with centers and schools for youth delinquency and street children : to help them having also a spiritual cure not only psychological.

There is a lack of Christian structures devoted to young delinquency or street children in a city of more than 12 millions of habitants. Only one in Ngaliema municipality called ISTS (Institut Supérieur du Travail Social) hosts teenagers who cannot be in prison. They receive help from BICE ( Bureau International Catholique pour l'Enfance).

They also train social workers. Another social work training university is ISG ( Institut Supérieur de Gestion) but other churches are absent in hosting or training. The number of training centers is too small.

Miller's Spiritual Counseling Program, developed for young using Drugs. It can be applied in a Christian perspective as model of intervention for *kuluna* (Umut, 2017).

Field	Usage in Psychological Counseling	Important Spiritual Techniques
Meditation	Meditation for adolescents who use narcotic substances entails praying and sing for transcendence in silence and awareness. Conditions necessary for meditation are a quiet environment. A single meditation session can last 5, 10, or 15 minutes. The client is expected to transferring these practices into his daily routine. Here the meditation is with the Bible which is transformative.	The person invited to meditate feels the divine power in the inner space. In meditation, images are also used. The most commonly used images of Jesus Christ, and crosses.
Praying	Through prayer, one aims to communicate and be together with the Divine. Clients find prayer meaningful and useful. <i>Acceptance and Commitment Therapy</i> is used during prayer.	Worship: To express one's love and praise to God. Confession: To confess one's deficiencies. Giving thanks: Showing gratitude to God for the blessings He has given. Supplication: Beseeching God to fulfill one's own wishes and those of others.
Fasting	Fasting is a sacred act of worship and will help young delinquents to gain self-control and to become more aware of their values and thoughts.	In order to fast, approval is sought from a qualified health personnel. The person cannot fast for more than 24 hours. Only the person fasting knows that he is fasting and does not tell others.
Self Care	For Christians, paying attention to the body and physical health is a form of worshipping God. Meeting these needs is necessary for well-being.	
Deep Thinking	Deep thinking is to focus on an object or experience. These objects and experiences can be holy books, sacred texts, music, and nature.	Keeping a diary is a technique that can be used to focus on spiritual experiences.
Seclusion	Becoming distant from everyday routines to be alone with God is good. A client practicing seclusion is in	The client may want to have a certain time of the day without television and

	search of truth and meaning.	telephone. During these periods, the client may be asked to focus on meditation, prayer, and contemplation. The client can be asked to spend a weekend or a day in nature.
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Multidimensional Family Therapy (MDFT) Developed in 1985, MDFT is a family-based treatment program designed for adolescents showing substance abuse and other behavior problems by Liddle, a professor of counseling, psychology and health sciences. Comprehensive treatment programs like MDFT recognize the important role of the family in the treatment of youths' behavioral problems. MDFT targets multiple domains of a youth's life, including individual biological, social, cognitive, personality development, and relationships with others. MDFT puts an emphasis on internal family factors and external environments, such as churches, schools.... By this integrating intervention, MDFT demonstrates efficacy in adolescents who had to commit the crimes violent, a family therapy with considerable empirical support for its effectiveness in drug addiction and delinquency. Certain frames of reference serve as a support for this therapeutic practice. The protective factor informs clinicians about a known history of dysfunction and resilience. It identifies the factors of different areas of operation biological, social, environmental, for positive adaptation and threats to development. It also helps therapists to think in terms of clinically relevant interactions or multidimensional processes of the current life circumstances of an adolescent and his or her family. The developmental perspective within the developmental psychology and the research in psychopathology development also serves as a framework. In fine, the ecological perspective which considers the family as the most suitable place of development for the child, and different influences that it undergoes with the external environment (Liddle, 2010).

### Conclusion:-

As phenomenon caused by many factors and system of multiple environments, the *kuluna* phenomenon requires special attention by implementing a public policy and tangible actions not only by politicians but also by the church and all other sodalities as said in missiological language because there is a link between criminality and the biblical notion of sin. A contextualized and contextual mission is indispensable in this case.

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