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## PEOPLE'S JUSTICE AND PUBLIC SECURITY IN ISANGI, TSHOPO PROVINCE

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### ABSTRACT

This reflection aims to identify the causes of mob justice that jeopardizes the rights and freedoms of citizens and their property in Isangi Territory.

At the methodological level, the research uses the dynamist method according to the descriptive protocol of Georges Balandier supported by the technique of disengaged direct observation, the documentary technique, the unstructured interview technique, the photo illustration technique, the sampling technique and the data processing technique was done by content and statistical analysis.

Thus, the results of the study show that the reasons for the rise of mob justice in Isangi can be explained by three factors: the bankruptcy of the state, the administrative underdevelopment of the Congolese National Police and the erosion of tradition.

**KEYWORDS:** Mob justice and public safety

### 1. INTRODUCTION

The sovereign functions of the State in the world have remained and remain in the reserved domain for the sole purpose of guaranteeing *the general interest*<sup>1</sup>. The State, through its instrument of *public power*, is granted an original mission which consists in ensuring public order and the security of people and their property. It must punish all offenders, prevent them from committing crimes and punish any action that is contrary to the law<sup>2</sup>.

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<sup>1</sup> Kambale Mukwemulere., *Public-security partnership in the field of security of people and their property in North Kivu*, Mémoire d'Etudes Supérieures en SPA- FSSAP-UNIKIS, 2014-2015, pp.6-7.

<sup>2</sup>Ditto

The Democratic Republic of Congo is confronted with the phenomenon of mob justice caused by some young people. Mob justice is a persistent problem in the DRC, and MONUSCO plays a crucial role in addressing this phenomenon by working to strengthen the rule of law, improve access to justice, and protect human rights<sup>3</sup>. The Territory of Isangi, once reputed as an entity where traditional justice instituted by custom reigned through isolation (the case of witchcraft), has today become one of the entities where mob justice for young people is practiced, which has reached a galloping level where men have killed themselves, even implying the intervention of the government following the loss of human and economic lives. This situation jeopardizes the rights and freedoms of citizens and their property.

We started from the observation that, two decades ago, the Territory of Isangi was an administrative entity where peace and love reigned and where problems were settled amicably through customary mechanisms (councils of elders), this situation was then reversed: in the event of the perpetration of crimes by uncivil people or misunderstandings between families, individuals,... when these citizens could not find common ground leading to the solution of their problems, recourse was naturally had to the authority of the State through the judicial services established in the region (A.T., Head of Sector/Chiefdom, Head of the Group, Chief of the Village or District, PNC, High Prosecutor's Office of Yangambi with Judicial Jurisdiction of the Territory and a Peace Court in Isangi center). Around the years 1990 to 2000, young people initiated a movement called *Esende Buka* from which we observe cases of killings and destruction. From the 2010s, this movement of *Esende Buka* has truly transformed into a movement of *popular justice* during events such as the land conflict, the conflict of customary power, the activism of the witch-witch doctor in the denunciation of alleged sorcerers and thieves, police and military harassment, the mourning of a young person, early marriage, vaccination campaign, collection of state taxes, competition of football tournaments, appointment of an entity representative, etc. Some young people, instead of going to the public authorities, commit themselves to exercising justice themselves by resorting to acts of collective vengeance, which lead to human rights violations.

This reflection aims to explain the causes of the testing of the State by mob justice in Isangi

## 2. METHODOLOGICAL FRAMEWORK

### 2.1. Method and techniques

To analyze the information collected, the study used the dynamist method according to the descriptive protocol of Georges Balandier<sup>4</sup> supported by *the documentary technique* relating to the question of mob

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<sup>3</sup> Based on [MONUSCO reports](https://www.google.com/search?client=firefox-b-d&q=rappport+des+droits+de+1%27homme%2FMonusco+sur+la+justice+populaire), available on <https://www.google.com/search?client=firefox-b-d&q=rappport+des+droits+de+1%27homme%2FMonusco+sur+la+justice+populaire>, accessed on 11 January 2023

<sup>4</sup> Balandier Georges, "Sociologie dynamique et histoire à partir de faits africains", in *Cahier international de Sociologie*, vol.34, Paris, January 1963, pp.3-11.

justice in the world, in Africa, in the DRC and more particularly in the Territory of Isangi (Reviews, archives, annual reports of the Office of the Territory, Sectors/Chiefdoms, of Groups, Neighborhoods and Villages, complaints from the National Intelligence Agency, the Congolese National Police, the General Directorate of Migration, the Public Prosecutor's Office, etc. Electronic documents, especially Internet browsing, have been a useful help to us in completing documentary technology. In short, so much data for the bankruptcy of the State! *The technique of disengaged direct observation*: observation has helped us, as inhabitants of the Territory, to see how delinquents destroy, burn other people's property, fight, sometimes kill each other, forbid children to be vaccinated, reject state taxes, chase other people's animals in villages when it comes to early marriage, etc. We also observed some of the victims affected and interned in the various Health Centers and General Hospitals in the territory and the reactions of the State before, during and after the demonstrations. *The semi-structured interview technique*: The research took place in Isangi in January 2003. As our survey population is heterogeneous, we questioned the direct and indirect social actors of this phenomenon, including victims, young demonstrators, leaders of religious denominations, heads of health structures and representatives of civil society. This meeting focused mainly on the causes of the testing of the State by mob justice.

In addition, we met with the heads of the entities concerned with the protection of people and their property, including the Administrator of the Territory, the Heads of Sectors/Chiefdoms (of Turumbu, Yawembe, Kombe and Loété), the Chiefs of the Groups (Wéko, Yambau, Y'elongo, Yafunga, Yaombolé, Bolimo-sisa, Ilambi, Timbo and Mwando), the Chiefs of the Villages (Weko, Lilanda, Yaselia, Bodjele, Yanonga, Yandjali, Yatamba, Yaitalema, Yalisubu, Toongoso and Yabongonda), the Chiefs of the Neighborhoods (Yaekama, N'gazi, Bangala, Camps-Mipila and Camps-Etat), the Heads of the General Directorate of Migration, the Heads of the National Intelligence Agency, the head of the prosecutor's office of Isangi and Yangambi, the President of the Court, the judges and prison directors on their reactions as public managers to this mob justice, *The Photo-Illustration Technique*: It made it possible to use photo-illustrations. In fact, while acknowledging their scientific limitations, the photos are used to complement direct observation; it has made it possible to capture images of prisons, police officers in full operation, damaged houses and furniture. Some of the photos used were provided to us by our respondents and others were taken by us.

It is also based *on the sampling technique*: The sampling was diversified according to the professional environment (study area: Turumbu Sector, Yawembe Sector, Loété Sector and the Kombe Chiefdom of the capital of the Isangi Territory as well as Yangambi), because it is there that the cases of mob justice had occurred more than once.

In addition, the groups: Wéko, Yambau, Y'elongo, Yafunga, Yaombolé, Bolimo-sisa, Y'ilambi; Timbo and Mwando. The villages: Wéko, Lilanda, Yaselia, Bodjele, Yanonga, Yandjali, Yatamba, Yaitalema,

Yalisubu, Toongoso and Yabongonda and the neighborhoods: Yaekama, N'gazi, Bangala, Camps-Mipila and Camps-Etat of Sectors/Chiefdoms, Groupings, Villages and Neighborhoods have been selected.

Thus, being faced with an infinite population, we reasonably chose our respondents on the basis of the following criteria: being in charge of a public service in an entity where mob justice has occurred, being an actor in mob justice, being a victim of this phenomenon, being in charge or a member of local civil society, being in charge of a local church and finally being in charge of a health structure. They were men and women ranging in age from 15 to 59 years old.

We extracted a sample of 120 subjects per quota based on their theoretical and practical knowledge of mob justice, divided into three groups: according to the categories as we have worded them, namely "technical (political-administrative authorities)", "practical (victims and young demonstrators" and "intermediary (church leaders, of health and civil society)". According to Kabudri Legi<sup>5</sup>, quota surveys help to build a small model of the population by taking into account a certain number of main characteristics on the basis of which the interviewer determines the number of individuals he will have to interview.

**This sample is specified in Table 1 as follows:**

<b>Categories</b>	<b><i>f</i></b>	<b>%</b>
FARDC officials	2	1,7
PNC Officials	6	5
DGM Officials	6	5
ANR Officials	6	5
Responsible des Parquets, The judges	2	1,7
Court Officials	4	3,3
Prison directors	2	1,7
Neighborhood Chiefs	5	4,1
Village chiefs	11	9,2
Group Leaders	9	7,5
Heads of Sectors/Chiefdoms	4	3,3
Health Officials	6	5
Civil society representatives	6	5
Leaders of religious denominations	6	5
The administrators of the territory	1	0,8

<sup>5</sup>Kabudri Legi., *The Congolese Public Administration in the Face of Political Change during the First Legislature of the Third Republic. Case of the Oriental Province*, Unpublished thesis in SPA, FSSAP, UNIKIS, 2015.

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The victims	10	8,4
The young demonstrators/actors	32	26,6
<b>Total</b>	<b>120</b>	<b>100</b>

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Table 1: Sample distribution

## 2.2. Study environment

The study environment is the Territory of Isangi. This choice is justified by the fact that cases of mob justice are multiplying and persisting. The Territory of Isangi is one of seven decentralized administrative entities in the Province of Tshopo in the Democratic Republic of the Congo.

Located in the heart of the Province of Tshopo, west of the city of Kisangani near the equator in the middle of the central basin, the Territory of Isangi is one of the seven Territories that make up the Province of Tshopo. It is limited:

- to the east by the city of Kisangani on the Tshopo and Lindi rivers;
- to the west by the Lifindo River with the Basoko Territory and the Loleka River (left bank of the Congo River) with the Yahuma Territory;
- to the north by the Territory of Banalia on the Lindi River;
- to the south by the Opala Territory on the Lokutu stream (Loha).

The geographical coordinates of the Isangi Territory are as follows<sup>6</sup>:

- ✓ Longitude : 24° 15' 56'' Est ;
- ✓ Latitude : 0° 46' 48'' Nord ;
- ✓ Average altitude: 376m.

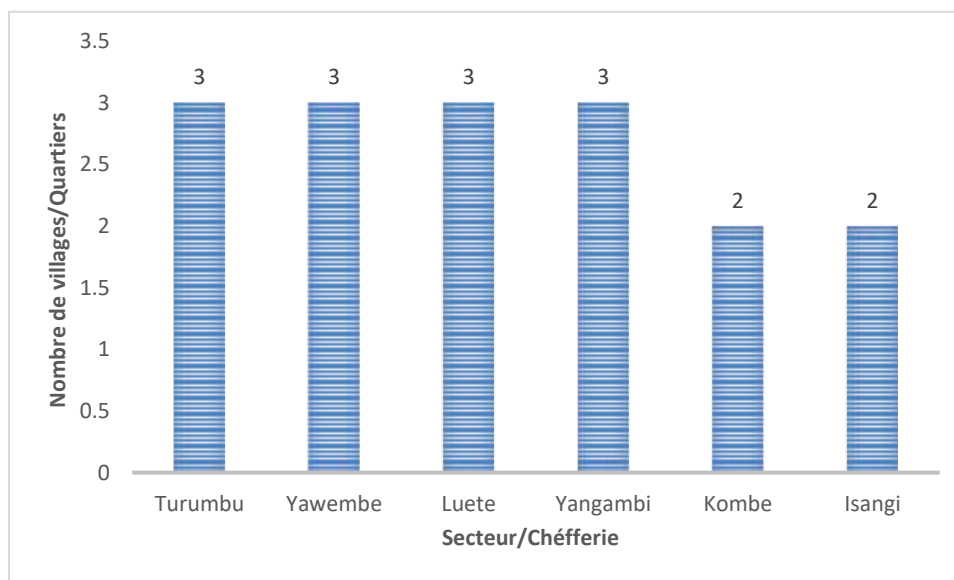
Its surface area is 15,770 km<sup>2</sup>, with an estimated population of 858,322 inhabitants, i.e. a density of 54 inhabitants/km<sup>2</sup>; its relief is dominated by a plain covered with dense forest. Without a doubt, it is the natural environment where biodiversity is the most diverse in the country. This territory was created by Ordinance No. 40/AIMO/33 of 23 March 1935<sup>7</sup>.

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<sup>6</sup>Institutional diagnosis of the Isangi Territory: Study carried out under the lead of the Provincial Division of Planning and Coordination of Development Aid/Province of Tshopo, 2024, p.12.

<sup>7</sup> Litho, Gesende, G., *De la pratique culturelle fétichiste Topoke du Territoire d'Isangi. A search for endogenous cultural value from 1926 to the present day*, Thesis in Sociology, UNIKIS, FSSAP, 2014-2015 (unpublished), p.197

Figure 1: Study area



Source: Field survey

This graph 1 shows the different Sectors/Chiefdoms, Groupings, Villages as well as the different Districts that make up the field of the study. Thus, in the Turumbu Sector we have selected three groups: Wéko (Wéko Village), Yambau (Lilanda Village) and Y'elongo (Yaselia Village); the Yawembe Sector three Groups: Yafunga (Bodjele Village), Yaombolé (Yanonga) and Bolimo-Sisa (Yandjali); the Loété Sector, Mwando Group: Yalisumbu, Yabongonda and Toongoso Villages. In Yangambi three Districts: Yaekama, N'gazi and Bangala; the Kombe Chiefdom, two groups: Y'ilambi (Yatamba Village) and Timbo (Yaitalema Village). In the capital of the Territory, there are two districts: Camps-Mipila and Camps-Etat. In approaching the Isangi Territory in general as the spatial framework of our study, it should be noted that its immensity did not allow us to explore all the Sectors/Chiefdoms, Groupings and Villages/Districts that make it up.

**3. STUDY RESULTS**

**Table 2: Causes or Reasons for the Rise of Mob Justice**

No.	<i>What explains the rise in your opinion, the practice of mob justice in your circles?</i>	<i>f</i>	<i>%</i>
01	The failure of the state (insecurity and crime)	20	16,7
02	The administrative underdevelopment of the PNC	15	12,5
03	Erosion of tradition	14	11,7
10	Other	71	59,1
	<i>Total</i>	<i>120</i>	<i>100</i>

It emerges from this table 2 that the failure of the State (insecurity, criminality) is at the basis of mob justice in Isangi: 20 subjects, or 16.7% of the respondents. 15 subjects, or 12.5% of the respondents, believe that the administrative underdevelopment of the Congolese National Police also contributes to the crystallization of mob justice. 14 subjects, or 11.7% of the respondents, think that the erosion of tradition is also the basis of mob justice in Isangi, while 71 subjects, or 59.1% of the respondents, show us other causes, including land conflict and the conflict of traditional power, the activism of a witch-seer in the denunciation of alleged sorcerers and thieves, injustices in the handling of disputes by the State, the sudden death of a young person in the community, the lack of employment for young people, the politics of the territory's elected officials, the rape of a young girl, sports competitions, the appointment of an illegitimate authority are also cited by respondents with regard to the instrumentalization of young people.



Photo taken with the respondents: Village elder Mr. Crispin Boogali in Mwando-Yabongonda-Loété.

A wise interviewee from the village told us in these terms *"the insecurity and crime in our environments have pushed the young people to make and prepare alcohol commonly known as "Lotoko", to the cultivation of hemp, to the manufacture of local weapons, to the illicit exploitation of the plantation and the Huilerie du Congo-LOKUTU and Busira-Lomami Orientale-IMBOLO, vandalism of all kinds, etc. The Congolese state has abandoned us, we work in the company Plantation l'Huilerie du Congo-LOKUTU, without a decent salary; Society has been exploiting our spaces eleven decades ago, that is to say since 1811, without respecting social clauses or specifications, and young people revolt at all times."*<sup>8</sup>

The rape or flight of a young girl in marriage was also cited by the respondents as other causes of mob justice.



Photo taken by the respondent: Jeannot victim of death by the young people at the Yalikoka-Mbosso-Yafolo Chiefdom.

An interviewee told us that at the Yalikoka-Mbosso Chiefdom, Yalikoka Group, Yafolo Village, a young girl Fifi Batamu accused a 17-year-old boy named Jeannot Belafelaka at his brothers' house of having

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<sup>8</sup> November 12, 2024, Testimony of a Sage from the Crispin village of the Mwando Group, Yabongonda village.

gone to pick her up at school on a Saturday on the road leading to the Yalikombo market. Jeannot crosses paths with one of Fifi's older brothers, he stops him and threatens him. Out of fear he fled, unfortunately he had worn a volleyball T-shirt.

Several people started shouting "Thief! To the thief! before grabbing him and tying his hands behind his back. Soon after, the shots started flying. Jeannot Belafelaka was beaten by the crowd with punches and kicks and others threw cans of alcohol at his head. Jeannot was on his knees and begging them for mercy: *"his tears mixed with the blood that flowed from his head,"* he said, while Jeannot's older sister listened in silence.

Beaten and terrified, Jeannot managed to flee his attackers, his hands still tied behind his back. He then fell into a small 48-meter-long river that was being used as a landfill and, unable to swim, begged someone to help him. His cries for help went unanswered, and Jeannot drowned a few moments later. The next day, his bruised body was found floating among the garbage. Jeannot's story is not an isolated case in Isangi<sup>9</sup>.



Photo by ourselves: 3 women, one of whom is sick and 2 presumed witches killed on 27/07/2025 in Bosukulu I, Yawenda Group, Turumbu Sector.

The same is true in Bosukulu 1 village in the Yawenda Group, Turumbu Sector, two alleged witches

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<sup>9</sup> March 23, 2025

named Otono Wénda from Bosukulu 1 village and Liyoli Yanyele Marie, were killed by physical torture by Mr. Rochero (Bosukulu 1 village), Alilalongo Dipo Rémy Alas (Yalolia 2 village) and other local youths on July 26, 2025<sup>10</sup>.

The appointment of an administrative authority that is not acceptable by the community was also cited among the other causes of mob justice.



Photo taken by the respondent during and one day after the official installation of the Head of Sector J.P. Botomoito.

*An interviewee told us that in Yanonge, during the official installation of the new Head of Sector Jean-Pierre Botomoito Bosunga by the T.A., sons of the drinking soil by the community, appointed by Order No. 214/CAB/EPC/PKK/...of August 14, 2023 amending and supplementing Order No. 25/CAB/VPM/Ministry/AC/PKK of July 23, 2023 appointing the head of sector of the Democratic Republic of Congo. The day after his official installation, after the return of the Administrator of the Territory to Iangi, i.e. on 06/12/2023, the outgoing head of sector, Mr. Baélo Ngoma, challenged everything that had been done and in order to want to stay in power forever, he called on members of his family and the Liemba (young people) of the area with unconventional calibers, machetes, spears, etc.*

<sup>10</sup> The detailed report of the death of three women, one of whom was sick and two presumed witches in the village of Bosukulu 1 is attached.

*They destroyed, burned and burned the office of the Sector, the country's flag, the effigy of the Head of State in the presence of the authorities of the Congolese National Police, the National Intelligence Agency and other State services. Several cases of loss of equipment from the State office have been reported, two people were hit by live ammunition from the Congolese National Police, then a 26-year-old man succumbed, being a victim of death; In addition, several cases of injuries and intentional blows have been recorded<sup>11</sup>.*

*The same is true of October 7, 2025. We are in the chiefdom of Kombe, where four state doctors in the middle of an official mission have been victims of the same mob justice. They are Doctor Mbungi Pangalala Placide and Tangakea Kombozi John, killed and reduced to ashes in the villages of Y'ilambi-Bomongo and Yanfira of the Ilambi Grouping and respectively Doctors Ilunga Destin Kevin and Mosisi Akpaka Matthieu, killed, thrown into the Lomami River in the village of Yanfira. The latter were murdered by the same young perpetrators of crimes, suspected of having made use of the phenomenon of disappearance of the sexes and/or atrophy of the sexes.*

**Table 3: Existence/presence of police stations/sub-stations**

No.	Are there CIATs/CIATs of the police in the sites where acts of J.P. have taken place? If so, how much?	f	%
01	Yes	18	30
02	No	40	66,7
03	Undecided	2	3,3
	<i>Total</i>	<i>60</i>	<i>100</i>

The analysis of the results in Table 3 reveals that 40 out of 60 subjects, or 66.7% of the respondents, confirm that in all the villages and neighborhoods of Isangi there are no CIATs and sub-CIATs of the PNC in the sites where acts of mob justice occur. 18 subjects, or 30% of the respondents, confirmed the presence of CIAT and sub-CIAT of the police with a reduced workforce, the majority of them are not registered and recognized by the Congolese government.

Admittedly, at the level of the Territory's capital, the respondents confirm that a small number of PNC staff is working. The person in charge of the place and the documentation through the various registers of the agents confirm that in the capital of the Territory, there is only a total of 12 cabin crews, of which 7 are paid and 5 have not been paid so far. On the spot in Isangi, the TA are not guarded by the PNC, except in one isolated case (a police officer on duty). We have seen this at the public prosecutor's office. In the same way, for the FARDC elements/T2, we have a very small number of personnel, 6 in total, a figure

<sup>11</sup> *Yalikadja sector, interview of 08/12/2023*

noted and confirmed through the documentation made available to us by the head of the FARDC on the ground in Isangi.



### State of the Yangambi Command Staff Building

In Yangambi, on the other hand, the documentation in our possession confirms the galloping presence of elements of the PNC, the ANR, the DGM and the FARDC, even a High Court Prosecutor's Office, an Agronomic Research Center recognized in the world, the presence of several NGOs, the presence of ESU Establishments, in particular IFA-YANGAMBI, ISPT-YANGAMBI, ISTM-YANGAMBI and other structures or private organizations. which justifies the predominance and permanence of the different structures of the order.

The number of Congolese National Police in the Territory of Isangi, data provided through documentation and by local officials from 2010 to 2025, shows a total of 446 elements against a population of 221,920 inhabitants distributed as follows: (from 2010 to 2015: 135 PNC), (from 2015 to 2020: 145 PNC), (2020 to 2025: 166 cabin crew).

The documentation teaches us that there is a deficit of police (PNC) and military (FARDC) elements in Isangi. This state of affairs can only put the government or the state in a mass weakness in the face of the young people during the popular demonstrations in Isangi.

In view of the elements contained in the documentation of the PNC of the study area, it should be noted that 166 weapons is the figure provided by the documentation from 2010 to 2025. Thus, from 2010 to 2015 there were 71 cabin crews, from 2015 to 2020 the report gives us a workforce of 50 cabin crews and for the period from 2020 to 2025: 45 weapons.

#### 4. DISCUSSIONS

The bankruptcy of the State, the administrative underdevelopment of the Police, are causes of mob justice in Isangi. Adomo, S., emphasizes in this regard that the State claims a monopoly on legitimate violence on a national territory; this Weberian formula is considered today as characteristic and foundation of any modern state<sup>12</sup>. Following Moreau De Bellaing<sup>13</sup>, this legitimate state violence is perceived as both a specific means of the state and a necessary, if not sufficient, condition for the state to be called a "state". From this point of view, the police figure prominently among the public services that implement this state prerogative<sup>14</sup>. In this respect, Bugnon, G.<sup>15</sup> simply states that "the police are the main state apparatus responsible for carrying the monopoly of physical violence within a national territory". As a result, the police become a guarantee of public order and the safety of people and property.

However, drifts are increasingly observed in the behavior of the Congolese National Police and other state services which paradoxically become the authors of blunders due, without a doubt, to this legitimate monopoly of legitimate violence. Yet, according to the Organization for Security and Co-operation in Europe, the police are the most visible manifestation of governmental authority in society<sup>16</sup>. Consequently, it is unacceptable that a police force should be perceived as a source of insecurity for citizens.

According to Bongeli Y.<sup>17</sup>, this problem is acute, given the frequency of increasingly radicalized movements that have occurred in the DRC since the liberalization of political life in 1990. Even the Catholic Church sends people to die under the bullets of the police for political reasons that often have little to do with the evangelical mission. This practice of so-called peaceful marches, which in reality aim to hand over crowds to the police, to then capitalize on the macabre accounting that would result from inevitable police blunders, has become common for political opponents and their allies in civil society.

In fact, whatever the degree to which citizens are removed from the phenomenon, the Congolese National Police is required to use only strictly democratic means, respecting the principles of police intervention:

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<sup>12</sup>Adomo S. *The state monopoly of violence: Brazil and the Western heritage*. Available on <http://conflicts.revus.org/1883?Langues>. Accessed January 20, 2025.

<sup>13</sup>Moreau de Bellaing C. *Investigate legitimate violence*. Available at <http://www.laviedesidees.fr/Enqueter-sur-la-violence-legitime.html>. Accessed January 20, 2025.

<sup>14</sup>The list of services that implement this prerogative includes the army, the judiciary and the specialised intelligence and migration services. However, the particularity of the police lies in its physical proximity to the citizens.

<sup>15</sup>Bugnon G. *The medical report as a tool for visibility and denunciation of police violence? The construction of boundaries between legitimate force and illegitimate violence*. Available on <http://unige.ch/sciences.société/socio/files/2814/0533/5996/bugn.pdf>. Accessed on 20/01/2025.

<sup>16</sup>OSCE *International Standards for Police Forces. Guide to a Democratic Police*. Ed. Centre for the Democratic Control of Police Forces. Geneva, 1990, p.6.

<sup>17</sup>Bongeli Yeikelo E. *Political Sociology. African perspectives*. Ed. L'Harmattan, Paris, 2019, p.200.

necessity, proportionality and concomitance.

Moreover, we must be careful not to fall into the trap of the discourse of opposition politicians and human rights NGOs<sup>18</sup>, which base their discourse essentially on the hypertrophy of public freedoms and bloating seen through a distorting prism: the police are essentially perceived as servile instruments in the service of power, which only violates the rights of citizens in the execution of its mission.

Access to employment for young people remains a crucial issue in the DRC. The latest U-report survey by the United Nations Children's Fund (UNICEF) shows that 78% of the young people surveyed do not have a job. In addition, 25% of young people do not find job opportunities in their fields of study. The public administration, private companies and NGOs do not offer them enough work opportunities after their studies. For some jobs offered to young people, the requirement of years of experience remains an obstacle for them<sup>19</sup>. To survive despite their diplomas, many young Congolese throw themselves into resourcefulness and others into mafias and uncivil acts, banditry, theft, harassment, etc.

Antoinette Kipulu<sup>20</sup> advocates the strengthening of the institutional and legal framework governing the vocational training system, the development of vocational training through apprenticeship to absorb the large flow of out-of-school youth, the establishment of a national charter for the revitalization and development of the vocational training sector.

Sumata Claude<sup>21</sup> notes that the inadequacy of the education system, the size of the informal sector and the constraints of the macroeconomic environment remain challenges. It should be noted that the poverty and unemployment that characterize the Congolese economy can be explained by several factors, some of which are listed below:

- The destruction of the Congolese economic fabric (wars, looting, insecurity, instability, corruption, bad governance, etc.) is at the root of the problems of poverty and employment, and even of many of the ills that plague the Congolese economy;
- The extroverted and undiversified nature of the Congolese economy. For example, the financial crisis of 2008-2009 was more unfavourable to the poor, who were the most affected by exchange

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<sup>19</sup> [Http://www.radio.okapi.net/2021/03/05](http://www.radio.okapi.net/2021/03/05). Accessed December 05, 2024.

<sup>20</sup> Antoinette Kipulu., *The issue of youth employability in the Democratic Republic of Congo: Diagnosis by the Minister of Labour, Employment and Social Security*, Kinshasa, 17 June 2021.

<sup>21</sup> Sumata Claude., *Youth Employment and the Dynamics of Entrepreneurship in DR. Congo: An Evaluation of Self-Employment Mechanisms*", Research Documents of the Observatory of Economic Francophonie, DROFE n°7, April 2020.

rate fluctuations (loss of purchasing power and jobs, especially in Kasai) that were not offset by increased incomes or job opportunities;

- Structural constraints that hinder private sector development: lack of coordination of government agencies in tax collection, multiple legislative reforms, etc. The myriad formal and informal levies and taxes paralyze the development of the job-creating private sector, and this limits the growth of SMEs;
- The deterioration of the education system is an obstacle to the development of certain sectors of activity that can employ a lot of people, in particular the construction sector, which is struggling to recruit a qualified workforce (in mechanics, metalworking, various technicians, foremen, site managers, etc.);
- The poor business climate (legal uncertainty) prevents the private sector from creating jobs; In addition, there are other obstacles: insufficient infrastructure and public services, limited human capital and access to finance, regulatory barriers, monopolies of state-owned enterprises (water, electricity, rail transport), uncertainties about land rights, etc.
- The financial system remains less developed and does not finance the development of economic activity (credit to the economy represented only 7.1% of GDP in 2017), which limits job opportunities. Also, credit conditions (excessive interest rates, guarantees, etc.) limit access for SMEs, and creditor insolvency (increase in non-performing loans) makes banks risk-averse (they limit credit);
- The lack of legal recourse to enforce contracts has a negative impact on job creation;
- The deterioration of the agricultural sector, coupled with a deterioration of infrastructure and insecurity, contributes to a reduction in the availability of food stocks;
- The rapid growth of the urban population, particularly as a result of rural-urban migration, and the decline in access to markets and the number of business owners contribute to accelerating the incidence of poverty and are putting a strain on basic resources and infrastructure (reduced availability of resources).

Poverty and unemployment in the DRC are at the root of many of the ills that plague the country, including: corruption, violence and crime (*Kuluna phenomenon* and *street children*), etc.

Nevertheless, Elisabeth Borne confirms that youth unemployment is falling, although France has emerged from a major economic crisis. The unemployment rate for young people aged 15 to 24, at 15.9% in the

4th quarter of 2021, is the lowest rate in nearly 40 years. If young workers have been able to find a job more easily since the fall of 2021, she said, it is mainly because the country's economic situation is improving.

The recovery in activity is clearly visible in certain sectors of activity such as tourism and the hotel and restaurant industry. However, these are the sectors that hire a lot of young people, including those without any particular qualification. The Building and Public Works sector shares the same observation and even complains of a labour shortage. There are avenues to explore to reduce youth unemployment in France in the long term<sup>22</sup>.

Compared to the actual number of police officers in the police stations/sub-stations in Isangi. Our results also coincide with the result of Quermonne J.<sup>23</sup> which insists on the most striking feature of the administrations of "developing" countries, which is the insufficient density of their structure. This can be expressed quantitatively and qualitatively in people and services.

And yet, in the face of population growth in the world's major cities, increasing the number of police officers has been, for all governments, the main means of dealing with the rise in violence and urban incivility. The United Nations has shown that, over the past thirty years, the human resources of the police in most industrialized countries have increased by 50%; And for all countries, they represent on average 85% of all staff working in the field of justice<sup>24</sup>.

According to the fourth United Nations survey on crime trends and the functioning of criminal justice systems, the international ratio of police officers per capita was 253 per 100,000 inhabitants in 1985<sup>25</sup>. This situation shows that, for all governments, increasing the number of police officers has been the main means used to deal with the rise in urban violence and incivility<sup>26</sup>.

In addition, the criteria that must be taken into account by the State in determining the number of personnel and the location of units in the field relate in particular to the density of the population, the nature and extent of the crime, and the extent of the territory concerned<sup>27</sup>.

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<sup>22</sup> Elisabeth Borne. *Why does unemployment affect young people more?* Available on <https://solutions.leparisien.fr> . Accessed 09/04/2025.

<sup>23</sup> Quermonne J., *La sous-administration et les politiques d'équipement administratif*, [www.persee.fr/web/revues/home/prescript/article/rfsp-0035-2950-1959](http://www.persee.fr/web/revues/home/prescript/article/rfsp-0035-2950-1959) . Accessed on 22/01/2025.

<sup>24</sup> Imbwatcheke Bofonga., *Police blunders in Kisangani/DRC: from the monopoly of legitimate violence to the delegitimization of the Police*. Thesis in SPA, FSSAP, UNIKIS, 2021, p.296.

<sup>25</sup> Quermonne J., *Idem*.

<sup>26</sup> Shalom M.et Léonard L., quoted by Imbwatcheke B., *Idem*, p.296

<sup>27</sup> *Op cit.*, p. 296.

It is not easy to access secret information related to security: the quality and quantity of weapons, ammunition, shackles, shackles, shods, shields held by a police force. Nevertheless, it appears that the actual number of weapons, shields and tear gas of the police in the police stations/sub-stations in Isangi is largely in deficit, because the Congolese National Police has the mission of fighting against thugs/uncivil in the province of Tshopo and in the territory of Isangi. However, at the level of police stations and sub-stations, the number of weapons has never been equal to that of the police officers assigned to them<sup>28</sup>.

As far as the use of a weapon is concerned, L'huilier D. acknowledges its usefulness by stating that the weapon gives the police officer a certain security during an intervention. The author describes the different steps that should lead to the use of firearms by a police officer: He checks to ensure the actual presence of his weapon in the holster; - He prepares by opening the closure of the case to be ready to release it quickly; - He keeps his hand on the weapon, ready to take it out of the holster in order to use it; - He takes the weapon out of the holster; - He aims;- He raises the weapon;- He shoots.

Indeed, this scenario, which responds to the principle of progressiveness of all police action, contains several stages, the first three of which are, according to the author, frequent and the last extremely rare; and this, depending on the number of police officers and the number of interventions to be carried out<sup>29</sup>. Thus, a relationship can be established between, on the one hand, the possibility for the police officer to shoot and, on the other hand, the number of police officers and the scale or number of interventions to be carried out.

On the other hand, it should be said that even a single shot aimed in the air constitutes a danger to society, because this bullet may have the possibility of falling on a person or property that the police are supposed to protect. This leads us to believe in the thesis that a police force that is less or poorly equipped is dangerous police.

Thus, our attention was also drawn to the uniform of the police officers, because this piece of equipment of the Congolese National Police clearly demonstrates the importance of this attribute both for the image of the institution in the eyes of the public and for the police officers themselves. Indeed, when the policeman is dressed in his service uniform, he comes out of anonymity, he is no longer everybody; He has a particular role and functions. He loses his individuality in society, he becomes undifferentiated from his colleagues. There is therefore a form of depersonalization in the standardization of police personnel. The public recognizes the function through the uniform, but not the man: in fact, a uniformed policeman

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<sup>28</sup> A sub-station commander considered that the political authorities impose on us the logic of law enforcement and not of law enforcement.

<sup>29</sup>MONUSCO, Educational Kit *on the Stability of Eastern DRC: Minimum Recycling Program*, July 2007, Kisangani.

is as good as another<sup>30</sup>. Hervé B.<sup>31</sup> finds that, the uniform makes it possible to standardize a group, to attenuate differences to highlight the collective role in order to make relationships more human. For his part, Loubet Del Baye J.L. notes that the feeling of identity and professional solidarity within the police is also reinforced by the wearing of a uniform, which has the consequence of promoting awareness of a rapprochement between police officers; for, for his peers, the uniform shows similarity, while, for others, it (the uniform) highlights differences. At the same time, the cohesion of the group is built and strengthened.

## CONCLUSION

The mob justice that is carried out in the Isangi Territory demonstrates the weakness of the public bodies that are supposed to administer all sectors of national life, but also the fragility of custom.

Indeed, if the failure of the Congolese State and administrative underdevelopment were expressed by the lack of human, logistical, financial and ethical resources (lack of trust, the breakdown of trust with the State since the administration of the State in general is no longer perceived as being at the service of the population, corruption at the level of the courts, the absence of fairness in the handling of disputes, because thieves or sorcerers could escape detention thanks to bribes), the small number of elements of the Congolese National Police, the quality of the tools or equipment available to the Congolese National Police and the Territory, the lack of salaries of the territorial authorities, etc. The crumbling of tradition refers to the fragility of custom.

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<sup>30</sup>The cruet cited by Imbwatcheke B., *op cit*, p.346.

<sup>31</sup> Hervé B., *L'uniforme est une image (1)*, available on [www.regard-sur-limage.com/l-uniforme-est-une-image1.50html](http://www.regard-sur-limage.com/l-uniforme-est-une-image1.50html) , accessed on 20 January 2025.

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