

Our Thought for Kasongo Maloba Tshikala Philippe

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Abstract: *This article presents a reflective academic tribute to Professor Kasongo Maloba Tshikala Philippe, highlighting his profound contributions to resilience theory and trauma psychology within the African socio-cultural context. Grounded in qualitative case study methodology, the paper explores the psychological mechanisms of adaptation, recovery, and identity reconstruction in the aftermath of traumatic experiences. Drawing from Professor Kasongo's interdisciplinary work, the article demonstrates how resilience operates not only as a psychological construct but also as a dynamic, lived philosophy rooted in community, symbolism, and personal transformation. Through thematic content analysis and interpretative reflection, the study integrates narrative data with theoretical frameworks to offer a nuanced understanding of resilience in complex sociocultural settings.*

Keywords: resilience, trauma recovery, secondary victimization, narrative psychology, Kasongo Maloba Tshikala

1. Introduction

As part of our academic journey, we have focused our reflection and research on the study of the psychic mechanisms triggered by major traumatic events, particularly sexual violence. These profoundly destructive experiences deeply affect the psychological integrity of individuals, especially when they occur in contexts marked by insecurity, silence, or social stigmatization. We pay special attention to the long-term consequences of psychological trauma, which alter the cognitive, emotional, and relational processes of victims, who are often confronted with a loss of bearings, a sense of helplessness, and identity disturbances.

Moreover, our work incorporates an in-depth analysis of secondary victimization, this invisible form of violence resulting from negative reactions by the victim's social, institutional, or family environment (Kawit Yav, 2018). Far from being trivial, such responses often prolong and worsen the initial wounds. Within this framework, we are also interested in resilience, understood as the individual's, or even the family system's, capacity to rebuild and reinvent themselves despite adversity. By articulating these concepts, our approach aims to offer a comprehensive and dynamic understanding of trauma, integrating both vulnerability factors and adaptive resources, within a psychological and contextual perspective.

2. State of the Question

The current state of research on resilience, as explored by key scholars, reveals a common understanding of resilience as a dynamic and constructive process that enables individuals to rebuild themselves after trauma. Boris Cyrulnik (2001) describes resilience as a "wonderful misfortune," highlighting the possibility of rebounding despite suffering. He emphasizes the importance of attachment, speech, and emotional environment in fostering psychological reconstruction after early or violent trauma.

Kasongo Maloba Tshikala (2013), on the other hand, offers a contextualized and integrated approach to resilience, grounded in the socio-cultural reality of the Democratic Republic of Congo. He views resilience as a way of being, a lifestyle based on lucidity, active resistance, and the transformation of vulnerability into driving forces. The

Congolese scholar stresses the importance of meaning and community resources as essential levers of resilience in post-traumatic contexts, particularly through the concept of resilience tutors. His advocacy is illustrated through the metaphor of the half-full bottle, which best symbolizes a resilient outlook.

Masten (2014), for her part, introduces the notion of "ordinary magic" to refer to children's natural capacities for adaptation and self-regulation. She shows that resilience relies less on extraordinary traits and more on the harmonious interaction between internal resources and external support. Finally, Vanistendael and Lecomte (2000) emphasize human dignity and spiritual resources, upholding the idea that happiness remains possible even after the worst ordeals, provided the environment fosters hope, solidarity, and meaning.

3. The Reason Behind Our Tribute

Throughout our academic journey, the concept of resilience has held a central place in our reflections and research. Under the rigorous supervision and compassionate mentorship of Professor Kasongo Maloba Tshikala Philippe, we had the privilege of deeply exploring the psychological and social mechanisms that enable individuals to overcome traumatic experiences. His theoretical vision, grounded in a humanistic and contextualized understanding of suffering, allowed us to realize that resilience is not merely a scientific concept, but a truly living and dynamic process.

The work of Professor Kasongo Maloba Tshikala Philippe, deeply influenced by African realities and the cultural specificities of our society, profoundly shaped our understanding of the resilient phenomenon. He champions an approach to resilience that values individuals' inner resources as well as communal, familial, and symbolic supports. This integrative perspective has proven essential in our research on trauma, sexual violence, and secondary victimization. His methodical guidance and intellectual rigor have been pivotal in our scientific development.

Over the course of various academic exchanges and seminars led by this outstanding mentor, we gradually came to understand that, for him, resilience is not merely a subject of study or an academic posture, it is a true way of being in the world. His personal commitment, work ethic, and remarkable ability to inspire others to rise again in times of difficulty

reflect a profound coherence between his theoretical convictions and his way of life. This living model of resilience has shaped not only our own approach as researchers but also our clinical practice and methods of supporting victims through complex psychological experiences.

It is in this spirit that we have chosen to dedicate this chapter to him, as a tribute to his intellectual, human, and professional influence. Honoring him during his lifetime is, in our view, both an ethical gesture of recognition and a sincere expression of gratitude toward a figure who continues to shape our academic path. Through this modest contribution, we wish to acknowledge the man, the teacher, and the researcher, whose vision of resilience transcends theory and takes the form of a lived, hopeful, and transformative practice.

4. Brief Presentation of Kasongo Maloba Tshikala Philippe

Kasongo Maloba Tshikala Philippe is married to Ilunga Kelakela Béatrice (Agricultural engineer) and is the father of three sons. He holds a PhD in Psychological and Educational Sciences from the Catholic University of Louvain (UCL), obtained on December 21, 2011. His doctoral dissertation, entitled "Self-representations of Street Boys in Lubumbashi (DR Congo)," is based on a longitudinal and cross-sectional approach aimed at understanding the mechanisms of resilience and the adaptive strategies developed by these youths. It explores how they perceive and represent themselves in the face of stigma, marginalization, and adversity.

From his academic journey and research, we have retained two major themes that he has explored:

- **Self-representation and Resilience:** The author examines how street boys construct an identity narrative to overcome the challenges of urban life, demonstrating that resilience is a variable and individualized process. He highlights how these children, despite their social exclusion, manage to develop psychological strategies that allow them to find meaning and preserve their dignity in hostile environments.
- **Psychological Study of Juvenile Delinquency:** His book titled "Criminality of Street Children in an African City: The Case of the Democratic Republic of Congo" traces the etiopathogenic factors linked to street life and deviant behavior. This work sheds light on the psychosocial, familial, and environmental dimensions that contribute to child delinquency, offering both an in-depth analysis and perspectives for psychological and social intervention.

Ces publications témoignent d'une double orientation : d'une part, une compréhension approfondie des These publications illustrate a dual focus: understanding perceptions and objectively explaining risk behaviors in precarious urban contexts. Thus, resilience is clearly reflected in his work. His humanism, therefore, deserves a well-earned tribute.

5. Tribute to Kasongo Maloba Tshikala Philippe

It is with deep gratitude and sincere respect that we wish to pay tribute to Professor Kasongo Maloba Tshikala Philippe, our eminent mentor and thesis supervisor. His intellectual rigor, pedagogical kindness, and unwavering commitment to scientific excellence have been a source of inspiration throughout our academic journey.

Professor Kasongo Maloba embodies a rare figure of an engaged teacher-researcher, both demanding and deeply humane. His guidance, marked by attentive listening, methodological rigor, and availability, has helped shape our critical thinking and autonomy in scientific work. He awakened in us a passion for serious research grounded in human and social realities.

A recognized specialist in psychological and social dynamics, Professor Kasongo has particularly distinguished himself in promoting the theory of resilience. He views resilience not merely as the ability to overcome adversity but as a transformative strength, an ability to reinvent oneself despite life's wounds. This conception, both original and deeply rooted in the African experience, provides a relevant framework to understand humanity in its struggles and hopes.

Through his teachings and publications, our mentor has conveyed to us a humanistic vision of psychology, where every suffering carries within it the possibility of renewal. His integrative approach, nourished by both empirical data and philosophical reflections, allows for the intelligent and compassionate handling of crisis situations.

We also wish to highlight his exemplary ethical stance, his commitment to scientific truth, and his respect for human values. He has always emphasized the importance of cultural context in psychological analysis, thus contributing to a fruitful Africanization of academic knowledge. Paying tribute to Professor Philippe Kasongo is also to honor a man of conviction, whose thought radiates far beyond university walls. His influence extends well beyond the academic field, as he works toward an engaged psychology that serves those made vulnerable by life's hardships.

His patient and demanding supervision was crucial in the development of our research work. At every stage, he knew how to ask the right questions, open new perspectives, and above all, encourage us to believe in our abilities. This moral and intellectual support was an essential guide for us during moments of doubt or complexity.

6. Methodological Framework

For this research, we adopted a qualitative methodology primarily based on a case study, which proves particularly relevant for deeply exploring the psychological, social, and cultural dynamics experienced by Kasongo Maloba Tshikala Philippe, our participant. This method allowed us to immerse ourselves in a unique context to understand individual experiences through narrative and its interactions with us as support, following Yin (2018). The case study approach enabled us to derive meanings from complex and contextualized situations.

It is important to specify that, regarding data collection, we used two fundamental techniques: narrative interviews and participant observation. Regarding the narrative interview, we drew inspiration from the work of Jovchelovitch and Bauer (2000). This technique emphasizes narrative as a privileged access mode to subjective representations, emotions, and identity dynamics. It encourages active and compassionate listening, essential in contexts marked by suffering or trauma.

At the same time, participant observation allowed us to capture non-verbal elements, spontaneous interactions, and in-situ behaviors often absent from explicit discourse. This technique, rooted in the ethnographic tradition advocated by Olivier De Sardan (2008), proved essential to understanding daily practices, informal communication modes, and implicit power structures within the observed family or community environment. It enriched the analysis by providing a complementary reading of lived realities.

The combination of these two methodological techniques, within an in-depth case study, thus enabled data triangulation, enhancing their validity and analytical richness (Denzin, 2012). By cross-referencing individual narratives and field observations, we were better able to grasp the logics of victimization, relational dynamics, and resilience strategies implemented by the families and children involved.

Ultimately, this qualitative methodology proved particularly well-suited to the objectives of our study, allowing for a fine and nuanced understanding of the psychological and social realities at play. It is part of a comprehensive approach that gives meaning to lived experiences while respecting their complexity and subjectivity (Paillé & Mucchielli, 2012). This methodological choice therefore supports the ambition to produce grounded, sensitive knowledge useful for developing appropriate support systems.

Content analysis constituted an essential method for the processing and treatment of data collected in this research on resilience, particularly as conceptualized by Kasongo Maloba Tshikala Philippe. By employing this approach, we were able to extract significant units of meaning from narrative interviews and field observations, thus enabling a rigorous and nuanced interpretation of life stories. This method, qualitative and inductive by nature, offers a structured framework to understand the dynamics of resilient processes, especially in contexts marked by complex traumas such as polytrauma, sexual violence, secondary victimization, etc.

According to Bardin (2013), content analysis aims at a "rigorous treatment of data" based on thematic categories, which facilitates the organization of information according to key studied concepts. This approach was particularly useful to explore how the people we met, through their narratives, construct meaning around their experience of resilience. In this perspective, the work of Kasongo Maloba Tshikala Philippe served as a central theoretical reference, as it considers resilience not only as a psychological concept but also as an existential philosophy rooted in lucidity in the face of adversity.

7. Writings on Resilience

In his publications, building on Cyrulnik's idea that resilience is a process, an evolving situation over time, Kasongo Maloba Tshikala (2013) postulates that it is the subject's ability to take a step back in order to overcome life's difficulties, move forward, and give meaning to their suffering through the contribution of internal factors and external protective factors, notably familial ones.

Moreover, in his publication on mobbing at work among taxi drivers in Lubumbashi, the author emphasizes the importance of the social environment, in this case, the workplace atmosphere, which can foster motivation, personal fulfillment, and productivity, but can sometimes also be a source of chaos and both physical and psychological distress for employees (Kasongo Maloba Tshikala, 2020). It is important to note that the resilience process, especially in Africa, foregrounds communal values and solidarity, which play a decisive role in restoring psychological balance.

Kasongo Maloba Tshikala (2013) proposes an integrative clinical approach, combining developmental psychology, psychoanalysis, and intercultural psychology, to conceive interventions adapted to both collective and individual traumas. His writings thus stand as a key reference for mental health professionals, educators, and researchers engaged in supporting resilience pathways in at-risk environments.

Beyond his writings, in his lived experience, resilience, "the ability of a person to reinvent themselves", offers a dynamic and existential approach to the concept. It emphasizes not only resistance to adversity but, above all, the personal transformation that results from it. This conception goes beyond mere endurance or a return to a previous state; it values the individual's capacity to rebuild themselves differently, integrating painful experiences to turn them into catalysts for growth.

Reinventing oneself implies an active process of self-redefinition. After a rupture, trauma, or crisis, the person is no longer the same. They must then explore new dimensions of their identity, reconfigure their life goals, and adopt new coping strategies. Resilience thus becomes a process of inner metamorphosis, marked by creativity, willpower, and acceptance. The true essence of resilience lies in this ability to create meaning out of suffering.

In socio-cultural contexts marked by violence, injustice, or precariousness, as is often the case in the Democratic Republic of Congo, this capacity to reinvent oneself takes on even greater significance. It becomes both an act of psychological survival and an act of social resistance. The resilient individual does not merely survive: they invent new ways of existing, forging connections, and building dignity despite adversity.

Resilience, as defined here, is not an innate quality but a skill developed through the interaction between the individual's internal resources and the available external supports. The role of the family, community, school, or professional environment is central in this process. It is often through the gaze of others, emotional support, or the opportunities offered

that the individual finds the strength and tools to reinvent themselves.

Moreover, reinventing oneself implies the ability to transform pain into learning. The resilient person accepts the wound but refuses to be imprisoned by it. They construct a new life narrative that integrates the trauma without being entirely defined by it. This relates to the concept of identity narration, developed by authors like Ricœur (1990), who show how the ability to tell one's story differently is a powerful driver of resilience.

In the psychological field, this approach aligns with positive post-traumatic models, such as the concept of post-traumatic growth (Tedeschi & Calhoun, 2004). It highlights that the ordeal can be a turning point toward new psychological maturity, greater self-awareness, and a profound transformation of personal values. Reinventing oneself thus becomes an opportunity to redefine what is essential, to shift priorities, and to broaden one's worldview.

Clinically, this vision of resilience encourages professionals to adopt a supportive stance rather than a reparative one. It is not about "fixing" a broken individual but about helping them regain their resources, rewrite their story, and allow themselves a different future. Resilience as reinvention thus calls for therapy focused on meaning, strengths, and the subject's possibilities for action.

Finally, Kasongo Maloba's definition invites an ethical and humanistic reading of resilience. It places the subject's freedom at the heart of the process: the freedom to choose not to be defined by suffering, but by how they transform it. To reinvent oneself is to dare to become someone else, drawing from pain the material for a new existence, more conscious, more authentic, and often more compassionate. Building on Churchill's ideas, he invites everyone to transform their own difficulties into opportunities.

8. Operationalization of His Definition

Indeed, the practical application of resilience by Professor Kasongo Maloba Tshikala Philippe goes far beyond the theoretical framework. He taught us that resilience is not limited to a psychological adaptation mechanism but is rooted in a philosophy of life, a way of facing adversity with dignity and clarity. His famous maxim, borrowed from Seneca and often repeated in his teachings: lucidly, "Life is not about waiting for the storm to pass, but about learning to dance in the rain," resonates with us as a call to action, courage, and endurance in the most complex situations.

Under his guidance, we learned that lucidity is not synonymous with resignation but rather a clear-eyed view of human realities, however difficult they may be, to confront them responsibly. He conveyed to us the conviction that true inner strength is forged in adversity, and that every crisis, far from breaking us, can become an opportunity for growth, provided it is made a lever for personal and collective transformation. This allows one to see opportunity in every difficulty.

This message of active resilience is carried by Professor Kasongo Maloba Tshikala Philippe not only through his words but especially through his consistent attitude toward institutional, personal, or social challenges. His commitment to research, knowledge transmission, and student support reflects a coherence between thought and action that commands admiration. We feel honored to have been guided by such a figure, whose words inspire and whose actions confirm every lesson.

9. Meaning Units from Regular Exchanges with Kasongo Maloba Tshikala

- 1) Let's stay positive,
- 2) Hold on, it will be fine,
- 3) Let's keep our fingers crossed for...
- 4) Stay yourself, don't change. Be yourself;
- 5) We will not give up,
- 6) We must put luck on our side,
- 7) Lucid, "Life is not about waiting for the storm to pass, but about learning to dance in the rain" (Seneca);
- 8) We must learn to transform our difficulties into opportunities, as Churchill said, "A pessimist sees difficulty in every opportunity; an optimist sees opportunity in every difficulty." See on which side you stand;
- 9) The best is yet to come, hold on;
- 10) In life, sometimes words are needed to relieve pain (distress), but sometimes words alone are not enough.
- 11) We don't rush; we go all the way and do it well. When something is well done, it benefits everyone. We must especially focus on quality.

10. Analysis and Hermeneutics of the Units of Meaning

Within the framework of resilience theory, as developed by authors such as Boris Cyrulnik (2001) and Kasongo Maloba Tshikala Philippe (2022), certain everyday expressions can be interpreted as linguistic markers of an adaptive process in the face of adversity. Among these expressions, "Stay positive," "Hold on, it will be okay," and "Fingers crossed" convey, although often uttered spontaneously, an attempt to maintain hope and psychological mobilization. They reflect an inner attitude that fosters emotional resilience when confronted with trials.

The call to "stay positive" refers to a cognitive mechanism of reinterpreting painful events, central to resilience. According to Masten (2014), individuals capable of maintaining an optimistic perspective despite difficult circumstances exhibit better long-term adaptation. This mental stance helps cushion the effects of stress and opens spaces for symbolic elaboration, thereby facilitating post-traumatic identity reconstruction.

These popular expressions, although ordinary, reflect an existential stance that supports resilience. They reveal internal resources unconsciously mobilized to avoid collapse. They contribute to the implementation of a language carrying meaning, capable of transforming pain into symbolic energy (Vanistendael & Lecomte, 2000). Thus, in a rigorous

theoretical reading, these seemingly banal expressions can be considered linguistic and psychosocial markers of an ongoing resilient process. They remind us that resilience, far from being a fixed individual trait, is a complex dynamic involving cognition, emotions, language, and the socio-affective environment.

The injunction "Stay yourself, don't change" reflects a strong identity anchoring, which refers to one of the foundations of resilience: the continuity of the self despite adversity. According to Masten (2014), the stability of personal identity plays a central role in the ability to endure hardships. This principle allows the individual to maintain a sense of internal coherence, necessary for self-esteem and psychological reconstruction after trauma.

The expression "We will not falter" reflects a collective will to resist adverse events. It evokes mutual support as a factor of resilience. Kasongo Maloba Tshikala (2013) emphasizes the contribution of resilience mentors as a community dynamic in resilience processes, highlighting the importance of social bonds and solidarity to strengthen the capacity to bounce back after trauma.

"We must put luck on our side" suggests an active stance in the face of uncertainty. It reveals a belief in the possibility of turning adversity into opportunity, which Vanistendael and Lecomte (2000) identify as a fundamental driver of resilience: the ability to give positive meaning to hardship, thus fostering a constructive repositioning of the individual within their environment.

These statements also express a clear-eyed relationship to reality: they do not deny the existence of pain but affirm the will not to submit to it. Cyrulnik (2001) speaks of "restorative narration" as a key process in resilience, where speech allows for giving meaning back and regaining control over a broken story. The repetition of encouraging phrases in daily interactions acts as psychological support. They strengthen confidence, structure hope, and enable projection toward the future. This positive verbal climate contributes to creating what Masten (2014) calls a "resilient environment," essential for the development of adaptive responses.

The statement "Lucid, living is not about waiting for storms to pass, but about daring to venture out into the rain" reflects an active resilient stance, which does not consist in fleeing adversity but learning to face it. It fits within Kasongo Maloba Tshikala's (2020) conception, for whom resilience is not simply a return to equilibrium but a conscious overcoming of pain through action and lucidity. This vision aligns with that of Masten (2014), who considers resilience a dynamic process of adaptive confrontation, and Josse (2014), who refers to internal resources whose coping strategies focus on the problem in order to counter the adverse situation by the most effective mechanisms, aiming to reduce its impact while implementing adaptive actions and seeking support.

This phrase also suggests that acceptance of uncertainty is an integral part of resilient living. It refers to the ability to cope with unpredictability without giving up one's life path. According to Cyrulnik (2001), it is by confronting the rain, symbolizing trials, that the individual redefines themselves,

transforming their wounds into learning experiences. "The best is yet to come, hold on" carries a strong forward-looking dimension. It expresses active hope, which Vanistendael and Lecomte (2000) identify as one of the pillars of lasting resilience. This message projects the individual toward a better future despite current circumstances, while acknowledging the necessity of perseverance.

These statements perfectly illustrate what Kasongo Maloba Tshikala (2020) describes in the professional context regarding individuals subjected to mobbing, referred to as mobbed persons. Such individuals do not remain passive; their situation pushes them to confront adversity in order to maintain balance. He thus calls this a "resilient lifestyle": a way of being in the world founded on courage, lucidity, and perseverance, but also on faith in new horizons. These affirmations encourage not passivity in the face of challenges, but a confident commitment to oneself and to the future. Finally, these phrases highlight a pragmatic approach to emotional survival: staying true to oneself, uniting to persevere, and believing in possible tomorrows. The theory of resilience is not limited to a psychological state but includes cultural, social, and symbolic mechanisms, as well demonstrated by Kasongo Maloba Tshikala (2013) and Cyrulnik (2001). These words carry an imagery of resistance and dignity.

Regarding the expression "In life, sometimes words are needed to soothe the pain (distress), but sometimes words alone are not enough," speech plays a central role in the life journey in constructing meaning and restoring the wounded self. As Josse (2014) points out, words, when expressed within a caring and safe environment, can help contain psychological suffering, give shape to the unspeakable, and initiate a process of resilience. They thus become vectors of healing when supported by empathetic listening. Liberating speech does not heal instantly, but it opens cracks toward possible reconstruction, both in psychotherapy and within everyday interactions filled with sensitivity and humanity.

However, the therapeutic power of words sometimes meets its own limits, especially in the face of intense or chronic traumatic experiences. In this regard, Boris Cyrulnik (2001) emphasizes that resilience is not built solely through speech but also through shared silences, a secure emotional environment, and the quality of presence with the other. He reminds us that certain traumas must first be received through silent presence before they can be named. Nonverbal listening, eye contact, human touch, or a supportive environment can thus play an essential reparative role where language seems powerless.

Kasongo Maloba Tshikala (2020), for his part, insists on the necessity of an ethical and structured framework in any support or care process. He advocates for an integrative approach that combines verbal and nonverbal tools, respecting the complexity of the individual and their history. This perspective highlights that, in certain situations, a multidimensional approach is essential, where words are only one component of a broader system. Thus, speaking to soothe has meaning, but knowing how to listen differently, with one's whole being, sometimes becomes the true therapeutic act.

By incorporating the expression, "We don't rush; we go all the way and do it well. When something is well done, it benefits everyone. We must especially focus on quality," the pursuit of quality becomes more than a professional requirement: it becomes an act of resilience, a way to (re)give meaning to effort, to rebuild through adversity, and to contribute to the common good. In a context marked by uncertainties or constraints, this stance is fundamental to ensure the sustainability and real impact of the actions undertaken.

The theory of Vanistendael and Lecomte (2000) on resilience helps illuminate our reflection on the importance of seeing things through to the end and doing them well, even in adversity. According to these authors, resilience is the ability of an individual or group to overcome difficult situations, integrate them, and emerge stronger. It notably relies on the meaning given to the ordeal, the quality of social bonds, and the internal resources mobilized to face challenges. Focusing on the quality of work and persevering until its completion are forms of active resilience because they express a will for positive transformation despite obstacles.

From this perspective, choosing "not to rush," but rather to take the necessary time to carry out a task properly reflects a resilient stance. It is not about avoiding difficulty, but about confronting it with rigor, patience, and meaning. Vanistendael and Lecomte emphasize the importance of self-esteem and valuing small successes. Thus, each well-executed action, even modest, helps strengthen self-image, build a sense of personal efficacy as advocated by Bandura (), and nurture a positive dynamic both individually and collectively.

11. Discussion & Conclusion

This work is intended as a thoughtful and structured tribute to Professor Kasongo Maloba Tshikala Philippe, first a proven clinician, then an eminent educator, committed researcher, and enlightened mentor. Through this approach, we aimed not only to trace the significant milestones of his academic journey but also to highlight the depth of his impact on both human and intellectual levels. The lived experience of this master thinker reveals embodied resilience, a quiet strength that inspires perseverance, integrity, and a love for work well done. By valuing his teachings, we have attempted to extract the essence of his message: to focus on quality, remain consistent in effort, and face challenges with dignity, as confirmed by Cyrulnik (2001) and Kasongo Maloba Tshikala (2013).

Professor Kasongo imparted to us an ethic of life that combines lucid optimism with intellectual rigor. His words, such as "Stay positive," "Hold on, it will be okay," and "We must turn our difficulties into opportunities," resonate as lasting beacons through the storms of academic and personal life. His thinking echoes that of Winston Churchill, who stated: "A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty." Through this stance, Kasongo Maloba Tshikala taught us that resilience is not merely about resistance, but about bouncing back with meaning and direction.

Thus, the future prospects inspired by his legacy are numerous: grounding higher education in values of rigor, the search for meaning, and authenticity; promoting a humanistic and dynamic pedagogy; and encouraging the next generation to stay the course despite obstacles. His message is clear: "We do not rush, we go all the way and do it well." Vanistendael and Lecomte (2000) also emphasize the quality of work. As heirs to his vision, it is our responsibility to commit ourselves to this continuity, by holding firm and continuing the pursuit of excellence, truth, and humanity.

All in all, starting from the introduction, through the state of the question and the rationale behind our thinking, our tribute is preceded by a brief presentation of this leading figure. After presenting the methodological framework, the writings on resilience, and the operationalization of its definition, the units of meaning and the hermeneutic analysis allowed us to retain from our Master that resilience is a way of life combining consideration, rigor, values, discipline, and flexibility in a context where difficulties often arise deliberately, with the objective of burying the humanist ideology he embodies. To try to bury a seed is to give it an opportunity to sprout and become more productive than before. We have learned never to give up, to adapt to all situations, and to carve a path through rocks by means of resistance and resilience, even in the most dangerous circumstances. If man is shaped by suffering, it also appears that it is in the heart of danger that he feels safest.

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