

The Speech or Foundation of the Person-Person

The Word (...) is at the Origin of the Greatest Goods. Isocrates

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Abstract: *The word occupies a preponderant place in the life of the being-person, everything takes place with it, it is the foundation of the being-person, and of everything. And everything exists and disappears with her, apart from her, there is nothing. It completes man, characterizes him, differentiates him from the non-self in the universe; she is unique, personal and individual. Being a divine entity, it has no limit in time and space, it is permanent and its effects transcend and have strength and influence over all Nature. Man uses it to express his emotions, his feelings and his passions, to exercise his power over the living and the non-living, the visible and the non-visible among which are all the forces truffled in his environment. However, in its multiple functions and aspects it presents an enigma. Speech being a powerful, effective and invincible weapon that submits and transforms everything, is the measure of man. She is sublime and a genitor of sensitive speech.*

Keywords: speech, foundation, being-person, no-me, being, always-being, always-having

1. Introduction

For a long time we have considered the other, the one who is in front of us, the non-me, as the one who knows less than us, whereas from time to time we have always been scandalized by our incommensurable ignorance in front of him, by his enlightening revelations. We discovered that madness was and is greater and powerful, and still remains inspiring of greatness. After reflecting on what we see and feel, this has pushed us for more than three decades to penetrate the great mystery of the one who has always subjugated us, referring to the foundation of the origin of everything: the word, this fundamental.

Man explores the existent using the word. By this fundamental, he enters into the depth of the essence of the existent, the self, the non-self and the deities. Greek rhetorician Isocrates (436-338 BC) quoted by Bruno Leclerc and Salvatore Pucelle (1993) acknowledged that: "It is with the help of speech that we discuss disputed cases and pursue our searches in unknown areas".

Speech is word when it is speech that expresses an idea or a sensible thought, what is said and what is not said. What is said belongs to the field of communication, expression, behavior, emotions, passions and feelings of the soul, in short, affectivity. What is not said is a secret; the secret being the unrevealed word that directs the being-person, which characterizes it; this unspoken makes the greatness of man. This unsaid is of the domain of the mind. The word, this divine entity, completes the being-person.

The word, creative and destructive, which hurts, softens and heals, is permanent, immanent and transcendent; it is really a double-edged sword. It is endowed to man for his relations with himself first and then with the non-self, which constitutes the level of dialogue that makes it possible to resolve individual and collective conflicts.

Speech manifests itself in many aspects with multiple functions, and constitutes a power if it is used wisely, a powerful weapon with which man overcomes everything.

2. The Aspects of the Word

Speech is related to the mind. The voice is the expression of the soul, it is born, grows, ages and dies with it, without disappearing, because its effects are immanent and are accomplished in time agreed. As soon as it is pronounced, the word is free, independent and remains vibrant forever.

2.1. Audible speech

The spoken word, the voice, is physical and identifies the being-person, it situates it in time and space, distinguishes it and distinguishes it from the other and from the animal, as Isocrates emphasizes (ibidem): "The word (...) is at the origin of the greatest goods. Indeed, of all our other characters, no one distinguishes us from animals.

It is a function of the knowledge and mastery of the language of communication; otherwise it betrays and confuses the interlocutor. This is the domain of interpretation; interpretation being a way and a technique of trying to understand the non-self.

Example: Sir, that there are things that gave you birth that you've never seen, for
Sir, there are things you have never seen since birth.

The audible is the voice used to communicate with oneself and with the invisible or invisible non-self, and manifests itself in three forms namely: speaking, singing and crying. There are two aspects of speaking: monologue and dialogue.

Addressed to oneself, the speech is the monologue, an audible reflection which translates the ras the bowl. Addressed to the invisible is prayer, incantation, invocation, evocation. It is an expression of different states of the soul:

- Anger: scolding, fulminating, insulting, etc.
- Joy: laugh, play, praise, boast, quote, sing, etc.
- Sadness: complaining, humming, whining, etc.
- The pain: crying, moaning, twisting, etc.

Addressed to the not-self, it is the word of dialogue, of human sociability, that is to say; as Bruno Leclerc and

Salvatore Pucelle (1993) point out: "the disposition of the human being to live in society". They go on to summarize Eric Weil's idea that "the human being agrees to resolve his conflicts through dialogue because the only other way out is violence: we have the choice between fighting a thesis or fighting against defend it ". Isocrates (Ibidem) affirms that "thanks to the word, humans have united to build cities, to elaborate laws, to determine what is right". So we say that every people in every society of the world, whether in static or dynamic societies, that is, animal societies or human societies, the frank dialogue overcomes everything. Do not they say, "Dirty clothes wash with family".

The audible word has lasting effects that are fulfilled in their time: wish, vow, blessing, curse, command, etc., it is always heard by all ears that would have heard it and no longer disappears, because it remains suspended in space and vibrates in a metaphysical spectrum corresponding to the spiritual. It is beneficial or harmful to its author or biological or adoptive offspring.

Another form of the audible consists of the cries uttered by the animals, the sounds made by the instruments, and other disturbances perceived by the ear: the movement of the wind, the vehicles, the waves, the fall of the waters, the tremor of earth and various other noises. It speaks, it communicates and these are the.

2.2. Inaudible speech

It is intrinsic to the being-person and it is she who maintains it relentlessly, who builds it and / or destroys it and which is the foundation of the audible, the gestural and the written. It is a real fountain inexhaustible and abundant. It is very important and is a concern because it is veiled by the mystery of silence. The unspoken word, the silence, that invincible and impenetrable divine, that inaudible, imperturbable, abundant and speaking; this elusive speaker is a bottomless hole, a foam that cuts through every edge.

It is the word that is the foundation of the eternal dualism established between soul and spirit and which forms our consciousness. It is at the base of the table of opposites advocated by Heraclitus of Ephesus to understand the universe. The struggle between greatness and madness, optimism and pessimism, the positive and the negative, and the law of parity are managed by inaudible speech. These two entities, the soul and the spirit, are in perpetual debate until the liberation and separation of the divine spirit and the carnal soul.

2.3. Sign language

It is the abundant and visual speech of the inaudible who uses mimicry, gestures, signals and potholes; in short, paralinguistic; to communicate and / or express feelings. It is instant, dark, closed and enigmatic. Combined with the audible, it is dangerous and sometimes difficult to interpret, to understand, because it can easily express the opposite of the audible to abuse. In addition to the conventional alphabet of mutes, it uses different gestures from one people to another, from one group to

2.4. The written word

It is a part of the inaudible word of the conservation of the sensitive thought of man. It is engraved on material supports, from stone to the magnetic medium through skin, papyrus, stone tablets, wood and clay, cloth and paper. It goes back to the dawn of the existence of the living being. We meet her in rock painting, track signs, hieroglyphs, monuments, dolmen, etc. and in fossils. It has permanent effects as long as it exists and engages only the one who interprets it, and sometimes it can be beneficial or fatal against its author. It is universal, it uses conventional signs to translate personal, individual, collective and man-made events and project the future.

2.5. Audiovisual speech

It is the living word, a word that perpetuates memory and vivifies events. It is the word of dreams, dreams, television, theater, cinema, etc. science has preserved it in cinematography.

2.6. The divine word

It is the sublime word. It serves as communication between the divine and the man, it is the foundation of the universe, as the Apostle John emphasizes (John 1: 1 to 4): "In the beginning was the Word and the Word was with God, and the Word was God. She was in the beginning with God. All things were done by her, and nothing that was done without her. In her was life and life was the light of men. The word introduces us into eternity, Jesus himself spoke to his disciples (John VIII: 51): "If anyone keeps my word, he will never see death." In light of this example, we see how important the word is and how much strength it contains. It translates the last will of the person: "he said". It is the word contained in myths, fables, tales and proverbs, a word that translates the popular memory, the word that is the basis of ethics, morals and natural laws inscribed in the soul of the being-person and who governs the universe. It is the revealing word of prophecy and science, of progress and of sustainable development, in short, it is the word of good and good. In fact, we conclude with Isocrates (Ibidem): "In short, to characterize this power, we will see that nothing that is done with intelligence, exists without the help of speech; the word is the guide of all our thoughts; we resort all

3. Relationship

The word puts man in close, intimate and permanent relation with himself, that is to say his spirit, his soul, his 'mwinzwuzwimb' and his own body. That's the person-being. In this combination, only the spirit subsists at the death of the physical man. The word gives man the strength to act, characterizes him, identifies him in society and gives him the power to seek to become, to be stronger, to appear, to know, to know, to have, etc. It leads him to the well-being, as Tempels (1945) points out: "But," said Tempels, in this effort to entrust his personality to the other, the Bantu man managed "to express himself clearly, discovering too for the first time, in a thoughtful way, the very basis of his personality, the mystery of his being and his soul ". Tempels

was himself upset by the one who confided his whole being to him. A dialogue is made between him and the African man, who expressed to him what he desired above all else:

- 1) Life, intense life, full life, strong life, total life, intensity in being;
- 2) Fertility, paternity and motherhood, a great fertility, intense, total, not only physical;
- 3) The vital union with other beings; isolation is killing us.

This is what we call the philosophy of well-being in all areas of the life of the being-person. It is the first principle which presides over the destiny of the world, the principle of hegemony, the principle of the survival of the fittest of Darwin (1809-1882) quoted by Bruno Leclerc and Salvatore Pucelle (1993): "As he many more individuals of each species are born than can be lived; as, consequently, the struggle for existence is renewed every moment, it follows that every being, which varies somewhat in a way that is profitable to him, has a greater chance of surviving; this being is thus the object of a natural selection. Thus, this ability to renew oneself, to reconstitute oneself, to transform oneself into a new state at each instant is what we call force. This is the always-being and the ever-subordinate to the well-being, characterized in the search for well-being. All classical or traditional medicine is based on the principle of life force, equal strength of Tempels (1945), principle of the recess of life, hidden in the prolongation of the life expectancy advocated by medicine. Principle that fed for a long time the Cold War and, today perpetrated by the "Great Power" and the "Superpower", between the metropolis and the colony, between the religions, between the one who claims to be, to have, to know and that which considered primitive, serf, boy, auxiliary, nothing.

Mastering the word is the most precious gift that humans have received from heaven.

Without the word, this being-person is not. He is neither man nor animal, he is a dead living thing, a being-thing that constitutes a problem for society. This being-person being identical to himself is codified in society by a name. The name is the word of the sensible and concrete thought that confers a very specific character to

4. Communication

Speech control is the key to success for any business. What is formed in the mind is a word and reason leads us to communicate it without hindrance. As we see, we have difficulty in rendering exactly what appears to the mind because the sublime word passes through the body, a corruptible element, to engender the sensible speech that is already tainted. Plato philosopher Greek (429-347 BC) quoted by Bruno Leclerc and Salvatore Pucelle (1993) tells us: "If we want to have a pure knowledge of something, we must separate from the body and look with the soul alone things in themselves. Even to account for an event we have witnessed, we are having a hard time for lack of the pure words of ideas as they come to mind. For the same lived event there are several interpretations, according to the number of times we will return the facts or that there are so many witnesses. It is hermeneutics, the ability to capture a message and to

Each person-person is called to have his own distinctive word, which constitutes in him a myth and a consciousness that makes him free to act, capable of capturing, grasping and fixing pure thought in order to communicate and transmit correct ideas with peace of mind.

But man's difficulty in faithfully rendering thought as conceived is related to the fact that it passes through the body. However, the acquisition of this word is cultivated and grows with age, fueled by experience, as emphasized by Bruno Leclerc and Salvatore Pucelle (1993): "Reason makes the human being autonomous. In fact: the acquisition of knowledge enables him to become "master and possessor of nature", by increasing his capacity to act ".

To communicate is to be able to transmit one's word to the non-self and to create an exchange, a trusting intimacy that produces mutual love and a frank development of oneself and the other.

Communication is a function of the level of speech structured in:

- Divine Word: Word of prophetic and learned revelation is the word of Creation;
- Educational word: word of the transmission of the message, of the teaching;
- Mad word: word of unreason which takes the place of raw material of the prophetic and learned word;
- Foolish speech: shocking, crude, insulting word.

5. State of the Speech

The sublime word generates pure thoughts, unchanging ideas that direct static societies like the animal kingdom. These great sets of groups of individuals who still keep the way of life pre-established and instituted by the Creator. It is the domain of static philosophy, philosophy of conservation, it is inspiring and natural.

Then, the sensible word emanating from the sublime word is the word of the more-being, the combat, the transformism. It is dynamic philosophy, philosophy of sustainable development and maintenance. This word, the genitor of dynamic philosophy, has always been inspired by the static guardian philosophy of pure instances, that is, static philosophy inspires dynamic philosophy, which in turn protects static philosophy. As madness sustains greatness, grandeur in turn protects madness. Madness does not fear greatness, it is greatness that takes precautions not to fall into madness, and yet it ends there. Like the struggle of the rich against the poor, of power against the people, the first being the emanation of the second.

In this philosophy of the well-being, man is called to protect Nature, that is to say the environment from which his strength and sustenance emanates, as the power must protect the people who is his emanation and from where he draws his strength.

6. Language

The twenty-seven years of teaching have taught us a lot about the level of language we use to communicate. We have found that whenever we are teaching, there is a

communication problem that arises between us, the self, and the learners, the non-self. Students who come from high schools have a high level of understanding compared to those from non-viable and / or virtual schools.

The former support a well-structured language throughout the conversation or during their interventions, while the latter display immeasurable shortcomings, their speaking and writing are littered with errors of syntax and grammar. Of the correctness of their texts, students from good schools write well, while others try to write and their graffiti are difficult to decipher.

As our goal is to transmit the word, to understand, to instruct, to train, to inform; that is, to make and transform learners into products that can find solutions to the problems posed by society; we understood that language was a problem. This being the essential instrument of the communication and the transmission of the substance required a very particular attention, because it conveys culture. It is the same organ of exchange, development, domination and oppression.

The languages established by the legislation in the Democratic Republic of Congo are four in number: Kikongo, Lingala, Swahili and Tshiluba, so-called national languages, plus the official language, French. Before we look at this aspect of things, it was imperative for us to rely first on the soul of the other, the one who stands in front of us, the one who must receive the word, the non-me. It is about knowing your living environment, your school of origin and basic training, its main activities and aspirations. This led us, after having made the same observation in the offices of the administration and the companies, to generalize our study to all the sectors of the life of the nation. The same difficulties encountered in schools are also evident everywhere. People speak, but do not know how to express themselves correctly, and in addition, they say absolutely nothing. They think they can say, that's why they.

From his living environment, the non-me carries the behavior, the habits and all that characterize his soil, his group, his faith, etc. his expression is full of words that betray his own way of life.

From the school of origin, we discovered two types of students: those who did the technical studies and those who followed the general education. For technicians, violating the rules of grammar does not matter; the key is to be understood, to get the message. For the others, called bya mayani, to speak badly is shameful, it is disappointing, they seek to speak well, to express themselves well and to behave better.

From the standing of the parents, students from affluent backgrounds and so-called wealthy parents, show insolence, boasting and arrogance; they like the ease, they believe to get all the money. Many of them speak French with the kitchen, the club, the comics cocoon and the DA or the street. Those of others, are serious, polite, studious and eager to learn. In addition, they often get better grades.

Thus, after a sustained observation for several years, we conducted an in-depth study of the vernacular languages of the Katanga region, including Kikachokwe, Kikandembo, Kikaonde, Kilamba; Kiluba, Kisanga, and Uruwund, we have reached the outcome of the intrigue. The introduction of the vernacular language into our teachings, whenever it became necessary, had solved the enigma. One day when we were talking with a student in our office about his end-of-cycle subject, about notions that he himself had written, for a long time he did not understand. But when we explained to him in Swahili; because we are in the eastern part of Africa where Swahili is our common language; as soon as we had begun, even before we arrived in the middle of our explanation, the student exclaimed: "Ah, sir, I understood everything! Really, now I will write the rest. And in a dull way, he mumbled: "You had to start there, it's easy! "

During our teachings, we found that whenever some students do not grasp the floor, at the introduction of a few Swahili words, we often hear students approve by applause and shouts of joy nodding: "c That's it, it's easy, njo vile sukuma bintu! Really it should have started there. This is the

7. Conclusion

During our study, we spoke of the word as the foundation of the being-person, creator of the self and non-self and mediator between the Uncreated and the created.

From aspects of speech, we have demonstrated the relationship between the spirit that is divine, and the soul that is carnal. For communication, the word which is metaphysical serves as an expression to the mind and the voice which is the audible of the word and which is the physical way by which the soul manifests itself.

The universe is created by sublime speech and managed by the sensitive speech prone to the well-being through language as an organ of expression. Respect for the non-self is the act by which knowledge flourishes and engenders mutual love that facilitates cooperation, maintenance, collaboration and dialogue. Language, the backbone of the transmission and communication of knowledge and knowledge, must be incorporated into the snow program and the public and private administration for good participation in the management of public and private affairs.

All in all, knowledge and mastery of speech in all its metaphysical and physical aspects are the starting point for the progress and sustainable development of every individual and every society.

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