

THE PERTINANCE OF THE NON VERBAL COMMUNICATION AND ITS PROBLEM IN THE SOCIETY CASE OF THE SIGN LANGUAGE OF THE DEAF IN GOMA / NORTH KIVU

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ABSTRACT: This study analyzes the relevance of the non-verbal communication and its problems cases of the sign Language used by deaf in the city of Goma.

- The assumption is that the sign language would have the same linguistic values and would be a full language and that - the users would have the same intellectual capacities, fillings, utility in the society and that the deafness affects the communication that is a social fact.

- Since the deaf are teachable the Congolese state should recognize this sign language as language of their education among others for to facilitates the equality of opportunities.

Thanks to the methods analytic, descriptive, statistical and the documentary technique, the poll, the interview and the questionnaires addressed to 105 persons which 40 deaf, 45 parents and friends and 20 teachers and interpreters living have Goma.

This survey recommends the recognition of the sign language among the 5 National languages and its training to facilitate the total integration of the deaf because they have the intellectual capacities and need, this in the perspective the educational success and the social integration for all Congolese.

KEYWORDS: nonverbal communication, sign language, Congolese society.

1 INTRODUCTION

The communication constitutes the basis of the existence of the society. It implies several factors, the writing, the signs and the speech, each of these elements having its particularity. Often one is carried to believe that the best mean to communicate is the oral expression. However this one - is only a mean of communication among so many others like the gestures.

J MESSENGER [j. MESSENGER 2009 P. 14] expresses it, in these terms: << I globe not my words that too often cross the reality of the intensions, I believe in the gestures to mine or to the one that tells me another history >>. Supposing the nonverbal is besides more frequent and more meaningful that this one. Certainly, the culture transmitted itself through the language, and as much as one can have some languages, one can have different cultures.

Philosopher CONDILLAC, in his article on the sensations in 1754 explains that the sign language as all the different senses, are sources of knowledge for the individuals, so this author demonstrates that the different sensations generate the faculty to think. The deaf are considered then, according to this idea of the beings thinking since they can draw in their different sensations, except the audition.

J. J. ROUSESEAU [J. J. ROSSEAU 178:5] in his studies on the origins of the languages sustained already that the gestures belong to the prehistory of the human language when he said. << In the first time, the scattered men on the face of the earth didn't have a society that the one of the family, of laws that the one of the nature, of the language that the one of the gestures and some articulated sounds. In his conception he supports not only that the gesture constitutes one of the important mean of the communication, but also, they are to the origin of the human language. This author presents the sign language under a positive aspect while affirming that the most natural sense of the man is not the hearing but the view.

Also, the World Federation of the Deaf in its Program during the International Deaf Week 2016, Pleads for the valorization of the statute of the sign Language in these terms <**WITH THE SIGN LANGUAGE I AM EQUAL**> .

In this advocacy the World Federation of the Deaf claims the recognition of The Sign Language worldwide in all domains of life including the education, the culture, the media, information and the health care.

Of everything that proceeds, we would like to show through this study, the place that occupies the nonverbal language in the society. Our investigation will be about the analysis of the semiotics value, the socio - cultural around the essential question.

What are the problems to which the nonverbal communication is facing, the case of the Deaf User in Goma the North Kivu? To this major question, are the following related questions?

- What report can one establish between the nonverbal language and the verbal language in the society?
- What is the aspect socio – cultural aspect of the sign language? And how to arrive to the recognition of the sign language at the same level that the four National Languages of the RDC Swahili, Tshiluba, Kikongo and Lingala?
- How to arrive to a common language countrywide in DRC and best understanding between the 2 types of communication as evoked?

Considering our problematic, on the one hand and our objectives of study, on the other hand, our assumption is the following:

- The nonverbal language would have the same value that the verbal language, the sign language would be a fully-fledged language and would require a real training.
- The deaf would have the same intellectual capacities that of hearing people within the society, what would carry to admit that the deafness and the hearing loss muteness would be never an illness but a state of anomaly and that it affects the communication which is a social fact.
- One could manage to nationalize the Sign language to make it accessible to all people who are also supposed to communicate or to live with the deaf and the mute.

Our main objective is to demonstrate the relevance of the nonverbal language and as one the independent communications and/or sister of the verbal communication, of which the language of the signs that the deaf use.

- To prove the necessity to make this language one of the languages of the country, known and learned by other members of the community to integrate the deaf and the deaf - mute in the society of which they are members.
- To demonstrate that deaf would have the same intellectual capacities and expertise that the other within the society since the deafness and the muteness are not a fatal anomaly.

2 METHODOLOGY AND TECHNIQUE OF STUDY

We present the procedure followed in the realization of this study, the population, the sample, the methods and techniques of the collecting the data, as well as the analyzing them.

In this study we resorted to the:

- The analytic method which allowed us to analyze the elements of the communication, the different aspects allowing us to seize the essential of our preoccupation.

Then the, analysis of the results of our investigation According to ALPE [2007 p. 9]

- The exegetics method consisting s in a critical carrying on one text, and to interpret it, so we should analyze the manner to transmit a nonverbal message that asks for a sufficient knowledge, order and the context as well as a sustained attention.
- The synthetics method which allowed us to resemble all elements that concern the communication in order to manage, to seize the true range of the nonverbal communication shortcoming the sign Language. The constituent elements of every picture of our study are analyzed following according to GRAWTZ [2009].
- The historic method served us to analyze correctly and study the elements their origins and their evolution so this method allowed us to master the historic of our basics elements especially those of the setting of survey.

As techniques; a questionnaire has been used for a targeted sample of three categories, families neighbors and friends], teachers of the deaf and deaf themselves. Left apart the questionnaires we had the time to be in direct contact with the

members of the community of our target [family of the spring schools and surroundings services], as well as of the people, who were favorable and accessible, who we interviewed and listened for a long time.

The documentary techniques by this technique we consulted different documents on the communication in the signs, gestures, on the semiotics and other related previous researches to this topic. We consulted books in libraries and the archives of the institution. The internets were used and helpful.

3 DEFINITIONS OF THE KEY CONCEPTS

3.1 COMMUNICATION

According to DAVID WERNER the communication is the fact to understand what is said and to say or to express to the other our thoughts, our needs and our feelings. People who hear communicate especially by the means of the speech. << The exchange of ideas and information by means of any shape is important for the development of the mind of all children. >> The more part of the deaf people is too intelligent as the other, but so that their intellectual capacities develop, they must reach a communication.

3.2 THE NONVERBAL COMMUNICATION

According to the Encyclopedia of P marketing. 258

The nonverbal communication designates the set elements of information none transmitted by the voice at the time of situational communication.

One generally admits that the nonverbal represents at least the half of the elements transmitted in situation of communication of face-to-face.

The main elements of nonverbal communication are: - the writing, the movements of the body and gesture (hands, arm, head, etc...) - The mimic or movement of the face (shrug of eyebrows, grimace, the look.]

3.3 INFORMATION

Yvan Amar, a French journalist, in the broadcast [the dance of the words has given a personal definition, word information, in journalism, designates all element of a history having been verified, validated in opposition to a rumor, a noise of passage way.

Information is therefore an element discerned like new from an index of the signs given correspondent to the cultural heritage and linguistic of the issuing [transmitter] as the receptor.

3.4 THE DEAF

For O. Pereir [1987] a deaf person is the one whose audition is disrupted to one such degree [usually between 70 db] that he cannot understand the speech by the ear without or with the prosthesis.

The experts of UNESCO experts mentioned by o PERIER [1987, P, 143] considered the deaf like children of which the spontaneous development of the speech and the language was delayed, because of their hearing lost or the combination of a hearing absence, education and or of the speech.

According to the Group of the experts of the Unesco [188, p. 5] an individual is functionally deaf when he presents a deficiency auditory so deep that the acquirement of the verbal language is delayed or didn't have place.

For Deaf Finish Education Policy Program, the finish Association [1994 p, 13] the Deaf is a person whose first language is the sign Language and who identifies even him with the cultural Group of the deaf.

3.5 THE DEAF - MUTE

According to the universal dictionary [p 118] the deaf-mute is at a time a person attack of the deafness and the speech.

3.6 SIGN LANGUAGE

According to numerous researches, the sign language is a fully fledged language. However, it is necessary to recall that. Forty years ago, the first study showing that sign language possessed all features of the oral language but has not been accepted to the unanimity by the linguists. However a majority among them recognized late the sign language as fully-fledged languages, they often marginalize the comparative works.

Following the works of William Stokoe, the ASL [American Sign Language] is recognized as a fully-fledged language. Stokoe also wrote the first Dictionary of it in 1965 (Liddell 2003: 3-4). His works always acts as reference to numerous linguistic researches on the signs sign language.

3.7 FINGER SPELLING

The Finger spelling or the manual alphabets represent other technique of communication used by the deaf people. There is manual alphabet using one hand such of ASL American sign language and other of two hands like this one of UK it different from the country. Easy to learn, these techniques have however for major inconveniences to slow down the communication and to be often difficult to read. The finger spelling is a complement of the sign language or the gestural language and serves to spell the proper names, the new words or the technical expressions of which one ignores the sign. One generally assigns the invention to the Abbe de l'Epee in 1797.

3.8 THE GESTURE

The gesture definite itself as a movement of the entire body or generally of its parts [head, face, hands, arm] it sends back has a visual indication has its observer on the way to be or on the signed topics. Gesture exploits the faculty to imitate and lays one visually. Numerous signs look alike the actions it indicates, for example to the fact that one makes to put an act.

3.9 REPORT BETWEEN COMMUNICATION AND INFORMATION

Many people confuse the notion of information and communication. The information; from Latin [informare], to put in shape is a concept that designates a message, its content and the useful symbols to write it. It lays on codes [alphabet, pictograms, numbers and a common semantic field to be apprehended information is static and it can exist regardless of its formatting and or to its transmission. The communication, on the other hand, cannot exist if there is not information to transmit; the two only aim the transmission of the message.

3.10 DIFFERENCE BETWEEN LANGUAGE AND NONVERBAL COMMUNICATION

Indeed, the nonverbal communication permits to punctuate, to reinforce, to vary, to see, to contradict what is liveliness to be said by the speech.

The language, being a function of expression of thought and of the communication between men, a system of the signs permits the communication or the way to express them to a group. The nonverbal communication consists in transmitting a message or knowledge to someone through a no speech.

3.11 THE SEMIOTICS

For FERDINAND DE SAUSSURE, the semiotics is the science that studies the life of the signs within the social life. So the semiotics studies the process of the significance, which means the production the codification and the communication through the signs. Three realities enter in it, the function meaning the meaning and the referee: For Ferdinand De SAUSSURE, two elements are in consideration: the meaning it and the meant it. Thus, the sign establishes the relation between meaning it and the referred. The semiotics studies the signs, the symbols to communicate its particularity and its physical situation in the world.

Andrea Benvenuto, philosopher, describes the semiotics as " Country without territory, Nation without government, race without common origin, people without law or religion".

3.12 RECOGNITION OF THE SIGN LANGUAGE

According to (Lepot-Wheat 1996 a). The sign language varies from a country to the other and, in spite of their resemblances sign language constitutes different entities.

The first sign language to have been the subject of a detailed description is the ASL. American Sign Language. It is a French deaf Laurent Clerc who introduced the French sign language (LSF) in the United States in 1817 and integrated American signs language already existing there. Today 60% of the signs language of the ASL has a French origin, Since the sign languages are fledged fully, the level of knowledge that one can have varies a lot, as it is besides the case for the oral language:

3.13 STATUTE OF THE LANGUAGES OF THE SIGNS TO SHORTCOMING THE WORLD

According to the general report of the statute of the sign language through the world, it is cleared below, that some countries recognize the sign language in their constitution, others recognize it on the legislative plan, other are on the stage of the studies, the analyses and propositions.

In 1988, following the request of the European Union of the Deaf (EUD), the European Parliament recognized the sign languages of the different EUD countries members as the languages of the deaf community. Indeed, in the resolution adopted by the European Parliament, it is recommended that every State member of the Council of Europe recognizes the sign language as a natural and complete mean of communication for the deaf people. The European Parliament also invites each State member to eliminate the obstacles knew to the use of the language of the signs. According to M. Patrick Fourastie, President of the French National Federation of the Deaf, this recognition takes a different sense according to the States. The legislative systems, the history and the culture of every country imply what it is necessary, for every State, to find different strategies to make recognize or not the sign language. Documentation shows that this reality of recognition is not proper to Europe. It is in the same way in some parts of Asia, Africa and North America.

3.14 PRESENTATION OF THE CITY OF GOMA

Goma is the capital city of North Kivu province in the eastern Democratic Republic of the Congo. It is located on the northern shore of Lake Kivu, next to the Rwandan city of Gisenyi. The lake and the two cities are in the Albertine Rift, the western branch of the East African Rift system. Goma lies only 13 to 18 km due south of the crater of the active Nyiragongo Volcano. The recent history of Goma has been dominated by the volcano and the Rwandan Genocide of 1994, which in turn fuelled the First and Second Congo Wars. The aftermath of these events was still having effects on the city and its surroundings to date

It is limited at the North by territory of Nyiragongo to the South by the South-Kivu Province to the East by the Republic of Rwanda and to the west by the Territory of Masisi. Its surface is of 66. 824km². Goma is the distortion of the word "NGOMA" that means in Swahili drum. Its climate is eased by the winds that blow from the Lake Kivu, with the old climate (end August Mid May) and a rainy season (end May Mid August). Hydrographically the city of Goma has only the Lake Kivu; the Green Lake and the Black Lake. [Lac vert et le lac Noir] The city of Goma has been created by Ord. N°88-170 of November 15, 1988. It is divided into two townships Goma (33. 372km²,) and KARISIMBI (33. 400 km²): these ones are divided into districts and these last in avenues and cells. The town is managed by a mayor assisted by a vice mayor.

3.15 POPULATION

The population is one million and varied and coming from different areas with different objectives. Its population is too young majority 59. 96% against 47. 4

3.16 ORGANIZATIONAL STRUCTURE OF DEAF IN GOMA

Deaf people live in organized groups. Among the groups that interested our research, we have.

THE EPHPHATHA CENTER (with the primary and secondary level) in township of Goma

- The Teacher training center (**CENFO**) in the township of Karisimbi
- The Deaf women association **AFS** of Karisimbi.
- The vocational training center in sewing in coma township
- The center for Disabled **shirika la Umoja**

We will try to describe the **EPHPHATHA** center which is the departure point for the sign language in Goma town

3.17 THE SIGN LANGUAGE OF IN THE CITY OF GOMA

The history of the sign language starts in 1984 and is attached to the history of EPHPHATHA School which reflects it today; schools are the best place for the development of the sign language.

Since its beginning the sign language in use in Goma town and around, is especially of American origin. What can we say of this language in Goma ?

In 1984, the Afro Dr. -American ANDREW FOSTER, addressed to his homologous DOUGLAS -Missionary and Pastor –at the currently Community Baptist au Zaire Est. Actually CEBZE to see the possibility to open a school for the deaf and how to recruit the educator prior to deaf.

The year 1984 was very decisive for this language and the new structure in growing. Andrew Foster oriented the choice toward Mr. KAMONYO BOTANYI, a courageous orthopedist in the center for disabled << SHIRIKA THE UMOJA >>.

Noting the insufficiency that even characterized the pioneer as for the knowledge of this language, Dr. FOSTER decided to send KAMONYO in NIGERIA in June 1984 to learn this language and teaching methods. At his return in December of the same year the pioneer organized a small group of 14 deaf children, while teaching them the sign language of American origin. The teaching method was called << The Total Communication method >> Recognizing all means to allow the deaf to communicate, the speech, the writing, the hearing aid, ... while recognizing the sign language as the first language of the deaf. The American Sign Language was enriched by the local used sign. This permitted to create the Congolese sign language dictionary that currently has two editions.

Shortly after, Mr. KAMONYO opened a Sunday school that will late become a church of the deaf. He began to train the teachers before sending them to NIGERIA. Called in Kisangani in December 1986, KAMONYO left him the responsibility of the school until 1997. KIMEMA will be replaced by KIVUYA SIKIRI who had just finished his training in Kisangani, and managed the school with much improvement until 2006. In his objective to promote and to defend the deaf and the sign language, KAMONYO created in 2000, the Association of the deaf of the North Kivu. In short, the Ephphatha center and the sign language in Goma are the work of two deaf pioneers Kamonyo Botanyi with the financial support of Doctor Andrew FOSTER and other partners.

4 ANALYSIS AND INTERPRETATION RÉSULTATS

4.1 THE POPULATION OF STUDY

According to Lamoureux [192:238] the population of study is nearby a set of people of which the researcher would like to inquire. It is therefore the set of people to that it would be generalized the results is. To collect the data, we used the interview. The spoliation and the treatment of the data, were respectively achieve by the analysis of contained them and the indication of percentage. We used the frequency as unit of induction so:

$\% = \frac{FX}{100} \cdot 100$ n% = Percentage

= Frequency of release of the answer

n = Total of the reply or sample

4.2 SAMPLE OF SURVEY

Alpe and al [2007:91] affirms that a sample one is a set of a statistical population of which one looks for to generalize that results that has the population of reference. The sample of studies is constituted of 45 deaf people in which parents and friends, educators.

4.2.1 CHART 1. DESCRIPTION OF THE SAMPLE ACCORDING TO THE CATEGORIES MEETING

<i>categories</i>	<i>Frequency</i>	<i>Percentage</i>
Deaf	40	38.09%
parents and friends	45	42.85%
teachers and interpreters	20	19.04%
<i>Total</i>	<i>105</i>	<i>100%</i>

This chart shows us that 45 of 105 42, 85% of our sample were parent of the deaf 40 of 105 interviewed about 38, 09% are deaf 20 of 105 19, 04% are teachers and interpreters of the deaf and one of 45 about 2. 2% is interpreter.

4.2.2 CHART N° 2: DESCRIPTION OF SUBJECTS ACCORDING TO THE SEX

<i>Sex</i>	<i>Frequency</i>	<i>Percentage</i>
Male	64	60.95%
Female	41	39.05%
<i>Total</i>	<i>105</i>	<i>100%</i>

Source: researches

It is proved that 60, 95% of the questioned are male 39, 05 are female. From all categories. They mature to decide

4.2.3 CHART 3: DISTRIBUTION ACCORDING TO THE BEST MEANS TO COMMUNICATE WITH DEAF

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
sign language	25	55.6%
Writing	6	13.3%
Both sign and writing	13	28.9%
Using interpreter	1	2.2%
<i>Total</i>	<i>45</i>	<i>100.0%</i>

Source : 2016 researches

While observing from our chart 25 investigated either 55.6% communicate with deaf by signs, while 13, either 28.9% use the two at a time. However 6, either 13.3% prefer the writing and 1, either 2.2% only communicate with them to the interpreter's means

4.2.4 CHART. 4: REPARTITION OF TOPIC ACCORDING TO HOW DEAF ARE SEEN

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
They are not normal	2	4.4%
They don't understand and get angry	8	17.8%
They are educable	17	37.8%
They are improving	10	22.2%
They are uneducable	1	2.2%
other	7	15.6%
<i>Total</i>	<i>45</i>	<i>100.0%</i>

Source : 2016 researches

On 45 of investigated, 17, either 37, 8% admit that the deaf are educable; 10, either 22.2% say that they are improving, 8, either 17.8% think that they are angry when they don't understand; 2 either 4.4% either think that the deaf are not normal. One only thinks that the deaf are not educable and finally 7, either 15.6% abstained for unknown reason in general the view is positive.

4.2.5 CHART N°5: RESPONSE ON ABILITY OF THE DEAF TO WORK WITH OTHER PERSON

Response Frequency Percentage
Oui 38 84. 4%
Non 7 15. 6%
Total 45 100. 0%

Source : 2016 researches

Of what precedes, 38 of 45 investigated, either 84.4% admit that the deaf have the same faculties to work and study as the hearing; however, 7 investigated, either 15.6% deny this faculty of the deaf. What would justify it?

4.2.6 CHART N°6: DISTRIBUTION ACCORDING TO THE INTELLECTUAL CAPACITY OF THE DEAF BY TEACHERS.

Response Frequency Percentage
Deaf understand easily in S L 14 70. 0%
Teacher must repeat 3 15. 0%
Must use both oral and sign 3 15. 0%
They understand by observing the lips
Total 20 100. 0%

Source : 2016 researches

According to our investigated, 9 of 20 teachers, either 70% are of opinion that the deaf understand easily, 3, either 15. 0% think that it is necessary to repeat and insist so that they understand ; on the other hand 3, either 15. 0% found that it is necessary to use sign language and the speech at a time.

4.2.7 CHART 7: OPINION OF TEACHERS ACCORDING TO THE BEST MANNER OF COMMUNICATION WHILE TEACHING DEAF

Response Frequency Percentage
Sign language 14 70. 0%
Sign and speech 3 15. 0%
Signed French 3 15 %
Total 20 100. 0%

Source : 2016 researches

The present chart stipulates that 9 teacher inquired into 15, either 60% say themselves to prefer the signs language while communicating, 3 either 20. 0% say that they prefer the use 3 of sign language and the speech, finally 3, either 20. 0% prefer the use of the signed French..

4.2.8 CHART NO 8 DISTRIBUTION OF THE TOPIC FOR THE CHOICE OF DEAF FOR THEIR PARTNER OF MARRIAGE

Response Frequency Percentage
Deaf partner 37 92, 5. 0%
Hearing partner 3 7. 5%
Total 40 100. 0%

Source : 2016 researches

On 40 investigated, 37 deaf, either 92. 5% n opted for deaf partners others 3 opted for hearing. As for the reason of this preference of these 37 they mentioned the confidence and importance of communication and the easy communication between them; also they mentioned the fact that the hearing are a lot of complexes before them if they don't know sign and that takes them for abnormal. Otherwise, 3 deaf opted for spouses hearing or husband for facilitating as interpreter.

4.2.9 CHART NO °9: FREQUENCY ON THE DIFFICULTIES OF THE DEAF TO WORK IN THE SOCIETY WITH OTHERS.

Réponse	Fréquence	Pourcentage
Berries of communication	24	60. 0%
Marginalization	6	15. 0%
The sign language took time	10	25. 0%
Total	40	100. 0%

Source : 2016 researches

This chart shows that 24 of these 40 deaf investigated either 60. 0% say that it would be the problem of the communication; 10 other, either 25, 0% evoke the problem of marginalization; while 3 other, either 15. 0% think that the sign language would ask them for a lot of time to communicate well.

5 DISCUSSION OF THE RESULTS

Discussing our results in light of the exploited theme, the achieved researches by our predecessors and the literature. Our theme of study is the relevance of the no verbal communication in the city of Goma. At the end of our investigating we arrived to the following results:

For what is of best manner to communicate with the deaf, results shows that the sign language is per excellence the best preferred by many deaf and their teacher. it meets the preoccupations of the world Federation of the deaf and the theme of the international week of the deaf by which she/it says with the language of the signs I am equal > and of course with the sign language deaf feel to be member of the community.

In fact, our results prove that the deaf of Goma have the same feelings like of others people, have the same intellectual capacities that would permit them to reach the knowledge. It is proved by the presence of the deaf in some technical college; they do the same state examination.

However, some deaf can have negative behavior which is found in other population let us to admit that some deaf can be aggressive it should not be generalize for all deaf. To justify it, those that think that the deaf are aggressive, that they are angry quickly, it can be the way to claim their rights face has the incomprehension or the discrimination.

Far from considering the sign language as the unique manner to communicate with the deaf, the analysis of our investigation reveals us others way as the writing, the mimic and it is admitted that the smile indicates to them that the deaf understood.

Let's keep that the sign language of the signs is the first language of communication for the deaf.

Deaf are part of the community; they also have the right the social consideration and constitute a cultural minority. However, our results prove that this sign language is not difficult to learn but a lot of people don't find a lot of interest and don't collaborate with the deaf. What can drive deaf to feel excluded and rejected. Those who would like to learn this language need to be trained by competent deaf. And according to this all members living with the deaf, should learn the sign language

Being about the semiotics aspect it would be than better to do more studies on this language to confirm the preoccupation of Ferdinand of Saussure. And the training in sign language in Congolese society throughout the North Kivu and RCD would encourage and facilitate their integration.

6 CONCLUSION

AT the end of our scientific study carrying on the relevance of the pertinence of the Non verbal communication and its problems in the society, we used the case of the sign language for the deaf in the city of Goma.

The attention carried on this topic leaves from the problem noted about this mode of communication on which one carries less interest. So, indeed, in the society, one cannot communicate, the interest would be in more carried on the communication by the gestures, the mimic, the silence, but also the sign language that interested us in a particular manner.

Considering a group of the society that uses the signs language mainly, we have been to analyzing the different aspect related in the community of the deaf. To arrive there, we asked the questions that constituted the basis of our study of which:

Does sign language have the same value and what report can be established between the non verbal language and the verbal language?

- How to avoid considering the deafness like uneducable ? Do deaf have the same intellectual capacities?

To answer these basics questions, we gave out the following assumption, that we verified by the results of our research on the ground:

The Non verbal language would have the same value that the verbal language; the sign language would be a fully-fledged language and would require a real training,

The deaf-mutes would have the same intellectual capacities that the hearing within the society. What would carry to admit that the deafness and the muteness would be never an illness but a state of abnormality? One could manage to nationalize the sign language to make the accessibility for all people in education that are also supposed to communicate with the sign language.

During this work, we pursued the following objectives:

- To demonstrate the relevance of the Non verbal language and as one the independent communications and/or sister of the verbal communication, of which the sign language used by deaf
- To prove the necessity to make this language one of the National languages of the country; known and learned by other members of the community to integrate the deaf mute as beneficiaries for the society of which they are members.
- To demonstrate that the deaf have the same intellectual capacities and expertise and they are useful in the society.

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