



ISSN: 2230-9926

Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research

Vol. 14, Issue, 06, pp. 65808-65813, June, 2024

<https://doi.org/10.37118/ijdr.28226.06.2024>



RESEARCH ARTICLE

OPEN ACCESS

AN ECOLOGICAL POINT OF VIEW OF THE SONGYE PAREMY "KIFUKO M-MUTAMBA TAWUSOSOLWA OOSO"

*KAMANDA KAMANDA OMOY Joseph

University of Our Lady of Lomami/Democratic, Republic of the Congo

ARTICLE INFO

Article History:

Received 27th March, 2024

Received in revised form

18th April, 2024

Accepted 09th May, 2024

Published online 28th June, 2024

Key Words:

Ecology, Songye, Kifuko, Mutamba and paremy.

*Corresponding author:

KAMANDA KAMANDA OMOY Joseph

ABSTRACT

The article studies the innovative aspects and the relevant controversy, and unsolved problem raised by the paremy "Kifuko M-mutamba Tawusosolwa ooso" [1]. It also examines how or at what extent the paremy impacts the modern ecology globalisation on its users. The paremy perspective claims that today many social problems are inherently related to Ecology. Ecology is not an isolated variable, but a dimension informing theory and methodology in several researches. Ecology is viewed here as related to social class, ethnicity, culture and religion. That is to mean, ecological problems are presented from different aspects, namely anthropological, religious, social and cultural. The paremy helps to identify the ecological problem which needs today a special attention. As such, the question of Ecology involves the challenge of a cultural and spiritual heritage considered as the centre of recent philosophical debate. The paremy enhance a positive change of attitudes towards oneself and the environment. Paremy as a practical discourse helps to the teller/reader/listener to communicate his ecological views to question the human abuses or overexploitation towards the mother forest and the destabilisation of the family.

Copyright©2024, KAMANDA KAMANDA OMOY Joseph et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: KAMANDA KAMANDA OMOY Joseph, 2024. "An ecological point of view of the songye paremy "Kifuko m-mutamba tawusosolwa ooso"". International Journal of Development Research, 14, (06), 65808-65813.

INTRODUCTION

In the recent years, we have experienced a huge amount of research in Ecological studies from many perspectives. The field of Ecology and language is alive and worth, namely new journals are popping up, new books, conferences, discussion forums and so one are ever. As an African, I guess the emergency to reread our living past related to the protection of the nature. My hypothesis is that, the Songye paremy opens to Ecology and as a traditional knowledge which adapts to modernity. The present article is entitled, "An Ecological point of view of the Songye paremy *Kifuko m-mutamba tawusosolwa ooso*." [1]. This article is the fruit of an inspiration I received from the proverb which gave shape to my eagerness to investigate the recurrent theme of ecology in a paremy language expression. The input of this essay is an analysis and interpretation of a paremy discourse to justify an underground speculative ecological vision of the world heightening one's consciousness. The methodology will consist in the identification of the problem to be analysed, the paremy as the data gathering the Ecology problem, then follows the analysis and interpretation. Second sources are also exploited. These are mainly documents relating to the theme discussed in the primary source. The step of interpretation of the paremy, explores the result, interpret it and demonstrates how it adds new feeling to the existing knowledge. Hermeneutics helps to grasp the paremy meaning. Variables facts will be presented as the starting point of the perception of the solution.

Pragmatics as a bearer of accidental meaning about the speaker's/author's intended meaning plays also a great role in the interpretation of the meaning. My contextualization of the paremy helps to know about the climate change and the faced reality. The perception of the solution joins the people's existence and subsistence which are bound to the land and the society. This study is designed as an ethnographic research work. But pure ethnographic studies are best conducted through field work in which the researcher is immersed in the activities of the people being studied through observation, informal interviews, and participation in ongoing community events. The researcher thereafter interprets and gives meaning to the observed behaviour activities. My knowledge of the language and the culture of Songye people is a great advantage for the study. Tackling with Ecology in Africa impels to do with holistic ecology which suggests the interaction of all the aspects of human life, for the sake of all [2]. The present article is conducted with respect to globalisation and alter-globalisation which entails many aspects of the human ecological condition and as a counterpart, taken as the planetary response, and Songye paremy as a response to actual ecology problem. Ecological concern is set here as an old preoccupation that can be found in anoral traditional culture. Ecological concern is also suggested as a value to defend because it may not be easily accepted, but the paremy impels the staunch supporters everywhere in the world. The article is structured in five main sections. Description of Songye people, the paremy as a literary device, presentation of the paremy, the paremy and ecology is presented in two sections, the

ecology and the paremy ecological message. The last section is the paremy as a situational irony.

Description of Songye people: The Songye people are known for conquest and art. Songye people produced a variety of utilitarian and ceremonial tools, such as knives and elaborate axes, which they traded with their southern Luba neighbours for essential commodities. Carving, especially in wood, is undoubtedly the activity for which the Songye are best known. Their production of a vast utilitarian, prestige, and ritual objects as bowls, staffs, shields, figures, and masks figure among the most popular icons of Central Africa [3]. They actually occupy the northern part of Luba-Katanga and at the north-east of Luba-Kasai in the Democratic Republic of the Congo. At the west, they are found in Sankuru province, at east they go until the Lualaba River or the Congo River [4]. They share a boarder with Tetela and Kusu. There is also Sapo-Sapo, a group of Songye people established in the region of Luluabourg, actually Kananga in Kasai province. They generally occupy the 5° latitude south. The Lomami River crosses largely the Songye people so that it has become their symbol as attested [5]. The tribal organisation was largely dominated by a religious society called *Bukishi*, which had the function of keeping the traditional customs [6]. Like any African tribe, Songye people have preserved their secular oral tradition through short and long stories and proverbs or paremys. The wisdom through paremy has been shared early in the night meeting around the fire, palavers, family disputes or mourning [7], [8], [9].

The paremy as a literary device: The paremy is considered as a literary text having a structural meaning, a vision of the world and a possible consciousness [10]. The paremy discourse aims at influencing the human's behaviour and direct his action. It also creates fair human behaviours commended by a right vision and good intention [11]. In fact, the paremy discourse refers to the good to challenge (ecology consciousness) and evil (ecology unconsciousness) to eradicate. The paremy described is a part of a primitive tradition transmitted through generation as a revival of African traditional values. Yet increases the understanding and the importance of any Ecological struggle. The problem discussed is the impact of the paremy message in the life of the listener/reader on Ecology without which the world is trapped in intricacies due to the lack of competent leadership on the matter. The value of African paremy have been praised by Africanists. Pithy and tense saying cue are very much appreciated in Africa. African proverbs emanate from a repertory preserved by the community of speakers. Their form is elliptical and figurative, which easily allows for their recognition in discourse...the proverb to express general truths that are the fruits of experience of the society as a whole. In Africa, as elsewhere, these universal "truths" can be of a practical, ethical, social, or philosophical [12]. Paremy is part of oral literature which reflects the grandeur of the African culture. The content of the paremy opens to multiple meanings and communicates scientific knowledge of things which helps both speakers and hearers to become wise. The members of the society are helped to develop rightly their physical, moral and intellectual endowments so that they may gradually acquire a mature sense of responsibility. The paremy acts on the collective mind, calling the joint ego mass, connects individuals to multigenerational transmission of traits which maps the past on the future from generation to generation [13]. Clearly, the paremy aims at the formation of the members of the society for its protection. The paremy influences the human behaviour in African culture and helps the mediation between culture and religion. Paremy is a testimony and "caretakers of the body of acculated wisdom of the group... It expresses norm, the point of view, and the philosophy of the group, taking into account its tensions as well [14]."

The Presentation of the Paremy: The paremy *Kifuko mutamba tawusosolwa ooso* illustrates nowadays the world sensitivity on climate change. It expresses the primitive manner of taking into account environmental problems. Environmental crisis is the consequences of misusing the earth multiple resources that now affect humankind in an increasingly acute way. I view the paremy as a call to Africans in particular and to all the humanity in general to embrace

the ecological struggle. In other words, the paremy aims at the formation of the members of the society for its protection. In the paremy the implicit as what is latent or the unsaid [15]. To assess it, one has to examine the recurrent concepts of the text. The structure of the paremy develops language as a practical medium through which individuals participate in the world. It depicts the relation between language and action. The paremy in Africa is a highly valued mode of discourse that functions as an indication of cultural status. The individual who demonstrates a knowledge of proverbs distinguishes himself as the inheritor of his ancestors' cumulative wisdom, as well as a master of the poetic dimension of the language [16]. The paremy *Kifuko mutamba tawusosolwa ooso* takes three types of symbol: natural, private and conventional. A natural symbol resembles the higher thing which either it suggests or of which it is part. For example, the forest symbolizes the diversity or harmony as illustrated in the paremy (*Mutamba Na mangongye. The forest is diversity and harmony of plants*). A private or individual symbol is that commonly accepted but is unique or close to the user (the forest is a protection as viewed by another paremy on the forest *Efile Mutamba efwamino dyetu. Godour hiding forest*). The private symbol is also called individual (individual unconscious as expressed by the proverb *Bopele kaka kaka tokaka mafufu (To avoid problems do not pull/cut trees in the forest)*).

The conventional one is considered as having qualities beyond what the eye may see. The forest is taken here as a dangerous area where snakes and other dangerous insect dwell to cope with [17]. The paremy in language analysis appears as a part of everyday life and the ecological habits are brought to our knowledge as a result of the interaction of the African culture and the modern society. They were attested knowledge or cultural heritage that linked placidly the African to his earth [18]. The paremy has a profound impact on Songye ecological conscientization and plays a crucial role in the growth of ecological identity. The relevance and adequacy of the study of the paremy lies in the challenge of the philosophy behind the paremy, its premises and guidelines. There is a social vision the paremy is setting out to serve. The paremy suggests in words and images the society's creative consciousness of their struggle to mould nature through co-operative labour and in the process acting on and changing themselves [19]. It also reflects the society's consciousness of the tensions and conflicts arising out their struggles to mould a meaningful social environment founded on their combined actions on nature to wrest the means of live. The result of the intended meaning of the paremy resides in the use of metaphor. A metaphor suggests carrying out a change. It is the verbal equation of something unknown with something known, so that the unknown thing may be explained and made clear [20]. The word forest is metaphorically associated to the word family. The metaphor here implicates the notion of what would be the matter if some possibility were to become an actuality. The first academic requirements of metaphor are that there be a confrontation or juxtaposition of similarities, congruous, or otherwise compatible elements and that one should be seen as validating the other.

Ecology and the paremy

Ecology: Ecology is a universal phenomenon, because it is used in our everyday conversations, but it is still not easy to define [21]. It meets both literary and artistic principles. It is an underground power to question society, bring new behaviour and shake human imagination and renew the spirit. The present article helps to find out its meaning figure because it may also be found in words, attitudes, events and situations. The difficulty encountered in the interpretation or understanding of ecology is due to the speaker's and the listener's communicative competence to decode ecology in the paremy. As a matter of fact, as a philosophical concept, ecology is frequently the basic contradictions of human nature and the human condition. The basic feature of ecology is the contrast between the reality and the appearance. The so-called basic contradictions are found in the fact that ecology opens to self-conscious. It is more tentative (lacking the mechanism of experimental proposals) and rely on dialectical exposition. with a confrontation or juxtaposition of contradictory,

incongruous, or otherwise incompatible elements that one should be seen as 'invalidating' the other. It is known today that, the earth warming is due to the air pollution with the Carbone dioxide which is produced by all the fuel and energy produced by nuclear power stations all over the world. In the paremy under study, there is a conjunction of contraries: the family and the forest. Logically, there is compatibility between the two concepts. It is really possible to link the reality of the family and the forest. We have the formal requirement of binary opposition elements; we need in addition an intention. We can rightly understand it thanks to the notion of participant roles [22]. The speaker here as the one who animates the message is again a receiver or a person who recomposes the message. This is to say, he is the owner of the message. The participant roles become a communicative message in which there is a great gap between what the speaker says and means and what the common opinion think about it. The paremy is supposed to be told by two persons namely, the teller and the listener. As a matter of fact, the two naturally take suppletive time to be comprehended as they carry the non-literal meaning. Ecology as viewed by the paremyfulfils echoic function. Echoic means intended, this function suggests that an ironic utterance has its meaning by alluding to implicit expectation which has been violated. The literal meaning of a paremy language statement echoes an expectation which has been violated (it reveals in secret what has been transgressed). That expectation might be based on cultural norm, the salient attitude of the listener. The cultural norm is represented here by all the resolutions agreed by many countries of the world to avoid air pollution. This is to say, it repeats an earlier remark or implicit view, allusion to an attribute utterance or thought. To be echoic, an utterance has to repeat another utterance at a meta-level and be keen of showing the speaker's opinion about the earlier utterance. This characteristic of the paremy as echoic may be illustrated as follows:

- e.g. (a.1). Kifuko (nkini?). What is the family? (Negative attitude).
 (a.2). Mutamba (forest)
 (b)[Puzzled]: bwa kini? (Why?)
 (c). [Embarrassed] Tawusosolwaoso (Positive attitude).

Much ink has been spilled on defining the family. The family is described as the natural milieu of any human being experiences, parental and friendship relations. Clearly, the family is a "feature of human society. It is both a social institution and a special relationship. As social institution the family regulates sexual intercourse, assigns responsibility for children conserves lines of descent, and orders wealth and inheritance [23]. "The family assigns roles for the division of labours for everyday living, supports the roles of its members in the external actions, and participates with other institutions in the socialization of coming generation. As a matter of fact, it plays a role in the physical and psychological welfare of the family members. The family both forms and expresses the identity and character of its members. Members of one family are not interchangeable with those of another. The members of the family are like the loops of a chain forming unity within the family. The family has the primary duty of educating whole the ethnic community for the common good and the paremy is a suitable aid in such society. *Kifuko m-mutamba, tawusosolwa ooso*. The metaphor stresses the sameness between the family and the forest. The family as well as the forest are two ultimate refuge for any member of the society. The live metaphor between the forest and the family is dynamic, open and emerging. It embodies both product (the paremy as completed metaphor: *the forest diversity is like the family diversity*) and process (the paremy as series of transformative strategies: *the diversity implies protection and continuity*).

The paremy is a short saying [24]. To elaborate it the wisers use opposition, presupposition and analogy which may be implicit or explicit.

The semiotic opposition is expressed in two daisies, namely negative (a). *Kifuko (nkini?). What is the family?* (Negative attitude) and positive (c). [Embarrassed] *Tawusosolwaoso* (Positive attitude). The analogy here is implicit. The paremy expresses an assertion utterance

repeating an earlier implicit remark. It shows also that, it is a communicative message in which we find a blank between what the speaker says and means. Therefore, utterances take more time to be comprehended than the literal meanings. This shows also that, in the process of interpretation of the paremy the main problem to resolve is the speaker's and the hearer's communicative competence. To decode a message means reading between the lines [25].

The paremy in study message is both reversal, intentionally and its interpretation becomes also an intentional act on the interpreter's side. The modality of perception suggests that the interpreter should rely on the image presented by the teller/speaker of the paremy [26]. And the context has to be viewed as the more specific circumstantial, textual, and intertextual environment of the paremy in question. The paremy is told to create the forest care. The context also gives the circumstances or situation of uttering/interpreting the text (I consider the paremy as a text) of the utterance as a whole [27]. In fact, the role of the context is decisive in comprehending the paremy hence it suggests both the creativity, as the reader accesses a new point of view of the context. This is quite true because the paremy utterance has always two meanings which have to be discovered: the said and the implicated. In other words, the paremy once completed, loses its status as a metaphor to become an authoritarian representation [28]. This explains the reason why the paremy is normative in the humans' relations with the forest.

The paremy ecological message: The paremy is a dual message. A dual message like apparent or visual true statement, serious question, valid assumption, legitimate expectation which are corrected, invalidated, or frustrated by the paremy allusion which suggests its real meaning [29]. The paremy real meaning is surfaced by the true state of affairs, or by what actually happens. Reading a paremy in the context of ecology view is like translating, decoding, like deciphering, or peering behind a mask [30]. In other words, the fact of encoding/decoding the meaning of the paremy implies that we have to refer to our experience of the real world. The community's experience is very necessary on any process of the paremy interpretation. The duality is seen, more or less immediately, as effectively contradicting, invalidating, exposing, or at the very least, modifying the other. Explaining the duality of the paremy finds the right words while writing that irony functions as infrastructure and determinant of the discourse. The paremy fulfils the duality criterion because something is to be placed in its context. The prime step in understanding the metaphorical meaning in the protection of the nature analysis implies identifying non-observance of quality maxim, which signals the addressee that they should reject the literal meaning (*Kifuko: the family*) and subsequently derive the implied meaning (*the forest care*).

If someone looks at the second part of the paremy assertion: *tawusosolwa ooso* (we do not cut all the forest). The notion of the literal meaning implies that the paremy disrupts and undermines the notions of literal language which is at the first level contradicting. There is no natural and inevitable relationship between the word and what it refers to. We have the simple assertion (c). [Embarrassed] *Tawusosolwa ooso* which carries the notion of the extreme protection of the environment which invalidates automatically the forest destruction. In fact, the reality that is stressed by the paremy is balanced by the care taken for the family by the higher reality *Kifuko mutamba*. There is similarity between the two key concepts, the forest (*Mutamba*) and the family (*Kifuko*). There is a double pretence in the paremy denunciation of the destruction of the forest as a metonymy of the environment. The hearer is compelled to create guilt in the protection of the environment. The paremy fights the incongruity in the holding of the forest. The family as well as the forest are both victims of opposition at the lower level. The protection of the environment in the paremy functions as corrective instance towards the forest victimization by humans. The paremy opens the way to talk about the earth warming in the allusion of the forest. It is different when the teller/hearer himself feels the paradox or dilemma as a (true) real one. Such metaphor does not appear as a simple correction. It is desired simply to rise absurdities of opinion or behaviour. This is the

reason why, the paremy is effective at the point at which it passes from an apprehension to a more or less immediate recognition of the speaker himself and the listener is any hearer or reader who is busied with the similarities found in the message. The paremy may be compared to sarcasm or humour, since it implies at list two participants. The anonymous writer is conscious of the technique he uses. Therefore, the paremy teller wants his reader/listener to discover the similarity in the two opposing concepts. The meaning intended by the speaker/teller does not differ from the meaning understood by any reader. By presenting himself in an innocent way, it means that the paremy (the teller/speaker who uses it as a narrative strategy), says one thing to signify another or by saying the one in a particular way reveals the other, therefore the teller/speaker ought through what he says or does to reveal something quite different. The teller/speaker's message is that there is a link between the forest and the family. By doing so, the two symbols do not obey the logical laws because they are representative. This is the reason why they imply the meaning context to understand in a right way the message conveyed by the paremy.

The paremy promotes the social welfare and instruct the listener/reader to foster a sense of values such as the protection of the ecosystem. The society is the producer and consumer of paremy. Talking about the degrees of the paremy is looking at its proficiency, quality or value. It is also looking at the way the paremy is organized. As we know it goes from simple to complex or from subtle to pervasive. This is to mean a simple paremy is simple to understand while a complex paremy is complex to understand. The paremy in study is complex because there is a metaphor in the form of a clause within a clause in a complex enunciation. The paremy *Kifuko m-mutamba tawusosolwa ooso* is a complex one because it is an enunciation piece in which the pretended meaning expressed is intentionally different from the original one. No one at first can guess the meaning if he is not aware of the climate change situation. The paremy meaning is intended to be detected and not to be seen immediately. It allows its real meaning to be detected to show the complexity of the paremy in study. The metaphor is the instance to the paremy meaning so that it cannot be easily detected by his listener/reader. The two connected sentences refer to events or situations that may question all the literature on climate change. It insists on the fact that no stable reconstruction can be made out of the ruins revealed through the paremy. Since paremy remains a sample of words that escape portraying things directly and deliberately refuse clear meanings. This consideration renders the paremy a way of rendering things that permit an everlasting series of interpretations rather than relying on one specific interpretation. In fact, the paremy key-words hide the true meaning of things and need really a specific interpretation. There is a set of criterion helping the speaker/listener to identify the paremy discourse.

Apart from the intention, we have the whole context which takes what we already know (in case we know something about the ravages of the climate change). As asserted in the preceding lines, the metaphor in the paremy contains stuff that can be interpreted by a simple act of will. It is somehow a language in latency. Stuff requires some digging in order to recall it to the comprehension. The context is filled with things we have experienced or experiencing during the reading/listening exercise, but very necessary in the course of the story. The second is what the anonymous teller/speaker reveals us (if he really reveals something so extreme) on the subject. The last deals with the reader's/listener's judgement of what is expressed by the teller/speaker. The judgement has to be confronted to the listener's/reader's knowledge of the truth, the real opinion as revealed in the paremy. In fact, it is always the internal logical contradiction that reveals the presence of the message. The paremy is a gradient phenomenon, ranging from subtle to crass, depending in part on the strength of the contextual cues available to infer the teller's/speaker's intention. The content is an amount of slope of ready-made things but which are subject to many questions for their better understanding. It is the case of the terms like the forest and the family. Apparently, there is not a clear relation between the two. But

placed in the context the twophrases are sources of meaning constructions.

The degree of the paremy is related to the understanding of the message. It can be rightly considered as agreeing and disagreeing the literal meaning of the utterance. There is a relation between the two that should be viewed as a function of the relationship between the literal meaning of the final utterance (which is a function of the structure type) and the valence positive or negative of the intonation. The main question which has to be answered here is how is the degree or intonation used as a cue for meaning construction of the paremy? The degree is viewed in two binary opposition, positive versus negative effect. But it is always known that the paremy tone of voice as always negative effect. This is the case for the paremy which has mainly a negative intonation. The paremy can be also viewed as a private paremy which is supposed to be apprehended either by the victim or any listener/reader. The paremy is private when the meaning given to the word when enounced it shares a private joke. The paremy is involved in private construction because it shows through the possession of external evidence the future reality. For example, it rightly put into parallel the devastation of the forest with the family destruction which are really in fact logically two different realities. The family is related to human reproduction while the forest destruction is due to human excessive work. To be clear, private metaphor resembles to humorous or mischievous deception. Clearly, in the paremy there is a deliberate intention which is a kind of mischievous deception in the observation of the fact that there is a danger to stop.

The paremy is also a self-disparaging one which is also known as a paremy of manner. The self-disparaging paremy helps distinguish in the paremy the character and the personality of the teller/speaker. The paremy is not simply apparent in the course of the structure as an impersonal voice, but, in disguise, as a person with certain characteristics. The paremy presents itself as being a guide to real opinion. The paremy uses narrative subterfuges and language strategies to paint the chaotic world created by the humans' unconscious behaviour. The teller/speaker undertakes himself the role of an ignorant or naïve towards the paremy communication. By presenting as such, it sides with Socrates who confessed his ignorance in front of his interlocutors. The paremy appears as the fruit of an innocent eye that reveals the nakedness of the victimizer. This is to say, it does not let the victimizer to present himself to the reader/listener. This then accounts for the popularity form known as the distance between the victimizer and the victim of deforestation. This frees the critic from making crude denunciations, and pleases the reader/listener who comprehends the paremy, by arousing in him a flattering sense of being within the inner circle by virtue of a subtler intelligence or jester standard of values, in more complete intimacy with the paremy itself.

The paremy as a situational paremy: Situational paremy comes from event or situations happening independently to the characters' will. It is as if the character who is willingly in good action to please his unconscious is betrayed by what is coming after. The victimizer is betrayed by the effect of the deforestation on the ecosystem that pushes him to be also a victim of the situation he has created. Situational paremy is one of the most intimate language discourse to African-speaking people. It implies the kinds of situations we see as ironic and also, therefore, about the observer's sense of irony, his attitudes, and responses. To be a victimizer means to create and offer ironic situations. The victimizer falls in the ironic situation as a double instance view in the sense that it is taken as such by both the teller/speaker and the listener/reader. This is justified by the fact that ironical situations are always found in the micro-society as described in the paremy (also by dramatists and historians using a paremy as a narrative strategy). The teller/speaker uses situational paremy in all attempts to secure his/her entity in stable models or patterns. The situational paremy also demands to be surveyed, as a reaction to the environment (the family) that is everywhere and always the same (the forest). Such a view of the paremy imposes on the critic the obligation of engaging both historical research and of narrative reconstruction. Only historical, often empirical, knowledge makes possible the

understanding of situational paremy [31]. The best way of illustrating the paremy metaphor is to present a situation. Situational paremy is today viewed as the gap between the predicted results and actual results. It looks at the unexpected and incoherent situation. The situational paremy involves a difference between expectation (what appears to be about to happen) and actual events, or a difference between a character's intentions and actual results of his/her actions. For example, you have a paremy situation when in searching for the development of the world, the building of a dam to produce electricity or power involves displacing people in their natural milieu and the total destruction of the ecosystem or the pollution of the environment. In such story, both the character and the listener/reader are not aware of what may come forth. The outcome appears here as surprise that cannot be predicted. It is clear that what is presented in the paremy maybe considered as enclosed in a number of events or final event a man undergoes without his will.

Situational paremy as controversial regards the domain of cosmic or tragic, which concerns the unpredictability of the man destiny or factors acting against people expectations. The message of the paremy refers to the limits of human meaning. We do not see the effects of what we do, the outcome of our actions shows that the human being is a victim of the paremy as fate. It is a supernatural or quasi-divine agency he is a victim. This is to mean, the factors that leads it are not yet under control of the human being. As far as the morality of the paremy is concerned, it is worth to show that the paremy is an intellectual exercise than a moral one. In other words, the morality of the paremy is like that of science, philosophy, and art. The paremy virtue is mental alertness and agility. It is unbreakable for troglodytes, to keep open house for ideas, and to go on asking questioning. The paremy goes together with implicit, as such it is a vehicle expression animating sometimes habitudes of the social encounter and assumption of shared common grand known as moral. To get the paremy irony one must be familiar with shared presuppositions about the way the world is and the organization of interaction. This demonstrates that moral paremy construction is a powerful resource for indirectly negotiating and challenging moral norms. Paremy allows the teller/speaker to distort and question all the social norms. Conventional norm opens for the paremy echo. Paremy utterances can echo either expectations that were raised within the discourse or more general social norms. Since social norms are mainly positive, ironic compliments will usually require an antecedent within the discourse.

CONCLUSION

It is not easy to describe or interpret the paremy under study in a so very few lines, because a paremy is like a packed rack, a complex language that makes things escape at the moment you tackle them. In spite of the fact that the paremy under study shows a skilful use of metaphoric language, it really is a kind of metaphor found where an individual or a character deliberately exposes a false unawareness of his ignorance, weaknesses, errors, or follies through what he/she says and does. The paremy fulfils also the threefold function of any reversal discourse like irony. Firstly, it may be considered as arhetoric device to urge the meaning in the context of the climate change. This is to say, it expresses the literary pleasure of the contradiction, the incongruity, paradoxical, the discordant and absurd as far as climate change is concerned. Secondly the paremy may be viewed as a satiric device to a point of view or to expose the folly, hypocrisy, or vanity of an individual who may be considered as being in full control of himself. Lastly, the paremy is a heuristic device to lead the listener/reader to acknowledge that things are not simple or certain as they seem or complex or doubtful as they seem. Since, the deforestation paralleled the family destruction, the clash between the deforestation and the family destruction may be both taken as the teller's/speaker's conversational implication in the utterance meaning. The paremy under study is related to the oral language way of looking at the contemporary situation on climate change. The message in the paremy is actual in the fact that, the paremy it implicates the interaction between grammar and pragmatics

theories. Back to the title of this article, I humbly hope that I have been able to show why and how the paremy fulfils metaphoric circumspection as a meaning in context. The paremy illustrates the way humans can endanger the nature. In other words, the study shows how the paremy anticipates both the ecological problems and the relevant solutions that ensure socio-ecological balance. The paremy is not only an environmental protection but also a social factor. The article helps the layperson to know and to participate to socio-ecological changes in his/her everyday life. The article recalls to the reader the values of our culture and tradition in the understanding of the modern natural changes and integrates the ecological preoccupations to the African oral literature. The paremy language which is investigated in the present article generates imagery in the mind of the listener/reader when decoding a linguistic message encoded by the speaker/teller. Anyone who accesses the article with critical views must be able to sense the ecological problems that may be roaming his environment today. This is to mean, ecological concern includes to eradicate misery and the amelioration of humankind's life conditions.

Acknowledgements: I am grateful to all the authors of the sources which are used to shape this article. I also express my gratitude to the members of the Revue of Social Sciences Humanities who willingly accepted to proofread this article and publish it.

Statement of Competing Interests: I have no competing interests. The publication of this article will help me to fulfil the requirements of the PHD presentation in my country.

REFERENCES

1. Muepu, M., Songye. Livre des proverbes. Lubumbashi : Editions Bouwa, 1988.
2. Nsanguuluja, C., P. 2020 "L'Afrique noire face à la crise écologique. Pour une gestion de la nature". Cahiers des Religions Africaines. Nouvelles Series. Vol. (Avril 2020),
3. Peek, P. M. and Yankah, K., African Folklore. An Encyclopedia. London: Routledge, 2004.
4. Lumwanga, N. S., Le pouvoir politique des chefs coutumiers Songye de Lomami. Lubumbashi: Presses Universitaires de Lubumbashi, 1921.
5. Merriam, A. P., 1967. *An African World. The Basongye People of Lupupa Nyge*. Bloomington: Indiana University Press, 1974 a.
6. Oversbergh, Van. (1908). Les Basongye. Collection des monographies ethnologiques. Bruxelles.
7. Samain, R., D. 1923. *La langue Kisongye: Grammaire-vocabulaire-proverbes*. Brussels : Goemaere.
8. Frobenius, L., *Ethnographische notizen aus den Jabren 1905 and 1906*. Vol IV. Kanyok, Luba, Tetela, Songye, Sengo Meno/Nkutu. Ed. Hildegard Klein. Stuttgart: Franz Steiner Verlag, 1990.
9. Kabamba, N. B., *Art et culture Songye*. Kinshasa: Nkamanyland, 1996.
10. Samanke, A. La Sociocritique: enjeux théorique et idéologique. La problématique du champ littéraire africain. (2013), p28Publibook. <http://www.publibook.com>
11. Nkombe, O., *Métaphore et métonymie dans les symboles parémiologiques. L'intersubjectivité dans les proverbes Tetela*. Kinshasa : Faculté de Théologie Catholique, 1979,226.
12. Frobenius, L., *Ethnographische notizen aus den Jabren 1905 and 1906*. Vol IV. Kanyok, Luba, Tetela, Songye, Sengo Meno/Nkutu. Ed. Hildegard Klein. Stuttgart: Franz Steiner Verlag, 1990.
13. Atkinson, D., J. and Field, D., H., *New Dictionary of Christian Ethics and Pastoral Theology*. Illinois: InterVarsity Press, 1995, 376.
14. Peek, P. M. and Yankah, K., African Folklore. An Encyclopedia. London: Routledge, 2004, 494-494.
15. Thompson, J., B., *Critical hermeneutics. A study in the thought of Pau Ricoeur and Jurgen Habermas*. London: Cambridge University Press, 1985.
16. Peek, P. M. and Yankah, K., African Folklore. An Encyclopedia. London: Routledge, 2004? 374.

17. Lumeka, P. R. 1967. Proverbes des Songye. *Africana Linguistica* 111. Tervuren Belgium: Annales du Musée Royal de l'Afrique Centrale.
18. Nsanguluja, C., P. 2020 "L'Afrique noire face à la crise écologique. Pour une gestion de la nature". Cahiers des Religions Africaines. Nouvelles Series. Vol. (Avril 2020),
19. Brumfit, C., *Literature and Language Teaching*. Oxford University Press, 1986.
20. Edgar, V. and Henry Jacobs, E. *An Introduction to Reading and Writing*. Second Edition. New Jersey: Prentice Hall Inc. and Englewood Cliff, 1989.
21. Hottois, G. et Parizeau, M.-H., *Les mots de la bioéthique. Un vocabulaire encyclopédique*. Bruxelles: De Boeck Université, 1995.
22. Goffman, E. 1991. *Forms of Talk*. Philadelphia: University of Pennsylvania Press, 1991.
23. Childress, J. F. and Macquaire, J. (1986: 224). The Westminster Dictionary of Christian Ethics. Philadelphia: The Westminster
24. Nkombe, O., *Métaphore et métonymie dans les symboles parémiologiques. L'intersubjectivité dans les proverbes Tetela*. Kinshasa : Faculté de Théologie Catholique, 1979.
25. Colebrook, C., *Irony: The New Critical Idiom*. London and New York: Routledge, 2004.
26. Mádrová Eva, BC. 2013. Concept of Irony in Ian McEwan's Selected Literary Works. Olomouc: Univerzita Palackého Olomouc. Accessed on 11/06/2018.
27. Hutcheon, L. 1994. *Irony's Edge: The Theory and Politics of Irony*. London and New York: Routledge, 1994.
28. Huggan, G., 1989. Resisting the Map as Metaphor. A Comparison of Margaret Atwood's *Surfacing* and Janet Frame's *Scented Gardens for the Blind*. 5-15. *Kunapipi* 11/3. Denmark: Editor Anna Rutherford.
29. Muecke, D. C. *The Compass of Irony*. London: Methuen and Co. LTD, 1969.
30. Booth, W. C., *A Rhetoric of Irony*. Chicago: University of Chicago Press, 1974.
31. Bové, A. P. 1982. 'Modern Review and the Ironic Imagination' *Contemporary Literature* 23/2, pp 244-253.
