

# The Voicelessness of Human Being

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## Abstract

*Gnoseologic outpouring to the other, trying to meet, to question and to know him through dialogue can bump against the hard evidence of his absence. Then the call to the other changes into a leap towards the absence of the other, into a projection towards the vacuum of a non-presence. This metaphysical gap opens as a hole around which gravitates the ontic sphere of the moment that wanted to be a dialogue. Coping with the absence of the other redirects the flow of thought towards the appellant self transforming the prospects of a dialogue into the reality of a monologue in which a single individuality is lost in solitude in order to regain the depths of the self-identity.*

**Keywords:** *otherness, loneliness, self, consciousness, absence, ego, addressing.*

I talk to the other. Beyond the limit of my subjectiveness, the life field has opened to other type of subjectivity, which I wanted to call. Its occurring and its potential availability will motivate my intention towards opening to outside world. Tough, such rushing may often become a confusing run down within the abyss, which excludes any shape of a potential answer. I may say that the other isn't aiming towards the exposal I develop, and does not assume the experience of attention focused towards it. My thoughts will thus confront to its surrounding, and will come back to me as a cold and discouraging echo.

Why such non-attention, which sends me back to the lonely echo pressure, should exist? From where does it come? And what moral support helps it? In such frame, it is about the one I address to, actually present in from of me? What kind of type do we talk here? Somebody's missing from a meeting. He *answers* to the waiting, by replacing its appearance with the avidity syncope, specific by an empty parenthesis that introduces the following: discontinuity, significant interruption within the flow of some images and oscillations complex, loosing in this way its

homogeneity. Considering this frame, the missing becomes more and more important rather by richness of meanings and effects, than its simple presence. The lack of the one we wait for will emphasize, in a discouraging way, the mechanism of a systematization imposed by a plan firstly accepted. Its subsequent rejection will signify an exception, able to generate wonder and surprise. The absent attracts, and as result, focusing of attention will open new interrogations, assumptions that aims towards it. It becomes the incitement topic, around whom its fantastic aspect of present absence gravitates. Though, nobody can address to it, hoping to achieve a reaction of answer; those that wait such answer will become aware of its lack and its effects. Therefore, they recognize its absurdity on trying to make an approach, on waiting some obvious replies, of a character that is not present. But, I am sometimes confronted with the same absence of answers even in the presence of the other, when he or she is with me, and who I approach directly and without retentions. As natural, when the one staying in front of me does not react by following my exposal, I will not try to communicate, but with the mask of its exteriority; as result, I will prove a stone-still enigma specific to nuances of false expressions. My words are heard as resonances of no meanings, which import the sound, but not the thoughts carried by them. I develop here a monologue in temple, where the statue represented by my interlocutor is my faithful witness of loneliness that covers me. Such signal proves that sometimes we are captive of loneliness, even if we are physically closed to those that might free us from such state.

The call I send to the other, the vibration that lengthens my identity to him or her, will carry by itself an own language and structure, an ample mechanism, where sending to a complex of states and ideas are dominant. I talk to my interlocutor and I am covered by the amplitude that defines the entireness of confessions felt by me. Like this, by evoking a landscape of thoughts and affective modulations, I invite the other to a spiritual and common floating, within the fluctuation of such place. I am for him or her guide and host, starting from the very beginning. Any invitation includes the abstracting focused on a future chance. For instance, the invitation to dance or any theatre representation will announce a chance of such participation, regarding moments subsequent to immediate future. By calling the other in the view of a discussion, I call to dynamics, thus emphasizing the chance of talking to an opened interlocutor and fully involved in that dialogue. Meeting his or her attention, my demarche will vanish and then will stop to an expression that will not receive any reply or confirmation.

That monologue performed in front of a statue, meaning of that I address to,

will reach the culmination and thus, will become an invitation, a call towards a closed field, without windows or any access paths. It seems that often, the non-attention of the interlocutor is based upon calling his or herself interiority. Here, he or she falls down deeply under the nostalgia of inner extension of self, full closing towards his or her concerns under pressure. Right here, the human being from my subjectiveness edge will manifest a neutral presence, indifferent as regards my call. As result, such a presence does not accomplish the difference between of being or not being called. It establishes by itself an own fixed postulation, allows to be overcome and covered by message's pressure; it is approached without reducing the consistency of its closing. The common language says that such presence signifies *the shape*. And this expression might indicate an underlying feature of current situation. The salutation or pleading case might also be characterized by *the shape*, meaning those formalisms that integrate within a surface structure, in order to mask the absence of profound absences. In this way, the salutation might sometimes be an automatism of being obliged to, and not an authentication expression; in the same time, the pleading case might be a sounding exercise lacked of affective spirit involvement, as well as inward devotedness. Here we meet the masks of anonymous complaisance, which floats among people. Sitting near me, the other can assist *formally* to my speech. Clear proof of his or her attentive awareness is not accompanying me; the energy of analytical vigilance is not aiming towards my exposal. They are reserved within heart beats of oneself, beyond the physical shape, at which the aspect of human being is drawn to; I call it as interlocutor sitting around.

Such physical outline, this shape emphasizes the image upside-down towards oneself, the signal of late corporality, which remained behind the spirit running down to own non-inclusion. Talking to the other, which does not pay attention to my speech efforts, I meet the formality of a seemingly listening, the dry shape of a portrait formed by frames and colors, maintaining the superficial of human becomingness. Tough, such portrait will simultaneously hide the absence of an authentic listening. Here my word sounds towards the hollow appeared between me and the other's awareness. Distance separating us will overwhelm us, assimilating the projection that I have started simultaneously with my calling. In such situation, jumping to human being proves to be a running down, besides its unsearchable feature. Taking into account the communication point of view, at which we aim to, the one sitting in front of me is present, but yet absent to me. The failure of interaction with the other, un-fulfillment of breakthrough as regards the private effervescence of his or her defining paradigm, meaning that step taken to

metaphysical branch that separates us, will clear away my energy of thoughts, by an unclear multitude of rays and trends. The homogeneous unity of exposing in front of the other will be finally broken by his or her non-attention, as consequence. It becomes an exhausting pronunciation, impressed by the temptation of fragmentizing in sequences. These are repeated in order to impose a message and to find a formula of assertive breakthrough, beyond the exteriority of an interlocutor under assumption. Simultaneously with the repetition, exposing will lose its expansiveness specific to own subject, which is gradually overshadowed by the formulation concerning; this also happens to expressions as much as adequate. More often, the way of expressing the pronunciation and imposing a tautological dynamics will not find a place for its consignee; the address is represented by that human captive under the internal twirl, which exists at the level of opening and underlying a reply or an answer.

In this situation, I misspend myself within the excess of a speech, not fulfilled because of avidity that meets my calling and invocation. Re-bringing to oneself from such vanishing away, on the echo resonances rhythm, emphasizes the prelude of a final state. This will conclude my calling towards internal subjectiveness, behind a non-crystalline portrait of non-attention. This last state is actually the pressure of my words' conversion to non-pronunciation. And simultaneously with occurrence of impassivity voicelessness between me and the other, the expectation of resemblance between the two of us will be therefore activated. My new attitude of non-calling the one I wanted as interlocutor will thus become the reflection of his or her attitude; in this way, paying more attention to oneself and suspension of its availability to external connections will also be taken in view. Retired within own inward flow, I become as the other: a galaxy locked by thoughts and emotions, forgotten by oneself in the half-shade of cosmic voicelessness.