



Université
d'Abomey-Calavi
(UAC)



Laboratoire de Dynamique
des Langues et Culture
à Calavi (LABODYLICAL)



Faculté des Lettres, Langues,
Arts et Communication
(FLLAC)

Les Éditions LABODYLICAL

Charles Dossou **Ligan**
Julien Koffi **Gbaguidi**
Gérard **Kédérébéogo**
(Editeurs)

ACTES DU PREMIER COLLOQUE SCIENTIFIQUE INTERNATIONAL DU LABODYLICAL EN HOMMAGE AU PROFESSEUR FLAVIEN GBETO

THEME

TERMINOLOGIES EN LANGUES AFRICAINES :
PRATIQUES ACTUELLES ET PERSPECTIVES
POUR LA PROMOTION DES PATRIMOINES,
LA SCIENCE, L'ENSEIGNEMENT ET LES
PRODUCTIONS SPÉCIALISÉES

17, 18 et 19 février 2021,
Campus universitaire d'Abomey-Calavi

**ACTES DU
PREMIER COLLOQUE SCIENTIFIQUE
INTERNATIONAL DU LABODYLCAL EN
HOMMAGE AU PROFESSEUR
FLAVIEN GBETO**

THEME

**TERMINOLOGIES EN LANGUES AFRICAINES :
PRATIQUES ACTUELLES ET PERSPECTIVES POUR
LA PROMOTION DES PATRIMOINES, LA SCIENCE,
L'ENSEIGNEMENT ET LES PRODUCTIONS
SPÉCIALISÉES**

© Les Éditions **LABODYLCAL**

Laboratoire de Dynamique des Langues et Culture à Calavi

BP : 1049 Abomey-Calavi (Bénin)

Tél.: +229 95869956

Courriel : flavien.gbeto@gmail.com

Contacts des Editeurs

Charles Dossou **LIGAN**

+ (229) 97 87 01 44,

charles.ligan@flash.uac.bj

Julien Koffi **GBAGUIDI**

+ (229) 96 66 98 52

julienkoffigbaguidi@gmail.com

Gérard **KEDREBEOGO**

+ (229) 76 68 01 02

kedrebeogo_gerard@yahoo.fr

Dépôt légal : N°13645 du 03/01/2022

Bibliothèque Nationale du Bénin, 1^{er} trimestre

ISBN : 978-99982-65-30-1

Mise en page & Couverture

Pascal TCHOKOTI

+ (229) 97 72 21 70

Charles Dossou **Ligan**
Julien Koffi **Gbaguidi**
Gérard **Kédrébéogo**

Editeurs

**ACTES DU
PREMIER COLLOQUE SCIENTIFIQUE
INTERNATIONAL DU LABODYLCAL EN
HOMMAGE AU PROFESSEUR
FLAVIEN GBETO**

THEME

**TERMINOWWLOGIES EN LANGUES AFRICAINES :
PRATIQUES ACTUELLES ET PERSPECTIVES POUR
LA PROMOTION DES PATRIMOINES, LA SCIENCE,
L'ENSEIGNEMENT ET LES PRODUCTIONS
SPÉCIALISÉES**

***17, 18 et 19 février 2021,
Campus universitaire d'Abomey-Calavi***

Comité scientifique

Président :

Pr Flavien GBETO, Université d'Abomey-Calavi, directeur scientifique du LABODYLCAL

Vice-Présidents :

Pr Okri Pascal TOSSOU, Université d'Abomey-Calavi

Pr Amélie HIEN, Université Laurentienne, Sudbury (Canada)

Pr Henry TOURNEUX, Directeur de recherche émérite, CNRS-Langage, langues et cultures d'Afrique noire

Rapporteurs :

Pr Laré KANTCHOA, Université de Kara (Togo)

Pr Julien Koffi GBAGUIDI, Directeur adjoint du LABODYLCAL, Université d'Abomey-Calavi

Membres :

- Prof Firmin AHOUA, Université Félix Houphouët Boigny (Côte d'Ivoire)
- Pr Joseph Babalola OLABIYI, University of Floride
- Pr Monique BLERALD, Université de Guyane
- Pr Hounkpati CAPO, Université d'Abomey-Calavi
- Pr Gérard KEDREBEOGO, INSS/CNRST Ouagadougou
- Pr Maxime da CRUZ, Université d'Abomey-Calavi
- Pr Alou KEITA, Université Ouaga 1
- Pr Enoc Oladé ABOH, Université d'Amsterdam
- Pr Brice Augustin SINSIN, Université d'Abomey-Calavi
- Pr Guy Apollinaire MENSAH, Université d'Abomey-Calavi
- Pr Albert Bienvenu AKOHA, Université d'Abomey-Calavi
- Pr Bienvenu KOUDJO, Université d'Abomey-Calavi
- Pr Médard Dominique BADA, Université d'Abomey-Calavi
- Pr Akanni Mamoud IGUE, Université d'Abomey-Calavi
- Pr Léonard KOUSSOUHON, Université d'Abomey-Calavi
- Pr Pierre MEDEHOUEGNON, Université d'Abomey-Calavi
- Pr Péré-Kewezima Kokou ESSODINA, Université de Lomé
- Pr Jérémie Kouadio NGUESSAN, Université de Cocody (Côte d'Ivoire)
- Pr Tunde AYELERU, Université d'Ibadan (Nigeria)
- Pr Odile DOSSOU-GUEDEGBE, Université d'Abomey-Calavi
- Pr Placide CLEDJO, Université d'Abomey-Calavi
- Pr Marc-Laurent HAZOUME, Université d'Abomey-Calavi

- Pr Jean-Philippe ZOUOGBO, Université de Bordeaux Montaigne (France)
- Pr Paulin HOUNSOUNON-TOLIN, Université d'Abomey-Calavi
- Pr Mensah WEKENON TOKPONTO, Université d'Abomey-Calavi
- Pr Koffi Ganyo AGBEFLE, Université de Bordeaux Montaigne (France)
- Dr M.C. Gervais KISSEZOUNON, Université d'Abomey-Calavi
- Dr M.C. Vincent ATABAVIKPO, Université d'Abomey-Calavi
- Dr M.C. Coffi SAMBIENI, Université d'Abomey-Calavi
- Dr M.C. Florentine AGBOTON, Université d'Abomey-Calavi
- Dr M.C. Yémalo C. AMOUSSOU, Université d'Abomey-Calavi
- Dr M.C. Tchaa PALI, Université de Kara (Togo)
- Dr M.C. Théodore Kossonou KOUABENA, Université Félix Houphoët Boigny (Côte d'Ivoire)
- Dr M.C. Kouakou Appoh Enoc KRA, Université Félix Houphoët BOIGNY (Côte d'Ivoire)
- Dr M.C. Eustache ADANHOUNME, Université d'Abomey-Calavi
- Dr M.C. Euloge AKODJETIN, Université d'Abomey-Calavi
- Dr M.C. Simplicite AGOSSAVI, Université d'Abomey-Calavi
- Dr M.C. Laurent Fidèle SOSSOUVI, Université d'Abomey-Calavi
- Dr M.R. Tiga Alain OUEDRAOGO, INSS/CNRST Ouagadougou (Burkina Faso)
- Dr M.C. Samuel DJENGUE, Université d'Abomey-Calavi
- Dr M.C. Innocent S. KOUTCHADE, Université d'Abomey-Calavi
- Dr M.C. Désiré MEDEGNON, Université d'Abomey-Calavi
- Dr M. A. Michel AHOHOUNKPANZON, Université d'Abomey-Calavi
- Dr M. A. Marius SOHOUE, Université d'Abomey-Calavi
- Dr M. A. Fernand NOUWLIBETO, Université d'Abomey-Calavi
- Dr M. A. Alexis H. SEGUEDEME, Université d'Abomey-Calavi
- Dr M. A. Idrissou ZIME YERIMA, Université d'Abomey-Calavi
- Dr M. A. Raoul AHOANGANSI, Université d'Abomey-Calavi
- Dr M. A. Mathieu MAWANI, Université d'Abomey-Calavi
- Dr M. A. Stephen MOUZOU, Université de Kara (Togo)
- Dr M.A. Etienne IWIKOTAN, Université d'Abomey-Calavi
- Dr Assouan Pierre ANDREDOU, Université Félix Houphoët Boigny (Côte d'Ivoire)
- Dr Romain HOUNZANDJI, Université d'Abomey-Calavi
- Dr Antoine Mojima KAKOU FOBA, Institut de Linguistique Appliquée, UFHB (Côte d'Ivoire)
- Dr Ulrich HINDEME, Université d'Abomey-Calavi
- Dr Yawa ABALO YOKOU, Université de Lomé (Togo)

- Dr Aïssata DIALLO, CNRST Ouagadougou (Burkina Faso)
- Dr Laetitia OUALI, Université de Ouagadougou ((Burkina Faso).

Comité d'organisation

✓ **Président :**

Charles Dossou LIGAN, Université d'Abomey-Calavi

✓ **Membres**

- Flavien GBETO
- Julien GBAGUIDI
- Peggy Nina GBETO
- Djibril BOUSSOU
- Idrissou ZIME YERIMA
- Madame Thérèse KINIFFO
- Madame Rollande ESSOU
- Delphin AGBO
- Eugène AGBAKOU
- Jacob ANAGONOU
- Madame Christine HOUNGNON
- Laurent ATCHIKPA
- Judicaël AFFO
- Anicet AWALA.

SOMMAIRE

Remerciements	XV
Mot des éditeurs	XVII

I - LES TEMPS FORTS DE LA CEREMONIE DES HOMMAGES	1
1.1- Synthèse des principales allocutions	2
1.2- Témoignages.....	24
1.3- Images parlantes.....	30

II - COMMUNICATIONS PLENIERES	33
--	----

Médard Dominique BADA

Terminologies et adaptation des langues béninoises aux savoirs modernes	35
---	----

Flavien Gbéto

Les emprunts linguistiques sont-ils un moyen de création terminologique : le cas de la langue fɔn ?	51
---	----

Séraphin-Personne Feikere

Terminologie et publications scientifiques : L'expérience du sängö	83
--	----

III - ARTICLES PRESENTES SUITE AUX COMMUNICATIONS SCIENTIFIQUES EN PANELS	93
--	----

Sènakpon Gilbert ADENONMI & Innocent Sourou KOUTCHADE

Analysing voice devices in helon habila's oil on water : a literary pragmatic perspective	95
---	----

Sènanankpon Raoul AHOANGANSI

Immigration and pluralistic integration in the united states of america: unveiling the upheavals against the emergence of african languages.....	117
--	-----

Yémalo C. AMOUSSOU

Folkloric Semiotics, Spiritual Representations and Phraseology of Corruption in Anglophone African Fiction	139
--	-----

Issa ANDOU

L'image de l'enfant prodige dans un conte Yaan : symbole ou incarnation de la sagesse	169
---	-----

Chambi Julien ATCHADE & Abdulrahman Burour IBRAHIM Analyse des procedes d'enrichissement lexical du dendi, langue parlee a Djougou, en République du Bénin	187
Issiaka BALLO Le regroupement par lots des occurrences de be...la : attribution de dénominations métalinguistiques bamanan	203
Maurice BASSAOU & Médard Dominique BADA Usage du livre pour pérenniser les contes et sauvegarder des pratiques de l'école traditionnelle Yom	229
Par Adama BERTE Néologisme dans le domaine informatique en Côte d'Ivoire : Étude synchronique	247
Asseta DIALLO Analyse critique de l'activité de normalisation terminologique au Burkina Faso : cas du fulfulde et du dioula	259
Alain Junior DOKPO Dimension argumentative et stratégique du discours politique du président Kérékou à l'ouverture de la conférence nationale de février 1990	273
Eunice Modupe FABIYI La traduction des proverbes français en yoruba et en anglais	299
Par Messou FIAN Analyse du processus d'acquisition du vocabulaire thématique chez les apprenants du préscolaire en Côte d'Ivoire	319
Peggy Nina GBÉTO « Sexe et tabous » : Etude de quelques expressions métaphoriques liées à la sexualité en fongbe.....	329
Par Richard Lys HOUNSOU Étude descriptive des anthroponymes vodun dans l'ethnie Gun de Porto- Novo pour la sauvegarde des noms sacrés	345

Par Kouassi KPANGUI Décryptage des ivoirismes lexicaux et l’apport lexical des langues baoulé et dioula dans la pratique du français en Côte d’Ivoire	365
Kouakou Appoh Enoc KRA & Koffi Kouman Simon KOUASSI & Koffi Yéboua Vincent Kouassi Lexique autour de la covid-19 dans les langues gur : le cas du koulango	393
Assogba Evariste KOTTIN & Ulrich Orlando Sena HINDEME Motivational Concepts and Strategies for Teaching Listening Comprehension in EFL Context to Beninese Secondary School Learners	409
Françoise Félicité KOSSOUHO L’extension de sens dans les tabous linguistiques au Bénin The extension of meaning in linguistic taboos in Benin	433
Charles Dossou LIGAN Herméneutique de la terminologie vodun dans les rites et offices catholiques au Bénin	447
Cossi Basile MÉDÉNOU El libro de buen amor de Juan Ruiz: estudio terminológico del Amor y moraleja	463
Lauriane Nemgne SOPGUI & Juvelos DJOUMENE KUETE Domaines, techniques et modes de vulgarisation terminologique dans la langue ghomálá’ : évaluation et proposition.....	493
Affoué Cécile N’GUESSAN & Kakou Marcel VAHOU Analyse morphosémantique des créativités lexicales relatives au concept de démocratie employées par les acteurs politiques lors des élections générales en Côte d’Ivoire de 2015 à 2020	515
Régina Véronique ODJOLA Les particularités lexicales du lingala à Brazzaville	533
Samson Olusola OLATUNJI Perceived Influence of Terminology on Behaviour; Examples of Selected English and Yorùbá Terms	553

Donourou Bakary OUATTARA	
Aspects grammaticaux de la dérivation néologique en fodonon	571
Hergie Alexis SÉGUÉDÉMÈ	
Critical Interpretation of Religious Faith and Social Welfare in Some Graham Greene's Novels	589
Koko Marie-Madeleine SÉKA & Chiayé Marie-Pauline SÉKA	
Le combat féministe en Afrique moderne : nécessité d'une nouvelle terminologie	607
Issoufou François TIROGO	
La terminologie de la maladie à coronavirus en mooré, langue gur parlée au Burkina Faso	623
Carmen Fifamè TOUDONOU	
Esquisse de lexique bilingue français-gun des grades militaires dans les armées béninoises : problèmes et perspective	643
Sy Daniel TRAORÉ	
Élections africaines et pratiques du discours : moments de création, de dynamisme et d'une régénération terminologique pour un répertoire lexical politique endogène	659
Paulina WILLIAMS-ONYEJI	
L'enseignement et promotion de la langue ẹdo au Nigeria et ses terminologies linguistiques	675
Mahutin Tony Antoine YAMBODÈ	
Mise en scène théâtrale et interférences linguistiques au Bénin.....	689
Idrissou ZIME YERIMA	
La place des emprunts dans les classes nominales du baatɔnum The Place of Loanwords in Baatɔnum Noun Classes	701
IV - ARTICLES SCIENTIFIQUES PRESENTES PAR LES PERSONNALITES SCIENTIFIQUES AMIES DU PROFESSEUR GBETO	727
Firmin AHOUA & Patrice Brouh ACHIE	
Typologie des alternances vocaliques en akyé	729

Issa Djarangar DJITA

Le Geste, une unité dynamique et distinctive en phonologie articulatoire. 745

Gérard KEDREBEOGO

Contribution de la linguistique historique et comparative a l'histoire des
moose du Burkina Faso 765

Tiga Alain OUEDRAOGO & Adama DIO

Le système consonantique du mayaa, dialecte sán, Parler de
Bangassogo (SPB) 787

Dieudonné VAÏDJIKE & Alio KHALIL

Contes philosophiques et révélation de la pensée dans les langues
africaines 805

Remerciements

Nos vifs et sincères remerciements :

- aux membres du comité d'organisation
- aux membres du comité scientifique
- à tous les chercheurs et enseignants-chercheurs des dix (10) pays qui ont effectivement participé à ce colloque
- à l'équipe décanale de la Faculté des Lettres, Langues, Arts et Communication (FLLAC) avec à sa tête le Professeur Okri Pascal Tossou pour les divers appuis
- à l'équipe rectorale dirigée par le professeur Maxime da Cruz pour les précieux conseils
- à Madame Eléonore Yayi Ladékan, Ministre de l'Enseignement Supérieur et de la Recherche Scientifique et les membres de son cabinet pour le soutien moral et les conseils
- à tous les instructeurs - nationaux et internationaux - qui ont sacrifié de leur temps pour évaluer les projets de manuscrits en français, anglais, espagnol et dans les langues africaines
- à toutes les personnes qui ont cru en nous et qui ont accompagné d'une manière ou d'une autre la tenue effective de ce colloque.

Le président du Comité d'organisation

Mot des éditeurs

Nous sommes heureux de publier les actes du premier colloque international du Laboratoire de Dynamique des Langues et Cultures à Calavi (LABODYLCAL) qui s'est tenu à l'Université d'Abomey-Calavi sur le thème « *Terminologies en langues africaines : pratiques actuelles, et perspectives pour la promotion des patrimoines, la science, l'enseignement et les productions spécialisées* » du 17 au 19 février 2021.

Le présent document est une synthèse de toutes les activités qui ont eu lieu à l'occasion du colloque. Il regroupe les allocutions des officiels, les témoignages prononcés qui ont été par la suite transcrits, quelques images prises à l'occasion et 44 productions scientifiques répartis comme suit : 36 articles sélectionnés sur les 57 communications présentées au colloque ; 5 communications venant des personnalités scientifiques amies du professeur Gbéto et 3 communications plénières présentés lors du colloque.

Ce rendez-vous scientifique de haut niveau est organisé en hommage au professeur Flavien Gbéto qui égrène ses derniers mois en tant que grand fonctionnaire de l'Etat. Il a suscité un vif intérêt dans les sociétés savantes et dans les universités de dix pays à savoir : Bénin, Burkina Faso, Cameroun, Centrafrique, Congo, Côte-d'Ivoire, Mali, Nigeria, Sénégal, Togo. En témoignent le nombre de participants, la richesse des communications, et la quantité de manuscrits effectivement évalués et acceptés. Et c'est à raison que les participants ont recommandé, entre autres, à l'issue des travaux :

- la biennale du colloque international sur les terminologies ;
- la création d'une revue scientifique internationale spécialisée en terminologie, traduction et interprétariat ;
- la création d'un réseau de chercheurs sur les terminologies en langues africaines
- l'initiation des formations spécialisées à l'endroit des acteurs et professionnels impliqués dans l'apprentissage, la promotion

et la diffusion des langues africaines sur les questions de terminologies

- la formation des commissions de langues nationales à l'activité terminologique ;
- la production de dictionnaires unilingues et bilingues, ainsi que de lexiques spécialisés en langues africaines ;
- la création de manuels de vulgarisation terminologiques à l'usage des spécialistes de tous les domaines ciblés ;
- l'initiation des ateliers de restitution et de vulgarisation de ressources terminologiques au profit des différents corps de métiers.

L'opportunité de ce colloque thématique met au goût du jour une vision qu'il est nécessaire de traduire immédiatement dans les faits pour redonner confiance aux populations africaines disposant de savoirs énormes dans leurs langues maternelles. Occasion bien choisie pour partager la vision et les perspectives du Président du comité d'organisation qui, comme ses pères scientifiques, ambitionne de positionner les langues africaines dans toutes les activités humaines, cette rencontre scientifique a insisté sur la nécessité de doter les langues africaines de larges ressources terminologiques pour favoriser leur utilisation effective et durable aussi bien à l'oral qu'à l'écrit. Comme on peut le constater, les conclusions qui découlent de cette manifestation scientifique internationale portent les marques d'un renouveau scientifique pour la promotion des langues africaines. Et c'est sans surprise que son initiateur, monsieur Ligan Dossou Charles, a été plébiscité pour présider l'Association Internationale de terminologies en langues africaines créée à l'issue du colloque. Avec foi et détermination, il a pris ses responsabilités en activant la plupart des chantiers annoncés. /-

Les éditeurs

IMMIGRATION AND PLURALISTIC INTEGRATION IN THE UNITED STATES OF AMERICA: UNVEILING THE UPHEAVALS AGAINST THE EMERGENCE OF AFRICAN LANGUAGES.

Par **Sèrankpon Raoul AHOANGANSI**

Laboratoire du Groupe de Recherches
sur l'Afrique et la Diaspora (GRAD)
Université d'Abomey-calavi
peacemakersouls@yahoo.fr

Abstract : The cultural melting-pot character of Americans , displays a series of ethnicities which stem from the presence of a multiplicity of societies and which significantly impact the latter ones by the means of the socio-cultural interplays they nourish. From such an angle, Americans are definitely seen as a mixture of many peoples: a nation of immigrants. With regard to who an American is, this article employs to demonstrate how immigration does ramify into every aspect of American life and basically the quasi non-influence of African languages on the American 'lingua franca'. Content analysis represents the scientific research pillar that helps carry out this paper.

Key words: American – ethnicity – character – societies – immigration.

Résumé : Le caractère culturel mosaïque des Américains génère une série d'ethnicités provenant de la présence d'une multiplicité de sociétés qui impactent sérieusement sur ces dernières par le biais des relations socio-culturelles qu'elles entretiennent. Au regard de ce qui précède, les Américains sont vus comme un mélange de plusieurs peuples : une nation d'immigrants. Au vu de ce qu'est un Américain, cet article s'emploie, à l'aide de l'analyse du discours comme outil scientifique, à démontrer comment l'immigration a ratissé large sur tout aspect de l'expérience de vie des Américain et à priori sur la non-influence des langues Africaines sur le 'lingua franca' Américain.

Key words : Américain – ethnicité – caractère –sociétés – immigration.

INTRODUCTION

When the old world discovered the new world, migratory movements aimed high with prospects of hope and significant success regarding life, liberty and pursuit of happiness ; for Europeans in general unlike for Africans whose sake hit the bloc of ill-winded fortunes. Socio-cultural inter-connectedness among ethnic groups enlarged and diversified at good will, mosaic features in the field of cultural integration with immigration which ramified in every aspect of the American life experience. Ethnic integration became a potential pattern within the pluralistic cultural backgrounds, active and passive in the making of the American nation. Major ethnic groups topped over issues of development , led or managed colonies to safeguard interests including the permanent use of their languages as main tools of communication.

The American Heritage Dictionary, (second college edition, p713) defines language as *the use by human beings of voice sounds, and often of written symbols that represent these sounds, in organized combinations and patterns to express and communicate thoughts and feelings or, a system of words formed from such combinations and patterns, used by the people of a particular country or by a group of people with a shared history or set of traditions* . Through the lens of such explicit definitions of language and basing on the cultural structure of the New World, been constantly built or fully forged by the multiple and multiform ethnic groups, one may wonder about how Americans succeeded in sharing such a system of words that helped communicate among themselves. Within a context where colonies were as restlessly unsteady among themselves as within themselves, how come that the American ‘lingua franca’ has highly been the one of a predominant ethnic group ? Since social stability of any sort, homogenous or heterogeneous among colonies, was so elusive to find and tenuous to keep, which mechanisms had successfully led to such a medium of communication ? Furthermore, what had helped relegate African languages to the bottom possible, rendering them unnecessary, fleeting and mainly a useless cultural feature: such a tessellated pavement without cement? An insight into the American history from early on till the formatting of its own character would elucidate or clearly help grasp fuller comprehension

about the American melting-up which holds such a profusely linguistic dominance from Europeans.

1-Americans and early premises of inevitable socio-cultural Inequalities.

1-1 Motivations for settlements and early cultural loggerheads.

It has been a common knowledge that the New World welcomed in its lands centuries after native Americans, several settlements among which Indians and Europeans. Highly geared up by diverse sorts of objectives to fulfill, these different settlements influence in one way or the other the socio-cultural history of the United States of America. In limelight, under commercial umbrella or intention, profit-making endeavors represent the strong-hold reason why most settlers willingly decided to make a life in America. Yet, burning with the will to reach their goals, cultural groups hit one another so hard in fact with reference to the American social context and the cultural survival that the everyday interplays impose on them. Framing a social contract that could suit the tastes of everyone while preserving interests of cultural groups which got settled in the New World remains the tangible bone of contention that indulges havoc in relationships among settlers and naturally with their subjects whose presence was favored by the institution of slavery but who are logically meant to install remarkable characteristics of their cultures: the case of African matters so much. In their collaborations with others in that same land which offers hospitality to settlers coming from everywhere of the globe, Europeans hesitated no more in launching horrible hostilities regarding life in America, in an imperialistic perspective.

To justify, forcibly grabbing Indian lands and meticulously displacing Indian peoples, European settlers in America advanced two fundamental explanations which definitively involved religious and racial arguments. In order to reach that specific target of theirs, they built their explanations upon assumptions that they felt as coming from God. They fiercely believed that Christianity was superior to any other religion, and God was with no doubt on their side more than anyone else on earth. Moreover, the white European race was put forward as racially and culturally

superior to non-white, Indian and African peoples. Deeply rooted in their minds, Europeans developed these arguments to express their superiority during crusades, proving why they see Moslems, Indians or non-whites in general as savages, infidels and really inferior peoples. With regard to their imperialistic motivation, Europeans highlight their success in America as direct consequence and God-blessed belief in their religious and so-called racial superiority. Yet, there is a rather implausible distinction between soft and hard imperialists. The positions held by settlers as both soft and hard imperialists toward Indians was in no doubt an extended hegemonic practice on non-whites in general and on African -Americans in particular , to reduce them to silence while acting to help disappear their culture and any related feature. On the one hand, soft imperialists respected land owners like Indians, but they were motivated to civilize them and bring Christianity to them, in the hope that once reformed, Indians could be part of the European society. On the other hand, hard imperialists saw Indians as racially inferiors and unable to become part of their society.¹ Yet, depending on whether they were allies or dependent on Indians as well as on the institution of slavery , settlers held both hard and soft imperialists” views and practices at the same time. They mostly reserved hard imperialism , which justified genocide, for Indians who refused to accept European domination and control. Likewise were Americans of African descents doomed to abominations and the clean sweep of their languages by settlers who happened to become the leading light of the American acculturation and assimilation, mostly in the European ways and quite less for the other cultures in presence, even though the later ones influence in many ways the making of what would be called tomorrow, the United States of America. What was then the most important goal of European empire and settlement in America?

To apprehend the European need to expand wealth and liberty for imperial peoples, William Appleman, author of ‘ *Empire as a Way of Life – The Myth of Empty Continents* ’ explains that empire “ is the child of an inability or an unwillingness to live within one’s own means.

¹ Molefi k. Asanté. ‘ *Ideology of Racial Hierarchy and the Constitution of the European Slave Trade* ’ International Conference sponsored by UNESCO, Lisbon, Portugal, December 1998.

Empire as a way of life is predicated upon having more than one need”². In one word, Europeans bounded their minds to certain inalienable considerations and a kind of civilization hierarchy which limited them in viewing or apprehending things another way than their own. European culture sees the world and life in terms of a hierarchy of life, from Supreme God to the dead material environment. Likewise, they consider a hierarchy of civilization from European to savagery. Such limitations they imposed on themselves significantly narrow their vision of the world and human life to a mere or fleeting illusion to be pursued regardless to equality along human beings. The European hierarchy of life places God at the top, the follow respectively Angels, human beings, animals, plants and at last, the dead earth. Besides, in the hierarchy of civilizations, European civilization tops the rank before Asian, Islamic and Hindu civilization .Then comes after, Barbarism (aggressive warrior tribes) and finally, savagery (small scattered bands)³. Set as such, non-Europeans like Africans see such hierarchies of life and civilizations as bringing disdain and antagonism which automatically sow the seeds of an inevitable racial supremacy with unpredictable consequences. Next, while European civilization was considered or praised as being the first in the hierarchy, discontent could easily lead to discredit such an idea in terms of rationality vis-à-vis that order.

Furthermore, when people happen to consider others as aggressive warrior tribes or savages, there is already sufficient reason to rank or qualify European attitudes as extremely racial and abnormal due to the fact that they grant no respect to others, human beings like them. Their racial , cultural and religious hierarchies constitute a serious argument which justifies European control and domination over non-Europeans. European genetic hierarchy considers Anglo-Saxons, the first before the French, Italians, the Spanish and Irish. The after come Asians and American Indians before Africans at the bottom of the ladder. In the same drive of considerations, the cultural hierarchy grants the English the first place in front of the French, Italians, Spanish, Irish and Asians.

² William Appleman. *Empire as a Way of Life, Myth of Empty Continent*. New York: Oxford University Press,1980. p31

³ Ibid,p31

At last come respectively American Indians and Africans⁴. The religious hierarchy sees Protestantism as the most important religion before Catholicism, Judaism and Islam. It happens, crystal clear that Indians and African-Americans come last in every respect. Race remains the most dominant motivation in implementing such hierarchies. Undoubtedly, slavery could be seen as a direct consequence or a pre-requisite reason toward racial behaviors already sowed in the established hierarchies.

1-2 Race and Slavery: the main hierarchical pillars.

Race and slavery ramify in many respects in the history of the United States of America. As related to Africans in general and the problem of acculturation that melts and challenges ethnic groups in presence, comprehending at depth the issue of which came first, the hen or the egg, I mean race and slavery, appears quite important. Social scientists tackled the subject under different facets in order to make a clear comprehension in line with the promotion or not of the African languages terminologies in the American 'Alter Mater'. According to historian Audrey Smedley and like many other anthropologists, contemporary intellectuals agree that race was in fact a recent invention and sustain that it was mainly a folk idea, not a product of scientific research or discovery. Basing on such a clarification, one could admit that the meaning of race in American society has to do with social realities, quite different distinct from physical variations in human species. It then becomes clear to believe that race was institutionalized as a worldwide issue, a set of culturally created attitudes and beliefs about human group differences.⁵ In his book entitled *Capitalism and Slavery*, written in 1944, Eric William defends that slavery was not caused by racism but racism was the direct consequence of slavery and mainly African slavery. In light of such a perception which has become one of the leading explanations of the cause of slavery, the author clearly points out the economic aspect or motivation toward slavery. He sees the question of African enslavement as much more founded in economic rather than racial conditions. Starting from the premise that the first instance of slave trading and

⁴ Ibid,p32.

⁵ Molefi k. Asanté. *Ideology of Racial Hierarchy and the Constitution of the European Slave Trade* International Conference sponsored by UNESCO, Lisbon ,Portugal ,December 1998

slave labor involved Indians and because there was a harsh need, demanding robust laborers proving able to adjust to excessive labor conditions, Africans' enslavement was most welcome for hard works in cotton, sugar and tobacco fields. The later ones represent with no doubt the very nourishing economic sources of Americans with regards to land cultivation and economic needs to be satisfied. While Eric William defends that slavery was not born from racism but that racism was the consequence of slavery, Winthrop Jordan contends that one should not argue whether slavery caused racism or vice versa. In his book, *White Over Black*, he holds a dual generation explanations about the concern of slavery and race. He views it under the range of socio-economic order while sustaining that there was an economic idea involved in the ideology behind slavery but at the same time, the societies from which the impetus for enslavement derived, already had in them certain racist ideas that could be developed with reference to ideological foundations and mainly by the practice of slavery.⁶ Furthermore, Alexander von Humboldt focused his analysis on racial hierarchy theories and appreciated things another way round. Banking on his position about the impulse for the enslavement of the Indians, the white servants and mainly the Africans was all racial. He definitely believes that the leading drive for the capture and enslavement of Africans taught quite a lesson in terms of class and color differences. He likewise added that the event of African enslavement was essentially based on color and racial hierarchy⁷. Consequently, there is no way apprehending immigration and acculturation with Americans without referring to the white man's perception of superiority wrongly based on precepts.

The western promotion of the ideology of white European supremacy through kinds of cultural hierarchies behind which lie in fact the unsuspected interests of impoverishment remains one of the potential cornerstones to thrash out to illuminate the complex duality of race and slavery in the history of Americans. With a specific focus on the full pluralistic integration of cultural forces in presence, the issue of

⁶ Molefi k. Asanté. *Ideology of Racial Hierarchy and the Constitution of the European Slave Trade* International Conference sponsored by UNESCO, Lisbon ,Portugal ,December 1998

⁷ Molefi k. Asanté. *Ideology of Racial Hierarchy and the Constitution of the European Slave Trade* International Conference sponsored by UNESCO, Lisbon ,Portugal ,December 1998

race and slavery matters quite well. The American character has then generally been built upon physical features of different cultural groups with the special mention of markers or symbols of their social status within socio-cultural system: human as property. The constitution or the invention of race and whiteness in line with the American case of cultural assimilation suffers series of flaws and challenges, detrimental to what should be a cement to bind everyone in unison regardless to ethnical disdain and hatred. An insight into the building-up of the American character would proffer sufficient elements of appreciation in order to shed light on why minorities and mainly African-Americans' languages hit the bloc in being recognized, vulgarized and promoted by those ethnic clans supposed or being willingly projected as superiors in European hierarchies. As matter of fact, defining an American remains a task of harsh and complicated means and strategies to easily overcome with an exhausted way out.

2- Building the American character : race and whiteness as social constructs.

2-1 The construction of race and whiteness in early America.

In the field of social perspectives regarding the whole history of Americans, race has beforehand been an obsession openly manifested when the first Europeans sighted those original inhabitants and treated them as 'savages'. Forcibly, race remains with no doubt the America's deepest and most enduring social division regardless to all efforts to increase understanding. In fact, a telling portrait of the American life looks at the facts that so many people choose to ignore and tells a truly human story in the Promised Land and shows how race greatly influences the attitudes and behaviors of all Americans. Thus, this couldn't be buried away in the past as it took in America, a deeper and disturbing meaning with the importation of Africans as slaves. Investigating about that divided society on the very different ways the two races lived, the number of racial disparities, conflicting theories of superiority and equality, the controversies affecting policies, economy and crimes are stark and irrefutable. In any case, if white Americans regard the United States as their nation, they also see it beset with racial hindrances they feel are not of their making. Fully aware that America

in inherently a white country in character, in structure and in culture, there is undoubtedly no need to state that black Americans create lives of their own despite all the prejudices they are doomed to challenge. Still, the assumption that racial tension cast a pull upon this country of great opportunities can hardly be denied since the issue has brought the subject and reality of race to the center of the stage as it keeps on preoccupying the public mind.

Built upon a wide range of cultural diversities, the socio-cultural turbulences related to life in the United States of America mainly stem from some interest-made ideas, effective operation of economic perspectives in tight relation with social processes and structures. Social scientists forward varieties of developments which definitely lead to believe that race and whiteness are social constructs.⁸ If white people or in real term Europeans constructed race and set it as a hierarchical order, then there would be no false pretention to affirm that a system of racism had to already exist to help stratify it? As I could generally be admitted, the context of racialization was driven by the construction of dominance from whence arose the notion of race that brought dominance to construct itself as white. Such a perspective leads to label that the necessities of class domination impels the racialization of labor within the American cultural context so as to divide and control for the benefits of the so-called superior race. Jordan Winthrop claims that racism, and therefore the concept of race, accompanied the colonists to the Americas, as a social valuation if not political institution, and built slavery as its expression in effect, accepting a chromatic notion of race.⁹ The complexity of the process of racialization is then plain to apprehend since it could highly condition the early structure of class in capitalist development as the American case pretended or already affirmed to function through some kinds of race-based structures. Because peoples are met to interact and strive for life in their living environment, Americans didn't escape such a social parameter whereby social institutions function consciously or unconsciously by continually

⁸ Ivan Lopez (1995). 'White by Law'; in *Critical Race Theory*, ed. Richard Delgado (Philadelphia: Temple University Press) p547.

⁹ Jordan Winthrop. (1997). *White Over Black : American Attitudes Toward the Negro, 1550-1812*. (New York: Norton).

producing and reproducing whiteness. Baking up such an affirmation and to prove its validity in the American socio-cultural, Michelle Fine vehemently supports that if social institutions are designed in a way that hierarchy, stratification, and scarcity were inevitable, the sense of inevitability hides in such a context the fact that 'whiteness is actually co-produced with other colors as fundamentally relational, and not merely in parallel with them'¹⁰. In one word, the core comprehension of the white identity resides beyond itself, rather in another one which is actually the very inferiority of white identity.

Referring to the evolution of the institution of slavery deeply rooted in the socio-political and cultural practices of early America, the stages of racialization can easily be traced in the successive binaries through which Europeans distinguished themselves from Africans. One of the fundamental distinctions as irrefutable to notice was a religious one: between heathens and Christians. This unsound interest-oriented distinction has always been carried over from the initial rejection of the indigenous under the religious making and unmaking of puritans fundamental prescriptions. Varying constantly for example between Christian and Negro or English and Negro, both explicitly meaning more reified separation and denial of membership to the Africans, binaries change when interests of superiors are threatened. Even though many Africans happened to convert, the appellation or denomination 'Christian' in opposition to 'negro' increasingly connoted 'non negro', urging the dominant Europeans in their rhetorical roles to later one fill the gap by the word 'white'¹¹. Gradually and over the course of time, Americans coalesce around the notion of being 'white' or 'non white'. Yet, the white racial supremacy was not invented for the only need to 'Divide and Rule', but to recognize and legitimize the structure of labor, to be the production of class structure itself. 'Whiteness' evolved not just as a part of a structuring of race relations but profusely as a social relation that created racialized identities and races.

¹⁰. Michelle Fine. (1997). 'Witnessing Whiteness'; in *Off White : Readings on Race, Power and Society*; eds Michelle Fine, Linda Powell, Lois Weis, and L. Mun Wong. (New York), p67.

¹¹. Steve Martinot. (1996). *The Construction of Race and Whiteness in the 17th century Virginia*. Paper presented in a conference at the University of California, on The Making and Unmaking of Whiteness, Berkeley, p16.

2-2 American character and racial ties it links.

Character is defined according to the advanced learners' Oxford dictionary sixth edition as all the qualities and features that make a person, groups of people and places different from others. Fully aware of the fact that the New World has undergone an enormous and tumultuous amount of changes during its history, there is need to develop a focus on what is traditional in the American culture. This would surely help to be able to provide a commonly agreed-upon definition of the concept of social character. As a matter of fact, by American social character, one means those traits of individual personality and attitudes the population shows more frequently or in different ways than other compared populations do. Inquisitively, it likewise contains the pursuit of individual distinctiveness and at the same time, a compensating search for community united by social contracts within the context of continual ingathering of the multiple diversity of peoples and races. The latter ones being driven and drawn by religious, political and economic forces typify the American experience in a way of perpetual process of constant uprooting transplantation and renewal about the composition of "a new race of men". Describing the highly mosaic character of the American socio-cultural paradigms, Michel-Guillaume Jean de Crèvecoeur forwards the following in his *Letters from an American Farmer* (1782):

What is then the American, this new man? He is either an European, or the descendent of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grand-father was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals

of all nations are melted into an new race of men,
whose labour and prosperity will one day cause
great changes in the world.(*Making America: The
Society and Culture of the United States*,edited by
Luther S. Luedtke,p8)

Basing on the intrinsic characteristics unveiled in the above affirmation which reveals the insight of an American character that has been built upon clustered sets of diversified cultures, it will hardly prove to platonic satisfaction that there is an essential American character. Referring specifically to the socio-cultural making of the United States of America, it could with no awkward pretention be assumed that the character under study has taken shape from the lasting interplays of great sets of forces or fundamentally two: the Old World and the New one. In a more explicit way, the building-up of the American character witnessed a special kind of metamorphosis with the Old World which projected into the New rich, complex and contradictory sets of habits, forces, practices, values and prescriptions. Thus, the New World welcomed, accepted, modified and ejected or fused them with inventions of its own. This well-known socio-cultural paradigm stands as a remarkable evidence about that central truth with regard to the American national identity, to narrate the processes and evaluate the forces whether natural, cultural, social and ideological through which the American character was forged. From the making of the so-called 'American individual' to the forging of the American society defining the matrix of beliefs and attitudes which shaped the American character and which consciously or unconsciously relegated the African culture to the bottom of the ladder, has become a matter of reversal endeavors.

There is surely no doubt related to the evidence that could justify the harsh dichotomy of the American character. The presence of unifying frameworks of ideas and values had inevitably provoked distinctive American peoples with social clashes where the survival of the fittest, dominantly reigned as fundamental mainstream of rules to impose on the little ones. Approaching the notion of American social character leads straight away to grasp its equally characteristic opposite. Erick H. Erickson, author of *Childhood and Society* and defender of psycho-

analytic theory, clearly elucidates the American character in a way that makes no confusion about the uprooting, transplanting and readapting or reformatting of cultures and peoples in the making of America:

It is commonplace to state that whatever one may come to consider a truly American trait can be shown to have its equally characteristic opposition. This one suspects, is true of all” national characters”, or (as I would prefer to call them) national identities – so true, in fact, that one may begin rather end with the propositions that a nation’s identity is derived from the ways in which history has, as it were, counterpointed certain opposite personalities, the way in which it lifts this counterpoint to unique style of civilization, or lets it dis-integrate into mere contradiction. (*Childhood and Society* by Erick H. Erickson, in *Making America: The Society and Culture of the United States*, edited by Luther S. Luedtke,p7)

The socio-cultural melting-up specificities of the immense differences between individual Americans as they were millions of them, North and South, East and West, of both sexes of all ages, and various races, professions, and religions ; impact seriously the pluralistic emergence of American culture. The counterpointed fashions or intrinsic features as for the national identities, shaped many ways, all the ingathered individuals and societies into one vortex : that widely animated cultural vessel of dynamic polarities. Such a deplorable priority biased the African case of cultural promotion within the American case of immigration, transplantation, adaptation of varied cultures in presence, to the detriment of the fittest: the European culture with its unsound hierarchical order , illegitimately imposed and wittily promoted.

3- American life experience: Immigration and social integration.

3-1 African-Americans within the sphere of Americans' ethnic groups.

The American character was forged with an extraordinary mixture of ethnic groups which originate from diverse sorts of cultural backgrounds. Even though the European genetic, religious and cultural hierarchies relegate Africans at the little possible position in the chains, the whole making of the United States of America couldn't escape stigmas of African cultural marks. Yet, the status of men and women, in challenge with socio-political policies, framed out by non-Africans and basically Europeans, instill kinds of blatant disparities which help to justify the fleeting influence of African languages of the American 'lingua franca'. Depending on socio-political contexts, the hidden interests to satisfy and mainly because Africans were almost the only ones to be forced to get settled in the New World, their social status change in process of time but always in perfect line with their masters' wills. From slaves to Negroes, from colored people to 'mulato' and later on to African-Americans, Africans in the New World have always been subjects to social dehumanization in ways quite hard to describe. Under such a consideration, the United States of America could be seen not as an electric and cosmopolitan society but as the creation of one dominating group even though diversity and homogeneity intertwine so immensely in American experience that neither theme alone can really do it justice; an experience caught up in an amalgam of partial truths and potent myths.

In many respects, the whole history of the United States of America was built from some kinds of contrasts and abrupt changes within a tentative combination of dynamic polarities such as migratory and sedentary, individualist and standardized, competitive and cooperative and, responsible and cynic. This socio-cultural functioning of America couldn't exist without immigrants, including Africans who in one way or the other participate significantly in the making of that 'Nation of Everybody'. Instead, the social stratifications which promote the masters' cultures against the ones of the subordinates as the case of Americans of African origin, clearly expose that special facet of the

American social character. In fact, in the absence of a truly characterized national tradition, Americans have indeed been united, it might be agreed, by their commitment to the future. In such a perspective, ethnic groups from diverse cultural backgrounds have developed the most notable American traits: idealism, flexibility and adaptability to change; a tendency to conform to peers and neighbors, not sticking to ancestral ways. Being a social process, migration color the American socio-cultural experience with plausible attributes. Historian John Higham profusely illustrates the case on page 5 of his book, *Send These To Me: Immigrants in Urban America*, in the following terms:

By visualizing the immigrant as the representative American, we may see him building America; we cannot see him changing it; whatever significance immigration may have in some inclusive or representative way, it has also been a major differentiating force. It has separated those who bear the marks of foreign origin or inheritance from others who do not. The importance of immigration in this more limited sense – as a source of distinctions, divisions, and changes within the United States – remains as yet only dimly grasped. We shall have to disentangle the special effects of immigration from the encompassing legend; and that will require all the right comparative history can shed.

In light of the above illustrative assertion, the American language could be seen as continually identifying newcomers with the country they entered rather than the one they had left. Thus, the term immigrant presupposed the existence of a receiving society to which the alien could attach himself. The immigrant is not a simple settler or colonist who creates a new society and lays down the terms of admission for others, coming from somewhere else. He is indeed bearer of a foreign culture that may help in one way or the other build the new nation in fields beyond expectations. The transported or transplanted African cultures in the New World did participate in the linguistic making of the nation. Yet, the harsh fight for social status for men and women, coupled with

the triumph of the 'survival of the fittest', jeopardize the promotion of African languages in that linguistic cluster within the American socio-cultural life experience.

3-2. Immigration and social impacts in America : The unveiled truth about Africans.

Due to some intrinsic characteristics of its own, the vivid or quite sparkling American cultural melting-pot displays manysocial features that one may image or clearly figure out complexities that it holds. The particular social context which provides everyone some good and which bounds varieties of peoples together , proffers intertwined ties that reflect how that host society impacts socially on its inhabitants regardless to origins and particular interests. Instead, Africans failed to linguistically influence the American 'lingua franca' or 'Alma mater' , even though interactions among themselves impose consciously or unconsciously communicative connections for the promotion of the diverse sorts of cultures present in the American ' salad bowl'. How could the one , located in the least possible position , culturally and socially , succeed in topping the rank to the 'fittest' while abiding with the prescriptions of restrictions imposed by their social status ? In which perspectives did the American symbols make it realistic such a huge disparity , knowing that no other country has gathered its people from so many different sources than America ? How did the American ethnic experience paradoxically praise minority groups for their survival as a potential societal pattern and at the same time buried some a good deal of them in total assimilations ?

Fundamental features of national identity and class boundaries in the history of Americans , sufficiently furnish elements of appreciation regarding the American ethnic life and contrary evidence of continuous socio-cultural and political changes. The dichotomy appears blatant with facets of contradictions even though distinctions among groups whether identified as occupational class or ascribed status groupings, tend to merge, almost imperceptibly, into one another. Historian John Higham (1970,p12) stressed the case as referring to Josuah A. Fishman on the great secret ethnicity has learned "to exist and yet not to exist, to be needed and yet to be unimportant, to be different and yet to be the

same, to be integrated and yet to be separate". The ups and downs in the social collaboration of ethnic groups, all of them, active partners in the making of the American nation, remain a curiosity to be thrashed out. For, it stands as an essential element which may help understand the everlasting dichotomy which has always animated life in the New World and which, in one way or the other, has also activated the nation as a bastion of ethnic ethnicities hereby the host society becomes less and less capable of defining itself in an exclusive way. Africans did, consciously or unconsciously leave cultural prints in the forging of the 'American' but since the status of men and women, the laws of masters and mostly the languages of the latter ones are willingly imposed, Africans suffered hopelessly all related hardships. Henceforth, they are reduced to nothing more than fleeting illusions regarding their full integration and specially the linguistic one.

Meanwhile, it undoubtedly appears that what matters most in the American case is the diversity in the different generations of immigrants. Then, in some states and localities at certain periods the impact of immigration has indeed been massive with inevitable social interferences. Accordingly, Stephen Thernstrom forwarded the following:

At the time of the American Revolution, German stock alone comprised about a third of the population of Pennsylvania, to say nothing of the many Ultermen from Northern Ireland. At the time of the Civil War more than half the residents of Chicago, Milwaukee, and St Louis were foreign-born. In Milwaukee in the late nineteenth century 20 per cent of the adult population could not speak English. At the beginning of the twentieth century 75 per cent Minnesota, 71 per cent of Wisconsin, 64 per cent of Rhode Island, 62 per cent of Massachusetts, and 61 per cent of Utah were people with at least one parent born outside the United States. The great immigration of the early twentieth century concentrated heavily on the cities, so that three-quarters of the population of New York, Chicago,

Cleveland, Detroit, and Boston the proportion of foreign-born in the twenty-five principal cities actually declined steadily every decade after 1860. (Send These to Me: Immigrants in Urban America, Revised edition by John Higham, p40)

Africans as well as other minorities or immigrants did compete against one another in new types of social norms, interplay in the existing and provoking spheres of a cultural jungle like the America case and definitely find themselves on all sides of the choices their host society has thrust upon them. Meanwhile, they didn't exercise even a fleeting or localized influence before melting away into America's great majority whose main and inner will was to dominate in every respect. In such a hidden perspective, it would not be safe to state that the commanding position of majority groups nor the fragmentation of immigration into many disunited minorities significantly deprives them of major roles in American history. John Higham (1970:17) voiced the part while quoting Peter Roberts in his book entitled *The New Immigration*, in these precious terms:

Except in relatively isolated, rural areas, no immigrant enclave – no close-knit neighborhood or favored occupation – has been safe from invasion by some newer, less advantaged group. Employers learned to set one group against another and thus manage their labor force more easily, a policy they called 'balancing nationalities.'

In line with consequences deriving from the over-boiling melted cultures in conflict in the New World, minority groups faded to some elementary notions which potentially reflect the hidden wills of major groups. Among the highly varied cultural forces in presence, interests meet just little and most often diverge in the favor of conflicting disparities and contradictory tendencies which promote little for unity but more for disunity. Minorities as it is the case with Africans and surely with others, welcomed in that wide network of linguistic battle-field, hardly reach the end of the stick in promoting their languages but instead, abiding with the ones forcibly imposed on them.

CONCLUSION

The cultural 'salad bowl' of the New World welcomed multiple and multiform genres of peoples originally geared up by varied motivations but predestined to make and live a life in common, in a soil that has everything to be reshaped, renewed or reinvented. The everyday connectedness and interplays that animate that particular socio-cultural context, exhibit special parameters regarding the American character itself. Immigrations and pluralistic integrations of minority groups were doomed to face hilarious policies of exclusions from ethnic groups with the invention of race and whiteness. Socio-cultural inequalities added to the persisting fight for the status of men and women , handicap linguistic flourishing from minority groups, mainly from Africans who consciously or unconsciously hit the bloc.

From immigration, transplantation and adaptation in the new context of cultural melting-ups, the different cultural, religious and genetic hierarchies from the European side jeopardize relationships among ethnic groups. Though the making of the whole nation of America has been effective due to immigrants as active partners but not vain invaders, they suffered that lack of linguistic prosperity because they were profoundly reduced to silence as objects of executions. The pluralistic integrations which represent one of the fundamental features of the American character favor in no way the promotion of African languages even though immigration does ramify into every aspect of American life experience.

Reference list

- Alden, John R.;Magenis, Alice.*A History of the United States*. New York: American Book Company, 1962.
- Allswang,W. John. *A House for All Peoples: Ethnic Politics in Chicago*. Boston, Lexington, D.C Health and Company. 1954.
- Bailey, Thomas, A.*The American Spirit:United States History As Seen by Contemporaries*. VolumeII.Boston; D.C. Health and Company,1963.

- Bantou, Michael. *White and Coloured: The Behaviour of British People Towards Coloured Immigrants*. New Jersey, New Brunswick Company, 1960.
- Berkin, Carol; Wood Leonard. *Land of Promise: A History of the United States* 2nd Ed. Illinois: Scott, Foreman and Company, 1987.
- Brinley, Thomas. *Migration and Economic Growth: A Study of Great Britain and the Atlantic Economy*. London Cambridge University Press, 1973.
- Carpenter, Niles. *Immigrants and Their Children*. New York: The Macmillan Company, 1927.
- Commanger, Henry, Steele. *Documents of American History*. New Jersey: Prentice Hall, Englewood Cliffs, 1973.
- Emberson, E. Proper. *Colonial Immigrants Laws: A Study of the Regulation of Immigration by the English Colonies in America*. Boston: Little Brown and Company, 1972.
- Geertz, Clifford. *The Interpretation of Cultures*. New York: The Macmillan Company, 1973.
- Hacker, Andrew. *Two Nations Black and White, Separate, Hostile, Unequal*. New York: Baltimore Books, 1993.
- Handlin, Oscar. *The Uprooted: The Epic Story of the Great Migrations that Made the American People*. Boston: MA. Printing Company, 1975.
- Higham, John. *Send These to Me: Immigrants in Urban America*. London: The John Hopkins University Press, 1975.
- Higham, John. *Writing American History: Essays on Modern Scholarship*. Indiana: Bloomington Company, 1977.
- Huberman, Leo. *We, The People*. New York: Harper & Brothers Publishers, 1947.
- Laumann, O. Edward. *Bonds of Pluralism: The Form and Substance of Urban Social Networks*. New York: MA. Printing Company, 1972.

- Laxalt, Robert. *Sweet Promised Land*. New York: The Bobbs-Merrill Company, Inc., 1957.
- Lee Hansen, Marcus. *The Mingling of the Canadian and American Peoples*. New York: Anchor Books Edition, 1965.
- Maldwyn, A. Jones. *American Immigration*. Chicago: Harper Publishers. 1960.
- Mann, Arthur. *The One and the Many: Reflections on the American Identity*. Chicago: Anchor Books Edition. 1965.
- Mathews, M. Mitford. *A Dictionary of Americanism on Historical Principles*. Chicago: West Valley Company. 1951.
- Miller, James. *The Makings of America: The United States and The World*, Volume I. Lexington: D.C. Health and Company, 1993.
- Morse, Jedidiah. *The American Geography*. New Jersey: Elizabethtown. 1789.
- Patrick, John; Berkin, Carol. *History of the American Nation*. New York: Macmillan Publishing Company, 1984.
- Pierson, W. George. *The Moving American*. New York: Harrington Park Press, 1972.
- Steinberg, Stephen. *The Ethnic Myth: Race, Ethnicity and Class in America*. New York: Anchor Books Edition, 1965.
- Taylor, Philip. *The Distant Magnet: European Emigration to the USA*. London, - Cambridge, 1971.
- Thompson, S. Warren ; Whelpton, P.K. *Population Trends in the United States*. New York: Crown Publishers, inc, 1983.
- Zinn, Howard. *A People's History of the United States*. New York: Harper & Row, Publishers, 1980.



Afrique Nouvelle



MultiColor
Flash Print Services
"Rapid & reliable printing"
L'ODYLCAALIC



LES
EDITIONS
AZIZA
229 52 03 22 71 / 64 82 00 77
leeditioneaziza@gmail.com

ISBN : 978-99982-65-30-1



9 789998 126530 1