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LANGUES , ÉDUCATION ET SOCIÉTÉS AFRICAINES : INTROSPECTIONS



Sous la direction de :
Koffi Ganyo AGBEFLE
Christian TREMBLAY

Plurilinguisme

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Introduction

Quel sens donner à une inflexion sur la situation plurilingue de notre monde ? L'interrogation ouvre un champ de réflexions scientifiques importantes pour faire sens ou surface à des actes qui s'imposent dans la vie des peuples et des communautés. En effet, la question linguistique soumet les socio-écosystèmes à une dynamique horizontale et promet, par la même occasion, le caractère universel et multifonctionnel de la langue en tant que creuset culturel et social, par essence.

La praxis nous révèle d'ailleurs que rien ne se fait ou ne peut se faire sans la médiation de la langue. Dans cette perspective, elle pourrait constituer une voie à privilégier et à explorer dans la compréhension de certains phénomènes. De même, l'édification de nouvelles dynamiques populaires peut avoir comme point d'ancrage la langue. Ces deux perspectives, par ce qu'elles peuvent viser comme desseins, la déconstruction et le remodelage des systèmes linguistiques, impriment l'exigence d'un maniérisme sur la langue, en l'occurrence dans les espaces marqués par le multilinguisme.

L'enjeu - sans entrer dans les débats sur la postcolonialité - est considérable quand on saisit le paysage linguistique africain marqué par la pluralité linguistique offrant le spectacle d'une corrélation entre les langues dites locales et l'union incestueuse avec la langue du colon pour donner naissance à de nouvelles langues, signe de résilience et de richesse des peuples.

Dans cette configuration, la langue française occupe, d'une part, une place centrale en tant que souche linguistique sur laquelle se greffent les autres langues et, d'autre part, elle tient une position de fait, renforcée par les possibilités mêmes de la langue, qui donnent sens à la valorisation des recherches francophones. Pourtant, de telles investigations seraient contre productives en l'absence d'une interaction avec la sphère linguistique africaine.

Ce dialogue révèle alors trois aspects à considérer dans cette entreprise de valorisation. Le premier est celui de la considération de la langue française comme clef de voute d'un univers international déjà constitué, scientifiquement, culturellement et politiquement. Mais l'adoption de cette langue ne sonne en aucun cas le glas des

autres. C'est là le deuxième aspect. Il existe entre les langues « d'ailleurs » un jeu de type dialectique qui les fait subsister mutuellement. Le troisième aspect ressortit au contenu à donner à cette forme de maïeutique. En réalité, il s'agit de saisir le français comme point de départ, c'est-à-dire comme élément médiateur pour analyser et accueillir, dans un élan interdisciplinaire, les défis qui se posent au niveau linguistique. C'est dans ce sens que les contributions qui constituent ce corpus doivent être saisies. Mais que faut-il comprendre, dans un élan interdisciplinaire, par « défis de la langue » ?

La question relève moins de l'imprécision de l'entreprise que de son caractère plus englobant. Ainsi, elle implique une visitation de toutes les sphères où la vitalité de la langue se donne pour en saisir les défis et les implications. C'est certainement ce qui justifie ces communications importantes et pertinentes qui abordent différents aspects mettant en exergue la langue.

On retrouve ainsi, dans la prise en charge des contentieux juridiques, des contributions qui présentent la langue comme un facteur incontournable pour la compréhension mutuelle et une exigence sociale pour démêler des analyses et gérer les conflits. Le défi de la fluidité des interactions est certainement ce qu'ont perçu les auteurs qui se sont inscrits dans cette première perspective.

Elle met en relief l'idée selon laquelle la langue constitue une passerelle entre les cultures et les modes d'être des peuples. Cette idée qui sous-tend la deuxième perspective des recherches de ce corpus, ouvre la porte aux œuvres à intention culturelle. Là, l'œuvre musicale fondée à partir des textes, donc sur la langue, se donne avec générosité. Dans ces entreprises musicales soumises à l'innovation, naissent des styles défiant les règles de la langue, les réinventent, ou en construisent de nouvelles. Comment ne pas donc s'attarder sur ce qui s'y joue ? La question légitime ainsi les contributions ayant pour objet l'œuvre musicale.

En tant qu'objet de réflexion, l'écriture poétique et romanesque affirme son droit de cité dans ce corpus par une lecture des textes, subordonnée à l'algorithme saussurien - (qui se lit signifiant sur signifié) - tel que définie par Lacan, soumis à l'analyse

pour explorer les dynamiques qui les font être, dans un paysage multilinguistique.

Dans ce contexte mondialisé, l'intégration des nouveaux modes de communication comme le e-marketing, qui plonge le lecteur dans les espaces numériques, se multiplie dans une culture technoscientifique où se jumèlent, progressivement, des cultures traditionnelles dont le socle linguistique est un véritable terreau. L'évocation du carrefour, bien que traduisant l'idée d'harmonie, expose comme préalable la notion de diversité ou de pluralité. L'unité des espaces met une emphase sur la condition du Plurilinguisme qui pose un vrai défi à la communication et à la communauté.

Faut-il sacrifier des langues pour en adopter une seule afin de faciliter les échanges ? Dans ce sens, quelles langues sacrifier ? Ne faut-il pas au contraire privilégier les espaces communautaires restreints pour sauver le plurilinguisme ? Ces questions, et plus haut ces perspectives, qui touchent tous les aspects de la vie des peuples (éducation, politique etc.) montrent que la question de la langue mérite d'être posée dans le processus de mondialisation. Ainsi, les contributions recueillies dans ce corpus sont des lumières sur des sentiers à parcourir.

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Americans and early ambiguities in the making of the United States of America

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Abstract

Through the lenses of Marxist literary theory of class and responsibility as a scientific research pillar, the present article intends to shed light on some contradictory tendencies related to the American colonial experience in managing socio-political issues. In fact, the American political experience at stake with the diversified traditions or cultural trends in presence, addresses societal problems with fits and starts because interests diverge and imperatives of rural economy creates havocs both socially and politically. What is meant to be American is diversely apprehended and manifested in theory as well as in practices, by Americans themselves who, quiet often, prove breakers of their own laws.

Key words: American, class, responsibility, experience, tendencies.

Résumé

A l'aide de la théorie littéraire Marxiste de classe et de responsabilité comme pilier de recherche scientifique, le présent article s'évertue à élucider quelques tendances contradictoires relative à l'expérience coloniale Américaine dans la gestion des affaires socio-politiques. En effet, l'expérience politique Américaine à l'épreuve des courants traditionnels et culturels en présence, appréhende les problèmes d'ordre sociétal par à-coups parce que les intérêts divergent et les impératifs d l'économie rurale achoppent tant socialement que politiquement. Ce que cela signifie d'être Américain est diversement appréhendé et manifesté en théorie qu'en pratique par les Américains eux-mêmes qui, très souvent, violent leurs propres lois.

Mots clés : Américain, classe, responsabilité, expérience, tendances.

Introduction

Colonial American witnessed at a given time in the whole American socio-political history, a series of antagonisms or dualisms in managing home matters. In the yoke of the multiple patterns of traditions and cultures in presence in the New World, early American political thought was forged amidst contradictory tendencies which steadily stemmed from the American social values to be promoted and economic opportunities to be seized. The hybrid identities of colonials, their benefits of being Americans and privileges to be English help pave the lead to master in one way or the other, the changing colonial consciousness regarding the appropriate governments and politics in early America.

Firstly, digging out from the insights about socio-political structures in early America and the ambivalent character in the whole system of the American justice, one could apprehend a sense about American contradictory tendencies in colonial time. Secondly, a special focus on some specific cases of dichotomy which lay basis of constant dualisms in managing socio-political issues would explicate more such a case of inconsistencies in colonial America. The bifarious nature of the American colonial society could clearly be understood by the breakthrough in the American cultural anglophilia and the political anglophobia.

1. Colonial America: between social values and economic opportunities.

From the onset of the 16th century to the very hays of the 17th century, the New World offered natives and immigrants as well, some social conditions related to the environment, resources it generates and benefits it produces or renders available. Very soon, the issue of land undoubtedly remains the main in every debate engaging life in the New World and all the successive waves of immigrants couldn't resist such a social order of things. From generations to generations and as long as social values and economic opportunities hit the block sometimes, it could be assumed that life in early America has been in such a way that the New World environment happened to display

destructive powers to alter human aspirations. In light of such a dynamic context, Captain Nathaniel Butler, an eloquent colonial governor of Bermuda and William Bradford, English puritan, governor of Plymouth; respectively put forward the following statements:

I found that Plantacions generally seated upon meer Salt Marishes full of infectious Boggs and muddy Creeks and Lakes, and therby subiorted to all those inconvenyencies and diseases, which are soe commonly found in the most unsound and most unhealthie partes of England, wherof every country and climate hath some. (Kammen,1969:149)

The people of the Plantation began to grow in their outward estates, by reason of the flowing of many people into the country...By which means corn and cattle rose to a great price, by which many were much enriched and commodities grew plentiful. And yet in other regards this benefit turned to their hurt, and this accession of strength to their weakness. (Kammen,1969:151)

Even though colonization and emigration from Europeans' side didn't favor at the same rank a vivid life in America, there is great reason to believe that most immigrants were definitely pleased with New World environments. They do because the later ones quite often appear more malleable and generous than the Old World ones. Qualified as a'

resourceful wastefulness' by some people because of the lack of art or industry to improve the bounties of the earth, 'earthly paradise' as a theological contradiction by others and a 'howling wilderness' by some others but still Americans, the landscape stands as a cause of contradictory tendencies. Thus, depending upon some social circumstances, early visitors which could generally be called Americans, wilderness envisages both wasteland and refuge to the colonists. It refers to a land of darkness which might also prove to be a place of comfort. Settlers, pilgrims and immigrants as a whole didn't develop the same appreciation about the landscape or the environment that welcome them and on which all hopes were placed for the best of life on earth, opposite to former ones they were used to. Both social circumstances and economic opportunities animate or guide colonials and the whole English pastoral tradition to feel ambivalent or antagonistic about the relative merits of civilized and primitive life with apprehensions of guilt. Inconsistencies grew high and diversification of viewpoints nourish a kind of cacophony with contradictory tendencies: a good evidence of the paradox related to American behaviors in colonial time. Michael Kammen, a renown American historian depicts that state of things in his book entitled *People of Paradox: An Inquiry Concerning the Origin of the American Civilization*, in these words:

In seventeenth century New England and Virginia, 'wilderness' implied both wasteland and refuge to the colonists, a land of darkness that might also prove to be place of comfort. 'Yet, it pleased our merciful God', wrote William Strachery, "to make even this hideous and hatred place, both the place of our safetie, and meanes of our deliverance," To publicists of colonization, such a Daniel Defoe, the plantations appeared as a kind

of moral Purgatory where exiled convicts would be redeemed. Thus, by the early eighteenth century, America as reformatory jostled check by jowl with America as arboretum of primal innocence. (Kammen,1969:154)

This seemingly contradictory statement holds in its tenure, the evidence of a social paradigm that promotes both heavens and hell regarding colonial farmers' life early on in the New World. The bridge between social values and economic opportunities appear an easy-going one since colonial farmers first, from a primitive course of life, began to relapse into luxury where lies a kind of ambiguity related to an apparent primitive paradise. Such a persisting remark that doesn't stem from any social contract from Americans themselves favors the lead to a great socio-economic difficulty and represents at the same time source of a network of anomalies. In fact, the imposing aim to be fulfill by all means by farmers in that land of opportunities and with a varied range of natural resources is, not to make the most they can from the land but the most of the labor. Skilled or unskilled, farmers of all rank get devoted to land cultivation with a direct consequence of much ground scratched but less of it improves as it ought to have been. The pastoral idyll undoubtedly stands in sharp contrast with agrarian wastefulness. A paradox of poverty haunts the minds of many with a cortege of an unsound snobbism which once again exhibits an evidence of a dichotomy regarding the tangible use of opportunities in hands. Michael kammen depicts the situation as follows:

Men desperately sought to make their fortunes; but squandered them with equally reckless abandon. "Every tradesman is a merchant, every merchant is a gentleman, and every gentleman one of the noblesse. We are a country of gentry.....The better sort of gentry, who can aim no higher, plunge themselves into

debt and dependence, to preserve
their rank. (Kammen,1969:155)

This sort of socio-economic paradox leads way to some cases of great consequence even in the rank of colonies which were supposed to promote religious faith and anything nice related to ethics and moral education. There is clearly a common social remark with regards to class disparities among the same society. The upper reaches of the colonial American society form a kind of bourgeois aristocracy whose origins were the middle-class and its potential objective rest upon the attainment of wealth and status. Regional differences develop various anomalies in line with that unusual social plague that undermines the whole society. The colonies of New England which have normally been established in the interest of religion, spontaneously became a laboratory of the capitalist spirit. At the same time, southern colonies that have originally been employed in the interest of business ultimately make reign an uncongenial environment to full-scale commerce. In one word, there is quite a wonder to express about the rapid shift of a country founded on economy, industry, frugality and temperance has promptly arrived to a high degree of luxury. Dissentions among Puritans didn't prevent even in a little way such a crucial notice of Americans'. Chistopher Hill, elaborates on this economic behavior in his *Essays in the Economic and Social History of Tudor and Stuart England*:

True enough, Puritan doctrines could often provide hindrances to purposeful and systematic economic behavior: the churches tended to regulate rather than stimulate business enterprise. Most often in colonial America, however Calvinism and Capitalism strained in yoked tension. John Hull, mintmaster of Massachusetts, had an unusual ability to keep the two in equilibrium. Like so many subsequent entrepreneurs in

American history, he enjoyed the role of benevolent monopolist. In times of crisis he refused to reduce his fee as mintmaster; but at year's end he would make a fat contribution to the commonwealth's treasury. (Christopher Hill ,1961:39)

Quakers' ethic came at stake because of the harsh dichotomy vividly nourished by Americans themselves due to circumstances which weigh between social values and economic opportunities. The later ones did visibly influence things in a way that even many merchants, despite their religious faith happened to equate labor and wealth to piety and grace. When the increase of business became a must or a burden, when a whole religious society despairs at the huge disparity between theory and practice and over the anomaly of poverty amidst abundance, distribution of wealth become with no doubt less equitable. Just at the real time that colonists steadily equal their wealth and standing but right ahead believe in a hierarchical society, social disparities get settled and inconsistencies lay upon theory and practice. Leading the colonies with fair imperatives by the means of political bodies remains a hard nut to crack for Americans of every step of social standard. Ambiguities were plain to notice and practices came up with inevitable controversies.

2. Governments and politics in early America: When the force of circumstances matters.

2.1 Structures of society and politics at stake.

The second college edition of *The American Heritage Dictionary*, defines government as the act or process of governing (the control and administration of public policy in a political unit); the office, function, or authority of one who governs or of a governing body. The same reference document deciphers politics as the art or science of government, the methods and tactics involved in managing a state or government. The connection between colonies in terms of

managerial skills, regulations and laws in early America proves hard to lean on for the expected life projected by immigrants to live and cherish. The American political thought went through a series of ups and downs from inside the colonies till the building of the nation upon democratic pillars. Founders of colonies who generally appear as leaders mixed the point in addressing the issue of management in breaking laws of their own making. Locked up within the cluster of freedom and responsibility, rights and duties or liberty and authority, they happened to display in the open air, irrefutable allegations and practices which prove the antagonistic character of the American political thought in early years. Political institutions and constitutional structures take roots but function or vary along with circumstances, most socially and quite well as colony founders judge the worthiness of regulations to be issued and implemented for the sake of their colonies.

John Winthrop, the very first governor of the Massachusetts Bay Colony, chief figure among the puritan founders of New England professes some ambiguities in his usual habit to command his highly stratified community. Being member of the ruling class and having acquired that ability of leading a whole conglomeration of people, he directly and/or indirectly fuels the debate over the issue of an ambivalence regarding the managing principles he deliberately installed. As matter of fact, he settled his holy commonwealth on the inter-tended bases of voluntarism and subordination. In his speech on 'Liberty' which was made before the general Court of Massachusetts on July 3rd, 1645, his best-known statement of the relationship between liberty and authority clearly appeared. He subsequently declares:

The great questions that have troubled the country, are about the authority of the magistrates and the liberty of the people. It is yourselves who have called us to this office, and being called by you, we have our authority from God, in way of an ordinance.... But when you call one to be a magistrate, he doth not profess nor

undertake to have sufficient skill for that office, nor can you furnish him with gifts, etc., therefore you must run the hazard of his skill and ability.... For the other point concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority.....The other kind of liberty I call civil or federal. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just, and honest.... This liberty is maintained and exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ has made us free. (Winthrop, 1853.)

Winthrop vividly expresses sentiments which unveil that trend aiming at establishing an equilibrium and counterpoise regarding the American political thought. The seventeenth century urgent needs to issue managerial regulations for social and economic matters push colonists to state their positions of the relationship between liberty and authority that are clearly central to the understanding of the subsequent

emphasis upon rights and duties. The later ones induce a dichotomy that neither colonists nor authorities at any social layer could reasonably define. Circumstances favor other forms of analysis and interpretations regarding managerial prescriptions regulating life in colonies. The words of John Winthrop about the relationship between liberty and authority would be relocated in more secular contexts by Landon Carter in the eighteenth century (balancing off ‘ Aristocracy and Popularity’) , by William Graham Summer in the nineteenth (balancing rights and duties in a moral political system) , and by Carl Becker in the twentieth century (balancing freedom and responsibility).¹⁸ Here comes in fact the proof that contexts and circumstances determine or guide interests behind colonists’ assumptions whether for social , economic or political matters. In early America, the issue of liberty was visibly at stake when one intends to grasp a fuller understanding of the antagonistic trend about the American political thought.

Maintaining a solid bridge, appropriately binding both the structure of the American society in line with its socio-cultural representations and the kind of politics to be adapted for authority to be duly expressed and liberty to be fully enjoyed, remains in many regards a hard nut to crack by American decision makers. The management of public affairs consciously or unconsciously brought colonists to cherish a kind of manifest confusion related to the dualistic imperative of authority and liberty. The balance is so delicate to be established and be constantly held in colonial America where socio-cultural contexts give birth to a range of antagonistic tendencies which jeopardize political management of public affairs. Codes of laws in early America missed the point about maintaining prerogatives regarding authority and liberty. In the preface of his very first proprietary Fame of Government in 1628, William Penn skillfully strove toward a certain vague equilibrium or balance and declared:

Wee whose names are here
underwritten, doe engage
ourselves to utmost of our estates
and strength to maintain the

authority and to enjoy the Libertie
granted to us by our Charter.....
Viz to support power in reverence
with the people, and to secure the
people from the abuse of power;
that they may be free by their just
obedience, and the magistrate
honourable for their just
administration: for liberty without
obedience is confusion, and
obedience without liberty is
slavery. (Penn,1962:91)

From the above statement, there is quite sure, evidence of a manifest confusion about the implementation of authority and liberty in colonial America. The issue was made more complex mainly with a series of ambiguities which most importantly concern the nature of authority, particularly the ill-defined distinctions between private and public authority. In the making or growing-up of colonies in general, most colonists deliberately made the choice to adopt only that portion of the common law which essentially deal with the ordering of public affairs. Because realities in the mother-country are quite different from the ones in the New World, codes of laws and liberties promulgated by colonists in the exercise of their authority, highly differ from one colony to the other one. Subsequently, those codes contain extensive ambiguities which create or lead to loggerheads, misunderstanding and the constant complaint that several sections appear contradictory to one another, seem not to consist together, the latter also repealing the former with inconvenience and inconsistency in the execution of that.

Even though, political institutions and the constitutional structures of the colonies were almost similar to England's, they nevertheless functioned quite differently in the New World due to socio-political realities among which, the local franchise requirements of colonies. In fact, the kinds of influence by which the executive in England imposed discipline and maintained parliamentary supremacy happened to be fiercely restricted in America. The authority dictated in England

appeared fragile and reduced overseas with a range socio-political inconsistency as the American historian Bernard Bailyn has diligently viewed:

..was that while in important respects the colonial constitutions were archaic by eighteenth-century standards, in other respects they were radically reformed. The reduction of influence, of 'corruption' that was so avidly sought by a succession of would-be reformers of the English constitution for a century after Walpole's time, had been achieved in the mainland colonies of North America et the beginning, almost insensibly, largely by the force of circumstance. The original characteristics of American politics were formed in the tensions of this paradox. (Bailyn, 1968:78)

The continuing dependence of England upon American colonists and the manifest need of the latter ones for proper constitution erect a solid and confused havoc between governors and governed. Thus, there are logical inconsistencies in dealing with public as well as private affairs with skillfully managerial understandings, given as a token for peace in the whole nation, being constructed.

2.2. Ambivalence in the whole system of Court and the Administration of Justice.

The divergence between political and social leadership at the highest levels of social life instills in the whole society of Americans, the potential for permanent conflict between authorities and peoples at every social standard. When popular aristocracy happened to be subtly transmuted by the growth of pluralism into democratic elitism, people

generally feel ambivalent about their own life and interests if the later ones are diligently secured or threatened. The system of court and the administration of justice remain some government instruments where hopes are not brought to fruition but where inconsistencies were plain to be noticed, in early American political life. Fraught with ambivalence, those government instruments were negatively pointed to, because judicial abuses create havoc and socio-political dissensions increase in huge disregards to peace and well-being of people. The primary function of courts was questioned about whether they are meant to protect or to prosecute the individual or furthermore if they safeguard the accused or to society?

With regards to decisions, judicial positions were mostly seen as not giving or protecting peoples' consent in the weightiest of their concerns but going the other way run, detrimental to a well-harmonized society where justice definitely takes place. In light of this , colonial courts became the focus point of social protest movements because discordances grow high , multiple and multiform. Thus, among many sources of confusion, clear distinctions between civil and criminal law, between public and private offenses and between crimes and torts dimly appeared almost understandable to everyone. Before then, people mostly regarded courts as more often violators of men's rights than the defenders of those rights. Judicial abuses impacted the American colonial society with kinds of revolutions, socio-cultural implantations, structural reforms with direct or indirect consequences. Such societal facts or parameters help explain in one way or the other, the early ambiguities in early American political life. To shed light on such an ambivalence, Michael Kammen:

A long history of judicial abuses prepared colonial society for actions taken during the revolutionary generation: closing courts during the Stamp Act crisis; seething at the court's decisions after the Boston Massacre ;and the courthouse confrontations of Shay's Rebellion....men already conceived of courts as more often

the violators of men's rights than the defenders of those rights....During the trouble years of the Dominion of New England, inchoate fears and resentment of courts acquired form and thrust. When Sir Edmond Andros arrived he established, as part of the Dominion, a new judicial system conformable to English practice and custom. Although the new system did not introduce any startling innovations in the substance of the law, it did alter administration of the law by eliminating many indigenous practices devised by colonists over decades in order to adjust English custom to their more immediate needs.
(Kammen,1972:162)

Hostilities towards courts grew higher coupled with the uncertainty of most Americans regarding the right way to achieve both justice and security in a rapidly growing society where interests meet as well as they prove divergent. Because of the ambivalent character of the administration of justice, several events and issues did contribute to the growing of colonial concern over courts. Between liberty and authority, society and government instruments, one wonders what would probably emerge from the tensions they generate and which continually create havoc in the whole system of justice. To the concern, Michael Kammen forwarded possible way outs for one thing, a political style, a way of doing and viewing public affairs in which several sorts of bifurcations would be prevalent: pragmatic idealism, conservative liberalism, orderly violence, and moderate rebellion. He depicts each case, in a format of both positive and negative sides basing on socio-political contexts and issues as follows:

The first of these had its discernible genesis during John Winthrop's generation; Illustrations of 'lawful experience' and 'holy pretence' are more numerous in Winthrop's career...with Winthrop the godly state became all important, so that Puritanism and *raison d'état* became inextricably bound together...A related phenomenon might be called conservative liberalism. We find it in Connecticut and Rhode Island, colonies with utopian origins which were nevertheless the last to discard property qualification for suffrage...Thomas Jefferson would convey his thoughts on insurrections to James Madison: ' I told that a little rebellion now and then is a good thing, and as necessary in the political world as a storm in the physical...It is a medicine necessary for the sound health of government. So moderate rebellions, or what Increase Mather called 'happy revolutions', became a positive good in the minds of many Americans. Others, however, terrified by lawlessness and anarchy, would learn to organize counter-violence of their own. (Kammen,1972:165)

In the constant search for the right system of courts and the adequate administration of justice, colonists took initiatives depending on facts and issues related to their environments under management. As socio-cultural realities differ from one colony to the other and cases of justice and injustice vary along with time, evidence of ambivalence prove blatant in Americans' everyday life. Changing social values and the urgent need to make reign liberty and freedom regardless to social ranks among Americans, unfortunately offer ways to contradictory feelings about matters which call for common sense from American

themselves in order to avoid the paradoxical state of a bifarious society.

3. About the origins of American society: focus on some contradictory tendencies.

3.1 Americans: between legend seekers and lofty aristocrats.

The changing social realities of early American society which were mostly characterized by English traditions and ceremonials, their affection for their colonies and their contempt for their colonials, impact seriously in one way or the other on Americans. Next, the progressive making of the New World where inalienable rights such as life, liberty and pursuit of happiness should be respected, regardless to race, gender and any other discriminatory features, openly expose ambivalent intentions from colonists. Decisions they took, related to their prerogatives in managing their colonies and the steady character which typify them, clearly reveal in limelight a kind of dichotomy or ambiguity noticeable from one colony to another one. Basing on such a state of outstanding remark but which stands as an evidence within the American context, one could easily detect the real origin of these contradictions.

Firstly, to perpetuate the worldwide legend of America as a land of refuge and opportunity for the oppressed, American ancestors must have been humble men and burningly persecuted. Secondly, to satisfy the desire for majestic lineage, American forefathers must also have been aristocrats, or gentlemen at the very least. The following statements, forwarded by different authors on diverse issues, shed more light on this complex subject of Americans regarding their permanent but antagonistic tendencies in early life of building a prosperous nation:

Although the Puritans spoke often of being “knit together” in communities, they also were the first to make frontiersmen the avatars of American wilderness virtues. John Cotton caught part of the paradox in his comments upon

the exile of Roger Williams. The Jurisdiction (whence a man is banished) is but small, and the Countrey round about it, large and fruitful: where a man may make his choice of variety of more pleasant, and profitable seats, than he leaveth behind him. In which respect, *Banishment in this country, is not counted so much a confinement, as an enlargement.* (A reply to Mr. Williams His Examination: and Answer of the Letters Sent to Him by John Cotton, *Publications of the Naragansett Club, Province, 1862*)

What ultimately mattered, however, was not the way men isolated themselves, but the ways they organized and perceived themselves in society. Over and over again, I find in all the colonies recognition that provincial élites were really what Jefferson called, “tinsel-aristocracies”. In the Chesapeake region, men with the best fortunes derived their success from entrepreneurial activities –land speculation, moneylending, manufacturing, and law practice – as much as from their operations as producers of tobacco. (Jefferson to John Adams, October 28, 1813 in letter J.

Cappon,ed.: *the Adam-Jefferson Letters* , Chapel Hill,1959)

There was an element of contradiction also in the notion of Quaker aristocracy. The situation in which these men found themselves, with great wealth and political power, accentuated the awkwardness of their position in colonial society..; Quaker leaders, like Englishmen, held a traditional view of the natural, hierarchical ordering of social classes. But while they assumed that certain men with particular qualities ought to enjoy political and religious leadership, they also refused to observe customary tokens of deference: uncovering the head, bowing, or using complimentary titles of address. Although the Quakers opposed social deference, they did not oppose a deferential society. They accepted the structure of society, but rejected its social conventions. (Quotation from Professor Tolles in *Meeting House and Counting House*, pp109-144)

Apart from the diverse forms of propaganda or untamable praise and honor granted to the American nation with respect to its melting-pot character and the worldwide fame known to everyone, things have not been pink-colored at the very outset. Colonies and permanent dissensions among themselves give ways to diverse sorts of ambiguities with Puritans for instance to break proper regulations, for

some to organize and perceive men in awkward social parameters and others to accept the structure of society but amazingly reject its social conventions. There is a blatant biformity almost in every basic unit of social organization with controversial political and socio-economic patterns which emphasize that special character of the American political thought.

New family structures which emanate from immigrants who moved inland to plant themselves permanently, the biformity noticed in the basic unit of social organization and some ambiguities with socio-political conceptions became benchmarks of the American political life. Since socio-cultural patterns highly influence in one way or the other, political thought, they did change colonial consciousness with typical examples about colonies in general and cities in particular. From generations to generations, social networks vary intensively with numerous new facets which offer new parameters in apprehending the American traditional character. Andover, a suburban city of Massachusetts stands as an illustrative as follows:

The characteristic family structure which emerged in Andover with the maturing of the second generation during the 1670's and 1680's was a combination of both the classical extended family and the nuclear family. This distinction form of family structure is best described as a modified extended family – defined as a kinship group of two or more generations living within a single community in which the dependence of the children.....This family structure is a modified extended family because all members of the family are not “gathered into a single household”, but it is still an extended family because the

newly created conjugal unit of husband and wife in separate households in close proximity to their parents and siblings and continue to be economically dependent in some respects upon their parents....the family in seventeenth-century Andover was patriarchal as well.(Philip Greven in *Family Structure in 17th-century Andover, Massachusetts*,1966)

The underlying social and cultural contradictions inherent in making life in America were more manifest when minds, manners and morals became patterns of permanent antagonism to the detriment of real republican values. Because, fighting for survival in that land of opportunity is in one scale and enjoying it is the other, the gap between reason and passion widened up with full of destructive signs to alter human aspirations for peace and socio-political betterment.

3.2 Between affirmation of individuals and the American national character.

The American colonial experience has exposed to the knowing of the general public, events, facts and indelible signs the great evidence related to permanent duality in socio-cultural and political undertakings. From the very outset, early American society witnessed many societal but inevitable ups and downs due the traditional building-up of that society made up of many cultural tendencies. Individuals were melted in a conglomerate of socio-cultural features which resulted from the usual interplay between the English society and the American national character being shaped and constantly shaken by unsuspected new parameters. Physical mobility, population growth and social changes favored hectic tendencies regarding the framing of the chief components of social organization. Individuals are indubitably influenced by many factors or instances emanating from traditional family structure and unsuspected changes in perfect line with the evidence of that so much to do and learn in a new society

being formed. The biformity which was the result of the necessary need to accommodate with changes regarding the dichotomy produced by the interplay between early America and the English society character itself, is brilliantly expressed by the American historian Philip J. Greven in the following words:

At the outset, early American society may have been even more 'traditional' in character than English society itself. The colonial setting... may have proved hospitable, in many instances, to forms of familial and communal stability which presumably had once dominated the English countryside. The amount of physical mobility, ...Families in colonial towns were at first, perhaps a little healthier and longer lived, more extended in structure, and maintained more effective parental authority over children.... However, as population growth and social change in the colonies proceeded more rapidly than in England, traditional family structure may have been abruptly shaken by the need to accommodate to change. The result was a biformity in the basic unit of social organization. (Greven, 1970: 84)

Diverse forms of familial and communal stability don't necessarily couple with prerogatives of common laws which are meant to regulate communities and peoples regarding the social contracts they wove among themselves. Even though individualism was apparent to members of the American communities in general, laws and what they are doomed to , expose kinds of socio-cultural and political tensions,

some more obvious than others. Contradictions of leading doctrines and misguided viewpoints of community conceptions are quite noticeable in American everyday practices. Incongruities were many and multiform because national interests and individual aspirations bridge little in common. A good illustration is the case of the Calvinist conceptions of criminality and social deviance which dictates an ambiguous authority on peoples and which exposes a form of polemical ambivalence in the American political thought. In such a sense, Professor Kai Erickson declares:

...Calvinist conceptions of criminality and social deviance were ambiguous. On the one hand, there was a deterministic attitude toward offenders. They could barely be held responsible for their misconduct, and were asked to accept punishment simply because universal logic so required. Nonetheless, every delinquent who came before the bench did so as a free agent, completely culpable for his actions. He could not plea he had been forced into sinful impulses by divine decree. Yet, ultimately, and ironically, he would be asked to endorse the conclusions of his court. The people of the community...vaguely were of the contradictions of their own doctrine, were somehow anxious for the condemned man to forgive them. (Kammen,1972:184)

As colonials were bound to cope with multiple forms of incongruities, strove by all ways to rationalize their lives and by the same token, apprehend and define what it meant to be English outside of England, they consequently fell into new and paradoxical patterns

of thought. Colonial home culture and policies indulge different practices with emerging communities which quite well thought continually to the strengthening of their remarkable identities. The emergence of regional and provincial identities proved divergent at the very moment when urgent call for unity drew colonies to join hands to seek for the welfare of the country. The principle of self-love which highly prompts Americans to fight for particular happiness at the same time induce them to prioritize their common nation's betterment since particular interests are specifically and inseparably connected with the ones of the nation. Self-affirmation and national character should be built in unison in spite of tendencies which appear inevitable with contradictions in early colonial America.

Conclusion

Before the founding of the American republic, endowed with inalienable rights among which life, liberty and pursuit of happiness, colonial America remained with no doubt a period of time within which much has been forged about the American character itself. In face of a harsh challenge to make a suitable life and the inevitable dualisms to cope with regarding economic opportunities and social realities, governments and politics and mostly the issue of justice, Americans of every social rank were doomed to deal with series of ambiguities. Contradictory tendencies came on, along the way in the making of the American nation.

The American political thought witnessed cases of ambivalence with political institutions and constitutional structures, best for colonists to manage social as well as political hardships. Structures of society and the nature of authority being administered hit the bloc of domestic but socio-political realities which vary from one colony to another with tensions: main focus points of social protest movements. Civil and criminal laws, public and private offenses and crimes and torts, displayed unprecedented confusions in distinguishing one from the other. The multiple presence of diversified identities were quite well symptomatic of the permanent desire for individuals for both the benefits of being American and the privileges of being English or other cultural backgrounds: the later ones, seeking for affirmation. The

imperatives of rural economy, the changing colonial consciousness and mostly the bifarious character of the American thought, brought colonials to satisfy both their cultural anglophilia and their political anglophobia. By borrowing patterns of tradition from English political culture and modes of anti-authoritarian polemic, they genuinely made of them a new and explosive ideological weapon to jugulate contradictory tendencies in colonial America.

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