

**REVUE SCIENTIFIQUE DE LITTÉRATURES,
LANGUES ET SCIENCES HUMAINES**



Université Alassane Ouattara



**LETTRES
D'IVOIRE**

N° 018 (A) - Juin 2014

ISSN 1991 - 8666

LETTRES D'IVOIRE

Revue semestrielle

ISSN : 1991-8666

LETTRES D'IVOIRE

Revue Scientifique de Littératures,
Langues et Sciences Humaines

N° 018 (A)

Juin 2014

ADMINISTRATION

Directeur de Publication

Prof. Célestin Djah DADIE, Université Alassane Ouattara

Rédacteur en chef

Prof. G. A. David Musa SORO, Université Alassane Ouattara

Rédacteur en chef adjoint

Dr Amara COULIBALY, Université Alassane Ouattara

Secrétaire de la revue

Prof. Edmond Yao KOUASSI, Université Alassane Ouattara

Responsable financier et marketing

Prof. Marie Laurence Léa N'GORAN POAME, Université Alassane Ouattara

Responsable financier et marketing

Prof. Logbo BLEDE, Université Félix Houphouët Boigny

Chargé de la Production

Dr Joachim Diamoi AGBROFFI, Université Alassane Ouattara

Délégué Afrique

Dr Jacques NANEMA, Université de Ouagadougou, Burkina Faso

Délégué États-Unis

Dr Paul-Aaron NGOMO, Université de New York

Délégué Europe de l'Est

Prof. Anna KRASTEVA, Nouvelle Université bulgare

Délégué Europe France

Prof. Franklin NIAMSY

COMITÉ SCIENTIFIQUE

Prof. Abou NAPON, Université de Ouagadougou, Burkina Faso

Prof. Anna KRASTEVA, Nouvelle Université Bulgare, Bulgarie

Prof. Noël Guébi ADJO, Université Alassane Ouattara, Côte d'Ivoire

Prof. Antony TODOROV, Nouvelle Université Bulgare, Bulgarie

Prof. Auguste MOUSSIROU-MOUYAMA, Université Omar Bongo, Gabon

Prof. Boiquaih Abou KARAMOKO, Université Félix Houphouët Boigny, Côte d'Ivoire

Prof. Daniel PAYOT, Ex Président de l'Université de Strasbourg, France

Prof. François Kossonou KOUABENAN, Université Alassane Ouattara, Côte d'Ivoire

Prof. François N'guessan KOUAKOU, Université Alassane Ouattara, Côte d'Ivoire

Prof. Georges SAWADOGO, Université de Koudougou, Burkina Faso

Prof. Germain Kouamé KOUASSI, Université Alassane Ouattara, Côte d'Ivoire

Prof. Ignace Guy-Mollet Ayenon YAPI, Université Alassane Ouattara, Côte d'Ivoire

Prof. Ignace Zassely BIAKA, Université Félix Houphouët Boigny, Côte d'Ivoire

Prof. Jacques DEGUY, Université Charles De Gaulle de Lille 3, France

Prof. Jean-François KERVEGAN, Université de Paris 1, Panthéon-Sorbonne, France

Prof. Landry Aka KOMENAN, Université Alassane Ouattara, Côte d'Ivoire

Prof. Lazare Marcellin POAME, Université Alassane Ouattara, Côte d'Ivoire

Prof. Louis OBOU, Université Félix Houphouët Boigny, Côte d'Ivoire

Prof. Mahamadé SAVADOGO, Université de Ouagadougou, Burkina Faso

Prof. Mamadou KANDJI, Université Cheikh Anta Diop, Sénégal

Prof. Messan Komlan NUBUKPO, Université de Lomé, Togo

Prof. Omer MASSOUMOU, Université Marien Ngouabi de Brazzaville, Congo

Prof. Paulin Koléa ZIGUI, Université Alassane Ouattara, Côte d'Ivoire

Prof. Ramsès Thiémélé BOA, Université Félix Houphouët Boigny, Côte d'Ivoire

Prof. Robert PICKERING, Université Blaise Pascal de Clermont-Ferrand 2, France

Prof. Urbain AMOA, Ecole Normale Supérieure d'Abidjan, Côte d'Ivoire

Prof. Valy SIDIBE, Université Félix Houphouët Boigny, Côte d'Ivoire

Prof. Jean-Pierre LEVET, Université de Limoges, France

Prof. Yacouba KONATE, Université Félix Houphouët Boigny, Côte d'Ivoire

Prof. Zadi GREKOU, Université Alassane Ouattara, Côte d'Ivoire

SOMMAIRE

LITTÉRATURES

Lettres Modernes

ATSAIN N'cho François , <i>D'une pulsation à l'autre : dire le rythme chez Bernard Zadi Zaourou</i>	09
MINDIÉ Manhan Pascal , <i>Romans d'« Espaces en perdition » : voyage au cœur des territoires carnavalesques céliniens</i>	19
TOTI AHIDJÉ Zahui Gondey , <i>Aké Loba entre préjugés raciaux et soutien du système colonial dans Kocumbo, l'étudiant noir, Les fils de Kouretcha et Les dépossédés</i>	31
ADOU Kouadio Antoine , <i>L'expression poétique de libération chez Bernard Binlin Dadié dans Afrique débout</i>	45
KOUAME Kouamé Apollinaire , <i>Le baobab fou, Mémoire d'une peau, La mémoire amputée : vers une rénovation de l'autobiographie chez les romanciers d'Afrique noire francophone ?</i>	59
DJABIA N'Dah Jean Marie N'Doli , <i>La force syntaxique et signifiante de la périphrase verbale dans La Bible et le fusil de Maurice Bandaman</i>	71
KOUASSI Oswald Hermann , <i>Poétique du tam-tam dans « Ils sont venus ce soir » de Léon-Gontran Damas : les représentations d'un objet mythique et ses fonctions</i>	81
GOUNOUGO Aboubakar , <i>Le rythme dans la poésie africaine : entre monotonie et dynamisme</i>	93
ESSIS Akpa Alfred , <i>Le glossaire intra-textuel, procédé de lisibilité, d'expressivité, de créativité langagière et de propagande culturelle chez Ahmadou Kourouma</i>	103
TATI Kami Martin , <i>Le déploiement de l'humour dans la société Koutanké de Massa Makan Diabaté</i>	119
DABLE Kouakou Paul , <i>Le discours proverbial : mode de déploiement, fonctionnement et effets de sens dans Monné, outrages et défis d'Ahmadou Kourouma</i>	129
DAKOUO Yves , <i>Littératures africaines et tensions linguistiques. Postures et stratégies des romanciers francophones : Nazi Boni et Norbert Zongo</i>	139

Anglais

KPOHOUÉ Ferdinand , <i>The deleted slave-trade passage from the American Declaration of independence of July 4th, 1776</i>	157
---	-----

Espagnol

DJIDIACK Faye , <i>Histoire de la littérature et histoire littéraire</i>	175
IBINGA Marcelle , <i>El hecho histórico como guardián de la memoria colectiva en El Gesticulador de Rodolfo Usigli</i>	187
M'BOUYOU-M'VOUO Albert-Samuel , <i>ser y estar y sus equivalentes en las lenguas congoleñas: caso de Lingala</i>	197

Allemand

BATIONO Jean-Claude , <i>Darstellung von Ehekrisen und Ehekonflikten in der Deutschsprachigen und Französischsprachigen Schwarzafrikanischen Literatur der Gegenwart</i>	205
TIERO Ziadré David , <i>Plaidoyer pour une réorientation de l'aide bilatérale allemande aux pays en voie de développement</i>	219
TOPPE Eckra Lath , <i>Die frau in Fassbinders werken. Positionierung und Status im Vergleich zu ihrem Ehemann innerhalb des Paares</i>	235

SCIENCES DU LANGAGE ET DE LA COMMUNICATION

KOUAME YAO Emmanuel , <i>Notion ou expression de la pluralité en baoulé, langue kwa</i>	251
OUMAR Malo , <i>La négation en p^hũě</i>	259

LITTÉRATURES

Anglais

THE DELETED SLAVE-TRADE PASSAGE FROM THE AMERICAN DECLARATION OF INDEPENDENCE OF JULY 4TH, 1776

KPOHOUE Ferdinand*
E-mail : ferdinandkpo@yahoo.fr

ABSTRACT

This paper is an attempt to examine the main reasons why delegates to the second Continental Congress of May 1776 removed the passage of the Declaration of Independence which condemns slavery in America. In his first draft, Thomas Jefferson included an eloquent attack on the cruelty and injustice of the slave trade. South Carolina and Georgia, the two most heavily dependent on the slave trade objected. The passage was dropped although America is the land of free as sings its national anthem. "Liberty and justice for all" is mentioned in the Pledge of Allegiance (first published on September 8, 1892). The Declaration of Independence proclaims that all human creatures are created equal, however, Blacks were not free in the United States of America. They had to wait for the Civil War (1861-1865) to witness the Emancipation Proclamation in 1863 by President Abraham Lincoln, and the 13th Amendment of 1865 to get rid of their yoke officially.

The study analyses the historical context of the Declaration of Independence in order to shed more light on the paradox of the American Declaration of Independence. This can also help to understand more the philosophy behind the Declaration of Independence with a part of the American population still in bondage.

KEY WORDS

America, Declaration of Independence, slavery, deleted passage, Thomas Jefferson.

RÉSUMÉ

Ce document est une tentative d'examiner les principales raisons pour lesquelles les délégués au deuxième Congrès continental de mai 1776 ont supprimé le passage de la Déclaration d'Indépendance qui condamne l'esclavage aux Etats-Unis d'Amérique. Dans son premier projet, Thomas Jefferson a formulé une attaque éloquent à propos de la cruauté et l'injustice de la traite des esclaves. La Caroline du Sud et la Géorgie, les deux plus fortement dépendantes de la traite des esclaves l'ont désapprouvé. Le passage a été supprimé bien que l'Amérique soit la terre de la liberté que chante son hymne national. «La liberté et la justice pour tous» est mentionné dans le serment d'allégeance (publié pour la première fois le 8 Septembre, 1892). La Déclaration d'Indépendance proclame que tous les êtres humains sont créés égaux, cependant, les Noirs n'étaient pas libres aux États-Unis d'Amérique. Ils ont dû attendre la guerre de sécession (1861-1865) pour assister à la Proclamation d'Emancipation en 1863 par le Président Abraham Lincoln et le 13^e amendement de 1865 pour se débarrasser officiellement de leur joug.

Cette étude analyse le contexte historique de la Déclaration d'Indépendance afin de faire la lumière sur le paradoxe de la Déclaration d'Indépendance américaine. Ceci peut aider aussi à mieux comprendre la philosophie de la Déclaration d'Indépendance avec une partie de la population américaine encore en esclavage.

MOTS CLÉS

Amérique, Déclaration d'Indépendance, esclavage, passage supprimé, Thomas Jefferson.

* Université d'Abomey-Calavi, Bénin.

INTRODUCTION

From 1763 to 1775 relations between the colonies and Great Britain deteriorated rapidly as crisis followed crisis. Finally what seemed unthinkable just a few years earlier actually happened: the colonies and Britain went to war against each other. As a consequence, on May 10, 1775, the Delegates of the Second Continental Congress met in Philadelphia to form a continental army and to solve the crisis with Britain. On July 4, they rather approved the Declaration of Independence. The opening sentences of the declaration insist that all men are created equal, and in their natural state they are free. It added that all men have the right to life, liberty, and the pursuit of happiness. But nowhere was mentioned the case of the Blacks who were still unfree. In fact, the draft of the Declaration of Independence proposed by Thomas Jefferson condemned the King of England for his active part in slavery and the transatlantic slave trade. Much of Jefferson's draft was ultimately adopted by the full Congress, but it removed among others his clause on the king's culpability in promoting the slave trade in America and in encouraging slaves to rise up in insurrection against their slaveholders. Actually, the Declaration of Independence states flatly that "all men are created equal" to express the common assumption that free citizens were politically equal. It obviously did not apply to women, nor to Blacks who were slaves. As a reaction to defend the cause of women, Abigail Adams sent a letter on March 31, 1776 while her husband John Adams was attending the Continental Congress. She wrote:

Remember the Ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation¹.

Unfortunately, slaves had no opportunity to voice out their frustrations, a second revolution (the American Civil War: 1861-1865) was necessary to break out their yoke and to complete the American Declaration of Independence.

This paper has undertaken to analyze the very motives behind the removal of the slave trade passage from the Declaration of Independence in connection with the period and its constraints. In fact, it was a period when the Thirteen Colonies had no nationwide regulations as reference in order to find solutions to problems in the New World. The first text of the Confederation known as Articles of Confederation was ratified on March 1, 1781 and the new Constitution took effect in 1788. Compromise was the very tool used to solve important issues to avoid clash. The removal of the passage related to slaves and other parts were operated through compromise and they were inspired by the philosophical, social, political, economic, and legal circumstances prevailing at the time of the declaration.

I- CONTEXT OF THE DECLARATION OF INDEPENDENCE

I-1: SOCIO-POLITICAL CONTEXT

The Declaration of Independence was the result of a series of frustrations created by the British crown. From 1763 when George Grenville, the new prime Minister of Great Britain, issued the Royal Proclamation, colonists felt unhappy.

¹ Winthrop D. Jordan, et al., *The Americans: The History of a People and a Nation*, New York, McDougal, Littell & Company, 1988, p. 132.

I-1-1: The Royal Proclamation: 1763

The Royal Proclamation stated that the land between the Mississippi River and the Appalachian Mountains was to be reserved temporarily for the Indians. No settlers were to move into that land. For the colonists, the proclamation was unfair because they wanted to take up claims beyond the mountains and speculators failed to buy land and hold it for higher prices a few years later. Colonists argued that they had helped to wrest this land from the French and now should have the right to use it. In short, the proclamation persuaded colonists that the British government was insensitive to their interests. They also had the feeling that the British government was unable to enforce its proclamations.

I-1-2: The Sugar Act of 1764

When reviewing colonial finances, George Greenville discovered that the American customs service was costing 8000 pounds a year and bringing in only 2000 pounds. Obviously, a great deal of smuggling was going on. Greenville attempted to discourage laxity in tax collections by a new law called the Sugar Act, which cut the tax on molasses from six pence to three pence per gallon. He hoped that the importers would pay this smaller sum rather than run the risk of smuggling. If they did, added revenue would flow into the British treasury. Many merchants in the Northern and Middle colonies who were chiefly affected by the act saw in it taxation without representation, and said that such a law was contrary to their legal rights.

I-1-3: The Quartering Act of 1765

A year after the Sugar Act, Greenville came up with a new regulation known as the Quartering Act. It made it an obligation for the colonists to provide barracks and certain provisions (cider, beer, rum, etc.) for British soldiers who happened to be stationed for a time in their towns. Since the law would require the spending of Americans' money without their consent, the colonists were angry at the infringement upon their liberties. More importantly New Yorkers were especially angry because most of the British troops were stationed there.

I-1-4: Stamp Act of 1765

This act required that a tax stamp be purchased and placed on all legal documents: liquor and other licenses, college diplomas, newspapers, almanacs, playing cards, and dice. Further, the payment had to be made in British money, which was worth more than colonial money. As a reaction, there was an outburst of protest and defiance the moment that word of the Stamp Act reached America.

Some other regulations likely to provoke additional dissatisfaction were issued by Great Britain: the Townshend Duty Act of 1767 which placed duties on glass, lead, painters' color, tea and paper brought into the colonies, the Intolerable Acts (the Boston Port Bill, the Massachusetts government Act, the Quebec Act, etc.).

I-1-5: Reaction of the colonists

The colonists organized resistance to Britain. Citizens began to form secret organizations in most of the port cities. The Daughters of Liberty group urged people not to drink British tea. They spun thread and made clothes for their families instead of buying British - made clothes.

A group of men calling themselves Sons of Liberty composed mostly of shopkeepers, artisans and laborers worked to make sure that no stamps were distributed.

In August 1765, a mob of men and women in Boston burned the records of the admiralty court and invaded the house of stamp distributor Andrew Oliver. The mob called for either his resignation or his head. Oliver had left before the mob arrived. However, the next day he resigned. Similar mobs assembled in other cities and proved effective without killing anyone. By November 1, 1765, the very day

the Stamp Act was to go into effect, every stamp agent in the colony had either resigned or promised not to issue any stamps.

I-2: ECONOMIC CONTEXT

Over 90 per cent of the people who settled in the thirteen Colonies were farmers from Europe. Indentured servants made up a large group of workers in all colonies, but especially in the South of New England. Many thousands of Germans, Irish, Scottish, and others used this means of getting to America. The first Negroes went to America as Indentured servants too. As a matter of fact, twenty Negroes workers were taken to Virginia by a Dutch vessel from the West Indies in 1619. Thereafter, as plantations grew in size and slaves were needed, the slave trade became profitable. Merchants both in England and New England made huge profits from the many shiploads of slaves brought from the West Indies and Africa. The vast majority of slaves were in the South. By 1763 one-fifth of all persons in the thirteen Colonies were Negroes. By 1770 the population in these colonies is summarized in the following table:

Region	1700				1775		
	White	Black	Percentage of total population		White	Black	Percentage of total population
Lower South	81	19	6		59	41	17
Upper South	77	23	35		63	37	31
Middle	92	8	21		94	6	24
New England	96	2	37		97	3	26
West	-	-	-		83	17	1
Total population	89%	11%	100%		79%	21%	100%
(Population in millions)	0.22	0.03	0.25		1.94	0.52	2.46

Comparison of White and Black Population by Region, 1700 and 1775 (in percentages)

NB:

Lower South: Georgia, South Carolina, North Carolina.

Upper South: Virginia, Maryland, Delaware.

Mid-Atlantic: Pennsylvania, New Jersey, New York.

New England: Connecticut, Rhode Island, Massachusetts, New Hampshire, (Vermont).

West: Kentucky, Tennessee.

Note: 1775 interpolated from 1770 and 1780 figures. Percentages do not add to 100 because of rounding.

Immigration into the mainland colonies was heavier after 1700 than before; about 370,000 Europeans and 250,000 Africans emigrated between 1700 and 1775. The number of Blacks in 1700 was little more than 30,000, but the impact of their immigration persisted longer because of the increasing importance of slavery.

Nearly all the settlers were attracted by cheap land, but others were interested in the opportunities America offered in trade and business. All the colonies had some trade, but the ports of Boston, Newport, New York, Philadelphia, and Charleston carried on most of it. Of the 103 ships that left American ports in 1714, 61 were from Boston alone. Some went to the West Indies with flour, meat, fish, and lumber. Others took rum to Africa to get slaves in exchange. The greatest number sailed for England with tobacco, rice, indigo, furs, and skins. On their return trip from England, American ships usually brought back manufactured goods, such as cooking utensils, paint, cloth, and tea.

There was an important domestic trade, too. Tobacco, rice, and indigo left the Southern Colonies for New England, while ships carrying rum and wheat were taken from New England, New York, and Pennsylvania to Southern Colonies. Guns, ammunition, clothing, rum, mirrors and ornaments were sold to the Indians in exchange for furs. By 1763, a lively domestic as well as foreign trade was flourishing in colonial America.

As a consequence, England enacted legislation to control trade in America. For this purpose, Parliament in England passed in 1660, 1663, and 1673 three Navigation Acts.

The first Act (1660) stated that all goods imported into England or her colonies from Europe, Asia, or Africa must be carried in English ships manned by a crew three-fourths English or by ships of the country producing the goods.

The second Act (1663) provided that all goods sent from Europe to English colonies must be shipped first to the mother country and then reshipped in English vessels to the colonies.

The third Act (1673) required the payment of English duties to be made at the point of origin, and forced ship owners to bond themselves to take such goods to England or to an English colony.

Colonists disapproved heartily of such restrictions and involved in smuggling goods and selling cargo where it would bring the best price.

These chains of frustrations reached their peak when the British troops and the American minutemen opened the first battle on April 19, 1775 at Lexington and Concord. Thus started an eight-year war leading to the drafting, adoption and declaration of independence.

II- DRAFTING AND ADOPTING OF THE DECLARATION OF INDEPENDENCE

The Declaration of Independence was an outcome of the Second Continental Congress decided to be convened by the First Continental Congress of September 1774. It was decided as a result of the British government's abuses and its refusal to listen and respond to the colonists' petitions for redress. The King and Lord North's hope to isolate Massachusetts was the last straw which drove the colonies together. People in other cities collected supplies to send to the suffering residents of Boston. Meantime, a call had gone out to all the colonies to send delegates to meet in Carpenter's Hall in Philadelphia to consider what should be done. Fifty-six men, coming from all the colonies except Georgia, met there on September 5, 1774.

The purpose of their assembly was two-fold:

First, they wanted to establish the fact that their central government was rapidly degenerating into an unrestrained tyranny. After 150 years, the authorities of all of Great Britain, had begun to violate the Rights of the Englishmen in the colonies. With government officials refusing to listen or respond to the petitions, the 1774 gathering was a natural, necessary next step in the path to Liberty.

Second, these representatives wanted to discuss and discern what meaningful steps the free people of the thirteen British colonies might take, within the law, to remedy the situation and end the government's use of arbitrary power and oppression.

The Congress passed a set of resolutions (the Suffolk Resolves, the Galloway Plan, A New Boycott, etc.) asking for the repeal of all the laws that the colonists thought to be unconstitutional. It also adopted the Continental Association whereby the delegates pledged the colonies not to use British goods. Committees were set up in every community to see that the boycott was carried out. After planning to meet again the next year, the delegates went home to await the answer from the British.

It's important to note that the delegates did not go to Philadelphia to declare their independence. They did not go there to separate from Great Britain. They did not intend to seize anything from the government in any way. There was no predetermined outcome. Their assembly in Philadelphia was solely intended to determine what non-violent, legal action the Delegates could recommend to bring the central government back under the law.

The First Continental Congress adjourned on October 26, 1774, but delegates resolved to reconvene in May 1775 if the problems with Britain continued.

On the night of April 18, 1775, General Gage, being informed that the patriots had stored military supplies at Concord, sent seven hundred soldiers from Boston to destroy them. When the British troops reached Lexington, they met the minutemen and someone fired the first shot: the American war of independence had begun.

The fighting at Lexington and Concord stirred the colonies to action. The Second Continental Congress was to gather in order to determine the common actions to take. Here are its dates and places of sessions:

- 1- May 10, 1775 – December 12, 1776, Philadelphia, Pennsylvania
- 2- December 20, 1776 – March 4, 1777, Baltimore, Maryland
- 3- March 5, 1777 – September 18, 1777, Philadelphia
- 4- September 27, 1777 (one day only), Lancaster, Pennsylvania
- 5- September 30, 1777 – June 27, 1778, York, Pennsylvania
- 6- July 2, 1778 – March 1, 1781, Philadelphia

II-1: THE CONGRESS

Three weeks after the British spilled colonists' blood at the battles of Lexington and Concord, the second Continental Congress met May 10, 1775, in the white paneled hall of the State House in Philadelphia. Most of the men had been at the First Continental Congress. Among the few new faces was that of Benjamin Franklin, recently returned from England.

Though the men were the same, the mood was different from that of the First Continental Congress. Congressmen faced the challenge of leading thirteen colonies against the greatest and strongest army on earth. The Congress attempted to deal with that awesome task in two ways. First, the delegates called for the formation of a continental army of 20,000 men. On 14 June, Congress created a continental army and appointed George Washington commander-in-chief. Before sending Washington to Boston to meet the troops in July, Congress adopted a comprehensive set of military regulations designed to marshal the troops. Second, the delegates attempted to resolve the crisis with Britain. Congress resolved to prepare for war but continued to seek reconciliation. Unwilling to completely abandon their hope for peace, the Congress even sent England on July 8, 1775, the so-called Olive Branch Petition. William Penn carried the document to London, but the King refused to see him. Instead, the king issues a proclamation on August 23, 1775 declaring Massachusetts to be in a state of open and avowed rebellion. Consequently, Newfoundland waters were closed to New England fishermen. Orders to General Gage to arrest the leaders of the patriots, put down riots, and enforce British authority were accompanied by the advice to act quickly.

Along with these strong-arm methods, Parliament addressed a proposal to each colony separately with the hope of creating division among them. The note stated that if the colony would pay a just amount toward the defense of the empire, Parliament would not tax the people of that colony.

On June 7, 1776, Virginia delegate, Richard Henry Lee made a motion that these United Colonies are, and of a right ought to be, free and independent States. While debate on the motion went on, the Continental Congress appointed a Committee of five on June 11, 1776. The appointees were Benjamin Franklin (Pennsylvania), John Adams (Massachusetts), Robert Livingston (New York), Roger Sherman (Connecticut), and Congress' youngest delegate, 33-year-old Virginia lawyer Thomas Jefferson (Virginia). They agreed on the points to be covered and chose Jefferson to draft the declaration.

II-2: THOMAS JEFFERSON'S DRAFT

Jefferson was 33 when he was given the opportunity to exercise his talent as lawyer and patriot. The task of writing the first draft was not an easy job because it had to reflect the general mood of the colonists. The time had come when separation from the British dominion was commonly shared. The draft also had to reflect the Enlightenment philosophy. What made the Enlightenment of particular relevance to the Age of Revolution was John Locke's application of Newton's ideas to politics. In his essay "Concerning Human Understanding," published in 1690, Locke maintained that human society-like the physical universe-ran according to natural laws. He contended that at the base of human laws were natural rights all people shared. Human beings, according to Locke, created governments to protect their natural individual rights to life, liberty, and private property. If a government failed to perform this basic duty and became oppressive, he insisted, the people had the right to overthrow it.

The document drafted by Jefferson consisted of 3 parts. The first part contained a statement of what the Congress believed a government should do. "All men are created equal", Jefferson wrote, "...they are endowed by their Creator with certain unalienable rights;... among these are Life, Liberty, and the pursuit of Happiness." Jefferson stated that government existed to "secure these rights." The second part contained 27 "reasons for separation" from Britain, and the third part consisted of a declaration of independence from Britain.

II-3: AMENDMENTS AND ADOPTION OF THE DECLARATION OF INDEPENDENCE

Writing in the second floor parlor of a Philadelphia home, Jefferson summoned extant political philosophy, added his own ideas, and presented his draft Declaration to the Committee of Five within a few days. Congress discussed the declaration for several days before voting unanimously for independence on July 2, 1776. On July 4 the delegates adopted the Declaration of Independence. The draft went through several revisions before being accepted by the Continental Congress. Delegates compressed the original statement, cutting large sections that Jefferson had written in anger and haste. The full 65-member Congress convened in the Pennsylvania State House parsed Jefferson's draft line-by-line and paragraph-by-paragraph for nearly two and a half days. Most of the approximately 80 changes Congress made to the draft Declaration enhanced its persuasive force by tightening or simplifying the message. The following deleted passage blamed the King for the slave trade:

He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating & carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Great Britain. Determined to keep open a market where Men should be bought & sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he has obtruded them: thus paying off former crimes committed against the Liberties of one people, with crimes which he urges them to commit against the lives of another¹.

The delegates removed this passage simply because it went against their interest. Jefferson, under the influence of the philosophy of enlightenment, was convinced that Negroes were human beings that deserved to be taken in the frame of the Declaration of Independence.

III- ANALYSIS OF THE DELETED PASSAGE ABOUT SLAVERY

The removal of the above mentioned passage is arbitrary and requires some other considerations to be understandable. In fact, Jefferson thought that equality should characterize the new nation as stressed by Andrew Hacker:

As the principal author of the Declaration of Independence, he enunciated the new nation's commitment to human equality. Most Americans can recite his phrases from memory:
WE hold these Truths to be self-evident: that all Men are created equal;
that they are endowed by their creator with certain inalienable rights;
that among these are life, liberty, and the pursuit of happiness.
To refer some truth as self-evident means that all reasonable people should be able to agree on their veracity, without need for further proof or evidence. They are empirical first principles and moral starting points.²

¹ Thomas Jefferson, *The Writings of Thomas Jefferson: Being His Autobiography, Correspondence, Reports, Messages, Addresses, and other Writings, Official and Private* (Washington, D.C.: Taylor & Maury, 1853-1854).

² Andrew Hacker, *Two Nations Black and White, Separate, Hostile, Unequal*, New York, Ballantine Books, 1992, p. 24.

Thomas Jefferson later gave his opinion about the case of the Blacks in the following words:

What is revealing is that while Thomas Jefferson was prepared to affirm equality among the people to whom the Declaration of Independence applied, he was not sure about that principle where the slave of his day was involved. In a letter written fifteen years later, he said:

Nobody wishes more than I do to see proofs that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of a lack of them is owing merely to the degraded condition of their existence in Africa and America¹

This explanation could not convince because it did not reflect the reality of the social conditions of Blacks in the United States of America. Other reasons prove more appropriate:

Jeffersonian doubts remain relevant for another reason. Note how much he wanted to believe that persons of African origin had capacities equal to those of other races. Why, then, could not Jefferson simply pronounce the inherent equality of blacks also to be a "self-evident" truth? Any deficiencies he might find could be attributed to the oppressive environment of segregation and slavery².

Jefferson remained resentful in letters to friends shortly after Congress approved the Declaration on July 4, 1776 and sent it to the printer for general publication. When the 77-year-old Jefferson published his autobiography in 1821, he included the entire Declaration as originally reported, with the parts struck out by Congress underlined. In short, the very reasons that guided the dropping of the slave clause were simply legal, economic, political and social.

III-1: LEGAL CONTEXT

Some British lawyers thought that the Declaration of Independence signed by the British seven years earlier was not only illegal, but actually treasonable. According to them, there is no legal principle then or now to allow a group of citizens to establish their own laws because they want to. The declaration of independence itself, in the absence of any recognized legal basis, had to appeal to "natural law", an undefined concept, and to "self-evident truths", that is to say truths for which no evidence could be provided. On the other side, Americans stressed that the Declaration is unquestionably "legal". Under basic principles of "Natural Law", government can only be by the consent of the people and there comes a point when allegiance is no longer required in face of tyranny. In fact, natural law already was gaining traction in the 18th century through the writings of philosopher John Locke, Britain's Magna Carta and the English bill of rights, which justified the ouster of King James II in 1689.

In order to make this argument work, the Americans will have to address concerns that natural law could be cited to justify all sorts of things, from stealing bread to feed the poor to confiscating the property of everybody who earns more than \$100,000 a year. The English political theorist John Locke, is usually cited as one of the primary influences, and the Declaration, in its form, in its phraseology, follows closely certain sentences in Locke's *Second Treatise on Government*. In short, the Declaration of Independence was the embodiment of the ongoing mood at this time. Thomas Jefferson provides the evidence later:

¹ Andrew Hacker, *Two Nations Black and White*, p. 25.

² Andrew Hacker, *Two Nations Black and White*, p. 25.

Many years later, John Adams belittled Jefferson's achievement in the preamble by claiming that it merely repeated what everyone had been saying all along. Jefferson replied that this was exactly what he had intended to do. The Declaration, he said, was "to be an expression of the American mind." He had simply expressed common place ideas about natural rights and the right of the people to rebel against tyranny¹.

The Declaration of Independence, placed in this context, respected the prevailing tide but so far, has never been ratified by any American president. In this perspective, it is acceptable that compromise was the rule, not law. So what was illegal could be accepted through compromise provided convincing argument imposed it. The removal of the slave trade passage was deleted to save the economic interests of the South.

III-2: ECONOMIC CAUSES

In the first draft, or version, Jefferson included an eloquent attack on the cruelty and injustice of the slave trade. The two colonies most heavily dependent on the slave trade, South Carolina and Georgia, objected. In order to gain the votes of those two states for the Declaration, the offending passage was dropped. These two States are in the South together with others. Before the Revolution, Tobacco (in Maryland, Virginia, North Carolina), rice (in South Carolina and Georgia), and indigo were the important southern commercial crops. Tobacco producers were eager for profits, so plantation owners supported laws that would give them full power black tobacco workers (slaves).

By 1820s, however, "King Cotton" was the most important crop grown in the South. From fewer than 140,000 pounds in 1792, production soared to 35 million pounds by 1800. From 1815, cotton production doubled every ten years. By 1860, the eve of the Civil War, cotton was the nation's most valuable export. Slaves were the main actors and slave owners became the richest men in the English Colonies. The growth of the cotton economy committed the South to slavery at the very time that opinion about slavery elsewhere was changing. As a result, Congress banned the slave trade in 1808 and the South was forced to rely on natural increase and the internal slave trade.

By the eve of the American Revolution, slaves constituted about 40 percent of the population of the southern mainland colonies, with the highest concentration in South Carolina, where over half the population were slaves. Over 90 percent of American slaves lived in the South, where demographic conditions contrasted sharply with those to both the South and the North.

In 1860, 84 percent of the Southern population was engaged in agriculture, versus 40 percent of the Northern population. With 30 percent of the area of the United States and 39 percent of the population, the South raised 50 percent of corn, 50 percent of the livestock, 30 percent of the peas and beans, etc.

In short, the Southern States were so deep rooted in agricultural activities with the abundant use of slaves that they had but to work for the slave passage to be deleted in order to preserve their main source of income. Congressmen did not oppose for, the challenge was national, not limited to a specific region of the United States. Surely congressmen were conscious that slavery was a powder keg likely to explode sooner or later. However, without alternative means of production or other exogenous repressive forces, southerners were to stick to the use of slaves as a lever for their economic development.

¹ Winthrop D. Jordan, et al., *The Americans: The History of a People and a Nation*, New York, McDougal, Littell & Company, 1988, p.132.

The paradox is sharpened if I think of the state where most of the tobacco came from. Virginia at the time of the first United States census in 1790 had 40 percent of the slaves in the entire United States. And Virginia produced the most eloquent spokesmen for freedom and equality in the entire United States: George Washington, James Madison, and above all, Thomas Jefferson. They were all slaveholders and remained so throughout their lives. In recent years it has been shown in painful detail the contrast between Jefferson's pronouncements in favor of republican liberty and his complicity in denying the benefits of that liberty to Blacks. It has been tempting to dismiss Jefferson and the whole Virginia dynasty as hypocrites.

III-3: POLITICAL CAUSES

Although the final version held that "all men are created equal," the Continental Congress deleted earlier passages that condemned slavery. In fact, opinions about the deleted slave passage were not the same. For many Northern colonists, this passage was a condemnation of slavery. But Southern slaveholders tended to distinguish Jefferson's condemnation of the slave trade from a condemnation of slave ownership. Some 18th-century thinkers in America believed that while the brutal capture and transatlantic shipping of slaves was inhumane, the conditions of slaves who were already in America were not. Jefferson, who owned more than 100 slaves, may have held such views. Moreover, while slave ownership benefited many Southerners, the slave trade was still controversial because many Southerners were also frightened by an increasing black population, which already outnumbered the white population in many areas.

All these conditions considered, it was normal that the slave passage was removed to avoid controversy for the adoption of the Declaration of Independence. In fact, the declaration took place in war time when there was a pressing need to take decisions in a short time. The deletion of the slave passage as well as some other controversial passages helped to respond to the pressing need to voice out the common opinion of the colonists in favor of independence. Congressmen agreed to drop mainly the slave passage in order to avoid the situation that prevailed when it was time to ratify the American Constitution. The campaign for ratification began in October 1787. The debate over adoption raged for eight months (October 1787 - June, 1788). The ratification struggle created two opposed groups: Federalists (James Madison, John Jay, Alexander Hamilton, Benjamin Franklin, George Washington, etc.) and Anti-federalists (Patrick Henry, Sam Adams, George Clinton, Richard Henry Lee, George Mason, etc.). They wrote numerous articles in the press to campaign for or against the adoption of the new text. Opponents of the Constitution offered numerous arguments that showed their fears of strong, centralized governmental power. Supporters did not believe a bill of rights was necessary. This debate revealed divisions that remained in American society.

In war time, there was no opportunity to debate for many months; there was a pressing need to be rapid and efficient. The colonies had not been neither well organized nor equipped to involve in armed conflicts before events in Lexington occurred. The social atmosphere contributed to explain the consent about the deletion of the slave passage.

III-4: SOCIAL CAUSES

The second Continental Congress worked to issue the Declaration of Independence. At the same time it worked to find a peaceful resolution to the conflict opened by the battle of Lexington and Concord on April 19, 1775. Colonists, in their majority, had forged their mentalities to get rid of the King of England's dominion in order to shape the style of ruling organization that corresponded to their ambitions and system of government. The *Common Sense* (January 1776) was instrumental in convincing the colonists to come to the no return decision to get independent. One of the spark plugs of the change was a London writer (Thomas Paine: 1737-1809) who had arrived in America in 1774. He was a political philosopher who promoted change through revolution rather than reform. The *Common Sense* is a pamphlet of forty-seven pages in which Paine attacked King George in particular and monarchy in general.

It was time, Paine declared, for Americans to proclaim an independent republic and have nothing further to do with hereditary Kings. Independence was the "destiny" of Americans. And there were practical advantages as well. For example, an independent America could trade freely with other nations, thus obtaining money for guns and ammunition. If the American soldiers were captured by the British, independence meant they would be treated as prisoners of war instead of rebels.

Also, it would be easier for an independent America to obtain foreign aid. Spain and France, both monarchies, might not help rebels against a King. But they were almost certain to help an independent country at war with their common enemy, England. Without foreign aid, it was doubtful that the colonies could win. In short, Paine foresaw a nation where everyone would be free from tyranny, and where there would be equal social and economic opportunity for all.

Common Sense was widely read (some 500,000 copies were eventually sold) and widely applauded. It was one of the most influential political pamphlets ever written. It is considered by many to be the catalyst that roused public feeling and was most influential in the creation of the Declaration of Independence. The second continental Congress was obliged to find ways and means to do what Paine suggested.

As a whole, the problem of independence regarded the whole nation whereas slavery was a matter interest and did not represent unanimity in the thirteen colonies. Congressmen had decided to fight to stop nationwide injustice before facing their internal injustice known as slavery. The British authorities seized the opportunity to offer American slaves to fight on their side to get freedom. The Lord Dunmore's Proclamation of November 7, 1775 declared all indentured Servants, Negroes, or others, (appertaining to Rebels,) got enrolled to be free. He several times threatened to free and arm slaves to defend the cause of royal government. By the time he retreated offshore he was already gathering slaves seeking refuge; his November proclamation commanding Virginians to support the crown or be judged traitors now formally offered freedom to all slaves and indentured servants belonging to rebels and able to bear arms for the crown. Within weeks, several hundred slaves, many with their families, had joined him. The British established an alliance with black Americans that brought thousands of escaped southern slaves to the side of the British forces operating in the south. They enlisted in what Dunmore christened his "Ethiopian Regiment" and formed the bulk of the royal troops that first defeated patriot forces but then fell victim to disease and attack, evacuating the Chesapeake Region for New York by August 1776.

Dunmore's proclamation offered freedom only to those who would flee from rebel masters and serve the crown. Its purpose was strategic; to disable rebellion, rather than humanitarian.

The cancellation of the slave passage was to content the social atmosphere in favor of the American independence. It was a rallying act which maintained slavery and declared independence to avoid going against the interest of southerners who used slaves for riches production.

CONCLUSION

Thomas Jefferson had issued a Declaration of independence stating that “all men are created equal” to be in conformity with the Enlightenment principles. Though he was a slave holder he seized the opportunity to question a fundamental base of the economic and social levers of the thirteen Colonies. Jefferson’s audacity to displease a part of the Colonies when cohesion was an imperative to fight out the hegemony of Great Britain received a sharp resistance from the other congressmen. The slave trade passage, together with some other passages, was deleted. In actual fact, slavery and the slave system were more complex and deserved more attention and actions to be solved. The Second Continental Congress acted to postpone this specific aspect of the American reality. The type of injustice linked to Slavery in the Colonies was as important as the abuses from Great Britain denounced and rejected by the Colonists in 1776. The way Colonists had got mobilized to fight out the dominion of the King of Great Britain needed to be repeated, this time among Americans, to wipe out slavery eighty-five years after. This took place with the American Civil War (1861-1865) which opposed the South to the North. The war, which lasted from 1861 to 1865, took more than 600,000 lives but brought freedom to 4 million African American slaves. President Abraham Lincoln who proclaimed the Emancipation on January 1, 1863 was assassinated by John Wilkes Booth on Friday, April 14, 1865 at Ford's Theatre in Washington.

The Declaration of independence without freedom to slaves was a strange paradox. But the period of conflicts, the political and socio-economic contexts could not fully comply with the Enlightenment philosophy embodied by Jefferson. The problem related to slaves, women and other minorities were not debated and no legal documents regulated them at national scale. The other paradox was the person of Jefferson who owned slaves but wanted universal freedom for all men because they are created equal. He proved sincere with his conviction and published the original version of the Declaration of independence later. The compromise that led to the deletion of some parts of the first draft of the Declaration of independence cemented the thirteen Colonies and took them to defeat the professional soldiers of Great Britain. It allowed the enemies of Great Britain to seize the opportunity to side with America in order to take their revenge.

Leaders in the South and North alike recognized that slavery was not in accord with the principles of the Declaration of Independence. In the North, where there were fewer slaves, the states found it easy to abolish slavery. In the South, where the plantation system depended upon slaves, the problem was more difficult. Jefferson, Madison, Washington, and others advocated setting the Negroes free gradually. Some owners, of their own accord, freed their slaves. Jefferson, for instance, left a provision in his will for his slaves to be freed at the time of his death. But the slave trade and slavery continued to grow in the South up to Emancipation on January 1, 1863.

BIBLIOGRAPHY

- ALDEN (John R.), MAGENIS (Alice), *A History of The United States*, New York, American Book Company, 1962.
- ARMENTO (Beverly J.); NASH (Gary B.); SALTER (Christopher L.); WIXSON (Karen K.), *America Will Be*, Boston, Houghton Mifflin Company, 1991.
- BAILEY (Bernadine), *Abraham Lincoln, Man of Courage*, Boston, Houghton Mifflin Company, 1960.
- BAILEY (Thomas A), *The American Spirit: United States History As Seen by Contemporaries*, Volume I, Boston D.C., Heath And Company, 1963.
- BAILEY (Thomas A), *The American Spirit: United States History As Seen by Contemporaries*, Volume II, Boston D.C., Heath And Company, 1963.
- BARCK (Oscar Theodore Jr.; Blake, Nelson Manfred), *Since 1900*, New York, The Macmillan Company, 1952.
- BERKIN (Carol; Wood Leonard), *Land of Promise, A History of the United States*, 2nd Ed. Illinois, Scott Foresman and Company, 1987.
- BOGGS (James) *Racism and the Class Struggle: Further Pages from a Black Worker's Notebook*. New York and London, First Modern Reader Paperback Edition, 1970.
- BRADLEY (Michael), *The Black Discovery of America*, Toronto, Personal Library, 1981.
- COLVER (Anne), *Thomas Jefferson: Author of Independence*, Illinois, Garpard Publishing Company, 1963.
- COMMAGER (Henry Steele), *The Great Proclamation*, New York, The Bobbs-Merrill Company, Inc., 1960.
- DR. BOULDIN (Chapman, W., Jr); BROUGHTON (Lawrence D); COLEMAN (Booker T, Jr.); FRYER (Mildred); JORDAN (Cleotha; Kifano, Subira); MOSES (Barbara, G.); PEEBLES (Thandiwe, M.,c.); PULLEY-JOHNSON (Margaret; Twyman, Gladys, M.); WHITFIELD (Edna, J.); WILLIAMS II (Charles, A), *The African American Experience*, New Jersey, A History, Globe Book Company, A Division of Simon and Schuster Englewood Cliffs, 1992.
- DUIGNAN (Peter), GANN (L. H.), *L'Afrique Et Les Etats-Unis: Une histoire*, Trad. Delorme, Brigitte, France, Nouveaux Horizons, 1990.
- FANON (Frantz), *The Wretched of the Earth*, Trans. Constance Farrington, New York, Grove Press, Inc. 1966.
- FIN (Sydney), BROWN (Gerald S.), *The American past - Conflicting Interpretations of the Great Issues*, Volume II, New York, The Macmillan Company, 1970.
- FITZGERALD (Frances), *America Revisited*, New York, Vintage Books Edition, 1980.
- FOHLEN (Claude), *Les Noirs aux Etats – Unis*, Paris, Presses Universitaires de France, 1965.
- FRANKLIN (John Hope), *De l'Esclavage à la Liberté: Histoire des Afro-Américains*, Trans. Kieffer Catherine, Paris, Editions Caribéennes, 1984.
- FRANKLIN (John Hope), *The Emancipation Proclamation*, New York, Anchor Books Edition, 1965.
- FRANKLIN (John Hope), *The Emancipation Proclamation*. 1963, New York, Anchor Books Edition, 1965.
- GAYLE (Addison Jr. *Bondage, Freedom and Beyond; The Prose of Black American*, New York, Zenith Books : Doubleday and Company Inc, 1971.
- HACKER (Andrew), *Two Nations Black And White, Separate, Hostile, Unequal*, 1992, New York, Ballantine Books, 1993.
- HUBERMAN (Leo), *We, The People*, New York, Harper & Brothers Publishers, 1947.
- JAMES (Cyril Lionel Richard), *The Black Jacobins*, New York, Vintage Books, 1963.
- JAMESON (J. Franklin), *The American Revolution Considered as a Social Movement*, 1926, New Jersey, Princeton University Press, 1967.

KPOHOUE Ferdinand, *The deleted slave-trade passage from the American Declaration of independence of July 4th, 1776*

- JOHNSON (Curt), McLAUGHLIN (Mark), *Civil War Battles*, New York, Crown Publishers Inc., 1977.
- JORDAN (D. Winthrop), GREENBLATT (Miriam) and BOWES (S. John), *The Americans, The History of a People and a Nation*, New York, McDougal, Little & Company, 1988.
- KATHLEEN (M. Fischer) and MERRILY (P. Hansen), *African Americans in US History : 1877 to the Present*, California, Fearon / Janus, Belmont, 1990.
- KATZ (William Loren), *Slavery to Civil War 1812-1865*, New York, Franklin Watts, Inc, 1974.
- LANGFORD (Malcolm S. Jr.), *The American Civil War: When Will a Nation Divide Against Itself?*, New York, Scholastic Book Services, 1968.
- LAXALT (Robert) *Sweet Promised Land*, New York, Harper & Brothers Publishers, 1957.
- MILLER (James), *The Makings of America: The United States and the World*, volume I: to 1865, Lexington, D.C. Health and Company, 1993.
- NASH (B. Gary), *American Odyssey, The United States in the Twentieth Century*, New York, Glencoe McGraw-Hill Company, 1999.
- PATRICK (John); BERKIN (Carol), *History of the American Nation*, New York, Macmillan Publishing Company, 1984.
- RATTNER (Faye), *Reform in America: Jacksonian Democracy, Progressivism, and the New Deal*, America, Scott, Foresman and Company, 1964.
- STOVE (Harriet Beecher), *Uncle Tom's Cabin, 1951*, New York, Bantam Books, 1981.
- WHALEN (Frank D.), PARKHILL (Wilson), *Founders of our United States*, New York, Noble and Noble, Publishers, Inc., 1946.
- WINTHROP (D. Jordan), MIRIAM (Greenblatt), JOHN (S. Bowes), *The Americans: The History of a People and a Nation*, New York, McDougal, Littell & Company, 1988.
- ZINN (Howard), *A People's History of the United States*, New York, Harper & Row, Publishers, 1980.

LETTRES D'IVOIRE

PROTOCOLE DE RÉDACTION

I- Critères généraux

Lettres d'Ivoire, Revue de Littératures, Langues et Sciences Humaines, est une revue scientifique de l'Université de Bouaké. Sa parution est semestrielle. Elle alterne numéro libre et numéro thématique.

Le comité de rédaction de la revue ne publie que des articles originaux de haut niveau qui se rapportent aux Lettres, aux Langues et aux Sciences Humaines et rédigés selon les instructions du présent protocole de rédaction. Tout article qui ne respecte pas les exigences de présentation du protocole ne fera pas l'objet d'examen même si le contributeur s'est acquitté de ses droits.

Chaque article est soumis à un comité de lecture scientifique. Le manuscrit n'est accepté définitivement qu'à la suite d'une évaluation et sous réserve d'une prise en compte des recommandations faites.

Les textes soumis sont préparés en vue d'un arbitrage de la valeur scientifique à double insu selon les critères suivants :

- la pertinence de la problématique et du cadre théorique ou des analyses menées,
- la conformité du contenu développé avec cette problématique,
- la qualité rédactionnelle (la clarté de la langue, l'accessibilité des propos, la qualité d'exposition, la démarche d'ensemble "claire et logique"),
- la qualité de l'argumentation ou de la réflexion,
- la qualité et la richesse de la documentation (références bibliographiques) ainsi que la pertinence des ouvrages convoqués, relativement à l'actualité de la recherche dans le domaine concerné,
- et, pour les numéros thématiques, la prise en charge effective de la question proposée ainsi que la pertinence des développements menés par rapport à la problématique générale du numéro.

Les articles sont acheminés uniquement par courriel à : lettresdivoire@yahoo.fr. Les résultats des évaluations le sont aussi par la même voie.

Les auteurs des textes retenus reçoivent une copie de leur texte par courriel avec la mention « **Accepté** ».

II- Caractéristiques paratextuelles des articles

Le titre de l'article, le nom de l'auteur, son adresse électronique ainsi que l'université de provenance de l'auteur sont indiqués en début de texte.

Le corps du texte comprend nécessairement une introduction, un développement et une conclusion.

L'article, accompagné de résumés en français et en anglais d'environ 100 mots chacun et de 5 mots-clés, n'excède pas 5000 mots.

III- Paramètres de présentation des articles

III-1 : Mise en forme du texte et typographie

Le texte dactylographié en Arial Narrow 12 justifié est à interligne 1,5.

L'article ne comporte aucun caractère souligné.

Les phrases ne sont séparées que d'un espace.

Les titres et sous-titres sont en petits caractères d'imprimerie gras et la numérotation romaine continue est de rigueur (I- ; I-1 ; I-2 ; II ...).

Les signes de ponctuation (; : ! ?) sont précédés d'un espace insécable

Il n'y a pas d'interligne entre les paragraphes qui débutent par un alinéa de 0,75 cm.

Les notes de bas de page devront être présentées en simple interligne et en 10 points justifiés.

Le nombre de cartes, de photographies, de tableaux et de figures complexes doit être réduit pour des questions de logistique.

III-2 : Citations

Elles ne sont pas en italique.

III-2-1 : Citations courtes : Les citations courtes sont intégrées au texte et en guillemets français (doubles chevrons « »). Un espace insécable est inséré entre le guillemet ouvrant et avant le guillemet fermant. Les guillemets anglais (" ") ne sont utilisés que dans le cas de la mise entre guillemets d'une citation qui se trouve déjà entre guillemets français (« " " ». Les guillemets allemands ne sont utilisés qu'entre les guillemets anglais (" " " ")).

III-2-2 : Citations longues : Les citations longues, c'est-à-dire de plus de trois (3) lignes, sont reproduites en simple interligne, sans guillemets, en Arial Narrow 10 et isolées en paragraphe par un retrait de 1 cm de chaque côté.

III-2-3 : Si la citation est en vers (hors corpus), les vers sont séparés par une barre oblique. Dans le cas d'une citation longues (plus de 3 vers), les vers ayant chacun leur ligne, il n'est plus requis de les séparer par une barre oblique.

III-2-4 : Les parties supprimées d'une citation ainsi que toute intervention dans une citation sont indiquées par des crochets droits [...].

III-2-5 : Les citations originales anglaises ou françaises restent dans leur langue d'origine. Si la citation est dans une autre langue que l'anglais ou le français, elle est accompagnée d'une traduction dans la langue de l'article. Cette traduction remplace le passage dans la langue d'origine qui est alors donné entre guillemets en notes infrapaginales, suivi de la référence bibliographique complète et de la mention : *notre traduction*.

III-2-6 : Toute modification typographique apportée à une citation doit être signalée par une modification en fin de citation : nous soulignons.

III-3 : Références et notes de renvoi

III-3-1 : Références

Les notes infrapaginales figurent au bas de chaque page et paraissent de façon continue (à chaque page).

L'appel de note est en exposant et suit immédiatement, avant les guillemets fermants et toute autre ponctuation, la citation ou le mot auquel il se rapporte.

Les titres d'œuvres prennent l'italique, de même que les expressions en langue autre que le français.

La première fois que l'on cite un titre ou un texte, une note donne sa référence bibliographique complète.

Pour un ouvrage, la note se présente comme suit : Prénom Nom, *titre de l'ouvrage*, ville d'édition, maison d'édition, année d'édition, pagination.

Pour un ouvrage collectif, n'inscrire que le premier auteur du collectif suivi de l'abréviation latine *et al.* en italique.

Pour un article, la note se présente comme suit : Prénom Nom, « titre de l'article », *titre de la revue*, ville d'édition, année d'édition, n°, pagination.

III-3-2 : Bibliographie

Il est conseillé d'écrire tout le nom en caractère d'imprimerie suivi de tous les prénoms entre parenthèses.

Le volume et le numéro sont en chiffres arabes.

III-3-2-1 : Dans le cas d'une thèse ou d'un mémoire

NOM (Prénoms), *Titre*, nature du document (Thèse, Mémoire), Université de soutenance, année.

Exemple :

ANOH (Adjé Joseph), *Jeu et enjeux du discours rapporté dans l'œuvre romanesque d'Ahmadou Kourouma*, Thèse de Doctorat d'Etat, Université d'Abidjan, 2011.

III-3-2-2 : Dans le cas d'un article, d'un chapitre, d'un poème, etc.

NOM (Prénoms), « Titre » ou « Titre. Sous-titre » de l'article, titre de la revue en italique précédé ou non de la mention in ou dans, volume et/ou numéro, mois et année ou saison et année, pp. x-y.

Exemples :

JACQUEY (Marie-Clotilde), « Entretien avec Massa Makan Diabaté : "Etre griot aujourd'hui" », in *Notre Librairie : Littérature malienne*, n° 75-76, 1989, pp. 72-86.

SENGHOR (Léopold Sédar), « Femme noire », in *Poèmes*, Paris, éditions du Seuil, 1964, pp. 14-15.

III-3-2-3 : Dans le cas d'un ouvrage à auteur unique ou d'un collectif

NOM (Prénoms), *Titre* ou *Titre. Sous-titre*, Lieu d'édition, maison d'édition, collection s'il y a lieu, année.

NOM (Prénoms), « Titre », dans Prénoms NOM [dir.], *Titre*, Lieu d'édition, maison d'édition, collection, année, pp. x-y.

Exemple :

PAILLIER (Magali), *La Katharsis chez Aristote*, Paris, L'Harmattan, 2004.

III-3-2-4 : Dans le cas d'un article ou d'un ouvrage publié sur un site électronique

NOM (Prénoms), « Titre de l'article » ou « Titre. Sous-titre » de l'article, *Titre de la revue* en italique, numéro : *Titre du numéro* en italique, date de mise en ligne s'il y a lieu. Adresse électronique complète précédée de la mention URL : et suivie de la date de consultation entre parenthèses.

Exemple :

DOMINICY (Marc), « L'évocation discursive. Fondements et procédés d'une stratégie opportuniste », in *Semen* n°24 : *Linguistique et poésie : le poème et ses réseaux*. Mis en ligne le 17 mars 2008. URL : <http://semen.revue.org/6623>. (Consulté le 5 août 2011).

Achevé d'imprimer à Bouaké
Par l'Université Alassane Ouattara
En juin 2014

Couverture: photographie des défenses d'éléphant (Musé National de Côte d'Ivoire)

N° D'EDITEUR: 0002
DEPOT LEGAL: N° 8084 du 29 août 2006
Troisième trimestre
(Imprimé en Côte d'Ivoire)