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P R O J E T T U T O R E



T R A D U C T I O N

From English to French

By SANGARE SIAKA

Under MARIE NADIA KARSKY

Texte1 : le concepteur de l'Américanisme, Theodore Roosevelt

Il n'y a pas de place dans ce pays pour la double identité américaine. Quand je parle de double identité américaine, je ne fais pas allusion aux américains naturalisés. Ceux-là, nés à l'étranger sont les meilleurs Américains que j'ai jamais rencontrés. Quant à celui de la double identité, il n'est pas un américain du tout. C'est tout aussi vrai pour l'américain qui fait précéder le tiret par une autre nationalité tel mettre allemand, irlandais, anglais ou français avant le tiret. L'Américanisme est une question de l'esprit et de l'âme. Notre fidélité est purement adressée aux Etats-Unis. Celui qui trahit cet engagement sera sévèrement puni. Mais s'il est sincère d'une sincérité uniquement vouée à cette République, alors peu importe son origine, il est dûment citoyen comme tout autre Américain.(5)

La seule manière efficace de faire écrouler cette nation, de la dépouiller de toutes qualités d'une nation, serait d'y accepter un enchevêtrement de nationalités qui se chamaillent, un nœud inextricable d'Allemand-Américains, d'Irlandais-Américains, d'Anglo-Américains, de Franco-Américains, de Scandinave-Américains ou d'Italo-Américains, chacun conservant sa nationalité propre et éprouvant plus de sympathie pour leurs concitoyens européens que pour ceux de la République américaine. Ceux qui ne deviendront jamais de vrais Américains encore moins autre chose, sont les américains à double identité ; et il ne sera pas fait de place pour eux dans ce pays. Celui qui s'appelle citoyen américain, et qui pourtant démontre par ses actes qu'il appartient à une autre terre, a impitoyablement saboté notre corps politique. On ne l'admettra pas ici ; et plus tôt il retourne à la terre pour laquelle il ressent une véritable allégeance, mieux ce sera pour tout bon américain. On ne prend pas l'américain double identité pour un bon américain. On n'est pas américain seulement par le mot mais aussi par l'acte.[...] (10/15)

Un citoyen américain, originaire de l'Allemagne, l'Irlande ou de la Grande Bretagne, qui prend part au vote commet un acte de trahison vis-à-vis des institutions américaines ; et sont engagés dans la trahison de la République américaine, ces américains à double nationalité qui terrorisent les politiciens américains par leur menace de vote étranger.[...] (20)

La population de ce pays née à l'étranger doit être une population américanisée. Aucune autre ne peut combattre pour l'Amérique, que ce soit dans la guerre ou dans la paix. Elle doit parler la même langue que ses concitoyens, posséder une citoyenneté américaine et les idéaux américains. Elle tient fermement à son serment d'allégeance en paroles et en actes et proclamer rupture avec tout prince, potentat ou gouvernement étranger. Elle doit intégrer un niveau de vie américain afin d'éviter les perturbations de travail dans les grandes usines aux moments critiques. Aucun de ces projets ne

peut se réaliser tant que nous avons encore des colonies d'immigrés, des ghettos et des quartiers d'immigrés. Encore ne pourrait-on les réaliser tant que l'immigré reste réduit au seul actif industriel(matière première). On ne doit pas l'expulser ni l'exposer à la merci de l'exploiteur. Notre but n'est pas de ressusciter l'esclavage, mais d'ériger un nouveau monde américain régis par sa propre loi. Une telle loi ne peut être respectée à moins qu'on fasse de ce pays celui où les hommes auront le sentiment de connaître la justice et d'accomplir les devoirs qui leur sont imposés. La politique du « libertinage » que nous avons poursuivie jusqu'ici est complètement vicieuse sous deux aspects : nous avons permis que les immigrés et même parfois les travailleurs autochtones subissent des injustices. De plus, il a été vain de faire comprendre non seulement aux immigrés mais aussi aux natifs que de la même manière dont ils sont faits justice, qu'ils la rendent de cette même manière et qu'ils doivent être sincères et singulièrement fidèles au drapeau, ne serait-ce que pour vivre paisiblement. (25/30/35).

Il n'est plus question d'exploiter des centaines de milliers d'immigrés tout comme des matières premières pendant qu'ils sont déjà des parias, comme ce fut le cas il y a 50 ans où le Noir était totalement déshumanisé. Il n'est pas question de construire de grandes usines industrielles et d'y conduire hommes et femmes sans se soucier de leur bien-être. Nous ne tolérerons pas le surpeuplement sordide ou le système de vie qui empêche la tranquillité et le bonheur dans la vie. Il n'est pas question d'admettre d'infimes salaires et des industries purement saisonnières qui se résument au sacrifice de la vie familiale et de la morale au nom de la machinerie industrielle. Il n'est pas question d'abandonner dans des mains étrangères, nos mines, nos munitions et nos ressources générales dans des mains étrangères à l'Amérique et susceptibles d'hostilité à son égard par des machinations comme ce fut récemment le cas avec les deux ambassades étrangères à Washington. Nous ne courrons plus le risque d'avoir des hommes, en temps de guerre qui travaillant sur nos chemins de fer ou dans nos usines de munition, susceptibles de nous détruire au nom du devoir envers leur pays d'origine. Selon les événements récents, au moins deux des grandes puissances étrangères de l'Europe seraient à la base d'incitations au sabotage et de grèves pour leur soi-disant neutralité. Le mal de la neutralité serait-il plus offensif que celui de la guerre ?[...] (40/45/50)

Commentary

This text is a speech given by the eminent American president Theodore Roosevelt. He was a pioneer of Progressivism (1890-1920). Begotten by the Industrial Revolution, progressivism is the term applied to a variety of responses to economic and social problems in America. It first began as a social movement, then grew into a political movement. The adherents of this movement believed that social problems such as poverty, greed, violence, racism, class warfare...could best be solved by providing good education, a safe environment, and an efficient workplace. In sum, their target was to expose the evils of corporate greed, combatting fear of immigrants, and urging Americans to think hard about the meaning of democracy. But what enhances the worthwhileness of this enquiry on progressivism is that in 1901, when Theodore Roosevelt became president, progressivism was voiced in the White House. For him, strong corporations were good for America but it remains important that corporate behavior be watched to ensure that corporate greed did not get out of hand.

It is in this context that this speech taken from Immigration and Americanization, a book of 794 pages compiled and edited by Phillip Davis (author, politician and historian illustrator) in 1920, from pages 648-660 was addressed by Theodore Roosevelt to the American citizens, six years after his first presidency term. In this text, he exposes the scopes of his patriotism, giving a fine-grained definition of "hyphenated Americans" before standing up against them. In making himself, he first begins to highlight qualities of an Americanized population and the benefits related to them before condemning hyphenated ones as a threat to America.

In the process of defining "hyphenated American" Roosevelt pauses and makes a nuance between "hyphenated" and "naturalized" Americans. The following textual clues: "not an American at all" (line 3), "the men who do not become Americans and nothing else are hyphenated Americans" (line 13). Through these sentences, it is clearly understandable that hyphenated Americans are not Americans and are not to be considered as naturalized Americans. They are referred to, he thinks, as the men who put "native" before the hyphen as for instance: "German-American", "Irish-American", "French-American". The distinction of hyphenated Americans from the Americanized population is a way for Roosevelt to shade light on the qualities of an Americanized population to the detriment of the hyphenated ones.

Americanized people, far different from the hyphenated American are those who wage the fight for Americans either in war or in peace. On top of that they strive to keep their native language, though born abroad : “talk the language of its native-born fellow citizen” (line23). They possess American citizenship and ideals, standing firm in their oath of allegiance in their word and deed and must demonstrate their abdication of allegiance towards any prince , potentate or foreign government.

At last they should be kept on an American standard of living (same treatment , same right): “it must be maintained on an American standard of living “ (line 26).

Furthermore, if Americanized population is valuable for their qualities, by the same way are they beneficial especially the immigrants obtaining and maintaining an “American standard of living “. The security in the United States is bound to its being made a place where men shall feel justice and the obligation of performing the duties imposed upon them, with the recognition of immigrants beyond the realm of the mere industrial assets.

The use of the word “asset” (line 38-40) is significant. In fact an asset describes something a person owns which has a value . Then “industrial asset” , a very frequent phrase in this text is the object to which immigrants are reduced. The metaphorical use of this word by Roosevelt assigns the problem not to immigrants refusing to assimilate but to established Americans , that is the business owners who exploit immigrants, treating them as industrial assets not human beings.

Hence he compares their position in the industrial sector to that of African-Americans during slavery when referring to business owners as exploiters much like slave owners exploited slaves.

At last Roosevelt considers hyphenated Americans as a threat to America not only because they act as traitors, they are treasonous when they vote abiding firmly to their homeland. He explains how great American citizenship is over that adorned hypocritical face of hyphenated American.

By the same token even the importance of the good manners to rule a state has been evoked by Aristotle. In The Politics(chapter devoted to the definition and structure of the State: chpl,P1,L1-5), he states:” Experience teaches us that every state is an association, and that every association is formed with some good end in view, for an apparent good is the spring of all human activity. Consequently, the state or political association , which is supreme and all-embracing must aim at the sovereign good”. In other words every Head of State should mind the welfare of his ruled people, the good state of the nation.

For Theodore Roosevelt the progress of a nation lies in repelling hypocrisy among citizens of the same nation, hence the notion of Americanism, which should be a matter of spirit and soul and not mere allegiance. He decided to, so to speak, look after immigrants, maintaining them on equal footing with the other citizens on the same land, with the same right under the same flag, to the detriment of the Hyphenated ones, whom he thinks will never become 100% Americans and nothing else because of their hardhearted (pitiless) betrayal of the Republic of America. So to speak he won't tolerate their presence among the other American citizens who are faithful to America in war and in peace, whom he termed "good Americans."

Interest and Context of translation

This speech of Roosevelt was delivered at Carnegie Hall in New York, on October 12, 1915, during an unsteady moment in which the United States was plunged. It was an occasion for him to gather his people for multitudinous reasons which shall put the country in a new mood, a good stance: the single and firm loyalty to the Republic that results in pure allegiance to this Republic.

He also talked about the fake Americans (those Americans who bear treacherous allegiance to the American Republic), in the term of Hyphenated Americans who are dangers and the only responsible for the collapse of the United States. The problem of immigrants was not forgotten. They constitute the labor force for big industries and in this they need to be looked after with decency and justice, and any attempt to exploit or enslave the immigrants is an act of ruining the country.

Roosevelt made show of his patriotism by arousing in the American citizens' mind the value of citizenship: to swear oath of allegiance to only one Republic, abide by its side in time of war and peace. This is worthy of a good head of State as Roosevelt.

The interest of the text lies in its advisory and instructive aspect: the role of the Head of the country towards the citizens and positions to adopt in case of difficult moments.

As to Roosevelt, he was an eminent figure in the US presidential history. Among all the other Presidents of the United States, his career was remarkably fascinating, interspersed with extraordinary achievements and these are what endeared him to me to have made the translation of this speech of his.

By this token Roosevelt took office from September 14, 1901 to March 4, 1909, becoming then the 26th President of the United States. He led the Republican Party and also founded the first incarnation of the short-lived Progressive Party called Bull Moose of 1912. But before he became president, he held offices at the city, state, and federal levels. Roosevelt's achievements as a naturalist, explorer,

hunter, author, and soldier are as much a part of his fame as any office he held as a politician. Roosevelt was the youngest President of his time having been sworn in at the age of 42 as the president of the United States.

He also was the first winner of the Nobel Peace Prize. He was born into a wealthy family in New York City, he was a sickly child and suffered from asthma. So he stayed at home studying natural history. To overcome this physical weakness, he embraced a strenuous life. Home-schooled, he became an eager student of nature, thus he attended Harvard University where he studied biology and developed an interest in naval affairs. In 1881, just one year out of Harvard University, Roosevelt was elected to the New York State Assembly, where he became a leader of the reform faction of his Republican Party known as the GOP. His book, *The Naval War of 1812* established his professional reputation as a serious historian; he wrote numerous books on hunting, the outdoors and current political issues, as well as frontier history.

Unfortunately Roosevelt knew an overwhelming shock in 1884 which resulted in both his mother and his wife's death on the same day. He temporarily left politics and went to the frontier. That sad event turned the direction of his life. He became a rancher in the "Badlands" in the Dakotas for a while. When he got back later to New York City, he ran for mayor in 1886, finishing third with 60,000 votes. Then his fame began to grow when he started taking vigorous charge of the city police. At the national level being leader in civil service reform. The Spanish-American war broke out in 1898 at the moment when Roosevelt was, effectively running the Department of the Navy. So he promptly resigned and formed the Rough Riders, that is volunteer cavalry regiment that fought in Cuba. He came hero from that fight and was then made governor in 1898, nominated for vice president in 1900. He successfully energized the GOP base as a highly visible campaigner to reelect President William McKinley, Jr. on a platform of high tariffs, the gold standard, imperialism, prosperity at home and victory abroad.

Roosevelt's presidency coincided with the murder of President McKinley, in 1901. He attempted to move the Republican Party (GOP) toward Progressivism, including trust busting and increased regulation of businesses. This way, he became the first person elected in 1904, to a term in his own right after having ascended to the presidency (from the vice-presidency) upon the death of his predecessor, winning the largest percentage of the popular vote since the uncontested election of 1820.

Roosevelt is the creator of the phrase "Square Deal" in order to describe his domestic agenda, emphasizing that the average citizen would get a fair share under his policies. He promoted as an

outdoorsman and naturalist, the conservation of movement. On the world's stage, Roosevelt's policies were characterized by his slogan, "Speak softly and carry a big stick".

Roosevelt was the force behind the completion of the Panama Canal, he sent the Great White Fleet on a world tour to demonstrate American power, and negotiate an end to the Russo-Japanese War, for which he won the Nobel Peace Prize. Roosevelt led a major expedition to the Amazon jungle.

At last he has been consistently ranked by scholars as one of the greatest U.S. Presidents. His face, alongside George Washington, Thomas Jefferson, and Abraham Lincoln, adorns Mount Rushmore.

In the light of what follows a President like Roosevelt is very scarce nowadays taking into account the multitudinous achievements which interspersed his life. From his disabled and sad childhood Roosevelt succeeded overcoming that pain so as to reach presidency. This flash on a part of his lifetime, the more important one is a piece of advice to everybody that disablement is not a brake to the success in life and anybody can succeed.

Translational constraints

The translation of this speech from English into French was not an easy task. I think any attempt at translation can't go without an expedient (vigorous) background. When I evoke background, I allude to grammar, syntax, semanticity (meanings)...

The mastery of both Source Language (SL) and Target Language (TL) is indispensable. The language of this speech is English which, according to our translation procedure will be the SL, and the language it will be turned in, the TL that is French.

Although translation is most of the time tricky this speech in its constitution was not as tricky save for some sentences and nominal words: "what would be done to us in the name of war if these things are done to us in the name of neutrality?" (line 50), "the only man who is a good American is the man who is an American and nothing else" (line 17); hyphenated American, industrial asset, Scandinavian-American.

The complexity of these sentences lies in the fact that they are meticulously built according to a specific category of speech: political which also framed from a social context: Immigration/Americanization. They are not easily turned into French without supplying information

from compatible reading materials such as *Histoire de la culture américaine* by Jean-Pierre Martin and *American Labor and Immigration History* by Hoerder, Dirk.

In order to attain this target, I also made use of my former prerequisites , experience in translation and interpretation even though that was done voluntarily and for non-profitable aim . That occurred in STC, a big Ghanian Transportation Company based in Treichville, Abidjan (Côte d'Ivoire). I was serving the Head of this company who speaks only English. I really learnt many things about his culture. I was most of the time alone among that population of Ghana(a wet African English country with a population of 24 965 816 and an area of 239 460) in this station adorned with numerous brand new buses lined up in the bottom giving more light to the station with the switching off and on of their stylized human- like-eyes headlights.

What is to keep in mind is that Translation is not to be reduced to the mere transposition , transfert of a SL data into a TL frame. Translation is observation, patience. Equivalences are not extemporized(without preparation) or else the target is missed. But premeditated(long painstakingly prepared) shall be the meanings of the SL words before they are made in TL .

Ranges of necessary tools have been use among which:

- France Term
- IATE (Inter-Active Terminology for Europe)
- Termium(banque de données terminologiques et linguistiques du gouvernement du Canada)
- CNRTL(Centre National de Ressources Textuelles et Lexicales, créé en 2005)
- Oxford Advanced Learner's Dictionary , 8th edition
- Cambridge Advanced Learner's Dictionary
- TLFi (le Trésor de la Langue Française Informatisé
- Larousse Vocabulaire Anglais

At last I personally think that translation is an art. It goes from the knowledge of a language culture to another, images, styles and figures which variate from a language to another.

Every language comprises its own difficulties which should be simplified through analysis before transferring into the target language.