

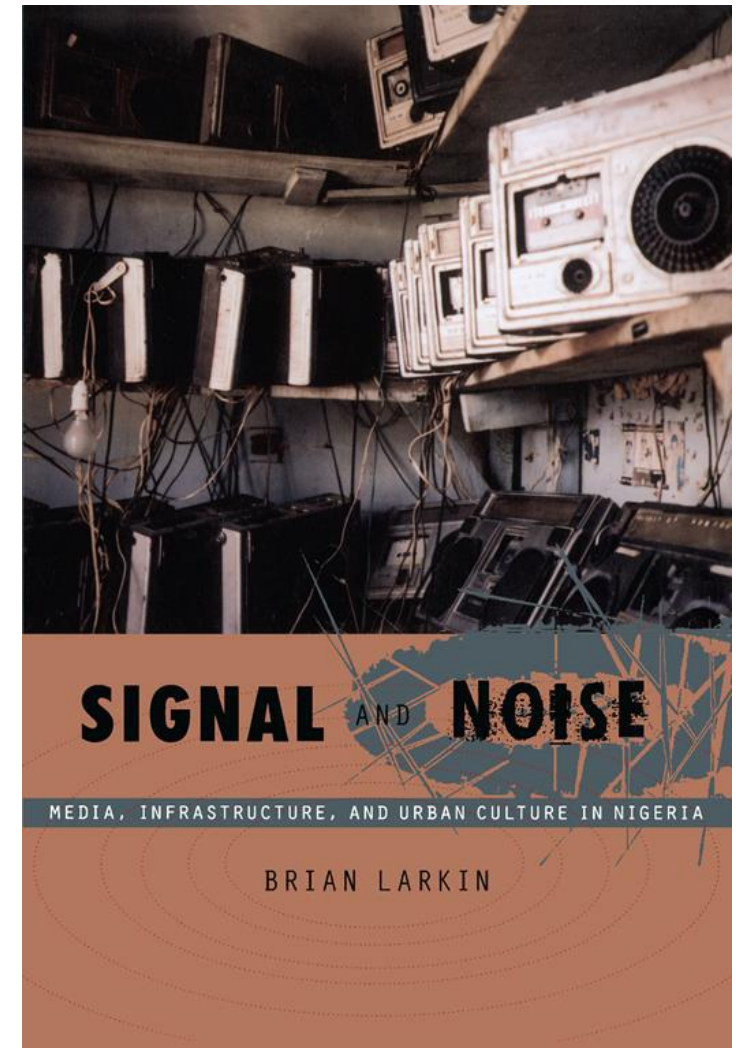
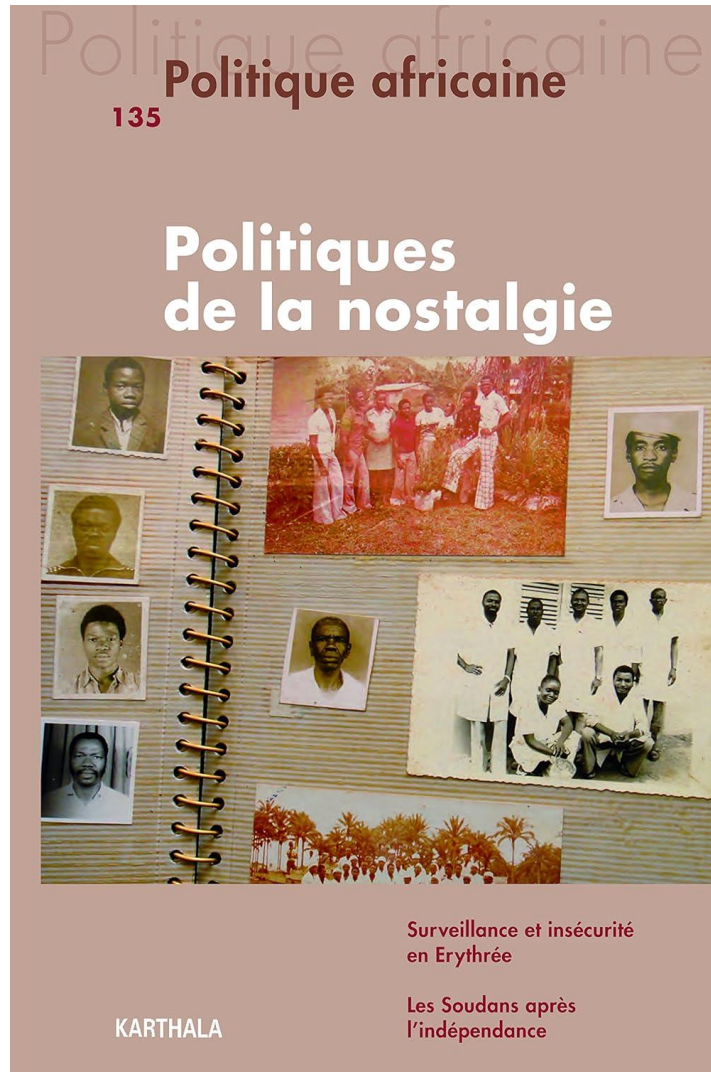


Fabrique des idées politiques en Afrique

M2 2025-2026

Séance 5
Infrastructures, industries et technologies

L'infrastructure comme dépositaire d'idées politiques



La modernité comme catégorie émique

- Fred Cooper, *Le Colonialisme en question. Théorie, connaissance, histoire*, Paris, Payot, 2010.
- Debra Spitulnik, « Mediated modernities : encounters with the electronic in Zambia », *Visual Anthropology Review*, 14 (2), 1998, pp. 63-84.



Towards a globally competitive and prosperous nation

Silicon Savannah

With more than 90 hubs across the continent, Africa's high-tech economy is taking on some of its biggest humanitarian challenges. Regular *Wired* contributor Matthew Hussey investigates the pioneers forging a new digital frontier.

In a room with large, high windows, wooden floors and long tables, men and women in T-shirts and jeans sit around, hunched over laptops. A football table occupies one corner of the room, while a coffee bar occupies the other. Conversations range from passion to the latest internet meme and back again.

This scene could have taken place anywhere in Europe or the United States, but this is tech week in Nairobi, Kenya. Hub is one of many spaces popping up across Africa designed to foster innovation in technology. According to the World Bank there are now 90 tech hubs across the continent, and more than half of African economies have at least one.

Intel, Microsoft, Cisco, Google, Nokia, Samsung and IBM have all established operations on the continent with an audience of 700 million, more than double that of the United States. When outgoing Google CEO Eric Schmidt spent a week in sub-Saharan Africa last year, he was particularly captivated by Nairobi's tech potential. Change, a French mobile operator and Baidu, China's answer to Google, recently introduced a jointly branded smartphone browser in Africa and the Middle East. Microsoft meanwhile, which has offices in 14

African countries, unveiled a smartphone to be sold in several African markets, with more to follow. But it isn't just large outside corporations that are taking advantage of a market where phones outnumber PCs four-to-one. Services such as M-Pesa, a mobile payment system set up by Kenyan telecommunications company Safaricom, manages a quarter of Kenya's GDP through transactions made on the platform.

Unlike tech hubs elsewhere, whose primary focus leans towards building applications for consumers, tech firms in Africa are confronting some of the continent's most challenging humanitarian issues. In Kenya, arguably Africa's most tech-focused economy, more than half of the population survive on less than one dollar a day according to UNICEF. But there are entrepreneurs confident that technology offers Africa a bright future.



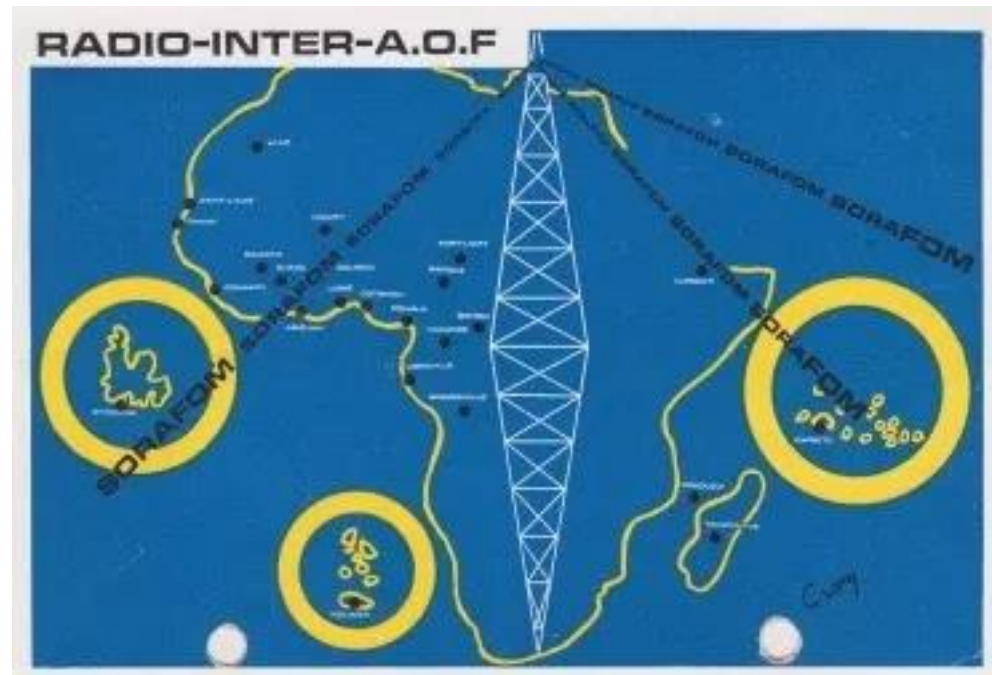
L'exemple de la radio

- Diffusion sociale très large / NTIC
- Tension généralisation / fragmentation des publics
- Dépositaire ++ rêves de modernité (Debra Spitulnik)
- Support d'élaboration et débat d'idées politiques (citoyenneté, autorité, genre, liberté...)



Histoire longue

- Premiers signaux émis depuis le continent: 1923-1924
- Au départ, une histoire privée de sociabilités exclusives
- 1932: 'Empire Service' de la BBC: assurer l'unité de l'Empire
- Gouvernement coloniaux locaux réticents



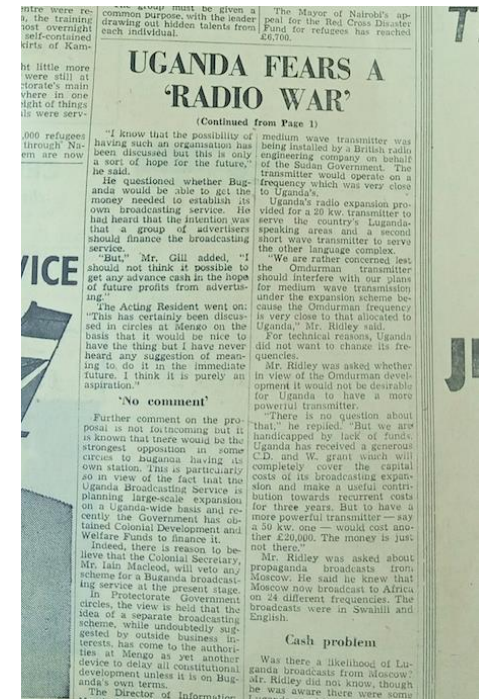
La radio comme outil de production de l'Etat

- Presse très politique, voire subversive
- Contextes de mobilisation politique anticoloniale
- Contrer les radios internationales

‘The British and their colleagues should realise that nowadays they may be able to hold back our bodies, but they cannot suppress our voices; our voices will never rest or relax, but will go on growling day and night.’

BBC Summary of World Broadcast, 462, Appendix A6, p.7, Cairo in Swahili for East Africa 15.30 GMT, 25.1.1958.

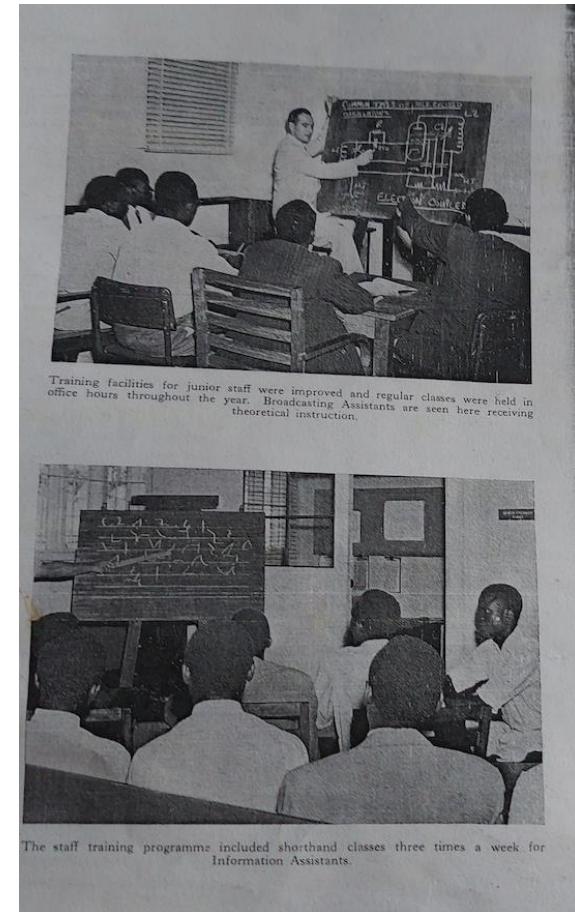
- Importance de la 2GM, débuts de l'africanisation
- Un instrument de gouvernement et d'imagination du territoire



Incarner la modernité: 'colonial sublime' (Larkin) et professionnalisme



- Mais 'publics' racialement divisés...
- Idée ancrée de 'goûts distincts'



Produire le genre et la famille



Figure 2. "Gosh! She Likes It", *Zambia Mail*, 6 January 1970, p. 6. (Source: University of Zambia Library, UNZA).

Après le fer à repasser un peu de musique

Après une dure journée de lessive le repassage ou de couture, une bonne ménagère trouve le réconfort voulu dans sa petite disquette où les disques de ses chansons préférées lui feront oublier sa fatigue. Mais elle ne doit pas oublier que les disques ne se conservent longtemps que si on les nettoie régulièrement.
(Photo Kerr).

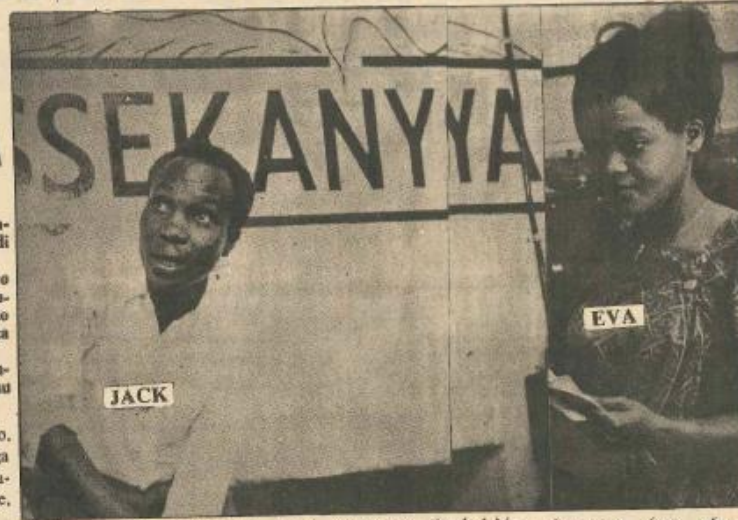
ROBIN-HOOD
VELO PNEUS BALLON
ENTIEREMENT MONTE AVEC DES
PIECES RALEIGH
PAR LES
USINES RALEIGH
Vélo économique — Vélo de classe
CYCLES VERBERT,
Avenue Belgika et coin avenues Strauch et Plateau

EDOBOZI LYA EVA OWA RADIO UGANDA LIKYALIDDE SSEKANYOLYA

Bya JACK SSEKAJUGO

ATANAVITAVITA, yatenda anyina okufumba. Nnanta-kilika mbuga, nti oby'embuga biribwa muganzi. Egiindi wala nga tekuli gwoyagala.

Ndeese obugero bw'e kiganda obwo, ate nga ndeseyo obulala nfaafa obubufanana, nga kye njagala okulaga nti tulinwa nayo okumanya ebintu bingi, ng'oluusi tetubitaddeko mwoyo songa bikulu, ate ng'oluusi tetulina ngeri ki gyetuyinza



mulimu mulala gworina okugyako okujja naatula ne ba-gasimbugana ne Microphone, natandika okwogera.

"Byasoma oba byayogera, olugwa nga ogugwe guwedde era abo bebayitibwa ba ANNOUNCERS. Abo be bakulirwa ba SENIOR ANNOUNCERS, ne balyokka bakulirwa HEAD OF ANNOUNCERS, era abo bye basoma basanga Bakalani basomaze dda okubikuba mu taayipu.

"Bw'ova ku ba Announcers ate waliwo be bayita ba Producers. Omulimu gwa Producer gwalina, kwekunoonya, n'okufuna abanakola Programme, n'okugiteekateeka. Ye nga Producer, tawulikika-ko ku mpewo, era bino ebya Tubaweeza nga tusinzira wano . . . " ye tehimukwata-ko.

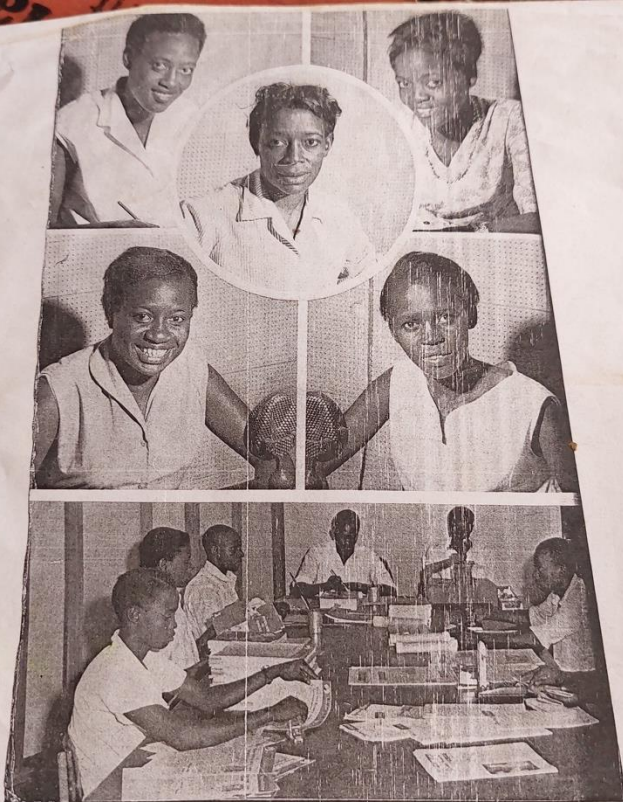
"Eky'okulabirako ye omulimu gwalina, gamba singa atekateeka Programme y'abaana, kyalina kwe kunoonya mukyala gundi, anagererayo abaana akagero, n'okumula-girira engeri gyakaagalamu olwo nna ozuzwe guwedde,

emu, gamba nga ekyokulabirako." "Ayinza okuba nga yalina okuteekateeka ennyimba eng'anzi ate ngalina okwanjula omwogerzi agenda okwogera ku "kuyita abalimi" ate nga ne Programme ya "agawano na wali" yetagibwa, ne bintu ebirala ebiri ng'ebyo. Awo Radio Uganda weyawukaniira ne BBC."

Ckubuuza: "Abaffe mu bisera byo eby'eddembe, biki byosinga okwefunzirako ennyo? Gamba ng'okulaba

ebifaanana okuwulir ebimuli, ebyesany ntu ebi ma funyise-Hobi

Okuda singa nte funyiridd na bange enkulu, kako sin tabo et n'okuwul



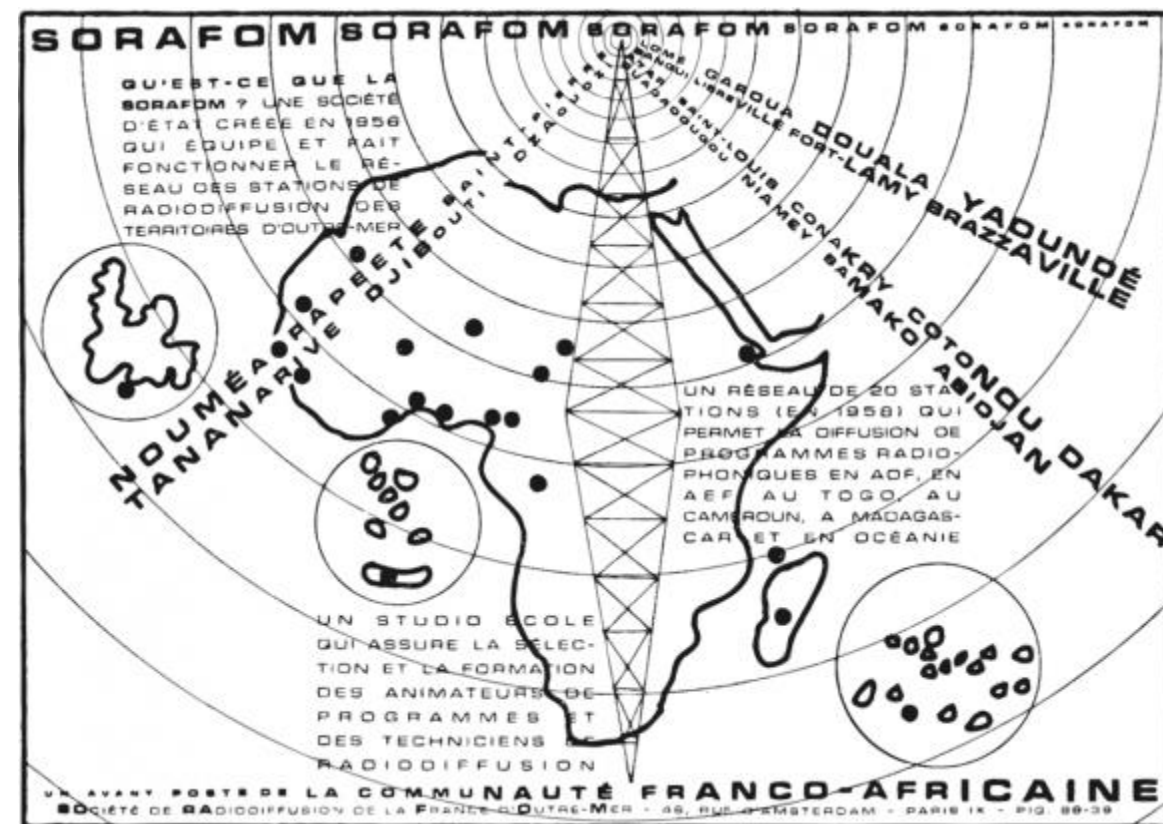
L'exemple de la Sorafom / OCORA

Thomas Leyris, 'Le Studio-École de la SORAFOM-OCORA. Former des hommes et des femmes africains de radio au temps des décolonisations et des indépendances (1955-1969)', *Le Temps des médias*, 2023/2 n° 41, 2023. p.114-132.



Archives nationales, Documentation RFI, 20060371/6, Dossier 2
1961-1962, Chemise 3 OCORA 1962

Creuset d'intellectuels au positionnement ambivalent



La reprise du projet en contexte postcolonial



Marissa Moorman

"Radio Katwe Station" had already convinced Ugandans including Amin's soldiers that Saba Saba was a highly selective weapon which killed only Amin's soldiers, his supporters and sympathisers.

This clandestine Radio Station had it that even if a civilian who had no sympathy for Amin stood amidst a group of soldiers, Saba Saba would kill all the soldiers and leave him unscathed.

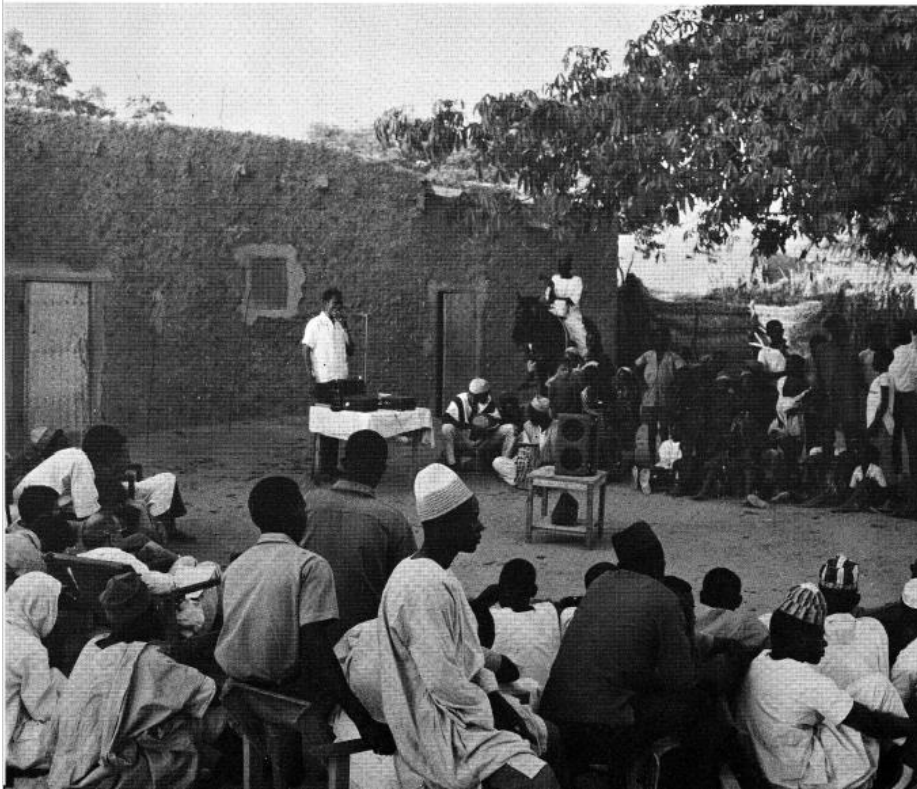
The Station further had it that unarmed soldier wearing plain clothes at least stood some chances of escaping but that one in uniform and armed stood no chance of escaping whatsoever.

It was probably because

La radio comme outil pédagogique

“ Surtout, les gens sont intéressés d’entendre leur voix à la radio, et que tous leurs frères du Niger les entendent, et qu’ils ne sont pas oubliés, que les ministres les entendent. En quelque sorte ils font partie du gouvernement. ”

(Un adhérent de Kaouri)



Du colonialisme tardif....

Listeners' clubs et patriotisme bureaucratique



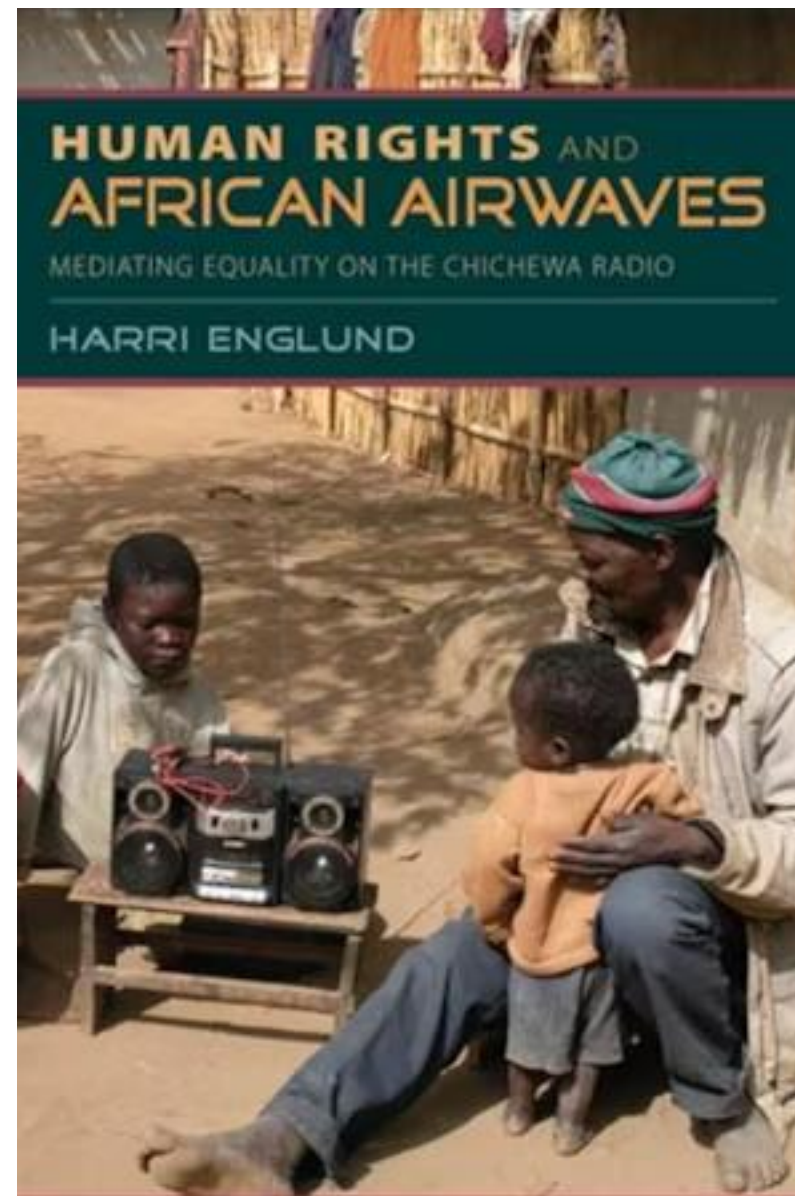
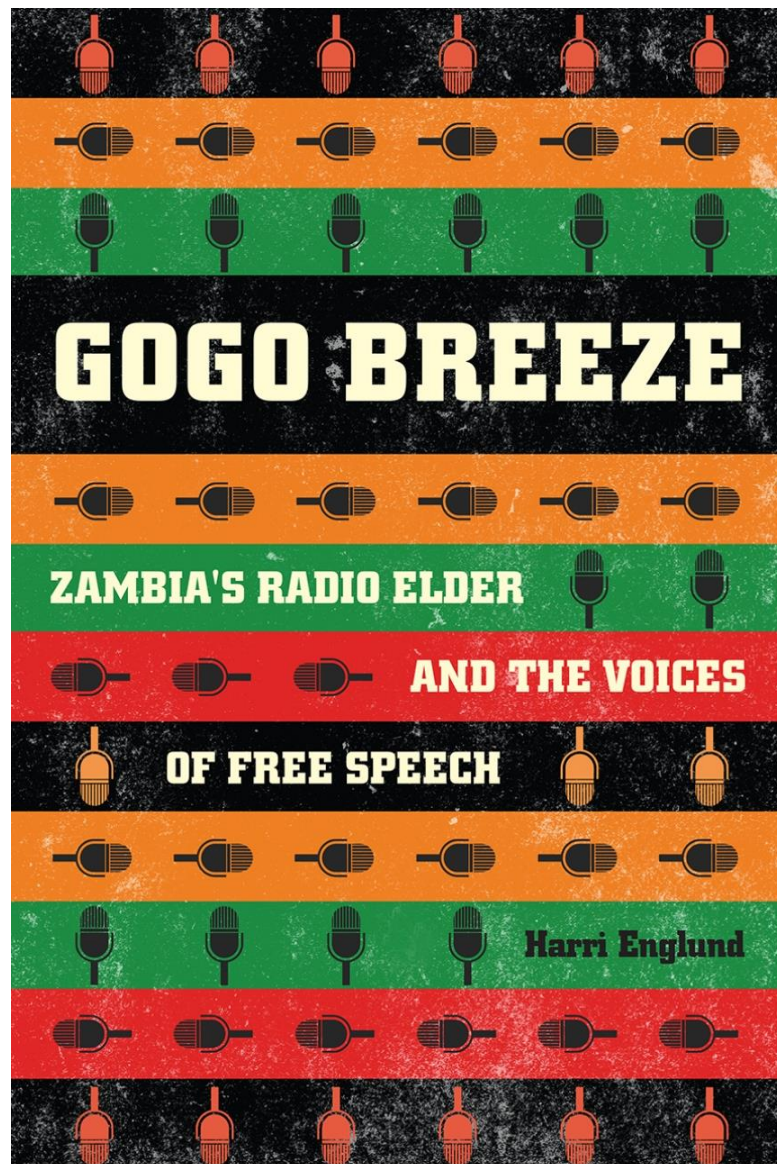
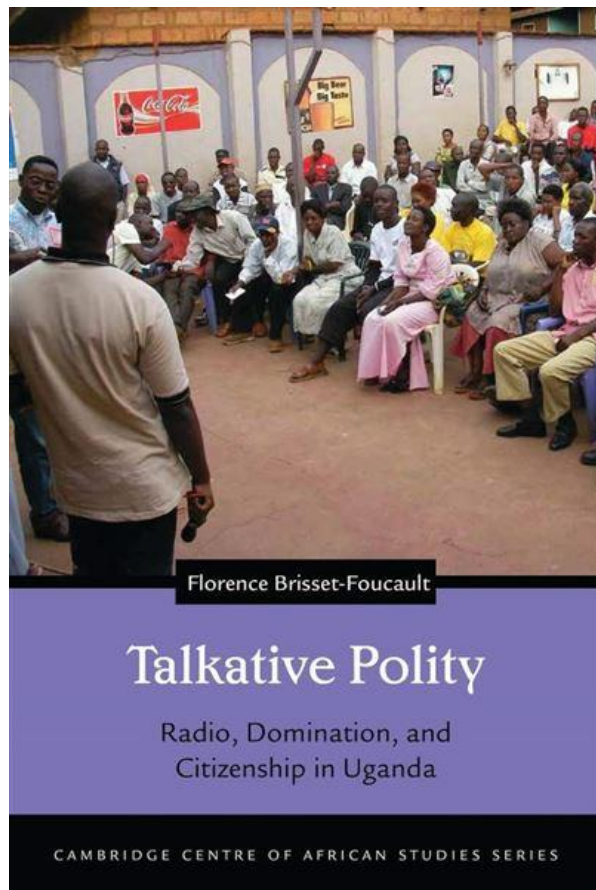
À aujourd'hui...

Listener's club 'Bufunjo citizens concerned'

Libéralisations des ondes

- Des histoires contrastées selon les pays (Mali, Zimbabwe, Ouganda)
- L'implication des milieux d'affaires et des milieux de la nuit
- La difficile politisation des ondes
- Les radios nationales comme institutions, la culture du service public

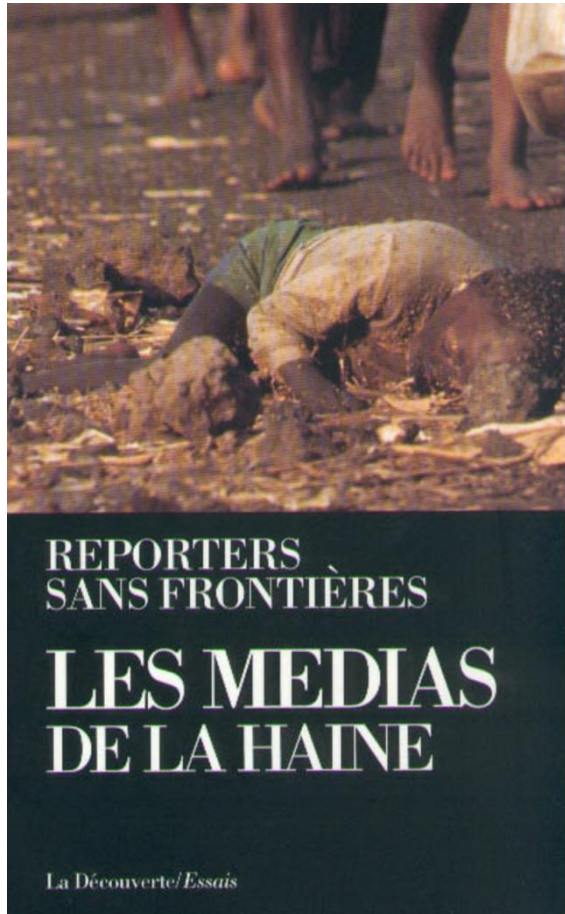




Penser les liens entre médias et action politique



Illustration extraite du manuel de Ross Howard et Francis Rolt, *Talk shows radio pour construire la paix. Un Guide*, réédité par Search for Common Ground et RFPA en 2006. On remarque que la femme, la petite fille et les gens du terroir prennent la parole, encouragés par le



Scott Straus, 'What Is the Relationship between Hate Radio and Violence? Rethinking Rwanda's "Radio Machete"', *Politics & Society*, 35(4), 2007, 609-637.

Vokes, Richard, 'Charisma, creativity, and cosmopolitanism: a perspective on the power of the new radio broadcasting in Uganda and Rwanda', *Journal of the Royal Anthropological Institute*, 13, 2007, p. 805-824.