

Banners in Brazzaville and Pointe Noire: Image at the Service of Communication

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ABSTRACT

In Brazzaville and Pointe-Noire, the two largest cities in the Republic of Congo, banners serve as new communication models supplanting the traditional media of radio and television. They are placed in the main arteries and in highly visible areas. Those interviewed on the issue presented us with a few reasons that make the direct image one of the main attractions compared to traditional media. They think of the constraint because these new media are easy to digest. There is also the cost of these banners whose prices vary between 3000 frs and 15000 frs. The traditional media are criticized for the influence of power, most of whose programs consist more of praising the rulers than educating and instructing on the major questions of society and life.

Keywords:

Keywords: Banners- image- service- communication.

1. INTRODUCTION

In the past, in almost all the big cities of the Congo, and even in the interior, the radio was the only communication tool. At specific and recognized times, there were crowds around these communication tools, often to follow the obituary "press releases" for the purpose of reassuring themselves of the situation of dissimilar relatives, for various reasons, throughout the territory and abroad, sometimes, to inquire about information related to their health through the mayébisi ya ndengué na ndengué therefore the various press releases whose scope is broader than the mayébissi ya passi, sango ya liwa: The obituaries, the painful information, those relating to death. Often also the

attraction around the receivers which were called, certainly wrongly, "radio", was the fact of following the reports of the sports meetings of the national championships or international competitions whose youth took advantage to the maximum to identify with some players she had never seen, just by commentary from sports reporters. Later, with the evolution and, in the big cities, specifically Brazzaville and Pointe Noire, the communication, by the image through the television, came supported, so much is little, the radio. Only its effect, in terms of communication, was limited. First, by the status of the people who owned them, the most affluent with an environment difficult to access placed in upscale neighborhoods of modern cities; Then, by this fact, they are close to the white mindélés whose supposed attitudes place them far from the "Black Brazzavilles" to use the expression of Georges Balandier (1955) characterized by the rejection of the other.

Finally, even if access became possible and made more fluid, the quality and choice of the reference elements to follow rarely depended on those who came to follow the "television", often perched at the window, ready to leave the premises, or, to clear out in view of its owner, of one of its relatives as influential as itself or in the event of obvious bad weather.

This new tool of communication was non-existent in rural areas where, beyond the radio, communication was done through the post, through letters, telegrams and money orders, by which we mean sending sums of money. All these elements, at first sight, frightened the recipient and aroused the curiosity of the neighbors, all of whom wanted to know the content quickly to free themselves

from the psychosis that surrounded the presence of these elements, characterizing, in their minds, the misfortune of which they had to be carriers.

Today, communication is becoming more active and dynamic with regard to the tools that characterize it and make it very operational and practical in the approach to efficiency. It is more than present everywhere, especially in administrative services with the internet which gives everyone information in real time, accessible to everyone, anywhere. The classic and traditional media such as the written press, radio and television have suffered a clear setback with regard to digital to the point of rallying them to it cause in an almost obligatory way. All these forms of communication are, without a doubt, the result of the media ferment characteristic of modern societies.

In Brazzaville and Pointe-Noire, the two large agglomerations of the Republic of Congo, it is observed in the main arteries and in all the nooks and crannies, the banners carrying messages, expressions therefore of a new form of communication whose image reappears with force. This new form of communication took shape, in a remarkable way, immediately after the political conflict that the Congo experienced from June 5 to October 15, 1997. It has since become more crystallized and affirmed in the collective imagination, becoming the communication model, apparently, the most consumed, appreciated and practiced by the Congolese, especially the Brazzaville residents. It conveys different messages including those related to the celebration of marriages, worship, death and training schools.

Issues and Hypotheses.

Communication has always been an important lever in people's lives. It allows, by means of spoken language or gestures, to convey messages and build, at the level of society, a peaceful relationship between people. It is also constructed, for people with reduced use, of verbal language, by a set of signs whose deconstruction by those who know them, makes it possible to decipher the messages. In today's reality, many easy to implement rather than those of traditional media which are much more restrictive.

The second approach is that linked to the influence of the image conveyed by the banner and justifies

its very meaning. The banner becomes, beyond the message that it translates, a message in itself for the attention that it fixes in the conscience of the men and the promptitude with which these react vis à vis it, to her stare.

Study objectives.

This study would like to understand the real foundations that make banners, current and popular supports of communication, in view, in all the arteries of the large agglomerations of Brazzaville and, specifically, in Brazzaville and Pointe-Noire. It also sets itself the goal of trying to understand the reasons for the changes in local communication with banners as an anchor instead of radio and television or other forms of Communication in force.

This research is part of the sociology of political communication against the backdrop of social change. It is at the crossroads of political sociology and the history of social changes, of which the behavior of actors in their relations with others remains the essential determinant. It translates the wealth of societies in motion before minds, regardless of their intellectual skills, who reason about how to rally the masses to useful and first-hand information.

Supports make communication more fluid by reducing the gaps and distances between people, even those who are between the various ends of the world. Radio, television, a little later and, still today, the Internet are media that will always mark, along with the written press, the world of communication. Banners seem to read as another form marking the rejection of radio and television, but touching up close and in real time even against the will of the consumer, the public. The programs of the latter, in a context of rejection of politics with regard to elections that are often sources of dispute, oriented more towards politics than educational training programs seem to be reasons which have allowed the decline of these instruments in the consciousness of the people. The image inscribed on the banners, for cases of death, allows even disinterested passers-by to take an interest in them in view of the deceased person and the sensitivity linked to death in African traditions which require, without constraint however, to pay attention to it. In view of the extent of communication by banners in the city of Brazzaville and Pointe-Noire, we have focused our

reflection on the following main and subsidiary questions:

What can be the fundamental reasons on the basis of which, communication by banners becomes nowadays in Brazzaville and Pointe Noire, the form of communication, apparently, the most visible and the most usual, more consumed, than others, yet traditionally operational?

In what way, the image carried on the banners and, themselves as an image, do they convey a message that one would believe to be more effective in reaching the maximum number of people than the old forms including radio and television remain, logically and traditionally, the most recognized and usual channels?

Two solution approaches can help to understand this apparent evolution, in the world of communication, of the transition between the old forms of television and radio, and this new version made up of image-enhanced communication whose banners remain, of nowadays, the henchman.

One of the most visible reasons is the fact of having, at hand and in front of the passer-by, even reluctantly, the information that we would like to pass on and that we would force him to consume, regardless of his reaction.

Another reason, no less negligible, is the ease of access to information by the banners and the fixity of its message by the reception and validation in the collective consciousness of the image they convey to inform of the situation. at stake. The elements that come into play to make communication more fluid by banners are very death, elections in times of struggles for the conquest and retention of power, vocational training and religious seminaries, but also marriages constitute the essential elements that make banners have a great influence in the world of communication in Brazzaville and Pointe Noire.

•Theoretical approach.

The image, to a certain extent, informs and communicates as strongly as words or gestures. Specialists in the sociology of communication and psychologists, sometimes faced with difficulties in getting a message across, use symbols to express their determination to reach as many people as possible. Roger Bauthier (1994) speaking of images points out that they tend to replace

language in the construction, understanding and analysis of reality. In the Congolese context and, specifically for this study, the image attracts and compels attention because it can inform about the death of a person we know, inform about a training school that we are looking for son or daughter, but also on a house of prayers where one can find a solution, if only spiritual, if that can be true, to one's problem.

What are these banners communicating? Who communicates to inform whom? And why?

Communicating presupposes the meeting of three elements: The sender, the one who makes and transmits the message; the message which seems to us to be the central and most important element of the communication and the receiver, the one to whom the message is addressed, to make it, certainly, application of the orientations which it contains. Here, the use of banners seems to respond to a lack of communication or a lack of interest that ordinary mortals have had, since relatively recent times, in the traditional media of radio, specifically, and television. The influx of these traditional media has been weakened by the weight of responsibilities, in a world where daily bread is becoming more difficult to obtain today than it was two or even three decades ago. on the one hand, and, on the other hand, by the rejection of the program schedule proposed, especially at the level of the public media, considered as relays of political power, advertising the actions of the government in a more or less exaggerated way, by educating and by training less than the media would do in their fundamental missions.

The banners become the ideal form, at the very least, one of the forms responding, at best, to the communication strategy tending to interest the large number in the sense that they focus around information related to death, religious seminars, the opening of schools and training centers, but also and above all, they impose themselves on passers-by, on their daily concerns.

Most of the banners posted in the alleys of Brazzaville and Pointe-Noire refer to information related to the death. Through these, the living, family members or loved ones, express messages of compassion, pain and regret. Death, although natural and imposed on all, is not accepted and validated in the collective consciousness as a fatality, a catastrophe which imposes, beyond the

loss of a man, an ad eternam disappearance of the to be adored. It is experienced, in the collective imagination, as the extension of life with regard to the behavior of the living and the messages inscribed on these banners. "Go and rest in peace."

These inscriptions, however severe, by their semantic content, suggest that the message is far from being perceived as an end in itself, but as an expression of a certain assurance allowing, over time, a possibility of meeting again with the person. We refuse to believe that dying marks the end of existence to open up another stage whose outcomes are open to the curiosity of analysts of all kinds. Death therefore becomes a journey to an unknown but sure destination, which reassures the living of the possibility of seeing each other again at the appropriate time. These writings, basically, reassure, by the absurd, of the relationship to be maintained and maintained between the living and the dead to the point of allowing, by this peace desired for the dead, to guarantee by him, the place for the living, to their arrival in this world whose secrets of life are known by no one. Death therefore becomes a relay to enter immortality, into eternity. An approach and a conception of life that would send all the dead back to paradise, to the world of light, contrary to the biblical conception that would impose a sifting according to the good or the bad that one would have done in this palpable world, that of the living. Some messages refer directly to the Bible, certainly, to show the Christian character of the authors and their faith in God to consecrate the souls of their loved ones to the creator "Dust thou art, and unto dust shalt thou return." That your soul rest in peace. » Unlike the first message, this one has uncertain outlines. These authors do not imagine the trajectory of the dead and his destination. They seem to defer to the creator by entrusting him with the soul of their deceased loved one. Their conception seems to be that of letting God do with the soul of their loved one what he wants to do with it since the body will undergo the principle of returning to dust as decreed by God in the scriptures. The latter seem to be playing it safe by asking God's grace for their soul instead of imposing on it a supposed destination of rest at which they are not sure and for which God would not be obliged to offer the soul. soul of their loved one. Other messages translate the character of what the person will have been in his work relations and with the

environment. «Your thoroughness, discipline and sense of responsibility will always serve as an example to us. » These writings on a banner reflect what the man will have been, a rigorous and respectful teacher of the values of justice, equity, determined to enforce the texts and favoring no one whatever the nature of the relationships we maintain. with him. There, it is both an affirmed regret and an ideal to be built for those who are scheming, a foundation for their future. This message, although relating the certain course and the life of a man, is also political. It recalls the values on which a State should be built and base the benchmarks of its development. A call therefore to all those who have responsibilities, to build their power on the values of rigor, probity and discipline. The image becomes a means of communication which is doubly characterized: In production, it is based on vibration; In reception, it involves the exercise of feeling. (Babin, 1991). The banners therefore fix the consciousness on these doubly important aspects in the transmission and crystallization of the message. Written messages make it possible to pass from the sensitive to the visible then from the visible to the sensitive (Bougnoux, 1991). They attract and call whoever is in front and in front of them to pay attention to them regardless of their state of mind. The consumption of this message imposes itself and obliges those who find themselves in front of it to manage it. This message poses no problem to its consumer regardless of their level of education. Information related to death is symbolized by clear indicators that are validated by the community. An enrolled palm either attached to the banner or hung on the tree or post on which the banner is displayed. Marriage-related information also has its particularity that distinguishes the banners that express it to others, other types.

These features allow everyone to distinguish between banners in relation to the messages they convey. It seems in these conditions that the banners seem more expressive and closer for the messages they translate than radio and television which require both the will and the determination to follow at fixed times retained by the programs, information related to death or other types. In modern societies, the management of these tools, even internally, especially in the family, poses a problem between the tastes of children turned towards science fiction films and adults, often

perceived as cumbersome by children with regard to their concerns. The banners impose themselves and are accepted, by their presence, even if we do not want to pay attention to them.

Reference theories

This study calls for the application of three theories including reasoned action, planned behavior and behaviorism. They make it possible to establish the link between reality and the practice to be built.

The first two are the work of Fishbein and Ajzen (1975). The intention in the implementation of these theories is to organize a mobilization strategy around the action that we would like to take to achieve the results. Here, the limits of the old instruments in the service of communication such as radio and television can justify these new approaches to communication. It seems, in practice and, with regard to the supposed effects, that the information goes faster than that broadcast on the radio or on television, today, less and less, followed for the supposedly less attractive and catchy quality of their information grid. This information also imposes itself on all passers-by supposed to fix themselves on the banner which attracts and invites itself, willingly, into the approach of conceptualizing the security of the passer-by who would like to be reassured of all the information around him. The meaning given to this study is to try to understand and analyze the reasons for these changes in the field of communication on the one hand and, on the other hand, the supposed effectiveness of these new communication techniques.

Here, the intention is to build a binding relationship between the consumer and the issuer by imposing on the first the will of the second. It is therefore a reasoned action built around a strategy that seems to bear fruit given the number of banners observed every day in the alleys of these large Congolese cities.

The third is behaviorism. It is a theory related to scientific psychology that only takes into consideration the relationships between stimuli and responses. (The Little Illustrated Larousse, 2014). Its only object of study is behavior and not consciousness. We can therefore only speak of observable phenomena. It excludes interiority, consciousness and considers that human behaviors are responses to stimuli. The evolution of societies

therefore makes, in the context of communication, this approach to make it possible to take stock of the reality of banners and their effect in the transmission of information, whatever their nature. Here, we are alluding just to what is external without taking into account what is conceived from inside the actors in relation to the banners.

2. METHODOLOGY

For this study, we used observation and investigation. The observation simply allowed us to crisscross the alleys of Brazzaville and certain arteries of Pointe Noire during our Baccalaureate supervision mission this year. In Brazzaville, these observations were made on a permanent basis. They also allowed us to discuss with certain actors, a question of focusing on the reasons they believe to be at the root of these changes in communication.

The survey also appeared to us to be very important insofar as certain players questioned mentioned the weaknesses of the classic and traditional media which today capture less and less of the attention of consumers, in favor of communication by banners, very imposing and constraining by its proximity.

Population

The people concerned by this survey are those who live in Brazzaville and Pointe Noire whose age varies between 18 and 50 years. To avoid generalizing our work, we wanted to focus on the district's 6 Talangai and 9 Djiri in Brazzaville. In Pointe Noire, we used the few students who were candidates for the Technical Baccalaureate registered at the Antoine Banthoud center in the city center of this locality when we were the head of the center there and a few teachers found on site when they were supervisors for this exam. Here the age varies between 18 and 45 years. The difference is played here by the fact that the oldest teacher was this age. It is made up of 220 people, including 120 in Brazzaville and 100 in Pointe Noire.

Sample.

We worked with a sample of one hundred (100) people in Brazzaville and (61) fifty in Pointe Noire. They were chosen, especially for Brazzaville, randomly and without constraint. For Pointe Noire, they were chosen among Baccalaureate candidates and teachers selected for Baccalaureate supervision

at the Antoine Banthoud center who were very available.

Data processing

The collected data was processed by Excel and SPSS version 22. This data was processed in two steps: The first consisted in analyzing the data from the responses to the questionnaires.

The second consisted of carrying out a quantitative and qualitative analysis of the content of the data collected by the questionnaires.

3. RESULTS.

The results obtained during this study are presented in 6 tables. They correspond to the concerns raised by our research. They are distributed according to the localities concerned and are treated in a simple way with ease of understanding. The priorities set out in these tables are grouped into centers of interest that will be the subject of our discussion. It emerges, all the same, that there are proven reasons which justify the use of these observable changes, today, in the field of communication which do more than in the past, the good share with the communication by the image apart from that offered by the traditional media. A certain innovation in this field which borders on the public side that the modern media should have used. (Bianchi, J, Bourgeois, H, 1992)

Respondents are of both sexes living in Brazzaville and Pointe Noire. Their age varies between 15 and 50 years of both sexes. The concerns they express make it possible to understand the real motivations of these new communication approaches of which the banners are henchmen.

Table 1 : Distribution of subjects according to their respective districts according to gender as a percentage

Gender	Male		Female		Total	
	n	%	n	%	n	%
Arrondissements						
Centre Antoine B	30	49,18	31	50,82	61	37,89
Makélékélé	16	35,56	29	64,44	45	27,95
Djiri	25	45,45	30	54,55	55	34,16
Total	71	44,1	90	55,9	161	100

Source : Elenga, 2023

Reading these results shows that our sample was made up more of people of the female gender who

represent 55.9% against 44.1% of those of the male gender.

Table 2 : Number of subjects according to biological age according to gender as a percentage

Gender	Male		Female		Total	
	n	%	n	%	n	%
Intervalle d'âge						
[15 à 20 ans]	20	40	30	60	50	31,05
[20 à 30 ans]	41	53,94	35	46,05	76	47,20
[30 ans et plus [10	28,58	25	71,42	35	21,74
Total	71	44,1	90	55,9	161	100

Source : Elenga,2023

Reading this table 2 reveals that the dominant age of the subjects is between 20 and 30 years old with a percentage of 47.20%, followed by the fringe of 15 to 20 years old, i.e., 31.05%. While the fringes of more than 30 occupy the last column is a percentage of 21.74%.

Table 3: reports the answers of the subjects related to question n°1 "How do you explain the presence of banners in Brazzaville?" by gender as a percentage.

Gender	Male		Female		Total	
	n	%	n	%	n	%
Réponses						
U.N.F.C.P. A	6	43,4	0	60	13	85,
	0	8	6		8	7
U.C.P	0	40	0	46,1	10	6,2
	4		6	5		
U.C.P.Q. C	0	53,8	9	55,9	13	8,1
	7	5	0			
Total	7	44,1	7	56,5	16	100
	1		8	2	1	

Source : Elenga, 2023

Abbreviations: U.N.F.C.P.A: A New, More Appropriate Form of Communication; U.C.P: Proximity Communication; U.C.P.Q.C: A more than binding Communication

These results reveal that the percentage of subjects who answered "A new, more appropriate form of

communication” (85.7%) is higher than those who answered “A communication that is more than restrictive” (8.1%) and “A close communication”. (6.2%).

Table 4 : Shows responses to topics related to question 2 "What is your communication choice between banners and other forms of communication including radio and television ?" by genre as a TV percentage ? by gender as a percentage.

Gender	Male		Female		Total	
	n	%	n	%	n	%
Réponses			78	56,52		
Banderole	12	60	08	40	20	12,4
Radio	08	28,58	20	71,42	28	17,4
Télévision	51	45,13	62	54,87	113	70,2
Total	71	44,1	90	55,9	161	100

Source : Elenga, 2023

These results reveal that the percentage of subjects who answered “television” 70.2% is higher than those who answered “radio” (17.4%) and “banner” (12.4%)

Table 5 : Indicates the answers of the subjects related to question n°3 "What do you blame the old media for ?" by gender as a percentage.

Gender	Male		Female		Total	
	n	%	n	%	n	%
Réponses			78	56,52		
Q. P	35	40,22	52	59,78	87	54,0
P.A. P	12	37,5	20	62,5	32	19,9
Autres	24	57,14	18	42,86	42	26,1
Total	71	44,1	90	55,9	161	100

Source : Elenga, 2023

Abbreviations: Q.P: Program Quality, P.A.P: Propaganda of Political Actors

These results reveal that the percentage of subjects who answered “television” (70.2%) is higher than those who answered “radio” (17.4%) and “banner” (12.4%).

Table 6: Indicates the answers of the subjects related to question n°4 "What do we communicate?" by gender as a percentage.

Gender	Male		Female		Total	
	n	%	n	%	n	%
Réponses						
M.L.M	50	43,48	65	56,52	115	71,4
M.L.E	02	22,22	07	77,78	09	5,6
Autres	19	51,35	18	48,65	37	23,0
Total	71	44,1	90	55,9	161	100

Source : Elenga, 2023

Abbreviations: M.L.M: Messages related to death, M.L.E: Messages related to education.

These results reveal that the percentage of subjects who answered “television” (70.2%) is higher than those who answered “radio” (17.4%) and “banner” (12.4%).

Table7: Indicates the answers of the subjects related to question n°5 "Do you think that these messages are more accessible than those diffused on the radio or the Television?" » by gender as a percentage

Gender	Yes		No		Total	
	n	%	n	%	n	%
Réponses						
Masculin	45	63,3	6	56,5	71	44,1
Féminin	63	70	0	26	90	55,9
Total	108	67,1	9	55,9	161	100

Source : Elenga, 2023

Table 8: Indicates the answers of the subjects related to question n°6 "Do you think that this form of communication has a reassuring future? » by gender as a percentage

Gender	Yes		No		Total	
	n	%	n	%	n	%
Réponses						
Masculin	61	41,6	1	58,3	71	44,1
Féminin	80	41,0	1	50,9	90	55,9
Total	141	87,6	2	12,4	161	100

1 0 1

Source : Elenga, 2023

4. DISCUSSION

We wanted this approach to be classic, without being really and totally carried away by the influence of the results presented by our tables. Our approach, we explained it a little above, is to circumscribe the various axes raised by our respondents. The problem linked to the theoretical decline of the role and place of radio and television on the one hand and that of the management of power in the new African democracies in relation to the independence of the media will, in our opinion, be the major themes that will be the subject of our discussion.

- Image communication: Which could justify its place concurrently with radio and television in the sensitive areas of life, namely death, religion and vocational training.

Communicating has an objective related to the meeting of a person, by oral or gestural discourse, with third parties or well-identified people for the purpose of conveying a message. The relational would therefore be the basis of communication. The latter would like to reach a larger population in view of the interest of the speech to be conveyed. In the Congo, radio and television, traditionally assigned to these functions, present themselves more or less as failing today with regard to the grid of information they communicate. The few private media are managed, for the most part, by veterans of the system or those close to it through the quality of their actors, whose biological proximity to the men in power is often proven. With this in mind, the power structures watch over the nature of the information to be conveyed and its impact on its image. The field of communication remains as power, a space over which the actors in power want to keep control. This attitude does not leave the possibility for these traditional media to enjoy all the possible leeway to translate the essence of their power. As such, they retain less and less attention from the populations, most of whom reject power for the problems they endure and for which they believe that the responsibility of the rulers is pointed out.

Beyond that, the information grids educate less than they favor political communication at the service of the institutions in power and its actors or

of those who, in their activities, relay those exercised by power. Newscasts spend more time reporting on the activities of members of government and political institutions than other public actors.

These attitudes create the conditions for the rejection of national channels in favor of foreign media, including TV5 Monde, from which information is supposed to be treated with more professionalism and a minimum of efficiency. Current issues such as those of climate change and cross-border crime are less and less dealt with except on the eve of the relevant international days during which the government limits itself to making a declaration of intent.

All these elements combined reinforce the attitude of rejection adopted by the populations towards these media. Information issues related to death find less and less of a place in the grid of these channels except for the authors who do not want to communicate in this direction or want to inform fewer people about the question knowing that few will have the information. At the level of existing television channels, if they do not exist, these messages are expensive and the airtime is less than it can allow everyone to follow them permanently.

This symbolic breach of trust between the population and their media reflects the rejection of the development policies adopted by the rulers through their various strategies to maintain the emotional bond between the population and its leaders. These are the reasons why direct communication by banners is in demand and is rapidly developing in all spheres of life, from marriage to death, including skills training and religion.

In addition to all these aspects, communication by banners imposes itself on everyone and calls out, even in an undesired way, because it is presented to the consumer without even soliciting or negotiating their acceptance. While the traditional media obey the dynamics of choice of information and the ease, moreover, of changing the register, by turning the button if the information offered does not retain the support of the consumer. The banners materialize the oral discourse, capture the attention of the passer-by and challenge him. They thus make it possible to develop the discourse which crosses the very easy passage from a discourse in terms of potentialities to a discourse in terms of

effectiveness. Escarpit (1973) under these conditions tries to show us that the written word can give rise, like the oral or the animated image, to a projective experience, but that it can also be the object of what he calls an objective reading. This reading is simple and is made up of comments to seduce.

We seem, in these new approaches to communication, to return to old techniques which favored direct contact between the producer and the consumer by means of the written word. Culture also plays its part here because the cultural success of writing manifests itself by the repression of other means of communication such as orality or gestures and by the massive presence of texts in the development of audiovisual productions, within the framework of an economic and social triumph that has been generated both by the development of technocracy and bureaucracy than the evolution of science and technology (Lemaire, 1989),

The street and public spaces become additional areas on which banners are placed because of the influx of people in these areas, unlike traditional media whose contact is made in restricted areas such as the home or the office and of which we remember the need only during special sections of the "communiqués or mayébissi" type to try to inform ourselves, if necessary, of the situation of certain people that we could remember by following information on the radio,

Democratic powers in Africa and media management.

The powers, however democratic, by what stemming, for the most part from the ballot box, seem to show in their management of the essential questions of governance, a dichotomy, between what they are elected for and what they do. The more or less observable disputes observed by referral to the constitutional courts during elections in most countries at the end of public political consultations, and the noise of the boot reversing or simmering the forced changes in certain States clearly show that the democracies in Africa remain permanent concerns both for the leaders and for the people. The media, however independent, with regard to constitutional prescriptions, seem dependent in practice. The umbilical link remains between these media and power as in the good old days of single partyism with censorship that does

not say its name. In reality, the media remain, in these pseudo democracies, weapons that politicians use for mymaintain their authority and establish their influence over disillusioned populations.

The state media carry out government policies with a few negligible slices speaking of education and civics except in the event of a permanent threat that could undermine the management of institutions as in the Democratic Republic of Congo where the war in the east becomes a major policy challenge to mobilize or destabilize power as a prelude to the 2023 elections. Freedom of the press is constitutional and, less and less practical, with press organs that process information related to what the government wants. The fight must therefore be intensified to help the media play their part in the process of informing and educating the populations.

We note, with regard to the evocations of the subjects questioned, that the messages of the banners are more accessible and direct than those expressed at the level of television and radio. It is therefore a question of rethinking the communication strategies at the level of these structures which risk seeing their influence weaken at the consumer level. The subjects questioned are even reassured of the future of the banners as if to predict the end of the reign of the traditional media, including radio and television. Public opinion is therefore in favor of communication by image, the banners of which reflect the more than perfect model of expression.

CONCLUSION

This research had set itself the objective of trying to understand the reasons which lead to the emergence, alongside traditional media, of a new form of communication through the public image of which the banners remain, in Brazzaville and Pointe Noire, the completed model of expression. Our field of study was Brazzaville and Pointe-Noire where the subjects were mobilized through a modest sample which enabled us to analyze most of our concerns. The results of this study reflect the weaknesses of the traditional media whose communication strategies seem to corroborate less and less with the expectations of the population, It should be noted that the influence of the media by the public authorities, who would like them to be more instruments in their pay than at the service of the populations, remains one of the elements which

favors the emergence of other models of communication. less subject to their control. The banners find, under these conditions, the necessary and appropriate space for expression allowing the messages to pass more freely for which the issuers have fewer problems of constraint linked both to the nature of their messages and to the actors towards whom they are addressed. There is therefore, in the Congolese communication space, a real problem of media management in their relationship with the consumers of their products.

The new communication techniques certainly respond to the demands of socialization which, in societies with a breakdown in development, are transformed quickly and rapidly, thus creating an opinion (Champagne, 1990) which crystallizes in the collective consciousness. In reality, the question of the rejection of traditional media is a function of the relationship between rulers and ruled whose contract of trust has been broken for the reasons of manipulation of information in these media for the purpose of exclusively meeting the needs of the institutions in place.

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