

Enjeux sociaux et politiques d'Internet

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Les utopies d'Internet ?

Andrei Lacatusu, Social decay, Janvier 2018



facebook

Programme

- *A. Internet ?*
- *B. Les utopies d'Internet*
- *C. La gouvernance problématique d'Internet*



Les utopies d'Internet

1. L'abolition de l'espace



Problématique

Internet abolirait la distance, mais aussi les contraintes territoriales



Internet, une utopie ?



Enjeux sociaux et politiques d'Internet

A Declaration of the Independence of Cyberspace

by John Perry Barlow

Davos, Switzerland, February 8, 1996

Cofondateur de l'Electronic Frontier Foundation (EFF) en 1990

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Governments of the Industrial World, you weary giants of flesh and steel, I come from Cyberspace, the new home of Mind. On behalf of the future, I ask you of the past to leave us alone. You are not welcome among us. You have no sovereignty where we gather.

We have no elected government, nor are we likely to have one, so I address you with no greater authority than that with which liberty itself always speaks. I declare the global social space we are building to be naturally independent of the tyrannies you seek to impose on us. You have no moral right to rule us nor do you possess any methods of enforcement we have true reason to fear.

Enjeux sociaux et politiques d'Internet



A Declaration of the Independence of Cyberspace, by John Perry Barlow

Recording of John Perry Barlow reading his "A Declaration of the Independence of Cyberspace" produced by Q Department for Department of Records. Video by IDEALOGUE, 2014.

Enjeux sociaux et politiques d'Internet

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Governments derive their just powers from the consent of the governed. You have neither solicited nor received ours. We did not invite you. You do not know us, nor do you know our world. Cyberspace does not lie within your borders. Do not think that you can build it, as though it were a public construction project. You cannot. It is an act of nature and it grows itself through our collective actions.

You have not engaged in our great and gathering conversation, nor did you create the wealth of our marketplaces. You do not know our culture, our ethics, or the unwritten codes that already provide our society more order than could be obtained by any of your impositions.

You claim there are problems among us that you need to solve. You use this claim as an excuse to invade our precincts. Many of these problems don't exist. Where there are real conflicts, where there are wrongs, we will identify them and address them by our means. We are forming our own Social Contract. This governance will arise according to the conditions of our world, not yours. Our world is different.

Cyberspace consists of transactions, relationships, and thought itself, arrayed like a standing wave in the web of our communications. Ours is a world that is both everywhere and nowhere, but it is not where bodies live.

We are creating a world that all may enter without privilege or prejudice accorded by race, economic power, military force, or station of birth.

We are creating a world where anyone, anywhere may express his or her beliefs, no matter how singular, without fear of being coerced into silence or conformity.

Your legal concepts of property, expression, identity, movement, and context do not apply to us. They are all based on matter, and there is no matter here.

Our identities have no bodies, so, unlike you, we cannot obtain order by physical coercion. We believe that from ethics, enlightened self-interest, and the commonweal, our governance will emerge. Our identities may be distributed across many of your jurisdictions. The only law that all our constituent cultures would generally recognize is the Golden Rule. We hope we will be able to build our particular solutions on that basis. But we cannot accept the solutions you are attempting to impose.

In the United States, you have today created a law, the Telecommunications Reform Act, which repudiates your own Constitution and insults the dreams of Jefferson, Washington, Mill, Madison, DeToqueville, and Brandeis. These dreams must now be born anew in us.

You are terrified of your own children, since they are natives in a world where you will always be immigrants. Because you fear them, you entrust your bureaucracies with the parental responsibilities you are too cowardly to confront yourselves. In our world, all the sentiments and expressions of humanity, from the debasing to the angelic, are parts of a seamless whole, the global conversation of bits. We cannot separate the air that chokes from the air upon which wings beat.

In China, Germany, France, Russia, Singapore, Italy and the United States, you are trying to ward off the virus of liberty by erecting guard posts at the frontiers of Cyberspace. These may keep out the contagion for a small time, but they will not work in a world that will soon be blanketed in bit-bearing media.

Your increasingly obsolete information industries would perpetuate themselves by proposing laws, in America and elsewhere, that claim to own speech itself throughout the world. These laws would declare ideas to be another industrial product, no more noble than pig iron. In our world, whatever the human mind may create can be reproduced and distributed infinitely at no cost. The global conveyance of thought no longer requires your factories to accomplish.

These increasingly hostile and colonial measures place us in the same position as those previous lovers of freedom and self-determination who had to reject the authorities of distant, uninformed powers. We must declare our virtual selves immune to your sovereignty, even as we continue to consent to your rule over our bodies. We will spread ourselves across the Planet so that no one can arrest our thoughts.

We will create a civilization of the Mind in Cyberspace. May it be more humane and fair than the world your governments have made before.

Davos, Switzerland

February 8, 1996

Enjeux sociaux et politiques d'Internet

Politique / Autorité / Liberté

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Espace / Temps

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Davos, Switzerland

February 8, 1996

I / We / You

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Matérialité / Corps / Mind

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Enjeux sociaux et politiques d'Internet

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Governments of the Industrial World, you weary giants of flesh and steel, I come from Cyberspace, the new home of Mind. On behalf of the future, I ask you of the past to leave us alone. You are not welcome among us, nor have you a merciful reason to gather. We have no elected government, nor are we likely to have one, so I address you with no greater authority than that with which liberty itself always speaks. I declare the global social space we are building to be naturally independent of the tyrannies you seek to impose on us. You have no moral right to rule us nor do you possess any methods of enforcement we have true reason to fear.

You claim to be our benefactor, but you have neither solicited nor received ours. We did not invite you. You do not know us, nor do you know our world. Cyberspace does not lie within your borders. Do not think that you can build it, as though it were a public construction project. You cannot. It is an act of nature and it grows itself through our collective actions.

I come from Cyberspace, the new home of Mind. You have not created this great world of conversation, nor did you create the wealth of our marketplaces. You do not know our culture, our ethics, or the unwritten codes that already provide our society more order than could be obtained by any of your impositions.

You claim there are problems among us that you need to solve. You use this claim as an excuse to invade our precincts. Many of these problems don't exist. Where there are real conflicts, where there are wrongs, we will identify them and address them by our means. We are forming our own Social Contract. This governance will arise according to the consensus of those whose interests it serves. Our interests are different.

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On behalf of the future, I ask you of the past to leave us alone. We are creating a world where anyone, anywhere may express his or her beliefs, no matter how singular, without fear of being coerced into silence or conformity. Your legal concepts of property, expression, identity, movement, and context do not apply to us. They are all based on matter, and there is no matter here.

Your identities have no bodies, so, unlike you, we cannot obtain order by physical coercion. We believe that from ethics, enlightened self-interest, and the commonweal, our governance will emerge. But we do not wish to be subject to your jurisdictions. The only law that all our constituent cultures would generally recognize is the Golden Rule. We hope we will be able to build our particular solutions on that basis. But we cannot accept the solutions you are attempting to impose.

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You have no sovereignty where we gather. In China, Germany, France, Russia, Singapore, Italy and the United States, you are trying to ward off the virus of liberty by erecting guard posts at the frontiers of Cyberspace. These may keep out the contagion for a small time, but they will not work in a world that will soon be blanketed in bit-bearing media.

Your increasingly obsolete information industries would perpetuate themselves by proposing laws, in America and elsewhere, that claim to own speech itself throughout the world. In our world, no one can be held responsible for the actions of the human mind. In our world, whatever the human mind may create can be reproduced and distributed infinitely at no cost. The global conveyance of thought no longer requires your factories to accomplish.

These increasingly hostile and colonial measures place us in the same position as those previous lovers of freedom and self-determination who had to reject the authorities of distant, uninformed power. We must declare our virtual selves immune to your sovereignty, even as we continue to consent to your rule over our bodies. We will spread ourselves across the Planet so that no one can arrest our thoughts.

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You claim there are problems among us that you need to solve. You use this claim as an excuse to invade our precincts. Many of these problems don't exist. Where there are real conflicts, we have already won them with our own hands. You are forming a new world, and the Golden Rule is according to the conditions of our world, not yours. Our world is different.

Cyberspace is a place of connections, relationships, and thought itself, arrayed like a standing wave in the web of our communications. Ours is a world that is both everywhere and nowhere, but it is not where bodies live.

We are creating a world that all may enter without privilege or prejudice accorded by race, economic power, military force, or station of birth.

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In the United States, you have today created a law, the Telecommunications Reform Act, which repudiates your own Constitution and insults the dreams of Jefferson, Washington, Mill, and Lincoln. If you can do this to us, you can do it to anyone.

You are terrified of your own children, since they are natives in a world where you will always be immigrants. Because you fear them, you entrust your bureaucracies with the parental responsibilities you are too cowardly to confront yourselves. In our world, all the sentiments and expressions of humanity, from the debasing to the angelic, are parts of a seamless whole, the global conversation. We cannot separate the air that chokes from the air upon which wings beat.

In China, Germany, France, Russia, Singapore, Italy and the United States, you are trying to ward off the virus of liberty by erecting guard posts at the frontiers of Cyberspace. These may keep out the contagion for a small time, but they will not work in a world that will soon be blanketed in bit-bearing media.

You are trying to enforce laws that will be impossible to enforce anywhere. Laws that will be applied to the world. These laws would declare ideas to be another industrial product, no more noble than pig iron. In our world, whatever the human mind may create can be reproduced and distributed infinitely at no cost.

These increasingly hostile and colonial measures place us in the same position as those previous lovers of freedom and self-determination who had to reject the authorities of distant, uninformed powers. We must declare our virtual selves immune to your sovereignty, even as we continue to consent to your rule over our bodies. We will spread ourselves across the Planet so that no one can arrest our thoughts.

While we will continue to consent to your rule over our bodies, we will not consent to your rule over our minds. We will spread ourselves across the Planet so that no one can arrest our thoughts.

Declaration of the Independence of Cyberspace
February 8, 1996

Notions (check)

espace, cyberspace, territoire

ubiquité, pervasivité, synchôrisation

virtuel, réalité augmentée, réalité virtuelle, IRL



Les utopies d'Internet *2. La gratuité*





Problématique

Internet rendrait négligeables les couts de transmission de l'information

Enjeu

(re)connaître les imaginaires relatifs à la gratuité
et sa relation avec la liberté (free)

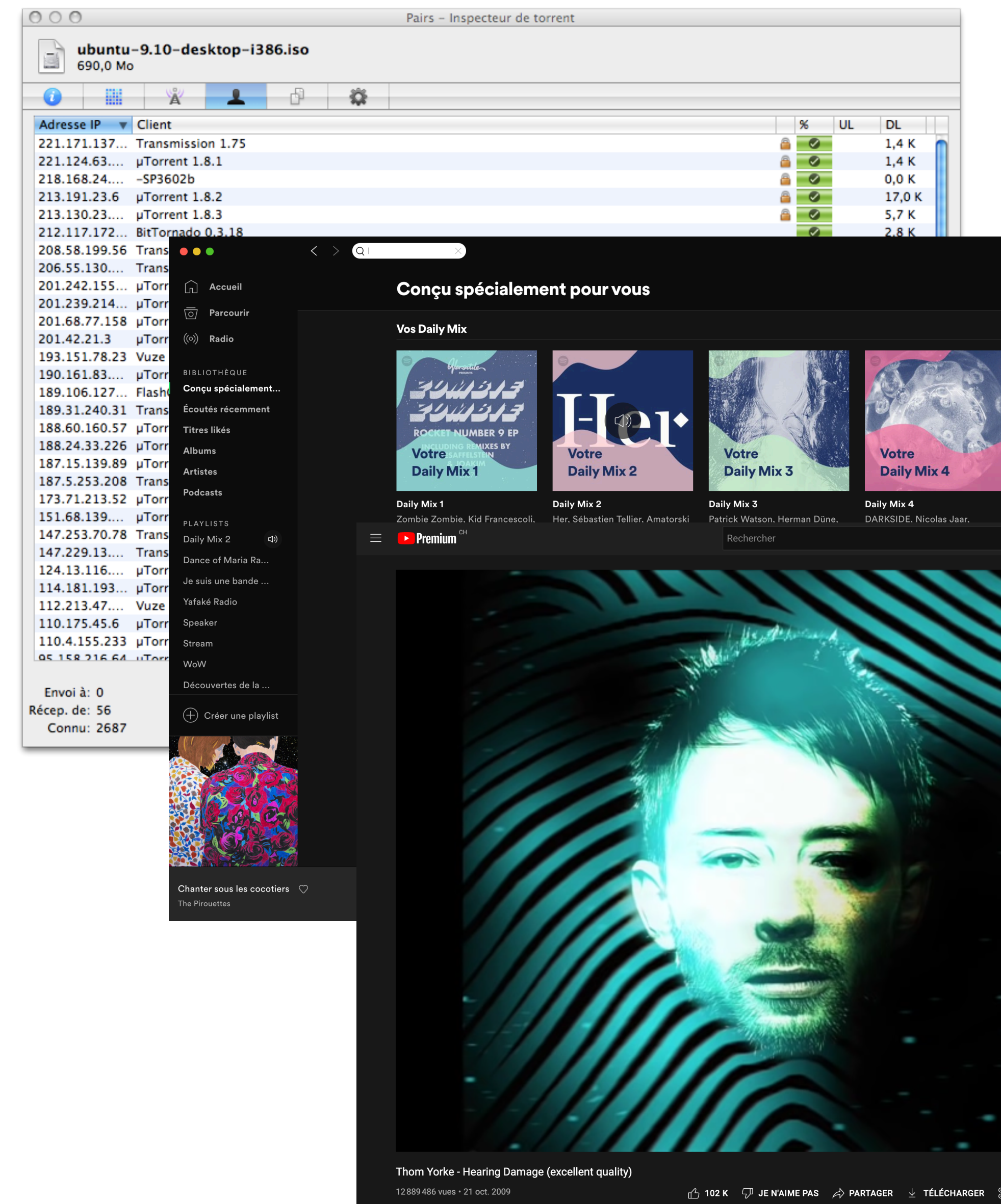
Exemple historique Hébergement des sites internet

- [Linux](#) (Linus Torvalds, 1991, open source, logiciel libre)
- [Apache](#) (serveur HTTP, 1995, open source, logiciel libre)
- [PHP](#) (langage, 1994, open source, logiciel libre)
- ★ FSF (Free Software Foundation), GNU et Richard Stallman
 - Libre utilisation, libre étude, libre modification, libre duplication



Exemple historique MP3, technique spatiale

- Moins de [place](#), plus de [vitesse](#)
- Institut Fraunhofer-Gesellschaft, 1993
- Standard pour le son et particulièrement pour la musique
- Echec de l'Adaptive Transform Acoustic Coding ([ATRAC](#)) de Sony
- Remplacé par l'[AAC](#) (partie audio du MPEG 4)
- [OGG](#) et [FLAC](#) (sans pertes) comme alternatives



Exemple Creative Commons

- Lawrence Lessig, Hal Abelson et Eric Eldred en 2001, association à but non lucratif
- Alternative au [copyright](#) ©, mais aussi au [copyleft](#) ☹ (principe du logiciel libre)
- Quatre principes qui peuvent être combinés :
 - [Attribution](#) (BY) ⓘ
 - [Non Commercial](#) (NC) Ⓢ
 - [No derivative works](#) (ND) Ⓜ
 - [Share alike](#) (SA) ☺
 - Ex. Creative Commons BY-NC-SA ⓘ Ⓢ ☺
- Exception de la licence CC0 ([Creative Commons Zero](#)) 
 - Ex. Le projet [Open Goldberg Variations](#) : enregistrement et partition musicale (*Variations Goldberg* de Johann Sebastian Bach)
 - Ex. Plus de [400000 œuvres](#) numérisées du *Metropolitan Museum* de New York

Exemple ambiguë

La gratuité apparente

- Google, Google Map, YouTube
- Facebook, Instagram, WhatsApp, TikTok...
- Fortnite
- ...



Notions (check)

économie d'échelle, cout marginal, effet de réseau

logiciel libre (free software), *free culture*, *copyleft*, *creative commons*

Les utopies d'Internet

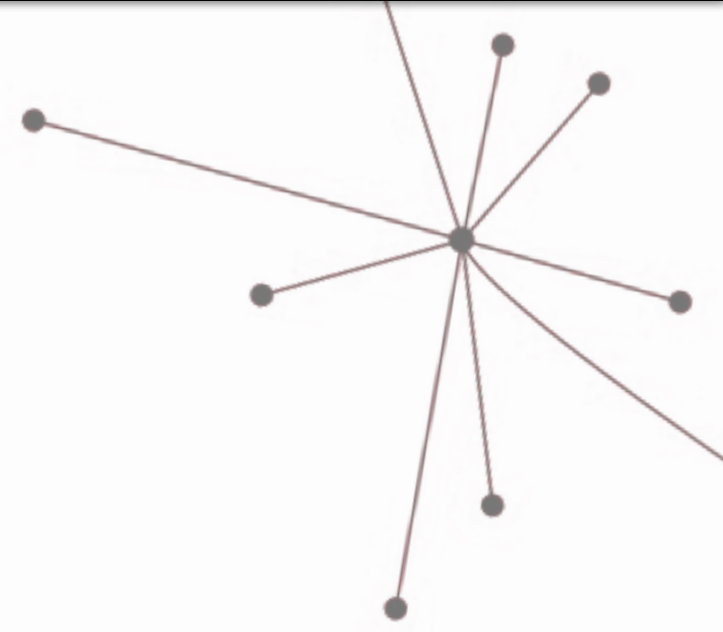
3. La liberté d'expression



Problématique

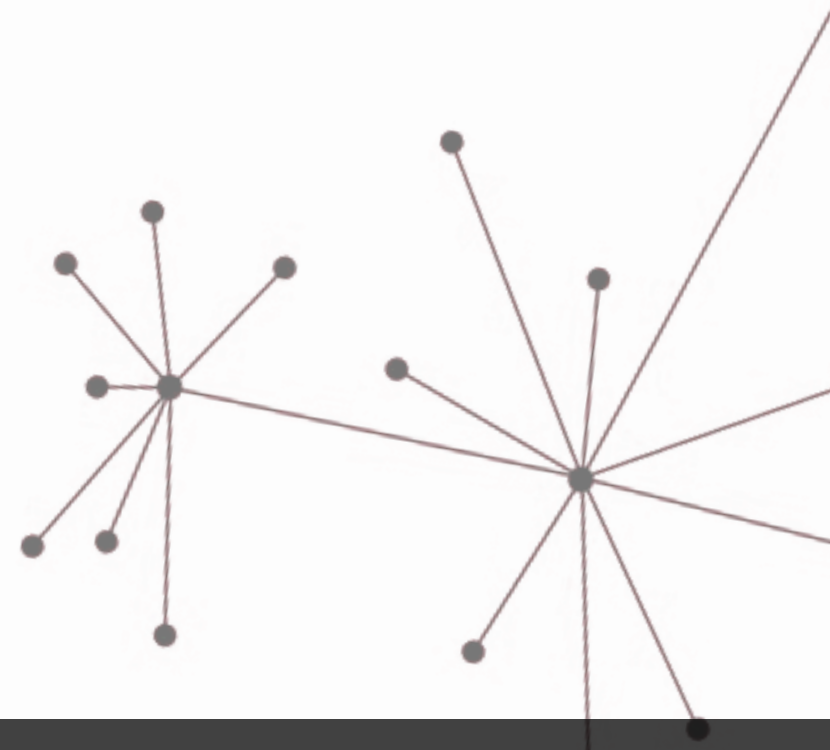
Internet permettrait une expression anonyme et individuelle





Enjeu

(re)connaître les imaginaires relatifs à la liberté d'expression et à l'anonymat ainsi que les enjeux politiques de la sphère publique.



Exemple historique Usenet

- Système mondial et distribué de [groupes de discussion](#) (Tom Truscott et Jim Ellis, 1980)
- [UNIX User Network](#), après le courriel (1972) et TCP/IP (1974) et avant le DNS (1983) et le WWW (1989)
- Absence de serveur central et d'administrateur (différence avec les BBS et des forums)
- [Pas de modérateurs](#) (flooding, spamming, trolling...)
- En déclin depuis les années 2000, plus disponible sur les FAI
- Archives partielles disponibles sur Google News
 - annonce du World Wide Web par Tim Berners-Lee dans [news:alt.hypertext](#)
 - annonce de Linux par Linus Torvalds dans [news:comp.os.minix](#)
- Reddit (2005) et 4chan (2003) héritent de cette culture tout en étant différents

Exemple historique

Nétiquette

- Règle informelle qui organise les conduites sur Internet
- Officielle dans la RFC 1855 (Sally Hambridge, 1995, pour l’Internet Engineering Task Force)
- Ne fais pas sur Internet ce que tu ne ferais pas ailleurs
- Cas particuliers :
 - Sur Usenet, observer quelques semaines le fonctionnement d’un groupe avant de participer
 - Ne pas envoyer de courriel en HTML
 - Ne pas utiliser de majuscules (CELA REVIENT À CRIER)
 - ...
- Les pionniers d’Internet déplorent que la nétiquette ne soit plus respectée

[\[Docs\]](#) [\[txt|pdf\]](#) [\[draft-ietf-run-...\]](#) [\[Tracker\]](#) [\[Diff1\]](#) [\[Diff2\]](#)

INFORMATIONAL

Network Working GroupS. Hambridge
Request For Comments: 1855Intel Corp.
FYI: 28October 1995
Category: Informational

Netiquette Guidelines

Status of This Memo

This memo provides information for the Internet community. This memo does not specify an Internet standard of any kind. Distribution of this memo is unlimited.

Abstract

This document provides a minimum set of guidelines for Network Etiquette (Netiquette) which organizations may take and adapt for their own use. As such, it is deliberately written in a bulleted format to make adaptation easier and to make any particular item easy (or easier) to find. It also functions as a minimum set of guidelines for individuals, both users and administrators. This memo is the product of the Responsible Use of the Network (RUN) Working Group of the IETF.

Table of Contents

1.0 Introduction	1
2.0 One-to-One Communication	2
3.0 One-to-Many Communication	7
4.0 Information Services	14
5.0 Selected Bibliography	18
6.0 Security Considerations	21
7.0 Author's Address	21

1.0 Introduction

In the past, the population of people using the Internet had "grown up" with the Internet, were technically minded, and understood the nature of the transport and the protocols. Today, the community of Internet users includes people who are new to the environment. These "Newbies" are unfamiliar with the culture and don't need to know about transport and protocols. In order to bring these new users into the Internet culture quickly, this Guide offers a minimum set of behaviors which organizations and individuals may take and adapt for their own use. Individuals should be aware that no matter who supplies their Internet access, be it an Internet Service Provider through a private account, or a student account at a University, or

HambridgeInformational[Page 1]

RFC 1855Netiquette GuidelinesOctober 1995

an account through a corporation, that those organizations have regulations about ownership of mail and files, about what is proper to post or send, and how to present yourself. Be sure to check with the local authority for specific guidelines.

We've organized this material into three sections: One-to-one communication, which includes mail and talk; One-to-many communications, which includes mailing lists and NetNews; and Information Services, which includes ftp, WWW, Wais, Gopher, MUDs and MOOs. Finally, we have a Selected Bibliography, which may be used for reference.

2.0 One-to-One Communication (electronic mail, talk)

We define one-to-one communications as those in which a person is communicating with another person as if face-to-face: a dialog. In general, rules of common courtesy for interaction with people should be in force for any situation and on the Internet it's doubly important where, for example, body language and tone of voice must be inferred. For more information on Netiquette for communicating via electronic mail and talk, check references [1,23,25,27] in the

Exemple historique

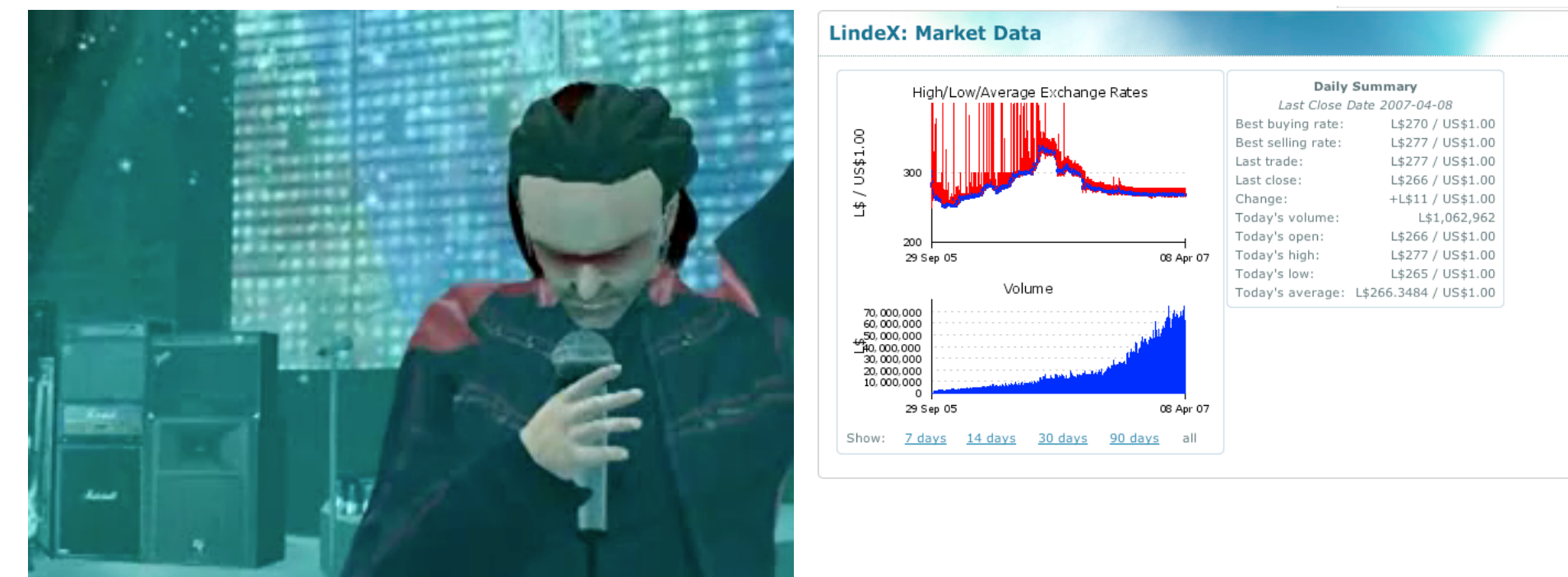
Myspace

- Réseau social
- Fondé en [2003](#), Tom Anderson et Chris DeWolfe
- Fin 2005, quatrième site le plus consulté au monde
- Racheté en 2005 par Rupert Murdoch ([News Corp](#))
- Conflits croissants avec les [ayants droits](#) (musique)
- En 2013, les [pages sont effacées](#) sans préavis



Exemple historique Second Life

- Univers virtuel en 3D, [2003](#)
- LindenLab (Philip Rosedale, San Francisco)
- Importance de l'*avatar*
- Succès jusqu'à 2007
 - Harvard, Stanford pour l'éducation
 - IBM pour le recrutement
 - Candidats de l'élection présidentielle de 2007 en France
- [Déclin rapide](#) à partir de 2008
- Resté longtemps un lieu de [contre-culture](#)



Notions

avatar, anonymat, pseudonymat

nétiquette

newsgroups, pages personnelles, blogs, médias sociaux

lanceurs d'alerte

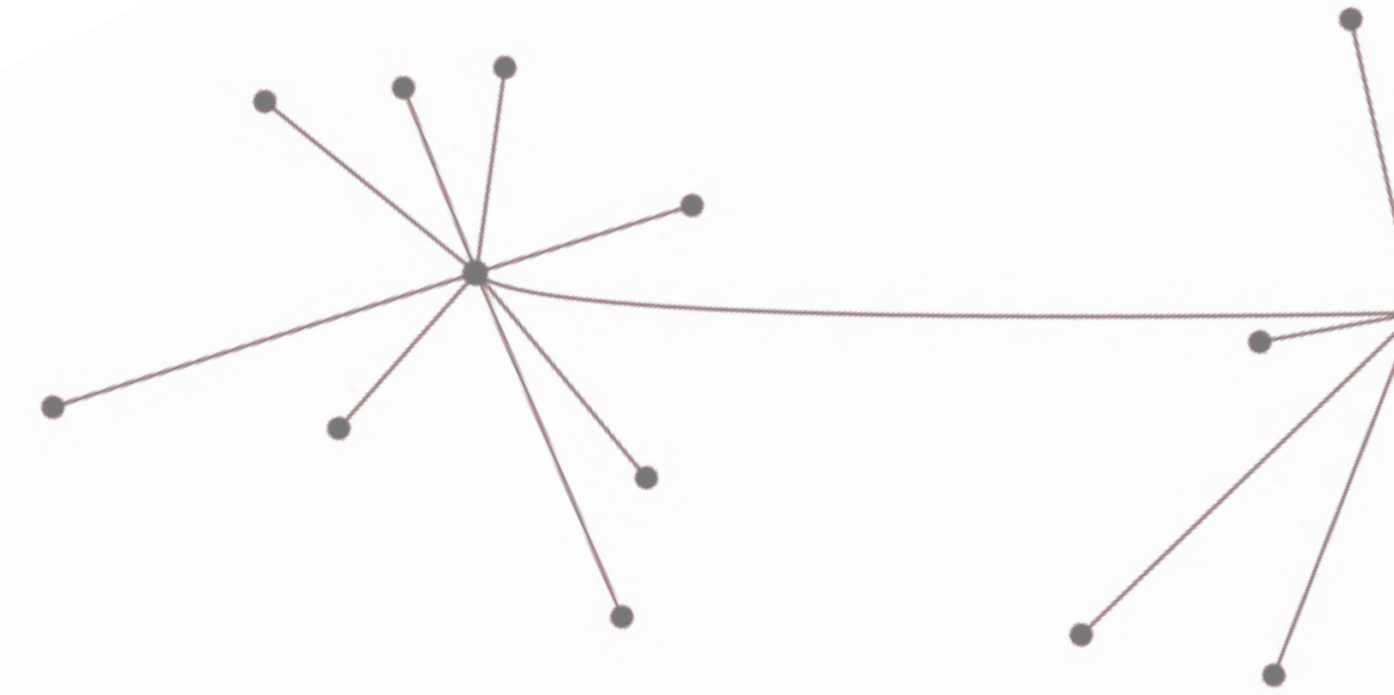


Discussion

George Floyd (« I can't breath »)

Smartphones et media sociaux





Les utopies d'Internet

4. L'intelligence collective



Problématique

Internet permettrait de faire émerger de l'intelligence par la simple mobilisation effective des compétences individuelles.



Enjeu

(re)connaître les imaginaires relatifs à l'autorégulation et sa transposition aux pratiques sociales et à la société.

Enjeux sociaux et politiques d'Internet

Exemple Wikipédia

- Encyclopédie (Jimmy Wales et Larry Sanger, 2001)
- Hérité de Nupedia (Jimmy Wales, 2000)
- Inspiré du logiciel libre
- Wikimedia Foundation, organisation à but non lucratif
- Media Wiki (logiciel libre) et oeuvre libre (CC-BY-SA)
- Premier site d'information et l'un des sites les plus visités au monde
- Contribution libre, sans *a priori*
- Administration libre, selon la légitimité *a posteriori*



Enjeux sociaux et politiques d'Internet



WIKIPÉDIA
L'encyclopédie libre

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[Citer cette page](#)
[Élément Wikidata](#)

[Imprimer / exporter](#)

[Créer un livre](#)
[Télécharger comme PDF](#)
[Version imprimable](#)

[Dans d'autres projets](#)

[Wikimedia Commons](#)
 [Méta-Wiki](#)
 [Wikilivres](#)
 [Wikinews](#)
 [Wikiquote](#)
 [Wikiversity](#)

[Dans d'autres langues](#)

[Alemannisch](#)
[Deutsch](#)
[Ελληνικά](#)
[English](#)
[Español](#)

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Article [Discussion](#)

Lire [Voir le texte source](#) [Voir l'historique](#)

Rechercher dans Wikipédia



Wikipédia

« Wikipedia » redirige ici. Pour les autres significations, voir *[Wikipedia \(homonymie\)](#)*.

Wikipédia Écouter est une **encyclopédie** universelle et multilingue, créée par **Jimmy Wales** et **Larry Sanger** le 15 janvier 2001. Il s'agit d'une **œuvre libre**, c'est-à-dire que chacun est libre de la rediffuser. Gérée en **wiki** dans le **site web** *wikipedia.org* grâce au logiciel **MediaWiki**, elle permet à tous les internautes d'écrire et de modifier des articles. Elle est devenue en quelques années l'encyclopédie la plus fournie et la plus consultée au monde.

L'**organisation à but non lucratif américaine Wikimedia Foundation** est dépositaire de la marque *Wikipedia*. Elle finance l'**hébergement web** de l'encyclopédie.

L'**anglais** a été la première langue utilisée, et *[Wikipédia en anglais](#)* compte plus de six millions d'articles début 2020. *[Wikipédia en français](#)*, ouverte le 23 mars 2001, compte un peu plus de deux millions d'articles la même année. Wikipédia existe en plus de 300 langues, dans une apparence unie, mais avec de grandes variations de contenus.

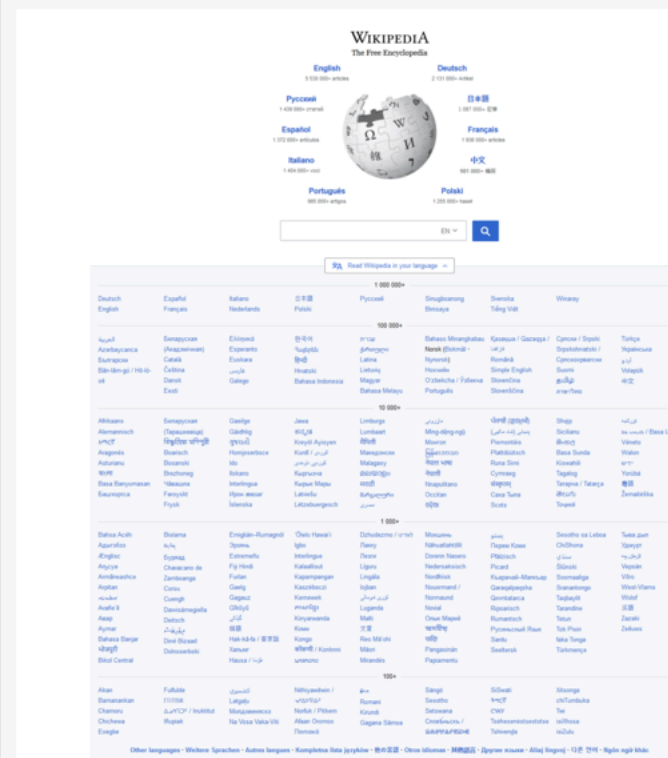
Sommaire [masquer]

- 1 Historique
- 2 Diffusion
 - 2.1 Distribution papier et CD/DVD
 - 2.2 Consultation de Wikipédia hors connexion
 - 2.3 Consultation sur des assistants personnels
- 3 Nature
 - 3.1 Objectifs du projet
 - 3.2 Caractéristiques
 - 3.3 Filiations culturelles
 - 3.4 Projets frères
- 4 Contenu
 - 4.1 Organisation et fonctionnement
 - 4.2 Couverture thématique
 - 4.3 Images
 - 4.4 Volumétrie
- 5 Versions linguistiques



WIKIPÉDIA
L'encyclopédie libre

Le **logo de Wikipédia** représente un globe incomplet composé de pièces de **puzzle** sur lesquelles sont inscrits des **glyphes** issus de différents **systèmes d'écriture** ; la plupart correspondant à la lettre **W** ou aux sons « wi », « wo » ou « wa ».





[Article](#)

[Discussion](#)

[Lire](#)

[Voir le texte source](#)

[Voir l'historique](#)

Rechercher dans Wikipédia



Historique des versions de « Wikipédia »

[Aide](#)

[Voir les opérations sur cette page](#) ([voir le journal des filtrages](#))

▼ Filtrer les versions

Outils externes et statistiques

[Auteurs et statistiques](#) - [Rechercher l'auteur d'un passage de l'article](#) - [Statistiques de consultation](#) - [Contributeurs suivant cette page](#) - [Modifications par utilisateur](#)

Autres discussions [\[liste\]](#)

[Suppression](#) - [Neutralité](#) - [Droit d'auteur](#) - [Article de qualité](#) - [Bon article](#) - [Lumière sur](#) - [À faire](#) - [Archives](#)

Légende : (actu) = différence avec la version actuelle - (diff) = différence avec la version précédente - **m** = modification mineure

([les plus récentes](#) | [les plus anciennes](#)) Voir ([50 plus récentes](#) | [50 plus anciennes](#)) ([20](#) | [50](#) | [100](#) | [250](#) | [500](#))

Comparer les versions sélectionnées

- [\(actu | diff\)](#) ☒ 22 août 2020 à 13:23 [Cantons-de-l'Est](#) ([discuter](#) | [contributions](#)) . . (159 199 octets) **(+51)** . . (*→Liens externes : Merci Wayback Machine ! Réorganisation(s).*)
- [\(actu | diff\)](#) ☒ 22 août 2020 à 13:15 [Cantons-de-l'Est](#) ([discuter](#) | [contributions](#)) **m** . . (159 148 octets) **(0)** . . (*→Liens externes : Réorganisation(s).*)
- [\(actu | diff\)](#) ☐ 22 août 2020 à 13:15 [Cantons-de-l'Est](#) ([discuter](#) | [contributions](#)) **m** . . (159 148 octets) **(-25)** . . (*→Articles connexes : Lien direct. Le lien Web participatif est trop large dans le contexte Wikipédia, parce que des milliers de sites (y compris les plus consultés) sont 2.0 aujourd'hui.*)
- [\(actu | diff\)](#) ☐ 22 août 2020 à 13:12 [Cantons-de-l'Est](#) ([discuter](#) | [contributions](#)) **m** . . (159 173 octets) **(+1)** . . (*→Introduction : Allons-y avec fournie plutôt que grande, comme dans l'infobox.*)
- [\(actu | diff\)](#) ☐ 22 août 2020 à 13:11 [Cantons-de-l'Est](#) ([discuter](#) | [contributions](#)) **m** . . (159 172 octets) **(+12)** . . (*→Introduction : Lien direct. Précision.*)
- [\(actu | diff\)](#) ☐ 19 août 2020 à 20:01 [GeneralNotability](#) ([discuter](#) | [contributions](#)) . . (159 160 octets) **(-579)** . . (*remove another paper associated with the sock group mentioned in the previous edit*)
- [\(actu | diff\)](#) ☐ 19 août 2020 à 16:33 [GeneralNotability](#) ([discuter](#) | [contributions](#)) . . (159 739 octets) **(-1 015)** . . (*remove cross-wiki spam, please see [m:User:GeneralNotability/Paper_sockfarm_AAR](#) for more information*)
- [\(actu | diff\)](#) ☐ 6 août 2020 à 19:25 [GeneralNotability](#) ([discuter](#) | [contributions](#)) . . (160 754 octets) **(-637)** . . (*remove cross-wiki spam*)
- [\(actu | diff\)](#) ☐ 2 août 2020 à 23:29 [Nezdek](#) ([discuter](#) | [contributions](#)) . . (161 391 octets) **(+158)** . . (*→Rédacteurs : ajout graphie des 8 plus grosses wikipédia*)
- [\(actu | diff\)](#) ☐ 28 juillet 2020 à 19:43 [Trizek](#) ([discuter](#) | [contributions](#)) . . (161 233 octets) **(+727)** . . (*→Versions linguistiques : Abstract Wikipedia*) (*Balise : Éditeur visuel*)
- [\(actu | diff\)](#) ☐ 6 juillet 2020 à 02:37 [MrLune](#) ([discuter](#) | [contributions](#)) . . (160 506 octets) **(+8)** . . (*Balises : Modification par mobile, Modification par le web mobile, Modification sur mobile avancée*)
- [\(actu | diff\)](#) ☐ 25 juin 2020 à 22:51 [ManuRoquette](#) ([discuter](#) | [contributions](#)) . . (160 498 octets) **(+47)** . . (*→Rédacteurs : +1 article détaillé*) (*Balise : Éditeur visuel*)
- [\(actu | diff\)](#) ☐ 25 juin 2020 à 20:04 [Comptoir bleu](#) ([discuter](#) | [contributions](#)) . . (160 451 octets) **(+8)**

Enjeux sociaux et politiques d’Internet



WIKIPÉDIA
L'encyclopédie libre

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Article

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Rechercher dans Wikipédia



Voir la source de Wikipédia

[← Wikipédia](#)

Vous n’avez pas la permission de modifier cette page, pour la raison suivante :

Cette page est semi-protégée.

Cela veut dire que seuls les [utilisateurs enregistrés depuis plus de quatre jours](#) peuvent la modifier.



Cette page a été semi-protégée pour la ou l'une des raison(s) suivante(s) :

- Cette page est l'objet de vandalismes répétés et a été protégée pour éviter que celui-ci ne continue.
- Cette page subit une [guerre d'édition](#).

Vous pouvez vous [connecter](#) ou [créer un compte](#) • Proposer une modification en [page de discussion](#) ou à un [administrateur](#) • Consulter le [journal des protections de cette page](#) pour les raisons et la durée de la protection.

Vous pouvez voir et copier le contenu de cette page.

```
{{redirect|Wikipedia}}
{{Semi-protection longue}}
{{Nom protégé}}
{{Infobox Site web
| nom = Wikipédia
| logo = Wikipedia-logo-v2-fr.svg
| couleur boîte = <!-- pour adapter la couleur de la boîte au logo -->
| légende = Le [[logo de Wikipédia]] représente un globe incomplet composé de pièces de [[puzzle]] sur lesquelles sont inscrits des [[glyphe]]s issus de différents [[Système d'écriture|systèmes d'écriture]] ; la plupart correspondant à la lettre [[W (lettre)|W]] ou aux sons « wi », « wo » ou « wa ».
| image = Www.wikipedia.org screenshot 2018.png
| légende image = Détail du portail multilingue wikipedia.org, montrant les éditions de Wikipédia les plus fournies.
| commercial = {{Non}}
| publicité = {{Non}}
| siège (pays) =
| url = {{URL|https://www.wikipedia.org|wikipedia.org}}
| type = [[Encyclopédie en ligne]]
| langue = 307 (novembre 2019)
| inscription = Gratuite et optionnelle
| siège (ville) =
| propriétaire = [[Wikimedia Foundation]]
| auteur = [[Jimmy Wales]] et [[Larry Sanger]]
| lancement = {{date-|15|janvier|2001}}
| revenus =
| état actuel = En activité
|
```

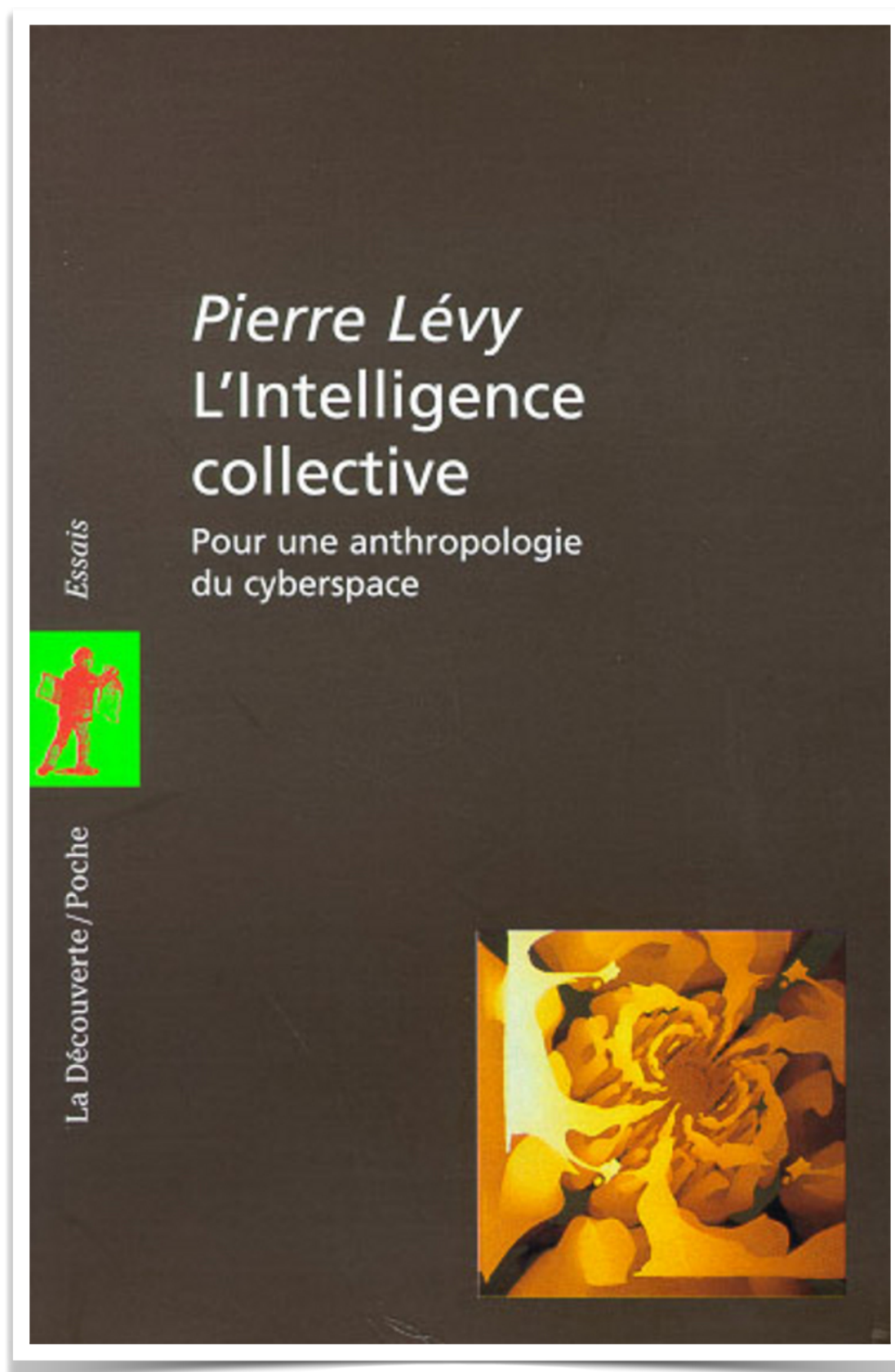
Modèles utilisés par cette page :

Exemple Kickstarter

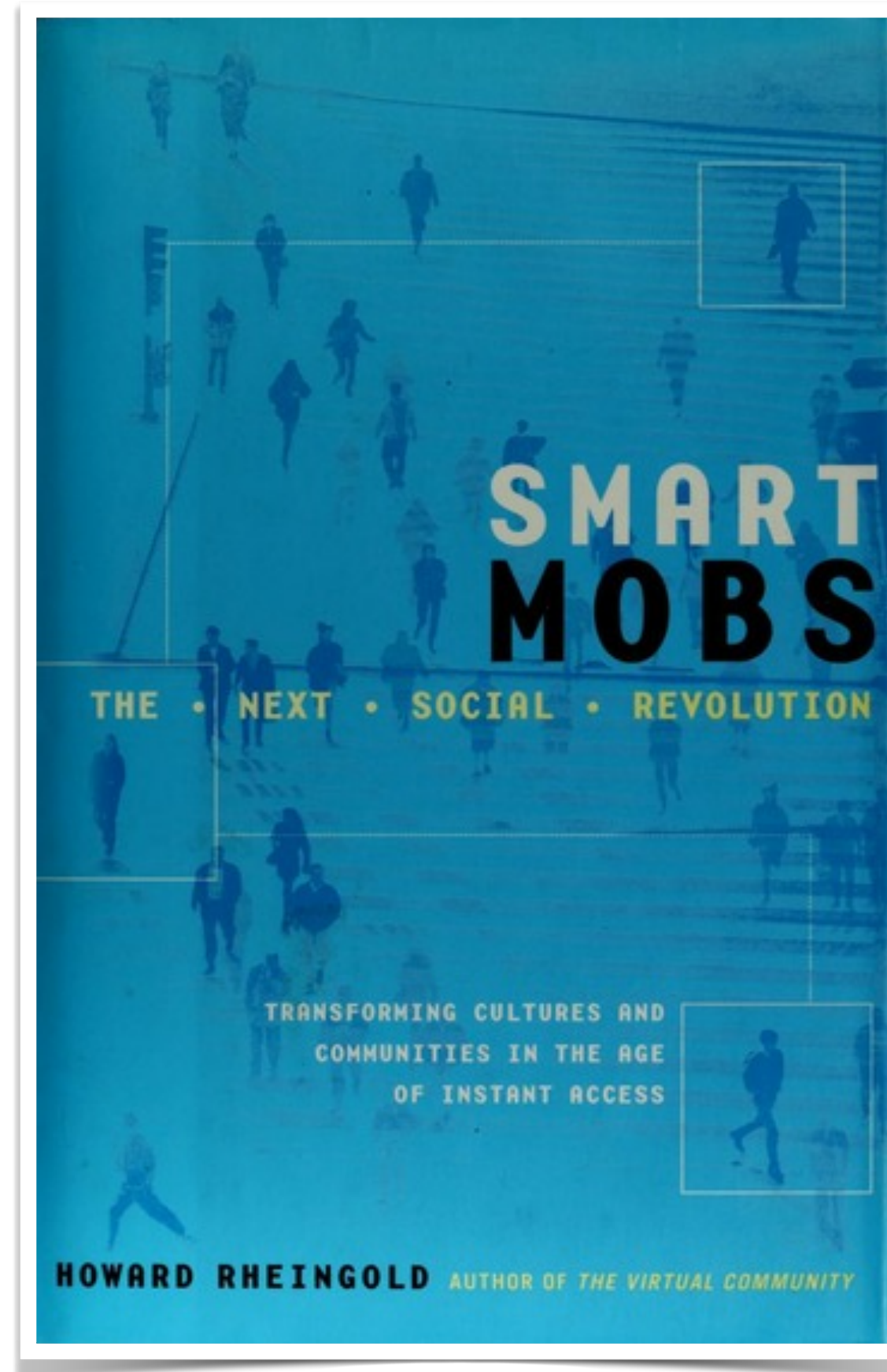
- 2009, Perry Chen, Strickler Yancey et Charles Adler
- Entreprise privée de financement participatif
- Fin 2019 :
 - 4.6 milliards de dollars de participation
 - 17.2 millions de participants
 - 469 000 projets financés
 - films, musique, concerts, bandes dessinées, jeux vidéo, objets, technologies, édition
 - 37.45% de financement réussis
- Plus grand succès : Pebble Watch (20,338,986 \$) → Fitbit (2016) → Google (2019)
- Lieu d'innovation, mais dont l'ouverture reste limitée



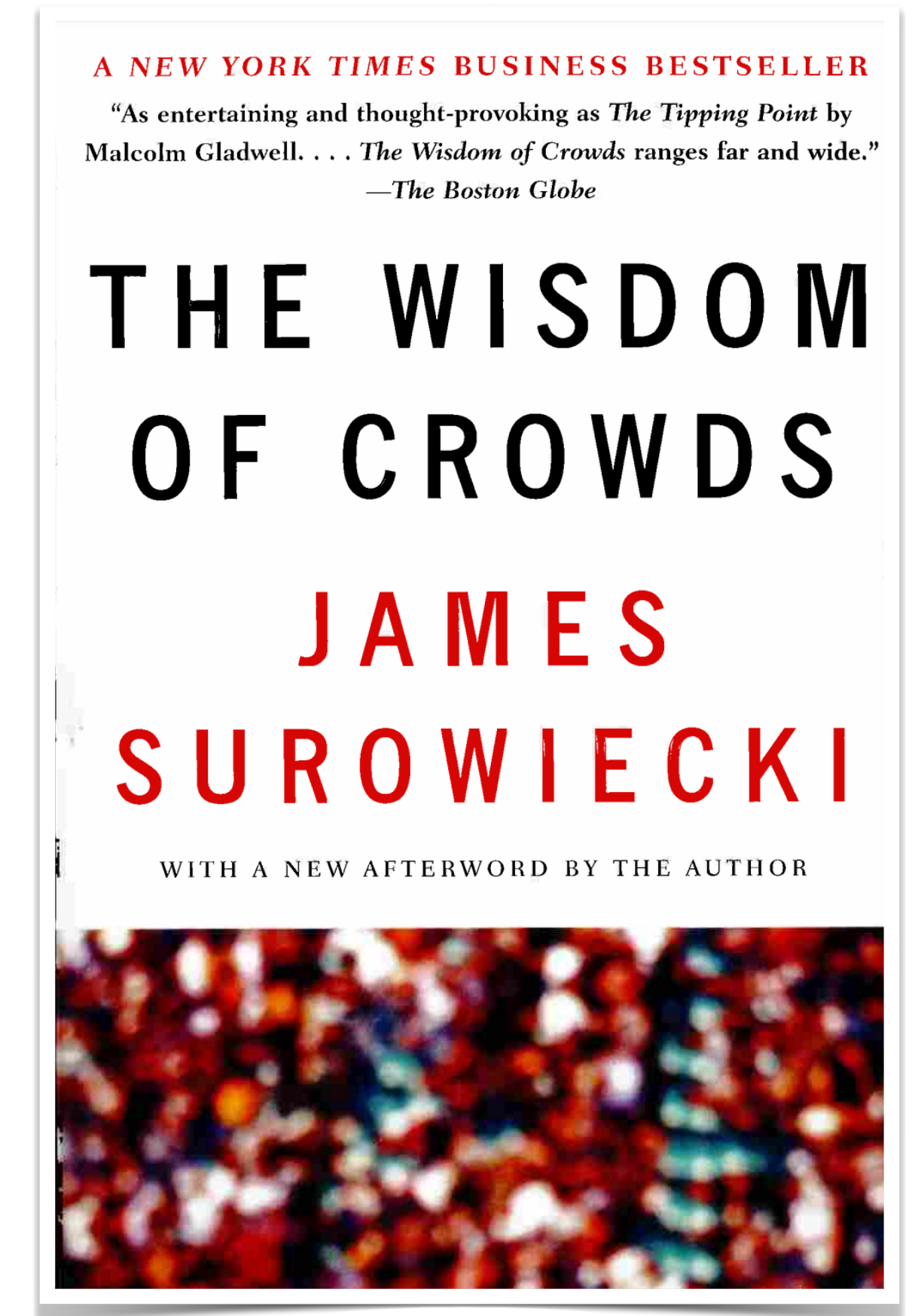
Enjeux sociaux et politiques d'Internet



Pierre Lévy
L'intelligence collective
1994 - La Découverte



Howard Rheingold
Smart Mobs
2002 - Basic Books



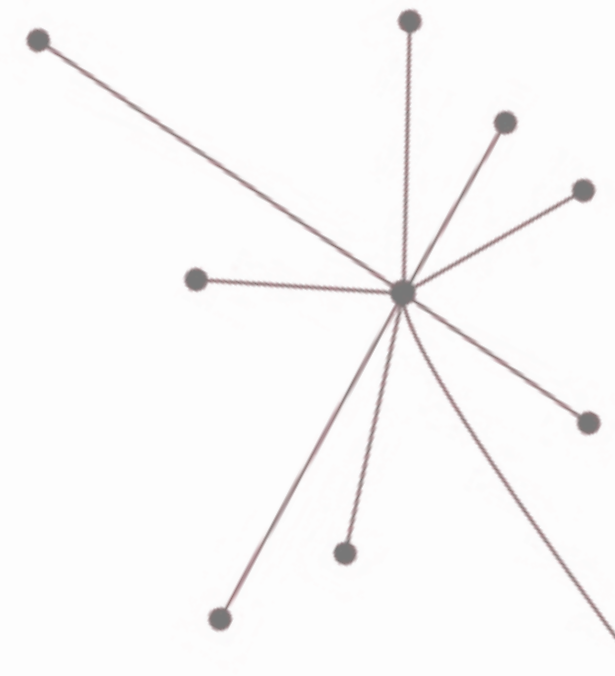
James Surowiecki
The Wisdom of Crowds
2004 - Doubleday

Notions

légitimité *a priori* / *a posteriori*

stigmergie, auto-régulation

folksonomies, *crowdsourcing*, *crowdfunding*



Les utopies d'Internet *5. et 6 : La décentralisation et la résilience*



Problématique

Internet serait plus résilient en privilégiant la décentralisation du dispositif technique.



Enjeu 1

(re)connaître les imaginaires relatifs aux vertus des architectures décentralisées et leur transposition aux pratiques sociales et à la société.

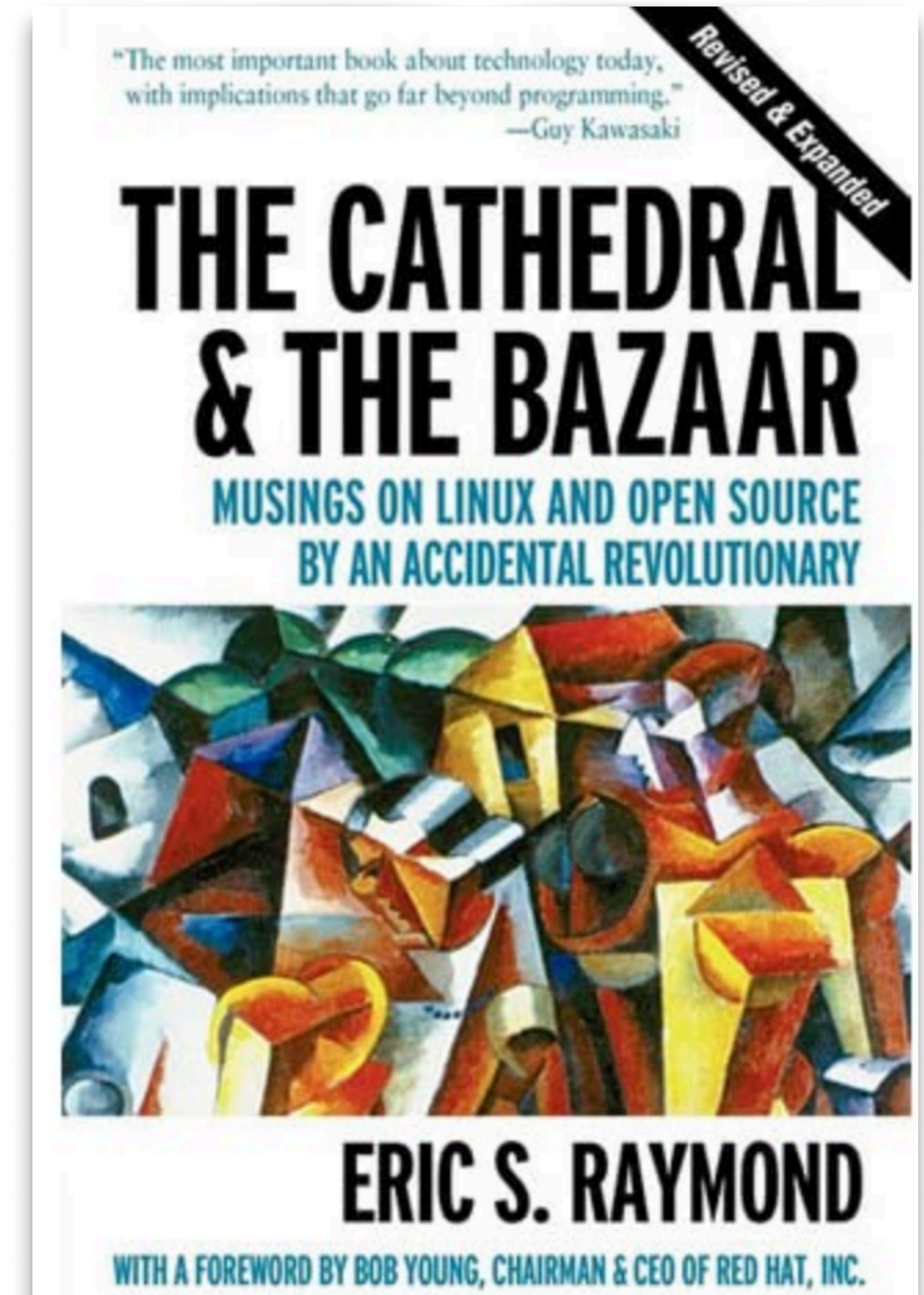


Classique

“The Cathedral & The Bazaar”

Eric S. Raymond, 1999.

- L'essai a été présenté au [Linux Kongress](#) en mai 1997
- Oppose deux modèles :
 - La [cathédrale](#) : le développement est caché jusqu'à une nouvelle version
 - Le [bazar](#) : le développement est ouvert et visible en permanence
- « Given enough eyeballs, all bugs are shallow »
- [Release early, release often](#) (RERO)
- Inspiré de Linux (Linus Torvalds)
- A inspiré Jimmy Wales dans le développement de Wikipédia



Enjeu 2

(re)connaître les imaginaires hérités de la cybernétique et de l'autorégulation des systèmes et leur transposition aux pratiques sociales et politiques.

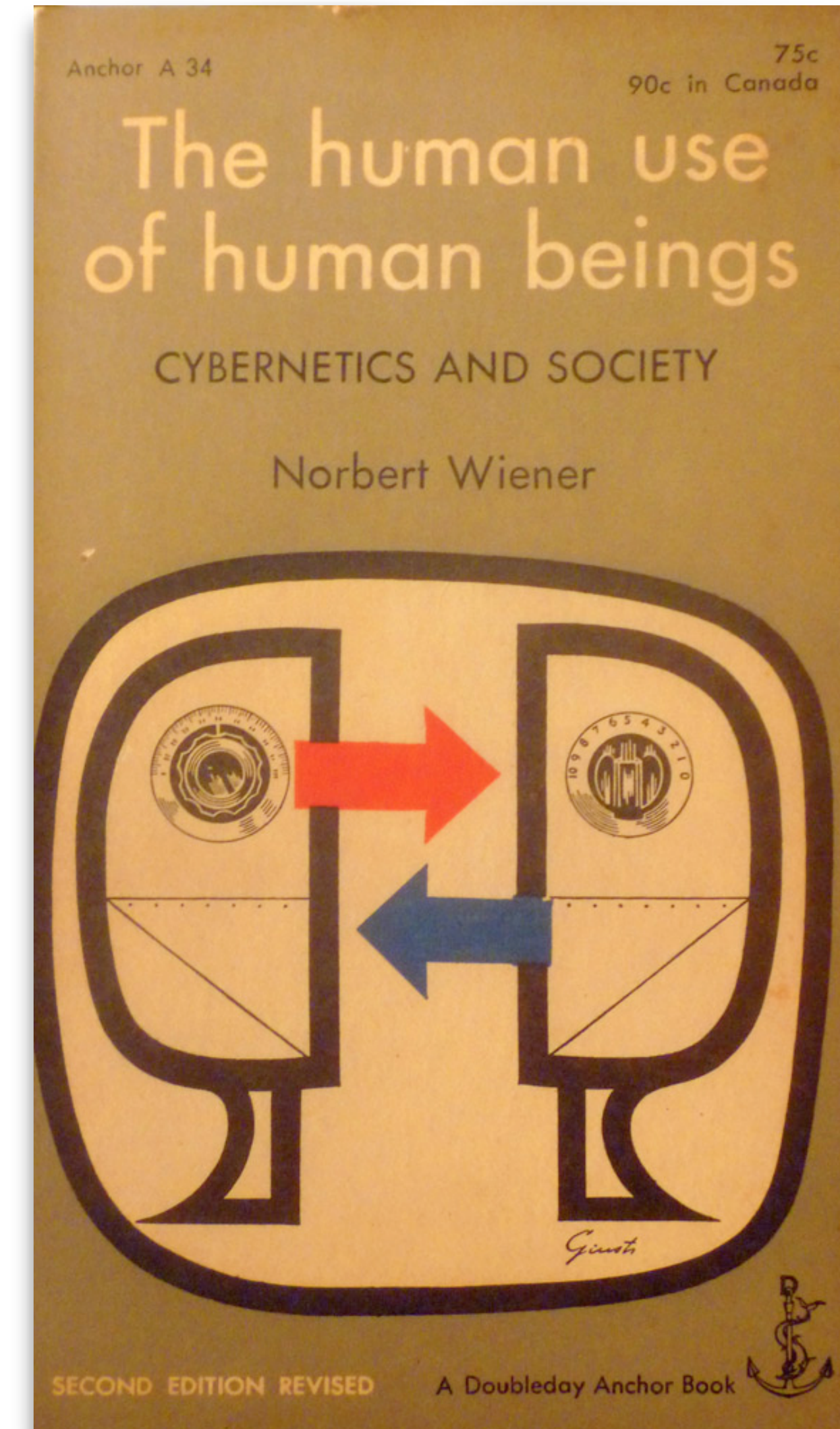


Classique

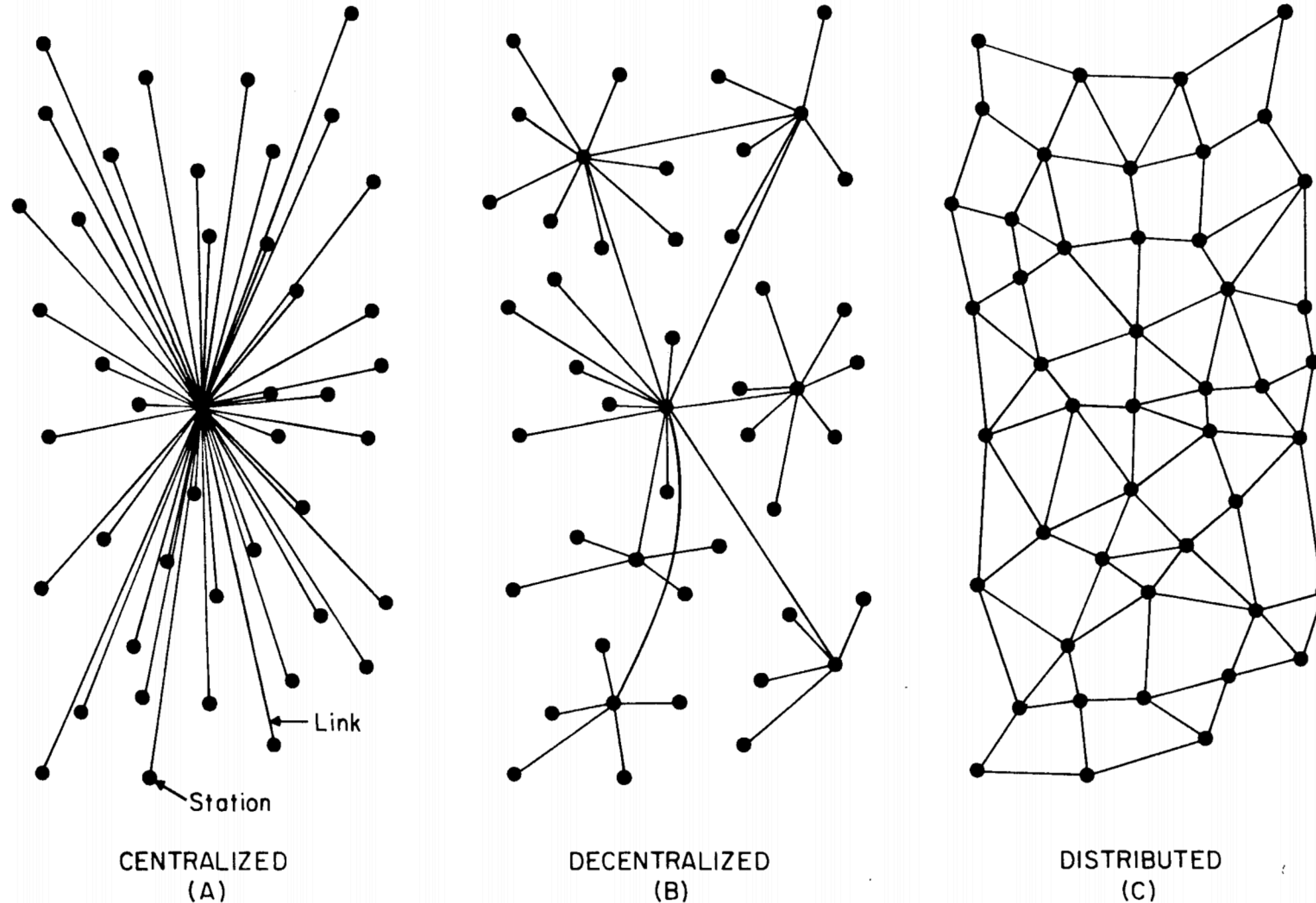
“The human use of human beings”

Norbert Wiener, 1950.

- Il est question de la place de l'homme dans un monde de machine.
- Qu'est-ce que la [cybernétique](#) ?
 - Théorie de la [transmission des messages](#), en particulier les messages de commande.
 - Les messages entre hommes et machines et entre machines vont se développer considérablement.
 - La séparation entre les êtres vivants et les machines est artificielle.
 - Les messages peuvent être complexes ([feed-back](#), informateurs, avertisseurs).
 - Il est essentiel de prendre en compte les feed-back.
- L'ouvrage conclut sur le danger de l'église et du communisme qui, l'un et l'autre, selon l'auteur, s'opposent à la libre circulation des messages pour mieux aliéner les êtres humains.



Enjeux sociaux et politiques d'Internet



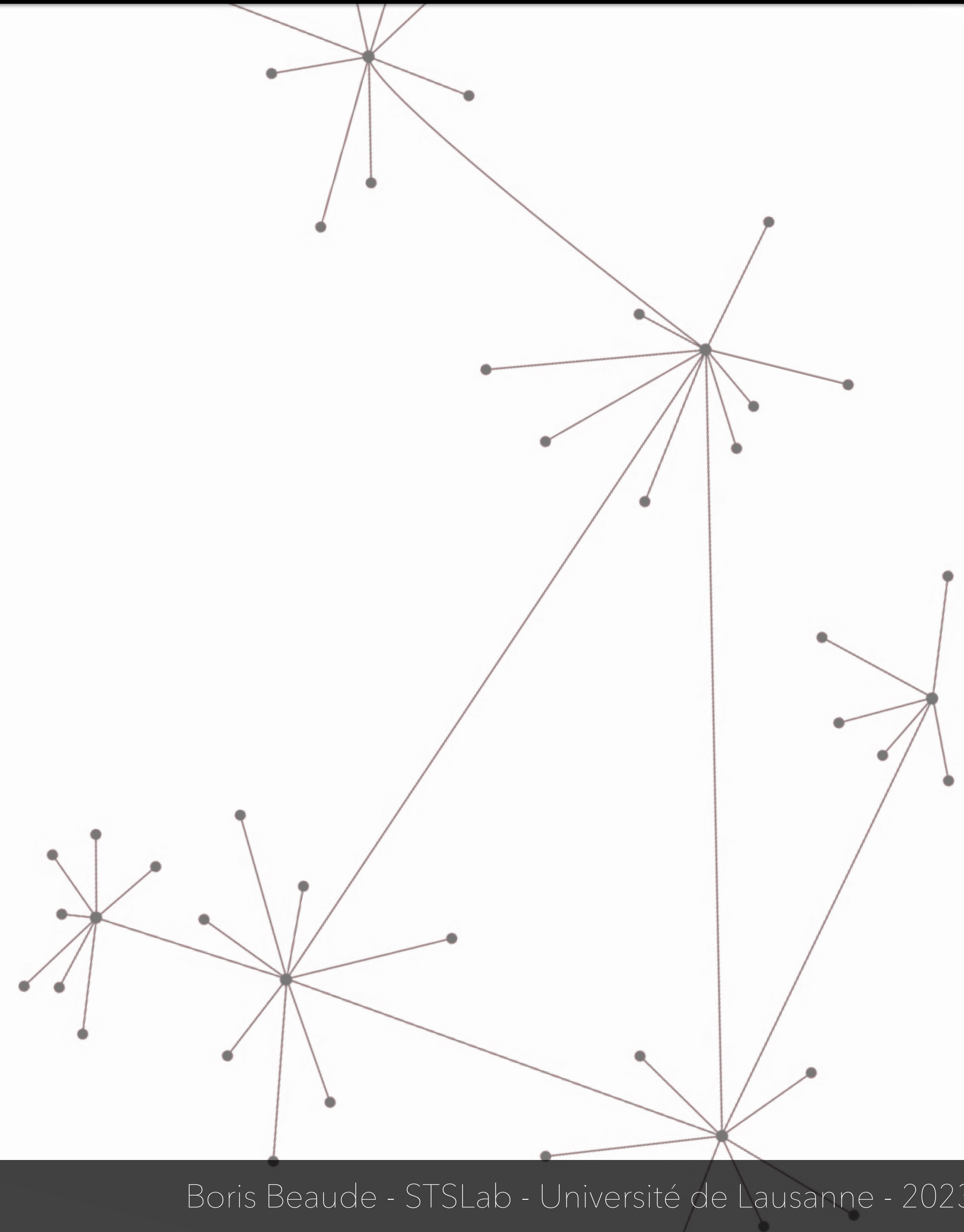
Paul Baran, On Distributed Communication, 1964, The Rand Corporation

Notions

client, serveur, décentralisé, distribué, p2p
désintermédiation, cybernétique, *feed-back*



Références



Enjeux sociaux et politiques d'Internet



Boris Beaude
Changer l'espace, changer la société
2012 - FYP

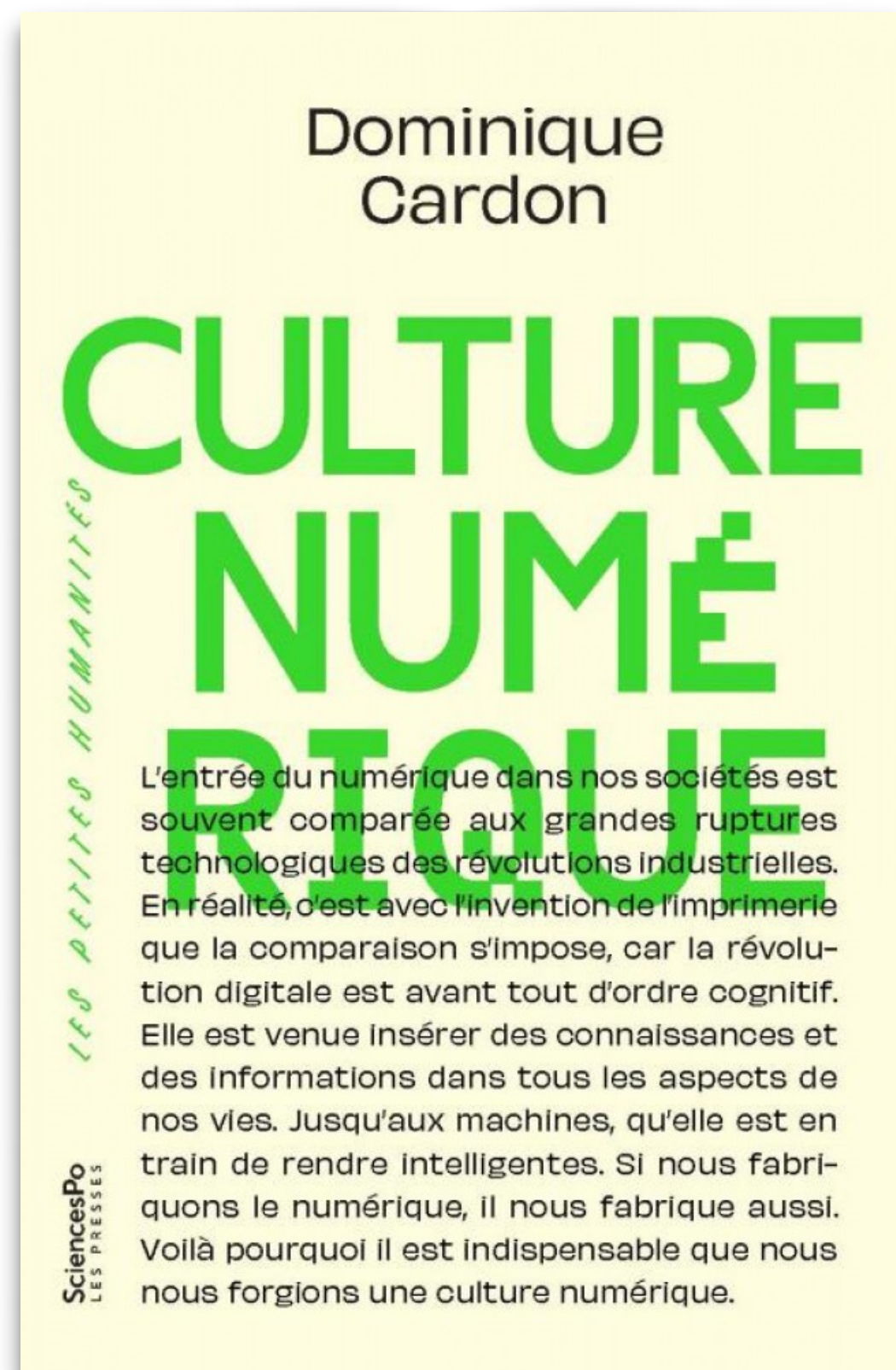


Boris Beaude
Les fins d'Internet
2014 - FYP

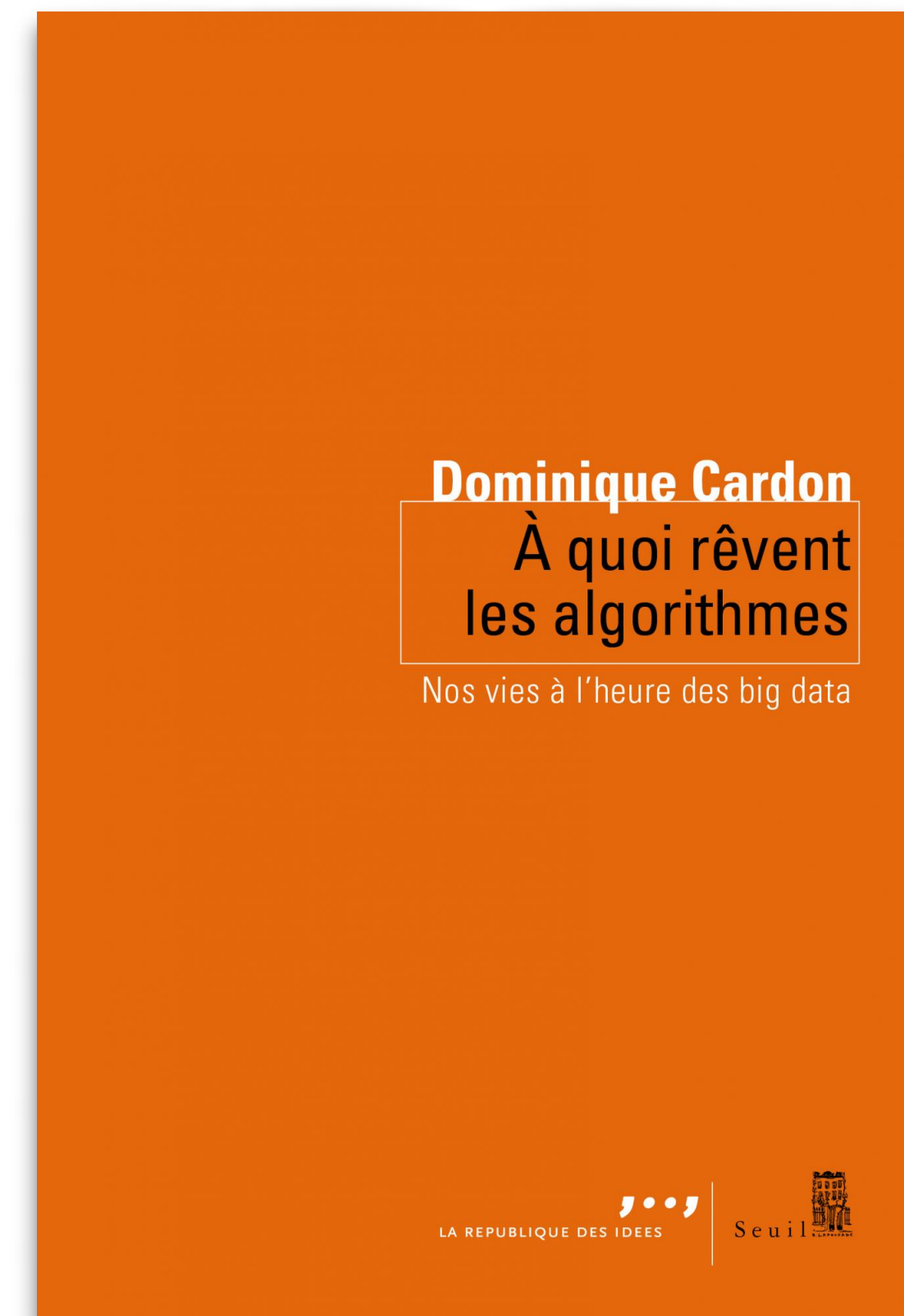


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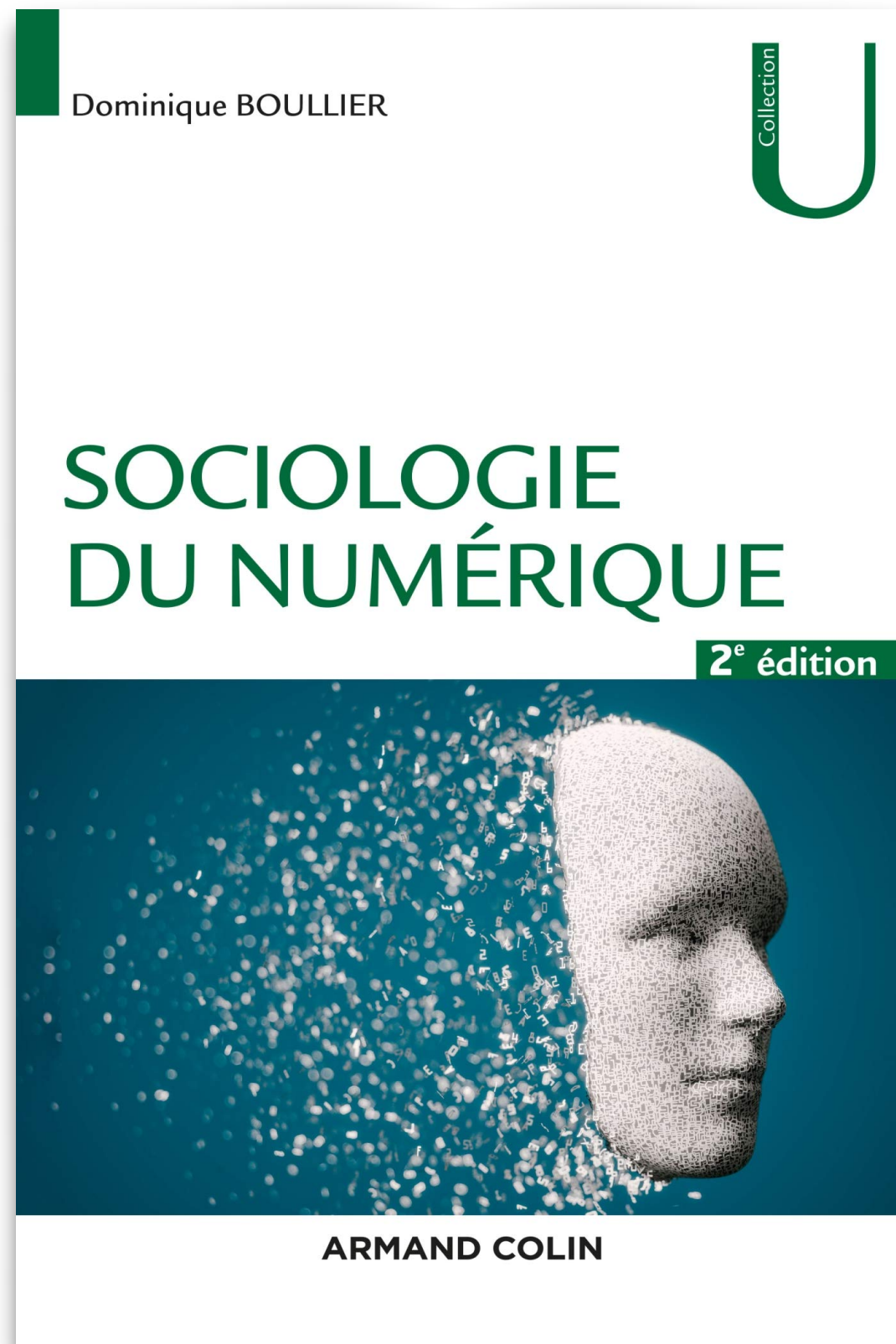


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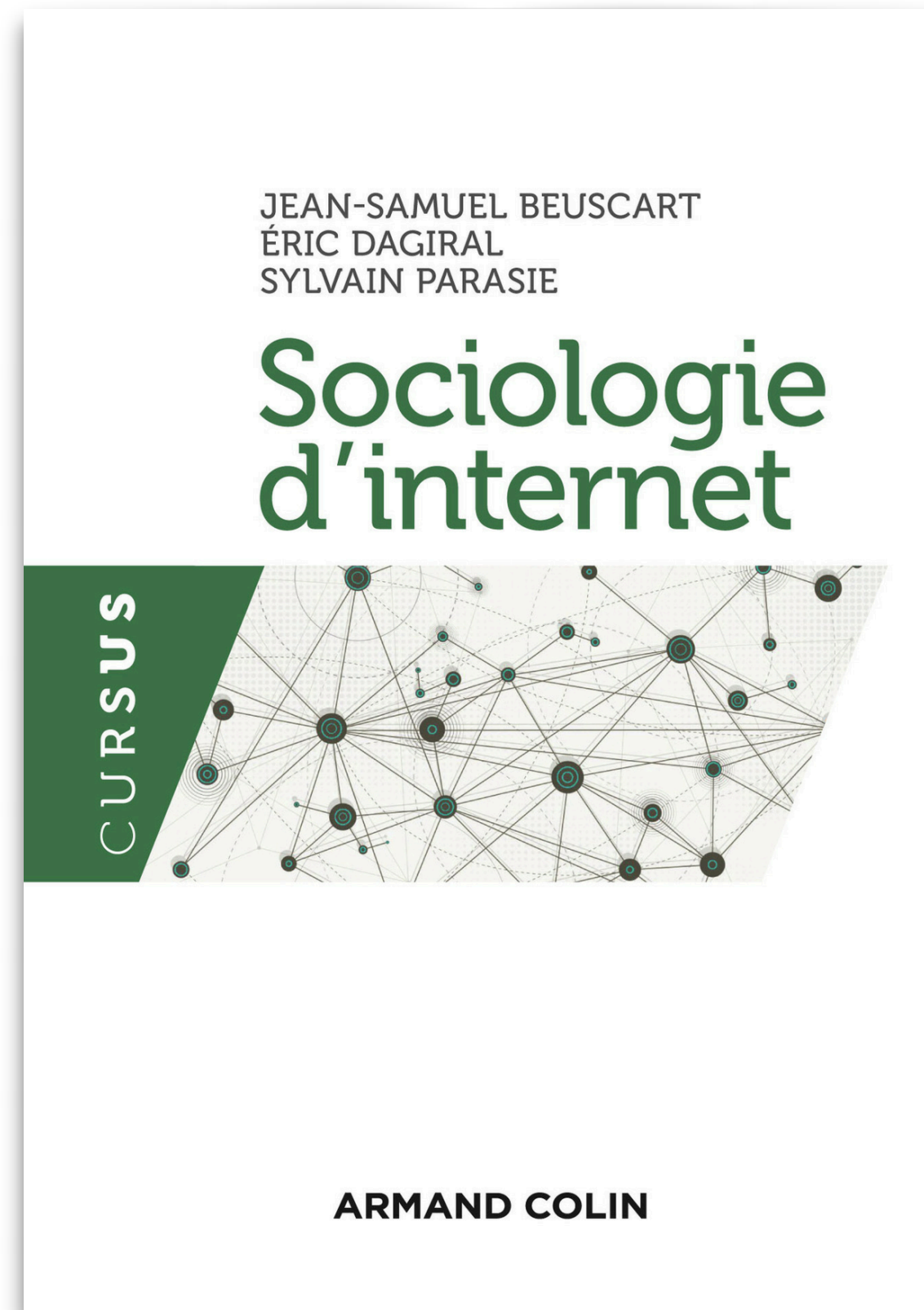


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