



Statistical analysis of the dissemination of cultural heritage in traditional and social media in Burundi

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Abstract

The objective of this work is to determine the place of cultural heritage in newspapers radio and television broadcasts as well as online media. We analysed metadata from the Conseil National de la Communication (CNC) and Annuaire du Secteur de la Communication et des Médias (ASCM 2019). The choice of these traditional or online radio and television stations is the responsibility of these state structures. Thus, 13 radio stations, including 2 public radio stations and 11 private radio stations dealing with 11397 subjects in the spoken news, are the subject of research. A total of 354 radio program were analyzed. In the online media, 765 articles were posted. The results show that cultural information is relegated to second place in radio and television news and online media. Only 53 cultural items out of a total of 765, i.e. a rate of 0.6%, are relayed online. Jimbere Magazine took the lead with 39 cultural items out of a total of 53 broadcasts on the 13 radio stations, a rate of 73.5%. The political and educational sections attracted more attention from the public and private media, with 160 and 116 items respectively, a rate of 20% and 15%. Out of 11,397 items covered in the news on 13 radio stations broadcasting in Burundi, 11 items relating to cultural heritage were broadcast, accounting for 0.43%.

Keywords: Burundi, cultural heritage, Media, Statistics

Introduction

The genesis of the concept of "heritage" is not new, as Charles-Dominique (2013), points out. Although the use of the term 'heritage', in the sense in which we understand it today, seems fairly recent and became widespread in the 1970s, Jean-Michel Leniaud recalls that Puthod de Maison-Rouge, a former gendarme to the king and member of the commission of antiquarians, used it as early as 1790, as did the minister Guizot, in 1823, to designate collective heritage (Leniaud, 2000).

The challenge of the ICH for communities is not simply to preserve their heritage, but to pass it on while continuing to bring it to life within them (Collard, A. S. 2017). He points out that the ICH conveys values of identity, solidarity (around the common good that heritage represents), and responsibility towards future generations. It is also a factor of social integration for the members of the community.

Castéret (2017) goes further, saying that establishing a link between a heritage content site and a social network activity forms a mechanism for stimulating the community (a community of ICH expression bearers-internauts and potentially captive Internet users in these fields). It stimulates a "desire for ICH", without which a practice cannot be perpetuated. Social networks are an integral part of social media and contribute to the viability and enhancement of ICH. The popular development of tools such as Facebook, Pinterest and Twitter has been the subject of numerous studies in the humanities and social sciences (Kaplan, 2012; Mlaiki et al. 2012).

Bour (2022) agrees, pointing out that heritage is a social construct, the result of a process of interaction between social actors, without which it would not exist. As Davallon (2012) points out, heritage is what the players consider to be heritage.

The 2003 UNESCO Convention recognized the role of the media in promoting and safeguarding intangible cultural heritage. This convention specifies that the media are encouraged to contribute to raising awareness by promoting intangible cultural heritage preferably as a means of fostering social cohesion, sustainable development and conflict prevention, rather than for its aesthetic or entertainment aspects (Unesco, 2003).

In application of this desire expressed in the 2003 Convention, the UNESCO Office for the Restoration of Peace in Burundi conducted a study of the values that should characterize Burundians in the safeguarding of peace in times of armed conflict. These Burundian values include respect for life, a spirit of tolerance and understanding of others, dialogue and consultation, a spirit of solidarity, a spirit of equity and sharing, and keeping one's word. This last was a requirement for any man worthy of the name. It is linked to the importance of the word throughout Africa and in Burundi in

particular, where the spoken word had the value of an act and represented a force (Unesco, 2016).

The same 2003 convention stresses the importance of the media insofar as they contribute to raising awareness among the general public and the diversity of manifestations and expressions of intangible cultural heritage, in particular through the development of specialised program and products aimed at different groups (Unesco, 2018).

In the media field, the same convention does not spare the use of new information and communication technologies that facilitate the interactive exchange of information and strengthen non-formal means of transmitting ICH, in particular by developing interactive program and games for young people (Unesco, 2018).

The convention is not limited to these ICTs but proposes the setting up of an exchange group in the form of discussion forums at local and national levels. It is with this in mind that our work assesses the level of engagement of internet users through social media (web TV, website and communications agency), to which expressions related to the wedding, dowry and veil-raising discourse are relayed and observed over a well-defined period.

In short, the media or social media play a vital role in safeguarding and popularising intangible cultural heritage.

II. Materials and methods

In the present work, we analysed metadata from the Conseil National de la Communication (CNC) and Annuaire du Secteur de la communication et des médias (ASCM, 2019). Our work focuses on the place of IBO in radio and television news, radio and television programs, and the degree of engagement of internet users on the social networks of certain social media. The choice of these traditional or online radio and television stations is a matter for the CNC and the ASCM). Thus, 13 radio stations, including 2 public radio stations and 11 private radio stations, covering 11397 news items, were researched. 354 radio program and 765 items broadcast online were analyzed.

III. Results

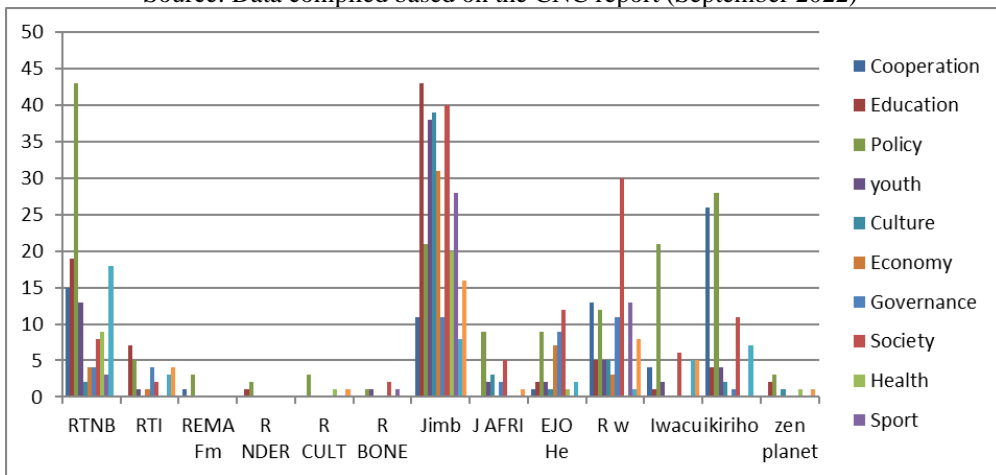
III.1 The place of Cultural Heritage in traditional and social media publications on Twitter, Facebook, the website and Instagram (2021-2022)

As we can see from the table below, the cultural field is not widely disseminated on the social networks of traditional media and social media.

Table 1: The place of Cultural Heritage in traditional and social media publications

Thème	RTNB	RTI	REMA Fm	R NDER	R CULT	R BONE	Jimb	J AFRI	EJO He	R w	Iwacu	ikiriho	zen planet	Tot
Cooperation	15		1				11		1	13	4	26		71
Education	19	7		1			43		2	5	1	4	2	84
Policy	43	5	3	2	3	1	21	9	9	12	21	28	3	160
youth	13	1				1	38	2	2	5	2	4		68
Culture	2	0	0	0	0		39	3	1	5		2	1	53
Economy	4	1					31		7	3				46
Governance	4	4					11	2	9	11		1		42
Society	8	2				2	40	5	12	30	6	11		116
Health	9				1		20		1				1	32
Sport	3					1	28			13				45
Justice	18	3					8		2	1	5	7		44
Security		4			1		16	1		8	5		1	36

Source: Data compiled based on the CNC report (September 2022)



As the table shows, culture is disseminated on traditional media and social media through Twitter, Facebook and Instagram networks. Only 53 cultural items out of a total of 765, i.e. a rate of 0.6%, are relayed. Magazine Jimbere took the lead with 39 cultural items out of a total of 53 broadcasts on the 13 radio stations, a rate of 73.5%. The political and educational sections attracted more attention from the public and private media, with 160 and 116 items respectively, i.e. a rate of 20% and 15%. This observation is in line with the opinion of Gautellier (2010) who states that media practices are the primary leisure activity of children and young people. He goes on to say that they are very important sources of knowledge and representations of the world. However, health is neglected in online media. It is represented by 0.3%. This area becomes interesting in the media world when it comes to health calamities or disasters, as Marchetti (2010) points out when she says that health has taken on a growing role in the media, particularly because of 'new' potential or real health risks and transformations affecting different

social spaces. The contaminated blood affair and the AIDS scandals. These disasters, which can cause material and human damage, are considered to be a social issue. The aim of this information seems to me to be to reveal the hidden ethics of specialists in the health field who do not necessarily want to give out information that is considered confidential. They are confronted with a professional code of ethics.

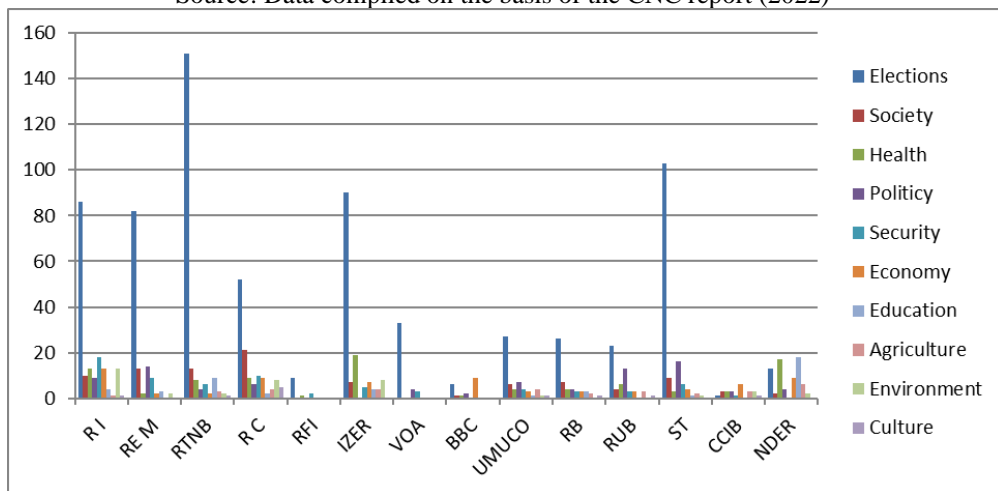
III.2 The place of cultural heritage in radio news programs

We will identify the place occupied by cultural heritage in the radio news programs of 14 radio stations during the year 2021 in Burundi.

Table 2: The place of cultural heritage in radio news programmes

Theme	R I	RE M	RTNB	R C	RFI	IZER	VOA	BBC	UMUCO	RB	RUB	ST	CCIB	NDER	Tot
Elections	86	82	151	52	9	90	33	6	27	26	23	103	1	13	702
Society	10	13	13	21	0	7	0	1	6	7	4	9	3	2	96
Health	13	2	8	9	1	19	0	1	4	4	6	3	3	17	90
Politics	9	14	4	6	0	0	4	2	7	4	13	16	3	4	86
Security	18	9	6	10	2	5	3	0	4	3	3	6	1	0	70
Economy	13	2	2	9	0	7	0	9	3	3	3	4	6	9	61
Education	4	3	9	2	0	4	0	0	1	3	0	1	0	18	45
Agriculture	1	0	3	4	0	4	0	0	4	2	3	2	3	6	32
Environment	13	2	2	8	0	8	0	0	1	0	0	1	3	2	40
Culture	1	0	1	5	0	0	0	0	1	1	1	0	1	0	11

Source: Data compiled on the basis of the CNC report (2022)



As shown in Table 2, 11 out of 11397 subjects covered in the news programmes of 14 radio stations broadcasting in Burundi, cultural heritage was relegated to second place with a rate of 0.43%. Radio Culture published 72 political items related to the elections, while Culture only attracted their attention to 5 topics. Some radio stations did not even publish any cultural items. As Howard (2005) A Handbook of Reporting "The mission of

professional journalism is therefore to fully inform citizens about important issues and topics and proposed alternatives so that they can vote consciously". The media deals with sensitive and topical subjects. In the same vein as the traditional media, we look at the place of ICP in radio broadcasts

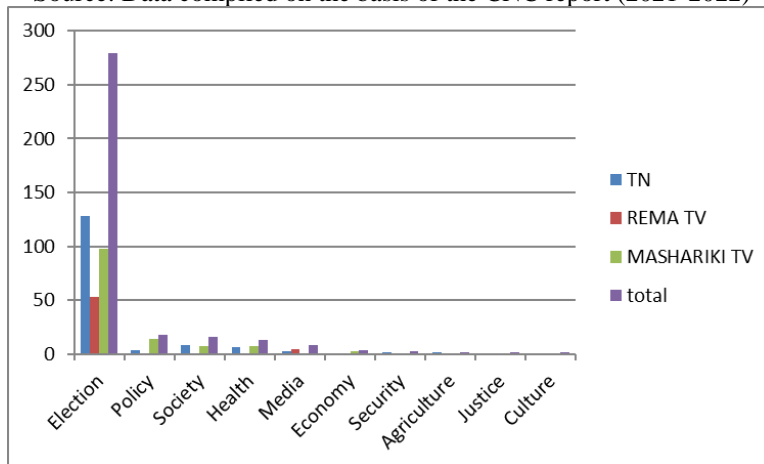
III.3 The place of cultural heritage in radio broadcasts

The report describes the place of cultural heritage in programmes broadcast on 13 radio stations, including 2 public radio stations and 11 private radio stations.

Table 3: The place of cultural heritage in radio broadcasts

Them	IZE	REMA Fm	ISA	CU	ST	RB	RN	HU	UM	RUB	CCIB	BUJA	NDE	TOT
Elections	3	9	19	2	16	0	12	6	3	0	0	0	1	71
Society	10	1	4	10	0		4	4	3	0	0	10	1	44
Health	6	0	0	7	0	2	2	17	2	3	0	0	4	43
Economy	5	0	1	7	2	3	3	4	3	0	2	0	5	35
Politicly	2	7	0	0	7	0	2	3	0	0	2	0	0	23
Culture	0	0	0	1	0	3	0	5	1	1	0	2	4	17
Education	1	0	0	0	0	0	0	4	1	1	0	0	10	17
Religion	0	0	2	0	0	6	1	1	1	0	0	4	0	15
Environment	4	0	2	0	0	3	0	0	1	1	1	0	4	15
Sport	0	0	0	0	0	2	0	0	0	1	1	7	4	15

Source: Data compiled on the basis of the CNC report (2021-2022)



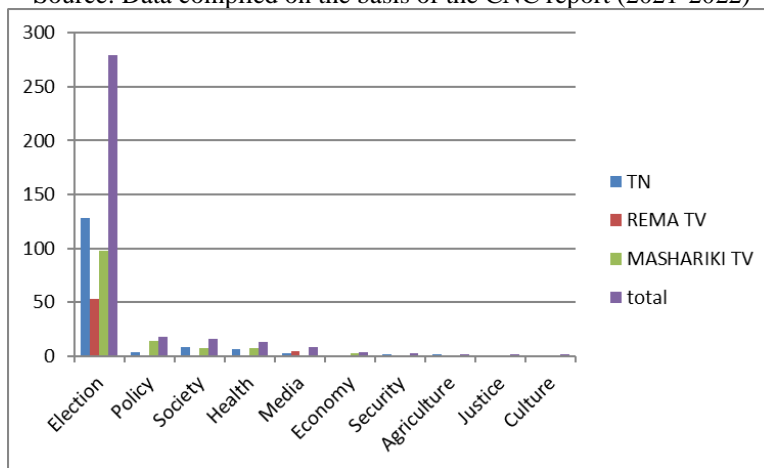
The subject of culture was raised in 17 of the 354 programmes broadcast, a rate of 0.7%. The debate on cultural issues does not appeal to journalists or presenters, and consequently to Internet users. In our study, we are going to analyse the indicators of Internet users' engagement with expressions and words related to dowry, marriage and veiling. The interactions will prove their enthusiasm and charisma for developing the cultural aspect despite the constraints of connectivity on the Internet.

III.4 The place of cultural heritage in news programs

Table 4: The place of cultural heritage in television news

	TN	REMA TV	MASHARIKI TV	total
Election	128	53	98	279
Policy	4	0	14	18
Society	8	1	7	16
Health	6	0	7	13
Media	3	5	0	8
Economy	1	0	3	4
Security	2	0	1	3
Agriculture	2	0	0	2
Justice	1	1	0	2
Culture	1	0	1	2

Source: Data compiled on the basis of the CNC report (2021-2022)

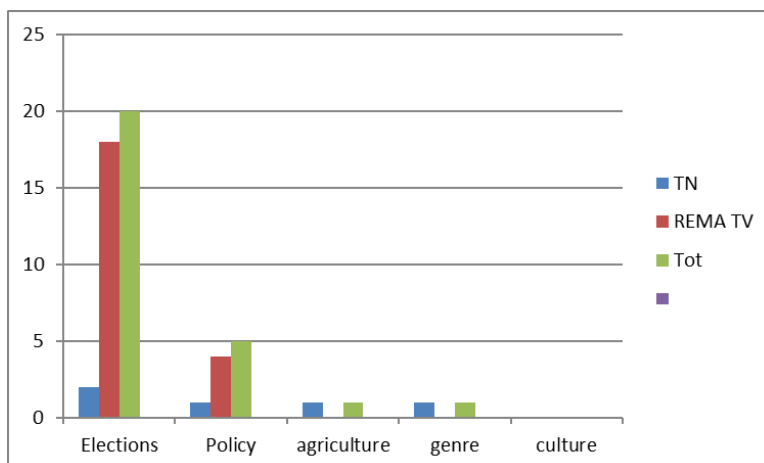


Only two cultural subjects are covered in the three TV channels. This shows that there is no interest in this area, even though it could contribute to the country's development. The images attract more than one in the field of marketing and consequently in the popularization of the cultural product. In the present research, the distribution format is more important than the content, as shown by Fabrizio, Desjeux, & Dupuis. (1994). The following section analyses the place of ICH in television program.

III.5 The place of cultural heritage in television program

Table 5: The place of cultural heritage in television program

	TN	REMA TV	Tot
Elections	2	18	20
Policy	1	4	5
agriculture	1	0	1
genre	1	0	1
culture	0	0	0



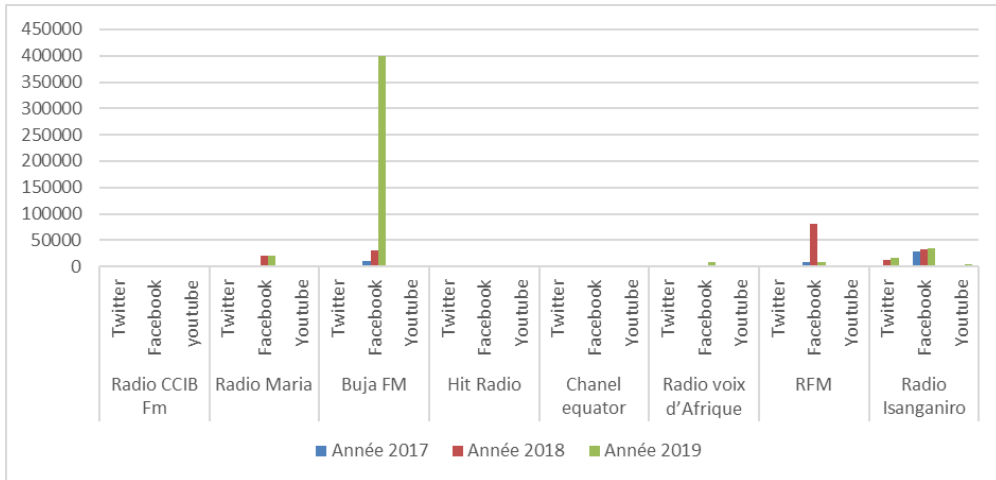
As the table above shows, there are no cultural programmes broadcast on the three radio stations, while the political aspect, through the elections, is not given pride of place. The reasons for this seem to me to be the same as those mentioned in section II.3.

III.6 Number of visitors to the social networks of Burundi's local radio stations

Table 6: Number of visitors to the social networks of Burundi's local radio stations

Radio	RS	2017	2018	2019
Radio CCIB Fm	Twitter		300	348
	Facebook		1023	1297
Radio Maria	Facebook		20000	20000
Buja Fm	Twitter		60	185
	Facebook	10000	30000	400000
Hit Radio	Facebook	400	1350	1820
Chanel equator	twitter		1000	2723
	facebook		30	36
Radio voix d'Afrique	facebook			8208
RFM	facebook	8020	80953	9053
Radio Isanganiro	twitter	952	12006	16830
	facebook	28569	32147	35139
	youtube			3940
	Total	47941	86869	119578

Source : L'Annuaire du SCM(2019)



The table above shows that the Facebook social network of traditional radio stations is the most envied by internet users over the three years of observation. Radio Buja FM's social network recorded a high rate of engagement from Internet users, with 40,000 people expressing their desire to be part of it. Radio Chanel Equateur's Facebook social network is not regularly visited. The reason for this is probably linked to the station's remit. Buja FM's remit is to broadcast sports news. This shows that sport is part of people's entertainment and relaxation and that the most interested are young people, who are more numerous and more active in online media. Radio Maria is responsible for broadcasting religious information.

As for the dissemination of information on Twitter, Buja FM is last with only 185 articles posted, while Radio Isanganiro stands out considerably with 16,830 articles posted on Twitter. The table also shows that the same radio station has been broadcasting more news on YouTube since 2019. In the following section, we analyse the rate of engagement of internet users with websites.

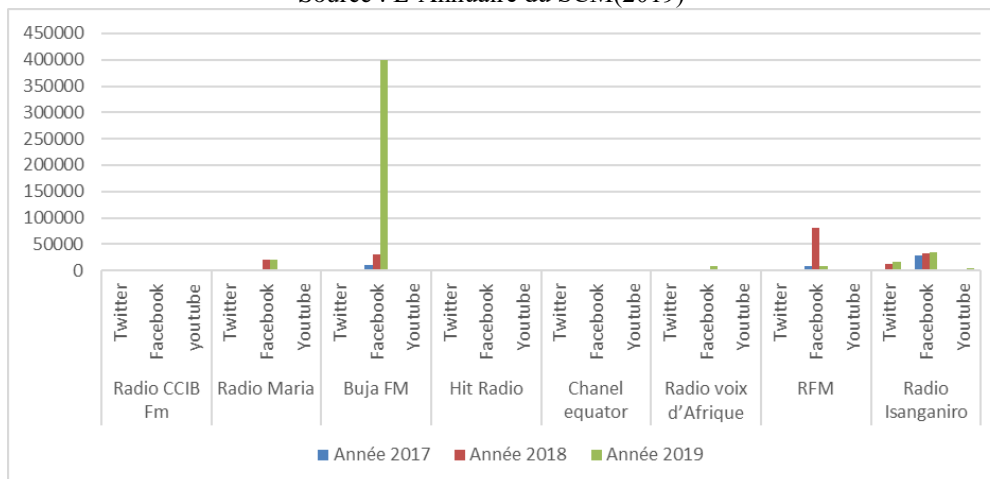
III.7 Number of articles posted on local radio websites

Table 7: Number of articles posted on local radio websites

Radio	RS	2017	2018	2019
Radio CCIB Fm	Twitter		300	348
	Facebook		1023	1297
Radio Maria	Facebook		20000	20000
Buja Fm	Twitter		60	185
	Facebook	10000	30000	400000
Hit Radio	Facebook	400	1350	1820
Chanel equator	twitter		1000	2723
	facebook		30	36
Radio voix d'Afrique	facebook			8208

RFM	facebook	8020	80953	9053
Radio Isanganiro	twitter	952	12006	16830
	facebook	28569	32147	35139
	youtube			3940
	Total	47941	86869	119578

Source : L'Annuaire du SCM(2019)



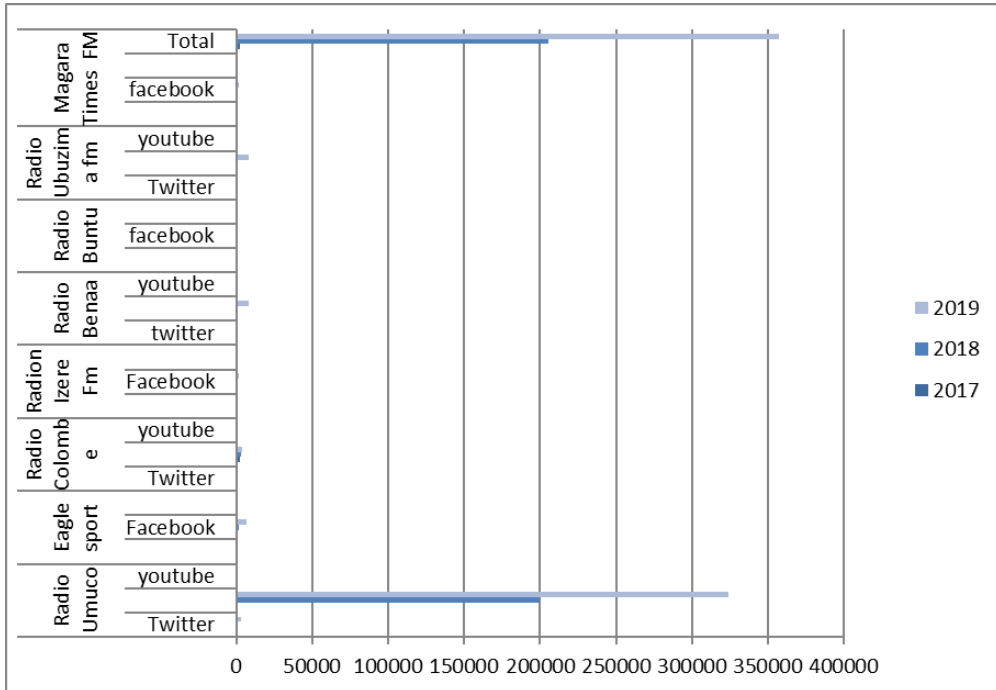
The table shows that the most frequently updated website is that of Radio Culture, while some stations do not have websites and others hardly update them at all. Radio Maria's website has a low circulation rate, with only 20 articles per year. This is even though these radio stations or newspapers submit their specifications to the CNC, which determines the frequency of broadcasting. Some radio stations even exceed the editorial lines described in their specifications. This is clear from the report drawn up by the complaints analysis department.

III.8 Number of visitors to the social networks of community radio stations per year

Table 8: Number of visitors to the social networks of community radio stations and associations

Radio	RS	2017	2018	2019
Radio Umuco	Twitter	0	0	3000
	Facebook	0	200000	323755
Eagle sport	Facebook	236	2047	6918
Radio Colombe	Facebook	2500	3000	3780
Radion Izere Fm	Twitter	0	0	5
	Facebook	400	1350	1820
Radio Bena	Twitter	0	0	0
	Facebook	0	0	8208
Radio Buntu	Facebook	0	250	1000
Radio Ubuzima fm	Facebook	0	0	8208

Magara Times FM	Twitter	0	0	145
	Facebook	0	0	1853
	Youtube	0	0	27
	Total	2738	205497	357299



In terms of community radio stations and associations, internet users continue to be engaged on the Facebook social network. Radio Umuco took the lead with 327670 visitors in 2019. Radio Buntu is in last place, with just 1,000 people visiting its Facebook page. And we can see that internet user engagement has risen steadily from one year to the next.

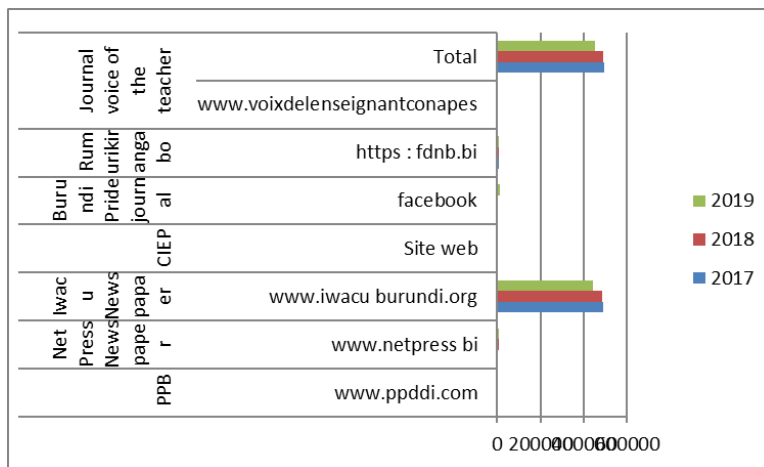
We can therefore see how many people visit the websites of the periodicals.

III.9 Number of visitors per website for periodicals per year

The frequency of publication varies from one newspaper to another. It can be daily, weekly, monthly, quarterly, etc. This frequency is described in their specifications and newspapers are required to file a copy and produce an annual report. (Press Act, 2018)

Table 9: Number of visitors per website for periodical newspapers per year

Periodical journal	Sites web	2017	2018	2019
PPB	www.ppddi.com	322	191	178
Net Press Newspaper	www.netpress bi	700	7000	6000
Iwacu Newspapaer	www.iwacu burundi.org	488889	484464	444154
CIEP	Site web	0	0	454
Burundi Pride journal	facebook	0	2400	12000
Rumurikirangabo	https : fdnb.bi	6192	5628	5988
Journal voice of the teacher	www.voixdelenseignantconapes	0	0	216
	Total	495403	490283	450990



As the table shows, the website of the newspaper Iwacu (Journalière) is the most frequented with a membership of 488889 out of a total of 495403 in 2017, i.e. a rate of 90%. It is followed by the newspaper Rumurikirangabo with 5988 hits. The newspaper visited by a few Internet users is Burundi Pride.

Conclusion

Burundi's cultural heritage is not being fully disseminated in the traditional and online media, which are currently developing exponentially. This channel must be given priority to increase the level of visibility of this heritage, which is in danger of disappearing. Unfortunately, even the owners of this heritage do not see the value of its viability and protection.

The results of this study show that cultural information is relegated to second place in radio and television news and online media. Only 53 cultural items out of a total of 765, i.e. a rate of 0.6%, are relayed online. Jimbere Magazine took the lead with 39 cultural items out of a total of 53 broadcasts on the 13 radio stations, a rate of 73.5%. The political and educational

sections attracted more attention from the public and private media, with 160 and 116 items respectively, i.e. a rate of 20% and 15%. Out of 11,397 items covered in the news on 13 radio stations broadcasting in Burundi, 11 items relating to cultural heritage were broadcast, accounting for 0.43%. The same observation can be made in the television news at 0.5%, while no television programme related to culture was broadcast during the period under consideration in the three TV stations (RTNB, REMA and MASHARIKI).

This research is limited to an analysis of the evolution of the dissemination of cultural elements in the traditional and social media in vogue. Other aspects could then be exploited, namely the impact of the dissemination of cultural elements on the sustainable development of the country in the digital age and its effects on everyday life.

The Value of these works are, Promoting culture through popularisation in social media; Raising awareness of the state of dissemination of cultural information to the detriment of sensitive and topical information.

Recommendations:

- Organize capacity-building sessions for cultural journalists
- Encourage self-censorship and censorship of information disseminated online in order to avoid deliberate excesses
- Encourage youtubers or cultural journalists to respect good cultural practice.

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Data Availability: All data are included in the content of the paper.

Funding Statement: The author did not obtain any funding for this research.

Declaration for Human Participants : This research complied with ethical principles concerning studies involving human subjects. Before starting, we requested authorization from the University of Burundi Research and Innovation Department. This institution issued us with a research certificate and closely monitored the entire process, right up to the validation of its conclusions. This study has been approved by the University of Burundi Research and Innovation Department and the principles of the Helsinki Declaration were followed.

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