

Statistical Analysis of the Dissemination of Cultural Heritage in Traditional and Social Media in Burundi

Remy Nsavyimana

Doctoral School of the University of Burundi

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Abstract

The objective of this paper is to determine the place of cultural heritage in newspapers, radio, television broadcasts and online media. Metadata from the Conseil National de la Communication (CNC) and Annuaire du Secteur de la Communication et des Médias (ASCM 2019) were analyzed. These traditional and online radio, as well as television stations, were selected based on their responsibility as state institutions. Thus, 13 radio stations, including 2 public and 11 private dealing with 11,397 subjects in the spoken news, are the subject of the research. A total of 354 radio programs were analyzed. In the online media, 765 articles were posted. The findings show that cultural information is relegated to second place in radio and television news and online media. Only 53 cultural items out of 765, i.e., a rate of 0.6%, are relayed online. Jimbere Magazine took the lead with 39 cultural items out of the 53 broadcasts on the 13 radio stations, at a rate of 73.5%. The political and educational sectors attracted more attention to the public and private media, respectively with 160 and 116 items, a rate of 20% and 15%. Overall, out of 11,397 subjects covered in the news on 13 radio stations broadcasting in Burundi, 11 items related to cultural heritage were broadcast, accounting for 0.43%. This has also been observed with television news at 0.5%, while no television programs related to culture were broadcast on three TV channels, namely RTNB, REMA, and MASHARIKI.

Keywords: Burundi, Cultural heritage, Media, Social media, Statistics

Introduction

The launch of online information has changed the way the community thinks. Social media as part of the mass distribution channel have had a significant contribution to the technological evolution. Marrazzo, M. G. (2022) states "Social media has made it much easier to build a community in today's environment, retaining customers to the community and to the brand. By placing the community online, it empowers its members to become more active than they would be with offline communities."

As De Bideran, J., Deramond, J., & Fraysse, P. (2022) point out, 'the transmission over time of practices, know-how, rituals and customs implies intergenerational continuity'. These elements are an integral part of intangible cultural heritage. It is, however, realized that the holders of this knowledge are not involved in its dissemination, as proved by Guo, Q. (2024) when he says, 'The form of transmission of heritage is then considered to be carried out for dissemination. Those who transmit the heritage are not the holders or those responsible for the heritage, but are its users.'

The genesis of the concept of "heritage" is not new, as Charles-Dominique, L. (2013) points out, "Although the use of the term 'heritage', in the sense it is understood 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: 184). "

The challenge of the Intangible Cultural Heritage (ICH) for communities is not only to preserve their heritage but also to transmit it continuously while bringing 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 in social integration for the members of the community.

Members of the community have different attitudes to relaying heritage on a large scale. Though some of them stay conservative of their culture to guarantee the continuity of transmission from generation to generation, others are obliged to evolve with time to cope with world realities as culture is as dynamic as humans themselves. About this change, Yu, J.(2023) also argues, 'The impact of digital technology on human dynamics continues to increase, and technology changes human behavior as it becomes integrated into the lives of a new generation.'

Castéret, J. J. (2017) further states 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 further

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, C. (2022) supports the view pointing out that heritage as a social construct is the result of a process of interaction between social actors, without which, it would not exist. Hence, heritage is what the players consider to be heritage (Davallon, 2012).

The 2003 UNESCO Convention recognizes 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. Moreover, the media act as a means of fostering social cohesion, sustainable development and conflict prevention, rather than for its aesthetic or entertainment aspects (UNESCO, 2003).

Given the 2003 Convention implementation, the UNESCO Office for the Restoration of Peace in Burundi conducted a study on the values that should characterize Burundians in the safeguarding of peace in times of armed conflict. These Burundian values include respect for life, tolerance and mutual understanding, dialogue and consultation, solidarity, equity and sharing, and keeping one's word. The last one among others is a requirement for any man worthy of the name; It is doing what one has promised. This is also linked to the importance of respect for one's word throughout Africa in general and Burundi in particular, where the word that is said has the value of an act and represents power (UNESCO Office, 2016).

The same 2003 Convention stresses the importance of the media insofar as they contribute to raising awareness among the general audience and the diversity of manifestations and expressions of Intangible Cultural Heritage, especially through the development of specialized programs and products aimed at different groups (UNESCO, 2018).

In the media aspect, the same Convention does not put aside the use of new Information and Communication Technologies that facilitate the interactive exchange of information and strengthen non-formal means of transmitting ICH, especially by developing interactive programs and games for young people (UNESCO, 2018).

The Convention is not only limited to the new Information and Communication Technologies, but it also suggests the setting up of an exchange group in the form of forum discussion at both local and national levels. It is in this perspective that this paper assesses the extent to which internet users are involved in social media (web TV, website and communication agencies) about the use of cultural expressions related to

weddings, dowry and unveiling speeches. The paper also analyses the rate at which cultural programs are relayed.

All things considered, the literature review presents the importance of Intangible Cultural Heritage. Culture is important to a community as it is what defines them, their identity and what makes them different from others. In the conservation of their culture, some stay static while others are dynamic to cope with the world's realities. Moreover, Social media play a real role in the promotion of Intangible Cultural Heritage. This is also supported by the 2003 UNESCO Convention. Besides promoting culture, UNESCO also holds a view that social media should strive for safeguarding and disseminating it. For instance, human values found characterizing Burundians such as peace, tolerance, equity, keeping one's word, solidarity, etc. should be relayed. This can be achieved through programs, group forums, and discussions related to Intangible Cultural Heritage aimed at specialized groups and ages.

II. Material and Methods

In the present paper, metadata from the “Conseil National de la Communication (CNC) » and « Annuaire du Secteur de la Communication et des médias (ASCM 2019) » were analyzed. The paper focuses on the place of Intangible Cultural Heritage in radio and television news, radio and television programs, and the extent to which internet users are involved in the process of the social networks of certain social media. These traditional and online radios, as well as television stations, were selected based on their responsibility as state institutions. Thus, 13 radio stations, including 2 public and 11 private dealing with 11,397 subjects in the spoken news, are the subject of the research. A total of 354 radio programs were analyzed. In the online media, 765 articles were posted.

III. Findings

III.1. The Place of Cultural Heritage in Traditional and Social Media Publications on X, Facebook, Website and Instagram (2021-2022)

The following table shows findings on the dissemination of Cultural elements in online and traditional media in Burundi

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

| Items | Radio Télévision Nationale du Burundi | Radio Télévision Isanganiro | Radio REMA Fm | Radio Nderagakura | Radio Cuture | Radio Bonesha FM | Jimbere Magazine | Journal . Africa | Ejo heza FM | R w | Journal Iwacu | Journal 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 202

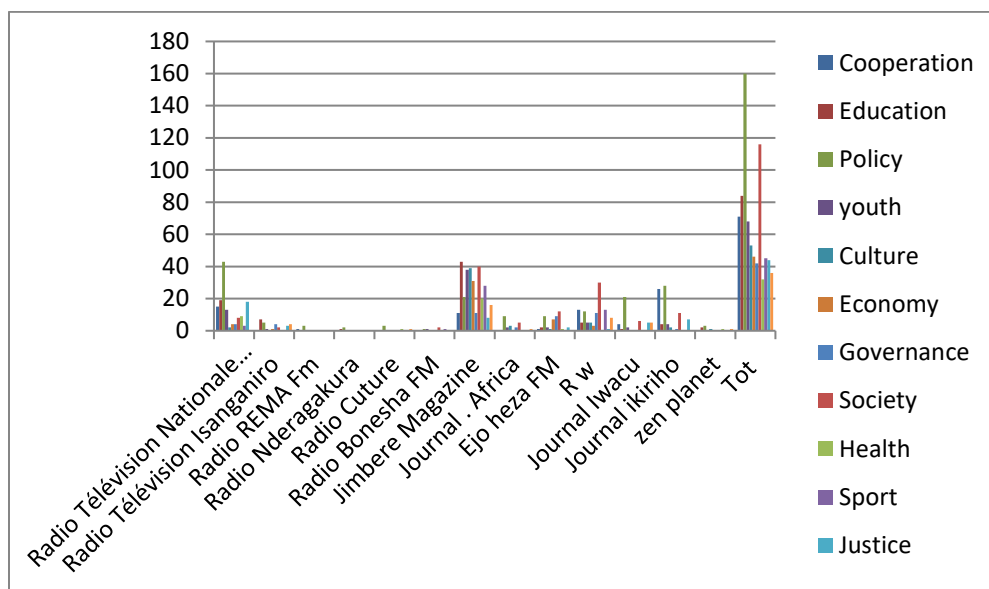


Figure 1: The place of Cultural Heritage in traditional and social media publications

As the above table shows, culture is disseminated on traditional media and social media through the X, Facebook and Instagram networks. Only 53 cultural items out of 765, i.e., a rate of 0.6%, are relayed online. Jimbere Magazine took the lead with 39 cultural items out of the 53 broadcasts on the 13 radio stations, a rate of 73.5%. The political and educational sectors attracted more attention to the public and private media, respectively with 160 and 116 items, a rate of 20% and 15%. Regarding what is relayed most on social media, Gautellier; C. (2010) also states that media practices are the primary leisure activity of children and young people. He further says 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. Marchetti, D. (2010) also notices 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 a social issue. The reason behind this low rate in the dissemination of health news could be that specialists in the field may not feel comfortable revealing some information considered confidential related to their field due to their professional code of ethics.

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

This section identifies the place of cultural heritage in the radio news programs among 14 radio stations during the year 2021 in Burundi.

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

| Items | Radio Isanganiro | Radio Rema Fm | Radio Télévision Nationale du Burundi | Radio Culture | Radio France Internationale | Radio Izere Fm | La Voix d'Amérique | British Broad Corporation | Radio Umuco | Radio Buntu | 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 based the CNC Report (2022)

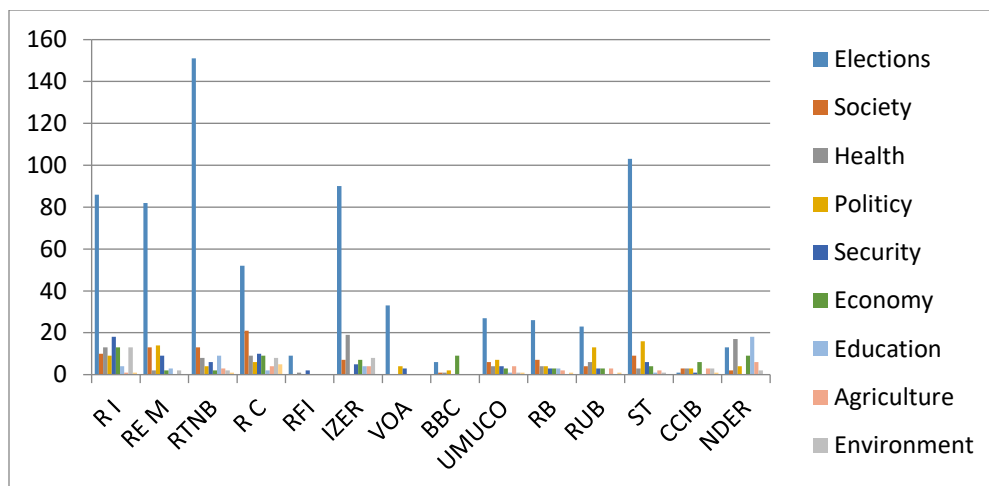


Figure 2: The place of cultural heritage in radio news programs

As shown in Table 2, 11 out of 11,397 subjects covered in the news programs among 14 radio stations broadcasting in Burundi, cultural heritage was relegated to second place accounting for 0.43%. Radio Culture published 72 political items related to the elections, while only 5 topics about culture attracted their attention. Some radio stations did not even broadcast any cultural items. To this point, it is noticed that the media deal with sensitive and up-to-date or current subjects. This was also realized by Howard, R. (2005) when he explained, "The mission of professional journalism is, therefore, to fully inform citizens about important issues and topics and propose alternatives so that they can vote consciously". Thus, most of the Political items are sensitive.

Furthermore, the following table shows the place of ICP in radio broadcasts

III.3. The place of Intangible Cultural Heritage on Radio broadcasts

Table 3: Place of Intangible Cultural Heritage in Radio broadcasts

| Item | 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 |
| Politics | 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 based on the CNC Report (2021-2022)

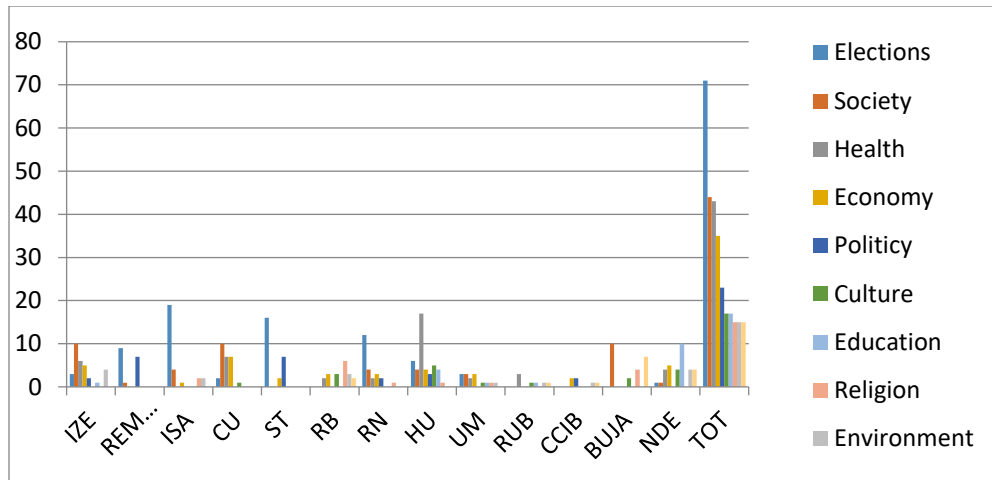


Figure 3: Place of Intangible cultural Heritage in Radio broadcasts

The subject of culture was raised in 17 of the 354 programs 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 analyze 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 based on the CNC Report (2021-2022)

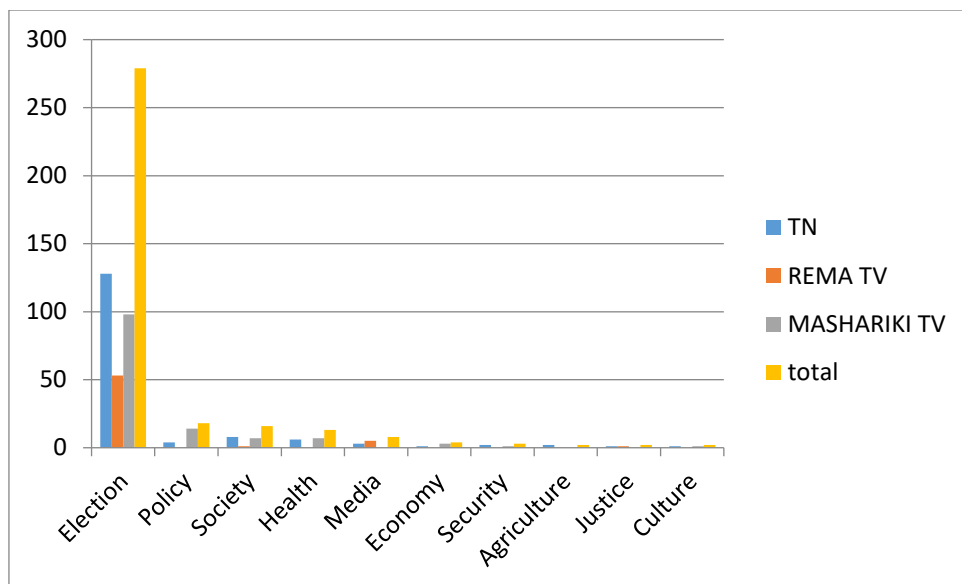


Figure 4: The place of cultural heritage in television news

Only two cultural subjects are addressed across three TV channels. This indicates that there is not much interest in this area whereas it could contribute to the country's development. The picture produced on an electronic display on TV attracts more people. It is used also in the popularization of the cultural product. In the present research, the distribution format is more important than the content, as shown by Fabrizio, C., Desjeux, D., & Dupuis, X. (1994). The following section analyses the place of ICH in television programs.

III.5. The place of cultural heritage in television programs

Table 5: The place of cultural heritage in television programs

| | 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 |

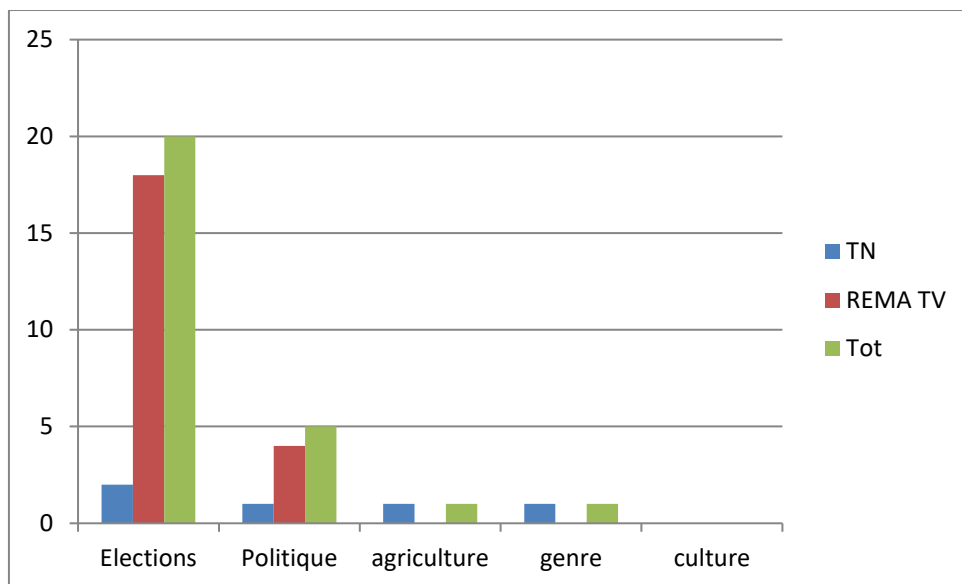


Figure 5: The place of cultural heritage in television programs

Figure 5 shows that no cultural program was broadcast across the two TV channels. While addressing the political aspect, emphasis was put on elections. The reason behind this could be the same as that mentioned in section III.2.

III.6. Number of Visitors to the Social Networks of Local Radio Stations in Burundi

Table 6: Number of visitors to the social networks of local Radio Stations

| Radio | Social Network | 2017 | 2018 | 2019 |
|----------------------|----------------|--------|--------|---------|
| Radio CCIB Fm | X | | 300 | 348 |
| | Facebook | | 1,023 | 1,297 |
| Radio Maria | Facebook | | 20,000 | 20,000 |
| Buja Fm | X | | 60 | 185 |
| | Facebook | 10,000 | 30,000 | 400,000 |
| Hit Radio | Facebook | 400 | 1,350 | 1,820 |
| Chanel equator | X | | 1,000 | 2,723 |
| | Facebook | | 30 | 36 |
| Radio voix d'Afrique | Facebook | | | 8,208 |
| RFM | Facebook | 8,020 | 80,953 | 9,053 |
| Radio Isanganiro | X | 952 | 12,006 | 16,830 |
| | Facebook | 28,569 | 32147 | 35,139 |
| | Youtube | | | 3,940 |
| Total | | 47,941 | 86,869 | 11,9578 |

Source : L'Annuaire du SCM(2019)

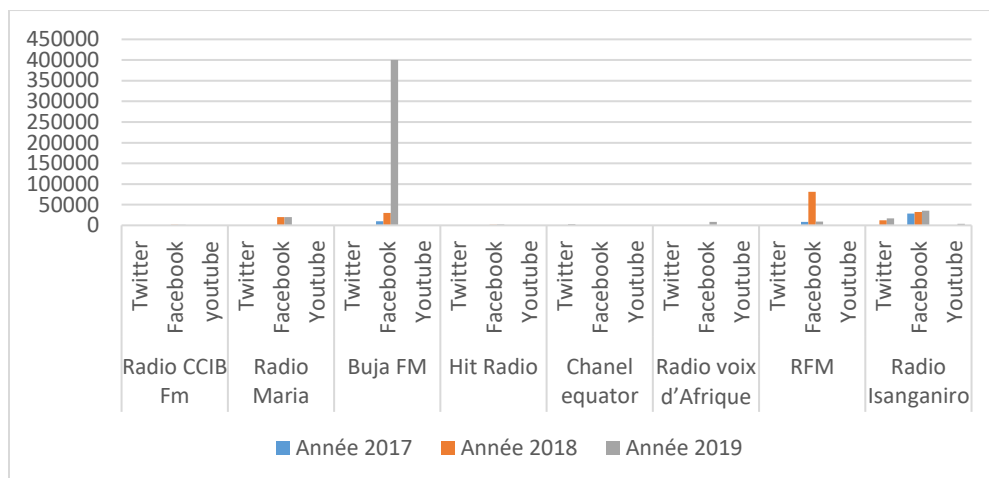


Figure 6: Number of visitors to the social networks of local Radio Stations

The above table shows that Facebook has been mostly visited by internet users across local radio stations over three years. Radio Buja FM's social networks recorded a high rate of engagement from Internet users, with 40,000 people expressing their feelings about the Radio's activities. Radio Chanel Equator FM is not regularly visited on Facebook. This could be due to the radio's editorial line. For example, Buja FM's editorial line focuses more on sports news; sport is part of people's entertainment and relaxation. Young people are mostly interested in such topics and are more active in online media. Radio Maria broadcasts more religious information.

As for the dissemination of information on X, Buja FM is the last with only 185 articles posted while Radio Isanganiro stands out remarkably with 16,830 articles posted. The table also shows that the same radio station has broadcast more news on YouTube since 2019. The following section analyses the number of articles posted on local radio.

III.7. Number of articles posted on local radio websites

Table 7: Number of articles posted on local radio websites

| Radio | Site web | 2017 | 2018 | 2019 |
|------------------|---------------------|------|------|-------|
| Radio Maria | www radiomaria bi | 20 | 20 | 20 |
| Radio Culture | www radio culture | | 921 | 1,378 |
| Radio Isanganiro | www : isanganiro bi | | | 311 |
| Buja Fm | | | | 100 |

Source : L'Annuaire du SCM(2019)

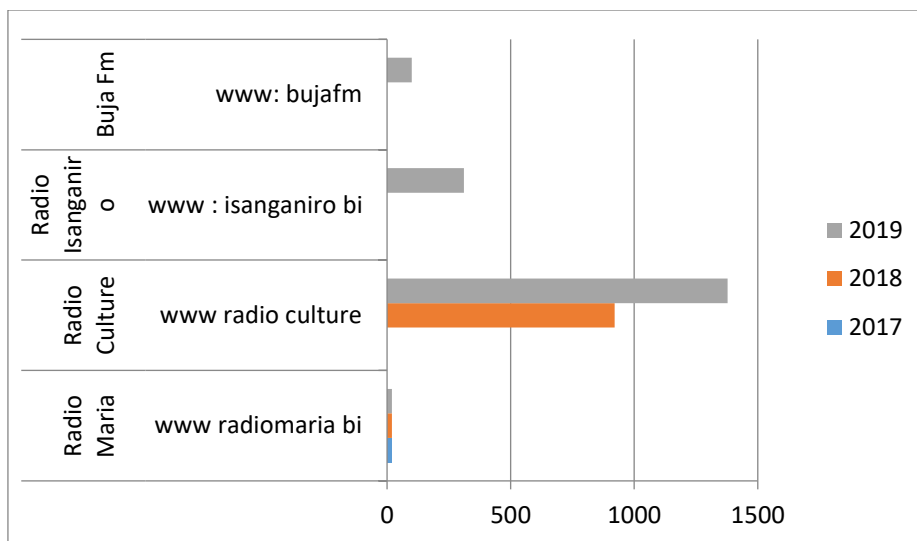


Figure 7: Number of articles posted on local radio websites

The table shows that the most frequently updated website is that of Radio Culture. While some radio stations hardly update their websites, others do not even have them. Radio Maria's website has a low dissemination rate with only 20 articles per year. This is so, 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

Tableau 8: Number of visitors to the social networks of community and association radio stations

| Radio | Social Network | 2017 | 2018 | 2019 |
|------------------|----------------|-------|---------|---------|
| Radio Umuco | X | 0 | 0 | 3000 |
| | Facebook | 0 | 200,000 | 323,755 |
| Eagle sport | Facebook | 236 | 2,047 | 6,918 |
| Radio Colombe | Facebook | 2,500 | 3,000 | 3,780 |
| Radion Izere Fm | X | 0 | 0 | 5 |
| | Facebook | 400 | 1,350 | 1,820 |
| Radio Bena | X | 0 | 0 | 0 |
| | Facebook | 0 | 0 | 8,208 |
| Radio Buntu | Facebook | 0 | 250 | 1,000 |
| Radio Ubuzima fm | Facebook | 0 | 0 | 8,208 |
| Magara Times FM | X | 0 | 0 | 145 |
| | Facebook | 0 | 0 | 1,853 |
| | Youtube | 0 | 0 | 27 |
| Total | | 2,738 | 205,497 | 357,299 |

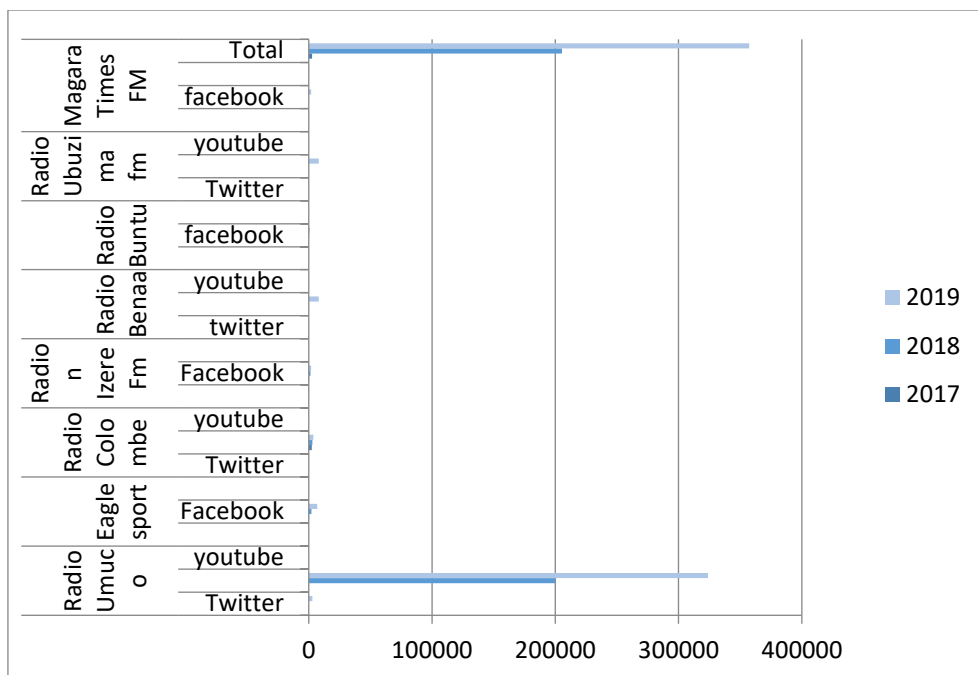


Figure 8: Number of visitors to the social networks of community and association radio stations

Across the community and association radio stations, internet users also engage more with Facebook as a social network. Radio Umuc took the lead with 327,670 visitors in 2019. Radio Buntu is the last with just 1,000 people visiting its Facebook page. Thus, it is seen that internet users' engagement has risen steadily over the years. The following shows the number of visitors to the periodicals' websites.

III.9. Number of Visitors per Periodical's website per year

The frequency of publication varies from one newspaper to another. This 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 Periodical's Website per year

| Periodical journal | websites | 2017 | 2018 | 2019 |
|------------------------------|---|---------|---------|---------|
| PPB | www.ppddi.com | 322 | 191 | 178 |
| Net Press Newspaper | www.netpress bi | 700 | 7,000 | 6,000 |
| Iwacu Newspaper | www.iwacu burundi.org | 488,889 | 484,464 | 444,154 |
| CIEP | Site web | 0 | 0 | 454 |
| Journal Burundi Pride News | https://www.facebook.com/BurundiPride/posts | 0 | 2400 | 12,000 |
| Rumurikirangabo | https : fdnb.bi | 6,192 | 5,628 | 5,988 |
| Journal voice of the teacher | www.voixdelenseignantconapes | 0 | 0 | 216 |
| | Total | 495,403 | 490,283 | 450,990 |

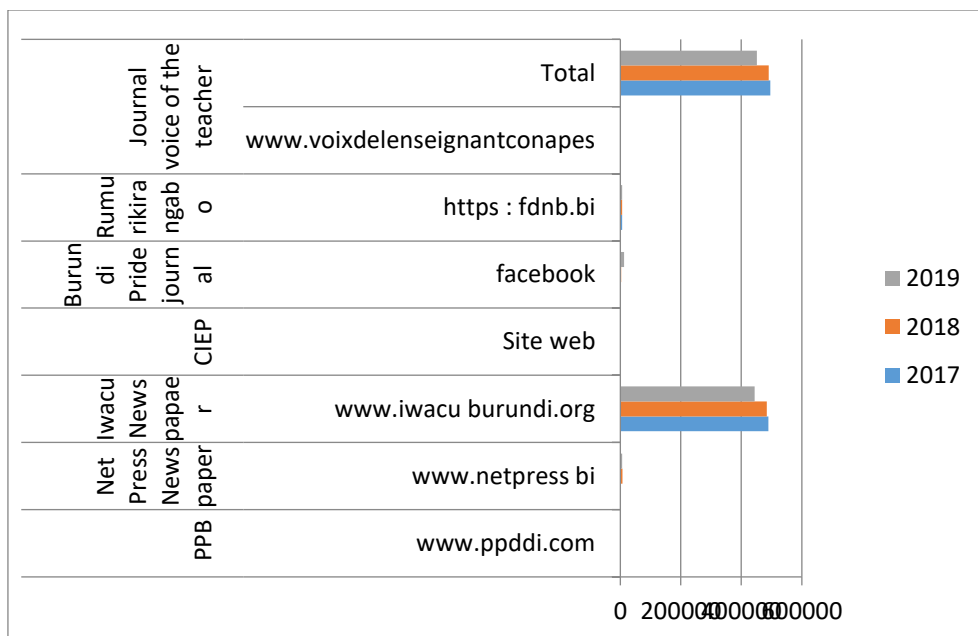


Figure 9: Number of Visitors per Periodical's Website per year

As the table shows, Iwacu newspaper's website which publishes daily is the most visited with a membership of 488,889 out of a total of 495,403 in 2017, i.e., a rate of 90%. It is followed by the newspaper Rumurikirangabo with 5,988 hits. It is also noticed that Burundi Pride newspaper is visited by very few Internet users.

Conclusion

In Burundi, Intangible Cultural Heritage is not fully disseminated in the traditional and online media which continue increasing day by day. These media should be given priority to increase the level of visibility of this heritage, which is at risk of disappearing. The government should recommend each traditional or online media to include cultural news or programs in a bid to preserve and promote Burundian culture as some of the owners of the heritage do not see the value of its viability and protection.

The findings of this study show that cultural information is relegated to second place in radio and television news and online media. Cultural items are not broadcast in most traditional and online media. The researcher found that these media are more interested in other domains namely such as political and educational. Whereas the UNESCO convention recognizes the role of these media in safeguarding and promoting the Intangible Cultural Heritage, media in Burundi do not give due consideration to the cultural heritage. The epitome is that it has been found that some media have never broadcast any culture-related programs within the period under consideration.

This research is limited to an analysis of the evolution of the dissemination of cultural elements in traditional and online media. Other aspects for future research could then be explored, 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 is, promoting culture through popularization in social media; and 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 to avoid deliberate excesses.
- Encourage YouTubers or cultural journalists to respect good cultural practice.

Conflict of Interest: The author reported no conflict of interest.

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Declaration for Human Participants : This research is compiled 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 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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