

DEPICTION AND BROADCASTING OF INTANGIBLE CULTURAL HERITAGE OF PAKISTAN THROUGH SOCIAL MEDIA

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Abstract: *The position of intangible cultural heritage (ICH) in the face of the wealth of information and skills that are passed on from one generation to another. (ICH) is expressed through the progression, expressions, knowledge and skills they represent and the associated objects and cultural spaces that people differentiate as a component of their cultural heritage that they describe through the generations and are regularly rebuilt, ensures that humanity is the simplest form of identity and continuity. Intangible cultural heritage is vital for the existence and development of society. Pakistan is a country with a culture of Indus Valley civilization of over six thousand years. All provinces of the Islamic Republic of Pakistan have their own distinct cultures and traditions. This rich intangible culture is in an exceptionally very fragile state and must be lost due to various internal and external factors and will be preserved and promoted. This article presents some phenomena and intangible cultural heritage of Pakistan through social media. The possible role of social networks in the process of preserving intangible cultural heritage (ICH) is to provide space, information and the dissemination of innovation.*

Keywords: Intangible cultural heritage, Pakistan, Social media.

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Introduction

In 1924, the discovery of the Indus Valley civilization in Harappa, Pakistan the Indo-Pakistan subcontinent joined the ranks of Mesopotamia and Egypt as the cradle of the world's oldest civilization, placing the historical clock of this region in the third millennium BC. Pakistan is the country with a very rich and diverse culture with rich and unique literary traditions, music, drama, science and history. It is a land of cons and diversity, surrounded by a touch of mystery. Home to many cultures in the past, Pakistan has a very rich and diverse tangible and intangible cultural heritage. All provinces of Pakistan have their own unique cultures and traditions. This rich intangible culture is in a fragile state and may be lost due to various internal and external factors and should be preserved, safeguarded and promoted. Following the 18th Amendment of the Federal Government of Pakistan, intangible cultural heritage (ICH) is now the responsibility of the provinces, and there is a need to strengthen provincial capacities for the effective implementation of the (UNESCO). It is important to note that Pakistan was among the first thirty states to adopt the 2003 Convention (UNESCO), but has delayed its implementation so far because there is no committee or fixed body to protect and safeguard intangible cultural heritage (ICH) in Pakistan.

Pakistan is one of the sixth following countries and has a population of over 200 million people. The country is experiencing exceptional growth in social media users due to the increased accessibility of smart phones, literacy rate and level of education and internet

application adoption services. Pakistan, with its digital agenda, is an enabling environment for the transformation and development of digital media and culture. Unexplored roles have been taken on and the potential of Internet communications on Pakistan's intangible cultural heritage (ICH) cannot be used. Since the presentation and ICH address strategic dissemination through social media, this research examines the current roles of social media in the transformation of intangible cultural heritage (ICH) in the virtual world. So the question is, how is Pakistan's intangible cultural heritage represented and distributed on social media platforms? (Anwar and Ghafoor, 2017; Severo and Venturini, 2015).

Literature review

The safeguarding and protection of the cultural heritage play an important role in preservation, development and cultural values and traditions that form the identity of a social group. The rights to freedom of artistic creation and access to cultural heritage are fundamental human rights. In all over the world, their observation, delivery and legal regulations may be different. This primarily depends on civilizing, geographical, religious and historical. The twenty-first century forced to interpret the rights to preserve the physical and psychological integrity of the man. They must be taken from their nature, which is independent of the political system or culture. Intangible cultural heritage protection should occupy a firm place in national cultural policy. Access to this heritage must not be restricted. Strategic programs undertaken to secure the intangible cultural heritage should activate and mobilize local communities, Cultural

education, institutional plays a significant role. The UNESCO Convention on the Protection (ICH), (2003) establishes this cultural heritage, which includes living heritage. With four fundamental characteristics, ICH comprises five areas (Diwasa, et al 2007). Oral traditions in forms of expression, language as a vector of cultural heritage; Performing arts, social practices, rituals and festivals; Knowledge and practices in dealing with nature and the universe and traditional crafts (Andretta, 2017).

Dominick (2012) describes social networks as “online” communication, using special actions that involve participation, conversation, exchange, teamwork and connection. All social networks are divided into nine categories: (1) social networking sites (Facebook, LinkedIn, Myspace, etc.); (2) social news sites (Dig, Reedit, News Vine, Kristy, Ball Hype, etc.); (3) Social bookmarking sites (Delicious, Magnolia, Diego, etc.); (4) Social media sharing sites (YouTube, Flickr, etc.); (5) social event sites (full of events, meetings and future); (6) Micro blogging (Twitter); (7) Wikis (Wikipedia) (8) Blogs (9) Forums and bulletin boards (Evans, 2010). The character and technical skills of various types of media show how different forms of participation and contribution are integrated into the communication of cultural heritage. Facebook is the most popular social media site in Pakistan (Alexa 2016). Currently, the number of Facebook users in Pakistan is nearly seventy million and a new user logs into Facebook every ten seconds, which is higher than the country's birth rate.

The Intangible culture heritage in Pakistan

Pakistan has been a repository to the detriment of tangible and intangible cultural heritage for

many centuries. However, intangible cultural heritage (ICH) is a relatively new concept in the academic field of Pakistan. Currently, due to the lack of protection of awareness of intangible cultural heritage (ICH), they are in immediate danger in many parts of Pakistan. There are very few governmental and non-governmental institutions and bodies that directly and indirectly play an important role in the management, promotion and safeguarding of intangible cultural heritage (ICH). Relevant public forms are 1. Ministry of Heritage and Cultural Affairs, Pakistan 2- All provincial governments and 3- Private academics.

Methodology

Research focuses on cultural representation and the transfer function of media. The main thesis of the theory, as Laswell presents (1948) and Wright, (1974), refers to the capacity of the media to learn the different norms and values that exist and are transferred from a generation to other. In addition, the term “representative” for construction in any form refers to aspects of “reality” such as people, places, objects, events, cultural behaviours and heritage. The research methodology in this survey used content analysis (Neuendorf, 2002). Six Facebook pages are contained by search phrases and identify elements of intangible cultural heritage (ICH). Three pages are (for governments and institutions) and three are (non-institutional). Data is extracted and analyzed to use the analytical scene application.

Results

The extracted data (end date 31 December 2016) from the 06 selected Facebook pages are analyzed (see Table 1). Three major categories of measures identified (see Table 2):

- ICH representation role (that is media formats representing ICH)
- ICH distribution role (that is, actions of change agent’s role)
- ICH beneficiary or adopter role (that is, clients’ or visitors’ actions showing interest).

Table 1: Overview of the Selected Facebook Pages

Page name web address Category Duration

1 Ministry of culture Affairs, Pakistan Governmental	https://www.facebook.com/culture.pk	ICH	12 September 2019, to 31 December 2019
2 Pakistan tourism Corporation Timeline	https://www.facebook.com/Pakistan-tourism-corporation/	Governmental ICH	10 November 2017, to 01 January 2020
3 Department of Tourism, Sports, Culture, Archaeology & Youth Affairs government Of Khyber Pakhtunkhwa	https://www.facebook.com/Tourismarchaeologymuseumsport&YouthAffairProvincial/#	Governmental ICH	20 February 2017, to 20 November 2019
4 UNESCO Pakistan Organization	https://www.facebook.com/unesco.international	ICH	28 December 2017, to 25 December 2020
5 tangible and intangible Culture heritage of Pakistan	https://www.facebook.com/tangible-and-intangible-culture-heritage-of-pakistan-5512356798098764/?fref=ts	Personal ICH	25 November 2017, to 02 January 2020
6 Save the heritage Of Pakistan	https://www.facebook.com/groups/save-heritagepk/	Personal ICH	10 October 2017, to 01 January 2019

The display includes photos, videos, status (multimodal), comments (multimodal) and other file formats. In this case, the multimodal contains text, video, photo, link, tag and files (different formats). The publication includes the following services: order status (multimodal), response to comments (multimodal), sharing and tagging of events. Visitors to the page, who usually have the function of receiving information, interact with

actions such as comment (multimodal) and tag. The rating is not included in the analysis because sociograph.io does not analyse it.

By analysing the selected Facebook pages, some distinction can be highlighted:

1. More importantly, of the first three pages, none of the pages have news, videos, and comments. This means that each side of Institutionally (ICH) in Pakistan is almost inactive (see Table 2).

2. Pakistan's constitutive and detailed explanation does not apply to any of the selected Facebook sites. The social media site cannot play the ideal role of information dissemination, especially when a good Facebook information page is needed for the transfer of (ICH).

3. State and institutional or official Facebook

pages highlight the activities of civil servants or officials but not those of (ICH).

4. Information on the official UNESCO Facebook page, no elements (ICH) are available. Staff working for press and media should focus on managing and sustaining presentation and outreach activities through Facebook and other social media portals.

Table 2: Depiction, Broadcasting action and connection of people with ICH of Pakistan with client's impact

Page no	Photo	Video	Status	Comments	Other file formats	Status post	Replay to comment	Share	Event	Like	Comments
1	1	0	1	0	0	1	0	0	0	16	0
2	0	0	1	0	0	1	0	0	1	13	0
3	3	1	1	0	0	3	0	1	0	9	0
4	5	2	6	1	0	6	0	5	0	88	1
5	10	8	9	9	0	9	0	5	0	167	6
6	12	13	10	10	0	8	0	129	0	215	22
Total	31	24	28	20	0	28	0	140	1	508	29



Figure 1: The Chitrali Sitar is a long-necked lute played in Khyber Pakhtunkhwa province, Pakistan. (Source: Directorate of culture KPK, 2017).



Figure 2:Chilam Joshi festival of Kalash valley Chitral. (Source: Directorate of culture KPK, 2017).



Figure 3: National heritage traditional dance of Pakistan - Khattak Dance. (Source: Directorate of culture KPK, 2017).



Figure 4: Tent pegging, a passion of Punjabi and a thrilling game, very famous in central Punjab, Pakistan. (Source: Directorate Punjab, 2017).



Figure 5: Folk performance of Punjab. (Source: Look Mila 2017).

5. Video sharing is essential for the promotion and protection that author find, but on one side only (see table 2). Because content and video are not available, Facebook sites cannot play

an effective role in Outreach and Protection (ICH).

6. Private pages are more active than official issues pages (ICH).

Conclusion

Online digital objects (i.e. Videos, images, web pages and other file formats), Intangible Cultural Heritage (ICH) of Pakistan, must be developed with a strategic initiative. Sharing is at the heart of the awareness process; with social networking sites, online promotion, Digital Objects (ICH) represent, and can educate and revive.

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