Media Art in Pakistan

Not just another "in your face" advertisement campaign!

Kara film festival, "Cloud 89" radio talk show, "George ka Pakistan" reality to series, http://irtaga.deviantart.com/, truck art, haikus in urdu, the "gulabo" fashion collection, videos for "khamaj" and "na re na", "Yaar di ghar





Introduction

Spurts of contemporary creativity show that the seeds of media art have taken root in our society as it becomes slave to technology and capitalist culture. A strategy is suggested so that the use of media for arts provides an alternative to product marketing which is its main function now

Pakistan Now

- Emerged from suppressive political environment
- Computer science graduates with no background in the arts
- Growing consumer society especially for telecommunication
- Billboards have become a menace

The Art Scene

- · Museums are outdated
- Art critics realize need for historical narrative that stems from our roots not Western Ideals
- Folk art is the oldest form of media art in Pakistan, for centuries people have been wearing their art, moving around and eating in it
- Computer generated art is not discussed as mainstream art
- Foreign consulates like Japan, France, Italy are active in creating collaborations and interactions between their artists and Pakistan's
- · Galleries keep mostly art that sells
- Post Modernity did not enter public discourse due to more than a decade of censorship in the arts thus creating a void where contemporary theories should exist
- The Pakistani rock music scene has shown the most interesting developments with respect to successful integration of classical, eastern and modern, western sound.

Defining the Third World Media Artist

- · This is the age of the freelance artist
- · Does not have to wait to be discovered by others to publicly display art
- Does not show others lives as his/her own art, but works towards empowering the under-represented
- Work incorporates some form of activism in order to stand strong against the media for entertainment curse in an education-starved society
- · Has technical and aesthetic skills
- · Work stems from a theoretical base which can be articulated by the artist
- Does not need to know how to read or write but is an expert in his/her medium
- Creates work which can be understood at the public and personal level without waiting for interpretation from critics
- . Can create through a new medium or use it to project traditional art

Copycat Culture

- . Piracy can be linked to lack of equal standards for all
- · Access to information can be compared to upgraded education
- . Most Pakistanis cannot afford to buy original software
- Everything comes in either grade one (original) or grade two (fake) including medicines, toys and groceries, many pay for one but often get two
- This copycat culture should be understood when devising a plan to combat software piracy
- Public should be informed and educated in the use of open source software through large scale initiatives
- Marketing research needs to be conducted by software manufacturers and distributors to make products affordable to the average Pakistani

The future for critics of media art in Pakistan

- Need to develop a theoretical framework which will allow links between old, new and international art.
- Like their inclusion of folk art in discussions on mainstream art techniques, critics need to understand and encourage the tools used for media art
- Media art should be seen as a reflection of our multifaceted society and not an insular pocket within it
- · An institute for research in media art theories has to be set up
- Interaction and collaboration should be an inherent part of a Media artists' work strategy

lasan Zaidi, the Red Baron and Talha, George, Aliya Salahuddin, Imran Ali Dina, truck painters, Duriya Kazi, David Alesworth, Fatima Suriya Bajiya, Maheen, Saqib Malik, Abida Parveen, Junaid Mumtaz, Raja Rana, F