Original Research Article

The study of the Capabilities of Oral Methods of Intercultural Communication in Transmission and Preservation of Concept in Cultural Heritage

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Abstract

Problem statement: Beyond the external form, cultural heritage, carries the meaning that forms its internal and essential aspect. In the protection of works, since, it is necessary to pay attention to both their semantic and formal aspects, it is necessary to pay attention to the "protection and transmission of meaning" in cultural heritage through an appropriate approach. A wide range of forms of cultural heritage, including the creation of art, writing, principles and approaches in the traditional profession and oral expression, in addition to forming various manifestations of heritage, are also a method and means of transmitting the meaning. Among these, due to their imperceptibility, non-physical methods, have received less attention and their various dimensions take little regard. Consequently, the risk of forgetting and destroying these methods and, of course, the meanings conveyed through them increases. One of these methods is the oral transmission method.

Research objective: The present article aims at recognizing the oral method in the protection of works and paving the way for its revival in the protection of Iran's spiritual heritage, assuming that the oral transmission of meanings in the spiritual heritage, in many cases, has taken place for reasons beyond the impossibility of written recordings. Therefore, it can be said that this article seeks to answer the question of what capabilities have caused the oral method to be used as one of the methods of transmitting and preserving meanings in traditional societies

Research method: Referring to written texts in this paper, some negative and positive reasons for the use of oral methods are analyzed and then their logical analysis is performed. The cause behind choosing this method is its relevance to the essence of meaning.

Conclusion: The paper concludes that, based on the interpretations and concepts mentioned in the text of the article, in the oral method, in addition to preserving the meaning from the damage of the incompetent, the meaning continues vividly and dynamically; another result of the paper is that, due to the importance and use of human inner capabilities in accepting and transmitting meaning to revive it in the protection in contemporary meaning, it is necessary to train qualified human beings as bearers of meaning.

Keywords: *Preservation, Meaning transmission, Oral methods, Traditional work, Cultural heritage.*

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Problem statement

From the contemporary human perspective, fading the concept has influenced the understanding and preservation of cultural heritage. The dominance of the "materialist" attitude in the external manifestation of culture is of great importance, and this issue weakens the innermost and hidden features of the works to the extent that, frequently, preserving the external appearance has become the principle and purpose of preserving such works.

While in the recent decades the attention to the spiritual aspects of the works in terms of revival science and preserving cultural heritage has been increased, what is known as meaning or human spiritual heritage in charters and statements differs from the viewpoint of traditional thought to this issue.

Comprehending the concept of works from the traditional point of view requires accepting the rules that have control over this perspective and thought; rules such as the acceptance of existence and the expression of meaning in the universe, its hierarchy, and the relationship between form and meaning, or in other words, "manifestation" and "being" (Dinani, 2014). Accordingly, tangible and intangible forms of cultural heritage are regarded as object and predicate for the manifestation and transmission of meaning.

Without the extension of the meanings hidden in the cultural works, this heritage will lose its identity, nature, and livelihood, and will turn into disembodied skins that are lifeless. As a result, the inner meanings of these works must be preserved and transmitted through them.

As the "physical understanding" of the work affects adopting the method of preservation, revision in the "understanding the semantic nature" of cultural heritage will be effective in choosing the method of preservation as well. Since the semantic dimensions of the work include its hidden and esoteric aspects, the inconsistency of the preservation method with the work semantic nature can cause hidden damage to these dimensions. In this article, the positive and negative aspects of this method are extracted and compared following some historical contexts and opinions in terms of oral methods of transmitting meaning in cultural heritage. The comparative table of these funds shows that, contrary to popular belief, the oral method had consciously positive features that have perpetuated it over the centuries in various traditions. The immaterial and subtle nature of the semantic aspects of cultural heritage requires intangible methods of transmission that, of course, need a cultural, humane context; it also necessitates different methods for the nonstop coexistence of material and spiritual life of the heritage.

Research background

In traditional societies, the oral relationship has performed an important role in transferring mouth to mouth and unwritten human concepts and knowledge. Oral traditions have an exceptional place in philosophical schools and Eastern traditions, particularly in Buddhism and Taoism, and especially in Zen (Shaygan, 2004, 120, 122, 169; Herrigle, 1998). In Islamic civilization, despite the emphasis on the importance of writing, in many cases, there is an important and noteworthy place in oral traditions. This claim is proved by the existence of very infrequent written sources in terms of traditional letters (such as chivalry texts) and by the emphasis on preserving this knowledge from the inaccessibility of the students, which was done through generation-to-generation and teacher-to-teacher training. It can be said that one of the most complete sources in this field is the work in which Hashemi has dealt with oral heritage in Iranian architecture and has considered the various dimensions of oral heritage and its impact on the preservation of architectural heritage (Hashemi, 2014).

Unfortunately, during the nineteenth century, along with the spread of modern thought, attention to the sources of knowledge and oral traditions was doubted (ibid, 72); the feeling for such a gap in recent years has led to a revival and increasing attention to oral resources in various fields of human knowledge. In the light of cultural heritage, some concepts such as intangible heritage, spiritual heritage, and oral heritage were considered, among which the following instances can be mentioned:

- Charter for the Study of the Possibility of Publishing a Global Strategy for the Preservation of Public Culture in 1971;
- Recommendation for the Protection of Traditional and Folklore Culture in 1989;
- US Convention on Biological Diversity in 1992;
- UNESCO Intangible Cultural Heritage Program in 1992;
- World Convention for the Protection of Intangible Heritage of Paris in 2003;
- Shian statement in 2005;
- Quebec Statement in 2008;
- ICCN Meeting in Isfahan in 2014;
- Icomos Meeting on "Identity Threats: Loss of Traditions and Collective Memories" in Japan in 2015.

Along with this wave, concepts such as oral traditions, oral heritage, oral knowledge, and oral literature have found their way into popular literature in the field of cultural heritage today (Haring, 1994; Henige, 1988; Nogueira, 2003; Vansina, 1985; Czermak, Delanghe & Weng, 2003). In this regard, the oral category is viewed as one of the types of intangible heritage, and its preservation is considered necessary. However, the 2003 Paris Convention provides a brief reference to these traditions and oral instruments as "a vehicle for intangible heritage" (Cheraghchi, 2004, 250). These allusions illustrate the significance of this issue for theorists of intangible heritage, and display the novel attention to this important issue after several decades of being forgotten; however, most of such texts are temporary references, and so far no charter or codified research has been done to indicate their status, how they were realized, and the quality of the oral transmission of concept.

On the other hand, this study copes with the internal dimensions of human beings that carry the concepts of a tradition. This has been considered from different angles in the eyes of Eastern societies with global restoration charters. In his doctoral dissertation, Arzhmand (2016) addresses the issue of restoration from the view of Islamic culture and in his article "The role of restoration in the restoration of buildings in the field of Islamic culture and civilization [...]" describes the ethical conditions for initiating the restoration as a profession (Arzhmand & Aminpoor, 2015); and it has some common ideas with the present research. This issue is also expressed in the article "Analytical comparison of the western attitude of protection with Islamic worldview in explaining the extracurricular funds of architectural heritage" (Abouei, Owlia, Yadegari & Efazat, 2015) and also in a doctoral dissertation entitled "Extracurricular Conservation" (Yadegari, 2015), studies the dimensions of this difference in a perspective that points out the necessity of matching the method of facing the heritage and its semantic dimensions in each land with its theoretical foundations. Also, the necessity of paying attention to human competence as a restorative factor is studied; however, the oral method is mentioned as a method of preserving and transmitting the meanings of heritage in none of these studies, and its relationship to cultural heritage has not been explored; the present article is a step towards addressing this important and neglected issue in the preservation of spiritual heritage.

Research method

Regarding conceptual issues in cultural heritage, this paper deals with a qualitative

one, and accordingly, achieving its results requires a non-quantitative method. This survey analyzes the strategies and principles of concept conservation in cultural heritage through logical reasoning. Research data are collected from library and field study methods, and the ideas of thinkers and examples in terms of preservation have been used as reference sources for research. The paper has a theoretical nature and it has reviewed the factors influencing the choice of preserving method in cultural heritage through an analytical approach. In this article, logical analysis indicates that this method has positive capabilities that make it appropriate for preserving and transmitting meaning.

The field of foundation applies hermeneutics, traditional text analysis, and investigating the ideas of today's thinkers and analysts in terms of tradition; the field of pieces of evidence examines the traditional methods in concept transmission. Finally, the reasons behind the application of oral strategy in concept transmission, and the role of humans in such

transmission are described through logical analysis.

What was explained in the above research can be graphically illustrated as follows in figure 1.

Theoretical foundations

According to Nasr, if we regard the cultural heritage of any region as a manifestation of its tradition, what forms the essence and truth of a legacy will be the very tradition or "eternal teachings and truths", and "sacred forms are a means of transmitting these teachings to man" (Nasr, 2000, 1). Therefore, it is possible to see the importance of the invisible, spiritual and transcendental dimension of a heritage, which is referred to in this article as "the meaning or semantic dimension of heritage". Undoubtedly, this point also influences the type of view and approach to the issue of preservation. By changing this perspective to the heritage, the type of understanding the restoration and preservation will experience changes as well.

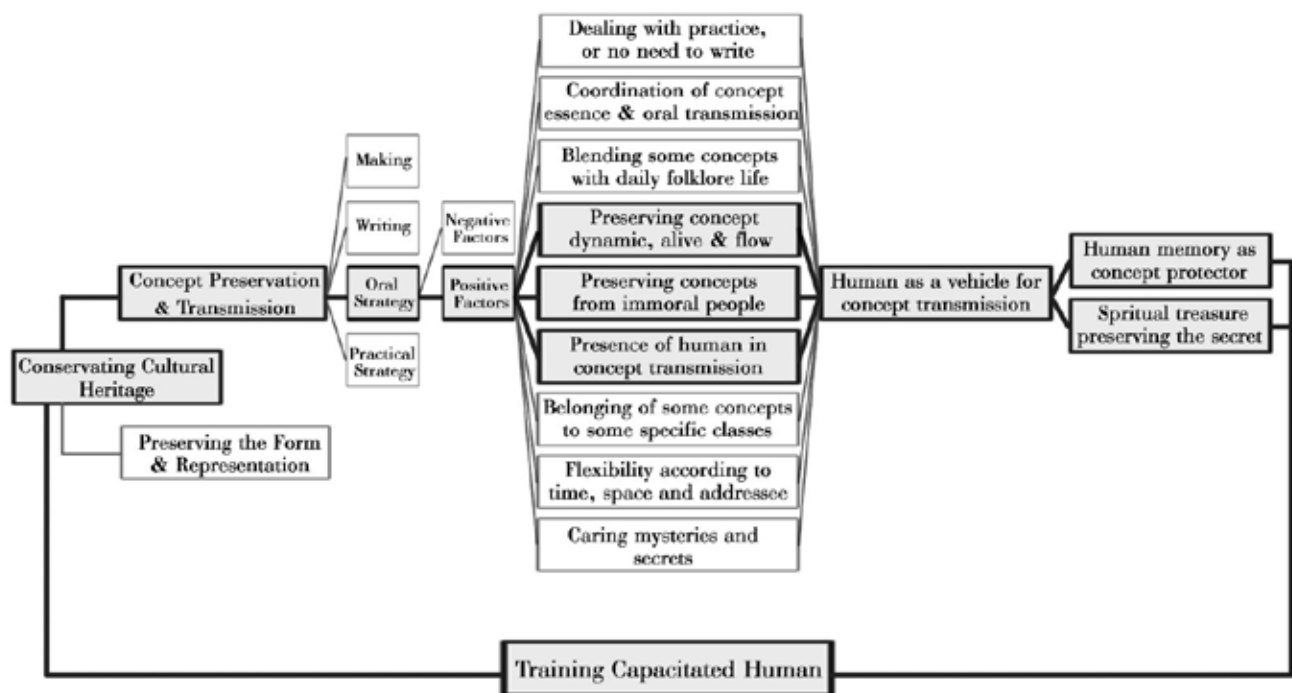In the book "Cultural Heritage in Iran", the

Fig. 1. The diagram of the research path. Source: Author.

relationship between the purpose of preserving and its methods is emphasized and it is said, "'How we preserve' comes out from inside 'Why we preserve' and 'Why we preserve' is the product of a goal of preserving in our minds" (Hojjat, 2001, 141). One can believes both questions depend upon the answer to the question 'What do we preserve?'" The above statements indicate the inner relationship between pillars of preserving which influence the choice of method like a system of relationships. This is also illustrated in the following diagram (Fig. 2).

• **The factors influencing the selection of concept conservation and transmission strategy**

The purpose of protection, in this research, is to preserve the material and semantic dimensions of the effect of destruction, decay, forgetfulness, neglect, and incorrect transfer, which consists of three main elements including the agent or performer of the preserving as an action; it includes factors such as purpose, intention, worldview, insight, and understanding of the protective human being, and plays a key role in the choice of method (Fig. 2, Section B).
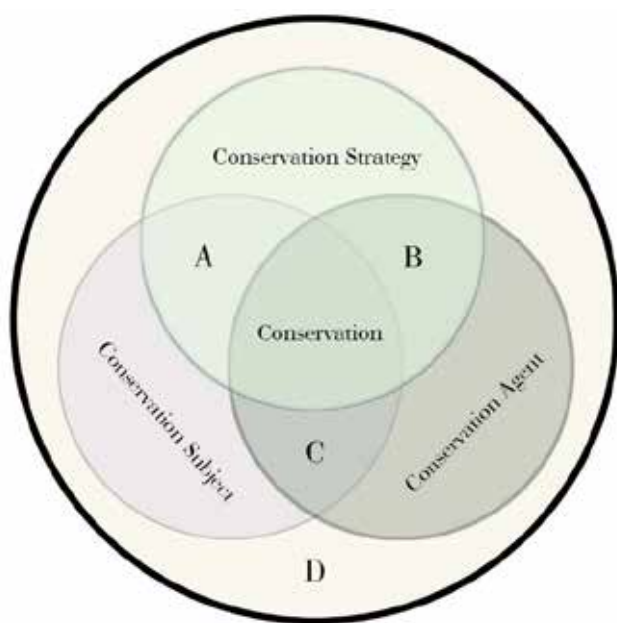

Fig. 2. Conservation pillars and their internal relationships. Source: Author.

The second is the issue of preserving, which includes any physical or semantic matter which is preserved. Paying attention to the semantic aspect of heritage will affect choosing the method of preserving (Fig. 2, Section A). And third, the method which means the way or tools of preserving and is affected by the above two mentioned parts. Also, for better understanding the methods, preserving should be tested in a context that includes all the pillars and this will influence the quality and the quantity of preservation. As an example, in certain situations such as space or time constraints to convey meaning, an intermediate loop in some sort of architecture, writing, poetry, allegory, and cryptographic expression is required. As a result, an important part of meaning preservation depends on its transmission appropriately.

Consequently, attention to the semantic aspect of heritage will also affect the method and factor of protection. On the other hand, the persistence of meanings over the centuries in traditional societies is a testament to the continuity of its preservation and transmission. This allows reference to examples, principles, and methods of protection in traditional societies to achieve the desired protection of meaning.

Following the statements, presuming the need to preserve concept in cultural heritage (first pillar); the oral transmission method and some of its characteristics will be described as a metacognitive and less well-known method (second pillar) and eventually, some human characteristics will be considered as the carrier of this transmission (third pillar).

Discussion

• **The method of oral transmission of concept in cultural heritage**

In this method, the audience that is "capable to accept the meaning" is consciously selected. The quality of this transfer depends on the level of meaning itself and the audience's perception,

from oral and unwritten expression to mouth-to-mouth transfer and in certain times and places. The quality of this transfer depends on the level of meaning itself and the audience's perception of oral and unwritten expression and mouth-to-mouth transfer. It is also used in certain times and places that show its transfer through other methods has been either inefficient or cautiously. In some cases, the lack of the necessary conditions for utilizing other methods of conveying meaning, ignorance, and negligence has necessitated the use of the oral method, which is listed in the table below as the negative causes. In other cases, making use of this method has been conscious and meaningful and they are called positive causes (Table 1).

Frequently, highlighting the negative factors of oral transmission has caused being oral to appear an anti-preserving issue; therefore, little attention, if any, is paid to it in terms of the strategies in preserving and progress of the concept. For example, Fakoohi in the definition of anthropology defines the unwritten part of the culture as a part lacking a normative and definite system in physically recording the

collective memory (Fakoohi, 2012, 6). Hashemi, in criticism of the 19th century evolution and invalidity of oral knowledge, explains, "During this era, an oral tradition which used to be regarded as unreal myths from ignorant diarists was cut from history" (Hashemi, 2014, 72). Acknowledging the presence of both negative and positive factors, this paper tries to express some of the positive factors which are used to transfer a considering part of the mysteries and concepts of culture.

The choice of oral strategy has taken place for numerous reasons some of which are themselves regarded as harm for concepts; they are illustrated in the table 1 as negative factors. However, some others were meant to preserve and protect the concept, and have been called positive factors. Not to have a biased view of the issue, all the factors for oral transmission and not writing some of the dimensions of cultural heritage must be studied.

- The presence and the transmission of concept in oral method

One significant concern posed in terms of the conceptual contrast between oral strategy and the

Table 1. Positive and negative factors in concept oral transmission. Source: Author.

Type of the Causes	Related factors
Positive causes	- Preserving the meanings of the incompetent - Caring for secrets and mysteries - Greatness of concept compared to speech - Maintaining dynamism, fluidity, and vitality of the concept - Being involved with the action or not having to write - Mixing some meanings with the daily life of ordinary people - Belonging some meanings to some special people such as mystics - Human presence in meaning transmission - Coordination of the nature of meaning with oral transmission - Flexibility with time and place conditions and audience perception
Negative causes	- Having little literacy - Stinginess and competition - Lack of importance - Ignorance - Neglecting and ignoring the importance of writing - Lack of necessary conditions for writing

written one is presence; that is, in speech, both the speaker and the listener are present. The direct presence of both the speaker and the listener safeguards the concept from misunderstanding and mistake. As an example, the moral orders of magnanimity, whose followers had to learn them from their seniors, were called "breath", indicating the close relationship between the senior and the disciple (Afshari & Madayeni, 2009, 259). If we believe that the ultimate goal in transmitting the concept of a culture is to deliver it to humans, then the lack of its presence and role in conveying the invisible dimensions of heritage is felt.

- Oral transmission strategy and preserving the concepts against immoral people
One of the most important features of oral transmission is preserving the concepts from immoral people, and it has been protected consciously. In "Kashf al-Haghayegh", Aziz ad-Din Nasafi, expresses this matter as, "Not all the things human knows incapable to be said or to be written; but the human can say one out of thousand things that knows and can write one out of thousands that can say. Because the written form is available for both the immoral person and the virtuous one, and the intended concept will pass on both true and false." (Nasafi, 2007, 6). The endangerment of the concepts by immoral and unintelligent people is emphasized in the letters of Eyn al-Ghozaat, "O, youth, read these scripts frequently, and beware of such scripts in the hands of immoral and unintelligent people" (Eyn al-Ghozaat, 2005). Both the capacity and the capability and spiritual level (intelligence) of the addressee in understanding the truth are emphasized in such texts. "Magnanimity scripts" also emphasize the unwritten form of magnanimity principles and the worry of the immoral people to achieve it (Corbin, 1984).
By expressing the problem of concept transmission through the script, Plato indicates

that "when the speech is written, it goes everywhere. It presents both in the hands of those who understand it, and those who do not and have nothing to do with its subject" (Plato, 1985, 1353). Consequently, one can conclude that one of the reasons for not writing many of the secrets and mysteries in traditional culture has been due to the risk of immoral people.

- The strategy of oral transmission and preserving the flowing feature of concept
Due to the presence of the speaker and the listener, in oral expression, the concept of cultural heritage possesses the ability of different and exquisite representation and outbreak which is non-repeatable and dynamic.[1]
If toughness and fossil replace such dynamicity and differentiation, then the cultural heritage will lose its productivity and continuity.
Lings, describing the flowing quality of nomadic life and conscious conservation of the soul fluidity in this type of life, expresses, "they even ignore writing, because they believe that script prevents the soul from its holy flow, and deprives it of movement, and kills it" (Lings as cited by Schuon, 1999, 22).

- The method of oral transmission and preserving the features of liveliness and continuity
The presence and the fluidity in concept transmission comprise the cultural heritage to live right now or the transmission moment and recreation of the work. Due to the live presence of a human, in any oral transmission, the concept takes a live presence. Since concept in cultural heritage rarely carries fixed and physical representation, its continuity and frequent recreation at the "present time" require attention to remain and live. This can be proposed by the notion of "novelty and freshness" of the concept as well.
Rumi explains the concept of the freshness of his poem in the audience's inner feeling in a way that one can generalize it to the spiritual dimensions of the heritage.

"My poem looks like Egyptian bread,
　　　　　Not eatable overnight passed;
Feed by as fresh as it is,
　　　　　Ere the dust over it snuggles.
The tropic ego is the house
　　　　　For it, that dies of chill in the vale"
　　　　　　　　　　　　　　　(Rumi, 2002, 142)

In this type of preservation, the inmost nature of humans takes specified importance and it turns into a vehicle for concept transmission. As an instance, Hafez's poems[2,] in the thought of the people who have preserved it in their ego, has remained so lively and fresh, and the mélange of Persian life and Hafez poetry has made each one of people who share a collective memory[3], a part of the meaning of this heritage.

• **Human as a means for concept transmission**
In accordance with what mentioned above, it is perceived that, the presence of an individual plays a crucial and determining role in the oral strategy of concept transmission. Verbal concept transmission in "tradition"[4] has turned humans into one of the most important vehicles in concept transmission. Therefore, the inner training of the student is of special importance in traditional thought. In many different arts in "Zen"[5] school, the spiritual training of the pupil is much more important than learning an art. A professor archer may not reach professorship without shooting an arrow onto the target! In professorship, freedom from arrogance and not missing the ultimate and spiritual destination of the archer matter (Herrigle, 1998, 99). As a result, regarding human being in preserving the divine mysteries of a profession, and selecting a human as a vehicle for the sublime meanings of a tradition has been important in preserving such meanings. This is evident in 'tutor-pupil' traditional teaching method; in Persian music training, for example, the individual presence teaching has possessed a great importance.

Sundry capabilities in terms of concept preservation and transmission are deposited in human beings as one of the most important factors; some examples of the capabilities are described as follows.

- Human collective memory as the protector of the concepts hidden in heritage
Memorizing is a strategy in preserving the values and intangible dimensions of heritage in the form of individual or collective memory of a nation, which is intentionally or unintentionally ignored. As an example of the oral transmission of spiritual heritage through human memory, one can refer to the archives of the "New Hebrides Condominium", in which "children learn by listening and watching [...] there is no writing. Memory is excellent and customs and traditions are exact [...] songs are a kind of narration [...] structure and content in hundreds of myths that a child learns; a library in every sense [...]" (Harrison, 1937).
In New Protection Charters, this point has such great importance that sometimes the heritage of land is known as the "collective memory" of that people. This is what Shaygan calls "eternal memories" (Shaygan, 2004).
Making the rhythmic speech and poetry have also been methods for enduring the words in mind, and have protected many concepts from deviation, change and obliviation. "One of the most common applications of poetry or rhymed prose is to guarantee a long life for the concepts that otherwise would be forgotten definitely. All the ancient national epics, allegories and adage, and social admonitions take rhythm to remain […] consequently, bosoms preserve the heritage of past generations and transmit them to those who will come" (Hojjat, 2001, 137-138). For instance, in Persian-Islamic theosophy, many theosophists have accompanied their precise theosophical teachings with poetic languages, such as Sheikh Shabestari, Rumi, Hafez, and Saadi.

- Treasures of the human spirit as the secret-keeper

The more the concept is extraterrestrial and delicate, the more its strategy of conservation is metaphysical, and naturally, it will apply a more delicate and sublime status of a human being to preserve concept. Plato expresses this matter, "the scripts can never represent the sacred reflection of the author since the sacred reflections are hidden in his treasures of the spirit" (Plato, 1984, 1993).

In higher stages of concept which, in Islamic theosophy is called "secret" (Serr), the "code" or in higher stages the "silence" finds a particular status, and the purified soul of human is the fount of secrets. The poetry of Hafez, Rumi are replete with silence and reticence in expressing the secrets.

"Not divided to disclose the curtain of secrets
Otherwise, there is nothing new in the house of Gnostics"

(Hafez, 2010)

In Zen, the concept is used to be transmitted from "tutor's heart to pupil's" with no mediation of speech. Gosetti L. Harrigle explains such experience in "flower decoration" "the lessons passed in silence, for in the East, they always respect 'silent dialogue' or better to call it, 'heart to heart dialogue'. They all believe that solely through individual transmission, the spirit of the teaching can save from dogmatic aridity. On the other hand, they used to sober not to leave the principles which are sacred for tutors and the experiences they have collected by a burden for the immoral people. It was regarded as a rude deed that one tries to make a verbal form of true concepts. Accordingly, the original path of correlation was called the "hidden path". The doctrine was transferred from father to son, and from tutor to the favorite pupil. The first provision was the spiritual closeness of

both, and above all, the absolute capability of the pupil to capture the tutorial of the teacher through intuition… hardly, if ever, happened that a word is said by the tutor in terms of the deep and inner concept of such teachings" (Herrigle, 1998, 28-30).

Summary and conclusion

Preserving the concept requires two factors: 1. An adequate method of preserving, and 2. internal qualities in the preserver, that make them both worthy to preserve and perpetuate the concept. The presence and progress of concept in traditional societies have shown the conscious care of such societies over it; hence, thinking about how to preserve concept in these societies can provide a model for the continuity of concept in the present era.

As stated earlier, in preserving cultural heritage, mere attention to the material form and features of the creator of the work is not enough, and this approach to the preservation of historical monuments cannot guarantee the progress and survival of many hidden aspects and concepts in these works. The spiritual dimensions of the traditional work play the role of its vehicle among the people of a nation, and according to Nasr, the traditional work is an earthly manifestation of its heavenly and immaterial aspect. Consequently, given the importance and place of spirituality in cultural heritage, there have always been diverse ways to preserve this concept in traditional societies. Contrary to the popular belief, the oral method did not perform as a constraint on written methods, but as an important method of transmitting the meanings of a heritage. Capabilities such as preserving concept from the reach of the incompetent, protecting the secrets and mysteries, being flexible with the conditions of time, place and audience and paying attention to human beings as the true vehicle for the concepts of tradition, and even in some cases the superiority of facts

and meanings of speech and expression that are directly and indirectly are utilized in traditional texts and methods of preserving the meaning of a tradition.

What is important in this method, however, considering the necessity of its conscious use, is to pay attention to a human being who is capable, trained, and ready to understand the concepts and to transmit them. In this regard, the human is getting increasingly importance and his irreplaceable position cannot be filled with today's material and even technological methods.

Therefore, it can be stated that concerning immaterial methods such as oral one and generation-to-generation transmission of concept, and also human presence and position in this transfer, along with his training and competence, which has been given special attention in traditional art customs, it is necessary to revive the hidden concept and spirituality in the cultural tradition and heritage.

Of course, the emphasis of this paper upon oral method does not mean misjudging the value and status of writing and non-oral methods; in religious texts and teachings of the experts and the seniors, the emphasis has been placed on writing knowledge and many values to protect them from the sting of forgetfulness and misunderstanding. However, the oral method, along with writing, is one of the methods of preserving the meaning, and neglecting it can result in ignoring an important part of the heritage of this land.

Recommendations

Some recommendations for reviving the oral method in contemporary societies are presented as follows according to its capabilities in transmission of the concepts:

- Training a human whose existence can convey the concepts of a tradition is not cross-sectional and easily accessed, and hereditary societies

must have long-term and precise plans for its realization.

- The establishment of intergenerational communication among ethnic groups by emphasizing the revival of traditional methods influences the perpetuating concepts between different generations. Close communication between generations can verbally facilitate the transmission of cultural meanings. To facilitate this communication, major decisions should be made in terms of lifestyle, architecture, culture, urbanization, and education.

- Persistence of the tutor-pupil system in professional training, performed by qualified and motivated people can revive professions in its traditional form and turn it into a vehicle to convey the meanings and educating students internally. The impact of student selection method on competence and long-term interaction with the teacher must be considered.

- Authorities of heritage affairs should prevent the auction of traditional spiritual concepts and keep these concepts away from profitable misusage.

- In transmitting and adopting methods for preserving and transmitting the meanings of cultural heritage, attention to human status must be considered. It should be noted that technological methods cannot replace humans as a means for a concept.

- Although holding conferences, publishing articles, and research in this field help better understanding of this culture, it would be useful in aligning people with their own traditional culture. Defying the cultural invasion of traditional societies and considering the value of traditional cultures are of necessity for its continuity and fertility among people.

Finally, considering that such researches, even in international texts on the protection of spiritual and intangible heritage, are novel and less discussed, to complete the present study, some questions can be asked by the author

and the interested researchers to complete the present study.

What strategies can break the path to protect the oral and spiritual heritage of local and traditional societies?

What is the place of oral heritage and oral methods of meaning transmission in other cultures of traditional societies such as Hinduism, Zen, Tao, etc.?

What are the similarities and differences between Islam and other divine traditions in dealing with oral heritage?

In this regard, what are the similarities and differences between the view based on the historical traditions of societies and global strategies and charters?

Is it possible to provide indigenous solutions to preserve these aspects by relying upon the indigenous culture of the communities to preserve the spiritual heritage and especially the oral dimensions of the heritage?

Endnote
1. There is but one the sorrow of love, and I wonder / while I hear it from many, it is not repetitious. (Hafez, 2010).
2. Persian lyric poet, Hafez (born Khwāja Šamsu d-Dīn Muḥammad Hāfeẓ-e Šīrāzī), grew up in Shiraz (for more information see www. poetryfoundation.org).
3. Khorramshahi, 2003.
4. In Greek "παράδοση"/t'radision/ means "hand by hand transfer"; the transmission of customs or beliefs from generation to generation by person, and face to face, or the fact of being passed on in this way.
5. Zen is a school of Mahayana Buddhism that developed in China during the Tang dynasty as Chán. From China, Zen spread south to Vietnam, northeast to Korea and east to Japan (Retrieved from https://en.wikipedia.org/wiki/Zen).

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