



The Journal of *News Science*

Vol. 14, No. 2, Ser.54, Summer 2025, P. 65-70

Journal homepage: <https://www.mjourcom.ir/>

DOI : <http://doi.org/10.22034/lrsi.2025.510935.1340>

Open Access

ORIGINAL ARTICLE

Analysis of the Ontology of Information Dissemination of Indian Persian Manuscripts in Iran based on McQuail's Communication Model

Dawood Agharafii¹ 

1. Assistant Professor, Department of Contemporary History Studies, Document Research Institute of National Library and Archives of Iran, Tehran, Iran. E-mail: d-agharafii@nlai.ir

Received: March 6, 2025

Accepted: June 20, 2025

EXTENDED ABSTRACT

Introduction:

One of the main platforms for the development of cultural and linguistic relations between Iran and India can be redefined within the framework of "Persian manuscripts". It is natural that those interested in this field would like these manuscripts to be preserved in a desirable manner and passed on to future generations. Thus, at the beginning of this process, informing and finding information about these manuscripts is an undeniable necessity. So far, several efforts have been made in this field by cultural advisors and enthusiasts who had personal motivations, but it must be admitted that these efforts, although worthy of appreciation, have not solved much of the complex situation of Persian manuscripts in India. According to reports received by researchers of Persian manuscripts in India, many of the preserved manuscripts are not in good condition due to the country's climate and need to be handled and preserved under standard conditions. These manuscripts also have numerous problems in the information stage. If this does not happen, many of

these valuable manuscripts may be destroyed and forgotten. Thus, we have used two questions to achieve the main goal of this article and have also considered a temporary answer as the assumptions of the article in order to draw the final model of the levels of information dissemination of Indian Persian manuscripts by answering them: 1. What is the main driver of the first level of communication mentioned, namely "intrapersonal communication" as the epistemological foundation of the communication process intended for the accurate identification and dissemination of Indian Persian manuscripts in Iran? 2. Which of the levels and instances of communication is more appropriate for the accurate identification and dissemination of Indian Persian manuscripts in Iran?

Research Method:

This article has an analytical-descriptive nature that has been written with the aim of showing how to strengthen the ways of informing and identifying Persian manuscripts available in India for the Iranian audience from the perspective of an ontological approach. In this article, the method of instance analysis with an ontological approach has been used. For this purpose, and to achieve this goal more precisely and to better describe the methods of information dissemination, Dennis McQuail's six-level communication model has been used as the theoretical axis of the article. McQuail's communication model has six levels of communication that include interconnected hierarchies and levels. These six levels are: intrapersonal communication, interpersonal communication, intragroup communication, intergroup communication, organizational communication, and finally media communication.

Findings:

The findings show that the use of the element of education at the level of schools and universities can be considered as the foundation of interpersonal communication and then provide the basis for communication movement at higher levels to provide communication at the community level and specify its instances. Accordingly, interpersonal communication with the example of network/oral and two-person communication; intragroup communication with the example of communication within interested and specialized associations and departments; At the level of intergroup communication, for example between associations; at the level of organizational communication, for example between cultural and library organizations such as the communication of the Association of Large Libraries (MAKTAB); and finally at the level of national communication, for example through mass media communication, a new model can be created for informing in the field of Persian manuscripts in India.

Conclusion:

The results of the research indicate the applicability of using the model obtained in the ongoing research. As it can be used to create a chain of connected levels and identities, and on this basis, the identification and introduction of Iranian or Persian manuscripts in India can be designed as a concern of the specialist class interested in written heritage. Accordingly, the concept of education is considered a point of departure, and after the minds of the learners are prepared, the movement towards higher levels of communication begins. What is meant by the term "informing" in this article is based on the ontological approach. This means that "informing" here is precisely raising awareness and enlightening the public's mind to rethink the existence of a precious cultural heritage that has been neglected. Then, at the final stage, i.e., at the level of mass and national media such as the Iranian Broadcasting Corporation, one can also pay attention to the epistemological approach. Informing in the classical sense in the field of texts and information sources refers to detailed attention to bibliographic and content information, and this approach includes the epistemological dimension of manuscripts. While it seems that, before that, addressing the field of informing from the perspective of the ontology of Persian manuscripts in India is of greater importance. Using the ontological method of informing is not possible except on the basis of communication levels, and

this issue is self-evident. Since the beginning of communication is based on theories and models of communication with interpersonal communication, it is necessary to have external stimuli in this field in order to shape individual thoughts based on cultural concerns, including Persian manuscripts in India. Based on this premise, education can be considered with regard to the aforementioned examples, such as educational and university centers. The main proposed axis of the article is based on interpersonal communication to communication at the community level, which includes six levels. Accordingly, we are faced with a communication chain where the rupture of each of the stages and levels and the lack of careful attention to the introduced examples may result in not reaching the desired final result. The examples introduced at each communication level have been selected with regard to the relevant subject areas, and it is obvious that other examples can be used with a broader approach. Here, only the examples have been dealt with to an adequate and minimal extent. As a result of establishing such a model, the sensitivity of society, and especially the community of experts in the field of written heritage, towards the status of manuscripts has increased.

Data Availability Statement

Data available on request from the authors.

Acknowledgements

The authors would like to thank anonymous reviewers.

Ethical considerations

Not applicable.

Funding

Not applicable.

Conflict of interest

The authors declare no conflict of interest.

References

- A.C.S. Peacock (2021) Indo-Persian. Manuscripts, Iran, 59:2, 147-150, DOI: 10.1080/05786967.2021.1911757 (In Persian).
- Bashir, H. & keshani, M. (2020). Intercultural Communication between Afghans Living in Iran and Iranians Based on the Co-Cultural Theory. *Intercultural Studies Quarterly*, 41(9-30). (In Persian).
- Emsaki, H. (2014). Cultural relations between Iran and India from ancient times to the present. Conference of the Iranian Association for the Promotion of Persian Language and Literature. Yazd University. (In Persian).
- Fallah, M. (2009). The Status of Persian Language and Culture in Indian Peninsula. *National Studies Journal*, 10(38), 127-151.
- Farhangi, A. (2003). Human Communication. Vol.1. Tehran: Rasa. (In Persian).
- Ghavao, A.A (2005). International Relations: Theories and Approaches, Tehran: SAMT. (In Persian).
- Gill, D. & Adams, B. (2004). ABC Communication, Translate to Persian: Ramin Karimian; Mehran Mohajer & Nabavi, Mohamad, Tehran: Bureau Media Studies and Planning. (In Persian).
- keykha, B. (2015). The indexes of Farsi manuscripts in India. *Journal of Subcontinent Researches*, 6(20), 173-198. Doi: 10.22111/jsr.2015.1792(In Persian).
- Lane, Shelley D. (2016). Interpersonal Communication: Competence and Contexts. New York: Routledge.
- McQuail, D. (2003). Mass Communication Theory. Tehran: Bureau Media Studies and Planning. (In Persian).
- Mehrdad, H. (2001). Introduction to the theories and concepts of mass communication. Tehran: Faran. (In Persian).
- Mohammadi, H. & Tahami, M. (2019). Economic Relations between Iran and India in the Sassanid Era (224 AD to 642 AD). *Journal of Subcontinent Researches*, 11(37), 155-170. Doi: 10.22111/jsr.2019.4869 (In Persian).
- Mohammadi H. A. (2019), Comparative Study of the Common Heritage of Iran and India in the Sassanid Era from Myth to History in Shahnameh by Firdowsi. *Persian Language and Literature* 2019; 27 (86) :195-214 (In Persian).
- Neshat, N., (2022), Information entry in the Encyclopedia of Library and Information Science. (In Persian). URL: <http://jpll.khu.ac.ir/article-1-3576-fa.html> (In Persian).
- Persian Manuscripts in Bengal (The Hub of Indo-Persian Cultural Heritage) (2010). *Journal of Subcontinent Researches*, 2(4), 25-40. Doi: 10.22111/jsr.2010.395 (In Persian).
- Putnam, L.& Dennis K. (2013). The SAGE Handbook of Organizational Communication: Advances in Theory, Research, and Methods. London: Sage Publication.
- Salehi, S. (2014). Cultural Diplomacy and Cultural Counselor, Tehran: Islamic Culture and Communication Organization. (In Persian).
- Seif, A. (2003). Educational psychology, Tehran: Payam-e Noor University. (In Persian).
- Shariatmadari, Ali (2014). Principles and philosophy of education, Tehran: Amirkabir. (In Persian).
- Solomon, D. & Theiss, J. (2012). Interpersonal Communication: Putting Theory into Practice. New York: Routledge. <https://www.britannica.com/topic/education/Education-in-classical-cultures>(access:21 December 2021). <https://www.britannica.com/topic/formal-organization> (access: 27 December 2021). <https://oxfordre.com/search?q=inter+group+communication+&searchBtn=Search&isQuickSearch=true> (access: 24 December 2021).

Cite this article: Agharafii, D. (2025). Analysis of the Ontology of Information Dissemination of Indian Persian Manuscripts in Iran based on McQuail's Communication Model. *News Science*, 14 (2), 65-70. DOI: <http://doi.org/10.22034/lrsi.2025.510935.1340>



© The Author(s).

DOI : <http://doi.org/10.22034/lrsi.2025.510935.1340>
