

Communicology

What are the facts about communication? This is a basic question I have pursued throughout this book. For the recognition of the communication definition, I have, in the first instance, referred to a suitable definition of the definition.

Definition is the basic characteristic of a presence in a sentence such that the sentence should contain all the definable individuals and prevents others from inclusion. I have, then, classified, as an example, 23 different definitions of communication and whilst analysing these, shown their points of similarity as well as dissimilarity.

On the whole, it can be said that these definitions have regarded communication as a process, a procedure, an act, a mechanism, and so on; and others have not specified. A number have stated that information is transmitted in communication. Another group specifies what is transmitted as a stimulus, a number as a sign, some as a meaning and others as a message and so forth.

A number of others have not maintained any terms for this transmission. Some have quoted persuasion, some common thought, a number impressions, some others stimulus, reply receiving, transmission of meaning, conformity of experience, perception, possession of similar signs with comparable styles and so on, stressed the point that communication is a process. I have, after recounting an elucidation given by others regarding process, propounded their results, i.e. communication is a process. It has, hence, no beginning and no end. It is not static, but dynamic. its elements hold on interaction and do not possess a chain of components.

I have, however, in seeking what is transmitted in communication, covered those results obtained from field research carried out with the aid of my assistants in the course of four years in Iran. I have, for example, in one of our numerous researches chosen 23 international signs and one Iranian sign along with four prepared by ourselves which we put under trial in Iran requesting the public to express the meaning manifested in their minds after being shown each sign. Some of these signs incarnated a meaning in the recipient's mind which was different to a large extent from that of the supplier (of those signs).

One-factor analysis of variance and the Scheffe method of multiple comparisons as well as Chi-square test ($\alpha = 0.1$) confirmed this point. For instance, out of the four sign types for lift (figure A – signs 7, 9, 15, 22) signs 22 & 9 had more and less power, respectively, than the rest to manifest the meaning sought by the supplier of the sign; of the five sign types for bath (figure A: signs 2, 8, 12, 16 and 20) signs number 8 & 16 had the highest and lowest powers, respectively, for manifestation of the meaning in Iran (fig. A).

In the case of symbolism, the subject further pursued through Animism and Semantic differential experiments. In an Animism experiment, in which these methods were used instead of the clinical methods employed by Jean Piaget (reasons for substituting the afore-mentioned technique have been fully explained in the Persian text), the tests were carried out on many