

We Communicate to Know

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Abstract

Objectives: In spite of the development of communication science, there has been a notable increase in the ambiguity surrounding the studies of researchers and scholars in the field, with differing opinions and apparent controversy regarding the appropriate cognitive structure for the connectivism theory. This research study presents a cognitive perspective on human communication that underpins focused answers to the first of three key questions that science raises within its specialized knowledge dimension: Why do we communicate? How do we communicate? What benefits do we derive from the communication process?

Methods: The study relied on the analytical method for examining the existing theoretical literature based on the three processes: deconstruction, evaluation, and re-composition.

Results: The perspective "We communicate to know" is based on four basic assumptions: Man communicates with others to know things, events, and individuals (what they do and how they think), hence the communication process is circular. Man uses the means most capable of achieving knowledge through communication. Personal communication allows for better acquaintance or getting to know others more than communication through media. An individual uses the medium that achieves acquaintance based on social and cultural values and in accordance with the ethics and controls prevailing within their society. The perspective holds that there are three forms of the communicative stance: direct communication, dialogue and discussion, and the receptive stance associated with the medium.

Conclusion: The "We communicate to know" perspective, as its linguistic and scientific formulation indicates, answers the first question: "Why do we communicate?" with knowledge (in all its cognitive and scientific connotations), meaning that the purpose of human communication is to know the other, whether or not we agree with them.

Keywords: Human Communication; Communication Science; Communication Theories; Personal Communication; Communicative Stance; Communication Process; Intermediate Communication; Communicative Behavior.

نتواصل لنعرف

رحيمة عيساني

قسم الاتصال والإعلام، كلية الاتصال والإعلام، جامعة العين، إمارة أبوظبي، الإمارات العربية المتحدة

ملخص

الأهداف: على الرغم من تطور علم الاتصال، إلا أن هناك تزايداً ملحوظاً في الغموض الذي يحيط بدراسات الباحثين والدارسين في المجال، واختلاف الآراء والاتجاهات، والجدل حول البنية المعرفية المناسبة للنظرية التواصلية. تقدم هذه الدراسة منظوراً معرفياً للتواصل الإنساني يؤسس للإجابة على التساؤل الأول من ثلاثة تساؤلات رئيسية وجب أن يطرحها العلم في بعده المعرفي المتخصص والمستقل عن بناءات واتجاهات العلوم الأخرى (وليس عن توجهاتها وتوافقاتها): لماذا نتواصل؟ كيف نتواصل؟، أو "ما الذي يحدث في الموقف التواصل؟" ما الفائدة/ الفوائد التي نحصلها من عملية التواصل؟. المنهجية: اعتمدت الدراسة على المنهج التحليلي في دراسة الأدبيات النظرية الموجودة في المجال، بالاعتماد على العمليات الثلاثة للمنهج: التفكيك، التقييم، التركيب وإعادة البناء.

النتائج: إن منظور "نتواصل لنعرف" يقوم على أربع فرضيات أساسية هي: يتواصل الإنسان مع الآخرين ليتعرف على الأشياء، الأحداث والأفراد (ماذا يفعلون؟ وكيف يفكرون؟)، لذلك تتم عملية التواصل في شكل دائري، يستخدم الإنسان الوسيلة الأكثر قدرة على تحقيق المعرفة من التواصل، يتيح التواصل الشخصي عملية التعرف أو التعرف على الآخرين أكثر من التواصل عبر الوسائط، ويستخدم الفرد الوسيط الذي يحقق له عملية التعرف تبعاً للقيم الاجتماعية والثقافية، ووفقاً للأخلاقيات والصواب السائدة في مجتمعه. ويرى منظور "نتواصل لنعرف" أن هناك ثلاثة أشكال للموقف التواصلية: موقف التواصل المباشر، موقف الحوار والمناقشة، موقف التلقي المرتبط بالوسيط.

الخلاصة: يحصر المنظور "نتواصل لنعرف" كما تبين صياغته اللغوية والعلمية الإجابة على السؤال الأول: "لماذا نتواصل؟" في المعرفة (بكل مدلولاتها المعرفية والعلمية)، أي أن غاية التواصل الإنساني هي معرفة الآخر سواء اتفقنا أو اختلفنا معه.

الكلمات الدالة: التواصل الإنساني، علم الاتصال، نظريات الاتصال، الاتصال الشخصي، الموقف التواصلية، عملية الاتصال، التواصل الوسيط، السلوك الاتصالي.



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Introduction

This study discusses a central concept of communication science, and according to its own perspective. The general aspects and divisions of this study are focused on the answer to the following key question: What is the purpose of the communication process that humans engage in every day? This study does not claim to take precedence either in asking or in answering the question. Rather, it will seek to re-open the discussion concerning the purpose of human communication, and then try to build an integrated theory that explains and interprets human communicative behavior, of whatever kind and in whichever situation. It focuses on the study of "human communication" as an individual act or behavior between two or more persons, directly, indirectly or via a medium, as a social process that brings people together on meanings and objectives using the media and tools, in all forms and types of communicative stance:

- Communicative stance in which information is exchanged between individuals in a face-to-face, direct way.
- The stance of dialogue, discussion, debate, and argument that has been prepared in advance.
- The receptive stance, associated with a medium that does not require establishing a link between the communicants, as they already have a pre-existing acquaintanceship.

The study is based on the fact that communication is a behavior and action that Man has practiced from the earliest stages of his development and that individuals have practiced to date. In addition, that it is the basis for the formation and continuity of social relations and the basis for the formation of the human community. When Man was created, this need to reach out and to communicate with others was created with him. The communication process is a participatory and interactive process through which information, knowledge, viewpoints, and experiences are exchanged between communicators, as everyone wants to learn more about the issues, individuals and all the events and facts that surround him or herself.

The "We communicate to know" perspective, as its linguistic and scientific formulation suggests, limits the answer to the question, "Why do we communicate?", to getting to know about the other (with all its cognitive and scientific connotations), the purpose of human communication is to get to know others, whether we agree with them or not. Such knowledge, as a cosmic course, is grounded, in its basic cognitive determinants, in the monotheistic cosmic vision; the unity of the Creator and the unity of Man as a principle for the construction and formation of knowledge, the generation of ethical systems, and other divisions of cultural practices. It is also a tool for reviewing and criticizing the outcomes of the latest human culture and considers that the balanced existential possibility on the cognitive level is based on a restoration of the broken relationship between the three sources of knowledge: revelation, reason and experience (expertise), to achieve cognitive compatibility and balance between the sources of absolute and relativistic knowledge (Balaqrouz, 2011, Abdul Karim, 2016).

The word "cognitive" here means the total, as opposed to the partial. The cognitive foundation explores the overall methodological elements that can be referred to in the search for the cosmic vision as a reference that regulates the real and historical system of natural occurrences and all forms of presence in life's course. The basic characteristics of "cognition" are comprehensiveness and consistency, and these are often derived and built from practices for understanding mentalities and the place they have in a given cognitive system, thereby elevating informational communication from the rank of information to the rank of knowledge (Balaqrouz, 2011).

The purpose of communication from the perspective of "We communicate to know", which this study offers, is to get to know the other who disagrees or agrees with us. The essence of creativity is the knowledge and acceptance of differences, as we do with agreements (or consensus), and proceeding to build relationships, since the purpose is not difference, conflict or dispute (Lyotard, 1984) "nor the consensus only" (Habermas, 1993).

Methods:

The study relied on the analytical method, by means of which the various scientific issues are studied under three processes: deconstruction, evaluation, and, then, re-composition. This approach is appropriate for theoretical studies in the field of communication science. Furthermore, it is particularly appropriate for the subject covered by this study.

I will utilize an analytical methodology in examining the theoretical literature (studies, research articles, chapters in books or conferences) that dealt with the topic of communication as a concept, process, and behavior, based on The three processes used in this method:

- Deconstruction: by dismantling the components and aspects of human communication, its different perspectives, and linking them together.
- Evaluation: for all the propositions, opinions and trends that have dealt with human communication as a theme and a process, from the philosophy to the opinions and trends of the theorists of communication and the media.
- Composition: The reconstruction of the elements of the topic according to the proposed perspective, and reinforcing it with established evidence, arguments and the proof of scientific discussions.

Literature Review: Why do we communicate?

The questions we will raise are: Why do we communicate? What do we achieve from communicating with others? What governs the forms and contents of communication/reaching out? We will answer these questions, later, from our point of view - noting that we are not the ones who have taken the lead in asking or in answering these questions, as I indicated above - these questions have been raised by many theories, visions, and propositions, within various sciences and research trends, and they have also been answered in a variety of different forms and branches, using a variety of methods.

Almost all of the first definitions of communication/reaching-out have focused on mechanisms that facilitate and encourage the development of human relationships (Verderber, 2017), such as coding phenomena and content transmission mechanisms, as a process in which various means contribute, and since the 1940s studies have been carried out in the field in order to work toward the verification of definitions (Miege, 2011, Turner & West, 2018). The Mathematical Theory of Communication studied communication as a straight line between the beginning and end points, beginning with the source of the information (Source), and ending with the destination (via the encoder, channel, and interpreter of the code) (Walker, 2023). This model focused on a mathematical algebraic measure of information as a unit that can be reduced to a minimum in order to decrease the cost of transmission via telegraph (Matelar, 2005).

Functional sociology addressed “communication”, using its micro-sociological approach, to the role of the methods of communication for organizing human groups, which is in harmony with its thinking about the role of cognitive scientific tools in finding solutions to major social imbalances. Through his study of ethnic groups, the central question asked by Park revolves around the integrative role of newspapers, publications, and about the nature of information (Park, 1922). Moreover, Harold Laswell's famous questions; who says what, in Which Channel, to whom, with what effect? Provide the functional sociology with a conceptual framework for the communication processes as these occur in the media which forms part of the social fabric. It performs basic functions such as spreading culture, social heritage, monitoring the environment, and linking the components of society (Matelar, 2005).

In terms of the structural approach, the linguistic applications considered that communication is the same social life. Different social stances are linguistic and communicative phenomena in the broad sense. This was explained by Claude Lévi-Strauss Claude, who said: "Communication between individuals and groups is not a product of social life, but it is a social life itself." He pointed out that communication “works within each society on at least three levels: the exchange of women, the exchange of goods and services, and the exchange of messages.” (Lévi-Strauss, 1955).

Symbolic Interactionism, which derives its elements from the work of George Simmel and George Herbert Mead, dealt with communication as any action that a person performs in his/her daily life, as a result of what society dictates to him/her, and the mechanisms of action they produce, according to Talcott Parsons (Matelar, 2005). G. H. Mead considers that the essence of the social process of communication requires the individual to embrace the roles of others; since the concept of the individual is generated by responding to the self from the point of view of others, so the interaction between social actors is determined, according to Mead's concept, as a process through which each self is able to take the place of the other's self. Goffman believed that studying the social system "is not a study of a group, but a study of the behaviors that are produced in a group" (Goffman, 1953).

These behaviors indicate that it is impossible not to communicate with each other, as theorists of the American Palo Alto School have said. Goffman believes that the actor in society constantly inspects, transmits, attracts, and describes the status of the individual among other individuals in the community, maintaining that "When an individual is placed among other people, these people search for information about such individual, or they inform him of the information they have. They are worried about his social and economic system, worried about the idea he makes about himself, his efficiency, his integrity, and many other issues, and this piece of information or information is not sought for itself, but for practical reasons. This information contributes to determining the position, by enabling others to expect what they expect from it." (Goffman, 1973).

Social phenomenology theorists were interested in studying the world of daily life, as "Husserl" - one of the most prominent theorists - explained that communication is a world that needs a speaker and a listener and the intention to communicate something understandable. Husserl says: "Communication can only be done if there is a will from the speaker to say something to the other, and at the same time the listener must understand the intention and purpose of the speaker as well. In addition, he should understand the other on the basis that he does not send abstract voices but that he talks to him" (Duportail, 1999).

This presence of other disciplines within communication science, while it establishes its own cognitive field within the space of social sciences, forms a basic entrance to a questioning of its scientific legitimacy, as a stand-alone science (Matelar, 2005). Indeed, there are researchers who strongly defend and support the viewpoint that says: "Communication science has not produced a major theory that can be developed in the future." (Berger, 1991).

Wilbur Schramm commented on the development of communication science (1963), saying: "Communication is not an academic discipline in the manner in which physics or economics is, but it is a specialty at crossroads, (Lazar, 1997). This observation was not wrong, as until the 1960s, the topics of communication research and studies were only interesting for psychologists, sociologists and mathematicians, or specialists in the fields of politics, anthropology and philosophy "to test part of their theories in the field of communication," as Judith Lazar has said (Lazar, 1997).

In spite of the development of science, and its attainment to a stage approaching maturity, in which many researchers and specialists have contributed by building features of new theories in recent years, there has been a notable increase in the ambiguity surrounding the studies of these researchers in terms of the inconsistency of opinions, and the apparent controversy regarding the appropriate cognitive structure to the connectivism theory.

Linguistics, semiology, functional sociology and mathematical and systematic theory of communication have analyzed the mechanisms of communication and communication mediation, and were interested in answering the question, "How does communication/mediating communication work?" Also, they reinforced the hypothesis that: "Communication focuses on sending a message according to an appropriate code, the control of such message is formed by the subject of scientific knowledge." They have in no way focused on personal communication, which is the basis of all communications, and have not been able to provide an integrated answer to the core question that needs to be addressed first; why do we communicate with others? Regardless of the method of communication (direct or through a medium), and its processes and mechanisms, because they will all follow on, in my opinion, from the answer to the main question, of "Why do we communicate?"

The radical changes brought about by the communication and information revolution in contemporary human social patterns have led to a shift in philosophical interest from the field of philosophy of history to the philosophy of communication. The technological developments changed the ways we communicate, get to know each other, and learn (Reyna & all, 2018, p36), and social media also changed the way we communicate. We communicate in line with our goals and make it respond to what we tend to do or do (Mihaila, 2016), The communicative phenomenon is deepening in its direction from the level relating to the social stance to its relation to the human consciousness (Al-Awad, 2011). Jürgen Habermas, a German philosopher, theorized about communication in many of his works: "Ethics and Communication", "Theory of Communicative Action", "Ethics of Discussion" as a type of interaction aimed at creating understanding between a group of selves" (Habermas, 1993). Habermas used several concepts to highlight the specificity of this interaction, such as: "intersubjective" (inter-subjectivity), mutual recognition, rational justifications, normative validity,

dispute settlement, communicative rationality, and ethics of discussion.

John François Lyotard, a contemporary French philosopher, opposed Habermas' concept of unanimity, believing that the core of the communicative process is the difference and conflict, and there is no creativity without them. In the definition of "conflict", Lyotard relied on the fact that both parties to the dialogue enjoy the same right together, and that there is no supreme authority who can decide among them (Frank, 2003). It is the meaning for which Frank Manfred tried to establish evidence, that its existence is logically impossible. It is true that communication is always conflictual, as long as it is based on the exchange of interests, and each party believes in its right to claim it, similar to the right that other has. However, belief in the right is not an excuse for excluding the right of others to reach the same interest. In such a case (when rights are equal), we may resort to the lottery, the principle of the oldest or the youngest, or the consideration of the arrangement in access, etc. (Frank, 2003).

Many skeptical questions about the philosophy of communication have also been raised. The school's opponents considered it an example of the fall in the ideal tendency, which includes conditions far from that existing in the reality of linguistic and deliberative interaction between individuals (Balaqrouz, 2011).

All these tendencies of critical conflict between schools, research trends, visions and epistemological methodologies that dealt with communication in terms of a concept and a process, have formed an objective evidence to describe it as lacking a unified approach. They dealt with communication in a piecemeal manner, and did not provide an integrated viewpoint on human behavior and communicative behavior, insofar as it provided visions and perspectives from the research aspects from which I started and worked on. These visions and perspectives appeared under formal names that some of the following writings added to it a kind of reverence that raises it to the place of a general theory (Matelar, 2005).

The researcher of the topics of the science of "human communication" in all its forms, personal, collective, and mass, conclude that there are big differences between these types, and that the topics of the science are radically different among the social, psychological, political, technological, and media perspectives, as if we were talking about many sciences and not about a single science dealing with a topic or a set of topics organized under theory/theories. This situation may have prompted many to go farther, to believe that it would have been better to exclude all inconsistencies and scattered data concerning communication, and start from scratch (Matelar, 2005).

Certainly, we will not start from scratch and will not cancel any aspect of the studies of communication science and theories, but we will work to take advantage of all previous propositions that have discussed the details of the subject and its foundations.

Results and Discussion: We communicate to know

1. Prospective Evidence:

The point of view of "We communicate to know" or of "Communication is knowledge of the other", supports a response to the question: Why do we communicate? Based on two knowledge foundations, the contents of which were deepened through scientific constructs that were based on reason and human experience in the field, which are:

- First - linguistically: introduces term and concept through formulating it linguistically in living languages: Arabic, English and French.
- Second: A knowledge foundation that explores the views of the topic among scholars and researchers of various disciplines, which were discussed in the previous section (III) "Why do we communicate?"

In Arabic: Tawasul (communication) is that strong link between people, and the strong interconnectedness between them, as it carries the connotation of reporting news and linking something to something else, and Tawasl (communicate) means that the two people communicate and agree (Ibn Manzur, 2014).

In English: the origin of "Communication" is "Communicate" and it means: to inform, tell, transfer and relate news, and contact by phone. And it also means: informative details, verbal or written message, exchange of opinions and information by speech, writing or signs. The origin of the noun/adjective of "communication" is derived from the Latin verb "Communicate", which denotes that something (knowledge/information/ideas) is shared with one person or with other

people (Grice, 1995).

In French: the act of contact means a connection with the other, and "Yves Winkin" indicates that the word "communication" appeared in France from the second half of the fourteenth century to signify participation (Winkin, 1981).

Communication in its etymological origin in the three languages means the dissemination of a symbol, sign, or something, i.e. making it public and common among a group of individuals, and therefore communication, in principle, benefits the transition from the individual to the collective aspect, and thus becomes a basic condition for every form of social life.

As for the Dictionary of Language Teaching and Applied Linguistics, it indicates: "Communication means "The exchange of ideas, information, etc., between two or more persons." (Richards, 1996). It adopts two definitions of "communication science":

- Communication is a verbal exchange between a speaking person that produces a speech directed to another person who is the addressee (interlocutor) seeking an implicit or stated answer, and therefore communication is interpersonal.
- The process of communication is when the speaker uses "the sign-meaning" with the sounds, and in return, the listener links them (i.e. the sign-meaning) to these same sounds.

Therefore, "Cazeneuve" sees that the verb (contact) means "inform", "report" and "address", while "communicate" means the transmission of messages or symbols bearing indications. As a two-way activity, it can be effected by means of sounds, signs, pictures, or written marks, and reaches the highest levels of accuracy by tongue, because it is an audio format subject to specific actions (Cazeneuve, 1991).

Communication means engaging with others in the process of exchanging symbols and the transmission of information between the ego and the other, creating a unity of belonging to the world of symbols. Despite the difference and diversity in definition and identification, the studies carried out on this subject agree that "communication" is: "the interactive, participatory process that occurs between two or more persons to achieve several aims or goals, including exchanging information and sharing knowledge on one or several specific topics."

Communication: an act that focuses for individuals on the exchange of messages face-to-face or remotely, with or without a means. It is the exchange of information between selves. As "Jacques Derrida" says, the word "communication" corresponds to a single unique concept that is capable of being transmitted and transferred, i.e., it is communicable (Derrida, 1972).

Jean-Claude Martin believes: Our presence alone on this planet is enough to compel us to engage in a contact and communication circle, whatever the essence of this communication is, optional or compulsory. (Martin, 2004). This is the basis of psychological balance and the basis of integration for the individual, as well as the basis and method for of belonging to a culture. We cannot do anything that does not include a communicative segment, to the extent that it led "Watzlawick" to say: "it is impossible not to communicate" (Jackson, 1972). Absence of communication assumes a lack of human behavior, which is something I think no-one would decide or recognize.

John Dewey asserts that "society is not only created by communication but also lives in and with it, because communication enables people to find common things to live together" (Dewey, 1995).

Goffman believes that: "When individuals meet in situations that require that they should not exchange or utter words, then they enter into a form of communication, whether they want or not. Even if a person stops speaking, he cannot refrain from communicating in the body language, so he cannot utter words or phrases, but he can still say something." (Goffman, 1963).

"Dominique Walton" believes that people communicate for many reasons, within three categories that are often intertwined and changing in order, according to circumstances, but they all push us to communicate with someone. At this point, the beginnings of sharing appear, so everyone seeks to communicate for "sharing and exchanging", as there is an essential and inescapable human and emotional goal to it. Living means communication and exchange with the other, often in the most authentic way. This is followed by "temptation", which is an inherent goal of all human relations. The third one is "persuasion", which is linked to various types of logic-based argumentation used to explain and respond to the objections (Walton, 2012).

The truth is that the second goal “temptation” and the third one “persuasion” are not two goals that are separable from all human relations. Some simply seek to exchange information and experiences, and the process of communicating them relies on achieving exchange and sharing. However, the majority of those pursuing the second and third goals are those who want to obtain a particular interest (social status, to adapt to a different stance or position).

Therefore, communication according to the perspective of “We communicate to know” is embedded in human nature and is inherent in the destiny of Man. The personal and collective life is ended by the absence of the will to speak, communicate and exchange at the individual or group level. To live is to communicate, exactly as Dominic Walton has said (Walton, 2012). The tendency to exchange experiences and knowledge and to build relations with the other is a phenomenon accompanying human existence. Acquaintance is the best way to contain diversity and differences, direct it to serve humanity, enrich knowledge and experiences, accumulate experience and intensify efforts to create a better future. It also calls for practical and social cohesion between humans in order to satisfy their vital needs by relying on each other, to manage their lives successfully.

Quran has cited a clear text that demonstrates the goals, aims and foundations of human communication and humanitarian life, in this verse: *“O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”* (49:13). It means “O humankind,” who differ in your colors, nationalities, and other characteristics in which your features and forms vary. “We created you from one man and one woman,” Allah the Almighty tells that He created the children of Adam from one origin, one race. They all return to Adam and Eve and He divided them and made them into nations and tribes in order for them to get to know each other. If each of them retreats into his shell, he will not get that acquaintance that entails cooperation and support, and to carry out the rights of others (Tafseer-As-Sadi, Surat Al-Hujurat, Verse 13). All humans belong to one race, but each one of them differs in their characteristics, which complement and unite and interact to form one person, which is the fruit of unity in diversity. This makes humanity extend from the position of unity and distinction that does not eliminate privacy but unites it.

“And made you into nations and tribes” in which people differ in terms of their color, ethnic, or linguistic characteristics, or their inherited traits, according to different parents and grandparents. “So that you may recognize one another”, which is the goal that must be pursued to be achieved, as a goal of diversified human existence, which means avoiding the subjectivity and what separates people from each other, and openness to the one nature that embraces the diversity of human beings, including nations and tribes. The acquaintance aims to enrich the human experience with knowledge and diversity to reach human integration, (Tafseer-As-Sadi, Surat Al-Hujurat, Verse 13), in which human specificities represent a subjective state as all other subjective cases that must be recognized as an objective fact in terms of its existence, but it does not represent an evaluation base of the human movement, their relationships, transactions and general conditions. Accordingly, the real evaluation base is the action.

The term “acquaintance” implies the desire to be close to the other and to know it closely. Therefore, the condition of acquaintance was the recognition of the reality of pluralism and diversity, that is, recognition of the other and acceptance of its difference (Zerman, 2011). People are different in their colors, languages, temperament, perceptions, minds and knowledge, and also differ in their opinions, attitudes and approaches, and this necessitates the need to recognize others, to accept them as they are, and to avoid feelings of transcendence and self-esteem when dealing with them.

If the Quranic text considers “acquaintance” as a title to confirm the diversity of its specificities, then its meaning is that the specificities impose themselves on the real relations so that everyone can live in the circle of righteousness that goes beyond privacy in its reality to the value in its faith movement (Zerman, 2011). The verse concludes with this meaning: “Verily the noblest of you before Allah is the most righteous among you. Verily Allah is All-Knowing, All-Aware”.

The differentiation and hierarchy in the language and style of acquaintance are possible and potential, but it is a hierarchy in the ladder of value and honor with which the Creator has singled out humans. Honoring is a cognitive basis from the basis of acquaintance. The difference between humans is not for collision and conflict that leads to the annihilation of people, but leads to acquaintance and then cooperation. The communication is a psychological willingness to accept and

respect others culturally and intellectually, and to believe that their disparity is a natural diversity that gives rise to prosperity and development, not a variety of threats or enemies.

This view establishes a scientific and moral basis in the general view of people and their family and geographical specificities. While it emphasizes the aspect of diversity in racial, linguistic, inherited, and geographical particularities, and the differences that follow on the level of reality, it does not give any special value that puts boundaries between Man and the other, and leads them to their antagonism or tries to control them with any racial or national title. Rather, the diversity of particularities - as the Quranic text indicates - is a means of acquaintance, given that each team needs the other party's intellectual and practical particularities, so that both integrate into a diverse human form, so that acquaintance is the goal of diversity, rather than hatred, rivalry and conflict, and then comes the value of righteousness that expresses the content of the believing personality working in the line of goodness. (Hussein Fadlallah, 1998).

The recognition of the other entails that the person realizes that communication is not an invitation to the opposite party to leave his natural position and join him, nor is it a reinforcement of self-convictions and an attempt to entice the other to embrace them. It is, however, a broad space for discovering and exchanging knowledge and experience, starting from them again to look at things from a broader horizon, and with an open minded thinking in a richer and deeper viewpoint. (Hussein Fadlallah, 1998). The essence of creativity is the knowledge and acceptance of differences as we do with agreements (or consensus), and proceeding to build relationships since the purpose is not the difference, conflict or dispute (Lyotard, 1984). Nor the consensus only (Habermas, 1993). **It cannot be collision**, because collision is doomed to annihilation. **Rather, it requires that it be a collective, mutual and complementary combination.**

This requires mutual recognition of the right to existence, diversity, and difference (acceptance of pluralism), respect for the other's being, subjectivity, identity, particularities, mutual listening to ideas and perceptions, and the exchange of science, knowledge, and experiences. Also, it entails mutual cooperation in uncovering the secrets of life and the material and moral universe, and exploring the horizons of research, trial and the **"desire" to meet and interact with others**, leading to **"harmony" that maintains and preserves the subjectivity of the elements, to interact together without denying any of them or dissolving one in the other**. It also **necessitates** the absence of the intention of the conflict and the clash, the arrogance tendency and the desires of hegemony, and double standards in dealing with others.

The human passion for knowledge motivates scientists throughout the human history to strive and work hard to acquire it. It is the divine blessing that Allah has conferred upon man over other species "the ability to learn by seeking knowledge". This is what made man (individual or group) from the dawn of time constantly work to improve its tools and means to obtain (absolute) knowledge, and its reliance on these means has become connected to the acquisition and quest for knowledge.

2. *Perspective Assumptions:*

The perspective idea is based on the following assumptions:

- Man communicates with others to know things, events and individuals (what do they do? how do they think?), so the process of communication is a circular process.
- Man uses the means that are more capable of acquiring knowledge through communication.
- Personal communication enables the acquaintance process or getting to know others more than communication through the media.
- The individual uses the medium that achieves the acquaintance process based on social and cultural values, and according to the ethics and controls that prevail within their society.

"We communicate to know" prospective suggests that this knowledge will have very Effective results for the individual and society and in all forms and types of communicative stances, **there is an overlap between the all this forms and types:**

- Communicative stance in which information is exchanged between ones' selves in a face-to-face direct way.
- The stance of dialogue, discussion, debate and argument that has been prepared in advance.
- The receptive stance associated with the medium that does not require a link between individuals who already

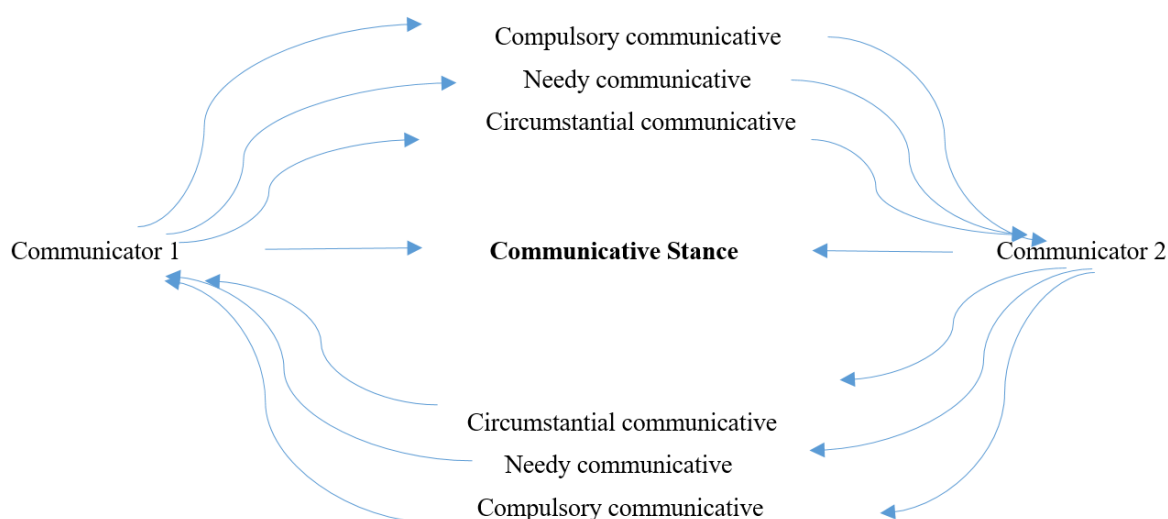
exist and know each other.

In several aspects:

- 1) Realistic perception of others, in terms of ideas, people, selves and essences, without media or barriers.
- 2) Exchange of information and experience,
- 3) Dialogue on ideas.
- 4) Cooperation, integration and support in building social relations on solid foundations.
- 5) Competition for doing the right thing by knowing the other in the right and balanced manner through

communication, which requires the elimination of the tendency of superiority and arrogance. Particularly since diversity, multiplicity, difference and distinction are the "best chemical catalyst" and "the greatest motivation of competition" for the tests of competition and anticipation in the fields of creativity and advancement among the distinct parties.

In this case, the face-to-face communicative stance for the purpose of exchanging information and experiences is not one stance, but it is divided into three different communicative stances with the difference of the amount and size of information that the communicator gets from others in the communicative stance, as well as its type and benefit for him. "The more information, the wider the communication circle is for the individual in terms of the continuity and presence." These stances are (Schema 1):



Schema for Communicative stances: "we communicate to know"

Source: Author's Design

2.1. Compulsory communicative stance:

In which the social individual is obligated to daily communication with others close to him (e.g. family, friends, neighbors, etc.). Given to its necessity and continuity, the communicator obtains almost comprehensive and integrated information about others close to him in terms of quantity, volume, and type, creating a positive and continuous motivation to contact and communicate with them, and to accept them whether they agree or disagree with him. The daily communication with them becomes a psychological, personal and life necessity for existence and continuity. In this case, the type of communication is easy and simple, which does not require discussion, dialogue and debate, except in rare cases. Compulsory communication stance achieves complete integration for the communicator in the social and cultural environment to become a part of it, and a key component in their interactions with others.

2.2. Needy communicative stance:

In which the social individual communicates with others because of his need for this connection in order to integrate

into the social group be and consistent with it in terms of psychological and social aspects and the prevailing cultural norms and values. It is thus a social necessity required for coexistence and social adaptation. Through this stance, the communicator will obtain less quantity, volume and type of information than what he obtains from the compulsory communicative stance, as required and necessary to adapt and coexist with the social group.

In many cases, this stance requires meaningful dialog and substantive discussion; and sometimes to argue in order to continue building relationships and to ensure the existence and effectiveness in the social life formed by this stance.

2.3. *Circumstantial communicative stance:*

Which unites the communicator with other people in certain circumstances, which may continue to form compulsory or needy communication stances, and it may stop at one stance that is not repeated. In this stance, the communicator obtain quantity, volume and type of information that the circumstance provides, which may increase and decrease from one circumstantial position to another, because it is much less than the compulsory or needy communication stances.

In some cases, the circumstance requires the communicator enter into dialogues, discussions and debates with the other party in order to explain, interpret, or persuade. Pierre Guiraud says: "The first condition imposed by social life is to know the identity of those you deal with, whether they are individuals or groups, and this is the function of the signs and the slogans" (Guiraud, 1999). Therefore, it is said that a sign is communicative, "when it is directed to inform the recipient of something he does not know" (Lyons, 1978).

As for the stance of dialogue, discussion, debate, and argument, which is also often done face to face, but not for the purpose of exchanging information and knowledge, but for the purpose of determining which exchanged knowledge or information among selves is the most correct ones, because there is a conflict between the two parties to the dialogue and a difference between them about it, it is a stance based on the exchange of roles in arguments, discussion and dialogue between the two conflicting parties.

As for the receptive stance related to the medium, it relies on the communication and the media to obtain knowledge of others as well. The use and dependence on these media becomes a psychological and social movement for its communicative behavior, to know more through these means and the media that mostly provide the required information in a faster and simpler way than the other communicative methods. The process of connecting any person to the communication or medium is justified with the aim of acquiring knowledge, not just use for the purpose of usage and achieving satisfaction only (as stated by the Uses and Gratifications Theory). The justification for dependence is only the acquisition of knowledge. The arrangement of the daily life priorities, if any, which are directed by the media is only made to arrange the accumulation of knowledge about the people and events and issues. This comes in two forms of reception:

- Passive reception: in which the communicator with the communicative medium (newspaper, radio, television, websites and applications) is the recipient who takes the information and knowledge as correct and truthful, there is no doubt about them.
- Positive reception: in which the communicator interacts with the medium, i.e. he only takes information and knowledge that proved to be correct by the process of interaction characterized by discussion and dialogue with the self or with others.

Conclusions:

The study reintroduced the key question in the science of human communication, "Why do we communicate?" A somewhat different perspective has been provided by previous visions and propositions from various sciences and specializations that discussed the subject over the course of research and study in the content and issues of contact, communication and information in terms of behavior and knowledge.

The research in human communication, whether it is a linguistic, philosophical, psychological, social, communicative and media-related through media and tools, is an individual and social behavior embedded in the human nature and is inherent in the destiny of Man. The personal and collective life is ended by the absence of the will to speak, communicate and exchange at the individual or group level. To live is to communicate.

The "We communicate to know" perspective, as its linguistic and scientific formulating points out, limits the answer to the first question: "Why do we communicate?" to get the knowledge (with all its cognitive and scientific connotations), i.e. the purpose of human communication is about getting to know the others, whether or not we agree with them. The tendency to exchange experience and knowledge and to build relations with the other is a phenomenon accompanying human existence.

The purpose of communication from the perspective of "we communicate to know" which this paper presents is to get to know the other who disagrees or agrees with us. The essence of creativity is the knowledge and acceptance of differences as we do with agreements (or consensus), and proceeding to build relationships since the purpose is not the difference, conflict or dispute "Lyotard" nor the consensus only "Habermas".

This requires mutual recognition of the right to existence, diversity, and difference (acceptance of pluralism), respect for the other's being, subjectivity, identity, particularities, mutual listening to ideas and perceptions, and the exchange of science, knowledge, and experience. Also, it entails mutual cooperation in uncovering the secrets of life and the material and moral universe.

"We communicate to know" perspective is based on four basic assumptions: Man communicates with others to know things, events and individuals (what do they do? how do they think?), so the process of communication is a circular process, Man uses the means that are more capable of acquiring knowledge through communication, Personal communication enables the acquaintance process or getting to know others more than communication through the media. And The individual uses the medium that achieves the acquaintance process based on social and cultural values, and according to the ethics and controls that prevail within their society.

The "We communicate to know" perspective holds that there are three forms or types of the communicative stance: Communicative stance in which information is exchanged between ones' selves in a face-to-face direct way, The stance of dialogue, discussion, debate and argument that has been prepared in advance, and The receptive stance associated with the medium that does not require a link between individuals who already exist and know each other.

The "we communicate to know" perspective holds that the knowledge that the communicator acquires through each of the communicative stances will have very effective results for the individual and society in several aspects: **Realistic perception of others**, in terms of ideas, people, selves and essences, without media or barriers, **Dialogue on ideas**, **Exchange of information and experience**, **Cooperation, integration and support in building social relations on solid foundations**, and **Competition for doing the right thing**.

In this case, the face-to-face communicative stance for the purpose of exchanging information and experiences is not one stance, but it is divided into three different communicative stances with the difference of the amount and size of information that the communicator gets from others in the communicative stance, as well as its type and benefit for him. "The more information the wider the communication circle is for the individual in terms of the continuity and presence."

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