



Open Access

**Q**LANTIC  
 JOURNAL OF  
 SOCIAL SCIENCES  
 AND HUMANITIES

## Life of Communication Process: A Critical and Philosophical Approach Study of Communication Process

Zarnab Noor Tariq<sup>1</sup>

**Abstract:** Contextualizing Life of Communication is the study conducted to interpret the philosophical developments respective to critical approaches of Communication as a discipline, Communication as an idea, Communication as a process and Communication as a phenomenon, which results in the formulation of seven major traditions of Communication. This Research is an effort to identify the ontological existence and perspective of Communication, acclaiming it as a condition and state of mind in which we live all the Time consciously and unknowingly. The Research is an attempt to identify the importance of thinking, analyzing and understanding Imagination and self-awareness in the context of Communication. The methodological practice followed in this Research is Habermas's Public sphere theory, along with dialectal hermeneutical analysis through constructivism theory. The Research concluded that Imagination keeps Communication alive till it fulfils the purpose of its existence, and self-awareness is that purpose which needs to be attained through the precondition of thoughts (imaginings). For the sake of conclusion, a prospecting model derived from interpretations of various philosophers and Allama Iqbal's Model of Life is presented in this Research.

**Key Words:** Communication Process, Philosophical Developments, Ontology, Self-awareness

### Introduction

The ontology of Communication is incoherent in reference to human Communication; this study is an effort to contextualize the life of Communication based on its journey from phenomena to discipline, pre-requisite to a need, silence to words, encoding to an interface and from mental state to imaginal thinking. Philosophy has the power to unveil the inexhaustible mystery in every segment, organ or unit of existence. Philosophy itself has the capacity to summon all sciences to aid in formulating a coherent picture on a canvas addressing all the possible issues and responsibilities of life. Due to the philosophical exploration of existence and horizons of knowledge, Human knowledge has become too great for the human mind (Durant, 2009).

Communication and life are both conditions that are not as smooth as a pragmatic process. This paper is an effort to explore the ontological aspect of Communication, referring to the fact that it's not a mechanical process anymore. If life is contextualised, then every individual will have his/her own intangible interpretation of life-based not merely on experiences and knowledge but also on cognitive intentions. Imagination is a parameter provided by the framework for the exploration of adventurous horizons, which leads towards alteration in the meaning of life, as life has no broadly accepted meaning (Cleland & Chyba, 2002).

Communication, with respect to its ontological but functional perspective, is an idealistic, cooperation and context-needy process in which the speaker, with all his/her intentions, constructs a message and then encodes it with the help of language through his/her utterance for a receiver taking into account all the contextual factors of the information and conversation while in all of this process hearers decode information and try to identify, understand and analyze the source's message and their intentions (Kecskes, 2008). The channelling of messages from the source to the receiver is known as the SMCR Model of Communication. Construction of a message is solely dependent on in-depth imaginable and critical

<sup>1</sup> MS Scholar, Riphah International University, Rawalpindi, Punjab, Pakistan.



thinking leading to the formulation of a message, which can be referred to as the beginning or switching on of a communication mode in mind.

Immanuel Kant, in his 2nd edition of *Critique of Pure Reason*, stated that the mind is the world of experiences, and there are never passive observations or knowledge. It is always based on experiences. The whole mapping of the mind is designed as an experience coming from the path of knowing (ontology) perceived by intuition that comes from time and space (Kant, 1997). Kant also believed that posterior knowledge is obtained in the course of experience through the senses that never impart absolute necessity and universality because it's always possible to encounter an exception.

The philosophical interest in the field of Communication in relation to linguistics turns on four interrelated questions; the first is the logical structure of Communication in order to describe the relation of communication patterns among the participants of the communication process. The second is the epistemological level, which deals with the analysis of Communication. To improve and change existent human Communication, the third level is introduced to know the role of Communication in the explication of linguistics, and the fourth question is about how knowledge is acquired by Communication (Schiffer, 1999)

### Contextualizing Life of Communication

Contextualizing life of Communication refers to the journey of Communication from its consideration as a phenomenon to Communication as a discipline, Communication as a pre-requisite to Communication as a need, Communication as silence to Communication as words, Communication as encoding to Communication as an interface, these all locutions exhibits the features of Communication or aspects of Communication but what is Communication just a process or a state of being exploring, experiencing, understanding or analyzing then deciding to encode a message, it is a concept assisted by language or verbal/ non-verbal Communication, expressions or gesture and processed through encoding and decoding but the idea or understanding of ontological aspect of human Communication always remained incoherent (Vladutescu & Ciupercă, 2014).

The foundation of the Classical period based on Western thought analyzed that knowledge is cognition through prefiguring Western philosophies about Knowledge, Being and Ethics in Communication. Plato and Aristotle laid the foundations for Rhetoric in Communication (Shafe, 2021). Major contributions were made in rhetoric discourse, cognitive theory, contemporary studies of types of Communication, foundational works in hermeneutics, cultural understanding and practices in Communication, human relationships and values/ethics, and the role of Communication in human life. After the classical period, the age of rationalism addressed various issues related to epistemology between 1600 and 1700. Major contributions were based on inter-disciplinary practices on personal and social interactions comprising Western rationalism about public Communication aligned with experiences, Human Understanding and Knowledge, Hermeneutics, and understanding of core and integrated ideas respective to inter-disciplinary approaches (Tomkins & Eatough, 2018).

The 1800s was the era of Dialectical Hermeneutics, which surfaced the base for critical and imaginable thinking, leading to the formulation of a critical school of thought in Communication. Major contributions in this era were relevant to language, signs and expressions, logic and semiotics, and persuasion techniques in the field of communication. Psycho-analytics and Behavioral studies resulted in social and behavioural theories in Communication during the timeline of 1910 to 1930. Major contributions were based on Non-Linguistic expression, phenomenology as an approach, gestural Communication as a universal language, semiotics in communication, the study of mythology or stereotypes, critical thinking process, attitude and behavioural communication studies, attitude as the neutral mental state of readiness was conceptualized by philosophers of that Time. Existentialism, phenomenology as ontology, Film as the "Sixth Art", public opinion and Communication, Human cognition and behavioural development were established as schools of thought along with advanced and critical turns.

A series of works related to personal traits and advancement of personality, attitude and persuasion, signs and language, contemporary rhetoric, psychoanalytic, meanings and pragmatics of language,

symbolic interactivism, media effects and expansion of Marxist Critical theory was done between 1930 and 1940.

Major contributions in Communication in the era of 1940 to 1984 were related to culture and situation, phenomenology, dialectical thinking, behavioural Communication, the concept of meta-communication, Communication about Communication beyond superficial ideas about Communication as a process, discourse analysis for understanding Communication, interpersonal Communication, constructivism, linguistics and Communication, media and political economy, hermeneutics and social sciences, advancement in critical theory, self-disclosure, social construction of reality catalyzing Communication, cognitive studies of Communication, philosophical contributions with core analysis on the epistemological approach of Communication, media imperialism, personal Communication, Concept of Presence (feeling of being transported) applied on virtual environment, these contributions resulted the flood of researches and theories on new media.

In the book, “Encyclopedia of Communication Theory”, scholars explore and investigate the life-span perspective of Communication, intensifying their focus on oppressive arrangements among particular groups, processing model of cognition and persuasive Communication, advancement in ethnography with argumentative conversation analysis leading to the nature of discourse and material world, cyberspace and virtual relationship, information processing theory, shifts in media trends, communication development across the life span, exploration of the concept of Presence in a virtual environment, and ecology of meanings.

All these contributions, if summarized, encapsulate the seven ontological traditions of Communication: rhetorical (views communication as the practical art of discourse), Semiotics (views Communication as the mediation by signs), phenomenological (Communication is the experience of dialogue with others), cybernetic (Communication is the flow of information), socio-psychological (Communication is the interaction of individuals), socio-cultural (Communication is the production and reproduction of social order), critical (Communication is the process in which all assumptions can be challenged) and four potential traditions: “feminist tradition”, “aesthetic tradition”, “economic tradition”, “spiritual tradition” (Marcinciin, Gifu, Nicolescu, 2014).”

Communication has developed way beyond just a concept of process; it’s merely a mechanical phenomenon. Galen Strawson explored the idea that the brain is much more than a physical substance. It’s everything that is magical or wonderful, and Imagination paves ventures for Communication to explore, linking human minds of all ages (Strawson, 2017).

## **Philosophy of Communication**

Our need for Communication is divine; it starts before our direct exposure to the outer world through our kicks and throws of legs and arms within the mother’s womb. It’s relative to our existence through the first cry of a baby when he came into this world. Communication is a process that is instigated by the source via encoding a verbal or non-verbal message, but according to various scholars and researchers, Communication begins with the intention of the source, which means communication lies in our mind or environment that clicks the source to utilize the linguistics to convey any message (Grace, 1956). Then, Communication can be referred to as an entity whose existence has clear footprints in our minds. Imagination is the evidence of Communication as a condition in which one can foresee the exploration of any phenomena, have extensive knowledge regarding any event, think out of the box, and conceptualization any idea, while memory is the preservation or storage of Communication in a bucket to revisit any intention and delivery of Communication at any moment of Time.

Communication has always remained a purpose-oriented entity; any communication without a purpose is like a wall without a foundation. Philosophy of Communication with reference to Communication as a process is a public map used to measure public opinion by testing intended messages with their outcome (Hussain, 2020). Ronald C. Arnett defines “philosophy of communication as an entity that lives and dies by public opinion, preserved by the history of philosophy of communication, ready for resurrection from the reclamation energy of philosophers manifesting public opinions (Arnett, 2010)”. He argues that philosophies of Communication pass through a phase of change, then multiply with respect to



more contributions and challenges, and then die if new ideas through imaginal thinking come into being by shaping public opinion questioning any aspect, hence targeting ontological perspectives of any idea/knowledge. In the context of the story-telling perspective of Communication, he added that for addressing a query, moving from information to interpretation, and understanding the meaning, a story with main characters, drama and plot is structured behind which there is a philosophy. The cognitive goal of the philosophy of Communication is to understand the meaning of a query by questioning any observational truth. Philosophies of Communication demand one to think, question and talk, then suggest a conceptual map with knowledge to resurrect philosophies of Communication.

### Life and Communication

Will Durant, in his book “The Story of Philosophy”, stated that Philosophical speculators know “less and less about more and more” through wisdom-centric extraction of knowledge about certain entities (Durant, 2009).

Life and Communication are those constructs that are conditioned and are not as smooth as pragmatic processes. The mind works primarily by storing experiences on which interpretations of life can be drawn and how the meaning of life is engaged can be constructed wisely.

The need for Communication is divine; it starts before our direct exposure to the outer world through our kicks and throws of legs and arms within the mother’s womb. It’s relative to our existence through the first cry of a baby when he came into this world. Communication is a process that is instigated by the source via encoding a verbal or non-verbal message, but according to various scholars and researchers, Communication begins with the intention of the source, which means communication lies in our mind or environment that clicks and the source utilizes the linguistics to convey any message (Grace, 1956)

The field of communication operates on three basic levels; on the first ontological level, human communication is defined in order to circumscribe the competence of the theory. In the second epistemological level, the extracted result of the ontological inquiry is analyzed and understood through searching the required methods. To improve and change existing human Communication, the third level is introduced to apply results achieved from the first to the third level to verify the theory through practice (Ashcraft, 2020). While the philosophical interest in the field of Communication in relation to linguistics turns on four interrelated questions, the first is the logical structure of Communication in order to describe the relation of communication patterns among the participants of the communication process. The second is the epistemological level, which deals with the analysis of Communication. To improve and change existent human Communication, the third level is introduced to know the role of Communication in the explication of linguistics, and the fourth question is about how knowledge is acquired by Communication (Schiffer, 1999)

### Role of Imagination

Our minds are not confined to limits of experiences and knowledge only; to differentiate between existent and non-existent, imagination plays a vital role. There is another horizon that operates in our minds and is the cause of many revolutions. As Einstein said, "Imagination is more important than knowledge. Knowledge is limited, whereas Imagination embraces the entire world, stimulating progress and giving birth to evolution.

It keeps Communication alive; it has the capacity to improve every aspect of our lives because nothing can function without Imagination. Imagination is responsible for keeping our sceptical minds alive by transforming artificial boundaries. As Flusser argues, the representation of the world reached by the operations of abstraction and Imagination is fundamental not only for the perception of images but for any “mediation between man and the world” (Flusser, 1992). To assist this argument, Walter Lippman, in 1922, in his book Public Opinion, clearly said that what a man does is based not on direct and certain knowledge but on pictures made by him in his head and that seemingly straightforward questions of how public arrived at its beliefs which led to an answer through Imagination because beliefs are not tangible in nature (Lippman, 1922).

It can be understood as the soul finding peace in silence, and the silence of nature talks to the soul more effectively; there is no tool utilized by nature in the form of language, yet it's the powerful Communication of self-consciousness leading oneself to an awakened individual with awakened power of Imagination. If we say that "Self-awareness is essential for communication or else it's the communication itself, then self-consciousness is humanly pause for a momentary inspection, introspection and retrospection to resume our vital communicativeness which falls asleep under the spell of our energy-depleting lives". Self-awareness is the idea encapsulated by Aristotle in his philosophy and ensured that self-awareness is the primary ingredient required to do anything (Durant: 2009). Socrates emphasized knowing oneself, i.e. "Know Thyself", which clearly can be explained through his phrase, "The unexamined life is not worth living" (Socrates)

A life which is led by not experiencing your own self, by not knowing the actual meaning of self-awareness or consciousness, is not worth living. Philosophers questioned the sense of "Existence", which includes humans as well. If the ontological existence of communication is concerned, then communication takes birth when a baby starts communicating in the womb of the mother, understands and experiences the environment, and imagines the outer world. Dr Wayne Dyer beautifully explained the idea of life and consciousness through a parable, "Conversation in the Womb-A parable of Life after Delivery," in his book "Your Scared Self: Making the Decision to be Free".

Communication is a centric venture enriched with understanding and pulled through imagination and critical thinking. This refers to Communication as not merely the process based on source, receiver, channel, message or feedback but a condition in which we live all the Time.

Communication is an art or ability to persuade oneself or people based on the teamwork of thoughts and ideas exercised by one's mind. Thought is a cognitive unit that is a direct participant of cognitive senses, assisted by the faculty of imagination, which is often considered to be creative intent in the mind's eye.

Owing to the capability of Imagination, the Brain is considered to be a place where everything can be mentionable, magical and wonderful. Galen Strawson (Professor of Philosophy at the University of Reading), in his debate "The mind's eye" at the Institute of Arts and Ideas (IAI), declared that the brain is much more than a physical substance. It's everything that is magical or wonderful (Strawson, 2017).

Imagination paves ventures for Communication to explore, linking human minds of all ages. Imagination has the capacity to take one to experience a trance without moving physically. The Alpha state of mind is the human creativity of the deepest subconscious form of Communication in the world. This means Communication is not limited to verbal and non-verbal processes, but it's a state of self-awareness and self-consciousness aligned with the constant assistance of creative intents (thoughts). To verbally understand this concept, one can witness the in-built Communication as a condition or mental network, solely connected to self-imagined and created space as "deep meditation". Fear of experiencing inner Communication destroys the soul's ability to create and imagine, resulting in the inability to think, analyze and understand any process, event or phenomenon. This unconscious or unspoken Communication is a mental condition or state of knowing oneself, travelling at the speed of thought with the highest degree of the truest form of Communication, venturing into the world of inner spirits of one's mind.

Intention and attention are integral parts of consciousness required at all stages of the Communication process. Wilson and Sperber stated, "A sight/sound, an utterance or a memory are the inputs that can connect any individual to a context that matters to him/her". To run communication smoothly as a process, intention and attention are prior organizing forces that can conduct a coherent and comprehensible procedure. It is considered intention a pre-requisite to Communication; the basic property that renders intention a vital element of Communication is its functionality, which means there will always be a reason or purpose for conversation; without intention, there would be no need to initiate Communication. Initiating Communication is the mental state while delivering the internal state of mind via encoding a message with the help of verbal or non-verbal language is part of Communication as a process resulting in social interaction between individuals through conversations, discussions, table-talks, chats or messengers (Rust, 2009).





Communication remains alive till it fulfils the purpose of existence. Once the purpose is established and achieved, the communication collapses and becomes part of the unconscious or subconscious mind, shifting from active to passive mode (Kecskes, 2008). The mental representations of assumed shared knowledge exist in the speaker prior to conversation; they relate to and facilitate comprehension of the intentions and goals that direct the communication process in a desired way.

## Research Objectives

The purpose of the study is to analyze the philosophical meaning of life and Communication in the context of theoretical evolution with the passage of Time.

The aim of the Research is to interpret the depth of knowledge from the philosophy of Communication to ensure and examine the core concept of Communication as per the philosophies of scholars.

The core goal of this research is to present the conceptual model of the life of communication from an imaginative perspective.

## Research Questions

**RQ 1:** How has the context of the Philosophical meaning of life and Communication evolved theoretically with the passage of Time?

**RQ 2:** What is the concept of Communication as per the philosophies of Scholars?

**RQ 3:** What is the conceptual model of the life of Communication with respect to the imaginational perspective?

## Literature Review

Through communication, imagination grows vastly, spreading wings to capture solutions through ideas, and conceptualization is the primary phase of a mental state; concreting that idea in the form of discourse referred to as a form of Communication, is secondary. Thinking “out of the box” to imagine life will structure a better society, according to Martin Greene, who defined imagination as the ability to think of alternatives while exercising logic as a starting point for change (Luca, 2017).

Ronald C. Arnett, in his research article “Defining philosophy of communication: Differences & Identity”, emphasized that the philosophy of Communication begins with attentiveness to the historical moments and emergent questions that define a given moment (Arnett, 2010).

Maxine Greene argues that imagination is not confined to imagining alternate endings of fairy tales but that the use of imagination can ultimately shape a better future for the community development of the planet. Greene suggested the revolutionary use of Imagination for reconsidering the real world (Luca, 2017). In the study *Imagination in the Rational Classroom: Considering Alternative to Capitalism*, Luca also argues that Imagination is an educational tool that can be used as a weapon for Western economic and political ideologies and can create change. The power to reconsider the world comes from one’s power to imagine reality, which can be seen as a level of metacognition, and meta-cognitive thinking is grounded in experience (Luca, 2017). Marcia Sa Cavalcante Schuback, in the Article “The Knowledge of Attention”, defined phenomenological approaches of “Attention” outlined in connection to Hurrell’s thoughts; attention is the breakthrough experience of awareness, transforming the concept of an “I” who sees things into “Eye” that appears as a prismatic gaze to reflect the life of the world and the world of life (Schuback, 2006).

Allama M. Iqbal, in his book “Reconstruction of Religious Thoughts in Islam”, defined Time as an illusion which is not a real movement but an event that happens in future somewhere located in an undefined and unknown space with definite order. Life is a conscious experience of reality that lies deep down in the intellect of living beings. “And ultimate Reality is a “Rationally Directed Creative Life”. He argued that life is not mechanical; the mechanism is a standardised process of reproduction chain, and the concept of mechanism is inadequate for the analysis of life because life is a unique phenomenon. He explained that constant change is unimaginable without Time, and conscious existence means life in Time.

David E. Engen, in his journal “The Communicative Imagination and Its Cultivation”, quoted Anna Freud’s conceptualization of teaching as a state of mind. Engen argued that the cultivation of attitude towards the concept of “communication as a state of mind” is essential and can be tracked through Imagination by quoting William Carlos Williams, “The closer you look, the more one picture turns into two and three and four and more” (Engen, [2002](#)).

Michael A. Shapiro, in his journal “Values, Creativity and Imagination in Generalizability”, argues that Imagination and inspiration play a massive role in theory building, respective to keen observations and assumptions with an unbiased approach towards the world they see and visualize. The approach is exercised with pure textual investigation, reviewing existing data, and then making truthful observations; in the case of philosophical investigations, hermeneutics is preferably used by various philosophers of time (Shapiro, [2007](#)). He also stated that Taylor (1967, p.7) spotted that Imagination, once instigated, leads to exploring the horizons of the unknown through reasonable arguments or hypotheses. And Aristotle declared that intuition plays an immense role in revealing scientific truths. (Shapiro, 2007)

Dimitris Vardoulakis, in the article “Total Imagination and Ontology in R.G. Collingwood”, argued that the concept of Imagination is a precondition of thought that revolves around the art of recombining the images and formulating a new one from it. He added that Collingwood emphasized that Imagination falls under the ontology of any concept and roots of understanding and perception. Understanding and perceptions are inseparable entities; any kind of experience is both thought and feeling. He insisted that Imagination acts as mediation between feelings and thoughts and an interface between the world and self through the circle of experiences (Vardoulakis, [2006](#)). Everything is relative, and Communication as well; it exists every second, around and within us, due to the unity of the circle between self and reality and the unity of the circle between things that are relative, but the prime concept is the metaphysical interconnectivity between these circles which remain connected (Vardoulakis, [2006](#)).

Ronald C. Arnett, in his Article “The Creative Praxis of Philosophy of Communication”, mentioned “Historical National Communication Association (NCA) Centennial Convention Panel’s Call for Submission released in 2013 with the theme “The Presence of Our Past(s): NCA at 100”, to explore scientific characteristics in the field of Communication in last 100 years. The panel was set on board to let people think that presence is not static; it’s the state of existence with the dynamic nature of Dasein bearing in the world. And the Presence is analyzed through a wider context of interpretation of hermeneutical frames. Ronald C. Arnett also mentioned that Nietzsche stated that there are no facts but interpretations to bring any concept or issue to the forefront (Arnett, 2010)”.

Stef Spronck, in his Article titled “The instruction of imagination: language as a social communication technology”, identified that Imagination is the key element that enables a conversation between people through understanding the Communication of the human mind in the form of visualizing each other’s experiences during interaction and language is the outcome that instructs the Imagination through socially constructed meaning which compartmentalizes the conversations as verbal or non-verbal or other (Spronck, [2016](#)).

Lloyd P. Gerson published an article, “The Hermeneutics of Mystery in Plato’s Symposium”, at the University of Toronto, which adopted hermeneutics as a methodology to interpret Plato’s major philosophical textual contribution to Love in Western literature. (Gerson, [2014](#)).

Brent Dean Robbins, in his article at Point Park University titled “Joyful Thinking–Thanking: A reading of Heidegger’s “What Is Called Thinking?” argued that according to Goldstein (2011), memory is the resurrection of experience, which is Time-bound in a sense after (The attribute of Time) physical disappearance of the original information/ object. Heidegger argued the importance of thinking by declaring that for humans, “Thinking is most thought-worthy.” thinking is the living experience of Communication as a phenomenon and condition, a state in which we live all the Time which Heidegger referred as “Thinking is most thought-worthy” and its “Withdrawal of Being that we are still not thinking” (Robbins, [2014](#)).

“Before one’s individual ability-to-be, there goes an unshakable joy in this possibility” Martin Heidegger, Being and Time” (Robbins, [2014](#)). Communication is considered a subject under the umbrella of social sciences, but any concept of science without philosophical roots will be unable to build further



contributions with respect to knowledge enhancement. Science gives knowledge, but Philosophy gives wisdom. Socrates mentioned the Ethics of Philosophy, which is related to any discipline, as the knowledge of good and evil and the Wisdom of Life, which is the highest knowledge. (Durant, 2009)

James A. Walters, in his book “The Purpose of Life”, states that if we travel over the earth in Imagination or reality, we see the wondrous variety spread out as sun, moon, lakes, rivers, mountains, valleys, great seas of forest and prairie or water in varying contrast, human mind refused to convince and comprehend the “Existence” and ask why about every possible creation through its endless Imagination. The human mind estimates there must be a beginning, and if a beginning, then a cause and if cause, then “A purpose”, which means every beginning or existence needs a purpose, which we call “life”. Every being in this world acts only by purpose: the larva in the water, the fishes that swim beneath, the birds that fly, the wind that blooms, the beast in the forest, the flocks and herds on the plain, all have “Purpose”. According to Walters, human intelligence would nullify any act if it is done without a purpose. (Walter, 1922)

Communication is a process that is instigated by the source via encoding a verbal or non-verbal message, but according to various scholars and researchers, Communication begins with the intention of the source, which means communication lies in our mind or environment that clicks and the source utilizes the linguistics to convey any message. Immanuel Kant, in his 2nd edition of “Critique of Pure Reason”, stated that A mind is a world of experiences, and there are never passive observations or knowledge. It is always based on experiences. The whole mapping of the mind is designed as an experience coming from the path of knowing (ontology) perceived by intuition that comes from time and space (Kant, 1997).

Will Durant, in his book “The Story of Philosophy”, stated that Philosophical speculators know “less and less about more and more” through wisdom-centric extraction of knowledge about certain entities, phenomena, or concepts. (Durant, 2009)

Imagination keeps Communication alive; it has the capacity to improve every aspect of our lives because nothing can function without Imagination. Imagination is responsible for manufacturing artificial outlines with the ultimate command of amending them to maintain the livelihood of the sceptical capability of minds. Self-awareness is the idea encapsulated by Aristotle in his philosophy, and it ensures that self-awareness is the primary ingredient required to do anything. Philosophers questioned the sense of “Existence”, which includes humans as well. If the ontological existence of Communication is concerned, then Communication takes birth when a baby starts communicating in the womb. Socrates emphasized knowing oneself, i.e. Know Thyself. A life which is led by not experiencing your own self, by not knowing the actual meaning of self-awareness or consciousness, is not worth living (Durant, 2009).

Harry A. Grace (1956) explained in his research article named “Confidence, Redundancy and the Purpose of Communication” that Communication is a process that is instigated by the source via encoding a verbal or non-verbal message, but according to various scholars and researchers, Communication begins with the intention of the source that means communication lies in our mind or environment that clicks and source utilize the linguistics to convey any message.

Pat J. Gehrke and William M. Keith, in the book “Century of Communication Studies” in 2014, explained that Communication is a continuous process between the two parties involved, and it occurs on many levels, such as intra-individual communication level.

## Theoretical Framework

Communication is a process that is instigated by the source via encoding a verbal or non-verbal message, but according to various scholars and researchers, Communication begins with the intention of delivering a message by a source while constructing an idea in mind or environment that clicks the source to utilize the linguistics to convey any message. Communication is explained by (Haiemann, 2011) as the imparting of ideas and making oneself understood by others. Simply put, it is a process of sharing information between people and organizations. In this, one person or group is the sender (who transmits the message), and the other is the receiver.



The concept of Habermas's communication theory is related to dialogues, and all types of communication are derived from discussions about social and human issues, which are analyzed on the basis of public debate. Also, in the Constructivism theory, any information is constructive through the subjective representation of objective reality aligned with former knowledge with new dimensions and paradigms. The basis of constructivism theory is linked with opening new frontiers in the way of learning and knowledge through subjective reasoning and approaches for analyzing the objective reality of the concept or information. An idea/ information/ concept is constructed on the basis of personal observation or experience, and with the help of contextual background knowledge, a new set of information is formulated through interpretations and analysis. Through the journey of immense learning, a novel concept is constructed by the learner through which innovation of ideas, knowledge-oriented contributions and new theoretical frameworks can be established. In the era of constructivism, motivational learning is a form of Vygotsky's theory, which is one of the renowned works in the passage of constructivism. In reference to this study, Constructivism is related to interpreting the objectivity of subjective observation, which is the "existence of communication as a mental condition in our minds". The researcher argues that Communication is not merely a process based on its ontological study but a mental state that possesses its own life (Vygotsky, 1962).

The researcher also considered the implications of social development theory in research, which explained that development is paved by social interactions and that social behaviour is the outcome of cognition and consciousness. In social interactions, the More Knowledgeable Other (MKO) refers to a person with better knowledge and understanding in accordance with a learner who is trying to formulate a new idea/concept. The MKO is not only limited to people; equipment can also be part of the MKO. In this Research, mentoring sessions with advisers literature of different scholars and researchers have better understanding than others in contextualizing the philosophical frameworks of Communication.

## Methodology

This Research is pure Research in its nature with Qualitative analysis. The KOME- "The International Journal of Pure Communication Inquiry, Vol. 1, Issue 1, pp 1-4", declares that pure Research can be imagined in three ways; (Demeter. M & Toth. J, [2012](#))

Unlike Mathematical models, to reveal and analyze the primitive concepts of a given theory in Communication.

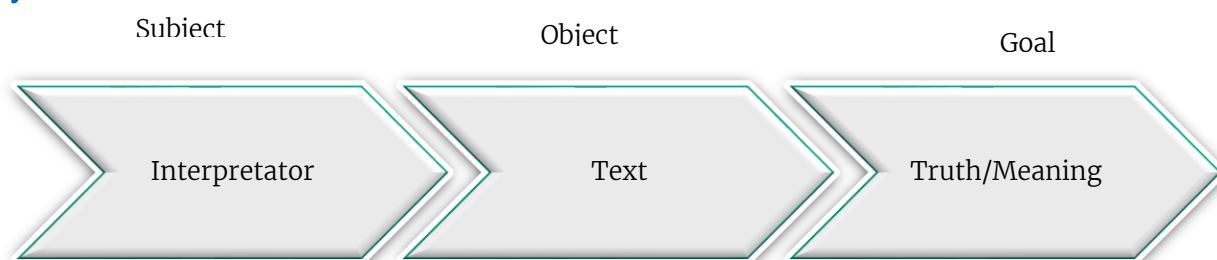
Pure research can be explored with the aim of describing and analyzing philosophical or conceptual aspects of any phenomena or abstract concept.

Pure research can contribute to innovating and exploring unique horizons based on constructive exploration of novel concepts or phenomena and even constructing any theory in relation to meta-theory.

## Research Design

Research is purely qualitative in its structure and design. Dialectical hermeneutics approach is utilized for analyzing and interpreting philosophical and theoretical literature through qualitative methods of inquiry.

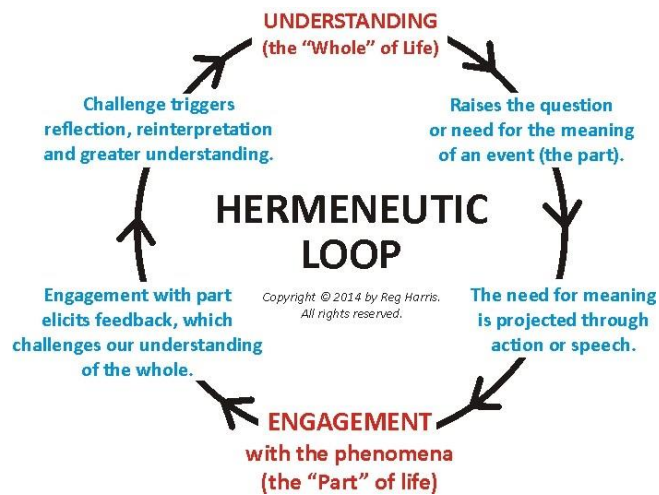
## System of Hermeneutics



Hermeneutics systems are structured in accordance with their idiosyncratic notions of subjectivity, textuality, and truth/meaning. The researcher tried to figure out the meaning/ truth of life in the context of Communication.



## Hermeneutical Circle/loop



## Population

As the Research is a philosophical exploration of phenomena, the relevant material related to the philosophy of life and Communication and the hermeneutical loop/circle of life and Communication is considered as population by the researcher.

## Results and Discussion

The ontology of Communication needs more validation and exploration. Communication as a discipline needs more contributors towards its ontological research work (Vladutescu & Ciupercă, 2014). Through the findings and interpretation of Allama Iqbal's mechanical vs. organic life of communication and Flusser's idea of a new type of Communication through imaginable thinking, it can be constructed that Communication is not merely a process anymore. Communication is an insight referred to as conscious existence, which means life in Time. The implication of this argument is the concept of augmented reality as a technique that enables one to remain in communication all the time, and its practical implications can soon be visualized in the film industry. In the process of Self-Awareness, our consciousness remains active and prepares responses to maintain a mental state or condition in which we are living all the time; either we are communicating, or the world is communicating to us. The Research interprets the importance of self-awareness and Imagination as vitals of Communication as a condition through a Dialectical hermeneutical framework. Furthermore, Memory is the storage of experiences as evidence of the resurrection cycle of Communication. SMCR model presents Communication as a process, but the model omits the role of thinking, understanding and analyses, leading to a critical understanding of an ontological aspect of Communication; the Research has found that Imaginal thinking and understanding are the key areas where Communication instigates, and brainstorming enables one to understand, analyze and then decide to speak efficiently for encoding of a message for receiver. This unconscious or unspoken Communication is a mental condition or state of knowing oneself, travelling at the speed of thought with the highest degree of the truest form of Communication, venturing into the world of inner spirits of one's mind.

Imagination is the key element that enables a conversation between people through understanding the Communication of the human mind in the form of visualizing each other's experiences during interaction, and language is the outcome that instructs the Imagination through socially constructed meaning, which compartmentalizes the conversations as verbal or non-verbal or other (Spronck, 2016)

Attention is the breakthrough experience of awareness, transforming the concept of an "I" who sees things into an "Eye" that appears as a prismatic gaze to reflect the life of the world and the world of life (Schuback, 2006) through this argument the Communication is a mental state, no communication can be possible without thinking. Heidegger argued the importance of thinking by declaring that for humans, "Thinking is most thought-worthy." thinking is the living experience of Communication as a phenomenon

and condition, a state in which we live all the Time which Heidegger referred as “Thinking is most thought-worthy” and its “Withdrawal of Being that we are still not thinking” (Robbins, 2014)

Allama M. Iqbal, in his book “Reconstruction of Religious Thoughts in Islam”, defined Time as an illusion which is not a real movement, but the event that happens in future is somewhere located in an undefined and unknown space with definite order. Life is a conscious experience of reality that lies deep down in the intellect of living beings. “And ultimate Reality is a “Rationally Directed Creative Life”. He argued that life is not mechanical; the mechanism is a standardised process of reproduction chain, and the concept of mechanism is inadequate for the analysis of life because life is a unique phenomenon. He explained that constant change is unimaginable without Time, and conscious existence means life in Time. Every ego is unique and imperfect as a unity of life.

Through communication, imagination grows vastly, and spreading wings to capture solutions through ideas and conceptualization is the primary phase of a mental state. Concreting that idea in the form of a discourse, referred to as a form of Communication, is secondary. Thinking “out of the box” to imagine life will structure a better society, according to Martin Greene, who defined imagination as the ability to think of alternatives while exercising logic as a starting point for change (Luca, 2017). Imagination paves the way for thinking out of the box and enables a person to think and generate ideas. Imagination is an educational tool that can be used as a counter weapon for Western economic and political ideologies and can create change (Byrne, 2008).

## Findings

1. Life is a condition or intangible belief, and its contextualizing/ interpreting links with Communication.
2. There is context for any purposeful communication, but Communication has its own context. Philosophical life is the effective dependence on constructs related to any concept. The construction of the message is solely dependent on in-depth imagination and critical thinking before its dissemination. SMCR Model was acclaimed as not satisfactory, taking identification, analysis and understanding of the thought process into consideration. Imagination is required to foresee the consequences of the message (verbal, nonverbal), declaring that thinking is essential to constructing a message.
3. Contextualizing Communication is based on its journey from phenomena to discipline, pre-requisite to a need, silence to words, encoding to an interface and from mental state to imaginal thinking. But the ontology of Communication is incoherent in reference to human Communication. Knowledge is ontology, and ontology is cognition. It means that the cognitive ontology of Communication is under exploration. Through the theoretical chronology of communication in media, the film is considered the sixth art, which makes it evident that imagination plays a part in visualizing the unseen.
4. Meta-communication is Communication about Communication beyond just the superficial idea of Communication as the process. It's the idea of communication describing its journey from phenomena to discipline, pre-requisite to a need, silence to words, encoding to an interface, and from mental state to imaginal thinking leading to the formulation of philosophical life. A recent philosopher of the time stated that imagination paves the way for communication to explore new horizons through critical analysis, understanding, and techniques. Experience is influenced by knowing, and knowing comes through intuition and insights assisted by experiences and observations.
5. Causality is the response of the mind when instantly questioning reality through observation and Imagination. Every existence has a purpose, which we call the life of that entity. The human mind has the capacity to question the existence and its purpose but can easily nullify any act after realizing it was done without purpose. Augmented Reality acts as evidence to foresee one's Imagination. It would have been nullified if its purpose was questionable.
6. Cause justifies the existence of anything. If any cause is questionable, then the mind critically analyzes it, and if the purpose is still unknown to it, it concludes the phenomena as supernatural. Nothing occurs as random, but everything is for a reason and by necessity.



7. Communication has always remained a purpose-oriented entity. Any communication without a purpose is like a wall without a foundation. Purpose in reference to Communication is acknowledged as the intention of a communication to be conducted. Philosophies of Communication demand one to think, question, talk, and then suggest a conceptual map encapsulated by knowledge to resurrect another philosophy. The evolution of Communication is dependent on imagining new horizons. Imagination creates a utopia, and a utopian world is a new phenomenon declared as a state of mind.

## References

- Byrne, R. (2008). *The Rational Imagination: How People Create Alternatives to Reality*. *The Behavioral and brain sciences*, 30, 439–53. <https://doi.org/10.1017/S0140525X07002579>
- Cleland, C. E., & Chyba, C. F. (2002). Defining 'Life'. *Orig Life Evol Biosph* 32, 387–393. <https://doi.org/10.1023/A:1020503324273>
- David, E. (2002). *The communicative Imagination and its cultivation*, *Communication Quarterly*, 50(1), 41–57. <https://doi.org/101080/01463370209385645>
- De Luca, L. (2017). *Imagination in the rational classroom: Considering alternatives to capitalism*. *The Journal of School & Society*, 4(2), 78–83.
- Demeter, M., & Tóth, J. (2012). *Basic Researches In Communication and Media Studies*. *Kome*, 1(1), 1–4. <https://doi.org/10.17646/kome.2012.11>
- Durant, W. (2009). *The story of philosophy: The lives and opinions of the great philosophers of the Western world*. New York, NY: Simon and Schuster.
- Flusser, V. (1992). *Bodenlos: eine philosophische Autobiographie [Rootless: A philosophical autobiography]*, Bensheim and Düsseldorf, Germany: Bollmann.
- Gehrke, P. J., & Keith, W. M. (2014). *A Century of Communication Studies: The Unfinished Conversation* (1st ed.). Routledge. <https://doi.org/10.4324/9780203366912>
- Gerson, L. (2014, July 2). *The Hermeneutics of Mystery in Plato*. *Academia.edu*. [https://www.academia.edu/7531441/The\\_Hermeneutics\\_of\\_Mystery\\_in\\_Plato](https://www.academia.edu/7531441/The_Hermeneutics_of_Mystery_in_Plato)
- Grace, H. A. (1956). Confidence, Redundancy, and the Purpose of Communication. *Journal of Communication*, 6(1), 16–23. <https://doi.org/10.1111/j.1460-2466.1956.tb02460>
- Holcombe, A. N. (1922). *Public Opinion*. By Walter Lippmann. (New York: Harcourt, Brace and Company. 1922. Pp. x, 427.). *American Political Science Review*. 16(3), 500–501. <https://doi.org/10.2307/1943740>
- Hussain, M. (2020). The Impact of Effective Communication on Organizational Performance with Moderating Role of Organizational Culture. <https://doi.org/10.13140/RG.2.2.22101.35048>
- Iqbal, M. (1930). *The Reconstruction of Religious Thought in Islam*. *The Reconstruction of Religious Thought in Islam*. <https://www.sup.org/books/title/?id=21804>
- Kant, I., *Critique of Pure Reason*, P., Guyer & Wood, A. (1997). (trans.), Cambridge and New York: Cambridge University Press,
- Keckes, I. (2010). The paradox of Communication: Socio-cognitive approach to pragmatics. *Pragmatics and Society*, 1(1), 50–73. <https://doi.org/10.1075/ps.1.1.04kec>
- Marcia á Cavalcante Schuback, M. (2006). The knowledge of attention. *International Journal of Qualitative Studies on Health and Well-Being*, 1(3), 133–140. <https://doi.org/10.1080/17482620600884049>
- Novak- Marcincin, J., Gîfu, D., & Nicolescu, A. (2014). The Standard of Axes in Ontology of Communication. *International Letters of Social and Humanistic Sciences*, 41, 176–183. <https://doi.org/10.18052/www.scipress.com/ilshs.41.176>
- Robbins, B. (2014, April 22). *Joyful thinking-thanking: A reading of Heidegger's "What is called thinking?"* *Academia.edu*. [https://www.academia.edu/2181567/Joyful\\_Thinking\\_Thanking\\_A\\_Reading\\_of\\_Heidegger\\_s\\_What\\_Is\\_Called\\_Thinking](https://www.academia.edu/2181567/Joyful_Thinking_Thanking_A_Reading_of_Heidegger_s_What_Is_Called_Thinking)
- Rust, J. (2009). *John Searle (continuum contemporary American thinkers)*. Continuum International Publishing Group Ltd.
- Schiffer, M. B., & Miller, A. (1999). *The Material Life of Human Beings: Artifacts, Behavior, and Communication*, Routledge, London.
- Shafe, O. (2021). *The Classical Period (Plato And Aristotle) Presenter: Shafe Oluwagbenga Solomon (Sociology Of Education)*.

- Shapiro, M. (2007). *Values, Creativity, and Imagination in Generalizability. Communication Methods and Measures*. 1, 207–213. <https://doi.org/10.1080/19312450701434995>
- Spronck, S. (2016). *The Instruction of Imagination: Language as a Social Communication Technology. Australian Journal of Linguistics*, 39(1), 1–5. <https://doi.org/10.1080/07268602.2016.1255121>
- Strawson, G. (2017). 'We live beyond...any tale that we happen to enact'. *The Subject of Experience*, 106–122. <https://doi.org/10.1093/acprof:oso/9780198777885.003.0006>
- The Mind's Eye*. (n.d.). <https://iai.tv/video/the-mind-s-eye>
- Tomkins, L., & Eatough, V. (2018). *Hermeneutics: interpretation, understanding and sense-making*.
- Vardoulakis, D. (1970, January 1). Dimitris Vardoulakis, total Imagination and ontology in R. G. Collingwood. *PhilArchive*. <https://philarchive.org/rec/VARTIA>
- Vlăduțescu, Ș., & Ciupercă, M. E. (2014). *Next Flood Level of Communication Social Networks*.
- Vygotskiĭ, L. S. (1962). *Thought and language*. Cambridge: M.I.T. Press, Massachusetts Institute of Technology.
- Walters, J. A. (1922, January 1). *The purpose of life: Walters, James A*, Archive. <https://archive.org/details/purposeoflife00walt>
- Wilson, D., & Sperber, D. (2012). *Meaning and relevance*. Cambridge Core. <https://www.cambridge.org/core/books/meaning-and-relevance/500D9D857CB3274BD23AF6FB381133B7>