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		A General Theoretical Framework for Studying Communication: From Primitive Expression to Contemporary Media Systems	
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Abstract Communication is a fundamental pillar of human civilization, serving as the central mechanism through which individuals and groups exchange ideas, emotions, and information. This study proposes a general theoretical framework for understanding the evolution and function of communication from its primitive origins to the complexities of contemporary digital systems. Beginning with prehistoric symbolic expressions such as cave paintings and oral traditions, the paper traces the epistemological development of communication theories within the behavioral, sociological, and technological paradigms. The research highlights how communication has transitioned from instinctive human interaction to a scientifically grounded field encompassing linguistics, psychology, semiotics, and information theory. Furthermore, it examines the institutionalization of communication studies in the twentieth century, emphasizing the influence of major socio-political events—particularly the World Wars—on shaping propaganda models and persuasive communication. By revisiting the philosophical, anthropological, and cognitive roots of human communication, this framework establishes communication as both a natural phenomenon and a distinct scientific discipline that continues to evolve in response to digital globalization and media convergence.			
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Introduction

Under the new orientations of the human system, it must be affirmed that the importance of media in communicative societies throughout history has been a decisive factor in either progress or civilizational regression. Since documentary monitoring is considered one of the most important tools of scientific investigation, it confirms the fact that communication

means have historically emerged and evolved in tandem with the development of human life itself. What behavioral approach theories emphasize regarding the importance of communication in the lives of social systems or at the individual level necessarily confirms that the communicative phenomenon is inherent to human behavior, whether simple or complex.

Despite the scattered scientific efforts in the late nineteenth century to study the phenomenon of communication in primitive and tribal societies within the framework of anthropological studies, the two World Wars—with their significant political and military impetus to develop tools of propaganda and misinformation—contributed, through efforts in disciplines such as psychology and political science (exemplified by Lazarsfeld and Lasswell's model of persuasive propaganda communication), to the emergence of the field of media and communication studies as an independent discipline. This discipline was established on a set of epistemological and theoretical foundations, which can be detailed as follows:

I- The earliest beginnings of communication studies

At its core, the phenomenon of communication is a profound expression of the innate and natural human need for interaction and exchange, with roots extending into the deepest layers of human existence. Exploring the earliest beginnings of this phenomenon is not merely a historical inquiry, but an anthropological investigation into the initial stages of human communication, during which humans began to build bridges of understanding and expand the scope of dialogue with others. This journey spans from instinctive gestures to the foundational development of spoken language, including the cave paintings that immortalized their experiences.

Tattersall says that the physical record can, at best, offer us glimpses into the lives of prehistoric humans before the advent of writing. He suggests that their symbolic capacity (the ability to construct or decipher symbols), like our own capacity to imagine a consciousness that was close to but not entirely identical to our own, remains limited. This unique symbolic capacity appears to be relatively recent.¹

The archaeological record, dating back two and a half million years with the emergence of the first stone tools, shows a pattern of gradual evolution. Increases in brain size and behavioral innovations make it clear that our ancestors of the Homo genus were, on average, growing more intelligent. For early humans, every technical advancement in stone tool manufacture undoubtedly reflected some kind of cognitive development. However, what this development meant in terms of their understanding of the world remains unclear. All of these were preliminary beginnings, bearing witness to humanity's persistent striving to overcome its isolation and achieve connection with other humans or with animals—considering that animal husbandry and hunting were among the earliest professions embraced by humans in their efforts to resist nature and establish their natural stability on Earth.²

And these simple intellectual precursors, centered on the reality of the communicative act, have been documented as the fundamental beginnings and the subsequent launch for the emergence of the science of communication. They also contributed to shaping the fields of media and communication studies, such as verbal communication, linguistic communication, persuasive communication, etc., and to understanding mass communication later on, along with analyzing its mechanisms and effects. This helps us understand how these initial sparks formed the foundation upon which all subsequent forms of communication were built, and how they continued to influence our evolution as connected social beings.³

Historically, numerous research efforts have sought to study the phenomenon of communication, whether established under the umbrella of philosophy or language, or as individual personal endeavors to understand the structure of communicative discourse. These human efforts laid the foundation for discovering the nature, essence, and dynamics of communication, aiming to understand what communication is, how it works, and how to develop means of communicating more effectively.

In recent decades, there has been growing interest in studying and practicing "communication." As a result, knowledge and the definition of "communication" have varied widely in terms of purpose, nature, level of abstraction, and scope.

In Greco intellectual and philosophical production (800-1100 BCE), communication received a certain degree of attention due to the connection between philosophy and the art of oratory. Persuasive communication was one of the most important methods of imparting philosophy in the Athenian agoras, providing initial outlines for the study of the art of oratory and communication in the following model:

In human (general) communication, three key elements play an important role. These elements are: Ethos- Logos- Pathos.

¹ Tattersall, Ian (2017): Decoding the Earliest Symbols , inference Review, Vol 3, No 01 , p67.

² Brent D. Ruben, Lea P. Stewart (1998): Communication and Human Behavior, 4ed, Allyn and Bacon Publishing ,Usa ; p103.

³ Saber Lamia (2025) : Introduction to Media, ed1, Dar al-kitab Al-hadith, Algeria, p11.

Ethos refers to the character of the speaker, Logos represents the power of logic and evidence in the text and speech, while Pathos refers to the emotions evoked in the audience.⁴

Ethos	Logos	Pathos
Emotion	Logic	Credibility of the speaker
Emotional response	Facts and evidence	Expertise and ethics
///	Logical structure	Trust and authority

(Aristotle's Pillars of Persuasion - Rhetoric)⁵

The concept of communication was closely linked to the notion of Islamic propagation (Da'wah), which necessitates that the message be delivered and conveyed in an effective manner. God Almighty commands the Muslim nation to undertake the mission of Da'wah with the utmost adherence to the exemplary guidelines mentioned in the Quran, as He says (Quran 16:125): "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided."

The embodiment of this Quranic guidance can be observed in the work of the Prophet Muhammad (peace be upon him), who provided excellent advice and examples in preaching. He communicated with people in an effective manner, regardless of who they were. The "ability to communicate" was a crucial factor in the success of the prophetic mission. The Holy Quran emphasized this in several verses, and even the communication approach of Prophet Muhammad led many individuals who initially disliked and were angered by him to eventually become people who loved and respected him.⁶

During the Abbasid Arab era (750-1517), the concept of communication was presented in the literature of Al-Jahiz, who discussed communication in terms of the human need for connection and social interaction as an innate human instinct. He argued that people's need for one another is an inherent and permanent attribute within their nature, a fundamental quality ingrained in their very essence, and a constant characteristic that does not change and encompasses their entire community.⁷

Communication emerged as a fundamental component of Greek philosophical thought, but it did not receive extensive investigation and exploration until the era of Positivism. Communication gained significant attention in the studies of Rationalist philosophy, as seen in the works of thinkers like John Dewey (1859-1952). Dewey believed in the existence of communication within the stream of experience and thought, which he termed the Experiential Continuum—a coherent flow of content or subject matter, extending from the simplest forms of observation through theoretical procedures, to practical applications, and culminating in the most abstract rational judgments.

He argued that logic is the comprehensive and integrated expression of this process. In other words, formal logic, as a structure reinforced by rational argumentation, only becomes activated through the communicative conceptualization of the individual. Dewey's justification for asserting the presence of communication in the logical thinking process—between the material and formal aspects—stems from his view that form and matter are inherently interconnected by their very nature when they come together in the subject of a logical proposition.

Thus, for Dewey, logic—or inquiry—has a biological dimension. The foundational premise of his logical theory is the continuity of the lower (less complex or organized) with the higher (more complex or organized). The idea of continuity here underscores the absence of any rupture or disconnect between the lower and the higher levels.⁸

⁴ Uma Narula(2006): Communication Models Atlantic Publishers &Distributors, India ,p03.

⁵ A compilation from Aristotle(1980) : Al-Khitaba (Rhetoric), translated from Greek into Arabic by Abdul Rahman Badawi: published in the Translated Books series by Dar Al-Rashid for Iraqi Publishing, pp. 28-33.

⁶ Rabiatal Aslamiah, Bayani Dahlan(2023): The Da'wah Communication Strategy (Regarding Hadiths Related to Communication) Alhadharah: Jurnal Ilmu Dakwah, Vol. 22, No.02, p204.

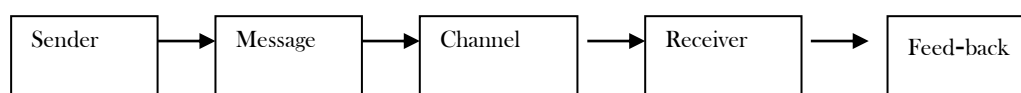
⁷ Amin Abdullah Al-Yazidi, Ali Ahmed Al-Yazidi Al-Hawari (2017): Foundations of Effective Communication in Al-Jahiz's Work, Annals of Arts and Social Sciences, University of Hadhramaut, Yemen, p17.

⁸ Rashid Al-Haj Saleh (2014) "The Philosophical Foundations of the Critique of Formal Logic in John Dewey's Work," The Arab Journal for the Humanities, Vol. 32, No. 128, p 80.

It is certain that the phenomenon of communication among individuals, nations, and peoples is as old as human existence itself, due to the innate nature of communicative behavior in human conduct. However, the interest in studying the phenomena of communication, information, propaganda, and public opinion through systematic methodological study became evident in the period following World War I (1914–1918) and World War II (1939–1945). Researchers initiated the study of communication as it represents the core of human experience. Communication involves the exchange of ideas and information, which includes words, graphics, and various symbols, and it occurs among all individuals at all times.⁹

Some early features of communication studies emerged through the contributions of Harold Lasswell (1902-1978), who introduced the concept of the Persuasion Model and designed a framework for persuasive mass communication, particularly during the rise of political propaganda after World War I.

A simple way to visualize Lasswell's model is as a linear, one-way process:



Additionally, Osgood provided a scientific description of communication, stating: "In the broadest sense, we have communication wherever one system (a source) influences another (a recipient) through the manipulation of alternative symbols that can be transmitted via the channel connecting them."¹⁰

The historical clashes of World War II between two major poles—which created a new world order after the fall of Nazism in Germany and Fascism in Italy—contributed to the development of communication as an independent science. This was driven by the tendency of all political and military movements to activate military propaganda and build persuasive models, whether misleading, inciting, or accurate. Consequently, most communication studies emerged from communication theories, communication models, and even models for measuring attitudes and assessing the success of content with the mass media.

Technological transformations in media produced a scientific leap in communication and audience research, where social research methods (such as survey methodology) were integrated into processes of measuring audiences, attitudes, impacts, satisfaction, uses, and gratifications achieved, etc. To clarify how audiences are measured: the success of communication is measured as a share of the total attention gained. Media institutions can convert this success into higher viewership ratings, increased advertising prices, or elevated revenues. This also provides sources with a measure of success (for example, in the case of election campaigns).¹¹

In some scientific communities, clear efforts to advance communication research also emerged. In the 1990s, a dialogic approach was evident several years before the House of Lords report. The Biotechnology and Biological Sciences Research Council (BBSRC) in the UK mentioned that it had developed a program of activities designed to enhance public access to science and scientists, aiming to improve public trust and stimulate open debate on science and technology. The Council stated that its activities increasingly focused on reciprocity and transparency in how BBSRC engaged with the public. Thus, the key concepts of the scientific dialogue model became firmly established in the field of communication research development.¹²

II- A historical overview of the evolution of communication and its tools in human societies.

Exploring the historical stages of communication development is not merely a journey through time, but a study of how humans adapted to their environment, innovated new ways to exchange ideas, and how these developments contributed to building the contemporary human societies we know today. From primitive cave art to the invention of writing, then the printing revolution, and reaching the instant digital age we live in, each stage introduced pivotal communication means that contributed to the advancement of human society throughout its history. Therefore, numerous communication studies have made significant efforts to classify the communicative evolution of human societies for various reasons, and among the most important of these studies is the classification by Marshall McLuhan (1911-1980) as follows:¹³

⁹ Amin Abdullah Al-Yazidi, Ali Ahmed Al-Yazidi Al-Hawari, op cit, p19.

¹⁰ Denis Mcquail, Sven Windahl (2013) : Communication Models , 3ed , Routledge, London ; p 04 is available on : <https://www.taylorfrancis.com/books/mono/10.4324/9781315846378/communication-models-mass-communications-sven-windahl-denis-mcquail>

¹¹ Topsümer F, Durmuş Y, Yılmaz B ; A (2023) : Media and Communication in the Digital Age: Changes and Dynamics, published by ; Özgür Yayın-Dağıtım, p33,34.

¹² Donghong Cheng , Michel Claessens, Toss Gascoigne , Jenni Metcalfe, Bernard Schiele , Shunke Shi (2008): Communicating Science in Social Contexts ; Springer publishing , p120.

¹³ Marshall McLuhan (1962): The Gutenberg Galaxy: The Making of Typographic Man, University of Toronto Press, p21, Available on https://www.ocopy.net/wp-content/uploads/2017/10/mcluhan-marshall_the-gutenberg-galaxy-the-making-of-typographic-man.

- The Oral Stage (the pre-literate or tribal phase).
- The Writing Stage (emerged after Homer in Greece and lasted for two thousand years).
- The Printing Stage (lasted from around 1500 to 1900).
- The Electronic Media Stage (from 1900 until the 1970s).

As for the pre-linguistic stage, it was the longest stage (approximately before the emergence of hieroglyphs, 3500-3200 BC) and the most difficult for humans in terms of the challenges of adapting to Earth. It includes some of the oldest forms of human communication, involving a variety of expressive means (verbal or nonverbal communication) that reflect humanity's innate need for interaction and expressing thoughts and feelings. Through speech and vocalizations, early humans were able to develop a primitive language for conveying information and warnings. As for drawing and coloring (pictographs), as manifested in petroglyphs like those found in Lascaux and Altamira, they served as a means of documenting life experiences and hunting. Dance and acting also played a major role in collective rituals, where body movements served as a means of storytelling or reinforcing social cohesion. Symbols, whether they were engravings or signs, were not merely visual indicators but an early communicative system that paved the way for the later emergence of writing. Together, these forms bear witness to the evolution of communicative tools that laid the foundation for subsequent human civilizations.¹⁴

The stage following the invention of writing marks the beginning of human societies' endeavor to preserve their words beyond the constraints of time and to seek methods for making them permanent. The history of thought regarding communication is as ancient as writing itself. Alongside considerations about the quality and value of communication, it can be classified by its nature into verbal, non-verbal, written, and visual.

The Cuneiform writing stage began in Mesopotamia as pictograms representing objects, then evolved into wedge-shaped symbols inscribed on clay tablets. It developed from pictographic symbols and drawings into a system combining both logographic and phonetic elements. As for Hieroglyphs, they were used in religious and funerary inscriptions, and later evolved into simpler forms (such as the Hieratic and Demotic scripts, Hieratic and Demotic are two script systems derived from Hieroglyphics (the ancient Egyptian writing forms). The primary goal of their development was to simplify and speed up the writing process, making them more suitable for general communication.

As humans continued to improve their living tools, including traditional communication means, they domesticated and utilized animals for delivery such as horses and pigeons, and enhanced carts and delivery methods. The true starting point for the evolution of communication emerged with the advent of printed media. The invention of the printing press marked a historical turning point. Johannes Gutenberg (1398-1468) pioneered printing type by creating separate metal letters (an alloy of lead, tin, and antimony) to produce molds that were easy to cast and assemble, thus enabling letter printing. The Bible became the first book ever printed in 1436.

The European Renaissance, which spanned from 1350 to 1520, did not stop there. It was followed by the actual launch of the Industrial Revolution, which brought about significant changes in the trajectory of printed journalism worldwide.¹⁵

The Industrial Revolution opened the door to a series of interconnected mechanical revolutions, directly spawning innovations such as steam trains, diesel engines, and various kinds of factory machinery, among others. Some of these emerged on the path to success, while others arose from failure. The Industrial Revolution itself was preceded by other revolutions of similar magnitude. Some were in the planning stages, while others took significant steps forward. However, all of them saw their flames extinguished after some time, whether long or short.¹⁶

In one of his researches on British journalism, Sadiq Al-Saigh states:

"...Since the development of journalism in general requires the invention of everything new or the innovation of everything renewable amid intense and accelerating competition among newspapers, British newspapers increased their production levels after the invention of steam-powered mechanical printing presses in 1814. To achieve the maximum speed in transmitting news, especially for daily newspapers, the invention of the telegraph machine in 1838 contributed to revolutionizing the speed of news transmission across various fields.

If we carefully evaluate the role of the telegraph in the development of British journalism, we cannot overlook what American journalist James Gordon said in one of his articles in 1844 when he stated: 'Transmitting news via the telegraph will

¹⁴ Anonymous (2011) The oldest forms of human communication, Published October 13, 2011 ; Available on : <https://www.sahistory.org.za/article/oldest-forms-human-communication>.

¹⁵ Shelton A. Gunaratne (2001) : PAPER, PRINTING AND THE PRINTING PRESS

A Horizontally Integrative Macrohistory Analysis, GAZETTE VOL. 63(6): 459-479 COPYRIGHT , SAGE PUBLICATIONS, p460

¹⁶ Al-Hadi Aamer and Ben Ammar Mustapha (2020): "The Industrial Revolution and Historians: Terminology, Beginnings, Pre-19th Century Revolutionary Contexts," Journal of Studies and Research, Vol. 12, No. 01, p 801.

make global public opinion more interested in newspapers, which will inevitably contribute to increasing the number of intellectuals and philosophers."¹⁷

With the success of modern printing in Germany (the city of Mainz), the technology spread to other European countries between 1456 and 1487. It later reached other parts of the world, such as Turkey, Russia, and the United States of America by 1836. This enabled the mass production of multiple copies of a single news item and distributing them to a wider readership.¹⁸

Print journalism is considered one of the most important communication and media tools that has contributed to shaping cognitive and referential frameworks among reading audiences in all countries worldwide. It serves as a source from which the public derives news and information, given their specific attitudes and opinions. It has developed their knowledge and provided them with information on various political issues and topics, which it has covered through commentary, interpretation, and analysis. It has addressed these issues using various journalistic forms and genres, such as news reports, columns, editorials, analytical articles, reportage, cartoons, and more.¹⁹

As for the Digital Stage, digital technology represents a practical dimension that can neither be separated nor excised from the absolute reality of the current communication landscape. It facilitates easy communication, bridges distances, and enables the exchange of scientific knowledge and expertise with minimal effort, among other benefits. In more striking terms, it has made the world a "global village," as expressed by Marshall McLuhan. The technologies of the period between 1930 and 1960—such as television, radio, and satellites—marked a clear demarcation in communication history.²⁰

Communication Revolution," "Digital Revolution," and "Communication Technologies" are all terms connected to a single concept expressing the permeation of civilization with modern technological means. Media have worked to erase geographical and temporal boundaries in the world through the agency of satellites, televisions, broadcasting networks, computers, and the internet.

McLuhan imagines a father and his son in their home library, with the son saying to his father: "...And so, father, McLuhan says that the environment or surrounding conditions created by humans become a means to define their role within it. The invention of the printing press created linear and sequentially logical thinking, separating thought from action." However, with the advent of television, thought and action became more connected, and social participation increased. We are living once again in a village, for McLuhan says: "I hear, I see, I am present in a village."²¹

Amid the momentum of rapidly evolving technological innovations, several concomitant innovations in human behavior have inevitably emerged. These have become a central focus of research, with studies across social, communication, and even philosophical fields since the last quarter of the previous century monitoring their impacts and repercussions on all spheres of human existence—both spatial and temporal. This period marked a pivotal point in the technological era with the advent of the Internet. The emergence of the Internet.

As for another classification of human communication, Toffler summarized it into waves. Alvin Toffler (1928-2016) argued that since the beginning of human existence, humanity has experienced two major waves of change, each of which largely eradicated previous cultures and civilizations, replacing them with ways of life unimaginable to earlier generations. The First Wave, referring to the agricultural revolutions, spanned thousands of years. The Second Wave, signifying the rise of industrial civilization, required about 300 years, which proved sufficient. Due to accelerating temporal and technological advancements, we have now reached the stage of the Third Wave, which has become an established and inevitable reality—the Digital Wave.²²

You have proposed the idea that the emergence of each technology has created a qualitative difference in human societies, endowing them with a distinctive overarching characteristic. Moreover, the internet has been the medium that most profoundly embodies contemporary capitalist ideas, more than any previous mass communication tool that appeared. It emerged during a period when American capitalism was engaged in a Cold War with radical communist ideology, and the advent of the internet at that time was a decisive turning point in favor of the capitalist current. The development of the internet in the 1980s represented a victory for the United States following the collapse of the communist bloc. These very circumstances made the internet a historical leap for Americans and further widened the technological gap among nations.

¹⁷ Sadiq Jaafar Awda Al-Saigh (2023): "The British Daily News and Its Role in Addressing the Most Important Political Issues during the Era of John Forster (1847-1870)," *Al-Kufa Arts Journal*, No. 57, p. 179.

¹⁸ Ali Kanaan(2013): *Journalism: Its Concept and Types*, Al-Mutaz Publishing House, Jordan, pp. 14-15.

¹⁹ Faroudja Musawi, Faiza Ikhlef(2023): "The Role of Print Journalism in Activating Political Awareness Among Algerian Youth," *Social Empowerment Journal*, Vol. 5, No. 4, p. 60.

²⁰ Marshal Macklohun(1962): *The Gutenberg Galaxy: The Making of Typographic Man*, University of Toronto Press, Available on https://www.ocopy.net/wp-content/uploads/2017/10/mcluhan-marshall_the-gutenberg-galaxy-the-making-of-typographic-man.

²¹ Bouali Naseer(2005): *Media and Values*, Dar Al-Huda, Algeria, p 47.

²² Alvin Toffler: *The Third Wave*, published by Bantam Books, USA, 1980,p44.

Sociologists, historians, politicians, and the general public have shared the belief in communication's ability to achieve significant political and social effects. In recent years, scholars interested in communication media have focused on awareness and information in the communication process. Research in this field has emphasized the important social impacts resulting from exposure to communication media, demonstrating that people indeed learn from mass communication. By acquiring factual information about public affairs and global events, they learn the level of importance to assign to an issue or topic based on the emphasis given to it by mass media.²³

III- Communication Definition

Given that communication is a phenomenon embedded in innate human behavior, its study as a research field has exhibited diversity. Communication emerged in social research (e.g., the studies of John Stuart Mill, 1806-1873), psychological research (e.g., the studies of Hovland, 1912-1961), and even mechanical research (such as the work of Claude Shannon, 1916-2001, on data representation). Therefore, it is essential to elaborate on the concept to observe the differences between disciplines in dissecting the communicative act.

3-1- The linguistic origin of the word "communication"

The word "communication" is derived from the Latin verb "communicare," which means "to share" or "to make common." Some also trace its origin to the Latin word "communis," meaning "common" or "public." In both cases, the term "communication" is fundamentally linked to the concept of sharing an idea or an action.²⁴

The term is translated from the English word "Communication," which means "the common thing," and its verb form "Communicare" means "to broadcast" or "to disseminate".

Communication (derived from the Latin word "communication," from "communico," meaning "to make something common or unified") is a phenomenon inherent in human life (or any living entity). It is a specific form of interaction within the context of physical or cognitive activity, a method of transmitting information about the surrounding environment, and is defined as the transfer of information from one living being to another through visual, auditory, tactile, behavioral, olfactory, gustatory, or electrical impulse means²⁵.

In his book "Information and Communication Sciences in the 21st Century," Al-Dulaimi mentions that the word "communication" is derived from the Latin root "communicare." This is also attributed to the Roman Empire, which established what could be described as a postal or "electronic" system to impose central control over the empire from Rome. This system allowed for the exchange of personal messages and enabled Rome to gather information about events in the provinces on a large scale.²⁶

3-2- The The Concept of Communication in Psychology

Communication has been defined variously across disciplines. Psychologist **Carl Hovland** defines it as "the process by which a sender deliberately transmits stimuli to modify the behavior of recipients.

In psychology, communication has received significant attention in research and study. **Warren**, for instance, conducted research concluding that communication is the process of transmitting an impression or effect from one area to another without the physical transfer of matter. It may refer to the transmission of impressions from the environment to an organism and vice versa, or from one individual to another. The concept of communication is commonly used in the latter sense to refer to a fundamental phenomenon in psychology. For example, speech is a means of communication.²⁷

Psychology studies communication as a collective system that influences, in one way or another, the mutual relationships among group members, their opinions, attitudes, and so on. Some scholars agree on defining communication as: the process through which relationships are formed among members of a society, whether small or large, and through which information and ideas are exchanged among them.

²³ Abd Razzaq Al-Dulaimi: Introduction to Media, Dar Al-Thaqafa for Publishing, Jordan, p. 7.

²⁴ Taima, Rushdi: Content Analysis in the Humanities. Cairo: Arab Thought House, 2004, p. 44.

²⁵ Elena Anatolievna Zhizhko, Larisa Lukyanova: International Journal of Latest Research in Humanities and Social Science (IJLRHSS), Volume 02 - Issue 05, p45.

²⁶ Abdul Razzaq Al-Dulaimi: Information and Communication Sciences in the Twenty-First Century, Dar Al-Yazouri, Jordan, 2019, p. 67.

²⁷ Sanaa M Suleiman (2014): The Psychology of Human Communication and Its Skills, 1st Edition, Alam Al-Kutub, Cairo, p. 26.

Therefore, communication is the process through which the effects of others, occurring in one area of the behavioral field, can be transmitted to another area. It is primarily a social process, concerned with an individual's relationship with others to exchange common interests and achieve a level of understanding within society.²⁸

3-3- The Concept of Communication in Sociology

Communication is a fundamental aspect of human interaction and plays a crucial role in the field of sociology. In this article, we will outline and explain the concept of communication and its significance within the sociological context. Communication can be defined as the process of exchanging information, ideas, and emotions between individuals or groups through various mediums, such as verbal and non-verbal cues, symbols, and gestures. It involves the transmission and reception of messages, allowing individuals to share and understand each other's thoughts, feelings, and intentions.²⁹

Adler and Towne describe communication as a process between at least two people that begins when one person wants to communicate with another. Communication originates as mental images within a person who desires to convey those images to another.³⁰

Communication is considered a process of social interaction that aims to strengthen social relationships within a community. This is achieved through the exchange of information, ideas, and feelings, which may lead to mutual understanding and empathy, or even to aversion and discord.³¹

George Herbert Mead (1863–1931) states that the communication process occurs as a fundamental assumption of the social process, and conversely, the social process is a fundamental assumption for making communication possible.³²

From various definitions, we observe that communication is a procedure carried out to exchange mutual understanding among human beings. It is a social necessity that allows individuals to connect with one another. Given that humans are social and communicative beings, they cannot live in isolation from society. Isolation signifies punishment and psychological illness that can lead to poor psychological and social adjustment, and subsequently, the emergence of symptoms in the form of antisocial behaviors.³³

It is worth mentioning that communication has been a major subject of study for sociologists, but it has also attracted the interest of philosophers (John Dewey), linguists (Noam Chomsky), economists (Robert McKenzie), psychologists, mathematicians, and political scientists. Thus, the Greek philosopher Aristotle (384–322 BC), when addressing communication partially and limited to its rhetorical aspect only, defined this phenomenon as the search for all available means of persuasion and urging others to action. He believed that the main goal of communication was persuasion, meaning the speaker's attempt to guide others to adopt his point of view. In the communicative act, he considered only three components: the speaker, the speech delivered, and the listener.³⁴

Conclusion

Communication phenomena - like other social phenomena - are characterized by their composite and complex nature, involving multiple and diverse factors. Phenomena such as the use of social networks, smartphones, and modern communication technologies, in addition to patterns of organizational and personal communication, along with related issues like symbolic violence in the social sphere, collectively form intricate systems that we experience in our societies, just as all human societies do. However, each context carries its own cultural, social, and historical specificities.

With communication being swept into the momentum of technology and massive developments, it no longer aligns with the traditional view of it as merely a process between specific parties. Instead, it has taken on another form in light of globalization and the boundless nature of media content dissemination. Therefore, re-examining it is an imperative necessity, as it has become difficult to accept the simple definition that views media or mass communication as merely the transmission and delivery of stereotypical messages to heterogeneous masses.

²⁸ Belaasla Fatiha (2018): Various means of communication and their psychological effects on the individual and society, *Al-Hikma Journal for Media and Communication Studies*, Volume 6, Issue 4, p. 111.

²⁹ Easy Sociology (2024) : Understanding Communication in Sociology, <https://easysociology.com/general-sociology/understanding-communication-in-sociology>.

³⁰ Jossey-Bass/Pfeiffer (1998) : Basic Communication Model, *The Pfeiffer Library Volume 25*, 2nd Edition. P01.

³¹ Abu Arqoob, I. (1993). *Al-Itisal al-Insani wa Dawruhu fi al-Tafa'ul al-Ijtima'i* [Human Communication and Its Role in Social Interaction]. Majdalawi Publishing House.

³² Sanaa Mohammed Suleiman, op cit, p25.

³³ Belasla fadhila, op cit , p112.

³⁴ Elena Anatolievna Zhizhko , Larisa Lukyanova: op, cit, p45.

Communication has been subject to numerous diverse interpretations. However, most definitions agree that:

- Human Communication is the process of transmitting ideas through emotions and behavior from one person to another.
- Communication is persuasive and seeks to elicit a desired reaction to what is being conveyed.
- Communication is not linear; rather, it is a two-way process and can also be a multi-directional process.³⁵

Under the contemporary orientations of human societies, it is essential to affirm that communication has played a decisive role in determining the trajectory of civilization—toward either progress or decline. As historical and behavioral analyses demonstrate, communication is inherently linked to human behavior, functioning as both a reflection of and a mechanism for social cohesion and transformation. Despite early anthropological efforts to study communication within primitive societies, the institutionalization of communication studies emerged only in the twentieth century, catalyzed by political and military needs during the World Wars. Scholars such as Paul Lazarsfeld and Harold Lasswell introduced analytical models that defined communication as a scientific discipline, distinct yet interconnected with the social sciences and humanities.

Methodology

This study employs a qualitative and historical-analytical methodology. It synthesizes theoretical frameworks from anthropology, sociology, psychology, and semiotics to trace the development of communication as both a natural phenomenon and an academic field. The analysis relies on documentary review, comparative theoretical synthesis, and critical interpretation of major communication theories—from the early behavioral models to contemporary systems theory. Through interdisciplinary triangulation, the study establishes a unified conceptual framework that integrates human symbolic behavior, cognitive development, and technological mediation.

Ethical Considerations

All information and theoretical references in this paper are drawn from publicly available academic sources. No human participants or sensitive data were involved. The authors affirm adherence to the ethical standards of research integrity, academic honesty, and intellectual property rights. All sources used are properly acknowledged, and no part of the study involves plagiarism, falsification, or data manipulation.

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Conflict of Interest

The authors declare no conflict of interest related to this study. Both authors contributed equally to the conception, writing, and revision of this article, and approved the final version for publication.

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