

## SOCIAL COMMUNICATION IN THE STRUCTURE OF THE PLASTIC ARTS

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**Abstract:** *Most contemporary studies and theories have been based on the concept of Communication and its function in human societies to address the crises of today's world because of its fragmentation, isolation, and disintegration as a result of several accumulations and the effects of wars that have transformed human thought at various levels. As one of the most important human activities associated with human life, the arts were able to communicate with their mental and sensory perceptions from their first steps in existence on earth to the present; the emergence of the arts from the earliest human societies was the result of the beginning of interactions and understanding between individuals using signals, symbols, and movements. Without Communication, it would be impossible for human civilization to reach where it is now.*

**Keywords:** *Communicative philosophy, plastic art structure, social Communication, artistic discourse.*

### SEARCH PROBLEM:

We find the arts among the most and closest communicative and expressive means that he cannot speak, and that reflects the needs of man and his association with his environment and society. Aesthetically speaking to different cultures for having a uniform formative language capable of crossing all barriers, Aiming to highlight the different problems of the times and share knowledge to find compatible solutions and acquire new knowledge, Hence the importance of the arts as a durable and enduring foundation that entrenches different knowledge that influences and is influenced by society and the individual. It is one of the most important means of convergence and acquaintance, known by the German philosopher and poet Frederick Schiller (1759-1805) as "the instrument necessary to complete integration between the individual and the collective, it is the unlimited ability of the individual to meet and exchange opinion and experience with others" (Recipient audience) to interact with and engage in dialogue that is far from stereotypical and that contributes to the formation of meaningful communication relationships.

The present research aims to reveal the communication concept in the structure and various dimensions of contemporary plastic arts and to demonstrate their importance and role in the development and growth of societies. The research included two pillars: the communication concept in sociology. The second examined the role of the plastic arts in social Communication. The researcher identified the problem of her research and formulated it with the following question: what communication structure is embodied in the plastic arts, and how was the communication performance of artists in their presentation of their messages and their impact on the receiving audience?.

### The Concept of Communication:

Communication with humans on earth and its entry into life are new areas of research. Communication is an important human topic that is beginning to become apparent in the form of research, experiments, and studies. Athletics and engineering peak in the 1940s. Shannon's scientific criteria helped Claude Shannon and Warren Weaver establishes Communication. His mathematical theory of Communication (1949) defined a general system of communication problems as the "reproduction of a message in a precise manner from one point of choice to another" (1). The sender can use body language, music, or speech. The source transmits the information, the message, the sender, the channel, and the receiver. This theory is based on first-half-century communication theory research (2).

In contrast to the Shannon theory, the "Invisible Society or Palo Alto School" began which adopted the bounce-back circular model of Communication to replace the linear model, observing the



follow-up of signed messages within the horizontal and vertical contexts to devise the logic of Communication and emphasize the role of the recipient in the circular vision of Communication, which is equally important. This school defines Communication as relational and interactive narratives. Actions speak. "Relationships that are distributed and overlapped reciprocally can be studied as a broad communication system (3).

In contrast to the Shannon theory, the "Invisible Society or Palo Alto School" began which adopted the bounce-back circular model of Communication to replace the linear model, observing the follow-up of signed messages within the horizontal and vertical contexts to devise the logic of Communication and emphasize the role of the recipient in the circular vision of Communication, which is equally important. This school defines Communication as interactive and relational narratives. Communication requires cultural, philosophical, rational, and moral dialogue when it becomes an obligation, communicating with depth and dynamism rather than superficial inertia (4). Scientists and philosophers study it because it represents life. The body loses contact with the living world when it cannot absorb, process, and send information. Aristotle Thales (322 BC), the first Greek philosopher, founded communication theory. A384. m) Through the centerpiece of the relationship I have created between (The fiancé and the audience and the sermon), the interaction between the sender (the fiancé) and the public (the future) through the sermon (the message) must be convincing, interesting, and attractive to influence the target audience so that Communication is understandable, acceptable, and valuable. Divided rhetoric (5). The first goes to a person who is not present and shares a communicative tongue with the following. In contrast, the other goes to the present person and shares an emotional relationship format. Aristotle divides words into three types: The basic axes of any continuous rhetorical process are how to speak and characterize him, including preparing the hearing and luring him into the matter, speaking the same before installation, and distinguishing between two types of addressing: a beneficial one that educates and a harmful one that has a fallacy and emphasizes the use of the benefit (6).

From the metaphysical dimension through the scientific mind that broadens Communication, the content of Communication is reflected in its philosophy of morality and politics, the principle of the morality of a free human being, and the right of every human being as an individual in society. Emmanuel Kant (1724-1804) founded modernism, in which the freedom and autonomy of oneself are crystallized by expression, based on an individual's awareness of his humanity and morality, his obligation to apply his requirements towards himself and his society, and its source of respect arising from moral law which can only stem from a free will. The connection between the individual and others is "not to take one's own means, but to be seen as an end in itself." "The presence in the world exempts man from the contemplative perception... the world cannot be understood without a direct relationship with him," says Martin Hedger (1889-1976), who analyzes Alana's relationship to improve Communication. (7) Karl Yespers (1883-1969)'s existential philosophy touches upon the essence of human relations in which man is defined as a social being, as well as its importance in achieving self-existence through the other, and deepens the idea of indirect Communication, considering it the call of the individual and the struggle of the lover who reaches freedom (8).

These self-reflections and experiences that cannot be without mental activity and recognition of the other are a picture of communicative philosophy that is no longer built from the worlds of good and evil as crystallized by metaphysical philosophers, but from a more approaching point of view of what the philosopher and contemporary sociologist Tudor Adorno (1903-1969) continues to do, with a critical orientation that considers it necessary to reconnect the individual. In the same vein, but with a different view, the contemporary philosopher and German sociologist Jürgen Habermas (1929?) (10), as in the theory of "communicative act," which forms the mainstay of the philosophy and psychology of Communication, to re-establish a new open and flexible mind according to new foundations that reorganize the relationship between the harmony of the mind with the self, and social reality, which they called the connecting mind and replacing the This communicative rationale prioritizes reconnecting without pressure or coercion according to the ideal of a discussion etiquette, inspired by genuine enlightenment rationality, to represent an optimal communication formula and solid rules for any future communication in the Kant method (11).



An open-minded society must solve many new problems caused by rapid knowledge growth. Recent philosophies and theories that study communication are crucial to the development of thought and consciousness and addressing the new challenges they face in all aspects of human life. The researcher discusses the most influential philosophers' views on Communication, which formed the foundation of this global philosophy that spread beyond Europe.

#### COMMUNICATING IN SOCIOLOGY:

Communication is the most central and researched concept in social thought, and the concept of Communication as a scientific theory began with American psychologist philosopher George Herbert Mead (1863-1931), who founded the ideas of interaction with his main work (self-mind-society). He saw Communication as the founding principle of society, and by communicating between the individual and the community, adopts the self that achieves its sociability. The experimental direct social act is the unity of existence, through which selves are formed, and the mind and self cannot be separated from it (12).

His 1930s symbolic interactive theory, which social studies use to analyze and assimilate individuals, Interactors participate in symbol meanings based on social action and symbols in a symbolic system. Any interpretation through which interactors read meanings; social reality in this direction is a mental reality that depends on human beliefs, perceptions, and meanings. Thus, the interaction process revolves around relationships, and the social process inhabits meaning. (13) Communication is a social act that influences and responds to others to change their attitudes; relationships and sociocultural constructions are fluid. The community mead evolves and introduces new social development patterns. A person's symbolic system determines how they interact and develop. The symbolic system, especially language, is crucial to communication processes. Society decides what actions mean (14).

The sociologist and German philosopher Max Weber (1864-1920) linked the social activities to the behavior of others by focusing on the active self and other self-orientation in analogy with society. "The individual can only be a social being living in a social environment in constant contact with the rest of society, integrating into their surroundings and interacting positively with them." Weber defines four patterns of social act; rational act nourishing: It is a purposeful act (16). Second, it is a valuable rational act: it is concerned with the moral, aesthetic, religious, and other values of something; third, an emotional act: is associated with conscientious actions, passion, and emotions and strips away from rational acts and fourth, a traditional act: associated with the community's customs and traditions acquired during social normalization (17).

Weber believed social action was an important way for women to communicate. Max moves from subject to self, beyond objectivity to subjective interpretation, which helps him understand the actors' subjective actions and purposes. Weber believes that by multiplying understanding, and these actors represent the group, human motivations and ideas drive social change. Weber wanted sociology to include natural and cultural/spiritual sciences (18). According to social scientist Niklas Luhmann (1927-1998), each format has a subjective logic independent of the other operative consistency, each format has an important social function, everyone has a social presence in the social landscape, and all that happens in society is Communication. His theory is that society's tendency, not preconceived or absolute values, determines a human act's judgment. Le Mans' universality theory applies to all harmonies, social and psychological (19). Lohman believes Communication is not based on introversion or consensus. This view of Communication distinguishes between information, connection, and Communication itself, which produces consensus and difference. "Dynamic stability"—conflict—was his view (20).Luhmann's Communication is not an act or a mere act of notification but the result of the interaction of three elements: news, news, and (information) and understanding, which are the fundamental elements of social systems. Since it is not based on subjectivity and results from difference and consensus in that one, it is not an act, but the act remains an essential element in the formation of Communication, which is an act of reproducing the system. "When one enters the world of Communication, it is definitively impossible to return to the paradise of simple souls (21).



According to the researcher, language is one of Luhmann's main communication systems with symbolism and freedom. It creates a network of special differences in the context of news, understanding, and presenting meanings, requiring meditation and interpretation during Communication. International Communication strengthens the global community (22). Due to social crises that have stifled Communication and interaction, Frankfurt School sociologists have observed pathological symptoms like etiquette, alienation, and isolation. Relationships are beneficial and computational, and the contemporary philosopher has moved beyond Frankfurt School Positivism. His theory (communicative act) aims to stimulate and liberate consciousness, establish a collective debate with a rational discourse that allows society members to communicate, and create a free society where everyone is happy to reach a mutual understanding (23). It attempts to regulate an instrumental practice that has weakened social relations through Communication. He believes communicative rationality's normative formulation will bring harmony to our world. Habermas' philosophical pattern shows Marxism's monetary energy from combining theory and practice. The Marxist Revolution is central to creating a social theory that empowers people to overcome hegemony, exclusion, and deprivation (24). In Marxist analysis, it deviates from achieving its monetary demand and confines every human activity within the instrument act (25).

Habermas believes standards in social Communication maintain cohesion and strengthen contemporary society. Legal people and norms can curb harmonization and irrational and dangerous systems in the world. Language is needed to set standards that protect society, the environment, and others to maintain balance and peaceful development. "Social work and language shape human life". Habermas establishes conditions for communicative activity so that it does not flaw with indiscriminacy and ensures undistinguished Communication. Participants must have a dialogue or discussion that is the focus of the interaction in the communication act theory, as follows:

- 1- Language facilitates Communication between speakers and listeners.
- 2- Communication involves two or more people in the living world, and everyone has the right to speak and participate.
- 3- Participants can voice their opinions or question any assurance. He or she must provide sufficient evidence and arguments to support their claims in a democratic dialogue.
- 4- Dialogue shall be free from all external power and control, and only reason shall be used. Free dialogue between free and equal people shall be at the level to ensure an ideal discourse.
- 5- To reach a consensus, the communication process should aim for agreement or convergence of views (27).

Habermas believes that language is the best way to communicate, which establishes relationships between people in real life, and he tries to establish social relations differently from the liberal thought that every human being works to his advantage and sees it as a false theory. He believes that speech solves the differences between people, and he knows speech. "It is a kind of speech that aims at rationally motivated understanding and consensus, that is, not what philosophers and intellectuals do but what all people do, to fix imbalances and differences of living life." (28) It proposes the communicative mind as an alternative to the gadget mind that has dominated Western thought under modern capitalism, which values Communication and human beings. It recognizes that the communicative mind can overcome the gadget mind's authoritarian view of humans as things. Etiquette is a self-centered, fragmented, and crumbling reality in which the communicative mind transcends the enclosed totalitarian mind and builds shared knowledge through mind-to-mind interaction (29).

The researcher explains from the foregoing that Habermas' philosophy and thought emphasizes the role of the intellectual in modern society and sought to rebuild many previous concepts and theories but in an applied and different manner. Its main objective is to build a modern national State in which the elements of language, religion, and national affiliation do not constitute a basis for integration. Rather, the elements of common motivation, understanding and continuous interaction between individuals and people constitute social or political integration. Below is a chart that summarizes the most important pillars of his communication theory.



### Communication structure in visual art:

The vocabulary (Art) and Latin (Ars) and Greek (Techne) in ancient and central times have demonstrated the workmanship or skill, whether it is achieving aesthetic pleasure or practical benefit, that is, a voluntary ability to achieve a certain result, and this combination of fine arts and useful arts remained prevalent until the eighteenth century, but philosophers have seen him since Plato (427-347 BC) (30). Fine art is inspired and actively promotes education, upbringing, and free citizen culture. Plato expelled poets from his Republic for falsifying art and corrupting individuals, emphasizing art's true role and importance. He added to Aristotle's claim (384-322) that art is a human activity and that Ibn Sina and Al Farabi described it as an overflow because of the divine presence in the overflow theory and its role in cleansing the human psyche (31).

The American philosopher Susan Langer (1895-1985) sees art as a language that expresses and exposes our inner world. Art embodies conscience in perceptible forms and images by transforming nature's subjectivity into a theme and having the opposite capability (32). The first two functions are to turn subjective expertise into a technical subject and the other into subjective expertise. Langer emphasizes that art and language are one, and since language's main function is Communication, art's expressive structure makes it communicative (33). "Beauty," according to Hegel (1770-1831), "is the perceived manifestation of the idea and the autonomy of the direction of the soul." Art is a human activity that develops the aesthetic taste of the human self. Hegel thinks artistic beauty is natural. Its harmonious and homogenous aesthetic structures transmit sensory perceptions. "Motivation and fondness are vital in all behavior," he says. Without motivation or hue, it cannot achieve greatness." (34)

Freud (1856-1939) considered art repression. The artist's ability to translate his conflicting and suppressed feelings and convey feelings and thoughts that he cannot speak to with coded messages addressed to the recipient through the structure of the artwork gives him great importance. It distinguishes him from the average person as a nervous dreamer who can create new worlds to protect him. Man creates art from his taste and beauty. He creates exciting compounds from sound, color, font, and word. Artists can best feel, express, and create these initial media. He sees what others don't (35). "Art is the crunch tool for completing integration between the individual and the collective," says Frederick Schiller (1759-1805), "it represents man's unlimited ability to exchange views and experience with others." According to sociologist and French philosopher Emile Durkheim (1858-1917), "Art is a social phenomenon and relative production subject to conditions of probability, requiring an audience to admire and appreciate". He refers to the artist as the main recipient of this phenomenon that requires its existence, and the artist does not express ego but rather the tender and is considered a bridge of dissolution, expressing existence, suffering, and sensations imbued with a collective spirit, the fact that the self does not emerge from society (36). "Individuals single out all social realities, collective guidance is both self-singling and the process of individualization is a phenomenon of physicality and a general process that necessarily covers all societies." (37).

The Frankfurt School's Adorno, Horkheimer, and Habermas saw art as a critical director of human will, fragmentation, and isolation due to the instrument's prevalence and control of the art as a commercial commodity (38). Adorno and Max Horkheimer (1895-1973) believed that art could be used to critique its values and social role. The school's founders valued art, criticism, tolerance, and Communication. Art brings society together. Philosophers and social theorists can access music through the arts, the highest form of culture. Adorno (1903-1969) In his aesthetics theory, art is a way to escape the stresses of daily life, but it must relate to the aesthetic image rather than reality, which would confirm it. Art must appear illegitimate and then surpass it to be subjected to beauty sta.

Most agree that art best expresses community situations. Its expressive ability to diagnose and address society's problems and prejudices makes it the most important factor in human artistic dialogue. The artwork achieves cohesion through its silent and dynamic conscience structure because we are influenced and find solidarity in the beautiful artistic dialogue. Hans-Gadamer (1900-2002), a German philosopher, believed that by understanding others' thoughts, we can reach



a perspective agreement. "We must listen to others to understand the artwork. Understand to agree (40). Thus, Gadmir's interpretation creates a model of Communication-based on the creation of a new horizon for reading and interpreting texts from the question to raise (rational interpretation) rationality that meets Habermas' rationality, which permeates all areas of contemporary life (41). Art is the only dimension through which modern mankind can overcome the control it holds in all aspects of life, and through it, it achieves the subjective and libertarian aspects. "Art is that qualitatively heterogeneous thought of what actually exists and a horizon for a better human world in which the contradictions of existing reality fade." (42). Contemporary plastic arts have a special communicative ability and informative action achieved by structural relationships, Depending on the artist always interacting with the variables of the age and its surroundings, His ability to do so during the structure of his static work and to transform it into a moving structure and the recipient, who in turn realizes an important part of this process thought and sense, creating a communicative space between influential and influential through this creative process (43).

The researcher considers that research in art structure is a search for pleasure, pleasure, happiness, recognition, and difference through beautiful artistic dialogue between different subjects. His language goes beyond one community to become inclusive among diverse civilizations.

**Model (1)**



Returnee	Country	Measurement	Year of Completion	Business Name	Ceramic Name
Porcelain collectibles	Iraq - Al-Kufa	80×120	2018	Wall	waam al-Muzaffar

#### **Analysis of accomplishment:**

The engineering structure uses straight lines of squares and rectangles and vocabulary combining contemporary and foot with nature's palm shapes and water ripples to give motion and vitality. Water movement and the mural's balanced porcelain sculptures created pure color spaces with a personalized theme. The work featured an encrypted message with intellectual content and a panorama of contemporary rafdeen vocabulary and mural construction techniques. Ceramics distribute straight-lined squares, rectangles, and circles. The pottery tries to capture nature's shapes in geometric environmental symbols. A historic speech tells the recipient that Allan lives in the past, and that authenticity means remembering history as technology advances.

Pottery using these forms, expressed the material particles felt by referring the sensory form to an abstract construction and representing it in a geometric form that takes the character of abstraction and flattens by distributing large color spaces and achieving the balance generated from the formation of the parts of the work with the intentional will of consisting of the presence of the meaning and the distinctive image. The receiver's top right corner has two ceramic sculptures on a blue floor with reddish-brown strokes. The soil received a semantic signal from brown statues. Hoyer created earth's footprint with color as radical existential evidence. Construction laws were applied to the artwork. Blue contrasted with reddish brown. One statue

depicted King Ashore, Ashore's last monarch. Another water statue and fish circle resembled desert fish. Its dynamic movement conveys continuity.

Fish distribution balances Rafidain Valley's many water symbols. Open-water fish modernize bats. The pottery achieved a lonely harmony, aesthetic dimension, and rhetoric by embodying nature and sensory forms with high craftsmanship. Pure and expressive ceramics collected water, plant, earth, and sky in their contemporary artistic style. Cuneiform lines intensify ideas in a formative discourse overburdened by mental, spiritual, and symbolic content. The pottery's marks and symbols on the ceramic surface come from the Rafidini artist's ability to make marks a constrictive, formative symbol with connotations and contents that speak to the recipient intellectually and spiritually. The recipient's left eye received two glazed Sumerian palms and a green balloon. Turquoise worshipper sculptures and a brown trunk. An artistic context marks all vocabulary concerning some of its elements. It visualizes imagined semantics and intellectual and aesthetic vision. The design gives each viewer a new perspective. The researcher removed the unrelated vocabulary.

Model (2)



Returnee	Country	Measurement	Completion year	Business Name	Ceramic Name
Porcelain collectibles	Iraq - Basrah	Height 34cm Width 40cm Height 41cm Width 40cm	2014 2016	Women's constraints Emancipation of a woman	Samia al-Baghdadi

#### Analysis of accomplishment:

The accomplishment includes two ceramic works complementary to each other in terms of the idea expressed by the first on the recipient's right and the other on woman's liberation, and that the two together achieve a clear and integrated picture with one content, and in a creative and innovative manner that gives the accomplishment an aesthetic and clarity, the first achievement consists of two continuous forms combining abstraction, the geometric exterior, and The hollow circle was electric and the other a realistic woman's body. By hand. Deep red inside the circle. Large red rings encircle it. Silver-ringed red rectangular base. The receiver's left accomplishment has two forms related to the circle. Electricity and realistic women's bodies. By hand. Topped the circle. The woman was light brown and porcelain blue-green. Silver-proven two cut-off episodes on both sides of the circle work on a red rectangular base with intermittent and fallen rings on the base floor. Women's freedom, restriction, and rights are addressed. Women circle in the pottery. Life traps women. After being constrained, women were able to break their limits and exercise their rights to life as an entity and status. Everyone should acknowledge and challenge them to succeed. Their circle reached life and pottery perfection. Green-blue circles represent happiness, growth, and

fruitfulness. The pottery's association with Islamic Arabic-uniformed women doesn't limit women's freedom or ambition. Social, political, and religious messages define Arab freedom. Liberation is not a departure from religion, customs, and traditions, and Western concepts and media are wrong and extraneous to Eastern societies, making them profound and meaningful messages that need reflection.

### SEARCH PROCEDURES

#### Research curriculum:

The researcher followed the descriptive analytical methodology to analyze the research sample to achieve the goal in terms of studying its structure, which was used for community communication purposes and employed in analyzing all models to reach results and conclusions.

#### Research Tool:

The researcher adopted the technical observation tool as well as the indicators that the theoretical framework has concluded as keys to the results of achieving the research objective.

### RESULTS AND DISCUSSION:


After analyzing the research sample, the researcher reached several findings that shed light on the research objective based on the understanding of the analysis, as follows:

- 1- The structural structure of ceramic works has achieved a solid base for dialogue. Some have been able to deliver clear messages directly. Others have indirect connotations based on experience, creativity, and aesthetic sense, the essence of which is to perpetuate the emergence of scientific and cultural knowledge.
- 2- The ceramic works of some ceramics reflected the human interdependence in the reality of the pension and were distinguished by the method of simplicity and reductions in execution and power in expression as if they translated speech into a uniform formative language capable of penetrating the minds of recipients of their different cultures.
- 3- Social practices represented one of the most prominent communication structures used by potters to shape the contents of their achievements, which were characterized by human dimensions addressing issues linked to the structure of society that contribute to forming a communicative human society.
- 4- The structure of the ceramic accomplishment has played an important role in communicating messages with influential and meaningful contents to sensitize society by embracing ethical, scientific, and artistic aesthetic values that have the potential to influence an individual's behaviors based on their symbolic connotations of vocabulary, colors and various and striking forms of their receiving plants.

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