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**FUNDAMENTALS
OF THE ART OF
COMMUNICATION**

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Abstract: Current conceptions of communication have different focuses, but they do not address the essential issues, the fundamentals, more related to communion, and which can be associated with the founding values of communicative art. An exploratory essay is proposed to investigate whether spiritualism, humanism and ecology values can be associated with the essence of the art of communication, outlining purposes and indicating possibilities to achieve them. The findings suggest that the guidelines of the Rosicrucian *Appellatio* manifesto indicate directions that can contribute in the quest to unravel something of the mystery of communication, which emerges from the inter(intra)suprarelationship between “One, Other(s), Planet and Cosmic”, in that each of these dimensions communicates with the others, everything being inter(intra) supraconnected and composing a whole in constant communicative relationship and which can be a path to divine communion. With regard to propositions of new values to go beyond, it is evident that the map of communicative relationships can serve to locate negative aspects and allow reflection, directions to propose to balance communication actions and neutralize possible distortions. Thus, it is suggested that the values of spiritualism, humanism and ecology can lead to a new imaginary, which suggests that it is possible to consider them foundations of the art of communication.

Keywords: art of communication, essential aspects, *Appellatio* manifesto, Communication.

INTRODUCTION

Over time, the challenge of the art of communication occupied researchers of the stature of Aristotle, Plato, Bühler, Sausurre, Pierce, Chomsky, Verón, Greimas and many others, as can be seen in the lines of

investigation, referred to below, related to the field of communication. And it continues to challenge: one of the issues to seek to unravel is which aspects, in essence, can be related to the mysterious art of communicating. Or if, at its foundation, communication can be considered an art.

It is a challenging mystery, because, as the Ancient and Mystical Rosicrucian Order AMORC (2011) clarifies, at the origin of mystic there is the etymology of “study of the mysteries of life”. And by mystical is meant the “study of the laws that govern the universe, nature and human beings. On a practical level, it represents the application of these laws” (AMORC, 2011, p. 189), which involves spiritualist or divine communication.

One of the possible reflections is that the essence of communication involves harmonizing with ourselves, with others, with the Planet, and, seeking to go further, also with the cosmic plan, with God. Faced with such a challenge, how to communicate with the spiritual plane and seek to achieve divine communion? “The ideal of mysticism is the final attainment of conscious union with the Absolute, or the Cosmic” AMORC (2011, p. 190). That is, it can even include communication with God. And what would be the mystical foundation of the art of communication?

One of the trails is proposed by AMORC (2015), which launched the manifesto: *Appellatio Fraternitatis Rosae Crucis*, in which he makes a call to spirituality, humanity and ecology, directions – or values – that allow us to critically and consciously reflect on whether they can be correlated to the art of communication.

We always have the possibility to dare to go beyond what has been explored, to try to discover more, to investigate possibilities. A challenge is to reflect on the mystery of communication, in what goes beyond reason,

traditional research on communication, marketing and other disciplines.

Thus, the objective of this text is to delineate the spiritualist, humanist and ecological aspects of communication and correlate them with the art of communication, suggesting purposes and possibilities to achieve them, reflecting on what would be essential in the art of communicating; and, on the other hand, listing debatable aspects identified in communicational practices and presenting propositions in the form of guidelines for a new imaginary, and verifying whether it is possible to consider the values of spirituality, humanism and ecology as the foundations of the art of communication.

IN SEARCH OF UNDERSTANDING

Communication comes from Latin in the sense of sharing, sharing, sharing, having relationships with, talking, and it also has the same etymological origin as communion, which, in its essential, fundamental aspect, involves the possibility of “cosmic communion”, the seeking to reach a subtle dimension in which “conscience [is] in resonance with the spiritual plane” (AMORC, 2011, p. 63), which would be the communicational relationship with the divine plane.

From which it stands out that communication is a very broad, complex field and has been approached by several disciplines that, although they have produced a large number of researches, are still shrouded in mysteries. One possibility is to reflect on the purpose of communication, which may involve exploratory research formalized in essay form, in which one tries to

1. Organon is the title of the set of Aristotle's writings that address logic, considered knowledge whose end is not in itself, but a means, organ or instrument (organon). The “greatest disciple of Plato”, Aristotle, already records that “a speech comprises three elements: the person who speaks, the subject that is spoken about and the person to whom it is spoken; and the end of the discourse refers to the latter, which I call the listener”. As for the person who speaks, it is considered “the moral character of the speaker” - ethos, credibility or authority; the “dispositions that are created in the listener” - pathos, the ability to form an emotional bond with the listener; and “those of the speech itself, by what it demonstrates or seems to demonstrate” - logos, logical capacity. (ARISTÓTELES, 1967, p. 13-39)

discover relationships between phenomena, in this case communication and its essential aspects (values) and, on the other hand, also the debatable aspects to be discussed. from communication practices.

Uhry (2021) proposes a summary table of the main lines of research that can be related to the art of communication.

Figure 1 highlights the fundamental and linguistic, technological or mediological currents, function and influence, public opinion and public space, critical, culturological and transdisciplinary, each with a different focus. Seeking to unravel something of the mystery of communication, it reflects on the question of what is the purpose of communicating, based on the theoretical currents mentioned: meaning / meaning, relationship between the media and society, control and manipulation, expression, domination and commodification, cultural meanings and mediation, among others.

Communication has been addressed by several disciplines that, although they have produced research, still challenge to examine the issue of its foundations. For example, Bühler (2020) is inspired by Plato's work *Crátylus* (PLATO, 2022), to state that “that language is an *organum* for one person to inform another about things”, for “as far as fundamental relations are concerned, communication through language is the richest manifestation of the concrete discursive event”. The basic communicative relationships are between “someone”, “other”, “thing to which it refers” and the *organum*¹ - “the phenomenon susceptible to sensorial perception, normally an acoustic phenomenon” that can be related to the three fundamentals, whether “it is this

Currents	Fundamental and linguistic	Midiological	Function and influence	News and public space	Critical	Culturological	Transdisciplinary
Focus	Basic theories, elucidation of signs and grammar	Relationship between the media and society	Functions, behavioral predictions and social control	Space for expression and deliberation, news	Analysis of social domination and commodification	Elucidation of cultural meanings	Space for mediation and questioning
Main authors	Aristóteles, Platão, Bühler, Sausurre, Pierce, Chomsky, Verón, Greimas	Wiener, Shannon Weaver, McLuhan, Schramm, Postman	Lasswell, Katz, Lazarsfeld, Gerbner, Hovland, Jakobson	Habermas, McCombs, Noelle-Neumann Tuchman Gans Van Dijk	Adorno, Benjamin, Horkheimer, Debord, Habermas, Thompson, Joas	Morin, Wiliams, Hall, Eco	Morin, Barthes, Martín-Barbero, Canclini, Lopes, Melo

Figure 1. Summary of lines of research related to communication. Source: Uhry (2021, p. 39).

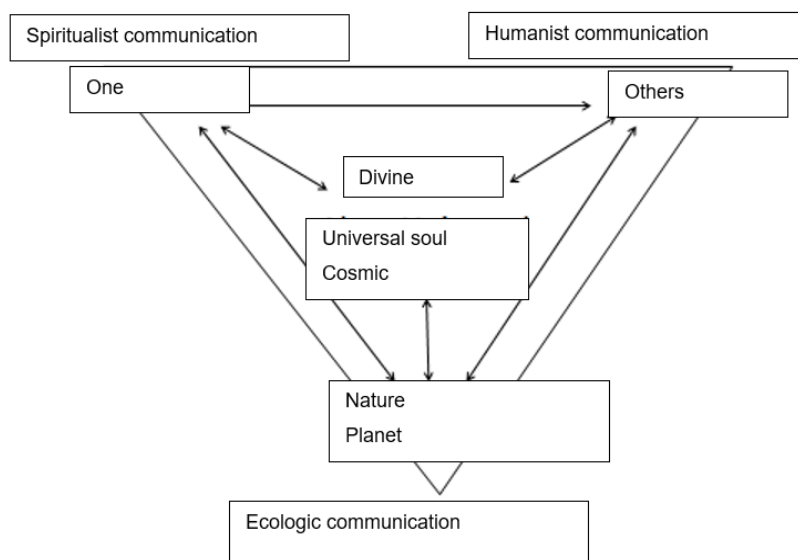


Figure 2 – Spiritualist, humanist and ecological communication.

Source: The author (2021).

Spiritualist communication	Humanist communication	Ecological communication
With myself, with the Cosmic	With other(s), with society	With the Planet, with Nature
Discover the best of us (soul) and the deep meaning of existence (Universal Soul)	Become aware of being a fraternal soul Practicing dialogue, empathy, compassion and fraternity	Become aware of being part of the Universal Soul Harmonize with the Planet and integrate with Nature
Meditation amorousness Compassion deep peace Fullness	Dialogical interactive communication, empathetic listening Communication in society with effectiveness, reception and critical dialogue	Practices of integration and preservation of Nature and the Planet Communication actions for awareness and defense of Nature and the Planet

Chart 1: Aspects of the mystery of communication: purposes and actions.

Source: the Author (2022).

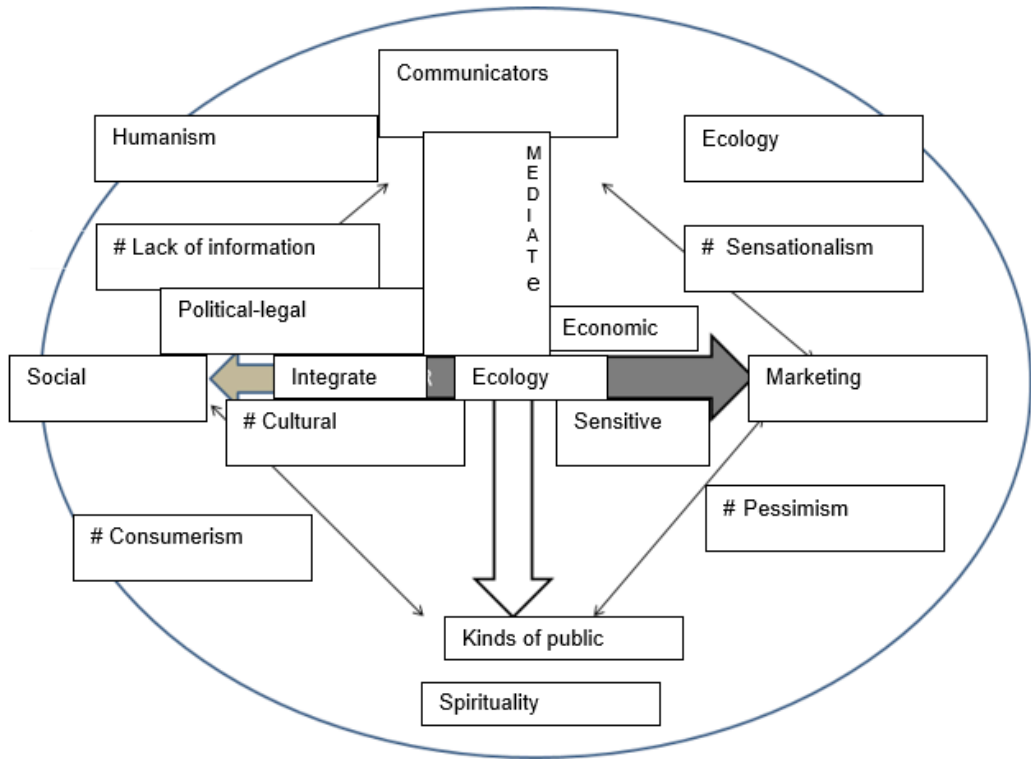


Figure 3: Map of innovative propositions to go further. Source: Uhry (2021, p. 148).

direct or mediated relationship”.

Thus, in 1934 Bühler (2020) proposed the typology: the emitter (one) and the expressive function; the receiver (the other) and the appellative function; the world (objects and relationships) and the representative function. To Bühler’s proposal, in 1963, Jakobson (1992) added three more functions, so that, for each of the six elements of the communication process, there corresponds a language function that can predominate: (1) expressive or emotive - direct expression of speaker’s attitude (sender, 1st person), arouses emotion; (2) conative or appellative - use of vocative and imperative form (receiver, 2nd person); (3) poetic or aesthetic (message); (4) referential or representational - tendency towards the referent, denotative or cognitive (context, 3rd person, someone or something that is spoken about); (5) metalinguistics - language (code); (6) phatic - channel (contact).

For Habermas (2003a; 2003b), the telos of communication is understanding, success and expression. In his summary, Uhry (2010) communicate serves as: 1st. way for coexistence between people through dialogue and other fundamental forms of communication (interactive, understanding); 2nd. strategy to achieve efficacy (and/or effectiveness) through social, discursive and/or market action (transactional, success); 3rd. form of delight (and/or aesthesia, pathos) through literary and aesthetic forms (symbolic, expression); 4th. possibility of going beyond (spiritualist).

An attempt to “go beyond”, to transcend, was registered in Uhry (2010, p. 247-248) as possibilities: “communication can be with oneself, with others, with nature and with the Whole”, in which one wants to “go beyond words, beyond the mind”. To this end, a “trail of possibilities to improve communication” was proposed, suggesting “an openness to the new, to silence and meditation” and noting

that “there is also a language of affection, affection, love, a dimension of feelings, of the heart” that can be followed through “singing, music, poetry and the practice of love”. Love is a very profound form of communication that allows connection with the other and, through the other(s), communicating with Nature, with the Cosmic. Meditation and loving kindness are practices that can improve our communication and contribute to our spiritual development (UHRY, 2010, p. 247-248).

And we continue to seek, in the same way, as presented below, by proposing new values to go further in the communication issue, which are based on the spiritual, ecological and humanist directions of the *Appellatio* manifesto (UHRY, 2021).

Another author with a broader, Buddhist perspective is Hanh (2017), who also addresses communication with oneself and with others and brings the concept of compassionate communication in which “loving oneself” becomes “the basis for compassion” through “deep listening and loving speech” that seek to “create mutual understanding” and “seek reconciliation” to “create a comprehensive and compassionate foundation that will serve as the foundation from which we will interact with all.” (HANH, 2017, p. 13-97)

And, in this sense of going further, associating communication with mystery, from the Rosicrucian perspective of Amorc, Mazzucco (2020) proposes that communication - “a mystical art” - happens in levels, from speech, writing to silence. Even between people who do not speak each other’s language, communication can happen through mime, poetically, through the heart. Smiles, handshakes and hugs signal a “harmony that we feel in our hearts and the desire to realize it together with others”: this is the encounter that helps to build communication through “listening, both interior and exterior”, which

suggests something mysterious. On the other hand, current times “are usually characterized by the absence of listening”, being more “an attempt to be right than the search and preservation of a truth” (MAZZUCCO, 2020, p. 5-9).

When approaching the psychology of Amorc’s Rosicrucian esotericism, Berni (2010, p. 138-139) also mentions the influences of media practices (Internet, radio or TV), which can be negative, generating anger, fear, sadness or disgust; or positive, generating joy, love, ecstasy, meeting or compassion. And, regarding “influences from within” (inner listening), Berni (2010, p. 139) refers to the practices of contemplation, meditation and prayer, and mentions intuition, premonition, imagination, to memory, to dreams, which influence the level of spiritual reality.

Likewise, when registering Rosicrucian reflections, from the perspective of Amorc, Bernard (2011, p. 181-183) likewise points out a tendency of the media to insist “in the news that appeal more to voyeurism than in what is of interest”. noblest in human beings”, suggesting a “propensity to cover up events through images that show misery, violence, crime”. The most tragic aspects of reality are highlighted, to the detriment of “happy and positive facts”, to draw attention, seek audiences. Focusing on “violence, hatred, discord” contributed to “mental poisoning”, which brings as consequences “depression, anguish, pessimism, sadness”.

And, in the face of a world of violence and anger, Rosenberg (2006, p. 37-48) who starts from Gandhi’s non-violent stance, argues that “life-alienating communication leads us to speak and behave in ways that hurt others and ourselves”, making us assume a “language that blocks compassion” and harms us, for which non-violent communication proposes (ROSENBERG, 2006; 2019).

ASPECTS OF THE MYSTICAL ART OF COMMUNICATION

Exactly to externalize concern about the current “state of humanity” and seek “reconciliation”, the Supreme Council of the Rosicrucian Order AMORC (2015) produced a communication in the form of a manifesto *Appellatio Fraternitatis Rosae Crucis*, a call to spirituality, humanity and to ecology. These directions can be related to communication, which involves the question that, if communication can be characterized by its purpose, new values can generate new conceptual denominations: spiritualist, humanist and ecological communication.

Thus, bearing in mind the contributions of Bühler, Habermas, Uhry, Hanh, Mazzucco, Bernie, Bernard and Rosenberg, and seeking to correlate the appeals - values - of the *Appellatio* with communication, we proceed to a synthesis of the guidelines of the Manifesto and the relationship and the proposal of new denominations for aspects of what could be called the mystical art of communication are made, daring to consider that communication, by encompassing in its essence the spiritualist, humanist and ecological values (fundamentals) can be conceived as a mystical art.

(i) Spiritualist communication. There is a crisis of spirituality that stems from the fact that religions “no longer respond to existential questions”, according to AMORC (2015). Society has become increasingly materialistic, seeking possessions and consumerism, a trend that perverts the power of money, which assumes excessive importance, which characterizes an imbalance between the material and the spiritual. We have to remember that we have a soul that needs spiritual nourishment, which is why we need to “seek elsewhere, other than materiality, for solutions to problems”, which suggests that “the happiness to which every human

being aspires” is “in fact in spirituality” - “seek the deep meaning of existence and gradually awaken what is best in ourselves”. The Manifesto *Appellatio* calls for: “We hope that the time will come when spirituality, as a search for knowledge and wisdom, will become part of customs and condition citizen life” (AMORC, 2015, p. 6-12).

This way, Figure 43 shows the correlation of the propositions of the Manifesto *Appellatio* to work for the “reconciliation of humanity with itself, with nature and with the Divine” (AMORC, 2015) with the proposal of aspects that can be related to the essence of communication, which will continue to be developed in the sequence.

The orientation of spirituality, of “reconciliation with the Divine”, can be related to spiritualist communication. Spiritualist refers to “admitting the existence of a divine principle in itself” (AMORC, 2011, p. 112-113), because to animate the Cosmic, which is how “Universal Intelligence manifests itself in the universe” (AMORC, 2011, p. 80), “God breathed a soul into everything that exists. It is in the human being that this Universal Soul” expresses “the greatest number of divine attributes” (AMORC, 2011, p. 92). The soul “corresponds to our spiritual Self, the Inner Self”, our “spiritual conscience” (AMORC, 2011, p. 117), which is “an individualization of the Universal Soul” (AMORC, 2011, p. 21).

Thus, the spiritualist communication conception comprises the search to communicate (i) with ourselves (intra-relationship): with our Spiritual Self, or Inner Self; (ii) with the Cosmic (suprarelationship): the communion of the soul with the Universal Soul, which is characterized by the search for spiritual improvement and Cosmic Illumination, the “harmonization with the Cosmic Intelligence that permeates our being” (AMORC, 2011, p. 145), which is graphically represented at the left corner of Figure 43.

Reflections that spiritualist communication can generate: has it never happened to you to listen to your inner self when you find yourself facing an embarrassing situation in which you had to do something you didn't like? As if you don't feel good in a situation that conflicts with your values? Or did you have an insight, or did your intuition tell you something different from what you've been doing? How is your communication with yourself? What about the Cosmic? Is your consciousness in harmony with the cosmic plan?

Among the possible practices, relaxation, related to the body; awareness, which has to do with the heart (psychic); and meditation, of communication with the soul, in which we harmonize with the Universal Soul and, by letting go of thoughts and emotions, we dominate the mind and reconnect with our Inner Self. By meditating, we are reconnecting with the Cosmic, we reestablish communication with the Divine God of our hearts and our understanding. And praying, not in the sense of a speech of supplication and claim, but rather a silent thank you, praising the gifts of nature, being grateful for health, for life, for everything that is granted to us by the Cosmic Intelligence to which we are connected and what we can harmonize with. To which one can add lovingness: loving all beings and Nature unconditionally.

Kotler, Kartajaya and Setiawan (2010) argue that, instead of people being simply treated as consumers, they must be considered “whole human beings: with mind, heart and spirit”, which they call “spiritual marketing” because it involves the search for “make the world a better place” (KOTLER; KARTAJAYA; SETIAWAN, 2010, p. 3-5).

With our communication practices, we can seek to “make the world a better” and more spiritualized place. Another related conception is that of compassionate communication, proposed by Rosenberg (2006; 2019), since,

with practice, one seeks to connect with the “Divine Energy in others and connect them with the Divine in me” and in each other. one of us, which contributes “to the well-being of one another, and gives [us] more pleasure than anything else”, which would be the spiritual basis of non-violent communication (ROSENBERG, 2019, chapter 6).

AMORC (2011, p. 63) also brings suggestions for spiritualist communication: placing consciousness in resonance with the spiritual plane, temporarily turning off our objective senses, adopting an appropriate mental attitude and raising our vibration to higher (subtle) levels. It is something that can provide “experience an indescribable Profound Peace”, which is the harmonization of “the human being with the Cosmic, which produces a warm wave of contentment throughout the Being.” (AMORC, 2011, p. 209). They are possibilities in search of communication with the mystery of being.

(ii) Humanist communication. Current society is “excessively individualistic”, in the conception of AMORC (2015), as everyone is only thinking of themselves and is concerned “only with their personal well-being and remains indifferent” to others, to misery, to poverty, in a selfish and non-supportive attitude. And the “media have taken the place” of the “soul to soul” dialogue; and machines, instead of “helping man in his most painful and difficult tasks”, ended up “replacing him for reasons of profitability and profit”. AMORC proposes to rise up against “injustices and inequalities”, “sharing and cooperating”, being concerned with those who are in “a state of need” and providing humanistic guidance that “benefits the well-being of all” (AMORC, 2015, p. 13-18).

Humanism is at the basis of Rosicrucian behavior and philosophy (AMORC, 2015, p. 13-18), in the sense that humanity can be considered a family: “all human beings are

brothers” and differences “are limited to the appearances”. Men constitute a “fraternity of sister-souls emanated from the same spiritual source, the Universal Soul”, the Cosmic, God. Humanism is characterized by its “brotherly” character, the “widest tolerance”, in which “harmonious relationships” are cultivated, everyone is considered “cells of one and the same body”, that of humanity. “Human beings are inclined to do good and to work for the happiness of all” and seek “mutual understanding and peace” (AMORC, 2015, p. 13-18). Such a conception is also in the foundations of the Universal Declaration of Human Rights (UN, 2019) in the sense of the duty to “act towards each other in a spirit of brotherhood” (UN, 2019, article 1.).

From the search for the “reconciliation of humanity with itself”, humanist communication is that of man with the other(s) and society (interrelationship), which is characterized by being empathetic and fraternal, aiming at harmonious coexistence, which is graphically represented in the vertex on the right of Figure 43. Humanistic communication encompasses interactive communication, which is intersubjective (or interpersonal) communication, from individual to individual, with the purpose of coexistence, addressed by Uhry (2010) and which emphasizes fundamental skills such as critical thinking, analysis and analytical reading, synthesis, understanding and interpretation, dialogue, conflict and others. It is suggested that, in the art of communication, they would be possibilities to reach humanism.

One of the starting points can be, from practices of spiritualist communication, such as meditation, loving kindness, compassion and Deep Peace, to get out of ourselves, consciously opening ourselves to the other, with whom we can communicate with a smile, a gesture, a fraternal, empathetic, affectionate, loving look. It is communication flowing from

soul to soul, one communicating wordlessly with the other, allowing both to reconnect with the Universal Soul of which they are all a part.

We can also apply empathic listening, which involves listening and assuming an attitude of becoming empty of thoughts. When we are listening, we just listen, leaving aside thoughts, prejudices, without rationally getting involved with what is said, without putting up obstacles or barriers that could harm communication. We seek to allow the other to present their ideas without suffering interference on our part.

Rogers and Roethlisberger (1999) highlight the propensity that people have to evaluate, judge and approve or disapprove of what the other says without worrying about “really” listening. One way to improve communication is, in the conception of Rogers and Roethlisberger (1999), “listening to understand”, developing empathic understanding, seeking to understand what is said (or written), trying to understand ideas and opinions, from the point of view of others. view of the other, trying to understand how he feels and understands. The suggestion by Rogers and Roethlisberger (1999) is that before a person takes the floor, he must synthesize the position of the one who preceded him, presenting the ideas and feelings he just heard, until the one who spoke considers the synthesis satisfactory. Empathetic listening can be a starting point for humanistic communication that can further evolve into compassion.

In Uhry's view (2010, p. 204-213), another relevant competence is dialogue, which is the interaction between two people through speech. Dialogue constitutes an important form of verbal interaction and in which there is an orientation towards the interlocutor, in which one can oppose the speaker's word with a counter word and assume oneself as

an interlocutor. Sometimes there may be disagreement of positions, which is natural and legitimate, however, both sides need to listen empathically to the other's point of view and continue the interaction in order to know the reasons for the differences, analyze them, understand them, interpret them and continue talking about it, maintain communication (UHRY, 2010, p. 204-213). It is a practice that is part of the humanist orientation by recognizing in the other the right to think differently and seek with empathy to understand a different point of view and persist in dialogic interaction.

Humanist communication is still in its infancy, as current actions are predominantly functional: Communication in society, which encompasses mass (or social) communication, commercial (or marketing) communication, and organizational communication, in which an individual (or more), who represents and acts communicatively on behalf of an organization, with the purpose of achieving objectives.

Despite this, there are incipient actions, such as social and environmental responsibility and those related to “Marketing 3.0”, the marketing of values, in which, instead of people being simply treated as consumers, they are considered “full human beings: with mind, heart and spirit”, which seeks to “make the world a better place” and act in a “human-centered” way (KOTLER; KARTAJAYA; SETIAWAN, 2010, 2017).

Kotler, Kartajaya and Setiawan (2017) also defend companies that are “centered on the human being” in the sense of “uncovering consumers' latent anxieties and desires” that must be addressed in a way that allows the company to “develop the human side of their brands” by acting in a “socially engaging” way and with “solid morality” (KOTLER; KARTAJAYA; SETIAWAN, 2017, p. 143).

It is something that can be related to the

concept of effectiveness, which involves added value to the community and employees, respect for customers, suppliers and other stakeholders, and actions of social and environmental responsibility. However, this communication still cannot be considered humanist in essence, because even in Marketing 3.0 the values are not exactly those of humanism, but those of business. It still seems more like a speech than a practice. There is a long way to go before commercial communication becomes humanistic.

Reflections generated by humanist communication: when you leave by car, and someone cuts you off in traffic, how do you communicate? When you're walking and a car honks your horn, or nearly runs you over? What happens to you? Have you ever thought that the other can serve as a mirror to reflect what is inside you: anger, frustration? Or, on the contrary: love, kindness? When you talk to the other, deep down are you not talking about yourself? Of yourself reflected in the other? How is your communication with the other(s) and with society? The path is one of dialogue, and the search is for what kind of relationship? When you act on behalf of an organization (or not), what is your purpose and what values underlie the communication?

And, as it has been emphasized, communication can contribute to the emergence of publics to, with the help of forms and means of communication, reach the predominance of the market, leading to consumerism and even hyperconsumption, in addition to the negative view passed by the media. By the way, Bernard (2011, p. 184) proposes that one must "encourage individuals to become better and fight what contributes to war, crime, fanaticism", seeking to "transmute pessimism" into "an optimism based on a lucid but confident analysis of current events.

It is something that involves the development of the competence of reception

and critical appropriation, referred to as the critical interlocutor: identifying and unveiling what communicators - who use TV, radio, newspaper, magazine, internet and other forms - do to capture and keep the public's attention. The "media tricks" or forms of manipulation have to do with the reception posture of the communication, the type of reading made. What this work proposes is to adopt a position of critical reception in relation to both the connotative and literal meanings, seeking to understand: (a) what is the presupposed meaning; (b) what other meanings are possible; (c) what interests are at stake; (d) what lies behind the proposed message; (e) what are the values that underlie the communication? It is the posture of a critical and conscious interlocutor, which can be adopted in relation to communication, analyzing whether the values (item "e") can be related to spiritualist, humanist and ecological guidelines, or whether they are the result of actions of misinformation, egocentrism, consumerism and the search for economic advantages. Here is a possibility of mystical direction in communication.

(iii) Ecological communication. Seeking the "reconciliation with nature", proposed by AMORC (2015, p. 19-24), the need for "preservation of the planet" in which we live is highlighted, due to pollution, destruction of ecosystems, deforestation, massacre of species, climate warming and exploitation "beyond reasonable limits and to the detriment of the health" of the planet, as a result of privileging "the economy to the detriment of ecology", with a model based on "overproduction and overconsumption", which generates "environmental problems of large proportions". What is sought is "a system that associates economy and ecology" and that preserves nature from the negative consequences it has been suffering (AMORC, 2015, p. 19-24). Ecological communication is

proposed, which is that of man with planet Earth, Nature, which is characterized by respect for the planet and harmony with Nature.

Reflections it brings: it is dawn and the day appears in all its splendor. Why verbalize, want to talk about the beauty of what you see? When trying to express yourself, you are looking for past experience to record the perception of the moment. The instant is so vast. It is as if, before dawn, one was in communication with the Cosmic, in what goes beyond words, in which one is simply living the present moment, consciously reconnected with Nature. It can be called the art of divine listening, being present, here and now, in communication with the Divine, with a silenced mind and in communication with Nature, the Planet and the Cosmic.

Ecological communication can be connected with Communication in society, since a company can go beyond just achieving financial goals, discovering that it is not enough to just measure effectiveness. We have to go further - to achieve effectiveness, which involves care and respect for Nature and the Planet, which is related to social and environmental responsibility actions that some companies are starting to adopt.

Communication is relevant to ecology, because when you say "throw away", you have to realize that there is no "outside". There is only one planet, our Mother Earth, which we need to respect, harmonize with, preserve, and communicate directly. Understanding that we are part of Nature, seeking to expand contact with native forests, woods, parks, energizing ourselves with green, water, trees, mountains, valleys, etc. And there is still the possibility of developing communication actions to clarify these aspects: campaigns and educational actions that can help human beings to reconnect, become aware and harmonize with Nature and, thus, contribute to awakening

ecological awareness.

ESSENTIAL ASPECTS OF THE ART OF COMMUNICATION

The spiritualist, humanist and ecological orientations of the *Appellatio* manifesto point to solutions in relation to economic and social problems that can make the Earth ecologically "unfeasible or difficult to inhabit", stressing the need to "place the human being at the heart of social life, respecting the nature", awakening empathy and spreading the idea of fraternity, and spirituality as "a vector of humanism and ecology" (AMORC, 2015, p. 25-27). These are essential questions for human beings that can be related to communication.

Reflecting on the purpose of Figure 1, it is evident that the mystery of communicational art can emerge from the inter(intra)supra-relations (see arrows in Figure 1) between "One, Other(s), Planet and Cosmic", in which each one of them communicates with the others, everything being inter(intra) supraconnected and composing a whole in constant communication. The proposed communication denominations can be related to the essence and the *Appellatio* guidelines indicate possible communicational directions that can contribute in the search for the mystery of communication:

(i) in a spiritual sense, to communicate with ourselves (intra-relationship) and with the Cosmic (supra-relationship), that is, to seek more and more our mystical improvement, our quest to reach the dimension of an enlightened being, a Buddha, a Christ. Spiritualist communication is the one that has received the least attention and is, even so, the one that has the most to do with the essence by focusing on the individual's communication with himself (Inner Self) and with the Divine. This aspect is the most neglected and to which the Manifesto *Appellatio* gives relevance. Instead of having, be! and seek the mystical

dimension, the encounter with oneself and with the Universal Soul. This is something essential not only in terms of communication and that can encompass humanism and ecology, which is why it can be considered the quintessence of communication.

(ii) Ecological communication is what has been assuming more and more importance as we realize that the Planet is like our great mother who welcomes us and on which we live and on which we depend. Everything we do to Earth will have consequences for everyone. And it is auspicious to see that there are organizations and companies that have begun to give importance to socio-environmental responsibility - they take care of the environment and the surroundings in which they operate, they have social and ecological concerns, which means that new values start to base business activities. Human-planet harmony can still receive greater attention and certainly ecological communication can contribute to this, but it needs to become a practice. It is interconnected with spiritualist communication, because when we communicate with the Planet and with Nature, we also communicate with the Cosmic, and vice versa.

(iii) And, in the humanist sense, in which a dialogical, fraternal and empathetic direction is given to communication with the other(s) and with society (interrelation), it can be said that it is of great importance. Becoming a practice goes through several alternatives, such as seeking coexistence and understanding, as suggested by Uhry and Habermas. This is what we can practice when communicating with refugees in today's world, both in Europe and Latin America. We receive Haitians, Syrians and people from other countries, with whom we can dialogue empathetically, being fraternal towards brothers from other nations, with customs different from ours. Seek to live humanely with refugees and try to understand

them from their point of view. Which also, in the same way, applies to those who are close to us, family members, colleagues, neighbors, acquaintances, everyone, anyway. Humanistic communication can be related to empathic listening, dialogue and other skills.

Humanistic communication also involves acting on behalf of an organization with a view to not only pursuing goals (effectiveness), but valuing effectiveness. We need to awaken critical awareness regarding the appealing function of advertising and marketing, which can lead us to consumerism and even hyperconsumption. Why do we need so many things? Why change cell phones often? Or by car? There is a materialist cult of possession. Why have and have? Why consume products with so much sugar and salt, which are bad for health? Why soft drinks, snacks, crackers, etc.? What value do they have? And drinks with alcohol, energy drinks, cigarettes and other products that only generate waste and disease? We need it? It is necessary to review the current predominance of commercial communication and advertising to seduce us. How is our communication with ourselves, with the Cosmic, with Nature and with the other(s)?

In summary, let's say that we can adopt a more ecological, humanist and spiritualist posture in our communications and in our lives. Thus, Table 1 shows: 1. ° What is meant by the directions of aspects of the mystery of communication, 2. ° its purposes and 3. ° some possibilities to achieve them:

From what is evident that the *Appellatio* manifesto brings guidelines that can be correlated with aspects considered essential for the human being and that can also involve the mystery of communication, that is: 1. ° There can be spirituality in communication, one of the most relevant and challenging for the human being and that brings the possibility of mystical and personal growth,

which can lead to spiritual communion. 2.° Aiming for communicative humanism may require adequacy of current practices, with emphasis on values that can support communication actions: dialogue, empathy, compassion, fraternity and others. It is a dimension in which we can advance. 3.° We need to prioritize communicational ecology actions that include integration with Nature and also awareness, preservation of our Planet, which involves our survival.

They can be considered essential aspects related to the art of communication, with our life and with all beings. These are central and relevant questions on which we need to deepen our research even further in order to get closer to aspects of the essence of divine communion.

PROPOSITION OF NEW VALUES TO GO BEYOND

Synthesizing and seeking to go further, another aspect of the art of communicating is communication in society, of which Uhry (2021) brought us a panoramic view of a complex perspective, in which he listed negative aspects - misinformation, negativism, consumerism, sensationalism - generated by the media of communication and proposes the values of spirituality, humanism and ecology, influenced by the *Appellatio* manifesto.

Spirituality is a new value that can support communication relationships that thus become even more comprehensive in the sense of giving spiritual meaning to relationships to go beyond materialism, consumerism and negativism, to awaken the essence of ourselves and our relations.

Thus, we can dream even higher, as in the insight of transcending, seeking to reflect on the essence of communication and reflect on its relationship with spiritualist, humanist and ecological visions, despite Rüdiger (2011, p. 139) warning that the current context is

increasingly “more technological, making the spiritual element, ideas, something meaningless” and that relationships “between human beings are becoming predominantly functional”, in a way that “everything that is not operative resounds boring, distressing or even irritating”. (RÜDIGER, 2011, p. 139).

Uhry (2021) dares to propose possible solutions to some problems related to communication actions. Thus, critically re-examining the Map of communicative relations (Uhry, 2021), it is evident that each of the perspectives may contain at least one negative bias – highlighted in italics with the symbol: “≠” – for which it is possible to propose alternatives, as summarized in Figure 3 below.

Examining Figure 3, on the right side (upper vertex), it must be noted that the relationship between Communicators and Marketing takes place through resources, which has to do with the economic macro-environmental strength of organizations, companies and even individuals, and it is related to the logic of randomness and the risk interaction regime. Communication actions can be guided by sensationalism, which is a tendency to highlight what is most appealing, what calls the most attention, causes the most impact on the public, shocks, without any concerns with veracity, which ends up being a stimulus to consumption, possession and the insane quest to have and more to have, a life devoted to resources, values and material pleasures, as a result of favoring the economy guided by capitalism. Sensationalism targets audiences that can mean more economic profits, forgetting other issues that are beyond effectiveness, showing disregard for people and the environment. And the appealing action contributes as a predisposing factor for the occurrence of an uncontrollable desire to buy, which causes the destabilization of the individual, and can

be related to environmental problems, poor management of resources, overproduction, hyperconsumption. Everything happens to the detriment of Ecology, with consequences such as suffering, debt, pollution and other harmful aspects to man and Nature.

To oppose all of this, a new defensible value would be to value Ecology, seeking an ecological economy, in a way that does not act in a sensationalist, random way, aiming at profits at any price, and that consumption is conscious, that respect for Nature, the planet Earth, reducing environmental and planetary risk, which has to do with the postulates related to ecological communication, and the precepts of transdisciplinarity and complexity, of a new vision of Nature and our belonging to the Earth (Articles 3.º and 8.º of the Charter of Transdisciplinarity, UNESCO, 2012), in addition to the business concepts of effectiveness, social and environmental responsibility and new values of Marketing 3.0.

In the upper left vertex of Figure 3 we have the relationship between Communicators and Social associated with purposes and social norms, related to political-legal macro-environmental forces and the logic of regularity and programming interaction regime, which can trigger disinformation. The new value that could emerge and oppose this is Humanism, which is emphasized even in the postulates of transdisciplinarity, in the sense of “being at the service of the human being” (Article 12.º of the Charter of Transdisciplinarity, UNESCO, 2012) and it was highlighted in the text on humanist communication as the pursuit of “everyone’s well-being”, the human at the heart of social and fraternity, and Marketing 3.0, of companies seeking to focus on human beings.

In relation to the lower vertex of Figure 3, we have - on the right - the relationship between Marketing and Publics that is related to means and innovations, and can be associated

with the sensitivity logic and the adjustment interaction regime and which are linked to the forces technological macro-environmental projects, in which in the sensitive dimension and through the imaginary it can trigger a pessimistic view, due to the bias assumed by the media when favoring the most unfavorable side, showing the most negative aspects, the worst of human nature, disasters, the most degrading and sordid, in the insane search for audiences, by highlighting violence, crimes, emphasizing the misery and tragedies of reality, generating anger, fear, sadness, which can lead to a mental poisoning that sows hatred, discord and others evils.

And to the left of the lower vertex of Figure 3, the Social perspective is related to Publics associated with values, related to cultural forces and linked to the system that maintains cultural structures and standards and to the logic of intentionality and the regime of manipulation interaction. Communication actions can contribute to lead to consumerism and even hyperconsumption.

Thus, both with regard to consumerism and pessimism, the defensible countervalue would be spirituality, which is the search for the meaning of existence beyond consumption and the negative gaze, in which one tries to awaken the best in ourselves, which is our soul. harmonized with the Divine, of which we are part, which is highlighted in the precepts of transdisciplinarity - “inner experience”, “open attitude” in a “transdisciplinary spirit” (Articles 5 and 9 of the Charter of Transdisciplinarity, UNESCO, 2012), as well as related to spiritualist communication, and Marketing 3.0, which assumes the purpose of making the world a better place.

Here, then, is an innovative proposition regarding the problems highlighted from reflection on the Map of communicative relations (UHRY, 2021), with which it is emphasized that the Map can also serve to

locate and suggest problematic issues arising from communication actions (UHRY ; CAETANO, 2022; 2023).

This way, Uhry's propositions (2021) "i - regulation of communications" and "ii - comprehensive view of communication" can be related to humanist values and oppose the misinformation encouraged by communication actions. Deregulation is very convenient for those who misinform and has provided them with advantages and suggests that they do not have a broader perspective in the field of communication to see how their work with fake news is harmful to the community.

And the propositions "vii - citizen company" and "viii - spirituality" are associated with the new value of economic Ecology and socio-environmental responsibility, which is what contrasts with the mistaken quest to cause impact and attract audiences, to obtain profits and more profits - sensationalism, hegemonic form of action of the media, and excessive valuation of material to the detriment of our spiritual essence.

Likewise, the proposition "v - counter-hegemonic forms of communication", in which it was suggested that there are alternative ways of communicative action, and the counter-hegemonic proposal of assuming oneself as "vi Citizen-consumer", both possibilities can be based on the proposed new value, spirituality, which opposes the problems of consumerism encouraged by the media and pessimism in the media.

The proposition "iii - reception and critical appropriation" also contributes to awakening the awareness that only the most negative aspects of existence cannot be highlighted, in the same way that "iv - internet as a new public space" allows to spread a more positive look in a new means of communicative relationship and that can contribute to change conceptions, by proposing reflections and

allowing elements that lead to spirituality and positive values to emerge. In all these propositions, emphasis is placed on the need, in communication actions, to seek to balance the material and spiritual aspects of the human being, avoiding the traps of materialistic consumerism, the pessimistic wave and other snags that the media encourage.

FINAL CONSIDERATIONS

The current conceptions of communication have different focuses, but they do not contemplate the essential questions, related to communion, and which can be associated with the founding mystical values of communicative art. On the other hand, regarding propositions of new values to go beyond, it is evident that the map of communicative relationships can serve to locate negative aspects and allow reflection, directions to propose to balance communication actions and neutralize possible distortions.

Thus, an exploratory essay was proposed to investigate whether the values spiritualism, humanism and ecology can be associated with the essence of the art of communication, outline purposes, indicate possibilities to achieve them and indicate propositions of new values to go beyond. The initial findings suggest that the guidelines of the *Appellatio* indicate directions that can contribute in the quest to unravel something of the mystery of communication, which emerges from the inter(intra)supra-relationships between "One, Other(s), Planet and Cosmic", in which each of these dimensions communicates with the others., everything being inter(intra) supraconnected and composing a whole in constant communicative relationship, which can be a way to suggest fundamentals of the art of communication.

Thus, it is suggested that spiritualism, humanism and ecology values can lead to a new imaginary, which allows to conceive that

it is possible to consider them foundations of the art of communication. Here is a first step in an attempt to unravel something of the mysteries of the art of communication, or to associate communication - in its spiritualist, humanist and ecological essence - with an art, or, yet, to seek to trace the foundations of the art of communication. It is an initial,

exploratory perception. The search for the founding values of communicational art must continue.

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