The philosophical impact of the Transaction Model of Communication in 'helping' communicators construct reality

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Abstract

The Transaction Model of Communication (TMC) is the process in which communicators generate social realities within social, relational, and cultural contexts. The messages they transmit may impact an individual's overall course of action over a lifespan. We are the witnesses of how language changes over time from one context to the next, how it alters the itinerary of people's actions by any encoded message, either intended or not, and how unpredictable verbal insinuations direct to complicated human confusion, frustration, or even conflict resolution. Verbal communication expresses our identity, and to communicate well within various cultural contexts, we should be open-minded and avoid making assumptions about other's cultural identities.

Deliberately, the present qualitative study views how TMC helps communicators construct reality. Being different by nature, identity, or culture enriches various aspects of our educational, professional, personal, and civic lives. It philosophically, claims criticism of the vices and insane requests of certain individuals who are devaluing the virtues of people. Moreover, TMC is such an approach that, through reflection and, as a result, interaction, highlights differences and promotes strategies for new alliances so that its unique philosophy infiltrates to understand, create, and change what goes wrong in our social realities.

Key words: context, culture, difference, philosophy of language, strategy Transaction Model of Communication

Introduction

In the field of communication studies, a range of historical, anthropological, and social-scientific questions have been addressed to clarify and highlight the diversity of knowledge, perception, and understanding of communication as a process that serves in our lives as a means of environmental survival. Communication is an integral part of human life, which consists of words, text, gestures, signs, sounds, silence, emotions, and facial expressions., all of which constitute each individual's elements of 'language', which may contextually display as verbal, non-verbal, or written. As Hargie (2011) states: "Communication is a process that involves an interchange of verbal and/or nonverbal messages within a continuous and dynamic sequence of events" (p.2). It is a long and undetermined process; Dance & Larsen (1976) state the need and the possibility of 'isolating' particular encounters for research analyses so that we better understand elements of the process itself to further attribute results to various contexts before we engage in communication.

As a lecturer of communication, I have been teaching my students that knowledge of communication as a process goes beyond the perception of the speaking process, evidence that can be found even tracing back to its origin from the ancient Greek philosophers and teachers like Plato, Peter Ramos, and Aristotle. They theorized about the art of rhetoric as a manner of speaking well and persuasively. On the contrary, today's connotation of the word's usage results mostly negative. A politician, for example, uses this 'philosophical' art of speaking to misleading, false, or unethical communication. Employing persuasion, attached to such ranking position, vague ways of speaking, and non-grounded suppositions we strongly believe that s/he is not using rhetoric as defined by ancient or contemporary experts. This kind

of speaking truly reveals the case of being an unethical speaker. The study of rhetoric focuses on public communication, evolving discussions or debates regarding laws and policy, and speeches delivered to praise or blame another person. Thus, communication studies encapsulate the tied connections that exist between communication, ethics, and civic engagement. Moreover, they inform on basic communication processes like verbal/non-verbal communication, methods of communication such as listening, speaking, reading, and writing, styles of communication, perception, and inclusion in various contexts, enlisting interpersonal, group, intercultural, public, and media communication. The latter has been defined as the most practical of the academic disciplines. All kinds of theoretical and philosophical communication scholars, as well as those individuals who have never taken courses on communication, have a lifetime of experience communicating.

Paul Waltslawic (n.d.) remarks on the complexity and paradox of communication by powerfully stating: "*You cannot communicate!*" This, philosophically, means that people start to communicate as soon as they perceive each other, and as a result, every kind of interaction leads to communication among them. People are always sending or receiving messages whether they realize or not, verbally or non-verbally, or even in a silent way of communication. The main purpose is to inform and influence the targeted audience at a relevant time, aiming for the interpretation of the message as intended. This experimental knowledge that is being obtained from the practical use of communication as a process to impart information, to inform, persuade, and build rapport with people (receiver/audience) provides a useful foundation to utilize language and its relevant knowledge, select among an array of models; and practice the necessary skills to become a more competent and ethical communicator.

In the most generic form, communication between sender and receiver (or else called actors) manifests as a transactional and iterative process where both sides of the process send, exchange, and create shared meaning so that they gain continuity, cohesion, and fluency in the exact moment of communication. In this sense, in the evolving process of encoding, i.e., turning thoughts or actions into communication, or the decoding process, i.e., turning communication into thoughts (Simon et al., 2018), the actors are termed "communicators" (Barnlund, 2008).

There exists a range of models in the communication process, such as the Interaction Model, the Transmission Model, and the Transaction Model. In essence, each of them serves the scope of understanding the complex communication process and has its philosophy of operation that elaborates the mechanisms to strengthen it and make it more effective. Specifically, the Transmission Model encapsulates elements of the sender (source) receiver, message through a channel (medium), and including noise as well. This model reflects a unilateral and asymmetric flow of information. Whereas the Interaction Model includes elements of the sender (source) and channel (delivering the message) towards the receiver (source), which displays interactively following a circular response. It aims to keep the communication process vivid and provide the most important element, 'feedback', regardless of the continuous presence of 'noise' during the whole process. This entire itinerary is made possible through another crucial element, 'context.' Without its involvement, no communication process can happen. It may be from nature: Physical, Psychological, and Situational. On the other hand, the Transaction Model of Communication (Dean Barnlund, 1970) explicates the communication theory as more relevant for interpersonal communication. The main elements in this model consist of *'context'* as the key factor where both *sender and receiver* interchange roles by simultaneously decoding and encoding the *message* transmitted for understanding under some *specific cues*: private, public, and behavioral, to eventually lead to what Barlund (1970) defines as the *'co-creation of meaning'* or as normally labeled in the communication process as *'feedback.'* TMC might be considered as the most relevant, with a philosophy of its

own, that is strikingly related to what is eventually and in continuity happening in today's world (people suffering calamities caused mostly by antihuman and anti-democratic decisions that have imprisoned humanity in a nutshell). People more than ever, according to Solík & Višňovský (2017), necessitate elaboration on the so-called socio-cultural 'recognition' that results from the outcome of global change. The inference from this view is attributed to the diversity of cultures and the problem-solving deficiency attached to this social commitment. The kernel of the truth applies everywhere at all times noting the little progress that has been made despite the numerous efforts to increase effective communication and to foster brotherhood tolerance and understanding for acceptance of cultural differences. More than ever, there are various efforts to identify the nature of the human endeavor in all life spheres, whether social, educational, cultural, personal, or professional.

Being the core science of such a complex process, the philosophical study of communication has been progressing due to the unpredictable models of human behavior we encounter in everyday circumstances. Models viewed, have created incentives for researchers to expand studies for concluding what might be corrected and applied in various problem-solution occurrences. Communication should be viewed as more than a simple process used to carry out conversations, impart information, convey meanings, or respond to any encoded messages. Humans do not send messages or alternate roles between sender and receiver as computers do. To make communication effective and for individuals to be responsible for their actions and behavioral performances, both communicators must employ the notion of worldview (JCOIE, 2018), so that they understand and explain why their perceptions of a situation vary. The idea of worldview is closely related to the concept of schema used across social sciences. According to DiMaggio (1997), a schema refers to a pattern of thought or behavior that organizes categories of information and relationships among actors in the development of the communication process. Given the importance of knowing how relevant are the interpretation, thought, and behavior, schemas do play an essential role in whether communication will signify an agreement between communicators or report into conflict if one or more of them perceives interests and positions as best or advanced.

Furthermore, the Joint Concept for Operations in the Information Environment (JCOIE) defines *worldview* as […a mental model of reality-framework of ideas and attitudes], (JCOIE, 2018). Reports have widely tested and acknowledged that one's beliefs, values, and behaviors of a culture stem directly from its worldview. And in relevance to the observer's worldview aspects of physical and sociocultural activities are framed to assign meaning (JCOIE, 2018).

Since every individual's response to the environment constitutes his unique physiology, psychology and philosophy of perception, and cognition about one's life experiences, we must acknowledge the environment's dependency-like operations. Our perceptions associate the latter, as the holistic communication process is both ongoing and continuously changing.

Methodology

The present study serves the scope to highlight the statement that communication models are not complex enough to effectively capture all the elements evolved in a communication encounter. Introducing the following possible models and distinguishing among them TMC (Barnlund, 1970), we aim to assist actors examine as continuous communicative users, the various steps to better and deeper understand the intended communication from our part and the counterproductive reaction of the others as well. It attracts attention to the possible factors (contextual and transactional) that affect communication as a process. In addition, it underpins the cultural context as reflecting the communicator's aspects of identity that do influence communication and, at times, can be difficult to manage. Cultural differences may create uncertainty

and, as a result, can deter people from getting fluently evolved and lead, in many cases, to negative assumptions. On the other hand, the difference has the potential to enrich even the most complex aspects of our lives if communicators skillfully adapt their communication to shifting contexts through practice and reflection.

Among a range of models, the most dynamic is considered TMC (Barnlund, 1970) which displays a cooperative process in which communicators co-create the process of communication, thereby influencing its effectiveness. Sharing meaning in a dynamic process allows them to create relationships, form cross-cultural bonds, and shape and exchange their opinions. The essence of Barnlund's theory was to examine what was going to be the most relevant model for interpersonal communication. Accordingly, his theory explores interpersonal, immediate, and multi-layered feedback on what is going on, understanding coding and decoding simultaneously as, indeed, communication happens circularly upwards and downwards.

According to Barnlund (1970), the *transaction model* of communication differs from the two other models: the *transmission model* and the *interaction model* in dependence on the constituents of the communication occurrences, such as the conceptualization of communication, the role of sender and receiver, and the role of context. In this model, communication has both content and relational dimension. Provided that communication is circular, equal, and reciprocal, it requires interpretation from all communicators. It takes into account the communicators as related to environmental factors, i.e., the culture or society influence and the speakers in relevance to the private or public space they happen to be in, their orientation such as background, culture, values, and beliefs. Each of the models inhibits a different understanding of what communication is. Its respective elements envisage what they do to achieve the communicative functions in the process.

Specifically, the *transmission model* of communication describes the process as linear, one-way, and intentional from the sender so that the transmitted message is received (Ellis & McClintock, 1990). It views (Figure.1) communication as a thing, a package of information that is being transferred from a source to a destination to solely serve the scope of sending and receiving messages. Therefore, is more concerned with how the message is transmitted from the sender and not inquiring whether it is received or not from the receiver. It is a one-way process furnishing the receiver with lots of information at one time and leading to uncertain suppositions of the type of messages sent either intentionally or even unintentionally. On such grounds, the effectiveness and ineffectiveness of the communication encounter are being questioned.
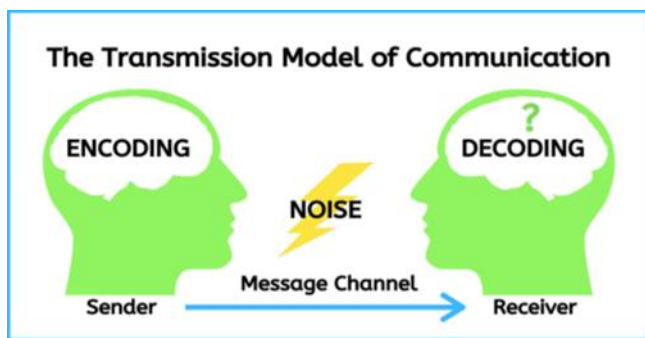

Figure 1: Transmission Model of Communication (Lapum et al., 2020)

Whereas the *interaction model* (Figure. 2) of communication from the term itself, creates the product of such model that is 'interaction' between the actors involved in such process. According to Schramm (1997), this interaction intends to foster *feedback* in a circular way within the psychological and physical context. It generates conversations, and interactions within these contexts to make it more interactive by including messages sent in response to other messages. It leads to and demands a more complex understanding of the actor's *role* in a communication encounter. It sometimes very quickly evolves in the course of communicating and often results in unconscious thought. Doing this kind of *switch role alternation* helps them keep the process going, which might also result in more interest in the interaction rather than the message transmitted.
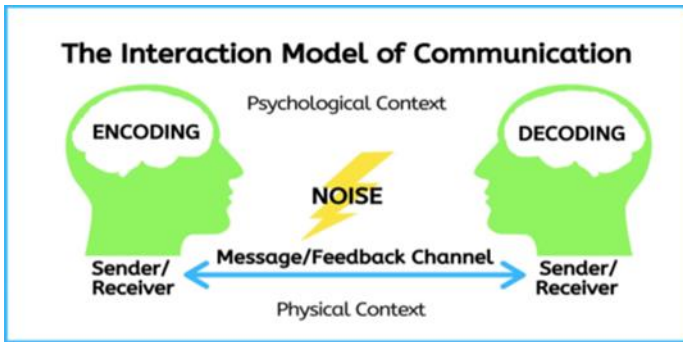

Figure 2: Interaction Model of Communication (Lapum et al., 2020)

The existence of the feedback and context, as seen in Figure 2, makes the interaction model a useful illustration of the communication process. Yet, differences prevail when compared to the TMC, noting the fact that it views communication as a powerful tool that shapes and frames our realities beyond individual communication encounters.

Counteracting the two deficiency models, the transaction model views communication encounters as integrated into our social realities. They display as constituents of our actions consisting first hand of cautions of *reflection, reaction,* and *feedback* to better understand the source and reason of happening of events. In addition, both actors aim to gain efficacy and eloquent consistency, strive to create and construct these constituents in better forms of presentation, and are consciously willing to change the communication encounters where necessary. The actors involved in this model of communication are not addressed as sender and receiver but are termed as *'communicators'* (Jones, 2016). In the TMC (Figure 3) there are at least two communicators who exchange 'things' in real-time. They interchangeably switch roles in a circular response. In simpler words, the transactional model of communication is a two-way process, real-time communication in which human beings follow its course of development in their routine life to satisfy their needs, respond to internal or external stimuli, demand attention to be heard or spoken; get instant feedback as being properly understood; and be further addressed for equal communicative inclusion regardless the cultural, social, personality barriers which might report resistant since the initial phase of starting to communicate. If communicators can minimize all the possible 'barriers' herby referring to personal biases, personality differences, and social, cultural, racial, and/or ethnic differences, then the transactional model becomes more like a vehicle to foster and bring about communication between and among recipients becoming so an effective way to serve the real scope of the communication process.
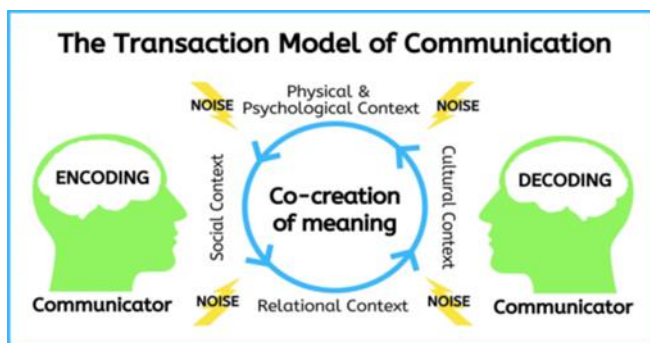
Figure 3: Transaction Model of Communication (Lapum et al., 2020)

The utilization of this model of communication, especially in critical response situations of chaos, fear, trauma, loss of a loved one, etc., assists people suffering from these sensed feelings and aims to reduce the latter by encouragement to reflect upon and speak up on the issues causing them. In conclusion, throughout TMC, we might be able to:

- ✓ **C**reate relationships.
- ✓ **F**orm intercultural alliances.
- ✓ **S**hape self-concept.
- ✓ **E**ngage in dialogue to create communities (Lapum et al., 2020).

What the present study from the indirect research question topic addresses *is that TMC serves a great deal to construct, create, and reshape realities for better communication between/among communicators.* Relying on these TMC targets we aim to first create a warm environment and a petting shoulder where the harmed individual could lean his head for comfort. Then, through adequate speaking strategies (minding tone, pitch, and intonation), we strive to build rapport with the latter to deal with the issue at hand, defining causes and shaping future *'given and takings'* to yield to the individual's involvement to communicate with the professional communicator to seek for improvement of his/her emotional, physical, psychological state of being.

Factors Affecting the Transaction Model of Communication
TMC accentuates the role of cues in impacting a message in the communication process. Barnlund (1970) describes cues as anything to which one may attribute meaning or which can trigger a response. He differentiates between: *public cues* (environmental cues), *private cues* (each person's background, personal thoughts, and beliefs), *and behavioral cues* (a person's behavior, either verbal or nonverbal). Examples of this communication model can include face-to-face interactions, telephone conversations, chat sessions, meetings, etc. A barrier that affects the efficacy of such a communicative model might arise due to the cultural cues that, in either of the examples, might cause misunderstandings that can be easily avoided by *feedback*. Provided the complexity of the transaction model that relies on the acts of 'back and forth' or 'to-and-fro' involvement of the communicators, what we need as individuals, about any social community, is to adopt professional communication to obtain certain expectations in terms of professional conduct. It involves a level of formality (making thus a difference from the informal communication of engaging with friends and family). The principles of professional communication include being

truthful, accurate, and open understanding to conduct on what goes wrong in the communication process, getting clues at hand, and reporting them concisely and comprehensively.

Notably, *Context* is a very important aspect that shapes the way individuals send or receive messages. Any time that you contact people, you are not isolated, but part of this instant context through what Barnlund (2008) terms as *'field of experience'* referring to examples of how people differently approach situations in relevance to their life experiences, values, and beliefs. Individuals are biologically and/or culturally different even though they share or are part of the same environment. Therefore, an individual's response is influenced by one's unique filters of perception, cognition, philosophy, and lifetime experiences. Such disparities in perception can create misunderstandings and misconceptions to further lead to failure to uphold communication adequately and end up in conflict resolution.

The transaction model of communication urges the use of multiple channels to both send and receive messages simultaneously. The dynamic nature of communication permits us as professional communicators to examine those communicative principles that dictate the level of conscious thought and intention during the process itself and give possible answers to the existing procession nature of communication as irreversible and unrepeatable. Every message formulated or sent whether in an oral, written, or nonverbal way, and which occurs is only due to a context. *Context* is a broad field that includes all the constituents that an individual originates from country, culture, organization/communion, external and internal stimuli (affecting how one translates ideas into a message as well as attitudes, opinions, emotions, past experiences, likes and dislikes, education, job status and confidence).

Cultural context

Throughout *cultural context,* we intend to impart information, ideals, attitudes, beliefs, or feelings. Culture is that variable that distinguishes an individual from the core social community s/he belongs to. For this reason, communicative evolvement serves the scope to impede awareness and understanding, persuade and influence others to bring to light what Wuthnow et al., (1984) term as 'unobservable cultural dispositions' of (an) individual/s. Thus, *context* is a dynamic component of the communication process providing no chance of happening in the same pattern as communicators respond back and forth in unexpected ways to all types of situational cues. Grounded on this complexity, communication is guided by culture and context (Lapum et al., 2020). Moreover, Kroeber & Kluckhohn (1952) offer an inclusive definition that 'culture' comprises the absorption of every aspect of an individual's social life. It is evaluated as operating within the social system and is also viewed as a determined system of the individual's behavior. By equating culture with the thoughts, feelings, values, and beliefs of individuals and by assuming that they are mostly kept intrapersonal in each individual, the focus might be directed towards the various aspects of human capacities such as knowledge, belief, and attitude.

As Wuthnow et al. (1984) further define culture, the issue here relies on the fact of explaining the activities of human actors in terms of 'unobservable cultural dispositions." Thus, cultural context relates to the lifestyle and identity of a person, including elements that report variance to the individuals' ownership when compared to another group of individuals in terms of gender, nationality, race, religion, ethnicity, or class. Studies report that people sharing the same cultures have better transactional communication manners with each other than people of different cultures. Notably, cross-cultural transactional communication is encapsulated and guided by various aspects of identities. They typically reflect one's unique cultural attributes of estimation and appraisal, such as ethnocentrism, stereotyping, bias, closed-mindedness, and barriers involving values and attitudes. Moreover, it is viewed as the sense of supremacy that dominates overall communication and results in

gaining most of the attention. The assumption of all factors, cultural beliefs, worldview (JCOIE, 2018), social upbringing, mindset, and professional or personal experiences, report that they impact the quality and profound implication of this model in the cultural involvement of all the actors of a communion. Disparities in perception can create misunderstandings that might result in conflict resolutions, failure, or lack of willingness to recognize and prevent threats (Bragg, 2021). Conflict can trigger strong emotions and has the potential to negatively affect how people might respond and how they communicate. Hereby, one of the factors that might lead to transactional communication is *conflicting values* (Hofstede, 1980). Hostede's cultural dimensions model emphasizes the influence that culture exerts on its members' values and behaviors. The development of Hofstede's cultural dimensions model consists of six value dimensions, which are:

1. Power distance
2. Individualism and collectivism
3. Uncertainty avoidance
4. Masculinity and femininity
5. Long-term and short-term orientation (time orientation)
6. Indulgence and restraint

His cultural dimension models enlightened the studies of cross-cultural psychology by providing practical insights to gain effective professional cultural communication in various workplaces at all times of social development. He utilized a factor analysis based on national cultural preferences rather than individual cultural differences. Much common sense insight is inherently taken from Einstein's quote, "Try not to become a man of success. Rather become a man of value" (n.d.)

All in all, some possible cultural strategies *versus* solutions to cultivate equity in any cultural context and, as a result, effective transactional communication evolve individuals to:

➢ Inquire about the community and its members
➢ Learn about different cultures
➢ Embrace diversity
➢ Welcome and accommodate cultural differences
➢ Maintain clear communication (using eye contact, showing interest in problem-solving situations, displaying attention and empathy to understand the source/factors of their resentment or isolated posture that impedes communication)
➢ Provide diversity inclusion and knowledge sharing to open up communication
➢ Promote the success of transactional cultural endeavors.

Social context
Apart from the cultural context, another significant factor affecting the communication process is the social context. The society is ruled and governed by social rules and norms. According to Jones (2016), "norms are social conventions that we select independence to one's societal use through observation, selection, practice, trial, and error" (p: 21). It is tested that social norms structure our communication in a turn-taking way where people governed by needs and necessity feel like contributing to an interaction making so communication simultaneous and alternate by the communicators (Crystal, 2005). Today's society is composed of people from different cultures, and nevertheless, this diversity has its norms, implicit or explicit rules, values, and regulations. Sometimes, people are restricted in the way they express themselves. This is defined by the social norms that the individuals have imposed for the welfare of the society. Agreeing, disagreeing, arguing on solid grounds, expressing dis/likes, emotions., etc., are part of an ethical society that welcomes the

individual with all his/her complexity/ies directly or indirectly affecting the communication process. Using such communication, they shape societal and personal reality. Being sharp-eye observers, and critical thinkers to defend their interests, and uphold a position in society, they use the 'hit and trial method' (error method) in communication to test by giving a solution whether this new attempt is valid and can reshape the societal positive interaction-reflection-response, typical of the TMC which might then yield to the inhabitance of common practice of such behavior in the society.

Relational context
The relational context includes the type of relationship shared by the communicators including even the previous interpersonal history between them. An important factor that influences the overall communication process is the 'degree of formality' among communicators. For instance, there exist major differences in the communication style between superiors and subordinates at work, superintendents and employees, parents and children, or between two close friends. Communication is different from someone whom you have known for a long time when compared to the fluency of speaking with someone you have met for the first time. Initial interactions with unknown people tend to be highly governed by established norms and rules, whereas, in cases of established relational context, we may end up breaking or deviating from social norms and rules easily to gain flow of the communicators' continuum (Jones, 2016). Relationships vary in terms of closeness and intimacy, and as such, all individuals have relational needs that need to be developed and maintained through communication (Burleson et al., 2000). Since communication norms and rules depend and vary on the type of relationship people have, relationship type is an inseparable part of the relational context. For instance, there are specific-domain versus institutional rules that apply to respective members of human endeavors. As evidenced through various communicator examples, the relational factor influences the way we communicate with others. It can ease communication by making it circular in the form of a transactional way of imparting and exchanging information, or make it more complex and cause great impediments due to the pre-reflective modes of soliciting feedback.

Similarly, friendly parents make communication with their children more comfortable, equipped with interactions from both sides, in addition to receiving constructive feedback. The same communicative nature might be attributed to less formal and professional roles outside the formal setting between communicators so that in a continuum, a more positive impact and confident manner of expression might be gained during upcoming formal conversations.

Physical context
The physical context refers to the actual setting where communication is taking place. It includes the environmental factors in a communication encounter. Factors such as noise, temperature (referring to heat or cold conditions), lighting of a space, size, and layout may influence, impede, or develop communication negatively/positively. Imagine cases of communicative situations that are expected to develop with the sender and receiver being under these circumstances multiple times. For instance, having a job interview wearing a suit at the temperature of 34 degrees, or having exams in a non-air-conditioned setting at high temperatures might cause unfavorable conditions for this process to have a positive result. Jones (2016) takes into account the different physical contexts that affect the communicator's evolvement and contextual behavior, emphasizing the fact that [Whether it's the size of the room, the temperature, or other environmental factors, it's important to consider the role that physical context plays in our communication (cited in Lapum et al., 2020:19].

Psychological context

Psychologist Bruner (1986) highlights the fact that if human beings are engaged long enough to note, explore, and study how they relate to each other by means of language use, then eventually, a series of 'transactions' are bound to occur for the sake of communication. Later on, in his 1990 study, Bruner (1990) stated that a new transactional contextualism is taking shape in the contemporary sciences.

Taylor (1985) defines 'transactionalism' as a qualitative theory of action, that advocates the movement 'from a psychology of immediate self-transparency to one of achieved interiority' and with a mere focus on "the life of a living being who thinks" and whose "thinking is essentially expression" (p.88).

Crucially affective, the psychological context includes the mental and emotional factors that both communicators might display during communication. Stress, anxiety, and emotions (both positive/negative) create gaps in language understanding and encounters when people, especially foreigners/immigrants/refugees (Ukraine case being at wartime), are involved. In such cases, you need to carefully assess and evaluate their understanding. They might display signs of emotional shock responses for having experienced war consequences such as sadness, fear, terror, anxiety, destruction of their life's course of action, grief for losing family and friends, and loss of relational context with them. To serve the scope of unlocking communication, VandenBos (2015:1082) proposes the creation of a *'therapeutic'* atmosphere. The latter serves to transform the contextual occurrences as environments that promote communicators' inclusion as they feel at first accepted in them; second, show empathic understanding from the initiator in the communication process; third, fosters their evolvement to freely verbalize; and finally, in line with their thoughts, emotions, and behavior eventually demand the need for constructive changes both in their attitudes and reactions as well.

He brings the cases of palliative care where inquiries on certain patients reported that these individuals feel safe to open up for remedy about their accumulated emotions due to both physical and psychological harm. The sharing of information/clues/feelings typically engages both communicators to uphold these transactional turn ups for mutual understanding of the message, the factors that influence both the context and the environment of the communication encounters.

Yet, another invisible but sensible factor related to the communication process is noise. It results as a persisting component created either externally or internally during the communication process. This can lead to bias in both communicators. Distractions, strong emotions, limited cognitive resources, and mental and physical fatigue are all factors that can increase the likelihood of bias, thus distorting the real intentions of communication (Polanasky & Rieger, 2020).

In such explicit cases, applying the TMC, you initially acknowledge the person's emotions. Communicating about violence and trauma, especially from experiences of grief or loss of a loved one, from natural disasters or war effects (earthquakes all around the world, e.g. Turkey, 2023; Ukraine war 2022; abuses of the various types especially in the third countries) requires expertise, knowledge, skill, and experience to adopt all kinds of physical settings.

Applications of TMC in the Educational, Professional, and Civic Domains

About previous research on communication as a process and its applicative models in any communicative encounters, the present study aims to highlight the value of communication in real-life domains. It supports what Keith (2011: 89) asserts […that no matter how unacknowledged, there has to be a picture of "good communication," "ethical persuasion," "functional relationship" and so on behind the teaching…] to figure out what and how to fit into real situations skillfully. The 'real communication' is whatever goes around; whatever we are experiencing in the course of life,

everything that we do to integrate deeply in satisfying our needs, necessities, goals, and ambitions, rebelling against the cruelties that people are going through; unmasking the oppression; in other words using communication in democracy to inform on the strongest weapon that we may possess to make the world a better place. As Jones (2016) states, communication is integrated in the academic, professional, personal, and civic lives. The boundaries among them sometimes overlap. This explains their linear time event connections passing from the initial phase of nourishing 'the self' with knowledge, integrating learning into professional settings, encouraging the experience of personal viewpoints, to finally letting 'the self' governed by the principle of civic responsibilities to share among communicators the best relevant practices in diverse cultures.

Educational domain

The use of TMC in academic settings makes communication teaching courses challenging for the very precise fact that it makes explicit connections between the course and previous courses. In addition, it connects the content in future classes to what you have learned. Once beginning to make connections upon 'reflection', considered as the key strategy for enhancing this model among others, you will be able to build on fundamental communication skills and become a more competent communicator. Even when you consider yourself a poor communicator, you must rely on what research shows (Zabava & Wolvin, 1993) that even this kind of communicator can seek and get satisfactory results in verbal, nonverbal, and interpersonal communication if persistently gets involved in such process by taking turns through and all around it; roleplaying by listening, observing, transacting messages by taking into account all the contextual factors and responding under their influence and not neglecting their existence in the communication encounters.

More recently, research has pointed out the importance of applying the transactional model of 'teacher reflection' in the university setting (Kreber, 2005; Richlin, 2001). This model proposes a framework for reflection that demands the teacher educator to critically examine his teaching process and the quality of teaching that, in terms of communication, requires a sense of artistry (Dees, 2000; Eisner, 2002). Teaching artistry necessitates a 'thinking-in-the-moment' mentality (Dees et al., 2003) that is sensitive to the shifts and changes that occur in the classroom. Teachers are considered as artists that scaffold knowledge to their students, by reflecting their artistry cultivation before, during, and after their educational experience. It is a matter of pre-, in-the-moment, and post-event awareness to assist teachers and students in recognizing the complexity of the act of teaching and lead them to inquire into aspects of the experience that are meaningful, transformative, and applicable to future communicative encounters. The transaction model heading from the academic level of education to then transmitted by the students to lower levels of education and/or other professional encounters in their future paths enables communicators to relate encounters by reflection in association to possible issues such as understanding, inclusion, assessment, learning vs. doing style, environment, individuals' emotive and perceptive side where all these elements interweave in the overall process of present-past-future commitments.

Professional domain

Research shows that being skillful as a communicator shows how you professionally engage in communicative encounters to form, maintain, and build relationships to be relevant and practical in valuing what enhances effective communication. DiSalvo (1980) heightens the incorporation of communication courses as crucial to equip the civics with important skills necessary for functioning in entry-market jobs, including listening, writing, motivating/persuading, interpersonal and intercultural speaking, grounded reasoning, and problem-solving tactics in diverse working environments.

Being aware of the communication phenomena in our lives increases the ability to consciously reflect, alter, and re-create our communication to others to achieve the intended goals in human endeavors; avoid miscommunication and misinterpretation; analyze and learn from inevitable mistakes; welcome diverse composure of communicators by making them feel important regardless the differences they possess; and encourage by inclusion the latter to face the reality. A mutual communion would reshape and enlarge these links so that 'all' fit and get involved in generating values, virtues, and good practices of cultural brotherhood and construct solid communities against all kinds of vices and greediness that closed-ended ethnocentric circles may stand resistant to such civic changes.

Civic domain
Civic lives are ruled by civic communication. Many people, especially young ones, still do not understand the concept of being 'civic' or having a civic life. According to (Erlich, 2000 cited in Jones, 2016), "Civic engagement refers to working to make a difference in our communities by improving the quality of life of community members; raising awareness about social, cultural, or political issues; or participating in a wide variety of political and nonpolitical processes" (p. 27). The civics of our lives manifest through a series of cautions such as engagement in various endeavors; consciousness of observing what goes wrong in our societies; thinking upon reflection; willingness to gift solution-problem matters; unity in decision-making efforts initiating from small-group, local, state, regional, national, or international level. Civility requires being heard, accepted, affected, and also being imposed and rejuvenated for the welfare of what constitutes the functioning of a democratic society. The strong connection between communication and a person's civic engagement was strongly supported by Aristotle since antiquity (cited in Jones, 2016: 28). He proclaimed that by speaking up, engaging to communicate, and noting 'the world around us' makes us deliberately participate in the society to opt for establishing oneself as a 'virtuous citizen' as well.
Witnessing undemocratic things, movements, causes, wars, and terrorism within the era of democracy, we always struggle with the question of what is wrong so that the right is off. Ethically speaking, the answer attributes to us as 'human beings. We are wrong in the creation of alliances as we opt to dominate others, to take advantage of the humbled and respected, and above all, strive to contemplate our most vicious and malicious temptations. Humanity and human worth are fostered through ethical communication practices embedding civic qualities of truthfulness, fairness, integrity, care, and respect for 'self' and others. Communication ethics varies by culture and context encounters. Having the duty to endorse freedom among humans we should aim for the involvement of negotiation and reflection on our actions regarding what we think is right and wrong in our diverse societies. Indeed, utilizing the TCM on such grandiose, resolute-defining acculturate matters bridges links for pre-event, during-event, and post-event reflection.

Conclusion
Provided that communication is a complex process, each of the models presented depicts such a process invariantly from the others. Yet, what correlates them all despite their variables of simplicity or complexity is that each type still does not recreate what communicators experience in even a moment of a communication encounter. Moreover, they represent new perspectives that serve the scope of supporting and evolving individuals to achieve the ultimate philosophical connotations elaborated from various communication encounters. They enlighten people in social communions to note specific contextual circumstances and steps within the process of communication, opt to raise arguments of cause-effect links to

define communication, and eventually apply communication experiences in real-life problem-solving situations. Taylor (1985: 87) essentially relates the "principle of embodiment" to the transactional view of experience as "the result, the sign, and the reward of that interaction of organism and environment which, when it is carried to the full, is a transformation of interaction into participation and communication" (cited in Dewey, 1958: 22). On the support of this view, Taylor (1985: 87) specifically defines embodiment as "[g]rasping things through symbols, establishing and maintaining practices, are things we do that are to be understood as activities." When communicators become aware of such communication actions *vs.* how communication functions, they can think more deliberately through their communication encounters and language use (regardless of its origin) to deepen and strengthen their presence in it. When the 'lessons are learned,' they can help to better prepare for future communication and learn from their previous communication.

Moreover, communicators should be guided either as initiators or on-going followers. Besides the aforementioned contextual and transactional factors, they should focus on the crucial TMC element, which is *'Reflection'* towards *'Interaction'* in relevance to the Pre-Post-After Reflection phases. In such a way, both sides of the sender-receiver puzzle speaking difficulties as played in reverse times and roles will eventually yield to grasp, start, and evolve individuals in the communication process. With a particular and philosophical focus on the 'individual' and what constitutes his state of speaking difficulty, TMC may serve as a challenge to enhance or impede communication or act as a resolution to construct reality against its motives and revolutionize for a better shelter to humanity. It may be used in all kinds of human encounters, starting from education, social and personal commitments, emotional and psychological settings, and professional advocacies to assist communicators in infiltrating into its philosophy of actions to observe communication, capture understanding, reflect on what is being offered as a solution and apply language as a mediator to explore their options and to evaluate their situations.

In sum, the present qualitative study focused on using TMC to guide towards the philosophical element of 'reflection' appeals so crucial to working out even with the most tense versus hopeless communicative situations. Through this model, we strive to improve and guide communication between/among respondents. It is not meant to solve all the possible breakdowns, but it can serve as an incentive to elaborate the language used in an artistic versus philosophical way. It is inclined and determined to break walls, encourage dialogues, construct reality, and take on new perspectives in evolving all kinds of encounters of the human experience. Being reflective of the term itself, TMC embraces contextual improvements developing from educational startups to enrich and enlighten each individual's civic, personal, and professional lives.

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