

ROBERT CRAIG'S SEVEN TRADITIONS OF COMMUNICATION THEORY

The communication is quite a complicated process which has many particles, many variables, and many parts which we have to consider. Let's now focus on the communication theory itself and to talk about Robert Craig's seven traditions of communication theory. He starts with the notion that many, many definitions of communication exist.

Craig divides seven traditions:

- 1) cybernetic,
- 2) socio-psychological,
- 3) socio-cultural,
- 4) critical,
- 5) rhetorical,
- 6) phenomenological,
- 7) semiotic.

Cybernetic tradition is communication as a sort of information process. So here, we focus on the system, we focus at individuals or organizations and the channels which are used in order to transmit the message. Communication within this tradition is always goal-oriented. And the sender has an initial goal before he creates the message and utilizes particular communication channel to transmit it or send it. Still, what is received by the receiver and decoded initially is different from the sender's message.

Socio-psychological tradition sees communication as interpersonal interaction. It lies under this umbrella of behavioural approach, focusing on stimuli and reaction. So here, we speak about cause and effect relationships within the communicative process. It's all about expression, interaction, and influence. It originates in psychology and sociology, it tends to be quite objective. And the theorists from the socio-psychological tradition are quite objective.

Socio-cultural tradition sees communication as symbolic process in reproduction or production of social order. It's all about context, culture, and social practices. So, if we were focusing in the previous tradition at the level of an individual or a group in the way how would they respond to the different stimuli. Here, we place an enormous importance on the context, and the way how the society operates itself. So, the social practices which are our everyday routines and the way how we understand and see the world, they are created due to the interaction. So, individuals tend to talk to each other and while they are communicating, they create the shared meaning and the shared understanding on what the world is and what this particular situation is.

Language and ideology are two main focuses of the **critical tradition**, as scholars believe that the group who controls the language can actually be dominant within the given society. Ideology for critical scholars is very important, as it's embedded and that it also reproduces through the different tools and through the different forms of media. That's why critical scholars are focusing on media itself as mass form of communication which transmits the ideology to the broader publics. And after all, this ideology through media becomes a part of the overall discourse.

When you come to the public presentations, you use all your public speaking. This is **rhetorical tradition**, and it originates in ancient Greece as we know that the most of the important steps and important suggestions on the way how to structure your public speech were developed. It's all about rhetoric, and the way how we can influence through verbal and nonverbal communication.

The **phenomenological tradition**, says that communication process can be seen and perceived differently by different people. So, communication as experience of self and others through the dialog is a key focus of this tradition. We consider stem points and perceptions of different people in different situations within the given context. So, if we try to understand how the minority group, understand the reality and how do they conduct their communication? We would better understand the consequences of side interactions.

Phenomenological traditions questioning rhetoric and semiotics. As the signs and symbols can be seen differently by people with different backgrounds and rhetoric as the art of public speaking

does not usually work the same different audiences.

The semiotic tradition, is related to the signs and symbols as communication seen as sharing meaning through system of signs. What does it mean? If we get into the conversation of two people who know each other quite well, we might not completely understand what's going on or we can misinterpret this conversation. Because these people would already have a list of already spoken. So, they have special names and special different jargon for the situations and for the previous experiences they already have. And us trying to understand what are the signs and what are the symbols within the interaction is quite essential and important. Representation and transmission of the meaning is always given through the signs and symbols.

To summarize: we have seven traditions and each one of them sees communication differently. **Cybernetic tradition**, it's all about the linear or not linear process but about the system through which we transmit our message. **Socio-psychological** tradition, focusing at an individual and this behavioural aspect of his communicating practices. **Socio-cultural** tradition would rely on the context and the culture and the way how do we reproduce this culture throughout the communication. **Critical** tradition is all about ideology and discourse. **Rhetorical** tradition is the art of public speaking. This communication is an art of public speaking. **Phenomenological tradition** is focusing on the way how do we understand the experiences of other people and the experiences of the communication practices themselves. **Semiotic tradition**, all about science and symbols which we can decode or which we will fail to decode.