



Communication Matters: The NCA Podcast | **TRANSCRIPT**

Episode 46: Special Issues Highlight Communication Studies from African Perspectives

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Participants:

Shari Miles-Cohen

Godfried A. Asante

Jenna N. Hanchey

[Audio Length: 0:45:38]

RECORDING BEGINS

Introduction:

This is *Communication Matters, The NCA Podcast*.

Shari Miles-Cohen:

Hello, I'm Dr. Shari Miles-Cohen, Executive Director of the National Communication Association. And I'm your host on *Communication Matters, the NCA Podcast*. Thank you for joining us for today's episode.

African scholarship has a lot to offer Western researchers, but Western researchers have not always paid sufficient attention to the work of African scholars, leading to a dearth of knowledge in some areas. Today's episode of *Communication Matters, the NCA Podcast* addresses two new special issues of NCA's *Review of Communication* that focus on the communication discipline's lack of attention to scholarship by African scholars from African perspectives and about Africa. Special issue editors and communication professors Godfried A. Asante and Jenna N. Hanchey joined the podcast today to discuss the special issue's current work in African communication studies and the future of both African communication studies and the broader discipline.

First, a bit about today's guests. Godfried A. Asante is an assistant professor in the School of Communication at San Diego State University. Asante researches in the area of intercultural communication, focusing on community and individual empowerment. Asante has worked with non-profit organizations in sub-Saharan Africa to design, plan, and implement empowerment programs. In doing so, Asante uses narratives, storytelling, and digital technologies to help marginalized communities find their voice and create change. Godfried, welcome.

Godfried A. Asante:

Thanks for having me here.



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Shari Miles-Cohen:

And Jenna N. Hanchey is an assistant professor in the Department of Communication Studies at the University of Nevada-Reno. Beginning in 2022, Hanchey will be joining the faculty at Arizona State University. Hanchey's research examines the politics of aid and development and considers the role that gender, race, sexuality, and class play in humanitarian aid. Hanchey's first book, *The Center Cannot Hold: Decolonial Possibility in the Collapse of a Tanzanian NGO* is forthcoming from Duke University Press. Jenna, welcome to the NCA podcast.

Jenna N. Hanchey:

Thank you so much for having us today.

Shari Miles-Cohen:

So let's start with a bit of background information about the special issues themselves. How did they come about and why did you propose the topic?

Jenna N. Hanchey:

A lot of the credit for these special issues coming about actually is due to Sohini Roy, the associate editor of *Review of Communication*. Sohini approached me about editing a themed issue on African research, leaving it pretty broad as to what that could be in either 2017 or 2018. She's really invested in getting scholarship from BIPOC perspectives, from other marginalized perspectives, and non-Western perspectives into the journal. So I broached the idea with Godfried at Western States Communication Association convention in 2019. At the time, we were actually also putting together a forum on African feminist and queer coalitions for women's studies and communication, and we recognized that there was a need for a broader conversation on African approaches to communication studies, not just in feminist and queer studies but also more broadly African work in all of communication. So we sat down with Sohini and had a detailed conversation on what it might look like to put together a special issue, what kinds of things we'd need to consider, how we'd write that proposal. And it unfolded from there.

Shari Miles-Cohen:

Well, that's fascinating. I am hoping at some point we can talk about the diversity on the continent, right? I mean Africa is a huge continent, and there's so many different perspectives. And I'm hoping as we continue on in our discussion, we can sort of talk about some distinctions between sub-Saharan Africa and northern Africa, etc.

Jenna N. Hanchey:

That's so important because African knowledge is so underrepresented in communication studies that it often gets lumped together as if it's all one thing, and even sometimes you'll see blackness conflated across African-American experiences and African experiences which are so diverse



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within themselves as well as across spaces and places. I think that part of the reason these themed issues are so important is because the way that colonialism and anti-blackness structure, our discipline makes it really difficult for African authors to publish from African perspectives. And it's really important to have a space where African work is centralized and African perspectives are centralized, and that was something that we were really excited to do with this themed issue because a lot of the reviewers we had for the themed issue were African reviewers, things that because of this, there's far less gatekeeping than you'd usually see in the discipline for work coming from African perspectives.

Godfried A. Asante:

So when Jenna brought up the idea to me, I was really excited about the possibility that African communication studies could be featured or given such a major platform in the journal like the *Review of Communication*. Prior to that, we've been having distinct conversations, and as Jenna mentioned, we're already putting together a special show issue on African queer and feminist coalitions. And so we were all having very distinct conversations, and we didn't really have a very coherent place to bring this all together. And so after conversations with both Sohini and Jenna, especially examining what the workload might entail because putting together a themed issue is very labor intensive. And so—

Shari Miles-Cohen:

And you had two themed issues.

Godfried A. Asante:

Exactly, exactly. Two themed issues. Exactly. And so we wanted to sort of examine and assess what the workload might be like for both of us as pre-tenured faculty. And after that conversation, I mean we were on board because there was a lot of support from Sohini and especially working with Kathleen was really an honor. She was really supportive of the issues. For instance, when we were getting some of the first reviews back on the essays and making decisions, we found that we had way more wonderful submissions than we could fit in a single issue. And so Jenna and I asked Kathleen if she might consider letting us do two which apparently every guest editor asked this. But for this topic, Kathleen said yes, let's pursue this. Because she definitely understood that African scholarship is deeply underrepresented in the discipline especially in such a high impact journal like the *Review of Communication*. Especially in the themed issues, most of our reviewers were African, and others were familiar with non-Western work. And that, as Jenna, mentioned, led to less sort of gatekeeping, extremely good feedback from both of us as our work is sort of steeped in advocating epistemologies.



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Shari Miles-Cohen:

So in your introduction to the first special issue, you address the state of African communication studies and the current research by African communication scholars. Jenna, as a rhetorical scholar, could you talk a bit about African rhetoric and communication theory and its relationship to Western scholarship?

Jenna N. Hanchey:

Yes, absolutely. Well, as a forum that Godfried is a part of actually in *Quarterly Journal of Speech* put it, #RhetoricSoWhiteAndWesternCentric, and credit goes to Darrel Wanzer-Serrano for facilitating the use of that hashtag rhetoric so white and editing that that special forum that was really, really key I think, particularly in *Quarterly Journal of Speech* which is one of the most traditionally white journals in our field, one of the journals where BIPOC scholars and non-Western scholars are the least represented. And so that traces from a history of rhetoric that is continually looking back to, tracing a lineage back to a Greco-Roman origin, and that results in a really narrow trajectory of what rhetoric can be, right? If it has to go back to racist figures like Aristotle, that ignores that other places in the world also had their own ways of doing **[inaudible 00:09:57]** and ways of communicating and dialoguing with one another. There's so many different genealogies. There's so many different ways of thinking about rhetoric and conceptualizing it that the actual discipline usually ignores and traces it only back to this one trajectory and one origin in a way that makes the discipline of rhetoric built on colonial and racist principles inherently in the terms that we go back to and in the things that we use.

And so like as Michael Lechuga has written in some of his work, it might actually take undoing rhetoric completely in order to decolonize it. And so what that means for African rhetoric is that the way that rhetoric is conceptualized right now in the West, African rhetoric barely fits, and we see that in there being only very small representation of African rhetoric in mostly two ways. Either it's located as an alternative origin for rhetoric. So that focuses on ancient African principles and ancient African philosophies. Or sometimes there's work on African speech making and African perhaps monuments, these traditional public address ways of thinking about rhetoric. Both of these practices are useful, but they're still very centered in Western ways of understanding rhetoric, right? Something that is intelligible to Western audiences, African speech making or African philosophy. And what it ends up doing when we focus only on those aspects of African rhetoric is it ignores the other ways that communication and rhetoric happen in African contexts that don't immediately register within the frameworks we have for Western rhetoric. So there are deep and vast African knowledges about speaking and communicating and connecting in ways that influence or change people's minds, but they're not often recognized within the discipline.

And so in the themed issues actually, this is why the work of scholars such as Ogunfeyimi and Erik Johnson, they're so important. Ogunfeyimi looks to the ways that contemporary African



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epistemologies challenge how rhetoric thinks of ethics, how rhetoric thinks of visuality and subjectivity in a way that takes contemporary happenings and contemporary African perspectives into account to de-center how we think about rhetoric. And Johnson's focus, even though it does look at speech making, it examines the way that Ghana's midnight speech, how it institutes a different form of relationality between speaker and audience. So I think that there's so much space to do really excellent work in rhetoric if we are willing to let go of some of the structuring assumptions that are based in colonial and Western-centric ways of thinking about what rhetoric is.

Shari Miles-Cohen:

Fascinating. Godfried, sort of jumping off from where Jenna stops, your research is in intercultural communication. And how would you describe African intercultural communication research and how it differs from Western intercultural communication research?

Godfried A. Asante:

I would say critical in a cultural communications scholarship in particular has been good at interrogating not just difference but how social difference has been produced and reinforced through particular communicative practices and discourses. However, African perspectives in relation to intercultural communication, it is largely absent even though there has been different kinds of studies across the decades represented in different journals. Part of the issue why we don't hear a lot from African intercultural comm scholars is that in the U.S., intercultural comm is typically seen or done with the U.S. being the center, looking out on the African continent. And it's also done quite differently. And so part of the issue here is that when we centralize U.S. knowledge structures, especially identity categories with relation to race, gender, class, sexual orientation, sometimes we might just use one lens in looking at the world which again as I mentioned on the African continent, these same categories inflect a different kind of politics. And especially the results of that is that we tend to see Africa as kind of a monolithic entity as we talked about. And going back to your point about the different diversities on the continent, I mean within, for instance, Ghana where I'm from, I mean between like from one town to the other will have a vastly different cultural system traditions. So the continent is budding with extreme diversity, if I can use the word extreme in this context.

However, whenever African knowledge systems appear or is described intercultural communication, it's either we're using a very U.S. centered lens in viewing Africa or Africa is seen as a monolithic entity. So for instance, Fatima Alaoui in this themed issue sort of takes charge of that and argues that we should move towards critical Africanness with the aim of destabilizing this monolithic view. For instance, sometimes we tend to not look at or not to conceptualize Africans north of the Sahara as part of the continent and tend to centralize dark skinned Africans as sort of the true Africans. And that is not an accurate depiction of the entire continent. We have people



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who are lighter skin people, who are darker skin. We have people who are Christian or Muslim or traditionalists. And all these sort of intersect with who they are in our contemporary modern times. And so a huge difference here I would argue is that African intercultural comm sort of differs from Western intercultural comm depending on which part of the continent you are and the kinds of identity categories that are salient in that particular location. So for instance, as I mentioned, it's possible that we could focus on race in the United States, but race on the African continent will inflect a different kind of politics. It might not be necessary between Hispanics and whites or blacks and whites. It might be, for instance, it might be colorism. It might be who is more light and who is less dark. So stuff like that.

The other thing that is also crucial is that religious beliefs are also extremely important when we talk about African intercultural comm and also talking about inter-ethnic differences because sometimes they're not visible. We don't take them into account. An autoethnographic study by Gloria Pindi sort of points to that by arguing that in Congo, she is bi-ethnic I will call it. She's part of two ethnic groups, and that has its own politics and has its own issues that comes with that. Gendered hierarchy is also another way to understand and to use as a lens to understand African intercultural comm. Last two things I want to point out is the postcolonial identity. So as you know, of course, African countries were colonized. And so this tension between our contemporary, modern, post-colonial identity and also, the yearning for this pre-colonial identity, there's always tension between the past and the present. And so, for instance, myself, whenever I talk about African intercultural comm, I really want to talk about this tension between this post and the pre-colonial African identity. The last thing for me is development and, another key area that African intercultural comm can and should continue to maybe advance is the question of development. We all know that in our sort of geopolitical discourse, Africa is perpetually underdeveloped. But the question of what is development on the continent is something that African intercultural comm scholars continue to do. And so finally, the essay by Eddah Mutua and Okigbo sort of takes this and tries to sort of trace African intercultural work. So for those who have not seen this essay yet, I encourage you to read that and get more knowledge about African intercultural comm.

Shari Miles-Cohen:

And one of the things that just is resonating with me as you all are talking is it seems as though two special issues is barely enough to scratch the surface of the diversity of the continent. So I hope that our listeners are getting that same sense from our discussion. So Jenna, I wanted to ask you about health comm. So health communication research is also addressed in this special issue. So I'm wondering if you can talk a bit about the culture-centered approach to health communication and why it matters so much.



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Jenna N. Hanchey:

Yeah. So a culture-centered approach to health communication is really important because it really asks us to think about health communication dependent and embedded within the context in which it's operating. So when you think about health challenges in the world today, we need to think about them in terms of their community context, cultural context, structural inequities, the conditions that constitute those health experiences. And in a lot of ways, this sounds obvious, but it's a huge paradigm shift from how we usually think about and do health communication which is a biomedical model that's really heavily focused often on health messaging, which health messaging is important, but you have to understand what context that's happening within. And when the messenger is assumed to be from a Western perspective or even a Western person to someone who is in a different cultural group, like you run into a lot of problems when culture isn't a constitutive part of how you're thinking about what messaging means, how to create healthy context. It's much more about the way that health is embedded in a community than it is the messages that are put out because that can reinforce a neo-colonial way of thinking about things that is invested in saviorism dynamics and things like that rather than focusing on what a community needs and wants and how they would create their own healthier context.

So the culture-centered approach then is thinking about how to create health contexts focused within a community from that perspective and building them from the ground up rather than inserting them top down. And so this means creating spaces for different cultural perspectives and voices to articulate their own health needs and priorities from the level of community organizing. So for African health communication in particular, a culture-centered intervention is about building an entire public health infrastructure in community spaces for community members to practice cultural artifacts, song, dance, art. These are all resources for building health. And this then redefines health beyond a narrow framework of practices or messaging to how to create a culture of health. So I think that it's really important too that, to point out like Ngondo and Klyueva's piece does in the special issue, that using African frameworks to reimagine health campaigns doesn't only affect African communities, but it can also be a resource for global communities to rethink their own health practices in ways that might work better. Because I'm thinking about how their essay talks about the COVID-19 pandemic and viewing it through this lens that focuses on the concept of *ubuntu* and how that could help us to address the COVID-19 pandemic in more communal-oriented ways. That's a lesson that isn't only important for African communities that center *ubuntu* themselves but also something that could be extremely useful here in the U.S. where we continue to use health messaging that isn't working and isn't getting people to where that we need to be to have a really healthy context and to address this pandemic as a collective. And so I think it's really important to recognize that African work isn't only speaking to Africans but is also something that is really important to places like here in the U.S. and could help us to reimagine health messaging in ways that that work better.



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Shari Miles-Cohen:

I so agree with you. I mean it's so important to just remember to include in planning the folks who are going to be most impacted by the decisions, by the policy from the beginning and at the conceptual stage. I so agree with you. I wanted to turn to a question about feminist organizational communication. So there have been some prominent works by African feminist organizational communication scholars, and I'm thinking, for example, of Joelle M. Cruz who in 2019 received NCA's inaugural Orlando L. Taylor Distinguished Scholarship award in Africana communication and was featured on an episode of *Communication Matters*. So Godfried, could you tell our listeners a bit about how Cruz and other scholars have approached organizational communication?

Godfried A. Asante:

Yes, absolutely. One quote from Joelle Cruz that I would like to begin this this response was, so in our introduction, we introduced a quote by Joelle that says that, to think that African theories can teach us anything in the West is in itself a provocative act. And what we mean here is that there tends to be this general notion or overlook or invisibility of the way that people who are in this sort of periphery or people from the continent, we assume that they cannot necessarily teach those of us in the West, they cannot really teach us much. And so we tend to take theories and concepts that we've already learned here in the U.S. or in the West largely and try to apply them in these places, and especially with organizational logics or ways of building entrepreneurship, of these ways of organizing. And that is problematic, and that's what Joelle Cruz and those scholars who take a deep colonial approach like her try to challenge, that let's analyze these forms of organizing or structures of organization on their own terms. And so that's what her work really does. And in the process, taking that decolonial view tends to make African communication scholarship more visible within organizational comm. And so one thing that I really enjoyed reading Joelle's work and those within sort of her area is that they tend to focus on people who are on the periphery, people that we don't assume that they could teach us much about how to be a leader, for instance, and when we think about, for instance, her work on susu group collectors, market women in Liberia. Again, these are folks that have different forms of organizing that may not be that obvious to organizational comm scholars in the West. Again, the assumption here is that if you're not working in an office, 9-to-5 job, that somehow you don't really have much of a knowledge base on how to build organizations for us.

And so I think her work really pushes the limits of traditional org comm in the way that they approach feminist organizing by showing how Africans in particular in her work create spaces of agency between sort of the marginal organizational actors and external constituencies such as government agencies. And so within the themed issue, Nancy Maingi Ngwu's essay, the second themed issue is a great example of how African thought helps to revive organizational communication. And again, what she does is she demonstrates how the history of the field is



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organized through colonial logics itself and how incorporating African knowledges means rethinking the way that org comm has traditionally been explained and narrated. And so I think overall, Joelle Cruz's work and especially Nancy's work in this themed issue broaches towards the decolonial question that is solely needed in org comm and then bringing in voices that have historically been excluded.

Shari Miles-Cohen:

Thank you, Godfried. So we've talked about health comm. We've talked about org comm. Now I want to like talk about pop culture. So I'm sure a lot of our listeners are familiar with the Marvel film, *Black Panther*. So in fact, a 2020 episode of *Communication Matters* focused on another *Review of Communication* special issue about that film. Both of you contributed to that special issue. So with *Black Panther* as a starting point, could you talk a bit about how Western depictions of Africa have represented or in some cases misrepresented the local cultures and values and how has African cultural and media studies scholarship challenged those representations?

Godfried A. Asante:

It was a pleasure writing for *Black Panther*. And the first time I watched *Black Panther*, it was mixed feelings, mixed feelings of excitement about an all-black cast movie, and at the same time, I did also see some problematic themes in there. But it's important for us to put *Black Panther* within sort of a historical context of media discourses that have been part of the construction of Africa and Africans. And so as you probably know and as most of our viewers know, Africa and Africans are typically represented as poor or sort of living in huts or they're on a very vast land. And the one that gets me the most is sort of this gibberish or that their language is so indecipherable. And so on the one hand, *Black Panther* really does a good job of representing the rich culture in the continent from Nigeria to the *[inaudible 00:30:18]* people in South Africa and then bringing in different kinds of traditions on screen. And also, it being profitable. And so I think on the one hand, *Black Panther* really does a good job of bringing or showcasing the content in a very positive light like that. But at the same time, Gloria Pindi, my co-author for that piece, also writes that the way *Black Panther* depicts the continent in some sense or in some way showcases Africa that is of a mythical past. And part of our contention is that we don't see the way *Black Panther* gives credence to sort of the contemporary material realities of the continent.

And so in a way, *Black Panther* is offering a really positive and really illuminating view of the continent, and then at the same time, you'll see that it kind of follows a similar trajectory of Western media and especially Disney in particular to create this sort of mythical Africa that speaks to Western fantasies instead of speaking to the contemporary, mature, material realities of the country. So of course, these views can become a very narrow perspective, and that needs to be challenged. Even though it has been challenged by *Black Panther* on some level, there is a kind



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of limitation there. And so we need a more radical view of Africa that is not limited or that is not narrow.

Jenna N. Hanchey:

Yeah. To kind of piggyback off that, one of the things that I wrote about in my piece for the special issue was that how Wakanda is depicted in *Black Panther* is kind of as an exceptional African country, that Wakanda is special and then everyone else is different. So you get a depiction of a country that challenges a lot of Western stereotypes about African countries, but at the same time, it's held off as special, leaving those stereotypes kind of undisturbed for the rest of the continent. Wakanda can challenge those stereotypes, but it leaves the viewer to assume that for the rest of the continent, those hold true. And so even though it does challenge some ways that African countries are depicted, it also reinforces them at the same time. And I think that this is the reason that a lot of scholars focus on challenging Western stereotypes about Africa in the way that it's depicted in media, first of all, as like one homogeneous entity, right? And then also in these terrible ways that Godfried pointed out. This is important because it really structures lived interactions. It structures people's experiences. It structures the way that people are related to.

A really poignant example of that is Gloria Pindi's essay in this themed issue where she talks about how she gets treated as an African professor, a tenured professor, in ways that are reiterative of these same stereotypes that we see in media. It affects the way that people treat her and particularly even, she's writing as a black feminist scholar to other feminist scholars. So the way that feminists in the academy treat Gloria is very much reflective of these terrible things that Godfried pointed out that we see reiterated in media about Africa. And so her powerful anecdotes in this essay about how she is perceived and related to in the academy I think are extremely important for all scholars to reflect over but also particularly those of us who wish to be co-conspirators in justice-oriented work if we want to do intersectional feminist work or social justice work. Like Gloria's stories are really important to pay attention to and to take into account. I guess also Wunpini Mohammed's essay in this issue is also offering a different way of approaching media studies that can center African epistemologies and center African ways of knowing and that challenge typical media studies methodologies by thinking about what would media studies look like if it comes from a cultured center methodology, one that is centered in Bilchiinsi philosophy and what that means for media studies. And so I think there are also things to think about not only in media depictions of Africa but also in the way that we do media studies as scholars, how can we approach media studies in a way that isn't also Western-centric in the way that we engage that research.

Shari Miles-Cohen:

So the special issue not only tackles the state of African communication studies but also explores how African communication studies can help shape the discipline. So a question about impact.



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So I'd love to hear from each of you about how you think and hope African communication studies will shape the communication discipline's future.

Godfried A. Asante:

I can start. And so two things for me. The first one is that I do want to see African thought and scholarship be integrated across the different fields in communication studies. And I just don't want to see African thought being tolerated, but sometimes I tend to see it occurring. Like let's sprinkle it here, sprinkle it there. But let's integrate it as part of the overall argument. Let's integrate it as part of the overall conversation in the academy. The other thing is surprisingly African comm has not really made it to the conversation of decoloniality. And that for us is a problem because decoloniality is needed both on the continent and in the West. so I'm hoping that as we continue to interrogate African comm studies into mainstream communication discipline's future that we are incorporating, we are incorporating African thought that could help us also interrogate our own or African's own colonial impositions, and in the end, we can both enrich each other instead of assuming that, for instance, decoloniality is only a question that needs to be had in the West.

Jenna N. Hanchey:

I will also briefly bring in two things that I think are important. And the first is work like Bryce Henson's in the first issue. I think it's really exciting because it shows how communication studies can be rethought with Africa as the center and also, that it doesn't need to include the West at all. Henson's work is looking at how African epistemologies affect Brazilian decolonial work, and I think that it's really important to see more work that engages with different parts of the world on their own terms and then what that can look like not even in relation to the West. And then the second thing that I'm excited to see come out of this work is something that we write about in the introduction. We write about how African thought makes impossible futures possible, and part of the reason we say that is because structures of whiteness and coloniality often dictate what is perceived to be possible and what isn't allowed to happen or flourish or is outside the bounds of that mode of thought. And so from African perspectives that think outside the boundaries of whiteness and outside the boundaries of colonialism, so much more becomes possible. So African communication studies is really exciting because it can bring impossible futures into being, and we can use that to create better and more just worlds beyond what we've imagined thus far.

Shari Miles-Cohen:

How do the contributors of the special issues demonstrate that African communication research matters to the discipline and to the world?

Godfried A. Asante:

For me, African comm is a way to re-center Africans telling their own stories to challenge how they are positioned. A very typical example is with the COVID-19 pandemic that we are still in and



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the way that Western reporters have positioned and have also talked about how African governments are doing well with tackling the disease and it almost feels like a shock the way it is reported. And so in a way, even though some African countries are doing pretty well tackling the disease, they are still positioned as oh, look at Africa or look at these African countries, wow, they are doing okay. And so I think African comm has the responsibility to sort of help us understand these positioning and the way that ultimately it reduces the agency of Africans telling their own stories. And so I think there is a responsibility that we have as a discipline to, again, bring the voices of those who are in the periphery into the mainstream, and that's what this themed issue we have been trying to do bring voices that are typically in the periphery into the mainstream in a way that helps us to rethink our own assumptions about the field and about those who are not positioned in the West.

Jenna N. Hanchey:

We've talked a lot about each of these essays on their own throughout the podcast, and I really want to highlight that together, they are so much more than the sum of their parts, that the work that's being done in these issues as a whole really asks us to rethink communication and what it means and how we do it. What does it mean when we talk about humans or when we talk about subjects. Who's included in that? Who's not? How can we think about people differently? How is it that individuals and communities relate to one another? How are people and environments intertwined? The answers to all these questions from different African perspectives really asks the discipline of communication to reflect over the ways we've assumed certain things in the past and how we could open that in the future. And so I'm excited about all of all of the works in these special issues and the ways they ask us to think differently, to think better, and how centering African knowledges can really open radical futures for what communication studies can be.

Shari Miles-Cohen:

So Jenna Hanchey and Godfried Asante, thank you so much for helping us think more deeply, broadly, reflectively about communication and revision a future for the discipline that is more inclusive of voices and research around the world. So thank you to our audience for listening to me today on the *Communication Matters* podcast. I hope you've enjoyed hearing about African communication research. I know you join me in thanking Jenna and Godfried for being our guests today on the podcast. And if you haven't already, please be sure to visit natcom.org/podcast for a link to the publicly accessible special issues. They are open access and ready for your viewing pleasure.

Jenna N. Hanchey:

Thank you so much.



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Godfried A. Asante:

Thank you.

Shari Miles-Cohen:

In NCA news, I hope you'll tune in to NCA's Virtual Spring Public Program, "Creating Space for All," communicating about inclusion, diversity, equity, and access in our classrooms and on our campuses to be held virtually on April 25th, 11:00 AM to 12:30 PM Eastern. Visit natcom.org/calendar to register for the public program. And if you can't attend, a recording of the public program will be made available on NCA's YouTube page soon after the event. And listeners, I hope you'll tune in to the May episode of *Communication Matters* when we'll be joined by Colorado State University communication professor and former *Quarterly Journal of Speech* editor, Karrin Vasby Anderson. Dr. Anderson will discuss writing for and submitting articles to communication journals, covering such common issues as how to select an appropriate journal for your work, how to polish your writing, and how to respond to reviewer feedback. This episode will be particularly useful for early career scholars and graduate students. I hope you'll join us for Dr. Anderson's important advice.

Be sure to engage with us on social media by liking us on Facebook, following NCA on Twitter and Instagram, and watching us on YouTube. And before you go, hit subscribe wherever you get your podcasts to listen in as we discuss emerging scholarship, established theory, and new applications, all exploring just how much communication matters in our classrooms, in our communities, and in our world.

The National Communication Association is the preeminent scholarly association devoted to the study and teaching of communication. Founded in 1914, NCA is a thriving group of thousands of scholars from across the nation and around the world who are committed to a collective mission to advance communication as an academic discipline. In keeping with NCA's mission to advance the discipline of communication, NCA has developed this podcast series to expand the reach of our member scholars' work and perspectives.

Communication Matters, organized at the association's national office in downtown Washington, DC, is produced by Assistant Director of External Affairs and Publications Chelsea Bowes with content development support from Director of External Affairs and Publications Wendy Fernando and Content Development Specialist Grace Hébert. Thank you for listening.

RECORDING ENDS