



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

Episode 13: The subcontinent speaks: Intercultural communication perspectives
from/on South Asia

****Please note: This is a rough transcription of this audio podcast. This transcript is not edited for spelling, grammar, or punctuation.****

Participants:

Trevor Parry-Giles

Shaunak Sastry

Srividya Ramasubramanian

[Audio Length: 0:39:48]

RECORDING BEGINS

Trevor Parry-Giles:

Welcome to *Communication Matters, the NCA podcast*. I'm Trevor Parry-Giles, the Executive Director of the National Communication Association. 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 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.

Introduction:

This is *Communication Matters, the NCA podcast*.

Trevor Parry-Giles:

Today's episode of *Communication Matters* focuses on a special issue of NCA's Journal of International and Intercultural Communication, "The Subcontinent Speaks: Intercultural Communication Perspectives from and on South Asia". Guest co-editors Shaunak Sastry and Srividya Ramasubramanian join me today to discuss this special issue. First, a little background about our guests. Dr. Shaunak Sastry is an associate professor of communication at the University of Cincinnati. Dr. Srividya Ramasubramanian is a professor of communication and Presidential Impact Fellow and an affiliated professor of women's and gender studies and director of Difficult Dialogues on Campus Race Relations at Texas A&M University. Hey, Shaunak and Sivi, thank you for joining us and welcome to *Communication Matters*.

Shaunak Sastry:

Thanks for the opportunity, Trevor. I'm so glad to be here.



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Srividya Ramasubramanian:

Thank you.

Trevor Parry-Giles:

Before we get into the contents of the issue itself, I'd love to hear a little bit about why you decided to organize this special issue. What were your hopes and dreams for putting together a special issue of this kind?

Shaunak Sastry:

So, I'll take this one, Srivi, if that's okay. So, there's an interesting backstory to this. So, the seed for this special issue were germinated actually at a conference at the NCA Summer Conference in Beijing, the bi-annual summer conference that the NCA has organized with the Communication University of China for about three times now. And so, I was at this conference having lunch next to Todd Sandel who is the outgoing editor of the journal and I was discussing with him my work on health and migration in India and we were just kind of chatting about you know, I've published in the journal before and Todd said something interesting. He said even though there have been quite a few authors from South Asia who published kind of independently in the journal. There really hasn't been sort of a concerted effort to highlight research from this area. And I can't remember if it was me or him who first suggested that, but the conversation moved towards the idea of maybe we should think or do a preliminary analysis of who is publishing from this area, what is the scholarship that's out there. At the end of that conversation, I emailed Todd and he said what do you want to do with that? And so, at that point, I contacted Srivi and asked her if she would be interested in joining on the project and when we had our first discussion, I think that's when we kind of thought about how do we broaden the discourse on South Asia? Because South Asia, the broader kind of thing than just scholarship from India and that's how the ball started rolling.

Srividya Ramasubramanian:

When Shaunak approached me, I was really excited about this project. Like he said, there's been work here and there about South Asia international and intercultural communication but there hasn't been a full special issue, I haven't seen that in any of the NCA ICA journals. So, that was an exciting opportunity for us to curate and invite multiple voices and we want to kind of showcase the multiple and contested and conflicting understandings of South Asia that complicates the discourse on that region.

Trevor Parry-Giles:

I'm sure glad you did. I think it makes for a really interesting special issue. And in the introduction, you all write about the special terminology for the issue. And I'm curious about the term that you're



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using there and what makes them special and what geographic areas are you particularly referring to for the purposes of the special issue?

Srividya Ramasubramanian:

Well, a lot of times like South Asia is used interchangeably with India and we were kind of wanting to be deliberate about including all the aspects of South Asia whether it's Afghanistan or Bangladesh or Bhutan or Myanmar, Nepal, Pakistan, Sri Lanka. All of these places we wanted to welcome those perspectives in. Of course, it was hard to bring all of those in but certainly, we wanted to make a deliberate move. So, when we talked about like the subcontinent speaks, we were specifically referencing the entire geographic region. But it's not just about the geographic region. It's also more like the political aspects of South Asia. It's about the socio-economic, cultural, power relationships, all of those in that region and how they manifest themselves.

Trevor Parry-Giles:

Is there something there about how they differ too across the various nation states that make up this geographic region?

Shaunak Sastry:

The term Indian subcontinent is often used interchangeably with South Asia, right? So, one is a more geological term, right? It refers to this chunk of land that kind of crashed into the Asian continent. Right? It's geological. But South Asia is a more political term, right? It's used to refer to the current dynamics between the nation states that occupy this geographical area. So, that includes the largest India, right? But also Pakistan and Afghanistan, Sri Lanka and Nepal, Bangladesh, Bhutan and the Maldives. So, what is interesting though is so like, for example, a regional cooperation organization like NATO, in South Asia there are associations like, there is one called SAARC which is the South Asian Association for Regional Cooperation which is basically a multilateral organization that does kind of the lobbying, multilateral kind of organizing work. The importance of SAARC politically in the region has reduced as compared to the 80s and 90s but they still have these regular kind of meetings where they talk about regional cooperation. So, in that sense, South Asia is a more coherent political unit. It's more recognizable. It indexes a particular relationship between nation states.

Trevor Parry-Giles:

We can now turn I suspect to the actual issue itself and the articles that are contained there. You received 80 abstract submissions for the special issue which is remarkable and then you solicited full-length manuscripts from ten authors and ultimately six were selected for the issue. It'd be nice if we could talk about each of these articles because I suspect that they're all quite interesting and tell us a great deal about what's going on in international/intercultural communication within South



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Asia, the Indian subcontinent, the subcontinent or whatever terminology we want to use. Let's start with Icha Basnyat's article.

Srividya Ramasubramanian:

So, Basnyat's article tackles this dual identity of being a sex worker as well as a mother and this is really fascinating. It's in the Nepali context so it brings in sort of identity, health work and also this notion of structural stigma and looks at how things like poverty shape family relationships and she takes an intersectional approach in doing a critical analysis of interviews with sex workers. So, this is a really excellent piece. It's cutting edge and I just love how this piece engages with health communication from a very feminist perspective and I love that approach.

Trevor Parry-Giles:

How does that relate do you think to Kaur-Gill and Mohan Dutta's article which also looks at working and health related issues and migrant domestic workers in India, Singapore, Noida? A key concept that they write about is communicative erasure and I'm curious about the similarities perhaps and the differences in what that term means and the nuances that they try to cap in their article. It seems to follow on from this discussion of sex workers and the dual roles with motherhood and the like.

Shaunak Sastry:

So, I think this is a piece that comes out of ethnographic work that they both have been doing independently. And so, what they're doing in this piece is kind of bringing some of that data together. So, they're both working, have had long term projects with domestic workers, Mohan in India and Satveer in Singapore. And what they're doing here is trying to kind of build parallels with the experiences of domestic workers in Noida, in India near Delhi, a suburb of New Delhi and in Singapore. And given the racial dynamics of how domestic work is organized in Singapore, most domestic workers are immigrants and a considerable chunk of them are Indian origin immigrants. And so, in this piece, what they're trying to do is with their work this idea of communicating erasure, they're really trying to get at how domestic workers both in India and in Singapore are sort of systematically wiped off the slate in terms of their access to means of communication, right? So, then whether this is in terms of domestic abuse, whether this is in terms of lack of even the most basic employment safeguard, safety, hazard pay, overtime, all of these kind of basic elements that make up the bare minimum framework for domestic work. So, what they're trying to get at with this term I think and the way I read it was just how structures both legal, bureaucratic but also social and cultural structures work to deprive or leave access from platforms, communicative platforms. I guess that's what they mean by erasure.



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Trevor Parry-Giles:

It seems particularly timely now as I noted that the COVID pandemic resurged a bit in Singapore but then when you dug deeply, it mostly resurged among the domestic worker population.

Shaunak Sastry:

Yeah, this is very timely given the COVID epidemic and the resurgence of the epidemic in Singapore precisely because of all the narratives that one hears about Singapore being this great Asian experiment, you also see under the surface. You scratch under the surface and you see very flagrant violations of very basic human rights that domestic workers have. They complaint of living in conditions that are squalid and in some sense, it kind of, their narratives have always pointed out to how they were more vulnerable to things like COVID.

Trevor Parry-Giles:

Switching gears a little bit, Azeta Hatef and Tanner Cooke's article is a political economic analysis of Afghani media which is really fascinating because it sort of manifests the breadth that you all sought for in this issue and it takes into consideration the relationships among the state, the media and economic power. In particular, these authors examine how the U.S. government's strategy of winning hearts and minds. Boy, this is something right out of Vietnam war history in Afghanistan and how Rupert Murdoch's News Corporation invested in the Moby Group which is one of the largest media companies in Afghanistan. Srivi, you probably are right on top of this. What are some of the implications of this particular article?

Srividya Ramasubramanian:

So, for us, we really thrilled to give this piece an opportunity to review and publish this because we felt it was really timely and there are also very few articles that take a political economic approach to studying South Asia. So, that was also something that was really unique about this perspective. So, with this WHAM winning hearts and mind strategy, really we're looking at concepts like agenda setting and how even a private media conglomerate like Murdoch's the Moby Group that they're using as the case study, it serves as a way of being part of the neoliberal project of the U.S.'s role in Afghanistan and how do we understand this within intercultural communication. So, it's a piece that's bringing together intercultural communication about Afghanistan which is a fairly under represented area within even South Asian studies and we're looking at it from media systems perspectives, media conglomerates, consolidations and how those influence how the politics in Afghanistan have been changing.

Trevor Parry-Giles:

I'm really impressed with the breadth and I guess multi-theoretical, multi-methodological approach to all of these articles that you all managed to solicit and to ultimately publish in this issue. I think



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it's really, really beneficial to the discipline and to the study of international and intercultural communication. Along those lines, Meenakshi Gigi Durham's article addresses a hip-hop artist, M.I.A.'s 2007 album *Kala*. And I remember this. M.I.A. uses sampling to capture different types of sounds and it's understanding that this essay complicates this use of sampling in *Kala* by suggesting that the album both resists narratives about the war on terror as it simultaneously appropriates cultural products. Can you tell me a little bit about Durham's analysis of the *Kala* album? Shaunak maybe?

Shaunak Sastry:

Sure. So, yeah, this is a great piece to edit partly because I went back and forth with the author because I loved his album. So, it's really funny because I actually like M.I.A. and I was like no, no, you got to really get into the essence of the lyrics because she's saying all these things. But it was great to see because Meenakshi Durham, she was like no, no, I don't want to look at the content because everyone does content. Her focus was clearly on the conditions of production, right? So, what made her or what are the conditions through which this album was produced? So, M.I.A., her title, her name, her eponymous title is she calls her M.I.A. because she is the child of a guerrilla warrior from the LTTE, the Lankan Tamil Tigers Elam which is like this insurgent group in Sri Lanka and who went missing in action. So, a lot of her work, the politics of her work kind of have to do with imperialism, with civil struggle. And so, she kind of in, I want to say it was 2003 where she was temporarily banned entrance into the U.S. She was denied a visa because her work was considered to be subversive, seditious. There was this element of anti-American interest in the post 9/11 kind of environment. So, in this album, she is really doing what Meenakshi Durham is calling a differential movement. She's kind of challenging the status quo of hip-hop, the standard studio model, right? So, she's sampling but she's sampling from like underground kind of sources but underground in a kind of global sound sense, right? So, she's working with artists and local folk musicians from across the globe but as she is doing it—and I think anyone who's read about this essay is this is not a simple idea of collage. But what Durham is suggesting is that at what line do we start talking about cultural appropriation if the artists themselves are from the global south and they claim to be representing these diasporas? But even as this movement was differential, M.I.A. was still the sole beneficiary of the proceeds of the album, right? So, she's going back and forth between on the one hand, the subversion of this album and the way it was produced but on the other hand, how do we as post-colonial critical scholars understand and challenge this idea of bricolage or collage when it comes at the risk of taking from cultures that do not get represented in that discourse?

Trevor Parry-Giles:

Did it have you see M.I.A. differently?



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Shaunak Sastry:

Well, I think I see the album differently. I really M.I.A. but I think having read this, when I went back and heard the album and I've been starting thinking about is this a reference to what Durham was saying in this particular instance. So, it's cool. It's nerdy but cool.

Trevor Parry-Giles:

Yeah. But that's what's supposed to happen, right? That's what good critical analysis does.

Shaunak Sastry:

That's right, that's right.

Trevor Parry-Giles:

The next article looks at and really brings up a lot of similarities I think between right-wing criticism of mainstream news in the United States and right-wing criticism and criticism of right-wing news in India. Bhat and Chadha discuss OpIndia.com with probably many listeners may not be familiar with. It's a right-wing news site in India. Do you have any thoughts, Srivi, about the similarities and differences between this site and right-wing news sites in the United States and what that can tell us about the criticism of right-wing news?

Srividya Ramasubramanian:

Yeah, I think that this piece is again very timely and relevant considering that there is a rise of like populism and authoritarianism. So, I think that this piece actually talks a lot about this anti-media sentiment and populism that's on the rise and this is something that I think the U.S. also can easily really relate to some of these ideas. In some ways, like OpIndia goes a step further than even what we see elsewhere.

Shaunak Sastry:

I don't even think there is a pretense of this being news, right? So, it's like Indian Strong Front. It is really unabashedly Hindu nationalists even though it never uses the term, right? And it's discourse. I think one of the moves that the authors are making here is that when they say that the focus is not as much of the news but their targets are other journalists who are covering news. So, it's really anti-media in that sense as Srivi was saying because the focus of their attention is always other media, like mainstream media, right? So, they're totally the mainstream media sucks because they don't tell you the real truth about blah, blah, blah, right? And so, but there's been no attention at all, scholarly attention on right-wing populism in the news outside of a Fox News perspective. So, we know a lot about how Fox News works. OpIndia in some ways follows the global trend of sort of right wing populism but it's different in that it very explicitly uses an anti-mainstream media stance as a majority of its content. So, they're really interested in saying there



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is no credibility of the “mainstream journalists”. This is the truth. And so, that is their modus operandi. Yes, Srivi, do you agree?

Srividya Ramasubramanian:

Yeah, I'd agree. Most of its content like the this paper analyzes, it talks about how a lot of the content is about highlighting media so-called mistakes and talking about how mainstream news is fake and also just naming journalists, shaming them and kind of accusing them of unethical behaviors or malicious intent or using fake data. So, those are the kinds of approaches. And also, just apart from the individual journalists, they also kind of the entire media system so they would kind of position it as partisan and elitist which is interesting because I mean that's like not reflecting much about their own position in the whole establishment so to speak. So, this piece kind of highlights in many ways some theoretical perspectives on media within political systems and the roles that they serve but there are some things unique about this in terms of how the approach is through a certain angle which is like the entire framework or the entire rationale for this media outlet is basically talking about how like the media is biased against or the Western media is biased against India and Hindus and how Indian media, the mainstream media.

Shaunak Sastry:

Yeah. Eighty-seven percent population of India who are Hindu are more serially marginalized by this liberal media. So, it's that discourse. And so, the reason I was very interested in this piece is because I think what the authors are not making that the immediate kind of connection. So, hey, look, this is what right-wing populism means in other countries but they're saying that there might be something that is different here and I think this naming and shaming of journalists is particularly interesting and I feel a very typical like Indian kind of process and where it becomes—it's not the event anymore. It's not about what is being reported. It becomes the person that is the focus of the journalism which is just an interesting move to analyze.

Trevor Parry-Giles:

It's also a move that the current President of the United States is fond of taking, right?

Shaunak Sastry:

That's right.

Trevor Parry-Giles:

Not to me to U.S. centric about this but I am struck by those—



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Shaunak Sastry:

No, you are right. There are very obvious parallels to this where it becomes individualized and the failing New York Times or whatever.

Trevor Parry-Giles:

Right. The focus of the film *Margarita with a Straw*. I've never heard of this movie. So, it's an Indian film about a woman with cerebral palsy who pursues a same-sex relationship. What do you think this study contributes to a sort of South Asian or sub-continental approach to disability and queer studies, intersectionality, that sort of thing?

Shaunak Sastry:

This is my first time being an editor and boy, do you learn when you are in this position. I mean I learned so much from this piece and when you have these young critical scholars who are like throwing jargon at you and you're like no, no, no, hold on. I had to read three things before I can respond intelligently. So, you can read this film as a text about disability, you can read this film as a text about queerness. What the authors want to do is bring these two together and think about what it means for someone who is disabled to be always read as straight or safe or on the flip side, what it means for someone who is queer to be also sort of always by default be considered able-bodied, right? So, there are these assumptions in both queer studies and disability studies about safe heteronormativity and able-bodiedness. And so, they are trying to work these two together and there is scholarship from non-Indian context and South Asian context on the intersections between these two areas of work. But I think what they do well in these piece is they also think about particular caste and locational kind of cues that this protagonist is offering in the film, right? So, what allows this figure, for instance, to travel, to access transnational locations, to travel around the world, to go to the U.S., all these dynamics that make up the narrative of the film.

Trevor Parry-Giles:

It sounds really interesting.

Srividya Ramasubramanian:

We also talk about like then the neoliberal aspects of this whole movie which it's the social class and the ability to be able to have these experiences has to also be seen through the lens of the economical and political angles in terms of how privilege operates and oppresses some more than others. So, in many ways, in this particular story that they're analyzing, the neoliberalism kind of makes the focus all about the independence or individualism and it's about like how determined this person is to get over some of these structural issues that are socially constructed, right? So, in some ways, they question how privilege operates in these kind of interesting market



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logics in terms of reproducing itself in the context of sexualities and disabilities. So, there's the queerness of disabilities aspect to it but there's also this neoliberal angle that they approach it from that is very interesting and important. And like Shaunak says, even critical disability studies that look at queerness as pretty rare in our field and then for that to be located within the South Asian context and the neoliberal values and how it's connected to that, I think that it makes it a really, really important piece that helps us to kind of theorize about these and take them to other context as well. So, that's what I really liked about this piece in terms of how the histories of colonialism, nationalism, race, migration, all of these have to be examined even as we look at queer intimacies within a particular story. So, this caregiver romance, it's about cared work and empathy work and how does that happen within a relationship where there are power imbalances. So, those kinds of notions go beyond this particular film but they disrupt heteronormativity and able-bodiedness but also overall are neoliberal values.

Trevor Parry-Giles:

Sounds fascinating. I'm looking forward to reading it more carefully. Shaunak said that one of the things that he got from this entire experience was a real education and broadening of perspective and orientation, that is the experience of editing this special issue. Anything that you all think has developed from this special issue that tells us something about the future of the study of communication and scholarship about communication and South Asia particularly and the subcontinent particularly? Any speculations that you might have about where we're going in the future?

Srividya Ramasubramanian:

I mean the experience of putting together this piece has been, like Shaunak has said, it's a been a huge learning experience. It also provides a space for others to see the varied approaches, the multi-perspectival approaches to South Asia by complicating how we look at this region. It therefore makes space for thinking about this region and about intercultural communication as a whole in a broader sense and how it relates to many other aspects of communication scholarships, right? So, it allows us to see like the patterns, textured patterns within South Asia through the lens of various methodologies and various theoretical perspectives. It also offers a space with an intercultural scholarship as a whole to think about how we can bring in like health communication or political economy or news analyses into studying particular regions. So, we would love to see, for instance, scholars take up other regions of the world. It was such an excellent experience for us to edit this and we would love for others to be able to have that experience. Also, we've formed a huge network of scholars just in terms of those who submitted pieces, those who helped us review them. Those have interestingly led to some panels and ideas for collaborations that would not have otherwise come up I think. I mean maybe they would have in other ways but I think this piece kind of served as a catalyst to get some of those conversations



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going and I think it gives us a space to reconsider what South Asia means within international communication scholarship or communication scholarship as a whole. And it's more an invitation to continue this engagement in a serious way with this topic in terms of thinking about what is rigorous communication scholarship and rigorous intercultural communication scholarship. And certainly, we would say this set of pieces represents that. So, in many ways, we've been having questions about what is meritorious, what is excellence in communication. And a lot of it is driven by like a Euro-American, U.S. centric model. So, I think that a special issue like this kind of helps us appreciate the breadth of communication scholarship, right? And it helps us to kind of decenter it from Euro-U.S. centered lens and it helps us to think of other ways of approaching, thinking about rigor and excellence. So, in those ways, we are hoping that this is not just about representational politics or geopolitics but I think the piece we're hoping means much more in terms of what communication can be or is. So, we are hoping that even though we are U.S.-based and of course, we look back at this issue and think about yes, there are many things that we still didn't have an article about Pakistan or Bangladesh, right? Or Myanmar. So, there are things that there's so much work. So, we think of this as the beginning in many ways of new possibilities. Yet we want to acknowledge all of the people who came before us who helped us get to this point because it just didn't happen without their own groundwork.

Shaunak Sastry:

Srivi and I tried very hard to make sure that when we had people to get reviewers who were from the region or knew about the region and that kind of also showed us that there are so many people doing this work. It's just that they are not organized under a narrow umbrella of either like comm study. Some of them are in journalism, some of them are in allied fields, right? I think one of the things and I think what Srivi said as we diversify and kind of open the field, I think what we will realize is that a lot of what we know about intercultural conflict or intercultural communication still presumes the U.S. has the unmarked category, right? And then so, we know U.S.-China communication, U.S.-Japan communication, blah, blah or intercultural communication from the West versus South Asia. Hopefully, and I don't think we went all the way with this effort—we didn't have the bandwidth to do that yet—but this perhaps opened the door for us to think also about intercultural communication that doesn't necessarily have the anchor in one normative space, that is the U.S., right? So, what does it mean to do intercultural conflict scholarship between India and Pakistan? And there's so much work out there. And what does it mean to build those bridges and make those opportunities possible? So, there's a lot. I guess it's just a question of how do we as comm scholars anchor that, right? Because there's a rich area of work in South Asian studies in English, right? In the department of South Asian studies and so on and so forth. I guess for comm this will mean looking out for what communication departments or programs are in the region and how this can grow that discussion.



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Trevor Parry-Giles:

And we're so grateful that you all edited this special issue in an NCA journal. I'm particularly proud of the fact that we were able to organize and publish this special issue. I think it's fantastic. So, thank you, Shaunak and Srivi for joining me today. Listeners, I hope you enjoyed what I thought was a stimulating and engaging discussion of the articles in this special issue of *The Journal of International and Intercultural Communication*. You can visit the NCA podcast page at natcom.org/podcast for a link to all of the articles. They've been made free for your access through the end of 2020 and we'll have a link on the podcast page for anybody interested in looking at any of these articles as well as the introductory material. So, be sure to visit us at natcom.org/podcast. And as always, thanks for listening to *Communication Matters, the NCA podcast*.

In NCA news, in response to the murder of George Floyd and in solidarity with the protests happening across the nation and around the world, the NCA officers issued an open letter to the NCA membership. The letter says in part, "We write to express our profound sympathies and condolences to the family and friends of George Floyd, Brianna Taylor and Ahmaud Arbery and to recognize that many members of NCA are feeling, like we are, angry, hurt, sad and disgusted. We write to tell you that we are with you and recognize the incredible heartache so many are feeling in these times. We want you to know that our emotions too are raw and that we want to make a useful contribution as your elected leaders. At this moment, in addition to other necessary self-care practices, we encourage action and using your experience as communication experts as a response to any grief, helplessness, anger, resentment, loneliness and frustration you might be feeling. Communication is central to both how we are learning about these events as well as how to help heal our society."

In addition to the officers statement, the NCA Diversity Council released a statement urging NCA members to engage in positive action in the pursuit of social justice. The Diversity Council statement says in part, "In place of issuing hurried statements, NCA's Diversity Council is calling for strategic articulations of concrete action steps designed to incite measurable systemic change in our discipline. Coupled with concrete action steps, we are calling for articulations of accountability and culpability if said actions are not completed on a specified timeline. As a council, for example, we are less interested in hearing our colleagues and myriad NCA constituencies recommit to white self-reflexivity and/or social justice yet more interested in how strategic action will amount to anti-racist praxis thereby rendering our discipline more humanizing and inclusive for people of color and less susceptible to white supremacy." You can read both statements in full on the NCA website at natcom.org.

In other NCA news, the newest video in NCA's Concepts in Communication Series addresses deception and deception detection. In the video, Norah Dunbar, professor in the communication



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department at the University of California at Santa Barbara defines deception, explains whether law enforcement professionals are better than others at detecting deception, identifies cues for detecting deception and describes a video game developed to teach law enforcement professionals how to better detect deception. Be sure to check out the other releases in NCA's video series to learn about microaggressions, identifying fake news, digital activism and speech anxiety. You can watch all of the NCA Concepts in Communication videos on NCA's YouTube page. And listeners, I hope you'll tune in for the July 9th episode of *Communication Matters* featuring Professor Robin Means Coleman of Texas A&M University. Professor Coleman is the author of *Horror Noir: Blacks in American Horror Films from the 1890s to the Present*, a book that was made into an award-winning documentary film in 2019. Be sure to tune in to this episode to learn more about how black people have been depicted in American horror films, what if this says about race in America and the horror genre in American film.

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, establish theory and new applications, all exploring just how much communication matters in our classrooms, in our communities and in our world. See you next time.

Conclusion:

Communication Matters is hosted by NCA Executive Director Trevor Parry-Giles and is recorded in our national office in downtown Washington DC. The podcast is recorded and produced by Assistant Director for Digital Strategies Chelsea Bowes with writing support from Director of External Affairs and Publications Wendy Fernando and Content Development Specialist Grace Hébert. Thank you for listening.

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