

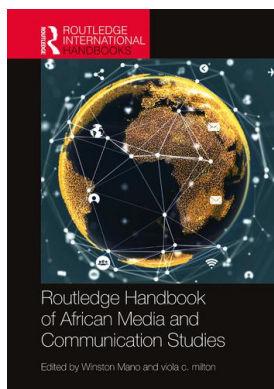
This article was downloaded by: 10.3.97.143

On: 06 Dec 2023

Access details: *subscription number*

Publisher: *Routledge*

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: 5 Howick Place, London SW1P 1WG, UK



## **Routledge Handbook of African Media and Communication Studies**

Winston Mano, viola c. milton

### **Decoloniality and the push for African media and communication studies**

Publication details

<https://www.routledgehandbooks.com/doi/10.4324/9781351273206-1>

Winston Mano, viola c. milton

**Published online on: 12 Feb 2021**

**How to cite :-** Winston Mano, viola c. milton. 12 Feb 2021, *Decoloniality and the push for African media and communication studies from*: Routledge Handbook of African Media and Communication Studies Routledge

Accessed on: 06 Dec 2023

<https://www.routledgehandbooks.com/doi/10.4324/9781351273206-1>

**PLEASE SCROLL DOWN FOR DOCUMENT**

Full terms and conditions of use: <https://www.routledgehandbooks.com/legal-notices/terms>

This Document PDF may be used for research, teaching and private study purposes. Any substantial or systematic reproductions, re-distribution, re-selling, loan or sub-licensing, systematic supply or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The publisher shall not be liable for an loss, actions, claims, proceedings, demand or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

# Decoloniality and the push for African media and communication studies

## An introduction

*Winston Mano and viola c. milton*

---

Media and communication are integral to politics, culture, economies, societies and everyday life. The teaching and research of media and communication involves making sense of the ways in which we communicate as well as accounting for the impact of media and technology on society. It entails investigating how people, communities and institutions influence the media and how media and communication technologies themselves shape social relations. As a result, media and communication are implicated in the constitution of power relations and exercise of power. Media power and political power, for example, combine in ways that, amongst other things, shape and direct geopolitical contestations informing politics, culture and knowledge in the academy. It can thus be noted that media and communication are implicated in specific agendas that can result in the marginalisation of those without power. The media are an important means for understanding centers of power that must be questioned and challenged.

From an academic point of view, the area of media and communication can be an entry into contemporary debates about marginalised and silenced epistemologies and ontologies. This academic injustice is a mobilising force for the academic quarrel underpinning this volume. The volume is, in the first place, a recognition of the structural violence imposed by asymmetrical power relations between trajectories of media and communication in the academy, and secondly a call to action for centering African approaches which have thus far been understated or ignored as legitimate knowledge. The study of Africa without Africa has become a dangerous pattern not only in Western universities but within Africa itself. This is evident in the extent to which African universities and scholarship at large have developed media and communication as a discipline without engaging knowledge, praxis and theories from the continent. The systematic imposition of theories and ideas from the global North in communication and media research, syllabi and curricula across the continent led some to question whether we have African universities or universities in Africa (Nabudere 2006; Ndlovu-Gatsheni 2013; Nyamnjoh 2016; Asante 2016). The quest for establishing truly *African* universities, aligned to continental exigencies, finds resonance in a context where voices from the global South are loudly claiming their space and positioning within the academic pluriverse. In this context, the *Routledge Handbook of African Media and Communication Studies* is claiming space for *African* media and communication studies.<sup>1</sup>

African media and communication is a formative intellectual field whose core focus and shared concepts are arguably not yet clearly identifiable, nor adequately represented in academic discourses. This volume addresses this gap at a time of decoloniality and renewed questioning of knowledge about Africa that misrepresent, essentialise or marginalise the continent. African perspectives are being mobilised to reimagine the field of media and communication in tandem with lived experiences of Africans. To this end, African media and communication studies reclaims power to unapologetically explore the manifestations of media and communication *in Africa, from Africa and by Africans*. This is not meant to signal an ethnic preoccupation, but is instead about relevance, voice and power. Media and communication have been implicated in the manifestation of power in Africa, from the precolonial through to the contemporary era. We argue for the need to “make intelligible” the emerging field of African media and communication.

Contributions to this volume recognise that knowledge production in Africa has emerged from colonised spaces occupied by those with power, and hence there is an urgent need to disrupt and undo the marginalisation, silencing and disidentification of efforts by the continent’s scholars. It is an attempt to stir scholars writing in and on African media and communication more towards reflecting on the politics of polemicalising, to relexicalise the language and space within which their roles and status in the academy are debated. The academic stance implied here is meant to boldly advance a pluriverse of knowledge and enlightenment. The chapters in this volume lay out a critique against the notion of “universal” knowledge as well as the nuances of a pluriverse of knowledge. The academic quarrel centers on the lack of ontological pluralism in media and communication studies. The quarrel, born out of systemic biases, unequivocally advocates a new trajectory that reimagines prevailing narratives of Africa and its positioning in new academic fields such as media and communication. The narratives in question are shaped by colonial institutions, colonial texts and anthropological ethnographies and are now urgently being reread or replaced to restore the epistemological dignity of Africans. It is a necessary response to bring into conversation input from African scholars that has over the years been consigned to obscurity. It connects with how scholars in different disciplines have rightly questioned blind reliance on the legacy of colonial scholarship that has failed to respond to and capture the realities in Africa and the global South. They critique how the continent has been undermined by Western representations that both consciously and unconsciously ignore or misrepresent the African condition.

The theorisations and practice from an unacknowledged center have made it difficult for Africans to have a voice in the academy. This practice results in marginalisation and even erasure of the African epistemological and ontological realities in academic life. African scholars have justifiably recognised the need to disrupt, reshape and reject such forms of ideological domination by others. They have declared that a wrong exists and signalled their intent to disrupt the accepted processes of knowledge creation about Africa, its communications and its people.

The fulcrum of the coloniality/modernity/decoloniality nexus in universities is the Falls movements of 2015, which signalled a collective stand against coloniality by Africans, echoed by other marginalised groups across the globe. While the creative force of resistance and re-existence that emerged from the Falls movement certainly provides rich ground for understanding and exploring the dynamics of intellectual dissent and disruption, this volume argues that the questioning of knowledge about Africa that misrepresents, essentialises or marginalises it is not a new concern. Concerns about Africa’s representation have been raised by scholars ranging from Frantz Fanon (1925–1961), Steve Biko (1946–1977) to Ngũgĩ wa Thiong’o (1938–), to give but a few examples. More recent contributions include key texts such as *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge* (Mudimbe 1989); *On the Postcolony* (Mbembe

2001); *Coloniality of Power in Postcolonial Africa: Myths of Decolonization* (Ndlovu–Gatsheni 2013); *Afrikology, Philosophy and Wholeness* (Nabudere 2011); and *Afrikology and Transdisciplinary* (Nabudere 2012). These texts by African scholars represent indomitable efforts at the forefront of questioning the colonial frameworks and contributing to the decolonising perspective. The overriding concern of these works is not only to expose the politics of knowledge within colonial and postcolonial contexts but to also suggest new narratives that speak to realities in Africa. The critiques raised by voices from the South and their clarion call for knowledge equity also resonated in the findings of the UNESCO-funded McBride Report (UNESCO 1980), which, spurred by decolonisation (if not decoloniality), called for equity in global communication and the removal of structural imbalances in the field of communications. From an academic perspective, this volume adds to the rebalancing needed in this area, but with a much stronger focus on the insights from decoloniality discourses in the global South.

In media and communication studies, the growth of African scholarship is signalled by the emergence of scholarly journals related to communication, media and journalism studies, such as *Communicatio: South African Journal for Communication Theory and Research* (1974); *Ecquid Novi: African Journalism Studies* (1979); *Critical Arts: A Journal of South-North Cultural and Media Studies* (1980); *Communicare: Journal for Communication Sciences in Southern Africa* (1981); *African Media Review* (1986); *Communitas: Journal for Community Communication and Information Impact* (1995); *African Communication Research* (1997); and *Journal of African Media Studies* (2009). While all of the journals proclaim a situatedness in Africa, Mano's (2009) inaugural editorial for the *Journal of African Media Studies*, aptly entitled "Repositioning African Media Studies", criticised how academic journals have remained decidedly "Northern". Mano's provocative editorial served as a clarion call for thinking Africa from the African metropolis rather than alongside it. To this end, *Communicatio* 38(2) in 2012 was a themed issue on "African Communication and Media Theory". The publications added to efforts by individual academics, such as Francis Nyamnjoh, anthropologist cum communication scholar, who has long been among those advocating for rethinking how we do communication studies in African contexts. CODESRIA's *Africa Media Review* (especially prominent between 1986 and 1997) was also a precursor to many of the discussions about decolonising and/or Africanising communication studies today. Even earlier, the late Professor Francis Kasoma had been arguing for "Afriethics", by which he called for journalism ethics aligned to continental ethical roots to provide more relevance for the profession in Africa as well as frameworks that could actually teach the rest of the world journalistic manners (Kasoma 1996; Banda 2009). But, in the context of a changing Africa and shifting geopolitics, it is worth asking once more if the study of Africa can walk more in tandem with the lived realities of African people and their intellectual, sociopolitical and economic trajectories.

It is widely accepted that those who produce knowledge about a discipline, wield considerable power over it. The silencing of African stories and the lack of the African in African studies is an ongoing and concerning matter. This epistemological and ontological gap has prompted a notable response from Africans. African scholars have sought to redraw epistemological, methodological and theoretical approaches to the study of Africa, from an African perspective, that is with Africans as authoritative subjects rather than objects of history. Yet, in spite of the disruptive challenges to knowledge production about Africa, the 54 countries that constitute Africa have yet to be appreciated, not just in their own terms, but as part of a connected and vibrant continent with rich histories and shared, yet diverse, lived experiences. Africans have always produced knowledge about their continent and their condition and the provocative demand instigated by the call for contributions to this volume is that Africans can and should be the most authoritative voice on Africa. The disruption of knowledge hierarchies opens up new domains of inquiry by highlighting the contingency of established ways of engaging with and making

sense of Africa. Some argue that critiques of Africa's misrecognition is not based on sufficient evidence. For Scott (2015, 193), "It is a myth that we know how Africa is covered in the US and UK media . . . [because] the comprehensiveness of existing research has been maintained through certain citation practices and interpretations of evidence". His main point here is that such assumptions are implicated within multiple political and commercial agendas. Nothias (2018, 1153) responds to Scott's article through analysis of news presentations of Africa in foreign newspapers. He found that, while there may indeed be instances of change in how Africa is being represented, a more nuanced reading of the empirical evidence suggests continuity in terms of how African contexts are framed and discussed, even when attempts are made to be more representative. This includes the emergence of an Africa-rising narrative which projects an overly positive media image of Africa to promote investments as part of a broader neoliberal agenda (Bunce et al. 2016).

The effect of misrecognition of the continent is seen, for example, in U.S. president Donald Trump's outrageous claim that "once immigrants from Nigeria had seen the U.S., they would never 'go back to their huts' in Africa" as reported by *The New York Times* at the time (2017, n.p). During an immigration meeting in April 2018, he added to this uninformed view of Africa by allegedly referring to several African countries as "shithole countries". Thus, the assertion that research on misrecognition and misrepresentation of Africa might be misguided, is undermined by the so-called leader of the free world. His utterances clearly play into existing racist tropes about the continent and its people in ways that have implications for power relations in international policy and investments in Africa. It also signals that the destructive epistemologies that guided knowledge about and representations of Africa are far from disappearing, hence the urgent need to confront them head on. Disruptive intervention is needed to fundamentally change existing intellectual engagement with the sociopolitical and economic realities of everyday life in African contexts.

The chapters included in this volume make clear the contestations and resignification struggles over a more genuine connection with being African, in ways that do not only disrupt the remnants of coloniality but also promote emancipation and enlightenment (Cabral 1973). Media and communication is widely understood to be conduits of the narratives through which we come to understand the social, political, ideological and economic conditions of our existence. In fact, one could argue that narratives are key to how we imagine and understand the world we live in. Yet, the "single story" (Adichie 2009) that often arises from the way African stories are told and how media in and about Africa is being positioned and studied, often leads to oversimplistic and sometimes even false perceptions about the continent and its people. Single stories impact our own identities, how we view others and the choices we make. Narratives about Africa and knowledge creation about Africa matter. How these narratives unfold often reveals structural inequalities that tend to negate or disempower African voices, knowledges and experiences, while valorising voices and perceptions of Africa from outside. We witness this not only in the ways in which Africans and those from African descent are treated in the North, but even through images and narratives filtering through from sociopolitical and economic partners in the global South. The present moment thus calls for a fundamental disruption of conventional hierarchies of knowledge production. It holds that we should question how we research and teach communication and media studies in African universities. It acknowledges that what we know or think we know as scholars and intellectuals invested in African studies, acquire meaning and become intelligible through familiarity and repetition of previously articulated ideas, representations and ideologies from our own context. The ideas, representations and ideologies available for citation are shaped by existing orders and structures of power, with Africanist perspectives striving for space.

The contributions in this volume bring past and present African scholars in the discipline of media and communication in conversation in order to build on and be shaped by attempts at redressing asymmetries in the global knowledge hierarchy. The scholarship represents notable contributions to overcome limits and gaps in our empirical and theoretical engagement with media and communications in Africa. Collectively and incrementally, they lay bare new aspirations and upscale what can be achieved and claimed by those previously excluded from the conversation. While past efforts might today be seen as “not going far enough” or even failing in terms of disrupting the status quo, they provide important context and reference points in the process of changing and reshaping the intelligibility of media and communication studies in Africa. As an interventionist project, the underlying ethos of this volume is to argue for media and communication studies that places Africa at the center.

Doing media and communication as a single story, in the context of this volume, means writing about it primarily from Euro-North-America-centric perspectives. Take for example, how some of the early texts on mass-media in Africa were largely written by researchers from outside the continent and with some motivated by colonial agendas. These works include Leonard W. Doobs’s *Communication in Africa: A Search for Boundaries* (1961), which was partly funded by the US army. Other notable efforts include British scholar Graham Mytton’s *Mass Communication in Africa* (1983), American scholar Louise M. Bourgault’s *Mass Media in Sub-Saharan Africa* (1995) and French scholar André-Jean Tudesq’s *Feuilles d’Afrique: Étude de la presse de l’Afrique subsaharienne* (1995). While important, these efforts also reinforced the influence of Anglo-American and French theories and methodologies in the discipline. Some of these works were later criticised for their limited insights on indigenous African communications. This observation gels with Downing’s (1996, x) observation that the bulk of work in media theory is “based upon data from just two spots, Britain and the United States, which have . . . remarkably similar leitmotifs in their cultural, economic and political history that mark them out from other nations on the planet”.

Arguably, evidence and theories from the global North continue to be the default setting in media and communication. Yet the situatedness of theoretical concepts in both historical and geographical contexts calls into question the relevance and accuracy of the ways in which media and communication is conceived in distinctly non-Western, postcolonial settings (De Valck and Teurlings 2013, 10–11). For our purpose, it means that the discipline of media and communication must continue to reflect on its grand theories and canons, especially in response to knowledge from the global South and as part of decolonising the academy. Scholars from the South are not alone in questioning the relevance of theories for specific contexts and/or groups. Critiques of Habermas’ (1989) public sphere, Siebert et al.’s (1956) normative media theories and Hallin and Mancini’s (2004) media systems theories abound in media, communication and cultural studies. Such questioning of accepted knowledge and paradigms is a necessary part of learning and theoretical development.

Theoretical explanations of something or sets of guiding principles are neither natural nor universal; people do them. For example, the aforementioned theories attempting to operationalise (Western) frameworks for universal application continue to change when met by critiques against such notions of universalism. The resulting revisions aim to broaden their scope and focus to include, for example, contributions from previously marginalised groups and geographical spaces. The theoretical contributions of what we today refer to as “theories from the North” are without doubt contextually important, and their contributions to mapping the discipline are acknowledged, yet their focus on primarily Northern/Western concerns leaves a gap about the contributions from the South, including those by Africans. The mobility of theories, “be it from person to person, from situation to situation, from one period to another, needs to be

understood fully within the context of the political and cultural affiliations of the theory from whence it originated, and the conditions of its creation and writing” (Said 1991, 226–227). In other words, great care must be taken when one pulls a concept from one sphere or region to another – it cannot be done with a sense of borrowing or adapting, else there is a very real chance of such a concept/theory becoming a relatively tame academic substitute (ibid). Said’s (1991) stance is an important element of addressing the academic quarrel between the dominant global centers of knowledge and the underrepresented and marginalised global South, so-called academic peripheries. The circulation of concepts, theories and evidence from the South to the North and vice versa can help liberate the discipline of media and communication from “theoretical travelogue”, i.e. unnecessary intellectual and cultural theoretical fashions that function as dogma or traps (New Formations 1987, 4).

Theories without context have resulted in disconnections; concepts have become obsolete, inadequate or merely redundant as technology, media and contexts change (de Valck and Teurlings 2013, 9). This, for us, forms the basis of the quarrel within the discipline of media and communication. It has implanted theories from the global North and underplayed knowledge from the African context. As early as 1997, Nordenstreng (1997) lamented the paucity of efforts aimed at media theorisation from Africa, citing lack of relevance and poor connection with local situations. Early work from Africans that attempted to offer an alternative perspective include Francis B. Nyamnjoh’s (2005) *Africa’s Media: Democracy and the Politics of Belonging* and Kwasi Ansu-Kyeremeh’s (2005) *Indigenous Communication in Africa: Concept, Application, and Prospects*. Even though theorising about African media has been changing, critics such as Ebo (1994) and Nyamnjoh (2005) note the continued problem of dominance of media theory inherited from discourses of modernisation and liberal democracy. This in spite of the unsuitability of such theories for the lived reality of journalists and media workers in African contexts (Wasserman 2010). This observation gels with the emphasis that critics such as Blankenberg (1999) place on the inappropriateness of using Western theoretical and philosophical constructs without scrutinising their suitability within the African context. Hence, a multitheoretical approach – acknowledging the multifaceted nature of the continent as well as its situatedness in a global context – should take heed to interrogate African theories alongside their Western counterparts (Banda 2007; Wasserman and Rao 2008). In this regard, Mbigi (1995, 6) notes that, “people who free themselves from foreign domination will not be actually free unless, without underestimating the importance of positive contributions from the oppressors’ culture and other cultures, they return to the upward paths of their own culture”. Berger (2002, 21–22) similarly cautions against “lifting concepts like media and democracy from western conditions and applying them unthinkingly to Africa”, noting that what is needed is to explain what *did* happen in African theory and practice, rather than what did not.

Certainly, transformation by imitation or mimicry of theories from other contexts is doomed to failure. In the context of decolonisation, so-called universal concepts cannot be left unchallenged. The pluriverse requires that we take serious input from other regions and contexts. Without such reconsideration, “the most often mistaken impression that the Western text and Western ways of making meaning are universal, and, therefore, to be copied by academics the world over” continues unabated (Nyamnjoh 1999, 17–18). Nyamnjoh’s observation is not based on mere academic revisionism but rather a call for serious innovation and dialogue in our field. More broadly in our field, Waisbord’s *The Communication Manifesto* (2019) demonstrates the value of such dialogue between particularity and so-called universality within a pluriversal context. Drawing on his knowledge of Latin American scholarship and his work outside academia, Waisbord’s clarion call argues for communication scholarship (with rich intersections between theory and practice, Northern and Southern insights) that shuns single narratives and

connects intellectual work to the causes of solidarity, humanity and social justice. This *Routledge Handbook of African Media and Communication Studies* similarly moves away from a single story about media and communication in Africa towards a pluriversal account of a rapidly developing multilayered discipline in a diverse and ever-evolving context. It is an activist, political and counter-hegemonic project that both foregrounds and mainstreams ideas and theories from the African context.

The *Routledge Handbook of African Media and Communication Studies* offers a critical examination of the ontological, epistemological and pedagogical rewards and risks of doing *African* media and communication studies. It is a response to the scornful disregard and policing of particularity, central to the academic quarrel about Africanising and decolonising communication studies which has so far informed the unwritten segregation of international and local knowledge production. Following Burawoy (2015), the approach in this volume argues for Southern theories to travel north without losing their radical edge or “becoming domesticated in the jaws” of the knowledge powerhouses of the global North. What we are proposing is African-driven approaches that are recognisable as such.

As should be discernible from our deliberation thus far, the tension arises from perceptions about theoretical particularism as opposed to universality. If one is inclined to pay close attention to the academic debates around Africanising and decolonising communication research, it becomes evident that, much like debates in other Southern contexts that question the application of particularity, there are at least three issues at stake (cf. Jia et al. 2016). First, this involves the inclusion of intellectual efforts that engage with local knowledge, experiences, cultures and philosophy such as Ma’at and Ubuntu (cf. Asante 1980). Secondly, the debate involves the importance of particularity in rethinking theory in ways that challenge the notion of universality, including global North dominance and bias in media and communication theory. Thirdly, particularity emphasises solution-based scholarship which attempts to recommend policy and practical applications to local contexts (Mano and Milton 2020). Warnings against particularity also abound in African scholarship. The most often heard critique at regional conferences is that there is no concrete theorisation, supported by empirical evidence, that is African. In addition, concerns are raised that Africanisation might result in reverse essentialism, extreme subjectivism and a narrowing of universality (Tomasselli 2003). Often, African universities with an outward-facing decolonisation objective encourage scholars to consider global relevance above particularity. Hence, African media and communication continues to be misrecognised, marginalised and in some cases completely absent at universities and centers of knowledge and power in the global North. In fact, Adejumo (2016, 125) notes that

A number of institutionally configured firewalls perpetuate continuing marginalization of African media studies . . . [and] has consequences for African media studies worldwide since the marginality inflicted upon African media scholarship at the center is often exported to supposedly peripheral locations.

This tension between particularity and universality has been a major constraint in moving the theorisation of African media and communication studies forward. As a result, the status of African media and communication studies remain undecided. This ambivalence in part underpins the timeliness of this intervention.

Two perspectives guide our entry into the current status and debate about African media and communication. One view is that the field of African media and communication has evolved as an alternative or counterforce for the liberation of African epistemology and as a space for combative reflection and meditation. This view assumes a common agenda or “the



existence, or at least the possibility, of consensus on the substance, type and parameters of media and communication research to be pursued by scholars working in and on Africa” (Lugalambi 2009, 210). Such an approach could speak to the continent’s communicative diversity as well as the multiple strands of the field. The other view is that this space does not as yet exist and will need to be first established as a coherent theoretical, practical and empirical space that can unapologetically claim its place in the context of global media and communication. While sympathetic to the first view, this volume argues that the organising framework for African media and communication is what needs to be identified. What is needed is a narrative about its manifestations, especially in an historic and academic sense. It is necessary to locate African media and communication as part of the mainstream without undermining its epistemological and ontological agendas, within its formative field of inquiry. African media and communication, presented as this, is not necessarily just a realm of oppositional academic struggle but also a space for reclaiming capacity to envision the new and to push back against academic marginalisation. It is an attempt to envision a new trajectory that shapes the narrative of media and communication as a transformative field of inquiry which itself is a place of struggle. It necessitates accounting for gaps in the dialectic between metropolitan centres of knowledge production and so-called peripheries, including Africa (Tomaselli 2009). Whether or not scholars of Africa have lived up to this mandate is worth examining across academic disciplines. Nonetheless, this approach recognises that Africans have always produced knowledge about Africa but that their contributions have been consciously and unconsciously silenced by others. The immediate task includes a concise rendering of the nuances within media and communication contexts arising from the shared geographies, histories and experiences of Africa that constitute this emerging academic space. For us this quest is more urgent in the area of African media, communication and cultural studies. We are keen to unpack the rationale behind existing theories and practice. We explore how this has resonated with what constitutes “African” in today’s world. These are central questions in the quest to rethink and unthink the academic discipline of African media and communication.

The task of positioning African communication and media is urgent given the growing number of courses, publications and scholarship speaking to this area. For this volume, defining African media and communication is not merely about glorifying particular publications, experts and specialisms, but more so locating it within relevant historical, social and cultural practices and academic disciplines in relation to other areas of study. It is noted here that “redressing the marginalization of scholarship on African media will require interventions and activism on many fronts” (Adejumobi 2016, 137). The volume argues that shaping African media and communication entails establishing conceptual frameworks on which meanings and cultures are shared and formed among African media and communication scholars in this emerging area of study, not just about cultural and geographical reorientation. It is about disrupting and forging alternative avenues of approaching the discipline. As pointed out throughout this introduction, the idea of African media and communication studies is not new, and has been debated in numerous articles, conferences and other spaces, yet, what remains missing from these debates is a way to move forward, to imagine our way to a place that, in Hall’s terms “is becoming” (Hall 1990). In our view, African media and communication studies is characterised by this liminality, hence the contributions to this volume were generated by an open call for papers which stated in part that

In focussing on African Media, Culture and Communication, this book will be an important interlocutor in this space, offering scholars the theoretical and empirical toolkit needed to start building critical corpora of African scholarship and theory that places the everyday

worlds, needs and uses of Africans first. Unlike the majority of existing literature which is steeped in Euro-American centric paradigms, this book promotes engagement with an African perspective as it attempts to situate African media, culture and communication studies in an historical as well as within contemporary cultural and global contexts.

We received 30 abstract proposals, considered 20 as relevant, out of which 11 full chapters were eventually accepted after a rigorous external double-blind peer-review process. We commissioned and subjected to external peer review an additional five chapters to address gaps identified in the first round of peer reviewing. We detail these contributions in the following paragraphs. Before we do so however, it is important to first mention that this volume is, in the first place, an attempt to map the contours of the study of African media, culture and communication in order to redefine and document the shift from (pre)colonial to so-called postcolonial and indeed decolonial forms of communication and mass media in Africa. Africa's colonial history had an impact on the contributions received through the open call which was published in various spaces on the continent and beyond. As will become clear, the contributions in this volume focus primarily on Anglophone regions of Africa. We argue that this is consistent with the historical legacy and hegemony of colonialism's impact on the socioeconomic, political and cultural trajectories of the different regions in Africa. The partition of Africa which began with the Berlin Conference of 1884–1885 did not only create Africa's borders but also segregated the continent linguistically. To this day, European languages or colonial languages remain the official lingua franca in most African countries, even though most Africans continue to speak indigenous languages as a first language. In many African countries the language of instruction in schools as well as the official language of government and business remains these so-called colonial languages. This ethnolinguistic fragmentation and polarization impact on the ways in which knowledge in and about the continent is produced and circulated. The scholarship from the global North left Africa with a parcelised regional approach to practice and research of media and communication. In this respect, it has been observed that existing scholarship across disciplines (produced inside and outside the continent) tend to be predominantly from the English-speaking regions of Africa, and in these contexts contributions are primarily in English and less in local languages, such as Swahili. On the other hand, scholarship from Francophone, Lusophone and the Maghreb tend to be published primarily in either French, Portuguese or Arabic respectively, with few or no translations. As a result, familiarity with communication scholarship across the different linguistic regions of Africa tends to be restricted within and across continental regions. Since many of the works tend to be distributed in the foreign language publications spoken in the different regions, their distribution outside of the continent is also limited, while linguistic difficulties make pan-African writing and reading of scholarship extremely difficult. Hence access to scholarship outside Anglophone Africa regions remains invisible to all except those within the specified linguistic regions. Equally, publishing within an English-language publication continues to be restricted to scholars able to produce work in that language. Suffice to say media practice is equally affected, with countries such as South Africa, Nigeria, Ghana and Kenya serving as the key hubs for research and praxis. This special situation makes it difficult for researchers from other regions to gather primary data and to keep abreast with the research trends across the continent. While we were hopeful that an open call distributed to all linguistic regions would disrupt this trend, we still ended up with a majority of submissions (and eventual contributions) from English-speaking regions of Africa whose empirical foci are also specific to these regions. This situation notwithstanding, the volume's focus on coloniality of knowledge, coloniality of being and coloniality of power is relevant to the entire continent.

As a text meant to move the conversation forward, the volume approaches communication and forms of media as harbingers of African sociopolitical and economic transformations in Africa. As such, it presents some theses on the philosophy of media, culture and communication in the context of intensified calls for Africanisation and decolonisation of the media in Africa. It argues that in a globally interconnected world, changing patterns of authority and power pose new challenges to the ways in which media institutions are constituted and managed, as well as how communication and media policy is negotiated and the manner in which citizens engage with the increasing media opportunities. Opting to take a “vertical view” the volume focuses on the interrelationships of the local and the global and the concomitant consequences for media practice, education and citizen engagement in today’s Africa. This requires taking seriously academic geopolitics and the very circumstances which have given rise to it, including its characteristics and structured programme of action. It is about positioning African media and communication within the historical and contemporary conditions which are behind its development on the continent. The academic trajectory emanates from a changing African context where media and communication institutions and practices are rooted. Precolonialism, colonialism and postcolonialism have bequeathed socioeconomic conditions that underpin the field, leaving shared, similar and yet different histories and experiences. The volume reflects the extent to which there is a shared agenda that mobilises the efforts of individuals working within such diverse social, cultural, historical and institutional formations. It questions the extent to which there is unity of focus in efforts by individuals working independently in this nascent field. The volume considers whether African media and communication is identifiable as a coherent academic discipline/field premised on historical, contextual and other factors that shape its development. The focus is not only on the academic but also on the social, political, economic, regulatory, media and communication institutions that have common, but different origins.

To this end, the authors in this volume are committed to three prevailing lines of inquiry: theory, social justice and decoloniality. Reflecting the burgeoning academic interest in Africanisation and decoloniality and the intersection thereof with social justice concerns, the *Routledge Handbook of African Media and Communication* unpacks these concepts and concerns. The authors denounce the use of a single perspective, theory or method in their interpretations, critiques and understanding of media and communication. The volume similarly questions an overreliance on irrelevant theoretical models and templates, especially developed by those unfamiliar with Africa, which have so far undermined local approaches in African media and communication. Put simply, the volume champions the possibility and promotes the need of mainstream, continental, African-derived theories that serve as more relevant heuristic lenses in their own terms. The rethinking and unthinking of theoretical positions in media and communication from an African perspective is urgent given the politics of knowledge that has long silenced and/or negated ideas from the continent. We draw from a range of perspectives to build an African heuristic tool which is both convivial and transformative (Nyamnjoh 2017; Nabudere 2006; Asante 1980). Following Nabudere’s early work, the concept of Afrokology (2006), later presented as Afrikology<sup>2</sup> (2011, 2012), is put forward as a decolonial heuristic tool for African media and communication studies. For Asante (1990, 2005, 2016) and Nabudere (2011, 2012) Africology/Afrikology is the name of a discipline they advanced in order to center Afrocetric thought in the study of Africa and her people. Throughout this volume, we use the terms Africology and Afrikology interchangeably to refer to the disciplinary use of the concepts as outlined by Asante, Van Horne and Nabudere (Asante 2005; Van Horne 2014; Nabudere 2011, 2012). As will become clear in Chapter 2, our decolonial heuristic tool for the study of African media and communication centers on Afrokology and draws from Africology/Afrikology as

well as Nyamnjoh's concept of "convivial scholarship and epistemologies". To note, "Conviviality is a popular concept across and even beyond the social sciences, with authors employing it to depict diversity, tolerance, trust, equality, inclusiveness, cohabitation, coexistence, mutual accommodation, interaction, interdependence, getting along, generosity, hospitality, congeniality, festivity, civility and privileging peace over conflict, among other forms of sociality" (Nyamnjoh 2017, 263). As such, invoking the concept allows us to unpack the links between a range of disciplines, theories and ideologies that have constructed and made meaning of Africa and the impacts thereof on the construction of Africa in media and communication studies.

In intellectual terms, the evolving and exciting turn to Africa in the academy has spurred many terms and concepts, methods and approaches. As outlined in the final chapter of this volume, we are not after establishing a new term or discipline, but are instead adopting the tenets of Afrocentrism and Afrikology to develop a connected heuristic tool based on self-standing and transformative African perspectives. For Asante, what he originally termed Africalogy is

Centrism, the groundedness of observation and behavior in one's own historical experiences, shapes the concepts, paradigms, theories, and methods of Africalogy. In this way, Africalogy secures its place alongside the other centric pluralism without hierarchy and by a commitment to centering the study of African phenomena and events in the particular cultural voice of the composite African people. Furthermore, it opens the door for interpretations of reality based on evidence and data secured by reference to the African world voice. (1990, 12)

Afrikology, Nabudere adds, is a restorative African epistemology that

recognises all sources of knowledge as valid within their historical, cultural or social contexts and seeks to engage them into a dialogue that can lead to better knowledge for all. It recognises peoples' traditions as a fundamental pillar in the creation of such cross-cultural understandings. . . . [Afrikology] is not a closed system but an open-ended one, demonstrating once more the accommodative character of African. (2011, 125)

Nyamnjoh (2017, 269) builds on these ideas with an emphasis on "epistemological conviviality and interconnectedness" which involves amongst others "the integration of sidestepped popular epistemologies informed by popular universes and ideas of reality." Based on these ideas we propose Afrokology as a transdisciplinary heuristic tool that takes into account the decolonial turn from the vantage point of African epistemologies.

The prevailing lines of inquiry in this volume, therefore, commit to fostering a critical (inter)national engagement with the theory, practice and politics of African media and communication studies. To this end, the contributions in the volume deploy critical, interpretive methodologies to deal with social justice and decoloniality issues within and outside media. It scaffolds African media and communication studies within changing socioeconomic conditions on the continent.

This volume contains contributions which collectively (re)define and argue for a space for African media and communication. The first set of contributions not only challenge the marginalisation and silencing of African perspectives but unpack the theoretical arguments for a self-contained theorisation of African media and communication. To begin, Mano and Milton introduce Afrokology as a heuristic tool to rethink and reposition communication and media studies in Africa in a manner that meaningfully engages with past and future realities of life on

the continent. Afrokology, in their view, is a mode of intellectual inquiry which, much like the concepts “cultural studies” and “postcolonial studies” constitute an analytical framework that allows for multiple entry points, nuanced explanatory concepts as well as transdisciplinary vantage points to inform the object of study, in this case, African media and communication studies. An Afrokology approach allows these nuances to unfold in our reading, writing and explications of media and communication. Pier Paolo Frassinelli’s “Return to the source: Frantz Fanon, Ngũgĩ wa Thiong’o, and African media and communication studies” responds to Mano and milton’s efforts to carve a future trajectory that is routed in transdisciplinary conversations between past, present and future, through rethinking the history of African media and communication studies. It does so through focusing on two authors who are often referenced in debates on decolonisation but are not usually included in the field of media and communication studies. Frassinelli’s contribution presents an introduction to Frantz Fanon and Ngũgĩ wa Thiong’o, and argues for more relevance of their work to African media and communication studies. Frassinelli’s chapter introduces possibilities opened up by Fanon and Ngũgĩ’s writings for historicising African media and communication studies. Chasi similarly responds to the call to carve out space for African theories for the discipline. In “Rethinking African strategic communication: towards a new violence”, Chasi presents the moral philosophy of ubuntu as a viable approach in the area of strategic communication. In his chapter, Chasi asks if strategic communication can be separated from violence and warfare, and draws implications utilizing ubuntu as an approach for African strategic practice. For Chasi, communication is violence. Chasi’s reworked definition of both ubuntu and strategic communication culminates in a new perspective: Africans cannot avoid fighting since human practices are characterised by violence. Rethinking approaches to strategic communication is also the focus of Elnerine W.J. Greeff’s chapter, “Afrokology and organisational culture: why employees are not behaving as predicted.” Greeff argues that it is problematic that corporate communication theories (especially those that are deemed “seminal”) mainly originate and speak from Western/Euro, particularly American, perspectives. Greeff then uses *Fanagalo* to explicate how management strategies born from Western/Euro-American ideologies are not equipped for handling or understanding an African workplace reality. Her chapter concludes that corporate communicators need to filter theories and their applications through an Afrokological understanding. It is only once this is done that a true understanding of African organisations, their cultures and members will be gleaned. This call towards Africanising approaches towards media and communication is supported by Langmia’s chapter which similarly calls for decolonising communications in Africa. In “To be or not to be: decolonising African media/communications”, he argues that language is the vehicle of culture and laments that local forms and languages are still at the margins and have yet to be decolonised. For Langmia, if Africa is to truly decolonise its media and communication systems, there is a need for a paradigm shift towards one operated and managed by Africans. His decolonising approach is premised on language, independence and culture. Throughout the first section of the volume, these three can be seen as the pillars of a decolonising Africanisation approach that foregrounds the humanity of others without erasing difference. The approach to justice is explored in depth in the second section of the volume.

Ngwenya’s “Communicating the idea of South Africa”, analyses postapartheid South African contestations of the role of mainstream media, both print and broadcast, as well as the construction of nation and citizenship after 1994. Using the decolonial epistemic lens, the chapter discusses traditional methodological and theoretical strands, particularly political economy’s limitations in discussing power relations in contemporary South Africa. On a similar note, Rodny-Gumede and Chasi’s “Decolonising communication and media studies: An exploratory reading of views on curricula from around the world” questions the process and impact

of decolonising in the educational sphere. It specifically questions if there is a genuine shift towards a truly global media and communication curricula that is also decolonised and relevant to the global South. Thus, Rodney-Gumede and Chasi seek to engage with how decolonisation is understood and what constitutes the elements of decolonisation of the curriculum in differing contexts, as well as the challenges that confront efforts to decolonise the curriculum. Decolonisation is necessary for informing the shifting narratives and practices in media and communication. van der Merwe's "Africa on demand: The production and distribution of African narratives through podcasting" discusses how the digital medium of the podcast is a socially transformative force by which African communities are sharing their stories at regional, national and international levels. Podcasting has allowed for innovative sharing of multiple stories across such for varied audiences. She argues that podcasts challenge the static and monolithic narratives that have traditionally been recounted about the continent and that are produced by hegemonic forces domestically and abroad. Podcasts can help Africans amplify their voice and experiment with new tools for decolonising knowledge. Close to decolonisation via podcast is the need to decolonise the book industry given its immense power as a global cultural medium. In her chapter "The African novel and its global communicative potential: Africa's soft power", Nleya examines the role of African literary works in reshaping African narratives. She examines three African novelists whose literary works have received international critical acclaim: Chinua Achebe, Wole Soyinka and Chimamanda Ngozi Adichie. The works of the aforesaid novelists are analysed in relation to epistemological decolonisation in global discourses. Nleya concludes with the finding that the postcolonial African novel is a vehicle through which Africa's soft power can be realised in the global political economy. Like podcasts, novels can be the basis of decolonising cultural representation, and this is important for decoloniality in media and communication.

New technologies are also significant in the process of decolonisation. Ajao's chapter, "Citizen journalism and conflict transformation in Africa: Kenyan netizens' digitized shaping of Kenya's political crises", analyses postconflict nonviolent technological interventions by Ushahidi, Sisi ni Amani, Mzalendo, Map Kiberia, Afroes and the Twitter Chief. What is stake is the technological uptake together with their transformative influence on Kenya in 2008. The chapter discusses how the open sourcing of information by the Ushahidi Platform emerged to fill a void as a result of the ban of live broadcasts by the Kenyan government.

Technological and popular culture disruptions in postcolonial Africa are illustrative of the key areas that drive social change in today's Africa. Popular culture in Africa is implicated in decolonial narratives linked to change and resistance to authoritarianism. In "Ghetto 'wall-standing': counterhegemonic graffiti in Zimbabwe", Mangeya demonstrates how graffiti discursive practices in Zimbabwe's urban areas are implicated in African ideological notions of governance and serve as a confluence of public spaces and political discourses. Analysis of the inscriptions in Zimbabwe reveals how writers employ graffiti to construct political identities, call for leadership change and disseminate hate speech as part of resistance and change in postcolonial conditions.

Uprisings in Africa, whether motivated by local or external factors, have not always resulted in positive social change but they are important building blocks for transformation. In the chapter, "'Arab Spring' or Arab Winter: social media and the 21st-century slave trade in Libya", it is argued that the protests that forced the removal of Colonel Muammar Gaddafi from power in Libya were followed by untold chaos, which has, amongst other developments, resulted in Black Africans being sold to Arab merchants. This crisis has recently gained national attention and sparked conversation among everyday global citizens, while developed Northern countries choose to remain silent on the matter. Through discourse analysis, the chapter examines

the emergence of “social media abolitionism” by studying Facebook groups that address the modern-day slavery crisis in Libya, and the voices that have emerged through new technology. The approach creates new awareness and promotes a counter-discourse that challenges the hegemonic structures that normalise and enable modern slavery practices to thrive.

Radio in Africa has been at the forefront of reshaping and restoring African identity. In “On community radio and African interest broadcasting: the case of Vukani Community Radio (VCR)”, Tyali explores the decolonising role of a community radio platform in “postcolonial” South Africa. The chapter employs a case study approach to theorise the decolonisation role of the community radio sector by understanding its cultural “liberatory” role in relation to the history and memory of a particularised African community. Tyali asks how a community radio station such as Vukani Community Radio (VCR) adapts its broadcasting content to suit the everyday needs of the African community it serves. He unpacks the manifestation of African memory on the airwaves of a media institution and the making and the remaking of “previously” colonised “spaces” into African interest-driven spaces. The chapter demonstrates how radio as an institution plays an identifiable decolonisation role through reflecting on the subliminal and overt means of resistance by an African community against the vestiges of colonialism, coloniality and Western imperialism. While radio is significant, the existing postcolonial broadcasting policy environments in Africa have remained fragile. There is a problem with how national broadcasters in Africa have handled competition and rivalry from private broadcasters. In “Not just benevolent bystanders: The corrosive role of private sector media on the sustainability of public service broadcasting in South Africa”, Skinner explores the private sector impact on public service broadcasting using the South African case study of the SABC and the subscription broadcaster, MultiChoice. The focus is specifically on television. Broadcasting policy debates in South Africa – over the last decade – have been focused particularly on television transformation and the digital migration from analogue to digital terrestrial television (DTT). The chapter can be read in terms of the broader efforts and barriers in postcolonial transformation and indigenisation of public service media institutions.

Health communication in Africa has seen debates about the suitability of existing methods and frameworks. In “Health communication in Africa”, Lubinga and Sitto argue that communicating health in Africa is further compounded by some unique continental challenges such as homogenous health messages communicated to publics that are often heterogeneous. The challenges include illiteracy and impoverished rural settings with poor infrastructure and lack of access to resources. This adds to other common divides behind cultural communication barriers. The chapter discusses communicative challenges from different parts of Africa, questions the applicability of Western theories and highlights the important elements in the African context which are useful for rethinking approaches to media and communication.

African experiences and social justice is also at the forefront of how film engages with change as part of decolonisation in Africa. Karam’s chapter, “The politics of identity, trauma, memory, and decolonisation in Neill Blomkamp’s *Chappie* (2015)”, explores identity, trauma and memory in the South African film *Chappie* (2015). The film speaks to social change and transformation issues in South Africa as a postapartheid, postcolonial and democratising society. Karam argues that the film is a metaphor and an “allegory” for the quest for identity by South Africa. For Karam, *Chappie* is also a significant entry into discourses of decolonisation and neocolonization within South Africa’s context, using frameworks that include trauma and memory studies; film studies; and decolonisation studies. Further afield, Nigerian films have been at the forefront of production of African narratives that are popular with Africans and also challenge the monopoly of the film producers in the global North. In “Nollywood as Decolonisation”, Obiaya shows how film in Nigeria is part of larger processes of decoloniality. He argues that Nollywood’s

upturning of the old order did not take the Fanonian path of physical violence but rather was achieved by disrupting the established system to attain real cultural independence. From a media economics approach, Obiaya identifies and analyses three key areas in which Nollywood has caused a disruption, namely distribution, audience acceptance and funding. In the final chapter, having assessed the emerging work on African media and communication studies outlined in this volume, as well as in African journals of media and communication, Milton and Mano return to the notion of Afrokology. In this final chapter, they operationalise Afrokology as a transdisciplinary theoretical perspective for doing African media and communication studies. Drawing on models of Africanisation, decoloniality and methodologies of the oppressed, the chapter argues for African media and communication studies that “matter”. The chapter advocates for theoretical and methodological approaches that embrace the African experience together with an understanding that the knowledge produced must be liberating. The chapter operationalises what it might mean for research and teaching praxis to include approaches that meet people where they live and thrive. In essence, the chapter moves away from an outward-facing decoloniality that “ticks all the right boxes” towards charting a path that reconfigures and even replaces the “master’s tools” (Lorde 1984) in order to recontour the discipline of media and communication. The argument is for an African approach that encompasses relevant perspectives, theories and methodologies cognisant of African realities and recognised as such within an international or global context.

## Conclusion

The volume contributes to the ongoing academic quarrel manifest in the grappling and tension between particularity and universality in our field. It unapologetically and unequivocally argues for African approaches in media and communication. This decolonial task, we argue, is shared and applicable to other previously marginalised contexts such as Asia, Latin America the Middle East and also within broader subaltern scholarship arguing for increased voice. The main issue is to critically develop approaches which are more relevant, driven by indigenous worldviews, cultural values and language that is applicable to the contexts within which theories emerge and apply. Navigating between the particular and so-called universal approaches to our field requires a starting point that goes beyond critique of universalism and concentrates efforts on articulating the narratives of those struggling to retain or create diverse ways of life against the hegemony of mainstream debates. This volume gives voice to transformative alternatives to the currently dominant processes of knowledge making, teaching and research in the discipline of media and communication. In a pluriverse account of media and communication, the so-called peripheries will not just sit side by side with those from the dominant North but will be in conversation that promotes intellectual knowledge. Such connected intellectual interventions, within a pluriverse of media and communication, are without doubt contextually important, but the idea is to project a multifaceted intellectual conversation in the discipline which does not leave a gap about the contributions from the South, including those by Africans. The time is ripe to amplify transformative alternatives to a wider scholarly network, and to facilitate bridges while respecting their geopolitical and epistemic specificities. The volume argues for a grounded African media and communication studies that is self-defined, continent-facing, relevant and situated within the politics of decoloniality as part of an Afrokology theory, which we outline in Chapter 2. We strongly believe that such an African approach to our field can enrich the pluriverse of media and communication which has so far been not only too Northern but also incomplete in both its theorisation and exemplification. The book constitutes the first part of a project that seeks to bring Afrokology as a necessary theoretical bedrock for weaving together



the emerging frameworks for African media and communication. It argues why there is a need for an African approach in conversation with itself as well as with other strands of media and communication in the pluriverse. The second project will be the collection *Key Thinkers in African Media and Communication* (milton and Mano forthcoming), and the third project will be the monograph *Afrokology of Media and Communication* that together consolidates the genesis and structure of the nascent field of African media and communication.

## Notes

- 1 According to Najam (2005, 111), the North as a distinct category includes the developed and industrialized economies of the global North as contrasted with the global South which refers to the lesser developed countries that form the membership of the Group of 77 (G77). The North is generally referred to as those countries comprising membership in the Organisation for Economic Co-operation and Development (OECD). While the terms “North” and “South” were originally devised in reference to political entities, the border has become blurred. Today, the terminology of the “South” is increasingly being understood as an ideological expression representing a range of concerns that developing countries are facing. The term acts as a mobilising symbol uniting diverse developing countries towards a strategy for organising relations with the more powerful industrialised states in the North via decision-making groups such as the NAM and G77 (Alden et al. 2010, 3).
- 2 The concept of “Afriology” was ostensibly first coined by Uzong (1969) and has evolved, with Asante (1980) using it in the American context to underpin an Africology informed by Afrocentricity (Flemming 2017). For South Africa’s Afrikology Institute and Koka (2002), Afrikology is in essence the study of Afrika in its totality based on a multidisciplinary and integrated methodology. In this volume we are especially motivated by the late Nabudere (2006, 2011, 2012), a key thinker of Afrikology, who articulated Afrikology as a versatile epistemological and philosophical restorative African lens that engages other knowledge forms into a dialogue. This volume will deploy Afroikology as a relevant decolonial heuristic tool to think through African media and communication (Mano 2010, 2017; milton 2019).

## References

- Adejubmobi, M. 2016. African media studies and marginality at the center. *Black Camera*, 7(2): 125–139. Published by Indiana University Press. DOI:10.2979/blackcamera.7.2.125.
- Adichie, C. 2009. The danger of a single story. In *Technology, Entertainment, Design*. Oxford: Keble College, TED Talk, 23 July.
- Alden, C., Morphet, S. and Vieira, M. 2010. *The South in World Politics*. New York: Palgrave Macmillan.
- Ansu-Kyeremeh, K. 2005. *Indigenous Communication in Africa: Concept, Applications, and Prospects*. Accra: Ghana Universities Press.
- Asante, M.K. 1980. *Afrocentricity, the Theory of Social Change*. Buffalo, NY: Amulefi Pub.
- Asante, M.K. 1990. *Kemet: Afrocentricity and Knowledge*. Trenton, NJ: Africa World Press, Inc.
- Asante, M.K. 2005. The discipline of afriology at the crossroads: Toward an Eshuean response to intellectual dilemma. *The Black Scholar*, 35(2): 37–49.
- Asante, M.K. 2016. Decolonizing the universities in Africa: An approach to transformation. In Asante, Molefi Kete and Ledbetter, Clyde E., eds. *Contemporary Critical Thought in Africology and Africana Studies*. Lanham, MD: Lexington Books, 1–14.
- Banda, F. 2007. An appraisal of development journalism in the context of public service broadcasting (psb). *Communicatio: South African Journal for Communication Theory and Research*, 33(2): 154–170.
- Banda, F. 2009. Kasoma Afriethics: A reappraisal. *The International Communication Gazette*, 71(4): 227–242.
- Berger, G. 2002. Theorizing the media – democracy relationship in Southern Africa. *Gazette: The International Journal for Communication Studies*, 64(1): 21–45.
- Blankenberg, N. 1999. In search of real freedom: Ubuntu and the media. *Critical Arts*, 13(2): 42–65.
- Bourgault, L.M. 1995. *Mass Media in Sub-Saharan Africa*. Bloomington: Indiana University Press.

- Bunce, M., Franks, S. and Paterson, C. 2016. *Africa's Media Image in the 21st Century: From the 'Heart of Darkness' to 'Africa Rising'*. New York: Routledge.
- Burawoy, M. 2015. Travelling theory. *Open Democracy/ISA RC-47: Open Movements*, 21 March. <https://opendemocracy.net/michael-burawoy/travelling-theory>.
- Cabral, A. 1973. *Return to the Source*. New York and London: Monthly Review Press.
- Connell, R. 2007. *Southern Theory*. Ann Arbor: Polity.
- De Valck, M. and Teurlings, J. 2013. *After the Break: Television Theory Today*. Amsterdam: Amsterdam University Press, 7–17.
- Doobs, L.W. 1961. *Communication in Africa: A Search for Boundaries*. New Haven: Yale University Press.
- Downing, J. 1996. *Internationalizing Media Theory Transition, Power, Culture*. London: Sage.
- Ebo, E. 1994. The ethical dilemma of African journalists: A Nigerian perspective. *Journal of Mass Media Ethics*, 9(2): 84–93.
- Fanon, F. 2004 [1961]. *The Wretched of the Earth*, trans. Philcox, R. New York: Grove Press.
- Flemming, T.K. 2017. Africology: An introductory descriptive review of disciplinary ancestry. *Journal of Pan African Studies*, 11(1): 319–387.
- Habermas, J. 1989. *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, trans. Burger, T. Cambridge: Polity Press, Blackwell Publishers.
- Hall, S. 1990. Cultural identity and diaspora. In Rutherford, J., ed. *Identity: Community, Culture, Difference*. London: Lawrence and Wishart, 222–237.
- Hallin, D.C. and Mancini, P. 2004. *Comparing Media Systems: Three Models of Media and Politics*. Cambridge: Cambridge University Press.
- Jia, H., Miao, W., Zhang, Z. and Cao, Y. 2016. Road to international publications: An empirical study of Chinese communication scholars. *Asian Journal of Communication*, 1–2. DOI:10.1080/01292986.2016.1242020.
- Kasoma, F.P. 1996. The foundations of African Ethics (Afriethics) and the professional practice of journalism: The case of society-centered media morality. *Africa Media Review*, 10(2): 93–116.
- Koka, K. 2002. *Afrikology: The Logical Study of Afrika (in Its Totality)*. Johannesburg: Institute of Afrikology.
- Lorde, A. 1984 [2007]. The master's tools will never dismantle the master's house. In Lorde, A., ed. *Sister Outsider: Essays and Speeches*. Berkeley, CA: Crossing Press, 110–114.
- Lugalambi, G. 2009. Building an agenda for media and communication research in Africa. *Nordicom Review*, 209–216, June, 30 Jubilee.
- Mano, W. 2009. Positioning African media studies. *Journal of African Media Studies*, 1(1): 3–7.
- Mano, W. 2010. Communication: An African perspective. In Allan, S., ed. *Rethinking Communication: Keywords in Communication Research*. Cresskill, NJ: Hampton Press.
- Mano, W. and Milton, v.c. 2020. Civil society coalitions as pathways to PSB reform in Southern Africa. *Interactions*, 11(2): 135–158.
- Mbembe, J.A. 2001 *On the Postcolony*. Berkeley: University of California Press.
- Mbigi, L. 1995. *Ubuntu: A Rainbow Celebration of Cultural Diversity*. Pretoria: Ubuntu School of Philosophy.
- milton, v.c. 2019. Kind of blue: Can communication research matter? *Critical Arts*, 33(3): 30–45.
- milton, v.c. and Mano, W. Forthcoming. *Key Thinkers in African Media and Communication Studies*. London: Routledge.
- Mudimbe, V.Y. 1989. *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge*. Bloomington: Indiana University Press.
- Mytton, G. 1983. *Mass Communication in Africa*. London: Edward Arnold.
- Nabudere, D.W. 2006. Towards an Afrokology of knowledge production and African regeneration. *International Journal of African Renaissance Studies*, 1(1): 7–32.
- Nabudere, D.W. 2011. *Afrikology, Philosophy, and Wholeness: An Epistemology*. Pretoria: Africa Institute for South Africa.
- Nabudere, D.W. 2012. *Afrikology and Transdisciplinarity: A Restorative Epistemology*. Pretoria: Africa Institute for South Africa.
- Najam, A. 2005. Why environmental politics looks different from the South. In Dauvergne, P., ed. *Handbook of Global Environmental Politics*. Cheltenham: Edward Elgar Publishing Inc.

- Ndlovu-Gatsheni, S. 2013. *Coloniality of Power in Postcolonial Africa: Myths of Decolonization*. Dakar: Codesria.
- New Formations. 1987. Introduction: Travelling theory. *New Formation*, 3: 3–4.
- The New York Times. 2017. Trump's way: Stoking fears, Trump Defied bureaucracy to advance immigration agenda. *The New York Times*. [www.nytimes.com/2017/12/23/us/politics/trump-immigration.html?hp&action=click&pgtype=Homepage&clickSource=story-heading&module=first-column-region&region=top-news&WT.nav=top-news](http://www.nytimes.com/2017/12/23/us/politics/trump-immigration.html?hp&action=click&pgtype=Homepage&clickSource=story-heading&module=first-column-region&region=top-news&WT.nav=top-news) (Accessed 15 January 2020).
- Nordenstreng, K. 1997. Beyond the four theories of the press. In Servaes, J. and Lie, R., ed. *Media and Politics in Transition: Cultural Identity in the Age of Globalization*. Amersfoort: Uitgeverij.
- Nothias, T. 2018. How Western journalists actually write about Africa: Reassessing the myth of representations of Africa. *Journalism Studies*, 19(8): 1138–1159.
- Nyamnjoh, FB. 1999. African cultural studies, cultural studies in Africa: How to make a useful difference. *Critical Arts*, 13(1): 15–39.
- Nyamnjoh, FB. 2005. *Africa's Media: Democracy, and the Politics of Belonging*. London and Pretoria: UNISA Press.
- Nyamnjoh, FB. 2016. *#RhodesMustFall: Nibbling at Resilient Colonialism in South Africa*. Bamenda: Langaa RPCIG.
- Nyamnjoh, FB. 2017. Incompleteness: Frontier Africa and the currency of conviviality. *Journal of Asian and African Studies*, 52(3): 253–270.
- Said, E. 1991. Travelling theory. In *The World, the Text and the Critic*. London: Vintage, 226–247.
- Scott, M. 2015. The myth of representations of Africa. *Journalism Studies*, 18(2): 191–210.
- Siebert, S.F., Peterson, T. and Schramm, W. 1956. *Four Theories of the Press*. Chicago: University of Illinois.
- Tomasselli, G.K. 2003. 'Our culture' vs. 'foreign culture': An essay on ontological and professional issues in African journalism. *International Communication Gazette*, 65(6): 427–441. <http://gaz.sagepub.com/cgi/content/abstract/65/6/427> (Accessed 22 October 2009).
- Tomaselli, K.G. 2009. Repositioning African media studies: Thoughts and provocations. *Journal of African Media Studies*, 1(1): 9–21.
- Tudesq, A.J. 1995. *Feuilles d'Afrique: Étude de la presse de l'Afrique subsaharienne*. Pessac: Maison des Sciences de l'Homme d'Aquitaine.
- UNESCO. 1980. *Many Voices, One World: Report of the International Commission for the Study of Communication Problems*. Paris: UNESCO.
- Uzong, E. 1969. *Africology*. The Union Academic Council Series, African Studies. London: Union Academic Council for African Studies, vol. 1.
- Van Horne, W. 2014. Africology: A theory of forces. *The Journal of Pan African Studies*, 7(3): 3–47, September.
- Waisbord, S. 2019. *The Communication Manifesto*. Cambridge: Polity Press.
- Wasserman, H. 2010. *Tabloid Journalism in South Africa*. Bloomington: Indiana University Press.
- Wasserman, H. and Rao, S. 2008. The glocalization of journalism ethics. *Journalism*, 9(2): 163–181.