Participants:
Trevor Parry-Giles
Amanda Nell Edgar
Andre E. Johnson

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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:
In this episode of Communication Matters, the NCA podcast, I'm speaking with Amanda Nell Edgar and Andre E. Johnson, authors of the book, *The Struggle Over Black Lives Matter and All Lives Matter* which examines the personal experiences of Black Lives Matter and All Lives Matter activists in Memphis, Tennessee. Today we'll be discussing their book and their thoughts on the various protests sweeping the country. First, a bit more about our guests. Amanda Nell Edgar is an assistant professor of communication studies at the University of Memphis, focusing on media studies and contemporary rhetoric as well as issues of race, racism, whiteness and anti-blackness as they intersect with other identities, particularly gender and class. Professor Edgar specializes in rhetorical analyses, fan studies and digital approaches to analyzing sound. Andre E. Johnson is an associate professor of communication studies also at the University of Memphis and researches in the areas of rhetoric, race and religion, the Civil Rights Movement, social movements and other areas. In addition to the struggle over Black Lives Matter and All Lives Matter, Professor Johnson is also the author of *The Forgotten Prophet: Bishop Henry McNeal Turner and the African-American Prophetic Tradition* as well as *No Future in This*

Country: The Prophetic Pessimism of Bishop Henry McNeal Turner which is being released later this year. Hello and welcome to *Communication Matters*, Amanda and Andre. Thanks for joining us today.

Amanda Nell Edgar:
Thanks for having us.

Andre E. Johnson:
Thank you for having us and thank you for allowing us an opportunity to just share some of our work and just to be a part of this wonderful podcast.

Trevor Parry-Giles:
Most of us are familiar with the hashtags Black Lives Matter or BLM and All Lives Matter or ALM which have been used roughly since about Trayvon Martin's death in your study focused on individual activists in Memphis, Tennessee. Could you talk a little bit more about the impetus for the book and how Memphis acts as a, as you say, site of continued resistance?

Amanda Nell Edgar:
Yeah. So, Andre and I both started our time at the University of Memphis the same year, Fall of 2015 and that was a really big time when Black Lives Matter through Twitter and Facebook were really picking up as well as particularly in Memphis movement and actions on the ground. So, in fact, the cover of our book is from the shutdown of the I-40 bridge that comes into Memphis, Tennessee and there was a lot of on-the-ground action like that. So, one thing that we talked about was we wanted to think about what a social movement means as it's unfolding. So, there's a lot of work in social movement studies, obviously, that's looking at social movement leaders but we wanted to think about what does it mean to be an individual who joins in the movement and is kind of helping to build up the movement from the ground. And then of course at the same time, there was this, I don't know if we would call it a counter movement but this counter of people who were talking about All Lives Matter and I think you have a question for this later so I won't jump ahead too much. But we do not identify All Lives Matter as a movement actually. We are really careful in the book to talk about Black Lives Matter as a movement but All Lives Matter as a hashtag that was sort of a response to Black Lives Matter. So, we really wanted to think about how these groups not only saw themselves but also how they saw one another and how they made sense of the conflict that we were seeing really play out on social media and on the ground at that time.

Trevor Parry-Giles:
One of the things that you identify in the book, one of the forces at work I think with both BLM and ALM is how they draw upon the history of the Civil Rights Movement but in different ways.

You note though that some people misremember the 1960s and the Civil Rights Movement. And what do you mean by that? What do you mean we misremember it? In a way somebody who thinks about, studies memories would suggest that we're always misremembering because there's never the possibility of actual true verifiable memory. But putting that little theoretical moment aside, what do you all mean by misremembering and what are some of the ways that both BLM and ALM interact with civil rights history?

Andre E. Johnson:
This really came about because of many that would advocate Black Lives Matter who were activists and protesters and they post on social media all the time hashtag Black Lives Matter, hashtag BLM, they were under the impression when they were participating in that is that a couple of things: one, that this may be a part of the Civil Rights Movement but it's a new branch, it's a new way of doing things like we're doing new stuff and then you started hearing phrases like this is not your grandparents' movement where you can catch these hands, we're not going to, we're just not marching any longer and so on and so forth. So, embedded in all of that was this narrative that the Civil Rights Movement was tame, was nice and pristine, that people dressed in their Sunday best and they just went out and they did not face a lot of the violence that BLM protesters faced. In other words, that the police were not as violent to them or even the people in just the country. They have this belief that people supported the Civil Rights Movement like hook, line and sinker, like it was 100% support and Martin Luther King, Jr. made a speech and everything was all right.

So, what we wanted to talk about in the book is this whole notion of misremembering, if remembering a Civil Rights Movement in that way was that we flipped it and said well, this is a misremembering and we wanted to highlight that and by doing so, we tried to make BLM activists as well as civil rights activists because they misremember as well too, they were critiquing BLM for not being nice, not being more quote non-violent, you're not dressing in your Sunday best and so on and so forth. So, a lot of older Civil Rights Movement folk had issue with BLM activists because they were not like that and we were peaceful and we did it like this and that's how we got stuff done. And we were like no, you were beaten too, you were—anybody remember Bloody Sunday? I mean you were—Yeah, yeah, yeah, you had your nice dress on, your nice suit but you still faced police violence. So, the point is that when we brought these two together, we were trying to say hey, you're all part of this long Civil Rights Movement and maybe some things are a little bit different because of time but the results are pretty much the same. When you are speaking out against power and you're speaking truth to power and when you are protesting, the results are usually the same. A lot of people are not going to like it at least at the time that it's being done.

Trevor Parry-Giles:
Yeah. I'm wondering if now we're seeing the same kind of misremembering going on in these current iterations of these protests. I don't know. But a dimension to that misremembering potentially is the what, masculinization of the Civil Rights Movement? The idea that it was mostly driven by men and you all point to the importance of the herstory of Black Lives Matter and I think that's fascinating. What is the herstory of BLM and how does it shape the trajectory of the Black Lives Matter movement?

Amanda Nell Edgar:
Yeah. I love that you're using the word herstory which, of course, the official Black Lives Matter website uses the term herstory. So, I think most folks know but it doesn't hurt to remind that Black Lives Matter was officially founded by three queer identified women, black women, Alicia Garza, Patrisse Cullors and Opal Tometi, and as you mentioned, that was really important then to the way the movement rolled out. So, one thing that we really try to emphasize in the book particularly because our participants emphasized it when we spoke with them is that Black Lives Matter is a really intersectional movement. So, of course, when we talk about intersectionality, what we're talking about is the ways that various axes of oppression intersect with each other, complicate one another. So, we mean oppressions like race, in this case anti-blackness, in gender in this case as well and sexuality. So, when we see those different axes intersect or cross over one another, not only are the oppressions that people at those intersections experience, those aren't only compounded, they're made much more complex and sometimes more difficult to identify and clearly articulate.

And so, that's the reason that Kimberlé Crenshaw coined that term, intersectionality, that's really picked up today as part of social movements. So, for those three queer black women, Alicia Garza, Patrisse Cullors and Opal Tometi, Black Lives Matter was not only a single axis movement dealing with anti-blackness in the U.S but rather something that needed to be intersectional. So, you can see if you go to the movement for black lives website, there's a whole list of issues that Black Lives Matter is invested in, not only things like police brutality which I think is often what's focused on when we kind of hear this in the mainstream news media but also things like fair and equal access to education, things like housing discrimination. They have a COVID tab because healthcare of course is something that is racialized, gendered. Of course, it affects people in terms of sexuality and gender oppression in really severe ways and ways that have gotten much worse under the Trump administration. So, it's a whole range of issues that the issues like the oppressions also intersect, right?, and compound one another.
So, one thing that Black Lives Matter was really trying to get at and I will say one thing our participants across the board identified was the fact that any oppression is intersectional and really our participants were really committed to thinking about, to borrow Kimberlé Crenshaw's sort of allegory that she gives, who is at the bottom of the stack. If we're allowing people up

through a hole in the floor or the ceiling, who's at the bottom and how do we get them up to the top, that that really is the only way that all of us can be liberated.

Trevor Parry-Giles:
It reminds me too that I think one of the ways that certainly lots of folks I think misremember the Civil Rights Movement is that it had a lot to do with class along with race and Dr. king's vision of the Civil Rights Movement for many was very, very radically interested in class and poverty and class issues. I'm thinking here of Reverend Barber who keeps that going in his work and his ministry and all of that yields a sort of concern for religion and the crucial role that it played in the Civil Rights Movement but also how it does or does not figure into how we think about Black Lives Matter. It's not usually I don't think in many people's minds associated with particular religious beliefs. But I'm curious what you all found in your discussions with participants in these movements, what they thought the relationship between religious beliefs and participation in Black Lives Matter was all about.

Andre E. Johnson:
Well, one of the things that well, I knew instinctively, anecdotally if you will, about the movement by being a participant myself and a community leader and all of that is that many folk were out protesting and posting on social media and doing the things under the label Black Lives Matter was because of their faith and their faith traditions and they feel called and led to be out there. Chapter 3 in the book is where we really dive into what people responded when asked how did your faith or how does your faith lead you out to support Black Lives Matter and affirm Black Lives Matter. So, it was always there even from the founder. Patrisse Cullors is one that talks about it all the time, about her own spiritual journey and talking about how she comes to the realization that this movement cannot do the things that we want the movement to do without a notion of some type of spirituality. Now she would never say what it should be for everybody but there is something much greater at work when we are out and you really understand that in some of these protests and some of the pushback that you receive. When I'm teaching the Civil Rights Movement, the rhetorical the Civil Rights Movement in class and when we talk about Selma, for instance, and I ask the class what makes a person actually want to cross a bridge knowing that I might die here. I mean that is not something that you wake up and just say hey, I'm just going to go out, take a couple of selfies and it's going to be fun. No, that's really where the rubber meets the road for a lot of activists to see a phalanx of officers right in front of you in riot gear and tear gas. Something else got to be going on there.

So, we know about the Civil Rights Movement, we know about the meetings in churches and how they sang and how they prayed and how for an hour or two hours even before actually going out to do an action. Well, some of the same stuff happens now, maybe not in churches, not in grouped events but individually, people wrestle with those decisions all the time. And

when we ask those questions, they always come back down to the faith that I am created in the image of God or I believe that all humans should have dignity and respect and it was grounded in their faith and that was something I think that we contribute to the talk and the discussion about Black Lives Matter because one of the prevailing narratives again was that this was just a non-religious, non-spiritual movement unlike the Civil Rights Movement and a lot of religious folk did not want to be involved because of the beginnings of Black Lives now not coming out of the church, not coming out of a religious setting. But the participants were profoundly spiritual, profoundly religious.

Trevor Parry-Giles:
Now your book also talks about All Lives Matter. Did you see the same religious spirituality there?

Amanda Nell Edgar:
So, the interesting thing was that and this is I think, for me, part of the justification of why we wanted to separate out Black Lives Matter is a movement, All Lives Matter is not a movement. That was true for the religious aspects too. So, we had some white evangelical folks. That's obviously a really different interpretation of what we mean by religion and spirituality than what Andre was talking about a moment ago. And then we also did have some folks who grew up in a black church and had many of the same justifications for All Lives Matter that our Black Lives Matter participants had. We had some folks who liked both hashtags. I think that might be different if we did the study now. But at that time, it was a newer hashtag. So, there definitely were some religious undertones but I would say for the most part, it's very difficult to draw any kind of overarching net on the All Lives Matter folks just because they were just all over the place.

Trevor Parry-Giles:
What were some of their other reasons for joining or participating?

Amanda Nell Edgar:
Well, I would say the thing that we draw out as a commonality is fear and we want to be really clear. We're clear in the book too. I mean Black Lives Matter participants are fearful as well and I think we can agree for more realistic reasons, right? I mean literally you're seeing people who look like you murdered on videos getting shared all around social media. All Lives Matter folks tended to be more fearful though in a way that was kind of based on individual and anecdotal accounts. So, we would maybe, we had a social worker, for example, who had really, I'm not going to repeat them on this podcast, some really horrific things that she had experienced working with children who were abused and that made her say well, I can't do Black Lives Matter. I have to do All Lives Matter because what about these children who might be left out or

folks would bring up things, issues with bullying. And so, then they would say well, this Black Lives Matter covers bullying and we need to make sure that bullying, victims of bullying are covered because children are committing suicide every day. So, it was these sort of, it's hard to sort of draw a net over because it was kind of these individual things that they had experienced or they felt they had seen someone that had experienced whereas I think Black Lives Matter is so much more clearly focused on systemic issues, right? Things that you can see individually, anecdotally but also we have data to show that these are overarching experiences of violence and oppression. So, for the All Lives Matter folks, they were having trouble seeing that as the issue.

Trevor Parry-Giles:
It almost sounds like a what about-ism. Well, okay, Black Lives Matter but what about bullying or what about all these other issues? They also you report in your book engaged in a lot of self-censorship. Both Black Lives Matter and All Lives Matter participants engaged in some self-censorship both online and in person and offline and in all sorts of settings. Can you talk a little bit more about what that involved and what that self-censorship was all about and how it may or may not have differed between Black Lives Matter and All Lives Matter?

Andre E. Johnson:
Well, I can talk a little bit about on the Black Lives Matter side because I think I had more of those interviews when we were doing the interviews. A lot of folk who affirm Black Lives Matter self-censored all the time. Fear of reprisal on their jobs, fear for reprisal in courses, in school, fear of just some reprisal just in the community at large. So, their self-censorship will go something like I said something but I really wish I could really say what I really wanted to say but I just can't say that publicly or they will do it a little bit. I remember a couple of them had other accounts and other social media accounts where hey, on Facebook, I am a little bit more moderate but on Instagram, I go in. So, that type of censorship because I have another group of friends here and there. But a lot of the conversations—and I did not expect this—but a lot of the conversations in which many of I guess both All Lives Matter and Black Lives Matter had was private conversations, inboxes, direct messages. And so, if someone said something that I might have taken offense to or I want to have a question, instead of hitting you back up publicly, I'll just go to your DMs or I go to the inbox and have that kind of conversation with you. So, we talked about, they told us stories of our family's disagreements and how Thanksgiving dinners and Christmas Day dinners all blown up because of something that they might have posted a month ago or two months ago and things of that nature. So, this whole notion of self-censorship, people were critically thinking that if I say this, then I know I would get blowback. So, I better say it in a way or may not just say it at all but I really do think it.

Amanda Nell Edgar:
Yeah. And I would say, if I can jump in, on the All Lives Matter which was a little bit different and I mentioned earlier I really think especially the All Lives Matter side, if we did those interviews today, that's going to be a different result because that hashtag even from the beginning of when we started recruiting until the end of our interviews had really morphed and was really being called out as toxic, a toxic response, a racist response. But I can think of two instances though when folks talked to me about All Lives Matter and specifically, word self-censoring and, in fact, were realizing that what they were doing was going to be provocative in damaging ways to their relationships. One white evangelical man who told me that he would intentionally pick fights with his son who was invested in Black Lives Matter and he said he gets so upset and I just love to watch him get so upset and just push him further and further which when you're doing the interview and you're just like oh, that's great, I will write that down.

And then we actually did talk to quite a few black folks who were All Lives Matter users and there was I remember one black woman who had severed all relationships with her sister because her sister was Black Lives Matter and she was All Lives Matter and she saw Black Lives Matter as a racist movement. I guess this reverse racist. She didn't use that term but she said I don't want you around my children if you're going to be saying Black Lives Matter and they had just totally cut off all connections. So, I bring that up because I think that demonstrates that self-censorship in some ways, there are really good reasons for self-censoring, not only like what Andre was saying things like you don't want to lose your job, you don't want to lose family members. But then I will say for All Lives Matter, quite a few of our All Lives Matter folks didn't self-censor partly because I think they really wanted to kind of provoke more arguments and that kind of thing.

Andre E. Johnson:
And can I just add real quick too with the All Lives Matter going back to a previous question and tying in to what Dr. Edgar just said, that the Black Lives Matter group also would invoke their religious beliefs because they felt like when I say Black Lives Matter, I'm leaving out. I remember one said maybe we should start saying Black Lives Matter too because then too will include, I feel more inclusive but until then, I'm just going to say All Lives Matter because I want to bring everybody together because my faith teaches me that we're all created in the image of God and so on and so forth. So, I want to just put that out there as well too, part of a religious grounding from at least the black participants that I noticed with the All Lives Matter side.

Trevor Parry-Giles:
It always seemed to me that the too there was emphatic. Didn't we kind of know that was there? As you all talk about the importance of self-censorship, I'm struck by a couple of things. One, it seems that it's largely driven by our social media environment. A lot of the self-censorship is

about relationship preservation, that kind of thing. It would be an interesting alternative sort of history or speculative history exercise to envision what the Civil Rights Movement would have been like in a social media environment. That would have been fascinating. Because I think most people will recognize that the Civil Rights Movement got a great deal of impetus and larger social power from its coverage in the mainstream media that when white Northerners or white people generally saw Bull Connor and the hoses and the dogs and all of the violence on their evening news, that that had a tremendous impact. How did participants in Black Lives Matter and All Lives Matter react to these differing kind of media environments or media contexts do you think?

Amanda Nell Edgar:
I think sometimes we think about Facebook or Twitter as these public utilities and they're not public utilities. They're privately owned companies, right?

Andre E. Johnson:
Corporate enterprises.

Amanda Nell Edgar:
Yes, yes. With questionable ethics in many cases. And one thing that I think is clear if we thought about social media in the mid-20th century Civil Rights Movement is that the kinds of surveillance mechanisms that the government had against civil rights leaders would have been I think in many ways so much easier for them to follow through on if there were social media. We have seen that in Memphis, government officials using social media to surveil the Black Lives Matter activists I think Andre among those numbers. And I have no doubt that would have been used against the same people that the government just used other mechanisms against in the mid-20th century, right? That social media I think in some ways would have been such an easier platform for them to do some of those really violent harmful actions.

Andre E. Johnson:
I think the most powerful things that Black Lives Matter did at first, at the beginning, when this movement was just getting started and because of the three founders, right? They said that all Black Lives Matter. Period. End of discussion. So, one of the things that the media likes to do, for instance, is to get into a debate about the perfect victim. The perfect victim is a person that has to be perfect in every way. So, if something befalls on that person, that's tragic in order to gain sympathy and to gain sympathy from white people mostly and some black folk that this person has to be conditioned and positioned in such a way that sympathy can be given to this person so that the movement can be successful in getting some of the things that it wants to get. Black Lives Matter bumped that early on because they realized that it really doesn't matter if the victim is so-called perfect or not. It really doesn't matter if this person was in school or not,

if that person had a job or not, if the person had a degree or not, this person was in the church or not. None of that matter. It only mattered that this was a black body and now that black body is dead on the street.

And so, when the media, so Black Lives Matter used to use the media or still does to this day to force the media to recognize the effect. So, we're not even giving you interviews about what this person should have been or could've done or would have done and you saw this in many cases but I'm thinking more particularly in the case of Mike Brown's death. When people were well, we really don't know what happened and I heard that he was this and Black Lives Matter is like we don't care. That's a human that was shot for no reason at all and once that begins to shift, this is why you can get sympathy for George Floyd, that everybody sees that he just died right in front of your eyes in 8 minutes and 46 seconds. And even when some of the social media trolls tried to bring up his past, tried to bring up other stuff, it really just failed because now, front and center, this is an issue because of anti-blackness now. It is not an issue because George might have had a prison record or might have done something or might have done this, that and other. And we really never know. It's always might. So, if they have done anything, it has changed the narrative in the media and now media when they come to interview, they don't come asking about perfect victims anymore. They come asking about what did you see, what are the facts to let me report.

Now the other big push, of course, now is to stop having media especially newspapers report on the police report first because once the police report gets out there, that's to drive the media and you have to do a lot of work. So, the next step is to stop that from happening and they're working on that right now and matter of fact, I just last week saw article in The Washington Post I believe that, I think it was Washington Post, when talking about the Breonna Taylor murder and how that reporter reported the police report first. But upon further digging by being pushed by Black Lives Matter activists, we began to understand that hey, wait a minute, this is not—no, I'm sorry, not Breonna Taylor, Ahmaud Arbery in this case. Wait a minute, this is not what it seems and one of the reasons why it took two and a half months before we knew about that is because everybody just took the police version of events and that's what we have been prone to do in the media forever and a day. So, now the push is not to even report, to just say maybe a blurb like police have this report but we are waiting eyewitness accounts or something like that. But that's one of the ways that they really have engaged the media and got the media to really re-examine how they report on certain of deaths.

Trevor Parry-Giles:
I think that's really important. It's almost a symbolic way of getting past this qualified immunity problem. The ways in which the law sets up a qualified immunity and some of these media grammars set up an almost implicit symbolic qualified immunity because by deferring to the

police report, you're giving us sort of cover, rhetorical cover to the police actions. That's a really important insight. Where do we go from here then? I mean what does the future hold? What's going to happen to Black Lives Matter? I worry to some degree that it becomes a sort of symbolic thing, that mayors will paint big yellow letters on a street and Congress will dither and drag their feet again.

Andre E. Johnson:
You're absolutely right. If you follow me on social media, I'm kind of sarcastic in that way where I'll retweet Black Lives Matter being painted in the street or Black Lives Matter Boulevard and I ask the question where was this on the list of demands? I must have missed. Maybe this was number 11 on the list of demands and that's exactly what is happening, and it always happens. Like there's a co-option of a movement, just trying to placate everybody. I know here in Memphis, people are whispering about let's just ride this out. It'll die down and everybody will get back to normal. Just ride it out. Just have a meeting over here, have a meeting over there. Let's try to divide them the activists up and get them split up, debating and arguing with each other. All of those type of things that have been used and done in the past. But the reason why I think BLM is going to stick around because it is rooted in intersectionality, yes, but also this intersectionality lifts up the anti-blackness strand that we wrestled with in this country from the beginning. So, it's even moving past just simple white supremacy or racism but this anti-blackness that gives birth to white supremacy.

So, ten years from now, if anti-blackness is still here and it's still part of what we think that America is and for some people America should be because personally, I don't even think that we can imagine what a world will look like without anti-blackness but I'll leave that for another discussion. But if that is still the case, BLM is still going to be important because BLM is going to be bringing attention to those issues and always be, to use biblical phrase again, be that thorn in the side of the powers that be that always reminding for that prophetic movement, that's always reminding the powers that woe unto you, you can be better, you can do better, here's where you are falling and we are going to be here to remind you about this and if you push us away, the next group is going to come and the next group is going to come. So, I think it's going to be around for, the movement at least, is going to be around for a while and we would do justice by listening to the people in the movement and believe in black truth. Black folk been saying this for years. Just do you believe black folk when they tell you certain things? And so, yeah.

Trevor Parry-Giles:
I'm reminded of in 2016 the Maya Angelou quotation of when somebody tells you who they are, believe them.

Amanda Nell Edgar:
One thing that I'll add, I'll just kind of reiterate one of the main themes of the books overall and that is the idea of connection. So, we're trying to really highlight two main connections. One we've talked about already, right? The connection of historical social movements with contemporary social movements so that we don't end up racketing Black Lives Matter as though it's some new thing that has no historical roots at all. Of course, it does. But I think more to your point is this idea of connection between who we are online and who we are in person which, of course, we are not the first to make that argument. That argument has been around among media scholars really since social media first began. But the point that we're trying to drive home here is that if people are posting online, there has been this tendency to say oh, that's slacktivism, right? I hate that term by the way. But you just posted. You aren't doing anything else. I'm sure that's true in some cases certainly but one thing we learned from our participants is that any post on social media can lead to conversations in your life especially if you are not someone who has traditionally posted about Black Lives Matter. And the thing that I think we really need to be emphasizing is feed those interpersonal conversations at the local level. We talked about this when we did an interview last week with our grant sponsor which we should do a shout-out to, that's The Benjamin Hooks Institute for Social Change at the University of Memphis. And so, we spoke with them last week. They really made the study possible by the way, funding for us to be able to compensate our participants for their time which is so important and to allow us to transcribe all of the interviews.

But one thing that we brought up in that interview with them last week was that COVID-19 really I think highlighted in many ways the importance of thinking local as we saw that, of course, Amazon is growing and growing based on this terrible disease while local restaurants, local bookstores, local shops are floundering, trying to figure out how to just pay the rent when they can't be open. For me, social justice has always been local but we need to be really careful that social media doesn't make us think it's national. And so, what I mean by that and I'll pull from something that Andre talks about a lot on Twitter which is your DA matters and I think we're all talking about the election and the Democratic primary and Joe Biden, what's he doing today and Donald Trump. That's important. Everyone needs to vote in the presidential election. People also need to vote in local elections because really that is the place where all that policy is made and where any kind of social justice activism needs to be backed up with sympathetic ears in our local state and national government. So, that's what I would say is we've got to take, we get this national news but it's got to be distilled down into how we behave locally, not only interpersonally but also in our electoral politics at the local level.

Trevor Parry-Giles:
And I think that's a great summary of just how much communication matters to movements like BLM and ALM and why all of the various dynamics that happen in a variety of channels and across an array of media platforms can really have a profound influence. Thank you guys both

for joining me today, Amanda and Andre, discussing your book, *The Struggle Over Black Lives Matter and All Lives Matter*. It's available on Amazon. It's also available at a local book vendor near you or an online book vendor near you and it offers a timely examination, incredibly timely examination of the complex relationships and the individual actions that make up the Black Lives Matter and the All Lives Matter movement. So, thanks again for being on *Communication Matters, the NCA podcast*.

Amanda Nell Edgar:
Thank you for having us.

Andre E. Johnson:
Thank you. Thank you.

Trevor Parry-Giles:
In NCA news, in response to national conversations about systemic racism, NCA has developed a resource bank that provides information about racism in America and offers guidance for allies and people of color in the anti-racism movement. These resources include information on organizations committed to anti-racism work, mass media and both academic and professional articles covering topics such as identifying and addressing racism, advocacy work and dialoguing about racism and anti-racism in the classroom. This is a living resource and will be updated as additional materials are identified. Visit natcom.org/Anti-Racism-Resources to view the NCA Anti-Racism Resource Bank. That's natcom.org/Anti-Racism-Resources for the NCA Anti-Racism Resource Bank.

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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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