

Summer 2022

NEWSLETTER

Let us *stabilize, connect, & fight together.*

– Jenna Hanchey, ORWAC President

in this issue

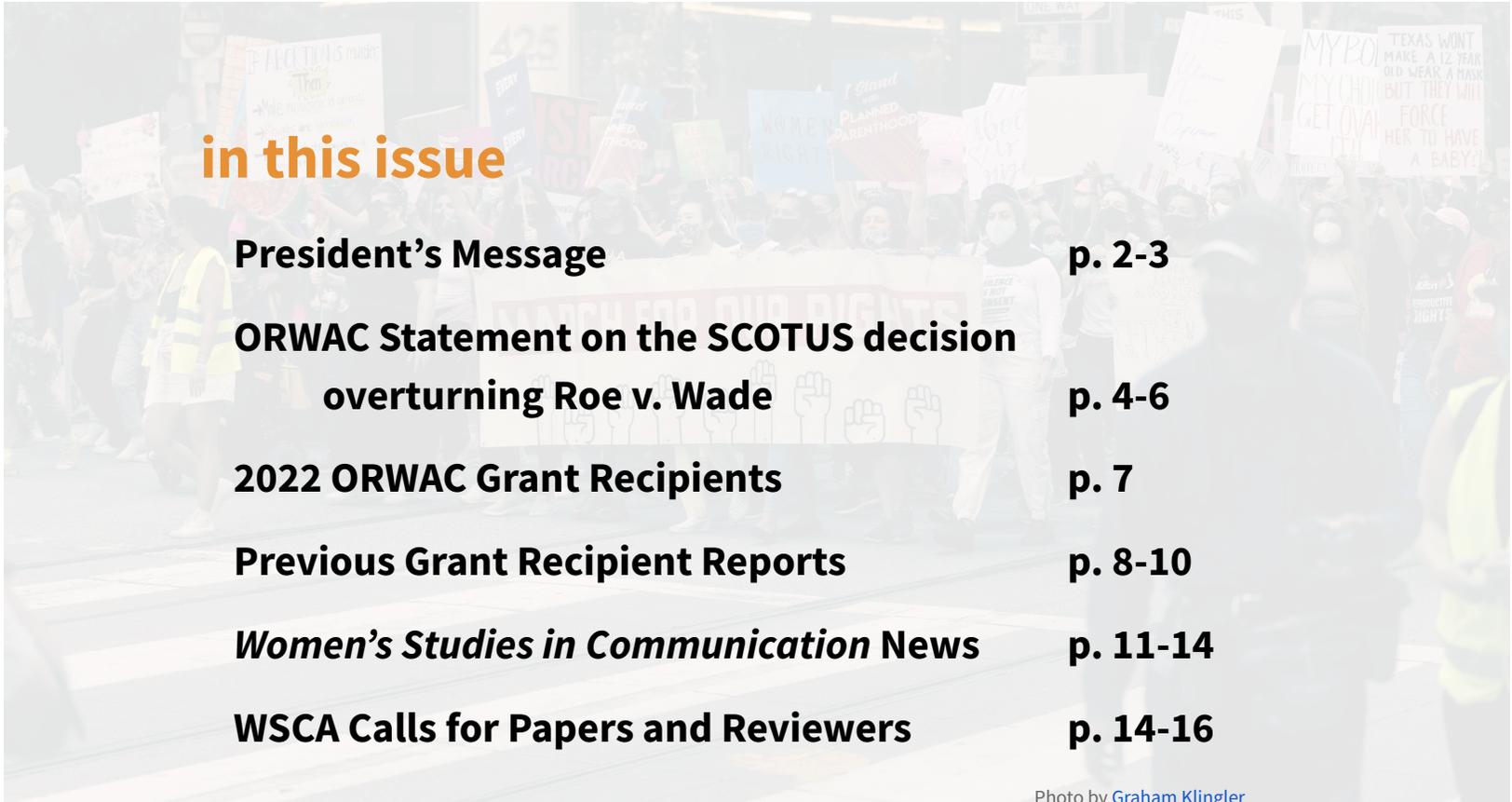
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Photo by [Graham Klingler](#)

Message from the President

Dear ORWAC Members,

It's difficult to breathe right now. Anti-Black violence forces the air from some of our members' lungs. COVID has left others gasping. Those who live in the West have dealt with days and months of wildfire smoke filling outdoor spaces that might otherwise be a haven. And in the wake of the SCOTUS decision to overturn *Roe v. Wade*, all of us face the slow suffocation of a context where rights are being stripped from us and those we love, like air pulled out of a room.

An inability to breathe makes everything more difficult. And this inability is differentially distributed to target those already left with the least air in the first place. It leaves us gasping, wheezing. Exhausted, unable to rejuvenate. Hysterical, unable to calm. Weak, feeling like we don't have the strength to fight back.

In times when I find it most difficult to breathe, I take solace in the work of Black feminist scholar and poet, Alexis Pauline Gumbs. Her book *Undrowned: Black Feminist Lessons from Marine Mammals* looks to those who must breathe air to survive but live in the sea, a place not meant for their breathing. She limns lessons from marine mammals for survival in a country and world that tries to suffocate us.

How do we keep from drowning in these times? One thing that certainly will not save us is lashing out at those who are trying to rescue us all, pull us all from the mire together. I'm thinking of those small-minded people who scapegoat the rightful recognition that abortion rights do not only affect women, rather than banding together to fight for all of our liberation. They will not pull us down with them. Gumbs implores us not to replicate the violences that have been done to us. "What a celebration," she tells us, "when we realize our survival need not make us into monsters" (p. 27). Instead, we can learn to care for each other as schools of dolphins do, forming "a unit of care where we are learning and re-learning how to honor each other, how to go deep, how to take turns, how to find nourishing light again and again" (56). We need to learn and re-learn how to honor each other, so that we may better fight for each other.

Because when it comes down to it, "the scale of breathing is collective" (1). Even more than that,

"the scale of our breathing is planetary, at the very least" (2). All breath circulates to support the breath of others, from humans to trees to whales that contain carbon in the depths of their breathing under the water. As we continue to fight for our own breath, we must simultaneously fight for the ability to breathe for all. We're all connected. As Gumbs repeats, "Remember, the world is round." Another way we can say this: none of us are free until we all are.

But it's hard to fight for liberation when we cannot find steady ground. How do we cultivate survival in a world that tosses and heaves, like the ocean? Gumbs encourages us to create practices that balance us in a world of constant change, like a dorsal fin does for dolphins: "In a

context that swells and tosses me around, where I might have to pivot without much warning, what are the evolutionary practices that stabilize me and allow me to cut a path through? This is one. Daily writing is my most dependable dorsal practice” (p. 44). Perhaps daily writing is a stabilizing practice for you. Perhaps it’s spending time outside, or with animals, or in communities of care.

Together, we can stabilize each other and fight to breathe in a world that feels like it’s trying to drown us. I hope that the newsletter acts to help orient you today, to make you feel as if you have support and community to continue fighting for justice and liberation for us all. Here, we can take heart from the work our community is doing in the announcement of this year’s ORWAC grant recipients, or the excellent work of our incoming *WSiC* section editors. Perhaps the 2023 WSCA ORWAC Call for Papers inspires an idea for a project. Or maybe you just need to re-read our statement on the *Roe v. Wade* decision and sit in anger for a little while longer.

Let us stabilize, connect, and fight together.

Yours in coalition, imagination, and hope,
Jenna N. Hanchey
ORWAC President



Photo by [Gayatri Malhotra](#)

ORWAC Statement on the SCOTUS Decision Overturning Roe v. Wade

Friday, June 24, 2022, Roe v. Wade was officially overturned by the U.S. Supreme Court, removing the constitutional right to abortion in the United States. We are stunned, outraged, and depressed at this decision, as it will have horrifying consequences on the lives of ciswomen, transmen, nonbinary people, and other folks with uteruses in this country, not to mention their children and anyone in intimate relations with them. Many people fought long and hard to instantiate this right, and still many more to maintain it. It is now up to us to make sure that this labor was not in vain.

At the same time, we recognize that the right to an abortion has never been unilateral. Many women and folks with uteruses in rural areas, who are poor, trans, disabled, undocumented and/or BIPOC have been structurally denied access to abortion services. In historical context, U.S. American politics have long worked to contain and control reproduction in service of empire, particularly through the forced sterilization of Black, Indigenous, immigrant, disabled, and imprisoned people with uteruses. This is not to undermine the significance of Roe v. Wade being overturned. This decision will have terrifying consequences for everyone able to conceive a child in this country—and beyond, as questioning the *right to privacy* has far-reaching legal implications. What this context demonstrates is that our fight against this decision cannot be narrow, or single-mindedly focused on reproductive rights for a few. We must struggle together and toward a broad vision of reproductive justice, one that demands liberation for all.

We can draw wisdom from past struggles. The over 100 pieces published in *Women's Studies in Communication* analyzing, discussing, or referring to abortion rights and debates provide a number of places to start:

- Historical attempts to control childbearing bodies have always been connected to racial and colonial structures. As Nathan Stormer¹ describes, previous attempts to criminalize abortion were bolstered by logics aimed at “revitaliz[ing] the white race” (p. 1). What we see now is no different, and must be fought comprehensively.
- There is a political power in repetition. Stone Watt² demonstrates how repetition has been utilized by opponents of abortion rights, but it can also be a tool in the fight against the repression of these rights.
- Arguments against abortion depend on decontextualization (Haaland, 1989³). Our struggle must be embodied, bringing feelings and physicality to the forefront to combat the erasure of pregnant people’s lived experiences.

¹ Stormer, N. (2001). Why Not? Memory and Counter-Memory in 19th-Century Abortion Rhetoric. *Women's Studies in Communication*, 24(1), 1. <https://doi.org/10.1080/07491409.2001.10162425>

² Stone Watt, S. (2020). “Rape Is a Four-Letter Word”: Psychosis, Sexual Assault, and Abortion in the 2012 U.S. Election. *Women's Studies in Communication*, 43(3), 225–246. <https://doi.org/10.1080/07491409.2020.1740902>

³ Haaland, B. A. (1989). The Decontextualization of Abortion: An Analysis of “The Silent Scream.” *Women's Studies in Communication*, 12(2), 59–76. <https://doi.org/10.1080/07491409.1989.11089736>

- Arguments for fetal personhood depend on “the rhetoric of individualism” (Stormer, 2011, p. 21). By advocating with alternative logics we may open other pathways for understanding personhood (Zurakowski, 1994⁴; Railsback, 1982⁵), since “what abortion and what the continuation of life mean is intimately tied to corporeal and experiential memory” (Stormer, 2001, p. 21).

We remember our histories, and learn from them in our present struggles to create and enable better futures.

In the spirit of radically liberatory futures for all, we:

CALL TO COALITION

Now, more than ever, we must work in political intersectional coalition to combat reproductive injustice in all its varied forms, and to support the rights of all to live unencumbered by systemic violence. Justice Thomas has made it clear that this decision is paving a path to undermine other constitutional rights, such as those to contraception, same-sex marriage, and even same-sex relationships. We cannot afford to respond with a narrow movement for female rights.



We must work together to combat *all* of these challenges in the wake of Roe’s overturning. To fight back against these threats to our rights, *all of our rights*, requires banding together in political intersectional coalition. For none of us are free until we all are. (Photo by [Kelly](#)).



CALL TO IMAGINATION

In order to struggle for a better future, we must be able to imagine it. Perhaps for some, the memes and references to dystopic reproductive futures can help to animate resistance, but for others it just makes us overwhelmed and tired, laden with despair that makes resistance seem futile. When we are drowning in ugly and unjust visions of the future it can make them seem inevitable. We must be able to imagine outside the confines of the futures we’ve been handed, beyond the systems

and discourses that currently constrain us, and toward radical liberatory justice: the kind of liberation that insists on its own possibilities. Little by little, by fleshing out the impossible, we

⁴ Zurakowski, M. M. (1994). From Doctors and Lawyers to Wives and Mothers: Enacting “Feminine Style” and Changing Abortion Rights Arguments. *Women’s Studies in Communication*, 17(1), 45–68. <https://doi.org/10.1080/07491409.1994.11089778>

⁵ Railsback, C. C. (1982). Pro-Life, Pro-Choice: Different Conceptions of Value. *Women’s Studies in Communication*, 5(1), 16–28. <https://doi.org/10.1080/07491409.1982.11089638>

can make it real. We need that kind of imagination right now to fight, even when everything in the world says that we have no future. If we can first imagine it, we can collaborate in taking action. (Photo by [Markus Spiske](#))

CALL TO HOPE

Importantly, we must maintain hope. Not as a naive desire for things to get better, but in the sense used by Sara Ahmed in *Living a Feminist Life*⁶: “Hope is not at the expense of struggle but animates a struggle; hope gives us a sense that there is a point to working things out, working things through. Hope does not only or always point toward the future, but carries us through when the terrain is difficult, when the path we follow makes it harder to proceed. Hope is



behind us when we have to work for something to be possible” (p. 2). We hope that you will join all of us at ORWAC in maintaining hope, working to imagine futures where we all can live unconstrained by violent structures, and laboring to make them real, together. ((Photo by [Aki Mazumder](#)).

Signed,

Jenna N. Hanchey, ORWAC President

Lore/ta LeMaster, ORWAC Vice-President

Katie Webber, ORWAC Graduate Student Representative

Diane Marie Keeling, ORWAC Immediate Past President

Alyssa Samek, ORWAC Treasurer

Tiffany Lewis, ORWAC Membership Officer

Marissa Doshi, Editor-elect, Women’s Studies in Communication

Claire Sisco King, Editor, Women’s Studies in Communication

Lydia Huerta Moreno, Book and Media Editor-elect, Women’s Studies in Communication

Sarah J. Jackson, Conversation & Commentary Editor, Women’s Studies in Communication

Iruoma Ezumba, ORWAC Graduate Student Representative

Samantha Gillespie-Hoffman, ORWAC Graduate Student Representative

Alisa Hardy, ORWAC Graduate Student Representative

⁶ Ahmed, S. (2017). *Living a Feminist Life*. Duke University Press.

2022 ORWAC Research Development Grant Recipients



Kirara Nagatsuka (\$2,498)

Texas State University, San Marcos

“Half-Breed” Women. Intersectionality of Hafu and Biracial females in Japan and the U.S.

Yin Yang (\$2,335)

Penn State University

Postpositivist Approach to Gender Inequality in Feminist Media and Communication Studies: A 10-Year Review



Meredith Neville-Shepard (\$2,500)

University of Arkansas

Sporting Sexism: An Analysis of Arguments About Regulating Women’s Athletic Attire

Raka Shome (\$2,500)

Villanova University

Cleansing the Nation: Hindu Nationalism and the Gender Politics of the Clean India Campaign



Recognition of 2022 Research Development Grant Committee

ORWAC Leadership wishes to extend special thanks to the 2022 Research Grant Committee, whose service labors are vital to the wellness of our organization. We recognize and thank the following reviewers for their vital service labors:

Ololade Afolabi, Sacred Heart University
Jessica Foumena Kempton, Various Schools & Universities
JhuCin (Rita) Jhang, National Taiwan University
Melissa Carrion, University of Nevada Las Vegas
Paromita Pain, University of Nevada Reno
Zornitsa Keremidchieva, University of Minnesota
Desirée D. Rowe, Towson University
Carolyn Cunningham, Gonzaga University
Falon Kartch, California State University Fresno

2021 ORWAC Research Development Grant Recipient Reports

Lauren E. Peters

Health Care and Re-Traumatization: An Examination of Uncertainty Management and Social Support for Survivors of Sexual Assault During Routine Pelvic Exams

I conducted a two-part study as part of my dissertation. The first study consisted of open-ended questions disseminated via an online survey for survivors of sexual assault to describe their experiences and uncertainties when undergoing pelvic exams. Over 120 participants contributed to the study and were compensated \$10 for their completion of the survey. I completed a thematic analysis based on participants' responses, which resulted in four major themes representing survivors' uncertainties during pelvic exams. That is, participants described their uncertainty about the pelvic exam, the health care provider conducting the exam, re-traumatization, and the utility of pelvic exams.

The second study consisted of closed-ended questions to determine trends across survivors' experiences. Specifically, I used the thematic analysis from Study 1 to create a scale for Study 2 to effectively measure survivors' experiences of uncertainty during pelvic exams. I also included other scales to evaluate how a health care provider supported a survivor during a pelvic exam. I incorporated a raffle to give participants a chance to win one of 30 \$50 checks, which helped immensely with my recruitment.

I ended up enrolling over 115 participants to partake in Study 2. After all data was collected, I used statistical software to analyze the results. The findings showed that survivors experienced large gaps in informational, emotional, and distraction support. Fewer support gaps were related to decreased uncertainty, such that survivors encountered reduced pelvic exam uncertainty

when they received support that matched their desires. Deficits in support were particularly detrimental to survivors' uncertainty management, whereas surpluses in emotional and distraction support were beneficial. Support gaps also moderated the relationship between uncertainty and intention to attend future pelvic exams.

Overall, the findings contributed to Uncertainty Management Theory by highlighting collaborative uncertainty management as a unique information behavior. The project also offered practical implications for how health care providers and clinics can enact more sensitive care for their patients who have endured sexual assaults.

I wanted to relay my appreciation again to you and the leadership at ORWAC for providing me with this grant. I would not have been able to recruit as many participants as I did without the financial support of this grant. The grant also helped recruit participants in a timely manner so that I was able to successfully defend my dissertation on April 15, 2022.

Brandi Lawless and Yea-Wen Chen

"(Re)Connecting with Immigrant Women Faculty During Double Pandemics of COVID-19 and Anti-Black Racism"

To date, we have interviewed 26 self-identified women immigrant faculty members across the United States, with plans to interview at least 20 more. 100% of the funding from the ORWAC grants has gone to pay participants for their time. Interviews have been transcribed and our preliminary analysis of data indicates the following themes:

Mental Health Precarity

Example: *"In order to get Unionized faculty to decrease salary [during COVID] they threatened to lay off all non-tenured tenure track faculty, and I was one of them. It was quite an intense battle, and it was quite a traumatic experience. And in fact, after that I actually had to start looking for a therapist because it just impacted my day-to-day life, both professionally and personally, too much. Which is also kind of tricky because during Green Card application you're not supposed to have mental issues. And, I actually had to talk with both a lawyer and a therapist, to make sure 'oh it's okay for me to seek therapy for this situation without worrying about my Green Card' because isn't that kind of like chicken or egg? Like you go to get therapy sessions to help you process this process. And then the mere fact that you're seeking therapy may impact that process, kind of, kind of bullshit. But I don't think that's going to be a threat because eventually they said 'unless it's someone suffering from severe depression, have harmed oneself, public property or others, you should be fine.' So just seeking psycho counseling should be fine, but even then- it just seems, it's just kind of weird. Like a person who is suffering from depression cannot get a green card?" (Assistant Professor of Public Relations from China)*

Xenophobia and Academic Wellbeing

Example: “The worst part two of this pandemic is allowing the hate speech of anti-Asian hate crime over the past year. At the beginning of the pandemic in March, that was two weeks after all the classes put online. One of the mathematics faculty who I knew, maybe a white man by his name? I have no idea. This faculty, Tony, sent out mass emails to the whole university: employees, staff. Faculty account writes, ‘China virus are evil. I hate Communism, I’m gonna urge the state to sue China.’” (Assistant Professor of Communication Studies from China)

Compounding Factors of Immigration Policy on Academic Life

Example: “[For Indians a green card can take] anywhere 10 to 20 years, so I just I don’t have the luxury to say no to many things, you know?... It’s actually very isolating for particularly for Indians because other immigrants don’t understand, like my friend from Kenya. “What!?! You don’t have green card yet?!” I mean they’re all citizen even though they were recruited after I got a job. The implications are you cannot change job. I have done so many- I cannot accept honorariums, book reviews, workshops for other universities. I lost hundreds and thousands of dollars in that.” (Full Professor of Communication Studies from India)

Example: At my university, the threat of COVID meant that some contracts were terminated. We had been threatened and for some that would also affect their you know immigration status, their process of obtaining a green card, and really, some of them would have to go back to their home countries, which many of them hadn’t been in many, many years. So that, that event really put a bad taste in my mouth, for many, the whole event did, but particularly you know, it made me realize how much more vulnerable foreign faculty are than I had actually thought. Especially those faculty members whose immigration processes take 10 years or something, if you’re from South Asia, if you’re from China. So you know, my heart goes out to those faculty and you know. (Assistant Professor of Environmental Studies from Canada)

We sincerely thank you for this opportunity and look forward to reporting about the final project.

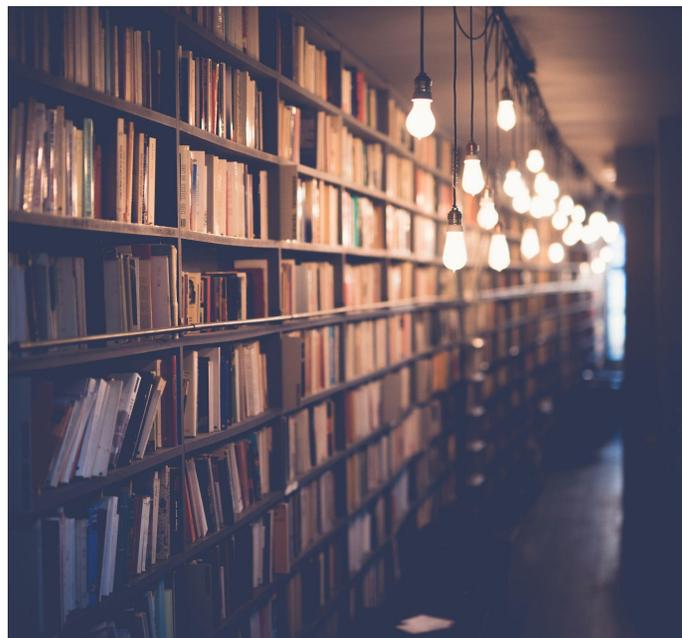


Photo by [Janko Ferlič](#)

Q&A with Incoming WSiC Section Editors

By: **Gillian Skiba** (editorial assistant for *Women's Studies in Communication*, January-May 2022)

In the last newsletter, ORWAC announced the next editor for *Women's Studies in Communication*, Dr. Marissa Doshi. This change in leadership comes with new section editors as well who will add to the robustly intersectional, feminist perspectives showcased in the journal.

In an effort to introduce readers to the unique voices that shape WSiC, we asked the incoming editors of the Conversation and Commentary and Book and Media Review sections some questions about their areas of expertise and their vision for the sections they will be editing.

Introducing incoming editor of the Conversation and Commentary section: Dr. Lore/tta LeMaster of Arizona State University

Dr. Lore/tta LeMaster (she/they) is a communication scholar who studies cultural difference from an intersectional lens, using text-centered as well as performative methods. Within the broader area of cultural difference, LeMaster focuses particularly on the lives of queer and trans people of color.

What made you decide to take the position with *Women's Studies in Communication*?

As a gender scholar in communication studies, I have long admired WSiC both for its potential in facilitating feminist praxes and for providing a crucial space to advance cutting-edge feminist theorizing in communication. I do not take the opportunity to contribute to this journal lightly and am thrilled to help develop its important impact.

What is your vision for the section of the journal that you're editing?

I envision the Conversations and Commentary section as a space for cultivating and animating radical feminist praxes in and beyond the discipline of communication. I am honored to join the powerful section editors before me who dared to push against the decorum of hegemonic academe, inviting scholars/activists/artists to model humanizing scholarship and pedagogy.

What was it that drew you to your area of study?

Frankly, I was, and still am, tired of watching my queer and trans kin hurt. Thus, my work explores queer and trans modes of being and becoming, in and against cultural imperatives for our demise otherwise. Many communication scholars of color have shown us that if communication scholarship can facilitate a sense of healing, it is through demystification and

critique of intersectionality-constituted cultural power beckoning us toward (re)building and (re)imagining culture and relating otherwise. Rather than studying queer and trans survival in retrospect, my work seeks to co-create queer and trans routes of being and becoming that have yet to be written or imagined.

What drew you to mediated performance as a method of research?

Accessibility is my primary answer here. Mediated performance allows me to connect with my virtual audience beyond the page. I understand mediated performance as including both paged and staged components in which the paged works to theorize and unpack the staged workings of a performative text, while the staged elements perform the paged theory in ways that connect with multiple and diverse audiences. In this regard, and in my work, performance on the page is co-constitutive of performance on the stage; they work in concert to engage broader audiences.

How do you think your area of expertise will shape your engagement with the journal?

I imagine my areas shaping my engagement with the journal in at least three distinct ways: performance, politics, and pedagogy. First, performance, staged and/or paged, provides an epistemic means of understanding lived communicative experience. I imagine a rich, if not deeper, engagement with corporeal cultural politics. Second, politics. My feminist politics is radical and is antagonistic of liberal politics of inclusion, respectability, or niceness. As a result, I envision an astute sharpening of voiced and enacted political commitments that refuse liberal recognition and intelligibility in favor of radical liberation and emancipation. And third, pedagogy. My commitments to critical, if not liberatory and emancipatory, pedagogy will help to shape WSiC to be a space in which our co-constitutive feminist scholarship and teaching are honored for their political pedagogical importance well beyond the discipline of communication.

Is there anything you would like to share about any of your current or future research projects?

My current work takes two shapes: critical communication pedagogy otherwise and relational worldmaking among trans sex workers. In the first, I am working on a forthcoming monograph titled *Pedagogies of the Enfleshed: Critical Communication Pedagogy Otherwise* (under contract with Lexington Press) in which I implicate the discipline's historical philosophical complicity in genocide, slavery, and imperialism. In the second, I am working with counseling psychologists to devise community-based communal healing interventions that meld critical consciousness with somatic healing with, by, and for trans and gender expansive sex workers. Our goal is to collaboratively open the doors to a wellness center grounded in the lived experiences of trans and gender expansive sex workers; a resource currently missing in my region.

What are some of your interests outside of work?

Mostly eating tacos and donuts. I also spend a lot of time laughing and dancing with my trans family, playing board games and cooking with my partners, walking our dog and watching queer films with my comrade-spouse, and reading lots of history books.

**Introducing the incoming editor of the Books and Media Review section of the journal:
Dr. Lydia Huerta of University of Nevada, Reno**

Dr. Lydia Huerta (ella/she/her) teaches at the University of Nevada, Reno, in both the Communication Studies & Gender, Race, & Identity programs. Her research area is cultural studies of the Americas during the 20th and 21st centuries.

What made you decide to take the position with Women's Studies in Communication?

I was invited by Marissa Doshi and excited about the possibility of highlighting the work of underrepresented upcoming scholars as Book and Media Editor.

What is your vision for the section of the journal that you're editing?

I would like to highlight work that is questioning deeply held paradigms in communication studies and rethinking the possibilities of scholarship.

What was it that drew you to your area of study?

I am a gender scholar and was drawn to it because of the research I was doing in Ciudad Juarez in 2006-2012. I realized gender violence as a field of study is multilayered and can be studied in an interdisciplinary lens to underscore the different social forces that result in communicative patterns. Therefore, my work focuses on the ethics of representation in cultural narratives centered on migration, human rights, violence, race and gender in film and social media

How do you think your area of expertise will shape your engagement with the journal?

I think my area of expertise will shape my engagement with the journal by asking book and media reviewers to think relationally about knowledge creation.

Is there anything you would like to share about any of your current or future research projects?

I am currently working on completing a manuscript for my first academic monograph titled *Spectacular Violence: The Affective Politics of Screening Gender Violence in the Americas*, which draws on archival research, the emerging field of neuro-humanities, cultural and film criticism, and digital ethnography. It examines representations of missing and murdered women

by situating them at the center of the relationship of affect and decolonial feminist social movements in the Americas. Specifically, the project examines the unique relations that have emerged between the aesthetic politics of films produced and released since 2008 that raise awareness of gender violence and systemic woman killings, including *Backyard/Traspatio* (2008), *El secreto de tus ojos* (2009), *Wind River* (2017), *Vidas Partidas* (2016), and *La Llorona* (2019), and their impact on public political mobilization and new directions and expressions of regional and transnational decolonial feminist movements (MMIW (U.S.), *Ni Una Menos* and 8M (Mexico, Guatemala, Brazil, Argentina).

What are some of your interests outside of work?

I enjoy volunteering with community-based groups, going to concerts, learning to play the bass, exploring the outdoors with my dog, cooking and enjoying time with my family and friends.



Call for Submissions: 2023 ORWAC WSCA Convention

The Organization for Research on Women and Communication invites submissions for program proposals and competitive papers for the Western States Communication Association Convention February 17-20 in Phoenix, Arizona. ORWAC seeks submissions that speak to both its emphasis on research regarding gender, intersectionality, oppression, and social change, and the convention theme, “Communication and Well-Being.”

Submitted papers should display a substantive commitment to intersectionality, one that infuses the whole of the research, rather than denoting superficial attention to marginalized groups. Of particular interest are 1) papers and panels that challenge or extend understandings of feminist and gender justice advocacy, address the building of critically conscious coalitions, and explore the intersections of gender and race, ethnicity, nationality, ability, sexuality, and class; 2) studies centering queer, transgender, and gender nonconforming politics; race and racialization; postcolonial and decolonial theories; dis/ability; labor; transnationalism; and critical examinations of masculinity and other gendered forms of hegemony; and 3) panels and

roundtables that discuss ways for making ORWAC more representative of diverse identities and to ensure ORWAC services and benefits are directed at BIPOC scholars.

Paper submission guidelines: ORWAC does not accept works in progress nor should papers have been previously presented, published, or be accepted for presentation or publication. Authors who have not previously presented a paper at a conference or published in a journal should mark their papers as “Debut” in the upper right-hand corner of the title page as well as indicate their status (e.g., bachelor’s, master’s or doctoral student). Authors should also select “Debut” in the Attendee Interactive system. All co-authors must meet the eligibility requirements to be considered a Debut Paper. ORWAC offers \$500 awards to the Top Paper, Top Student Paper, and Top Debut Paper recipients, as well as a \$250 Brenda Allen Travel Grant for top submissions from BIPOC students. All student submissions should be marked as “Student” in the upper right-hand corner of the title page for consideration of the Top Student Paper award. All BIPOC student submissions should be marked as “BIPOC Student” in the upper right-hand corner of the title page to be considered for the Brenda Allen Travel Grant, in addition to the Top Student Paper award.

Paper submissions should not exceed 25 pages and should be free of information identifying the author(s).

Authors must disclose whether they have obtained Institutional Review Board (IRB) approval, organizational approval, or other necessary permissions for any convention submission involving the collection of data on human participants. If no approval was obtained, the reason should be stated. For example, if authors have not obtained IRB approval because their institutions do not have IRBs, that fact should be stated. In addition, ORWAC recognizes that some autoethnographic and/or performative methods may not require IRB. The IRB disclosure statement should be included in a footnote, author note, or submission text.

Panel and Roundtable Submission Guidelines: Include the following information: 1) Thematic title of the program; 2) Description and rationale of program; 3) Title and brief description of each presentation or questions to be pursued by participants; 4) Names and affiliations of all participants. Alternative formats are encouraged as are innovative program proposals that provide opportunities for engaged interaction among participants and attendees.

All submissions will be through the WSCA online system, Attendee Interactive. Please note that your Attendee Interactive user name and password are separate from your WSCA log-in information. Follow submission instructions on the website, and stipulate any requests for AV equipment with your initial submission. Requests for equipment submitted after the submission deadline will not be met. For additional details about the WSCA convention, please consult www.westcomm.org.

All submissions are due no later than **September 1, 2022 by 11:59 pm PST in order to be considered.**

Call for Reviewers, Chairs, and Respondents: 2023 ORWAC WSCA Convention

ORWAC is still in need of reviewers, chairs, and respondents for the WSCA 2023 Convention in Phoenix, AZ. Please fill out this survey if you are willing to take on any or all of these commitments: <https://forms.gle/4dZRBY6oPGrkrG99>



Newsletter produced by Lore/tta LeMaster, ORWAC Vice President

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