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Lorraine Dusky's keynote address made real the theme of *Building Communities, Changing Discourses*, which was the platform for ASAC's 2016 conference in Minneapolis. Dusky, author of *Birthmark* and, more recently, *Hole in My Heart: A Memoir and Report from the Fault Lines of Adoption,* told us of the reunion with her daughter, a story, powerful and complicated, and one which arguably interrupts adoption discourse from all angles if we take to heart the words of her daughter (verbalized by Dusky) about both of her mothers: "If I told the truth, both of you would be hurt." In effect, Dusky's daughter's truth implies adoption discourse has yet to fully capture and properly characterize the ambiguities, the pains and pleasures, as well as the contradictory truths of the relations that people differently located in relation to adoption may or may not experience. As a result, Dusky's talk was an excellent and thought-provoking start to the conference!

The "Queering Adoption" panel, on the following day, was a *pot-pourri* of perversions enacted through or superimposed upon adoption. Bruno Perreau's lively discussion, "Adoption after Marriage Equality: The French Case," examined the unanticipated effects of the recent French "Marriage Equality Act." It was an object lesson about marriage rights, and why, even if they are secured for sexual minorities, they may fail as a guarantee against discrimination, in that, a novel right can elicit even more discerning modes of discrimination. Perreau demonstrated that the French Act extended a right of marriage, but not an equal right of adoption to LGBT folks, which he argued also betrayed the state's suspicion of adoption as a threat to "the hegemony of fertile heterosexuality." My own paper, "Heterodox Love and the Girl Maverick: Simone de Beauvoir, Sylvie Le Bon, and Their Confounding Family Romance," argued that, at 72 years old, Simone de Beauvoir "lived in a queer place before the start of queer time," because in 1980 she foresaw in French adoption law a strange, but powerful opportunity to create something like and not like a marriage, when she opted to make Sylvie le Bon, then 39 and rumoured to be her lover, her daughter. Moon Cassinelli's "Queer Kinship in Transnational Korean Adoption Narratives" compellingly located what arguably is queer in and about Deann Borshay Liem's documentary films. Cassinelli asked us to consider Borshay Liem's passion for the questions, as opposed to the truths or fictions, about Borshay Liem's (national) identity (i.e., insofar as her search lead to an orphanage that secretly substituted and renamed her for adoption in place of another child), as queer not only in kind, but as an opportunity for thinking about a unique Korean diaspora that is the effect of transnational adoption. An exploration of the "mundane" imagery of queer family life that, *as such*, is a method or resistance, which undoes bio-normative or 'natural' assumptions about what makes a family, was the focus of Lucy Curzon's, "Just Ordinary? Visualizing LGBT+ Families in the Photographs of Catherine Opie." Curzon's intriguing reflections on Opie's photographs showed how the "everyday" within queer families is not really so far removed from that of bio-normative ones, which further exposes how the difference that is normatively understood to put queer and heteronormative families at odds is a social construction, not a biological outcome.

So much to see, so little time, and thus the concurrent session format meant some panel-hopping was in order to catch up on the work of various adoption studies scholars I see only at ASAC. In

particular, Karen Balcom's "'Of My Own Free Will': Japanese Women Relinquishing Children to US Military Families in Japan, 1948-1953" was a fascinating history about race, immigration and adoption. Her work begins an untold history of Japanese women caught between worlds as the socially condemned, unmarried mothers of biracial children; enjoying few choices following WWII, many such women surrendered children begotten with US military personnel to American families that, in turn, were forced to petition Congress individually for the right to adopt. All told, Balcom's nuanced, historical work demonstrated how race, adoption and immigration converge in the post-war period as a perceived threat to the US state and family. There is little in the way of undergraduate curriculum overall that focusses squarely on adoption for a duration (e.g., beyond a lecture or two), which is why I panel-hopped from Balcom's to Marianne Novy's discussion, "*Half a World Away* and the Traumatized and Transnationally Adopted Child." A field in it's own right, children's literature is an excellent point of departure for teaching undergraduate students to think much more critically about how adopted subjects are produced: Novy's discussion inspired many audience members to think about how such a novel could be utilized in a range of courses and disciplines, for instance, to prompt critical thinking about the repetition or interruption of narratives about adoptees as traumatized, tragic, or even unrealistically heroic figures.

"Adoption and Disability" was the last panel I was able to attend and it did not disappoint. Kimberly Leighton's "Genetics Uncertain: American Eugenics and the Dangers of Adoption" took up the 'threat' of adoption and the historic concept of "genealogical bewilderment" as a terminus of genealogy that is otherwise relied upon to sustain American hierarchies of kinship; Leighton's paper was especially engaging to me because it touched upon her recent interest in the eugenic origins of twin and adoption studies, which is a fascinating research topic that we share. "The Difference Between Waiting and Belonging: Adoption and Children with Disabilities Near the End of the Twentieth Century" was presented by Sandy Sufian. Indeed, Sufian made a compelling case as to how the policy that "no child was unadoptable," enlisted as it was by adoption professionals during the 1980s and 90s, inadvertently fed or "taxed" the imaginations of would-be adoptive parents - a tax that was exacted, in part, through bureaucracies related to adoption - to prevent a meaningful shift in social and moral attitudes about the placement of disabled children. Emily Hipchen's "Christopher Reeve's Superman as Supercrip Adoptee" was a provocative look at convergences between "supercrip" and adoption discourses, which are reflected in the duality of Christopher Reeve's autobiography. In popular consciousness, Reeve's double identity as both a Superman, who transcends (Kal El's) adoption trauma, and a Supercrip, who appeared to transcend disability via "heroic" work in support of spinal-cord injury research, were examined by Hipchen to suggest his super-identities, mutually, are paratexts, and "hyper-able" metaphors for the "bootstrapping" ideal of American individualism. The panel sparked important discussion about the continuum of meaning between adoption and disability, as well as the discursive politics of reclaiming "crip" within and without crip theory. As time ran out, many of us came to a consensus the dialogue must continue over libations in a local, hip and neon Minneapolitan establishment, which it did to the pleasure of all involved.

Within the context of philosophy, it has been my experience that the topic of adoption is often suspect because my discipline mainly regards the family to be the subject of psychology, the social sciences, or social work. As a result, I enjoy few opportunities to surround myself with

people who think a lot and critically about adoption. This and the fact that ASAC is a venue for interdisciplinary and intersectional discussion and debate about all aspects of adoption with so many interesting and inspiring people is what inevitably makes this conference my all-time favorite! My only regret? I had to leave Saturday morning, and so I wish I could have attended many more of ASAC's panels. Nevertheless, I would like to congratulate and thank ASAC's organizers and participants for yet another stirring and successful event.