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The 2016 ASAC Conference theme Building Communities, Changing Discourses truly fostered an interdisciplinary environment in which academics, practitioners, and artists could critically reflect upon some of the most pressing issues in the field of Adoption Studies today. In so doing, the theme of “changing discourses” applies both to the varying identities that we embody in these spaces (scholar, artist, adoptee, adoptive parent, birth parent, etc.) and the methodologies and frameworks for thinking about adoption as a dynamic and situated practice.

In the panel titled “Operating at the Intersections of Adoption Studies,” presenters demonstrated the ways in which interdisciplinary conversations can shape the discourses and study of adoption. For example, as Liz Raleigh used sociological data to show how international adoption has declined in the last decade, Jae Ran Kim observed that within the field of Social Work, there has been a dearth of research on adult adoptees. This suggests an area of growth for adoption researchers in both fields, from a framework disproportionately focused on child welfare to a broader consideration of adoption throughout the life course. Kim’s work also considers the field of Social Work’s focus on psychological aspects of adoption rather than discourses of race, gender, and culture. As such, Kit Myers’s theorization within Ethnic Studies of what he names the “violence of love” engages precisely with these questions of race, gender, and power. Myers suggests that power and loss is not simply an effect within adoptive practices but rather is inherent to the historical, affective, and relational processes of adoption.

In the Plenary/Keynote session featuring Deann Borshay Liem’s screening of her current work-in-progress, the film *Geographies of Kinship* provided a rich engagement with the media studies and visual culture of transnational adoption. The film contextualizes the history of transnational adoption from Korea, beginning with the direct wake of the Korean War and following the industrialization of South Korea. In connecting the industrialization of South Korea and the development of a distinct South Korean racial identity, *Geographies of Kinship* situates the figure of the Korean transnational adoptee, not only within a global history of the United States and South Korea, but also within the racial formation of the modern Korean subject. At the same time, the film interweaves this history with the narratives and voices of Korean transnational adoptees. Like Borshay Liem’s other films, *Geographies of Kinship* contributes to the unique intersection of visual media serving to both represent transnational adoption within its historical dynamics of power as well as exemplify forms of cultural production created by adoptee artists.

As the field of Adoption Studies continues to flourish, ASAC remains a significant and generative intellectual space that approaches questions of culture, positionality, and power in critical ways. As a Chinese adoptee and graduate student in the field of Ethnic Studies, I am also personally excited to see the areas of critical inquiry expanding to include emerging topics of relevance such as China’s changing One Child Policy, neoliberalism, and transnationalism. In the current U.S. political moment, in which issues of racial difference, international relations, and the impact of U.S. global power are as significant as ever, ASAC continues to be an important space of collaboration for us to have these rigorous and pressing conversations.