

The Alliance for the Study of Adoption, Identity & Kinship



SPECIAL SESSION AT MLA: ADOPTION & RELIGION

BY CAROL J. SINGLEY

JOIN US FOR OUR ANNUAL BUSINESS MEETING: 7 P.M.

DEC. 28, 2006

MLA CONVENTION
RM 405
PHILADELPHIA
MARRIOTT HOTEL

ON THE AGENDA:

- FINANCES
- OFFICERS
- OUR NEXT CONFERENCE

CONTENTS PAGE

Ann Fessler's <i>The Girls Who Went Away</i> Reviewed by Mary Ann Cohen	2
ASAIK Conference Brief	3
Conference Report, ICAR2 by E. Wayne Carp	4
Member News	6
Gish Jen's <i>The Love Wife</i> Reviewed by Margaret Homans	10
Karen McElmurray's <i>Surrendered Child</i> Reviewed by Emily Hipchen	14
Membership Renewal	15

A Special Session entitled "Saved? Religion in Literary Representations of Adoption," will take place at the 2006 Modern Language Association Annual Convention in Philadelphia, on Thursday, December 28, from 7:15-8:30 p.m., in the Philadelphia Marriott, Rm 405. The session responds to the recent explosion of critical studies on adoption and culture and furthers dialogue about a topic of national interest: the intersections of family and religion.

Religion has played a key role in the history of adoption, from the tangible importance of religious institutions in facilitating the care and adoption of orphans to such religious ideologies as the Christian notion that we are all God's children (siblings, as it were) in an expansive global family that renders genetic ties irrelevant. Religion and adoption are historically imbricated and dynamically intertwined. Both establish ties beyond biological ones yet rely on kinship ties for validation and support. In literary texts about adoption, from *Oedipus* to *Huckleberry Finn* religion plays a shaping if not determining role. Perhaps the most recognizable link between the two is the notion that adoption "saves" in an act of charity that replicates and anticipates redemption by God. However, religion and adoption are also linked in national questions of belonging and exclusion. The speakers on this panel explore links between religion and adoption in literature by looking closely at the role of faith in the construction of biological and adoptive identities; at the importance of myth and ritual in defining and maintaining kinship; and at the reliance on theology to direct the social practices of child, family, and nation.

The first paper will be delivered by Margaret Homans, Professor of English and of Women's, Gender, and Sexuality Studies at Yale University. In "Words Made Flesh: *Silas Marner* and *Pigs in Heaven*," Homans describes how George Eliot and Barbara Kingsolver use religious experience and teachings to justify or to naturalize the social artifice of adoption. She draws on Judith Modell's concept of adoption as elaborate fiction and Marianne Novy's argument that adoption narratives posit biological origin as a truth to identity in order to explore Eliot's reversals of these associations in defense of adoption. She argues that *Silas Marner* marshals a series of organic metaphors to describe Eppie's adoption as natural growth of intrinsic value, while it links her biological parent with falsehood and the artifice of the law. The novel also connects intrinsic meaning with Christianity; it reinforces the merit of Eppie's adoption by providing this religious corollary for it. In Eliot's novel, religious and familial communions are mutually reinforcing. Kingsolver's *Bean Trees* similarly employs Christian practice as a favorable figure for adoption, emphasizing the brother- and sisterhood of humankind. However, in *Pigs in Heaven*, religion's tie to intrinsic meaning permits a return to blood ties and Turtle's reconnection to Cherokee roots. Kingsolver's felicitous ending makes it unnecessary to choose between the organic truth of origins and the fiction of adoption: both are affirmed by the multiple languages of religious feeling.

(Continued on page 13)

BOOK REVIEW

BY MARY ANN COHEN

*The Girls Who Went Away:
The Hidden History of Women Who Surrendered Children for Adoption
in the Decades Before Roe v. Wade* by Ann Fessler
New York: Penguin Press, 2006. 356pp. Hardback.

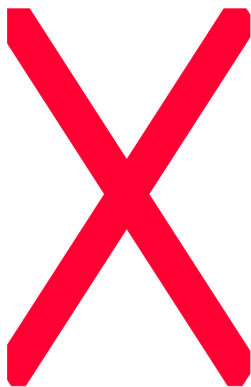
This is a well-crafted, skillfully edited chronicle of what it was like to be a surrendering mother in the 30 years after WWII in America. Ms. Fessler, herself an adoptee, has collected the stories of girls named Judy, Linda, Karen, Carol, Barbara, Diane, Betty, Bonnie, Susan, Nancy, Maryann, Margie and so many more that read like a role call of my 60s classmates. We were “The Girls Who Went Away,” and Ann Fessler has done us an important service and honor in getting representative stories from our era out in the public eye.

Each woman is allowed to tell her story in her own voice, interspersed with comments from the author about general conditions, history, and social mores of the times. This is effectively and subtly done, as is the use of language, that avoids the word “birthmother” which some do not like, but uses no glaring neologisms or strained language to do this. Adoption reform internal politics have also been skillfully edited out of the narratives, allowing them to stand on their own as individual plights and memories, strong and striking as bare bones.

There is enough variety that the stories do not come across as cookie cutter copies or clichés, yet general themes are noted and categorized in a way that makes the larger societal picture coherent as a background for the individual tales. The stories are heartbreaking and bleak. One theme running through them is the universal lack of sympathy or understanding from family, friends, or professionals, once the unwed pregnancy was made known. Tale after tale has young mothers in their teens and twenties torn out of their comfortable middle-class surroundings and privilege and sent away to homes for unwed mothers, wage homes, or hidden in their own homes like criminals or lepers who must not be seen. Nobody is listening to them, nobody cares. Out of sight, out of mind.

There is a lot of well-researched history of homes for unwed mothers and changing attitudes about surrender versus mothers keeping their babies among those who ran these homes. The changing status of social workers in adoption is also addressed.

The most harrowing part of most of the narratives is the actual labor and delivery, for which mothers in this era were woefully uneducated and unprepared. Hospital workers were often cruel, and medical procedures were not a matter of choice, but of convenience for the doctors. Over-medication and under-medication were common. Human kindness was absent once the dreaded word “unwed” appeared on your chart. Loneliness and fear ruled. The most frightening labor narrative in the book was that of Leslie, who denied her second unwed pregnancy after surrendering her first child, and gave birth unassisted and alone in her bathroom. Luckily her mother found her and the baby, and both survived. This story has special relevance today when “Safe Haven” laws encourage such deliveries as a way to maintain permanent anonymity. Leslie is now a psychologist and reunited with both of her sons.



“Nobody is listening to them, nobody cares. Out of sight, out of mind.”

THE GIRLS... (CONT.)

The post-surrender period was also brutal for most, as they were expected to go right back to school or work without missing a beat as if nothing had happened. Generally nobody talked about the pregnancy or the surrendered child, and it became one more family secret to fester in darkness. A frequent theme is shame and silence, starting during the pregnancy and continuing for decades after. Most of the mothers interviewed wished they had kept their babies, in retrospect, but none felt they were given a really informed choice or enough unbiased information to make a good decision either way. Metaphors of being run through a machine or down a conveyor belt abound. Shame and powerlessness were the overwhelming emotions. As a birthmother from this generation, it all rang horribly true to me. It is only the later chapters on reunion and search that hold out a note of hope and empowerment after so many years of oppression.

I found Fessler's own story, as told in the opening and closing chapters, troubling in a different way. After seeing her birthmother's old home and locating her current address, she did not attempt to search further until the two were in the mid 50s and 75, and her adoptive mother had died, though during this time she was exploring adoption themes in installations and listening to the stories of other mothers. Other readers may be more comfortable than I am with her explanation that she is temperamentally cautious and worried about the reactions of both her mothers to her search. I also wish the title had not mentioned *Roe v. Wade*, as abortion really has nothing to do with most adoption stories, including these.

I have to confess I was prepared to dislike this book, fearing it was going to be an anti-adoption rant. I was pleasantly surprised, impressed and relieved when I read it to find that it is not. It is getting a great deal of publicity, unusual for an adoption-themed book, and that can only help increase understanding of the experience of surrendering mothers and the life-long impact surrender and adoption has had on many of us. Yes, the participants were self-selected and some women have had different kinds of experiences that were not included, but it does not purport to be a scientific study or to embrace the experience of all surrendering mothers. I feel it still creates an accurate general picture of the reality of the surrender experience for many of us.

As a collection of biographical narratives, this book is destined to be a classic in adoption reform literature and is well worth reading. I highly recommend it.

- MARY ANN COHEN IS THE EDITOR OF *ORIGINS*,
A BIRTHMOTHERS' NEWSLETTER

CONFERENCE BRIEF

ASAIK held the First International Conference on Adoption and Culture in Tampa, Florida, November 17-20, 2005, with the co-sponsorship of the University of Tampa, the University of Pittsburgh, Rutgers University-Camden, and the Florida Humanities Council. The conference had about 40 speakers and about 70 registered participants, plus some students from Tampa. Participants commented on the "wonderful diversity of presenters," felt they "gained other perspectives from the multiple disciplines and personal narratives," and found the conference "inspiring" and "renewing." Particularly appreciated were Ann Fessler's multi-media presentation of her films, installations, and interviews with surrendering mothers, Deann Borshay Liem's film *First Person Plural* (though Liem herself was prevented by a family crisis from attending), Catherine McKinley's reading, Ellen Herman's keynote address, and Tobias Hübinette's presentation on representations of adoptees in Korean film.

CONFERENCE REPORT

2ND INTERNATIONAL CONFERENCE ON ADOPTION RESEARCH (ICAR2) NORWICH, ENGLAND, JULY 17-21, 2006

BY E. WAYNE CARP

I recently attended the 2nd International Conference on Adoption Research (ICAR2), held at the University of East Anglia in the beautiful town of Norwich, England. ICAR2 (the first International Conference on International Adoption was held in 1999 at the University of Minnesota), attracted over 150 delegates from around the world, including participants from Europe, Australia, Brazil, Canada, India, Japan, South Korea, Nepal, New Zealand, Romania, UK, and the U.S., with two thirds from the UK and the U.S. A large number of the participants were entry-level assistant professors or graduate students finishing their doctorates. The overwhelming majority of participants came from the social sciences, mostly from the disciplines of psychology, social work, demography, and adoption and family research. It must be emphasized that this was a conference dominated by social scientists. I was literally the only historian by training present, though there were perhaps one or two other historical talks (none by the keynoters). There were no films shown and there were no creative writers on the program; nor were there any literary works discussed in any depth. The conference program was shared between keynote lectures, concurrent panel sessions, workshops, and poster symposia. For three-and-a-half days, participants feasted on a host of intellectually stimulating papers and posters.

The opening address Monday evening by David Howe (University of East Anglia, UK) in Norwich Cathedral, the second largest cathedral in England behind St. Paul's in London, recognized the important role adoption played in both the sciences and humanities.

The next three days were followed by talks from keynote speakers Sir Michael Rutter (London University, UK), who presented a paper on a randomized, longitudinal (assessments were undertaken at the ages of 4 years, 6 years and 11 years), outcome study of Romanian adoptees reared in profoundly depriving institutions and adopted within the UK. Rutter found that there was a huge improvement in psychological functioning after adoption and that there were no discernible deficits in children whose institutionalization lasted less than six months. However, there was substantial increase in a small percentage of children with multiple impairments when deprivation lasted more than six months. The deprivation was psychosocial and likely to be long lasting, rather than caused by malnutrition. Rutter ruled out that the deprivational outcome was associated with variations in the quality of the adoptive home. He found that these deficits were associated with both a reduced head circumference and structural and functional magnetic resonance brain imaging differences. The implication was that profound institutional deprivation leads either to some form of neural impairment or some form of biological programming of the brain. Nevertheless, Rutter made it clear that he believed that these neural effects were neither universal nor fixed. Harold D. Grotevant (University of Minnesota, USA) spoke on the importance of the adoptive kinship network. Grotevant's interesting contribution was to suggest that we junk the term adoption triad or adoption triangle and instead use the term adoptive kinship network (AKN). In his definition, because the adopted person is a member of both an extended family by adoption and an extended family by birth, both sets of individuals regardless of their knowledge or contact with each other comprise the adoptive kinship network. Basing his remarks on the Minnesota/Texas Adoption Research Project, a longitudinal study of 190 adoptive families and 169 birthmothers in the U.S. who have been followed since the 1980s, and using Family Systems Theory, Grotevant concluded with a number of observations. These included that 1) because each AKN is a unique combination of persons and contexts, one size does not fit all with respect to contact

"For three-and-a-half days, participants feasted on a host of intellectually stimulating papers and posters."

ICAR2 (CONT.)

arrangements; 2) The adoptive mother-birthmother relationship is especially important setting the stage for the entire AKN; 3) Positive, rewarding interactions tend to increase contact and desire for it; 4) Negative, problematic interactions tend to decrease contact and the desire for it; 5) The extent of contact tends to be the lowest level acceptable to all members of the AKN. Grotevant acknowledges that the concept of the AKN has not been universally embraced by adoption professionals or the public at large. Therefore, families operating in this mode are relationship pioneers and may feel isolated. He suggests that pre- and post adoption services are needed and they need to reflect appreciation of individual differences among adults and help clients think about the AKN in addition to the nuclear family.

Ruth G. McCoy (University of Texas at Austin, USA) discussed the success of the 1997 Adoption and Safe Families Act in reducing America's huge foster care population and increasing adoptive placements. Despite its success, as of 2004 there were still 518,000 children in foster care in the U.S. and 118,000 of these were waiting to be adopted (half of these children were of an ethnic minority; their average age was 8.6 years old). Concern to find homes for these children led the U.S. government to award McCoy and her team a five-year contract to increase the number of adoptions from foster care. McCoy discussed a component of the contract, which involved two research studies: on 1) barriers to the completion of the adoption process and 2) factors associated with successful adoptive family outcomes.

E. Wayne Carp (Pacific Lutheran University, USA) spoke on the evolution of the early history of openness and secrecy of adoption records in three English-speaking countries: the United States, England, and New Zealand. It is still commonly believed among social scientists, adoption researchers, and triad members that adoption records were sealed tight and that adopted adults and birth parents did not have access to them until fairly recently, i.e., the 1970s and 1980s. This qualitative study challenged those beliefs by investigating the evolution of the early history of adoption records in those three Anglophone countries. He found that adoption records were either open during the first half of the twentieth century or, if sealed, that a majority of adopted adults were able to access them and possibly did. His most original finding was that contrary to what most historians and social scientists' believe, secrecy and the philosophy of the "fresh start" were not intentionally embedded from the very beginning of legalized adoption in England's Adoption of Children Act of 1926. Because of the way the law of "informed consent" was written into the Adoption Act of 1926 by the Tomlin Committee and reinforced by the Adoption of Children (Regulation) Act of 1939 by the Horsbrugh Committee, England practiced a form of open adoption. The paper also demonstrated that in the decade of the 1950s for demographic, intellectual, and ideological reasons and because of changes in social work theory and practice, adoption records came to be sealed in all three of those countries.

Other keynote speakers included Jesus Palacios (University of Seville, Spain) on the ecology of adoption; Miriam Steele (New School for Social Research, USA) on attachment representations and adoption outcome on children who had been maltreated; and Elsbeth Neil (University of East Anglia, UK) on what adoptive parents think and feel about post-adoption contact and how this affects children's development.

The majority of concurrent panels clustered around intercountry adoptions: cultural and adoptive identity issues; cross-national comparisons; long-term, adolescent development; domestic and international ramifications; and social attitudes toward racial groups. Other panels included domestic special-needs placement; adoption from the perspective of birth family members; adoptive parent motivation and recruitment; and adopted children's development after early institutional care. Individual papers included adolescents' searching for biological and ethnic origins; adopted adults' contesting Swedish adoption narratives, the current demographic dimensions of international adoption; the causes of international adoption in France; transracial representations of adoptees in the American and Canadian media; Australian birth mothers' experiences of relinquishing their babies in open adoptions; and a qualitative analysis of becoming an adoptive parent in intercountry adoptions. Of special interest was a paper by Lilia Khabibullina (Universitat de Barcelona, Spain) entitled, "Circulation of Russian Children in Europe (case study of transnational adoption of children from Russia to Catalonia)," which presented the legal and public discourses surrounding transnational adoption between the country of destination (Spain) and the country of origin (Russia). According to Khabibullina, the Russian media reinforces legal discourse, and as a consequence of negative images made by thirteen notorious legal cases of "killing" Russian adoptees and "trafficking," international adoption is highly criminalized; it often appears in the "Criminal News" section of the media. There is also

ICAR2 (CONT.)

another medical discourse, spread by the Russian media, of American and Italian mothers “killing” Russian adoptees for having diseases like Fetal Alcohol Syndrome (FAS) or Reactive Attachment Disorder. These discourses about international adoptions in Russia are not only “medicalized” but also “geneticized.” FAS is often connected to “bad inheritance,” and in general, Russian adoptees are seen to have “bad inheritance,” and adoption websites in Russia are full of “genetic” information about orphans. Discourses about the existence of a “gene of criminality” and a “gene of asocial behavior” can be found in articles about adoptees.

There were four workshops. In Workshop 1, David R. Cross and Kayrn B. Purvis (Texas Christian University, USA), explored how a “multi-modal intervention” through therapeutic summer day camps, 3-day weekend camps, and nutritional supplements, delivered by specially trained adoptive parents for at-risk adopted children with histories of abuse or neglect, resulted in significant reductions in problem behaviors (e.g., anxiety, aggression, depression), coupled with significant improvements in prosocial behaviors with parents and peers. In Workshop 2, Heather R. Haberman, Kristin Schneider, Brooke Skinner & Lynn Von Korff (University of Minnesota, USA) discussed methodological challenges and successes of interviewing clients over the Internet. Pursuing the same theme, Amy Whitesel (George Washington University, USA), Leslie Leve (Oregon Social Learning Center) & Jenae Neiderhiser (George Washington University) described the strategies used for successful researcher-adoption agency partnerships. Workshop 3 was presented by June Thoburn & Gillian Schofield (University of East Anglia, UK), Gunvor Andersson (Lund University, Sweden), Turid vogt Grinde (NOVA, Oslo), Greg Kelly (Queens University, Belfast), Pat Hansen (Australia), who explored how various countries are seeking to achieve a sense of permanence for children who need stability and family membership outside the birth family. In Workshop 4, Julia Feast and John Simmonds (British Association for Adoption and Fostering, UK), presented training resource material to give greater insight into the life-long issues of adoption, such as search and reunion and to provide skills and knowledge relevant to adoption practitioners and influence legislative change.

The posters packed an enormous amount of information in a compact space while allowing the presenters to discuss their research in an informal setting. It was an effective forum for the poster-presenters to network and to present their research.

Social activities were not neglected. Late Wednesday afternoon, participants could choose between three events: a river boat trip and dinner through the historic heart of Norwich and out to the rural tranquility of Surlingham Broad; a guided tour and dinner of early seventeenth-century Blickling Hall, a historic English mansion (dinner was at the Buckinghamshire Arms pub); and where I chose to go: a visit to Cromer, a traditional English seaside resort town where our group had the recommended fish and chip dinner from the renowned “Mary Jane’s.” The immense and complicated organizational details were handled with dispatch and remarkable good cheer by Dr. Beth Neil. Many of the best papers will be published in a special double issue of *Adoption Quarterly*; the keynote papers will be published in a book by either the Sage or Guilford Press.

*E. WAYNE CARP IS
PROFESSOR OF
HISTORY AND HOLDS
THE BENSON FAMILY
CHAIR IN HISTORY AT
PACIFIC LUTHERAN
UNIVERSITY*

ANNOUNCEMENT



Marianne Novy is seeking funding for ASAIK's 2nd International Conference on Adoption and Culture, to be held in Pittsburgh in late September or early October 2007.

MEMBER NEWS

LORI ASKELAND's edited volume *Children and Youth in Adoption, Orphanages, and Foster Care* was published in January by Greenwood Press. This reference volume on the history of adoption and child welfare is directed at advanced high school and college level readers. It includes original essays arranged by historical period, primary documents, and an extensive bibliography. Among the contributors are Dianne Creagh, Marilyn Irvin Holt, Lori Askeland, Martha Satz, and Elizabeth Bartholet. The *Choice* book review says, "Askeland has done an admirable job of giving depth and scope to this complex and all-too-often neglected aspect of American childhood. Highly recommended."

NED BALBO's second book, *Lives of the Sleepers*, received the Ernest Sandeen Poetry Prize from University of Notre Dame Press and a gold medal in the current Book of the Year Awards competition run by *ForeWord* magazine (the *Publishers' Weekly* of independent and small presses). "My Father's Music," a memoir-essay focused on the tensions between adoptive and birth ethnicity, will appear this fall in *Creative Nonfiction's* Italian-American issue and in *Our Roots Are Deep with Passion*, a collection of Italian-American-themed essays from Other Press.

JOY CASTRO has become chair of the English Department at Wabash College and is looking forward to the publication of *The Truth Book* in paper by Arcade Press.

Since the release of **ANN FESSLER**'s book *The Girls Who Went Away: The Hidden History of Women Who Surrendered Children for Adoption in the Decades Before Roe v. Wade* (The Penguin Press, May 2006), Ann has given readings in Cambridge, Providence, DC, New York, Milwaukee, Chicago, Houston, San Francisco, Portland, Seattle, and Atlanta. She appeared on *Good Morning America* and was interviewed on 35 radio programs including NPR's *Fresh Air* with Terry Gross and *The Diane Rehm Show*. Reviewers have called the book "wrenching, riveting" (*Chicago Tribune*), "a thorough analysis" (*New York Times*), "a blend of deeply moving personal tales bolstered by solid sociological analysis...journalism of the first order" (*San Francisco Chronicle*) and "a stunning work of art" (*Providence Journal*). A list of upcoming public lectures and readings can be found at: <http://thegirlswhowentaway.com>.

SHEILA GANZ received the Angel in Adoption Award from the Congressional Coalition on Adoption Institute, in Washington in September. On April 9, her documentary film *Unlocking the Heart of Adoption* had a screening hosted by Three Rivers Families with Children from China at Magee Women's Hospital, in Pittsburgh, PA, the same hospital in which 37 years ago Sheila gave birth to her daughter. She was there for Q and A and the event had good attendance and a positive response. The 56-minute film bridges the gap between birth and adoptive families through diverse personal stories of adoptees, birthparents and adoptive parents in same race and transracial adoptions, interwoven with the filmmaker's story as a birthmother, and revealing the enormous complexities in their lives with fascinating historical background. For more info visit <http://www.unlockingtheheart.com>.

MARLEY GREINER presented a paper, "Where We Came From: The Natural Mother in Adoption Film" on November 19, 2005 at the ASAIK conference at the University of Tampa. An edited version appeared in the Winter 2006 PACER newsletter (Post Adoption Center for Education and Research). She also testified before the Massachusetts and Maine legislatures in support of open records bills in those states. Marley remains the executive chair of Bastard Nation: the Adoptee Rights Organization, publishes *Baby Dump News*, and blogs as *Bastardette* of *The Daily Bastardette*: named the top adoption blog by adoption.about.com. <http://bastardette.blogspot.com>.

ELLEN HERMAN gave a paper at the 38th annual meeting of Cheiron: The International Society for the History of Behavioral and Social Sciences, at Sarah Lawrence College, June 29-July 2. In her paper, "Nurture and Its Limits: The Case of Child Adoption," she discusses the modernization of child adoption, following the "matching" paradigm, as "a story about the breathtaking ambition of nurture projects in psychology, social work, and the human sciences along with allies in law and government." However, she noted that understanding modern adoption also requires understanding "a range of topics...saturated in blood: eugenics, infertility, and illegitimacy.... Adoption...conceded that stable identities and solidarities were more often ascribed to unchanging natural facts than subjects of social arrangement." She focused specifically on advice about the practice of "telling" children about their adoptive status—which "marked adoption as distinctive, the very quality that matching attempted to erase."

MORE MEMBER NEWS

EMILY HIPCHEN has moved to the University of Southwest Georgia. Cambridge Scholars Press (UK) has expressed interest in her anthology, *Adoption and Culture: Essays on Literature, History and the Visual Arts*, which includes many essays developed from talks given at the Fall 2005 ASAIK conference she co-organized with Marianne Novy. See page 14 for more on her scholarship.

CHER HOLT-FORTIN is arranging a session on "The Culture of Adoption" for the Southwest/Texas American Culture /Popular Culture Annual Meeting in Albuquerque February 14-17. Send proposals of 250-500 words to her by November 15 at holtfort@oswego.edu.

MARGARET HOMANS published "Adoption Narratives: Trauma and Origins," *Narrative* 14.1 (2006) 4-26 and also reviewed Marianne Novy's *Reading Adoption for Tulsa Studies*. She will also give a paper at the MLA session on adoption and religion: see page 1.

TOBIAS HUBINETTE's current research project is "A study of the transracial experience seen through adopted Korean life narratives." Tobias participated in the formation of a European network, "Qualitative Adoption Research," at the International Conference on Adoption Research in East Anglia, discussed elsewhere in this issue. His 2005 Ph. D. dissertation, *Comforting An Orphaned Nation: Representations of International Adoption and Adopted Koreans in Korean Popular Culture*, is available at <http://www.diva-portal.org/su/theses/abstract.xsql?dbid=696>. It is one of the most downloaded theses in the 5-6 years since the DIVA database of Swedish dissertations was founded.

MEG KEARNEY's young-adult novel-in-verse, *The Secret of Me*, was published by Persea Books in December 2005. The book is written in the voice of 14-year-old Lizzie McLane, who is adopted. Meg has been doing school and library visits to talk about the book, and reviews have been great. More information can be found at www.megkearney.com.

BETTY JEAN LIFTON's influential book *Twice Born: Memoirs of an Adopted Daughter* was re-issued by Other Press in August. On August 24, she spoke at the Wellfleet Public Library on Cape Cod about how adoption has changed and not changed since the book first appeared in 1975. On October 13, she will give the luncheon keynote at the biennial adoption conference at St. John's University, Manhattan, "Families Without Borders? Adoption Across Culture and Race." Her topic will be "What All Adoptees Share." She was co-founder of this conference series. She will also give a keynote speech, "Ghosts and Alternate Selves in the House of Adoption," at the International Conference of the Center for Family Connections in Cambridge, Mass., February 19-21.

CLAUDIA NELSON has an essay entitled "A Wealth of Fatherhood: Paternity in American Adoption Narratives" forthcoming in Trev Lynn Broughton and Helen Rogers, eds., *Gender and Fatherhood in the Nineteenth Century* (Palgrave, Dec. 2006, ISBN 1-4039-9515-x and available in both hardcover and paperback.)

KIM PARK NELSON's article "Shopping for Children in the International Marketplace: The Economics of Transnational Adoption" appears in *Outsiders Within*, Jane Jeong Trenka, Chinyere Oparah, and Sun Yung Shin, eds. (South End Press, Cambridge MA 2006). In May, she gave the keynote paper at the international conference of the Adopted Koreans' Association of Sweden, "Narrating the History of Korean Adoptees: The Adoptee Voice and Emerging Perspectives." Her paper was entitled "Breaking Through the Fugue State: Korean Adoptee Interventions in Adoption Research." She also gave this paper at the Global Overseas Adoptees' Link Annual Conference in Seoul, South Korea, in August. She delivered papers on the cultures of Korean American adoption at the Immigration History Research Center at the University of Minnesota and at Macalester College.

MARIANNE NOVY has reviewed Wayne Carp's *Adoption Politics: Bastard Nation and Ballot Initiative 58* for [H-](#)

MORE MEMBER NEWS

Childhood@h-net.msu.edu, in the H-Net review series online. In June she was interviewed on Donna Montalbano's radio show "Speaking of Adoption" for WSAR in Fall River, Mass. She will be speaking on "Using Novels to Raise Consciousness about Adoption" at the ACTION/CFFC International Conference in Cambridge, Mass., February 19 and is currently a Visiting Scholar at Duke until the end of May, 2007, when she returns to Pittsburgh. See the description of the upcoming MLA session for other projects (page 13).

ADAM PERTMAN, executive director of the Evan B. Donaldson Adoption Institute and author of *Adoption Nation*, has been quoted this year in hundreds of newspapers and other media, including the *New York Times*, the *Philadelphia Inquirer* and National Public Radio. He has appeared on television programs including NBC Dateline, provided testimony relating to adoption and foster care legislation in several states, and delivered keynote addresses at many conferences on adoption, foster care, attachment, and child welfare. The organization Families with Children from China released a special edition of *Adoption Nation* with a new cover and foreword and updated information throughout. Pertman also contributed a chapter, entitled "And Then Everything Changed," to a recently released book, *A Love Like No Other*.

RALPH SAVARESE's book, *Reasonable People: A Memoir of Autism and Adoption*, will be published in March 2007 by Other Press. Ralph recently read from this book at the "Inclusion Imperative" and Disability Rights conference at Syracuse University and at the Autism Summer Institute (also at Syracuse).

For news about **CAROL SINGLEY**, see the description of the upcoming MLA session (page 14).

JAMES SMITH looks forward to the publication of his book, *Ireland's Magdalen Laundries and the Nation's Architecture of Containment* (South Bend: IN: University of Notre Dame Press, 2007). He will speak at the Women in Irish Culture and History Conference, at University College, Dublin, October 20-22, on "The Adoption Act (1952), Baptismal Certificates, and Adoptive Parents' Identity Crisis," and his article, "The Magdalene Sisters: Evidence, Testimony—Action?" is forthcoming in *Signs* 32.2 (Winter, 2006/07).

NIKKI (a.k.a. **VERONICA**) **STRONG-BOAG's** book *Finding Families, Finding Ourselves: English Canada Confronts Adoption from the 19th Century to the 1990s*, just appeared from Oxford University Press.

TERRA TREVOR has recently published a memoir, *Pushing up the Sky: A Mother's Story*. It begins in 1987 when Terra and her husband Gary adopted a ten-year-old daughter from South Korea. Her new daughter experienced difficulty adjusting to becoming the oldest child in a mixed blood American Indian-Caucasian family. Her birth daughter, her position as oldest child usurped, had a difficult transition too. Then her son, also adopted from Korea, was diagnosed with a brain tumor, an event that changed all of their lives forever. Robert Bensen, editor of *Children of the Dragonfly*, writes, "With unflinching honesty and unfailing love, Trevor details the risks and heartaches of taking in, the bittersweetness of letting go, and the everlasting bonds that grow between them all." The book was published by KAAN (Korean-American Adoptees' Network), and is available at www.kaanet.com/books. Terra's own website is www.terratrevor.com.

ALISON WHITTENBERG read from her novel about kinship adoption entitled *Sweet Thang* (Delacorte 2006) at the Barnes & Noble in Concord Mall, Wilmington Delaware.

BOOK REVIEW

BY MARGARET HOMANS

The Love Wife by Gish Jen
New York: Knopf, 2004. [Vintage Reprint Edition, 2005. 400pp. Paperback.]

Anyone interested in transnational adoption, especially adoption from China, should read this novel. Treating transnational adoption as an ordinary part of suburban American life, this moving and enjoyable comic novel sheds light on some of the paradoxes facing families formed by transnational adoption and uses adoption to explore the meanings of race and culture in these globalized times.

In her novels about the Chang family, *Typical American* (1991) and its sequel *Mona in the Promised Land* (1996), and in her 1999 short story collection *Who's Irish*, Gish Jen has been chronicling the domestic and emotional lives of first- and second-generation immigrants from China. With a deft comic touch, Jen finds humor in all manner of culture clashes, from the newly-arrived Ralph Chang's uncertainty about how to court his first American girl to the struggle between a Chinese-born mother and her American daughter over what kind of home they share: is it governed by Chinese filial piety or by American individualism? *The Love Wife* takes up a new kind of mixed family, formed by interracial marriage and by interracial and transnational adoption as well as by immigration, and a new set of cultural questions: is a child adopted from China Chinese or American? What about ethnically Asian domestic adoptees? And how do parents' identities change when their families expand to include individuals from different backgrounds?

Some of the characters seem familiar from Jen's previous fiction: Mama Wong, the fierce Chinese grandmother (whose recent death only increases her power) recalls the matriarch in the title story of *Who's Irish* whose Chinese child-rearing customs clash violently with U.S. standards; Carnegie Wong, the bumbling, guilt-ridden, but well-intentioned and lovable father, is close kin to Ralph Chang. But in the new novel, the culture clashes are no longer principally intergenerational. Instead, they run along multiple axes: between husband and wife, and especially within each family member, each of whom has divided – but differently and shiftingly divided - loyalties. The most proficient Chinese speaker in the family, and its most knowledgeable China hand, is Blondie (once Jane, mockingly rechristened by Mama Wong); with her WASPy family (complete with summer cottage in Maine) and her chorus of New Age friends, she recalls the Jewish near-stereotypes in *Mona*, but her cultural identifications are much more complex than theirs. Carnegie, like the second-generation children in *Mona*, does not speak Chinese and has rebelled against his overbearing mother's ethnic values and loyalties, yet he also rejects his mother's ruthless American-style capitalism, and his desire to know more about his Chinese roots by acquiring his mother's family genealogy book provides the springboard for the plot.

The two adopted daughters – Wendy, from China, and Lizzy, Asian in appearance, adopted in the U.S. and of unknown background (“soup du jour”) – have differing but equally complex relations to the idea of China. Like the adolescent sisters in *Mona in the Promised Land*, each has a hybrid Chinese identity imposed upon her, and growing up requires each to invent her own idea of China and to decide what part China will play in her self-composition. But for them as adoptees in an interracial family rather than second generation immigrants, the scope for their inventions, like the latitude for their ambivalence, is all the wider. Rounding out the menu of inter-ethnic combinatory possibilities is the baby Bailey, the biological child of Carnegie and Blondie. The Chinese nanny Lan, the title character and the most startling creation in the novel, is sent by Mama Wong from beyond the grave ostensibly to increase the

“With a deft comic touch, Jen finds humor in all manner of culture clashes...”

THE LOVE WIFE (CONT.)

family's authentic Chineseness but also, in Blondie's sardonic view, to break up the mixed-race marriage. Alien at first, she is eventually if ambivalently incorporated into the family. Her arrival challenges the capacity of the multiethnic American family to sustain internal diversity – "our true motley splendor," as Carnegie puts it – and precipitates the novel's meditations on the relations among race, nationality, and culture.

The novel's narrative form beautifully complements and supports the theme of diversity teetering on the verge of self-destruction, by reproducing the effect of a family quarrel that everyone secretly knows will end amicably. The characters take turns narrating the story, moment-by-moment, in a form that mimics dialogue or drama but that reveals each character's private thoughts. Sometimes one character will get the floor for several pages at a time and narrate a scene that includes conversation amongst other family members; sometimes a scene will be narrated by two or more characters, each neatly picking up where another left off. The viewpoints of the children and Lan are as important as those of the parents. Locked in their sometimes-warring points of view, yet seeming also to hear each other's narrations, family members appear unaware how effectively they cooperate in the shared task of creating a coherent story.

As for its representation of transnational adoption, the novel both indicts and forgives the parents for falling into some predictable traps in their attempt to preserve or reconstruct their children's culture of origin while also embedding them in white, upper-middle-class U.S. culture. This aspect of the novel reminded me of Cheri Register's *Beyond Good Intentions: A Mother Reflects on Raising Internationally Adopted Children* (St. Paul, Minnesota: Yeoung and Yeoung, 2005), in which Register succinctly names such complementary pairs of pitfalls as "Wiping Away Our Children's Past" and "Keeping Our Children Exotic," both of which Carnegie and Blondie could be accused of doing. If you have adopted from China, you may cringe to recognize yourself in some of the clichés Jen exposes, such as (in Carnegie's recollection) "concentrating the Chinoiserie in the adopted children's bedrooms," insisting on Chinese culture camp, and doing the Chinese holidays; "how mightily we had striven to build her self-esteem" with Asian dolls and "multiracial crayons." More troublingly yet understandably, Carnegie and Blondie have shoehorned Lizzy into identifying as Chinese because of the convenience of having the two girls "match," but at age four, Lizzy experienced the trip to adopt Wendy as the roots trip from hell (the family car is flipped by a mob). Hiring Lan seems a more whole-hearted effort at achieving authenticity, and indeed she does transform the family in a way that no amount of Chinoiserie or roots travel could do, yet the novel also laughs at the cliché underpinning this solution: only in the wealthiest of suburbs does it make sense to subcontract cultural authenticity to an employee. (Only when Lan transcends the servile role of nanny does she produce her most powerful effects on the family; at first understood to be a distant relative, she turns out to be far closer to the center of the family.) The novel does not claim there is a perfect solution that these parents – or other, real adoptive families – have failed to discover: it treats transnational adoption as a new scenario for social comedy, not a problem with neat solutions.

It also refuses to simplify China or essentialize the Chinese identity that a U.S. adoptee could attain. When Wendy, under the sway of Lan's enthusiastic lectures, sentimentalizes China, Blondie replies, "And what about Tiananmen Square?", a question that resonates with Lan's own revelations about the horrors of the Cultural Revolution as she lived it. Rejecting the romanticization of Chinese origins, the novel also rejects racial separatism. Late in the novel, the family nearly bifurcates into "two natural-looking households" when Blondie and the blond baby Bailey move out, leaving Lan temporarily in the role of wife and mother of an all-Asian family. Yet what looks "natural" is only an appearance and does not reflect the characters' real needs and desires. As in Jen's previous fiction, categories of authentic and inauthentic, natural and unnatural are inverted and

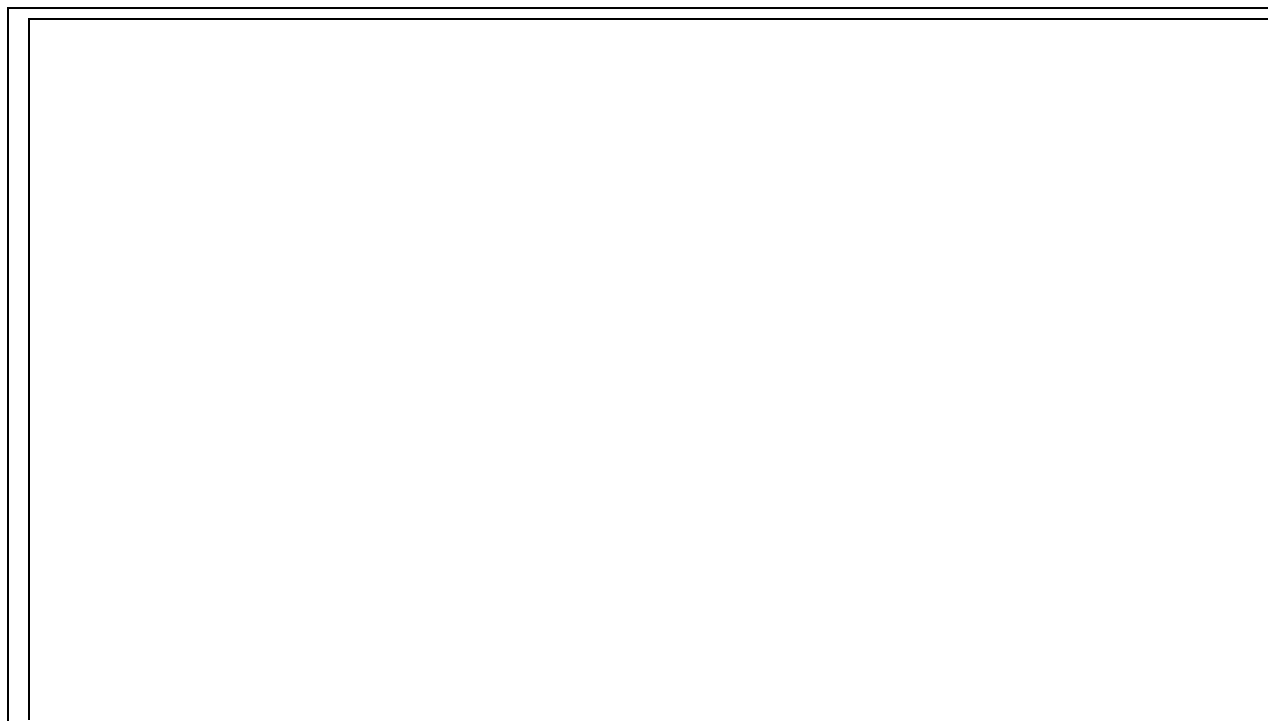
"...it treats transnational adoption as a new scenario for social comedy, not a problem with neat solutions."

THE LOVE WIFE (CONT.)

scrambled at every point. In *Mona in the Promised Land*, Mona becomes Jewish despite (or is it because of?) her Chinese heritage, and in *The Love Wife*, Blondie's Asian family cannot do without her. Mama Wong stands for and advocates fixed, knowable, and genetically inherited ethnic-national identity, yet for that very reason she views her son's biological child as unnatural and sees her adopted grandchild as the authentic heir (she leaves the genealogy book not to Carnegie but to Wendy, on condition that Lan move in). Thus biological reproduction lines up, counter-intuitively, with lack of clear origin, while adoption lines up with the notion of biologically inherited family traits, and a surprise revelation at the end of the novel renders adoption even more fully a Wong family characteristic.

The novel reverses other expectations, too. Lan initially embodies the ambivalence of U.S. parents toward their transnationally adopted children's mysterious, unattainable origins and, too, the children's fantasies about those origins. Lizzy believes Lan could be her "real mother," and the children's love for Lan – her cooking, her stories, her unmistakably Chinese style -- makes Blondie feel displaced and bereft. In mainstream book reviews, the novel has been faulted for the improbable and melodramatic plot twists that occupy the last quarter of the novel, as Lan's personal life – her adventures in romance and capitalism -- takes over the story and distracts from the interpersonal drama of the nuclear family. But in my view Jen made the right choice in giving Lan her own center of gravity as a character with desires of her own, rather than making her merely an embodiment of the U.S. characters' loves and fears. Lan's life in the U.S. starts to follow the gothic paradigm of the stories about China with which she fascinates the children, and it is fitting that she should take some control of the narrative after having entered it on other characters' terms. Chinese cultural identity, the novel seems to say, has an unpredictable life of its own.

CONFERENCE SNAPSHOT



Sheila Ganz (from left), Kim Park Nelson, Hosu Kim, and Tobius Hübinette respond to a screening of Deann Borshay Liem's film, *First Person Plural*, at the First International Conference on Adoption and Culture, held at the University of Tampa in November, 2005.

MLA PANEL (CONT. FROM PAGE 1)

Margaret Homans is the author of *Bearing the Word: Language and Female Experience in Nineteenth-Century Women's Writing* (Chicago, 1986) and *Royal Representations: Queen Victoria and Victorian Culture 1837-1876* (Chicago, 1998). She has published essays on nineteenth- and twentieth-century women writers, on feminist theory, and on adoption in a special adoption issue of *Tulsa Studies* (2002) and most recently "Adoption Narratives, Trauma, and Origins," *Narrative* 14 (2006). She is writing a book about adoption provisionally titled "Stories of Adoption."

"Calculating Differences: Adoption and Individuation in William Faulkner's *Light in August*" by Mark C. Jerng explores the intersections of adoption, race, and religion. He notes that critical focus on the social construction of race in *Light in August* fails to account for the fact that that Joe Christmas is adopted, and that the narration of his adoption by McEachern expresses tensions between religious and racial discourses of adoption. Christmas's adoption provides a frame within which anxieties over the origins of race are reproduced and expressed. Jerng points out that paralleling the ascent of scientific notions of race, heredity, and environmentalism in the early twentieth century was the practice of "matching" adoptive parents and children, not only according to resemblance but also according to faith. As Judith Modell and Naomi Dambacher write, "The only equally persistent component of matching [besides race] is religion." How, Jerng asks, does religious matching help us rethink the over-determined ways in which race is treated? Juxtaposing examples from the institutional practices of adoption agencies with those of character construction in *Light in August*, Jerng shows how the indeterminacy of the adopted subject challenges interlocking fantasies of kinship, religious justification, and racial identity.

Mark Jerng recently completed his Ph.D. in English literature at Harvard University and is Assistant Professor of English at University of California, Davis. His dissertation, *Claiming Others: Imagining Transracial Adoption in American Literature*, traces a genealogy of transracial adoption stories from the early national period to the present, drawing connections among narratives that treat "unredeemed captives" in the early nineteenth century, abolitionist narratives portraying the adoption of slaves, early twentieth-century stories about adoptees who do not know if they are white or black, and contemporary fiction that reflects on how transracial and transnational adoption is changing the face of family. It includes chapters on writers such as Catherine Sedgwick, Lydia Maria Child, Jessie Fauset, Charles Chesnut, William Faulkner, Chang-rae Lee, and Gish Jen, all of whom engage the ambiguities, desires, and anxieties of the adoptive relationship. Jerng's article, "Resisting Recognition: Adoption Life Stories and Chang-rae Lee's *A Gesture Life*," is forthcoming in *MELUS*.

The third paper will be presented by Marianne Novy. "Conservative and Liberal Religion in Contemporary Adoption Fiction" examines two processes that are often conflated in adoption literature: the act saving and the act of converting, along with its correlate, discipline. The impulse to save children through adoption often combines with the impulse to save them through conversion to Christianity. In so far as adoption involves making children like the adoptive parents or their ideals, it has links with conservative forms of religion. However, in so far as adoption involves respecting children's different ancestry, it has links with liberal forms of religion. In Jeannette Winterson's *Oranges are Not the Only Fruit*, the child fails to meet parental expectations and also falls from religious grace, facing dual alienation. However, other contemporary texts, such as Maile Meloy's *Liars and Saints*, take a more liberal, ecumenical approach that embraces the openness not only of adoption but also of religion. Novy concludes by asking whether and how adoption and religion constitute or foreclose choice.

Marianne Novy is Professor of English at the University of Pittsburgh. She authored *Reading Adoption: Family and Difference in Fiction and Drama* (Michigan, 2005) and edited the collection, *Imagining Adoption: Essays on Literature and Culture* (Michigan, 2001). With Emily Hipchen, she co-organized the 1st International Conference on Adoption and Culture (Tampa 2005) for the Alliance for the Study of Adoption, Identity and Kinship, of which she is co-founder and executive committee member. In 2004 she studied English Reformations in a seminar at the Folger Institute taught by Diarmaid MacCulloch, which gave rise to a paper on *The Merchant of Venice* in the context of early modern forced conversions, delivered at the 2005 Waterloo conference on Elizabethan Theater and Religion. She teaches courses on adoption in literature.

In her response to the panelists, Carol J. Singley explores links between literature and ideology. She

MLA PANEL (CONT.)

asks, what religious stories does adoption literature most like to tell? How do religiously inspired representations of kinship, based on the Bible or doctrine, produce literary and cultural mythologies that favor biology or adoption? Carol Singley is Associate Professor of English at Rutgers University-Camden. She is author or editor of books on religion and American literature: *Edith Wharton: Matters of Mind and Spirit* (Cambridge UP, 1995) and *The Calvinist Roots of the Modern Era* (UP of New England, 1997), as well as editor of five books on American literature. She is the co-founder and executive committee member of the Alliance for the Study of Adoption, Identity, and Kinship and a fellow at the Rutgers-Camden Center for the Study of Children and Childhood. Her work on adoption has appeared in *Modern Language Studies*. She is completing a book on adoption and American literature entitled *Adoptive Identities*.

The session will be chaired by Emily Hipchen. She is Assistant Professor of English at the University of West Georgia. She is editor of *a/b: Auto/Biography Studies* and current co-chair of the Alliance for the Study of Adoption, Identity and Kinship. In 2005, she published a book-length memoir, *Coming Apart Together: Fragments from an Adoption* (Literate Chigger Press) about her adoption reunion. She is currently writing a book entitled *Bodies of Evidence: Adoption Life-Writing* and is editing a collection of essays on adoption and culture. She has taught several versions of courses on adoption in literature.

BOOK REVIEW

BY EMILY HIPCHEN

Surrendered Child: A Birth Mother's Journey by Karen Salyer McElmurray
Athens: U of Georgia P, 2004. 249 pp. 11 pp. illustrations. Hardback.

I have a picture of Karen and me, in the early 1990s, at a party. I'm in a borrowed dress, hugging someone I hardly know, giddy like a tri-delt at some frat party. Karen's leaning against a wall in the background, looking coolly into the camera, holding a drink, not hugging anyone or really seeing anything. She seems both present and not quite there, as she seems in my memory often to be. After reading her book, I flatter myself that I know why.

McElmurray's book describes her own young life in Kentucky, the daughter of an easy-going, and apparently easily subordinated, father—and a mother suffering from mental disease that progresses to the point where neither the father nor McElmurray herself are allowed their own bodies. The dirt they bring in from outside the house, the messes they represent and make, are perpetually straightened by a woman for whom straightening messes is a vocation and a martyrdom. At fourteen, after the breakup of her parents' marriage, McElmurray becomes pregnant, runs away to Missouri, is returned to her home, marries the father of her child, delivers the child one month later, then relinquishes him to state social services for a variety of reasons that her book is designed to unfold.

Like most of the birth mother narratives I've read, *Surrendered Child* explores not what happened, but why it happened. This "why" in McElmurray's text is both its *raison d'être*, and is teasingly absent. Why did she relinquish her son? Because she was young, because she had bad parenting as a model, because she took too many drugs, because her husband was too young, because she was without resources, because her father's idea of child raising wasn't hers (he begged her to let him adopt the baby), because it was Kentucky in 1973, because she wasn't ready, in fact would never be ready for this particular baby. They're all good reasons, excellent ones. But the feeling one is left with at the end of *Surrendered Child* is that none of them satisfies McElmurray. It's almost as if it's really the wrong question, in the end, and McElmurray knows it, but can't help trying to answer it, like a reflex she can't control.

It's that very paradox that is the book's real answer to the real question it doesn't quite pose: McElmurray's story, and McElmurray's art both here and in her first novel, is about the limits to and the necessity of boundaries, restraint, control. Her family predisposed her to an acute—almost paralyzing—desire for order and straightness, for (in spiritual

terms, though McElmurray is no fundamentalist) a clear understanding of and adherence to God's plan, to cleanliness as a test of godliness. Her intellect and her body resist, strongly, maddeningly. She becomes her mother, refusing messiness and disorder, obsessed with the body; her father, succumbing to his wife's illness and then rebelling against it in eroticism and creativity; herself in straddling both their positions and thus neither one. Her son is born because she loves messes and order equally; he's given away because she loves messes and order equally. I think the greatest insight of McElmurray's book lies in its suggestion that this may perhaps be the matrix from which is born, for McElmurray as for many birth mothers, both the urge to relinquish and the subsequent agony they endure. It suggests that the very nature of being human makes it both unbearably compelling and exquisitely painful for a birth mother to choose adoption.

But the art of McElmurray's book lies not just in its representation of the deep, human roots of her story, but also in the presentation itself, which becomes a metaphor for that very conflict. In *Surrendered Child*, the form and message reinforce each other, discipline and raw feelings sink and surface in a kind of balletic motion. The result is prose whose attention to the careful cataloging, analyzing and evaluating of minutiae results in a highly evocative chaos. Structure is roughly, but only roughly, chronological: in any one paragraph, there might be a flashback, an aside, a dream, a riff on the nature of truth or the failings of memory—in addition to the next step in McElmurray's progress to loss. The book opens with a dream-vision, moves to facts (including a transcript of a letter from a functionary at Social Services), and then into the birth scene whose details are commonplace but whose expression is taut, breathless, relentlessly brutal and body-focused. Here is McElmurray's pre-natal hospital prep:

I spread my legs [for the enema], let her insert, squeeze, help me to the metal toilet at the back of the prep room, one more step toward urgency. My bowels, stirred and prodded, released themselves partway before I could sit down, and I looked, again shamed, at my soiled bare legs. Though still at the threshold of birth, I was already getting it, understanding that this was a day of abstinence and release. I'd be denied all foods, water. I'd beg my stepmother, when she came to pay her respects, for the corner of a washcloth to suck on, for moisture. I'd be free of piss and shit, my bowels pristine. And I'd release more than that—words I won't recall, unrestrained shouts, screams, a curse on everything that had come before.

I sat on the toilet, feeling the last of the enema's fluid drain out. My belly, white and huge, rested on my knees and I watched the skin squirm, nudging me to get up, get on with it. (10)

Surrendered Child is not a book for the faint-hearted or ideologue. I've never seen pain, despair and anger so deeply felt and so skillfully recreated, nor ambivalence so well communicated or made so utterly present. It's difficult to read even for the hardened and open-minded, I think, because McElmurray really does get it, and then gives it away to us. And then we get it, if we're lucky.

MEMBERSHIP RENEWAL

MEMBERSHIP DUES 2007

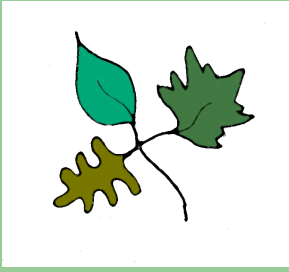
TO KEEP YOUR MEMBERSHIP CURRENT, COMPLETE THIS FORM AND MAIL \$10
(CHECKS PAYABLE TO ASAIK) TO:
EMILY HIPCHEN, 434 FOGGY BOTTOM DR., CARROLLTON, GA 30116

NAME:

AFFILIATION:

ADDRESS:

EMAIL:



*Alliance for the Study of
Adoption Identity & Kinship*

EMILY HIPCHEN, CO-CHAIR
UNIVERSITY OF WEST GEORGIA
DEPT. OF ENGLISH
1601 MAPLE ST.
CARROLLTON, GA 30118

EXECUTIVE COMMITTEE FOR THE ALLIANCE FOR THE STUDY OF
ADOPTION, IDENTITY & KINSHIP

- Emily Hipchen (University of West Georgia), Co-Chair
- Jill R. Deans (University of Connecticut, Storrs), Co-Chair
- Marianne Novy (University of Pittsburgh), Newsletter Editor
- Carol J. Singley (Rutgers University, Camden)
- Joy Castro (Wabash College)
- Ellen Herman (University of Oregon)