



ASAC NEWS

Secret Histories, Public Policy at MIT



Pictured: Mary Greiner and Sally Haslanger

From April 28 to May 2, organized by a committee chaired by Sally Haslanger, the Alliance for the Study of Adoption and Culture held its third conference, this time at MIT on the theme of “Adoption: Secret Histories, Public Policies.”

Over the three and a half days of the conference, there were 85 diverse speakers from eight countries, six films shown, mostly by their filmmakers, and over 200 registered attendees. We estimate that 300 people attended at least one of the sessions free to the public.

(cont. on page 3)

FALL 2010

Korean Literature at the MLA	2
Adoption, Experience, Research and Activism	4
Compartmentalizing Abuse...Forgotten Voices	6
Philosophy and Adoption Activism, Q and A	8, 9
MIT Beyond the Keynotes – and Controversy	10
Historical Papers in Cambridge and the Issues They Raised	11
How to Make an ASAC Conference	13
ASAC Member News	15

ASAC News and Help Wanted

ASAC’s annual meeting (brief, this year) will be held at 5 pm, immediately before the MLA special session, in Olympic 1, J. W. Marriott, Los Angeles, Friday, January 7. There may be news about Adoption & Culture. Before then, anyone interested in helping with a new Membership Committee should contact Marianne Novy at mnovy@pitt.edu.

Susan Castagnetto is now planning our next conference for Scripps College, Claremont, California, for **March 22-24/25, 2012**.

Marianne is also looking for someone else to edit this newsletter. Ideally the person could edit the layout, but if not, Mariann Grantham can continue.

Sally Haslanger has established a Mailman listserv for ASAC members. People can join the listserv by going here:

<http://mailman.mit.edu/mailman/listinfo/asac>

Then you will be able to send your messages to the listserv directly by writing asac@mit.edu.

Karen Balcom has agreed to chair a committee exploring how we might raise and distribute travel funding for graduate students and others in financial need presenting papers, films, and other creative projects at our next conference. Do you have creative ideas? Please contact Karen at balcomk@McMaster.ca if you can help. Contributions from faculty, grad students, artists and writers are all welcome.

Korean Adoption Literature at the MLA

This year's Modern Language Association meeting in Los Angeles will, for the first time, include a Special Session dealing with Korean adoptee literature. Titled "Telling Life Stories of Korean American Adoptees: Testimony, History, and Politics," the session will meet from 5:15 to 6:30 p.m. on Friday, January 7, in Olympic I, J. W. Marriott Hotel. The three papers are, "Projecting Life Stories into Histories: Korean Adoptee Narratives and the 'Forgotten War,'" Mark Jerng, University of California at Davis, "Speaking for, as, and about Adoptees: Genre, Authenticity, and Testimony," Eli Park Sorensen, University of Cambridge, and "Rewriting National Routes in Jane Jeong Trenka's *Fugitive Visions*," Jennifer Kwon Dobbs, St. Olaf College.

Korea is the birthplace of more transnational adoptees than any other country. Originating just after the Korean War, adoption from Korea has now resulted in a population of about 170,000 adopted Koreans, of whom two-thirds are in the US. Most of them were raised when adoption aimed at assimilation; but many of their personal narratives have described bad effects of this policy and have contributed to a current trend to see adoption differently. In recent years, aided by the Internet, Korean adoptees have become an organized political and social group; many of them have been meeting together (for the past ten years in large international Gatherings), returning to Korea, sometimes in governmentally sponsored "homeland tours," sometimes longer, and telling their life stories in published creative writing, film, and the visual arts. Thus they form a literary subculture, but one of interest to other transnational adoptees as a model of community, and one whose stories of upbringing have often served as cautionary to parents of other transnational adoptees.

The papers on this panel will discuss how writers have used narratives to create community, promote political change, connect life stories to national history, and bear witness to trauma. They will also consider questions of authenticity and genre-consciousness, and link these narratives with the work of Korean adoptee visual artists and attempts by Koreans to re-evaluate the Korean War. In addition to *Fugitive Visions*, other works discussed will be Deann Borshay Liem's new film *In the Matter of Cha Jung Hee*, Thomas Park Clements' memoir *The Unforgotten War*, and Marie Myung-hok Lee's novel *Somebody's Daughter*.

Mark Chia-Yon Jerng is an assistant professor at the University of California, Davis. His book *Claiming Others: Transracial Adoption and National Belonging* is forthcoming from the University of Minnesota Press this fall. Eli Park Sorensen is a research fellow at Cambridge (U.K.), is currently writing a book about autobiography, Korean adoption, and postcolonialism, and is on the editorial board of the *Journal of Korean Adoption Studies*. Jennifer Kwon Dobbs is an assistant professor at St. Olaf College and is guest editor of the third issue of the *Journal of Korean Adoption Studies*, on the theme of community. She has done activist work in Korea with the ngo Truth and Reconciliation for the Adoption Community in Korea, and is collecting oral histories of unwed mothers to help their new organization, Korean Unwed Mothers and Families, change Korean adoption laws. Marianne Novy will chair the session. ■

(Cont. from page 1)

Scholars from a wide range of disciplines presented work, including: American studies, Asian-American studies, creative writing, cultural anthropology, education, English, history, law, philosophy, postcolonial and diaspora literatures, psychiatry, religious studies, social work, cultural sociology, women's studies, in addition to artists, writers, filmmakers, performers, and activists.

More important than numbers is the excitement that the conference created, as testified in recent emails from participants. For example, Joyce Maguire Pavao of the Center For Family Connections in Cambridge, Massachusetts called it "Amazing, stimulating, and passionate," Frances Latchford, from York University in Canada, said, "The best conference I have attended for years," and John McLeod, from Leeds University in the UK, wrote, "It was truly a life-changing few days for me – I've returned home with loads of new ideas and thoughts for my book project, with much to reflect upon as an adoptee, and having made some new friends (such as yourselves). I've been attending



and speaking at conferences for over 16 years but I've never been to one as important as (y)ours." Keynote speakers began with Ann Fessler, showing the film in progress, *A Girl Like Her*, which contextualizes her book *The Girls Who Went Away* with visuals from "family education" and popular culture films of the 1950s. Lynn Lauber read part of her memoir in progress about her experience as a birthmother and her relationship with her daughter. Anita Allen discussed the issue of disclosure of children's possible mental health vulnerability to potential adoptive parents. Deann Borshay Liem (pictured) showed her new film, *In the Matter of Cha Jung Hee*, about her search in Korea for the woman whose identity was exchanged with hers by their orphanage in childhood. Memoirists Karen McElmurray and Meredith Hall and political theorist/activist Kate Livingston spoke on a plenary panel on birthmothers' experiences.

Another plenary on secrecy and policy included Elizabeth Samuels analyzing the contracts birthmothers signed (showing they were not promised any rights), Adam Pertman discussing sealed adoptee records, and Naomi Cahn discussing secrecy in assisted reproductive technology.

On the plenary panel about gays and lesbians and adoption, Sheila Tobias focused on homophobia, while Marla Brettschneider focused more on the costs to African-American women of the increased access gays and lesbians now have to adopt children from foster care, and John Raible discussed issues for transracial adoptees, especially the increase in their already heightened public visibility from being in a same-sex-couple-headed family. At the Friday evening plenary panel, Martha Gelarden and Adam Lazar, mother and son, told a multimedia story of their meeting and their collaboration. Ned Balbo and Rosemary Starace read flash fiction and poems about adoption. Craig Hickman read the letter that persuaded a judge to give him the file of his records from birth, foster care, and adoption. And Lisa Marie Rollins gave a condensed version of her performance piece, "Ungrateful Daughter," about growing up transracially adopted.

ASAC's conferences are unusual in the variety of perspectives that they bring together, including a range of academic disciplines, a spectrum of personal viewpoints, a variety of professional orientations, and different kinds of activism. This leads to excitement and intellectual expansion, and sometimes also to conflict about issues that are close to people's hearts. Nevertheless, most of the speakers and attendees who filled out evaluations or communicated with us were exhilarated by the conference in general and felt that they learned from the range of viewpoints. ■

Research, Art, and Activism at ASAC

ASAC is a nonprofit educational organization which seeks to promote understanding of the experience, institution, and cultural meanings of adoption (and similar practices) through humanities disciplines and the arts. Though we as an organization are not activist, we welcome members and speakers whose experience, research, and/or artistic creation about adoption is closely related to their activism or intended to inform activism in others. We aspire to be a forum where people whose goals and strategies as activists coincide can share ideas and a clearinghouse where those whose views diverge can speak and listen to each other. Among scholars in humanities disciplines the link between research and activism may be less obvious than in some other fields, but it is often still there. With that in mind, we publish here diverse writings by a few conference speakers.



Pictured above, panelists Maryanne Cohen, Frances Latchford, and Hosu Kim

Membership in ASAC

If you renewed or began your ASAC membership on PayPal, you will automatically get a reminder to renew. If not, renew or begin your membership to ASAC this year by sending a check for \$20 to Emily Hipchen, Department of English and Philosophy, The University of West Georgia, Carrollton, GA 30118. Make your check out to ASAC, or pay through PayPal by writing to adoptionandculture@gmail.com. Secure your reception of next year's newsletter (updating your email address if necessary, since that is how it is usually sent) and your notice with details about our 2012 conference.

Adoption: Experience, Research, and Activism

Kate Livingston

As Ohio Right to Life (ORTL) led the charge to defeat H.B. 487, one of several "open records" bills proposed by Ohio adoptees and birthparents in the early 1990s, I was working diligently as a young volunteer at ORTL's home office. In 1994, I was a middle school student and aspiring pro-life activist who idolized Cincinnati native Dr. Jack Willke, renowned pro-life apologist and founding father of the modern pro-life movement. As president of Ohio Right to Life and the National Right to Life Society in the years after *Roe vs. Wade*, Willke helped integrate the promotion of adoption into the Right to Life political platform, prompting strategic interventions in U.S. adoption politics. As Dr. Willke successfully lobbied to keep original birth certificates sealed in my home state, I dutifully mastered the rhetoric of adoption as the "loving option" in the hopes that I could one day follow in his footsteps.

(continued below)

When I became pregnant during my sophomore year at Smith College just six years later, I was firmly invested in the belief that I had a moral and political obligation to consider adoption for my son. Although my religious and pro-life education stressed that adoption was an expression of maternal commitment, I ultimately experienced significant resistance to my desire to maintain a visible and active relationship with my son through open adoption. As a woman considering adoption, I was lauded as an exemplar of maternal commitment; as a birthmother, I felt marginalized and isolated within my most trusted communities.

Among many eye-opening moments, one of my mentors, a pro-life professor at Amherst College, announced to my entire class that I was a “true hero and defender of life” on the same day that he privately told me I was doing my son a grave disservice by remaining in his life through openness. In the years that followed, I found myself immobilized by grief, for the loss both of my son and of my trust in the ideologies that had informed my adoption decision.

When I returned to Smith many years later to finish my degree, I enrolled in my first Women’s Studies course and began writing about the ways in which birthmothers’ experiences complicated dominant discourses on the family. Through Women’s Studies, I was introduced to the collective body of work of ASAC’s members and felt, for the first time, that my own experience was grounded in a larger social, political and historical context; that the questions I silently wrestled with weren’t simply emerging from a failure to “cope,” but rather were legitimate critiques that I had a right to voice. Inspired by ASAC’s community of scholars, I became deeply engaged in thinking about adoption using feminist frameworks and decided to pursue graduate degrees in Women’s Studies.

My recent work is a feminist genealogy of Ohio’s “open records” debate that considers how discourses deployed by Dr. Jack Willke function as a self-disciplining mechanism that may mask the operation of heteronormative power in adoption while paradoxically re-inscribing that same power within new, supposedly liberatory forms of birthmother agency. As an open records activist and feminist birthmother with a fluency in the language and culture of ORTL, I use my research to engage pro-life leaders in Ohio in new conversations about the politics of adoption. As I develop a praxis on a local level, I believe that understanding Dr. Willke’s role in the Ohio debate may also be fruitful in mapping a genealogy of pro-life opposition to “open records” in a national context, given Dr. Willke’s unparalleled influence in the development of the national Right to Life movement.

After I presented my research at this year’s conference in Cambridge, an ASAC member privately remarked that, even as an established scholar, she always wondered whether her work “meant anything” and was pleased that I was able to use her research in my own project. Her words continue to resonate with me, as I reflect on the ways in which her scholarship and that of so many others has shaped the way I understand my experience as a birthmother. The work that emerges from ASAC’s growing community inspires me to develop praxis grounded in the knowledge that emerges from my own experience; challenges me to account for the diversity of perspectives in this community; and demands that I engage with the complexities of race, class, gender and sexuality in the development of my politics. While we may become frustrated at the slow pace of social change and exhausted by the intimate nature of this work, the commitment to theorize these experiences of intimacy, identity, recognition and representation is an important one – and I’m grateful to you all for helping me realize my own commitment. ■

Kate Livingston is a Ph. D. candidate in Women’s Studies at Ohio State, a birthmother in an open adoption, and an activist for open records.

Compartmentalizing abuse ... forgotten voices.

James M. Smith

"Are you the man who wrote the Magdalen book?" A voice, hesitant and frail, asked from the other end of my office phone. "I just finished it. I read about ten pages a day." She called to share her story. She wanted someone to listen. She needed someone to understand.

Her mother died when she was seven. Initially, she and a younger sister were cared for within the extended family. The farm required her father's attention. At fourteen, he deposited her with the Good Shepherd nuns in New Ross. Her sister was sent to the congregation's Limerick convent.

The Good Shepherd Sisters managed industrial schools at both these locations. They also operated a reformatory school for girls in Limerick. But the two teenage sisters would live and work with the adult women in the Magdalen laundry. They remained enslaved, unpaid for their labor, for almost five years.

The Ryan Report evades this woman's experience of childhood abuse. She was disappeared directly into the Magdalen laundry. There was no judge. No "cruelty man." No committal order. She never was a ward of state. She was just dumped. Consequently, she exists in a legal limbo. The Residential Institutions Redress Board

ignores her experience of childhood abuse. The Dublin-based lawyers responded to her queries. She insisted she was a Magdalen and was never in the industrial school. They told her there was little they could do. The advocacy group "Justice_for_Magdalenes" helped petition the Redress Board on her behalf. Again, her case was not taken up. Her childhood abuse didn't fit the legal parameters.

The recently published *Report of the Commission to Inquire into Child Abuse* tells a horrendous story. Irish society responds with anger, a sense of betrayal, and oft-stated disbelief. It seems intent on holding the religious congregations accountable. The government now accepts the report's major recommendations. The Dáil passed an all-party motion pledging to cherish all the children of the state equally.

But what about those victims and survivors of institutional abuse not addressed by the report? What about Ireland's Magdalen women and their families? Now is precisely the juncture that Irish society – state, Church, religious congregations, families, and local communities – should confront head-on the abuse of thousands of women in Ireland's Magdalen laundries. The Magdalen laundries were excluded from the Residential Institutions Redress legislation. They were deemed private, charitable institutions.

Women, the state asserted, voluntarily committed themselves seeking asylum. The four religious congregations involved in operating Ireland's laundries – the Good Shepherds, Sisters of Charity, Sisters of Our Lady of Charity of Refuge, Mercy Sisters – all gave testimony before the Commission's confidential committee. But, they only addressed their management of industrial and reformatory schools.

Magdalen survivors were not invited to appear before the confidential committee. The Commission, of course, was charged with inquiring into child abuse. Magdalens were, in the main, women not children. And, age continues to inform the state's rationale for disqualifying survivors' claims for redress. So too, however, does the question of liability. Unlike the industrial and reformatory schools system, the government disclaims any function in licensing or inspecting the laundries. It purports never to have funded them directly. But the state always relied on the availability of the Magdalen laundries to conceal "problem women."

It continually facilitated the transfer of women into the nuns' care. (*cont. bel.*)

It helped make possible a labor force through court referrals. It apportioned lucrative contracts for state institutional laundry (e.g., hospitals, military, etc.). After 1960, it provided the nuns with capitation grants for women on remand from the courts.

The state always ignored the flagrant disregard for the women's civil and constitutional rights: false imprisonment; the absence of due process; exploitative and dangerous work practices; the denial of educational and human developmental resources; as well as emotional, physical and, in some cases, sexual abuse. The department of justice never regulated institutions routinely used by members of the judiciary to incarcerate Irish citizens.

Ireland's Magdalen survivors are denied a distinct redress and reparations scheme despite the state's culpability, complicity, and collusion in these abusive institutions. And no one in Ireland – not the religious congregations, not the Hierarchy, not the state – has apologized to the Magdalen communities.

The Residential Institutions Redress Act (2002) did include, but only as an afterthought, young girls illegally transferred from industrial and reformatory schools to Magdalen laundries. Many of these "preventative" cases, as they were called, rejoined society in their early twenties. Some have sought the redress they were entitled to. Others decided to remain in the sheltered environs of the convent all their lives.

What about these women's lost childhoods? What about the abuse they suffered?

And what about the young children disappeared directly into Magdalen institutions, like the woman who picked up the phone to call me? What about her sister? What about the others? The Kennedy Report (1970) documents some "617 children... resident in 'Voluntary Homes which have not applied for approval.'" We are left to guess how many of this number lost their childhoods in Magdalen Laundries?

And what of the larger Magdalen community of adult women? Is their experience of physical and emotional abuse somehow less worthy of acknowledgment, redress, and reparation than that of children? Is contemporary Irish society comfortable with this compartmentalization of abuse?

In places like Drumcondra, Cork, and New Ross, laundries and industrial schools stood side by side. In Limerick, a system of underground tunnels ensured both populations could attend church and then return to their separate buildings without ever seeing each other. Indeed survivor testimony speaks to mothers and children separated by walls within the one complex without ever knowing of the other's whereabouts.

Is the abuse experienced by these woman and children somehow fundamentally different? Is it conceivable that nuns abused children and didn't abuse adult women in a different part of the same institution?

Or, is contemporary Irish society suggesting that the Magdalen women somehow deserved the treatment they received?

The woman who called me is a survivor of institutional child abuse. She remains scarred by her childhood experience. Elderly and alone, she is angry about the past, afraid for the future. Irish society now demands accountability for child abuse at the state's industrial and reformatory schools. When will it do likewise for the abuse of girls and women in the nation's Magdalen laundries? ■

James M. Smith is an Associate Professor in the English Department and Irish Studies Program at Boston College. He is the author of *Ireland's Magdalen Laundries and the Nation's Architecture of Containment* (South Bend, IN: University of Notre Dame Press, 2007; Manchester: Manchester University Press, 2008). This book provides the first history of the Magdalen laundries and connects them to Ireland's general policy of concealing illegitimate children, single mothers, and sexually promiscuous women. It also critically evaluates cultural representations of the laundries in drama and visual art. This article was reprinted from the *The Sunday Tribune* (Dublin) on 12 July, 2009. An update on this story is available here: http://www.boston.com/news/local/massachusetts/articles/2010/07/11/giving_a_voice_to_those_held_hostage_by_past/

Philosophy and Adoption Activism

Tina Rulli, Yale University, PhD Candidate, Philosophy



There is a famous “thought experiment” by philosopher Peter Singer called “The Shallow Pond.” Imagine you are on your way to work and you come across a shallow pond wherein a child is drowning. You could easily wade into the pond and pluck her out. Your clothes will get a little wet. But at such trivial cost to you, morality requires you to rescue the child. The Shallow Pond exercise makes it clear that we have a *duty of rescue* at least when the cost of rescue is minimally burdensome.

I am working on a project which applies the minimal duty of rescue to the world’s orphan problem. Many of us have the parental resources that so many orphaned children desperately need. Though typically less than their lives is at stake, orphans lack the critical benefit of a stable, loving family. In “Preferring a Child of One’s Own,” I argue that the costs of adoption in terms of sacrificing a preference for a genetic child are morally trivial and unable to compete with the important claims of orphans.

But in other respects, adopting children is not minimally burdensome to adoptive parents. Among other things, adoption is financially, legally and logistically burdensome. It may be morally costly in other respects, e.g., in its impact on birthmothers. Is the analogy to the “easy rescue” Shallow Pond hopeless in the case of adoption? How can a philosophical story help us determine what to do in a world in which things are not so simple?

I think philosophy plays an essential role in our *recognition of ethical obligations* and *moral motivation* to action. We don’t just give up on rescue once we learn that it is burdensome. If the water in the pond is simply too deep or too cold, we feel that *we ought to* find another way. We are incited to action!

Imagine a world in which many children are drowning in very deep, freezing ponds. As individuals we are near helpless to do anything. But together, we could fund a program to put life-savers at the edge of each pond. Contribution to the program is minimally costly for each of us. Moreover, rescue which was once so burdensome would be only minimally so under such a program. In fact, *now* there is a duty to rescue!

The same claims of a child which would ground a duty of rescue *but for* the heavy burdens, can ground a secondary duty for individuals to act collectively to remove the barriers to rescue. In the case of orphans, we could make adoption affordable through subsidies and make prenatal and infant health care ubiquitous and accessible. We can ensure that adoptive families are legally protected and that adoption is logistically less burdensome. Most importantly, we can reduce the number of children in need of adoption by providing better access to contraception and alleviation of the conditions of poverty which put strain on birth-mothers and families.

I don’t mean to suggest too specific of answers to how we ought to go about doing this. Experts from many different areas of study are to collaborate to determine the exact content of our action. But the moral force, the imperative to do something, is found in the philosophical analogy.

Simple cases show us that it is not merely kind of us to rescue children. *It is obligatory!* The same is true of adoption. If we cannot provide minimal rescue as individuals, we are required to work together to alleviate the burdens of rescue. In this way, philosophy feeds activism – it reveals to us moral imperatives where we didn't previously recognize them. ■

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Marianne Novy and Tina Rulli, Q/A

Q: Research publicized especially by E. J. Graff has emphasized that children are sometimes made available for adoption who are not really without parents, that sometimes parents are bribed to give up their children who might otherwise be cared for in the extended family, for example. It seems that some adoption networks focus on finding children to meet would-be adoptive parents' needs, rather than the other way around, while encouraging the adoptive parents to think of themselves as rescuers. Why should the subsidies you ask for not be given to birth parents?

A: On birthmothers: While the focus of my particular project is on the side of encouraging prospective parents to adopt children, it is not incompatible with or more important than fulfilling our obligations to birthmothers and birth families. Presumably we'll need a many-pronged approach with incentives to adopt children being one prong – the one I'm focusing on. While subsidizing birthmothers could be an important piece of the solution, adoption is nonetheless necessary. Not all orphaned children have living birthparents.

On problematic adoption practices: You raise a good worry here. The last thing we want is to support further commodification of adoption practices. The obligation to adopt is dependent on there being need. The best world would be one where few of us come under this obligation. We should work toward that world, as I suggest through many means. But right now abandoned children need homes. The adoption community oftentimes weighs the active harms that are possible through our adoption practices for more than the passive harms that occur in failing to rescue children. I don't see why this should be so. Minimizing both kinds of harms is equally important. This is the tragedy of the situation: in promoting adoption, we risk fueling the corruption of others and thus harming children and birthmothers. In slowing or banning adoption until we have perfectly transparent processes, we allow children to languish in orphanages, poverty, abuse, etc. We have to take a risk in being proactive for children now while simultaneously advocating for better, more transparent adoption practices.

Q: Psychologists, also, have sometimes suggested that parents who see themselves as rescuers may place an undue burden of gratitude on adoptive children.

A: That we use rescue as our reason for adoption does not mean that the rescue relationship should or must come to characterize our parental relationship with our children. This need not be the case: many adoptive families avoid this inappropriate baiting of a child with the expectation of special gratitude. My adoptive family is a successful example! We were made to feel special, selected, desired, loved – never rescued or in a debt of gratitude. Ultimately, I don't think this worry speaks against the important obligation to adopt children. What it speaks to is parenting with compassion and an appropriate sense of what sorts of burdens ought not to be placed on children. ■

MIT Films beyond the Keynotes – and Controversy

Marianne Novy

In addition to films by Ann Fessler and Deann Borshay Liem, the conference also included several films proposed by people answering our call. Because of space requirements, these were all shown on Thursday. The films began with Sheila Ganz's *Moms Living Clean*, a documentary in progress chronicling the experience of six single mothers in an innovative treatment program rehabilitating them from addiction. Jean Strauss showed *For the Life of Me*, which explores the impact of sealed adoption records, mostly but not entirely by focusing on adoptees in their 50s and 60s trying to locate their original family – some in Massachusetts, where records have recently been unsealed. Judith Durey's multimedia installation, *Translating Hiraeth*, provided verbal and visual meditation on her search for her Welsh birthparents and family. Then came what was for most present the most problematic event of the conference. Ann Somers showed two films made by the Preparation Center for International Adoption, where she works in Ghent, Belgium: *A Man without Culture is like a Zebra without Stripes* and *Proud of Us* (the latter unscheduled). She described these films in her proposal as part of "a trilogy about openness, grief, and living with differences in adoption." This did not prepare us for what the films were actually like. *Zebra* includes interviews with black birthmothers in South Africa and shows them handing their children over to white families; the fact that birthmothers and adoptive families meet and letters are exchanged might make some see the relationships as open, but all contact is through the agency and it stops when the children are two years old. *Proud of Us* interviews adoptive families in Northern Europe; children complain about racist insults at their schools and no one takes it seriously. Ironically, these films were intended as good publicity and (according to the film website) an example of best practices in keeping with the Hague convention. We have included on the film link in our conference website a disclaimer to indicate that scheduling *A Man Without Culture* does not mean that we endorse the practices shown in it and its companion.

Jean Strauss and Sheila Ganz have showed films previously at our conferences, to general enthusiasm. Judy Durey, who lives in Australia, was a totally new discovery. She provided a CV and several proposals, but they didn't come close to describing the impact of her installation. Because of its multimedia nature and the fact that it was not previously formatted for American technology, it would have been very difficult for us to preview it. Though some in the audience may have found it confusing, accepting this film was a successful gamble. The Belgian films were described more briefly on both the proposal and the website. These too would have been difficult to preview. We felt that our attendees would be interested in seeing a film focusing on birthmothers and that this film would increase our international awareness. These films are indeed enlightening about the fact that problems persist in international adoption, even in programs that consider themselves progressive. We do not believe that we should have stopped the film when we could see that we would not want to endorse its practices, as at least one person thinks we should have. Nor do we believe that we need to pre-screen every film we show. We might, however, be more careful about films that are in effect advertising for an adoption agency. And this experience has alerted us to the desirability of giving speakers, especially those from other cultures, some orientation about attitudes of likely attendees at the conference. However, when, for example, there is a large difference between understandings of race in two countries, there may be no way for preparation to be infallible. In any event, we will be inevitably providing a range of viewpoints at the conference, and we hope that something can be learned from the divergences. ■

Historical Papers in Cambridge and the Issues They Raised **Karen Balcom, McMaster University, Associate Professor of History**

Many historical papers at the ASAC conference added new approaches to histories of transnational adoption.

The conference also led me to more personal thoughts on the sometimes painful politics of speaking across the borders of race, nation, culture and authority as we create histories of adoption.

Most researchers in the history of transnational adoption would agree that there is currently much more research on receiving countries (particularly the United States) than on sending countries, and that the pairing of Korea with the United States has received the most attention.

Thus, to a certain extent the story we hear and tell about the rise of transnational adoption (especially as related to the US) is told through key markers in the history of Korean adoption to the United States, beginning often with the US Refugee Relief Act of 1953. This work is important; it is, quite reasonably, the base from which the field is growing. It was, however, a pleasure to see new conceptual approaches and a wider geographical and temporal base in work at the conference.

In my panel, "Transnational adoption as immigration policy," Sara Dorow, Karen Dubinsky and I began with the disjuncture between the enthusiastic embrace of international adoptees in the West, and the hostility towards immigrants from the same countries. We asked, collectively and individually, whether transnationally adopted children are immigrants, and whether they are considered to be so by adoptive parents, birth parents and immigrant communities. Dorow approached this question through ethnographic interviews with Canadian families who adopted from China and with their adopted children and who maintain conflicting ideas about whether the adopted child stands legally, socially or in self-conception as an immigrant. Karen Dubinsky used case studies of transracial adoption in Canada in the 1950s and the Peter Pan airlifts of Cuban children to the US to explore fantasies of "racelessness" in babies. There was a lot to think about in her juxtaposition of various schemes to "airlift" children from Haiti with US coast guard patrols designed to stop Haitian adults from fleeing. I asked whether the history of transnational adoption to the United States would look different if we began not with the new initiatives of the 1950s designed to facilitate transnational adoption, but with the longer term and wider sweep of US immigration law. I suggested that if we begin from immigration laws, the narrative would stretch further back in time and highlight even more the connections and crossovers between the categories of refugee/displaced person/"orphan" (as defined in legislation) and adopted child.

Heide Fehrenbach's work on the origins of transnational adoption in Europe with the work of International Social Service followed some of the same themes. Turning away from the expected starting place (Korean children adopted into the United States), she traced a longer history connected back to the First World War that suggested a broader view of the "origins" of transnational adoption. Moving ahead in time, paired papers by Tarah Brookfield and Josh Forkert on the Canadian and Australian involvement in the Vietnam baby lifts reinforced themes from Fehrenbach's work and from the immigration history panel. The term "airlift" packages events and associations that still resonate, recurring (as Dubinsky noted) in responses to the Haitian earthquake. Brookfield and Forkert also showed in their case studies the tensions between child welfare, immigration policy and the dictates of foreign policy in the dying days of the Vietnam War.

(Continued next page)



Lisa Marie Rollins and Karen Balcom (photo by Marley Greiner)

It is, of course, in the nature of all academics to see their current research directions (mine are in the interplay of transnational adoption and immigration policy) as the key development in the field, but I did feel that all of these papers danced around and through immigration and immigration regulations as a connecting theme. I am very curious to see how this theme plays out (or, I suppose, does not) in the work these scholars and others bring to the next conference.

This short review has left out very important work on the history of domestic adoption presented at the conference by Jenny Gilbert (adoption policy and religion in Canada), Patti Phillips (adoption casework and social workers as the interpreters of the science of adoption in Canada), Benedict Stuchtey (adoption policies and the normative family in 1950s Great Britain), Wayne Carp (Jean Patton's evolving approach to sealed records in the US) and Maryanne Cohen (on the growth and priorities on Concerned United Birthparents in the US). All of this work was impressive.

I will move, now, to the more personal part of this commentary. I was very struck, in Maryanne's paper, with how she both contested and understood the work of historian Rickie Solinger, who told the story of CUB as part of a larger, politically engaged narrative about adoption, abortion and the consumerist politics of choice in *Beggars and Choosers*. Maryanne spoke about the importance to her, personally, of telling the history she lived as one of the founding members of CUB, of insisting on the power to tell her own story and that of her compatriots. The importance of telling, of speaking, of insisting that those who lived events have their own histories has been a critical, recurring theme not only in the Adoption and Culture conferences, but also in the adoption studies and adoption activist world more broadly.

As I wove my way through panels with historical papers and panels from a multitude of other disciplinary perspectives, I heard a call for voice and for respect for lived experience. In my particular path through the conference, I heard this most consistently from transnational and transracial adoptees in the audiences and on the panels. The adoptees I listened to insisted on voice and authority in their own histories. They also wanted to know (and I see this as so very closely related) how, why and with what intentions academics from a variety of backgrounds were creating knowledge about the lives of adoptees, adoptive families and birth families. This is a very fair question. To bring the issue very close to home, some audience members launched a pointed critique at a panel of three white, first world academics (including me) presenting work on histories of immigration and transnational/transracial adoption without making clear their (my) location in the histories they recounted, without acknowledging the complicated politics of creating academic discourse about painful personal histories. This is a very fair criticism, and one that is rooted in the larger context of struggles for voice and against exclusion in academic research, bureaucracies and social policy debates.

I never thought the criticism of my panel was intended to police who can speak about the past and present of adoption. Rather, it was a call for respect and, frankly, for the highest standards of academic practice which treat the subjects of research as subjects with their own histories, and which recognize the embedded position of all speakers/researchers. It is obvious, but worth repeating, that we create histories from our own positions. Acknowledging those positions is the best way we have to honor the lives of those we study, and the lives of those who hear, contest, ponder, and ultimately live with the tales others (including me) might tell about their lives.

I think I can speak for myself and for my co-panelists when I say we know this, we knew this, and we try to live this in our work. I regret very much that we did not say all of this out loud, because that is so very important when we work on such personal and sensitive material. We re-learned, we had to be taught again (which is far more troubling) that to respect the voice and lived knowledge of adoptees (or birthmothers, or adoptive parents) we need to be open about the spaces in which we live and from which we work. I want to be clear that I do not think that all writing, historical or otherwise, needs to be confessional or rooted in the personal. I am arguing that we need to be vigilant about whose stories we are telling, particularly when we speak or write about events in the lived experience of our various audiences. Perhaps, this is a theme we might explore more openly in the next conference. I hope to see you all there. ■

How to Make an ASAC Conference

Marianne Novy

How does an ASAC conference get put together? Around the time of each conference, the co-chairs, with the help of the executive committee, start looking for an ASAC member who can host the next one in about two years' time. Holding the conference at a university or a college has thus far been a way we can get meeting space at less expense than holding it at a hotel. So we need someone who can successfully ask their school to help out in this way and with other financial support. We need a school that has some auditorium space and some classroom space that will be free (at MIT we had to move around events because of the lack of classroom space on Thursday and Friday).

We need a location where there is a reasonably priced hotel nearby (where there can be assurance of a block of rooms with reduced price made a year and a half in advance), and probably one that is less than 100 miles from an airport. At Pittsburgh I was able to get money from various university units, including some at other schools in the area (who received, in return, free registration for their students and faculty); Sally and Emily raised money from their universities and also from their state humanities endowments. Every year a few other members of the planning or steering committees get some sponsoring money from their universities.

In addition to the host, there needs early on to be a planning committee including some members of the executive committee, a name for the conference suggesting a theme, and, at least tentatively, a date. It is a good idea to check dates with places that regularly sponsor adoption conferences, such as the Center For Family Connections, St. John's University, the Donaldson Adoption Institute, and the University of Massachusetts at Amherst, the Adoption Community of New England, and the Korean-American Adoptee-Adoptive Family Network, as well as professional meetings of organizations whose members might be likely to attend. The host or other members of the committee should probably begin inviting a few keynote speakers no later than a year and a half before the conference, since these are often busy people, though this invitation may have to be tentative if not enough money has yet been promised. Indeed, sometimes in order to ask for money it helps to indicate the possibility of a speaker who will impress the money source. The dates of some planning events may vary depending on the schedules of sources of funding, but it is possible to ask someone saying the invitation, or the size of the honorarium, is contingent on getting a grant. The planning committee should identify some other plenary speakers, perhaps including filmmakers, who should also be invited (and whose intended presence can be used to identify possible sources of support from departments and programs related to their areas of expertise).

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Since the perspectives of birthparents and of transracial adoptees usually do not show up in large numbers in responses to calls for papers, the committee should make sure that some people who belong to these categories, or research them with solidarity, are invited. Usually they would have special qualifications as writers or other creative artists, researchers, professionals or activists in addition to their position in relation to adoption.

Since there are many other adoption conferences that include people in the social sciences (such as those mentioned in the second paragraph), it is important that some invited speakers are in the humanities, that the call for papers is written in such a way that people in the humanities can respond to it, and that it is sent to organizations that will reach them, as well as to nonacademic lists that focus on adoption interest such as Pam Hasegawa's, Concerned United Birthparents, Bastard Nation, the American Adoption Congress, and KAAN. Many disciplines have feminist caucuses, which can often provide good contacts, but it is also important that men are speaking at the conference. We would also like to have speakers who will deal with sexual orientation and class. In addition to speakers who are officially invited by the committee, individuals on the committee can publicize the conference otherwise and invite people, unofficially, to respond to the call for papers. It should be noted that, although we are always committed to having multiple viewpoints and social positions represented, the program is mostly constructed from submitted abstracts and sample artwork, so we can't guarantee adequate representation of all points of view and sometimes find that the abstract does not represent well the actual content presented. These are risks built in to a process that relies on submissions. But we want to have submissions since we want to facilitate participation in the conference by a large number of people, including those not previously known to us.

For Cambridge, Mass., our announcements of the end of April conference with calls for papers began to appear around June 2009, giving a deadline of proposals as September 1. We also included an invitation to submit creative work in the cfp. By this time we had many of our plenary speakers lined up and could list some of them in the announcement where there was room and they would attract interest. I sent it to the MLA and to the U of Pennsylvania cfp site as well as most of those above, and Sally sent it to the Feminist Philosophers and a number of other disciplinary lists. Many proposals arrived during the last days or later. Some people need to know about conference acceptances early in the fall for funding purposes, so it is good if that can be assured as soon as possible, but we had so many proposals, something like 120, as well as some uncertainty about room availability at MIT, and for various other reasons weren't able to do this for months. The academic proposals sent in response to the cfp made up the concurrent sessions. Most people sent in individual proposals, so we divided them into panels. Some of the writers who responded and were accepted were scheduled on Friday evening, some in a concurrent session, and the filmmakers who responded and were accepted were scheduled on Thursday (as discussed in another article). As the schedule developed, more publicity was eventually sent out to a number of bloggers on adoption.

Sally developed a conference webpage with extensive directions, made arrangements with the hotel, collected people's bios and abstracts, and worked out our registration procedure through Paypal. Meanwhile Charlotte Witt set up a book exhibit with the MIT Press. In the last stages of planning, Sally arranged rooms, food (it's very helpful to make lunch and breakfast available for attendees free, so people can more easily talk informally), posters and fliers, local publicity (including contacting many adoption agencies) and continuing education credits for participants, and volunteers to help out at the registration tables.

She and I also found chairs for panels from MIT and elsewhere, mostly locals with related interests, but a few others who we knew would want to be here. And she arranged financial support and help with housing for some participants at the last minute.

Our next conference, planned by Susan Castagnetto, will be in Scripps College, Claremont, California. It is set for March 22-24/25, 2012.

ASAC MEMBER NEWS

On June 21, ANITA ALLEN and ADAM PERTMAN discussed the issue of opening birth records to adoptees and other aspects of openness in adoption on public radio station WHYY in Philadelphia. The program can be heard at

<http://whyy.org/cms/radiotimes/2010/06/21/adoption-and-open-birth-records/>

ANNETTE APPELL has published two articles in 2010 under the name Appell, A.R. The first, "Controlling for Kin: Ghosts in the Postmodern Family," *Wisconsin Journal of Law, Gender & Society* 25:74-137, is available at

http://law.wustl.edu/faculty_profiles/documents/appell/ControllingKinfinal.pdf. This article commends the new regulatory schemes for legitimating lesbian and gay family formation, assisted reproduction, and stepparent-child relationships, but it problematizes the exclusive bionormativity of this regulation (especially shown in the limitation to two parents) and suggests that the law should recognize and even legitimate the porousness of these new families. The article proposes a unique and perhaps controversial approach to kinship that pushes against current regulatory trends that privilege social relations at the expense of biological connections. The second article, "Reflections on the Movement toward a More Child-centered Adoption," *Western New England Law Review*, 32:1-30. 30, is available at

http://law.wustl.edu/faculty_profiles/documents/appell/ReflectionsFINAL20100409.pdf.

This article reflects on the increasingly normative practice and regulation of post-adoption contact among adopted children and their birth kin in the U.S. and U.K. The regulatory movement in the U.S. has been toward privately ordering, but publicly protecting, these relationships, whereas the U.K. publicly orders and protects these relationships, at least in adoptions from foster care. This article assesses the development, challenges, and propriety of these two regulatory approaches, with special attention to Massachusetts, which utilizes both mechanisms.

NED BALBO's third book of poetry, *The Trials of Edgar Poe and Other Poems*, received the 2010 Donald Justice Prize from Story Line Press/WCU Poetry Center. According to the judge, A. E. Stallings, "The father of modern horror, Edgar Allan Poe, himself provides a thread running through this book-length meditation on adoption and identity, on love and heartbreak, alienation and belonging." The book is currently available from amazon.com or directly from the publisher at http://www.wcupa.edu/_academics/sch_cas/poetry/TheTrialsofEdgarPoe.asp.

KAREN BALCOM's new book, *The Traffic in Babies: Cross-Border Adoption and Baby-Selling Between Canada and the United States*, is in press at the University of Toronto and should appear in early 2011.

CYNTHIA CALLAHAN has a book forthcoming from the University of Michigan Press in December, 2010, *Kin of Another Kind: Transracial Adoption in American Literature*.

E. WAYNE CARP recently published, "How Tight Was the Seal? A Reappraisal of Adoption Records in the United States, England, and New Zealand, 1851-1955" in *International Advances in Adoption Research for Practice*, edited by Elsbeth Neil and Gretchen Wrobel (Chichester: Wiley-Blackwell, 2009). He gave a paper titled "Opening Adoption Records and Destroying Families: The Myth Exploded in the U.S., England, and Australia, 1953-2007" at the Society for Children and Youth's Fifth Biennial Conference, Children at Risk/Children Taking Risks: Historical Inquiries in International Perspective, University of California, Berkeley, Berkeley CA, July 10-12, 2009. In addition, he chaired a panel "'Special Needs': Children and the Problem of Adoption, Foster Care, and Institutions," at the same conference at the University of California, Berkeley. He also has been appointed to the editorial boards of *Adoption Quarterly* and *Adoption & Culture*. He also has chaired a panel, "Openness in Adoption," and presented a paper, "From Rejection to Advocacy: Jean Paton and the Problem of Sealed Adoption Records," at the Third International Conference on Adoption Research, University of Leiden, The Netherlands, (July 11-15, 2010). He has also recently been appointed Book Review/Media Editor for *Adoption Quarterly*. Individuals interested in reviewing books or movies/documentaries for *Adoption Quarterly* should e-mail a brief resume or CV with their disciplinary interests to Professor Carp at <carpw@plu.edu>.

KAREN DUBINSKY published *Babies Without Borders: Adoption and Migration Across the Americas* through the University of Toronto Press and the NYU Press.

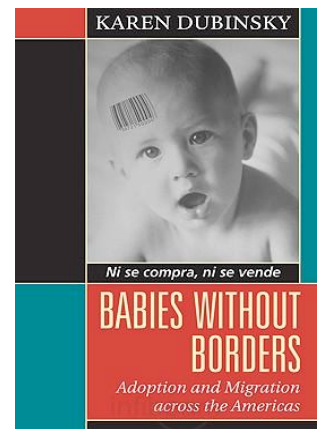
The AFIN interdisciplinary research group (Adopciones, Familia, Infancias) in Barcelona held a two-day conference called "The Integration of International Adoption" on May 7-8, 2010. (The conference program is available online at <http://www.afin.org.es/494/274947.html>). The conference included a formal book presentation of the 2009 volume *International Adoption: Global Inequalities and the Circulation of Children*, edited by DIANA MARRE and Laura Briggs. The presentation included comments by several of the authors whose chapters are included in the volume (Anne Cadoret, Claudia Fonseca, JESSACA LEINAWEAVER, and BARBARA YNGVESSON). A link to the book is available at:

http://www.nyupress.org/books/International_Adoption-products_id-11047.html

For news of MARK JERNG's new book, see page 2.

DIANA MARRE sends a description of the group at Autonomous University of Barcelona, Catalonia, Spain.

"We are a group of psychologists, social anthropologists, social workers, lawyers, medical doctors, and education researchers focusing on Childhoods, Adoptions, international and domestic, and Families. We have a website: www.afin.org.es (still only in Spanish), publish a monthly Newsletter in Spanish, Catalan and English and organize an annual International Workshop/Meeting in Barcelona around May. We welcome proposals for the Newsletter and also visiting fellows. We can provide a location for PhD and postdoctoral studies, short and long term stages and for sabbaticals."



Linda Seligmann and JESSACA LEINAWEAVER co-edited "Cultural and Political Economies of Transnational Adoption," a special issue of the *Journal of Latin American and Caribbean Anthropology*, 14(1) [2009]. A link to the table of contents is available at:

<http://www.anthrosource.net/Articles.aspx?issn=19354932&volume=14&issue=1&doubleissueno=0&suppno=0&jstor=False&year=2009>.

It has seven ethnographic articles about different aspects of transnational adoption in Latin America, along with an introduction and conclusion that situate the topic in the field more broadly.

B.J. LIFTON published a Letter to the Editor, NY Times (6/4) refuting the findings of a web-based survey that the offspring of sperm donors have more identity confusion than adoptees. She has started a blog that is part personal journal and part book and movie reviews, at <http://bjlifton.blogspot.com>. She gave a keynote at Joyce Pavao's July ARC Summer Intensive in Provincetown, Takin' It To The Streets, on "Words Are My Form of Action." On August 18 she spoke at the Wellfleet, MA Public Library on what is happening in the adoption world today, and on September 24 and 25 she spoke at the NYC Adoption Crossroads conference, on "The Adoptee with a Thousand Selves," and took part in a workshop on memoir. In October she will speak at the St. John's conference in NYC, which she co-founded, on "The Ethics of Search and Reunion."

KAREN MCELMURRAY reports that after the ASAC conference her son visited her for the first time since 2002. Those who heard her speak at the conference or read her memoir will have a special appreciation of what this meant to her.

SOOJIN PATE's dissertation, "Genealogies of Korean Adoption: American Empire, Militarization, and Yellow Desire," has been nominated for the 2010 Ralph Henry Gabriel Prize for Best Dissertation in American Studies, American Ethnic Studies, or American Women's Studies. She will be presenting a portion of her dissertation at the annual American Studies Association conference in San Antonio, TX, in November 2010. Her article, "Finding the Missing Pieces: Korean American Adoptees and the Production of Ritual," is forthcoming in the anthology *Asian American Identities and Practices* (2010).

ADAM PERTMAN announces the Adoption Institute's July release of *For the Records II: An Examination of the History and Impact of Adult Adoptee Access to Original Birth Certificates*, which argues that "every state should restore unrestricted access to original birth certificates for all adult adoptees, retroactively and prospectively." In November the AI released "Beyond Culture Camp: Promoting Healthy Identity Formation in Adoption," and followed this up with Webinars for parents and professionals and collaboration with Lutheran Social Services of New England and the California-based Kinship Center for provide resources. On April 7 the Institute was a sponsor of the second Adoption Research Conference at the University of Massachusetts, Amherst. On October 14-16 it will co-sponsor The 6th Biennial Adoption Conference at St. John's University in collaboration with Montclair State University:

OPEN ARMS, OPEN MINDS: THE ETHICS OF ADOPTION IN THE 21ST CENTURY.

For more information, questions, and to register for the conference visit <http://adoptioninitiative.org/wordpress/> (Member news continued below)

MARIANNE NOVY is organizing a showing of Deann Borshay Liem's *First Person Plural* with comments by JENNIFER KWON DOBBS and Eleana Kim on Thursday evening, October 14, at 7:30, in 4130 Posvar Hall, University of Pittsburgh. On Friday, JENNIFER and Eleana will speak on a panel, "Overseas Korean Adoptees' Communities and Activism." This event is part of the Pittsburgh Consortium for Adoption Studies program. For updated information, see www.english.pitt.edu/adoption_studies/.

JOYCE MAGUIRE PAVAO gave trainings or spoke at events at the Cambridge Health Alliance, Sudbury Middle Schools, the University of Connecticut School of Social Work, the Chestnut Hills School, the U. Mass//Boston and Children's Hospital Parent-Infant Mental Health Post-Graduate certificate Program, the Arlington School at McLean Hospital, the Hillside Family of Agencies, NY, Cambridge Hospital, the American Academy of Adoption Attorneys, the Annual ARCheology Summer Intensives (run by her organization, Center For Family Connections), and (together with Holly Bishop and Jennifer Eckert) at the Adoption Community of New England annual conference. She directed eight monthly trainings in the Kellogg/Family Connections Training series. She contributed "The Art and Soul of Adoption and Foster Care: Expressive Means to Communication and Healing," to PACT's Point of View, Winter 2010, "Attachment is a Two-Way Street Built on Trust and Connections," to NACAC's Adoptalk, Spring 2010, and "Back to Where It All Began" to From Home to Homeland, ed, Debra Jacobs, Iris Chin Ponte, and Leslie Kim Wang, Yeong & Yeong, 2010.

MARTHA SATZ presented a paper titled "The Baffled Mother" in the Being a Mother in Academe roundtable at NEMLA. There was also a symposium on this subject in Montreal, sponsored by ARM, where she presented a longer version. A version of this paper will also appear in a book entitled *Maternal Pedagogies*, published by Demeter Press.

CAROL SINGLEY's book, *Adopting America: Childhood, Kinship, and National Identity in Literature*, will be published by Oxford University Press early in 2011.

ROSEMARY STARACE, writer and adoptee, published *Requitements* (Elephant Tree House, 2010), a poetry chapbook that explores adoption themes and inquires into the nature of identity and kinship (<http://www.elephanttreehouse.com/>). She is currently at work on a hybrid essay-poem titled, "What I Did with My Adoption." Her poetry most recently appears in the online journal, qarrtsiluni. (<http://qarrtsiluni.com/2010/06/18/hearts-desire/>)

JEAN STRAUSS writes, "The fall of 2009 saw the release of *For the Life of Me* on DVD. The film (with four versions) has screened across the country in festivals and community screenings, beginning at the Rocky Mountain Women's Film Festival, with its world feature premiere at the Cleveland Festival, earning awards at Smogdance (best picture), Kent (Sleeping Giant Documentary), and New Jersey Film Festival....I recently flew to New Jersey to film the Assembly Committee hearing where S799 was voted on to the full Assembly....I traveled to Rhode Island to support Paul Schibbelhute and the legislative effort there, and remain in contact with colleagues across the country who are working on reform efforts. I am currently cutting a short film for the Ohio legislative effort and am in discussions with people in other states as well helping with the creation of public service announcements to help with the education process on why reform is essential. This spring, I was invited to be a member of the AAC Advisory Council on legislative action." Jean also gave a keynote address to the AAC conference in Sacramento, and taught a daylong seminar on the lifelong influence of secrecy in adoption to the Hillside Adoption Services in Rochester, New York.

KATE VOGL's experiences from *Lost & Found: A Memoir of Mothers* served as the lead (and the ending) for a national ABC news story in November 2009 about how adoptees are discriminated against, and how being adopted matters more as you age (from the Evan B. Donaldson Adoption Institute's Beyond Culture Camp findings).

ERIC WALKER (English, Florida State University) published "In the Place of a Parent': Jane Austen and Adoption" in the "New Directions in Austen Studies" special issue of <Persuasions On-Line> (vol. 30, no. 2, Spring 2010), available online at <http://www.jasna.org/persuasions/online/vol30no2/walker.html>

BARBARA YNGVESSON's book *Belonging in an Adopted World: Race, Identity, and Transnational Adoption* came out in June from the University of Chicago Press.

INDIGO WILLING has collected essays from Vietnamese adoptees about the 35th anniversary of the Vietnam War and Operation Babylift. They are available at the website of the organization she founded, Adopted Vietnamese International, www.adoptedvietnamese.org.

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