



Global Overseas Adoptees' Link (G.O.A.'L)

"The adoptee organization in Korea run by adoptees since 1998"

## CALL FOR PAPERS

### **Journal of Korean Adoption Studies Number 3: Community**

Guest edited by Jennifer Kwon Dobbs

Deadline for submissions:  
1 April 2010

The third issue of *Journal of Korean Adoption Studies* focuses on community as a significant project that Korean adoptees have been engaged in building since the early 1980s. This issue facilitates opportunities to examine struggles for community by documenting previous models on which adoptees have relied to imagine possible directions toward developing collective unity.

Currently, Korean adoptee community consists of an assortment of urban local and national organizations that are located in adoptive countries and Seoul, where sizeable adoptee populations reside. Equally important yet not contingent on location, adoptee digital communities – blogs, chat rooms, and websites – document adoptee experiences and make possible “identifying and finding one another.” These sites of community interact at different levels in national and transnational settings at conferences, events, and gatherings that network new members.

Because the Korean adoption program is the longest and continuously running adoption program in the world, it has made possible the largest multi-generational population of adoptees in modern history. Consequently, its work to define and organize itself as a community has inspired adoptee diasporas originating beyond Korea to conceptualize their own.

Realizing the historical significance and variety of adoptee community building efforts, we ought not to take notions of community for granted, but instead ought to return to questions of empowerment to consider the challenges, risks, and stakes that are involved in forming a substantial, self-reflexive adoptee presence that can represent its interests and that can collaborate with advocates and allies for shared goals.

Toward that objective, we might problematize current models of identity-based community that privilege neutrality and socializing while recognizing the important work such inclusivity performs. Beyond the descriptive, we might look to more definitions of community that have made possible coalitions with other members of the adoption community, Korean nationals, and overseas advocates and allies.

Possible questions include, but are not limited to: How have practices of adoptee community drawn from and put pressure on theories of social action such as anarchism, counterpublicity, multiculturalism, multitude, netizen networks, transnationalism, among others? How has producing community compelled us to revisit definitions of adoptee identity along with strategic uses of adoptee cultural capital as activists, artists, businesspersons, intellectuals, lawyers, teachers, and other professions? Which class, gendered, racial, and sexual contexts have we overlooked in the interest of narrating our experience? What



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comparisons might be drawn between our community and adoptee diasporas or even groups within a larger Korean diaspora toward greater collectivity?

The theme of the third issue of *Journal of Korean Adoption Studies* is community. We invite you to submit scholarly papers as well as creative work related to Korean adoption studies. We also welcome papers that are related to Korean adoption studies, but do not particularly deal with community.

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*Journal of Korean Adoption Studies* is dedicated to all aspects of international adoption from Korea. The peer-reviewed journal welcomes academic essays, testimonies of adoption, illustrations, and reviews of new publications or releases related to Korean adoption studies.

The bi-annual journal is published in English and Korean. Academic essays are expected to follow the standard North American MLA style (see *MLA Handbook for Writers of Research Papers*, 6th edition).

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