

Mothers in Action

The newsletter of
Origins-USA

VOLUME 3, ISSUE 1 SPRING/SUMMER 2010

ORIGINS-USA'S AGENDA: LEGISLATIVE REFORM

At its annual retreat held June 17-20 in Portland, Oregon, the Origins Board voted to focus on legislative reforms:

Extend the time to decide. Some state laws allow mothers to sign away parental rights before their children are born, while other state laws allow mothers sign irrevocable surrenders within a day or two of birth, before they have time to recover from the birth and appreciate the magnitude of their decision.

Assure that mothers and mothers-to-be receive accurate information. Many state laws do not require that mothers receive counseling before consenting to adoption. The counseling mothers do receive is typically provided by adoption agencies that depend on fees paid by prospective adoptive parents.

Assure that mothers have independent legal counsel. Mothers often have no legal counsel and are unaware of their rights. In some states, the attorney representing the prospective adoptive parents also gives legal advice to the mother or mother-to-be. In other states, the mother's attorney is paid by the prospective adoptive parents.

Grant mothers whose rights have been violated the right to bring a legal action within a reasonable period of time to nullify the adoption, have her child returned to her, and be awarded litigation costs including attorney fees against the offending party. Mothers rarely have the money to hire an attorney to contest an adoption. Additionally, state laws often contain procedural barriers to bringing lawsuits.

Some courts refuse to return the child to mothers even though the mother's consent was obtained illegally.

MOTHERS IN ACTION: OREGON

Oregon laws allow mothers to sign an irrevocable consent to surrender newborn infants upon leaving the delivery room. The laws do not require that mothers receive any counseling or that their consent be informed. If mothers have an attorney, he/she is paid by the prospective adoptive parents. The attorney is more of a facilitator to be sure the adoption goes smoothly than an advocate for the mother.

Mothers in Oregon are taking Action to change these laws. They've formed a Coalition of mothers, adoptees, adoptive parents, and supporters. With assistance from a volunteer attorney and a lobbyist, they are preparing a bill for the legislature which meets in 2011. The bill would give mothers reasonable time before they may sign a consent and a reasonable time afterwards to revoke their consent. The bill would require thorough and objective counseling and representation by an attorney.

Ask your friends and relatives in Oregon to join the Coalition. The more members, the better our chances of changing the law and protecting mothers' rights- For more information, email Jane Edwards, jane_edwards@comcast.net.

ORIGINS' ELECTION AND ANNUAL MEETING

All five members of the Board will be elected via a web-based election held between Sunday August 22 and Sunday August 29, 2010. Board members serve for one year. Election results will be announced at the conclusion of the voting period. Directors will take office on August 30.

Mothers who have been members since January 29, 2010 and lost their child or children to adoption or whose parental rights were terminated are eligible to serve on the board. Mothers wishing to be a candidate for director should email a statement declaring their candidacy to board@origins.org by August 15, 2010. The statement should be no more than 200 words and describe the candidate's relevant educational, professional, and volunteer experience and her goals for Origins-USA. Candidates should also include a recent photograph.

Members who have lost a child to adoption or whose parental rights were terminated; members who have been separated from a sibling or siblings by adoption; and members who were adopted as minors are eligible to vote.

The Annual Members' Meeting will be held Tuesday, August 31 2010 at 8 PM Eastern, 5 PM Pacific Time via conference call.

Origins-USA Board Members & Committee Chairs 2009-2010

PRESIDENT: JANE EDWARDS

SECRETARY: DONNA STEFANOV

TREASURER: VACANT

JEANINE BIOCIC

JESSE JORDAN

MELISSA SHOCKMAN

DENISE ROESSLE, NEWSLETTER CHAIR

DON'T LET THIS BE YOUR LAST NEWSLETTER...

Join Origins to continue to receive the newsletter. Just go to "Join" on the website and fill out the form. Dues are \$5 per year.

ORIGINS NEEDS A TREASURER!

Origins is in need of a Treasurer immediately. The Treasurer's duties take about 10 hours a month. Additionally, the Treasurer serves on the Board. If you have experience in maintaining financial records, Origins needs you!!!

Call Jane Edwards, 503-297-6765 or email her at jane_edwards@comcast

"HEAR OUR VOICES" VIDEO AVAILABLE

Origins-USA's compelling video "Hear Our Voices" is available now! Watch it at <http://www.vimeo.com/7648170> or click on the link on Origins' website, www.origins-usa.org.

Award winning filmmaker Sara Aderhold graciously donated her time to produce Origins-USA's promotional video featuring mothers telling their stories of surrender, loss, and reunion, as well as presenting facts and statistics about adoption today. The video serves as a tool to educate the public, change societal attitudes about adoption and mothers, and inform new mothers of options. Thanks to generous donations from members, Origins-USA raised \$1000 to cover production costs! Many thanks also to the mothers who were interviewed for the video and to those who allowed their photos to be used in the film.

Invite your relatives and friends over and share the video with them. View it for free online, or order a copy on DVD by sending a check for \$5 to: Jane Edwards, 6625 W. Burnside Rd #236, Portland, OR 97210.

HOW LONG DO WE HAVE TO WEAR THE “P?”

BY DENISE ROESSLE

“Penny Pingleton, you know you are punished. From now on you’re wearing a giant ‘P’ on your blouse every day to school so that the whole world knows that Penny Pingleton is permanently, positively, punished.”

— *Hairspray*, 1988

You’d think we first mothers would be used to being PUNISHED by now. We were shamed for getting pregnant out of wedlock, separated from our families and friends, isolated at a time when we were most vulnerable, forced (or, at the very least, manipulated) into giving up our babies, forbidden information about where our children were and if they were loved, well-cared for and healthy, and threatened not to attempt to locate them.

As “birthmothers” (as opposed to mothers who kept their babies or those who adopted ours) we had no rights whatsoever. And yet we didn’t forget. How could we? The need to know burned within us.

Some of us forged ahead: searched and found, or were found by our children and welcomed them back into our lives. Some have enjoyed glorious reunions. Many started that way and then things went sour. Some have been ignored or rejected. As I wrote in a June 21st blog post — “What Constitutes Abuse” (<http://write-o-holic.blogspot.com/2010/06/how-long-do-we-have-to-wear-p.html>) — I question whether “abuse” is the right word for any of this. To me, abuse connotes intentionally inflicted harm. Although it may be true in some cases, I can’t believe that when bmoms and adoptees “mistreat” each other it is usually with premeditated malice.

Adoption and reunion is fraught with emotion — on all sides. When we are overwhelmed emotionally, we may not be able to take the high road. Sometimes we lash out, say the wrong thing. Sometimes we withhold our feelings and go into hiding. Too often when we come back together, we neglect to address what happened before and how to avoid it in the future.

I’m not going to rehash my reunion story here, except to say my son and I have had 14 years of ups and downs — which became complete estrangement two years ago after his threats to hurt me (emotionally if not physically) increased. He has said that he can’t even remember what happened, what he did to trigger our break, which I believe is part of the problem. For him, the only difference between this time and the last hundred times was that I didn’t come back for more. I finally said no.

I am seeking stories from first mothers about both situations: those who have forged a good mother/child relationship, and those who have encountered any level of mistreatment, manipulation, or rejection. I suspect the latter is more common than has thus far been acknowledged. As for the good reunions, I’m interested in what you think made it work. I believe hearing about others’ experiences, whether positive or negative, may help others struggling with reunion issues.

Please feel free to email me at droessle@mac.com with your stories or comments. No real names will be used (or first names only, with your permission) but do include your age at relinquishment, what happened after, and how old your child was when you reunited, as well as what has occurred since.

Denise Roessle relinquished her son in 1970. They were reunited in 1996 through ISSR. You’ll find her blog at write-o-holic.blogspot.com.

INTERCOUNTRY ADOPTION: BEING PART OF THE SOLUTION

BY EVELYN ROBINSON, MA, DIP ED, BSW

Domestic adoption in Australia

The history of domestic adoption in Australia is similar to that in most other English-speaking countries, such as New Zealand, Canada and the United Kingdom. In the middle of the twentieth century, single parenthood was socially shameful for both parents and children. Vulnerable parents (usually unmarried mothers) were not considered to be competent enough to raise their children, who were transferred to the care of supposedly more competent parents (usually childless, infertile and relatively affluent couples), who had society's approval, because they were married.

Unsupported mothers were rendered powerless owing to the shame and blame inflicted on them by the rigid social expectations of the times. Government financial support was practically non-existent, as was childcare. Adoption was encouraged as being in the best interests of everyone, especially the children. Adoption was about affluence vs poverty, competence vs incompetence and power vs powerlessness.

Intercountry adoption in Australia

After the Sole Parent Pension was introduced in Australia by the Federal Government in 1973, numbers of adoptions of Australian born children reduced dramatically. In social welfare terms, this was seen as a positive change. However, it soon became obvious that there was a noticeable increase in the numbers of children being adopted into Australia from other countries. This suggests that intercountry adoption grew to meet an increasing demand for children on behalf of those who wished to adopt.

According to the Hague Convention, intercountry adoption is supposed to be about providing care for children in need. There are, of course, needy children in almost every country in the world. However, children are adopted between poverty-stricken countries and affluent countries, almost exclusively

in one direction. On a global scale, it appears that intercountry adoption, in the twenty-first century, is still about affluence vs poverty, competence vs incompetence and power vs powerlessness.

Affluence, competence and power

Affluent countries have had the resources and the time to develop the competence to care for children and families in need and to alleviate poverty, to a much greater degree than the countries which are generally described as 'third world'. Countries which are affluent and are considered to be competent are powerful in the global community. Many view intercountry adoption as a hangover from the patronising days of colonialism, which has prevented struggling economies from developing their own internal social welfare programmes, by perpetuating a culture of dependence and helplessness.

Intercountry adoption does not reduce poverty in third world countries, nor increase their confidence in their ability to care for their needy children. Instead of strengthening those countries by sharing our affluence, competence and power with them, we are removing their precious resources, ie their children, which weakens their communities and allows us to bask in our feelings of superiority and benevolence.

Through intercountry adoption, children are being removed from their family, their language, their culture, their community, their homeland and their heritage and scattered throughout the world. This causes pain and suffering to those communities and countries, who are losing their future generations, not to mention the loss and grief experienced by the children themselves. The lifelong issues for those children are of enormous concern, which will not be addressed here.

Australia gained the admiration and respect of the world by apologising to our Aboriginal people for the removal of children which led to the tragedies of

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INTERCOUNTRY ADOPTION

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the Stolen Generations. However, our international reputation is now being tarnished, as we are using our affluence, competence and power to exploit third world countries, by removing their children from them. Our government may one day be delivering an apology to the children who have been adopted into Australia from other countries.

Issues for children around the world

Poverty is the greatest single problem affecting children in the world today. Hungry children need food. Sick children need medicine. They do not need adoption. Australia and other affluent countries are in a position to provide social aid to countries struggling with poverty, to support families and communities in need and to provide them with training and expertise to set up government and community-based programmes to provide long term assistance. In this way other countries will be empowered to care for their needy families who encounter poverty and disaster in ways that are culturally appropriate and respectful, instead of having their families and communities fractured.

In some countries adoptions take place, not because of poverty, but because pregnancies occur in socially unacceptable situations. Social attitudes in Australia and other English-speaking countries have changed enormously in the last half-century and they are beginning to change in other countries. Australia can assist in the process of change and cease to collude in supporting conditions of social inequality, by removing these 'inconvenient' children.

Being part of the solution

Australians have for many years contributed to ethical programmes, which support many countries to develop social supports for communities, families and individuals in need. Those who contribute have the satisfaction of knowing that they have helped to educate and empower, to preserve cultural traditions, to encourage equity and dignity and to keep families together. Our government can build on the good work that is being done already and thereby enhance Australia's international reputa-

tion. The time has come for Australia to take a stand and set an example to other 'first world' nations. There are many Australians who would like to see immediate plans put in place by Australia to end intercountry adoption. Let us share our affluence, competence and power for the benefit of children in need around the world. Many Australians would be proud to see Australia become part of the solution, instead of continuing to contribute to the problem.

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Evelyn Robinson is an Australian mother, counsellor, educator and author of Adoption and Loss – The Hidden Grief (first published in 2000), Adoption and Recovery – Solving the mystery of reunion (2004) and Adoption Reunion – Ecstasy or Agony? (2009). These books are available from Amazon. To purchase these books, please enter Amazon from the Origins website, www.origins-usa.org.

She is also a member of the National Intercountry Adoption Advisory Group (NICAAG). She welcomes contact from interested readers. Clova Publications, P.O. Box 328, Christies Beach, South Australia 5165 E-mail: erobinson@clovapublications.com Web site: www.clovapublications.com

Evelyn Robinson, requests stories from mothers, particularly those who lost their children in the 1960's and 70's. She's planning a collection of narratives to illustrate the attitudes towards single parenthood. She hopes to obtain contributions from mothers in Australia, New Zealand, the United Kingdom, the United States, Canada, and Ireland to illustrate the similarities in adoption experiences in the major English-speaking countries.

For more information and to tell your story, contact Evelyn at erobinson@clovapublications.com.

DO ADOPTED PEOPLE FEEL AN EMOTIONAL CONNECTION TO THEIR MOTHERS?

Many of us have tortured ourselves with this question, particularly when our children refuse contact or distance themselves. First Mother Forum (www.firstmotherforum.com) presented this question to its readers. Here's what they had to say:

"Jane... If my comments can encourage any natural parent to continue to pursue a connection with her/his child, please use them in the Origins-USA newsletter. Thank you!!!"

"Adoptees are a subculture all to ourselves. We have overt and covert rules (that usually surround not wanting to hurt our Adoptive Parent's feelings), many rules some are not even conscious of but are definitely oppressed upon us by the rest of the non-adopted society. ...For an adopted person where society tells us we were all "saved" from something, this is especially compounding and limiting to us.

That being said, there is a whole part of the adoptee community that wears it as a badge of honor that they (claim) that they have no love for or desire to know their natural mothers. Some will even go so far as to make it appear as though those of us who do love our natural mothers are dysfunctional, must have had horrible childhoods, or "ungrateful." Having a desire for your natural family is often seen as an adoptee's failure to adapt. The responsibility is placed upon us to assimilate and if we cannot shake off our need for our previous lives and families, WE have failed.

I've always loved my natural mother and I've always wanted to know her. I was one of the adoptees who "never said anything" because I didn't want to have to deal with the backlash from my surrounding "adoption is from Jesus and wonderful" community and also risk hurting my parents. At this point in my life, I've decided that my adoption should be about me, the adoptee, and I needed to do what was right for myself. Which is why I reunited and so glad I did."

"What a ridiculous statement, that adoptees are not emotionally connected to their mothers. Why would one spend their whole adult life searching for someone they had no emotional bond with. ...From personal experience, I am emotionally connected to my mother, even though she had passed away before I found her. Not to say that the emotions involved do not run the gamut from love, longing, anger, and most of all grief...."

"I want and I crave a connection with my biological mother. She makes it extremely difficult. It hurts.

I want and crave a connection with my biological father. I cannot find him because my biological mother wont help me. It hurts."

I could care less if they are homeless, drug addicts, etc...they are my parents. All I require is unconditional love from them. My b-mom is incapable of it and my b-dad, well...

It's extremely painful to be an adoptee. We live our whole lives pushing the pain down but it's there. Being given away by your parents is a mind-blowing rejection and trauma perpetrated on a little mind... a little mind and soul that grow older but never completely heal."

"I find her statement ridiculous. Anyone who has given birth KNOWS the primal, spiritual and genetic bond/connection a newborn has with their first mothers. I truly believe some adoptees deny this because it is too painful for them to recognize.

I will be forever connected to my first Mother, father, aunts, uncles, grandparents and siblings. I am like them. Adoption will NEVER take that away...."

"I think that an adoptee having no emotional connection to their mother is crap! Regardless of how one feels about his/her fmom, there is still the mother/child bond....how can one not be emotionally connected to that? My fmom passed away

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BREAKING THE SILENCE

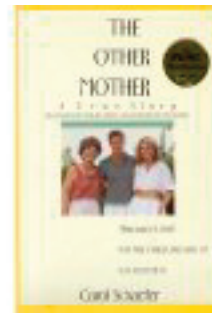
BY DEBRA BAKER

I sit in the front row, anticipating, body shaking uncontrollably as I struggle to hold back tears. Like raindrops, if one falls from that dark cloud over my head, a torrent will follow, and I'm not sure when it will stop. As the speaker steps up to the podium, I look for some telltale sign of her defect, the badness we share, which led me to her book signing on this April evening. I quickly look around the room, the ordinariness of the audience catching me off guard.

Browsing through Book Passage two weeks earlier, a book, prominently displayed on a shelf, captured my attention. A picture of the author, Carol Schaefer, a local woman, propped next to it, announced an upcoming book signing. Drawn to the book, my trembling hand reached for it: *The Other Mother*; the subtitle, "A Woman's Love for the Child She Gave Up for Adoption;" and the words "A True Story." Reading the back cover, I felt like a sucker punch had been delivered to my belly. Embarrassed, I hoped no one saw me looking at this book. My face burned with shame as I furtively paid the cashier and left with the book, my own story, in my hands.

Thoughts raced through my brain, my emotions welling up as I raced to my car. Did the cashier know my secret? What does she think? Will I really read this book? How did this woman write about giving her child up for adoption? And letting the world know? As I sat in the cocoon of my Honda, I let out a long breath and opened the window, the stifling air escaping. I started the car, cranked the air conditioning and drove home, my mind still racing.

I walked in to the cool stillness of my house, placing the book on my hutch, where it stayed for two weeks, reproaching me every time I walked through the dining room. "Pick me up, read me", the book pleaded. Yet I could not bring myself to touch it. It would be like touching a part of me that I tried to forget for twenty-three years. Afraid of nudging that place, waking it up, I spent most of my life burying my feelings. So why did I buy this book? A part of me wanted to keep my feelings deep inside, but



I also felt compelled to open the Pandora's box of relinquishing my own son in 1968.

Reading the book, shocked at Carol's candor discussing something so personal, from the opening page, I could barely put the book down. Someone finally speaking the unspeakable, though we were not supposed to talk about it, ever. No one wanted to know how it felt to give your baby away. What did we expect? We made our bed and we were supposed to lie in it, as well as lie about it.

"Hi, I'm Carol. Thank you all for coming this evening," the author breaks through the excitement in the room. I focus on Carol, hoping to stay in control, which feels like a losing battle, as she continues. "How many women here are birthmothers?" What? Do I need to raise my hand? I feel panic rising. I have never called myself a birthmother, and I certainly don't know any birthmothers. I look around the room, and the majority of the women have their hands in the air. They don't have tails or big scarlet A's on their breasts. They look like regular women. I raise my hand.

Carol reads from her book, and as I dab at a tear, I glance again at the room, relieved to see that I am not the only one affected by her words. My feelings of guilt and shame at giving my child up for adoption are overwhelming. The secrecy, not being able to talk about it with family, allowed these feelings to fester like an unhealed wound. Carol recounts her time living in a home for unwed mothers, giving birth, and giving up her child, against her wishes. And she talks about finding her son. My son is my missing link. It's not that I haven't thought about finding him, I just feel I have no right to look for him. I signed the relinquishment papers, and he became someone else's son.

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MOVIE REVIEW: MOTHER AND CHILD PACKS A WALLOP

BY JANE EDWARDS

With the release of two excellent adoption-themed films, *Casa de los Babys* (2003) and *Loggerheads* (2005), I thought Hollywood had finally come to understand adoption loss. No more schmaltzy stories with birthmothers as misty-eyed heroines (e.g. *To Each His Own*, 1946 and *Three Secrets*, 1951). My hopes were dashed by two dreadful films released in 2007, *Juno* and *Then She Found Me*. No longer a self-sacrificing martyr, the birthmother was now a wise-cracking teenager or a manipulative liar.

So it was with some trepidation that I went to see *Mother and Child*, a new film written and directed by Rodrigo Garcia. This film is all that I hoped for and more. It chips away at adoption myths, telling the truth about forced separations of mother and child.

The film opens in 1973 with 14 year old Karen unbuttoning her blouse while her boy friend watches, eager for what is to come. Next we see a very pregnant Karen in a room with other pregnant girls followed by a screaming Karen giving birth. Fast forward to 2010 and the adult Karen (Annette Bening) tells her mother, “she would be 37 today.”

The scene shifts to Elizabeth, Karen’s daughter, (Naomi Watts), an attorney interviewing for a job. We learn that Karen has moved from place to place, never committing herself to anything. Finally we meet Lucy (Kerry Washington) and her husband. Lucy explains to a social worker nun that they have accepted adoption because Lucy has not been able to conceive. Her husband nods in agreement with a noticeable lack of enthusiasm.

The three women struggle with loss. Karen is tense, bitter, and distrustful, striking out at those seeking to help her. Elizabeth, unable to connect with anyone or any place, uses sex to assert herself and control others. Lucy works to convince herself and her husband that an adopted child can replace the child they cannot have biologically. The stories of



the three women move separately until they intersect dramatically at the end of the film.

Other women fill in the tableau, displaying the many facets of mother-daughter relationships — Karen’s mother who cannot accept her responsibility for Karen’s loss of her child; Lucy’s mother, encouraging her daughter but unsure about having an adopted grandchild; a pregnant woman planning to give up a child; her mother, facing the loss of a grandchild; the social worker nun, moving infants from one woman to another; and a single mother, employed as a housekeeper who brings her daughter to work with her when other care is unavailable.

Although adoption connects all the characters, Garcia said in an interview with Terry Gross of NPR’s Fresh Air (<http://www.npr.org/templates/story/story.php?storyId=126739864>), that he considers the film to be about forced separation, not adoption. He learned about the loss inherent in adoption loss by reading memoirs of young girls forced to hide their pregnancies and give up their babies. (The interview itself is well worth hearing.)

The film has some fine acting, particularly by Annette Bening and Samuel L. Jackson who plays Elizabeth’s boss and lover. The cast also includes one of my favorite actors, Law and Order’s S. Epatha Merkerson as Lucy’s mother.

There are some flaws — Elizabeth’s behavior is unconvincing, some plot twists seem contrived, there is way too much graphic sex — but they do not mar the truth and power of the film.

Jane Edwards of Portland, Oregon, lost her daughter to adoption in 1966. She is currently president of Origins-USA.

BREAKING THE SILENCE

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When Carol completes her reading, those not stunned in to silence want to comment. But Carol turns to me, my trembling body hard to ignore, and I say it, out loud in a room full of people. “I gave my son up in 1968.” I wait for the roof to crash in or the room to empty as the audience escapes from me. I hear another woman’s voice, speaking to me, consoling and supporting me. Others join her, and Carol looks on, nodding her head “Yes.” A man in his late sixties tells his sad story of trying unsuccessfully to find his birthmother, and how he worries he will be too late. He encourages me to find my son. I feel a sense of lightness, of some weight being lifted by the support in this room full of people who have lived in the same hell as I have been living.

ORIGINS WELCOMES YOUR SUBMISSIONS

Origins-USA invites members to contribute articles to the newsletter. Guidelines are below. Email your contribution as a Word attachment to Denise Roessle, editor@origins-usa.org. We reserve the right to edit for length, clarity, and grammar.

- *Articles and reviews should be no more than 500 words in length;*
- *The subjects of photographs must be identified and consent to publication of their photos;*
- *All material must be original unless consent of the author or producer has been obtained;*

Content must accomplish one or more of the following:

- *Promote Origins’ views;*
- *Present an accurate account of mothers’ experiences;*
- *Present a positive picture of mothers;*
- *Be uplifting to mothers;*
- *Provide factual information about the adoption industry;*
- *Provide insights into the experience of adopted persons without disrespecting mothers;*
- *Provide insights into the experience of fathers;*
- *Promote family preservation;*
- *Promote advocacy or activism;*
- *Identify areas for activism;*

Afterwards, I approach Carol and introduce myself. Her intense blue eyes see in to my pain, and she acknowledges that pain. She doesn’t look away and I know I cannot look away any longer. I can no longer keep silent about the experience that shaped my life. I will no longer shield my own mother from my pain, so she does not have to feel her own. And I know I will find my son, some day. We speak for a few minutes, she signs my book, and I leave. Before I drive away, I read her inscription:

“For Debra-I know your journey to your son will be filled with magic and many blessings. My best, Carol Schaefer, 7 May 1991.”

Debra Baker is an award-winning filmmaker (“Broken Ties” & “Lost and Found”) and a frequent presenter at adoption conferences. She found her son in 1998 and is a grandmother.

EMOTIONAL CONNECTION

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before I could be reunited with her and I’m still emotionally connected to her, because she GAVE BIRTH TO ME AND is my MOTHER.”

“Being connected to my mother for me was like being connected to the planet or something. It wasn’t a choice. Although I will say that I was completely unaware of how connected I was until I met her.”

“I am an adoptee that has not had contact with my first mom. Yet I crave that. I am desperately searching for a way to find her or my first father.

So I would have to say there must be an emotional link there- even though I love my adopted parents, I feel a hole inside where my first mom should be.

Also, I am a first mom. and my emotional link to my daughter will never fade, and there will always be an ache in my heart. Its pretty painful to think that she has never or will never have an emotional connection to me.”



#43030

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Richmond, VA 23285-5073

Email: info@origins-usa.org

WE ARE ON THE WEB!
VISIT US AT
ORIGINS-USA.ORG

Origins-USA, a national tax-exempt non-profit organization is THE Voice of Mothers.

Origins-USA is working to protect the natural right of mothers to nurture their children.

Origins-USA envisions a society where mothers receive the support they need to nurture their children.

If mothers and children cannot remain together, children should be provided stable living arrangements that honor and maintain their connection to their natural families.

JOIN TODAY

Your membership is vital for supporting Origins-USA's work to protect mothers' rights and be the voice of mothers who lost children to adoption.

To keep membership affordable for everyone, *dues are just \$5 a year. Give more if you can, less if you can't.* Donations are tax deductible.

Give \$100 or more and receive an autographed copy of *The Stork Market:*

America's multi-million dollar unregulated adoption industry, donated by the author, Mirah Riben.

Give \$500 or more and become a Lifetime Member.

Go to www.Origins-USA.org and click on "Join." You may pay online by credit card or print the application form and mail it with your check payable to Origins-USA to Jane Edwards, President, 6625 W. Burnside Rd. #236, Portland, OR 97210.

ORIGINS-USA'S VISION AND MISSION

Vision

Every mother receives the support she needs to nurture her children. Mothers and children are separated only after all efforts to keep them together have been exhausted. Children separated from their mothers are provided stable living arrangements that honor and maintain their connection to their natural families.

Mission

Origins-USA believes that every mother deserves accurate information and sufficient time to make an informed decision about whether to nurture her child or surrender her child for adoption.

Therefore, Origins-USA advocates for legislative changes that assure a mother's consent to the adoption of her child is informed.