



In the Matter of Cha Jung Hee

A film by Deann Borshay Liem



POV

www.pbs.org/pov



LETTER FROM THE FILMMAKERS

BERKELEY, AUGUST 2010

Dear Colleague,

Cha Jung Hee and I were fellow orphans at the Sun Duck Orphanage in South Korea in the 1960s. She and I had nothing in common and I did not know her personally. And yet, at age 8, just before I was sent to the United States to be adopted by the Borshay family in California, my identity was switched with hers without anyone's knowledge. I was given Cha Jung Hee's name, birth date and family history and told to keep the switch a secret. Simultaneously, through a bureaucratic sleight of hand, my previous identity was completely erased.

For years, Cha Jung Hee was, paradoxically, both a stranger and also my official identity — a persona unknown, but always present, defining my life. In my new film, **In the Matter of Cha Jung Hee**, I search for Cha Jung Hee to finally put her erstwhile existence to rest by meeting her in real life and finding out how she has fared.

In the course of my journey, I meet many women named Cha Jung Hee and through their stories imagine what my life would have been like had I stayed in Korea. I also delve deeper into the bureaucratic switch that changed my life and, in the process, raise questions about the history and ethics of international adoptions from South Korea.

Thank you and I hope you enjoy watching the film.

Deann Borshay Liem

Producer/director, **In the Matter of Cha Jung Hee**



Filmmaker Deann Borshay Liem.
Photo courtesy of Helga Sigvaldadottir



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INTRODUCTION



Her passport said she was Cha Jung Hee. She knew she was not. So began a 40-year deception for a Korean adoptee who came to the United States in 1966. Told to keep her true identity secret from her new American family, the 8-year-old girl quickly forgot she had ever been anyone else. But why had her identity been switched? And who was the real Cha Jung Hee?

The feature length (63-minute) film **In the Matter of Cha Jung Hee** depicts Deann Borshay Liem's search to find the answers. In this follow-up to *First Person Plural* (POV 2000), the filmmaker returns to her native Korea to find her "double," the mysterious girl whose place she took in the United

Which is the real Cha Jung Hee? The three Cha Jung Hees.
Photo by Chelsea Walton

States. Traversing the landscapes of memory and identity, Liem uncovers layers of misinformation in her adoption as she probes the cost of living with someone else's identity.

As an outreach tool, this provocative film raises political questions about the ethics of international adoptions, as well as fundamental personal questions about who we are and how we come to understand ourselves.

**POTENTIAL PARTNERS****KEY ISSUES**

In the Matter of Cha Jung Hee is well suited for use in a variety of settings and is especially recommended for use with:

- **Your local PBS station**
- **Groups that have discussed previous PBS and POV films relating to international or transracial adoption, including *First Person Plural*, *Off and Running* and *Wo Ai Ni (I Love You) Mommy*.**
- **Groups focused on any of the issues listed in the Key Issues section**
- **Organizations working on issues related to adoption**
- **Adoption agencies providing pre- and post-adoption services**
- **Adoptee support organizations**
- **High school students**
- **Faith-based organizations and institutions**
- **Cultural, art and historical organizations, institutions and museums**
- **Civic, fraternal and community groups**
- **Academic departments and student groups at colleges, universities and high schools**
- **Community organizations with a mission to promote education and learning, such as local libraries**

In the Matter of Cha Jung Hee is an excellent tool for outreach and will be of special interest to people interested in the following topics:

- **Adoption (especially transracial, intercultural and international adoption)**
- **Asian Americans**
- **Autobiography**
- **Culture**
- **Diversity**
- **Ethics**
- **Family dynamics**
- **Identity formation**
- **Korea/Korean history**
- **Korean adoptees**
- **Korean Americans**
- **Parenting/childrearing**
- **Peace studies**
- **Psychology**
- **Race**
- **Socioeconomic class**
- **Stereotyping**

USING THIS GUIDE

This guide is an invitation to dialogue. It is based on a belief in the power of human connection, designed for people who want to use **In the Matter of Cha Jung Hee** to engage family, friends, classmates, colleagues and communities. In contrast to initiatives that foster debates in which participants try to convince others that they are right, this document envisions conversations undertaken in a spirit of openness in which people try to understand one another and expand their thinking by sharing viewpoints and listening actively.

The discussion prompts are intentionally crafted to help a very wide range of audiences think more deeply about the issues in the film. Rather than attempting to address them all, choose one or two that best meet your needs and interests. And be sure to leave time to consider taking action. Planning next steps can help people leave the room feeling energized and optimistic, even in instances when conversations have been difficult.

For more detailed event planning and facilitation tips, visit www.pbs.org/pov/outreach

BACKGROUND INFORMATION



Deann at Kimpo Airport, 1966.
Photo courtesy of Deann Borshay Liem

History of Adoption from Korea

American interest in adopting Korean orphans was sparked by Harry and Bertha Holt, who adopted eight children after the Korean War. The agency they founded, the Holt International Children's Services, has since placed approximately 60,000 children into U.S. homes. For three decades, South Korean children constituted the largest number of foreign-born adoptees to enter the United States on an annual basis, a status that changed only in 1991, when Romanian children surpassed Korean children (2,552 Romanian children as compared to 1,817 Korean children).

South Korea has looked to restrict foreign adoption after facing some criticism for its rules governing the practice — in particular from its neighbor, North Korea — though this might not be obvious based on the large number of South Korean adoptees abroad. In 1976, South Korea enacted the

Five Year Plan for Adoption and Foster Care (1976 to 1981) to encourage domestic adoption and reduce the number of children going overseas. However, many Korean families were still reluctant to adopt children who weren't family due to a traditional emphasis on family bloodlines.

South Korea has since struggled to balance a desire to end international adoption with the ongoing success of the program and the continued reluctance of Korean families to adopt. In the early 1980s, contrary to its announced goal of curbing the practice, it encouraged international agencies to hire Korean social workers who could ease adoptees' transitions abroad; this plan helped achieve a new high of 8,837 international adoptions from South Korea in 1985.

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During the 1988 Olympic Games in Seoul, South Korea faced new criticism of its policies, and in 1989 it implemented a plan to reduce international adoptions, eventually limiting adoption to only mixed-race and disabled children.

This goal has not yet been achieved, though the number of international adoptions decreased from 1986 to 2007. In addition, as the South Korean economy has flourished, the government's efforts to encourage domestic adoption have become more fruitful. 2007 marked the first time that domestic adoptions outnumbered international ones — 1,388 to 1,264 — although international adoption numbers rose in 2008 and 2009 as a result of financial hardships created by the global economic crisis.

Even with that increase, however, Korea has dropped from longtime largest sender of children to the United States to the fourth largest in 2009, behind China, Ethiopia and Russia.

South Korea has in place a plan to eliminate international adoption by 2012. "South Korea is the world's 12th largest economy and is now almost an advanced country, so we would like to rid ourselves of the international stigma or disgrace of being a baby-exporting country," Kim Dong-won, who oversees adoptions at the Ministry of Health, told *The New York Times* in 2008.

To encourage domestic adoptions, the South Korean government instituted monthly allowances and increased health benefits for children adopted in country. Restrictions on potential adoptive parents were also erased, allowing single parents to adopt and raising the maximum age of prospective parents from 50 years older than the child to 60.



Foster Parents' Plan, Inc..
Photo courtesy of Deann Borshay Liem

BACKGROUND INFORMATION



Closeup of documents and photos from orphanage.

Photo by Jongsuk Lee

Sources:

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BACKGROUND INFORMATION



Photo courtesy of "In the Matter of Cha Jung Hee"

Requirements to Adopt from Korea

South Korea is not a party to the Hague Convention of 1993, an international agreement drafted to regulate and safeguard international adoptions. So, while other countries have changed their requirements since then, Korea's guidelines for adoption have remained largely unchanged in recent years. In line with its plan to eliminate international adoption by 2012, South Korea has implemented quotas that will reduce international adoptions by 10 percent each year.

In order to adopt from Korea, an American family first must be found eligible by the United States Citizenship and Immigration Services (USCIS). Currently, a family can expect to wait anywhere from one year for a child with special needs to three to four years for a healthy child. The application process, required for all international adoptions, involves filling out an application, providing documentation about marital status and income, undergoing a home study and providing fingerprinting (paying a fee through USCIS per

household member). Adoption fees vary and include agency and social worker fees, legal, administrative counseling, service fees in the US and Korea, immigration applications, and travel to and from Korea.

Korea also has a set of requirements for all prospective parents, including:

- Parents must have been married at least three years. Single parents are not eligible.
- Parents must be between 25 and 44 years old, with no more than a 15-year age difference. Exceptions may be made if at least one parent is younger than 45, the couple has previously adopted Korean children or they are willing to adopt an orphan with serious medical issues.

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- Parents must have an income above the U.S. average and sufficient to support a child.
- Parents may not have responsibility for more than five children, including the child to be adopted.

In addition, the Korean child must meet requirements for adoption as dictated by the South Korean government. Korean orphans usually have a five-month waiting period in Korea before being eligible for adoption abroad; this is to provide an opportunity for a suitable Korean family to be found. Adoptions must be organized through agencies approved by Korea's Ministry for Health, Welfare and Family Affairs.

**Sources:**

Office of Children's Issues, United States Department of State. "Intercountry Adoption: Eligibility to Adopt."
<http://www.adoption.state.gov/about/who/eligibility.html>

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Arnold and Alveen Borshay.
 Photo courtesy of the Borshay family

BACKGROUND INFORMATION



Photo courtesy of “In the Matter of Cha Jung Hee”

Korean Adoptee Identity

In 2009, the Evan B. Donaldson Adoption Institute, a non-profit adoption research and policy group based in New York, released a report examining the experiences of Korean adoptees in the United States.

The study, which focused on the first generation of children adopted from South Korea, now adults, found that as children, 78 percent of respondents had considered themselves white or had wanted to be white. Sixty percent said that their racial identity had become important by middle school, and 61 percent said they had traveled to Korea as adults to learn more about their culture and to find their birth parents.

Members of this generation of adoptees were involved in some of the first transracial adoptions in the United States, and many reported being teased or discriminated against as children, often by teachers. The majority grew up in predominantly white neighborhoods, and only a small minority (13 percent) responded “very often” when asked if they felt

welcomed by their own ethnic group. (It is estimated that Korean-born adoptees make up 10 percent of the U.S. citizens who are of Korean ethnicity.)

The approach to assimilating children from other cultures has changed since Americans first began adopting internationally: While once it was believed that parents would do best to immerse a child in American culture and disregard his or her ethnic heritage, today experts advise educating foreign-born children about their origins. Moreover, experts say that socialization to one’s culture is not sufficient — children adopted internationally also need relationships with others from their own ethnic groups and preparation for coping with discrimination.

The Evan B. Donaldson Adoption Institute also recommends that support for adoptive parents be improved and advises

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Photo courtesy of "In the Matter of Cha Jung Hee"

that a child's adoption grows in significance as he or she gets older, becoming especially important in development during young adulthood.

More recently, the South Korean government has worked to establish connections with children who were adopted internationally, making available resources that allow them to maintain closer ties with Korea.

Sources:

Freundlich, Madelyn, and Joy Kim Lieberthal. "The Gathering of the First Generation of Adult Korean Adoptees: Adoptees' Perceptions of International Adoption." Evan B. Donaldson Institute.
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Nixon, Ron. "Adopted From Korea and in Search of Identity."
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<http://www.nytimes.com/2009/11/09/us/09adopt.html>

GENERAL DISCUSSION QUESTIONS

Immediately after the film, you may want to give people a few quiet moments to reflect on what they have seen. If the mood seems tense, you can pose a general question and give people some time to themselves to jot down or think about their answers before opening the discussion.

Unless you think participants are so uncomfortable that they can't engage until they have had a break, don't encourage people to leave the room between the film and the discussion. If you save your break for an appropriate moment during the discussion, you won't lose the feeling of the film as you begin your dialogue.

One way to get a discussion going is to pose a general question such as:

- **If you could ask anyone in the film a single question, who would it be and what would you ask him or her?**
- **What did you learn from this film? What insights did it provide?**
- **Describe a moment or scene in the film that you found particularly disturbing or moving. What was it about that scene that was especially compelling for you?**



Cha Jung Hee.
Photo courtesy of Deann Borshay Liem

DISCUSSION PROMPTS



Meeting with Sgt. Lee.
Photo by Jongsuk Lee

Adoption Policy

- What did you learn from this film about:
 - adoption in general
 - international adoption
 - transracial or transcultural adoption
 - the effects of international, transracial or transcultural adoption on the identity development of adopted children, especially on the identity of a child whose race, national origin or culture differs from that of his or her adoptive parents
- Reflecting on current Korean adoption practices, filmmaker Deann Borshay Liem observes, “What began as a humanitarian effort during the Korean War became an industry that brought millions of dollars into the Korean economy” and relieved the Korean government of potential social welfare obligations. Taking into account the cultural, political and economic realities of both the United States and South Korea, do you think that the governments should continue to allow (or encourage) U.S. adoptions from South Korea? Why or why not?
 - What led to the orphanage’s decision to substitute Kang Ok Jin for Cha Jung Hee? In what ways might war,

DISCUSSION PROMPTS



Photo courtesy of "In the Matter of Cha Jung Hee"

poverty, race, gender or political power have influenced that decision? Whose interests were served by this action? What was the impact on Kang Ok Jin (Deann Borshay Liem, the filmmaker), Kang Ok Jin's birth mother and siblings, the Borshays and/or Cha Jung Hee?

- As she searches for Cha Jung Hee, the filmmaker is both frustrated and surprised by the records she is able to access. In your view of adoption, what should be documented, who should have access to those documents and how should access be provided? Are there records that should remain sealed, or should all documentation be made available?
- Given what you saw in the film, if you were in a position to adopt, would you adopt a child from a different race, nation, religion or culture? Why or why not? In terms of adoption, what ethical, political or personal issues does the film raise for you?

Identity

- What do you think the filmmaker learned from her search for Cha Jung Hee?
- Liem observes, "Wherever adoptees end up, when we come back to Korea we become tourists in our own land . . . I don't understand the nuances of Korean culture, but there's something about the aromas, the food, the colors and the music that feels right." Why do childhood experiences continue to resonate so powerfully? How might the role of such early memories differ for adoptees compared with others who have left their birthplaces, such as immigrants or refugees?

DISCUSSION PROMPTS



Cha Jung Hee Ulsan and Deann Borshay Liem.

Photo by Bonhae Ku

- Commenting on her meeting with other Korean adoptees, Liem says, “There’s a randomness to our fate. Not only could I have been Cha Jung Hee; I could have been Swedish.” How does the concept of randomness fit into your own world view and/or your view of your place in the world?
- Liem and the other Korean adoptees that she meets have multifaceted cultural and national identities. What is the potential for people like these Korean adoptees to bridge worlds or increase understanding? What burden does it place on them to bridge those worlds?
- Liem describes feeling unexpected anger toward her birth mother for giving her up for adoption. That anger is then somewhat mitigated by learning about her mother’s

personal history of living through Japanese occupation and being widowed with five children during the Korean War. What do you know about your parents’ experiences and how does it influence your understanding of them?

- Liem says that the words of her adoptive mother as she recognizes Liem as her daughter are “the words I most wanted to hear and the words I’ve had the hardest time accepting.” Why might Liem have had a hard time feeling that she belonged in the Borshay family or had a right to accept her family’s love?

DISCUSSION PROMPTS

History and Memory

- What did you learn from the film about life in Korea or Korean history?
- Kim Dae Jin says, “Koreans and Asians in general . . . We’d like to believe that it is wise to forget about the unfortunate past or things that went awry.” The woman Liem believes is Cha Jung Hee declines to accept the photographs and shoes saying, “No, I don’t want to keep them. I want to forget about the past. I am afraid I might dream about it.” Under what circumstances might forgetting about the past be “wise”? What do people lose when they forget about the past?
- What are the touchstones that Liem uses to frame this autobiographical account of her search for Cha Jung Hee? If you were constructing your own autobiography, what would be your touchstones? How does the lens we choose to use in looking at our lives influence what we see?



Deann getting citizenship.
Photo courtesy of the Borshay family

BACKGROUND INFORMATION

Photo courtesy of "In the Matter of Cha Jung Hee"

This season, POV is showing three films about families that have adopted. In addition to **In the Matter of Cha Jung Hee**, these films are **Wo Ai Ni (I Love You) Mommy** and **Off and Running**. As you compare and contrast these films, or films on adoption from past POV seasons, you may want to think about the significance of these factors:

- **The age of the child at adoption.** From the perspectives of both child and parent, what is the difference between adopting an infant, a toddler or an 8-year-old?
- **Circumstances that led to the child being relinquished for adoption.** How do the circumstances of the biological parents affect a child's sense of self?
- **Historical relationship between country of origin and United States.** Does it matter whether the adoption took place in the aftermath of a war or natural disaster, in response to persistent poverty or cultural stigma or simply as the result of the untimely or accidental death of a child's biological parents?
- **Culture of origin or race of the child in relation to the culture or race of the adoptive family.** Does it matter whether there is a cultural, religious, racial or national match between parents and child? In terms of an ability to transition or bond, are some differences easier than others?

Additional media literacy questions are available at: www.pbs.org/pov/educators/media-literacy.php

TAKING ACTION



The film crew in Korea.
Photo courtesy of Deann Borshay Liem

- Host a dialogue or debate about the pros and cons of international adoptions. Include information on the continuation of adoptions from South Korea given the nation's current economic success.
- Convene a forum on current issues related to the Asian-American community and/or the development of Asian-American identity. Consider differences in identity development for children of Korean immigrants to the United States and Korean children adopted by U.S. families who are not ethnically Korean.
- Study the intersections of U.S. foreign policy and trends in international adoptions. Share what you learn with your community and policy makers.
- Provide a public forum for members of families that have adopted across national, racial or cultural lines to share their stories, perhaps as a way of interesting other families in adoption or helping prospective adoptive families realistically prepare for the challenges of international, interracial or intercultural adoption.

RESOURCES

FILM-RELATED WEB SITES

Original Online Content on
POV Interactive (www.pbs.org/pov)

POV's *In the Matter of Cha Jung Hee* companion website
www.pbs.org/pov/chajunghee

To further enhance the broadcast, POV has produced an interactive website to enable viewers to explore the film in greater depth. The companion website to *In the Matter of Cha Jung Hee* offers a streaming video trailer for the film; an interview with filmmaker Deann Borshay Liem; a list of related websites, organizations and books; a downloadable discussion guide; and the following special features:

This is My Family: For most of us, the classic family photo with matching sweaters and look-alike smiles doesn't quite capture our family. As part of POV's *Adoption Stories* project, we want to hear real stories about your family. Upload your photos and videos to our user-generated family album.

Experts weigh in on some of the politics, culture and identity issues around international adoptions

Additional Video

Multimedia timeline: Trace the history of adoption in America through photos and video

Share your story: Four adopted Koreans tell their stories in these oral histories excerpted from "HERE: A Visual History of Adopted Koreans in Minnesota". We'd love to hear your story, too.

What's Your POV?

Share your thoughts about *In the Matter of Cha Jung Hee* by posting a comment on the POV Blog www.pbs.org/pov/blog or send an email to pbs@pov.org.

The Film and the Filmmaker

NEW AMERICA MEDIA.

"IN THE MATTER OF CHA JUNG HEE."

<http://news.newamericamedia.org>

This interview with the filmmaker was conducted in conjunction with a screening of the film at the San Francisco International Asian American Film Festival.

MU FILMS

www.mufilms.org

Founded by Deann Borshay Liem, Mu Films is a nonprofit production company that produces documentaries about social, political and cultural issues with a focus on untold stories from under-presented communities.

Adoption

**ADOPTION NATION: HOW THE ADOPTION
REVOLUTION IS TRANSFORMING AMERICA**
(NEW YORK: BASIC BOOKS, 2000)

This book, centered on a Pulitzer Prize-nominated series of articles author Adam Pertman wrote for *The Boston Globe*, explores the history of adoption in the United States, from the orphanages of the 19th century to the wider acceptance today of adoption by single, gay and older parents and by parents of different races than their children.

**U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES.
"CHILD WELFARE INFORMATION GATEWAY."**

www.childwelfare.gov/adoption

This site, administered by the U.S. Department of Health and Human Services, offers a great deal of information about both domestic and international adoption. Included are sections on laws governing adoption, how to put a child up for adoption, how to adopt, post-adoption services and reuniting families.

RESOURCES

International Adoption**ADOPTION.COM. "GETTING STARTED WITH INTERNATIONAL ADOPTION."****<http://international.adoption.com>**

This site offers information about the important considerations specific to international adoption. With links to country programs, types of international adoption and financial and legal considerations, this site aims to equip potential adopters with resources in order to help them make informed decisions.

ADOPTION ACROSS BORDERS

(LANHAM, MD.: ROWMAN & LITTLEFIELD, 2000)

Rita J. Simon, a professor of justice, law and society, and Howard Altstein, a professor of social work, draw on 30 years of studying transracial and intercountry adoption to examine changing attitudes toward the practice and its positive effects.

BEYOND GOOD INTENTIONS: A MOTHER REFLECTS ON RAISING INTERNATIONALLY ADOPTED CHILDREN

(ST. PAUL: YEONG & YEONG, 2005)

Cheri Register, a mother of two adopted Korean girls, reflects with candor on the difficulties she faced and on her own quest to stamp out (sometimes unintentional) derogatory or offensive behavior toward multiracial families.

INSIDE TRANSRACIAL ADOPTION

(INDIANAPOLIS: PERSPECTIVES PRESS, 2000)

Using a blend of academic research and personal experience, authors Gail Steinberg and Beth Hall, founders and co-directors of Pact, An Adoption Alliance and each the adoptive mother of several foreign-born children, offer guidance for families dealing with the challenges of transracial adoption.

IN THEIR OWN VOICES: TRANSRACIAL ADOPTEEES TELL THEIR STORIES

(NEW YORK: COLUMBIA UNIVERSITY PRESS, 2000)

This multifaceted book by Rita J. Simon and Rhonda M. Rororda combines information about policy surrounding transracial adoption with the real-life stories of two dozen adoptees.

OUTSIDERS WITHIN: WRITING ON TRANSRACIAL ADOPTION (CAMBRIDGE: SOUTH END PRESS, 2006)

In this unusual collection, edited by Jane Jeong Trenka, Julia Chinyere Oparah and Sun Yung Shin, transracial adoptees from around the world share their experiences in essays, fiction, poetry and art. In the process, they tackle questions of racism, family, belonging, human rights and social justice.

U.S. DEPARTMENT OF STATE. "WHAT IS INTERCOUNTRY ADOPTION?"**<http://adoption.state.gov/about/what.html>**

This website provides information on regulations that govern intercountry adoption. The site offers valuable information on adoption news and statistics, country-specific adoption information and an overview of the implications of the recently passed Hague Convention agreement, which established important standards and safeguards to protect children adopted internationally.

Support for Adoptees & Adoptive Families**GLOBAL OVERSEAS ADOPTEEES LINK (G.O.A.L)****<http://goal.or.kr/eng>**

Global Overseas Adoptees' Link (G.O.A.'L) is a non-profit organization and a NGO consisting of overseas Korean adoptees (OAKs) and native Koreans working together to locate birth families and experience Korean life and culture.

OVERSEAS KOREANS FOUNDATION (OKF)**<http://oaks.korean.net>**

The purpose of the program is to give internationally adopted Koreans a stronger connection to Korea and their Korean identity by providing opportunities to experience their motherland, its people, and culture. OKF also supports and works with adoption agencies in Korea that have post-adoption programs to encourage coordination of services and resource sharing.

ADOPSOURCE**<http://www.adopsource.org>**

AdopSource is the first organization of its kind in Minnesota which will provide a space and collective resources for adoptees. This is a center for all adoptees, their families, and the greater community.

RESOURCES

INTERNATIONAL KOREAN ADOPTEE ASSOCIATIONS (IKAA)**<http://ikaa.org/en>**

The objective of the IKAA website is to create a platform to share and exchange information internationally and provide a permanent forum for the network of Korean adoptee associations worldwide.

KOREAN AMERICAN ADOPTEE ADOPTIVE FAMILY NETWORK (KAAN)**www.kaanet.com**

One hundred thousand Korean children have been adopted into the United States. With their extended families, they form a Korean adoption community of over two million. KAA's primary project is an annual national conference in a different city each year. This annual coming together allows all attendees to feel part of a national adoption community.

THE EVAN B. DONALDSON ADOPTION INSTITUTE**www.adoptioninstitute.org**

The Evan B. Donaldson Adoption Institute, founded in 1996, is a national not-for-profit organization devoted to improving adoption policy and practice. The Adoption Institute is a reliable, unbiased and respected voice for ethical adoption practices that respect all people touched by adoption.

INTERNATIONAL SOCIAL SERVICE (ISS)**www.iss-ssi.org**

The International Social Service (ISS) helps individuals, children and families confronted with social problems involving two, or more, countries as a consequence of international migration or displacement.

INTERNATIONAL KOREAN ADOPTEE SERVICE (INKAS)**www.inkas.or.kr/eng**

InKAS is a non-profit organization which protects overseas Korean adoptees and adoptive families' interests. They wish to help adoptees by supporting and encouraging the development of Korean pride. Their purpose is to promote international friendships and to enhance Korea's image as held by adoptees, adoptive families, and adoptive nations, through collaborative projects with adoptees and their adoptive families.

POV. "FIRST PERSON PLURAL."**www.pbs.org/pov**

The archived POV website for Liem's previous film exploring U.S. adoptions of Korean children and her own search for her identity and birth family.

Searching and Reconnecting**ADOPTION.COM. "ADOPTION REUNION REGISTRY."****<http://registry.adoption.com>**

Adoption.com's reunion registry is an online adoption reunion registry with approximately 400,000 records. Visitors can complete profiles with adoptee information to find birth and adoption records.

ADOPTION REGISTRY CONNECT.**www.adopteeconnect.com**

Adoption Registry Connect is a worldwide adoptee and birth-parent search registry designed to reunite adoptees with their birth parents and siblings. The site is part of a network of sites seeking to maximize access and provides its services free of charge.

***BIRTHRIGHT: THE GUIDE TO SEARCH AND REUNION FOR ADOPTED, BIRTHPARENTS AND ADOPTIVE PARENTS* (NEW YORK: PENGUIN, 1994)**

Jean A.S. Strauss, who sought out her own birth parents, recounts her experience in this practically oriented guide to conducting a similar search. Included are tips, lists of resources, true stories from other searches and advice about dealing with the emotional turbulence that may result.

RESOURCES**FINDME.ORG.****<http://findme.org>**

FindMe is a free, mutual-consent reunion registry for those seeking birth parents or siblings or children given up for adoption.

THE OTHER MOTHER: A TRUE STORY**(NEW YORK: SOHO PRESS, 1991)**

Carol Schaefer writes about putting her son up for adoption, her search for him later in life and their eventual reunion.

Adoption: General**CHILD WELFARE INFORMATION GATEWAY.****“ADOPTION.”****www.childwelfare.gov**

The Child Welfare Information Gateway serves as a clearinghouse and is a project of the U.S. Department of Health and Human Services. The link leads directly to resources related to adoption.

PACT**www.pactadopt.org**

This organization aggregates information that addresses issues for children of color who were adopted and their families.

CENTER FOR ADOPTION POLICY**www.adoptionpolicy.org**

This organization promotes the development of ethical adoption policies in order to reduce the obstacles to both domestic and international adoption. The website includes links to resources, as well as to policy statements in support of international adoption.

HOW TO BUY THE FILM

To order **In the Matter of Cha Jung Hee**, go to: <http://www.mufilms.org/films/matter-of-cha-jung-hee>



Produced by American Documentary, Inc. and beginning its 23rd season on PBS in 2010, the award-winning POV series is the longest-running showcase on American television to feature the work of today's best independent documentary filmmakers. Airing June through September, with primetime specials during the year, POV has brought more than 300 acclaimed documentaries to millions nationwide and has a Webby Award-winning online series, *POV's Borders*. Since 1988, POV has pioneered the art of presentation and outreach using independent nonfiction media to build new communities in conversation about today's most pressing social issues. More information is available at www.pbs.org/pov.

POV Interactive www.pbs.org/pov

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American Documentary, Inc. www.amdoc.org

American Documentary, Inc. (AmDoc) is a multimedia company dedicated to creating, identifying and presenting contemporary stories that express opinions and perspectives rarely featured in mainstream media outlets. AmDoc is a catalyst for public culture, developing collaborative strategic engagement activities around socially relevant content on television, online and in community settings. These activities are designed to trigger action, from dialogue and feedback to educational opportunities and community participation. *Simon Kilmurry is executive director of American Documentary | POV; Cynthia Lopez is executive vice president.*



Front cover: Deann Borshay Liem examines a photo of the girl she was supposed to be.
Photo courtesy of Byoung Jun Park



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