

## PARENTHOODING

As an adopted man from Sri Lanka living in Sweden for about 30 years my thoughts have started paying attention to considerations on becoming a parent. I have reached the conclusion that there are some existing structural limitations which are never discussed within the context of parenthooding from an adopted man's perspective. In this text I discuss these overlapping structural limitations which tend to contribute to the fact that adopted men complete their lives in solitude. My concluding suggestion is to dissolve and prevent the reconstruction of these structural limitations for adopted men by ending all international adoptions from Asian, South and Latin American, and African countries which sell their children to Westerners.

Because I was sold to Sweden for a reasonable amount of money and have grown up in the Swedish nuclear family and lived in the Swedish society for all my life this text is based on thoughts which have been constructed within a Swedish context. These thoughts are confirmed by the tendencies expressed in the statistics. Considering the fact that Sweden is one of the countries which internationally adopt the most children both in absolute and relative numbers in relation to its population I believe that what I am discussing also would be possible to generalize to other Western countries adopting children from non-European countries.

In order to understand the tendency that the majority of the adopted men over twenty-five years old in Sweden spend their life in solitude, I claim that parenthooding must be seen within the context of the overlapping structural limitations an adopted man is faced with, instead of meeting a potential partner to reproduce children with. These structural limitations are: the adoptive parents' fetishization of the children's sex and country of origin, the stereotyping of individuals with non-European faces which deviate from the appearances of the majority population, and the dominating ideal of beauty in the Western host country the adoptee has been migrated to by force.

The international adoption phenomenon is controlled by a Western demand for children from non-European countries. The Westerners becoming the adoptive parents of the child is offered the choice of adopting a boy or a girl. According to the official statistics of Sweden and the Swedish Inter-Country Adoption Authority it is possible to decipher the fact that Swedish adoptive parents have a fetish for girls. Out of all the adopted individuals in Sweden approximately 55-60 % are women and 40-45 % are men (see Hübnette and Tigervall 2008:294). The reason girls are adopted before boys is that adoptive parents presume it is easier raising a girl simultaneously as a girl from a non-European country also appears to fit in better within the European norm of heights when she is an adult (see Wirén in Metro 2004). According to the standardized height in Europe women as a group are short, both within the group and in relation to the European men. Boys from non-European countries growing up in the host country are and become shorter in general than the stately European men, and somewhat shorter than or equally tall as European women. The adopted boys do not reach the standard of heights when they become adults in relation to the European men and the women.

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Also, they become a bit taller than the immigrants from their country of origin. This good-will of adoptive parents wanting the adoptee to fit in within the host country could very well be interpreted from a perspective of power seeing that it is definitely easier controlling a girl/woman which is shorter and expected to sit quiet with her legs crossed in comparison to a boy/man which is perceived difficult to raise and might become uncontrollable.

Overall one could say that South Korean and South and Latin American girls were the most popular children to adopt between the 1970ies till the 1990ies. During the 1980ies and the 1990ies girls from Sri Lanka and India were in demand on the adoption market. And, from the 1990ies and forward Chinese girls have become trendy (Internet link 1). In the statistics from 2006 China was the most common country of origin as regards the foreign adoptees in Sweden in between the age group 0-14 years old. And India for those between 15-29 years old, while South Korea dominated the age group 30-44 years old (Hübinette and Tigervall 2008:294). These statistical facts show the Swedish adoptive parents' fetishization of sex and country of origin, which has varied during the years due to several reasons.

In Sweden the year 2000 about 62 % were women and 38 % were men of all foreign adoptees over twenty-five years old, and among these individuals 51 % of the women and 29 % of the men were born in South Korea (Hübinette and Tigervall 2008:294). Very few Swedish adoptive parents have had a fetish for children from the African continent and the descendants of the African slaves which i.e. live in South and Latin America. Adoptive parents' fetishization of the adoptee's country of origin is connected with the prevailing stereotypes of people with non-European faces in the host country. Making the adoptive parents' fetishization explicit could be done by putting a pen to a world map and drawing a line from South East Asia through the countries which Westerners have adopted and are adopting from towards Africa and then over the Atlantic to Chile in South America and up to Latin America. By following this line one perceives a comprehensive perspective of how the color of the child changes which tends to inflate the adoptive parents' demand for the children as well as the adoption agencies pricing of the children. Simply put, the closer the child's skin color is the European whiteness, the more demanded it is and above all the girls. Speaking about European whiteness I am not only regarding the skin color but also the elements which have come to characterize it; i.e. the masculine and feminine ideal of beauty, the rationality and the industry.

In South and Latin America Western adoptive parents tend to purchase mixed "indians" before the black descendants of the African slaves which were forcedly migrated there during the Western colonial time. The mixed "indians" are closer to the European whiteness and cost more than the black slave descendants. It being so is dependent on the stereotypes of individuals with non-European faces in the host country. The more the skin color differs from the European whiteness the less rational and industrious the individual is perceived to be. Simultaneously, because of the darker skin color of the child the chance of being exposed to racism in the host country increases. Thus, because the adoptive parents do not want their child to be exposed to racism and because of the perceived quality the child possess the

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adoptive parents, consciously or unconsciously, tend to purchase a child whose skin color is closer to the European whiteness which is the reason only a very small number of children in Sweden have their origin in African countries. As a parenthesis it could also be added that Westerners tend to perceive all Africans to become as tall as basket ball players contributing to the case that adoptive parents rather purchase a child with another origin, presumed to be shorter and thus easier to control.

Now, if we move focus from South and Latin America and voluntarily let ourselves be migrated from the African continent we pass the Middle East and arrive in Iran which is situated in West Asia. Swedish adoptive parents have adopted about 600 children from Iran during the years 1969-1980. By the end of the 1970ies the international (as well as the national) adoption practice came to an end because of the Islamic revolution. Consequently, when Iran was Islamized and gained an Islamic form of government, like the countries in the Middle East, the adoption practice was forbidden. Strictly, because the Koran does not allow it. At least not the way in which it is defined in Western societies. Although the Koran has a restrictive gaze on adoption it encourages care taking of orphans and poor children through foster care within the country (Internet link 3). If the Islamization of Iran never had occurred, Iran had probably been a highly fetishized giving country among Western adoptive parents because individuals in West Asia reflect the European whiteness. Simultaneously as it had been an excellent occasion for Christian Westerners to adopt from Iran with the ambition of turning the children into good Christians or saving and rescuing them from the perceived barbaric Islamic society.

As a consequence of the decomposition of the international adoption practice in Iran by the end of the 1970ies Western adoptive parents had to turn their gaze aside. Adopting from South Asia and South East Asia has been popular since the rise of the international adoption practice. The reason Asia is the most fetishized continent to adopt from is that these children are considered closer to the characteristic European whiteness and therefore perceived to be more rational and industrious, especially the South East Asians, than i.e. children with African origin.

South Asians are considered closer to the European character than individuals from South and Latin America and the African continent as well as the black slave descendents displaced over the world. The reason is that when the Europeans searched for their origin during the 19<sup>th</sup> century the scientists used their fantasy to conclude that Europeans originated from South Asia. The European scientists never managed to secure their exact origin simultaneously as they could not understand how it could have existed highly developed cultures outside of Europe. Therefore they constructed a subjective and heroic history about the tall Aryans which had conquered the area, created and ruled in the ancient highly developed cultures outside of Europe. According to this European historical fact South Asians are considered more rational and industrious than for example black people from Africa, because the Europeans have “shared” their knowledge to the South Asians. Another reason to the adoptive

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parents' fetishization of South Asians is that many Europeans are attracted to Buddhist inspired movements and systems of thought which have their origin in South Asia.

These are two reasons to the fact that South Asians are more in demand than Africans and black slave descendants, whom are perceived to be less rational and industrious and perhaps frightening because they are presumed to become enormously tall like basket ball players when they are fully grown. Truly, in parallel to these positive stereotypes there are negative stereotypes about South Asians. They are represented as economically poor and uneducated and are laughed at in popular culture because of the way they speak English. Foremost, these stereotypes strike South Asian men. Not South Asian women. Probably because they are highly fetishized objects for Western men. South Asian children, however, as a group, tend to be seen very qualitative, particularly the girls, and are therefore more expensive to adopt than children with African origin. South Asians are however cheaper than South East Asians.

South East Asians are the closest to the European whiteness, not in character but in color. They are perceived to be the most rational and industrious non-Europeans to adopt. This perception of South East Asians has varied over time, declining during the 19<sup>th</sup> century and rose again during the 21<sup>st</sup> century. Because of their perceived closeness to the European whiteness and their presumed qualities they are the most expensive and demanded on the adoption market. Certainly, their rationality and industry does not come close to the European white male's superior wisdom, physical perfection and charisma. The negative stereotypes, foremost about South East Asian men, is that they are short, feminine, and funny as well as the consideration that they are yellow. As an adoptee from South Asia I consider South East Asians as white as the Europeans. The reason they are stereotyped as yellow and funny is that the Europeans distance themselves from the South East Asians in order to subjugate them under the characteristic European whiteness.

In sum, the fetishization of sex and country of origin tend to be controlled by the positive and negative stereotypes existing in the host country about non-Europeans which have come to be accepted in such a high degree that they have been taken for granted. It is manifested in the demand for children adopted from their respective country of origin, region, and continent, which determine the adoption agencies pricing of the adoptable children, which is based on the perceived qualities of the child.

Having clarified the way in which the adoptive parents' fetishization of different countries of origin tend to be controlled by the prevailing stereotypes of individuals with non-European faces in the adoptee's host country and that girls are adopted before boys, the question of parenthood from the perspective of an adopted man can be approached. A question never discussed which I claim is constructed within a context containing several overlapping structural limitations contributing to the fact that adopted men stand in solitude thinking about becoming parents instead of meeting a partner to reproduce children with.

In Sweden the majority of the adoptees having completed twenty-five years of age are women (62 % women, 38 % men). It demonstrates that the adoptees having completed twenty-five

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years of age and are men exist within a minority position in that age category and also in its whole (55-60 % women compared to 40-45 % men) within the foreign adopted group. Out of the 62 % adopted women over twenty-five years of age 51 % were born in South Korea. Regarding the adopted men over twenty-five years of age 29 % were born in South Korea. I have not succeeded in deciphering the available statistics (Internet link 1) as regards the numbers and countries of origin for the rest of the adopted men over twenty-five years of age. Though, in total, according to the statistics, the Africans are the fewest (2000), followed by the South and Latin Americans (7600), and the South Asians (10 500), and the South East Asians (16 000).

My theory regarding the numbers and the countries of origin of the adopted men over twenty-five years old is that masculine adopted individuals with an African origin are the fewest and that South Asians are somewhat more while South and Latin Americans are further more. The meaning of this theory is that white Asian adopted men together with South and Latin American adopted men, whom as a group are the closest to the European whiteness, are overrepresented among the foreign adopted men over twenty-five years of age, while brown Asian adopted men and black adopted men with an African origin, as a group, are underrepresented among the foreign adopted men and within the adopted group as a whole. Simultaneously, the adopted men often represent the majority of the men in the immigrant category from the same country of origin, region, and continent. This fact however does not contribute to the case that women within the immigrant category from the same (or any other) non-European country find the adopted men as potential partners. The reason to this case is discussed further below in the text.

Taken together, because of the adoptive parents' fetishization of sex and country of origin which tend to be controlled by the positive and negative stereotypes about non-Europeans the foreign adopted men represent a minority in relation to men in the majority population in the host country and are underrepresented within the foreign adoptee group. It brings about the case that the darker the skin color of the adopted man becomes the more his face differs from the dominating ideal of beauty and thus falls outside the category of a potential partner to reproduce children with. These overlapping structural limitations the foreign adopted man need to take notice of when looking for a potential partner because these limitations never cease and are continuously reconstructed.

I will now make a survey of the potential partners an adopted man could become a potential partner for within his host country and discuss the reasons many adopted men tend to live in solitude. Of course, there is nothing odd about living in the category "single" if it is voluntarily chosen or that you as a homo-, bi-, or transsexual do not get married for some reasons. I claim that many heterosexual adopted men have not voluntarily chosen to live in solitude. Here follows some statistical data (reference given in Internet link 2a) which confirms this claim: A survey from 1997 showed, among other things, that in the year of 1995 51 % of the adopted women were married or living together with a partner in comparison to 25 % of the adopted men. In another survey made in the year 2000 on 1897 adoptees in the

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age category 23-34 in the year of 1996 only 13.3 % of these individuals were married compared to 25 % among the Swedes and 15.9 % living together with someone compared to 31.1 % among the Swedes (in total 29.2 % compared to 56.2 %). Furthermore, a survey from the year 2001 showed that out of 3119 adopted men in the age category 20-35 in the year 1998 the estimated chance of being married were three times less than among the Swedes.

Moreover, a survey on foreign adoptees born 1968-75 demonstrated that adoptees more seldom were married in comparison to individuals of equal age in Sweden. Foremost, the adopted men (Lindblad, Hjern & Vinnerljun 2003, reference given in Internet link 2b). This survey also showed that among foreign adopted women it is more common to live in solitude with a child in comparison to others and that among the foreign adopted men it is more common to have children and not live with them. I will try to show that many adopted men have not chosen to live in solitude but that there are overlapping structures in the host country which tend to form limitations in regard to parenthooding with a potential partner: with women within the foreign adopted group, with women in the majority population, and with women within different minority groups.

It is possible to imagine that the predominant majority of the adopted women over 25 years of age in Sweden get married and reproduce children with adopted men. They don't. I have not found any statistics over this case but estimate that about 95 % of them get married to Swedish men. The reason to the case that the majority of the adopted women, who do get married and involve themselves in parenthooding, do this with a Swedish man before an adopted man is that they have been raised as Swedes within the Swedish nuclear family with the existing stereotypes prevailing within it about individuals with foreign origin. These stereotypical perceptions can be conscious or unconscious and manifest themselves in conjunct laughing within the nuclear family at Western popular cultural TV-shows which make fun of non-Europeans, in general or from a particular country, region, or continent. Because both the female and the male adoptees have been raised as Swedes they are given no strategies to resist, for example, the colloquial racism in the Swedish society. They take on the view of others as a part of the majority population and distance themselves from non-Europeans and sometimes people from their own country of origin, contributing to the continuous reconstruction of the prevailing racism in the host country which in the end strike back at the adoptee. Swedish adopted women tend to chose a Swedish man before an adopted man because the adopted man with his deviating appearance falls outside the category of a potential partner to reproduce children with due to the stereotypes prevailing consciously or unconsciously within the nuclear family and in the popular culture about non-Europeans which the adopted woman has incorporated during her upbringing.

The ideal man for an adopted woman becomes a Swedish man. And the Swedish man would love to involve himself in parenthooding with an adopted woman. She is as exotic as other women from her country of origin but an economically cheaper enterprise to run, because the home country has become the host country, and easier to control than an immigrated woman from the same or another non-European country. The adopted woman is already civilized and

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educated in the host country and knows only of the Swedish culture and the role women plays within it. She becomes the perfect fetishized object for the Swedish man. The adopted women an adopted man can become a potential partner for are those who do not want to become fetishized objects for Swedish men.

The adopted men, just as the adopted women, are raised to Swedes within the nuclear family with the prevailing prejudices existing within it, consciously or unconsciously, and fed by force with racist representations of non-Europeans in the Western popular culture which foremost has focused on making fun of non-European men. The ideal woman for an adopted man is a Swedish woman because the adopted man has grown up in the belief that he is an individual among the majority population. However, his non-European appearance makes him considered according to the prevailing stereotypes existing within the host country.

The ideal man for a Swedish woman is a Swedish man. The reason to this fact is that the stereotypes in the host country foremost have focused on non-European men. Certainly, stereotypes exist about non-European women in the host country but the European man who enters a relationship or marries a non-European woman is not stigmatized in the same way as a European woman which involves herself in parenthooding with a non-European man. The European man is chiefly considered as a conqueror or a rescuer of the woman from “brutes” in her country of origin or men representing other non-European countries in the host country. That is actually the way in which the colonial project has been presented; as a sexual act of love where the European man penetrates the colonized part of the world or the colonized subject while all sexual relations between savages and European women have been condemned and pronounced despicable; almost like an act of violence against the characteristic European whiteness.

Surely, Swedish women enter relationships with and some even carry the children of adopted men but the majority of these women tend in the end to decompose the relation with the adopted man and get married to and reproduce children with a Swedish man. Here I believe that the Swedish women’s perception about non-European men is reflected. The woman gets tired of the adoptee because he does not embody the stereotype as a fetishized non-European person. The adopted man misses the attributes the immigrants from the same country of origin and other persons with an immigrant background possess because the adopted man has been raised in the Swedish nuclear family, often consistent, of two Swedish parents. The adopted man becomes a quasi-fetish, neither a Swede nor an immigrant. He looks like an immigrant but acts like a Swede. The Swedish women an adopted man tends to become a potential partner for are those who are deviating within the majority. Taken together, the adopted man is situated within a minority position in relation to the majority population in the host country and in the foreign adopted group simultaneously as he tends to be stereotyped as less rational and industrious by people in his surrounding the darker his skin color is which contributes to the case that he also falls outside of the dominating ideal of beauty in the host country which involves the masculine and feminine beauty, even though he is a social and cultural Swede.

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In Sweden the dominating ideal of beauty tends to lead a white male to a white female and a white female to a white man. This ideal partnership was constructed during the 19<sup>th</sup> century when the Europeans searched for their historical origin, or when Romance grew into and was replaced by the European racism. There was a great debacle about the origin of the Europeans within the Indo-European research discipline. Still today it is unclear where the Europeans have their origin. However, under a certain time in the academic world the researchers of the Indo-European origin proposed that individuals having lived within the area which today is named Greece, was a homogenous and pure/non-mixed people and predecessors of the contemporary Europeans (Bernal 1997). Because the researchers never found the origin of the Europeans they constructed the subjective and heroic fantasy based history of the Europeans. Still today Greece is popularly considered as the cradle of Europe.

The Indo-European researchers claimed that the people they imagined to be Europeans carried the European whiteness and the characteristics they perceived the modern Europeans were in possession of. The ideal European appearance was reflected in the preserved remaining of the statues which supposedly had been created by this pure(ly) imagined people. Which, according to the Indo-European researchers, had lived in the area for the contemporary Greece. This ideal appearance was established as a norm in Europe and had such an intense popularity that Jesus Christ was depicted according to this hypocritical appearance which has been rooted in the European countries since the 19<sup>th</sup> century, when Romance grew into and was replaced by the European racism. Among other things, it was a new Hellas intended to be reconstructed in Nazi-Germany (Mosse 1978). By embodying these statues which supposedly carry the European whiteness one is also considered in possession of the characteristic elements which compose the ideal; the superior rationality, the masculine and feminine beauty, and the industry. The European men tend to replicate the appearances of the statues which the European women desire simultaneously as they also tend to replicate the statues which the European men desire.

Considering the fact that adoptive parents fetishize certain countries of origin and adopt girls before boys the adopted men are situated in several minority positions at once simultaneously as the prevailing stereotypes about non-Europeans within the host country where the skin color controls the perception of the individual's rationality and industry contribute to the case that the adopted man falls outside of the dominant ideal of beauty and is situated beyond the category of a potential partner to reproduce children with for the majority of Swedish women in the host country, with the exception of Swedish women deviating from the norm.

An adopted man also falls outside of the category as a potential partner to reproduce children with for women in the immigrated minorities from non-European countries within the host country. It depends on the fact that they know the reasons children are adopted from their countries of origin to Western countries; they are undesired by their parents and born in extra-marital relations. The immigrants' knowledge of these causes is independent of the immigrants' religious identification. I will now give an example how Muslims relate to

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adoption and adoptees, although Hindus, Buddhists and to some extent Christians have similar ways of relating to adoptees. I have chosen to exemplify the Muslims relation to adoptees because the Koran expresses it very explicit.

Within Islam 'adoption' in the sense it is defined in Western societies is a misrecognized term. The adoption practice is forbidden for Muslims. There are three reasons the Koran has a negative view on the adoption practice. First, it is considered illicit – haram – because no bond exists between the adoptee and the adoptive parent(s). Second, it is presumed that the amount of possible marriages in the society will decrease. If the adoption practice is allowed there are no reasons for many men and women to enter into marital relations. Third, because men and women can intend to adopt with the purpose of using the adoptee to satisfy their own needs, the prohibition forms a mechanism of control to the prevention on trafficking, slavery and sexual abuse of adoptees. Thus, from a non-European immigrant's perspective, i.e. from a country with an Islamic form of government, the adoptee would represent an illicit individual who could have been abused by his adoptive parents simultaneously as the adoptee's biological mother most definitely has done something unacceptable according to cultural norms in the country of origin and therefore regarded the child undesired which is why the international adoption presented itself as an alternative to get rid of the child and protect the family honor. This way of relating to adoptees tends to contribute to the case that adopted men (and women) fall outside of the category as a potential partner to reproduce children with for non-European immigrants, independent of religious identification.

The majority of the non-European women in Sweden tend to construe their family with licit immigrants from the same country of origin or other non-Europeans in the host country of the adoptee and only a small number of non-European women construct their family with Swedish men. In general an adopted man could become a potential partner for two categories of women with immigrant background.

One of these women is an import woman/a Western princess. She is a non-European woman which a Swedish man has married, imported to Sweden, involved in his parenthooding, and lived with during a sufficiently long period in order for the woman to receive her residence permit and therefore gets divorced from the man. There are two reasons this woman can see the adopted man as a potential partner. First, if the adopted man comes from the same country of origin/region/continent as the woman, she has not incorporated the dominating Western ideal of beauty and is thus able to like an adopted man which in her perspective represents a dominating ideal of beauty. The second reason is that she falls outside the category as a potential partner to reproduce children with among men from her country of origin as she is divorced, with children from a previous marriage and considered a Western princess; a woman which has prostituted herself for a European man.

The Western princess is a woman who is sacrificed by her family or sacrifices herself in the best interest of the family by marrying a European man to be able to send back money to the family in the home country which is economically poor as a consequence of the Western

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colonial time. There are women who get married to European men for love. However, surely, it occurs very seldom considering how the Europeans have behaved and behave in non-European countries from where the majority of the import women come. The possibility for an adopted man to enter a relationship with an import woman is relatively great because the European men's sexual preferences for non-Europeans principally goes hand in hand with the adoptive parents' fetishization of the foreign adoptees' countries of origin and sex.

The other non-European women an adopted man can become a potential partner for is a woman who in her country of origin is socially stigmatized or culturally defect. It can be a woman who has done something culturally unacceptable or a woman of mixed race. Because no one wants to enter into marriage with this woman in her country of origin an adopted man can come in hand as a potential partner as the both of them share the same sense of exclusion and are viewed at in similar ways both in the country of origin and by immigrants in the Western host country.

Taken together I claim that the adopted man can choose parenthooding only with a few potential female partners: adopted women who do not want to be fetishized objects for men in the majority population, deviating women in the majority population, non-European women who no one wants to enter into marital relationships neither in the adoptee's host country nor in her country of origin, and divorced import women/Western princesses.

Beside these overlapping structural limitations an adopted man is put in between which have been described above it tends to exist an important difference between men and women considering parenthooding. It is the woman's active drive to ally herself with a partner to reproduce children with. This active role the woman takes is controlled by the intention of finding a man who can provide the child with security. This man is to be found within the majority the woman belongs to or identifies herself with. A foreign adopted woman tends to choose a white Swedish man. A Swedish woman tends to choose a white Swedish man. A woman with a non-European background tends to choose a man with the same foreign background or a man with another non-European background within the adopted man's host country. A couple where both partners have foreign background (but are not adopted) can provide the child with strategies to resist against the prevailing racism in the host country in contrast to adoptees who consider themselves part of the majority and mostly do not resist against the racism. No woman wants her child to grow up in an insecure family where the father's foreign background which also becomes the child's is made fun of in the popular culture and is popularly considered less rational and industrious the darker his skin color is. Therefore, the woman chooses a partner within the majority she belongs to or identifies with.

This striving to have children can make women do almost anything. If they cannot have children of their own with their allied partner they can expose themselves to laborious, painful and expensive treatments through so called in vitro fertilization. And when this Western luxurious medical treatment fails their last alternative to have a child is to adopt one from countries which ignore the development of proper social institutions for undesired children,

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orphans and handicapped children. Countries which instead have chosen to sell these children like dogs to rich adoptive parents in Western countries where, foremost, the foreign adopted men are exposed to the prevailing stereotypes about non-Europeans and are situated within inescapable minority positions within the foreign adopted group and in relation to men in the majority which contribute to the case that they tend to complete their lives in solitude.

I claim that the context of parenthooding from an adopted man's perspective is limited by: the adoptive parents' fetishization of sex and country of origin which principally follows the European men's sexual preferences for and the import of non-European women, the stereotypes about individuals with non-European faces especially concerning the men, and the dominant ideal of beauty in the host country which was constructed during the 19<sup>th</sup> century by the "Aryan" academics within the Indo-European research field. This context is never discussed but contains several overlapping structural limitations for adopted men contemplating parenthooding.

In order to dissolve and prevent reconstructing this reality of structural limitations for adopted men within the Western host country they are situated I will give three reasons to the case that a total decomposition of the international adoption practice would be far more reasonable than encouraging Western adoptive parents to adopt more brown and black boys in order to collapse the dominating ideal of beauty/the characteristic European whiteness and the stereotypes in the host country which make adopted men present themselves as unattractive, irrational, lazy, and funny.

The first reason is that it will never exist a "second generation of international adoptees". An adopted person does not pass on the adoptionhood, neither to his biological child nor to an adopted child. If an adopted person reproduces a child with a Swede or an immigrant the child becomes mixed. If the adoptee reproduces a child with an adoptee or an immigrant from the same country of origin the child becomes a child with foreign background. If the adoptee adopts a child the child is categorized as an adopted child, not a second generation international adoptee. It depends on the fact that no biological bond exists between the adoptive parents-the adoptee. Foremost, the child is migrated involuntarily because it has not chosen to be adopted and sold, according to the UN Child Convention, for a reasonable amount of money to a single or a couple in a Western country. Foreign adoptees are always a first generation of immigrants because they grow up with Western or Westernized adoptive parents and simultaneously a last generation of adoptees because the adoptionhood is not passed on. It is buried with the adoptee when he/she has completed his/her life. Thus, a total decomposition of the international adoption practice would not be detrimental to the adoptees as a group, rather a happy ending to a trade with children from the formerly formally colonized countries to the post-colonial powers.

The second reason to the total decomposition of international adoptions is that it makes possible for the giving countries to care for their children. The reason that the giving countries do not do that today is because the international adoption practice is sponsored by Western

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countries which prevents a construction of proper social institutions for orphans and handicapped children simultaneously as the giving country does not have to bring up the discussion about reincorporating the practice of killing the undesired children which prevailed in most giving countries before they were colonized by the receiving countries.

The third reason to the total decomposition of the international adoption practice is that it takes place with the aim of satisfying adult needs, both in the giving and the receiving countries. In the giving country most children are given up for adoption because they are undesired by their parents. In the receiving country the child is adopted as a last alternative for “the involuntarily childless” or as an anti-racist mascot. The adoptee becomes an object of a trade which denies the adoptee of his/her human rights.

When the involuntary migration of children has been decomposed between the giving and the receiving countries the foreign adopted persons in the Western host countries can complete their lives as singles or in those few family situations they may be situated within, as discussed above, until they have come to an end. As a result of the total decomposition of the international adoption practice the overlapping structural limitations for adopted men would be dissolved and prevented from being reconstructed. It would no longer be essential having thoughts about parenthooding from an adopted man’s perspective because he would not exist. The non-existence of adoptees would precipitate the essence of contemplations on parenthooding which are never discussed within the context the adopted man encounters instead of meeting a partner to reproduce children with.

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