story, including the absence of both formal and informal supports for new mothers, and the systemic hostility faced by mothers whose children present challenges that cannot easily be solved. Ideally, Bacchi will use this memoir as a starting point for further analysis into the issues hinted at within the text. Despite this criticism, *Fear of Food* is a moving and well-paced text that will resonate strongly for many readers.

Adopting Maternity: *White Women Who Adopt Transracially or Transnationally*

Nora Rose Moosnick
Westport, Connecticut: Praeger, 2004

Reviewed by Dorsía Smith Silva

In *Adopting Maternity: White Women Who Adopt Transracially or Transnationally*, independent scholar Nora Rose Moosnick examines how the social constructions of race, gender, and class are connected to White women who engage in transracial or transnational adoptions. Focusing on interviews of a focus group of 22 White adoptive mothers, she interrogates their different adoptive processes based on the race of their adoptive child: White, Asian, Black, and Biracial. The text, divided in five chapters, aims to gives readers a look into the multifaceted process of the adoptive experience and brings the narratives of White adoptive mothers into the public sphere.

In the first two chapters, Moosnick gives a brief overview of the historical perception of transracial and transnational adoption. She calls attention to the protest of the National Association of Black Social Workers during the 1970s when they challenged Black adoptions as "cultural genocide" (2) and how social workers "redefined" the ethnicity of Black and Biracial to make them more appealing to White adoptive families (3). According to Moosnick, racial attitudes have since changed; yet, there is still a greater preference among White adoptive mothers for "lighter skinned" children (13).

Moosnick also sets the stage for raising the critical issue of whether White adoptive mothers who participate in transracial or transnational adoptions are victims and/or victimizers. She finds that these mothers are socially perceived as saving the adoptive "child from the biological mother who is understood to be neither morally nor financially capable" (13). However, she also becomes a part of the power hierarchy, which gives greater privilege to White adoptive families because they are socially perceived as more fit and "legitimate" (24).

The third and fourth chapters explicate the role race plays in adoption. In

particular, White children are "the hardest babies to acquire and Black ones the easiest" (55). Asian adoptions can also be lengthy, especially if White adoptive mothers go abroad. Moosnick also notes that adopting Black and Biracial children is the most difficult because of the need to consider the child's racial identity and societal prejudice. She gives several accounts from the participants of the study group, which describe how their adoptive child experienced racist encounters. For many of the White adoptive mothers, they neutralized the racial incidents and dismissed the significance of race. Moosnick describes this dismissal as the White adoptive mother's belief in color-blindness and promotion of social equality. She overlooks, though, the examination of how White adoptive mothers disregard race because of their unwillingness to acknowledge its importance.

The last chapter recaps the text's premise about the interconnections of race, class, and gender with White adoptive women and transracial and transnational adoptions. While Moosnick does critically engage the issues of race, more in-depth analysis is needed with how class and gender factor into this distinct adoptive situation. She speculates in the Conclusion about these gaps in the text and how further research would enhance our knowledge of transracial and transnational adoptions.