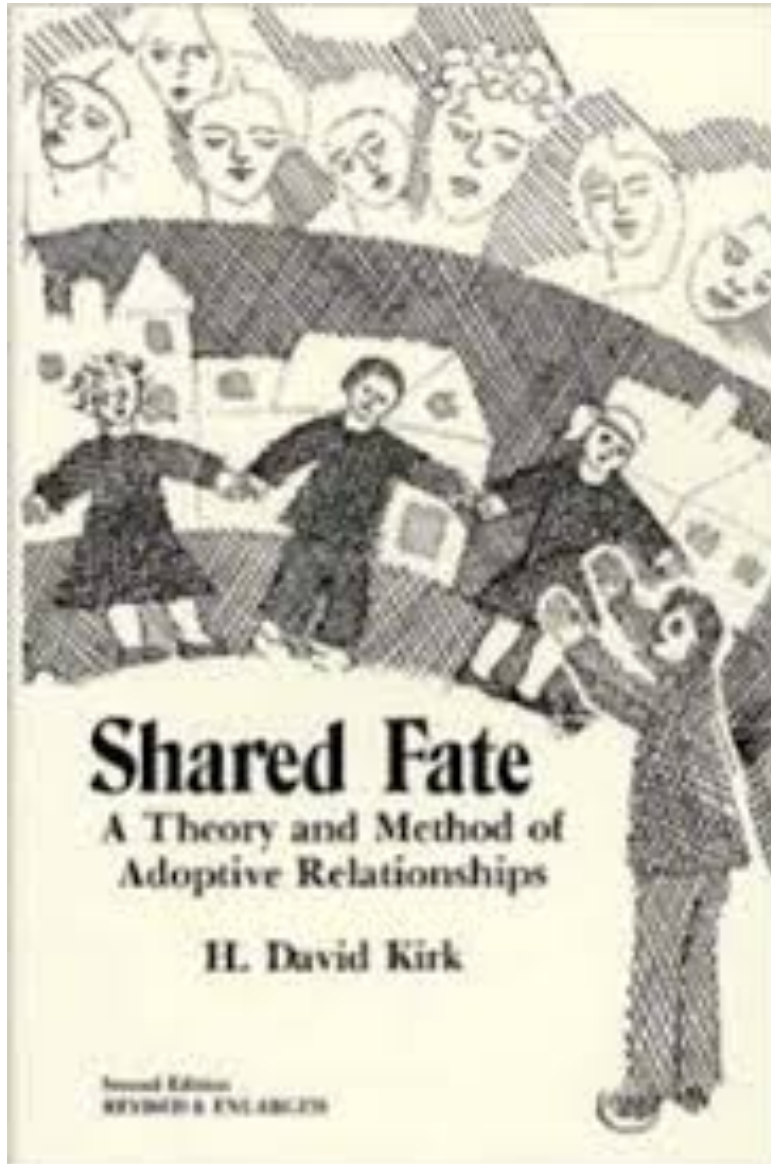




JaeRan Kim, Pact Camp, July 4, 2015





Shared Fate

A Theory and Method of
Adoptive Relationships

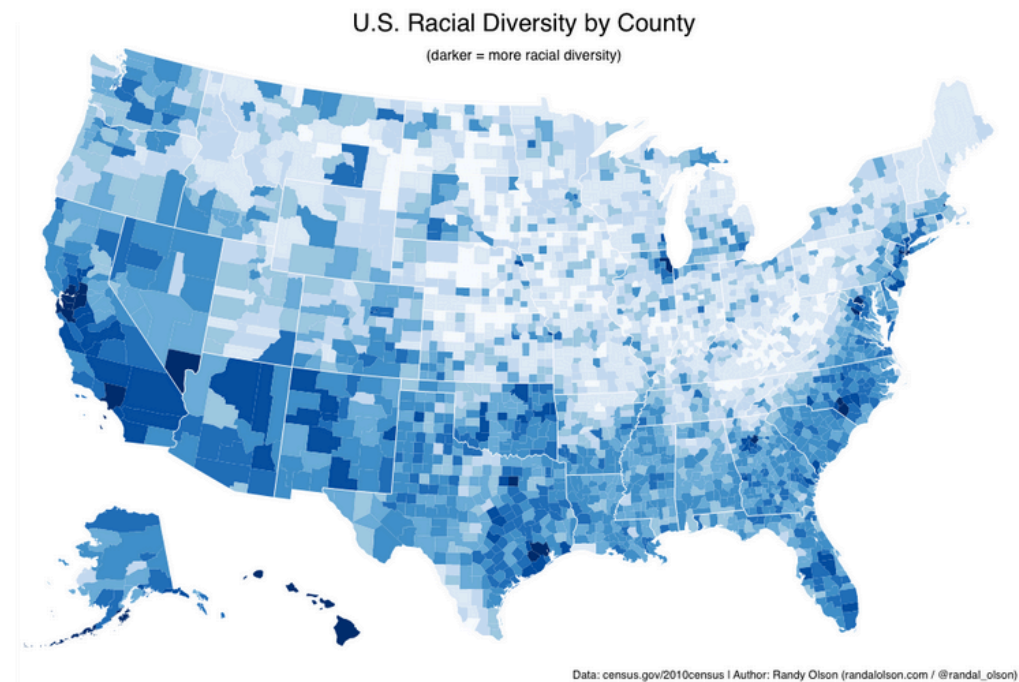
H. David Kirk

Second Edition
REVISION & ENLARGED

Study by Raleigh & Kreider (in press)

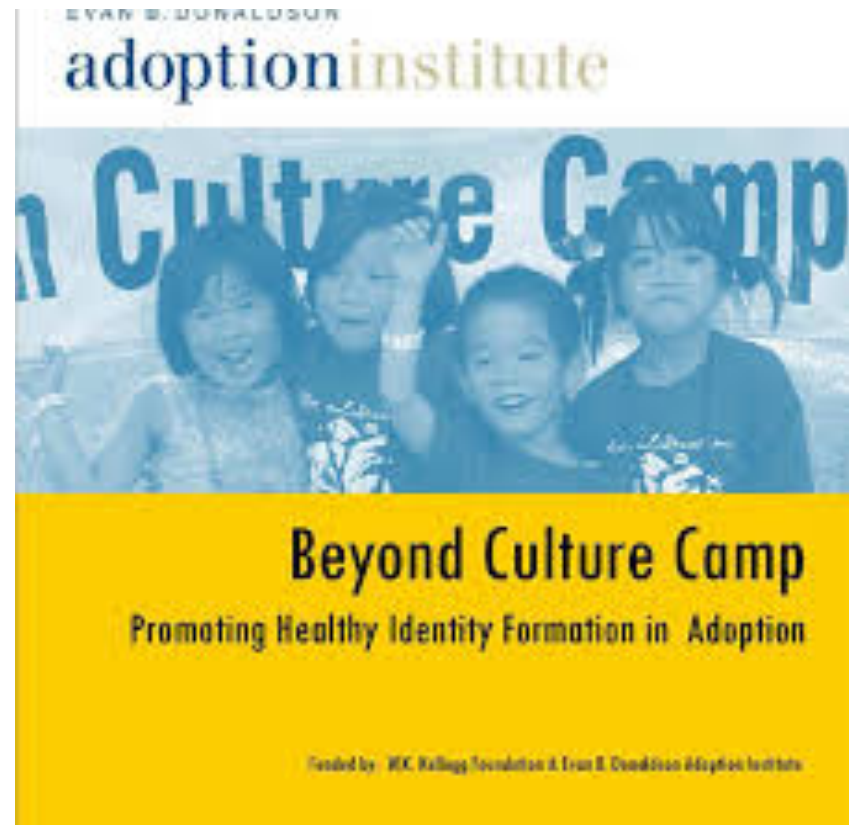
- Using Census data looked at where transracial adoptive families live
- Compared with white mono-racial families and interracial (via marriage) families
- Transracial families more similar to white mono-racial families
- **Asian children adopted transracially lived in less diverse counties than the average white, mono-racial child**

The most racially diverse counties in the United States



Beyond Culture Camp

- 38% Studying tradition martial arts/folk dance
- 49% Objects from birth culture
- 61% Attended culture camp
- 62% Support groups for adoptees
- 73% Child care providers, teachers or adult role models of the same race/ethnicity
- 73% Attending racially diverse schools
- 74% Traveling to birth country
- 70% Living in racially diverse neighborhoods



Parenting practices: race & culture

Cultural socialization/pluralism

Parents provide education and information about child's cultural history, folk culture, and promote and encourage relationships with other children from their racial and ethnic community

Preparation for bias

Parents educate their children about the realities and impact of racism on their lives

Promotion of mistrust

Parents teach their child how to avoid those who may harm them or take advantage of them based on their race or ethnicity

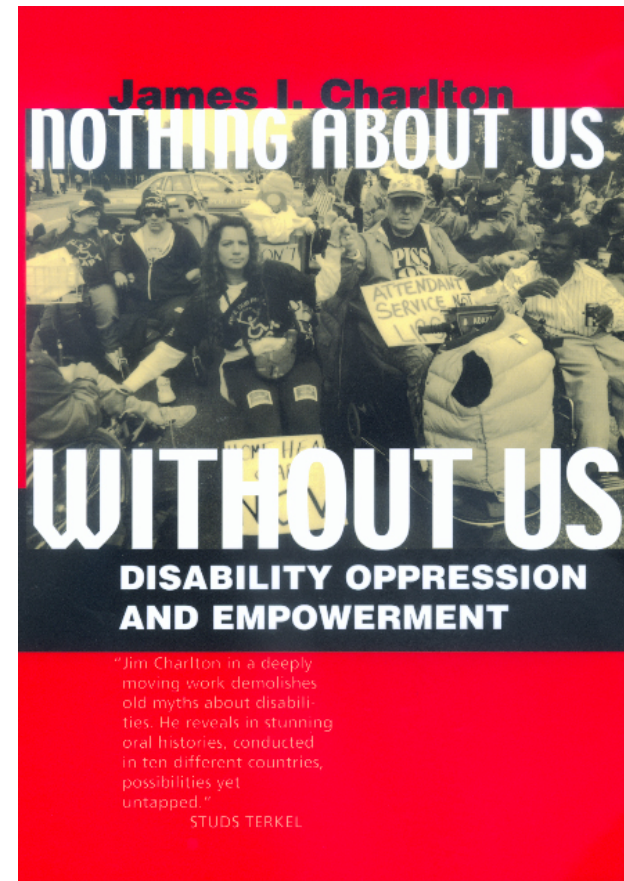
Results

- Parents and the youth indicated that while both cultural socialization and preparation of bias were minimally included in their lives, **most of the efforts that did occur were related to cultural socialization/pluralism**. In addition, parents rated their efforts in providing cultural socialization higher than their children's rating of their parent's efforts.
- In another analysis he found that adoptive parents that believed in preparing their children for bias were **3.2x more likely** to talk with their kids about racism than parents that had "colorblind" attitudes.

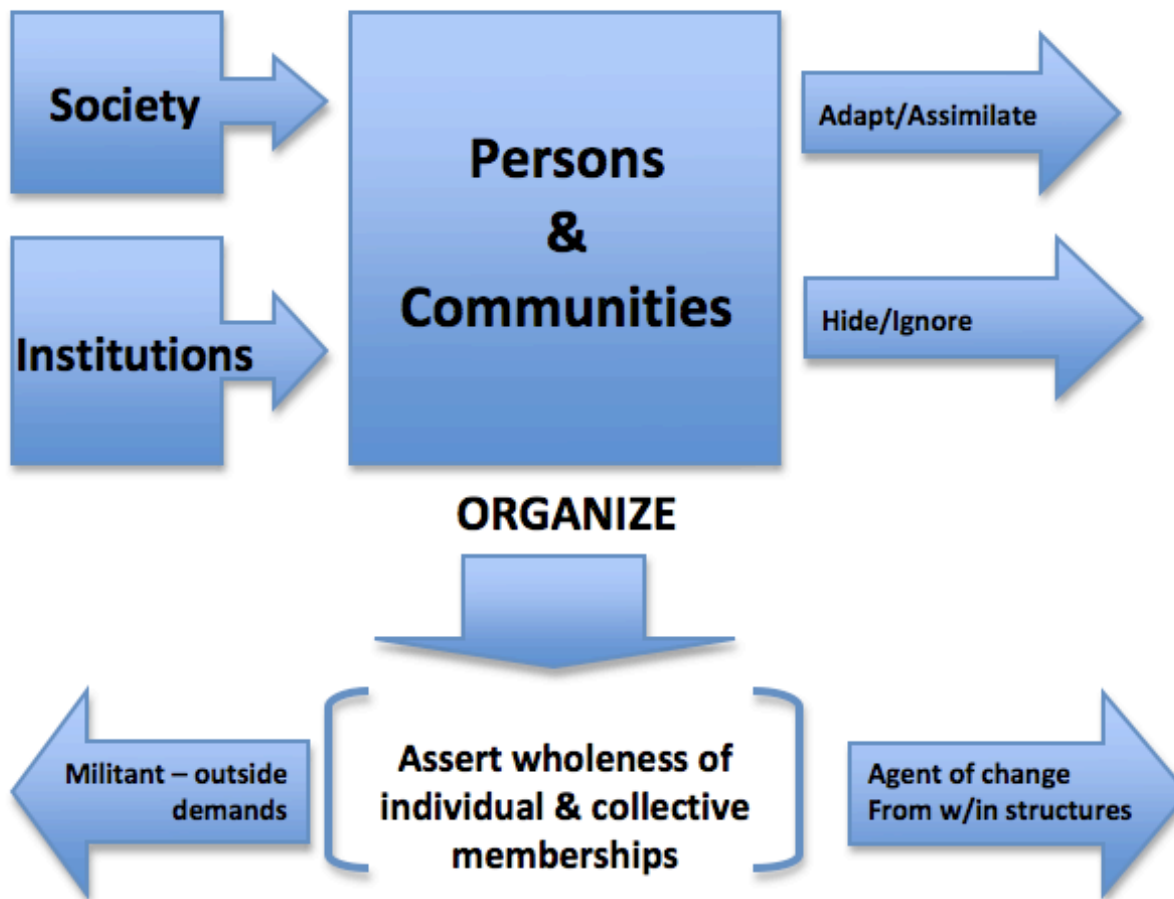
A black and white photograph of a person's hands holding a white rectangular sign. The sign has the text "NOT INVITED TO THE PARTY" written in a bold, red, serif font. The background is a blurred crowd of people.

**NOT
INVITED
TO THE
PARTY**

Nothing about us, without us







Why a Generation of Adoptees Is Returning to South Korea



South Korea

ADOPTEE SOLIDARITY KOREA
국외입양인연대



BASTARD NATIONSM

THE ADOPTEE RIGHTS ORGANIZATION



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Our Mission

Bastard Nation advocates for the civil and human rights of adult citizens who were adopted as children. Millions of North Americans are prohibited by law from accessing personal records that pertain to their historical, genetic and legal identities. Such records are held by their governments in secret and without accountability, due solely to the fact that they were adopted.

Bastard Nation campaigns for the restoration of their right to access their records. The right to know one's identity is primarily a political issue directly affected by the practice of sealed records adoptions. Please [join](#) us in our efforts to end a hidden legacy of shame, fear and venality.



FEATURED NEWS:

STOP CHIFF: The Children in Families First Act, 2013-2014



SEARCH THIS SITE:



#flipthescript



Media



Gazillion Voices

LAND OF GAZILLION ADOPTEES MAGAZINE

f t in t

Gazillion Voices

SIGN IN

VOICES | RESEARCH | COLLEGE | FILM | ARTS | PHOTO | LGBTQ | LITERATURE | INTERVIEWS | PODCASTS

COVER

#BlackLivesMatterMpls

COVER

GAZILLION VOICES RADIO

A Conversation w/ Adia

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NEWS

Erika Fisher To Helm Gazillion

Adoptee-led conferences



Research & Academia

- Communications
- Education
- Ethnic Studies
- Gender, Women, Sexuality Studies
- History
- Psychology
- Sociology
- Social Work



- Questioning positionality
- Author of own stories
- Looking for gaps in research questions and/or methodologies
- Challenge status quo
- Inform theory

- Amanda Baden, Montclair University
- Bert Ballard, Pepperdine University
- DaShanne Stokes, University of Pittsburgh
- Gina M. Samuels, University of Chicago
- Hollee McGinnis, University of Washington in St Louis
- Indigo Willing, The University of Queensland, Australia
- Jenny Heijun Wills, University of Winnipeg, Canada
- John Raible, University of Nebraska – Lincoln
- Julia Chinyere Oparah, Mills College
- Kim Park Nelson, Minnesota State University – Moorhead
- Kimberly McKee, Grand Valley State University
- Kit Myers, University of California – Merced
- Kripa Cooper-Lewter, South Carolina
- Lene Myong, University of Southern Denmark
- Liz Raleigh, Carleton College
- Oh Myo Kim, Boston College
- Raven Sinclair, Social Work, University of Regina
- Robert O'Connor, Metropolitan State University
- Sara Docan-Morgan, University Wisconsin – LaCrosse
- SooJin Pate, Minnesota
- Stephanie A. Flores-Koulish, Loyola University Maryland
- Stephanie Kripa Cooper-Lewter
- Subini Annamma, Indiana University
- Susan Branco Alvarado, Virginia
- Susan Devan Harness, Colorado
- Tobias Hübinette, Sweden

Adoptee scholars



Donaldson Adoption Institute

THE DONALDSON
ADOPTION INSTITUTE

The Culture of Family *Adopting a New View*

By April Dinwoodie and Kim Paglino

All families have a cultural story that is ever evolving. It is comprised of each member's individuality, as well as a group identity that is manifested in a variety of ways. Some longstanding traditions will be deeply ingrained in the narrative, while new customs develop as families grow and change over time. The holidays a family chooses to celebrate, religious and spiritual beliefs, and aspects

Through adoption, the family system expands to include members of the biological and adoptive family. Rather than considering the two families separately linked to the child, a more evolved understanding is to consider all family members as linked to each other in the unique relationships of the adoption constellation. Similar to families joining together through marriage or civil union, in these relationships we don't just add one

on the informal rules and traditions that have guided each family system throughout their lives. Where you choose to eat your evening meal and with whom, whether you have family game night or family movie night, and who does what household chore are part of any family's cultural identity.

As we move beyond the antiquated notion of building an "as if" family through adoption, we have come to learn that the healthiest adoptive family identity is one that is able to blend cultures and create a family identity that reflects both the family of birth and the family of experience.

that arise from racial and ethnic identity and experiences are all elements of family culture. But it also includes informal mores such as who sets the table before dinner and where everyone sits; or if a table is even the place of choice for a meal. Family culture is ultimately something that many of us don't even spend a lot of time thinking about; it is something we experience organically, yet can't always articulate in a specific way. When you seek to build your family through adoption, it is best to spend time reflecting on your existing cultural narrative in order to be prepared for the cultural transformations that will occur throughout the adoption experience.

Adoption is best conceptualized as two families joining together over the love and concern for the well-being of a child.

person to our lives, but all of those they were connected to prior to the union.

Your ability to consider family culture as a dynamic construct will lead to a much richer life experience in many regards. Yet this won't necessarily be an easy task; it's hard to step outside the box of what we know to consider new ways of thinking, believing and interacting. Your level of openness to doing this is in itself reflective of your existing family culture. Through adoption, you may find yourself maneuvering in family cultural spaces that are unfamiliar. Members of the child's birth and adoptive families will often differ across many lines; these could be racial, ethnic, religious, geographic and socioeconomic to name a few. There will also be more nuanced differences that reflect more

As we move beyond the antiquated notion of building an "as if" family through adoption, we have come to learn that the healthiest adoptive family identity is one that is able to blend cultures and create a family identity that reflects both the family of birth and the family of experience. This family culture is one that values difference and its ability to enrich our lives; it is an open system where each family seeks to identify commonalities and expand upon shared experiences while also being candid about what needs to be learned in order for new understandings to develop.

The "how to" of this may feel complex and uncomfortable at first. Any person who seeks to boldly embrace change will likely at first take four steps back for every two steps forward. But every time you challenge yourself to keep taking another step forward, the ease with which we are able to sit in spaces that may be different from our past experiences will increase. The spaces we need to enter into will be different for every family, and will be reflective of both the obvious and the more nuanced differences that occur across family cultural lines. For example, families seeking to adopt transracially have added steps on their journey to creating a family cultural identity.

We must always remember that seeking to adopt outside our race means the entire



Agents of change

Benefits

- Being able to give adoptees a voice in how things are done and as stakeholders in the process
- Being able to influence and improve how adoption is done – making adoption agencies practice better
- Improving the lives of adoptees and adoptive parents
- Being able to work in an area where I have knowledge and passion

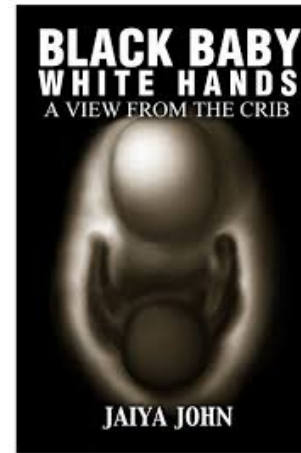
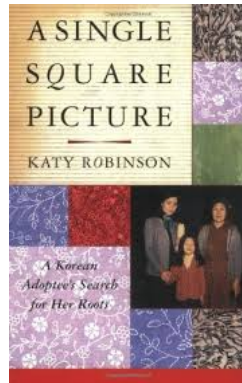
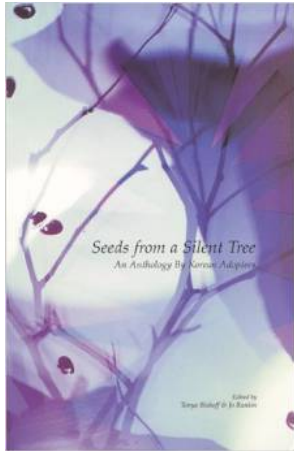
Challenges

- Wondering if I'm working in an unethical profession
- Not being able to stop “bad practice” by the organization or colleagues
- Challenging to make systemic changes
- Feeling like I have to “over-compensate” - Tokenized, poster child
- Not taken seriously by colleagues or agency
- Accused of having personal bias

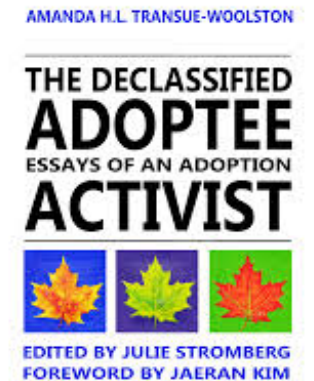
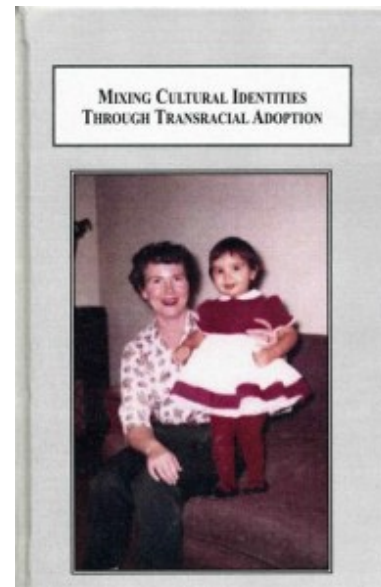
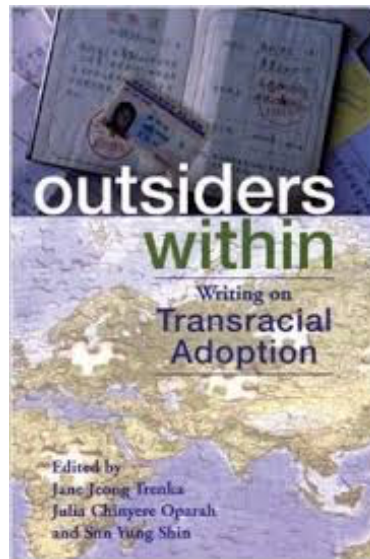
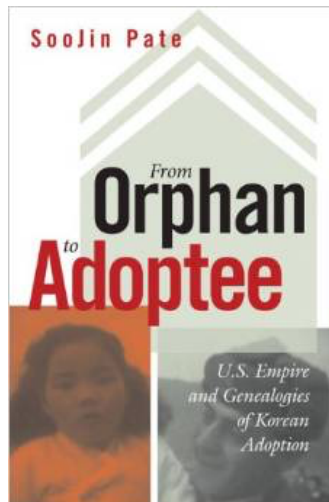
Gathering for adoptees – First Nations Repatriation Institute



From personal...

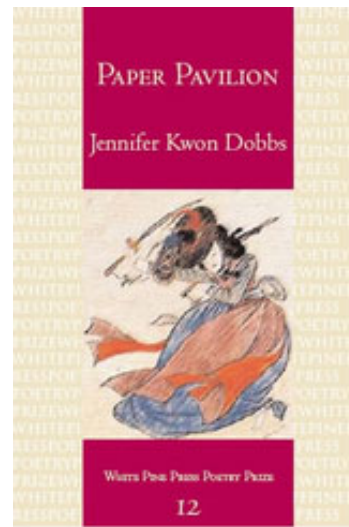


...to political

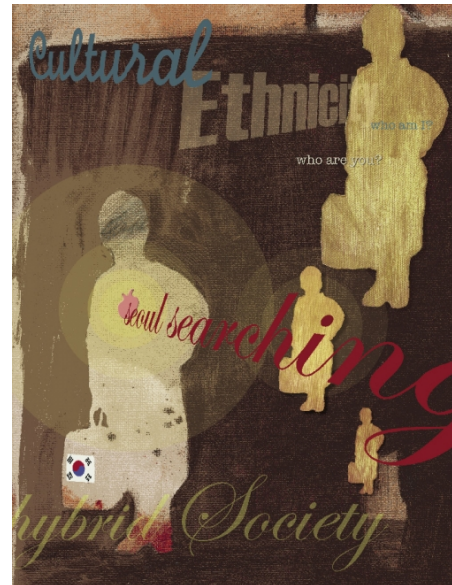
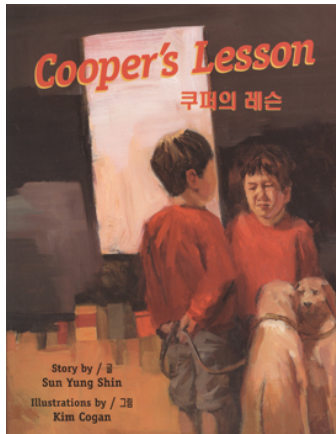


"Amanda shows how she tackled the toughest and most sensitive issues in adoption with grace and compassion all the while pushing the reader to search consciously hold beliefs, doubts in right and who has rights."
— Jay Golan, Ph.D., CCWE, author, I Am Not an Orphan

Poetry



Fine Arts



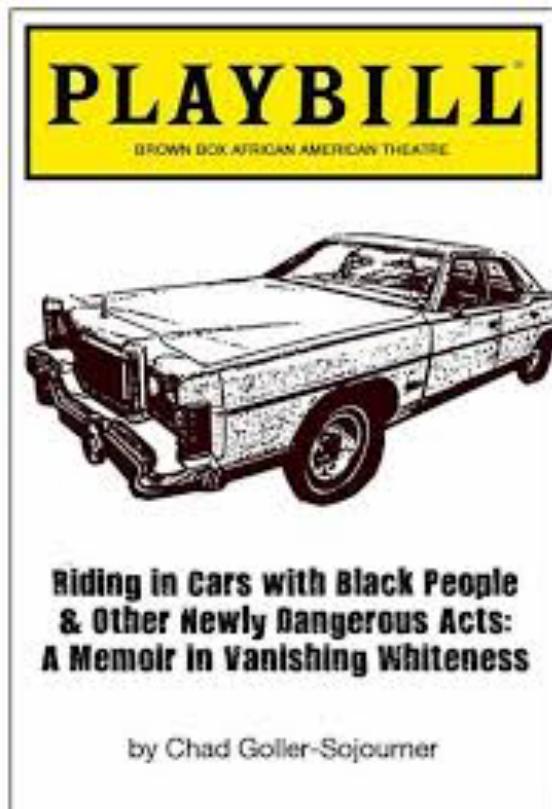
- Kim Cogan, illustrator
- kate hers RHEE, visual art
- Natalie Mihee Lemoine, visual art
- BEAM – the art of adoptees
www.beamadopteesupport.com/create



Film



Theater







Miss Saigon protests, 2013 Minnesota



Rally for Trayvon Martin, July 15, 2013



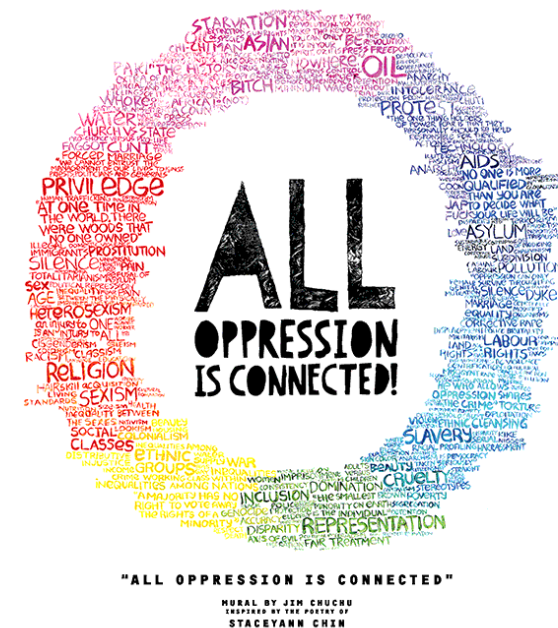


HOW TO
~~BE AN ALLY~~
(BETTER)

**WE
INTERRUPT
THIS
PROGRAM**

What I've learned about interrupting white supremacy

- Having friends and family from a community does not make you an ally
- My knowledge of a community's experiences is not more valid than the actual experiences of those in said community
- It is my job to seek to understand the experiences of other marginalized communities without expecting others to educate me
- I must take responsibility for my mistakes
- Being an ally does not deserve a standing ovation
- The point of being an ally is to be useful to a community in the way *they* need, not in the way you want to be needed.



If you have come
to help me you are
wasting your time.
But if you have
come because your
liberation is bound
up with mine, then
let us work together.

ABORIGINAL
ACTIVIST'S
GROUP
QUEENSLAND, 1970s

Lillia Watson
Indigenous activist

Art by Ricardo Levins Morales

True humility is staying
teachable regardless of how
much you know.

-- Unknown

Thoughts and feelings

- Don't judge adoptees' experiences, especially if they seem negative. Seek to understand their experiences.
- Don't dismiss their experiences of racism or discrimination based on their adoptee identity.
- Acknowledge the powers and privileges bestowed upon you based on your social group membership as an adoptive parent.
- Acknowledge your own prejudices and baggage about adoptees.

Thoughts and feelings

- Don't assume to know what support adoptees want and what's best for them.
- Take ownership in your own conscious and/or unconscious participation in racial, cultural, and adoption oppression.
- Don't get stuck feeling guilty for past behaviors.
- Don't be immediately defensive if you receive criticism and feedback by adoptees. Reflect to see if there is some truth in the critique.

Knowledge

- Seek to learn and understand the histories of marginalized communities and the impact of intersectionality (multiple identities, such as gender, gender identity, race, class, sexual orientation, ability, spirituality) on their experiences in the U.S.
- Educate yourself about, and support, the social justice issues and concerns of the racial and ethnic communities your child belongs to, both in the U.S. (and for internationally adopted children, in the child's country of origin)

Behaviors

- Support and purchase products created by transracial and intercountry adoptees including books, art, film, and theater projects
- Interrupt offensive jokes. Even if they aren't about your child's racial or ethnic group, if you stay quiet you are modeling to your child it's okay to make fun of people of difference. This includes interrupting when people make negative comments about adoption or adopted individuals.
- Interact and find support from other adoptive parent who are interrupting and likewise support other interrupters.
- Help other adoptive parents understand their own privileges as adoptive parents.
- Stop white-splaining and stop adoption-splaining

Behaviors

- Use your power and privilege to bring about social change that benefits all people, especially those underprivileged from your child's community.
- Continue to participate in your child's racial or ethnic community even if they do not welcome you for a while. It takes time to build relationships and trust, particularly if they sense you only want to be part of the community for your child and not for yourself.
- Invest in your child's community, particularly in areas of injustice
- Don't make your child be the "bridge" for you in communities of color or in increasing diversity.

Behaviors

- Demonstrate through your actions rather than trying to convince others of it through your words.
- Don't expect someone else to represent an entire social group, especially just because you are parenting one from their community.
- Remember to speak only from your own experience, and do not assume your child speaks for his or her entire racial/ethnic/adoptee community.



There's really no
such thing as the
'VOICELESS'.
There are only the
deliberately silenced,
or the preferably
unheard. – Arundhati Roy

THE TRUE FOCUS OF
REVOLUTIONARY CHANGE
IS NEVER MERELY THE
OPPRESSIVE SITUATIONS
THAT WE SEEK TO ESCAPE,
BUT THAT PIECE OF
THE OPPRESSOR
WHICH IS PLANTED
DEEP WITHIN
EACH OF US.

AUDRE LORDE



4000 YEARS FOR CHOICE





Harlow's Monkey

an unapologetic look at transracial and transnational adoption

HOME ABOUT ME BLOG FOR ADOPTEEES FOR ADOPTIVE PARENTS HISTORY OF ADOPTION RESOURCES AND LINKS

Home



Welcome to Harlow's Monkey, a website and [blog](#) about the experience of transracial and intercountry adoption from the adopted person's perspective. This site contains the [blog](#) that I began in 2006 as well as many resources on transracial and intercountry adoption.

To learn more about who I am click [here](#). To learn about why I named this blog "Harlow's Monkey," click [here](#).

This website was created by and **for transracial and intercountry adopted persons** – and therefore is written with that audience in mind. I welcome adoptive parents and adoption professionals who come to this site with an open mind for learning and understanding the adoption perspective from the adopted person's point of view. There are many websites and resources that will validate the adoptive parent and adoption professional's perspectives, but this is not the aim of this site.

I have lots of information for adoptees: links to adoptee writers and poets, visual and performance artists, books written by adoptees, adoptee scholars to follow, and blogs and websites you might be interested in. Be sure to let me know if you think there are some resources that should be included. I am always updating, but also keep in mind this blog is not for advertising your adoptee-related product – but I do want to know about any projects you may be working on and I will include it if I think it is applicable to the goals of this site.

Adoptive parents, please begin [here](#) with my suggestions for ways adoptive parents can be allies to transracial and intercountry adopted persons. I also have links to [resources](#), and you may also

about.me

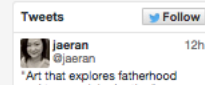


JaeRan Kim



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