



Academy

**Elevating Clinical Practice
In Permanency**

Beyond the Textbook: Incorporating the Wisdom of Lived Experience

Faculty: Angela Tucker, Dr. Hollee McGinnis, and Tony Parsons

Learning Objectives

1. Apply a critical lens to child welfare history and legislation, allowing clinicians to better address systemic impacts on adoptees in their therapeutic work.
2. Facilitate empowering discussions that help adoptees identify and navigate oppressive systems, fostering both individual healing and collective advocacy in therapy.
3. Adapt therapeutic approaches to account for adoption-related issues throughout the client's life, promoting holistic support tailored to the adoptee's evolving identity and needs.

Timed Agenda

Session One 2 hours

Topic	Timing	Historical Contexts & Present day shifts: Clinician Biases & Therapeutic practices
Instructor		Tony Parsons
Module Learning Objective		Understand the historical and legislative context for the current child welfare system and realize how these can impact adoptees today.
Lecture	15 minutes	<ol style="list-style-type: none">1. Adoption as gold standard/orphan trains<ol style="list-style-type: none">a. This is no accident that there are a lot of adoptees in the systema. The gold standard really began in the 1980s with the Adoption Assistance Program which gave money to families to adopt/subsidize adoptionsa. Our child welfare system more generally, is a reflection of the legislated values of those that were in power at the time.i. Despite more than half of all children (52% as of the most recent AFCARS) in the child welfare system having reunification as their stated case goal.<ol style="list-style-type: none">a. Orphan trains began in the 1800s—people would send children out west to be taken care of because the family of origin lacked the means to take care of their child.i. Foundations of poverty being a reason a child is removed from their homei. Currently, 24 or so states have poverty included in their definition of child abuse and neglect.<ol style="list-style-type: none">1. This notion of poverty is neglect has taken hold of the child welfare system and our laws reflect this.
	15 minutes	<ol style="list-style-type: none">2. Post-1950–South Korean adoptions begin as a result of the Korean war.

		<ul style="list-style-type: none"> a. 1985 in the US and 1992 in China: Chinese-US adoptions are officially approved and recognized. The massive influx of Chinese adoptees came as a result of the One Child Policy. As of 9/6/24 this has stopped, according to the Chinese government's official stance. (https://fordhamobserver.com/76439/recent/features/the-reality-of-chinese-adoption/) i. Led to a massive influx of other nations opening up adoptions as well. a. Despite the push for adoption, there has been very little formalized training historically made available to adoptive families at any point during their adoption journey i. Dispels the myth that adoption is a “happy ending” for all families i. Approx 16% of adoptions disrupt (ages 3 to 18) and between 1-5% result in dissolution (https://adoptioncouncil.org/publications/predictors-of-adoption-disruption-and-dissolution-a-literature-review/) (https://www.theatlantic.com/family/archive/2018/11/children-who-have-second-adoptions/575902/)
	5-minute	BREAK
	5 minute	<ul style="list-style-type: none"> 1. Laws and Legislative History <ul style="list-style-type: none"> a. Adoption Assistance and Child Welfare Act, ASFA, ICWA, MEPA, FFPSA iii. ICWA: 1978 <ul style="list-style-type: none"> 1. Applies specifically to Native American Youth a. Provide active efforts to the family i. Active efforts are affirmative, active, thorough, and timely efforts intended primarily to maintain or reunite an Indian child with his or her family. (https://www.bia.gov/sites/default/files/dup/assets/bia/ois/ois/pdf/idc2-041405.pdf) <ul style="list-style-type: none"> a. Identify a placement that fits under the ICWA preference provisions. a. Notify the child’s tribe and parents of the child custody proceeding. a. Work actively to involve the child’s tribe and parents in the proceedings.

5 minu tes		<ul style="list-style-type: none"> iv. AACWA: 1980 <ul style="list-style-type: none"> 1. Required States to make adoption assistance payments, which take into account the circumstances of the adopting parents and the child, to parents who adopt a child who is eligible for Aid to Families with Dependent Children (AFDC) and is a child with special needs 2. Defined a child with special needs as a child who meets the following conditions: <ul style="list-style-type: none"> a. Cannot be returned to the parent's home a. Has a special condition such that the child cannot be placed without providing assistance a. Has not been able to be placed without assistance 3. Rise of "Reasonable Efforts" to prevent removal and promote reunification (https://www.childwelfare.gov/resources/adoption-assistance-and-child-welfare-act-1980-pl-96-272/) a. Decisions about future placement (adoption, reunification, etc.) must be made within 18 months of entry and made by a court.
5 minu tes		<ul style="list-style-type: none"> v. MEPA/IEPA: 1994/96 <ul style="list-style-type: none"> 1. States are no longer allowed to use race as a determining factor in the placement of children and adoption. 2. IEPA–strengthened MEPA by specifying that delaying making placement decision was also not okay.(https://aspe.hhs.gov/reports/multiethnic-placement-act-transracial-adoption-25-years-later) 3. Diligent Recruitment of Foster Parents to look like the children and youth coming into an agency.
10 minu tes		<ul style="list-style-type: none"> vi. ASFA: 1997 <ul style="list-style-type: none"> 1. A primary driver in recent history of making adoption the gold standard. 2. Placed a timeline of 15 of 22 months to essentially fast-track TPR and allow more children to be adopted. a. Clinton Administration had pledged to "Double Adoptions by 2002" (https://adoptioncouncil.org/publications/understanding-the-adoption-and-safe-families-act-asfa) a. Significantly expanded subsidies for adoption, while providing some funding for other prevention services.

		<p>3. Disproportionately impacts Black and other minority families, as it gave social workers a lot of power over findings of abuse and neglect—poverty became synonymous to neglect since this law</p>
	5 minutes	<p>c. FFPSA: 2018</p> <p>i. First big piece of overall child welfare legislation that was not adoption-centric. Its goal was to prevent the need for child’s removal from the home</p> <ol style="list-style-type: none"> 1. Offers services to the child, caregivers, and families 2. Targets some of the drivers of child welfare involvement (mental health, parenting skills, substance abuse) <p>i. Still has some adoption-related provisions:</p> <ol style="list-style-type: none"> 1. Extending subsidies/incentive payments 2. use electronic interstate case processing to permit greater speed and cost efficiency in the placement of foster children across state lines, 1. increased federal support for adoption assistance available for certain children adopted before their 2nd birthday (https://crsreports.congress.gov/product/pdf/IN/IN10858#:~:text=%E2%80%A2%20requiring%20states%20to%20review,Legal%20Guardianship%20Incentive%20Payments;%20and) <p>3. Moral of the story—we aren’t going to get rid of adoption, and we shouldn’t. However, we have exalted it above other permanency options and the question is, is that appropriate? The federal government is starting to realize this and change, but it's been 100s of years to get this far.</p>
Practical Application	30 minutes	<p>Scenario: A therapist is working with a transnational adoptee client (16 or so years old) who knows their biological family and has seen their original case files. Upon reviewing the file, it appears that poverty was the main driver for their entrance into foster care and eventually being put up for adoption. While there may have been additional compounding factors, poverty was mistaken as abuse/neglect. The adoptee is feeling angry and upset at the situation, as well as their adoptive family, for “taking them away” from their biological family.</p> <p>The therapist understands that a complex history has perpetuated this outcome. The therapist wants to help the adoptee process their</p>

	<p>feelings, preserve a relationship with the adoptive parents/family, and establish a strong and healthy relationship with the biological family. Additionally the therapist wants to help the teen work through this notion of being “taken away.”</p> <p>Notes:</p> <ul style="list-style-type: none"> • Begin the session by asking participants: “Now that you have a better historical understanding of our foster care and adoption system, how will this impact and change your clinical approach?” • Skills they may wish to focus on: Empathy (understanding that some ambiguous loss can now be better identified), Proactiveness/Planning (with better historical understanding, case planning and suggestions for growth can be better selected). Communication (How would you share some of this information in a session, what would be helpful, how and when). <p>Modality:</p> <ul style="list-style-type: none"> • Role Play Situation: Break groups into pairs and have one person be the therapist and the other person be the client. They will switch halfway through the time (10 minutes each–20 min total) • Once each person has gone, we will have a 10-minute debrief/share out.
<p>Research/ Works Cited</p>	<p>Susan Harris O’Connor - Racial Identity Model</p> <ul style="list-style-type: none"> • Roberts, Dorothy, et al. “Black Families Matter: How the Child Welfare System Punishes Poor Families of Color.” The Appeal, theappeal.org/black-families-matter-how-the-child-welfare-system-punishes-poor-families-of-color-33ad20e2882e/. • Yarrow, Andrew L. “History of U.S. Children’s Policy, 1900-Present.” First Focus, Apr. 2009 • About ICWA .” About ICWA, National Indian Child Welfare Association, 23 Dec. 2020, www.nicwa.org/about-icwa/. • “Best Interests: How Child Welfare Serves as a Tool of White Supremacy.” Best Interests: How Child Welfare Serves as a Tool of White Supremacy, Political Research Associates, 26 Nov. 2019, www.politicalresearch.org/2019/11/26/best-interests-how-child-welfare-serves-tool-white-supremacy. • Volk, Steve. Can Racial Bias Be Corrected in the Child Welfare System?S. Next City, 12 Apr. 2021, nextcity.org/features/view/can-racial-bias-be-corrected-in-the-child-welfare-system?utm_medium=email&utm_source=govdelivery.

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Session Two – 2 Hours

Topic	Time	Adoptee Consciousness Model
Instructor		Angela Tucker

Module Learning Objective		<ol style="list-style-type: none"> 1. Offer ways to incorporate processes marginalized groups develop awareness about oppressive systems and structures, both as individual and importantly collective, in order to engage in activism for social justice. 2. Highlight how adopted individuals move between the touchstones in non-linear ways. 3. Provide updated language for “coming out of the fog.”
Lecture	Slide opening	<p>The model conceptualizes adoptee consciousness as a spiral in which touchstones or turning points propel the adoptee to a different aspect of awareness or consciousness, rather than a linear and fixed set of stages with a “final” or desired outcome. The author’s patterned our model after Gloria Anzaldúa’s process of consciousness (conocimiento) because of her emphasis on navigating dual identities, similar to the adoptee experience, as well as their call for respect for those in all touchstones.</p> <p>“You are no longer who you used to be. As you move from past presuppositions and frames of reference, letting go of former positions, you feel like an orphan, abandoned by all that’s familiar. Exposed, naked, disoriented, wounded, uncertain, confused and conflicted, you’re forced to live en la orilla—a razor-sharp edge that fragments you.”</p> <p>—Gloria E. Anzaldúa</p> <p>This Bridge We Call Home: Radical Visions for Transformation</p>
Lecture	10 minutes	<p>The model is best thought of as a spiral in which touchstones or turning points propel the adoptee to a different aspect of consciousness, rather than a linear set of stages with a “final” or desired outcome. Individuals can and often do move between these touchstones in non-linear ways.</p> <p>The circle graphic is intentional. This is not a linear process. And there is no “final stage” or specifically desired outcome, Dr. Kim writes. Adoptees may go from one point to another, in a manner that works for them, as they build consciousness around their awakening, and around their connection with their community.</p>

		<p>A way of understanding adoption designed by adoptee scholars, which describes how adoptees become aware of the larger social issues (racism, poverty, unethical agency practices, etc.) that shape adoption and begin to question the mainstream narrative of adoption as an exclusively happy and positive outcome for all involved. This process of becoming critically reflective of adoption may bring up feelings of anger, denial, and confusion as an adoptee struggles to meaningfully process and accept the impact and implications of their adoption.</p>
Lecture	5 minutes	<p>Why are adoptees considered a marginalized group?</p> <ol style="list-style-type: none"> a. The process of consciousness has not been critically examined amongst adoptee populations. Despite the broader social narrative of adoption as a heartwarming way to provide for the “best interests of the child,” adoption practices have historically included actions that many adoptees find harmful 2. What is critical consciousness? <ol style="list-style-type: none"> a. Paulo Freire’s seminal work, <i>Pedagogy of the Oppressed</i> (1970), delineated a model whereby members of marginalized and oppressed groups develop awareness, or consciousness, of the institutional and societal structures that maintain their oppression and engage in activism to dismantle the status quo a. Former language “Out of the Fog” from Betty Jean Lifton’s book i. According to Lifton, the awakening is a period when adoptees are asking themselves, “at what point did they give up and go along with the prevailing system, as if sensing intuitively that acquiescence meant emotional survival, and struggle meant disequilibrium?” i. a fog: the sense that some adoptees don’t want to, or cannot see the clear, full reality of adoption i. “The term ‘being in the fog’ is often used to describe the way adoptees feel, think, operate and relate before they come out of the denial, conditioning and ignorance that cloaks the impacts of adoption. 2. Reculturation (Baden et al., 2012) <ol style="list-style-type: none"> a. the process of reclaiming birth culture for transracial and transnational adoptees
	5 minutes	<ol style="list-style-type: none"> 1. Status Quo: Believing the dominant narrative of adoption <p>Many individuals in the status quo touchstone do not, or will not, question individual or structural factors that facilitate adoption. They may be unable to even recognize problematic factors in adoption.</p>

They may say things like, “Adoption is a blessing and I love to celebrate my “gotcha day” with my family. I’m so grateful for being adopted!”

- Adoptees in the status quo mindset may become easily offended or defensive if adoption is not framed as positive – and may become angry at other adoptees who are more critical or nuanced.
- Adoptees may agree with their adoptive family’s positive narrative because they do not feel the need to explore what adoption means for them personally – what’s good for the family is good for them.
- Adoptees may strive to be the “model adoptee” where they can be lauded and affirmed by adoptive parents.

Things to consider:

- Adoptees may, as part of the process of consciousness, distance themselves from those who question or are unsupportive when they “suddenly” are critical of, or question, previous views, or begin to apply broader critical frameworks (i.e. critical race theory, capitalism, colonization) to adoption.
- For adoptees: embrace the process, acknowledge the distancing as a protective measure during this phase of the consciousness journey.
- For those in other consciousness touchstones, extend compassion for adoptees in status quo. Find ways to provide ‘on-ramps’ to engaging, without shame and blame.

As co-author Grace Newton reminds us, “Adoptees already face divisive labels, such as angry and maladjusted compared with grateful, that pit members of our community against one another. Whether from existing classifications or new ones, avoiding these binary distinctions is essential, because they do not acknowledge the full spectrum of experiences that encompass the adoptee identity or allow room for change over time.” [Newton, G. (2022). The trauma and healing of consciousness. Child Abuse and Neglect, 130, p. 8]].

Professionals perpetuate which adoptees are doing ‘fine’ or successful, overachieving can mean lots of things

- a. Pressure of ‘return on my investment’-am I good enough yet?
- a. Impact on self perception and internal working model
- a. Keegan-Michael Key

5 minutes		<p>2. Rupture</p> <p>A rupture is when adoptees encounter information or experience an incident or event that disrupts the status quo, causing the adoptee to re-think what they know or even who they are.</p> <p>Examples of Rupture:</p> <ul style="list-style-type: none"> • Discovering their adoption information is inaccurate, false, unethical, and/or illegal (see the New York Time article below) • Discovering they were adopted – learning their family had kept this a secret (called Late Discovery). • Learning their adoptive family withheld important information about their birth/first family. • For transracial adoptees, realizing they are seen as people of color, despite their internal identification or their family’s insistence on seeing them as white. • For transnational adoptees, learning their adoptive parents did not obtain citizenship for them. • Coming to terms with the knowledge they were abused in their adoptive homes, re-homed, or becoming estranged from their adoptive families. <p>For example, on the show This Is Us, Randall discovers his adoptive mother Rebecca knew his birth father, William, and had never shared that information with Randall.</p> <p>a. Roe v Wade</p> <p>a. Black Lives Matter/Anti-Asian Hate</p> <p>a. entanglement of personal life with the political</p> <p>a. Importance of understanding historical context of current presentation, challenges, emotions, etc*</p> <p>a. How can therapists support with societal occurrences and shifts*-inviting a conversation rather than ignoring or assuming</p>
	5 minutes	3. Dissonance

Dissonance is the tension or contradiction between wanting to acknowledge the complexity of adoption but not wanting to be seen as angry or ungrateful. It's feeling torn between multiple identities and/or struggling to see the both/and aspects of adoption.

Examples of dissonance include:

Suppressing an emerging understanding of the complexities of adoption out of a sense of being seen as "angry" or "ungrateful"

Transracial adoptees of color wanting to be in spaces with other adoptees of color but feeling uncomfortable or afraid because they feel internally "white"

Adoptees wanting to be in spaces with other adoptees but feeling uncomfortable or afraid because they don't know how to talk about adoption

Feeling angry or frustrated when hearing adoptees call for abolition or talk about adoption as trauma.

Feeling they can't be critical of adoption and still love their adoptive family or acknowledge the ways adoption has been beneficial in their lives.

May desire to be in contact with birth/first family but feel it will be disloyal to their adoptive parents.

Things to consider

Adoptees may, as part of the process of consciousness, feel awkward in adoptee-centric spaces. Extend compassion for adoptees struggling to make sense of their adoptee identity.

Validate the mixed feelings adoptees experiencing dissonance are raising. Don't push adoptees to take a stance, as they are still working out what they think.

Understanding the concept of [ambiguous loss](#) can help adoptees put a name to their feelings.

Share all the great resources out there – podcasts, blogs, websites, and organizations centering adoptees.

VIDEO: Tsegaw "I still want to be white sometimes!"

a. Abandonment considerations

		<ul style="list-style-type: none"> a. Impact of being ‘chosen’, what does that mean now? a. Strategic storysharing
	10 minutes	<p>4. Expansiveness</p> <p>An important aspect of expansiveness is learning to sit in the paradox, and learning to accept and/or understand multiple perspectives. Expansiveness is a time of reflection, reinvention, and reincorporation of our multiple selves. It is a time of personal and community growth.</p> <p>Examples of expansiveness include:</p> <p>Participating in creative expressions to integrate new awareness into their identity, reconstruct their narrative, and tell their story on their own terms.</p> <p>Expansiveness is a time when adoptees often use art, music, writing, and social media to express themselves. This is also a time when many begin formal education or research to deepen their knowledge about adoption.</p> <p>Adoptees may start to explore their racial and ethnic heritage through travel, language, and seeking community spaces. Dr. Amanda Baden calls this adoption-specific process re-culturation.</p> <ul style="list-style-type: none"> a. Sitting in the paradox, adoptees are able to see multiple perspectives and be mindful and thoughtful of those who do not share their perspective. Adoptees at this touchstone are learning to tolerate the discomfort the paradox may initially create. a. The adoptee chooses to acknowledge the social injustices that are inherent in adoption. The adoptee may join communities of other like-minded individuals to elevate a more complex understanding of adoption, create adoptee-centric art, and engage politically in adoptee-centric activism. The adoptee can give up the aspects of the former beliefs that do not work to serve them anymore (dominant narrative) without feeling they are giving up their whole identity or self.
	10 minutes	<p>5. Forgiveness & Activism</p> <p>The forgiveness and activism touchstone is often the most misunderstood or controversial touchstone in our model because the word “forgiveness” has been used as a tool to silence adoptees.</p>

Our examples of forgiveness and activism include:

An adoptee shifts away from only the personal impact of adoption to a sense of responsibility to the larger community.

An adoptee may focus on challenging systemic oppression in adoption practices and history.

An adoptee may focus on the process of forgiveness – for what they did not know and for what they did not get from others because the system was set up to harm and conceal the truth

An adoptee may focus on challenging the dominant narrative.

An adoptee may commit to advocacy/ activism for adoptees, first families, and other populations harmed by adoption

Forgiveness may be towards others, who were also harmed by problematic dominant narratives of adoption

Activist and indigenous adoptee Sandy Whitehawk provides an example of forgiveness. In her memoir, ["A Child of the Indian Race: A Story of Return"](#) she writes,

"I began to talk about how hard it is for adoptees to forgive.

Years later, after I prayed in the sweat lodge and listened to our teachings, compassion began to enter my heart...

[My adoptive mother] couldn't give me what she didn't have. To continue to be angry with her about that would be fruitless. She just did not have that to give."

– Sandy White Hawk

		<p>a. Extrapolating beyond oneself; noting systemic oppression in adoption practices and history. The individual begins the process of forgiveness when needed and commits to challenging the dominant narrative</p> <p>a. The adoptee can forgive their adoptive parents for not knowing better, can understand it is a mechanism of the adoption industrial complex that upholds dominant narratives about gender roles and family procreation, and holds others accountable when needed. The adoptee continues to collaborate with other adoptees in advocacy in activism to dismantle adoption oppression.</p>
	5 minutes	Break
Group Discussion		How might this impact how you approach your cases differently knowing the touchstones of this model?
<p>Role-Play</p> <p>Zoom room: 4 people</p> <p>2 role-play / 2 listen and then switch</p>	10 minutes	<p>“My birth parents loved me so much they chose adoption for me.</p> <ul style="list-style-type: none"> • Which touchstone? Status Quo • How would you support them?
Role Play	18 minutes	<p>Adoptee Development video [8 minutes] College aged-identity exploration</p> <ul style="list-style-type: none"> • What does this mean in terms of the expansiveness <p>Presenter notes:</p> <ul style="list-style-type: none"> • “Felt like I was learning how to be Asian-American, but not Korean...” b/c I didn’t know the rules (Perceived identity not matching your actual identity) <ul style="list-style-type: none"> • Transracial adoptees attending PWIs and/or HBCUs

		<ul style="list-style-type: none"> • “White privilege by osmosis.” • Learning who you are apart from the parents.
Role-Play	15 minutes	<ol style="list-style-type: none"> 1. Therapy for adoptees [3:35] <ol style="list-style-type: none"> a. “I wanted to do the education part” <ol style="list-style-type: none"> i. What touchstone is it when adoptees want to share and teach their story with others before they’ve fully processed their story? <ol style="list-style-type: none"> a. Awareness of having a therapist reflect our adoptive parents vs. matching our racial identity. How important is this? i. Adoptive parent awareness. Skills to support adoptee in making this connection.
Role Play	20 minutes	<ol style="list-style-type: none"> 2. Harper [8:56- <ol style="list-style-type: none"> a. What touchstone is Harper in as he sees his biological mother in a photo for the first time? <ol style="list-style-type: none"> i. What does this look like/sound like for an adoptee in the Rupture phase? i. What does this sound like for an adoptee in the forgiveness/expansiveness phase?
Research Cited		<ul style="list-style-type: none"> • Coming to consciousness – Harlow's Monkey • Penny, Borders & Portnoy’s reconstruction model, Amanda Baden’s reculturation, Betty Jean Lifton, Paulo Friere, Gloria Anzaldúa, Grace Newton • The trauma and healing of consciousness - ScienceDirect • Out of the Fog and into Consciousness

Session Three - 2 hours

Topic	Time	Expanding the Therapeutic Lens to Adulthood: Adoption Over the Life-course for Adopted Persons
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Lead Instructor		Hollie A. McGinnis, MSW, PhD
Module Learning Objective		<p>To discuss the mental health services needs of adopted people in adulthood</p> <p>To identify clinical models for approaching for working with adoptees in adulthood</p> <p>To learn clinical approaches to working with adopted adults that incorporates a life-course perspective</p>
Lecture	10 minutes	<p>1. Adoptee mental health service needs and mental health service use</p> <ul style="list-style-type: none"> a. Adoptees are high users of mental health services based on child and adolescent surveys a. Less is known about how much adoptees utilize mental health services as adults, but there is some preliminary evidence (MAP data) a. There have been little research on interventions designed for adopted adults (GAPMAP) i. There are evidence based interventions for adoptees as children focused mostly on attachment (Baden, Wilson, Gibbons & McGinnis, 2013) i. There is evidence-based interventions for treating trauma (i.e. Auslander, et al, 2016), but these have not been extensively researched for efficacy among adopted adults.
	10 minutes	<p>2. Clinical models for thinking about adoption in adulthood: The past is still present</p> <ul style="list-style-type: none"> a. The cyclical nature of human development (theory - Erickson). Thus, developmental tasks in childhood get revisited in adulthood and adoption issues get retriggered along a developmental spiral. i. For adoptees, core experiences of adoption related to trauma and loss (relational and cultural), impact developmental tasks around identity / sense of self, relationships, and agency / power and purpose. i. Show data of importance of Adoptive and Racial/Ethnic identity over life course (MAP study) a. Theories of Adult Achievement - Maslow, self-actualization // Jung “Individuation” to Wholeness. i. Complex Trauma: Attachment trauma can harm one's sense of self and identity; Body keeps Score and need for somatic approaches.

		<p>i.Ultimate Identity Work: Making Meaning of One’s Life. Considering psychodynamic approaches to moving to wholeness and need for new narratives and archetypes for adoptees to create meaning about their life: examples from BJ Lifton, Jung</p>
20 minutes		<p>3. Clinical Approaches to Working with Adopted Adults</p> <p>a. Assess for Salience of Adoption: How salient is adoption in their life right now?</p> <p>i.Given where an adopted person may be in their Adoptee Consciousness (Module 2), their adoption may or may not be salient to them, i.e. they may be coming because of relationship problems, loss of job, grief over the death of a loved one (cite AQ article in press).</p> <p>ii.Research shows: therapists who push adoption can push the adoptee away.</p> <p>iii.Research shows: therapists who join with the adoptee to explore adoption is beneficial (cite AQ article in press)</p> <p>iv.Explore: Adoptee Consciousness Model.</p> <p>a. Assess for Identity: Where is the adoptee in their own exploration of their adoptive and racial/ethnic identity?</p> <p>i.Adoptive Identity: During childhood and adolescence (with or without support from adoptive family) and adulthood.</p> <ol style="list-style-type: none"> 1. Assess: What was the adoption story their parents told them? 2. Explore: Baden’s Adoption Microaggressions - especially adoption fictions. 3. Agency: What is a narrative of adoption that is authentic and true to them? Need to integrate complex narratives around being adopted that address the cognitive dissonance around the paradoxes of adoption <p>a. Includes weaving in the geopolitical circumstances of relinquishment – refer back to Module 1.</p> <p>i.Racial/Ethnic Identity: During childhood/adolescence, and adulthood</p> <ol style="list-style-type: none"> 1. Overt and Covert Racial/ Ethnic Microaggressions and Racism (in the family, systemic) – refer back to Module 1. 2. Research: extent experience racism (MAP data) <p>a. Assess for Trauma</p> <p>ii.Research: Extent experience ACEs and Adult stressors (MAP data)</p>

i. Early Childhood Adversities: Pre- adoption

1. Assess: What is known about the context of the birth parents / family situation? What is known about the context of relinquishment / abandonment
2. Explore: Review adoption papers; visit to birth town, state, country; geopolitical context of relinquishment; reading / watching reunion narratives
3. Agency: What are the narratives around the content of their abandonment / relinquishment that is authentic and true for them?

ii. Early childhood adversities post-adoption within adoptive family

1. Research: MAP data and breakdown of common ACES
2. Assess: What was their relationship with adoptive parents? Was there a history of neglect, abuse, “savior”, expected gratitude, obligation to feel “lucky”, not feeling safe, having to care for others rather than to self.
3. Research: estrangement with adoptive parents among adopted adults (MAP data)

iii. Physical Health: ACES and adult physical health

1. Research: adult physical health ailments. (MAP data on ACES and physical health)
2. No medical health history compounds challenges to physical health

a. Assess for Loss: Relationships and Cultural Knowing

iv. Loss of Relationships - “Not loveable” narratives, not safe

1. Assess: experiences of death of caregivers (adoptive parents, birth parents, foster parents, adults who cared / mentored, pet, child, friend)
2. Assess: ambiguous loss of relationships (relating to children /infertility / unchosen childlessness; friendship, romantic relationships)

v. Loss of Cultural Knowing - “Imposter” narratives, not belonging

1. Assess: cultural “performance” verses authentic sense of belonging and reclaiming (Baden) – see Module 2.

		<p>2. Parenting children and teaching them about birth culture (MAP data)</p> <p>a. Assess for Supports - Adoption is not a pathology and importance of attending to adoptee's agency / personal power</p> <p>i. Childhood/ Adulthood: From adoptive family and chosen family</p> <p>1. Research: Number of adoptees who participated in activities as children (MAP)</p> <p>i. Childhood/ Adulthood: Connected to other adoptee in their life</p> <p>1. Agency and Sense of Collective Empowerment by being connected to other adoptees (MAP data)</p> <p>2. Adoptees connected to other adoptees while in therapy enhances the therapeutic process (AQ article)</p>
Summary	5 minutes	<p>f. Clinical assessment especially for adopted adults coming into the therapeutic space (refer to the qualitative study therapeutic and community engagement): therapist consciousness around power in the therapeutic relationship</p> <p>f. Returning / revisiting adoption issues at key adult milestones: intimate relationship, creating a family (choosing to create a family via adoption/birth; how to parent across culture and difference; dealing with physical ailments without medical information; re-parenting themselves from toxic childhoods (especially around racism; estrangement); adoptive/birth parents death (revisiting relinquishment/ abandonment)</p>
		<p>LAURA's SUGGESTION: I am suggesting adding a skill for participants to focus on before they start this activity. How would you like the therapist to use the information you have taught to impact what they are now to do differently than usual in the role play? If you don't want to name a specific skill, then I would suggest opening that question to the group-how might this impact how you approach this case differently with the information you now know? Then talk about that as a large group a bit before breaking them into pairs.</p>
Case example	30 minutes	<p>Role play. Break out into Zoom groups (3 per group) for role play on a case example.</p> <p>Alternative: Fishbowl where people play the role of therapist and client and the group plays the role of Observers.</p> <p>1. Three client descriptions. (1) adopted woman who is pregnant; (2) adopted woman with breast cancer; (3) adopted man whose adopted mother died. All clients do not feel adoption is salient to these experiences they are going through.</p>

		<p>2. Break into groups of 3. One person will play the role of therapist, the other the client, and the third person will be the observer. Goal is for the therapist to connect these presenting issues to adoption related loss/trauma, identity, and move client toward agency.</p> <p>Discussion of role-play: (1) Therapists: what were your line of inquiry and how did you connect the presenting issue to the client's adoption? (2) Client: how did the line of inquiry feel (on target, off point). (3) Observer/ Reporter: what were the main observations of what worked and what points were challenging?</p>
<p>Research Cited</p>		<p>Auslander, W., Edmond, T., Foster, A. Smith, P., McGinnis, H., Gerke, D., Tlapek, S., Threlfall, J., Voth Schrag, R., Dunn, J., Jonson-Reid, M. (2020). Cognitive behavioral intervention for trauma in adolescent girls in child welfare: A randomized controlled trial. <i>Children and Youth Services Review</i>, 119, 1-11. https://doi.org/10.1016/j.childyouth.2020.105602</p> <p>Baden, A., Wilson, S., Gibbons, J., McGinnis, H. (2013). International adoption: Counseling the adoption triad. <i>Adoption Quarterly</i>, 16 (3-4), 218-237. https://doi.org/10.1080/10926755.2013.794440</p> <p>Farina, A., McGinnis, H.A., Baden, A.L., Kremer, K. (2020, Campbell title registration). A systematic review of the effectiveness of mental health interventions for adult adoptees. <i>Campbell Systematic Reviews</i>, 16, 4. DOI:10.1002/cl2.1130</p> <p>McGinnis, H.A. (2021). Mental health and well-being of Korean adoptees over the life course. In Anderson Yoon, Sung Seek Mon, & Haein Son (Eds.) <i>Understanding Korean Americans' Mental Health: A Guide to Culturally Competent Practices, Program Developments, and Policies</i>. Roman & Littlefield Publishing Group, Inc.</p> <p>McGinnis, H.A., Farina, A., Baden, A.L., Kremer, K., O'Leary Wiley, M. (2021, Campbell title registration). The state of knowledge on adult transracial and intercountry adoptees: An evidence and gap map, <i>Campbell Systematic Reviews</i>, 17, 1. DOI:10.1002/cl2.1145</p>

McGinnis, H., Kim, A., Kim, J., Baden, A., Cho*, S., Kim*, S. (2023, July 12). *The importance of community: Preliminary findings on the nature of Korean adoptee groups/ spaces and adoptee well-being* [oral presentation]. Sixth International Korean Adoption Studies Symposium, International Korean Adoptee Associations (IKAA) Gathering, Seoul, South Korea.