

# 17. How might the American Chu...hildren\_ with Kimberly Quinley

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## SPEAKERS

Lauren Pinkston, Kimberly Quinley

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### L Lauren Pinkston 07:56

You guys are in for a treat today because I have one of my favorite people in the entire world on the podcast. Kimberly Quinley is joining us from Thailand and we got to know each other because I chased her daughter down at a conference in Hong Kong because I could tell she was the coolest person in the room. And we ended up living in Kimberly's house when I was pregnant with my third baby, and we were waiting on him to be born in Bangkok. And so I had reached out to Carter, Kim's daughter, and said, "Do you know anyone you know where could we go for a couple of months while we're having this baby and working on our immigration paperwork?" And she's like, "Oh, I would love to have you" and I don't even think she asked permission. So I should probably lead with all of your credentials, Kimberly, but your person is just really what takes center stage for me and who you are and how you share your home, how you live out your values with everyone in your community. You've lived in Thailand for decades now and have just practiced hospitality in every way possible so we'll tell some of those funny stories, but welcome and thank you so much for giving us an hour of your time today.

### K Kimberly Quinley 09:14

Oh, I'm so excited to be here and you're definitely one of my favorite humans on the planet and no I was not asked permission if you could stay at my house. It was basically, "Oh Mom, I told this girl Lauren I met in Hong Kong that she and her family can come stay with you for a few months." Okay. Sure, we have room.

### L Lauren Pinkston 09:37

Not to mention that we were still norming as a family. So we were still within our first year of our adoption and had lived in three different countries that year, Thailand made the fourth country in both months that we had lived in. I was humongous and pregnant in the April month of Southeast Asia, which if you know how the weather patterns are, that is the hottest time of

the year. And so, you know we were with you guys for several weeks. I lost track of how many things my kids broke or lost in your beautiful home and we were trying to homeschool and share a kitchen and what I loved most about being there was our conversations at night just sitting around the table and getting to know you - it's such a blessing to us. And thankfully, when Quinn was ready to come, your husband was Don was up for the task of driving me to the hospital.

K

Kimberly Quinley 10:36

I was very nervous. I remember thinking, why haven't they left yet? Why haven't they left yet? Like, I knew you were like just about to give birth and I was so nervous. And you were so relaxed. And I think it was like a wild Friday night or so I don't remember what night it was. But it was raining. It was like a Justin Bieber concert. I mean, it was so weird.

L

Lauren Pinkston 11:01

It was yeah, it was. It was the first time Cold Play had come to Bangkok.

K

Kimberly Quinley 11:04

Yes. And so the traffic was horrendous and I thought that baby's gonna be born in our car. Which was you know, I mean, thank God your husband is a doctor.

L

Lauren Pinkston 11:19

Well, he did not feel prepared to deliver that child and we did not have the financial stability to pay for the leather seats in your car. And so I was really praying that we could get there. I looked up in the front seat and after a long time of being in the car just try... I mean fighting gridlock traffic, your husband John's knuckles were so white and I could tell that he was counting between my contractions and I had tried to keep it cool and not make them in uncomfortable in the car. But by the end, I was like about to crawl out of my skin. And Don was counting and I think turned around. He was like, "I think they're like one minute apart now." And I was like, "yes they are. Yes they are, I'm going to try to keep it cool." About the time he could park and get back into that, you know, park in the parking garage and get inside the hospital to check on us, Quinn was here. I mean it was like the fastest thing. We had already chosen to name him Quinn, but the fact that you guys are the Quinleys - was perfect, man. I just want to bring everybody who listened to this podcast into my life and into the story because you guys are just such a huge part of that.

K

Kimberly Quinley 12:31

Oh, it was so much fun, but I will say I was pretty stressed that night. And you seemed very relaxed to me. But anyway, it was great.

L Lauren Pinkston 12:40

I am so glad that was the impression that you got, because on the inside I was about to tell every man where they could go and what they could do. And I actually didn't.

K Kimberly Quinley 12:52

Again, that has begun a really good friendship between us and of course you and Carter, our daughter are such like sisters, but I get to reap the benefits of that when she shares how love she feels from you and your family. And yeah, we're just grateful that you guys are in our life.

L Lauren Pinkston 13:12

Well I feel the same way and love having Carter on this side of the ocean now she is making such incredible impact through her work. And we intersect if people follow me online they've probably seen her in several of my posts because we are worlds collide in the human trafficking anti-trafficking space a lot. But I'll say, Kim, one of the things that stuck out to me so much about our time in Thailand was getting to sit over tea or coffee with you and talk about your work and what had kind of transpired over your time. I think we're always looking for mentors and people who have gone ahead of us and have lived life in ways that we have yet to experience. And what you had done was raise children abroad while engaging with the issue of orphans and vulnerable children. And you had learned so much and you're the type of person that has the tenacity to try to correct systems as an Enneagram one I know that comes naturally. But I would love for you to just kind of start out today kind of introducing everyone to your story. You know what led you to Thailand and what those first few years look like. Take us back to that time.

K Kimberly Quinley 14:34

Okay, well, I went to Thailand in 1984. Can you believe it is going to be 40 years next year? That's a long time. I was 10 years old, of course, when I went to work in Thailand. Um, anyway, I went in 1984. I was a school teacher and had my summers off and there was this lovely missionary who came to our church and shared about her orphanage and I just really felt called. And so I went for a summer, fell in love with the kids. Of course, didn't speak the language and didn't really understand all the nuance there and the complexity of orphanage care, but loved them and so couldn't wait to go back. I went back to the States, spent a year teaching school, and then went back for two years and lived at that orphanage and as I began to understand the Thai language and see summers come and go when kids would go home and I'm thinking this is interesting. Why are all these children going home when we're protecting them from unsafe environments? So I learned a lot during those few years that I was there as a single missionary. I ended up following up with John, he was a sponsor at one of the orphanages and he I guess I met him when he gave me a doll that said, "Hey, can you bring this? I sponsor this girl this orphanage? Can you bring this doll to her?" And I'm like, this is a great guy. Like he sponsors orphans. He's a keeper. But anyway, long story short, we got married. We had four children of our own. And I think even having my own children made me realize the importance of family and mothering and that what those children really needed was their family and their mothers or grandmothers. I learned a lot in that those first few years.

**L** Lauren Pinkston 16:32

You know the I talk a lot about bringing humanity into these issues, but when you read about orphans or you read about the orphan crisis in a sterile environment, it's really easy to create your own narratives about these children, and about how they function in the world and we remove ourselves and our own life experiences that really would connect us to who they are and what they need. And so I love that you're, you know, immediately building that bridge between your own life your own children and the kids that you're working with and saying, "We are not different. We are really the same." As you think about when you first moved abroad and this won't be new to anyone who has lived cross culturally, but what would the Kimberly of today tell that Kimberly that was in her first few years of Thailand and working in this field?

**K** Kimberly Quinley 17:36

Well, obviously the first thing I would say is leave your white savior cape at home. I definitely had preconceived ideas about culture and religion and orphan care and leave all of those things at home, of course, and become a learner. Listen, listen, listen. There's a scripture that I talk a lot about because it's one of my favorite scriptures that says, "desire without knowledge is not good and one who moves to hurriedly misses the way" and I think about me as that young, early 20s. You know, I only taught school for a few years, and then I find myself in Northern Thailand on the Burmese border, caring for 100 orphans and realize that I had so much passion and so much desire to really care for these orphans because that's what the Bible says, right? That I had no knowledge. I mean, yes, I was a school teacher, but I was not a social worker. I didn't understand attachment. I didn't understand the push and pull factors of safe and unsafe migration and why children moved to the cities for school and I didn't understand anything, and really it took me years to fully grasp that. So I think, slow down, move slowly, listen. That's what I would have told my earlier self.

**L** Lauren Pinkston 19:07

You know, that really bumps up against something that I shared with Dr. Kristen Cheney. Coming from outside of the faith community, I think she found this very shocking to say, you know, we have this thing of "God doesn't call the qualified, he qualifies the called."

**K** Kimberly Quinley 19:22

Oh, gosh, yes.

**L** Lauren Pinkston 19:24

Yeah, you've heard that a time or two. But that I mean that is the antithesis of the scripture that you just referenced. And how have you seen that? How have you seen that play out? Maybe as the American church engages in Thailand, how have you seen that play out in your life or in the lives of those that you that you kind of rub up against in Thailand?

K

Kimberly Quinley 19:51

Well, it's interesting thinking about the... did you say the Thai church? How is the Thai church? Or are you saying the American church?

L

Lauren Pinkston 19:59

Well, how was that, you know, if that is the mantra coming from the American church, right, that, you know, "God doesn't call the qualified, he qualifies the called" and I, you know, a lot of feelings around that statement, but just bringing that back to the surface again, how have you seen that kind of go up or impact the communities where you work?

K

Kimberly Quinley 20:29

Well, in Thailand, for sure. The first time well, for many years, I grappled, of course, with all of these issues and wondering what the heck am I doing and why am I here? And why are these children here? And it was a really hard few years to try to figure that out. And I remember after the 2004 Tsunami, we went down, our organization is called Step Ahead, and we went down to build child development centers for all of the families that have lost their homes and their businesses. And I'm not kidding, Lauren, 20 organizations flew in and bought land and built orphan images like immediately for the first time after tsunami. And I remember thinking, this is crazy, like, what are we doing? And so I'll share a quick story and then kind of get to where the church falls in that. But one day, I pulled my car up to a child development center and I saw this orphanage director on the porch the signing over one of our kids that attended our center, and her mom crying signed this contract of 18 years and every three months the mom could visit and remember saying...

L

Lauren Pinkston 21:50

An 18 year contract?!

K

Kimberly Quinley 21:53

Yes, an 18 year contract. And so I remember thinking, "What is going on here?" And I asked the mom I'm like, "What are you doing? Are you sure? You know that you want to give your child away?" And she just like looks at me and says "[thai language], Auntie Kim. I don't know what I'm going to eat tonight." And so this woman is telling me that she will provide food, three meals a day, education, my child could even go to university. And so I don't know what I'm going to eat. I'm living in a displaced persons camp with a family I don't even know and I don't have a job and I have no food. My husband died in the tsunami. What am I to do and I remember thinking of Moses, you know, fighting the biggest battle of his life. I think a lot of your listeners are Christian, but I thought of that picture of Moses where Aaron was holding his hands up and I thought this is what this woman needs. I mean, she needs, this poor mama. I mean, she was 20, 22 years old. She needed someone to hold her hands up and allow her to keep her child. So we said if we make sure you have food tonight and you have food until you

find a job, will you keep your child? And she said yes. And so we started a program called Keeping Families Together that we had no idea we were starting or what we were doing. We were completely clueless, but we knew it was the right thing to do. And so we ended up spending about six months just looking at what does the Bible actually say about caring for orphans and vulnerable children? What is the social science say about it? What is the legal framework for looking after children? And so when we realized that orphanages was probably not the best thing to do, and we started inviting the church in to these conversations, and I remember the first time we had about 20 church pastors come, this was southern Thailand in the same place where the tsunami was, and we share some of these Scriptures with them. There's like seven themes woven throughout the Old and New Testament and we asked them, "What do you think about this? Like, what is the church's role?" And I remember one pastor said, "Well, I know for one thing, it's the missionaries role to open up orphanages. So that's what we as a church do when there's a vulnerable person in our community, a vulnerable child, we just send them to the orphanage because that's the missionaries job." And I remember going oh my gosh, that was me, right? I mean, I recruited orphans. I did all of those things. So that was the church and that still, to this day, in Thailand, the church really believes that the orphanages are good work, and there's actually courses in seminary where you can learn how to run an orphanage to get support for your church. But we also see a growing movement of change around the world. I mean, not just in Thailand, but around the world. There's a there's a group of people, well, many different organizations around the world that are moving in this direction of family based care and understanding that children thrive best in family and safe and nurturing families. I'm not saying keep a child in a family that's unsafe. But how can we find a family that is safe for that child instead of orphanages? So, yeah, the church loves that. Do you know, Lauren, it's \$40 million a year that is invested in Chiang Mai and Chiang Rai. That's only two provinces in Thailand. There's 77 provinces. Two of them have \$40 million from the American church coming in every year pouring into hundreds of orphanages. So like if you think of Philadelphia, 1.6 million, Chiang Mai has 1.6 million and we counted over... I think it's now, the numbers probably 250 orphanages and probably another 250 dormitories being brought by really well meaning good intentions Christians.

**L** Lauren Pinkston 26:01

I mean, if we were looking at 250 orphanages and 250 dormitory style houses in Philadelphia, what would the media be saying about that city? What would our government be saying as an approach? Like oh, we have a massive crisis where have all the parents gone?

**K** Kimberly Quinley 26:21

Right, right.

**L** Lauren Pinkston 26:23

And I want to go back to that... I mean, just such a heartbreaking story that that you told about the mom standing on the porch, signing over her child really feeling like she didn't have any other options, because the option that was being placed in her lap was too good to say no to

that in order to be a good mother, the best thing she could do for her child was to hand that child over. But that offer was placed in her lap by someone who was assuming that they could care better for that child by removing that child from their mother.

K

Kimberly Quinley 27:04

Oh, absolutely. Yes. Yes. With really good intentions, to be honest. I know this person personally, and and that was me, right? If you go back to 1984 That was me. I was the white woman who came with my preconceived ideas and knowledge and what I thought skills, and I was going to save all these kids. So I was not looking at all of the complexity and the nuance and all of the issues. You know, I wasn't looking at the river, right? To say why are we plucking these kids out from the river is you know, we're looking up the river: poverty, breakdown of the family incarceration, natural disasters, all the issues that make families become open to separation to, you know, leaving their child, so I I don't want to judge her, although I might not have used really nice language when I told her to get off my property, but I definitely don't want to judge her because I was her. And like you know, I think it was Margaret... No, who was it that said, when we know but... Maya Angelou... "when we know better we do better?" Right? And so I had learned and I had read Craig Greenfield's book, you know, The Urban Halo: A Sase Study in Cambodia, where he looked at orphan care in the slums. And how can we do that? Well, with grannies and aunties and single mamas, right? So I had began to learn and study and and understand that there's a better way. So but my, you know, 24 year old, good intentioned heart, I thought what I was doing back then was a good way.

L

Lauren Pinkston 28:56

And so many things that we do in our early 20s are because we are we feel stuck and I'm gonna I'll speak to this from, you know, within the Christian framework, but I think we see our privilege, we see our access to resources, and we see, you know, a mandate that is certain verses from scripture that have been plucked out and held as the highest, you know, level. I don't know how you can really debate with "pure and undefiled religion is" you know, so within the context of of James 1:6. You know, we... or 27, sorry, James 1:27. I mean, that is a beautiful mandate. I would actually debate that it's an invitation, rather than a mandate, but we feel so often especially in a western, driven interpretation of Scripture, that we are sinners and that we have to be saved that framework of the Gospel where we will never be able to earn our salvation, but we better spend our life trying, right?

K

Kimberly Quinley 30:03

Well, I mean, the thing is, what we do is we just take that verse out of context, because we're not looking at all the scriptures from the Old Testament, New Testament and what do they actually say about caring for the orphans and vulnerable children? I mean, in Hebrew, orphan means "lonely, deserted", right? So it's a much broader picture of who the orphan is. And in that scripture you just quoted, religion means worship. So our acts of service towards the lonely, the fatherless, the abandoned is our worship, right? That's how we worship God through those acts of service, but I think it blew us away when we spent those six months just reading the Bible. And looking at the... we just saw the seven themes of what the church is called to do for these orphans and vulnerable children. And so instead of just hand picking the scriptures... I

mean, let me tell you the orphanages I've been to where it says that scripture on the wall, that that's the first thing you see when you walk in, right? It doesn't show you that all the scriptures also mentioned the widow, which again, if you look at the original text, the widow is divorce, death or abandonment, so it's that single mom next door. Right? And so we have to think of this bigger picture just because she's a single mom doesn't mean she is not capable of caring for her child. And what are we doing about that single mom next door, whether it's in Philadelphia or whether it's in Bangkok, you know? Who is she and how can we meet her needs? So that how can we be that Aaron in the Moses story, right? To hold up her arms and to make sure she has the resources that she needs to keep her children? Because that's what the Bible says, right? That is the church and families that God his fault. He created the family.

**L** Lauren Pinkston 31:58

Absolutely and there is also an industrialization of the... right? You mentioned how many millions of dollars are pouring into two provinces in one country.

**K** Kimberly Quinley 32:15

In Haiti, it's \$70 million a year. And that's a low number. I mean, Lumos did that research and that's a low number, \$70 million. I mean, I know of an orphanage director in Chiang Mai, who just spent \$3 million, like, okay, \$3 million to buy land and build a building for children at risk of human trafficking. I'm sorry, you know what we could do with that \$3 million? We could go into those communities where those children live that are at risk of human trafficking, and we can help the community understand what are the things to look for when you're being groomed? What is human trafficking? I mean, so much community development could happen with \$3 million that they got to buy land and build a building. And yeah, so I think our church resources in the West have got to be redirected to family based care.

**L** Lauren Pinkston 33:09

Absolutely. We have been used to develop a business that would include a childcare center within the business where the parents could bring their kids and then they could take care of... I've shared the story before, but I remember one day, my kids went to an international school next door to Thailand and one of my kids came home with some new shoes one day, and I was like, "Where'd you get those? Where'd you get those shoes?" She said, "Oh, there were some missionaries that came to the school and we're giving you shoes to all the poor kids." And that is how she told the story. And okay, immediately in my heart, I was like oh, they think I'm poor and that I can't provide for my own child. Many times have I put other families in that exact same position of robbing the robbing them of their ability to care for their children because I thought I could do it better or I thought I had something that their children needed that they were, you know, providing. I mean, whether that's through shoe boxes at Christmas or angel trees at Christmas, or things that I've brought over in suitcases and given out on short-term mission trips and local economy... I mean, so many ways that I have not considered my role cross culturally through kinship, which led me through altruism and I am, you know, pick a word: Saviorism. I remember sitting at your table and you said that there were pastors who were starting to see the gaps, starting to notice that maybe institutionalized care for children was not what they needed developmentally, not what they needed emotionally, not what they



needed spiritually. And yet they were trapped, because their income and the way that they were able to provide for their own families was because of Western stuff. Can we dive into that a little bit and share what you see in that realm?

K

Kimberly Quinley 35:19

Yeah, well, you know, when we started doing training to churches, about these seven themes about what does the Bible really say the biblical framework for caring for orphans and vulnerable children? I mean, you just start seeing these light bulbs go off, right? And they're starting to connect the dots. And there were people in our audience that, you know, I could see were emotionally upset by this message, because they had given their own children to the orphanage to be raised because they'd get devotions every day and as a pastor, you don't have time to be with your kids so you send them to the Christian orphanage where the missionary is - they'll learn English and they'll get a good education, probably go to college and get the Bible every day. So it's a win win. But as they begin to see, you know, we start teaching them about attachment, and they start learning about trauma. I mean, the first day of our training is trauma informed care. And so when they start to recognize, oh my goodness, this separation, that initial separation of the child being uprooted, that day the trauma begins. And, and then, of course, continues with overcrowded homes and abuse not only from the directors or the people who are supposed to care for them, but the older boys are the older girls in their home. I mean, there's so much that we won't go into today but anyway, so we'll begin to share those important parts of a child's development and what trauma is - it's the recessions you know how we love how we hurt how to heal. And so looking at that the church can start thinking, oh, wow. And then looking at the biblical framework. This is how we're supposed to care for orphans and vulnerable children. I mean, we do fun activities, community mapping, where we put the church in the middle and they map out who are the vulnerable people. In their community. And instead of sending those kids to the orphanage, what are other things they could do? How could they as a church, you know, train others to care for orphans start doing it themselves. So it's been a very slow process. I mean, it's been nearly 20 years that we've been running this Keeping Families Together program and we've trained hundreds of churches and to be honest, there's just a handful that are really out there doing the work. It's growing. I shouldn't be discouraged. I mean, it's growing for sure. But it's a it's a very big mind shift. Right? When you have \$40 million coming in and this is coming in free and you can use that to care for orphans, but it's not coming to care for the single mom demonstrate that from your church, then how are you going to get the money to care for her? Right? Who's going to in the church raise up? So it's very complicated. There's no super easy solution, but we have seen the church change here. And we've seen the government change here. There's a lot of change going on. I mean, Thailand is at a crisis and I told you that before, you know, we often think of Haiti is like the worst country on the planet in terms of orphanages per capita, but Thailand is right up there with Haiti and people don't know there's 120,000 Children in residential care tonight. You know, and that's in 700 orphanages across Thailand. 68% of those are run by Christians. So I mean, it's a it's a crisis. It's really red zone. And we're trying to wave our flag as much as we can. But um, it's the church in America that actually has to change, you know. The church started caring for, or I mean, first century church, right? What did they do? They cared for orphans and vulnerable children. That's what that was the church's calling. It wasn't, I think, until the fourth century when they started institutionalizing it. And it was years that we did that, until, really, it was John Bowlby. I don't want to get him too... he gets a lot of credit. I mean, in the 50s when he came up with attachment theory, right? And we in America started realizing that, oh, there's this thing called attachment. Maybe our institutional care is not best for children. And so, of course, we started the foster care programs. We know that's not perfect,

but let me tell you, there is a growing group of Christians in America who are called by God to do foster care and adoption and they are amazing. And, you know, there's a group called CAFO, Christian Alliance for Orphans, and they really are pushing the American government, pushing churches pushing state legislation. I mean, they're doing phenomenal things to get foster care to have a better reputation. You know, because foster care has a bad reputation, because the only bad things we hear is on the news. We don't hear all these amazing families that I know personally who are doing phenomenal jobs with adoption and foster care. We don't hear about them. There's another growing global movement called World Without Orphans. And it's where the church, I think there are 90 nations around the world, that are saying let's rise up and have a world without orphans. We don't have to have this anymore. So there are these these growing movements around the world. The secular group was before us long before the church. You know, they were very aware of all of this before the church but the church is on its way. I mean, it's slowly moving forward. I hope.

**L** Lauren Pinkston 41:05

Yeah, I do too. And I, you know, I think it's conversations like this that I hope... and why we wanted to have the season is because I hope that the church that is really driving so much of the funding, because of our hearts and people who want to do well, to really allow them to see the impact that their donors are having in ways that are driving this movement more than anything else. Brian McLaren talks about 13 different biases that people have. And he has a book and he's got a podcast all about it. I think it's fantastic. One of the things that he mentions is cash bias. And when money has interjected into a scenario, it totally shifts the way that people respond to even their value systems. Because, you know, cash speaks and so when you're looking, I mean, you've painted a perfect picture. How do you reject \$40 million? That someone is telling you how they want it spent? And it's also provide a stable income for you. How do you how do you reject that? It's really hard to separate your self and your small circle and say, Well, if I do it, it'll be fine. And we have to see this larger movement that's going on to see how our individual actions are being repetitive and countries where people are choosing to work to the point that we are almost handicapping those communities by our approach and when we're not listening, like you said, makes it really difficult.

**K** Kimberly Quinley 42:44

Well, I was gonna say, you know, think about the orphan trains in America. Think about the residential schools in America, and Canada, and Australia. Right? And what England did sending 150,000 kids to Australia for orphanages and to work. So we did all of that and that was in recent history. Okay...

**L** Lauren Pinkston 43:10

Yeah, will you tell everyone where they can find out more about those because I think that that might be part of our hidden history that we don't discuss much or I think you have a couple of pod... a couple of documentaries that you recommend.

**K** Kimberly Quinley 43:21

We do and I will definitely... you can put it on the show notes or something but Rabbit Proof Fence is a great book movie that shows what we did, what Australia did to the aboriginals. Orphan trains... There's lots of books about orphan trains in America, where we put impoverished kids, not necessarily Native Americans, impoverished kids in the East Coast and move them to the Midwest to help farming and help families who didn't have kids. And then, of course, we have all of the Native American residential schools that were to change their religion, their language, their culture, right? What's so sad about that is that we have taken that exact model and now duplicated it in Thailand, right? So what we knew is wrong and what there has not been an actual public apology for that in America yet. I mean, there's been some apologies in Canada. Australia made a huge apology for what they did. But anyway, we are doing the exact same thing. I think when I had that revelation, Lauren, it hit me like, oh, my gosh, we're doing what we know is wrong. We are going to these tribal villages in northern Thailand. We're removing kids. We're basically stealing kids from those villages. And putting them in the safe homes, they lose their language, they lose their culture, they lose their religion. And so we're doing the exact same thing and without a license to operate, you know. 50% of homes in Thailand, don't even have a license to operate. So if you can imagine in America, opening up an orphanage for poor kids in the inner city and you don't have a license to operate, you don't have a psychologist on staff, you don't have a social worker. You just have a good heart. So you're going to open up a home for that one. Anyway, that's what we did with the indigenous people of America. Right? Canada, Australia. It's very well documented. But we've basically taken that model and exported it in our missions. And it's got to stop. I mean, that \$40 million, \$70 million in Haiti, I mean, those are two countries. Can you imagine Uganda, Ethiopia, I mean, like all the other countries in the world where the church's dollars are going to this work that is not God's heart at all?

L

Lauren Pinkston 45:52

You know, as you as you paint this picture so vividly, and we will have we will have a couple more episodes that are specifically focused on human trafficking within the orphan care and adoption industry. Okay? So we'll, we'll dive a lot deeper into this. But the way that you've laid this out so clearly is showing me without a doubt that we are also acting as traffickers in these kids lives. We are plucking them out of their homes. We are removing them. We are coercing parents, families and we are using scripture as a means of trafficking kids, much like we use scripture to justify slavery years ago. I mean, it's shocking how we can really misinterpret what the Lord's heart for kids and for families is when we want to industrialize. An invitation to be obedient to his call. What you mentioned, the formal apology, you know, and how Canada and Australia have ever made such apologies, especially to their Aboriginal or indigenous people. What would an apology, what would a formal apology from the American church look like in terms of owning our past ill informed practices around orphan care?

K

Kimberly Quinley 47:21

Um, well, I want to take back what I said earlier. I mean, the church has made some apologies for sure. Like, I think it was 1995 when the Southern Baptist officially renounced the church's supportive slavery and segregation 1995, right? Methodist Church had a ceremony of repentance in 2012 for injustices against Native Americans. In 2016, it acknowledged its role in the boarding schools. They had intentionally tried to destroy traditional culture and belief systems. So that's big. That was 2016.



Lauren Pinkston 48:04

After a massive social media campaign, right?



Kimberly Quinley 48:08

Right. Well also, and more recently, we know of because of Canada and what came out with the boarding schools in Canada, all the children's graves that were found that, you know, died under the care of these caregivers, the church caregivers that were never mentioned and then just found the Catholic Church has made some apologies, right? They apologized. I forget who it was that said that the biggest abuse was not what happened in the schools, but the schools themselves. That was a big problem. So there have been some apologies, but I think they're just in these little pockets. So they're not like the whole country of America isn't aware of these things that are happening. It's in our most recent history that we're acknowledging that this was a problem. Right? The fact that the Catholic Church is saying the biggest abuse was not what happened in schools, but that the schools themselves existed, that they happened, right? And that I think the Anglican said, we're sorry that we took away your language, your signs of your identity. You're made in God's image like we should recognize that and so all of that is really good, and that's movement forward in the church. But to be honest, I think 99% of the church is totally unaware of the trauma that they are causing in the name of God with the proliferation of residential care across the world. Like they are not recognizing it, and they're not seeing that what we did in our early history of America, not so early actually, right? That is what we are doing overseas, and we're giving \$40 million to do it. So I don't know don't get me on my toes too long. Don't get me... Don't get me started. Don't get me started. You can cut all that out. But but the truth is, we need more people to understand trauma. I think when people start to understand the trauma of separation, when a child is separated from their family, and they begin to understand attachment is then when they can begin to put those pieces together. And so the church has no idea the trauma that they've caused. I mean, I've interviewed kids here in Thailand, Lauren, who say this the same thing. They were robbed of their language, their culture. I mean, one little girl, she lived at the orphanage where I worked and so I interviewed her, you know, 30 years later, and she said the hardest thing for her was that she lost her language and her culture and her identity. Because she lived in the city, the orphanage in the city and they learned Thai language is not her tribal language. And so the first summer when all the kids were going home, she wasn't allowed to go home because she didn't have time language enough. And so she lost her native tongue. So when she eventually was able to go home for a summer break, she couldn't speak to her mother. So that was the good Christian orphanage where I worked. So you can imagine I have a lot of things I've had to reconcile with the way that I myself did things. Again, you don't, you know, you do better when you know better and I'm grateful for that. And I'm learning and I'm a learner, and I will continue to learn and grow and do better. But it's heavy. When we think about what we've done, in this generation, it's heavy. And I think some people will hear this and say, "But what would have happened in that, you know, like, what do we do? Do we... you know, what do we do? What do we do? We do nothing?" You know, I don't want anyone to feel handicapped. But, or like there's not an action... We did a study of care leavers or what we like to call them now as children who grew up in care and many of them have said to me in this research, "Why didn't you start a family program when I was growing up? Why didn't someone care for my mother? What if you had invested the money some are so articulate and have college degrees? What if you had invested the money that you spent on caring for me in the orphanage and put that in my

mom?" You know, Craig Greenfield says, you know, when will we learn to stop spending the money on taking kids away from their communities instead invested in their communities? Why? Oh my gosh, I read this great book called I'm Not Going to be Able to Take the Boy at the Gate, and this is an Irish boy who grew up an Irish boy, he's a little bit older than me now. But he grew up in an Irish orphanage, and he says that same thing in the book. It was fun. We did a book club and he was able to join the book club, but he talked about what if the money, he uses the same words, what if the money that was invested to the Catholic Sisters had been given to my mom, I could have stayed with her? I was not an orphan. Right? I had a relative. So that's another myth that we have to start debunking is that there are many kinds of orphans, right? There's a double orphan where both parents died. There's a single where one dies. There's economic orphan (poverty) which is 80% of the children in the world are in residential care, because of poverty. In Thailand, it's more like 90% and then there's social orphans, right? Addiction, incarceration, I mean, those other issues that may improve and then the child can go home. This word orphan in the church anyway, we kind of have this perspective that it's there's no family at all. And if there is they're absolutely evil. So we've got to change that.

**L** Lauren Pinkston 54:41

Right, because we're looking at, again, just looking at our own communities here. I am back in the United States, looking at our own communities. Our streets are not full of children whose... I can't think of any child in my own social network, other than the one that lives in my home, whose both parents died. I mean, that is just such a small percentage of tragedy that children experience so, you know, how you laid that out is so true. And I keep thinking about generational trauma that we are incurring by disrupting that attachment at such a young age. And then how that will carry into children's lives as they become adults and don't have healthy attachment patterns, to be able to have strong marriages and to have strong relationships with their own children? I mean, we are we're just proliferating attachment breaks and disrupted families for generations because this work.

**K** Kimberly Quinley 55:43

Well, in that research with the children who grew up in care. I forget what the percentage was, but it was several adult children said they would put their own children in residential care, because they have no clue what it means to be a parent.

**L** Lauren Pinkston 56:00

Of course, and don't we all? Like as we start out, as parents, we mimic and we pair it and we copy what our parents did to us because that's the model that we have. And so gosh, that is such, I want to just put a pin and the research that you've... the Lumos research that you have, that you've mentioned, and also just ask if people are listening to this and they have a position in a church or they they have an audience with their church leadership, and they're saying, "Look, I know that we support an orphanage, how can we be doing this better?" Are people able to access that Lumos research? Let me ask that first. Is that something that's open source?

**K** Kimberly Quinley 56:42

Sure. Yes, they can just go on the Lumos website and access that. It was actually JK Rowling foundation.

L

Lauren Pinkston 56:53

Okay. Wow.

K

Kimberly Quinley 56:55

She started it because um, you know, she was a very struggling single mom and she knew what it was like to worry about putting food on the table before she became famous as an author. And then when she heard about the Romanian and Eastern European orphanage crises as she was able to get some money, she's like, wow, that's where I want to invest my money and she actually is the only person who's had a billion dollars that went under the dollars because she gives so much away to the cause of orphans around the world. So to family strengthening, basically, I mean to helping nations and governments transition their model of care, but I will say there is something the church can do. I mean, they can, for sure, really find out more about the orphanage that they support. Is it registered? I mean, that's a big one. Right? Like so many are not even registered in the countries that they live in. Do they have a reintegration program? Are there is the permanency plans for those children? You know, are they making plans to strengthen the family so that the children can go back? I mean, sometimes children do have to temporarily leave for reasons but often they don't. And so, family strengthening programs costs money, but they're much more effective at keeping children in families and strengthening families and communities to care for their own orphans and vulnerable children. That's what we want the church to do, right? To care for the vulnerable children in their community. And you can't do that by just pulling them out of the river and just throwing them in an orphanage unless you deal with upstream, which is the poverty,

L

Lauren Pinkston 58:39

Right. Absolutely. I really love the work of Safe Families in the United States and the work that they do with families here. So we can link to that as well. But if someone is, you know, wanting to tap into your biblical framework and the things you're doing for the Thai church and for pastors in Thailand, is that something, I'm asking because I don't know, is that something that...

K

Kimberly Quinley 59:02

I mean, you can go on our website and we have a whole list of like, you click on: Do you want trauma informed care training? Do you want Family Strengthening training? Do you want... We just produced a beautiful new family strengthening handbook, looking at crisis intervention, and it's now gone to like, I don't know how many countries in the world. It's amazing. So many people want access to this. So that's on our website if anybody even wants to download that book. You can download it for free at the top of our website. It says download the handbook here. It's great and I think it has a lot of universal... Yes, it was created in Thailand, but it has a lot of universal practices that can be used in any country around the world. Some people like in

Honduras, a girl there is actually taking the book and translating it into Spanish for Central America and she's just removing this chapter six is government services. So she'll put in Honduras services, and then their stories of strength woven throughout the book, and she will put in Honduras, stories of strength of families so it can definitely be translated into... It's a great tool. Shout out to our staff who wrote it, Kristen. She's amazing. She just had a baby and so she's on maternity leave, but she did a phenomenal job researching 10 organizations that deliver family strengthening services and looking at their promising practices and then how can we use this where we work around the world so it's a great tool. We have a Keeping Families Together program that started with that single mom on that daycare doorstep that day. And that's a great tool every now and then we do an English training. So reach out to us if you're interested in getting that three days training, how to use those tools. So we have a lot on our website to learn.

**L** Lauren Pinkston 1:00:56

It's so great. What a great way to in this, you know, again, not feeling like there's nothing that you can do but that we have a responsibility to tap into the resources that are the narrative research that is there. We can marry scripture with psychology, with sociology with the study of humans. I mean, science is not just, you know, limited to cells and cancer research. We have seen the science that relates to our brains that relates to familial structures that God knows already and why would we not include that and what we're doing. Thank you for all that you offer. We will make sure that everyone has access to your website. I have personally lived in your home and watched you work for hours on end tirelessly in your room pounding out papers, founding search, and just giving your all every bit of your energy to this field and this work can really I cannot thank you enough for who you are and for the way you share your life with others.

**K** Kimberly Quinley 1:02:02

Well, you're welcome. You're a joy and your family - love to all of them. Thanks for having me on today. It's been great.

**L** Lauren Pinkston 1:02:18

You were wonderfully articulate, really grateful. I hope it's been helpful for everyone. Oh, did you have something else?

**K** Kimberly Quinley 1:02:22

I do have a little commercial though. In February of this year, there's a global conference called World Without Orphans, in Chiang Mai, Thailand. Just go on the World Without Orphans website you'll learn about that. And then every year is CAFO, Christian Alliance for Orphans. In September they have summit if you go to CAFO's website, you can learn about how you can also join those two really big global movements.



Lauren Pinkston 1:12:54

And CAFOs is going to be in Nashville this fall so I will be there and then you will be speaking. Again, I hope we'll see you there. I'm very excited. So thank you so much. These are going to be some long show notes with some excellent links.