EB3: So yeah, so this is the third one that we've done.

EA3: Mmhmm/

EB3: Of these, and um, it's a pretty open kind of a conversational format. We do have some, kind of, set questions, but really, um, it's kind of just a, yeah. More of a conversation than like an interview. Um, and, I feel like I haven't done this in awhile. Anything else we have to tell people? Before we get started?

EA3: I don't even remember the last two focus groups. [laughs] No just, it'll all be recorded so just say, talk, say whatever, have a discussion. The, what'll happen is she'll give out, give you statements and then we'll just have a discussion around that statement.

M3: Okay like prompt things?

EA3: Yeah.

J3: Mmhmm

M3: Okay, so you said like your, your research piece was already done because of course you would have to submit a, you have a timeframe and stuff like that

EB3: So I can graduate, yeah.

M3: And this will be added to, something that, um, will be going forward with more/

EA3: It'll be added to the data, and she'll still analyze it/

M3: Oh great.

EA3: And then, ah, the next student, Paul Mayheux, I think his name is, he's doing his capstone at Muskie and he's, he's going to take what Erika found out from this focus group and all of the themes and develop a questionnaire that, a tool that will be given to state caseworkers before and after the TRC process so we can measure a change in their attitudes, values/

M3: Oh great/

EA3: and beliefs.

M3: Okay.

EA3: So this is all about your interaction and your perception of state workers' attitudes, values and beliefs. So. We want you to make assumptions, we want you to, you know, say what you think is going on with them.

M3: Okay.

EB3: Okay? So the first question is pretty, just broad, open-ended, um, tell us about some exper-, some of your experiences you've had with Maine state child welfare involvement in your community, so.

J3: Okay well, so I've been here for, officially four months, unofficially, maybe five and a half, six months?

EB3: Okay.

J3: Since last year. As a role, as a child welfare case manager, so basically I've gotten referrals, um, for children that are suspected of being tribal members or being on the island, um, some of these tribal members, a lot of them haven't been so I've had to interact with state DHHS workers, um, probably, anywhere from five to ten different times so far.

EB3: Mmhmm

J3: Um, to this point.

EB3: Okay, and what have those experiences been like for you?

J3: Well, I mean, first of all, there's a huge learning curve that, you know, I'm still going through, but real, especially the first few months just doing my job let alone sort of, getting a sort of baseline of what it's like to interact with them.

EB3: Mmhmm

J3: Um, so I've interacted with them through either intake or casework is over the phone and also, actually sort of assisted them, going with them when they do interviews with children/

EB3: Okay/

J3: Here on the community. Um, so, it's been a process of starting to, build relationships, with some of those workers

EB3: Mmhmm

J3: Some of them, a couple of them, ah, seem to know rather well and that communication line has, in my estimates been, been okay, you know, there is um, it's been a, generally a positive, sort of, ah thing. Sometimes when we've been talking on the phone, you know, they, a lot of people I've interacted they're just sort of, "I'm not really sure what the, what the process is here. Um, I know that we're supposed to contact you, ah, what should we do?"

EB3: Mmhmm

J3: In terms of asking me for guidance

EB3: Mmhmm

J3: A lot of that's just sort of determining, is this child on census or not? And if not, um, it sort of goes into their jurisdiction and then if they do come up here, um, usually they'll ask, "Do you want to be there?" Of course, usually I do sit in there with them, there's been occasions where I've actually gone into schools off the island, ah, to children that are off-census, but that's sort of a courtesy just um, sort of, sitting with them and watching them do their, their job, so.

EB3: Um, how about [to M3] do experiences come to mind? And these, um, can be any experiences personal or professional?

M3: Yeah, um, you know I think, I think one thing is, is, um even though um, you know we've come a long way, with um, um, our, um interactions with um, DHHS in the broader sense one

thing that, that still is kind of um, a missing piece is, like on this island, for say, we have a lot of resources for our people. They, they're unaware of what the resources are here.

EB3: Mmhmm

M3: And, um, information that they need of that, is, is, um, I think more vital to our people because um, the resources that they may know is outside but they don't want to interact with someone that's non-Native, you know what I mean because they wanna have that feeling of trust and rapport with someone that, that looks like them or you know has the same type of um, belief system, in the, in that, that type of stuff. Um, as a matter of fact just a few days ago last week, I had a, a caseworker come up here and she was going to, and she was good, she came to, she came to the um, agency to ask us if we wanted to, to um, go with her to her, to a, um visit. And at the same time, you know, there was some domestic violence that was with that as well. Well we have a domestic violence program here she was unaware -- well she kind of knew a little bit but didn't really -- so I had to give her, some of the, um cards so that way the person who was the um, victim, wanted to be referred out, this was the process and how they can connect with us. So um, yeah I think, I think lack of knowledge that there's resources here, um, um, I know for other pieces like for housing and um, members that are maybe homeless or whatever and they go through the DHHS process, they don't know exactly how housing works up here and stuff like that and those are things I think that they should know, reach out, because we all like, as social workers anyways, we kind of find out what our, in our catchment area, what our resources are for referral, so.

EB3: So you find you're doing kind of, a lot of educating usually? About what the resources are, like handing out cards or um?

M3: Okay, that's kinda/

EA3: [laughs]

M3: That's kind of a, you know, you need to do that but at the same time for me and I think it's more like, you know going through life, and as you get to a certain point in your age too, it's like when does it stop? When are they going to do it themselves, you know?

EB3: Mmhmm

M3: Because I don't want to be the, the teacher all the time or, or you know, letting them know, you need to find out that's part of your role and your job is to find out these resources. If you are connected with a lot of tribal um, families and stuff like that, find out what's in that tribal community, in that community, find out those resources there, that should be something that's part of your job

EB3: Mmhmm

M3: To be a good, to be that good caseworker, yes, find out.

EB3: Mmhmm, so um, we are int--, I mean, just kind of one of the things like Esther said, we are interested in is kind of the beliefs and attitudes that might be, um, underlying some of the behaviors that people have, um, you know if you were going to think about that in that case, you know why isn't it that people go, you know, go that extra or not even extra but like just do that, do that work of finding out and educating themselves about it?

M3: Yeah because look at, you're looking at this area, right and our tribes are from like here north and east, so when you go down to, even the Portland area, who, when you say Penobscot Nation, what does that mean? Where is that at? Um, you know, it's in another country, really to tell you the--, you know that's what you feel like saying, you know?

EA3: Mhmm

M3: But. And, and our people are everywhere so even down in that area and they're not knowing what the resources are up here or anything for the people that are down in that area. I think they're doing them a disservice.

EB3: Mmhmm, yeah. [Pause for several seconds.] So that piece about not knowing, I feel like now, you know know now because I've done the analysis on this already, so I can't sit and not be thinking about that but that certainly came up in other focus groups of just, I mean, it's a pretty big way of putting it but just not knowing kind of that ignorance piece about not knowing about things um, came up in a lot of different ways.

M3: I think another thing, too, that kind of um, is a, is a barrier to with, with the state our agreement with the state and um, the ICWA piece where, you know even if a child, is living on the island and the child is not eligible for enrollment just because of blood quantum but that child is in a Native family, the mother's Native, the father's Native you know, his brothers or sisters, or her brothers or sisters are, but he's not or she's not, um, and for that state piece to come in and not us? And living on the island? I think that, that right there is something that I can't tolerate. I want us to go in that home. This is, we're DHS here, we need to be in those homes whether that child is eligible or not. That child is in a Native family. That child knows his or her, you know, community and what's going on in the community, not some stranger coming in because it's the state and we're looking at jurisdiction. Some of that's gotta be changed.

EA3: And so, and how, how would that be changed because the Indian Child Welfare Act is, you know, it's pretty cut and dry about what a definition of an Indian child is/

M3: I know/

EA3: And I know for the Indian Child Welfare policy that the state, um, that we've worked on with the state through the ICWA workgroup talks about best practice and, and, and how you

138 would treat a, a child who wasn't, didn't fit within, wasn't an ICWA case but it's still a child
139 protection case and I think that lot of that collaboration from what I've heard from other tribal
140 child welfare workers is there, um, but it, I get nervous thinking about trying to change
141 jurisdictional issues with ICWA because it's, it's already tenuous at best and every year there are
142 efforts to try to weaken it.
143 M3: Oh I know that, I know that we, you know, another one came through and you could see it
144 through the threads of what's going on you know, when a child, an adoption is overturned and
145 it's under the ICWA thing and it's going back to the mom and stuff. But I think, when, when
146 they're living on tribal lands, there should be some amendment there.
147 EA3: Well and then, but the, the other side of that is, okay if the tribe wants to assume the right
148 to have jurisdiction over non-Native children that live on their land they can't support that
149 because they don't have resources because ICWA is so clearly defined that the resources that
150 you get for a child protection case are for those children that are in your jurisdiction, um, so I
151 don't know any tribes that are able to provide, I mean tribes can't even assume jurisdiction of
152 their own people, their own cases because they don't have the resources to provide for them.
153 M3: And then when you're talking about best practices, like I said, you've got, you know
154 you've got a family that is, living within the community and that child, I mean on a day-to-day
155 basis that child is Native, you know, he's in a Native home and everything that it does related to
156 its culture and stuff like that and then because of one incident or a certain incident there's a,
157 there's a split there. You know, how do you, how do you, um [pause], you know to that family
158 because where it's coming in and um, the child's like, well, "what happened to blah blah blah?"
159 or something like that, you know what I mean? It's, it's you're splitting hairs then. You're

splitting hairs and what you're saying to that family is um, you know, this is your jurisdiction but this is this one child's jurisdiction.

EA3: Well, and but that's what the tribes are saying to people because tribes determine what their membership rules are and every tribe, you know some tribes go by blood quantum, some go by decendency. So that, I mean, and ICWA you know preserves the tribe's right to determine who their members are. But there has to be a determination, um, because Indian Child Welfare Act is for Indian children. And how that's defined. I mean, I, I don't think that it, that excludes you know best practice, especially around things like prevention I mean I think that maybe some of your prevention dollars can be used to work with non-Native children that are in tribal lands but you know it's ICWA is um, you know that, all, all of those issues about identity and determining who is a Native person um, ICWA's had to, and tribes have had to come up with something concrete.

M3: Well I understand that and when you say "identity," identity transcends anything with any kind of structural or framework or anything like that because it's, it's more, um internal when you talk about identity and how that, and how it relates.

EA3: Well it is, it is internal but there are you know realities that, that dictate you know we need to have a definition of what that is, and ICWA's one of them. And, and even, I mean it's, it's just like HEAP, you know, there's a certain cut off for, for, yep, we're still poor but we don't meet the guidelines so we can't get that. You know, I mean it's almost the same thing. And I, and I know, um, you know in my experience with the ICWA workgroup, I've seen that that level of collaboration can work, and it, it has worked. And I know that, um, at least some state workers follow that Indian Child Welfare policy and they view, those guidelines that they've set up for maximum participation and full collaboration and treating tribal child welfare caseworkers

like they are equals, um, they do that even if it's not an ICWA case, if it's a case of, what you're talking about, a child that lives in the community but is not considered an ICWA case. I mean that's what we're striving towards and I think we've been making some gains in that area. But when it comes down to the, the legalities of if it's an ICWA case or not, it's, that's cut and dry, you know it has to be. And it, and it's left up to the tribe to determine if that child is eligible to be enrolled or not that's what it comes down to. I mean, you could think about tribes changing how they determine eligibility. They haven't been able, I don't think any tribe has been able to come up with anything except blood quantum. Which is ironic because that whole system was set up as a tool of genocide. Um, you know, I, I have a dear friend who grew up, she's white, and she's lived in our community since she was three. She's Passamaquoddy, I mean, but she's not, she's still, she's white and she can still enjoy the privileges outside of that community too. So, it's all interesting stuff.

M3: Sure. [few seconds pause] Anyway, when you're in the trenches and stuff you see it firsthand, I'm sure, you know, everybody had that experience at one time or another that you do, you see that, the family, their, um, their concerns as well. [few seconds silence]

J3: It's sort of interesting from my perspective, I mean my sample size is pretty small but um, there's been some situations within, within a family where some of the children are on the census and some are not. You know, there's mixed, blended families and it's [laughs] you know certain situations we could be sort of the ones that come in there and sort of, have to intervene, whereas others, for this particular child it's the state, DHHS that would have to come in, and it's kind of odd when you think don't think about it but that's sort of where we're at right now. But in terms of collaboration, um, you know the five to ten times that I've, sort of interacted with them, I'd say, it's, they've been pretty deferential even in the cases where they have jurisdiction. Um, they

206 have been, “Okay, so what do you want to do? Where do you want to meet? What time? How
207 do you want to do this?” Stuff like that, even if it was off the island, say like at a school in Old
208 Town or something like that. That’s been my experience in the last, you know, five or six
209 months that I’ve been doing this, it’s been generally pretty positive, I can’t think of anything that
210 sort of jumps out and it’s like, “wow, what’s going on?” I wonder if that has something to do
211 with me being a male?/
212 EA3: Oh yeah, sexism comes in, male power/
213 J3: Yeah, that’s the irony, you know social workers are generally female. So often in class, in
214 college, it was either me or one other male amongst thirty females, and that’s sort of where the
215 field’s at too, it’s like representative of that, and I think that the fact that being a Native male
216 have something to do with that. I think somebody in my position who was female might be
217 somewhat, it could be somewhat different. So.
218 EA3: That’s interesting.
219 EB3: And so, in addition, I’m thinking about, wondering about qualities about that pos-, those
220 positive experiences and you said “deferential” was one thing. What are other ways that you
221 would describe that that make those experiences positive? Or, so far.
222 J3: Basically a lot of it starts off with, you know, contact over the phone.
223 EB3: Mmhmm
224 J3: You know, just sort of going back and forth trying to coordinate and then finally put, put a
225 face with a name. Um, just sort of, um, the communication has been pretty open I would say, in
226 terms of sharing information, whether it’s faxing information, or over the phone or in person.
227 Stuff like that, you know, I’ve been told, you know “if you have any questions, give me a call”
228 you know “here’s my cell number.” Stuff like that, you know, and um, some of the, there’s been

multiple different cases that have involved sort of like the same caseworker, so you start developing those relationships with those caseworkers, you know them by name, face and stuff like that. That rapport, is there for me, in my experience.

EB3: Mhmm [few seconds pause]. I feel like, again from the other focus groups the way that communication happens came up in a number of, a number of different ways, whether it was open or whether it wasn't open. I mean it's kind of obvious but, it certainly came up in other groups, the way that that happened obviously makes a big difference in how the relationship works and how collaboration happens/

J3: There's, you know there was certain, there's also, I'm trying to think about, there's times when you start talking you know about where you went to school, you know so and so, you know, all the jobs they've worked in the past, you know, talk to people, yeah, "Do you know this person?" Or I was working in Bangor at some point and some of these people I've interacted with from a different perspective as, as like a therapist, you know so there's that sort of aspect.

EB3: Mmhmm

EA3: When I was working at Dunkins you used to come and get your coffee in the morning. [laughs]

J3: [laughs] Yeah. [few seconds pause]

EA3: So do you notice any differences with, ah, social work-, ah, caseworkers that are, like newly out of school as opposed to those that have been there awhile? [few seconds pause]

J3: It's hard to say because the sample size is so small.

EA3: Yeah.

J3: You know, um/

M3: And they rotate too/

J3: They rotate a lot, they rotate a lot/

M3: So when you do call someone sometimes it's like, another one has it, "Oh, now you have it" you know and sometimes there's a lot of Jessicas and you think you're talking to the Jessica/

J3: Right/

M3: you just talked to like a month ago, now there's a new Jessica/

J3: Yeah. [M3 laughs] Yeah that's, that's a challenge. Um, there's this one caseworker, she was pretty fresh out of school and she was pretty, you know, um, just, excited, you know, energetic and/

EA3: gung ho/

J3: yeah, gung ho, and like, "Yeah, here's my number"

M3: Yeah there would be like, like that one case that we let DHHS take over/

J3: Yep, that's the one that I'm thinking of/

M3: because of the fact that um, they have more resources with funding/

J3: Yeah, she was like, "Hey"/

M3: So we let them drive on that. And that was an eligible child, as well.

J3: She's like, "We're having a training down here" and "Why don't you…" I think that was with the Muskie School actually, you know "We have a training, you should come down." Yeah, that was for interviewing, I didn't do that, but, um, but a lot of my interactions have been with caseworkers that are, sort of been in the field for, one of them several years, and that's all she does is just the investigations, and I've actually learned, just observing her, and just, the way she goes about it, just, picked up some things from her and stuff like that, so. But like I said before, the sample size is really small after five months it's, not that extensive.

M3: Yeah for the most part too, like if you have um, further questions that, that maybe they can't answer, we have a good relationship with, um, Martha Proulx and she gets right back to us if she doesn't pick up her phone. Um, and, you know she has access right there to the notes and stuff like that, she'll go on, and you know, or make sure that a certain person needs to follow through with something. So, so, I, I think with um, the tribes and their um, relationship at that level, for the ICWA liaison for the state I think that's, ah, you know, it's working. Um, hopefully there's um, retention there, you know as she retires one day, you know what I mean? So that, that's kind of um, something to um, you know think about too, you know, because of that it's like, you know, the next one coming in after her, how does that, you know, is that going to be the same type of relationships, or other things, you know because of their own attitudes or beliefs, or, you know or maybe their own style of work even, you know, so.

EB3: Do you think that the attitudes and beliefs that because you were talking about that level of, at that level it's good, do you think that the attitudes and beliefs at that level are the same as the ones on the ground level or in different levels?

M3: Geez

EB3: Or is that hard to answer?

M3: I think for me anyways, I think at that, at the higher level um, we see them in other types of settings you know with meetings and stuff like that and they verbalize a lot of their own, and so, so over time you really get a sense of who they are and where they're coming from. Um, the ones that are in the trenches, you know, it's only hit or miss you know are you gonna see them, then you don't after that one case or whatever, or those encounters with them for that certain case, so it's hard to develop. And even, you know, I mean sometimes, you're busy, they're busy at the same time doing stuff and I think sometimes attitudes can come in on both sides because

you need to get something done, or you're fighting for a certain type of justice for them, but they're taking, um systematic steps, and you're like, "Okay" we're coming from that Native perspective, let's do this this and this, so I think at some times that can clash, you know and then you might, you might feel that, you know, that they're not doing what you want them to do type of thing [laughs a little]. So I think that can be more of a personal, um, result of thinking that they're not, you know, they might have a certain attitude or not. So some things that are your gut reaction and you know and you gotta trust that gut reaction and you know because, because that's helped you survive over time of, you know, who you are and where you're at as a minority, you know what I mean? So, um. I think, I think for the most part they want, they want to be open and learn. Learn what's going on. [several seconds pause] You might have some old dinosaurs [J3 laughs] still kicking around. Those are the ones who are not going to change. They, they grew up in a diff-, in the other era. You know, the era that I grew up, where there was segregation and stuff so. They're not gonna change, you can still, you feel it. They'll drop the change on the things that are get, putting in your hand.

J3: Hmm.

[ten seconds pause.]

EB3: Should we move on to?

EA3: Yeah.

EB3: So, these are, so there's gonna be four statements that we go through and kind of just, the same general question [passing out statement 1]. And the general question is, does a statement like this relate to your own experiences with state child welfare involvement in your communinties? [ten seconds pause]

M3: Do you have the same one I do?

EB3: We all have the same one, yeah, people always ask that and I've done this/

M3: Well I was just thinking was I reading something different?

EB3: No, we're all working from the same, we'll all work from the same ones. And if you have a thought about that just jump in. [pause] Or any reaction to this really. And we got these four, they're not all from the same place, they're from different statements people have made or in articles or movies or, um. [ten seconds pause]

EA3: John, do you want to go first?

J3: Hmm. [about fifteen seconds pause] I think that generally, yeah, you could say at a certain level the community is hurt when a child is removed, um, often you know the child's placed in a home that is off the community, outside the community, um, usually in foster homes, therapeutic foster homes if you can't find, if we can't find immediate family that's sort of in a place where they can sort of take them, um, yeah, I mean that child is being sort of taken out of their, out of the school potentially, you know away from their friends, that might be just down the road from them, that they play with you know so it can… It's hard to say "community" you know it depends, it varies, you know different families are different over here. Some families are much more tighter some families aren't as sort of enmeshed, um, you know some children are much more engaged in the community, others you know, just, you wouldn't even know that they were gone sometimes you know. Some-, sometimes you know, depending on the family I mean it can really just upset the entire family. Um, this child could be sort of engaged, you know, in the community and then you would feel that it would hurt, hurts the child, hurts the community. Others, you'd be, you wouldn't, you know, depending on how engaged they are in the community you know, there's some people over here that, you wouldn't even know they lived here, they're just sort of, under the radar. It's, it varies, it really does…

M3: I think there's a little bit of a difference when you say, "When Native children are removed from their homes, the whole community is hurt." If they, if they're removed from their homes and they're still within the community then that's still their homes/

EB3: Mmhmm

M3: you know what I mean, um. For the most part, um, you know children they have, we have the greater sense of family, you know, like your next door neighbor you know that could be, um, another, um, family member even though you're not blood related. But you're there all the time, you're sleeping over and stuff, so, so if something happened within your home of origins and you had to go next door to stay for awhile, the transition wouldn't be so, like abrupt and that's, you know the child would have a problem transition because it, that's that child's home as well. So I think um, when it's, if you said when the children are removed from the *community* that would make a big difference.

EB3: Mmhmm.

J3: It's true because, I mean, just using my personal experience, I've moved three times in the last half-year and all in this community. I was living over here in these apartments, I moved up the road to another place and then now I just moved from that place to the next road over, and my, my son and how he interacts is very different, the group of kids is different based on just moving a few hundred yards. Like where I'm at right now, where I just moved from, he was, hanging out with kids around, he didn't hang around a lot with those kids outside of school while we lived over here/

EB3: Mmhmm

J3: Now that we're moving again, he's hanging around with a different sort of group so just that, just that change of street has a big difference in terms of how he interacts and who he interacts

with and that's within the same community, and then you can imagine how it affects a child when you move them outside the community, you know it's. My son actually wants to be at my house more now because his cousins live next door now at the new house that we're at. And he, he wants, he doesn't want to be, he called yesterday because we're moving, he called yesterday, he was supposed to be with his mother over the weekend and he didn't want to be with her because he wanted to be down there because his cousins were right there. His cousins has a bow and arrow, they've got basketball hoops right there in the road, we're right by the river and just because of that little physical move within the same community made a big difference in terms of his feelings and emotions/

EB3: Mmhmm

J3: and where he wants to be. And so, I can imagine if you know a child is taken from that and put in Bangor, you know Bangor, Old Town or something like that, how that can affect them. So, just something to throw out there.

EB3: Yeah, um, this has been, I mean these are all kind of interesting in a way, but this has been an interesting one um, in that, you know there's been a range of responses to all these because we've had a lot of different people but basically exactly what you both said and how you exactly put it, like if it said "community" instead of "homes" that would make a big difference.

M3: Yeah, so/

EB3: to this statement and I think it's just been-- oh, go ahead.

M3: So I think for you know just um, you know us being the adults and then having children or not even having children being the adults, just knowing in our own mind that you know, Suzie had to be taken from her, her home of origins and then put into, with her aunt or something like that, it gives us a sense of relief that she's still/

J3: Mmm

M3: you know, with somebody who you know where she's at, even though, even though, you know, um, we might not have a day-to-day interaction with her but at least we know that, you know we just take on those, um, unforeseen responsibilities that, that you know you just don't cut them off/

EB3: Mmhmm

M3: you know that's still there, because you need a sense of um, safety and a purpose within your own, you know your life and boundaries within the community. But you take them on, even though you don't really you know, ah, sometimes it's not right there awareness but it's there because of the, the energy that's there and you know that this happened, you take on that responsibility and then you feel a sense of relief when that child is over here because you know that that child is still being taken care of and, and it's still part of you within that, within that energy.

EB3: And you're talking about you as your job and your role/

M3: Yeah and personally too because I live in the community/

EB3: Yeah, but both.

M3: Yes.

EB3: Especially with this role that you see this child moving [gesturing as if from here to there].

M3: Yep, yeah. [several seconds of silence]

EB3: Anything else on that one? Okay so the second one I'm going to pass out.

EA3: You don't ever have to use them again.

EB3: I probably don't. I don't think we're doing anymore of these, right?

M3: They'll just turn brown, over time.

EB3: [passing out second statement] Um, this one is from a different source.

M3: So you want us to?

EB3: And the same, similar question, um, does this relate to your own experiences with state child welfare involvement, um, why or why not? Or just, and again just kind of general reactions to it as well. [several seconds of silence]

J3: Well I'm not sure about, you know, if there's abuse, neglect. Um, if you know the children are being treated differently, I mean there's different sort of-- you know, is it the fact that we want to keep Native children in Native homes you know from a different perspective is that viewed as somehow as a form of reverse discrimination or? Is that sort of where it's, this is coming from?

EB3: This comment?

J3: Yeah.

EB3: Um, the, so. This comment is from, this particular comment is from the evaluations that participants gave of the ICWA training for, the statewide/

EA3: That we did in 2000.

J3: Mmhmm.

EB3: So, all, after all of these trainings/

EA3: Right, you're right, that, basically the sentiment was you know, special treatment sort of like/

J3: Yeah/

EA3: They do with gay marriage, you know special rights or whatever/

J3: Well I think that might be coming from a place of just having, being, basically just ignorance of what being Native is/

M3: Well even the first/

J3: That history of it, the fact that we have this history that predates, you know European history here, you know we have this attachment of languages, attachment to the land, you know, histories here that are, go back, goes back to, you know, the, when. You know and um, we are a different people. You just gotta face it. I mean, people are taught in this country that we're all the same and it's just, we're just all Americans, but you know that we hold onto a different identity, you know and um, it's not [pauses] bigoted or prejudiced to hang onto that identity of who you are. You know and I think that a lot, you know, there's a narrative out there that sort of teaches you that to hold onto that is sort of a bad thing or a negative thing but we are a different, you know that uniqueness and that, plus the history of the fact that so many Native children were taken out of Native homes and sort of, forced to assimilate into the larger society, with non-Native homes, you know there's so few of us left that it's really important to keep children in, in Native homes to the best extent possible.

EA3: Yeah I think what happens is people end up saying that it's disparat--, it's disparate treatment, it's not the same treatment because there's a higher, I mean ICWA spells out a higher standard of protection/

J3: Mmm.

EA3: It's preponderance of evidence or, not the other one, you know the jargon better than I do.

M3: Well/

EA3: Um, but it, what happens is that people end up saying, well that, they're not being treated equal and they're, they're not because in, in some respects they shouldn't be. I mean Native children are, I mean they have more grief and have had more trauma and we're the only-, Native people are the only population of people in this country that have been forcibly colonized the

way we were, no-, nobody else has that experience and everybody benefits from the fact that we were targeted for destruction. So, yeah, we're special.

J3: Yeah/

EA3: You're damn right we are. The, the only reason that anybody in America has anything is because of what we suffered and what our, our ancestors suffered. So there, there should be higher standards and there's all of these things that need to-- like you've talked about, um, you know it's about survival, it's about continuing to, um, to exist. It's not just about, um, you know these dynamics here [pointing to the paper] that they're…

M3: Well just the, just like the first sentence itself um, you're already comparing this, a standard that it's a white child standard anyways and we're trying to fit into that and, and we don't. We just don't, we have our own standards and our own values and beliefs and, and it's the culture it's just the culture, you know and it could be um, sitting right beside the white culture or whatever that culture is, so you know sitting right beside that. And both are, are um, very unique and have their own strength and weaknesses and stuff within those cultures so they're just existing side by side and don't try to mesh them together because it's not gonna fit because one will want to dominate the other and you can't do that.

EB3: So in, in terms of, um, have you experienced, in your experiences with state child welfare kind of a sentiment like this or just, either stated or unstated do you feel like this comes into the work you do in any way with them, related/

M3: Well I think/

EB3: Related to this, not your work but the state?

M3: Uh-huh. And I think, I think, you know you do see that from time to time because someone's gonna come with their own frame of reference anyways and what they know. You

481 know and if they don't know and wasn't immersed into your culture, they're only gonna know
482 what they know and bring it with them. And then you see that and then, that's when you know
483 you could feel that like I said like gut feelings start to come up because you can feel all those
484 little things coming out. You're like, okay, how am I going to approach this? Because there's,
485 there's so much emotive pieces coming out in you because of that, because of that energy from
486 before. Okay now, how am I going to do this? What am I going to do? Do I have to, to help
487 ride this out so this person can have some awareness and some insight? Is this person ready for
488 it, you know?
489 EB3: Mmhmm. So you have to start weighing all that?
490 M3: Yeah. And that goes back to, it seems like for whatever reason and, we didn't, we didn't
491 raise our hand and apply to be the teacher but we're always in that position. Because we feel it
492 first when we're in that position.
493 EB3: Mmhmm. [pause] So there's, um, that privilege of just not having to know that
494 information and not having to do that basically um, that, the onus gets, ends up getting placed on
495 you in a way. And so you do feel like, at least at times, this is a sentiment that you do come up
496 against. [turning to J3] In the last four and half months or whatever…
497 J3: I can't speak to that because it hasn't happened to this point/
498 M3: I think, yeah and I think sometimes when you're looking at you know our own pool of, like
499 say if a child was going to be removed from the home and our own pool of um, family or family
500 members or, or houses that we can, we can kind of like um, pull out of our, um, our own bag to
501 get that child placed within the Native home and stuff like that. Sometimes it's very small and
502 it's very hard so then you're looking at how can we keep that child close enough to the

503 community where, you know, the schools don't change or anything and then there's a lot more
504 connection with, with friends and family here
505 EB3: Mmhmm
506 M3: And then if that can't happen, then you know, you have to look a little bit broader but
507 sometimes when you're looking at state and you're asking them for you know houses that are
508 close enough around and they, you know, their pool is really shrinking too that they might say,
509 "Well, you know the only closest thing we have is," um, you know, um, "Lincoln" or, or you
510 know, what's the next one up?
511 J3: Millinocket?
512 M3: Millinocket, it's like, oh my god, we cringe, you know? It's like that's how--, and it's, it's
513 like no, we can't you know, at all costs let's not put the child way the heck up there, you know
514 what I mean, so we still keep digging and digging and digging until we can, until we can really,
515 um, you know get something either, either you know right here in the community or another
516 Native that's close by or something you know and it takes a toll. It takes a toll. And that's one
517 thing that we have to do is build our resources in that area for more Native families that want to
518 be um, foster parents, or, you know. [several seconds silence]
519 EB3: We'll move to the next one. [passing out the third statement, about thirty seconds of
520 silence as people are reading.] So that's the same general question with this one, does this relate
521 to your experiences? [About five more seconds of silence.]
522 J3: In terms of my job, you know, outside of my job I mean, just in my life experience, talking to
523 a lot of people that were taken out of, you know, the homes you know whether there was abuse,
524 or reports of abuse, or you know drug and alcohol problems, you know, they, they have some
525 pretty negative experiences out there, you know in these foster homes, or whatever, and um, they

always felt, a lot of, most of them felt they were just missing something, they felt that they were, you know, being taken away from their, they were robbed of that part of who they were. That's my personal experience outside of this job.

EB3: Mmhm.

J3: You know, um. Yeah, there's a sense of you know, whole identity issues, "Who am I?" you know, "I really don't feel like I fit in this, this world." Um, you know, at some point you hope that they have a chance to sort of reconnect, I probably talked to somebody just, not too long ago that said you know, he, you know this person he has reconnected and you know, this person engaged in the community but at that same time, all those years were all but lost, and there's a lot of issues of trauma from a lot of abuse, horrible issues of being in some pretty bad foster homes that you know, you wonder if this person has ever really dealt with those issues.

EB3: Mmhmm

J3: At all, to this point. I think that, yeah, this statement is something that unfortunately is, does affect a lot of children that, have been taken or are taken out of Native communities. Yep.

M3: Some of the, um, older people when I were growing up they would call it, um, you know when you're outside of your culture and you grow up outside of your culture is "not having insides." Because to have an identity, memories of your culture and your people and your ancestors have to be there too to have that. And when you don't have that, there's some, there's pieces are missing.

EB3: Mmhmm. [about five seconds pause]

M3: Um, [reading from the statement] "a belief or fear that you can't raise healthy kids or grandchildren" that's more subjective, I can't speak to that.

EB3: Mmhmm. [several seconds pause] But the other parts of it do resonate with you?

M3: There is because that, that fact that I know, you know, it's just like with relocation, the relocation era, you know, you go out into the big cities because you know, had to leave the reserves because you know, you're gonna make a better life for yourself over here or there, whatever, but when you get in there, you're just, it's a melting pot and you're, you lose, you know, your sense of your own routines and your, your piece of, of lifestyle that you've been living. But then as you're walking down the street and all of a sudden you see somebody that kind of looks like you it feels home, and it, you can identify that that person could have been like, you know like, "Oh she reminds me of my aunt or my grandmother or whatever." And it's like that little piece of that feeling like you know that's who I am but you don't see it every day so there is um, those lifelong impacts. You know because it does, every once in awhile it hits you again and you know, you have to deal with it or just you know, dump it, dump it into your subconscious until, until some day that, you know you're ready to process and do, but there, there's a lot of, but that right there is gonna have other reactions to how you live your life, you know. And your choices in life.

EB3: Mmhmm. [pause] Do you feel like, um, this is going to be a generalization, but do you feel like, um, state workers that you've come across in your work, um, know this? Understand this? Um would they be surprised to read this or would they be um, have some familiarity but you know, not that, you know…

J3: Um [exhaling deeply] hmm.

M3: I think in general they can undersand lifelong impacts of trauma across, across all, for any/

EB3: Right, for any person.

M3: Right. But to also know the specifics in trauma and how it relates to a certain population, I think you have to, because like us as we live, we're still a, um, we can still be in that, considered

572 a survivor mode, of, of our ancestors and what they went through because we take on the, um,
573 um, let me think what is it, the um, persecutory feelings of what they went through we still have
574 those. Because when I, when I think of ancestors and certain things they've done all of a sudden
575 I get sorrowful.
576 EB3: Mmhmm.
577 M3: And I can feel it and I can get angry, get angry at everybody else, you know because this
578 happened. How, you know, how could this have happened you know and things like that so it's
579 more persecutory feelings that you take on. And we do because on a day-to-day basis we always
580 talk about our ancestors and the spirit world, that's part of our everyday living, the spirit world is
581 with us. For someone else that's outside there, you know, and you're talking about, you know,
582 your grandmother, grandfather or whoever, you know, has passed but you're in contact with
583 them, you know, regularly they might think that it's more like, you know a labeling thing that's
584 different but for us it's not.
585 EB3: Mmhmm.
586 M3: It's part of who we are. You can go to my mother's house and she's always talking about
587 the spirit world you'd think that she's got some mental health issues. No, it's just, it's her
588 culture
589 J3: I, I, I, I think that, you know it's pretty standardized that we get some training, you know
590 some caseworkers when they're in school or whatever, whether it's social work or/
591 EB3: Mmhm
592 J3: Or whanot but you know I think the reality is, is just basic caseloads, when you're just busy,
593 busy, busy, you've got twenty-five, thirty people on a caseload [laughs a little], you're just in,
594 you know, minor, you know a lot of times when I'm, we're playing phone tag with a caseworker,

you know they're just so busy that it's just like you have to sort of sacrifice some of your own personal, sort of values and, you know, just to get the job done. Just to meet the basic, make your appointments and stuff like that, that's a big issue too, is you know in terms of the state, you know there's so many budget cutbacks, and um, you know, positions being eliminated. More, more cases per person and when you're in that situation, anybody's in that situation, you know, quality of work suffers and you suddenly, you know, if you have personal, you may have come into the social work field for personal reasons of trying to make a difference or whatever, but um, that stuff goes out the window, you know, in terms of trying to connect and really understand a family's, a family's narrative/

EB3: Mmhmm

J3: Or a community's narrative when it's just like, I gotta be here at nine o'clock, I gotta be there at ten o'clock, we gotta be in court. You know it's, that's a big part of it too. Just forget all this other stuff and just having an idea, it's just that there's so, you know economic times we're living too is hard.

EB3: Mmhmm. Well and that aspect too has certainly come up in other groups, yeah, other groups too that those, those external forces that are/

J3: Mmhmm

EB3: Kind of influencing the situation like budget cuts and stuff. Um, but do you, um, I mean, so, given that people/

J3: Mmhmm

EB3: have high workloads and everything like that, um, do you think it would make a difference if state workers did understand this to some degree/

J3: Oh absolutely/

EB3: in how they did their work, how they went about doing their work?

J3: Absolutely, yes. Yes. [laughs]

M3: You know we don't live [everyone laughing]

EB3: Sorry if I'm just asking really obvious questions/

J3: Well, yeah, yeah/

EB3: But this is what we're trying to do is get this kind of/

M3: We really don't know what they say and think, we're not a fly on the wall you know? [everyone laughing] They're not gonna tell us what they really think of us, and we're always putting it in their face, when necessary, you know/

EB3: Mmhmm

M3: In a way that, prompting them to do something and not, you know, to be, you know for them to take it and then be negative and not, not follow through with something because you cut them off.

J3: Well you, you never know, I mean um, you can keep pounding away and providing education, trainings, conferences, um, you do it enough something's gotta stick. You know, somebody can say something at a training or in a forum or group where it just connects with somebody, a worker where, "Oh, okay I get it, I understand" or to a certain extent like, "Wow," it might touch them personally where that sort of changes their, sort of, you know, um practice?

EB3: Mmhmm

J3: You know, professional practice, um, you know I was at a training a couple weeks ago, and um for myself just hearing different, at a national level what's going on, you know you go into these different sessions and you hear about what this person-- it really affects you and you come back sort of reinvigorated, and with a better understanding of what you're doing/

EB3: Mmhmm

J3: You know these trainings talking about trauma, talking about colonization and talking about, you know, the dynamics of, you know, working with, you know, ICWA. Um, the more you do it, the more of a basic sort of, you sort of, give information, you know, undermines that ignorance, or that lack of knowledge?

EB3: Mmhmm

J3: You know, and ah, so yeah. The more, more the better. It can't hurt. So, and I think it's beneficial/

M3: Yeah you throw enough on the wall, something's gonna stick [laughs]/

J3: Something's gonna stick, yeah.

EB3: Yeah, so sorry to ask really obvious questions, maybe sometimes to you, but that is, anything else about this that you feel like is…

M3: Well, I think a sense that you don't belong as an adult, boy that is hard, you know to come back into a community when you're an adult/

J3: Hmm/

M3: And you've been away so long, and it's not, you know, you didn't have control over that. You know there's, um, and to come back in, um, and, you know I think, I think [sighs] for the most part, communities anyways, Native communities, we can make it hard for them when they come back, you know?

J3: Mmhmm

M3: "Who are you, how are you connected?" because that's basically, "Who's your parents?" and stuff like that and everything else and ah, you still got that, ah, those pieces of/

J3: [chuckling quietly]

M3: Oh god, we all know…

J3: Right

M3: We don't want to talk about it though.

J3: You know I mean, forget being raised in a non-Native family/

M3: Mmhmm

J3: Like in foster care, you can be raised with a Native par-, both Native parents, off the community and still, in the larger community and still kind of, have a sense of being, you know, "Who am I?"/

EB3: Mmhmm

J3: And having certain identity-- feel like something's missing, like I kind of wish I knew part of this. Like as an adult they may, choose to come back or come into the community and stuff like that, you know/

EB3: Mmhmm

J3: There's issues there, there's challenges there.

M3: Yeah

J3: Let alone issues of being put into a foster home. I think, I've thought about this, you know, I was born in Manchester, Connecticut/

EA3: That's why you've got that damn accent! [laughing]

J3: I moved up here when I was a year and a half, but um, I couldn't imagine all that. What would my life be like if I had been down there? You know? How different it would be, and I was raised in this community but going to high school off the community there were issues there, you know in terms of identity, and not feeling like, you know, fitting into this world and just this

686 sort of, little culture shock, of coming off the island and going to school in a high school and
687 stuff like that, you know, I can't imagine it/
688 M3: Yeah
689 J3: You know these issues of, you know, being taken away from your parents, put into a, a non-
690 Native foster home, outside of the community, it's just, you know.
691 M3: Yeah, it's just like moving to another, to another coun-, um, state or another town, as an
692 adult and you don't have all those, the hubs like as a child going into school and connecting there
693 and then getting all your other connections through that/
694 EB3: Mmhmm
695 M3: As an adult, you have to go find out where do I go to, to involve myself, right? So, like,
696 within this community, coming here, the first thing they're gonna hear is, "Who are you? Where
697 are you from?"-type of stuff, right? And that might be offensive to them, because they're not
698 used to hearing that, but that's how we have to connect is who you are, and who your people are,
699 and how you connect in the community/
700 EB3: Mmhmm
701 M3: Um, and then, it, we, we're kind of like, slow to warm up to someone new too, you know,
702 so, they might be ready to, to engaged and you know wanting to just move on as friends, but it's,
703 it's a slow process/
704 EB3: Mmhmm
705 M3: You've gotta kind of like prove yourself that you're gonna be here, and what you're here
706 for, is another thing/
707 J3: Mmm
708 M3: What did you come here for? You know?

J3: Right

M3: You know, is it just all the, whatever the benefits are, or what, you know, type of stuff? But you don't really want to, you know, put into the community, so there's a lot of different things that are, you know, um, an awareness of what's going on and piques your interest and stuff like that, so it's just like, you know when there's events going on and stuff and that person comes to the events, it still might be a slow process that we warm up to that person too you know where you're interacting with everybody else and that person is still on the outside a little bit?

EB3: Mmhmm

M3: Takes a while to, to, to bring that person into the circle.

EB3: Mmhmm/

J3: Hmm

M3: And they might not be, if they've got the, if they've got the, endurance they're gonna stick it, stick through it and get involved and then once they're there, they're like, they're stuck like glue, now you're family [laughs] and you can't leave, type of thing, but um, they gotta, they gotta have that, know that it's, takes a lot, takes a process to get in.

EB3: Mmhmm

M3: And just stay there. And then once you're there, the trust is there, you know. The trust is there, now you're one of us.

[About ten seconds of silence.]

EB3: So this is the last one.

EA3: You gonna frame these Erika? [everyone laughs]

EB3: All of them, I'm gonna wallpaper. Um, so this last one is actually from the, Human Rights Commission/

EA3: Oh yeah, yeah, yeah/

EB3: Finding of discrimination against a/

M3: Oh, they found us out/

EB3: DHHS worker/

M3: Who ratted on us? [laughs] Who ratted this information to them?

J3: This is such a, ah, stereotype that you know, it's so easy to lump, you know, you see somebody in the newspaper or something like that, like "you people." There's so much diversity/

EB3: Mmhmm

J3: Within a community of values and experiences, of assimilation or levels of it, or you know, education, you know, life experience, and to like just, like, like, "you people" it's like "What the hell are you talking about?" You know, I mean, I can't stand this Native person, I can't stand this person, you know, but it's like this idea, this thumbnail sketch that people have/

EB3: Mmhmm

J3: Of people, of things they don't understand, of communities they don't understand, they don't understand that, you know, until you get to know somebody there's so much diversity and differences of personalities and just like, you know, any community/

EB3: Mmhmm

J3: But it's such an easy thing to, it's just, [sighs].

M3: You know, simple semantics like "they lie for each other." Well, is it, is it the liar, is it your truth that we lie? You know what I mean, is it your truth? It's not our lie, but it might be your truth. Right?

EB3: Mmhmm

J3: This idea/

M3: I think, yeah/

J3: that, you know, we're somehow cohesive, just, monolithic group of people that just have each other's backs is ridiculous. [laughs]

EA3: Well but, I mean there is, I mean it's, it's both. There is diversity within people here but there, there is something that makes us all one people/

J3: Hmm

EA3: And there are threads that hold us together. And it's most evident when something bad happens, or when there's a death in the community/

M3: Right/

J3: Mmhmm

EA3: Those are the, that, that's what culture is. Ah, but within any culture, there, you know everyone is going to be different, like you said their levels of, their life experiences might be different and some, how they were raised, their religion is different. You know that's why it's so difficult, increasingly gets difficult, as the further we get away from our traditional values and ways of being in our culture and it gets increasingly difficult to define what a Native person is/

J3: Right

EA3: You know, and, and, and it's like we're either defined by stereotypes that, that are not true or negative, or we're define, or even by positive stereotypes that we're like all these keepers of the earth and crap like that. [J3 laughs] Um, but really the, the more we get away from our, our, and it's in the language, the more we get away from our language, the further we get away from our culture and the more we are going to be the melting pot, you know what, the American

dream they want everybody to look the same and they want us to be assimilated, you know and the more assimilated we get, the further away-- it's just hard to define what Native person is.

M3/J3: Hmm, right.

EA3: I mean it, we can't, if you want to be defined just be DNA I mean, there's a lot, there's a lot of empirical evidence to suggest that, I mean Eunice [Bomman?] was the first person to talk about blood memory. And how that DNA, who we are, culturally is passed down from generation to generation. I mean, we pass trauma down, right, so, so we can pass down our identity. And then, there's also, you know culturally being a Native person. I have cousins who've never been in my community, but they, they're members of the Passamaquoddy Nation. They've never been in the community, they/

J3: Hmm. Mmhmm/

EA3: They have no context for what that means. You know we've had people who've grown up in our community that don't have that genetic tie but culturally they are Passamaquoddy because that's all they've known/

J3: Right.

EA3: So, and no one else on the planet has this kind of issues and has to deal with this stuff around identity and a simple question of who you are and what does that mean, and it's no wonder that ICWA is such a big issue--still--because it attempts to do that and it attempts to preserve "this is what a Native child is." Um, so yeah. I mean we-- it's almost like sometimes we want, we want it both, we want it both ways/

J3: Hmm

EA3: We want to be recognized as a distinct, unique culture but we don't want to be lumped together as [laughs a little] a distinct, unique culture.

M3: But that's the thing, you know that was the beauty of, you know, free will and freedom that you could have it both ways and why not, because who defined that it's one way or the other, you know? Someone did, for us, and, and they limited us to have it either one thing or the other instead of both, you know? Because you're right, societies had, whether you was genetically made up to be a Native or not, if you lived in this society, that's who you were, there wasn't the-- there wasn't the markers of the blood and this and that, you was who you were. Um, like I said, something came in and separated that out and we kind of, somehow in our own, um, learning, we kind of incorporated that and said, we can go along with some of that but not all of it. But then, then somewhere we started to go along with all of it.

EA3: Mmhmm

M3: You know, so we're trying to push back to some of the, some of the ways where it, it can be open-ended, it can be like that, why not? Why not? We didn't define that, someone else defined that for us. But with this here, where it says "Native people don't rat on each other. They lie for each other and cover up for each other all the time." Um, I think if something happened within the community to, to one of us, I think we would like to, whether it, whether it's, um, you know, not the best thing in our community, I think us as a whole, would like to have that person or persons be, um, accountable for his or her actions among us.

EB3: Mmhmm

M3: Because we are capable of, of, you know, putting some, either some consequences or whatever to that person, so when you're saying ratting out or lying for them, I think we can handle our own people, that's, that's kind of what, what I see from this. That we want to, we want to have our own justice and, and, what, what, within our culture, what is right for us/

EA3: The, the/

M3: I mean that's/

EB3: And that gets perceived as, sometimes as this [gesturing at the statement].

EA3: Well I mean, this statement here you could, you could just say it's, it's family. I mean, this is what you do for your family/

J3: Yeah, right. [EA3 laughs]

EA3: You know? This is exactly what- if your child came home and said they killed somebody/

J3: Yeah.

EA3: My god, you would do whatever you needed to do to make sure your kid was okay. And what that has turned into, what, a traditional value you know that we had was to take care of our family/

J3: Mmhmm

EA3: And that has turned into now it's called nepotism. You, when you can't, you know, when you can't be deferential to your family. You, you're a chief of a nation and you almost have to treat your family worse so that you're not viewed as treating them better because it, these, um, these white European values around taking care of your family get twisted into, you know and I know there's, you know, you gotta be fair and there's all kinds of room for people not to be, not to have integrity but the basic value is you take care of your family. And this is what families do for each other, this is, you know, lends to that whole notion that Native people are a distinct culture, we have different kind of relationships that include family and we view, you know, families as it's not just blood, and the tribe is a family, and like when something bad happens, we help each other out.

??: Mmhmm

EA3: So yeah, freaking right. [laughs]

M3: Before the bridge even, you know, we had, like, ferries that went back and forth. And if something happened over in town, and it, you know, and, um, they were after, you know the "Native," they would run, run like hell and get across that river, and we'd be like, "Get over here! Get over here! Get over here!" You know, and then, if something happened down the road, we would be there to, to support that person. Because, to make sure that that person, you know, um, has a fair, ah, process of the law. Or whatever that's supposed to be, you know what I mean? Because, um, they, they were just over there doing something and then all of a sudden, they got seen and that was it, and they had to run because they would get the, they would get the beating, not the other person/

EA3: And, and everybody does this/

M3: Yeah/

EA3: You know, everyone sticks up for their family/

J3: Right/

M3: Oh yeah/

EA3: And everybody gets where they need to be because of relationships. I mean, you know, look at some of the presidents we've had. They wouldn't have been there on merit alone, it was because of what people do for them, and how, and you know and when it comes to Native people we already suffer from all this oppression. We, you know, to, to contradict that and to compensate for that, we need to go further, we need to go two steps ahead, because we've got all of these things/

M3: Yeah, that's part of everybody's value system is loyalty, you know.

EB3: So, kind of, um, similar to the other questions, in terms of like the work with state workers, state child welfare workers, um, does, so, how we've sort of been talking about it there's this,

this sense of loyalty and community and that, there, the community takes care of things in it's own way is, gets interpreted in this sort of negative way as like, lying, lie for each other and all that.

M3: Yeah, yeah.

EB3: But do, do you feel like that, that perception is part of your interactions with state workers ever, or?

M3: Well one thing I just want to make a comment, whoever, whoever put this down here like this, they kind of know this, it's like, it's like, this is what they're, they're used to or they're very familiar with this [pointing at the statement]. You know, this type of language, and, and, and the um, what it, what it means to be loyal to you, to be loyal like that. You know to use this language, it's really familiar to that person or persons.

J3: Hmm.

M3: They understand this right here [pointing at the statement]. They understand it themselves, that's why they're, that's why it's written like this.

[5 seconds of silence]

J3: I haven't encountered it to this point.

EB3: Yeah.

J3: I haven't.

EB3: Okay.

EA3: We don't rat on, we don't lie for each other, we're all too goddam drunk. And unemployed, to lie for anybody. [Everyone laughs]

M3: All I can think of, all I can think of is like, you know, religion, you know that's the first thing that comes to my mind is religion, you know. Ah, you're looking at, you know a people,

let's say, um, Judaism, and the Jews with Christ, right? And um, they took care of their own, right? They took care of their own. But then, but then now, um, if you believe in that religion and Christianity and stuff like that, you know the Jews were the, were the devils because they're the ones who crucified him, really, right? But he was one of them! They took care of their own. [About a five second pause] So they can take care of their own and keep them safe or you can care of them and say, "Okay, that's enough. This isn't who we are, here. You know, we need to go to the worst extent possible and we're gonna crucify you" type of stuff, so, "we gotta get rid of ya." We just banish. [laughs a little] That's, I think that's the worst thing we do is banish.

J3: Hmm.

EA3: Hmm. Are you done?

EB3: I think that's, that's it, yeah/

M3: All right/

EB3: Thank you, very much, for coming.

M3: And thank you for coming.

EA3: You can shut it off now.

END