

### General Information

**Private or Public Statement?** Public, Non-Anonymous

**Statement Provider:** Wayne Walker

**Date:** June 27, 2014

**Location:** Bangor, ME

**Previous Statement?** No

**Statement Gatherer:** Mary-Therese Duffy

**Support Person:** None

**Additional Individuals Present:** Gail Werrbach

**Recording Format:** Audio

**Length of Recording:** 34:45

### Recording

**MTD:** So, oh there it is, we're there, okay. Good. (*draws breath*) My name is Mary-Therese Duffy, I'm a volunteer with the Truth and Reconciliation Commission and I am here today with:

**WW:** Wayne Walker.

**MTD:** Wayne Walker and:

**GW:** Gail Werrbach.

**MTD:** Uh, and um, let's see, we are working from File # ME-201406-00060-003. Uh, and we are at All Soul's Congregational Church in Bangor, ME and it is June 27, 2014. And Wayne, you've been provided the information, um, and you understand the consent form, you've signed off on it?

**WW:** Um, hm. Yes.

**MTD:** Okay. And just, um, as you know, in terms of confidentiality, if you were to disclose that someone is in imminent danger, or harm, a child or an elder, um, that confidential-, confidentiality would not, we would have to disclose that information.

**WW:** Sure.

**MTD:** Okay. Very good. Uhm. (*paper shuffling*)

TRANSCRIBER'S NOTE: Accidental pause of recording

**MTD:** Perfect. Thank you.

**WW:** Oh, I hit pause.

**MTD:** No, no. It was there, I think. Oh,

**WW:** Oh no, oh, (*simultaneously*) it's right.

**MTD:** Wonderful. Well thank you.

**WW:** Yeah.

**MTD:** Yes, and uh, so, question one. Could you please tell us about your experiences as someone who provides, or provided services to children and families in Maine? How many years did you work in the field, how many cases?

**WW:** Well, let me see I worked, oh, I had to do the math, uh. (*laughing*) Seventy-one to 2006, 2005, so 30 ...

**MTD:** 37? 35? 36? (*simultaneously*)

**WW:** years, I guess. (*simultaneously*)

**GW:** Yes. (*simultaneously*)

**WW:** Uh, I worked for Lou (*LAST NAME UNCLEAR*), half the time, at Catholic Charities, and the rest of the time with Community Health and Counseling. And um, my job was always management, administration, grant writing, money — (*laughing*)

**GW:** Um, hm.

**WW:** — policy. Uh, and so, in that I didn't have a lot, as much direct contact with the services. I mean, I supervised the supervisors ...

**MTD:** I see. Um, hm.

**WW:** ... that kind of thing.

**MTD:** Um, hm.

**WW:** Um, and my, my experience covered a huge wide range of, of services, of events, but um —

**MTD:** Mostly Child Welfare cases?

**WW:** I'm sorry?

**MTD:** Mostly Child Welfare cases?

**WW:** Uh, not at the beginning. Um, God, we did everything from dental clinics in rural areas to uh, we published the, um *Wabanaki Alliance* the newspaper with the Tribes. I'm just trying to think back, we, [00:03:24.04] there was two, probably two or three major programs that were, uh, became involved with Child Welfare. One was probably in the late 1970s we started an Emergency Foster Care Program.

**GW:** Hm.

**WW:** And that was, contract with the State and we provided a range of foster homes that would when, when the child was brought into care, we would provide foster care for probably a month, up to a month. Until we got things settled down and then, more plans could go on. And uh, we covered probably, I think Penobscot and Piscataquis counties with that. And then, actually a few years before that, let me go back. [00:04:13.02] A few years before that, Catholic Charities was partly developed because there had been a hodgepodge of separate agencies, there were programs around the State. With no kind of administration and so, part of Catholic Charities was to provide the umbrella. So, St. Michael's Center in Bangor had been run by the Sisters of Mercy, I think.

**GW:** Right.

**WW:** Um, but you have to, my memory is, I had to really stretch on some of this stuff. (laughing) Uh, for, since 1910, and they had served girls, and they, the order decided to bail out, and so they bailed out. Then St. Michael's Center which for us, existed as a building. Not much more than that. And an endowment came in to be associated with Catholic Charities.

**GW:** Um hm.

**WW:** And then that's we, we changed, the whole program over, we served boys, and, um, started out serving, with the Juvenile Justice system, serving, and they did more into residential treatment, um, group homes and residential treatment kind of program. They had 20 kids there I think, and most of those, um, about half of those kids or more, came from the Department of Human Services, Child Welfare. And the other half probably, as it started out, came from the

Criminal Justice system. So that was, that part. And then, then I moved from there, I moved into Community Health and Counseling. And again, in a management role. And that was in

Children's Services, we provided Treatment Foster Care, Group Home Care, Case Management Service —

**GW:** Crisis Services. (*simultaneously*)

**WW:** Individual Therapy for Families and Children, (*simultaneously*) a whole range of services in that way.

**MTD:** Um, hm. And were you aware of the Indian Child Welfare Act at that time?

**WW:** Ah, yes. [00:06:25.14] The Indian Child Welfare Act came in, in the 1970s I think, somewhere in the 1970's and in all, in all honesty, it was like, you know, I was aware of it. It was like distant. Um, we had, we had very little connection with any of the Reservations directly in terms of doing Child Welfare. And I, and I hate to tell you but my memory was, the few times that we did, it was a whole different set of rules and it was very confusing because you got used to saying, 'Here the funding worked this way, but this, blah, blah, blah,' and the, and the, the resources and how you linked in with this way, but it was all very different with this and we had to relearn the whole thing for, and it was like exceptions to the, to this, it was not the majority of cases.

**MTD:** Un, huh. Did um, [00:07:25.26] can you comment on the type and the amount of training that you received related to understanding and utilizing the Indian Child Welfare Act?

**WW:** Probably none.

**MTD:** Probably, none. Okay. And so how then were you aware of them, how did you become aware of them?

**WW:** Of the?

**MTD:** Of the Act.

**WW:** Of the Act. (*coughs*) (*laughing*) Osmos-, I didn't know it's, it's like, whoa!

**MTD:** Un, huh.

**WW:** Um, well, we had, we had connections, partly, 'cause see, we also the newspaper we did was part of the division of what we called, The Division of Indian Services, I think, a part of Catholic Charities, which I was responsible for. And so we had a lot of connections. We had advisory committees and groups and we had a lot of connections with uh, parishes on the Island, and meetings and so, we were kind of aware of what was going on. Uh, our main focus at that time, was around the Lands Claim case. That was a big issue, in the '70s and, everything seemed to, the meetings I went to, the discussions we had, it was all revolving around the Lands Claim case. More than probably anything, I think. So. The Child, you

know, it was like, you were aware that the Child Welfare Act came up we knew that there were things were going on. We knew that the Tribes were gonna do their own Child Welfare. Um, but, I don't know, I can't tell you how I learned it, at all.

**MTD:** Okay.

**GW:** Can I interrupt for a sec?

**MTD:** Sure.

**WW:** Yeah.

**GW:** (00:09:14.27) So, Catholic Charities, because the, the Catholic Church had had priests out stationed at all, all the Reservations ...

**WW:** Yeah.

**GW:** And also some of the Sisters working in the schools for a lot of years. So Catholic Charities is the large, at the Diocese level —

**WW:** Yeah.

**GW:** — had a division of Indian Services?

**WW:** Yup.

**GW:** And was that then, Statewide? Like were you, when you, or was it more um, regional, depending on, um, I mean when you were heading up that Division of Indian Services, was that a Statewide position or, do you think, or was it more?

**WW:** Uh, no, it, I guess you would say it was Statewide, this Division, and its service consisted of one staff person.

**GW:** Okay.

**WW:** (laughing)

**GW:** Which was you?

**WW:** No.

**GW:** Or you and one staff?

**WW:** Well, let me see, let me think. When I first started, there was a part-time, a priest who spent part of his time running the Division of Indian Services. [00:10:21] Father Rockus, who has since passed away. Um, and he would meet with families. He was like, more of emergency, like, 'How can I get you some money?' Those kinds of things.

**GW:** Yup.

**WW:** And then he left and then we went through a reforming it to make it part of, it became my responsibility. That's when we moved to Orono. We moved our offices to Orono at that time. In the old St. Mary's School, in Orono.

**GW:** Oh, the St. Mike's, you still have the —

**WW:** No, no, St. Mike's is here but our offices were at the old St. Mary's School.

**GW:** Okay. Yup.

**WW:** And, that's when we started a process with the Indian community and it was the idea of the newspaper. We tried, we had different ideas and that idea, because of the Land Claims case, and things were, a lot of moving parts happening at the same time. Their feeling was that, they would, it would be good to have a, a common communicator kind of thing. So that's what we started with the concept of doing the newspaper. Which we ran for about three or four years. And that was Steve Cartwright was the, the sole staff person (*laughing*) there photographer, writer, etcetera, etcetera.

**GW:** Yup.

**MTD:** So, were in, in your supervision of supervisors, were you aware of some of the staff having contact with Wabanaki children?

**WW:** Yes.

**MTD:** You were aware of that, okay. And would you have any positive experiences that you could talk about, specific to Child Welfare cases?

**GW:** Like an example of, that maybe you would have known through what your supervisors were talking about, what the staff, where it was a positive working relationship, related to the staff or the supervisor working with a Wabanaki child and family.

**MTD:** And I just need to interject uh, the need to be de-identifying the information as you're talking about it.

**WW:** Oh, I can't remember that much anyway. (*laughs*)

**MTD:** Ah! anyway. (*laughing*)

**WW:** I can barely bring *faces* back, let alone mind names or details! (*laughs*)

**MTD:** Yeah. Of course.

**WW:** I can only give you vague, I can, well, with Emergency Foster Care, back then, you know, the kids came and went so fast. I, I had no contact, you know. It's probably better to describe it as, there was a lack of any real serious problems —

**GW:** Um, hm.

**WW:** — than, than, than not. And then we had a couple of kids at St. Mike's, that you see, now I can't even tell you if that was through the Department of Human Services or Indian Child Welfare. I really, you know —

**GW:** So do you think it was before 1978 or after 1978?

**WW:** I don't know.

**GW:** When the Act came in.

**WW:** I don't know. It was uh, (*pause*) hm. I want to say it was right about that time. Because see, in about 1983, at St. Mike's anyway, we stopped the residential and shifted the whole program. And we moved back from Orono and moved our offices back in the, to the St. Michael's side building. So, it was a relatively short period of time that it was in operation. (*pause*) You know, it just doesn't stand out like it, nothing stands out as saying, 'Oh my God, we have an Indian child and these people are horrible to work with and ...'

**GW:** Um, hm.

**MTD:** Yup, yup.

**WW:** Yeah, never heard that.

**MTD:** Never heard that.

**WW:** It was just the normal —

**MTD:** processing. (*simultaneously*)

**WW:** — kinds of things you do in placement.

**MTD:** Yeah. So there's nothing that stands out to you as overtly positive or overtly negative, in terms of the casework.

**WW:** Not really.

**MTD:** Okay. Were you provided any instructions or training regarding any special responsibilities in working with a Native American child, that or were you aware of your supervisees?

**WW:** Not that I can remember any specific training. I know that we encouraged staff to go, I knew there was training available, and we wanted to make those connections and we encouraged staff over time to take advantage of those, but I can't think of any specific training that was set up to ...

**MTD:** Okay.

**WW:** I know the staff went to training.

**GW:** Yeah.

**MTD:** Okay. But it sounds as though, you, the next question is, did the placing agency encourage you or help you to link services? But that sounds like that was, would that have been you? The placing agency?

**WW:** No, we were not, we were not the, we never had a child-placing license.

**GW:** Hm.

**WW:** So we were never the child-placing agency. We were always the provider of placements for child-placing agencies.

**GW:** Yup.

**WW:** Primarily the Department of Human Services and ...

**MTD:** Okay. And so, was there any assistance to link to services or resources that would help the child with their traditional Tribal events, or Spiritual customs, social activities?

**WW:** Read the first part of the question again.

**MTD:** Sure. Did the placing agency encourage you or help you to link to services and resources that would help the child with his or her traditional Tribal events, spiritual customs, and social activities?

**WW:** There, (*sigh, pause*) this is gonna be vague. I can remember talking about some cases, of, or, you know, that, yes. That was, and our staff was like concerned about that also. To give you the details, I just can't remember any of the details of it. You know, this is like,



three steps removed a long time ago, but —

**MTD:** Yup.

**GW:** Um, hm.

**WW:** — but I, I, do remember having discussions about, and concern about, keeping the traditions and etcetera, etcetera.

**MTD:** Um, hm. But you weren't aware of any linkages that were happening at the time or people?

**WW:** Any of the linkages, would've been at the caseworker level, you know that way, not — . There was no structural linkages.

**GW:** Hmm.

**WW:** That's saying, 'Here we have uh, you know, we'll go to a meeting with the Passamaquoddys to talk about,' and stuff like that.

**MTD:** Okay, okay. Um. *(pause, deep breath)* So the next question, #7. Did you experience any challenges in caring for a child who comes under the Indian Child Welfare Act guidelines? Challenges might include working with agencies, legal system, other services, service providers who are meeting the needs of the child. So, it sound like, Wayne, what I'm hearing is that you were involved in all of this just as the Indian Child Welfare Act came into being.

**WW:** And, with Catholic Charities and Community Health and Counseling, it was, that was later on.

**MTD:** That was later on.

**WW:** Yeah. Um, *(pause)* you know I guess I'm not being much help to you, I'm afraid, but my recollection is, that, as I said before, the rules were a little bit different. It was like, 'Okay, we're used to doing this way and now, how we gonna incorporate this in here?' But it was always pretty much always everyone working together. I mean it was not like, you kind of made it up as you went along.

**GW:** Um, hm.

**WW:** Made up, not made it up. That's not the right way to say it. You kind of uh, had a different situation so you adapted to that situation because, you know, like it was a DHS

placement, they might be at the office here, but if it's Indian Child Welfare, the staff was way far away and so then you had to make other kind of connections with that, and the rules were slightly different and, and, um —

**MTD:** Did you know of your supervisees, of your supervisees — *(laughing)*

**WW:** *(laughing)*

**MTD:** — making those efforts to do that?

**WW:** Yeah, yeah.

**MTD:** Un, huh, okay.

**WW:** Yeah. And I can't, as I said, nothing, usually, when the bad stuff got to me, it was really bad.

**GW:** Um, hm.

**WW:** *(laughing)*

**GW:** Right. Right. I know that. *(laughing)*

**WW:** *(laughing)*

**GW:** The principle. Huh.

**WW:** And I'm having flashbacks of really bad meetings that I had to go to.

**GW:** Right.

**WW:** I never, never had one with Indian Child Welfare.

**MTD:** Wonderful.

**WW:** That comes to mind.

**MTD:** Un, huh.

**GW:** What about when you, when you were moved on to, when you were at Community Health and Counseling?

**WW:** Same thing.

**GW:** Same thing? There weren't any real challenges? Was there, and maybe I'm jumping ahead to the questions, was there, um, folks, who you, or your supervisors or staff specifically worked with, within the Tribal Communities? I mean, was there in the early, I guess, I'm just

curious in terms of the early years of Indian Child Welfare, were there key staff people with the Tribes that were folks that you or your staff would have worked with?

**WW:** We had, we didn't serve that many kids from the Tribe. So, I can't remember that like, 'Here's a go-to person at Pleasant Point, and here's a go-to person at Indian Township.'

**GW:** Yeah.

**WW:** Uh, it was like, here we got the call, we got the referral, so, we work with that person and that, maybe that person should change over time.

**GW:** Yeah. Yup.

**WW:** Yeah.

**MTD:** And it sounds as though your role in both of these organizations was sort of so high up the structure that your awareness of the work with Wabanaki children seems as though it, you weren't, it wasn't very um, apparent to you in terms of the whole ...

**WW:** I was not involved in the hands on, I didn't, I didn't go to case reviews every month, or every [inaudible] to say, 'How's this going?' So, to get into the nitty gritty of it, no.

**MTD:** Okay. Okay. Looking back, would you have um, is there anything you would do differently?

**WW:** There's lots of things I would have done differently. *(laughing)*

**MTD:** As pertains to ICWA, as pertains to the Tribes?

**WW:** Should'a changed everything. *(laughing)*

**MTD:** Yeah?

**WW:** I think, looking back, I think. *(pause)* That's a really interesting question. [00:22:12.17] Um, and let me, let me take a second 'cause I had to go back to when we had the old Division of Indian Services.

**GW:** Hm.

**WW:** Okay. [00:22:19.07] The director of Catholic Charities at that time, who was my mentor, a great guy, Neil Michaud, grew up in Aroostook County, was getting his Ph.D. in Social

Work and left the program to come back to start a Catholic Charities. Neil had a huge commitment to Native Americans. All right? And so, he was a driving force in getting Catholic Charities involved on a more structural level, than just having some parishes on the Island. Okay?

**GW:** Un, hm.

**WW:** And I look at my own career and looking back later, it's so easy to get up in all the turmoil of running something, funding, policies, and with the bulk of that force coming out of DHS and Mental Health, that, and I would say that this is my own, um, downfall, not downfall, but you know, obviously wasn't as good as I should have been, that being sensitive to the Tribes and Indian Child Welfare, you know, it was a sensitivity that I tried to play out but I didn't, I didn't take the sort of action myself to really understand the Indian Child Welfare System. It was like, a concern about it but I didn't really push it.

**GW:** Un, hm.

**WW:** The way, I think back to Neil, who pushed our whole agency to say, 'We have an obligation to the Native Americans.'

**GW:** Un, hm.

**WW:** So it was, my own performance was less than it probably should have been.

**GW:** Um, hm.

**WW:** So I've been, you know, I would look back and say, 'Yeah.' What would I have done differently? I should have become much more aware of the Indian Child Welfare Act, how it worked, you know, so on and so forth, you know.

**GW:** And infrastructure is what I hear you keep coming back to —

**WW:** Yeah. Yeah.

**GW:** — is that piece.

**WW:** Yeah.

**MTD:** Yeah.

**WW:** Yeah.

**MTD:** Well I, I, despite the fact that we haven't gone through every question, I think you've answered them all. *(laughing)*

**WW:** *(laughing)*

**MTD:** Is there anything else you'd want the Maine Wabanaki TRC to know about your experiences as a service provider to children and families in Maine, just to close up?

**WW:** *(pause)* No. Not that I can really think of.

**MTD:** Okay.

**WW:** Yeah.

**MTD:** Alright. Well, I ...

**WW:** I hope this is helpful to you.

**MTD:** Oh, tremendously so. *(simultaneously)*

**GW:** Yeah, it is helpful. The history is helpful. *(simultaneously)*

**WW:** I'm a little bit vague. *(simultaneously)*

**GW:** And I think understanding uh, *(00:25:05.27)* I hadn't, I should have put it together, but the issue of the Land Claims coming at exactly the same time as ICWA is an important point, in terms of, you know that the focus for the Tribes, obviously, I mean a huge political, huge piece, uh, so, um —

**WW:** I can, I can —

**GW:** I can see in some ways why also, um, it took, I mean, it took huge amounts of energy and pressing. So that's just a, an important thing for us to be thinking about in terms of that transition,

**WW:** Well, it's —

**GW:** How knowledgeable —

**WW:** Well, it was also a very tense time.

**GW:** Yes, it was.

**WW:** I can remember a meeting we had in Orono and John Stevens was the Governor from,

uh ...

**GW:** Township?

**WW:** Yeah. And, and John was kidding and he said, 'They think we want to take Orono.' He said, 'What would I do with Orono? I don't want Orono.' But there was real fear of physical violence, because the tensions were really raised, the Indians who were gonna, were gonna take over our land.

**GW:** Yeah.

**WW:** And blah, blah, blah and all this kind of stuff. And we were at that time, trying to at least, within the Church, using the parishes, to get information out to say, 'Hey, you know, think about what you're reading and think about what is really, you know, going on.' Um, and so, we were trying to partly defuse things, so it was taking a lot of energy up because that, that was a massive thing, that was going on.

**GW:** Yup.

**WW:** [00:26:43.12] And for us, anyway. And at that time, we weren't you know, we were involved with Child Welfare I guess, both with Emergency Foster Care and St. Mike's, but that was not our focus with the Tribes at that time.

**GW:** The only other — (*simultaneously*)

**WW:** You know, [00:27:00.20] you might be interesting as an aside — (*simultaneously*)

**GW:** Hm.

**WW:** Bangor Library should have all the old *Wabanaki Alliances*. I was thinking, coming down here, I cannot remember one article, we probably did an article about Indian Child Welfare,

**GW:** Um, hm.

**WW:** I don't know if we did. I just, you know ...

**GW:** I realized I didn't bring any paper, but I should write, write that one down.

**WW:** I know we always through, the Bangor Public Library subscribe. There's a lot of different libraries in the State that ...

**GW:** Yup. (*paper shuffling*) Thank you.

**WW:** Because it was, you know, it would be archival for them and you know, and we had about three or four years of the newspaper.



**MTD:** It's a great idea.

**GW:** Yeah, that's a great idea. And the other, um, thought was just, is there anyone else that you think would be good for us to talk to? We have been in contact, I, we have been in contact with, um, I can't get exactly her name around the St. Michael's archives, just to get a sense for, uh, and she's on vacation now, but I'm gonna go talk to her, just to get a sense for um, the old ones. I mean, the, um, we're talking about when the sisters —

**WW:** Well, I tell ya — (*simultaneously*)

**GW:** — were there. (*simultaneously*)

**WW:** I tell ya, a little side story, but [00:28:19.10] I don't if you know the story of the archives or not.

**GW:** Nooo!

**WW:** Oh. We would, we had always heard that the archives were at the Mother House of the Sisters of Mercy.

**GW:** Right.

**WW:** Down in Biddeford.

**GW:** Yeah.

**WW:** And we would get these requests sometimes, Social Security requests we had to verify.

**GW:** Right.

**WW:** And we'd say, 'We don't, you know, call them, we don't have the archives.' Well, we got a call from a nun one day, she said, 'No, you have the archives, dear.' (*laughing*) And, so we went down to the basement —

**GW:** Yeah, I can picture!

**WW:** — and, and into this little cage area, which, I'd never been there, and there up on the shelf was the books! These were the original books —

**MTD:** Whoa.

**WW:** — going back to 1910. And,

**GW:** Do you think they're still down there?

**WW:** Well, I —

**GW:** I thought they got moved 'cause — *(simultaneously)*

**WW:** I think — *(simultaneously)*

**GW:** I heard they're not, they're not at St. Mike's anymore. *(simultaneously)*

**WW:** I think, I think that we — *(simultaneously)*

**GW:** Sent them down.

**WW:** — sent then down. That was my recollection.

**GW:** Okay. Yeah,

**WW:** But we looked at 'em you know, and there's this beautiful handwriting.

**GW:** Yah.

**WW:** And, each child had one page. That was the entire record. One page.

**GW:** Ohh! Okay.

**MTD:** Wow.

**WW:** *(laughing)* A little less paperwork then.

**MTD:** Geesh.

**WW:** But, but I knew that there was a number of Native American children.

**GW:** Yeah.

**WW:** And one day, I remember, it was on, and I don't know why I can remember this. It was on Labor Day and I was at work catching up on stuff, and there was a knock on the door and there was a Native American woman and her husband were driving by. They were living out of State, I think, and she grew up there, and she wanted to see the place.

**GW:** Ohhhh.

**MTD:** Wow.



**WW:** So we toured the whole place and she was talking, 'bout, how 'This was different, and it used to be this way, it used to be this way.' And I think, she was saying, and this is my faulty memory, but, you know, there were a number of Native American kids that, that were uh, girls in the old St. Michael's then.

**GW:** Yeah.

**WW:** So, (*draws in breath*) the archives may show you, they may show you some stuff out of that, from going way back.

**GW:** Yeah. That's what, that's what we're hoping. One of the other volunteers who's uh, got her Master's in History, um, is hopefully going to help, but she can also, um, I don't know. Do you know Sarah Martin? She works, she's worked on the Bangor Historical Commission.

**WW:** No.

**GW:** But I'll have her look at the *Wabanaki Alliance* too.

**WW:** Yeah, see if there's anything, there could be something in there, but there was a lot of uh, moving parts at the same time back then.

**GW:** Yeah.

**WW:** And uh, you know. Yeah.

**GW:** Yes. Good. Well, thank you so much, Wayne.

**WW:** Okay, okay.

**MTD:** Yup. Thank you.

**WW:** Thank you, too.

**GW:** Shut that down?

**MTD:** Sure. I'll hit 'stop.'

## Part Two of Recording

**MTD:** There we go.

**WW:** Okay. Good we are recording. I do remember, I don't know when, this would have been in 2003, maybe somewhere around there. I'm drawing a blank. There was an agency that was started, and they were down on, down on Broadway.

**GW:** Yeah. The Wabanaki Health and Mental Health Association.

**WW:** Right. I don't know if they're still in existence.

**GW:** They are. Yeah, yeah.

**WW:** Oh good. Well, we met with them over a period of time to do joint grant with them. And but, it was about, *(pause)* you know, I can't even remember what the grant was for. Um, but it was gonna be between CH and CSN, the alliance that —

**GW:** Yeah.

**WW:** And it was with Children's Services. I don't think it was around Child Welfare as such.

**GW:** Yeah.

**WW:** But we *(cough)* had a number of really great conversations and kind of coming together and who was going to do what and those kinds of stuff.

**GW:** Yeah.

**WW:** And we never got the grant, and so it never went, never went anywhere. But.

**GW:** No, they're still in a —, I don't know if Sharon Tummel was the Director then, but, um, But, yes, they're still —

**WW:** Good.

**GW:** — very much in existence. Yeah. They're doing mental health case management services for, for ...

**WW:** Yeah, and that was more the focus, rather than Child Welfare.

**GW:** Yah, yah, court, I mean, a lot of those people have also been in Child Welfare.

**WW:** Yeah, yeah, right.

**GW:** Yeah.

**WW:** Anyway, there was this —

**MTD:** Okay. Very good.

**WW:** Another talking and I keep getting.

**MTD:** Yeah, exactly.

**WW:** Well, one of the things, and this is, um, my impression, okay? That one of the things that struck me when the Indian Child Welfare Act came in, that, okay, and then the Tribes were going to then be able to place children within Indian community.

**GW:** Yeah.

**WW:** And I thought that was very, very positive. Right? But in a funny way, in retrospect, in reflection, it was like, 'Okay, we'll probably get less call for placing Indian children in the systems I was working in.' And I just saw that as being positive, but it, it also then gave this distance to it. You know?

**MTD:** Oh. Um, hm.

**WW:** Because, then, and this is kind of like, my impression, of my own thoughts. That, then it became the exception, then it'll become the exception, than to be the request to do a placement with us. Okay? 'Cause they had, they were developing their own system and that was good.

**GW:** Right. Yup.

**WW:** And so it really created the distance so that it's like, 'Okay, this kind of drops off the radar screen a little bit.' Because you're, you're inundated with other referrals and kind of stuff, and so we didn't do. We didn't, I guess I didn't feel the need to reach out to them. 'Cause my assumption was, they were developing their whole system within that community.

**GW:** Yup.

**WW:** And uh, I don't know if it's true or not. *(laughing)*

**GW:** Hmmm! Um, hm.

**WW:** You know, or —

**GW:** Yeah.

**WW:** I don't know how well the systems were developed.

**MTD:** That infrastructure question again.

**WW:** Yeah.

**MTD:** Okay.

**WW:** Yeah. (*deep breath*) Okay. Let me pause it again.

**GW:** All right.

**[END OF RECORDING]**