INDIAN STUDENT PLACEMENT SERVICES
EVALUATION STUDY
SUMMARY REPORT

Welfare Services Department
LDS Social Services

DRAFT
For Discussion Only

All Abrahams Children

Prepared By

Presiding Bishopric
Research and Evaluation Services

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INTRODUCTION

Background

Under the direction of LDS Social Services of the Church's Welfare Services Department, Indian Student Placement Services (ISPS) administers the placement of Indian children with LDS non-Indian foster families. These children typically remain with their foster families during the nine-month-long school term, attending the local public school, and then return and live with their natural families during the summer. The goals of the placement program are to provide opportunity for the enhancement of the Indian child's social, spiritual, cultural, educational, and leadership abilities and experiences. The program originated historically in 1947, and it has functioned officially since July 1954.

Although ISPS has carried out its work for over twenty-eight years, the Church has never sponsored a comprehensive formal evaluation of the placement program--until 1977 when the present study was initiated. The impetus for this study came in part as a result of the increased publicity the program recieved in the late 1970's. During that period of time various groups became concerned about the number of Indian children who were being removed from their natural families and their culture under the auspices of various social agencies and placed in non-Indian foster homes. Many groups and individuals opposed such practices, including the practice of placing Indian children in non-Indian foster homes during the school year. They felt that

removal of these children from their own culture, even temporarily for educational purposes, was more detrimental than beneficial to the individuals involved. Proposed Federal legislation ("Indian Child Welfare Act of 1978"), as originally introduced in Congress, was designed to control such practices and would have prevented ISPS from continuing to place Indian children in LDS non-Indian foster homes. However, as it eventually turned out, because of evidence of a generally favorable attitude on the part of American Indian representatives towards the ISPS, and because ISPS is a voluntary program, the Indian Child Welfare Act of 1978 as finally adopted generally excluded ISPS from the restrictions of the legislation.

The events of this period helped highlight the need for objective and reliable information concerning the ISPS placement program, not only to be prepared to respond to program critics, but even more importantly to evaluate the effectiveness of the program. Subsequently, at the request of the Presiding Bishopric and the Welfare Services Department, a research proposal was developed by Presiding Bishopric Assessment Services, now Presiding Bishopric Research and Evaluation Services (PBRES). The proposal was thoroughly reviewed and the project approved by LDS Social Services, the Welfare Services Department, PBRES, the Presiding Bishopric, and the Correlation Committee. The Correlation Department approved an original request for an opinion survey with the stipulation that there be a second part to the overall ISPS study that would, insofar as possible, center on the use of objective "hard" data and that would be designed to

assess the effects of participation, particularly in terms of the program goals articulated by Welfare Services.

This Summary Report

This report presents in one volume a summary of the findings (as of May 1982) of the overall ISPS Evaluation Study that was carried out between the latter part of 1978 and early 1982. Individual reports detailing the findings of the various components of the study have been published elsewhere (e.g., Indian Student Placement Service Evaluation (Annotated Bibliography), August 1979; Indian Student Placement Service Evaluation (Opinion Survey: Phase I), June 1979; Appendix To Indian Student Placement Service Evaulation (Opinion Survey: Phase I), August 1979; Indian Student Placement Service Evaluation (Opinion Survey: Phase II), August 1979; Appendix To Indian Student Placement Service Evaluation (Opinion Survey: Phase II), August 1979). As of the time of the compilation of this summary report, all of the detailed reports on "effects of the program" (i.e., basically the work conducted by Albrecht and Associates) have not yet been published. Those reports (which expanded on the information presented in Chapters 4 and 5 of this report) will be available in coming months. Important note: Since not all of the data analysis and interpretation has been completed on the program effects data, the information presented in this summary report should be viewed with a degree of caution. It is not expected that in future weeks as the data continues to be analyzed that any major findings, general interpretations or

recommendations will change. However, some of the specifics reported herein may change somewhat.

Study Components

The following is a brief description of the various components of the ISPS Evaluation Study and how the summarized findings are reported in this volume:

(1) Review of the Literature.

A thorough review of the published literature (professional journals, newspapers, government documents, etc.) was carried out in 1978 and 1979. As a result of this effort, an annotated bibliography was published by PBRES in August 1979 (Indian Student Placement Service Evaluation (Annotated Bibliography)). Chapter 3 of this summary report is a synopsis of the literature review, revised and updated through April 1982.

(2) Effects of the ISPS Program

This is reported in Chapters 4 and 5. In Chapter 4 is presented the currently available (as of April 1982) findings from an extensive study carried out by Albrecht and Associates (Dr. Bruce A. Chadwick, Dr. Stan L. Albrecht and Dr. Howard M. Bahr of the Sociology Department at Brigham Young University) between Spring of 1981 and early 1982. As a major part of the study, current and former ISPS program participants, and their natural and foster families, were interviewed to assess the effects participation in the placement program has had upon these individuals. Additional detailed material from the Albrecht and Associates project will become available during the next few

months, as the data are further analyzed.

In Chapter 5 is presented a summary of supplemental data that were collected to assess program participation effects. Included in the discussion are findings from a review of the placement agency files, the Church membership record files at Church headquarters, and data that were collected from public school records.

It should be noted that every effort was made to access "hard data" wherever possible. Much of the investigation led to deadends, as it was discovered that much of the originally hoped for data did not exist, or was not available on enough of the study subjects to make analysis meaningful. All of the information that could be collected and examined was included in the study, and Chapter 5 summarizes the findings.

(3) Interviews With Placement Workers.

During late 1981, most of the LDS Social Services agencies in the western United States were visited by PBRES researchers. In addition to collecting information from the agency placement files, the researchers personally interviewed all of the ISPS placement workers with whom they could meet. A summary of the findings are reported in Chapter 6 of this report.

(4) Opinion Surveys.

An early component of the ISPS Evaluation Study was a set of opinion surveys carried out by Wasatch Opinion Research Corporation (WORC) of Salt Lake City. There were two parts to this project. The first phase of the opinion survey was carried out for the most part in 1978, and was reported in mid-1979

(Indian Student Placement Service Evaluation (Opinion Survey: Phase I), June 1979). It involved in-person interviews with several hundred placement participants, foster parents, natural parents, tribal leaders, and LDS Indian college graduates, to determine their opinions about the placement program.

A replication of the opinion survey (somewhat altered) was again carried out by WORC approximately one year after the first survey (Indian Student Placement Service Evaluation (Opinion Survey: Phase II), August 1979). In Chapter 7 of this summary report is presented a brief synopsis of the WORC opinion surveys, with emphasis upon the Phase II findings (since they are the most current of the two sets of data).

The Lamanites in Scriptural and Prophetic Context

American Indians are for the most part, a remnant of the descendants of Lehi who came to the American continent almost 2,600 years ago. So also are the other original inhabitants of the North and South American continent.

Since the advent of European settlement in the Western Hemisphere, the lot of these original inhabitants has been, in the main, a grim one. That such would be the case was prophesied by Father Lehi, when he said to Laman "For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye shall not keep my commandments ye shall be cut off from my presence." (2 Nephi 4:4) Lehi had already seen in vision the eventual scattering of the remnant of his seed by the Gentiles (1 Nephi 15:17). Nephi also later prophesied of their affliction: "After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount; and after they shall have been brought down low in the dust, . . ." (2 Nephi 26:15). Mormon also foretold this tragic future when the Lord would reserve the blessing that they might have received for the gentiles who would possess the land. "And behold, it shall come to pass that they [the seed of the Lamanites] shall be driven and scattered by the Gentiles." (Mormon 5:20).

In general usage in the Church, the term "Lamanite" often has a negative connotation, calling forth images of wickedness, a

state of being fallen, loathesome habits, and a degraded culture. This is, however, only a partial and, according to the scriptures, a temporary picture. Although the name implies descendancy from Laman, one of the sons of Lehi who rejected the teachings of his father and chose wickedness instead, the subsequent history contained in the Book of Mormon recounts fluctuations in the identity of the righteous and the wicked. Indeed, during the 200 years following the visit of the Savior, there were no "-ites" of any kind among the people (4 Nephi 17). When this condition broke down, Lamanites were identified by behavior and not necessarily by lineage. President Spencer W. Kimball made the following comments with respect to the identity and heritage of the Lamanite:

> The Lamanites are a mixture of many lines. Undoubtedly, there is in their veins the blood of Nephi, Joseph and Jacob, as well as that of Laman, Lemuel and Sam, and also that of the Mulekites of Judah.

Speaking of the term "Lamanite" he says further:

> This is an honorable name. It was the Lord who so designated them, and every descendant of Lehi should proudly say, "I am a Lamanite, and I am proud of my heritage." (from an address given at Brigham Young University, April 25, 1967).

In the same breath with which Lehi warned of the wages of iniquity, he also pronounced a blessing and a promise of ultimate restoration:

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Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents.

Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and your seed forever." (2 Nephi 4:6-7)

Alma also prophesied of a brighter future:

For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them and prolong their existence in the land.

And at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name. (Alma 9:16-17)

The Savior, during his visit on the American continent, also made a promise to the "remnant of the house of Joseph": "And behold, this is a land of your inheritance; and the Father hath given it unto you." (3 Nephi 15:13)

The nineteenth century was a particularly trying time, during which the Indians in what was and would be the United States were continuously harassed, killed, cheated, and driven from their lands. Yet it was also during this period, referred to by some historians as the "Century of Shame", that the foundation was laid for the instrumentalitiy by which the Lamanites will ultimately be redeemed as a remnant of the House of Joseph and

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Even as the Book of Mormon was being translated, the Lord instructed Joseph as to its purpose:

> Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people--
>
> And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers--
>
> And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.
>
> And for this very purpose are these plates preserved, which contain these records--that the promises of the Lord might be fulfilled, which he made to his people;
>
> And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen. (D. & C. 3:16-20)

Within six months of the organization of the Church, the Lord, through the Prophet Joseph Smith, commanded Oliver Cowdery;

> "And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they shall receive thy teachings thou shalt cause my church to be established among them . . ." (D. & C. 28:8)

From that time forth, leaders of the Church have taught that the Lamanites would again receive their inheritance, that they as a people have a significant role in the preparations for the Second Coming, and that white Church members have a significant responsibility to assist in the realization of these blessings.

A Proclamation of the Twelve Apostles in 1845 sketches the future of the Lamanites, stating that God:

> Will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful nation; and he will civilize and enlighten them, and will establish a holy city, and temple, and

seat of Government among them, which shall be called Zion. . . .

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him--"I am Joseph; does my father yet live?" or in other words, I am a descendant of Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, annointed with holy oil, and arrayed in fine linen, even the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Isreal. (Cited by Paul E. Felt, The Book of Mormon, the Lamanite, and His Prophetic Destiny, November 1964, Division of Continuing Education, Brigham Young University, Provo, Utah)

In 1857, President Wilford Woodruff made the following prophecy:

The door has already been unlocked to the Lamanites in these mountains, and they will begin to embrace the ospel and the records of their fathers, and their chiefs will be filled with the Spirit and power of God, and they will rise up in their strength, and a nation will be born in a day, because they are of the seed of Abraham, and God has promised to bless the descendants of Abraham, and they will be saved with the House of Israel, for the Lord has spoken it, and made those promises unto them through their fathers. (Journal of Discourses 4:231).

A similar thought was expressed in 1873, with an additional comment on its apparent unlikelihood in light of current

conditions among the Lamanites:

> I am looking for the fulfillment of all things that the Lord has spoken, and they will come to pass as the Lord God lives. Zion is bound to rise and flourish. The Lamanites will blossom as the rose on the mountains. I am willing to say here that although I believe this, when I see the power of the nation destroying them from the face of the earth, the fulfillment of that prophecy is perhaps harder for me to believe than any revelation of God that I ever read. It looks as though there would not be enough left to receive the Gospel. It will be a day of God's power among them, and a nation will be born in a day. The chiefs will be filled with the power of God and receive the Gospel, and they will go forth and build the new Jerusalem, and we shall help them. They are branches of the House of Isreal, and when the fullness of the Gentiles has come in and the work ceases among them, then it will go in power to the seed of Abraham. (January 12, 1873).

We are further taught, however, that this rebirth and restoration will not come of itself. Those members of the Church drawn from among the Gentile nations (including Caucasions) will have a responsibility to assist in the work. Nephi explains the prophecies of Isaiah to mean that the Lamanites will be nourished and borne up by the members of the Church (1 Nephi 22:8 explicating 1 Nephi 21:22-23).

President John Taylor spoke of this responsibility:

> The work among the Lamanites must not be postponed if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again. But this must continue no longer. The same devoted effort, the same care in instructing, the same organization and priesthood must be introduced and maintained among the House of Lehi as amongst those of Israel gathered from the Gentile nations. As yet God has been doing all and we comparatively nothing.

In reiterating these instructions, President Spencer W. Kimball, speaking as an Apostle to a General Assembly of Education Week at Brigham Young University, indicated that "we

have a debt to pay. We are deeply indebted and we shall never have liquidated that debt until we shall have done all in our power to rebuild the Indian and give him back the opportunities that are possible for us to give him." ("The Lamanite and the Gospel", June 13, 1969). He spells out these requirements in greater detail in an earlier address:

> "My young brothers and sisters, I plead with you to accept the Lamanite as your brother. I ask not for your tolerance, your cold, calculating tolerance, your haughty, contemptible tolerance, your scornful, arrogant tolerance, your pity and coin-tossing tolerance; I ask you to give them what they want and need and deserve: opportunity and your fraternal brotherliness, your understanding, your warm and glowing fellowship, your unstinted and beautiful love, your enthusiastic brotherhood. (Cited by Paul E. Felt, op. cit., p. 15).

The purpose of all this is not just to convert the Lamanites to the Gospel but to fellowship them and integrate them into full participation and benefit from the Church and its programs. President Taylor's instructions cited above continue:

> He has led many of them to us who have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes and organizations--in one word, treat them exactly in these respects as we would and do treat our white brethren.

Not only is assistance to the Lamanites an obligation of the Church and its members, but it is also a source of blessings. Brigham young promised blessings to those who serve:

> Now, if this people [the Latter-day Saints], male and female, feel to school them [the Indians], spend time and pains to instill in their minds correct principles, to divide land with them, and clothe them, draw wood for them until they learn to draw their own, and farm for them until they learn to farm for themselves, and if they will no more . . seclude them from their houses and hospitality, and will go to work and restore them to the knowledge of the truth, the Lord God will bless them, and they will have no need to fear.

If you will live up to this you will rise, while those who do not will go down.

Now if you will take hold of this wheel and lift, it may be granted unto us to accomplish this great work, and I tell you that you will receive the blessings of the gospel such as you have never received before . . .

If this people will take this course from this time forth, they will feel the power of God more than they ever did in these last days before. (Journal of Discourses 9:228-229).

Similarly, President Wilford Woodruff emphasized the responsibility in these words:

> Brethren, you have heard plain truths and they have been dictated by the power of the Holy Ghost and by the testimony of Jesus Christ, and now is the time for you to decide whom ye will serve. When I used to hear the Prophet Joseph and when I hear Brigham, or Heber, or Jedediah M. Grant or the Twelve Apostles, or any others, if they speak by the spirit and power of God, and they tell us thus saith the Lord, so and so will come to pass, for instance those who will feed and clothe these Lamanites and see to their wants, as our President has told us, they shall be blessed and prosper, while those who despise them shall go down and shall not stand in the kingdom of God, I believe that what they say will be fulfilled. (Cited in Paul E. Felt, op. cit., p. 36).

History Of The Indian Student Placement Service

These instructions to the Church and its members are applicable to Lamanites throughout North, Central and South America. Significant strides are being made to teach the gospel as well as improve the material condition of people throughout these areas. The most intensive effort in this regard, and the longest standing, has been the Indian Student Placement Service which has been implemented in the United States, primarily in the Intermountain Area and California.

Following the advice and example of Brigham Young and others (as cited above), various forms of assistance were rendered to Indian people from early in the settlement of Utah and the West.

This included, in some cases, boarding Indian children with white families and educating them in the public schools. B.H. Roberts reported:

> In many of the southern settlements, already, the Indians have become useful in labor and business, and quite a number of Indian children are found living in families, who have taken them to bring up and educate. So far as my knowledge extends in relation to the subject, such children have had the benefit of common schools. (B.H. Roberts, A comprehensive History of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah: Deseret News Press, 1930, Vol. IV, p.51.)

This practice continued in a sporadic and informal fashion. The histroy of the Indian Student Placement Service, however, can be traced to an informal local initiative in 1947. LDS Social Services summarizes the initiation and growth of the program as follows:

> Historically, the Placement Service had its early beginnings in Richfield, Utah. In 1947, Golden Buchanan, a member of the Sevier Utah Stake Presidency, took a special interest in the needs of Indian people who came to Sevier County to work in the beet fields. Helen John, a 16-year-old Navajo girl who worked in the field with her parents, asked President Buchanan if she could remain with his family for the school year for the purpose of obtaining an education. With the support of her parents, arrangements were made for her to stay with the Buchanan family. Following her first year there, Helen rejoined her family as they worked in the fields during the following summer, but when school began again, she returned to the Buchanan's this time with a younger sister who also wanted to go to school.
>
> From this small beginning similar placements of other Indian children followed. While the ISPS was not an official program of the Church, President Spencer W. Kimball, then a member of the Council of the Twelve Apostles, watched with interest and reported placement results to other Church leaders.
>
> In July 1954 because of the increasing number of Latter-day Saints Indian families who desired and and obtained placement in foster homes of their children for educational opportunities, the program became an

official part of the Church.

In the same year, because of the need to fulfill requirements for a licensed agency to handle child placement matters, the Indian Committee of the Church, consisting of Elder Kimball, and Elder Mark E. Peterson, also a member of the Council of the Twelve Apostles, decided that direction of the program would be shared by the Relief Society General Board, which held a state-issued license to place children. At that time the Placement Program was referred to as "The Boarding Care Program." In 1969, the various Social Service functions of the Church, including the Indian Placement Program, were united under one administrative body which was called Unified Social Services.

From the 68 Indian students who first participated in the Program in 1954, enrollment quickly increased and eventually peaked at 4,977 students in 1970, then dropped to 2,293 in 1975. At the beginning of the 1977-78 school year, 2,754 children were placed in foster homes. Since 1970, greater efforts have been made to involve local Church leaders in the selection of students who would receive the greatest benefit from the program. The resulting decrease in enrollment was anticipated and can be attributed to the desire to the LDS Church to ensure that only Indian children most apt to benefit from such an experience would be selected. (Indian Student Placement Service Evaluation (Opinion Survey: Phase III), Presiding Bishopric Assessment Services, August 1979)

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Chapter 3

LITERATURE REVIEW

In this section is a terse overview of extant literature written primarily about the Indian Student Placement Service (ISPS) or its participants, their natural and/or foster families. The literature reviewed includes published materials as well as university theses and dissertations and evaluation reports that have been accessible to PBRES. Also referenced are periodical literature and government documents concerning Indian education and foster care evaluation. However, information from such materials is mentioned only as it lends perspective to the ISPS evaluation literature and findings.

The bibliography for the literature is published in annotated form as a Presiding Bishopric Assessment Services Research and Evaluation Report: "Indain Student Placement Service Evaluation (Bibliography), August, 1979." In addition to this literature listing, a new university dissertation was

reviewed: "A Comparative Study of Former LDS Placement and Non-Placement Navajo Students at Brigham Young University, April 1981," by Grant Taylor Hardy.

Literature reviewed in this section was written from 1954 to 1981. It is interesting to note that most of the literature was written during the decade of the seventies. In 1970 enrollment in the ISPS reached its peak. During this time Indian consciousness was raised in the United States and the Indian Child Welfare Act of 1977 was enacted as law. The threat the original bill posed to the survival of the ISPS affected evaluation of the Program, both by the Church, interested adademicians, government officials and the press.

Although some published (most often subjective), evaluations were not wholly positive in their appraisal of the program (See Topper 1977, Ivins 1979, Schimmelpfennig 1971 and Dart 1979.), the evaluation process has revealed some valuable quantitative information about the program and its affects. The process has proven important in making objective program analyses, including measuring and assessing program impacts. Additionally, evaluation has lent direction to program planning that activities may be tailored to more directly accomplish program goals. Evaluation aids program administrators in refining program goals; and in the case of ISPS, evaluation activities have pointed up attendant benefits of an inspired program.

The preponderance of the literature written about the ISPS and Indians generally evaluated participants' academic and educational achievement. One of the earliest studies completed

(Coombs, 1953) wherein the average achievement of Indian children suggested that differences in Indians' academic achievement stems largely from a prior lack of acculturation, including the use of the English language. Two years later in a survey of Ute elementary public school teachers of ISPS students Bishop discovered that language arts was that subject with which the Indians had the most difficulty. Those subjects least difficult were the arts, physical education and recreation. Bishop also learned that although one quarter of the teachers perceived ISPS students required more help from the teacher than the class as a whole, 52 percent of the students were reported to be making average progress and 35 percent were reported as being in the upper one-third of their respective classes.

Later, in the early "70's", three different authors found somewhat conflicting information about ISPS students and their academic performance. In 1973, with the purpose of quantifying long-term effects of ISPS involvement upon academic achievement and intelligence, Wilson discovered a tendency for yearly declines on achievement scores in math, reading and language. As the school records of 40 female and 30 male ISPS participants with five or more years of program experience were researched, however, it was disovered the ISPS participants read significantly better than reservation Indian children.

In 1974, comparing 50 ISPS students with 40 non-ISPS Indians, Lindquist found little difference in the two groups. There was no difference in the number of years of formal education and on average, individuals from both groups were one

year behind their expected grade. The ISPS participants did indicate a greater expectation to continue schooling past high school and expressed a wider range of occupational preferences.

Also in 1974 Cundick examined standardized test scores (as available) of 46 females and 38 male roster-home-placed Indian students (most of which were Navajo ISPS participants). Only general conclusions could be drawn from the data as there was a paucity of test scores. But the data indicated a generl increase of achievement score means as compared with expected grade equivalent means.

The remainder of the literature in this area evaluate ISPP participant academic performance at college. As many program participants go to BYU where their academic performance is recorded and easily assessed, all of the study data were drawn from this source. GPA and other data of ISPS participants were compared with non-participants. Without exception all researchers discovered that ISPS participants had higher GPA's and a greater propensity to graduate from college than did non-participants. Webb (1972), Adams (1977), and Hardy (1981) all found a positive correlation between the number of years on the program, college GPA and attainment of college degree.

There are also many other studies of Indian academic achievement in general. One benchmark study for Indian academic achievement and social function is the Bannerman study of 1967. Four hundred eighty-nine new Navajo students at the Intermountain Indian boarding school in Brigham City, Utah were studied. The following findings surfaced:

1. Students with a high Navajo cultural identification experienced a much higher level of anxiety than did those who reported good acculturation or no identification with either culture.
2. Eighty-four percent of the study students were labelled as underachievers academically.
3. Eighty-one percent reported a low level of social interaction in the home. Students who reported a high level of interaction had better relationsnips with their peers and adults.
4. Fifty-seven percent of the sample possessed potential leadership qualities according to this study.
5. Seventy-eight percent of the students reported a low quantity of interaction with adults. Those who reported a high quantity reported a high quality of interaction.
6. Ninety-four percent of the sample had high levels of future expectations. Seventy-two percent had considered their future after their graduation and 68 percent reported they did not want to return to the reservation.

Chadwick, Bahr and Strauss (1977) also completed a significant study on Indians generally. In this study 147 Indian high school students were studied. Five factors which affect Indian academic performance were identified. These factors were: self-concept, achievement motivation, anti-Indian discrimination, culture conflict and family instability. The study analyses suggest that achievement motivation and culture conflict are the most important correlates of academic achievement among urban Indian students.

Other significant studies pertaining to Indian education and achievement are Mainford 1974, Steele 1968, Osborne 1966-1974 and Tibitts 1969. Tibbitts' study was especially interesting in that it measured factors of the Indian student's natural parents and predicted some positive correlates for academic success based upon these factors. The factors were:

1. The language (English) skills passed on by the parents especially the mother.
2. Parents with a personal interest in the white culture yet wanting to identify with their own nation and wanting to live on the reservation.
3. Parents who will talk to the student about school and express an appreciation of the value of school and doing homework.
4. Parents who understand the grading system.

The next most abundant type of research is opinion research evaluating the ISPS itself. Two of the issues dominating this research are: 1) whether or not the cultural trauma of placing an Indian Child in an anglo home is outweighed by other benefits and 2) whether or not the ISPS participant will ultimately deny his/her Indian ethnicity.

In the mid-seventies with the raising of Indian consciousness the National Congress of American Indians began researching the issue of Indian students placed in Anglo foster homes. The argument at base of the issue was that Indians should not be robbed of their cultural heritage by being placed in a foreign culture to be educated. Indeed it was discovered, in some cases, that some students were being removed from their reservations without parental or at least tribal consent. Consequently a bill was introduced in the U.S. Senate (the Indian Child Welfare Act, S. 1214). The enactment of the original bill into law would have limited sorely the activities of ISPS. Harold C. Brown, then Commissioner of LDS Social Services, and Elder George P. Lee both testified before the Senate committee. Individual Indian nations issued policy statements on the bill. An opinion study of ISPs was commissioned by the federal

government. All kinds of studies ensued, with some press resulting. It was during this time period some of the "negative press" was published about the ISPS. It is well to recognize such articles with the body of opinion research and to understand them in their entirety.

The federal government opinion study was commissioned in 1977 to evaluate attitudes and reactions of natural families of ISPS students. Robert L. Leach completed the study wherein 50 individuals responded to nine questions. The published results of six of the questions asked are listed below.

1. Ninety-three percent of the respondents said that no, they were not in any way forced to have children participate in the ISPS.
2. Eighty-seven percent said they had information that their child was satisfied with his/her foster family.
3. Ninety-three percent said yes, they did think their child would receive a better education than in his/her own community.
4. Seventy percent of the respondents said they felt their child's foster family was helping him understand and identify with his Indian heritage.
5. No response rates were available with regard to the question of who pays for things such as room and board, transportation, medical care, etc.
6. Eighty-seven percent said they hear from their child often enough.

One of the "negative" works was written by Dr. Martin D. Topper and presented as a paper at the time of the Indian Child Welfare Act Senate hearings of 1977. Topper's study was less than objective. It is a descriptive account of his observations as he lived among and observed "approximately" 25 adolescent and post adolescent Navajos in the vicinity of Tuba City, Arizona. He reports the major reasons why Indians place their children on

ISPS, some of the emotional strains and cultural shocks the students experience, some of the resulting life styles observed among those who return to the reservation as well as some advantages for program participants.

The unfortunate thing is that he mentioned that permanent psychological damage from program participation might be possible. However he also admitted his own inability to weigh advantages and disadvantages and pass judgement on the program. And in a personal comment at an Indian seminar he is known to have said that even though there were negative things about the placement program, he felt that the placement program has still done more for the Navajo people than any other program to date.

There was a study completed prior to 1977 that has been interpreted as being negative. In 1971 Schimmelpfennig studied 46 ISPS high school students living in Davis County. The author's express purpose, however, was to identify problem areas of cross-cultural accommodation. According to the study respondents some of these problems were:

1. Different rules of conduct
2. Loss of autonomy
3. Financial dependency upon foster parents
4. Feelings of inferiority and insecurity in white environment
5. Conflicting patterns of behavior
6. Social distance between the races
7. Language handicap
8. Anglo time concepts
9. Racial sensitivity

But even in this study, the respondents did express some complimentary issues of program participation.

In 1979 the Church commissioned an important opinion study

from which two reports resulted. This study is reviewed elsewhere in this volume. Findings of the study show generally quite positive perceptions of the effects of the program as seen by the groups surveyed.

Unfortunately some "negative" newspaper articles came out that same year. They were authored by John Dart of Los Angeles and Molly Ivins of New York. These journalistic reports mention the ISPS exemption from the Indian Child Welfare Act but also quote from II Nephi stating the conditions by which the Lamanites acquired their dark skin - - Dart more pointedly than Ivins. Ivins quotes extensively from the Topper paper but also adds that the ISPS is "one of the more successful efforts in Indian placement..." and "with luck, the child will have two loving families, retain his Indian heritage and still feel comfortable in non-Indian middle-class America.

Dart's article is much less even-handed and claims that the Church receives more criticism for the ISPS than it does over the dark skin issue. Several statistics, cited as being from Steward Durrant, then director of the ISPS, describe the rapid rate at which Indians are joining the Church. Dart reports that the ISPS was reformed in 1970, the year of peak enrollment, because of "a high turnover rate, poor understanding of the gospel and lack of motivation." Some comment was also made on the BYU Indian program.

Four other opinion studies have been completed on the ISPS. Three surveyed the student participants and one surveyed ISPS foster mothers. The three reports wherein participants were

surveyed are significant because they have creditable sample sizes. All three authors surveyed ISPS graduates to determine how they felt about the program. And alghouth Pope (1977) used a non-random group of volunteers for his study, he utilized a standardized instrument, the College and University Environment Scales, to measure dimensions of scholarship, awareness, community, etc., among the study participants. He found that Navajos rated higher on community and practicality than other Indians, but that they rated lower on scholarship and compus morale at the end of the semester.

Of the two other studies of participants (Smith 1966 and Barclay 1972) Barclay's is more significant. Smith's conclusion from the many statistics he gathered via a mail survey of 165 ISPS graduates was:

> "It appears from the findings that a cultural transition from a so-called primitive society to a so-called highly advanced society can be made by certain individuals in one cultural leap."

Barclay's is in six parts, each part being a unique evaluation (completed by separate individuals) of those ISPS participants who had graduated from high school while on the program.

Part I compares students who have been on the program from one up to four years.

Part II reports the respondents opinions about whether the ISPS helped them achieve their educational objectives and whether or not they were favorable towards the program.

Part III characterized the students who had been ISPS participants four years or more.

Part IV presented the opinions of the students with regards to

LDS teachings in their lives.

Part V summarizes the integration of white and Indian values as perceived by the study participants.

Part VI reports the opinions of the participants on the learning of non-Indian ways.

The findings of each part were:

Part I: Almost 90% saw the ISPS as a positive experience, all were interested in learning about the white culture, and only a minority of the students felt they would rather have stayed home or done something else.

Part II: Over 80 percent felt the program was a determining factor in their decision to seek further education and training. Of those studied, 53 percent have or are now attending a college or university and 84 percent want their own children to complete the requirement for graduation from a college or university.

Part III: There was 87.5 percent of the subjects who felt it important to learn to adjust to both cultures so as adults they might have a choice as to where they wanted to live. Most of the students studied expressed a desire to learn more about certain aspects of their Indian culture. An overwhelming majority endorsed the ISPS and felt it had a great influence in helping them prepare for the future. Eighty-two percent stated that if they had the choice, they would go on the program every year.

Part IV: Ninety-seven percent preferred the LDS religion. Most of the Indian students appeared to have a sincere interest in teaching the LDS religion to their own people. Of the married students contacted, 53 percent were married in an LDS Temple.

Part V: A majority of the Indian students had integrated the educational values of the white society they had lived in. Three out of four were motivated to use their experience now and later for the benefit of Indian people. There were 75.1 percent who felt it very important for their children to speak and understand at least one Indian language and 86.3 percent wanted their children to adjust to both cultures.

Part VI: These results compare the opinion of those who felt it important to learn non-Indian ways with those who felt it not particularly important to do so. Those who felt it important to learn non-Indian ways seemed to see the program as a valuable tool in preparing them for an occupation and felt it more important to spend four or more years on the program. Other comparisons of these groups indicated less differences, however. There was little difference on post high school education or LDS Church activity.

The survey of ISPS roster mothers (Valberg 1973) sought to determine their reasons for opening their homes to ISPS students, the the problems and stresses, as well as some of the joys of the experience. Only 44 foster mothers were surveyed in Cache and Box Elder Counties. Valberg found that the women's reasons for wanting to be ISPS foster mothers were primarily religious or church-oriented. Some of the problems were schoolwork, communication, moodiness and personal family adjustments, lack of appreciation, stealing, lack of correlation with the natural parents and some sibling conflict. Generally, the first year as an ISPS foster mother was frustrating. Fifty percent said they had considered termination during this time. Two percent actually did. The joys included seeing the student grow and develop, emotionally and personality-wise. Many reported spiritual benefits or those which centered on total family growth and development in working with the placement student.

Generally speaking, opinion studies of the ISPS, its participants, or other involved individuals, have surfaced positive results. However, there still are problems inherent in transferring a young child between two such radically different cultures. Continually needed also is program administration evaluation. In 1977 Tavorina reviewed foster care programs then operating in the United States. He proposed four suggestions for re-structuring the system. These suggestions can well be needed by ISPS administrators.

Suggesstions for restructuring foster care systems:

1. Rigorous client evaluation

2. Selection and training criteria for foster parents
3. Match client needs to caregiver abilities
4. Continual and ongoing professional support and supervision after initial placement.

In a psychological study of foster-placed Indians Meyer (1974) makes some astute observations and significant suggestions to help the individual Indian child in any foster program. First he says that Indians who have left the reservation are caught in conflicting value systems, receive confusing messages of support and rejection, and must make premature and overdetermined choices. In young people especially, who often find themselves in conflict with both the dominant society and tribal culture, symptoms of stress often result from conflict with an earlier identity, equally valid in a different context.

In a psychological vein he advises therapy should be directed toward: reintegrating within the personality previous life styles, which are depreciated and rejected by those whose lives are rapidly changing, to enable them to live in both worlds.

Last of all the words of Farris in an article written for Social Work in September of 1976 seem especially germaine (although the authors considered foster placement programs ill-advised)

> "What Indians need is encouragement and circumstances in which they can solve their own problems...programs that will help increase the number of Indian professionals."

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For Discussion Only

Chapter 4

PROGRAM EFFECTS STUDY

Introduction

The research design for the Indian Student Placement Services (ISPS) Program Effects for surveys of ISPS participants, their natural and foster parents, foster siblings, and a control group of nonparticipant Lamanites. (Indian Student Placement Services Program Effects Study, Volume I, Report of Findings, Provo, May 1982; see also Appendix Volumes II - IV) It also outlined several secondary sources of data from which additional information would be sought to supplement data obtained in the surveys. The scope of the study was, thus, quite large and would require that the greatest portion of surveys be conducted on or near Indian reservations. It was determined that the best results could be obtained by contracting with professional consultants who had expertise in the area of sociological research, including research among native American Indians. It was also believed that, because the study was designed to evaluate an LDS Church program and because of the sensitive nature of the data that would be gathered, that the consultants should be members of the LDS Church.

A number of individuals and groups were considered before Albrecht and Associates were selected. Albrecht and Associates consists of a group of three professors of sociology at Brigham Young University. These professors are Dr. Bruce A. Chadwick, Dr. Stan L. Albrecht and Dr. Howard M. Bahr. Each of these men

has a national reputation in the area of sociological research, and each has had experience with research on reservations among native Americans. They were contacted and discussions begun early in 1981 concerning the prosed study. They reviewed and refined the proposal, and a contract was signed.

Subsequent to this, the consultants developed questionnaire instruments for each of the groups to be surveyed. They supervised the survey of Lamanite subjects on and off the reservation and carried out the mail survey of foster parents and siblings. Also included in their tasks were those of contacting government and tribal leaders and school officials to obtain secondary data on the Lamanite respondents. Their description of how the surveys were conducted follows.

Data Collection

Study area. The ideal study would select a random sample of all participants in the placement program. Although such a procedure would procure a large majority (75 to 80 percent) of the respondents from the Four Corners Area, the other one-fourth would be scattered across the intermountain west and the Plains States. The expense of travel and research staff to do a national study, as well as the difficulties of many different languages and cultures, made it necessary to restrict the study to the Four Corners region. This is not a serious limitation as this area has provided over 75 percent of the ISPS participants and includes several reservations in Arizona, Colorado, New Mexico, and Utah.

Field research staff. David Novak, a case worker for LDS Social Services in Farmington, New Mexico, was hired half-time to direct the field work. Novak's professional training (MSW degree) and work experience on the Navajo Reservation made him a highly qualified field director. Not only does he have the necessary education, but he served a mission on the Navajo Reservation and speaks excellent Navajo. Also, Novak's wife is a Navajo and her family resides on the reservation inthe Tuba City area. The mission experience, language, marriage, and work contacts provided him access to the Navajo community, and, to a lesser degree, to other nearby reservations.

Novak recruited and trained twenty-one Indian bi-lingual interviewers: nineteen Navajo, one Hopi, and one Zuni. The interviewers worked with respondents from their own tribe. Previous research experience indicates that interviewers from one tribe have trouble dealing with those from another because of culture and language differences, as well as the hostility between the different tribes.

The interviewers were trained utilizing the Interviewer Manual (see ISPS Program Effects Study, Volume II, Appendix A). The training included at least two practice interviews before interviewing respondents from the sample. Most interviews on the reservations were conducted in the native language. In addition, Novak carefully checked each interview and sent interviewers back to obtain missing or incomplete information.

LDS Social Service caseworkers in Snowflake, Phoenix, and Tucson were trained and used as interviewers to work with the

respondents in these three communities. The Snowflake caseworker did about ten interviews on The Fort Apache Reservation. A Welfare Services missionary couple stationed in San Carlos collected the four interviews on the San Carlos Apache Reservation. An official in the Duchesne County Public School System interviewed the two respondents on the Uintah-Ouray Reservation.

A senior student-intern in Sociology at BYU interviewed those respondents living along the Wasatch Front. Most of these were students still on Placement, although there were a few past participants living in this region. Altogether, the 26 interviewers obtained the participant, natural parent, and control group interviews.

Participant sample. A random sample of 224 current and former participants in the Indian Student Placement Program was selected. The sampling design was to select 50 respondents who had entered the program in 1960 or earlier, and 50 each who had entered the program in 1965, 1970, 1975, and 1980. Because of the small number of participants in the 1954-1960 period, only 26 respondents from this period were drawn. Also, in 1975 the process of random selection produced only 48 respondents, rather than 50. Thus, the researchers ended up with a sample of 224 respondents:

Year	Number
1954	26
1965	50
1970	50
1975	46
1980	50
Total	224

Interviews. The interviewers were instructed to call at the current or last known address at least five different times, at different times of the day and evening and on different days of the week. At least one call was to be made on a weekend. In almost every case the interviewers exceeded five call-backs, and they reported that ten call-backs was not unusual. The interviewers were familiar with the area they worked and used this knowledge to track down the respondents. Relatives, previous neighbors, friends, post office employees, former employers, school officials, tribal officials, and similar sources of information were utilized to locate the members of the sample. The sample list was sent to the appropriate LDS Social Service District offices, and case workers helped locate resondents. Respondents were paid a $5.00 cash honorarium for being interviewed to encourage participation.

These exhaustive efforts produced rather impressive results. The sample was reduced to 213 because three respondents had been killed in automobile accidents, five were in the military stationed outside the United States, and three were serving LDS missions.

One hundred and thirty-seven respondents (64 percent) were located and interviewed. This includes a number of respondents who were found off the reservation. Most were located along the

Wasatch Front, but a few were as far away as Canada, Texas, and Oklahoma. Completed interviews were obtained from the latter three via the mail.

The sample revealed that at a single point in time (when they were interviewed) 40 percent of the respondents were living off the reservation, and 60 percent on. Although a number of the latter were the younger members of the sample who were still on Placement, there was a sizeable number of older respondents living and working off the reservation. Most of those were interviewed off the reservation, but some were approached while on the reservation visiting family or atending a celebration. It is felt that this ratio of off-reservation to on-reservation is a reasonable representation of Placement participants' residences.

A rather modest number of those located, 14 (7 percent), refused to be interviewed. In spite of the efforts of the interviewers, the researchers were unable to locate 62 (29 percent). In only a few cases the respondent could not be traced past the original address obtained from BIPS records. The researchers tracked most respondents through several changes of address before the trail disappeared. It is suspected that this group includes a few who have died or who are in the military. Twenty of this group had left the reservation.

For 10 of these 20 respondents, the researchers eventually lost their trail, and the other ten were scattered in distant areas so that they were mailed an interview form with a $25 inducement to complete and return it. Several of these were returned undelivered because of a faulty address. The remaining

ones either had not received the interviews, or else they chose not to respond. The completion rate is summarized below:

TOTAL SAMPLE	224
Died	3
Military	3
LDS Mission	3
REVISED SAMPLE	215

	Number	Percent
Completed	137	64
Refused	14	7
Not Located	62	29
	213	101

As the interviewing progressed, the researchers became concerned with the number of young current participants that were being interviewed. Many of these were eight, nine, and ten-year-old youngsters. Obviously, those still on Placement were easy to locate and interview, and, thus, they were over-represented in the sample. The researchers were worried that they would not have a sufficient number of older people who had dropped out or graduated from the program to ascertain the long-range effects or the Placement experience. To remedy this situation, a supplemental sample of fifty respondents who had entered the program in 1969 or 1970 was selected. The interviewing procedures outlined above were followed, and fifteen adicional interviews were obtained. This is only a 30 percent response rate, but the supplemental sample was not added until the field work was nearly over, and the interviewers did not have as much time to run down leads. The fifteen interviews were compared to

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respondents in the original sample from the same years, and they were found to be very similar. The researchers, therefore, added the 15 interviews to the original samples, giving a total of 152 completed interviews.

Natural Parents

Attempts were made to locate the natural families of the 224 participants selected for this study. Not surprisingly, it was discovered that several parents were deceased and that a large number of families had been broken up by divorce or dissertion. The same strategies used to locate participants were utilized to locate natural parents, as were the same call-back rules to obtain the interviews. The sample was reduced from 224 to 219 as the researchers were able to ascertain that for 5 families, both the natural mother and father had passed away. They were able to locate and interview at least one parent in 152 (69 percent) of the 219 families. In addition both spouses were interviewed in 38 of these 152 families, giving a total of 190 natural parent interviews.

Refusals were rare, and in only four cases did both the mother and father refuse to be interviewed. Interviewers could not locate either parent in 63 families (29 percent). It is suspected that a considerable number of the parents have died, or remarried, making it difficult, if not impossible, to find them. Most of these interviews were conducted in Navajo, Hopi, or Zuni languages. Given the success in locating the natural parents, and the fact that it was possible to collect 190 interviews, the

researchers did not attempt to interview natural parents of the additional 50 participants that were selected. Parents were paid $5.00 cash for being interviewed. The completion rate is summarized below:

TOTAL SAMPLE	224	
Both Mother and Father died	5	
	219	
	Number	Percent
Families with at least one completed interview (Mother and Father interviewed)	152	69
Both Parents refused	(38)	(17)
Not located	4	2
	63	29
	219	100

Control Group

Considerable thought was given ~~on~~ as to how to identify an appropriate control group. One possibility was to use siblings of participants who did not go on Placement. This idea was rejected after consultation with LDS Social Service caseworkers who argued that the age and ability differences were too great between those siblings who went, and those who did not. Generally, siblings not on Placement were less active in the Church and less successful in school than their brothers and sisters who qualified for Placement. Another suggestion was that Church records be used to identify youngsters, not necessarily siblings, who were members of the Church who did not go on Placement. This idea was also rejected because it would have resulted in a biased control in that these members of the Church

probably did not go because they were not living the standards of the Church, or else their academic background disqualified them.

It was decided to ask each participant to identify two peers of the same age and the same sex who had not gone on placement. It was reasoned that such friends would be very similar to the respondents in socioeconomic, academic and religious background. The young children currently on placement were not asked to identify individuals to be included in the control group. Therefore, the control group is matched with those individuals who have dropped out or graduated from the program.

Respondents who were interviewed identified 141 potential control group individuals. Using the same interview techniques and call-back procedures utilized for participants and natural parents, the researchers were able to locate and interview 84 (60 percent) of the control group. The refusal rate was quite low, as only 3 (2 percent) refused to be interviewed. Interviewers could not find 54 individuals (38 percent) even though they asked participants to give an address or instructions on how to locate the control group person they had identified. Difficulty arose because a significant number of participants identified people they had not seen for several years, and the address they gave led to a blind alley. As in the ase of participants and natural parents, respondents were paid $5.00 cash for being interviewed. The completion rate is summarized below:

TOTAL SAMPLE 111

	Number	Percent
Interviewed	83	75
Refused	3	2
Couldn't locate	25	23
	111	100

Foster Parents

Data were collected from the foster parents who the participants were placed with when they entered the program, via a mail survey. Two different questionnaires, one for the husband and one for the wife, were included with each packet, along with an introductory letter from the presiding bishopric, and two stamped return envelopes. The mother and father questionnaires were identical except for two questions concerning Priesthood and Priesthood activity. The original packets wer mailed the first week of August 1981.

A followup mailing, including another introductory letter, two more copies of the questionnaires, and two stamped, return envelopes, was sent to those who had not responded one month later. A third, and final packet, was mailed six weeks later in the middle of October 1981 to those who had still not responded. This final packet also included a new introductory letter, two more questionnaires, and return envelopes.

The sample was reduced somewhat since 24 families were inaccessible because of incorrect addresses. Post office officials, telephone books, information operators, and Church membership records were utilized to try to locate respondents with incorrect addresses. In spite of these efforts, 24 families

could not be located.

These procedures produced at least one questionnaire from 151 families (76 percent). Only five (less than 3 percent) returned the questionnaire with a note that they did not want to complete it. All five reported that the experience had happened so long ago and that the student had stayed in their homes such a short time that they could not provide meaningful information.

The remaining forty-five families (22 percent) failed to return the questionnaire after the three mailings. It is suspected that several of those were incorrect addresses, but that the post office did not return the packets. The completion rate is summarized below:

TOTAL SAMPLE	224
Incorrect Address	24
REVISED SAMPLE	200

	Number	Percent
Completed Questionnaire	151	76
[Both Husband and Wife]	[118]	[59]
[Wife Only]	[23]	[12]
[Husband Only]	[10]	[5]
Refused	5	3
No Response	44	22
Total	200	101%

Foster Siblings

Foster parents were asked to name their natural children, to list their ages, and whether or not they were present in the home when the Indian placement students were there. They were also asked for the address of children who had left home. The

researchers then selected those children who were present when the foster child was there, and who had left to establish their own homes. Most are young married couples, although a few are single college sutdents. The mailing procedures utilized with their parents were employed. The sample was reduced from 119 to 115, as four of the addresses were incorrect, and the researchers could not obtain via phone their correct address from their parents.

Eighty-two (71 percent) returned a completed instrument after three mailings. Only one person (less than 1 percent) refused to participate. This person reported that the brief experience had occurred in the distant past, and that she could not remember much about it. The remaining 32 (28 percent) did not respond to any of the three mailings. The completion rate is summarized below:

TOTAL SAMPLE	119	
Incorrect Address	4	
REVISED SAMPLE	115	
	Number	Percent
Completed Questionnaires	82	71
Refused	1	1
No Response	32	28
Total	115	100%

This Chapter

This Chapter largely contains the information currently available that was obtained as a result of the analysis of the data collected in these surveys. It is divided into three parts as follows:

I. Participants

II. Natural parents

III. Foster parents and foster siblings

As in any study of this magnitude, a complete analysis of all the data collected, examining these data from every angle possible, would take months. The questions of major interest were, therefore, addressed first, and data analyses were conducted accordingly. The major findings that resulted from these analyses are presented here. It is the intent of PBKES, however, to continue to work with the data in an effort to be certain that no important information is overlooked, and to add additional explanation to those results already recorded.

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I. PARTICIPANTS

Participant-Control Sample Comparisons

The LDS Social Services Policy and Procedures Manual - Indian Student Placement Services (p.1, No. 80-401) states that the purpose of ISPS is to provide "social, spiritual, cultural and educational opportunities for Indian children." In this section of the report an attempt will be made to summarize, insofar as available data from the Program Effects Study allow, the characteristics and achievements of ISPS participants in terms of the goals of the ISPS Program. This will be done by comparing the adult characteristeics of former placement students with those of the nonparticipants of former placement students with those of the nonparticipant subjects to see if there are significant differences between these two groups in the areas of educational and cultural achievement, spiritual beliefs and activities, and social well-being. In doing this, it must be remembered that the present descriptive characteristics of former placement students have been influenced by multiple genetic, social and environmental factors. There are also selection factors that contribute to the determination of who enters the program. These factors include an external evaluation of the applicant in terms of his/her academic standing, reasons for wanting to enter the program, and ability to adjust to a foster home situation; plus student's individual characteristics which may act to give him/her a desire to seek out opportunities such as the placement experience. Therefore, causal linkages between

control subjects on each corresponding measure. In cases where there is a statistically significant difference at the .05 level or better between the controls and the participants, that participant group is marked by an asterisk.

Education

The results of this study show that there is a positive relationship between the placement experience and the level of education achievement by participants.

Tables 1 and 2 provide data on two measures of educational achievement. Under "Education Attained," it can be noted that there is a statistically significant difference between the percent of control subjects and aggregate group of participants who have had one or more years of college. The participants as a group are more than twice as likely to have completed this level of schooling as are the nonparticipants. Examining the participants by length of time on placement, it is seen that the proportion of ISPS participants who have had 13 or more years of schooling increases with increased length of time on the program. These proportions range from 6 percent for those with 9 months or less (this is a smaller proportion than that of the control group) to 28% for the 10-36 month subjects, and 54% and 58%, respectively, for the 37-72 and 73+ month groups. These last 2 groups differ significantly from the control group. This indicates that it is primarily those placement subjects with a long-term history on the program which are making the major difference between the aggregate data and that of the control subjects.

Table 1

PARTICIPANT-CONTROL SAMPLE COMPARISONS IN EDUCATION EXPERIENCE

Characteristic	Education Attained Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Education						
Less than 12 years	40%	18%	38%	23%	8%	8%
12 years	45	44	56	49	38	35
13+ years	15	38	6	28	54*	58
	100	100	100	100	100	101
(N)	(65)	(107)	(16)	(39)	(26)	(26)

Table 2

ANY TRAINING OR EDUCATION BEYOND HIGH SCHOOL

Characteristic	Education Attained Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Have you received any training or education beyond high school?						
No	52%	40%	56%	50%	27%	29%
Yes	48	60	44	50	73*	71*
	100	100	100	100	100	100
(N)	(60)	(104)	(16)	(38)	(26)	(24)

When data on "any Type Of Training Or Education Beyond High School" is analyzed (Tables 2), it shows that there is no significant difference between the control subjects and the participants when the participant data is totalled. This is also true for those who have spent a year or less or one to four years on the program; there is still no difference between the participant and control subjects. For the two participant categories that represent the longer times in the program, however, a significant difference is once again found between the participant subjects and the controls. Those who have been with the ISPS for 36 months or more are approximately 25% more likely to have received some kind of education or training beyond high school than the control subjects.

Table 3 provides a comparison on the level of education achieed among participants, controls and that of Navajos in general who were aged 25 to 34 in 1970. These data suggest that both the participant and control samples are better educated than their age counterparts. In 1970, only one-third of the Navajos aged 25 to 34 had graduated from high school. That figure has gone up in the intervening decade, but it is probable that both the participants and the controls are a selective setment of the Navajo population and have higher educational attainment than characterizes the tribe as a whole.

Grade averages (Table 4) also prove to be related to the placement experience, although in this case no patter of a rising grade average is associated with increased time on the program. Forty-six percent of the participants with a history of 9 months

Table 3

PARTICIPANT-CONTROL COMPARISONS FOR EDUCATION ATTAINMENT WITH TRIBAL FIGURES FOR 1970, ADULT RESPONDENTS[a]

Years of Formal Education	Navajos Aged 25-34 1970 (N=11,964)	Participants Aged 18-31 1981 (N=106)	Controls Aged 18-34 1981 (N=65)
Less than 9 years	50%	1%	8%
9-11 years	17	17	32
12 years	24	44	45
13+ years	9	38 *	15

[a]From U.S. Bureau of the Census, Census of Population: 1970 Subject Reports, Final Report PC (2) - 1F, American Indians, Washington, DC, U.S. Government Printing Office, 1973, pp. 146 and 156.

*Participant-control sample differences are statistically significant at .05 level.

Table 4

PARTICIPANT-CONTROL COMPARISONS
HIGH SCHOOL GRADES

Education Attained	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
What kind of grades did you receive during high school?						
A's or mostly A's	2%	3%	0%	5%	4%	0%
A's and B's	8	19	13	18	20	23
Mostly B's	17	26	33	21	32	23
B's and C's	48	39	40	38	44	38
Mostly C's	18	12	13	15	0	15
C's and D's	5	1	0	3	0	0
Mostly D's and E's or F's	2		0	0	0	0
	100	100	99	100	100	99
(N)	(60)	(105)	(15)	(39)	(25)	(26)

*Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

or less on placement reported that they received all A's or B's in high school. Those with eight or more years on the program show the sampe proportion reporting the A and B grades, 46 percent. The participants with 37 to 72 months experience have the highest proportion for this category at 56 percent, but this is not appreciably different from the other participant groups. All the participant groups do differ significantly from the control sample, however, except for those reporting 9 months or less on the program. Although this group shows 21% more individuals with this grade average than does the control group, it is not statistically significant because of the smaller N. It is reported that nonreservation schools are generally more demanding of student performance than are reservation schools. if this is true, then the grade averages of the participant subjects are even more meaningful, as the grades achieved by these students were, at least partly, attained in nonreservation schools.

There are essentially no differences between the participants and controls in participation in BIA relocation programs ((Table 5). The rate of participation for the ISPS groups ranges from 5 percent to 25 percent, with an average for all participants of 15 percent. This compares to 20 percent of the control subjects that have participated in such a program. This is not a significant difference and there is not apparent pattern of increased or decreased participation relatedto length of program experience.

Among the more striking differences related to education is the difference between participant and control sample women in

Table 5

PARTICIPANT-CONTROL COMPARISONS
PARTICIPATION IN BIA PROGRAMS

Characteristic	Education Attained Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Have you participated in a BIA-sponsored relocation program such as direct employment, adult vocational training, or on-the-job training?						
No	80%	85%	75%	95%	85%	76%
Yes	20	15	25	5	15	24
	100	100	100	100	100	100
(N)	(60)	(105)	(16)	(38)	(26)	(25)

Table 6

PARTICIPANT-CONTROL COMPARISONS
SPOUSES' EDUCATIONAL ATTAINMENT

	Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
Husband's years of schooling (married women respondents)						
Less than 12 years	33%	14%	0%	10%	9%	30%
12 years	50	34	75	60	18	10
13 years and over	17	52*	25	30	73	60
	100	100	100	100	100	100
(N)	(18)	(35)	(4)	(10)	(11)	(10)
Wife's years of schooling (Married men respondents)						
Less than 12 years	60%	5%	0%	0%	50%	0%
12 years	33	74	100	71	50	67
13 years and over	7	21	0	29	0	33
	100	100	100	100	100	100
(N)	(15)	(19)	(4)	(7)	(2)	(6)

spouse's education (see Table 6). This highly significant difference appears most dramatically in the likelihood that the respondent's husband will have attended college. Among all the married women who had participated in Placement, half were married to men who had some college education. In contrast, among the controls, only 17 percent of the women had husbands who were that well-educated. The educational advantage of spouses of placement participants also appears among men, but for them the threshold is at high school graduation rather than one or more years of college education. That is, only one in ten men who were program participants married women who had not completed high school, but 60 percent of the control sample married women who had not completed high school.

Most male program participants marry women who have graduated from high school, and only one in five marries a woman who has some college education. In contrast, half of the participant women married men with at least one year of college. So a major consequence of a female's participation in the placement program seems to be an enhancement of her marriageability to a college-educated man, thereby producing a household with a higher average educational level than is the case for male program participants. Even so, the male participants have better educated spouses than either men or women in the control samples.

To explore more fully the relationship between the educational attainment of program participants, their sex, and the the educational achievement of their spouses, a typology of couple educational attainment was constructed (see Table 7).

Table 7

POSSIBLE TYPES OF HUSBAND-WIFE EDUCATIONAL COMPOSITION IN MARRIAGE, FOR THREE CATEGORIES OF EDUCATIONAL ATTAINMENT

Respondent's Education	Spouse's Education: Less than 12 years	12 years	13 years or more
Less than 12 years	Both less than 12 years (Type A)	One less than 12 years, the (Type B)	One less than 12 years, the (Type D)
12 years	One less than 12 years, the other 12 years (Type B)	Both 12 years (Type C)	One 12 years the other 13 years or more (Type E)
13 years or more	One less than 12 years, the other 13 years or more	One 12 years, the other 13 years or more (Type E)	Both 13 years or more or more (Type F)

Considering three levels of respondent's education and the same three for spouse's education, a nine-cell table is generated which, when similar cells are combined, yields six possible types of husband-wife marital composition with respect to years of education. First there are the homogenous types: Type A, in which both spouses have less than a high school education; Type C, in which both have graduated from high school; and Type F, in which both have attended at least one year of college. Then there are the two types of modest heterogeneity, Type B, inwhich one spouse has less than a high school education and the other has a high school education, and Type E, characterized by one spouse having a high school education and the other having one or more years of college. The final type, representing the maximum heterogamy possible in this typology, is the situaton when one spouse does not have a high school education and the other one has one or more years of college (Type D). In fact, this maximum-educational-difference situation was almost a null category, occurring only once in the participant sample and not at all among the controls. Therefore, Type D does not appear in Table 8, which illustrates the distribution of the other five types of husband-wife educational similarity in the marriages of the placement program participants and the control sample, for the total samples for men and women considered separately.

The first conclusion that may be drawn from the comparisons in Table 8 is that the educational advantage of participants in the placement program is enhanced when the education of their spouses is taken into account. With regard to the total popula-

Table 8

PARTICIPANT-CONTROL SAMPLES COMPARISONS IN COMBINED HUSBAND-WIFE EDUCATIONAL ACHIEVEMENT, BY SEX, MARRIED ADULT RESPONDENTS

Type of Couple Educational Achievement (years of schooling)	Total Samples		Participants		Controls	
	Part. (N=59[a])	Controls (N=33)	Men (N=20)	Women (N=39[a])	Men (N=15)	Women (N=18)
Both less than 12 years (Type A)	3%	33%	5%	3%	40%	28%
One less than 12 years the other 12 years (Type B)	15	21	20	13	27	17
Both 12 years (Type C)	29 *	27	35	26	27	28
One 12 years, the other 13 years or more (Type E)	17	6	20	15	--	11
Both 13 years or more (Type F)	36	12	20	44	7	17
	100	99	100	101	101	101

*Participant control sample differences are statistically significant at the .05 level.

[a]One couple in which a participant with 12 or more years is married to a person with fewer than 12 years of education (Type D) is not included in this table. Except for this case, Type d couples were a null category.

tion of married adults (columns 1 and 2 in the table), it may be seen that couples in which both husband and wife have some college are three times as likely to occur among the participants as among the controls (36 percent versus 12 percent, respectively). At the other end of the scale, marriages in which both spouses have less than a high school education are eleven times as likely among the controls as among the participants (33 percent as compared to 3 percent).

If the combined total of years of schooling of husband and wife is considered an indicator of family educational advantage, then it may be concluded that women who have been on placement achieve higher family educational advantage than do men who have been on placement. According to the distributions presented in the third and fourth columns of Table 8, marriages in which both spouses have attended college are more than twice as likely among women who have been on placement as among their male counterparts (44 percent as compared to 20 percent). Moreover, judging also from the distribution of couple educational achievement among control respondents shown in columns five and six, it appears that the advantage in family educational attainment tends to be higher for women in both samples.

In part, this advantage may reflect the male tendency in seeking marriage partners to "marry down," and the countervailing tendency of women to "marry up." That is, women tend to marry men who are as educated or better educated. The consequences of this tendency combined with the differential effects of

the placement experience and current adult attributes of participants cannot be determined from the data presented here. It can only be determined whether or not differences between participants and nonparticipants do occur, and if so, that these differences may be linked to the ISPS experience.

In analyzing data on the ISPS subjects, there are two ways in which the information canbe evaluated. The first is by summarizing the experience on an all-or-nothing basis, i.e., either the subject has been on placement or he hasn't. To do this, the data for all the participants would be aggregated, with the information on those who have spent several years on the program being included with those who left placement after just one year or less.

An alternative approach would be to assess the apparent consequences on adult characteristics of varying periods of participation in the program, on the assumption that any effects of the program may be cumulative.

In order to give as broad a perspective as possible of the consequences of ISPS participation, this section will consider both perspectives. Aggregate data on all program participants will be presented along with data analyzed on the basis of varying periods of participation experience. Information on the control subjects will be presented at the same time so that comparisons can be made between the nonparticipant subjects and the program participants. The aggregate data will provide the gross chacteristics of program participants, regardless of their length of ISPS experience. The information on participants that

(over)

are grouped by length of stay on the program will help determine if there are differences among participants who remained on the program for varying lengths of time.

It should be noted that when the data are broken down to subgroups that this greatly decreases the N (number of subjects) as those groups are used for analysis. This means that much larger differences between the characteristics of the control subjects and those of the participant subgroup are necessary before that difference will calculate to be statistically significant. This fact becomes even more important when data are further subdivided by controlling for additional variations among the respondents, e.g., for sex, priesthood held, etc.

In the tables that follow it will be seen that there rae, for most of them, 6 vertical columns of data. The first of these columns give information on the nonparticipant control subjects. The second provides the aggregate data on <u>all</u> participants. Columns 3 through 6 again give data on the participants, but for these 4 columns the participants are divided into subgroups according to their length of stay on the ISPS program. The first subgroup is made up of past participants who were on placement for 1 to 9 months (basically 1 year or less). The second is comprised of those with 10-36 months (1-4 years) experience. The third represents subjects who participated for 37-72 months (4-8 years), and the fourth is made up of those with 73 or more months (8+ years) on the program.

The data on each group of participants, whether representing the aggregated total or a subgroup, is compared with that on the

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experience in the placement program produces a situation in which almost half of the participant women, compared to one-fifth of the participant men, are partners in marriages in which both spouses have had some college (Type F). About one-fifth of the women in the control sample, and only seven percent of the men, were in the Type F (both "high" education) category. The same progression is apparent at the other end of the educational scale, where it may be seen that almost half of the control sample men are in marriages in which neither spouse has completed high school (Type A), compared to one fourth of the control sample women and almost none of the Placement program participants of either sex. Perhaps the most important findings demonstrated in Table 8 are that (1) the combined husband-wife educational attainment in marriages of placement program participants is significantly higher than in the marriages of non-participants, and (2) the advantage in combined couple educational achievement is most apparent for women who have participated in placement.

As far as education is concerned it has been demonstrated, by comparing attributes of former ISPS participant adults with those of their nonparticipant counterparts, that there is a positive relationship between the placement experience and the level of education attained, education or training beyond high school, high school grades, and spouses' level of education. For the most part, however, it is the long-term ISPS participants who contribute the major portion of the difference found between these two groups.

Spiritual Attainment

The spiritual attainment of the respondents is measured in two principal ways. It is measured in terms of their beliefs, that is, their subjective attitudes toward religious concepts; and in terms of their actions, the overt signs of religious devotion.

Table 9 presents data on the belief patterns of the participant and nonparticipant subjects. The data in Table 9 show that at least three of the five belief indicators, for which responses for the control subjets were obtained, demonstrate a positive relationship between the ISPS experience and these measures of religious belief. It is again, however, primarily the participants with long-term ISPS experience which account for any significant differences between the placement sample and the control sample.

The information on the importance of prayer in the lives of the respondents shows that both the aggregate participant group, and participant groups that are divided by months of placement experience, have a higher proportion reporting the extreme importance of prayer in their lives than does the control sample. This difference is significant for all groups except that representing those with 9 months or less on the program. Although it has 15% more in this category than the control group, the difference does not calculate as significant. The importance of prayer appears to increase as the length of the placement experience increases until it reaches a plateau at the 37-72 month group.

Table 9

PARTICIPANT-CONTROL SAMPLE COMPARISIONS,
RELIGIOUS BELIEF, ADULT RESPONENTS

Item	All Participants		Participants by Months on Placement			
	Controls		1-9	10-36	37-72	73+
How important is prayer in your life?						
Extremely important	35%	58%	50%	56%	62%*	62%*
Fairly important	52	34	50	31	31	31
Not too important, not important	12	8	0	13	8	8
	99	100	100	100	101	101
(N)	(65)	(107)	(16)	(39)	(26)	(26)
How important is religion in your life?						
Extremely important	42	50	38	41	69*	54
Fairly important	48	41	62	44	27	35
Not too important, not important	11	9	0	15	4	12
	101	100	100	100	100	101
(N)	(65)	(107)	(16)	(39)	(26)	(26)
Beliefs about God						
I know God really exists and I have no doubts about it.	48	65*	50	51	84*	77*
While I have doubts, I feel I do believe in God	29	21	38	26	12	12
Other responses	23	14	12	23	4	12
	100	100	100	100	100	101
(N)	(65)	(106)	(16)	(39)	(25)	(26)

Table 9 (continued)

Item	Controls	All Participants		Participants by Months on Placement 1-9	10-36	37-72	73+
Beliefs about Jesus							
Jesus is the Divine Son of God and I have no doubts about it.	58	74	*	69	64	88*	81*
While I have some doubts, I feel basically that Jesus is Divine.	23	17		19	23	4	19
Other responses	18	9		12	13	8	0
	99	100		100	100	100	100
(N)	(65)	(106)		(16)	(39)	(25)	(26)
Beliefs about the Bible							
The Bible is the word of Bod and all it says is true.	77	67		69	64	68	69
The Bible was written by men inspired of God, but it contains some human error	15	28		31	26	32	27
Other responses	8	5		0	10	0	4
	100	100		100	100	100	100
(N)	(65)	(100)		(16)	(39)	(25)	(26)
Beliefs about the Book of Mormon							
The Book of Mormon is the word of God and all it says is true.	--	69		56%	62%	92%	68%
The Book of Mormon was written by men inspired by God, but it contains some human error.	--	22		31	26	8	24
Other responses	--	9		13	13	0	8
	--	100		100	101	100	100
(N)		(105)		(16)	(39)	(25)	(25)

Table 9 (continued)

	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Denominational Membership						
LDS	26	86*	62*	89*	92*	88*
Other	74	14	38	11	8	12
	100	100	100	100	100	100
(N)	(65)	(106)	(16)	(38)	(26)	(26)

*Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

The measure for the importance of religion in the lives of the respondents also tends to increase up to the 37-72 month group, but then drops off by 15 percentage points in the 73+ month group. In fact, for this belief indicator, only the 37-72 month group demonstrates a statistically significant difference. The 37-72 month group shows 69% reporting that religion is extremely important in their lives, compared to 42% for the control subjects. The 73+ group has 54% in this category, 12% higher than that of the controls, but as already mentioned, this is not statistically significant. This drop in percent for the 8 or more years group cannot be explained on the basis of the analyses done to date, but it is a phenomenon that appear with several other variables that were quantified, and that are reported later in this chapter.

For the measures concerning the respondents' beliefs about the certainty of God's existance and the divinity of Jesus Christ a significantly larger proportion of the placement students profess these beliefs than do the nonparticipants. Here again, however, it is the participants who have had 4 to 8 years or 8+ years on the program that make the difference. Also, here again, it is the participants with next to longest time on the program rather than those with the longest, who manifest the largest proportion expressing these beliefs.

Regarding beliefs about the Bible, there are no differences between any of the participant groups and the control group, and there is no pattern found of an increasing or decreasing rate of belief connected with a longer or shorter length of ISPS

experience.

No data are available for the LDS nonparticipants concerning their belief in the truth of the Book of Mormon. Among the participant categories, 60 percent of those with 4 or less years of placement profess such a belief, while 92 percent of those with 4 to 8 years in the program affirm this belief. The proportion falls again to 69 percent for those who have 8 or more years of placement experience, once more repeating the pattern of finding the "greatest positive benefit" among the 4-8 year group.

The measure of denominational membership, as expected, indicates marked differences between the participant and nonparticipant subjects. The proportion of placement students professing LDS Church membership increases as the time on placement increases, except for the 8+ years category, where there is a slight drop from that of the 4 to 8 year category. This is only a 5 percent drop, however, and may be the result of random error rather than a repeat of the phenomenon noted above.

The religious activities of the subjects are measured by variables such as the frequency of prayer, contributions, and attendance at church meetings.

Table 10 provides data on the respondent's level of Church attendance and donations.

Regarding Church attendance, only the unique 4-8 year group of participants record a rate of attendance at worship services that is significantly higher than that of the control sample. This group of former placement students reports a proportion of 50% attending such services on a weekly basis, compared with 27%

Table 10

Participant-Control Comparisons on
Church Attendance and Donations

	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
How often do you attend worship services? (For participants: How often do you attend sacrament meeting?)						
Every week	21%	29%	36%	13%	50%*	27%
Two or three times a month	17	7	0	5	15	4
Once a month	13	5	0	8	4	4
A few times a year	19	23	0	38	12	23
Never	30	37	64	36	19	42
	100	—	100	100	100	100
(N)	(63)	(105)	(14)	(39)	(26)	(26)
If gave money to church: What percent of your family income did you give?						
0-9 percent	71%	56%	75%	62%	46%	62%
10 percent or more	29	44	25	38	54	38
	100	—	100	100	100	100
(N)	(21)	(33)	(4)	(8)	(13)	(8)

for those in the 8+ years group, and 21% in the control group.

A similar pattern is found for the percent of income, if any, given to the Church. Data on the 4-8 year group of participants indicates that 54% of this group contributed 10% or more of their income. This compares with 38% for both the 1-4 and 8 or more years groups, and 29% for the controls. The aggregate proportion for the participants is 44%, 15% greater than the control group, but this is not a significant difference.

The practice of saying grace before meals is most readily maintained by past participants who have had 37-72 or 73 or more months on the ISPS program (Table 11). Responses recorded by these two groups show that in 23% of the homes of these respondents grace is said at every meal, and 46% report such a blessing for at least one meal a day. This contrasts with 38% of all the participants and 32% of the controls reporting grace being said at least once a day. The difference between the controls and the participant groups, however, is not statistically significant.

The frequency of private prayer is statistically different for the participants and the controls. Data on the control sample show that 18% of these subjects report having private prayer at least once a day. This compares with 31% of all the participants and 46% of those participants who have had 8 or more years on the program. It is this last group which accounts for the significant difference between the participants and nonparticipants.

Table 12 addresses the rate of avoidance of substances

Table 11

PARTICIPANT-CONTROL COMPARISONS ON RELIGIOUS DEVOTION, ADULT RESPONDENTS

Characteristic	Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
How often is a blessing or grace said before meals in your home?						
At all meals	9%	19%	6%	18%	23%	23%
At least once a day	23	19	25	10	23	23
Weekly, or only on special occasions	59	44	63	51	31	35
Never	9	19	6	21	23	19
	100	101	100	100	100	100
(N)	(65)	(107)	(16)	(39)	(26)	(26)
How often do you pray privately?						
Once a day or more	18	31%*	44	21	23	46*
Several times/week, at least once/week	25	28	6	33	35	23
Once in a while, not regularly	32	26	44	28	27	12
Only on special occasions, or never	23	15	6	18	15	19
	100	100	100	100	100	100
(N)	(65)	(107)	(16)	(39)	(26)	(26)

*Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

proscribed by the Word of Wisdom. The subjects were asked to indicate their frequency of use of coffee, tobacco, peyote, and alcoholic beverages.

Thirty-five percent of the nonparticipant subjects report that they never use coffee, compared to 51% of the total participants. Among the participant groups that are divided by length of ISPS experiences, only the 1-9 month group reports a lower ate of abstinance from coffee (13%) than does the control sample. The 37-72 month group shows 73% totally abstaining from this substance, and this is a statistically significant difference. The proportion drops to 54% for the 73 or more month group.

There is no significant difference in the use of tobacco as reported by the participants and nonparticipants, although the 4-8 year and 8 or more years groups of participants show 14% and 10% less use of tobacco than that reported by the control sample. Because of the small N's, it cannot be determined whether this represents real differences or is only the result of random error.

The difference between the participants and nonparticipants on the use of peyote is statistically significant, however. Eighty-nine percent of all of the participants report that they never use this substance, compared to 69% of the nonparticipants. The data for participants that is divided by months on placement indicate that all of these groups report a higher rate of abstinance from peyote than do the control subjects.

Data on the use of alcoholic beverages by the respondents

Table 12

PARTICIPANT-CONTROL CAMPLE COMPARISONS IN SELECTED PERSONAL CHARACTERISTICS RELATED TO THE DIETARY STANDARDS OF LATTER-DAY SAINTS, ADULT RESPONDENTS

Characteristic	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Do you drink coffee?						
Frequently	15%	13%	27%	15%	4%	12%
Quite often	18	10	27	8	8	4
Occasionally	31	26	33	28	15	31
Never	35	51	13	49	73*	54
	99	100	100	100	100	101
(N)	(65)	(106)	(15)	(39)	(26)	(26)
Do you smoke or chew tobacco?						
Frequently	2	7	19	8	0	4
Quite often	9	2	6	3	0	0
Occasionally	11	14	12	23	8	8
Never	78	77	62	67	92	88
	100	100	99	101	100	100
(N)	(65)	(106)	(16)	(39)	(26)	(26)
Do you use peyote?						
Frequently	9	3*	12	3	0	0
Quite often	8	1	0	3	0	0
Occasionally	14	8	12	10	4	4
Never	69	89*	75	85	96*	96*
	100	101	99	101	100	100
(N)	(65)	(106)	(16)	(39)	(26)	(26)

Table 12 (contiued)

Characteristic	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Do you drink alcoholic beverages?						
Frequently	2	2	0	3	0	4
Quite often	6	6	12	8	4	0
Occasionally	29	25	25	26	19	31
Never	63	67	62	64	77	65
	100	100	99	101	100	100
(N)	(65)	(106)	(16)	(39)	(26)	(26)

*Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

indicate that there is little difference among the participant groups and the nonparticipants except for that of the 4-8 years experience group. Seventy-seven percent of this group reports complete abstinance from the use of alcohol, compared to 63 percent of the LDS control subjects, but this is not a statistically significant difference.

Tables 13 through 15 display data on religious activities that are specific to members of the LDS Church. The N for LDS control subjects shows a maximum of 19.

No information on the activity level of the LDS control subjects was available. Among LDS participants, the rate of Church activity increases from 19% for the 9 months or less group to 26% for the 10-36 months group and 65% for the 37-72 months group. Then the proportion decreases again to 31% for the 73 or more month group.

As noted previously, there is no explanation at this time for this phenomenon in which the 37-72 month group scores the highest. For this variable the differences are dramatic, with this group reporting twice as high a rate of activity as the 8 years plus group and three times as much as that of the 1 year or less group.

For the priesthood categories, the data on those male subjects holding either the title of Priest in the Aaronic Priesthood of having the Melchezidek Priesthood show that none of the 17 LDS control subjects holds either of these priesthood offices, whereas 11 percent of those on placement 1-9 months, 33 percent of those on 10-36 months, 57 percent of those on 37-72

Table 13

PARTICIPANT-CONTROL COMPARISONS ON CURRENT CHURCH ACTIVITY, ADULT LATTER-DAY SAINTS

Characteristic	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Would you define yourself as currently active in the LDS church?						
No	--	64	81%	74%	35%	69%
Yes	--	36	19	26	65	31
	100	100	100	100	100	100
(N)		(107)	(16)	(39)	(26)	(26)
(If Male) What priesthood do you hold?						
Not ordained	50	13	30	8	0	10
Deacon, Teacher	50	38	50	54	43	0
Priest	0	28	20	23	14	50
Elder, Seventy, High Priest	0	21	0	15	43	40
	100	100	100	100	100	100
(N)	(4)	(40)	(10)	(13)	(7)	(10)
(If Male) How often do you attend Priesthood meeting?						
Every week or 2-3 times/month	0	34	40	15	71*	20
Monthly or less	40	18	0	31	14	30
Never	60	49	60	54	14	50
	100	101	100	100	99	100
(N)	(7)	(40)	(10)	(13)	(7)	(10)

Table 13 (continued)

Characteristic	Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
(If Female) How often do you attend Relief Society?						
Every week or w-e times/month	18	25	0	8	50	31
Monthly or less	31	20	0	21	17	31
Never	50	54	100	71	33	38
	99	99	100	100	100	100
(N)	(16)	(63)	(5)	(24)	(18)	(16)
How often do you attend Sacrament meeting?						
Every week or 2-3 times/month	27	36	36	18	65*	31
Monthly or less	31	27	0	46	15	27
Never	42	37	64	36	19	42
	100	100	100	100	99	100
(N)	(19)	(105)	(14)	(39)	(26)	(26)
How often do you attend Sunday School?						
Every week or 2-3 times/month	32	32	31	18	60	23
Monthly or less	26	29	6	44	20	31
Never	42	40	63	38	20	46
	(19)	(106)	(16)	(39)	(25)	(26)
Do you pay titing?						
Full tithe	18%	16%	17%	9%	30%	14%
Part tithe	27	22	50	15	26	23
No tithing	55	61	33	76	43	64
	100	99	100	100	99	100
((N)	(11)	(85)	(6)	(34)	(23)	(22)

Table 13 (continued)

Characteristic	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Do you pay a fast offering?						
Almost every month	5	10	6	5	19	12
Occasionally	15	10	6	8	15	12
Rarely	5	7	6	5	8	12
Never	75	72	81	82	58	65
	100	99	99	100	100	101
(N)	(19)	(107)	(16)	(39)	(26)	(26)
Have you served on a mission?						
No	--	83	94	90	69	81
Yes	--	17	6	10	31	19
			100	100	100	100
(N)		(107)	(16)	(39)	(26)	(26)

[a]Persons marking "not applicable--no income" excluded from these totals.

*Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

Note: Questions on self-definition as currently active LDS and whether served a mission not asked of controls.

months, and 91 percent of those on 73 or more months, hold those offices.

For the frequency of attendance at Priesthood Meetings, none of the male LDS control subjects report attending these meetings at least 2 or 3 times a month, whereas 34% of the total participants indicate this level of activity. Divided by length of ISPS experience, 40% of the 1-9 month, 15% of the 10-36 month, 71% of the 37-72 month (this is a statistically significant difference), and 20% of the 73+ month groups attend Priesthood Meetings on this regular of a basis.

The 37-72 month and 73+ month groups of participant females report a higher rate of Relief Society attendance than do the nonparticipant LDS females. The 37-72 month group is almost three times as likely as the control group to attend Relief Society at least 2 to 3 times a month. This difference of 32 percentage points is not significant, due to the small N.

For the reported rate of attendance at Sacrament Meeting, only the 4-8 year participant group indicates a significantly higher rate of such activity than do the LDS control subjects. Sixty-five percent of the 4-8 year group report that they attend sacrament meeting at least 2-3 times a month, compared to 27% of the LDS controls.

The record of Sunday School attendance is similar to that of Sacrament Meeting attendance. Sixty percent of the 4-8 year placement group attends Sunday School on a regular basis, compared with 32% of the LDS controls. This is a difference of 28%. The other participant groups do not show any appreciable

difference in Sunday School attendance activity to that of the controls, and, in fact, the other participant groups all show a slightly lower level of such participation than does the control sample.

Eighteen percent of the control sample report paying a full tithe, compared to 16% of all the participants. The 4-8 group of participants shows a proportion of 30% reporting paying a full tithe, but the difference between this group and the control sample is only 12%, possibly due only to random error.

The proportion of subjects paying a fast offering each month is low for all groups of respondents. Five percent of the control subjects report this type of contribution, compared to 10% of the participants. Among the subdivided participant groups, the 4-8 year group has 19% contributing a regular fast offering and 12% of the 8+ years group reporting giving a fast offering.

No data are available for the proportion of nonparticipants that served missions. For all the ISPS participants, 17% report having served a mission, with 6% of the 1-9 month, 10% of the 10-36 month, 31% of the 37-72 month, and 19% of the 73 month plus group indicating mission service.

Tables 14 and 15 provide data on temple marriages. To botain the information for Table 14, the natural parents were asked to give information on all of their children who were 18 years of age or older. Of these children, they were requested to indicate, first, how many had ever been married, and of those, how many had been married in an LDS temple. They were then asked

Table 14

TEMPLE MARRIAGES AS A PERCENTAGE OF ALL MARRIAGES, ADULT PLACEMENT PROGRAM PARTICIPANTS AND TWO COMPARISON SAMPLES

	Parental Reports	Self-Reports		
	Part.[a]	Part.[a] Sibling	Part.	Controls
Total Persons Aged 18+	545	354	106	65
Number ever married	399	244	64	34
Percent ever married	73%	69%	60%	52%
Number married in Temple	60	5	6[b]	2[c]
Percent married in Temple	15%	2%	10%	6%

[a]The questions providing these data were "Of your children over 18 years of age, how many have been on Placement?" followed by "Of them, how many are married?" and "Of them, how many were married in a Mormon temple?" A similar set of questions referred to the parent's children who "never went on Placement."

[b]Only 60 of the 64 married participants answered the question on place married, and so the percentage base is 60 rather than 64.

[c]Most control sample respondents were not Latter-day Saints. Of the 17 adult Latter-day Saints in the control sample, 2 (12 percent) had been married in the temple.

*The difference between Placement participants and their non-Placement siblings is statistically significant at the .05 level.

a similar set of questions concerning their children who never went on placement. Columns 1 and 2 in Table 14 give the data that were obtained as a result of these questions, and columns 3 and 4 provide the information obtained only from the participant and control samples. It can be seen that the natural parents reported a total of 545 participant and 354 nonparticipant children. Of these, 15% of the participants who had ever been married were married in the temple compared to 2% of the nonparticipant children, and this is a statistically significant difference. The self reports of respondents show that 10% of the ever married participants subjects and 6% of the ever married control subjects report a temple marriage.

Table 15 displays the same data for the participants and controls with the inclusion of the breakdown for placement students by length of stay on the program. This gives insight into which participant group is contributing the most to the rate of temple marriages. For this variable, the differences are dramatic and unexplainable on the basis of the analyses that have been performed to date. A full one-third of the "unique" 37 to 72 month group report a temple marriage, compared to only 5% of those who had 73 or more months on the program and none of those with fewer than 4 years of placement experience.

Further manipulation of data in the future will allow PBRES to investigate possible explanations for the fact that the 4-8 year group of participants so frequently appear to have benefitted more from the ISPS experience than groups with either more or less time on the program. Such things as age upon

Table 15

PARTICIPANT-CONTROL SAMPLE COMPARISIONS, TEMPLE MARRIAGES,
EVER MARRIED ADULT PARTICIPANTS

	LDS Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
	(N = 17)		(N=8)	(N=17)	(N=15)	(N=20)
Location of First Marriage						
Temple	12%	10%	--	--	33%	5%
Other	83%	90%	100%	100%	67%	95%
	100	100	100	100	100	100

entering the program, period in the history of the program that placement occurred, etc., will be checked to see if it can be determined which variables may be contributing to this phenomenon. Or, it may be that there is, in fact, an "optimum" period of time for which placement is valuable and that beyond that any benefits accrued tend to depreciate in total value.

The relationship of the ISPS experience to spiritual belief patterns of past participants shows that, at least when the placement experience has been fairly long-term, that there is a significant difference between the religious beliefs of participants as compared to their nonparticipant peers in terms of: the importance of prayer and religion in their lives, and their firm belief in the reality of God and the divinity of Jesus Christ. Interestingly, 4 of the 6 measures of some type of religious belief that are reported show an evident curvilinear relationship between the length of ISPS experience and the firmness of that beliefs in the reality of God, divinity of Jesus Christ and belief in truth of the Book of Mormon, the proportion expressing a positive response tends to increase with time on placement up to 8 years of placement experience, and then begins to fall.

The indicators for various types of religious activity do not show as consistent a pattern of differences between the control subjects and participants.

The data indicate that ISPS participants do record significantly higher on the regularity of private prayer, temple marriages (when the information on all of the children of their natural parents is considered) and abstinance from the use of

peyote. Also, there are marked differences between participants and their nonparticipant counterparts in the level of priesthood held and priesthood meeting attendance. Although these differences are not statistically significant, it is believed that they are real and that the lack of significance is due to the small N.

There are several other measures of religious activity for which at least one of the long-term placement groups (either the 4-8 year or the 8+ year) differ significantly from the control subjects. These include: attendance at worship services, abstinance from the use of coffee, and attendance at Sacrament meetings.

For the proportion giving 10 percent or more of their income to the Church, Relief Society attendance, and Sunday School attendance, there are marked but nonsignificant differences between the controls and at least one of the participant groups when data for those groups is presented by length of stay on the Program.

For measures of the payment of a full tithe, fast offering and the use of tobacco and alcohol, there are few or no differences found between the participant and control samples and these differences (when they exist at all) are too small to be considered as indicating a placement effect.

These findings indicate that in terms of beliefs and private prayer, indicators of religious values that are private and not subject to visible scrutiny or peer pressure that ISPS participants do seem to remain different from their nonparticipant

friends. However, for measures of overt activity, these differences tend to disappear, especially among participants who have had less than 4 years experience on the program. The lack of activity may be due to multiple factors such as the relative lack of a well established LDS Church on the reservation compared with that which was encountered while on placement, the increased distances from home to meeting houses that exists on the reservation, and the pressure of the reservation culture which downplays the need for regular Church attendance and where coffee, tobacco and alcohol are in common use, often in the home as well as outside of it.

The fact that all former placement students show a significantly lower rate of peyote use than do their control subjects may point to the fact that these students inwardly tend to maintain their religious beliefs and, if they do not as a group take an active part in Church programs on the reservation, they do at least decline to become actively involved in the more traditional Indian religious cermonies.

Social Factors

Table 16 gives information on several measures of social participation and social adjustment.

Participant subjects consistently report more close friends outside of their immediate family than do their nonparticipant counterparts. This difference is significant for the aggregate group of participants and for all the placement students as they are categorized by lengths of stay on the program, with the

exception of those with 9 months or less ISPS experience.

The findings are different where membership in clubs, lodges and other organizations is measured. For this variable, only the participant groups with 4 or more years on the program show any marked difference to that of the control subjects, and this difference is not statistically significant. The dat show that 23% of the participants with such long-term experience on the program report belonging to 2-5 such organizations, compared with 6% of the control subjects.

The voting habits of the respondents indicate that the participant subjects, for all but the 1 to 4 year group, report a greater proportion voting in the 1980 Presidential Election than did the nonparticipants, but this difference is not great and may be due only to random error. There is a difference, however, between the nonparticipants and participants when it comes to their voting patterns for tribal elections. In this case, the aggregate group of participants shows that significantly fewer of the participants voted in the last tribal election than did the control subjects. An examination of the data for the participant groups that are categorized by length of time on placement shows that it is those that were on the program for the three longer periods of time that have proportionately fewer members voting in tribal elections, and the difference is significant for the 10-36 months group of participants. The proportion of participant subjects living off the reservation, compared to that of control subjects, may partially account for the drop in rate of activity in tribal elections for the participant subjects.

Table 16

PARTICIPANT-CONTROL SAMPLE COMPARISONS ON INDICATORS OF SOCIAL PARTICIPATION AND SOCIAL ADJUSTMENT, ADULT RESPONDENTS

Characteristic	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
About how many close friends outside of your immediate family do you have in your current neighborhood, people who know you well, whom you see often, and whom you can rely on?						
0	6%	8%	12%	10%	8%	4%
1-2	49	24	25	26	27	15
3-4	20	21	19	21	15	27
5+	25	47*	44*	50*	50*	54*
	100	100	100	100	100	100
(N)	(65)	(107)	(16)	(39)	(26)	(26)
About how many clubs, lodges, or service, school, tribal, or Indian organizations do you belong to?						
0	82	81	100	85	77	69
1	12	5	0	8	0	8
2-5	6	14	0	8	23	23
	100	100	100	101	100	100
(N)	(65)	(107)	(16)	(39)	(26)	(26)

Table 16 (continued)

Characteristic	Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
Did you vote in the following elections?						
Voted in 1980 presidential election	32	32	47	18	40	38
Voted in most recent tribal election	52	35*	60	26*	38	31
	**	**	**	**	**	**
(N)	(63)	(104)	(15)	(38)	(25)[a]	(26)

* Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

**Percentages do not sum to 100; positive responses possible on both items or neither item.

[a] The number of cases (N) was 25 for the presidential election and 26 for the tribal.

A rather surprising finding is that all of the participant groups except for these with 4-8 years on the program, report a higher proportion as ever having been arrested. A possible explanation of the unexpected higher rates of arrest among the placement participants is that they are more at risk because they spend more time in off-reservation activity. Since leaving the placement program (or, in the case of the controls, since finishing high school), the placement participants were much more likely to have lived off the reservation since completing high school, and only 15 percent of them have lived off reservation for more than three years. Incontrast, only 21 percent of the participants had lived their entire life since finishing the placement program on the reservation, and almost half of the participants (44 percent) reported spending three or more years living off reservation. In other words, placement participants were three times as likely as the controls to spend substantial portions of their post-placement or post-high school life off-reservation, and were only one-third as likely to have lived on the reservation continuously since finishing school. If it were established that the probabilities of an Indian's being arrested are higher if he lives off-reservation, then the increased exposure or risk incurred by the participants who ressided off-reservation might explain some of the differential in arrest rates.

Indicators of personal and marital happiness are found in Table 17. The first item considered here refers to answers concerning the current level of personal happiness. Although all

of the participant groups show a higher proportion reporting that they are "very happy" these days, only that of the 1-9 month group differs significantly from the control group. When only the "very happy" category is taken into consideration, there is no pattern found between the rate of happiness and the length of time spent on the program. However, when the "very happy" and "pretty happy" categories are considered together a pattern emerges with the proportion of "happy" respondents increasing as the placement experience increases except for a drop off of 8% for the 73 or more month group.

No such pattern is found when respondents report their level of marital happiness whether the "very happy" are considered alone or in conjunction with the just "happy" subjects. There is no pattern found and no difference found between participants and nonparticipants.

When asked to compare the happiness of their own marriage in relation to that of their married friends, more of the participants reported they were "very happy" than did the controls, but these differences are slight and not significant.

When queried about the number of serious marital quarrels they have had during the past two years, the participant subjects report more such problems than do the nonparticipants. Only 9% of the married control subjects report having 2 or more such marital disagreements during the past two years, compared to 25% of all the participants. Participants grouped by time on placement show that all of these groups report a higher rate of such serious quarrels, compared to the control sample, but the

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Table 17

PARTICIPANT-CONTROL SAMPLE COMPARISONS IN PERSONAL HAPPINESS, MARITAL HAPPINESS, AND MARITAL CONFLICT, ADULT RESPONDENTS

Attitudes	Controls	All Participants	Participants by Months on Placement 1-9	10-36	37-72	73+
Taking all things, how would you say things are these days? Would you say that you are:						
Very happy	15%	25%	40%	23%	24%	24%
Pretty happy	62	57	33	64	64	56
Not too happy, pretty unhappy, very unhappy	23	17	27	13	12	20
	100	100	100	10	100	100
(N)	(65)	(104)	(15)	(39)	(25)	(25)
Everything considered, how happy is your marriage?						
Very happy	47	49	56	61	23	53
Happy	44	31	0	39	54	21
So so	3	17	44	0	8	26
Unhappy	6	0	0	0	0	0
Very unhappy	0	3	0	0	15	0
	100	100	100	100	100	100
(N)	(34)	(59)	(9)	(18)	(13)	(19)
Compared to the marriages of your friends, how happy is your marriage?						
Much happier	32	46	38	56	38	44
Happier	29	26	12	22	23	39
Same	35	25	50	22	31	11
Unhappier	3	2	0	0	8	0
Much unhappier	0	2	0	0	0	6
	99	101	100	100	100	100
(N)	(34)	(57)	(8)	(18)	(13)	(18)

Table 17 (continued)

Characteristic	All Participants	Controls	Participants by Months on Placement 1-9	10-36	37-72	73+
How many times in your marriage during the past two years have you had such serious quarrels that you and your [husband/wife] talked about leaving or divorce?						
0	74	56	89	60	53	40
1	18	29	0	30	20	15
2+	9	25	11	10	27	45*
	101	100	100	100	100	100
(N)	(34)	(64)	(9)	(20)	(15)	(20)

*Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

difference is most marked (and significant) for those who were on the program for 8 or more years.

A different kind of social adjustment is portrayed in Table 18. This table gives the data obtained on questions that elicited the subjects' attitudes and feelings concerning Indian-Anglo relations and their own perspectives on how they "fit in" to these two cultures.

When asked if they felt that Indian people should work to completely mis into American society, the respondents were requested to indicate their answer on a five-point scale which ranges from "strongly agree" to "strongly disagree". For this table, the "disagree" and "strongly disagree" categories were collapsed, resulting in a four-point measure. Examination of the "strongly agree" category reveals that, in general, the ~~larger~~ longer a subject was on placement, the less likely that subject is to agree with this statement. At the same time, however, when asked if they thought Indians should stop working together with whites and depend on their own people, no such pattern is found and no significent difference is noted between the responses of participants and the nonparticipant controls.

The next item presents data that indicate whether the respondents tended to pereive themselves as totally Indian, totally white, or somewhere in between. Again, a five-point scale was used, but the "mostly white" and "totaly white" categories were combined for presentation of the data here. The proportion of subjects who perceived themselves as totally Indian decreases from 63 percent for the control group to 32% for the

Table 18

PARTICIPANT-CONTROL SAMPLE COMPARISONS IN ATTITUDES ABOUT ASSIMILATION AND ADJUSTMENT TO WHITE SOCIETY, ADULT RESPONDENTS

Indicators of Assimilation/Adjustment	Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
Do you feel that Indian people should work to completely mix into American society?						
Strongly agree	35%	26%	38%	31%	19%	19%
Agree	45	36*	25	38	42	31
Neutral	20	26	25	23	23	35
Disagree or strongly disagree	0	11	12	8	15	15
	100	100	100	100	99	100
(N)	(64)	(107)	(16)	(39)	(26)	(26)
Some say Indians should stop working together with whites and depend on their own people.						
Strongly agree	11	3	0	5	0	4
Agree	5	9	12	8	8	12
Neutral	22	22	19	23	15	27
Disagree	52	49	50	54	54	3
Strongly disagree	11	17	19	10	23	19
	101	100	100	100	100	100
(N)	(64)	(107)	(16)	(39)	(26)	(26)

Table 18 (continued)

Indicators of Assimilation/Adjustment	Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
In the way you think act, do you feel that you are more of an Indian or white?						
Totally Indian	63	32*	56	37*	19*	23*
Mostly Indian	20	38	19	47	38	38
Half-Indian, Half-white	17	23	25	13	35	23
Mostly or totally white	0	7	0	7	8	15
	100	100	100	100	100	99
(N)	(64)	(107)	(16)	(39)[a]	(26)	(26)
How do you feel that you fit in with most Indians?						
Completely fit in	61	27*	44	31*	19*	19*
Fit in pretty well	30	64	56	62	65	73
Don't fit in very well	8	8	0	8	15	8
Don't fit in at all	2	--	0	0	0	0
	101	99	100	101	99	100
(N)[a]	(64)	(107)	(16)	(39)[a]	(26)	(26)
How do you feel that you fit in with most whites?						
Completely fit in	8	10	12	8	12	12
Fit in pretty well	72	75	50	79	88	69
Don't fit in very well	17	13	31	10	8	19
Don't fit in at all	3	2	6	3	0	0
	100	100	99	100	100	100
(N)	(64)	(107)	(16)	(39)	(26)	(26)

[a]These N's apply to the above two items, except that in the first the N for column 4 is 38.

*Percentage difference between participant subsample and control (column 1) is statistically significant at the .05 level.

Table 18 (continued)

Indicators of Assimilation/Adjustment	Controls	All Participants	Participants by Months on Placement			
			1-9	10-36	37-72	73+
Have you ever felt embarrassed about being an Indian?[b]						
Often	3%	3	0%	5%	0%	4%
Sometimes	6	8	0	8	15	4
Seldom	0	7	6	8	8	4
Never	91	83	94	79	77	88
	100	101	100	100	100	100
(N)	(64)	(107)	(16)	(39)	(26)	(26)

[a]Variables included in this table are those specified in Vickie Chambers' memo of April 12, 1982.

[b]This item was described by interviewers as generally inappropriate particularly in the context of Indians being interviewed by Indians; the view of the interviewers was that Navajos would never admit to other Navajos that they were embarrassed about their identity. In other words, these responses to this itme presumably underrepresent the experience of embarrassment over being an Indian.

*Percentage difference between participant subsampel (column 2,3,4 or 5) and control (column 1) is statistically significant at the .05 level.

**These percentages should not total to 100 percent; multiple responses were possible. Moreover, persons receiving no income from other sources are not represented in the percentages, although they are included in the percentage base (N).

aggregate group of participants, and this is a significant difference. Furthermore, all of the participant groups that are separated according to length of placement experience show statistically fewer that feel that they are totally Indian, except for the group that represents the least amount of time spent on the program. Similar differences are found when the respondents are asked if they feel that they "completely fit in" with most Indians. Statistically fewer of the participant subjects indicated that they felt that they completely fit in with most Indians than did the controls. In both cases these trends tend to become stronger with increased time of ISPS experience, except for the 8 or more years category, where the proportions remain the same for the question concerning fitting in with most Indians, and increases slightly for the query concerning being totally Indian.

No pattern is found for the proportion of respondents who feel they "completely fit in" with most whites until this category is combined with those who state that they "fit in pretty well". Then a relationship emerges between those who feel that they fit in with most whites and the length of ISPS experience, except, again, for the 73 or more month category, where the percent decreases again.

It is difficult to render a judgement conderning these findings. It could be said that these are negative consequences of the program and illustrate that many placement participants have been reduced to a state of ambiguity where they feel they now no longer fit in with either their own people or the dominant

white society with whom they have interacted so heavily during their ISPS experience. Conversely, it could be concluded that this is a positive result of the program. That is, it is to be expected that they now do not feel totally comfortable in the reservation culture where so many customs run contrary to things they have been taught while on the program, and it is to their advantages that they now feel reasonably comfortable among people of the dominant culture.

The last question in Table 18 askes, "Have you ever felt embarrassed about being an Indian." The interviewers reported that this item was generally inappropriate, aprticularly in the context in which it was asked, where Indians were being interviewed by Indians. The interviewers reported that Navajos would never admit to other Navajos that they were embarrassed about their identity. It must, therefore, be assumed that responses to this item underrepresent the experience of embarrassment over being an Indian. Responses to this query show a very slight trend for increased embarrassment with increased time on placement, up to the 8+ years category, where it decreases again; but the differences are very slight. Also, no significant differences are found between the control and participant subjects.

It is difficult to summarize the relationship between ISPS experience and the participants' level of social adjustment. Participants report having more close friends outside of their immediate family than do the nonparticipants, and placement students with 4 or more years on the program are found to be more

likely (although not significantly so) to belong to clubs and organizations. Conversely, participants also report a higher rate of arrests and marital quarrels than do their nonparticipant peers. Also, although there seems to be a slight trend for personal happiness to increase with the length of the participation, there is really no appreciable difference found between the participants and the nonparticipant in their reported levels of personal or marital happiness. Additionally, the placement experience does seem to help Indians to feel more comfortable in the Anglo society, but makes them less at home among their own people.

Cultural Factors

Increasing the cultural opportunities of the participants is one of the stated goals of the ISPS. The term cultural, however, has more than one connotation and can be interpreted differently by different people. We speak of the Indian culture or the Anglo culture in terms of the special characteristics and features of a people who have a common identity. On the other hand, when one speaks of cultural development he is likely to mean, as Webster[1] puts it "the act of developing the intellectual and moral faculties, expecially by education," or Webster's additional definition[1] for this term is provided in the LDS Social Services Policy and Procedures Manual for the ISPS. If either of the two

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[1] Webster's Seventh New Collegiate Dictionary, Copyright 1969, G. & C. Merriam Company, Publishers, Springfield, Massachusetts. U.S.A.

quoted definitions are accepted, then it may be stated that it has already been shown that participation in the placement program does associate positively with the Lamanite's cultural opportunities, since it has been demonstrated that the placement experience does have a positive relationship to the level of educational achievement of the participants, and as Webster states, cultural development is obtained especially through education and the subsequent enhancement of "the intellectual and moral faculties."

If by cultural development is meant exposure to or the acquisition of an understanding of the Anglo culture, then that too can probably be said to be enhanced through the ISPS. Any extended experience on the program, living for one or more years with an Anglo foster family, must certainly contribute to the type of cultural exposure.

Economic Factors

It is not quite apparent where the level of economic achievement would fit in to the stated goals of the ISPS program. It is fairly well established that there is a relationship between level of education and economic status, and perhaps the data on the economic variable should be included in that section. However, since level of education and economic status are two separate factors, the economic achievement of the subjects will be dealth with separately.

Table 19 provides data obtained on several economic indicators. The first variable simple gives dichotomized figures

concerning the employment status of the respondents. The percentages indicate a relationship between the length of ISPS experience and the likelihood that the subject is employed. Thirty-two percent of the nonparticipants were employed at the time of the survey. This compares with 31 percent of the 1-9 months participants, 41 percent of the 10-36 month, 50 percent of the 37-72 month, and 58 percent of those who were on placement for 73 or more months. This last group shows a statistically significant difference to that of the control subjects. The aggregate employment rate for participants is 46%, 14% higher than that of the control subjects.

Measurements of annual income were divided in four categories. When only the highest category, that of $12,000 a year or more, is considered, no particular pattern can be discerned and only the group of participants who have had 8 or more years on the program show any marked difference (40% of participants with this income, compared to 20% of nonparticipants) to that of the control sample. However, the picture changes somewhat when the two highest income categories are combined. When this is done, for those subjects indicating that they earn $8,000 a year or more, 45% of the control subjects fall in this category, 44% of the 1-9 month participants, 36% of the 10-36 month group, 53% of the 37-72 month, and 87% of the 73 months or more group, do so. Thus, from the 10-36 month group on there is a steady climb in the proportion with this income. The 8 or more years group remains significantly different compared with the control sample.

Table 19

PARTICIPANT-CONTROL COMPARISONS ON INDICATORS OF ECONOMIC ACHIEVEMENT, ADULT RESPONDENTS

Characteristic	All Participants	Participants by Months on Placement			
	Controls	1-9	10-36	37-72	73+
Are you currently employed?					
No	68%	69%	59%	50%	42%
Yes	32	31	41	50	58*
	100	100	100	100	100
(N)	(62)	(16)	(39)	(26)	(26)
Earnings (annual)					
Under $3,000	20	33	24	20	7
$3,000-7,999	35	22	41	27	7
$8,000-11,999	25	22	12	40	47
$12,000 and over	20	22	24	13	40
	100	99	101	100	101
(N)	(20)	(9)	(17)	(15)	(15)
Occupational Status Score					
01-29	48	40	19	33	20
30-39	5	0	19	0	0
40-49	5	0	38	33	7
50+	43	60	25	33	73
	101	100	101	99	100
(N)	(21)	(5)	(16)	(12)	(15)
Owner of Current Residence					
Respondent	23	20	29	17	28
Parents	51	67	39	33	20*
Rents	12	0	13	33	32
Other	14	13	18	17	20
	100	100	99	100	100
(N)	(65)	(15)	(38)	(24)	(25)

*Percentge difference between participant subsample and control (column 1) is statistically significant at the .05 level.

Table 19 (continued)

Characteristic	All Participants		Participants by Months on Placement			
	Controls		1-9	10-36	37-72	73+
Does respondent have a bank account?						
No	75	52	62	66	42	38
Yes	25	47*	38	34	58*	62*
	100	99	100	100	100	100
(N)	(65)	(106)	(16)	(38)	(26)	(26)
How long have you had this job?						
One year or less	30%	41%	67%	40%	27%	43%
2-3 years	40	39	17	47	53	29
4 years or more	30	20	17	13	20	29
	100	100	101	100	100	101
(N)	(20)	(50)	(6)	(15)	(15)	(14)
Type of employment:						
Professionional, technical, and kindred	5%	23%	40%	0%	33%	33%
Managers and administrators, ex. farm	0	6	0	6	0	13
Sales and clerical workers	38	33	20	44	25	33
Craftsmen and kindred workers	24	15	40	19	0	13
Operatives, including transport	29	2	0	0	8	0
Laborers, ex. farm	0	2	0	0	8	0
Farmers and farm mang.	0	--	0	0	8	0
Service workers, ex. private household	5	15	0	31	17	0
Priv. household workers	0	4	0	0	8	7
	101	100	100	100	99	99
(N)	(21)	(48)	(5)	(16)	(12)	(15)
Have you had another source of income besides working during the past two months? (check as many as apply)						
Per capita payments	0%	1%	0%	0%	4%	0%
Investments	3	--	0	0	0	0

58 50

60

Parents	42	17*	20	16*	19*	17*
Tribal assistance (general asst.)	6	10	7	11	8	12
County or state assistance, including food stamps	11	9	13	5	8	12
Church assistance	0	--	0	0	0	0
Federal assistance that does not come through the tribe	2	2	7	3	0	0
Other	6	--	0	0	0	0
	**	**	**	**	**	**
(N)	(65)	(103)	(15)	(38)	(26)	(24)
Does your husband/wife work?						
No	47%	34%	67%	39%	15%	26%
Yes	53	66	33	61	85	74
	100	100	100	100	100	100
(N)	(34)	(59)	(9)	(18)	(13)	(19)

Similar results are found for the occupational status scores. When only the data for the proportions having status scores of 50+ are compared, there is no clear pattern for length of time on placement. However, when the 40-49 status score group is combined with that of the 50+, a fairly steady pattern of increasing proportions with these scores emerges. Forty-eight percent of the nonparticipants have scores of 40 or higher, compared to 60 percent of the 1-9 month group, 66 percent of the 10-36 and 37-72 months groups, and 80% of the 73+ month group.

When the information on the owner of the respondents current residence is checked, it is noted that there is no appreciable variation among the groups for the perent who own their own homes. Ther is a variation, however, for those who live in a home owned by the subjects' parents. Fifty-one percent of the control subjects live in a parent-owned home, compared to 38% of all the participants. The percent of ISPS participants living in parent-owned homes falls from a high of 67% for those with 1 year or less on the program, to 20% for those with 8 or more years of such experience. This 20% differs significantly from the proportion of control subjects living with this arrangement.

Differences are also found for the number of participants who have bank accounts, compared to nonparticipants with bank accounts. All of the participant groups show a higher proportion who have bank accounts than do the nonparticipants. Twenty-five percent of the control subjects report having such accounts, compared to 47% of all the participants, and this is a significant difference. There is some tendency for the propor-

tion having bank accounts to increase with length of time on the program, and the two participant groups with the longest placement experience are significantly more likely to maintain a bank account than are the control subjects.

There was no marked difference found between participant and control subjects for length of employment on their present job. There is some difference in the type of employment, however, with participants being more likely than nonparticipants to hold professional, managerial or administrative position. Due to the small N's, this difference not is significant

When asked about other sources of income besides a salary for work performed, the findings echo those which addressed the issue of ownership of the current residence. Control subjects, to a consistently significant degree, are more likely to be dependent on their parents for support than are the participants.

The data also indicate that the marriage partners oflong-term participant subjects are more likely to be employed than are those of the control subjects, although the differences found are not statistically significant.

It appears evident that the ISPS experience is also associated with improved economic circumstances for the participants. These data demonstrate that participants, and again, most particularly those with 4 or more years on the prograam, are more likely to be employed and have a higher annual income and job status score than the control subjects. Additionally, they show a greater level of financial independence of parental support than do their nonparticipant peers.

Correlational Analysis of Consequences

Another way of determining the degree of relationship between two variables is by figuring the correlation coefficient (r) for those variables. The larger the correlation coefficient, the stronger the realtionship between the variables in question. The relationship may be either positive, in which both variables progressively increase or decrease together, or negative, in which the increase in one variable is realted to a decrease in the other.

One assumption included in the use of the correlation coefficient is that the data are presented in a numerical, or interval, form, rather than the "greater than" nature of ordinal scales which have been used for many items in this study. For example, the question on happiness has response categories of "very happy," "pretty happy," and "not too happy." These generate ordinal data; one item is "more than" or "less than" the other, but exactly how much more or less cannot be determined from this level of measurement.

Some social scientists (see, for example, Labovitz, 1967, 1970, 1971; and Borgatta, 1968) have argued that the correlation coefficient may appropriately be used with ordinal data. In view of the greater interpretive power and economy of presentation inherent in its use, it is used here in that manner. In other words, the assumption of interval measurement is relaxed andthe correlation coefficient is used to measure the association for both interval and ordinal data.

One note of caution. Another assumption in the use of the

correlation coefficient is that any relationship that does exist between measures of two variables in that relationship is linear. That is, the correlation coefficient is accurate if, for two related variables, the relationship is in the same direction throughout the lenth of the measures. This means that if there is a positive relationship, an increase in one variable always results in some measure of increase in the other or, as one variable decreases, it always is accompanied by a measure of decrease in the other. If, however, the increase in one variable is systematically accompanied by an increase in another only up to a point, and then that tendency reverses and the continued increase in the first variable is accompanied by a regular decrease in the other variable, it results in a weakened measure of the correlation coefficient, or, in case of a perfect reversal at midpoint, the total elimination of any correlation as by this method of measurement.

It will be recalled that in the data presented thus far in this chapter, there were many cases in which the increased length of time on the placement program was accompanied by anincrease or decrease in another measure, except for a reversal of the trend for the ISPS group with 8 or more years experience in the program.

With these explanations and cautions in mind, the correlational relationship between time on placement and a number of previously discussed variables is presented in Tables 20, 21 and 22.

Table 20 gives the correlation coefficients between months on

Table 20

ZERO-ORDER CORRELATION COEFFICIENTS (r) BETWEEN MONTHS ON PLACEMENT AND SELECTED INDICATORS OF EDUCATIONAL, ECONOMIC AND SOCIAL ACTIVITY, ADULT PARITICPANTS

Indicators[a]	r	(N)
Education		
Years of Schooling	.41*	(107)
Received some training beyond high school	.25*	(104)
High school grades	.03	(105)
(If married) spouse's years of schooling	.18	(54)
Economic Achievement		
Currently employed	.23*	(107)
Occupational Status	.20	(48)
Income from earnings last year	.26*	(56)
Years off-reservation minus years on reservation	.24*	(107)
(If married) spouse currently employed	.24*	(59)
Social Activity		
Number of close friends	-.09	(107)
Organizational affiliations	.22*	(107)
Number of friends while on Placement	.08	(107)
Ever arrested	-.02	(107)
Marital Satisfaction		
Marital status	.17*	(107)
Marital happiness	.01	(54)
Marital happiness relative to friends'	.01	(53)
Number of children	.14	(54)
Number of serious quarrels in past two years	.08	(54)
Spouse participation in Placement	.00	(50)

[a]The subtraction of years on reservation from years off gives an estimate of the extent to which a participant has lived off reservation more than on since the Placement experience, and a high value on this variable denotes more on-reservation residence;

*Coefficients statistically significant at the .05 level.

placement and selected indicators of educational, economic, and social activity for the adult participant and control samples. Table 21 gives the correlation coefficients between various indicators of religiousity and length of placement experience, and Table 22 presents the same coefficients between the placement experience and indicators of social adjustment.

The coefficients presented corroborate the hypothesized linkage between time on placement and (1) educational attainment, (2) current employment, and (3) participation in the non-reservation society. That is, the longer the placement experience, the more likely it is that a participant will go to college or obtain other training beyond high school, will be employed, will be married, and will have a high ratio of off-reservation to on-reservation residency in her or her adult life. There was also a weak but significant relationship between time of placement and belonging to one or more voluntary organizations.

Other hypothesized linkages between duration of placement and social activity were not supported by this measure.

The correlation coefficients also indicate (Table 21) that long-term consequences of time on placement include increased levels of religious belief, and increased Word of Wisdom observance, but does not show significant variation in other religious behaviors. The correlations between months on placement and various measures of religiousity summarized in Table 21 indicate that the longer a student is on placement, the stronger his or her testimony of the reality of God and the divinity of Jesus Christ are likely to be. With this measure,

Table 21

ZERO-ORDER CORRELATION COEFFICIENTS (r) BETWEEN MONTHS ON PLACEMENT AND SELECTED MEASURES OF RELIGIOSITY

Measures of Religiosity	r[a]	(N)
Sacrament meeting attendance	.04	(105)
Relief Society/Priesthood attendance	.07	(107)
Word of Wisdom observance	.24*	(107)
Devotionalism	.11	(107)
Salience of Religion	.06	(107)
Belief about God	.19*	(106)
Belief about Jesus	.16	(106)
Belief about Book of Mormon	.09	(105)
Active Church Member	.09	(107)

[a]These are all positive relationships

*Coefficients statistically significant at the .05 level.

Table 22

ZERO-ORDER CORRELATION COEFFICIENTS (r) BETWEEN MONTHS ON PLACEMENT AND INDICATORS OF PERSONAL HAPPINESS AND PERCEIVED ASSIMILATION AND ADJUSTMENT TO WHITE SOCIETY, BY TIME ON PLACEMENT

Indicators	r	(N)
Personal happiness	-.05	(104)
Pro-assimilation	.15	(107)
Pro-Indian separatism	.04	(107)
Socialization into white ways	.29*	(106)
"Fit in" with most Indians	-.20*	(107)
"Fit in" with most whites	.08	(107)
Placement effects on feelings about Indian heritage	-.04	(105)

*Coefficients statistically significant at the .05 level.

duration of placement does not seem to influence belief in the Book of Mormon significantly (although, of course, persons who have been on placement are much more likely to believe in the Book of Mormon than persons in the control sample).

The final set of correlation coefficients (Table 22) summarizes the statistical association between duration of placement and perceptions of personal happiness and ethnic identity. It does not show any apparent relationship between feelings of personal happiness and duration of placement. However, the time on placement is significantly related to feelings that one thinks and acts, to some degree at least, as a white, and to a corresponding feeling that one is unlike other Indians.

Participants' Perceptions of Consequences

Table 23 presents the distribution of responses to eight indicators of participants' summary evaluations of the placement program, broken down by the respondent's age into the three categories, 9-17 years-old, young adults aged 18-24 and adults aged 25-31. The participants are slightly less positive about the placement program than their natural parents, but a majority affirm that the program had beneficial consequences in their own lives. The percentages of participants and former participants rating the program positively ranges generally between 60 and 90 percent. Eighty-one percent said they would definitely or probably go on placement again if they had the opportunity, and 74 percent said they would definitely or probably recommend going on placement to a good friend. Responses to the probing "Why?"

Table 23
PERCEIVED CONSEQUENCES AND SUMMARY EVALUATIONS
OF THE PLACEMENT PROGRAM, BY AGE, PARTICIPANTS

Items	Present Age 9-17	18-24	25-31	Total
If you had it to do over again, would you go on Placement?				
Definitely yes	47%	60%	57%	56%
Probably yes	28	27	21	25
Undecided, probably not, definitely not	25	13	23	20
	100	100	101	101
(N)	(32)	(52)	(53)	(138)
Would you recommend going on Placement to a good friend?				
Definitely yes	45%	44%	40%	44%
Probably yes	33	33	25	30
Undecided, probably not, definitely not	22	23	35	27
	100	100	100	101
(N)	(32)	(52)	(52)	(147)
How did your Placement experience affect your overall relationship to your natural brother and sisters?				
Improved our relationship	51%	62%	44%	53%
Made no difference	41	36	40	39
Weakened our relationship	8	2	15	8
	100	100	99	100
(N)	(39)	(52)	(52)	(145)
Did your going on Placement cause any problems for your natural family?				
No	88%	96%	83%	89%
Yes	12	4	17	11
	100	100	100	100
(N)	(42)	(52)	(52)	(148)
Did your going on Placement cause any good things to happen to your natural family?				
No	37%	50%	33%	40%
Yes	63	50	67	60
	100	100	100	100
(N)	(38)	(50)	(52)	(142)

Table 23 (continued)

Items	Present Age 9-17	18-24	25-31	Total
To what extent do you feel that the program is successful in accomplishing that mission (whatever "primary mission" was noted in the previous question)?				
Completely successful	42%	37%	34%	38%
Somewhat successful	52	51	57	53
Somewhat unsuccessful, completely unsuccessful	6	12	9	9
	100	100	100	100
(N)	(33)	(51)	(53)	(138)
In terms of your own feelings about your Indian heritage would you say that the Indian Placement program has made you feel:				
Much closer to that heritage	24%	34%	37%	33%
Somewhat closer to that heritage	26	38	26	33
Has not changed feelings about heritage	17	6	11	11
Much less close to that heritage	5	--	6	3
	100	100	100	100
(N)	(42)	(50)	(54)	(147)
(If has children under eight) Do you plan on sending any of your children on Placement?				
Yes	75%	44%	31%	40%
No	25	56	69	60
	100	100	100	100
(N)	(8)	(23)	(42)	(73)

questions which followed the program assessment items singled out the educational advantages as the most significant benefits to respondents. Fifty-six percent of those who explained why they had evaluated the placement program as they had referred to the higher quality education they received while on placement. In contrast, only about one in five (22 percent) specifically mentioned the religious benefits of the program. Here are some of the explanations which stress education as justification for going on placement:

--"I want more education because I want to know more about the Anglo people so I would know both cultures."

--"It was a good opportunity for our people. Gain knowledge that we can use here on the reservation."

--"Better education: to learn to be diferent--learn to love non-Indians--desire to have command of English language.

--"I think they gave a guideline to our life--a goal to work toward, not religiously, but educational-wise, I think it's very important."

--"My family were poor, couldn't hardly afford to buy shoes for my feet. It's easier for them to get along with whites now. The main reason is to get an education. I missed out a lot of brothers and sisters lives, don't know them as I should."

--"Because of the education--the component in the school, which I attended was a lot better. You get exposed to white ways of thinking, which you need to survive in today's society."

--"I find out that I had potential, that no matter what color of skin [you have], you can achieve anything in life. I felt that I had to prove it for the white society."

--"Because if you go on Placement you have a better chance of getting disciplined and getting a better education and, thus, you compete well and you have a

better chance of succeeding in life. It's all up to the person and depends on the individual."

Here are illustrative answers to the "Why?" question that included reference to the religious benefits of going on placement:

--"Because of the opportunities it has given me--especially the religious opportunities, as well as the educational."

--"Because it was a great experience--helped me be more positive and grow in the gospel."

--"Hold on to education and learn more about the word of God."

--"Because it was the only way I could learn about the Church and Gospel and about being with people, better education."

Responses to the item, "Would you recommend going on Placement to a good friend?," largely parallel those on whether the respondent would go again given the opportunity. Seventy-four percent of the entire sample answered "definitely yes" or "probably yes." Again there was a "Why?" probe, and again the education benefits. Incidentally, many of those who said they would not recommend going on placement to their friends explained that they liked the program, but they didn't feel that it was up to them to influence their friends. There were comments like, "I don't like to tell friends about it," and "Depends on the home situation, if they were in need of it." There were also occasional negative reactions to the probe which referred to problems the individual had had on placement. Here is one such response:

--"Frustrations, painful experiences, cultural differences, family pressure, self-esteem problems, adjustments you have to make after leaving placement."

There were also some who felt the placement program was no longer as high priority a program as it once had been, "because the the education system is better now on the reservation." But the typical explanations of why the participant would recommend it to a friend affirm the educational benefits and the experience gained in living in white culture:

--"It would depend on their [the Indian's] environment. If home is bad surroundings, I would. If a good home, no. If the education and gospel teaching as available, they shouldn't."

--"I probably would recommend it to may friends because it's a good experience and it could help them throughout their life. Especially adjusting to the outside world."

--"To let her get the experience of being away from here. Have her get the experience I had, the exposure that I got living in the city and living with a white family."

--"Like our children on the reservations, they are not doing like the right ways."

--"They get closer to the Church and change their way, and become a great leader among their people."

--"Because I was talking to one of my friends and we were in grade school together, her Mom passed away and no one was there to take care of them. I recommend that they do because they would get more love and attention in a good LDS family."

--"It would depend on his situation, if his parents drink or one of the parents are missing, I would recommend it. If he stays here it might lead to not finishing school."

> --"Placement had good schools and the white schools were challenging because the white students were prejudiced, and that make you work harder to keep up with them."

The placement students were convinced that their experience with the program had improved, or at least not weakened, their ties to their brothers and sisters. They corroborated the natural parents' interviews which showed that in over 80 percent of the families, the child's going on placement did not cause serious problems for the natural family. In a majority of cases (60 percent for the total sample), placement was seen as causing good things to happen in the natural family, and 90 percent of the participants said that the program had been at least somewhat successful in accomplishing its primary mission. Even with reference to its impact on Indian heritage, for which the placement program has received server criticism, those students who had themselves participated in the program affirmed by a two to one margin that the participation in the program had made them feel closer to their heritage, and most of the remainder said that it had not changed their attitude about their heritage. Only 14 percent of the students said that they felt less involved in their Indian heritage as a consequence of their participation in the placement program.

Having given the placement program very high marks for its influence upon themselves and its possible influence upon people like themselves, the finding that a majority of the adult participants in the program said they did not plan to send their own children on placement was surprising. Furthermore, those

parents having children of an age where they might begin to seriously consider placement for the children were the least favorable about sending their own children on placement. Only 31 percent of the former placement participants aged 25 and over said they planned to send their children on placement, compared to 44 percent of the young adults aged 18 to 24 and 75 percent of the students under age 18. In other words, the higher the probability that one had children of an age where they might enter the placement program, the less the likelihood that the former placement student intended to send his or her children on placement. The justifications for not planning to send their own children on placement, even though they evaluated their own placement experience positively, usually were that the parent felt capable of providing a stimulating Christian atmosphere in the home and felt that parents should raise their own children. Some affirmed that the former educational disadvantage of the reservation had declined to the extent that it was possibel for the children to get a good education without leaving the reservation, at least during their early years of school. These justifications, reflecting an internalization of the ethic that the family should be reasonsible for the care of its own, reflect a strong ethic in the LDS Church which must have been imparted to the students while they were participating in the placement program. The ethic, as it applied to their own families, was expressed in these terms:

--"I feel like I am capable of providing for their needs better than while I was growing up with my parents."
--"I figured it is my responsibility to raise them."

--"I will be able to teach them myself the way I was taught in the placement."

--"School is a couple of blocks away, and we ourselves are active in church."

--"I feel nowadays education is equal now. Also kids should be close to family, it is a emotional strain [to be away]. They would feel happier at home."

--"Depends on family situation, I don't think we need to--we're financially okay, maybe other Indians [should send their children on placement]."

--"I like to keep them home. Build up family unity. Taught family so I feel I will keep mine at home. Priorities is family first."

--"I know I can teach them what I learned, I think placement is for you to be a strong person, so that you don't have to depend on other people to teach your children."

--"I feel we can provide the spiritual and educational needs in our home now."

--"Because I feel like I have the education now to provide and teach them myself. I don't think I could stand sending them away, I would miss them too much."

--"We can raise them in Church and put them in school that will give them a good education. We can discipline and encourage Church involvement."

Thus, we have a situation where the contemporary Indian parents, themselves products of the Church placement program, affirm that their own children do not need the program. The majority view themselves as capable of providing the educational and spiritual guidance that their children need. This may be the most positive outcome that their children need. This may be the most positive outcome that the placement program could possibly have, a situation where Indian parents have acquired educational and family living skills sufficient that further placement experience by their children is unnecessary.

Summary

This first section of Chapter IV has presented information obtained on the effects of the ISPS experience upon past participants in the program who were 18 years of age or older at the time of the interviews.

The first part of this section addressed objective data on the current attributes and characteristics of participants as they compared with those of the control subjects. The last of the section gave the subjective impressions of those same participants concerning their own perceptions of the program outcomes and influences.

The objective criteria support the theoretical perspective that ISPS participation is associated with the educational and cultural attainment of placement students. The religious belief patterns, some indicators of Word of Wisdom observance, and personal prayer activity are also found to be related to program participation. Other indicators of religious activity indicate some association in the expected direction, but fail to show a significant statistical relationship.

In the areas of social adjustment, the findings fail to confirm consistent social advantages. Participants show a somewhat greater tendency to have more personal friends and belong to more voluntary organizations than do their nonparticipant counterparts, but they are also found to be more likely to have ever been arrested and to have a higher rate of serious marital quarrels.

In the area of ethnic identify, the participants are shown to

feel less than the control subjects that they are "totally Indian" or "completely fit in" with the Indian people.

Program participation is positively associated with the level of economic well being. Former participants are more likely to be currently employed, have higher annual incomes, and have higher status jobs than are nonparticipants.

It has been noted, that for the majority of indicators which show a marked difference between the characteristics of participants and their nonparticipant peers, that it is those Lamanites who had 4 or more years of placement experience that contributed the decisive proportion to those differences.

The subjective impressions of past participants are generally quite positive. They generally confirm that these subjects rate the program highly, are happy they were involved in ISPS, would enter the program again if they had it all to do over again, and feel that their participation resulted in a positive impact on their own lives.

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DRAFT
For Discussion Only

III. FOSTER PARENTS AND FOSTER SIBLINGS

The Decision To Participate

Being a foster family requires considerable sacrifice in order to accept a new, and often rather different, family member and to provide for his or her material well-being. Important questions are, "What motivates families to volunteer to participate in the program, and what kinds of families open their doors to Indian students?" In addition, it is important to ascertain what the effects of participation are for these families and the perceptions these families had concerning the impact of participation upon the Indian foster child.

To assess what motivated foster families to open their homes to Indian placement students, they were asked the following open-ended question: "What were your reasons for becoming a foster parent to an Indian placement student?" Not surprisingly, the single most frequently mentioned reason was that they had been asked to do so by a Church leader. One out of every 3 foster parents indicated that they had involved their family because a Priesthood leader, bishop, branch president, stake president, regional representative, and in a few cases, general authority, had issued a call to participate. In a few cases the call was given over the pulpit, but most of the foster parents were asked in private interviews to accept a foster child into their home. Typical comments are:

--"We were approached by 'placement' to take a child. He (caseworker) brought a picture and none of us could resist."

--". . .The Bishop was desperate and called us the night before--came to ask us to take him."

--"Our Bishop asked us to and I've always tried to do what my Bishop asks."

The second most frequently cited reason for participating in the program was a special love for Lamanites or a sense of Lamanite destiny. A little over 15 percent of the respondents indicated that the scriptures or general authorities', especially President Kimball's, sermons or writings on the subject motivated them to be a part of the role Lamanites have been prophesied to play in the second coming of the Savior. Illustrative comments are:

--"Love for the Lamanite people."

--"I have always loved American Indians and wanted so much to be a part of their growth."

--"Knowledge of scriptures and President Kimball's work with the program, also Elder Packer's. we were just converted to it, I guess, and wanted to do our part."

Another 15 percent indicated that they participated not because of any special attraction to the Lamanite Placement Program, but because of their desire to have additional children in their home. Given the difficulty in adopting, many foster parents saw the Placement Program as a way of increasing their family. Comments included:

--"Our children are all adopted and we wanted more."

--"Our son needed companionship and to learn to share. He wanted very much to have a brother his age."

--"We were asked to take a Lamanite child. My husband was Bishop at the time. We had no bad feelings about taking a child, our children are all adopted."

Another 10 percent indicated their primary reason was not the Indian child, but rather, the opportunity for their family to have this experience. These parents reported that they felt their families would grow from the expericence of having someone from a different culture in their home. Sample replies are:

--"We felt this an opportunity to serve as a family and also a chance for the family to grow. . .This program enlarged our family experiences."

--"We felt sharing with a foster child would help our family grow."

--"We felt it would be a experience for our family."

A sizeable number of parents, 11 percent, indicated that they participated in the program primarily because they felt the Lord had blessed them, and they wanted to share their blessings with those less fortunate. Reporting this particular reason was the only significant difference between the reasons given by foster mothers and fathers. Four times as many fathers indicated that they wanted to share their blessings as did mothers. A typical comment was "I wanted to repay the Lord for all I have been given."

Very few, less than 2 percent, indicated that they had been inspired to participate in the program. "I felt 'inspired' that we should get a Lamanite student, I told my husband of my feelings, and he agreed. Our children also agreed," is one of only 5 responses identifying inspiration as an important

consideration.

Another 2 percent took an Indian Placement Student in their home because of the example of another family. They had witnessed a family in the ward or in the community who had a successful placement experience, and they wanted to imitate the experience. Finally, 12 percent gave miscellaneous individual reasons, which could not be coded into the above categories.

It appears that foster families become involved in the Program primarily because they were asked to do so by Priesthood leaders. In addition, those who had a feeling for the Lamanite's destiny, or those who wanted additional children, were most receptive to the invitation to be a foster family.

A large majority of the foster parents consulted their older children in taking placement students in their home. The data show that 92 percent of the foster siblings reported that their parents had asked their opinion about the decision to bring a Lamanite student into the home. In 71 percent of the cases, the children sustained the parent's decision to participate in the Placement Program, 20 percent didn't care one way or another, and only 9 percent were opposed. Most of the children reported that they were "excited" about the prospect of a new family member.

Foster Family Demographics

The typical foster mother and father were both in their early 40's at the time the Indian child was in their home; the mother's average age was 40, and the father's a little past 41. The foster parents were a fairly educated group, as indicated in

Table [redacted] which shows that almost all the foster parents have completed high school. Over 40 percent of the mothers have attended some college, while nearly 2 out of 3 of the fathers

Table

EDUCATION ATTAINMENT OF FOSTER PARENTS

Education	Percent Mothers (N=135)	Percent Fathers (N=125)
0-7 years: Some elementary	1	1
8 years: Elementary graduate	1	0
9-11 years: Some high school	4	6
12 years: High school graduate	44	29
13-15 years: Some college	32	19
16 years: College graduate	16	16
17-20 years: Post graduate work	2	29
	100	100

have done so. Sixteen percent of both mothers and fathers have graduated from college, and 29 percent of the fathers have completed some graduate work. The education of foster parents is significantly higher than the general population and is probably higher than that of the education of Church members in general.

This high level of education is reflected in the income

reported by the foster families. It should be noted that the incomes reported were for the year that the foster students came to live with them, so many of these incomes are five, ten, and fifteen years old. Inflation would increase the incomes reported considerably. In spite of this bias, the average income was $18,000, and 43 percent had an income greater than $20,000.

The foster families were very stable, as 96 percent were first marriages. Only 4 percent were second marriages; 3 percent were in a second marriage following divorce, and 1 percent following widowhood.

Foster families tended to be large families. The average family included 5.5 children. Over half, 52 percent, of the families reported that they had 6 or more children. Although the families tended to be large, we should not ignore the fact that 10 percent of the families had one or no children, and these tended to be the families who used the program to add children.

Not only were these families in the upper end of the socioeconomic continuum, but they also were the elite as far as Church activity is concerned. For example, 128 out of the 130 fathers held the Melchezidec Priesthood. Two-thirds of the fathers were high priests, 10 percent were seventies, and 22 percent were elders. A fair number of bishops, branch presidents, and stake presidents were included in the sample. The Church activities of both foster mothers and fathers are reported in Table [redacted]. As is apparent in the table, the foster families were extremely active in the Church. For example, 98 percent of the fathers attended their meetings weekly, 98 percent

have temple marriages, and over half, 55 percent, have served full-time missions. The mothers were every bit as active. In terms of education, income, and Church activity, the placement program has done an excellent job in recruiting successful and exemplary families.

Table

RELIGIOUS ACTIVITY OF FOSTER PARENTS

Activity	Percent	
	Mothers (N=137)	Fathers (N=129)
Attend Church at least weekly	96	98
Had a Church calling	97	95
Full tithe payer	94	95
Temple marriages	97	98
Served full-time mission	16	55

Foster Parent Assessment of Major Program Impacts

As was discussed in the previous section, natural parents were asked to identify major program impacts on their child's religious behavior and on his or her ability to function in Indian and white society. Several parallel questions were asked of each of the foster parents. In these important areas, their

estimates of program consequences are remarkably similar to those of the natural parents. Responses are summarized in Table [redacted].

Table

RELIGIOUS ACTIVITY OF FOSTER PARENTS

Questions	Mothers Percent	[Number]	Fathers Percent	[Number]
In your opinion, has this foster child's experience in your home had any lasting influence on his or her attitude toward the Church and involvement in it?				
No	25		21	
Yes, strengthened it	75	[107]	78	[112]
Yes, weakened it	0		1	
In your opinion, has this child's experience in your home had any lasting influence on his or her ability to function in middle-class American society?				
No	15		15	
Yes, strengthened it	85	[110]	85	[105]
Yes, weakened it	0		0	
In your opinion, has this child's experience in your home had any lasting influence on his or her ability to function in traditional Indian reservation life?				
No	33		35	
Yes, strengthened it	54	[83]	58	[85]
Yes, weakened it	13		7	

Three-fourths of the foster parents expressed the belief that the placement experience produced a lasting, positive influence

upon their foster child's Church activity and testimony. For example:

--"He has been on a full term mission. He has learned to handle and budget money. . . .He is now attending B.Y.U."

--"He knew nothing of the Church, his heritage, or why he was here. He learned a great deal of each. He liked Church and the activities offered."

--"She has a strong testimony and she is teaching her children about the gospel."

--"He could see the effect the Church as as a way of life. I feel his testimony was strong when he left. He learned to bear his testimony often."

However, a minority felt that the long-term impacts on the Church activity and commitment of the participant were minimal. For example:

--"She was very involved while she was with us, but now her life on the reservation is without Church influence."

--"I don't think there is any contact with the Church. She needs someone to be interested in her."

--"He's totally inactive now."

Many of the foster parents expressed the hope that while their former foster child may not be active now, he or she may have learned some important gospel principles that will someday lead him/her back to Church activity or will be evident in how the participant's children are taught.

An even larger percentage of the foster parents (85 percent) felt that the placement experience enhanced the child's ability to function successfully in white society.

--"She improved her education and learned middle-class values."

--"She is able to plan ahead and manage money. She has good mothering skills which came from her natural mother and I."

--"He can now read. Does math like a wiz. Has good penmanship. Has a desire to work and become a professional person."

A minority of the foster parents, however, could not identify major changes in this regard:

--"We visited her at home one summer, and I couldn't see any change. She turned us on and off at will."

--"They tend to go back to the reservation ways very quickly."

There is, of course, the potential problem that learning to function in white society will decrease the ability of the placement student to function and be accepted in Indian society. We have already seen that while most natural parents felt that their child could still function effectively on the reservation and was accepted by his or her Indian peers, a significant majority felt that there were some problems in this regard. Among the foster parents there were similar ambivalences; a relatively small majority, 54 percent of the foster mothers and 58 percent of the foster fathers, said that participation on the Placement Program had helped the child to function more successfully on the reservation as well as in white society.

--"We helped him appreciate his Indian cultural traditions and to be proud of his heritage."

--"There were times she was ashamed of her race and color.

We helped her to see that she was special. We encouraged her to dance [traditional Indian dances]. We encouraged her to continue with her culture. She is proud of her people."

--"He writes us very often and wants to return. Perhaps he is more dissatisfied with life as it is on the reservation but has not harmed in any way his ability to function there."

Most foster parents who felt that the experience had negatively affected the ability of the Indian student to function in traditional Indian society emphasized that having experienced something else, the child did not want to return to traditional ways. All of this, however, cannot be attributed to the placement experience.

--"She has left the reservation and does not want to return."

--"She does not like how the Indian people live as much as she likes the way white people do. She says her goal is to marry a white man. She completely forgot her Indian language. She was not interested in it. Her mom prefers her to talk English."

--"While she lived off the reservation for a number of years she is back there now and her letters show an unhappiness with her life there."

Summary

Working from survey data from two sources, each reported independently of the other, the results point to the same conclusion. In the lives of the placement student, the program is seen as a positive influence by at least three-fourths and sometimes by a higher percentage of the natural and foster parents, depending upon the particular dimension of the program

being evaluated. It is viewed as most significant in fostering educational attainment among participants, but also is seen to have long-term consequences for the religious life and the familial and social well-being of the participants. The consensus among natural parents and foster parents about the positive consequences of the program are striking and powerful evidence that the people involved at this level--individuals who have experienced the separation strains and the adjustment problems, the challenges and the conflicts, who have seen the educational and personality growth (or lack of it) first-hand--are convinced that the placement program is a success, that it accomplishes its primary objectives, and that it has made a lasting difference in the lives of the participants.

Effects Upon The Foster Family

The adjustment period. Bringing a new member into a family is not easily accomplished. Therefore, it is expected that there is an initial period when the family adjusts to the personality and behavior patterns of the foster child, while at the same time the foster child adjusts to the lifestyle of the foster family.

Dealing with the child's feeling of homesickness is one of the first problems confronted by the foster family. A majority of both foster fathers and mothers (56 and 58 percent, respectively) indicated that the foster child had a problem with homesickness when first placed in their home. This was a particularly important problem with younger children who had never been away from their own homes or parents for any

appreciable length of time. Suddenly, they would find themselves in a strange home, in a strange environment, and with a totally new set of parents and siblings. Some of the foster parents described the problem of homesickness as follows:

--"He cried and stayed in his room. We talked with him and got him to play with our children."

--"Homesickness was very short. Was overcome by acceptance of other children and activity."

--"She missed her parents. We comforted and encouraged her. She adjusted well when told that she would stay until the school year was out. She had great courage and tried very hard."

Of course, not all of the placement children made it past the initial adjustment period and chose, instead, to return home.

--"She received frequent letters and phone calls from her boyfriend urging her to return to reservation. Unable to placate her. She went home after 4-6 weeks."

--"She stayed for one month and then went home."

--"She made several long distance calls to another state. Ran up a big phone bill. Calls turned out to be a boyfriend (not brother as she said). This was main cause that social services sent her home after six weeks."

The majority of the children seemed to adjust after a few days or weeks and came to accept their foster home as home. In fact, in some instances the adjustment was almost too successful and the child did not want to return to the reservation at the end of the school year.

The major problems of adjustment seemed to occur with the children who changed foster homes a number of times. Such frequent changes were made for a variety of reasons. For

example, in some instances, the foster family found that they could not deal with the problems that were created in their home and requested a change. In other instances, the foster child himself or herself would request a change. The more successful cases were those where the foster child spent a considerable period of time with a single family. In some instances, this continued over six or eight years, or even longer. In these cases, the foster family often continued to play a role in helping finance the placement student's education at B.Y.U. or his or her mission for the Church.

Most of the foster parents felt that the natural parents acted as an important source of support while the child was in their home and that this helped during the initial adjustment period. When asked how supportive the foster child's natural family was of the placement child, 34 percent of the foster fathers and 44 percent of the foster mothers reported that the natural family was very supportive. In addition, 28 percent of the foster fathers and 24 percent of the foster mothers felt that the natural family was quite supportive. Fewer than one-fifth (18 percent of the fathers and 12 percent of the mothers) said that the natural family was not at all supportive. As would be anticipated, this resulted in some difficult problems and in some instances led to the child leaving the placement program early. Typical problems included the natural parents visiting the child often, calling the child on the phone frequently and causing dissatisfaction and disruption in the home. In most instances, however, the natural parents did not try to interfere and, in

fact, strongly encouraged their children to stay with the program and to make it a success.

Relationship between foster child and natural children. One of the primary potential sources for conflict in the foster home is that between the foster child and natural children living in the home. The foster parents were asked if they saw any major conflicts that emerged between their own children and the Indian child that came to reside in their home? Table [redacted] summarizes responses to a question dealing with the extent to which parents felt that their own children accepted the foster child in their home.

Table

RELATIONSHIP BETWEEN FOSTER CHILD AND NATURAL CHILDREN PERCEIVED BY FOSTER PARENTS

Acceptance	Percent	
	Fathers (N =122)	Mothers (N =137)
Totally accepted	64	61
Mostly accepted	35	38
Mostly rejected	1	0
Totally rejected	0	1

From the perspective of the foster parents, their own children did accept the Indian child without major problems. A total of 64 percent of the fathers and 61 percent of the mothers reported that their own children totally accepted the foster child. Another 35 percent of the fathers and 38 percent of the mothers reported that their children mostly accepted the new

child. Onlypercent of the natural children were seen as totally or mcejecting of the Indian child.

Part of success in achieving acceptance of the foster childheir own children was attributed to advance planning anditations. For example, several parents noted things that tid as families to prepare for the arrival of the Indian ch

--"We feheone special was coming to our house. The girls room sharing drawers and putting her name on towel before she arrived.

--"We tro include [name] in all we did as family memberhe was given responsibilities just as they were. talked often of the contributions each child made e family and the importance of each family member; included [name]."

--"We hadly home evenings talking about our new son in the faprior to his coming to live with us. The childrso voted on whether or not we would take a fosterl."

--"From the our kids were very small, we have tried to teach that you treat everyone with respect. We have alwayssed other people in our home, but we made no big deaut [name]."

When problid occur, they tended to center around things like jealousympetition, sharing, and responsibility. For example, at lome natural children felt some resentment that they had to gp or share a room with the placement child. However, most r parents felt that they were able to work out these types ollems without a great deal of difficulty.

The fostemilies were asked the following question concerning thitial impact of the foster child on family relationships.en the foster child first came to your home,

were family relationships strained in any way?" Approximately 1 out of 5 (18 percent) of the foster parents reported that the husband-wife relationship was strained. Conflict between a husband and wife appeared most often because of different perceptions on how to treat or deal with the foster child, as illustrated in the following comments:

--"I resented the fact that he [husband] expressed and seemed to feel that everything was wonderful and it wasn't. He wasn't that involved in the situation."

--"Yes, we felt we were walking on egg shells. We tried to be so careful not to irritate [student] because when she was mad there was really a bad, strained feeling. I had different feelings towards my husband come upon me. Sometimes resentment because he seemed to be pleasing the foster daughter more than our girl her age. I had so many mixed feelings during her stay."

Although such statements evidence a problem for the families involved, it should be remembered that in over 80 percent of the families no strain was reported.

The same number of mothers reported that their relationships with their natural child or children were strained. The number of fathers who experienced strain with their children was much lower, only 8 percent. It is suspected that since it was the mother who was present in the home with more contact with both the foster child and her natural children, that she was the one who experienced the greatest stress in trying to please all of them. She most often had to play the role of mediator in disputes and disciplinarian when problem behaviors occurred.

Significantly more foster siblings evidenced feelings of strain when the placement student first entered the home. The

foster sibling surveys show that 4 reported that they felt their relationship with their parents was strained, and over a third (34 percent) felt that their relationships with their natural brothers and/or sisters were negatively effected. The bitterness reported by a few of the foster siblings, even years later, indicates the magnitude of the family conflict stimulated in some cases by an Indian student:

> --"It totally destroyed it [relationship with parents]!"
>
> --"Mom got a lot of satisfaction from the attention she received because she took Indian students, so she felt this was her cause in life; to save all brown-skins. Her kids were a pain in the neck. He [the one in the sample] visits my mom sometimes and I run into him maybe one time each three or four years. It causes much pain to see him. I have a lot of anger and hatred for him."
>
> --"Yes, my father put the whole burden of raising the family on my mother; he was never home. I resented his chauvinistic attitude."

This type of negative comment was voiced by only a modest number of the natural children. In most cases there was no impact, positive or negative, on family relations. In a few cases, it was explained that an Indian student actually improved family relationships. Nevertheless, it is important to note the lasting negative reactions of about a fourth of the natural children.

We were concerned with the closeness of the relationship that developed between family members and the placement student immediately following the child's appearance in the family. The results of responses to the question, "When the foster child first came to your home, what about your relationship to the foster child, what about relationships between your own children

and the foster child, and what about your wife's (husband's) relationship to the foster child?" are presented in Table [redacted]. Significant differences appeared between mothers' and fathers' perceptions. Mothers perceived significantly more strain between their natural children and the placement child, and a weaker relationship between their natural children and the child. Mothers and fathers were in agreement that fathers had a much

Table

INITIAL CLOSENESS OF RELATIONSHIP BETWEEN MEMBERS AND PLACEMENT CHILD

Relationship	Number	Closeness: Close	Moderate	Strained
MOTHERS				
Natural Children-Placement Child	124	43%	41%	16%
Mother-Placement Child	121	49%	42%	9%
Father-Placement Child	125	69%	23%	8%
FATHERS				
Natural Children-Placement Child	109	63%	28%	9%
Mother-Placement Child	107	65%	21%	14%
Father-Placement Child	107	68%	21%	11%

but that they resented the father's closer one. They felt it was easier for the father because he saw the child infrequently and left most of the training and discipline to the mother. On the other hand, a few wives saw this as a useful division of labor, and they were willing to be the disciplinarian and let the father be the "loving parent".

Although it is expensive to raise another child, expecially in these times of inflation, 75 percent of the parents indicated that the extra family member was not a financial burden. For most of the other 25 percent, the financial strain was modest and did not pose any real hardships for the family. In several cases, parents reported that it required a certain amount of belt tightening, children had to wear clothes, less expensive food was eaten, fewer movies attended, and so on. In only a very few families was there any real financial strain because of the addition of an Indian student. All of these families reported that the problem was not created by the addition of the Indian student, but only that it contributed to it. For example, one family told of a business reversal about the same time the child came to live with them, and family income was drastically reduced. Another family reported rather serious medical expenses occurring just as the foster child arrived.

There was one other interesting aspect about the money issue. A few of the parents who felt that the placement child wasn't really a financial strain, felt that the child wanted them to provide more luxuries than they were willing or able to. One family reported how the placement student asked as she got into

their car when they picked her up at the bus, if they didn't have a newer and nicer automobile. It turned out that the placement child had lived with a rather well-to-do family the previous year, and she expected new cars, a swimming pool, and other luxuries. All things considered, the financial burden of providing for an Indian placement student did not seem to be a major consideration for most foster families.

We asked the foster parents how they felt the Indian student adjusted to the family routine. A majority of the foster parents, 73 percent, felt that their Indian child had made a very good adjustment. Sample comments:

--"Didn't like routine chores, felt picked on."

--"He was not happy with regular chores and did not like to study for school."

--"Some rules accepted good. Theft and bad habits not so good."

--"At first she seemed very good, at least until she wanted to go someplace and we said no, she simply went anyway. She was very determined to do what she wanted."

--"She followed the rules, but the rebellion was always there."

Foster siblings were asked how they felt their parents handled the situation and whether they felt that the Indian student or themselves were treated differently. A large majority (89 percent) of the children indicated that their parents treated all of the children equally. The remaining 11 percent were about equally divided between the case where parents permitted the Indian child to get away with things that the natural children

were not permitted to get away with, and where the parents favored their natural children. Overall, it appears that the parents did an excellent job in simply treating the Indian student as a member of the family.

An important contribution to the adjustment of Indian students and their foster family to each other was the support received from natural parents to make placement a positive experience. We asked the foster parents to indicate the support they received from natural parents. There were 40 percent who reported that they felt the natural family was very supportive and encouraged the child to obey the foster parents, to contribute to family life and to do well in school. An additional 26 percent perceived the natural parents to be quite supportive, and 20 percent only somewhat or modestly supportive. Finally, 15 percent felt that the natural parents did not support them and in many ways detracted from their efforts to help the placement student adjust. The latter indicated that the natural family would visit, telephone or write the child and say that if they didn't think the foster family was treating them right, that they could come home.

In sum, all the evidence revealed that the Indian students and the foster families did a remarkable job of adjusting to each other and developing warm, close relationships. This is not to say there weren't some problems. Previously strong family relationships were strained by the arrival of a placement student in about 20 percent of the families. The natural children appear to be the ones most negatively affected by the placement exper-

ience, as a fourth suffered a weakening of their relationship to their parents, and a third were more distant from their natural brothers and sisters.

Long-Term Effects

An attempt was made to identify long-range consequences of the placement experience for members of the foster family. One important concern that was voiced in many of the questionnaires was the example that placement children set for natural children.

Table

EXAMPLE OF FOSTER CHILDREN ON NATURAL CHILDREN

Behavior	Percent					
	Parents (N=258)			Siblings (N=81)		
	Worse	Same	Better	Worse	Same	Better
Word of Wisdom	19	80	2	22	73	5
Church Attendance	5	95	1	9	87	4
Moral Behavior	38	62	1	29	68	29
Homework	43	44	14	45	25	29

There were many parents who noted that placement children involved their children in disapproved behavior, while on the other hand many parents felt that the placement children were a positive example to their children. The natural parents were asked how the placement child's adherence to the word of wisdom,

Church attendance, moral behavior, and homework compared to that of the natural children, and in the case of the natural siblings, to their own behavior. The results are presented in Table [redacted] and indicated that for the most part the placement students behaved pretty much as the other children in the family. This was especially true concerning Church attendance as almost all of them attended Church at about the same rate. The most frequent example of inappropriate behavior by placement students was their failure to do their homework. The parents reported that in 43 percent of the cases the placement child did not do as well in doing his homework as did the natural children. The natural

Table

FREQUENCY WITH WHICH FOSTER CHILD WAS A POSITIVE OR NEGATIVE INFLUENCE ON NATURAL CHILD

Frequency	Positive		Negative	
	Parents (N=255)	Siblings (N=81)	Parents (N=255)	Siblings (N=81)
Often	37%	25%	8%	7%
Sometimes	43%	40%	34%	30%
Rarely	14%	24%	33%	28%
Never	7%	12%	25%	35%
	101%	101%	100%	100%

siblings agreed, as 45 reported they did their homework more faithfully. It is interesting to note that this is also the area in which the foster children served most often as a good example

for the natural children. The parents indicated in 14 percent of the cases, and the natural children in 29 percent of the cases, that the Indian students did better in their homework. How often a negative influence. The results are presented in Table [redacted] and reveal that students were much more likely to be a positive rather than a negative influence. Both parents and natural children reported how Indian students' obedience to parents cheerful demeanor around the house, work in school, and activity in Church were positive impacts in the home. Examples of these types of comments are:

"Children wanted to excell to impress _____."

"She was a good example. Good student, obedient, loving."

"She faithfully attended Church and seminary. She was patient and kind to the children."

"The children wanted to set a good example."

"There were many times when he wanted to impress us, so worked harder, was happier, more helpful."

The parents were a bit more favorable in their perceptions of the good influence. The natural children's comments generally support them. On the other hand, in a small number of families (7 or 8 percent), the Indian student was a persistent negative influence on the natural children, and about a third (34 percent of the parents and 30 perent of the children) reported that the Indian student was "sometimes" a bad influence. The serious nature of the inappropriate behavior natural children were sometimes exposed to, and in some cases initiated into, is illustrated in the following comments by natural children:

--"My foster brother sexually molested me and continued this behavior for over ten years. He ruined my childhood and teen years. Now I am in counseling because of the problems he caused."

--"I don't think it affected me, but the last three years or so it may have. He was dirty minded, dishonest, etc."

--"Taught me some vulgar things early in life. Wanted me to prove myself by beating up others, which I couldn't make myself do. He also brought rock music, etc., into our home."

--"I was taught that intercourse was something everyone did (at age seven)."

--"He would lie, cheat and steal -- but this didn't affect me because I knew it was wrong. Nevertheless, this was not a good influence."

Foster parents also recognized the potentially harmful examples set by some placement students, and identified specific offensive behaviors. Some 82 parents named behaviors performed by their Indian student of which they disapproved. Dishonesty or lying were most frequently mentioned (41 percent). The next most often listed problem was sexual activity (26 percent), followed by stealing (23 percent), and vulgar language (10 percent).

Although these are serious breeches of most families' moral values, it should be pointed out the frequently are small, and that sometimes natural siblings introduce each other to these behaviors. It would be a mistake to assume that in every example, if the placement student had not taught the natural child a particular activity, the child would never have been confronted by it. But in some families, the parents and natural children are convinced that the placement student did negatively influence the child's life in a way that probably wouldn't have happened otherwise. This seemed to be true in the families where

young children were sexually molested. Although the occurence is relatively infrequent, the devastating impact on these few families should be recognized. It is one of the costs of the program.

Impact On Family Spirituality

As discussed earlier, the foster families were active LDS families, and the researchers were interested in assessing the impact of the placement student on their spirituality. The following question was used to determine parents' perceptions of the placement student's influence on family spirituality. "All in all, how did having this foster child live with you affect the spirituality of your family?" The results are presented below in Table [redacted]. A majority (59 percent) of the parents felt that the

Table

CHANGES IN SPIRITUALITY

Change in Spirituality	Percent	
	Parents (N=198)	Siblings (N=52)
Decreased	8	20
No change	34	40
Increased	59	40
	100%	100%

placement student increased the spirituality of the family. Many of these parents noted that they and their children tried extra hard to live the gospel in order to be a good example for the placement student. Scripture reading, family prayer, family home evening, and similar activities, as well as patience and sharing, were increased by family members to impress the new family member. Typical comments are:

--"We tried to do more scripture reading which lead to more religious discussions and prayerful answers to questions."

--"In teaching him Gospel basics, we all grew. He loved family night and would remind us each Monday what day it was."

--"As a family we felt we were supporting what our prophet has asked of us. We felt the joy that comes through serving others."

The natural children were not quite as complimentary about the spiritual up-lift from having a placement student in the home. Nevertheless, 40 percent indicated that they had grown spiritually during the placement experience.

About a third (34 percent) of the parents and 40 percent of the natural children reported no change in spirituality. The foster families were generally spiritually strong families to begin with, and the placement student didn't alter this. A typical comment was "I'm not sure it affected us. We were then, as now, very active in the Church, and each of us in our own way is a spiritual person, whether or not _____ was in our home."

Very few parents, only 8 percent, felt that the placement student detracted from the family's spirituality. The number of

natural children indicating spiritual distraction was significantly higher, 20 percent. In addition, parents were a little more restrained in their comments about the extent of the decline in spirituality.

> --"Yes, sleeping with one eye open and wondering what lie would be told next, or article stolen."
>
> --"She definitely did not bring love into our lives!"
>
> --"My parents provided an exceptionally sound home spiritually. At one point in life she became very "out of sorts" with the idea of home nights. She was rather rude to my father on these nights. Of course this affected the entire family, I just wanted to club her."

Overall, it seems that the acceptance of a placement student in the home had a positive effect on family spirituality. In the majority of the homes there was either an increase in spirituality or a continuation of an already spiritual family environment. In only a few families did the student seriously interfere with family spirituality. But in these few cases it often was a traumatic shattering of previous spirituality.

Termination Of The Placement Experience

The goal of the placement program is for the Indian student to return year after year to the same foster family until they graduate from high school. Only one out of four (24 percent) of the foster families witnessed the completion of high school by their foster child. In the previous sections, the perceptions of the placement student and the natural family as to why placement ended were discussed. The reasons given by foster parents as to

why the student left are given in Table [redacted]. As indicated, the most frequent reason for the student leaving the foster home was the student's request. When coupled with the natural parents requests for the child's return home, these two reasons account for a third of the premature terminations of the placement experience. Foster parents felt that placement children and their parents ended the placement mainly for homesickness, illness of natural family members, and pressure from reservation

PARENTS PERCEPTIONS OF
WHY PROGRAM WAS TERMINATED

Reason	Percent (N=128)
Quit--Student's Request	27
High School Graduation	24
Quit--Natural Parent's request	10
Sent home--Foster parent's request	6
Switched families--Student's request	3
Quit--Circumstances	2
Still Continuing	27
	100

friends. Examples reported by foster parents are:

--"Her mother died of alcoholism. She returned to Arizona and about one year later gave birth to a child."

--"[His] mother had a baby and needed his help at home this year."

--"She telephoned her father and made up a story in which she said she was terminally ill. The whole story was very involved and total fantasy."

--"Her parents drove up one morning at breakfast time. I talked to her and explained that if she left now she could not come back or go on Placement next year. She said she wanted to stay, but she left that morning."

In many cases where the student or the natural family were responsible for a student going home, the foster parents expressed regret and were convinced that had the student remained the outcome would have been positive.

In only a few cases (six percent) did the foster family request that the student be removed from their home. Most often a serious behavioral problem was responsible for the student being taken from the family.

--"She was very ornery to our children. Our family life was completely disrupted.

--"He forged my husband's checks to take money home for his mother. We had problems with stealing also during the year."

--"She had a drinking problem--took liquor on school bus. LDS Placement recommended she return home. She had a crush on our teenage son and was sexually experienced. For his sake we let her go. I cried for two weeks.

In a few circumstances (3 percent) the placement student did not drop out of placement but did request a transfer to a

different family. Sometimes conflict with a foster sibling was responsible, while at other times a lack of friends in the foster family's ward resulted in the transfer.

Occasionally (2 percent) a foster family's situation changed so that it was difficult to continue in the program. Health problems, financial hard times, moving to another community, and career shifts made it better for a few families to halt their participation:

--"My health had failed, so was unable to take him the sixth year."

--"We have had to tighten our budget because of supporting our missionary and I felt it better if we didn't have a foster child at this time."

Overall Assessment By Foster Families And Foster Siblings

The analysis of the foster families' perceptions of the eventual outcome of the placement experience reveals that in a fourth of the families it achieved the ideal conclusion of high school graduation. This is quite an accomplishment considering that completion of high school required up to ten years to achieve. In comparison, federal vocational training programs such as Job Corps, Manpower Training and the BIA-sponsored Adult Vocational Training Program with much more modest objectives (usually the completion of less than one year of training) do not have much higher success rates. These vocational training programs have reported completion rates varying between 40 to 70 percent (Clinton, Chadwick, and Bahr, 1973). The single year success rate for ISPS is significantly higher than this, and the

attempts by Job Corp and similar programs to keep young people beyond one year have been a total failure.

It is important to realize that the foster families seldom defined the experiences as sufficiently negative to ask that the student not come back. A large majority of the families were willing, if not eager, to continue.

In order to give foster families an opportunity to weigh the positive against the negative experiences, we asked them if they would look over the entire episode and indicate that, if time were turned back to when the student first came, would they choose to participate? The specific question was "If you had it all to do over again, would you have this foster child come to live with you?"

A large majority (85 percent of the foster parents) replied with a resounding yes. They felt that the benefits outweighed the costs they were required to endure. The most frequently mentioned reason as to why they would do it again was because of the loving relationship they developed with the foster child. In many families, he or she became like natural children. Related to this was the feeling of pride in the accomplishments of their foster child. Parents expressed in the questionnaire the pride they felt as they had watched the child grow intellectually, spiritually, and emotionally, and felt that ISPS had definitely assisted the placement child.

The second most frequently reported reason for their willingness to repeat the experience was the growth that the individual parents experienced. Many parents indicated that they

develped increased patience and greater love, not only for the foster child but for their own children and others as well. They felt that they themselves grew immensely from having made whatever sacrifice was required. A significant number, about a third, of the parents reported that they felt having a placement student in their home was good for their family and children. In some cases they felt that the placement child set an excellent example for their own children in work habits, sharing, and in living the principles of the gospel. Also, in many cases, it was noted that it was good for the family to learn to share and to be exposed to a different culture. Finally, a few indicated that they would do it over again because they were still convinced that participation in the placement program is a part of their Church duty. Some examples of their comments are:

--"We loved _____ like our own. I would even like to have him sealed to us as his family aren't members."

--"Although it was very difficult the first year and I couldn't wait for the year to end, our family voted to bring her back a second year. This was the best decision we ever made. The second year we understood each other, our cultures and personalities. We developed a great relationship and we still are close."

--"We felt that she learned a great deal, both in Church and school. Had she stayed home [reservation] she would not have had either in her life."

--"A good girl with much potential. Very sharp and could do much for her people."

As expected, those who indicated they would not participate in the program, did so because of the damage inflicted to family members or to the family as a whole. As has been discussed

earlier, there were cases of sexual molestation, and natural children introduced to drug use, to alcohol use, to stealing and to other inappropriate behaviors. These families indicated that if they had it to do over again they would refuse to allow this type of an influence into their home. Some comments are:

--"No because after a couple of weeks he became abusive. He stole from us. We found pictures of nude women in his pocket and tobacco and other things in his pockets."

--"Negative results outweighed the positive. It is a lot of extra work to love another family member. It must be rewarding to be worth the effort."

--"I was relieved when she didn't return. It was difficult to see my daughter hurt by her indifferent attitude."

--"When she left I felt terrible like I had abandoned her. But we felt we could no longer handle the more serious nature of her trouble causing. It was beginning to affect our children to see what she did and that we could not handle her."

The natural children of the family were significantly more negative toward the overall experience. A third indicated that if they were carried back in time to whatever age they were when the foster child came and they were the ones to make the decision, that they would choose not to participate in the program. There were two major themes running through the comments of the natural children explaining their opposition to participation in the program again. First, there was a very real concern about the negative influence that the placement children had on them and on their other brothers and sisters. In a few cases, this was expanded to include the entire family, as they felt that the foster child had introduced tension or conflict

that affected the whole family. The second theme was a concern that the cultural shock of shifting the child back and forth from a reservation existence to a white middle-class environment was too traumatic for the Indian child. They seemed to feel that it was too hard for them to adjust and become comfortable with white middle-class lifestyle and then go back to the poverty of the reservation.

> --"Never. I have done all I could to discourage parents from bringing Indian students into their homes. Because we had [several] students in our home, and only one did not sexually molest one of my brothers or sisters repeatedly! Both boys and girls were exposed to homosexuality at tender ages."
>
> --"No, because he was a bad influence for our younger brothers."
>
> --"Not this particular one. There were too many moral and social problems in this child to be corrected."
>
> --"I wonder if it is right to take children from their parents to send to other areas to live a way of life which may not be any better than their own."
>
> --"The program is a farce! Why displace a child from his natural environment and bring him/her into a totally new and improved environment for nine months out of the year, have him acclimate and adjust, only to have every inch of the progress you've made during the school year wiped out during the three summer months. In both cases, our foster brother and sister were from a very deprived background (drunken parents, dishonesty, INCEST, etc.) You can't take a child from a filthy hogan environment and throw him into an upper society class situation for 3/4 of the year and dump him/her back into the gutter 1/4 of the year without some trauma."

Although these denunciations of the program are quite strong, it should also be noted that two thirds (67 percent) of the natural children indicated that the experience was a pleasant one and that they would be willing to do it again. Many of these

indicated that their foster brother or sister came to be loved by them as they love their natural brothers and sisters. They appreciated their strengths, and they sorrowed at their weaknesses, but they identified with them as a brother or sister. Many also indicated that the experience was a valuable one. As noted before, they learned to share and to do for others and developed an increased understanding of a different ethnic group.

> --"It was fun and a good experience for us to have an Indian brother. It was sad when he left. We still see him a couple times a year. Just wish he had turned out a little more Mormon."
>
> --"He brought a lot of joy and laughter into our home."
>
> --"Cause he's my brother."
>
> --"Because we loved her. She was the only sister I had."

An informative variation of the question whether they would do it over again was to ask the natural children who are now married and establishing their own homes if they intend to be foster parents on the Indian placement program. About half of the young couples, 49 percent, side-stepped the issue by saying "maybe." They replied that at this point in their lives that their children are young, the issue is moot. But perhaps when they are more established they will consider participating.

About a third (32 percent) indicated they intend to become participants in the program when they reach the appropriate stage in their family life cycle, 2 of the 82 foster siblings have already joined the program, and 19 percent indicated that they would never consider participating in the Indian placement

program. Most of these latter young couples were quite adament in their denunciation of the program and their determination not to participate in it. As evidenced in several of the quotations below, these young adults carry with them some rather bitter scars from their placement experience and are determined not to expose their children to similar experiences.

--"We are not able at the present time -- but would like to when we are."

--"Yes, we would as soon as we can qualify (my oldest child is four)."

--"My wife and I would like a young child. Let us know what our chances are. Our two boys are three and one years old now. How old do the foster children have to be before we can get them? Please write and give us information."

--"We've discussed and decided against it. Interestingly enough, none of my four sisters are participating."

--"Over my dead body. Sorry about the blunt response but as for myself and most of my brothers and sisters the experiences we had in reference to our foster brother and sister over a five year period have left lasting scars."

--"Would not consider it."

--"Never. [Husband] and I have discussed it and we won't let that happen to our children. We love them!"

--"Unless it was a direct call from the Church I would say no."

Examining the information from foster parents and natural siblings about their willingness to go back in history and remake the decision to have a placement child, knowing what they know now, is encouraging for the program as the large majority said, yes, they would do it again. They realize the blessings that come from participating in the program for the placement student,

themselves, their children, and their family as a whole. On the other hand it should be noted that a modest number have had very negative experiences with placement children and, therefore, are adamently opposed to participating in the future.

Long-Term Relationship

About half of the foster families who no longer are participating in the program reported that they still maintain some level of contact with their former Indian student. Contact by letter and telephone is fairly similar, as those families who have maintained contact indicated that they receive about three letters and telephone calls per year. Foster parents lamented the hesitancy Indian children seem to have in writing letters and were appreciative when they received one. Former foster children living on the reservation usually had access to a telephone, but the phones tend to be somewhat unreliable. This made it difficult for the parents to phone the child. The problem was usually overcome by the parents writing to the child and asking him or her to call them collect. Personal contact has not been quite as frequent. Those maintaining visiting patterns indicated that they see each other between 2 and 3 times per year. Visits occurred more frequently the closer the placement student lived to the foster family. Although a few families did make the effort periodically to visit former foster children on the reservation, such trips were infrequent.

Written comments by the foster parents indicate that they desire a more intense association with their former foster

children. Several parents noted that they continued for a period of time to send letters to the reservation, but that when no reply was ever received they eventually became discouraged and stopped writing. Others indicated that they felt disappointed that the foster child made it clear that he or she wished no further contact with them. In some cases the foster parents felt the breaking off of association was because the foster child was ashamed of a violation of Church standards. Not surprisingly, as the time from the placement experience increased, the level of contact decreased. In about 15 percent of the families, close relationships were developed that persisted long after the placement child left the foster home. This is a very positive outcome for these foster families.

The Model Placement Family

To determine the family's overall feeling about the placement experience, eight variables were combined to make up a "successful experience index." The positive factors used to make up this index were:

1. The parents' perception of whether the foster child had been a positive influence on their natural children.
2. Whether the foster child graduated from high school while on placement.
3. If the foster family maintained contact with the foster child.
4. The frequency of visits, telephone calls, and letters.
5. Whether the family would, if given the opportunity, do it over again.

The negative factors were:

6. Whether the foster child was a financial strain on the family.

7. Whether there were behavioural problems which resulted in premature termination of the placement experience.

8. Whether the child was a negative influence on the natural children.

These factors were examined by means of statistical analysis to determine which variables contributed the most to a successful placement experience, first, from the foster mothers' point of view, and then from that of the foster fathers.

For the foster mothers, the supportiveness of the natural family is the variable which contributed the most to the measure of a successful placement experience. The second is the foster mother's education. The last factor to make a significant contribution was the number of letters received from the natural family. The fact that the number of letters made a contribution, in addition to the support of the natural family, indicates that these two variables represent different dimensions. In the case of perceived supportiveness, it is suspected that it is an overall feeling of the natural family's support or desire for the son or daughter to be in the foster home; while in the case of letters from the natural family, it is believed that this is a behavioral manifestation of the same support. These three variables in combination account for 71 percent of the variation in feelings of success or failure. This is an exceptionally high level of explained variance for social science research, especially utilizing only 3 independent variables. <u>If we assume</u>

that this relationship is a causal one, for mother's anyway, it is essential that placement program officials encourage natural parents to give their support to their foster families in as many ways as possible, and to recruit "educated" foster mothers.

A much different pattern appears when the same factors were examined for the foster fathers. With the fathers, contact with the natural family was the highest contributor. The second was letters from the natural family, but this was a negative correlation. This means that the fewer letters received from the natural family, the more successful the father perceived the overall experience for the foster family. This is exactly the opposite of the impact for mothers, and it is hard to reconcile these contradictory findings.

The factor third in importance for the fathers is that of convert to the Church. This is also a negative correlation, which indicates that if the father was a convert, that it tended to reduce the feelings of a successful experience. The variable fourth highest in influence was also a negative correlation, that of family size. This means that the smaller the size of the family, the more successful the foster father felt the placement experience was for the foster family. Marital status was the last variable that made any significant contribution to the father's feeling concerning the success of the placement. Fathers who had only been married once (were in their first marriage) experience, tended to have the most successful experience, with those marrying after widowhood, second, and remarriage following divorce, third. All five of these variables

together only explain 33% of the variation of the foster fathers' feelings concerning the success of the placement experience. This explains a fair amount, but it is much less than that explained by the 3 variables found in the analysis of the foster mothers' same feelings. This lower amount is also evidence that the factors which most influence the foster fathers feelings about a (which explain the other 67% of the variance) have not yet been tapped.

For both the foster mother and father, contact with the natural family provides a positive contribution. There is no explanation as to why letters from the foster family would be a positive influence on the mothers and a negative influence on the fathers. For the mothers, the only personal characteristic which contributes to the explanation of her level of satisfaction with the experience is her level of education. The level of education does not contribute a significant amount to the fathers' perceptions. The influence of whether a foster father is a convert to the Church or was in his second marriage connot be given too much weight as only a very small percent of the fathers fall into either of these categories. It is also difficult to explain why family size would have a negative correlation with the foster father's perceptions of a positive experience, unless the weight of additional financial strain and responsibilities for fathers with larger families tended to lessen the perceived value of the experience.

Comparisons of the foster mothers' evaluation of the success of the placement experience was made with the same evaluation for

each of the fathers in an effort to explain the differences found between the two. When this was done, each of the mothers evaluation was compared with that of her own husband. Great discrepancies were revealed between the husband's evaluation and that of his wife in a number of families. For example, one father reported a score of 42, which means that he perceived the experience as a little less than average in success, while his wife reported a 16, which is a rather negative evaluation. Another father rated the experience 25, while his wife gave it only a 1. He was somewhat disappointed in the outcome for the family, but his wife saw it as an absolute disaster. Such a low level of consensus makes one wonder concerning the husband's and wife's level of communication concerning the Indian placement student's effect on their family.

Although there are some disturbing inconsistencies in the data, the importance of natural parents' support of the endeavor is apparent. Placement workers should recruit children from families who are committed to the program and the workers should facilitate communication of this support to the foster family. This seems to be a viable way of increasing foster families' positive feelings about their participation in the program.

DRAFT
For Discussion Only

Chapter 5

SECONDARY ANALYSIS OF RECORDS

Background

When the ISPS Study was first proposed, it was hoped that sufficient "hard data" from Church membership records, LDS Social Services local agency placement files, school transcripts, etc., would be available as sources of sufficient data to adequately measure the characteristics and attributes of ISPS participants and compare them with those of nonparticipants. Preliminary investigation of these sources indicated, however, that most of the records were neither complete in the information needed nor guaranteed to be available for a sufficiently large number of all past ISPS participants. The final proposal for this part of the ISPS Study, therefore, outlined a research design that would be based primarily on surveys of a sample of ISPS participants and their natural and foster families; but it would also include the analysis of data from as many secondary sources as possible. These data, if not sufficient to provide a complete picture of program consequences, would at least give a measure of corroboration of the survey data (see Chapter 4 and 7). By drawing upon data from several sources, it is possible to apply the principle of triangulation (Webb, et al., 1966.) That is, comparing data from a variety of sources adds credence to those findings which prove to be consistent across data sets.

As was expected, some problems and delays have been experienced in endeavoring to obtain all of the secondary data that was desired. Also, some data collection, particularly that

from Church membership records, is still being conducted (April 1982).

This chapter reports on the data collection efforts, provides information and tables for information obtained to date, and discusses the findings as they relate to the study results obtained from the survey data.

High School GPA: Participant-Control Group Comparison

The sample of participants included 102 individuals who were past the age when they should have graduated from high school. These respondents were asked in the interviews (see Chapter 4) to identify the high school from which they had graduated, and 76 (75 percent) did so. All 83 of the older control group either have completed high school or have dropped out. Fifty-one (61 percent) identified the high school they attended. It is interesting to note that a larger percentage, 75 versus 61 percent, of the participants (compared with nonparticipants) named a school, which indicates a higher frequency of high school graduation for them.

The 76 participants and 51 control group persons created a sample of 127 who had graduated from 59 differenct schools in six states. The principals of these schools were sent a letter explaining the purpose of the project and were asked to release the GPA of the student(s) named. The year of graduation for each student was also included to help the school locate the students' records. There was a very small number of refusals.

Only two principals evoked the Privacy Act and demanded a permission form signed by the student before they would release the requested information. Nineteen students (15 percent) were incorrectly identified, and the schools could not locate any record of their attendance. The school officials indicated that if the researchers could correctly identify the students that they would send the information. The name problem was especially relevant to the control group, as for many of the married females we do not know their maiden names.

For 49 students (39 percent) the researchers received no response from the school principals, and it is assumed that for most of these the school officials did not wish to cooperate. Information about the GPA of 57 students (47 percent) was received. This is a reasonably high response rate given the sensitiveness of the information and schools' current fears about the Privacy Act.

The average GPA of the participants was 2.48 on a 4.00 scale, with 4.00 equaling an "A". Thus, participants had a "C+" or "B-" average. The average GPA for the control group was 1.96, which is slightly under a "C". In order to determine if the 26 percent difference between the participants' and controls' GPA's was statistically significant, a t-test was calculated. The t-value was 2.29 and significant at the .05 level.

The findings from the school records substantiated those obtained via interview reported in the main report, that participation in the Indian Student Placement Program does produce a higher level of academic performance. <u>When all of the</u>

information obtained in the various interviews, questionnaires, and school records are combined, they constitute a rather convincing evidence that participation has a positive impact on school performance.

Improvement In GPA: Placement Records

The records of LDS Social Services, including those in their agency offices, were reviewed and relevant information extracted. The records contain pre-placement test scores on reading, mathematics, and spelling. In addition, pre- and post-placement GPA's (grade point averages) were obtained. Unfortunately once a student has been off placement for five years, his or her records are destroyed. Thus, the records of the older participants, who were of greatest interest in assessing the long-range consequences of participation, were not available. PBRES was able to obtain information from only 29 current and recent graduates, whom had also been interviewed. This small number of cases, and the fact that they are still on placement or only recently left the program, greatly limits the usefulness of the data. Nevertheless PBRES did analyze the information to determine if results obtained are consistent with those obtained from school records and the various surveys.

Tables , , and report the pre-placement test scores on reading, mathematics, and spelling. As can be seen, a majority of the students were at least one year behind where they should have been in achievement in these three subjects. Fifty-nine percent were at least one grade behind in reading, 75 percent

were at least a year behind in mathematics, and 53 percent were one year or more behind in spelling. On the other hand, it should be noted that a small, yet significant, minority were actually ahead of where their achievement should have been. For example, twenty percent of the students were one year ahead in reading, thirteen percent in mathematics, and twenty-four percent in spelling. Although there was a small minority who exceeded expected levels of performance, the majority were behind and probably experienced some difficulty in adjusting to off-reservation, middle class schools. If the pre-placement levels of academic preparation reported by these 29 participants are typical of all placement students, then the academic achievement of participants reported elsewhere in the report are even more remarkable.

Grade point averages before and during placement were compared to determine the impact of participation on school performance. Both pre-placement and placement GPA's were available for only 23 participants. The average pre-placement GPA was 2.8, which is a "C+" or "B-" level of performance. This increased considerably to 3.4 ("B" or "B+") while on placement. A t-value was computed on the difference between the two averages. The difference is not statistically significant because of the small number of cases. Although the difference was not statistically significant, it is consistent with other findings obtained from school records and the surveys.

PBRES assessed the relationship between the pre-placement test scores and placement GPA's by calculating zero-order

correlations. The mathematics score was the only one to be significantly related to placement GPA ($r=.42$, $p<.05$). It appears that facility in mathematics is a significant predictor of school performance while on placement.

The researchers attempted a multiple regression analysis with placement GPA as the dependent variable and the test scores in the three substantive areas as independent variables. Unfortunately only eight cases contained all four required units of information which made any statistical analysis meaningless.

In sum, placement records provided very limited information because of the LDS Social Services policy of destroying them five years after participants leave the program. But, even though the amount of participants' data was small, the findings are consistent with those obtained utilizing other methodologies and, thus, they provide support to the other reported findings.

Church Membership Records

Personnel of the Member and Statistical Records Division (MSRD) of the Finance and Records Department are still in the process of collecting data on the subjects of this study (April 1982). Only information on the proportion of participants who have received their temple endowments has been made available to PBRES to date.

Church membership records have been identified on 103 of the 136 participant names provided to MSRD by Albrecht and Associates. This is approximately 76% of the total. Of this

Table

READING LEVEL TEST SCORES OF
PARTICIPANTS PRIOR TO GOING ON PLACEMENT

Grade Level	Number	Percent
Six Years Behind	1	3.4
Four Years Behind	2	6.9
Three Years Behind	1	3.4
Two Years Behind	6	20.7
One Year Behind	7	24.1
Appropriate Level	6	20.7
One Year Ahead	4	13.8
Two Years Ahead	2	6.9
TOTAL	29	99.9

Table

MATH LEVEL TEST SCORES OF
PARTICIPANTS PRIOR TO GOING ON PLACEMENT

Grade Level	Number	Percent
Five Years Behind	1	6.3
Four Years Behind	1	6.3
Three Years Behind	2	12.5
Two Years Behind	7	43.8
One Year Behind	2	12.5
Appropriate Year	2	12.5
One Year Ahead		
TOTAL	16	100.2

Table

SPELLING LEVEL TEST SCORES OF
PARTICIPANTS PRIOR TO GOING ON PLACEMENT

Grade Level	Numbers	Percent
Five Years Behind	1	5.9
Three Years Behind	1	5.9
Two Years Behind	1	5.9
One Year Behind	6	35.3
Appropriate Level	4	23.5
One Year Ahead	4	23.5
TOTAL	17	100.0

103, 50 (49%) are 22 years of age or over. Of the 50 who are 22 years of age and over, 10 (20%) have been through the temple to receive their endowments. Information obtained in the survey data (Chapter 4) showed that 10% of the "ever married adult participant subjects" had been married in the temple, and 19% reported serving a mission. These data from the membership records, then, also appear to support the information obtained in the surveys.

Tribal Data

Data on the educational, economic, and family characteristics of adult Navajos. The best single source of such data is the U.S. Bureau Census. Comparisons between sample respondents and figures on educational attainment of all Navajos of corresponding age in 1970 were presented earlier in this report(see Chapter 4). Unfortunately, the 1980 census data (the special report on Indian Americans) will not be available for at least a year. Moreover, even if cross tabulations from the 1980 census were now available, there would be some questions as to their accuracy. The census count of residents of the Navajo reservation is about 40,000 less than the tribal estimates, which indicates potential errors of 25-33 percent.

The next best sources of data on adult Navajos are sample surveys of Navajo people conducted from time to time by private research organizations, often under contract to the federal government or the tribe. According to specialists in Navajo research at the tribal research library, the most recent survey

containing the kinds of variables relevant to the evaluation of the placement program was the 1974 survey of Navajo income expenditures directed by Wistisen and Parsons of Brigham Young University's Economic Research Institute (Wistisen, Parsons, and Larsen, 1975). These data are now eight years old, and the published analyses did not include breakdowns by age category such that direct comparisons with the former placement participants are appropriate. Even so, there may be some benefit in reviewing selected findings from that survey which bear on the results of the present evaluation.

Wistisen, et al., (1975:12,15) reported that 22 percent of their female heads of household and 68 percent of the male heads of household were in the labor force. In contrast, in 1981 about half of the placement participants of both sexes, and about one-third of the control respondents, were employed. However, the Navajo economy in 1981 was much worse, in terms of unemployment rates, than it had been in 1974, and, therefore, these comparisons mean very little.

Of course, the education attainment reported by Navajo heads of household in 1974 is much lower than that for participants and controls, but that difference may be explainable in terms of different age structure of the 1974 sample.

As may be seen in the contrasts with tribal heads of household in Table , the male placement participants are much more likely to be employed in white collar (sales, and clerical, etc.) occupations. Employed women in the tribe as a whole tend to follow low-status occupations (service workers and laborers),

while the young adults in both the participant and control samples generally have craftsmen or white collar occupations. These comparisons suggest that placement participants have better occupations than adult Navajos generally, but, because the adult heads of households surveyed in 1974 include Indians of all ages, and not just young adults, these findings are not conclusive. Similarly, as shown in Table , both participants and controls are more apt to live in "modern" housing (i.e., not in hogans) than are adult Navajo heads of households generally, but as with the occupational comparisons, the lack of an age-control in the 1974 figures means that these findings are not generalizable to each other.

There are presently no other sources of reliable data available on the demographic characteristics of the adult Navajo population. The various divisions of the tribal government produce annual reports and other documents and maintain administrative files relevant to their objectives. However, none of these divisions have the kinds of reservation-wide data on Navajo adults relevant to the present research. For example, the Division of Education maintains files of student applications for scholarships. There are personnel records for tribal employees, but not for Navajos generally, and tribal employees are a very atypical segment of the tribal population (e.g., they are better educated, better able to deal with the trappings of federal, state, and tribal bureaucracies, younger, and localized by residence). There is no way of knowing exactly how atypical they are using existing data because there is no source of comparable

Table

OCCUPATIONS OF EMPLOYED PLACEMENT PARTICIPANTS AND CONTROLS (1981) AND NAVAJO HEADS OF HOUSEHOLD (1974)

Occupation	Placement Participants		Control		Heads of Household, 1974[a]	
	Men	Women	Men	Women	Men	Women
Professional, technical and kindred	28%	20%	--	8%	7%	18%
Managers and administrators	11	3	--	--	4	3
Sales and clerical	--	53	--	67	4	8
Craftsmen	33	3	56	--	23	12
Operatives	--	3	44	17	17	4
Farmers and farm managers	--	--	--	--	6	2
Service workers, private household workers, and laborers	29	16	--	8	39	53
	101%	98%	100%	100%	100%	100%
(N)	(18)	(30)	(19)	(12)	(557)	(257)

[a]Wistisen et al., 1975, pp. 12, 15.

Table

HOUSING CHARACTERISTICS OF PLACEMENT PARTICIPANTS AND CONTROLS (1981) AND NAVAJO HEADS OF HOUSEHOLD (1974)

Type of House	Adult Participants, 1981 (N = 95)	Adult Controls 1981 (N = 58)	Navajo household heads, 1974[a] (N = 1,219)
Hogan	4%	5%	74%
Trailer	16	21	8
Other (apartments, houses)	80	74	18
	100%	100%	100%

[a]Wistisen et al., 1975, p. 70.

data for the tribe as a whole.

The several divisions of the Navajo tribal organization and the Bureau of Indian Affairs have some administrative statistics which provide rough estimates of a few relevant population characteristics and permit limited comparisons with the data of this ISPS Study. The following is a brief discussion of these comparisons.

Information presented earlier in this report (see Chapter 4) indicated that placement participants have achieved substantially higher levels of education than is true of either the Navajo population of the same age in 1970 or of the control sample used for this study. Table provides additional information on educational attainment by including data from two additional sources provided by the Navajo tribe. A Navajo Educational

Facilities Planning Study, completed in 1980, includes the best available estimates of educational attainment of adult Navajos 25 years of age or older. Figures from this study are presented in column two of the table. Column three provides data from an extensive study of unemployed Navajo adults conducted by the Tribal Division of Economic Development in 1977.

As can be seen, both the participant and control samples have substantially better educations than is true for the adult Navajo population generally. The 1980 estimates indicate that approximately 70 percent of all adult Navajos 25 years of age and older have less than 9 years of education. This is true of only 1 percent of the placement participants and 8 percent of the control sample used for this study. The estimtaed mean number of school years completed for the Navajo population as a whole in 1980 is 6.5 years. Of course, these figures are not directly comparable to those obtained in the present study since the former placement participants and the controls are much younger, on the average, than the adult population of the reservation. Nevertheless, these figures substantiate the comparisons made previously with the same age cohorts from the 1970 census. While educational attainment levels are certainly increasing on the reservation, the gap between participant education levels and educational levels of the tribal population in general is still substantial.

Similar conclusions can be drawn from the 1977 labor force survey. Since this study dealt with unemployed adults, we might anticipate lower levels of education than would be true of the

Table

YEARS OF SCHOOL COMPLETED

	Navajos Aged 25-34, 1970[a]	Navajo 25 years of age and older 1980	Navajo Labor Force Unemployed 1977[c]	Control Aged 18-34 1981	Partici-pants Aged 18-34, 1981
Less than 9 years	50%	70%	53%	8%	1%
9-12 years	41	25	32	77	61
13+ years	9	5	15	15	38
	100%	100%	100%	100%	100%

[a]From U.S. Bureau of the Census of Population: 1970 Subject Reports PC (2)-1F, American Indians, Washington, D.C., U.S. Government Printing Office, 1973, pp. 146-156.

[b]Paul E. Resta and Donald E. Kelly, Navajo Education Facilities Planning Study, April 1980, Navajo Division of Education, Window Rock, Arizona.

[c]Larry Rogers, Navajo Labor Force Survey: Profile of Unemployed Navajos, Division of Economic Development, Window Rock, Arizona.

employed population. However, it should be emphasized that these individuals were all of employable age and most were seeking employment. Their educational levels are quite comparable to those of the 25-34 age population as reported in the 1970 census and, again, substantially lower than either the participants or controls. While there are obvious problems with the supplemental data reported in Table , it is important to emphasize that these findings substantiate those reported earlier: Both placement participants and the control sample in this study are significantly better educated than are other adult Navajos more generally, and placement participants are significantly better educated than persons in the control sample. At least in terms of educational attainment levels, then, the impacts of the placement program are substantial.

Accurate employment figures for the Navajo Tribe are very difficult to obtain and the several estimates made available to use by different tribal offices and officials presented an extremely broad range of possibilities. For example, the 1979 Navajo Nation Overall Economic Development Program lists the unemployment rate for adults 16 years of age and older as 38.8 percent. The 1980 Navajo Nation Overall Economic Development Annual Progress Report indicates an unemployment rate of 39.3 percent for all tribal members 16 years of age and older. Navajo Tribal Chairman Peter McDonald recently issued a public statement indicating the current unemployment rate on the reservation has reached 70 percent. Our 1981 figures from former placement participants and the control sample indicate 55 percent of the

male participants and 64 percent of the male control sample were unemployed, while 53 percent of the female participants and 70 percent of the female controls were unemployed. These figures are all higher than the OEDP estimates for 1979 and 1980, but are lower than the estimates provided by the Tribal Chairman. These estimates all reveal that unemployment is a critical problem on the reservation but tell us little about impacts of the placement experience on the individual employment.

Data on individual characteristics that may be matched with survey findings. An intensive effort was made to identify possible sources of individual data. The highest priority source was the Navajo tribal roll, which the Navajo refer to as the tribal census. Discussions with several tribal administrators, including a member of the Gallup Stake Presidency who is a Tribal Records Control Officer, yielded the following findings:

1. The tribal roll (census cards) does not contain any of the information needed in the present evaluation of the placement program, with the possible exception of marital status. It does contain birthplace and birthdate, kinship information, and some marriage information.

2. Even if the tribal roll did contain information usable in the present research effort, it would be impossible to gain access to it because of the Privacy Act. Even close relatives may not view the cards of persons other than their immediate family. For example, the Records Control Officer said that he was unable to gain access to the cards for his own grandparents

for genealogical research purposes until his mother visited the tribal census office and personally signed for the cards. This policy of limited access has greatly restricted genealogy work among Navajo Latter-day Saints despite the efforts of Church leaders in the area.

3. Even if the tribal roll records were available to researchers, there are serious problems with the completeness of the information. They are updated only through the voluntary action of tribal members who may or may not come in to report a death, a marriage, a divorce, or a birth.

In summary, the tribal roll is not accessible, and if it were, it would not be useful in the context of the present research.

There is no other tribal or BIA source of data on individual Navajos which is representative enough to allow relevant matching with ISPS participants and controls in the present samples.

The only possible additional sources of secondary data that might be matched with the survey data to provide reliability checks on adult characteristics and behaviors are the placement program and Church Membership Records on file in the Church Office Building.

The above conclusions were reached after consultation with a variety of senior officials and administrators of the several Divisions of the Navajo Nation.

Listed below are the names and positions of the senior persons interviewed, along with some of their comments about the availability of the kinds of information necessary to provide

useful comparisons with the survey data already collected:

Luke Deswood, Records Control Officer, Tribal Central Records (and a counselor in the Gallup Stake Presidency):

--"The problem is the Privacy Act. And the BIA has it's hand on the tribal census. The tribe is trying to put the census cards on computer file; the BIA and the tribe are fighting over it."

Jan Wright, Acting Manager, Navajo Nation Library System:

--"The Wistisen-Parsons study is still respected and used. The tribe has a contract with an outside consultant to try to pull the statistics from the various sources together. But there are no good current figures on educational attainment or occupation of members of the Navajo tribe."

Tillie Sutton, Area Director's Secretary, BIA:

--"We have no totals for the occupation or education of adult Navajos. There are no BIA figures for adults, just for current students in the various areas. We can't keep track of 150,000 Navajos."

Vince Moreno, Administrative Assistant to Executive Director of Division of Education, Lawrence Geishey:

--"In another year we should have some of the information you need. It doesn't exist now. It will be collected as part of a needs assessment being done by the tribe, being directed by Glen Elinson."

Al Henderson, Director of Development:

--"We have employment statistics broken down by industry but not by occupation. I don't think that exists anywhere. The tribe has the 1980 census under protest. . .[Will the demographics for the tribe be part of the forthcoming consultant's report?]. We're not going to mess around with any of that stuff. . .We've asked them for a strategy paper, not an academic paper. That stuff hasn't helped us at all."

Mrs. Delores Edwards, Director, Department of Higher Education, the Navajo tribe:

--"We can't tell you anything about the educational attainment of the adult tribal members, only about those

who have applied for scholarships or are on scholarship with our office. We have a project underway to computerize our files, and will have a better data base in a year or so."

Eldon Hansen, Controller, Information Management Group, the Navajo Tribe:

--"So far as I know, there is no good information on the occupations of Navajos as a whole, and I am quite certain that the nearest we have is down at the Division of Economic Development, derived from a study BYU did several years ago. The best you'll be able to get will be on employees of the tribe."

Leroy Harrison, Administrative Assistant to Director, Department of Higher Education:

--"We have the computer system, and we'll be able to trace them [individual students] soon, and know where they're at. . .we just don't have it now."

Larry Rodgers, Administrative Service Officer, Division of Economic Development:

--"I doubt that information on the marital status, education or occupation of Navajo people is available. . . . Even the survey of the Navajo Labor Force was never analyzed, except for the totals on the unemployed."

Joe Pearson, Planner, Division of Education, Navajo Tribe:

--"The tribe took over the census-statistics function from the BIA. Then the men left who were running it. The office no longer keeps up on those statistics. We tried earlier to come to a common data base among the various [Navajo] bureaucracies and couldn't do it. I'm not even sure the census office is up to date any more. We sometimes have trouble documenting among scholarship applicants."

William Nahkai, Tribal Office of Higher Education (and a member of the Gallup Stake High Council):

--"There is nothing available at the individual level. The tribe has nothing remotely comparable to Mormon Church membership records. The records in the Education Office are only kept 3 or 4 years and then are destroyed."

References

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1975 A Study to Identify Potentially Feasible Small Business for the Navajo Nation. Phase I, An Evaluation of Income and Expenditure Patterns, Volume I. Provo: Brigham Young University, Center for Business and Economic Research.

DRAFT
For discussion only

Chapter 6

INTERVIEWS WITH PLACEMENT WORKERS

Introduction

During the months of October, November, and December 1981, a representative from PBRES visited LDS Social Services Placement and Steward Agencies located in New Mexico, Arizona, California, Utah, and Idaho. This was done for the purpose of interviewing the placement workers and steward agents. A total of 37 were interviewed. This represents approximately 80 percent of such LDS Social Services employees. A few of the respondents are former placement workers who are now working in a different capacity for LDS Social Services. Since the majority of these interviews were with placement workers, the respondents are referred to by that term, even though steward agency workers were included.

The interviews were very loosely structured, directed by only a few open-ended questions. The respondents were urged to talk about their experiences with and perceptions of the ISPS program. They were asked to give both positive and negative aspects that they saw, to discuss any problems or concerns that they had about the program, and to give suggestions that they had for improving this service. The majority expressed a generally positive attitude toward the program and reflected the belief that it is helping to fulfill the prophecies found in the Book of Mormon which describe the redemption of the Lamanite people. Although a wide variety of ideas, opinions, impressions and suggestions were expressed, certain main themes emerged as the

central points of concern. This chapter provides a summary and discussion of these central themes.

Main Purpose of the Program

It became apparent during the first few interviews that there exists some difference of opinion among the placement workers concerning the main purpose of the ISPS program. In order to demonstrate this difference, each succeeding respondent was asked specifically to state what he felt the main purpose of the program was.

The LDS Social Services' Policy and Procedure Manual--Indian Student Placement Service, p. 1, No. 80-401, describes the program objectives as being those of ". . .providing social, spiritual, cultural and educational opportunities for Indian children." The responses of the workers usually included one or more of these objectives in varying order, but sometimes departed entirely from the purposes stated in the directive.

Four of the respondents (11 percent), simply quoted the manual by stating that the main purposes were to provide the Indian child with "social, spiritual, cultural and educational opportunities." Among the rest of the workers, the main purpose most frequently mentioned (39 percent) was of a spiritual nature. An educational purpose was mentioned as the main purpose by 17 percent, and some form of leadership training by another 17 percent.

Table gives a complete breakdown of the responses by category. For this table, if the respondent mentioned more than

one goal but failed to emphasize a main purpose, then the first item that he mentioned was counted as the main purpose. No effort was made to count or categorize all of the secondary items mentioned. A few examples of the placement workers' statements may help to clarify how their feelings were expressed:

> "To offer them (Lamanites) another alternative to what they have known on the reservation."
>
> "To give opportunity to Indian children to realize maximum potential--to give the start in life they need to live in today's world."
>
> "Gives an opportunity for Indian youth to equip themselves to live in the mainstrean of modern America."
>
> "Build and strengthen Lamanite Isreal spiritually. That is the whole purpose of life anyway."
>
> "Spiritual growth of everyone concerned, participants, natural and foster parents."
>
> "Number one is so that their people and our people can become so we can learn to truly and honestly love one another."
>
> "Fulfillment of prophecy--obligation to the Lamanite forefathers who prayed that these people would be restored to knowledge of the Gospel."
>
> "To provide qualifying students the opportunity to get a better education."
>
> "In a general sense, the redemption of an entire race. We work with individuals, but the goal is to lift the entire group by training a few leaders."

A few of the respondents expressed frustration in the fact that, in actual practice, the goals were not really clear. This is illustrated by the following comments:

Table

MAIN PURPOSE OF THE IBPS PROGRAM AS PERCEIVED
BY PLACEMENT AND STEWARD AGENCY WORKERS

Main Purpose or Purpose Mentioned First During Interview	Number	Percent
1. Spiritual	14	39
2. Educational	6	17
3. Leadership training	6	17
4. Quoted the manual	4	11
5. Learn the Anglo culture	2	5
6. Offer alternative to reservation life	2	5
7. Opportunity for Indians to develop maximum potential	1	3
8. Learn to love each other (Indian and Anglo)	1	3
	36	100%

N=36

"It is a complex program loaded with problems and questions. We won't know if we reach where we are going because we don't know where we are going. It is an educational program, and kids are supposed to gain from it educational, spiritual, and social advantages, but we don't really know if we are doing this. Don't believe, as a program, we really know what we are doing. We've got to get some guidelines for the program."

"I'm not really sure I understand the full purpose. It is the Lord's plan, but I don't know whether we are initiating it the way He wants or not."

"I see it as an education program. I see very little emphasis placed on the Church as an integral part of the program. Should a person join the Church and receive welfare? That is what is happening. It is a selective educational program, but not as selective as it would appear to be. As in any social service work there is a client/number game."

The Selection Process

A second issue that emerged was that concerning just how selective the placement workers should be when they decide who will and who will not be accepted into the program. The policy manual (Ibid, p. 1, 80-404) states:

"Students who desire to participate in the Indian Student Placement Service must:

a. Be baptized members of the LDS Church.
b. Adhere to all Church standards including Church attendance, Work of Wisdom, law of chastity, etc.
c. Submit an application to their bishop or branch president before May 1.
d. Be interviewed and recommended by their bishop or branch president.
e. Have a sincere desire and parental support to participate in the program.
f. Have the ability or potential to achieve at least average grades or better in school.
g. Be no more than two years behind in school.
h. Be able to make a staisfactory adjustment in the foster home and community.
i. Be interviewed and recommended by and LDS Social Services staff member."

In talking with the workers it was found that some expressed the attitude that any applicants who meet the minimal requirements should be allowed to come on the program at least once. Others expressed concern that LDS Social Services needed to be more selective in order to better screen out those who were likely to create problems or who might be predicted to fail (drop out).

The degree to which all of the above guidelines are adhered to is somewhat dependent upon each worker. The final decision of the workers, however, is influenced by their attitude. Also, the current caseload parameter for each placement worker calls for a minimum of 75.[1] Since normally there are a few who are accepted that never get on the bus, and a few who return home after only a few days or weeks with the foster family, this means that a worker must have around 85 accepted applications in order to assure a caseload of approximately 75. Some have noted that their need to meet the parameter has sometimes influenced them to accept a child that they might otherwise not have accepted.

Of all those interviewed, 34 commented specifically on the question of selection policies. They seem to be fairly well divided on the issue. On the continuum that reaches from the very liberal side to the very strict, ten indicated that they would be on the "liberal" side. Another ten expressed a leaning

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1

toward the "more selective" end. A third group of ten took a rather "middle-of-the-road" stance by failing to come to any conclusion about where they would cast their vote. Four expressed a conscious ambiguity on the issue, indicating that at times they would feel they should be liberal and at times more strict. The following are quotes from each of the four groups:

Liberal

"I am on the liberal end. There are many successful ones who came from non-LDS backgrounds and then blossomed on the program."

"I am probably on the lenient side. We're here to help; them. With some workers you get the impression it is a rejection session instead of an acceptance session."

"More on the liberal side. Give them a chance. The Lord's effort is to work with the children, not the parents. You can't teach the Gospel on the reservation."

"I am on the 'give anyone a chance' side. The selection process is very weak, difficult to do in one hour which I would guess is about the time spent with each kid. It would be hard even with one week with each kid. The only way is to actually give him a chance."

"Very liberal. We need to bring the children. There needs to be some screening. If we reached out as we should we would bring lots more kids."

"I am more on the liberal side. It would penalize the student. You can't expect the child to motivate the parents, it would be unfair to the kids."

More Selective

"We need to tighten up. If they are going to have rules to follow then you need to stick with them. Part of the problem is we have become too lax, make it too easy for them sometime. Indians have been given handouts all their lives, they have just come to expect it."

"I lean toward the strict adherence to the rules. We set up policies and then say 'we'll throw that out the

window'. Now a really qualified person is an exception rather than the rule. For example, the requirement for some Church attendance before coming on the program, but we do have those who don't meet the qualifications and yet come and really make it. Those who do great, go on a mission maybe, then go inactive. If we have one remaining active per 1000 kids then maybe we need to reexamine what we're doing. If there is no family support to help them live the rules when they are home then what we are doing isn't much use. Many parents send their kids strictly for the education, and then they try to counteract Mormonism, the kind who would return to the reservation and then mock the Church."

"I feel we could be more selective and turn out some really sharp kids."

"I am concerned about the laxity in the summer of these kids and the things they get away with, are held accountable for. Our policy says you have to go to Church, but they don't. It says you have to make certain grades, but they don't. Some of the branch presidents on the reservation are trying to 'take the bull by the horns' and put a stop to this. . . We should be more strict and back the branch presidents in their effort to put a stop to this."

"We should be more strict and back the branch presidents in their efforts to put a stop to this (laxity in the summer time.) If we did this, the numbers would drop off the first year or more of the new policy; but ultimately this would result in increased quality and then the numbers would increase again when they knew we meant business and had a quality program. The kids should be baptized and members of the Church a year before coming on placement. Kids join just before; they have no idea of the program. This would upgrade the quality, too. Would weed out many that are only baptized just to come."

"On the continuum I am on the strict side. I think there are some strong professional reasons why that needs to be that way. Some Indian reservations show that when you hold strongly they have a better program."

Middle Road

"I'm somewhere in the middle. I like to give a child the benefit of the doubt. Maybe I would be closer to the lower end, the liberal side. Some come without the grades when I haven't really met the parents and they haven't had the priesthood interview. Most of the time I will go on what I know and make a judgement on that,

but it is nice to have as much information as you can possibly obtain."

"You need the commitment of the natural family, discern that and if they will support and urge the child to stay on. And you have the commitment of the student. Determine the moral state of the student. Over half of the kids come from non-member families. On level of activity, how may of our children would go to church if the parents didn't lead the way?"

"I've seen branch presidents who wield an iron hand. Others are just the opposite. I feel there is a midpoint in between these, and you don't have to say 'either or'."

"Realistically, if we became too strict it would eliminate a large number of students, maybe cut the program in half. Ideally, we probably ought to tighten up more than we have, but we need to be realistic. Some priesthood leaders on the reservation are doing this. It is hard to try and give simple and direct answers. There are so many complicating things."

"It depends on their age. You can bring up a young student for a year's experience, but if they are 14 or older, you can't bring them up for that reason. For the older kids I think we need to be strict in Gospel standards and in getting passing grades. Some have a problem with school work, can't pass the competency test and won't graduate, but they may be able to return to the reservation school and pass."

"There are some limitations you have to make. You can measure some qualifications, for example, academic qualifications. It goes the other way, too. It is good to bring the children when the families will support them, but on the other hand we need to give an opportunity to those whose families don't support them but who are qualified."

<u>On Both Sides</u>

"I see both sides, and I vascilate back and forth. I think we need to rewrite the policies and procedures. Either it is a missionary tool--then anyone should qualify--but according to the procedures the parent should come to Church, be a worthy LDS member, tell the bishop; they need some help and to qualify to ask for such help."

"On the continuum I fluctuate back and forth. Sometimes I bring a student out because I feel that child needs

change. The environment (on the reservation) is destroying them. Then sometimes when I am delaying with problems, I feel I need to follow the guidelines more strictly. I don't think anyone follows the rules to the letter. You have to 'fly by the seat of your pants'."

"I stand with both feet, one on each side. The reason is that by the criteria of the policy today it is not certain whether Elder Lee or Bahe Billy would have qualified. I've seen kids when their lives have been greatly enhanced because of the program. . . When back off the reservation reality sets in and I say 'hey, why don't we live by the standards?' The foster family has high hopes and then finds that the child has no idea of meeting their expectations or hopes."

Summer Activity

The question of the summer activity, especially Church activity, of the placement students proved to be as controversial as that of the "more selective-more liberal" problem, and it is in many ways tied to the same issue. As was noted earlier, the policy manual states that participant students should "adhere to all Church standards including Church attendance, word of wisdom, law of chastity, etc." It is reported that at least some of the priesthood leaders on the reservation are very frustrated because they have all of those placement students listed on their membership rosters and yet they rarely see any of them Church meetings during the summer months. Furthermore, while at home, some of the students may participate in activities such a drinking, stealing, the use of tobacco, or other things that are clearly against Church standards. Some of the placement workers indicate that the ISPS should be more strict and that those who do not make an effort to live the standards during the summer should not be allowed to return to the foster homes in the fall. Others express the belief that bacause of the environment on the

reservation, the long distances between the homes and the Church buildings, the peer pressure and lack of support from the families, that it is virtually impossible for the children to follow the rules. Also, some workers express the opinion that the Church on the reservation, generally, is so weak and offers so little for the member in the way of organization and activities that the blame is not entirely that of the students and their families. As one worker stated, "I don't see that (summer activity) as our responsibility. The local priesthood are at fault, too. They need to provide the necessary activities. All we can do is encourage them to be active in the summer."

Some of the other comments made by the respondents concerning this problem are listed below:

> "Summer activity is probably the most complex problem that Placement faces. There are many factors involved. If you compare the children of Anglo inactives, with the children of Indian inactives, they would be similar. They do have transportation, but the distances are long. The parents are supportive of the Church, and in their minds, if they go once in a while it means they are good Mormons. The facilities are poor, active members few, and it isn't interesting because there is no variety. The priesthood are frustrated, but you can't demand that the children go to Church in the summer. I'll support the priesthood on insisting on activity, but I won't agree with them on it. I feel we cannot block the kids from the program if they qualify."

> "One leader (on the reservation) is more concerned about summer activity, Bishop _____. That is his right as a bishop. I am prepared to get behind him and support him. There is some maturing needed on our side. We need to work with him and support him."

> "If the child lives close and refuses to attend, you

must take that into consideration. Some live too far and have no transportation and can't attend."

"I would love to see more Church attendance in the summertime. The branch president needs to be fair. If the child is not getting family support, you won't get that child to Church."

"I so appreciate some of the temptations kids have when they go home, but so what. What people haven't faced this? It is tough to live the Gospel. We tend to make excuses forthe Indian. Converts all over the world have this problem. If you love them and want to tell them, you have got to do some of these things. They are just like white kids, without discipline they become spoiled brats."

"On placement we take 2 steps forward and 1 back during the summer. These kids go home in the summer and make a real effort to please their parents and peer groups. It is a process of constantly resorting values."

"The natural parents should have some responsibility to follow up in the summertime with the children on Church attendance and involvement with the child in Church attendance. Make them more responsible down there."

"The priesthood on the reservation are supportive and doing a tremendous job. Their dissatisfaction is with activity of the kids in the summer. They are in favor of being more stringent. Some want to interview each student before he returns, want them to be active."

The Priesthood On The Reservation

Comments concerning the Priesthood leaders on the reservation were often closely connected with the subject of summer activity. The workers generally report good support from these leaders. Some of the workers are assigned to areas where the Priesthood is evidently strong and functioning well. Others mention the problem of having a high rate of turnover, of all the work and responsibilities falling upon one or two active members in an area, of the unit leaders not understanding their responsibilities concerning the program or of being frustrated with the lack

of activity of placement students. Those assigned to work in the Plains area report a particularly bad problem with lack of good Indian priesthood leaders.

Comments made concerning the Priesthood on the reservation include:

"The local Priesthood leaders carry the whole load. It can be very frustrating."

"I have a fantastic bishop there now, but the Priesthood leaders are not always as qualified as he is, not always as good to communicate on the telephone or to answer letters. We still depend heavily on the missionaries, and I am thankful for them."

"They are very supportive and are getting more so. There is growth in the Indian involvement in the Church. They are more capable and more willing to do their part in the selection process. I have been very satisfied with the growth and cooperation there."

"I have seen more Indians becoming involved and more evidence of Indians being involved in tribal responsibility. They are very supportive of ISPS. They expect much from the program and sometimes don't get it. They may be frustrated, expecting more immediate results and rewards. But overall, they have a very positive feeling about ISPS."

"In some areas the real challenge is even having any Priesthood. It's a tough thing. Most of them have problems of their own. I would guess that most of our people who have strengths and abilities choose not to live on the reservation. It is very hard to be a really active member while living on the reservation. Have to be extremely strong to live on the reservation and maintain a testimony and stay active."

"It changes almost every six months. You have a branch now, and all of sudden it dies. The branch president leaves, and it dies. There are some good and some not. Some former students have made good branch presidents."

"They don't know enough about the program. They are just beginning to get the real orientation. We try to keep them informed."

"The local priesthood leaders carry the whole load. It

can be very frustrating. Those that are good that come back are overworked. Also, they worry about raising kids on the reservation. The reservation influence is a real thing, a great influence. Until the Church can build a 'core' out there, it is going to be a problem."

(From the Plains area)

"They are supportive toward the program. Some are white, some are missionaries. Only two are Lamanites in my area. One just got out of alcohol rehab. He holds Church once a month."

"There is a lack of good Priesthood leaders here. It is hard to keep good Priesthood leaders in the North."

The Priesthood Off The Reservation

In contract to the subject of the summer activity or the Priesthood on the reservation, there is a general consensus among the placement workers concerning the Priesthood off the reservation. This refers to the Priesthood leaders they deal with in obtaining foster homes for the Indian students. Almost without exception, these leaders are described as varying from unit to unit on their level of enthusiasm and support for the placement program. If a Priesthood leader has a positive attitude about the program, he will give his full support, and the foster homes are then usually readily obtained. If the local leader has a negative or indifferent attitude toward the program, then there will be a problem getting enough homes. The thing most frequently described as contributing to a positive attitude is that of the Priesthood leader having himself experienced having a Lamanite in his home and having had a positive experience with that student. If the leader has not had this experience or has had a negative experience with the program,

then the result is a negative attitude.

Over and over the respondents mention that one bad experience in a ward can ruin the entire ward or stake for a long time. They state that word soon gets around, and then they have difficulty obtaining foster homes in that area for a long time afterward.

Another frequent concern is that the Priesthood leaders think of the program as an LDS Social Services program rather than as a Priesthood program. They say there is a need for more direction from the line of Priesthood authority from the top on down, and that more Public Relations work needs to be done on behalf of the program.

The result of all this is that almost all of the workers report that they have some difficulty in obtaining foster homes, and that the pressure is really on them as they get down to the wire for the arrival of buses from the reservation. If they could get all of their homes lined up early, e.g. before their trip to the reservation in June to interview the applicants, then they would be better able to match the child to an appropriate foster home. This would result in fewer dropouts and adequate time for all of the foster families to attend the orientation meetings. As it is, there are always some homes that are identified only days before the arrival of the students, and some times not until after their arrival. The result is that students are sometimes necessarily placed in homes where the matching of the student to the age of the foster siblings and profile of the family is not as ideal as it should be.

Some typical comments are:

"The Priesthood here, some are very, very supportive. They begin by setting a good example, taking a student into their own home. That seems to be the key. Others are not committed whether because of no knowledge or because of a bad experience. A bad experience is caused by one of two things, either an overworked placement worker or a poor selection process, either of the student or the foster parent. It is difficult to counteract a bad experience, especially if it was a stake president or a bishop. The reverse is true if such a person has had a good experience, even if he had a challenge to overcome. The Priesthood leader is the key individual."

"Getting foster families has always been hard. Some years are better than other. I have always had a struggle selling the Priesthood leaders on the program. If the stake president is for it, the program will flourish."

"For the Priesthood here, some are fantastic, and some drag their feet. Some stakes have many, and some none. With my 12 stakes, the number of Lamanite students they have ranges from 15 to zero."

"It is spotty. The attitude of some is that this really isn't a program of the Church. There needs to be stronger admonition and positive teaching down the Priesthood channels to orient Priesthood leaders to the purpose of the program. They think it is a Social Services program. There needs to be more public relations and more teaching down the ecclesiastical line. As long as this program has been around there is still much ignorance about it."

"Some are doing their part, those that are really sold on it, and most who are sold on it have had a student in their own home. I can name certain stakes where the stake president has had an Indian child in his home, and I can go in and get homes because they set goals. Some have very negative feelings about it."

"One stake has no students although I think they tried. It goes in cycles by stake. Some bishops hesitiate to ask people to take students. I wish we could involve the Relief Society a little more than we do. The women are the ones who take care of the kids mostly."

"We ask the bishops to go over the roster and pick out families with older kids, good quality families, tell

them of their need and that they are the type needed. Then they should ask them to go home and pray about it. When the bishop will do this he will get at least one from out of six, but it is difficult to get bishops to do this. Some are afraid they may be asked why they don't have one."

"I find their commitment is dependent upon the amount that we involve them and let them get involved with you. They should have much decision making in this thing. I invite them to the first and final interview and involve them in setting goals for the child. I really feel they do better this way. They are then an ally and helper when problems come up. It is very important that they be involved, either the bishop or his representative from the Ward Welfare Services Council. Some bishops will have nothing to do with the program because of a bad experience."

Foster Families

In talking about the foster families, the workers stress many things. There is a common call for the foster families to receive better orientation, to get them selected early so they can attend the orientation meetings, to do a better job of preparing them for accepting a child from a different culture, and to find ways to see to it they attend the orientation programs. Some note that the foster families are not adequately prepared for the kind of problems they are likely to face and that they get worried or give up at the first sign of a problem. Many remark that the foster parents don't receive enough attention and credit for what they are doing. It is noted that it is the foster families that are converting the students and that it should be considered an honor and privilege to be a foster parent. Some remark on the guilt feelings that some of these parents experience when a student fails, drops out, or becomes inactive after returning to the reservation. It is

stated that these parents need help in overcoming these guilt feelings. Of course, many again remark on the difficulties of lining up enough foster homes and getting them early enough so that they can properly match the child to the family.

Some of the remarks follow:

"Getting foster parents lined up is a continuous struggle. Every year we are down to the wire on 1 or 2 homes, usually for teenagers. There is an over abundance of homes for the young ones, but not so many for teenagers. Sometimes we have to put a teenager in a second-best home."

"We need long-term commitment in foster families. In California the cost of living is so tight that sometimes they have a hard time accepting more of a burden. The pressure is for both the husband and wife to be employed full-time. The attitude of the people here is that if they serve for one year they have done their part....We get families too late; they put off making the decision...We probably keep around 40% of the foster homes each year and have to replace 60%. We need more people who are devoted to the program and not to a particular student, who will try again. We have some like that who are absolute jewels. I've noticed too much that families are so fragile, they quit over some of the smallest problems. Problems that if it were happening to their own children would not be a major crisis."

"The key to longevity is in the foster home. We have got to make the right placement initially with prayer and fasting. Goal would be to have more homes available than the number of students. To do this, have got to ID the homes early enough so we can properly place the Lamanites. It is the last minute placements that are the ones that give you the problems."

"For a couple of years we have worried about getting homes because of the economic situation, but that doesn't seem to be so severe a problem. I can get reasonable homes if I don't have to get more than 35 (new ones). If I start finding homes for 40 or more, it is pretty difficult. I can get homes for about 15 or 16 teenagers. More than that is too many."

"One criticism. I try to stop gossip about the program. The foster families with a bad experience are more apt to talk about it to others much more than if it were

their own child. Some almost persecute a foster family when they decide to take a child. We don't guarantee good experiences. We need to orient the foster family more."

"We make up cards with pictures now and a description of the child's personality. The region agent assigns each to a stake, and the stake then assigns each to a ward. "We're in the second year of this now, and it is much easier to get homes, but we still have to deal with the typical Mormon procrastination, last minute deadlines. But there is much less pressure in getting homes now."

"Placement workers who find and develop foster homes prior to the acceptance interview on the reservation usually take more kids and are more lenient. They know their homes and where each child could fit in. Two of the workers have at least 90% of their homes ID'd and almost all licensed prior to the acceptance interviews. The secret is probably planning."

"Foster family orientation is available, but the foster families don't come to the meetings. There is more than one orientation session. Here students come right at harvest time, and the parents have to attend to other things. There are often foster families that feel as though they have failed. The student goes home, and then we find out a year or two later that the student is really doing OK, and often foster families never know that; they still feel like failures."

"The only one really taking this seriously as a program of the Lord is the foster family. The Lamanites tend to see it as an extention of the government."

"...need a more uniform policy with a lot of emphasis placed on the foster family. They are the ones doing the converting. There are so many dynamics in the foster family that we don't deal with, afraid to say sometimes. The most important thing is to train the foster families."

"In my opinion, Indian kids have as many if not more problems than regular foster care children...We overlook problems purposefully at times because we don't have time to deal with things. The foster parent training is inadequate, and the low level of supervision they receive - foster parents need more intensive training."

"Every worker builds a set of foster parents that he works with, some who take 4 or 5 kids. About 10 to 15 percent of the foster parents maybe are of this kind.'

"One of my concerns is dealing with parents who have

terminated or lost a student, dealing with the guilt feelings. We need to find ways to help them resolve some of their feelings. Need one-on-one work with the case worker, but we need some techniques or ideas of how to deal with it."

"The foster family needs much patience. Often it is difficult to see or measure the positive things that are happening, things that wouldn't happen unless someone took time somewhere along the line...Obviously some tremendous things are happening with those people (the students). They have got to go through a real struggle to accept the Gospel. They have to almost renounce parts of their culture. Very few people recognize the struggle these kids must go through, spiritual struggle. It is hard to be patient while they go through this struggle. Some of the most choice people in the Church are involved as foster parents. They have to go the second mile. They get much out of it when they hang on. The process of getting foster homes must be similar to a calling or mission. The bishop doesn't call, but talks to them and lets the spirit do it."

The Caseload

Discussion of caseload parameters again elicits a variety of responses. The majority of those who remarked on the subject expressed some concern that the suggested load may be too high; but there are others who do not feel this way. Some state that it depends on the calibre of student, that if they have top quality students they can handle a bigger caseload. Some remark that it is a numbers game, that they may bring some students they don't really feel belong on the program in order to maintain the required load. Some noted that they are judged, or their salaries are at least partially dependent on, maintaining the required number of students. Those who live in areas where the LDS population is much less dense than along the Wasatch Front remark concerning the difficulty of maintaining a caseload of 75 when they must travel so far between families. Workers in the

Plains area comment that because of the different nature of the Lamanite student in that area (they are described as being more outspoken and more aggressive), that a smaller load would be desirable since this type of student requires more time.

The following quotes represent some of the opinions expressed:

"The present parameters are probably too high. A foster care caseload has a maximum of 40. ISPS has no maximum, only a minimum of 75, and there is pressure to keep near that parameter. The rationale is we get good kids with no problems."

"The caseloads should be decreased. We could thereby concentrate more effectively on fewer students and do a better job with those."

"We're playing a numbers game...The young ones really aren't hurting us that much. It is the older ones who come on with marginal motives."

"If the kids are good and well screened, then you would have to do less, can handle more. If you bring out only old kids then 40 is too many."

"The parameters are controversial in my own mind. There is a lot of work to be done in this job. Sometimes I feel we could do much more if the parameters were less; but on the other hand, if we are effective, efficient, then we can usually get the job done. But when you have fires to put out, it takes all your time."

"One of the complaints of the placement workers is that they just don't have time. Maybe lowering the caseload with few kids to supervise might give them more time."

"I feel no pressure in reference to the parameters. There were more applicants before than now."

"We have burned out foster homes in many of my areas here (with bad experiences). I have to travel far to new areas for foster homes. A caseload of 85 here is much different than one of 85 in Utah."

"A regular caseload in foster care is 35. In ISPS it is 75. In my opinion Indian kids have as many, if not more, problems than regular foster care children."

"My goal is to get my caseload up high. If I work below parameter I feel like a poor caseworker. If you have a low number of cases, you have to keep them all, even if you have problems. With a higher number you can say 'if I lose some, I don't care.'"

The Plains Indians

Only a few of the placement workers interviewed work with the Plains Indians. When they were questioned specifically about differences between the Indians of that area and those from the Southwest, their responses were consistent. They describe the Plains Indian as much more "Anglocized", having had close contact over the years with the Anglo culture, and in most cases no longer speaking their Indian language. They state that they are more likely than the Indians of the Southwest to be activist, to be outspoken, and to be aggressive.

Their remarks include:

"The Plains Indians are more nomadic, have more intratribal strife than the Navajo. The Sioux, one of the major Plains tribes, are more of a violent people. Their family ties are not the same (as the Navajo)...On placement the dropout rate is higher among the Plains Indians. They are much more verbal, more demanding and outspoken, much more fierce and violent. Yet, when you get one who is on for the right reason, then they are head-and-shoulders above the others. They have good leadership qualities."

"Plains Indians are different. The information on the Navajo does not transfer to the Sioux at all. They (the Navajo) have had no "Pine Ridge" or "Wounded Knee"...The Plains Indians are much more aggressive. They have no fear of fighting, telling someone off or being subversive."

"Plains Indians are more aggressive in skills and methods. There is a higher dropout rate, more changing of homes, less family support. All speak English. They are more militant, but not as involved in the Native American Church. Their traditions are not as strong, are dying out."

There are many issues that received perhaps less emphasis by the workers, but which were mentioned frequently and about which there seemed to be a general concensus of opinion. Space will not be taken in this report to quote remarks about each of these issues, but a summary of the feelings expressed is included.

Steward Agencies

The expanding role of the Steward Agencies on the reservations received consistent approval by the workers. Only one respondent expressed a fear that in interviewing and helping in the selection of the Lamanite students the steward agents were making judgments that not they but the placement workers would have to live with. He expressed apprehension that over time this could lead to problems. Most of the workers expressed appreciation for the new responsibilties of the Steward Agencies and indicated regret that they did not have the personnel they needed to reach their full potential in working with the students and their families. They indicated a desire that these steward agents had even more time to spend in getting to know the natural families and applicants and in orienting these Lamanites to the goals and expectations of the Program.

Orientation

Consistently the respondents indicated a need for more stress on the orientation of all those involved-the natural parents, the students, and the foster parents. Some mention of this feeling has been included in statements already quoted.

Christmas Vacation

A new Christmas vacation policy went into effect in 1981. Previously only 10th, 11th and 12th grade placement students were allowed to go home at Christmas time. The policy is now changed so that any student can go home for Christmas upon the request of the natural parent; provided that the natural parents arrange and assume the cost for the transportation. Since the interviews were completed prior to Christmas, the workers could only guess at what the effect of the new rule would be. Some expressed concern because it is known that whenever children go home, some of them will not return. This may be more true for the younger ones who are perhaps more subject to home-sickness. One worker, however, noted a positive aspect. He said when the children go home for Christmas it is a good time for them to get dental work and eye examinations done that otherwise the foster parents would have to arrange and probably pay for.

Communication

The respondents were consistent concerning the need for greater communication among the involved parties, especially in two areas, i.e., between the Priesthood off the reservation and the Priesthood on the reservation, and between the foster parents and the natural parents. For the Priesthood, it was suggested that the local (off reservation) Priesthood could encourage and help inspire the Priesthood on the reservation by having direct contact with them concerning the students. For the foster and natural parents, it is quite generally agreed that if they will

communicate with each other, either by telephone, letter, or visits, get to know each other, and work together to keep the student on placement, that much better results will be achieved.

Natural Family Support

The support of the natural family has been referred to in comments under previous headings. It is mentioned again here because of its apparent importance. The workers repeatedly state that the success of the placement is dependent upon whether the natural family supports and encourages the student in this endeavor or whether they are indifferent or consciously or subconsciously act to discourage the student. The primary ways that natural parent support may be encouraged or ensured are through a proper selection process and by better orientation to the requirements and goals of the program.

Second Generation Students

The ISPS Program has continued long enough now so that the workers are beginning to get second generation students in their caseloads. That is, students who have at least one parent who has been on the program. The workers frequently mention that these second generation students are among the best, easy to work with, positive toward the program, and quicker to adjust to the foster home. Unfortunately, there are not yet enough of these students on the program for them to appear in the random sample (in the sample selected for the surveys) in sufficient numbers to allow for comparison between their outcomes and those of the

other students. To make this comparison, a further study would have to be done which deliberately selected second-generation students to compare with the data obtained for the participation students in general.

Post-Graduate Opportunities

A number of placement workers noted that a greater effort should be made to inform the ISPS students concerning alternatives and options they have once they graduate from the program. Much emphasis is put on going on to BYU or Ricks College, but it is expressed that there are many other options that the students could choose from. Those who do not go on to college need to be aware of these other options. They include the various types of vocational training available, special schools, on the job training opportunities and specific job options. Most of the students graduate and then return to the reservation. They are not yet old enough to be totally on their own and the sudden end of placement can be a problem. As one worker put it,

> "There is a tremendous void when they get off the program. Some just kind of drift back to the reservation. They aren't adult yet and can't assume full responsibility to take full charge of their lives yet. They would probably resent being programmed, but if they could, have something to choose from. The returned missionary has the same problem except he may have a little stronger testimony. He often doesn't have a ward to relate to...It is a giant step over a pretty precarious chasm."

The Benefits

So far this chapter has primarily been written around the

problems and concerns related by the workers. It wouldn't be fair to omit the more positive comments and expressions of hope that the respondents gave. As was stated in the introduction, the workers generally, inspite of their concerns, expressed a positive attitude toward the ISPS and the influence that it is having on the Lamanite people.

Some of these feelings were expressed as follows:

"It is a program that has really helped a great number of students. Most of the students have had some type of motivation from the program. I feel that every student that comes to the program is profoundly touched by it, and in a positive way, whether he stays on or drops out."

"There are two sides. For the students and natural families, participation for just 1 or 2 years develops a different attitude regarding non-Indians and the self. They can relate to non-Indians and feel their own potential and ability to improve themselves. For the foster families, it gives them a different attitude regarding the Indians because of the exposure to the student."

"I enjoy the program. I have had a chance to do other things for more money. I don't feel I have experienced any burnout."

"The dropouts aren't really failures. Every single day they stay with the foster family is a success. It will expand his knowldge and awareness. Even though it is all worth it. Some of the most enriching things of life may only last a moment."

"...there are other benefits that most everyone attains, the ability to relate to others, greater understanding of fellow man which could aid in employment, parenting, community responsibility, any facet of life. Even after just part of a year their ability to relate to us is increased, they are better able to get a job, and have learned to work."

"With all of the studies it would be hollow without a testimony that it is the Lord's program and that it works, is making progress. Without the spirit, from the

outsiders point of view, it may look ridiculous or pointless. How do you build and strengthen the family by taking the kids away? It doesn't make much sense, but it is true. The spirit is there, and the spirit touches."

"We really don't fail with placement. We don't achieve the levels we desire, but just a glimpse can give you positive feelings."

"I think the program is teaching them problem-solving skills that they had never had before. This is the real value of the program. The Program prepares them for responsibility and gives self-confidence."

"The most important parts of the program probably can never be researched, the impact on lives and dynamics of the spirit."

Suggestions For Improvements Or Additions To The Program

Many of the respondents indicated ways in which they felt the program could be improved. Some of their ideas have already been expressed in conjunction with previous headings, e.g., the need for better orientation, communication and post-graduate assistance. Most of the suggestions made refer to the program as it is now. A few mention things that could be done in addition to what ISPS is already doing. Many of the remarks center around one theme, i.e., the need for a reassessment of the policies and rules so that more consistency can be injected into the program. It is pointed out that what is actually occurring is often quite different from what the directives say is supposed to be happening, and that the workers are perhaps left too much to "do their own thing." The question concerning the target audience is evident. Some say only kids from good LDS families should be allowed on the program. Others say that if they are from a sound LDS home, that they should be encouraged to stay home, that they

don't need the program. It is remarked that if it is a leadership program, that only the best should be taken, or if it is a missionary program that perhaps requirements should be lowered.

Many of these ideas and feelings are expressed in the following:

"There should be a lesson manual for foster parents that presents the Gospel as it refers to the student."

"Many of the things that I feel will help we are starting to do now; getting more involved with the families and the need to pull everyone together more. We have a list of requirements. There are always exceptions, but everyone doesn't go by the same rules as much as they should. Some are very strict, others not very strict."

"My hope is that if we can get enough educated and coming back to the reservation, then we can develop a program here, and they won't have to leave (the reservation). I hope we'll work ourselves out of a job, but it is happening slower than many would like. If that time should come, we would see a better school system and stronger family ties. Have talked about having some caseloads on the reservation where kids would be placed in homes on the reservation. The main purpose probably at the start of placement was the educational emphasis. It is probably more now to developing leadership. These placements would go to either Anglo or Indian foster parents. The advantages would be that it would be closer to the reservation, they wouldn't be pulled that much to another culture. The disadvantage would be that it would be too easy for kids to get homesick and take off."

"I am looking forward to the time when we expand the service to Mexico and South America. There, there is a whole country of Lamanites, where the poverty is bad. Maybe there would not be enough foster homes there. There is a Church school in Mexico that is doing great things."

"There are things we ought to be doing. For example, foster parent groups, and more time spent with seniors. We spend all our time with the kids who are in trouble, working with those whose grades are bad or who have

reports of drug use. The powers that be say 'get better organized, plan your time.' I have never talked to a placement worker who feels on top of things, who feels free to take a day off."

"We have a foster care program with 3,000 kids, and we don't have anyone that is really over it. There is the Area Welfare Director, the Assistant Commissioner, the Agency Director, the Priesthood leaders, and three Regional Representatives. They all have their input...There is no single source of direction from the Prophet on down."

"Who is placement for, the weak, the strong, any who want to come, or only a select few? Nobody has defined these things. For example, there is one priesthood leader who is trying to get any and all on. Another who won't talk to them because they haven't been out to Church."

"If the Brethren really understand what the reservation is like they would develop the program and other alternatives, e.g., follow-up programs, concentrate on helping them get off the reservation rather than stay on. For a stake to adopt whole families would be great. It is spiritual suicide to think we have to keep people on the reservation."

"I don't personally feel there is enough contact from Salt Lake to check on my work to see what I am doing and if I am doing as they want. You have to be crazy, be a nut to be involved as a placement worker. We need more direction, more review and an occasional pat on the back."

"The majority of students come from broken homes where they have experienced physical and mental abuse. I would like to see the program get some people working on how to work with this type of child. Before it was supposed to be a leadership program, but the really outstanding kids, many of them, don't sign up for the program. We get the kids with problems. We need inservice training on how to deal with their problems. To deal with them on an Indian culture basis, not a white culture basis."

"One thing, children of LDS families where the family is good and economically sound, should not come on placement. These often apply for academic reasons. They would be better to remain with their own families. Wherever possible a child should stay with his family. That is the first thing the local Priesthood should consider."

"More work should be done with the natural family to see if we can get away from the need to bring the children here. A goal we should have is to strengthen the natural families."

"I would like to make it a leadership/education program, pick the select and work them on an extremely close basis."

"The real question may be 'who is the target audience?' Is it those who have parents who are LDS or at least are supportive of the Church?"

"Acceptance of the student must be from the standpoint of what our goal is. What is the ultimate goal? Our policies say one thing, but what happens is different. This equals a double message. I have felt lately that we need to look at what we want to be the measurement and then establish and live by policies that would permit that to be the case."

"There is much inconsistency in the program, in the way students are accepted. We need to irradicate these discrepencies. This would improve the program."

"Need anything that could be done to lift the natural families, e.g., socials for the natural family at the Church with caseworkers presenting orientation for them."

"My biggest complaint has been that I felt a need for unity of the way the policies are executed. We have had many meetings, and we talk much, but nothing is ever concluded. Recently, we had a better meeting. The decisions were made, and they came and told us what the decisions were, and we were satisfied with it. We shouldn't be decision makers, shouldn't have so much lattitude that the program appears inconsistent."

"I would like to see a clarification of the standards and rules. From agency to agency and worker to worker there is much disparity."

"The number one thing is we don't have a policy. Everyone does his own thing just depending on how much pressure he receives from one place or another. We manipulate policy to cover our backs...We need a complete overhaul. It is a good program. It needs to continue on a small scale where we can really give service."

"We need a firm statement of the Church's stand and expectations."

Summary

Listening to the placement workers, one is impressed that, on the whole, they are enthusiastic about the ISPS program and feel it is a positive influence in the lives of the Lamanite students. Considering the pressures and time demands of the job, the anxiety experienced in rounding up enough foster homes before the bus arrives, the challenge of working to satisfy so many (i.e., the natural parents, the students, the foster parents, local Priesthood leaders, reservation Priesthood leaders, the state, and the agency), dealing with problems and "putting out brush fires," it would seem that they must like it, or they wouldn't stick with it very long. But they do stick with it, some for many years. At the same time, their concerns about the program and desire to improve it are evident in their comments and suggestions. Many expressed their appreciation for the interview, of having some attention directed their way, and of being given an opportunity to express their ideas and feelings.

DRAFT
For Discussion Only

Chapter 7

OVERVIEW OF WASATCH OPINION RESEARCH CORPORATION OPINION SURVEYS

Background

Wasatch Opinion Research Corporation, an independent consultant firm headquartered in Salt Lake City, carried out a two-phase study of the Indian Student Placement Program. This involved an opinion survey of current participants in the program, parents of current and past participants, participants who had discontinued their involvement in the program, tribal leaders, and LDS college students. The first phase of interviewing was accomplished during the summer months of 1977, while the participants were with their natural families on the reservations. The second phase interviews occurred during the early spring of 1979, while the participants were living with foster parents.

Phase I interviews were conducted with 605 individuals who were generally interviewed in their homes and included the following: 319 Indian parents who had or had had children in the placement program, 85 current enrollees, 87 children who had been in the program but had discontinued, 71 tribal leaders, and 43 LDS Indian college graduates. A total of 710 individuals were interviewed during Phase II of the survey. These included 300 Indian parents, 105 current enrollees, 103 who had discontinued, 102 tribal leaders, and 100 LDS Indian college students. Parents and participants, both current and discontinued, were randomly sampled. Tribal leaders and college graduates (Phase I) and

college students (Phase II) were selected on a quota basis in the communities where other interviews were carried out.

There was a specific effort to make the two phases as comparable as possible. In this regard, roughly three-fourths of the questions used overlapped the two phases. There were some differences in wording or phraseology. It appears that the setting of the interviews, due to the different timing, may have affected the responses somewhat. Phase II interviews were concentrated more in the Wasatch Front and Four-Corners areas with less representation from the Northern Plains areas than in Phase I. Finally, it appears that some policy and procedure changes had been implemented between the two phases, which also affected some of the responses.

The base for this study differs from that conducted by Albrecht and Associates (reported above). Albrecht and Associates limited their interviews to participants from the Four Corners area, and foster parents of participants from this area. Wasatch Opinion drew about a quarter of their respondents from outside the Four Corners area, especially the Northern Plains (Montana, North Dakota, and South Dakota).

The following pages present a broad overview and summary of the findings of the two Wasatch Opinion surveys. They are drawn mainly from Phase II reports (the most up-to-date data) and are presented <u>verbatim</u>. Phase I results are presented in braces ({ }). In some cases additional explanatory material is added, or the presentation is changed. These changes are enclosed in brackets ([ ]). NOTE: The abbreviations IPP and ISPP refer to

the Indian Student Placement Program.

Entrance Into The Indian Student Placement Program (ISPP)

§It is not easy for Indian parents to send their children into the Indian Placement Program (IPP). Yet eleven percent indicated that it was "not at all" difficult to see their children leave. Roughly two-thirds of the parents found it "definitely" or "probably" difficult to see their children leave to participate in IPP.†

[Over half of the students currently enrolled reported first hearing about it from relatives. Parents, students who discontinued and college students, on the other hand, were most likely to identify LDS missionaries as the source of information. Tribal leaders reported the broadest variety of sources, but specifically identified LDS missionaries and students in the program as their first sources of information about the placement program.]

Parents are considered to be most influential in the Indian children's decision to participate in the ISPP. Other groups of individuals who are considered to have great influence on the decision are: LDS missionaries, relatives, and families who have had children participate in the program. [There is a significant reduction from Phase I to Phase II in the degree to which LDS missionaries were seen by parents and participants as the major influence in the decision to participate in the program.]

Note: In the interval (one year) between when the Phase 1 and

Phase II data were collected, an effect was made by the Church to minimize the role of missionaries in recruiting program participants.

There is a substantial minority who believe that pressures are brought to bear in getting children to join the program. More than three out of ten (30.4%) of the tribal leaders think that missionaries put pressure on Indian parents to have children participate in the ISPP; and two out of ten (20.6%) think that caseworkers exert such pressure. (Both of these figures are somewhat lower than responses to a similar question on the Phase I survey.) Indian college students support the idea of pressure being exerted by approximately the same percentages (20.6% and 23.8%, respectively). Still, the vast majority of all groups negate the idea that such pressure is being exerted.

One of the strongest opinions expressed by all groups is that the need for a better education is the most significant factor in having children participate in the ISPP. More than two-thirds (67.6%) of the students made this unsolicited observation, and 60.0 percent of the parents agree; and more than one-half of all the groups (except the college students) mentioned this need. When interviewers were debriefed on this topic, it became evident that many Navajo mothers expressed concern about the available schooling on the reservation. Such statements as "They just play around" and "Nothing important happens there" were repeated, and the mothers worry about the "bad" influences and the mediocrity with which their children are faced.

[These responses are very similar to those elicited in Phase

I. However, in Phase II, parents and children who discontinued were somewhat less likely to mention "better education" as the primary reason for participation. In Phase I, parents, students and students who had discontinued were asked for a second motivation. The most frequent answer (given by just under half the respondents) identified "spiritual growth".]

[Desire to "learn Anglo ways" was seldom mentioned, except by tribal leaders in Phase I, where it was the second most frequently cited reason. In Phase II, only one tribal leader gave this as a reason.]

There seems to be general consensus that it should be left up to the parents first and children second to decide whether or not to participate in the program. [In Phase I, 90% of parents felt this should be a parental decision. None felt it should be up to the children. In Phase II, only 66% of parents identified it as a parental decision, and 18% felt it should be left to the child. The child was second most frequently cited, after parents, by all groups except college students, among whom the branch president was second most frequently cited.]

Even though 54.9 to 81.7 percent of all groups are certain that children do not participate in the ISPP without parental approval, percentages varying from 5.7 to 12.7 of the respondents in the five groups interviewed felt that some children participate without approval of the parents. Current students are least likely to think this is the case.

The Image Of The Indian Student Placement Program (ISPP)

The overall conclusion that may be drawn after evaluating all the responses to this part of the survey is that a significant majority in all categories tend to have good feelings toward the ISPP. Roughly 93 §96† percent of the parents, 78 §79† percent of the tribal leaders, 92 §93† percent of the current students, 91 §82† percent of the students who discontinued their participation in the program and 87 §86† percent of the college students have "very good" or "good" feelings toward the ISPP. [There is, however, a difference in intensity of feeling between the two phases. Phase II respondents were relatively less likely to answer "Very Good" and more likely to answer "Good".]

A significant majority of all categories of respondents also appear to be happy that Indian children have the opportunity to go into the ISPP. To the question: "Are you happy or sad that your child is (was) on placement", nearly 65 §89† percent of the parents indicate that they are "very happy" and another 28 §9† percent are "somewhat happy". The students may tend to assume that their parents are happier about their participation in the program than are the children, themselves. Thus, roughly 56 percent of the current students indicate that they are very happy to be on ISPP, while nearly 70 percent of these same students perceive their parents to be very happy that their children are in ISPP. The groups least likely to agree with the statement, "I am glad my children went in the Placement Program" are parents with bad feelings toward the ISPP, parents who did not attend

church during the past month, and parents who feel that some pressure was exerted to place their children in the ISPP. Although 43.1 percent of the tribal leaders strongly agree that parents are glad their children are in the program, over 77.5 percent of these same leaders admit that ISPP definitely or probably has a good influence on the Indian children.

There is a general decline from Phase I to Phase II in the percentages of respondents who strongly agree that most children are glad to be in the placement program. For example, the Phase I responses include: parents, 77.4 percent; tribal leaders, 40.8 percent; current students, 49.4 percent; and students who discontinued, 43.7 percent. Among Phase II respondents, comparable figures include: parents, 58 percent; tribal leaders, 25.5 percent; current students, 25.7 percent; students who discontinued, 35.9 percent. When asked about the attitudes of parents of participating children, parents and students who discontinued their participation in the program are less likely in Phase II than in Phase I to say that they strongly agree that parents are glad to have their children participate in the progam.

[The long-term benefits fo the Program continue to be recognized. College graduates from Phase I and college students from Phase II agreed almost three to one that their college experience makes them "more" or "much more" committed to the usefulness of the Placement Program. Furthermore, the proportion of parents attributing at least some good influence from the program increased from 83 percent in Phase I to 96 percent in

Phase II. The evaluation of tribal leaders, while still overwhelmingly positive, declined from 86 percent to 78 percent who recognized some good influence from participation in the Program.]

The Cultural Impact Of The Indian Student Placement Program

A series of questions has been asked to determine respondents' perceptions of what impact the ISPP has on the Indian culture and tribal society. Roughly three-fourths of parents, tribal leaders, and college students strongly agree that it is important for Indian children to be aware of their own culture. It is significant to note that nearly five percent of the current students strongly disagree that participation in the ISPP causes Indian children to be more aware of their native culture. [This is in sharp contrast to responses in Phase I. Over 30 percent of all groups interviewed were in "strong" or "somewhat" agreement that "children on placement become less aware of their culture." Among college graduates the proportion was over half. (NOTE: This discrepancy may be due to changed wording. The Phase I question referred to "their culture", while Phase II used the term "Indian way of life". Further, the Phase I question was worded in negative terms ("become less aware"), while the Phase II question was expressed positively ("become more aware").]

Although 37.2 percent of the tribal leaders disagree that an ISPP experience causes children to become more aware of their

culture. 50 percent of such leaders do agree that participation in the ISPP leads to a greater awareness of the Indian culture.

Some college students do feel that an ISPP experience can be destructive to a child's awareness of his own culture. Thus, while 61 percent of college students acknowledge that the ISPP is definitely or probably not destructive or harmful to the Indian culture, another 28 percent argue that the program is definitely or probably destructive or harmful to the Indian culture. [Phase I college graduates responded almost identically, with the exception that they were more likely to be positive that participation was not destructive to Indian culture.] Less than two percent of the college students state that an ISPP experience will definitely turn an Indian child against the tribe, while nearly 75 percent of the college students believe that it probably or definitely does not turn the child against the tribe. This is consistent with the feeling among 78.7 percent of the parents that the program, in fact, makes Indian children stronger members of the tribe.

Although a large percentage of respondents in all categories feel that it is important for children to be aware of the Indian culture, the importance of Indian children learning Anglo ways is also recognized. Roughly 94 percent of the parents, 89.2 percent of the tribal leaders, 86.6 percent of the current students, 84.5 percent of the students who have discontinued the program, and 95.2 percent of the Indian college students all feel it is important for Indian children to learn Anglo ways. Well over 85 percent of the students (current 92.4%; discontinued, 88.0%)

state that the ISPP contributes toward learning more about the Anglo way of life. Of all the respondents questioned concerning the importance of learning Anglo ways, students who discontinued were most apt (2.9%) to say that learning Anglo ways is not important at all.

Even though current students in Phase II appear less likely than those in Phase I to believe that it is important to be aware of the Indian way of life, they are also less likely in Phase II than in Phase I to say that it is important to learn Anglo ways. While 45.9 percent of the current students in Phase I believe that it is very important for Indian children to learn Anglo ways, this percentage decreases to 33.3 percent among Phase II respondents. On this question, differences in the responses may at least be partially attributed to the differences in the time of the year the survey was administered.

In Phase I, respondents were asked if the ISPP contributed toward learning Anglo ways, and almost all of the current students (94.1%) and students who discontinued their participation (93.1%) said that it definitely does. Among those interviewed in Phase II, however, only about 60 percent (current students, 58.1%; students who discontinued, 64.1%) said that they definitely learned Anglo ways while in the placement program. Thus, while most in Phase I said the placement program contributes to the learning of Anglo ways, generally students in Phase II appear less likely to say that they, themselves, definitely learned Anglo ways during their participation in the program.

There appears to be little evidence that participation in the ISPP turns Indian children against their tribe, or that the experience in the program substantially reduces a child's sense of identity with or appreciation of the Indian culture. From a slightly different point of view, it is interesting to note that nearly 90 percent of the Indian college students argue that their experience actually increased their appreciation of their indigenous culture. [This compares with just over half of college graduates who responded similarly in Phase I.]

When compared with Phase I, current students and those who discontinued their participation in the program who were interviewed in Phase II are less likely to say that participating Indian children are <u>definitely</u> not considered outsiders by other members of the tribe, but more likely to say that they <u>probably</u> are considered outsiders. Among current students in Phase I, 61.2 percent indicate that children returning from the placement program are definitely not considered outsiders. In Phase II, however, this percentage decreases to 36.2 percent. Likewise, the percentage of current students who say returning participants probably are considered outsiders increases from 11.8 percent in Phase I to 22.9 percent in Phase II. In Phase II, groups tend to be more likely to say that they <u>probably</u> are or <u>probably</u> are <u>not</u> considered outsiders than in Phase I.

The Impact Of The ISPP On Family Relations And Finances

When a child leaves home to live with another family, a certain amount of stress is inevitable both to the child and to the parents. These comments consider the impact of these separations on the relationship between parent and child.

In the opinion of those surveyed, the bond between parents and children are strengthened as a result of the experience--93 percent of the parents say that their children love them more as a result of the experience with the ISPP. Large percentages of students [in Phases I and II], both current and those who discontinued the program, concur. The tribal leaders are less likely to believe that the child's affection for the natural parents increases by participation in the program. More than one-fifth of them feel that the child comes to love the parents less as a result of the child being in the program.

Although a majority of the tribal leaders do not believe that the child's absence from the home to participate in the ISPP causes problems between parents and children, a signficant number (34.3%) do think the program creates some problems. Among the students who discontinued their participation in the program, 16.5 §20.6† percent agree [that participation creates at least some problems.] One parent in ten has a similar opinion. [However,] fewer current students [13% and 7% in Phases I and II, respectively] agree with this concept. Only three parents out of a hundred say that the program caused a great deal of problems between themselves and a child of theirs, while 73.0 percent say

that the program caused no problems at all.

It is almost unanimous among all groups that foster families take good care of Indian children. The most negative group is the tribal leaders; but even among them, 77.4 percent believe the children are well cared for. A substantial number of these leaders do not have any idea whether or not foster families care well for the children. No leader said that the children are not at all well cared for, leaving about 10.8 percent who think that they are "not really" well cared for. Only three people out of the more than 700 interviewed said that the foster family really does a bad job--one is a student who discontinued his participation in the program and two are parents.

Parents and children who participate in the ISPP are not required to pay any direct cost; that is, no fee is charged for the program. In this survey all five groups interviewed were asked to indicate what the actual expenses are per year for having a child in the program.

About one-third of the parents indicate that they spend more than $200 per year on their ISPP child; one-fourth spend between $50 and $200; about 14 percent spend less than $50 per year; and 15.7 percent indicate that it costs them nothing to have a child participate. Nearly one in ten are not aware of or do not know what the costs are.

$Over 65 percent of the parents indicate that their actual expenses were less than $300 and almost 50 percent that they were less than $100. Approximately eight percent of parents, however, set the figure at more than $500.

A fairly large group of tribal leaders indicate that it is their impression that both the Indian and foster parents contribute to the medical and dental costs and also to the clothing expenses of the Indian child who lives with a foster family.†

The Religious Impact Of The Indian Placement Program (ISPP)

Nearly one parent in four acknowledge that they definitely or probably joined the LDS Church in order to be able to have their children participate in the ISPP. A significantly larger percentage of the current students and students who have discontinued appear to have joined the LDS Church in order to participate in the placement program. And a very large percentage of both tribal leaders and college students believe that the parents and children do join the LDS Church in order to qualify as participants in the ISPP. However, only 11.0 percent of parents "definitely" joined the LDS Church to be eligible for participation; and only 17.1 to 21.0 percent of the other groups said that participation in the ISPP is the reason parents become members of the Church.

The impact of being able to go on the placement program on a child's decision to join the LDS Church appears to have changed since the Phase I survey. Although the questions are stated differently in the two phases, the changes in the trends in the data are, perhaps, significant. In Phase I, 68.2 percent of the current students said that their decision to join the LDS Church

was influenced strongly or somewhat by their being able to go in the placement program. Among similar respondents in Phase II, however, 48.5 percent of the current students said that they definitely or probably joined the LDS Church to enable them to participate in the placement program. Thus, the implication may be that the impact of the placement program on joining the LDS Church is declining. This notion tends to be supported by the fact that there is a corresponding decrease in the perceived influence of missionaries on a child's decision to participate in the placement program.

A strong majority of parents feel that their children benefited spiritually from their experience in the ISPP. Thus, 65 percent of the parents see a definite benefit, and 27 percent indicate that their children probably benefited spiritually from the experience in the ISPP.

[Current students' attribution of spiritual benefits is in the same proportion, but not so intense as that of the parents--55 percent "definitely" and 37 percent "probably". (In Phase I, 68 percent reported "very much" spiritual benefit with another 22 percent reporting "somewhat".) College students overwhelmingly (95%) reported at least some spiritual benefits from participation. Among students who discontinued, the proportion was only 85 percent. (Again, this was similar to Phase I results of 86%.) Tribal leaders were lowest in proportion recognizing spiritual benefits. This appeared to be more a function of lack of information (14% "don't know") rather than denying the benefits.]

Only a very small percentage of the current students and those who discontinued feel that their participation in the ISPP was not spiritually beneficial. For example, only 4.8 percent of the current students indicate that it is probably not beneficial, while 10.7 percent of those who discontinued feel that it is probably not spiritually beneficial.

A careful analysis of the data provides some interesting insights into the ways in which participation in the ISPP can influence the behavior of students who have completed this program. In contrasting those who have participated with those who have not, it is interesting to note [behavioral differences between ISPP participants and those who have not been on placement. The ISPP participant is much more likely to have served an LDS mission. The older the former participant, the more likely it is that he/she has served a mission.

Likelihood of temple marriage is also significantly related to ISPP participation. Previous participants over 19 years old were much more likely to have been married in the temple. Among participant, those who completed the program married in the temple in higher proportion than participants who discontinued. These relationships held for both phases of the survey.]

The Educational And Vocational Impact Of The Indian Student Placement Program (ISPP)

A strong majority (over 70%) of respondents in all subgroups considered agree that children who participate in the ISPP

receive a better education than do non-participants. Of the five subgroups, parents (80.0%), current students (78.1%) §78.8%†, and students who have discontinued their participation (70.9%) §69.0%† are very likely to "strongly agree", while the responses of tribal leaders and college students tend to be split between those who "strongly agree" and who "agree somewhat" that children in the program receive a better education than do those who do not leave the reservation for school. It appears, then, that while all subgroups have positive feelings about the impact the program has on a child's education, tribal leaders' and college graduates' responses tend to be less intense than those of other groups of respondents.

A careful statistical analysis of the data collected about the children of parents interviewed reveals a significant relationship between participation in the ISPP and later educational achievements. Thus, among students who participated in the ISPP at some time, who are over age 19, 83 §85† percent graduated from high school. On the other hand, of those children over age 19 who did not participate in the ISPP, 64 §60† percent graduated from high school.

Similar relationships are also apparent when one considers college attendance of participants and nonparticipants. For example, 49.2 §45.5† percent of the participants over age 19 attended some college, while college attendance was recorded for only 29.3 §30.7† percent of the nonparticipants in this same age group. [The contrast between those who had and who had not been in the program becomes most obvious for those 25 years of age and

older. At this age level, 77 percent and 75 percent of participants (in Phases I and II, respectively) had completed some college work as compared to 39 percent and 24 percent respectively of nonparticipants.]

When college graduation is considered, differences between participants and nonparticipants exist, although they may not be as great as when considering some college training. [The differences are much more pronounced at age 25 and over than at younger ages. In Phase I, 22 percent of participants as compared to 12 percent of nonparticipants had graduated from college. Similar figures in Phase II were 33 percent and 13 percent. The reason that the difference becomes more pronounced at the higher age group may be due to the fact that participants are more likely to go on an LDS mission, and returned missionaries tend to delay college graduation by two or three years.]

The data suggest that most respondents believe that children who participate in the placement program are better able to earn a living than are nonparticipants. While a majority of all groups believe that participants are better able to earn a living than nonparticipants, parents (60.0%), current students (54.3%), and students who have discontinued (51.5%) have particularly intense feelings. While the responses of college students are generally positive on this dimension, their opinions are much less intense than the other groups, with 32.0 percent saying participants are "much better able", but 45.0 percent giving the less intense "somewhat better able" response.

§It appears that most categories of respondents do feel that

participation in the IPP has positive impact on the vocational futures of the students involved. Nearly 85 percent of the parents and 84.6 percent of the tribal leaders admit that students who have been in the placement program are better prepared to earn a living when they return to the reservation. All categories of respondents (parents, tribal leaders, current students, those who did not complete the program, and college graduates) who feel that there is a difference between participants and nonparticipants agree that students who have been in the placement program have a less difficult time finding a job on the reservation. However, a significant majority (59.9% of the parents and 60.6% of the tribal leaders) feel there is no difference in the ability of the IPP students and reservation students to get a job on the reservation after graduation.†

Communication Patterns Between Natural Parents, Students, Foster Parents And Caseworkers

§A large majority of respondents in all categories acknowledge that it is "very important" for parents and children to communicate with each other while the children participate in IPP. Over 90 percent of the tribal leaders and nearly 86 percent of the parents state that this type of communication is "very important." Less than 70 percent of the current students feel that it is "very important." However, over 90 percent of both the current students and the students who have left the program indicate that communication between parent and child is

"somewhat" or "very" important.†

[Phase II of the survey] deals with the frequency of contact between the natural parents, foster parents, students, and case-worker, rather than with the perceived importance of the contact. Overall, contact was frequent between most of the groups; but in considering each of the categories independently, there are quite a few instances of no contact being evident at all.

More than one-half of the parents said that they did not visit their child at all at the home of the foster parents during the school year; 3.9 percent did not write a letter during the year; and one in five did not contact the child by telephone.

Almost 90 percent of the students did not come home for a visit during the school year. Only about 3 or 4 percent of the students did not write to their parents, and 6 out of 10 did not call home during the year.

Most families did, however, stay in fairly close contact. Of those Indian parents who did visit the foster home, 36.0 percent of them made one or two visits during the school year; most write between seven and eight letters a year and make about five phone calls during the year to the child in the ISPP.

The child appears to call home less frequently than he is called; he writes the same number of letters as his parents; if he visits his home at all, it is most likely to be just one time.

Certain differences in communication patterns between students who discontinued and current students are evident. There is a tendency for the student who discontinued to have fewer instances of contacts with the natural parents, overall;

but also, a minority of them receive much more attention when considering the actual number of contacts made.

There is considerable contact between the foster parents and natural parents once communication has been established. Quite a few sets of parents, however, never did get in touch. For instance, one-half of the natural parents never visited the foster parents, one-tourth did not write to the toster parents, and almost one-fifth of the foster parents never wrote to the natural parents. About one-half of the natural parents did not call the foster parent during the school year, but 78.1 percent of the foster parents never phoned the natural parents.

Among those sets of parents who do establish communication, the following frequency patterns are most likely: one or two visits by the natural parents to the foster parents during the year, nine or more letters, and nine or more phone calls. The foster parents who do write are most likely to write the natural parents either just once, or nine or more times; they are most likely to call once or twice.

According to the parents and the students who discontinued, the caseworkers do not make contact with about one-tenth of the children's natural parents during the year. They do not write to one-half of them. About 83 percent of the natural parents do not write to the caseworker during the school year.

Many parents (81.4%) say that they did not call the caseworker at all during the year. This is also the perception of the majority of the students interviewed.

When contact is made, the caseworker is most likely to make

two visits a year to the home of the natural parents (according to those parents), and to write two letters a year to those homes with which he is in communication. The natural parents are most likely to write one letter to the caseworker, if they write at all. The natural parents who do telephone the caseworker are most likely to make just one call.

The patterns for students in this aspect are similar to those for the parents, except that current students who do see their caseworker are most likely to do so three times a year--students who discontinued, nine times or more a year. Students who discontinued and who did write their caseworker are most likely to have done so nine or more times; and, although they are most likely (11.9%) to have called the caseworker only once, they are next most likely (9.5%) to say that they called nine or more times.

When considering the number of visits, telephone calls, and letters written in both Phase I and Phase II, little difference is apparent, suggesting that there has been no change in the communication patterns.

General Attitudes Of LDS College Graduates/Students

The sample of college students/graduates in the two surveys differed. In Phase I, those interviewed were students who had graduated from a college or university and were living and/or working on the reservation at the time they were interviewed. In Phase II, all college students were LDS students still attending

a college or university in Utah or Arizona--roughly one-half were attending BYU. [For this reason, the summary comments from the Phase I report will be presented verbatim, followed by the Phase II summary comments.]

Phase I. §In an attempt to gain some insights into the general attitudes and feelings of Indians of LDS faith, who have graduated from college, some 43 young Indians in this category were interviewed. Special efforts were made to obtain the opinions of such Indian college graduates from most of the communities where there were parents and children who are presently associated with Indian Placement Program. Roughly 50 percent of these 43 respondents participated in the IPP, and the other 50 percent did not. The caveat should be heeded that these 43 young LDS college graduates cannot be considered as necessarily representative of all LDS college graduates.

First, these respondents were invited to share their opinions concerning specific public issues and programs. Two issues which need immediate attention appear to stand out in their minds: crime prevention and drug control. Sixty percent or more indicate that the government should do more than they are now doing in the areas of the education of Indian children; crime prevention; and in developing educational grants for minorities. Roughly only about 30 percent of college graduates approve of the objectives of the American Indian Movement (AIM), but nearly 75 percent disapprove of its methods.

Several questions were asked in an attempt to understand the reasons and goals which appear to motivate Indians to attend and

graduate from college. The four most important reasons given are: (1) "to get a good job"; (2) "to help my people more"; (3) "to make more money"; and (4) "to be able to serve the Lord better." This interesting mixture of personal, social, and religious goals suggest that no one single set of motivations can explain their behavior. It is apparent that the personal needs for a good job and financial security are significant. Yet the sense of social obligation and tribal responsibility is deeply felt. Roughly three-fourths of the respondents acknowledge that their desire "to serve the Lord better" was "important" or "very important" in influencing their decision to attend and graduate from college.

A careful review of how these LDS college graduates spend their leisure time suggests a very definite priority list of activities--(1) spending time with families; (2) attending Church meetings; (3) continuing their education; and (4) attending cultural events such as plays, rodeos, music, etc.

A majority of these LDS Indian college graduates appear to be "very satisfied" with life in general, their family life, their jobs, their relationship to the LDS Church, their prospects for the future, and the Indian Placement Program. The two areas about which the greatest dissatisfaction is expressed are the Bureau of Indian Affairs (BIA) and the AIM. It is interesting to note that over 80 percent of these college graduates are "very satisfied" with their family life. This dimension of their life appears to be the area from which the greatest satisfaction is derived.†

Phase II. A total of 100 LDS Indian college student were interviewed in order to obtain their perceptions of various public programs, issues, and the Indian Placement Program (ISPP). Of these 100 respondents, 63 percent had actually participated in the ISPP, yet only 33 percent of the participants completed the program (that is, graduated from high school while in the program).

The ISPP seems to be viewed positively by most of the Indian college students. Only 5 percent of those interviewed feel that the ISPP has caused a decrease in appreciation of the Indian culture, and roughly 12 percent are less committed to the usefulness of the program since going to college. In addition, a substantial 89 percent of the Indian students feel that their educational experiences have increased their appreciation for Indian culture.

The college students are somewhat concerned that participation in the placement program can turn Indian children against the tribe--18 percent said it probably does, two percent claim that it definitely can turn children against the tribe.

According to the survey, Indian students are generally not considered outsiders by others on the reservation since attending college; 44 percent say "definitely not", and 31 percent of the students say that they are probably not considered outsiders.

In addition to attitudes concerning the placement program, Indian students offered opinions concerning various issues and public programs. It is apparent that students are most desirous of having the federal government increase efforts in developing

new energy sources, protecting the environment, and increasing educational opportunities for Indian children. Regarding federal government involvement, respondents give least support to firearm control and extending Bureau of Indian Affairs' (BIA) powers.

The survey indicates that the possibility of getting a good job inspires the greatest amount of Indian students to attend college. Also, the goal of "helping my people" is very important to most of those interviewed in the study. Leaving the reservaions appears to have little bearing upon why Indians go to college, nor does the pursuit of a spouse.

Indian students' leisure time is most often taken up by educational studies and being with family members. Nearly 75 percent of the students also mention that they frequently participate in Church meetings and Church work. Television tends to be viewed only occasionally or very seldom by most Indian students.

Generally speaking, the college students interviewed are optimistic about the future. Over half claim to be very satisfied with their future prospects, while 42 percent are somewhat satisfied with the prospects. Life in general and family life are also viewed with general satisfaction among Indian students.

Satisfaction levels are lowest with regard to efforts of the American Indian Movement (AIM); 45 percent of the Indian college student respondents claim to be very dissatisfied with the AIM. The BIA and respondents' jobs are given only moderate satisfaction ratings by those interviewed.