The Indian Student Placement Program as a Means of Increasing the Education of Children of Selected Indian Families

Geraldine T. Lindquist

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THE INDIAN STUDENT PLACEMENT PROGRAM AS A MEANS
OF INCREASING THE EDUCATION OF CHILDREN
OF SELECTED INDIAN FAMILIES

by
Geraldine Taylor Lindquist

A thesis submitted in partial fulfillment
of the requirements for the degree
of
MASTER OF SCIENCE
in
Elementary Education

Approved:

UTAH STATE UNIVERSITY
Logan, Utah
1974
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The Indian Student Placement Program as a Means of Increasing the Education of Children of Selected Indian Families

by

Geraldine T. Lindquist, Master of Science

Utah State University, 1974

Major Professor: Dr. L. Gail Johnson
Department: Elementary Education

The purpose of this paper was: (1) To compare the number of years of formal education of participants in the Latter-Day Saints Indian Student Placement Program with those that had not participated. (2) To see if the number of years a student participates in the Indian Student Placement Program had an effect on the amount of formal education he receives. (3) To compare the future educational and employment plans of the two groups. (4) To see how students evaluated their educational program.

The results showed no differences between the two groups in number of years of formal education, future
educational and employment plans. The majority of students preferred the Latter-Day Saints Indian Student Placement Program as an educational program whether they had been participants or not.

(49 pages)
CHAPTER I
INTRODUCTION

The history of Indian education in the United States has followed the federal government–Indian relationship in general. The first period of Indian education was an era of private, mostly church education. For more than three centuries the western method of formal education was under the direction of the missionaries. The next period was dominated by federal government controlled education. Today, although there are more Indian pupils enrolled in mission and Bureau of Indian Affairs schools than ever before, the number enrolled in public schools has increased so rapidly that two-thirds of all Indian pupils are enrolled in public schools. Only now is universal education for the American Indian becoming a reality.

Indian education today faces many problems. There are problems both in the schools and out of the schools that affect their educational performance. Non-school factors which tend to determine the direction of educational development and limit what the schools can accomplish are: poverty, geographical isolation, lack of English or very little English in the home, lack of facilities for reading and study, and a variety of cultures that do not work positively for school achievement.
The traditional way of life for the Indian is undergoing dramatic change. This is verified by the massive influx of Indians into urban areas with its resulting social and psychological dislocations. Indians often find themselves isolated, unskilled and alienated, living in ghetto situations. Many ultimately drift back to the reservation seeking security in familiar surroundings. Yet the reservations are also changing with roads, utilities, improved housing and tribal economic development programs.

It is a time of transitional stress for the American Indian. A meaningful education could help ease the problem and allow him to select those elements of both the old and new which are valuable in forming a stable life style.

The Indian Student Placement Program of the Church of Jesus Christ of Latter-Day Saints is unique in the field of Indian education. It began on an experimental basis in 1947 in Utah, with three Indian students participating. Over the past 25 years it has increased in its scope until there have been as many as 5000 Indian students during a school year representing 50 tribes participating in the program in Washington, Utah, Idaho, Colorado, Nevada, Arizona, Georgia, and in all the provinces of Canada.
The program places Latter-Day Saint Indian children between the ages of eight to 18 in Latter-Day Saint foster homes during the school year. The program is voluntary for all participants. Indian parents who wish their children to participate and the families wishing to receive a foster child into their home must apply.

Bishop (1967) states the objective of the program:

To make possible educational, spiritual, social, and cultural opportunities for Latter-Day Saint Indian children, and to provide opportunity for them to participate in non-Indian community life so that they can use their experiences now and later for their own benefit and that of their people. (p-103)

**Statement of the Problem**

Several studies in recent years have surveyed the graduates of the program to determine their present status in education, employment, and acculturation. A study comparing the amount of education completed by students participating in this program with students who have not participated could be useful in evaluating a portion of the Placement Program goals.

The purpose of this study is to answer the following questions: (1) Has participation in the Indian Student Placement Program made a difference in the number of years of formal education a participant has
received compared to those who have not participated? (2) Does the number of years a student participates in the Placement Program have an effect on the amount of formal education he received? (3) Is there a difference in the future educational and employment plans of program participants from those who do not participate? (4) How do the students evaluate their educational program?

**Definition of Terms**

(1) The term Latter-Day Saint will refer to a member of the Church of Jesus Christ of Latter-Day Saints.

(2) Placement Program will refer to the Indian Student Placement Program sponsored by the Church of Jesus Christ of Latter-Day Saints.

(3) Participant will refer to a youth who has been a part of the Placement Program for at least one year.

(4) Non-participant will refer to a youth who has never been a part of the Placement Program.

**Limitations**

This study will be limited to the educational aspects of the Indian Student Placement Program. Membership in the Church of Jesus Christ of Latter-Day Saints, is a requirement for participation in this program. Only these youth will be interviewed. Only Navajo youth completed questionnaires. It was not possible to obtain a true
random sample from the membership records of the Church of Jesus Christ of Latter-Day Saints in the areas chosen because of the lack of addresses of homes for some of the youth on record. Therefore, the sample was obtained of youth having contact with adults who work in church and secular activities.

**Organization of the Paper**

This paper has been organized as follows: The statement of the problem, definition of terms, and limitations are included in the Introduction, Chapter I. A review of pertinent literature is covered in Chapter II. Chapter III describes the method of procedure. The results and a discussion of these results comprise Chapter IV. The summary, conclusions, and recommendations are combined in Chapter V.
CHAPTER II
REVIEW OF LITERATURE

Several writers, including Fuchs and Havighurst (1972), Wax (1963), and Birchard (1971) discuss the history of Indian education. The information found on the following four pages come from these sources.

Indians were first introduced to western education and formal schooling during colonial times, by Roman Catholic Priests who were the earliest missionaries to America. The Jesuits, mainly French, were active in the eastern and northern part of the country. Their goal was to teach Christianity and the French culture. The Franciscans, mainly Spanish, influenced the peoples of the southwest. Their schools taught Spanish, but placed greater stress on agriculture, carpentry, spinning and weaving. Protestants also established schools, primarily in the east. These schools offered a curriculum to Indian youth that was the same as that offered non-Indian youth with major emphasis on the area of academic study. The schools were established as an agent for spreading Christianity and the transmittal of western culture and civilization, with no specific attempts to incorporate Indian languages, culture or history. These
schools were the white man's efforts to extend the benefits of his educational tradition to the peoples of the new world.

The schools of this period touched few persons and met with conspicuous lack of success as hostilities increased between expanding settlers and Indians. With some exceptions, most Indians failed to see the need for formal education. Western education failed to prepare their youth with the skills considered important for survival in the variety of Indian cultures.

In 1802 Congress approved an appropriation for federal funds among those societies and individuals that had been prominent in the effort to educate the Indians. In this way the education was turned over to missionary societies. This continued until 1873.

The Cherokee Republic also developed an extensive school system. Estimates of literacy among Cherokees ran as high as 90 percent. The Creeks, Chickasaws, and Seminoles also maintained schools operated and financed by themselves.

Public protest against federal aid to sectarian schools and the unconstitutional nature of the practice led the government to discontinue their financial support of the missionary societies, and a system of federally operated schools was developed under the jurisdiction of the Bureau of Indian Affairs. By the late 1890's
the school systems operated by the Indian tribes were closed by the federal government and the education of Indians came under the control of the Bureau of Indian Affairs. It was not until the late 1960's that an Indian tribe would once again be in a position to direct the formal education of its children in a school.

The federally operated system of Indian education followed the idea that the removal from the influence of home and tribe was the most effective means of preparing the Indian child to become an American. Old abandoned army forts were converted into boarding schools. Children were removed long distances from their homes. The use of Indian languages by children was forbidden under threat of corporal punishment.

The first contracts for coeducation of Indians and whites in state and territory schools were made in 1891. By 1920, more Indians were in public schools than federal schools.

In 1928, a Senate investigation of federal Indian programs produced a critical survey, "The Problem of Indian Administration", popularly known as the Miriam report after Lewis Meriam of the University of Chicago. This report attacked the operation of the boarding schools which were overcrowded, rigid, and deficient in
health and food services. Teachers were considered poorly trained. The report accepted the eventual goal of educating all Indians in the public schools, but to retain sufficient professional direction to make sure the needs of the Indians were met. It also spoke of the need for furnishing adequate secondary schooling, scholarship, and loan programs for Indian higher education. (Meriam 1928)

A major reversal in national Indian policy took place in the 1930's following the Meriam Report. Conscious efforts were made to encourage the establishment of community day schools. Programs in bilingual, bicultural education were begun, and active efforts made to recruit Indian teachers. Special schools for leadership training, nurses training, and health schools were set up. Inservice education for teachers was instituted. Public school attendance was encouraged, and states were reimbursed for the education of Indians in public schools.

The years following the end of World War II saw continued efforts to end federal commitments to Indian tribes, a policy known as termination. Official policy was that Indian children should be educated when possible in their home environment, at least through elementary grades. However, the BIA boarding school system also expanded in order to meet needs arising out of the rapid
increase in school attendance, especially by Navajo and Eskimo youth, as well as expanding attendance at the secondary level.

By the mid-1960's the policy of termination was abandoned. The Bureau of Indian Affairs had changed its mission to that of assisting the economic development of the Indians rather than the more passive function of taking care of the Indians. The goals today of American Indian education are moving away from an assimilation goal and are to enlarge the area of choice and self-determination of Indian people and to respect the value of cultural diversity.

Bass (1969) concludes that with minor exceptions, the history of Indian education has been primarily the transmission of white American education, little altered, to the Indian child as a one way process. The school was imposed by and controlled by the dominant white culture, its goals primarily aimed at removing the child from his culture and assimilating him into the dominant white culture. Whether coercive or persuasive, this assimilationist goal has been minimally effective with Indian children, as indicated by their record of absenteeism, retardation, and high dropout rates. Although efforts date back to colonial times, until after the Civil War only a scattered few Indian children were ever in school. Even
though the federal government has been active in educating Indians since then, anything approaching universal education is a recent innovation, particularly in the southwest.

In 1948, 6000 Navajo children, less than one-fourth the number of school age children were in school, and only 200 of these were in high school. About two-thirds of the people had received no schooling at all, and the median number of years of schooling for members of the tribe was less than one. Twenty years later, 90 percent of the 46,000 Navajo children of school age were in schools, and about 800 were attending college under tribal and federal grants. In addition, many were participating in adult education programs.

According to the U. S. Census, the American Indian population in 1970 totaled around 800,000. This represents a wide variety of ethnic differences among the tribes, differences in historical experiences, educational levels, in degree of Indian ancestry, as well as differences between generations. In 1928, small numbers of Indians were living in cities, and most of them close to the reservations. In 1970, the U. S. Census reported approximately 35 percent of all Indians had migrated to the cities.

The Bureau meets its legal responsibility for the education of Indian children in three ways. (1) It maintains a federal school system. (2) It makes payments to
public school systems to educate Indians. (3) It contracts with Indian groups to run schools. In 1970 there were approximately 220,000 Indian children ages six to 17 inclusive. Of these, over 50,000 attend BIA operated school system from North Carolina to Alaska. There were 77 boarding schools, 147 day schools, and several combinations of these. There were 100,000 attending public schools financed by the federal government, 40,000 in public schools financed by state and local school districts. Mission and other private schools accounted for 9,000, and an estimated 20,000 are not in school.

Krush and Bjork (1965) recognize many problems associated with federal boarding schools. Most of these result from the location and dormitory arrangements. They represent estrangement from the home community, lack of money, absence of political involvement and school administration by Indian communities. There is no immediate practical alternative to boarding schools for children whose families live a migratory life or are too far from day schools to be bussed.

Students are selected for admission to federal boarding schools if they live on reservations where there is no other day or public school available, have severe academic retardation of three years or more, are from severely disorganized or problem homes, or have severe emotional problems. The boarding schools combine academic, remedial,
disciplinarian, psychiatric, and social service functions. Fifteen percent of Indian children five to 17 are in government boarding schools, mostly on the Navajo reservation.

Most surveys have estimated the national dropout rate for Indian school children in all types of schools to be 60 percent. The Northwest Regional Educational Laboratory (1967) studied the Indian students in a sample of eighth grades in six northwestern states in 1962. Each was followed for five years. The high school graduation rate was 52 percent. A parallel study was made in six southwestern states by the Southwest Cooperative Regional Educational Laboratory (1969). The high school graduation rate for this group was 57 percent. This compares with a national rate of approximately 77 percent. The number of Indian high school graduates in 1970 was 10,000, or about 55 percent of the number who reached the age of eighteen. This is a 500 percent increase in 12 years before 1970, while the age group from which they came increased 80 percent in numbers.

Coombs, Kron, Collister, and Anderson (1952) have made a study of Indian school achievement. Their results are supported by later studies. A relatively high proportion of Indian pupils are a year or more above the normal age for the school grade in which they are placed. This results from the fact that many children come from
non-English speaking families, and are placed in a beginning class for a year to learn English before being promoted to grade one. Many are also held back because of much school absence and low achievement.

Townsend (1963) studied the reading achievement of eleventh and twelfth grade Indians in New Mexico and found that Indian students generally achieve at least five years below grade level. Investigations of educational achievement of Indian students show almost universally poorer achievement when compared with white students. This difference is due to cultural, not genetic factors. Their cultures are cooperative, not competitive, and do not prepare them for traditional school work. Many Indian children live in homes and communities where the cultural expectations are different from the expectations held by the schools. The average Indian family teaches its children valuable attitudes and skills, but conditions of poverty, isolation and language differences are conducive to lower performance on the measurement of academic achievement usually available in the schools. Actions taken by the government to assist Indian groups to work out the problem of poverty are almost sure to result in improved school achievement, but such actions are also very likely to result in greater
acculturation of Indian people to the surrounding industrial culture.

Although the goals for Indian education have moved toward maintaining respect for Indian culture and the dignity of Indian peoples, curriculum goals to support such goals have yet to be made on a large scale.

The dearth of relevant teaching materials also remains a problem for bilingual and bicultural programs. Fuchs and Havighurst (1972) cite textbook studies by a number of states and individual scholars, Hanson (1970), Cavender (1970), Vogel (1968), indicating that misconceptions, myths, inaccuracies and stereotypes about Indians are common to the curriculum of most schools. There is also little contemporary information about American Indians being provided by the schools. The American Indian Historical Society, an all Indian organization of scholars and native historians, commented after surveying 300 textbooks, "Not one could be approved as a dependable source of knowledge about the history and culture of the Indian people in America. Most of the books reviewed were, in one way or another, derogatory to the Native Americans. Most contained misinformation, distortions, or omissions of important history." This affects not only the Indian children, but the white suburban children's thinking about history as well.
The National Study of American Indian Education (1971) was a three year, half million dollar project directed by Professor Robert J. Havighurst of the University of Chicago. He was assisted by professors from six universities and a twelve member advisory board, half of whom were Indian. It surveyed 30 public, private and BIA school systems in 14 states.

The study urges that authority and control of education for Indian children be increasingly placed in the hands of Indians. The ultimate goal should be to increase the ability of students to move comfortably between two social orders - the Indian tribe and larger society - while maintaining respect for Indian culture.

To achieve these goals the study recommended a revised curriculum, incorporating Indian history, art and culture, not only in predominantly Indian schools, but in all public schools. The local community should be directly involved, on school boards, and more activity by tribal education committees in public and federal schools. Too often the Indian community works against the school because of lack of access to libraries, museums, money paying jobs, and does not offer models of success through education (a major factor in the high drop out rate).

Bass (1969) expects that the rapid increase of Indian college students and college graduates is likely
to be reflected almost immediately in the schools for
Indian boys and girls, since many are planning to teach.
Other areas of interest to Indian college students are
law, economics, history and anthropology. The field of
Indian socio-economic development calls for competence
in such areas as management, forestry, building con-
struction, plant and animal husbandry, factory manage-
ment, health services, cooperative and small business
enterprise. In the past little opportunity existed on
reservations for Indian college graduates. Today,
increasing numbers of young adults wish to use their
education in reservation development. As employment
opportunities become available to Indian college
graduates who wish to work among their people, this
is likely to provide a tremendous stimulus to education
in general in their home communities.

Fuch and Havighurst (1972) summarized the present
trend in Indian education:

The encouragement of Indian economic and
educational development under increasing
Indian self-determination is not pointed in
the direction of a return to past tradi-
tional life; neither is it designed to
deliberately remove Indian peoples from
retaining identification with their
particular heritage. It does open the
possibilities of Indian peoples to play
an active role in evolving modes of life
they consider necessary for being Indian
in the world of today and tomorrow. (p. 326)
Indian Student Placement Program

The Indian Student Placement Program of the Church of Jesus Christ of Latter-Day Saints has become controversial as it has increased its scope over the last 25 years. Proponents of the program feel it is the answer to the many problems still facing Indian education. Critics feel it is an assimilation program designed to destroy the Indian cultures.

Clarence R. Bishop (1967) compiled the history of the Indian Student Placement Program and its objectives. The program began on an experimental basis in 1947 in Utah, with three Indian youth from migrant farm families participating. There have been as many as 5000 Indian students in a single year representing 50 tribes participating in the program. They are located in Washington, Utah, Idaho, Colorado, Nevada, Arizona, Georgia, and all the provinces of Canada.

Latter-Day Saint Indian children between the ages of eight to 18 are placed in Latter-Day Saint foster homes during the school year. The program is basically a social work program and is concerned with the philosophy, concepts, and issues of foster home placement. The long term goal is a more adequate education for the student participants. It is voluntary for all participants.
Indian parents who wish their children to participate must apply, as well as the families wishing to receive a foster child into their home.

Bishop (1967) states the objective of the program:

To make possible educational, spiritual social and cultural opportunities for Latter-Day Saint children, and to provide opportunity for them to participate in non-Indian community life so that they can use their experiences now and later for their own benefit and that of their people. (p. 103)

The literature reveals very little information concerning programs specifically designed to place children from minority groups into foster homes representing another culture. Davis (1963) notes that one has been carried on by the Lutheran Welfare Society of Sioux Falls, South Dakota. This is a program providing summer placement for Indian children who attend Flandreau Boarding School. Approximately 30 to 40 children whose parents are unable to care for them during the summer months and who, it is felt would most greatly benefit from a family life experience live on a free foster home basis with Lutheran families in the area. The families involved are recruited through Lutheran churches with the Flandreau School contributing some of its staff members to assist in handling the placement and supervising the children. Their evaluation is that this project has been successful, not only with
providing the children an opportunity to live with a family, but in improving relationships between the whites and the Indians living in South Dakota. One or two of the families have adopted Indian children as a result of this experience, and others have been influential in encouraging other families to accept Indian children.

Glover (1964) describes another program for foster children of Cuban refugees. These children came into the United States without their parents. Most of the children are Catholic, and the Catholic Welfare Bureau of Miami took responsibility for over ninety percent of them. Some 8,000 children received foster care under this program, and while the parents and relatives of many of these children were able to come to this country and be reunited with their children, there were at the end of February, 1963, 3696 children still under care in Miami and other parts of Florida, Puerto Rico, and Washington D. C. There are also some scattered throughout 37 other states.

Bishop (1967) reports the number of students participating in the Indian Student Placement Program while it was on an experimental basis as depicted in Table 1.
Table 1. Number of Placement Program participants from 1948 to 1954

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Students</th>
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</tr>
<tr>
<td>1948-49</td>
<td>9</td>
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<tr>
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<td>1951-52</td>
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</tr>
<tr>
<td>1952-53</td>
<td>55</td>
</tr>
<tr>
<td>1953-54</td>
<td>68</td>
</tr>
</tbody>
</table>

In 1954 it was instituted as an official program of the Church of Jesus Christ of Latter-Day Saints, and the number and location of participants are shown in Table 2.

Table 2. Number of Placement Program participants and their location from 1954 to 1967

<table>
<thead>
<tr>
<th>Year</th>
<th>Utah</th>
<th>Arizona</th>
<th>Canada</th>
<th>Idaho</th>
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<td>54-55</td>
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<td>58-59</td>
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<td>59-60</td>
<td>365</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>60-61</td>
<td>418</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>61-62</td>
<td>423</td>
<td>54</td>
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<td></td>
</tr>
<tr>
<td>62-63</td>
<td>498</td>
<td>72</td>
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<tr>
<td>63-64</td>
<td>809</td>
<td>162</td>
<td>7</td>
<td>103</td>
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<td>64-65</td>
<td>987</td>
<td>221</td>
<td>48</td>
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<td>65-66</td>
<td>1000</td>
<td>293</td>
<td>93</td>
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</tr>
<tr>
<td>66-67</td>
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</tbody>
</table>
The figures from 1968 to 1972 were not available, however it has been reported that the total number of participants have increased during this time to approximately 5000. The number and location of participants for 1973 are as follows: Utah - 1473, California - 808, Nevada - 76, Arizona - 547, Canada - 145, Washington - 276, Oregon - 47, and Idaho - 373. This is a total of 3745. The program in Georgia operates independently of these and has approximately 50 at this time.

In 1966-67 less than 40 percent of the student applicants were accepted, due to a lack of foster homes, personnel to extend the program, or inability to qualify. Today 75 to 80 percent are accepted. The dropout rate for all reasons is less than five percent. The number leaving during the summer brings the annual dropout rate to between 12 and 18 percent.

The sponsoring agency, the Church of Jesus Christ of Latter-Day Saints, recruits foster homes and students, provides bus transportation between natural homes and foster homes at the beginning and end of the school year, social work services in both areas, and medical checkups as the school year begins. There is no financial reimbursement for families receiving foster children, the natural parents provide for their own children as they are able.
Bishop (1967) further states that the objective of the Placement Program is to produce leadership for the Indian people from among their own ranks, to provide the student such opportunities that he can return to his own people qualified in technical fields and competent in a competitive society. It is not the objective of the program to absorb the student into the white society, nor to relegate him back to the Indian reservation against his own will.

Several studies in recent years have surveyed the graduates of the program to determine their present status in education, employment, and acculturation. Robert Dean Smith (1968), a social worker with the Latter-Day Saint Church Social Services Program, completed a survey of acculturation patterns of the 235 subjects that had graduated from the Placement Program over a 14 year period. Foster home students who did not complete the program are not included in the study. The college entrance rate for Placement Program graduates at that time was 60 percent, 11 percent had graduated from college, and 30 percent were obtaining training in trade or vocational areas. Job descriptions showed respondents assuming roles which are not traditional and inimical to their respective cultures, only three were engaged in agriculture. Most who were employed were engaged in some productive capacity among
people in their own ethnic group. Seventy-five percent reported feeling that they were living much the same as the average American does. He concluded that capable American Indians can become extremely functional in the dominant culture if they are inserted into it at an optimum time interval in their lives and are exposed to a proper set of learning experiences which will allow their latent potentialities to develop.

A more recent unpublished survey of 500 graduates of the Placement Program since 1968 indicated that the majority feel better prepared for the future than their friends who had not been participants. The majority would do it over again, three percent would not. The majority would recommend that their brothers and sisters participate. Most felt that the Placement Program had motivated them to seek post high school education and had a strong influence on their present and future work. Most felt very close to their foster families. Eighty-seven percent felt it very important that their children learn to adjust to both Indian and non-Indian cultures and wished their children to finish college. Most graduates expressed a desire to learn more about their Indian culture and the majority wished to reside and work on their reservations. Even though most accepted many of the ways of the white society, they felt that they had not rejected the values of their own society.
CHAPTER III
PROCEDURE

A four day trip to the Navajo reservation was made during the summer of 1973. The communities visited were: Shiprock, Sheep Springs, Chinle, Many Farms, Crownpoint, and Tuba City. A true random sample of the Latter-Day Saint youth was not used because it was not feasible to locate all of the youth of the ages to be surveyed from the membership records of the Church of Jesus Christ of Latter-Day Saints. Therefore, Latter-Day Saint Indian youth that could be contacted during the time the survey was made comprise the population for this study. A questionnaire was designed and given to these youth to obtain information concerning the number of years completed in school, the type of school attended and their future plans. The scholastic achievement, educational preferences, and sex of the youth were also obtained.

An attempt was made to have the questionnaires completed in the summer months to give equal opportunity for youth who have been away to boarding schools or participating in the Placement Program to be included. This produced questionnaires from only half as many youth who
had not been participants in the Placement Program as those that had been. In order to get a more equal amount of questionnaires completed by non-participants, an additional visit to the reservation was made after school began. A sample of the questionnaire used is found in the appendix.

Questionnaires were completed by 96 Latter-Day Saint Indian youth. They were between the ages of 15 to 20 years inclusive. Of these, 50 were participants in the Placement Program and 46 were not. A person was considered a participant in the Placement Program if he had completed at least one full academic year.

The following statistical analyses were used in this study:

1. The mean years of school completed by participants and non-participants were compared.

2. A correlation coefficient between the number of years on the program and the number of years of education was used.

3. The chi-square test of independence was given to responses on questions concerning future educational plans, employment plans and educational preferences.

The mean years of school completed were compared to determine if there was a difference in the number of years
completed by the two groups. The correlation coefficient was computed to determine the linear relationship of the number of years on the Placement Program and the number of years of education. The chi-square test of independence was given to determine if the expected and the actual educational and employment preferences were significantly different.
CHAPTER IV
RESULTS AND DISCUSSION

A majority of the youth of both groups attended a public school near their home. One-third attended Bureau of Indian Affairs boarding schools, and one-fourth attended both public schools and boarding schools. Thirty of the 50 Indian youth who have participated in the Placement Program had done so during the last school year. The length of time spent as a participant ranged from one year to 10 years with an average of 4.3 years.

The two groups were very similar in distribution by sex. Forty percent of the participants were male in the sample, while 39 percent of the non-participants were male.

Table 3. A comparison of distribution by sex of the two samples

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
<td>20</td>
<td>30</td>
<td>50</td>
</tr>
<tr>
<td>Non-Participants</td>
<td>18</td>
<td>28</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>38</td>
<td>58</td>
<td>96</td>
</tr>
</tbody>
</table>
The chi-square test of independence for age differences revealed no difference in the age of the two groups.

Table 4. Chi-square test of independence for age differences

<table>
<thead>
<tr>
<th>Age</th>
<th>15</th>
<th>16</th>
<th>17</th>
<th>18</th>
<th>19</th>
<th>20</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
<td>9</td>
<td>14</td>
<td>11</td>
<td>7</td>
<td>7</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>Non-Participants</td>
<td>8</td>
<td>8</td>
<td>12</td>
<td>10</td>
<td>6</td>
<td>2</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>22</td>
<td>23</td>
<td>17</td>
<td>13</td>
<td>4</td>
<td>96</td>
</tr>
</tbody>
</table>

Chi-square = 2.19
Critical value = 11.07

Table 5 compares the number of years of formal education of the youth participating in the Placement Program with those who have not. Because of the variety of age levels that could affect the results of number of years of school completed, each age level was averaged separately, then the totals averaged in order to accommodate for the different levels. The average number of
years completed showed so small a difference between youth that have participated and those not participating (10.66, 10.74) there was no need to use the statistical analysis that was planned. Both groups were one year behind the expected years completed for their age.

Table 5. Average total years of school completed

<table>
<thead>
<tr>
<th>Age</th>
<th>Participants</th>
<th>Non-Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>8.66</td>
<td>8.75</td>
</tr>
<tr>
<td>16</td>
<td>9.74</td>
<td>10</td>
</tr>
<tr>
<td>17</td>
<td>10.27</td>
<td>10.83</td>
</tr>
<tr>
<td>18</td>
<td>11.14</td>
<td>10.70</td>
</tr>
<tr>
<td>19</td>
<td>12.14</td>
<td>11.66</td>
</tr>
<tr>
<td>20</td>
<td>12</td>
<td>12.5</td>
</tr>
<tr>
<td>Total Average</td>
<td>10.66</td>
<td>10.74</td>
</tr>
</tbody>
</table>

The correlation coefficient between the number of years participating in the Placement Program and the total number of years of education was -0.06. Therefore
it was concluded that there was no relationship between the number of years of participation in the program and the total number of years of school completed. The relationship is shown in Table 6.

Table 6. Relationship between number of years participating in the Placement Program and total number of years of education

<table>
<thead>
<tr>
<th>Age</th>
<th>Average years spent in Placement Schools</th>
<th>Average total years in school</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>5</td>
<td>8.66</td>
</tr>
<tr>
<td>16</td>
<td>4.07</td>
<td>9.74</td>
</tr>
<tr>
<td>17</td>
<td>4.63</td>
<td>10.27</td>
</tr>
<tr>
<td>18</td>
<td>3.42</td>
<td>11.14</td>
</tr>
<tr>
<td>19</td>
<td>4.28</td>
<td>12.14</td>
</tr>
<tr>
<td>20</td>
<td>7</td>
<td>12</td>
</tr>
</tbody>
</table>

\[ r = -.06 \]

Differences in the educational plans of the two groups were tested using the chi-square test of independence. This showed that there was no difference between the two groups. Those that said they had
completed as much school as they desired had all completed high school. Other plans that were mentioned were: marriage, modeling, and service in the Armed Forces.

Table 7. Chi-square test of independence of future educational plans

<table>
<thead>
<tr>
<th></th>
<th>Participants</th>
<th>Non-Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have completed as much school as I desire</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>I shall finish high school and then stop</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>I plan to attend a college or university</td>
<td>36</td>
<td>26</td>
</tr>
<tr>
<td>I plan to attend a trade school</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Other plans</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>46</td>
</tr>
</tbody>
</table>

Chi-square = 7.40
Critical value = 9.49
The employment preferences were classified into two areas: (1) professional, and (2) skill and service. The chi-square test of independence showed no significant differences in the employment preferences of the two groups. The youth who had been on the Placement Program did show a much wider variety of answers than those who had not participated. There were 14 different employment choices mentioned by the participants, seven mentioned by those who had not participated. A higher number of non-participants had no preferences. There were more than 96 responses because some reported several choices that fit into both classifications.

Table 8. Chi-square test of independence for employment preferences

<table>
<thead>
<tr>
<th></th>
<th>Don't Know</th>
<th>Professional</th>
<th>Skilled, Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
<td>22</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>Non-Participants</td>
<td>29</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>51</td>
<td>23</td>
<td>25</td>
</tr>
</tbody>
</table>

Chi-square = 4.59
Critical value = 5.99
when asked which type of school they had attended had been most beneficial, 82 percent of the Placement Program participants thought that the placement schools had been. Twelve percent preferred the public schools near their homes. The BIA schools were preferred by two percent, and four percent did not complete this item. The non-participants were not included in this item as they have not attended all three types of schools. The chi-square test of independence shows a very significant difference in the type of school the youth thought had been most beneficial to them.

Table 9. Type of school thought to be most beneficial by Placement Program participants

<table>
<thead>
<tr>
<th></th>
<th>Observed</th>
<th>Expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Placement schools</td>
<td>41</td>
<td>16</td>
</tr>
<tr>
<td>Public schools</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>BIA schools</td>
<td>1</td>
<td>16</td>
</tr>
</tbody>
</table>

Chi-square = 59.37
Critical value = 5.99
Table 10 shows the responses of the youth when asked which type of school they would attend if they could start school over again. Two checked more than one type of school and are shown as equal on the table. The expected value of those expressing an equal preference or no answer was too small to use in computing the chi-square. Although a higher number of students who have not been participants prefer BIA and public schools, the majority of youth preferred the Placement Program whether they have been participants or not. The chi-square test of independence showed a significant difference in the school preferences of the two groups.

Table 10. School preferences of participants and non-participants

<table>
<thead>
<tr>
<th></th>
<th>Equal</th>
<th>Placement</th>
<th>Public</th>
<th>BIA</th>
<th>No Answer</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
<td>2</td>
<td>38</td>
<td>7</td>
<td>1</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>Non-Participants</td>
<td></td>
<td>26</td>
<td>12</td>
<td>6</td>
<td>2</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>64</td>
<td>19</td>
<td>7</td>
<td>4</td>
<td>96</td>
</tr>
</tbody>
</table>

Chi-square = 7.10
Critical value = 5.99
Discussion

It was assumed that measuring the number of years spent in school as well as the aspirations of the youth would be good indications of the quality of education being received. As this study shows no significant differences between participants in the Placement Program and non-participants, other reasons for their favorable attitude toward this program should be considered.

It is possible that some Indian youth responding to the questions concerning their attitude toward the program felt pressure to respond positively when with adults working with the Latter-Day Saint Church.

The Placement Program objectives as stated in the review of literature are more broad than this study has tried to evaluate. The religious, social, and cultural experiences received during participation may be the factors influencing attitudes. One indication of this is the wider mention of employment preferences.

In measuring education and its resulting value to the individual, more than the number of years spent in school can be considered. The review of literature cites many problems facing Indian education today. The Indian Student Placement Program offers solutions to some of these problems. It offers a family life situation in contrast to a boarding school environment where
transportation and a migratory life present a problem. Community services such as libraries and museums are more readily accessible for students participating in the program. Facilities for study at home, and models of success through education are also more available.

The average grade was asked in the questionnaire to see if this could be a factor in the number of years of formal school completed. However, 31 of the youth failed to include their average grades. Therefore this item has not been considered in the results. More complete information is needed to have any statistical analysis be of value.

The sample proved similar to studies cited in the review of literature in two ways. The students averaged one year behind the number of years possible to complete for their age. Two-thirds of the youth attended public schools. The studies reviewed also reported a dropout rate varying between 40 - 60 percent among Indian students, before they complete high school. This high dropout rate was expected in this study. This proved not to be the case with the sample. Most of the youth were still in school. There could be several reasons for this. It was not possible to get a true random sample of the Latter-Day Saint Indian youth. Therefore the sample may not be representative of the Latter-Day Saint Indian
youth as a whole. Also, the Church of Jesus Christ of Latter-Day Saints places great emphasis on education for its members. It has an extensive religious educational program among the youth members on the Navajo reservation. This could have an effect on the number of years of formal education they receive that would make it different from Indian youth that are not members.

Changes are taking place in the Indian way of life. Many are choosing to live away from reservations. Economic development on and near the reservations is expanding. The desire for formal education and opportunities for it nearer their homes are increasing. In 1947, when the Placement Program began, many of the Indian youth of school age were not attending school. Since that time the percentage of all Indian youth attending school has consistently improved until now it is beginning to compare more favorably with the national average for all youth. If these trends continue, there will be less need for past solutions to the problems of Indian education, including the Indian Student Placement Program.

The program is voluntary. It can only exist as long as Indian parents and their youth feel it is meeting their particular needs. As they think that their needs can be met near their homes, the program will become less extensive.
CHAPTER V
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to answer these questions:

(1) Has participation in the Indian Student Placement Program made a difference in the number of years of formal education a participant has received compared to those that have not participated?

From the results of this study, it can be concluded that the Indian Student Placement Program has not made a difference in the number of years of formal education a participant has received compared to those who have not participated.

(2) Does the number of years a student participates in the Placement Program have an effect on the amount of formal education he received?

The results show that the number of years a student participates in the Placement Program does not have an effect on the amount of formal education he receives.

(3) Is there a difference in the future educational and employment plans of program participants from those that do not participate?

The study shows no difference in the future educational plans of the two groups. It shows no difference in the
level of employment aspirations. However the youth that have participated in the Placement Program show a greater variety of employment preferences.

(4) How do Indian youth evaluate their educational programs?

The youth themselves do see value in the Placement Program as a way of education as indicated in Table 10. This is true of a majority of youth whether they have participated or not. Studies cited in the review of literature also substantiate this finding. The graduates of the Placement Program have a very favorable attitude toward their experiences. Only three percent would not do it again.

**Recommendations**

If an achievement test that would be valid for all types of schools that Indian youth attend could be found, an evaluation of scholastic performance in each of the types of school attended would be useful.

A study comparing the amount of formal education received among Indian youth that are all at least 18 years of age would also be useful.

A comparison of participants in the Indian Student Placement Program and Indian youth that are not Latter-Day Saint members would also be useful.
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APPENDIX I

TITLE: Questionnaire
1. State your age. ____________  
2. Check one: Male_____ Female_____  

3. Mark in the appropriate column, the type of school you attended and the average grade (A,B,C,D,F) that you received that year:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Placement Schools</th>
<th>Public Schools (at your home)</th>
<th>BIA Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>over 12</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Check the one that applies to your future educational plans:  
   a. I have completed as much school as I desire._______  
   b. I shall finish high school and then stop._______  
   c. I plan to attend a college or university._______  
   d. I plan to attend a trade school._______  
   e. I have other plans. (please write in)__________

5. What kind of employment are you interested in?

6. Of the schools you have attended, which type do you feel has been most beneficial to you?  
   BIA_______  
   Placement_______  
   Public_______

7. If you could start school over again, which one of the three types of schools that you could attend would you prefer?  
   BIA_______  
   Placement_______  
   Public_______