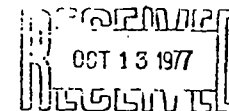


APPENDIX D—MATERIAL SUBMITTED BY THE CHURCH OF THE LATTER
- DAY SAINTS



MEMO

TO Patty Marx
FROM Herm Olsen
DATE October 7, 1977
RE Sub-Section H -- Indian Child Placement

We appreciate your interest in drafting an acceptable definition of Indian Child Placement. The definition under Sub-Section H proposed a solution that goes a long way in rectifying any unnecessary negative affects, but a few minor changes will serve to resolve all concern.

I have contacted Lyle Cooper, Stewart Durrant, Harold Brown, and Bob Barker regarding the precise nature of the language presented. As I indicated earlier, there are three major concerns with the language as it now exists. There are approximately 2,700 Indian students who utilize the LDS placement program. Of the 2,700 students, approximately 60-75% are Navajos. Another 10% are Sioux, and the remaining 15-25% are divided between 73 other Indian tribes and bands. The Navajo tribe is regularly supplied with information which will be required under the Act. The Sioux Tribe is similarly notified, as are any and all legitimate tribal entities which request such information. If the language of the bill can be drawn so as to require the Social Services program to notify those tribes which are federally recognized by the Bureau of Indian Affairs, then a significant amount of confusion and uncertainty can be avoided. The difficulty of attempting to convey information to a small band without a cohesive tribal structure is obvious.

The second concern is the language which apparently requires the same documents to be relayed to the tribal entities as is provided to the Interstate Compact Directors. Because of the sheer mass and volume of forms and technical social service data which is regularly conveyed to the Interstate Compact Directors, it would be burdensome for the program to provide the identical mass of information to the various tribal groups. In addition, various Interstate Compact Directors require different sets of information and forms. Thus, there is little uniformity. The tribes, as legitimate government agencies, are certainly entitled to receive any and all information that the Social Services program provides to the Interstate Compact Directors. However, it would be far easier to have the tribes obtain whatever information they desire directly from the Compact Directors.

.2-

Finally, the Social Services Department is concerned about the language which requires written notice to the tribal council "or other such person or group as the tribes may designate." The Social Services Department feels that the tribal council or an official tribal social services organization has the right to such information. However, they do not feel that it is appropriate for research groups, consumer groups, political advocacy groups or the like to receive such information from the Social Services program directly. If the Tribal entities make an individual decision to provide that information to any of the above named special interest groups, that is, of course, their prerogative. We are concerned, however, about the natural parents and the foster parents right of privacy in this matter as it relates to the dissemination of personal information to special interest groups.

Thanks again for your concern in this matter. Please contact me if I can be of further assistance.

To: All District Presidents, Branch Presidents, and Full-Time Missionaries

From: George P. Lee, President, Arizona Holbrook Mission

Re: Senate Bill #3777

Letter should contain:

1. "We are concerned about Senate Bill #3777. We feel the parents have the right to say what is the best educational opportunity for their children, not the tribe or the courts."
2. Tell how valuable the placement program is to their children and to them as parents.
3. Mention that an amendment needs to be made so the excellent work of the L.D.S. Placement Program would not be in jeopardy.
4. "It is important to us and our children that the L.D.S. Placement Program be continued so that our children can take advantage of the opportunity the placement program provides."

Letters should be sent to:

Honorable James G. Abourezek
United States Senate
Washington D.C. 20510

Please send copies of all letters written by parents, placement students, etc. to Senator Abourezek, to President Lee.

Amendment to Section 4(g) of S. 1214,
95th Congress, 1st Session

In Section 4 on page 5, line 9, delete the
period and insert the following:

"; provided that temporary residence for
a period of less than one year at a time
by a child in the home of another family
without charge for educational, spiritual,
cultural or social opportunities for the
child, and with terminable written consent
of its parents or guardian, shall not be
considered a placement and shall not be re-
stricted by this Act."

Department of Social Services
DIVISION OF HUMAN DEVELOPMENT
OFFICE OF COMMUNITY SERVICES

State Office
State Office Building
Illinois Street
Pierre, South Dakota 57501
605-224-3227

February 15, 1977

Ms. Maureen Herman
American Public Welfare Association
1155 16th Street, Northwest
Washington, D. C. 20036

Dear Ms. Herman:

This is in response to your inquiry about the LDS questionnaire
that we sent to those parents relative to those educational place-
ments of Indian children out of the state into Idaho homes.

I am enclosing both the questionnaire and a copy of the letter that
was sent to each individual family asking their response. As I
indicated there were about 30 respondents of the 50 some question-
naires sent out, and all were relatively positive in their answers
to those questions so I had no sense from any of those respondents
that they were not satisfied with the program as it was being
administered presently by the LDS program.

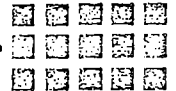
Thank you for your continued interest. I hope to see you in Boston.
Warmest regards.

Very truly yours,

COMMUNITY SERVICES

Robert E. Leach
Robert E. Leach, ACSW
Program Administrator

REL:ms
Enclosure



Department of Social Services
 DIVISION OF HUMAN DEVELOPMENT
 OFFICE OF COMMUNITY SERVICES

State Office
 State Office Building
 Illinois Street
 Pierre, South Dakota 57501
 605-224-3227

December 14, 1976

Name
 Address
 City, State Zip Code

Dear :

Because the Department of Social Services is concerned with the foster care placement of children outside of the state of South Dakota, we are asking that you take a little time to fill out the attached questionnaire. According to our records, you currently have a child placed in Idaho through the Church of Latter Day Saints' Indian Education Program. The purpose of this questionnaire is to determine if you are satisfied with the services you and your child are receiving under the program.

We appreciate your time to help us with this. Enclosed is a self addressed envelope for your convenience in response to the questionnaire. If you have any questions, you may call toll free through Tie-Line 1-800-592-1865.

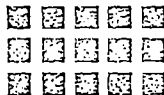
Sincerely yours,

OFFICE OF COMMUNITY SERVICES

RE
 Robert E. Leach, ACSW
 Program Administrator

REL:dm
 Enclosures

98-905 495



1. Were you in any way forced to have your child participate in the LDS Indian Education Program? Yes No

Comments:

2. Are you or do you have information that your child is satisfied with the foster family with which your child is staying? Yes No

Comments:

3. Do you think your child will receive a better education than he could receive in your own community? Yes No

Comments:

Do you feel your child's foster family is helping or not helping him understand and identify with his Indian heritage? Circle one.

Helping
Not Helping

Comments:

Who pays for the following expenses for your child?

a. Transportation to and from home	Parents	LDS	Foster Family
b. Room and board	Parents	LDS	Foster Family
c. Medical expenses	Parents	LDS	Foster Family

Comments:

Do you talk or hear from your child often enough? Yes No

Comments:

Has your child returned home? Yes No

Comments:

Do not wish to participate in this questionnaire. Yes No

Other comments:

Question No. 2

ARE YOU OR DO YOU HAVE INFORMATION THAT YOUR CHILD IS SATISFIED WITH THE FOSTER FAMILY WITH WHICH YOUR CHILD IS STAYING? Yes No

Comments:

Analysis

Eighty-seven percent of the natural parents responded that they had information indicating that their children were satisfied with their foster families. Three percent said their children were not satisfied. Ten percent did not answer.

Comments included:

"They are very happy with their foster families, which makes me very happy too."

"She write that she is satisfied."

"Yes! I hear from her frequently, and she likes it, the family whom she stays with, school, activity, etc."

Question No. 3

DO YOU THINK YOUR CHILD WILL RECEIVE A BETTER EDUCATION THAN HE COULD RECEIVE IN YOUR OWN COMMUNITY? Yes No

Comments:

Analysis

Ninety-three percent of the natural parents responding said their children receive a better education through placement. Seven percent did not respond. Comments included:

"Definitely!! Their attitude towards school and their improved grades is a sure sign."

"More improvement, well mannered."

"They have private tutoring which is not available here."

Question No. 4

DO YOU FEEL YOUR CHILD'S FOSTER FAMILY IS HELPING OR NOT HELPING HIM UNDERSTAND AND IDENTIFY WITH HIS INDIAN HERITAGE? Helping Not Helping

Comments:

Page 3

Analysis

Seventy percent of the natural parents responding indicated they felt the placement service was helping their children maintain their heritage and identity. Ten percent circled "Not Helping." Twenty percent did not circle either response. Comments included:

"I know for sure that they are taught to be proud of their heritage."

"Learning more of the indian heritage and higher, brighter education."

"I believe they are helping them but as far as I'm concerned it didn't matter, my children know they are Indians but just learn to live with non Indians."

Question No. 5

WHO PAYS FOR THE FOLLOWING EXPENSES FOR YOUR CHILD?

A. Transportation to and from home	Parents	LDS	Foster Family
B. Room and Board	Parents	LDS	Foster Family
C. Medical Expenses	Parents	LDS	Foster Family

Comments:

Analysis

Of the twenty-six parents responding to Part A, thirty-five percent said natural parents paid for their students' transportation; fifty percent said the LDS Church paid for transportation; while twenty-three percent said it was the foster parents who paid such expenses. Two of the respondents gave multiple answers.

Of the twenty-six respondents to Part B, 100 percent said that foster parents take care of room and board expenses. Eight percent of the same respondents indicated that the LDS Church also helps pay for these expenses.

Twenty-four parents responded to Part C. Eighty-eight percent indicated that foster families pay for medical expenses. Twenty-one percent circled "LDS," while eight percent circled "parents." Four of the respondents gave multiple answers.

Question No. 6DO YOU TALK (TO) OR HEAR FROM YOUR CHILD OFTEN ENOUGH: Yes No

Comments:

Analysis

Eighty-seven percent of the natural parents responding said that they talk or hear from their children enough. Seven percent circled "no," and six percent did not respond. Comments included:

"We all write regularly, including the foster family and we also have an occasional chance to talk on the phone."

"Yes. I called them up at least once a month and I write to them and they write back."

"Yes, on the telephone every Sunday nite."

Question No. 7HAS YOUR CHILD RETURNED HOME? Yes No

Comments:

Question No. 8DO NOT WISH TO PARTICIPATE IN THIS QUESTIONNAIRE. Yes NoQuestion No. 9

OTHER COMMENTS:

Analysis

In response to Question 9, comments by respondents included:

"ISPS (Indian Student Placement Service) is a very rewarding program and I know that my children have benefited from it, educationally and spiritual wise. I would highly recommend it for any Indian student who wishes to improve himself."

"We had been wanting something like this for a long time. Her father and I think it's very good for her."

"I want my children to stay on this program and they like school out there better and I know they have better education and opportunities."

"What is this all about? I have no complaints of the LDS Placement program."

Congress of the United States
House of Representatives
Washington, D.C. 20515

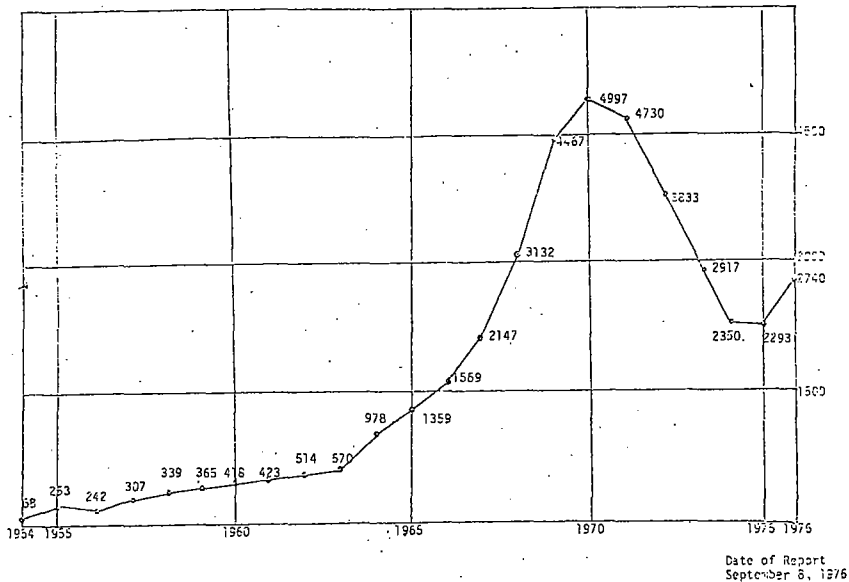
INDIAN STUDENT PLACEMENT PROGRAM

- 1 - Only members of the LDS Church go on the program
- 2 - Placement is entirely voluntary. The parents of the students must request the service.
- 3 - No payments are made by Indian families to the church or to the placement parents.
- 4 - Placement parents don't receive any money from federal, state or local governments, from the church, or from any Indian organization.
- 5 - Placement is not permanent. It lasts for the duration of the school year and the Indian parents can terminate their involvement with the Program at any time.
- 6 - Parents may visit their children at any time, and communication between the student and the parent is encouraged.
- 7 - Placement parents emphasis the loving relationship which should exist between the natural parents and the student.
- 8 - Students are actively taught a pride in their heritage.
- 9 - Students are urged to return to help their people with their new skills (and a high percentage do.)
- 10 - Students are not permitted to go on the program unless:
 - A. It is voluntary on the part of the parent and student.
 - B. The local Bishop or Branch President approves.
 - C. A professional determination is made with each individual student.
- 11 - Survey commissioned by the Interstate Compact Secretariat in Washington D.C. and conducted by the Program Administrator of the Office of Community Services in Pierre, South Dakota indicates highly favorable support for the ISPP by the natural parents. (See attached report)

Amendment to Section 4(g) of S. 1214,
95th Congress, 1st Session

In Section 4 on page 5, line 9, delete the period and insert the following:

"; provided that temporary residence by a child, with terminable written consent of its parent or guardian, and for a period of less than one year at a time, in the home of another family without charge for educational, spiritual or cultural opportunities for the child shall not be considered a placement and shall not be restricted by this Act."

LDS SOCIAL SERVICES
INDIAN STUDENT PLACEMENT SERVICE 1954-1976

Students presently participating are from 141 tribes of the United States and Canada and are placed in homes in eight states in the United States as well as in Canada. (See Statistical Report of September 8, 1976, Enclosure #2.)

Impact:

Although the actual benefits of the Indian Student Placement Services are difficult to measure, there is much supporting evidence relative to positive changes in the lives of participating students.

EVALUATION OF SENATE BILL 1214*

While Senate Bill 1214 was written to establish placement standards for Indian children as a protection to family rights and cultural stability, portions of this bill defeat this purpose and threaten the continued existence of programs beneficial to the Indian people.

KEY CONCERNS

1. The Bill gives excessive powers to tribal leaders in subjecting Indian families to a unique set of placement rules and regulations that undermine free agency and right to make decisions in their own behalf.

The Bill would prohibit parents from exercising their decision-making capabilities in voluntarily placing children for educational, spiritual, social and other opportunities, even when children request such placements. While robbing natural parents of such rights, the bill would grant excessive authority to the tribe and tribal court by giving them authority over all child placement matters. This would be accomplished under the following provisions:

Section 101 (a) -- "... no child placement shall be valid. . . unless made pursuant to an order of the tribal court. . ."

Section 101 (b) -- "Where no tribal court exists, ". . . no child placement shall be valid. . . unless the Indian tribe occupying such reservations has been accorded thirty days' written notice of, and a right to intervene as an interested party in, the child placement proceedings."

Section 101 (c) -- "When the child is not a resident or domiciliary of the reservation, ". . . no child placement shall be valid. . . unless the Indian tribe of which the child is a member, or is eligible for membership, has been accorded thirty days' written notice of, and a right to intervene as an interested party in, the child placement proceedings."

Section 101 (d) -- "No Indian child shall be removed from the custody of his natural parent . . . for a period of more than thirty days without written notice served upon the tribe . . ."

The above provisions are discriminatory in that Indian parents are not accorded the same rights pertaining to child placement matters that Anglos, Blacks, and other racial groups enjoy.

* A Revision of Senate Bill 3777.

*Indigenous
Community*

In contrast, tribal authorities are granted almost dictatorial power in their ability to limit certain freedoms otherwise enjoyed by their people. The provision for excessive powers granted to tribal leaders under the Bill seemingly places the tribe as an entity independent and immune to the normal rights and limitations accorded to other U.S. citizens. The constitutionality of such legislation may be open to question.

The paternalistic authority given to the tribe under this bill also implies that Indian people are inferior and incapable of making appropriate choices in their own behalf.

2. The Bill indiscriminately lumps all off-reservation child placement activities into a negative category, inferring that they are responsible for the major social and economic problems experienced by Indians.

The bill alleges that separation of Indian children from their natural parents contributes to loss of self esteem and identity, alcoholism, drug abuse, suicide, crime, family breakup, and a continuing cycle of poverty and despair.¹ While questionable placement practices may be responsible in part, other perhaps weightier reasons for Indian social problems have not been addressed. No attempt has been made in the bill to identify or protect existing placement activities that have strengthened Indian families. The intent of the bill seems aimed at condemning and eliminating all placement programs that are not directly under the control of the tribe.

3. The Bill would hinder, if not completely interfere with, placement activities of professionally licensed agencies by requiring endless, bureaucratic functions.

Before Indian parents could voluntarily place their children for personal growth opportunities as well as other reasons, a staggering list of requirements would have to be met. This would include meeting the provisions of Section 101 as already outlined. Additionally, agencies assisting such families must show that "alternative remedial services and rehabilitative programs designed to prevent the break-up of the Indian family have been made available and proved unsuccessful."² The written consent of natural parents for placement must be "executed before a judge of a court having jurisdiction over child placements . . ."³

If the approval of the tribe or tribal court was obtained, the Bill would require that the child be placed according to the following preferences: (1) the extended Indian family; (2) an Indian foster home on the same reservation; (3) a foster home licensed by the tribe of which the child is a member or is eligible for membership; (4) to any other home within an Indian reservation which is recommended by the tribe; (5) to any foster home run by an Indian family, and (6) a custodial institution for children operated by an Indian tribe, a tribal organization or non-profit Indian organization.⁴

¹Senator Abourezk (South Dakota): Senate Bill 1214, 95th Congress, 1st Session, pp. 2-3

²*Ibid.*, p. 8

³*Ibid.*, pp. 9-10

⁴*Ibid.*, pp 11-12

Should the above provisions be put into effect, existing non-tribal child placement agencies of reputable status would either have to close their doors to placement requests of Indian families or would render very inefficient services because of the extensive requirements already outlined. Legislation requiring such bureaucratic functions of non-tribal agencies while granting license to tribal agencies is discriminatory.

More importantly, as previously mentioned, the rights of natural parents to make choices relative to the placement of their children would be circumvented.

4. The Bill legalizes disruption of adoption services by allowing natural parents great latitude in reversing adoptive decisions.

Natural parents may withdraw their consent for adoption of children over the age of two "for any reason at any time before the final decree".¹ In addition, a final decree of adoption can be set aside upon the nebulous position that the adoption "did not comply with the requirements of this Act" or that the "consent to the adoption was not voluntary."²

Reputable agencies ensure that parents fully understand their actions when terminating parental rights. But once a decision has been made and parental rights are terminated, it becomes the responsibility of the one to whom the rights are vested to maintain the best interests of the child.

Legislation allowing natural parents to change their minds before the final decree, or an indefinite time for legal maneuvering toward regaining custody after terminating parental rights, is completely unacceptable to any placement agency governed by professional standards. It is totally disruptive for a child to be randomly pulled back and forth from the adoptive to the natural home at the whim of an indecisive or immature parent. Adopting parents of either Indian or Anglo background would shy away from such arrangements.

5. The Bill would disrupt infant adoption services by requiring a ninety-day waiting period before a legal consent for adoption could be made.

When the natural parent or parents of an Indian child consent to its adoption within ninety days of its birth, the consent "shall be presumed to be involuntary;"³ hence, the adoption decree could be set aside. Therefore, no Indian parent, including teenagers involved in an out-of-wedlock pregnancy, could legally consent to the adoption of a child until ninety days after its date of birth. If the parent could not or did not want to keep the child during the ninety-day waiting period, it would have to be placed in foster care, or in the home of an adoptive applicant with no assurances

¹Senator Abourezk (South Dakota): Senate Bill #1214, 95th Congress, 1st Session, p. 10.

²*Ibid.*, p. 10

³*Ibid.*, p. 8

to the adopting couple that the child would remain in their home. Assurances to the couple by the placing agency would be meaningless as the natural parents have ninety days in which to change their mind. Again, no reputable agency would want to operate under such standards. The child, natural parents, and adopting parents are entitled to greater protection than is provided for in the proposed document.

6. The Bill would create a system conducive to the provision of adoptive and foster care arrangements that are not in the best interests of the child.

As an incentive to encourage Indian families to accept adoptive and foster care children, the Bill authorizes \$21,792,000 during fiscal year 1978 with increasing amounts in following years to be used in part for a home improvement program for participating Indian parents.¹ In addition, the Bill also makes provision for a subsidy program under which Indian adoptive children are provided the same support as Indian foster children.²

While there is little doubt that the general standard of living among the Indian population is substandard, hinging improvements on the placement of children is a gross disservice to the child as well as those who entrust him into the care of others. If the sole motivation of taking a child is to obtain a better home or larger income, the child can expect little by way of genuine caring from adoptive or foster parents.

7. The Bill would grant powers to the Secretary of Interior that could lead to disruption of placements of Indian children as far back as 16 years.

The Secretary would be empowered to study all placements that occurred during the 16 years prior to passage of the bill; could institute legal proceedings to challenge the legality of these placements and, where placements are found invalid, could restore custody of the children involved to their natural families.³

Although the rights of parents must be protected, the provisions of this section could give such indiscriminate powers to the Secretary as to facilitate actions that could disrupt the lives of children, natural, adoptive, and foster parents. Where reputable agencies are involved, adoptive and foster care placements are made in good faith with the understanding and consent of all parties involved. Legal requirements are satisfied. Adopted children who have been placed in homes for up to sixteen years, particularly, would resent being culturally, socially and emotionally shocked into leaving the environment with which they are most familiar and being required to return to or become a part of a "home" they have never known.

¹Senator Abourezk (South Dakota): Senate Bill #1214, 95th Congress, 1st Session, pp. 13-14

²Ibid., p. 15

³Ibid., p. 18-19

OTHER CONCERNS

Section of Bill

(Page 13, lines 3-8)

"In any proceeding within the jurisdiction of this Act the United States, and Indian Reservation, State, Commonwealth, territory, or possession thereof shall give full faith and credit to the laws of any Indian tribe involved in a proceeding under the Act . . ."

(Pages 7-8, lines 24-2)

". . . the judge or hearing officer at any child placement proceeding shall make a good faith determination of whether the child involved is Indian and, if so, which tribe must be notified."

(Page 9, lines 13-17)

". . . poverty, including inadequate housing, misconduct, and alcohol abuse on the part of either natural parent, or the blood relative, shall not be deemed prima facie evidence that serious physical or emotional damage to the child has occurred or will occur."

(Page 12, lines 13-18)

"Where an Indian child is placed in a foster or adoptive home . . . outside the reservation . . . the tribal court shall retain continuing jurisdiction over such child placement until the child attains the age of eighteen."

Concerns

This section coupled with other provisions of the Act implies that the tribe is to be granted authority to be a separate entity with the power to set up its own rules and regulations which, even though different from the laws that apply to other U.S. citizens, are to be recognized and adhered to. Indian law with respect to Indians and others involved with Indians supersedes state and federal laws.

Under this section, theoretically a Seminole girl adopted in infancy and residing with her parents in California, could not be temporarily placed in a foster home of her own choice for any reason without the tribe in Florida being notified and given the opportunity of making its own arrangements for her, as required by this and other sections of this act. Such requirements as those set forth in the Bill would be ridiculous as well as a clear violation of family rights.

Tribal authorities are so intent upon regulating the affairs of Indian families and keeping Indians in Indian settings that children are not accorded the normal protective measures that other children have been given. Under this section, children could receive gross abuse and neglect while child protective agencies would be powerless to do anything about it.

This gives the tribe unlimited powers in all placement matters, and interferes with the rights of other agencies and Indian families in the voluntary placement and supervision of Indian children. The provisions here are clearly discriminatory.

Section of Bill

(pages 12-13, lines 19-2)
"After an Indian adoptive child attains the age of eighteen . . . the child shall have a right to learn the names and last-known addresses of his natural parent or parents and siblings who also have attained the age of eighteen . . ."

(Pages 15-16, lines 25-6)
". . . any Indian foster or adoptive home so licensed or designated (by the tribe) . . . (2) shall have a first preference in the placement of an Indian child who is a resident or domiciliary of such tribe's reservation. . ."

(Page 16, lines 10-17)
"The objective of every Indian family development program (organizations that would be established under the bill) shall be to prevent the breakup of Indian families and, in particular, to insure that the permanent removal of an Indian child from the custody of his natural parents . . . shall be effected only as a last resort."

Page 3, lines 6-10)
". . . child placement activities of non-tribal government agencies undercut the continued existence of tribes as self-governing communities and, in particular, subvert tribal jurisdiction in the sensitive field of domestic and family relations."

Concerns

Although there is a strong voice across the nation for the right of adopted children to search out their natural parents, some agencies are opposed to this unless both the adopted child and natural parents register this desire with a central agency. Otherwise, the rights of privacy and confidentiality of both parents and child may be violated.

No reputable agency would place a child in a home solely upon the grounds that the home is located within the reservation. Other factors must have primary consideration--stability of the family, motivation for wanting an additional child, ability to care for said child, etc. All things being equal, an Indian family living in close proximity to the natural home should be selected.

While the aim of this document is seemingl to prevent the breakup of Indian families, the bill actually takes away the family's right to take measures to strengthen its members such as voluntary placement of children on a temporary basis for leadership, social, religious or other opportunities.

The Bill itself subverts the "sensitive field of domestic and family relations" by placing authority in the tribe which should remain in the natural family. Does it really undercut tribal authority for an Indian family to voluntarily choose to place a child outside the tribal community?

RECOMMENDATIONS

1. Amend the Bill to ratify the family's sacred right and responsibility to make decisions, including child placement decisions, in its own behalf.

Although some Indian groups view placements outside the tribe as detrimental to the self-esteem and preservation of culture, other Indians seek a cross-cultural experience as an opportunity for personal growth and development.

RECOMMENDATIONS (Continued)

2. Amend to exempt private child-placement agencies existing under state law from the provisions of tribal supervision and control, particularly in those instances where placement is made at the request of natural parents.
3. Revise sections which would allow natural parents to interfere with adoptions once consent has been given, the child placed, or after the date of final decree.

Although protection is needed against persons or agencies who would fraudulently seek and place children, placements by legitimately licensed and supervised agencies are entitled to the protection presently enjoyed.

4. Revise section permitting adoptive children to learn names and addresses of natural parents.

This right ought to be granted only when natural parents also register a similar desire, as previously mentioned.

5. Eliminate Section 204 wherein the Secretary is granted authority to study all placements during the past sixteen years for the purpose of challenging compliance to law and restoring children to their natural homes when placements are found invalid.

Although some means of redress is needed for illegal placements, the powers granted in this section could lead to misuse of authority and interference by parents who may later change their minds after making legitimate placements.

NEWS ARTICLES ABOUT NORA BEGAY: MISS INDIAN AMERICA, 1972

DESERET NEWS - CHURCH NEWS, August 28, 1971, Salt Lake City

"While I have this title, I hope to accomplish many things, including helping to close the gap between the Whites and Indians."

"At one time I had the feeling I should hate the Whites and at the same time be ashamed I was an Indian. But after living with the Whites for eight years as a student in the Indian Student Placement Program this feeling that has left me.

Another thing she hopes to do is to help confused Indian youth.

"Most of the youth don't know which way to turn. On the reservation there is nothing to do. That's why so many Indians drink," she said.

"They are torn between the White man's way and the traditions of the older, older Indian generation."

"The Mormon Indian youth knows where he is going. He has goals and knows he must stick to them if he is going to succeed."

SUN SENTINEL, Sheridan, Wyoming - December 31, 1971

Worse than the depressing poverty was the attitude and treatment in reservation school.

"They taught us to be ashamed of our people because we lived so poorly," Nora said.

Children at the school lived in dormitories miles from home, "There was little love there. I was very lonely," Nora recalls. She was spanked for speaking her native tongue. Because she wasn't amenable to that type of education, her mother enrolled her at the age of ten in the Mormon Placement Program.

"I was taken into a Mormon home. There was love there and they treated me just like their own child."

Nora feels it was an important experience. For the first time she encountered White people who encouraged her to talk about her people and heritage, to never show shame for being an Indian.

NEWS ARTICLES ABOUT NORA BEGAY
Page 2

"I have learned pride from both Indian and foster parents," she says. "I feel we shouldn't go to the extreme of being proud. I feel we should respect our mothers and fathers and what we have, but not lose humility."

INTERVIEW WITH MAETA HOLIDAY BECK
A NAVAJO FROM PLEASANT GROVE, UTAH

WERE YOU ENCOURAGED TO HAVE PRIDE IN BEING AN INDIAN?

"I came from a broken home. My sister and I were looked up to in school because we spoke good English. We were discouraged from speaking Navajo in the Dorm school. The schools were poor. We didn't have leadership training.

My foster mother always encouraged me to write to my mother and sisters and tell them that I loved them."

I have had some negative feelings about myself. It took about three years -- I wished I was white -- hated Indians. Then I thought to myself, "The Lord made me an Indian, and that's what I want to be." I'm proud now. My husband really loves Indians and he helped me have more pride in being an Indian.

On Placement, I was always encouraged to return home during the summer, and to write to my family and sisters.

Where I live, I try to help those students on Placement who may be having problems. My husband and I love to work with other Indians on Placement. We really try to help them succeed, to reach their dreams.

Education is so important!"

STATEMENTS FROM YOUTH CONFERENCE ESSAYS
OF HIGH SCHOOL PLACEMENT STUDENTS

VIRGIE COOCHYUMPTewa - Second Mesa - Hopi

"I'm thankful to be an Indian and I'm thankful for the heritage that our Heavenly Father has given me. I'm proud to be a Hopi to represent my tribe. The Hopis have about the same beliefs that the Prophets have told us. They believe that the Indians are the caretakers of this land, and that a handful of people came into this new continent - to this land in a Spiritual way. The Great Spirit gave them instructions on a sacred stone. The Great Spirit was with the Hopis like a man and talked to them."

LaVINA GREYMOUNTAIN - Holbrook - Navajo

"We must realize that the Lord never leaves us alone in our misery if we will reach out our hand and put it in His hand."

(Who am I?) We are fulfilling prophecies. We are chosen people with rich blood in our veins. We are casting off fears, superstitions, ignorance and are clothing ourselves with knowledge, good works and righteousness."

LORRAINE BILEEN - Teec Nos Pos, Arizona - Navajo

"I am an Indian, I am proud of my heritage. I am a child of God. I am an heir to His choicest blessings.

My ancestors were valiant, loyal people. I owe a lot to them. I am trying to develop myself so that I may be worthy of the blessings I understand and that will be mine."

VERLINDA COOCHISE - Polacca, Arizona - Hopi

"We should try our very best, to gain knowledge here in our church activities and school activities to prepare ourselves for service to our nation. Both in a spiritual way as well as an educational way. There is a poem which reads:

Your task is to build a better world,
God said.
I answered how?
This world is such a large vast place,
So complicated now.
And I so small and useless am.
There's nothing I can do.
But God in all his wisdom said:
"Just build a better you."

STATEMENTS FROM STUDENTS
Page 2

BYRON TAHBO - Polacca, Arizona - Hopi

"We are considered to be the chosen people. We are indeed a great people. We have a noble tradition. If we were to slacken in our efforts, it would be tragic. Our image as a great people would fall. We need to put forth individual efforts so that we can remain a great people. We have much to teach the world and much to offer to other cultures. "If America should go down soon, it would be too early."

JUDITH CURLEY - Dilkon, Arizona - Navajo

"We belong to a chosen people and our potential is great. We are of the house of Israel, and our heritage is choice. As someone has said, "The American Indian is just entering the threshold to his great progress and growth". I am so grateful I can have a part in this. I am thankful and grateful for the time spent in the Placement Program, for the training I have received. As I look into the future, I know happier and better times are in store for me and my posterity."

CALVIN YAZZIE - Ganado, Arizona - Navajo

"During all the three years I have spent with a foster family, one phase of life here is most prominent in my mind. I came all the way across the desert, to share a unit with three of my sisters.

Above all else are the wonderful moments our unit members share together. I greatly cherish the closeness, love, and warmth that we experience through our family home evenings. Not only do we have the opportunity personally to express the love and appreciation we have for one another, but we also are able to kneel together in prayer to thank the Lord for our friends and families near and far and for those who made this experience here possible.

I came to this program with no goal in mind but to see what school life is like. I had no idea what this program would be like nor did I know about its religious aspects.

The behavior and conduct of the people impressed me. Most of them seemed different from other people I had met. They were a clean-living and clean-speaking people, never drinking or smoking, and very religious.

STATEMENTS FROM STUDENTS
Page 3Calvin Yazzie - continued

These people were also serious about their religion and always willing to share it to me, this religion called Mormonism seemed quite strange and different from the rest.

....Though I am far away from home, I feel that I have a big, lovable family at home. It seems natural for me to seek the love and help of my Savior and to cultivate brotherhood among all the different peoples on this wonderful and beautiful land.

Another interesting feature of the school of Utah is the large representation of many nationalities. Each group is distinguished by its own unique way of life. Although differences do exist, each group contributes something that makes this a school of which we can be proud."

NADA TALAYUMPTewa - Tuba City, Arizona - Hopi

"I am a Hopi Indian from Tuba City, Arizona. My name is Nada Jean Talayumptewa, grand daughter of Jacob Lewis Coin. He was the first Hopi Indian to ever go to school. Although he did not want to. I respect him very much for the courage he showed when the government officials came for him. Because my grandfather did go to school, the rest of the Hopis now have an opportunity to become better educated and teach our people the ways of life.

....I came on the Placement Program in 1965. I was very frightened at first but I will always be very grateful to my parents for letting the missionaries into our home, and letting me have the opportunity to come to Utah."

PATRICK LEE - Shiprock, New Mexico - Navajo

Chief Sitting Bull, a great champion of his people, once said to his people: "Pick up the good things along the white man's trail and put aside bad things."

Perhaps one of the good things we, as Indian youth, can pick along the whiteman's trail in our generation is balanced education - a very essential "tool" necessary to face our ever changing complex modern world.

....On our reservation in Arizona there is a large, flat-topped ridge known as Navajo Mountain. When an old Navajo was asked how many trails there were to the top, he replied, "There are a

STATEMENTS FROM STUDENTS
Page 4Patrick Lee - continued

thousand trails to the top of the mountain, but when you get there you will all be at the same place." And so it is with education. There are a thousand trails that lead to good, sound education."

ANNA ROSE WILLIE - Steamboat, Arizona - Navajo

"So far I enjoy everything, and I am glad I got a good family, just like my real family. I have learned so many things like what's right for me, but everything is different, by comparing with natural families. Anyway I'm thankful for my both families."

PHYLLIS PHILLIPS - Second Mesa, Arizona - Hopi

"The Placement Program is helping us to become teachers and leaders among our people."

LOUISE MURPHY

"Brigham Young once said, "The Indians are just as much the children of God as we are."

JOHNSON BEGAYE - Steamboat, Arizona - Navajo

"I like my foster brothers and my two little foster sisters. My oldest foster brother, I really like him. He gives me everything like stereo tapes and pictures and things like that. I really like him but he left on his mission three weeks ago, and he really wants me to keep up with my art. He was happy that I went out for track. He told me to keep up with my work. When he left on his mission, I knew that he is a good brother. I have never seen a boy like that. He gave me all kinds of tapes, and I know that he really likes me and that the way I think about my brother. My Foster Dad he gives me everything free, but sometimes I have to buy it, and I go hunting with him and he really enjoys me to hunt with him. Sometimes when I don't feel like going hunting, he still takes me, and when I think about it I know that he likes me. And when he tells me to do something, I do whatever he says, because he treats me good. That's how I fell about my Foster Dad. And my Foster Mother, I like the way she feeds me, and when I tell her to do something for me, she really enjoys doing it.

STATEMENTS FROM STUDENTS
Page 5

Johnson Begaye - continued

During the last four months, my own family came up for Thanksgiving, they were going to leave the next morning and my foster Dad and Mom told them to stay for another day. I know that my foster Mom and Dad likes my real family. That's why they told them to stay for another day, so they stayed for another day. And my foster Dad took my family for a ride and asked them if they wanted to go down to B.Y.U. to look around."

DOROTHY ANN SHEPHERD - Cameron, Arizona - Navajo

"I can still remember the day when I got on the bus going to Salt Lake City, Utah. I had tears of sadness for leaving my loved ones and going off into a strange place unknown to me. There were also the tears of joy and thankfulness that I was able to be on the Placement Program. I had always had the desire to be somebody, instead of herding sheep all my life. Deep in my heart, I wanted to improve myself to the finest point possible to qualify for life. I wanted to know something well, to do something well, and to have something to offer. I wanted to be a person who was useful to his country and have the great joy of serving my people.

Our White brothers and sisters have opened up their hearts to us. They have taught us that we are a great people and that God has blessed us with promised goals. If we are to attain our blessings of old, we should have the willingness to develop our talents. This will prepare us for the great role in life of serving our people: yes, the willingness to serve and to share with our people."

MARY ETSITTY PLATERO - Borrego Pass, New Mexico - Navajo

"Again the voice of my father brought me back to reality. "Someday, honey, you'll be thinking of the life before you ... Think straight--like an arrow, and aim high, don't linger at each obstacle, keep pushing, keep observing, keep learning." "See the little fawn over there by the thickets? Oh sure you do, his face is toward us, he is very still, very alert; he listens, observes, and learns, this protects his life". As we climbed higher and higher, thoughts began to race through my mind. The future I want will be pure as the mountain stream, my thoughts broad as the canyon. I will be fearless as the winds; I will be proud but tolerant, as my father was tolerant of me. I will be clean in mind and body so as to grow in wisdom and strength.

STATEMENTS FROM STUDENTS
Page 6

Mary Etsitty Platero - continued

The body can stand only so much, no more, I intend to use mine wisely; drinking, smoking and carousing can have no part in my life if I intend to realize my ambitions.

Nine years have passed and I am again dreaming, and thinking and planning for the future...Soon I'll be in college, but first, this summer, this very summer I choose to keep busy. I would like to create good moral activity for my younger sisters and brother and their numerous friends to help them influence their families to clean living and happiness. The parents of these children cannot help but feel the influence of these little souls, and they, in turn, will be the good parents our Father in Heaven meant them to be.

I would be true, a symbol to help lift the hearts of those I love.

I would simplify that they might understand.

I would have faith, that others might hope and work and live.

I would envision certain goals, to spur my ambitions. I would try to have much humbleness to give me the grace to accept material blessings. I pray that I may have the thoughtfulness and appreciation to say thanks...to my God."

KATHY WATCHMAN - Fort Defiance, Arizona - Navajo

"The Indian Placement Program began to change my life when I was ten years old. I came to Provo on my first bus trip to live with the Callahan family. I had thought I was going to live with a Navajo family and so I was surprised when white people met me at the door. My new family consisted of my foster parents, an older brother, and two sisters, and a Siamese cat name Eiko. Since then Eiko has had many families and right now she has four loveable kittens.

I went to Wasatch School in the 4th, 5th and 6th grades. I am now in the 8th grade at Farrer Junior High in Provo. I hope to go to Provo High School next year.

I have tasted new foods, I saw interesting things that I didn't know existed, and I remember seeing my first Circus. There were ballet lessons in the 5th grade, gymnastics in the 7th grade, and now I am taking guitar lessons.

With my foster parents I went to California to Disney Land. We had fun on the beach wading in the water and picking up sea shells and star fish. My sister and I got our pants all wet.

STATEMENTS FROM STUDENTS
Page 7Kathy Watchman - continued

We like to go camping in the mountains and go fishing. In the winter we like to go ice skating and roller skating. We also like to have Family Home Evenings around the fireplace. Recently we took a trip down to New Mexico to bring my married foster sister home for a visit.

I am learning to sew and I make a few of my own clothes. I do a little cooking and go baby sitting. I love to play basketball and go horseback riding.

My two real sisters live in Springville and my brother in Provo so I don't get homesick much. I enjoy doing the activities with the Indian Placement students.

I am learning to organize my house work to get it done better and faster.

What are my feelings about the Church and the Indian Placement Program? There are some good things up here and good things down at my natural home, such as: I am learning more in school than I would be learning at home. Since I have come up here on the Placement Program I have learned a lot more than I otherwise would have and so I will be able to live a better life when I grow up."

RAY LEE BEGAY - Kaibito, Arizona - Navajo

"I only can create the future by setting examples for my Indian brethren and sisters. What a good feeling it is to be an Indian, though. Proud!!! Though my hair is black, my skin is brown and I feel no inferiority before my white brethren here at American Fork or any other place where there are white people. I feel no hatred against them. I only feel proud and they (my white brethren and sisters) only made me feel proud. I'm proud because the color of the earth is brown and the sky is usually black before the rains fall and and bring forth good into the world. For my people, for tomorrow I want to be a leader because I was blessed at birth with the precious gifts of independence and pride and this I will treasure to live proud and free. I must and we, the Indians, must progress in the white man's hunting ground, for it is our land too.

It is our land, it was given by God to us to cherish, to harken unto, to preserve and to protect. It is our duty to learn to live in our changed homeland. We can no longer use the bow and arrow to obtain our necessities.

To show our Indian brethren and sisters and to serve them, we must use our new tools. That is, ambition, education and our spirituality. As we see it, "The Lamanites (Indians) shall

STATEMENTS FROM STUDENTS
Page 8Ray Lee Begay - continued

blossom as a rose." This shall happen and it is happening right now. I am blossoming, we are blossoming, my Indian brothers and sisters. Let's stand tall and proud to pursue our progression. Let us break the binding chains of poverty and ignorance for our people and serve them.

Be thankful for who you are and be thankful for your parents. Also remember God. He is the one who has given us talents to use, and he has given us a special mission. He has given us a land to be proud of and to preserve and to cherish our freedom. Make our people realize this, so that they can be proud and free."

BEVERLY FOSTER - Flagstaff, Arizona - Navajo

Whom am I --- I wonder? To those studying history I am the first American. My ancestors were here where Columbus first discovered America. Some of my ancestors helped to keep the pilgrims alive during their first hard winter in New England. To the child watching the western on television I am that renegade who is attacking the wagon train or burning down the settlers' rough log homes. Many think of me as a member of a starving, underprivileged group pushed onto reservations where no one else wanted to live. I am uneducated, backward, and unable to cope with the modern world that surrounds me.

Who am I -- I wonder? Who were my ancestors? Do I have any future? Slowly I am beginning to receive some answers to my questions. Two years ago I left my mother and little brother and came to live with a new family. This was not easy and many times I wished that I could go back to the comfort and security of my old home, ways and habits. But my new family seemed to care about me and they kept telling me I was a child of God. The color of my skin made no difference. At family home evening they talked about a book and told me that it was a history of my ancestors.

Who am I? I am a Lamanite (Indian) with great blessings promised me if I will learn about and live the teachings of the Church of Jesus Christ. I am an American with the freedom to be educated and the opportunity to learn to work. I have an obligation to become a leader and help my people to lift themselves up to assume the responsibility of their heritage. Whom am I? I am a child of God."



STATE OF IDAHO
SOCIAL AND REHABILITATION SERVICES
BOILER, BOYCE BLDG 2-501

September 14, 1976

THOMAS L. JUDGE
DIRECTORPATRICK E. MELBY
ACTING DIRECTOR

William T. Quick, Chief
Office of Social Services
Department of Social and Health Services
P. O. Box 1788
Olympia, WA 98504

Dear Mr. Quick:

Please find enclosed the ICPC 100A form as per the request of the Compact Secretariat on the children being placed by the LDS Social Services program into the state of Idaho. As you may recall from the correspondence from the Secretariat and from the minutes of the annual meeting in May, our hopes are to minimize the paperwork for the volume of the LDS foster care placements. Therefore the brief information provided on the attached list is all that has been required as of this date from LDS pending further discussion of the matter by the Western States Compact Administrators at a meeting hopefully in November. We appreciate your assistance and cooperation in these placements.

Sincerely,

SOCIAL SERVICES BUREAU

Pete W. Surock, Jr.
Pete W. Surock, Jr., ACSW
Deputy Compact Administrator
Interstate Compact for the
Placement of Children

PS/50

INTERSTATE COMPACT APPLICATION
REQUEST TO PLACE CHILD

Name and Address of Compact Administrator of Receiving State		Name and Address of Compact Administrator of Sending State	
Wm T. Quick, Chief, Office of Social Services of Social and Health Services Box 1788 Olympia, WA 98504		Pete W. Surock, Jr., ACSW, Assistant Chief Social Services Bureau P. O. Box 1725 Helena, MT 59601	
Requested for the placement of:		SECTION I - IDENTIFYING DATA	
CHILD	PLEASE SEE ATTACHED LISTING	DATE OF BIRTH	
FATHER		NAME OF FATHER	
AGENCY OR PERSON RESPONSIBLE FOR PLACING THE CHILD		TELEPHONE NO.	
AGENCY OR PERSON TO REMAIN RESPONSIBLE FOR CHILD		TELEPHONE NO.	
WHERE CHILD IS TO BE PLACED WITH		SECTION II - PLACEMENT	
DATE		TELEPHONE NO.	
Foster Family Care <input type="checkbox"/> Residential Treatment Center <input type="checkbox"/> Adoption <input type="checkbox"/> Group Home Care <input type="checkbox"/> Institutional Care <input type="checkbox"/> Placement with Relative <input type="checkbox"/> Relationship			
TO BE COMPLETED IN			
Sending State <input type="checkbox"/> Receiving State <input type="checkbox"/>		SECTION III - SUPERVISION	
Sending Agency to Supervise		Reports Requested:	
Another Agency Agreed to Supervise		<input type="checkbox"/> Quarterly <input type="checkbox"/> Upon Request <input type="checkbox"/> Semi Annually <input type="checkbox"/> Other	
ADDRESS OF SUPERVISING AGENCY IN RECEIVING STATE			
Sending Agency requests Receiving Agency to arrange for Supervision:			
Included: <input type="checkbox"/> Summary for Child as suggested in the Compact Procedures <input type="checkbox"/> Other Enclosures			
<input type="checkbox"/> Summary of Home Study as suggested in the Compact Procedures			
NAME OF SENDING STATE, COMPACT ADMINISTRATOR OR AGENCY		DATE SIGNED	
<i>Pete W. Surock, Jr.</i>		9/14/76	
SECTION IV - ACTION BY RECEIVING STATE			
Approval Granted		DURATION	
Approval Not Granted		DATE SIGNED	
DISTRIBUTION			
1. Agency retains one copy and forwards 5 copies to:			
2. Compact Administrator who retains one copy and forwards four copies to:			
3. State Compact Administrator, Interstate Compact (Section IV) and forwards one copy to Executive Agency and 2 to:			

Indian Child Welfare Act

AMERICAN PUBLIC WELFARE ASSOCIATION

1155 Sixteenth Street, N.W., Suite 201
Washington, D.C. 20036

Telephone: (202) 833-9100

Edward T. Weaver, Executive Director

TO: Administrators of the Interstate Compact on the Placement of Children
 FROM: The Secretariat
 SUBJECT: LDS Indian Education Program
 DATE: Friday, June 4, 1976

RECEIVED
 OSMS-OFFICE OF
 JUN 11 1976
 FAMILY, CHILDREN &
 ADULT SERVICES

At the annual meeting of the Association of Administrators of the Interstate Compact on the Placement of Children (May 6-7, 1976), representatives of the Latter Day Saints Social Services described their Indian Education Program and requested that it either be considered to fall outside the Compact or that simplified procedures be adopted with respect to the handling of Indian children sent from one state to another under the Program. Correspondence received from LDS Social Services since the meeting requests an opinion from the Secretariat which would respond to several questions. The answers would in effect constitute an opinion as to whether the Indian Education Program is or is not operated in such a manner as to make the children in it the subjects of placements within the meaning of the Compact. It is pointed out that a reply is urgent because arrangements for the coming school year will be made in a period commencing almost immediately and concluding before the end of summer.

We are informed that, on the basis of past experience with the Indian Education Program, it may be anticipated that approximately 2,300 Indian children from reservations will be sent across state lines and will enter homes in off reservation communities in order to enable them to go to school in these communities and so that they may have the experience of living in these communities. Almost all of these will be concentrated in a few states.

The arguments made by LDS Social Services raise both legal and policy issues. The situation is an intricate one. In addition, we are mindful that the smooth operation of an established and large program is involved.

The Secretariat has done some work on the subject since the annual meeting brought the matter to our attention. However, it is apparent to us that satisfactory resolution of the question will require more time than is available before something must be known for the functioning of this year's Indian Education Program, both by the Compact Administrators and LDS Social Services. Moreover, we are presently of the opinion that, even if the method chosen to resolve the issue is a Secretariat opinion,

cc Talcott to review with Indian Dept.

Page Two
 Administrators of the ICPC
 June 4, 1976

much more is involved than is normally the case when we are asked to give advice on the fact situation presented by a single case. In this instance, we would believe it appropriate to consult with the Compact Administrators of the states in which the Indian Education Program is most active, with the Association's Executive Committee, and perhaps with the entire Association. Indeed, it is possible that action by the Executive Committee or the Association as a whole will turn out to be the preferred method of making a decision.

The Secretariat proposes to make a thorough analysis of the problem and to present its recommendations in concrete form. However, it is apparent that the process will take at least several months and that the Association may wish to consider the question at its next annual meeting early in 1977.

Accordingly, we suggest an approach which will assure LDS that it can proceed in a reasonable manner with its arrangements for the coming school year and that will look toward a definitive resolution of the issue before the summer of 1977.

Such a timetable seems especially desirable because some of the states most heavily affected by the Indian Education Program have been operating under the Compact for only a short time. If some or all of them have been unaware of the heavy load of notices of intention to place Indian children that could require simultaneous processing during the next month or two. Accordingly, the Secretariat suggests the following:

LDS should be requested to furnish the Compact Administrator in each state the following:

- (a) Name of Indian child, together with age, sex and such other basic identifying information as may be appropriate.
- (b) Names of parents or responsible relative and reservation address.
- (c) Identification by name and address of family home in which the child is being placed.
- (d) Notification during the school year promptly, if the child is returned to his reservation home or sent to another home as part of an arrangement to facilitate continuance in the Indian Education Program.
- (e) Prompt notification of the child's return to his reservation home at the end of the school year.

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Administrators of the ICIV
June 4, 1976

- (f) A statement that LDS Social Services is familiar with the conditions in the home and with the family members and that, on the basis of such familiarity, has determined that having the child there for the school year does not appear to be contrary to the best interests of the child.
- (g) A statement from LDS Social Services that it undertakes to return any child to its parents or to make an alternative arrangement for the child whenever and if the then current arrangement becomes inadequate or when the parent requests return.

The foregoing should be provided by LDS Social Services for each child sent or brought into the Compact Administrator's state as part of the Indian Education Program.

It is suggested that each Compact Administrator in a state where the Indian Education Program operates inform LDS Social Services that for children in the Indian Education Program during the 1976-1977 school year, compliance with the above procedure will, in the view of the Compact Administrator, be sufficient to permit satisfactory operations for the coming year, provided that LDS Social Services also complies with all applicable licensing and child care requirements.

It should also be made clear that this is an interim measure and that its continuance past the coming school year, or modification, or replacement by another determination is under study.

Sincerely yours,

Brendan M. Callahan
Brendan Callahan, Project Director

TO WHOM IT MAY CONCERN:

It has been brought to our attention that legislation has been passed or is in the process of being passed that takes away our constitutional rights of raising our children in the manner that we feel is necessary for them to receive the proper education and social values; ie; being able to send our children to boarding schools, private schools, placement programs, etc. off the Navajo reservation without governmental control and regulations. We feel that by being able to make these decisions without outside interference we can then take advantage of sending our children off the reservation into an environment that they will learn to adapt to be better suited to carry on a role in the American way of life. If you take these rights away from us, you will not only be taking away our rights as parents, but you will be hurting our children by alienating them from the other children of our country. We have seen the difference between our children who stay on the reservation to go to school and those children who get the opportunity to go away to schools that have better teachers, better equipment, and most important is the fact that they are able to associate with a large majority of children of other races. Those who have the opportunity to go away to school get not only a much better education, but also learn the roles and social values of the average American citizen by living with children of other races. Don't take our parental rights away from us. We want to be the ones to decide what is best for our children without having the government intervene.

1. Henry Morgan
2. Lerna Toledo
3. Shary Sandoval
4. Mae Ellen Toledo
5. Carolyn & Spay
6. Evelyn Negle
7. Sam P Toledo
8. Luille - meeting
9. Emilio Castillo
10. Marie Cepalitto
11. [Redacted]
12. Jannice Mace
13. Evon Chigito
14. Rita Molt
15. Frank more
16. Wallace Toledo
17. Jones Toledo
18. Rayl Pinto
19. [Redacted]
20. [Redacted]
21. Clifford Trujillo
22. Tony Trujillo
23. [Redacted]
24. Sobby Castillo
25. Quonda Toledo
26. Brent Spay
27. Victoria Toledo
28. Lusia Toledo
29. Matthew W Toledo
30. Lorraine Toledo
31. [Redacted] How Toledo
32. Edison Juarez
33. Rae [Redacted]
34. Leo Sandoval
35. Beanie S. Castillo
36. Nellie Sandoval
37. Sam Charles
38. [Redacted]
39. [Redacted]
40. [Redacted]
41. Shirley H Sandoval
42. Lucio Trujillo
43. Lillie H. Woody
44. Hammond [Redacted]
45. [Redacted]
46. [Redacted]
47. [Redacted]
48. [Redacted]
49. Genevieve Trujillo
50. Laine Sandoval
51. Mae Ann Sandoval
52. Tracy L. Sandoval
53. Marie B. Sandoval
54. Ava Sandoval
55. Eva Sandoval

TO WHOM IT MAY CONCERN:

It has been brought to our attention that legislation has been passed or is in the process of being passed that takes away our constitutional rights of raising our children in the manner that we feel is necessary for them to receive the proper education and social values; i.e. being able to send our children to boarding schools, private schools, placement programs, etc. off the Navajo reservation without governmental control and regulations. We feel that by being able to make these decisions without outside interference we can then take advantage of sending our children off the reservation into an environment that they will learn to adapt to be better suited to carry on a role in the American way of life. If you take these rights away from us, you will not only be taking away our rights as parents, but you will be hurting our children by alienating them from the other children of our country. We have seen the difference between our children who stay on the reservation to go to school and those children who get the opportunity to go away to schools that have better teachers, better equipment, and most important is the fact that they are able to associate with a large majority of children of other races. Those who have the opportunity to go away to school get not only a much better education, but also learn the roles and social values of the average American citizen by living with children of other races. Don't take our parental rights away from us. We want to be the ones to decide what is best for our children without having the government intervene.

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|----------------------|-----|
| 1. Emerson Castillo | 28. |
| 2. David Anthon | 29. |
| 3. Cecilia Rafael | 30. |
| 4. Roy Rafael | 31. |
| 5. Fidel Castillo | 32. |
| 6. Samson Castillo | 33. |
| 7. Sandra Toledo | 34. |
| 8. Peter Toledo | 35. |
| 9. Guadalupe Toledo | 36. |
| 10. Joe Jimenez | 37. |
| 11. Donald Herold | 38. |
| 12. HERBERT TOLEDO | 39. |
| 13. Ruby Sandoval | 40. |
| 14. Irene J. Toledo | 41. |
| 15. Anita S. Bequaye | 42. |
| 16. | 43. |
| 17. | 44. |
| 18. | 45. |
| 19. | 46. |
| 20. | 47. |
| 21. | 48. |
| 22. | 49. |
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| 26. | 53. |
| 27. | 54. |

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|-----------------------|-----------------------|
| 1. Mally M Chavez | 28. Rose R. Toledo |
| 2. Emma Chavez | 29. Paula Toledo |
| 3. Asha Sandoval | 30. Maria Jimenez |
| 4. Arthur Melica | 31. Leroy Castillo |
| 5. David Jimenez | 32. Gabriel Castillo |
| 6. Lorena Yozie | 33. Juan Toledo |
| 7. David Quintana | 34. Victor Sandoval |
| 8. Frank Diaz | 35. John Lewis |
| 9. Billie Martin | 36. Milton Jim |
| 10. Rhonda Kercho | 37. Susan Clark |
| 11. Marie Cayadillo | 38. IGNACIO LEWIS |
| 12. Jose P. Toledo | 39. [Redacted] |
| 13. Raymond Toledo | 40. [Redacted] |
| 14. Woody Castillo | 41. [Redacted] |
| 15. [Redacted] | 42. [Redacted] |
| 16. [Redacted] | 43. [Redacted] |
| 17. Sandra Toledo | 44. [Redacted] |
| 18. Cecilia Cayadillo | 45. [Redacted] |
| 19. [Redacted] | 46. [Redacted] |
| 20. [Redacted] | 47. Betty [Redacted] |
| 21. Samson Castillo | 48. [Redacted] |
| 22. Lorenzo Herrera | 49. Catherine Wilkins |
| 23. Jimmy Mace | 50. Jasper Wilkins |
| 24. [Redacted] | 51. |
| 25. [Redacted] | 52. |
| 26. [Redacted] | 53. |
| 27. [Redacted] | 54. |

TO WHOM IT MAY CONCERN:

It has been brought to our attention that legislation has been passed or is in the process of being passed that takes away our constitutional rights of raising our children in the manner that we feel is necessary for them to receive the proper education and social values; ie; being able to send our children to boarding schools, private schools, placement programs, etc. off the Navajo reservation without governmental control and regulations. We feel that by being able to make these decisions without outside interference we can then take advantage of sending our children off the reservation into an environment that they will learn to adapt to be better suited to carry on a role in the American way of life. If you take these rights away from us, you will not only be taking away our rights as parents, but you will be hurting our children by alienating them from the other children of our country. We have seen the difference between our children who stay on the reservation to go to school and those children who get the opportunity to go away to schools that have better teachers, better equipment, and most important is the fact that they are able to associate with a large majority of children of other races. Those who have the opportunity to go away to school get not only a much better education, but also learn the roles and social values of the average American citizen by living with children of other races. Don't take our parental rights away from us. We want to be the ones to decide what is best for our children without having the government intervene.

1. *Willetto* 28.
2. *Mankella Willetto* 29.
3. *Sam Choue* 30.
4. *Becky Lee Jake* 31.
5. *Jannah Lee* 32.
6. *Hargah C. Morgan* 33.
7. *Young Babson* 34.
8. *Edna S. Willetto* 35.
9. *George Willetto* 36.
10. *Pauline C. Henderson* 37.
11. *Harold Henderson* 38.
12. *Wilson Sandoval* 39.
13. *My. Jaco* 40.
14. *Maria J. Talento* 41.
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1. *Roy J. Martin* 28. *Rose Ann Joe*
2. *Katherine Willetto* 29. *Charley Joe*
3. *General Begoye* 30. *Irene B. Harbeto*
4. *Sherry Willetto* 31. *Juanita Begoye*
5. *Billy Pinto* 32. *Virginia Saleno*
6. *Bessie Pinto* 33. *Bertha Simpson*
7. *Pauline Sandoval* 34. *Stella Whitehorse*
8. *Ruby J. Sandoval* 35. *James Whitehorse*
9. *Eudora Sandoval* 36. *Ocie Rose James*
10. *Ethelyn Sandoval* 37. *Bob E. James*
11. *Laura Rafael* 38. *Joseph J. Antonio*
12. *Nellie Rafael* 39. *Virginia Antonio*
13. *Nora Rafael* 40. *Roseann Antonio*
14. *George JR. Toledo* 41. *Georgia Joe*
15. *John K. Toluh* 42. *George C. Joe*
16. *Isosie Castillo* 43. *Ella Mae J. Castille*
17. *William S. Aguayo* 44. *Edna Joe*
18. *Julie Marie* 45. *Emmeline Yozie*
19. *Blanche Sandoval* 46. *Delson C. Yozie*
20. *Sam Sandoval* 47. *Harry Jim*
21. *Sam Sandoval* 48. *Lucy Jim*
22. *Anna Rose Sarchie* 49. *Edward Sarchie*
23. *Mattie G. Cambridge* 50. *Edison Hordo*
24. *Zelma Castillo* 51. *Hibson Sarchie*
25. *William Sarchie* 52. *Edna Sarchie*
26. *John Sarchie* 53. *Larry Sarchie*
27. *George Sarchie* 54. *Abel Sarchie*

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1. Irene Tully 28.
2. Kenneth Austin 29.
3. ~~Richard~~ Richard Row 30.
4. Judie Betone 31.
5. Lucy D. Lopez 32.
6. Rito Rarray 33.
7. David Garcia 34.
8. Lily C. Daines 35.
9. Shirley M. Nelson 36.
10. Joann Antonio 37.
11. Alice Apetoyis 38.
12. Alfred Sandoval 39.
13. Lewis Sandoval 40.
14. Luanai Bicunt 41.
15. Rose Heltelo 42.
16. Paul Sandoval 43.
17. Kee Y. Bagay 44.
18. Oscar Corrallo 45.
19. Rubie Antonio 46.
20. Emman Sandoval 47.
21. Alfred Yaitig 48.
22. Dion Sandoval 49.
23. Frank Sandoval 50.
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1. ~~Frank~~ Frank 28.
2. Frank 29.
3. Frank 30.
4. James H. Whitehorse 31.
5. Stella Whitehorse 32.
6. Margaret Whitehorse 33.
7. Carleen Kuto 34.
8. Julian Jim 35.
9. Henry K. Babin 36.
10. Raymond Marting 37.
11. Avas Marting 38.
12. Annie Rafael 39.
13. Charlie Toledo 40.
14. Elmer J. Toledo 41.
15. Bill Martensen 42.
16. Frank Martensen 43.
17. Kenneth Norbert 44.
18. Frank Chilletto 45.
19. Marvin Danksen 46.
20. Emma Danksen 47.
21. Priscilla Willetto 48.
22. Bob Toledo 49.
23. Eddie Jones 50.
24. BEN TSOIE 51.
25. Kee Jake 52.
26. 53.
27. 54.

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1. *William Pineda*
2. *Willie & Rosemary*
3. *Luzmila Pineda*
4. *Emma Y. Freijillas*
5. *Anita Largo*
6. *Sanabria Hernandez*
7. *Marlene Salas*
8. *Sharon Antonie*
9. *Evatalcedo*
10. *Janet Gonzalez*
11. *Rafaela Castillo*
12. *Randy Johnson*
13. *Pat Castillo*
14. *Rafael Salas Jr.*
15. *Randy Lopez*
16. *Harrison Sandoval*
17. *Ben Roy Castillo*
18. *Roger Martinez*
19. *Edgare Martinez*
20. *Levi Godelo*
21. *Gibson Ray Ignacio*
22. *Lois Jase*
23. *Dolores Castillo*
24. *Barbara Salas*
25. *Liz Herrera*
26. *Corrina Lopez*
27. *Valu*

28. *Anita Chiquito*
29. *Tommy Largo*
30. *Tom Jim*
31. *Elsie R. Mitchell*
32. *Pete Cadman*
33. *Shirley M. Nelson*
34. *Patricia Comman*
35. *Herman Suley*
36. *Tommy Wright*
37. *Alfred Begay*
38. *Alfred Begay*
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APPENDIX E—LETTERS

DAVID LARUE CRABB

Post Office Box 281
Dedham, Massachusetts 02026

August 9, 1977

The Honorable James G. Abourezk, Chairman
Select Committee on Indian Affairs
United States Senate
Dirksen Senate Office Building, Room 1105
Washington, D.C. 20510

Dear Senator Abourezk:

I write to record my whole-hearted support for your legislative efforts on behalf of the American Indian people. I am especially impressed with the standards which your Indian Child Welfare proposal seeks to establish for the placement of Indian children in foster or adoptive homes. These clearly defined standards recognize the unique values of Indian culture and are bound to promote the stability and security of Indian family life.

By way of copies of this letter to your colleagues on the Select Committee on Indian Affairs and to members of the Massachusetts Congressional delegation, I am urging their favorable consideration and support for the legislation proposed by Senate Bill 1214.

I wish you well.

Sincerely,

David L. Crabb
David L. Crabb