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Seed for future planting also should be factored into HBE modeling of the return rates of various farming strategies. So, for example, Table 3.3 of the chapter by Vierra and McBrinn lists the kilocalories per hour for several domesticates, but these do not take into account the volume of seed that should be saved for future plantings and are thus not available for consumption. These rates should be adjusted downward by some factor and are not, therefore, strictly comparable to those of the ecologically wild or weedy species in the preceding Table 3.2; this should be taken into consideration when evaluating economic tradeoffs.

The model of listening to those outside our lofty, topical, and theoretical traditions is a good one for learning and expanding our horizons. This is especially true when, as with this book, informative examples that illustrate the value of given research approaches are used to make the case—rather than just relying on negative critique and prescriptive statements. Perhaps the model is better for a meeting symposium and less effective for this published volume, given the spatial and temporal diversity coupled with the range of topics. Yet I can easily envision that select chapters will be essential reading for researchers and students in the Southwest and the Great Basin.

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Making Lamanites: Mormons, Native Americans, and the Indian Student Placement Program, 1947–2000. By Matthew Garrett. Salt Lake City: University of Utah Press, 2016. \$44.00 cloth; \$29.95 paper; \$28.45 electronic.

Matthew Garrett has written one of the first book-length academic publications on the Latter-day Saint Indian Student Placement Program (ISPP). Between 1947 and 2000, approximately 50,000 Native American youth had participated in the ISPP by living at least one academic year in Mormon foster homes to attend public schools off-reservation (2). Interestingly, *Making Lamanites* came out only several months after some former Diné ISPP students filed sexual abuse lawsuits against the LDS Church. Garrett's book does not directly discuss these lawsuits or ISPP cases of sexual abuse, but he does refer to some Diné students' negative experiences of the program and resentment along with their positive and fond memories (his recent *Atlantic* article "Why Several Native Americans are Suing the Mormon Church" provides some insights). His book argues that although the LDS Church sought to "colonize" through the ISPP, Native American students exercised their own agency, providing an assessment of how some students navigated and confronted both the Indian and white worlds to forge their own identities both in the ISPP and higher education at Brigham Young University.

The development of the program aligned with the United States' termination and assimilation policies. Government and denominational officials targeted the so-called "Navajo Problem," since most Diné school-age children either did not go to school or had issues in accessing schools in the early postwar period. Most ISPP students

were Diné (Navajo); according to an ISPP administrator's estimate in the 1980s, as many as "one in twelve Navajos living on the reservation had participated" (235). The ISPP followed the model based on a Diné young woman's arrangement to stay with a Mormon family for her schooling in Richfield, Utah. Rather than focusing on Native Americans in general, then, Garrett's narrative primarily brings attention to the Diné, contextualizing and relating most of the ISPP history from Diné experiences. Garrett highlights many different Diné perspectives, including those of the first student Helen John; the excommunicated LDS general authority and former student George P. Lee; and the last student, Mary Nelson. Not one Diné experience, as the author acknowledges, represents all ISPP experiences. He misses, however, diversifying and contextualizing Native American ISPP involvement other than Navajos. Although many students were Diné, other non-Navajo Native Americans also participated, and their backgrounds and tribal affiliation affected their experiences in ways that could differ in comparison to those of the Diné.

If Garrett's approach generally conflates Native student and Diné experiences in the program, one exception is the second chapter, which provides background to the ISPP. In "Reimagining Israel," chapter 2, Garrett features early Mormon conceptualizations of "Lamanites," a name given by church leaders who identified Native Americans as the descendants of ancient peoples belonging to the House of Israel, depicted in the Book of Mormon. This chapter refers not to the Navajos but the various tribes that nineteenth-century Mormons taught, such as the Seneca and Onondaga Nations in New York and the Wyandots in Ohio (16). Garrett shifts in the following chapter from examining Mormon conflicts and tensions with Utes and other indigenous peoples of northern Utah to the Diné "pursuit of education," delving into historical developments among Diné communities that catalyzed the ISPP, such as the Diné efforts to support schooling alternatives and options.

Despite depicting ISPP history as a Diné story, Garrett could have engaged more Diné conceptualizations of education, knowledge, and historical experiences, especially in relation to Mormons and whites before and after the ISPP period. After participating in the ISPP, how did Diné Mormons relate to *hózhó*, their central ideal of society, for example? Robert McPherson, Jim Dandy, and Sarah E. Burak (2012) begin to address such questions by tracing the experiences of Jim Dandy, who maintained his ties to Diné culture after attending the ISPP: he returned to serve as an educator of traditional knowledge and became a community leader among the Diné. To discuss Diné teachings such as Dandy's perhaps would have fine-tuned some of Garrett's depictions—such as when Garrett writes, "the capacious Navajo reservation seemed a plentiful wilderness to its inhabitants" (36). To the contrary, for Navajos Diné Bikéyah (Navajo land) was not a "wilderness," but the homelands upon which their knowledge and epistemologies have been based since time immemorial. Likewise, since colonizing seeks to benefit the colonizer, Garrett might have further analyzed the benefit to the LDS Church of colonizing Native American students.

Imposing a culture on another people is not a complete definition of colonization and colonizing processes, especially when factoring in (as Garrett does) the voluntary nature and agency of Navajos and Native Americans in the ISPP. Years ago, R. Warren

Metcalf examined Mormon involvement with termination policies in Utah during the postwar period and found that some Mormon politicians spearheaded termination policies that enabled colonizing processes such as the disposal of Native lands and resources (2002). However, while Mormons are implicated and entangled with settler colonialism's displacement and dispossession of Native Americans from their land, many Mormons believed that the purpose of their proselytization and the ISPP was to bring a universal truth that would serve and empower all, not just whites. Garrett recognizes how these efforts by the LDS mission to convert and educate through the ISPP in order to "liberate" Native Americans strained Native American (specifically Diné) communities. To some LDS Native Americans, however, those who came to believe that they were always Lamanites, they were not being "made" into Lamanites but fulfilling what they understood as their own future and potential.

In *Making Lamanites: Mormons, Native Americans, and the Indian Student Placement Program* Garrett delivers a foundational text that opens up the field for a new concentration on diverse Native American LDS and ISPP experiences, perspectives, and histories. As members of the LDS Church sought to strengthen Diné and Native American families, the effects of the ISPP went beyond their control, whether or not these effects were intended. These histories explore these effects and possibly help the Navajo Nation—as well as others such as the Mormons of the LDS Church, governmental entities, and readers and the public—to evaluate the program and formulate their own judgments regarding perpetual tensions and conversations. Considering the ongoing controversies and struggles to heal and face the traumas of the ISPP and other programs that propagated assimilation and Indian child removal, such as boarding schools, these histories and narratives continue to be both pertinent and significant.

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Native Studies Keywords. Edited by Stephanie Nohelani Teves, Andrea Smith, and Michelle H. Raheja. Tucson: University of Arizona Press, 2015. 356 pages. \$35.00 paper; \$19.25 electronic.

From the very first word of the introduction, *Native Studies Keywords* demonstrates a focus on the keyword *sovereignty* and the value of highlighting its importance in any conversation relating to contemporary Indian country. However, editors Stephanie Nohelani Teves, Andrea Smith, and Michelle H. Raheja are concerned by what they perceive to be a lack of singular expression of this term by scholars. Various definitions, examples, and cultural/historical contexts of *sovereignty* alone would be enough to warrant such a book—indeed, it is the only word to have three essays focused on it, another nod to its significance within the field—but ambitiously, the editors also interrogate other foundational, discipline-specific terms that carry multiple possible meanings, including *indigeneity*, *nation*, and *tradition*.