

HIGHLIGHTED  
INDIGENOUS LEADERS  
IN SCHOOL  
PSYCHOLOGY



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Please note that throughout the document, the terms “American Indian,” “Indigenous,” “Indian,” and “Native American” are used. The different use of terms reflects the prevalent language during different time periods and the terms used in original source materials that were used to write the biographies of leaders in psychology. It is important to note that individuals have different preferences for terminology regarding their personal identities, including “Indigenous” as the preferred term for many contemporary leaders because it doesn’t center American like “Native American” or “American Indian.”

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# INDIGENOUS LEADERS IN SCHOOL PSYCHOLOGY

## M. Standing Eagle Baez, PhD

Dr. M Standing Eagle Baez is a licensed school psychologist in Minnesota & Oregon and is certified in AZ. He is a Licensed Alcohol Drug Counselor and a certified cognitive behavioral therapist. For more than fourteen years, he has focused on providing services by applying a method that he developed called the ‘Sweetgrass Method (2009) by interweaving Western approaches and Traditional methodologies for the clients he serves. He is currently an assistant professor of clinical and counseling psychology at Bemidji State University. He also has a private consulting practice called Native L.I.F.E., where he can provide psychological and psychoeducational services for individuals K-12 needing initial evaluations or re-evaluations. His concepts are intended to strengthen and empower not only individual skills but also work to improve mental health services provided by non-Native practitioners to Tribal communities and Native American clients.



Dr. Baez’s professional contributions include published works on the sweetgrass method of bullying prevention among American Indian/Alaska Native youth, Indigenous people battling Intergenerational trauma: sweetgrass method, sweetgrass method to a culturally responsive approach among American Indian/Alaska Native K-12, and most recently, an article that focuses on cultural-emotional learning among American Indian/Alaska Native youth. Growing up off the reservation in Texas, he continues to maintain strong ties to his home community, tribal traditions, and language. The principles and values of his Coahuiltecan/Mohawk/Pawnee identity continue to inform and guide him personally and professionally.

Learn more about Dr. Baez [here](#).



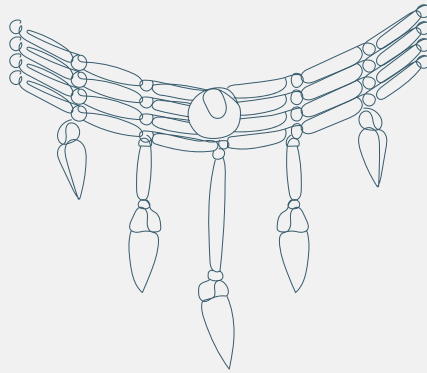
# INDIGENOUS LEADERS IN SCHOOL PSYCHOLOGY

## Loren Houle, PsyS

Loren Houle, PsyS is a Specialist-level Nationally Certified School Psychologist (NCSP) and Board Certified Behavior Analyst (BCBA) with the James River Special Education Unit, teaches SPY 775: Behavior Assessment & Management as an adjunct professor for the School Psychology program at University of Wisconsin – La Crosse, and is a member of the Turtle Mountain Band of Chippewa and lives in Bismarck, North Dakota with his family. Loren is on the National Association of School Psychologists (NASP) Board of Directors as Central Region Delegate Representative in which he advocates on a state and national level for best practices that serve children and families. Board of Directors Members promote NASP’s vision and strategic goals for the profession, provide leadership opportunities, endorse professional competencies across all facets of the role of School Psychologists via the NASP Practice Model, support and promote NASP membership, and serve as a conduit between individual school psychologists, state, and national organizations.



Loren serves on two NASP Committees: The School Psychologist of the Year and Lifetime Achievement Award Committee where his role is to evaluate nominees based on established criteria; and the Indigenous American Subcommittee where his role as a member is to contribute perspectives and assist in the Committee’s development of advocacy efforts to promote the increasing Indigenous membership and representation within NASP.



# INDIGENOUS LEADERS IN SCHOOL PSYCHOLOGY

## Nora Neztosie, M.Ed.S., M.S., M.Ed.

Yá'át'ééh. Shí éí Nora Neztosie yinishyé. Kinyaa'aanii nishhí, Tsé Deeshgizhnii bashishchiin, Tábaqahí dashicheii, Tł'izí Łání dashinalí. Dzil Dilili déé' naashá. Ákót'éego diné asdzáni nishhí. Greetings. My name is Nora Neztosie. My clan is Towering House (mother's clan), born for the Rock Gap clan (father's clan). My maternal grandfather is Water's Edge and my paternal grandfather is Many Goats. I am originally from Shadow Mountain. I am Diné (Navajo) woman. Currently, I reside near Shadow Mountain. This is who I am and where I come from. This is my roots and foundation. Nora is a Diné Bilingual School Psychologist. She is a Diné fluent speaker. Nora is in her fourth year as a Diné School Psychologist at Kayenta Unified School District.



She earned her Master of Special Education on the Collective Native Land at Northern Arizona University (NAU). She also earned her Inclusion Facilitator certificate from NAU (Project SKIES) with emphasis on inclusive practices for student with severe disabilities. Nora implemented full inclusive practices at Tuba City Unified School District for two years. She is an advocate for students with disabilities. Nora was on the Arizona WINS Leadership group 5 years, contributing doing inclusive practices presentation and also co-authored on presentations. She worked in her own community for 7 years and worked with the Hualapai community at Peach Spring Unified School District for 5 years. Nora taught in special education for 12 years; 4 years as a special education acting director/special education teacher before pursuing her counseling and school psychology degree. Nora earned her master's degree in Counseling and Educational Specialist degree (Ed.S.) in School Psychology on the Kumeyaay Land at San Diego State University (SDS). She was on the Native American & Indigenous Scholars and Collaborators Project.

Nora has co-authored presentations and articles. She has been an integral member of the NASP Indigenous Subcommittee of the Multicultural Affairs Committee. Nora is an advocate for Native youth and continues to be actively involved in supporting Native youth and making a difference in restoring harmony for Native youth and communities. Nora continues to promote inclusive and culturally responsive practices and parent collaboration. She conducts culturally relevant service delivery, provides counseling to students, provides consultation to staff, conducts culturally and linguistic appropriate assessments, and participates in leadership roles, supporting administrators to foster positive and culturally relevant system-wide change and resilience. Her journey's purpose is to help sustain Indigenous sovereignty and identity.



# INDIGENOUS LEADERS IN SCHOOL PSYCHOLOGY

## Stephen "Jacob" Price Ed.S, NCSP

Stephen "Jacob" Price is a professional school psychologist for the Montrose School District in the remote town of Montrose, Colorado. This is his 12th year working as a school psychologist in the state of Colorado. Jacob is a proud member of the Pawnee and Kaw Nations of Oklahoma. Jacob also works, part-time, at a crisis walk-in center where he provides therapy, counseling, and mental health assessments for those who may be in crisis. Jacob received his Bachelor's Degree in psychology from Fort Lewis College in Durango, Colorado. He then went on to graduate school at San Diego State University, where he earned his Master's Degree in Education, with an emphasis in counseling.



He then went on to earn his Educational Specialist Degree (Ed.S.), in the area of school psychology. He is also a Nationally Certified School Psychologist (NCSP). Jacob is also a former chair of the Indigenous Americans Subcommittee (IAS) of the National Association of School Psychologists (NASP). Jacob currently serves 2 elementary schools and an alternative high school.

Learn more about Stephen "Jacob" Price [here](#).



# Understanding the Indian Child Welfare Act

As we celebrate Native American Heritage Month, we want to make some space to discuss a very important piece of legislation, the Indian Child Welfare Act (ICWA), that is currently before the United States Supreme Court to determine its constitutionality. This legislation deeply impacts our Indigenous communities and, as school psychologists, we need to be aware of its ramifications. This Act was passed by Congress in 1978 to grant autonomy to local tribes and protect Indigenous children placed in the foster care system. It asserts that children who are a) placed in the foster care system and b) are eligible to be enrolled members of an Indigenous tribe must have their case sent to their local tribe to determine if the tribe would like to take jurisdiction in placing them with tribal members. This Act was created in response to the decades of racism, resulting in the removal of Indigenous children into boarding schools, and then their subsequent removal into the foster care system. Native activists and elders worked tirelessly to ensure that ICWA was passed to make sure that Indigenous children could stay within their tribes and communities. Research supports the fact that children have stable and long term placements when they are placed in communities that represent their Native cultural values (Quash-Mah et al., 2010).

Many of the arguments against ICWA have stated that it is based on race-based classifications for suitable adoptive parents. In our, so called, post-racial, United States these arguments center on the idea that we should not use race as a determinant of who gets to adopt Indigenous children. However, as school psychologists, we continue to recognize the ways that color-evasive policies serve to replicate ongoing oppression and the need for systems-level responses rooted in antiracism within our field (Grant et al, 2022; Garcia-Vazquez et al., 2021). Furthermore, this race-based argument obfuscates the real issue, which is one of tribal sovereignty. As part of the many treaties that Indigenous tribes signed with the US government, they retained the rights to govern peoples within their tribes based on tribal law. The arguments against ICWA also serve to erode the few tribal sovereignty rights that Indigenous communities continue to hold (Holter et al., 2022; Neztosie et al., 2020).

Please be aware that these issues may take an emotional toll on our Indigenous school psychology community. They are wrestling with the very real possibility that, once again, their children may be taken away from their homes and cultures. The attack on the protections that ICWA offers reifies the colonial agenda to strip Indigenous peoples of their resources (tribal sovereignty) and their very identities (removal of native children). As school psychologists we need to stand in solidarity with Indigenous communities by a) educating ourselves, b) educating our students, and c) advocating with our voices and our vote (Aguilar et al., 2021).

## Resources to Learn More:

[Season 2, This Land Podcast](#)

[Blood Memory documentary](#)

[National Indian Child Welfare Association](#)

[HuffPost Video: Who should be allowed to adopt Native American children?](#)

[Now This Video: How an Evangelical Couple's SCOTUS Case Could Affect Native American Children](#)

[NICW: The Heart of ICWA video series](#)

## Indigenous Activists to Follow:

[Rebecca Nagle](#)

[Protect ICWA](#)

[Dr. Lisa Aguilar](#)

## Resources for Indigenous Well-being:

[National Native American Boarding School Healing Coalition](#)

[Native Wellness Institute](#)

[Well for Culture Podcast](#)

## References

Aguilar, L. N., Shearin, J., & Mojica, K. (2021). Indigenous youth in schools: consequences of colonialism and advocating for a better future. *Communique*, 50(1), 1-26.

García-Vázquez, E., Reddy, L., Arora, P., Crepeau-Hobson, F., Fenning, P., Hatt, C., Hughes, T. L., Jimerson, S., Malone, C., Minke, K., Radliff, K., Raines, T., Song, S., & Vaillancourt Strobach, K. (2020). School psychology unified anti-racism statement and call to action. *School Psychology Review*, 49(3), 209-211.  
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Grant, S., Leverett, P., D'Costa, S., Amie, K. A., Campbell, S. M., & Wing, S. (2022). Decolonizing school psychology research: A systematic literature review. *Journal of Social Issues*, 78(2), 346-365.

Holter, O. G., Goforth, A. N., Pyke-Pierce, K., Aguilar, L. N., & Belcourt, A. (2022). School-based racial microaggressions and depression among Indigenous young adults. *Psychology in the Schools*.

Neztsosie, N., Wamnuga-Win, K., Churchill, E., & Goforth, A. N. (2020). Sovereignty in practice: Reflections from Indigenous early Career and Graduate Student School Psychologists. *Communique*, 49(2).

Quash-Mah, S., Stockard, J., Johnson-Shelton, D., & Crowley, R. (2010). Fulfilling the hope of ICWA: The role of community context. *Children and Youth Services Review*, 32(6), 525-531.



# Resources

[NASP Indigenous School Psychologist Flyer](#)

[NASP Position Statement. Effective Service Delivery for Indigenous Children, Youth, Families, and Communities](#)

[NASP Podcast. Centering Indigenous and Oppressed Voices in School Psychology Teaching and Practice](#)

[The American Indian and Alaska Native Society of Indian Psychologists](#)

In 1975, the Society of Indian Psychologists (SIP) was formed independently of the APA, merging the American Indian Interest Group and the Network of Indian Psychologists. The group was concerned with the lack of representation of First Peoples within APA (Gray, 2012)

[Apology to People of Color for APA's Role in Promoting, Perpetuating, and Failing to Challenge Racism, Racial Discrimination, and Human Hierarchy in U.S.](#)

[Historical Chronology: Examining psychology's contributions to the belief in racial hierarchy and perpetuation of inequality for people of color in U.S.](#)

[Indian Health Services, U.S. Department of Health and Human Services](#)

[Mental Health Association - Native And Indigenous Communities And Mental Health](#)

[Native American Heritage Month](#)

[National American Indian and Alaska Native Addiction Technology Transfer Center \(ATTC\)](#)

[National American Indian and Alaska Native Prevention Technology Transfer Center \(PTTC\)](#)

[National Congress of American Indians](#)

[National Center for American Indian and Alaska Native Mental Health Research](#)

[National Network to Eliminate Disparities in Behavioral Health \(NNED\)'s November Partner of the Month](#)

[One Sky Center](#)

[The National Museum of the American Indian Native Knowledge 360 Educational Resources](#)

[Tribal Training and Technical Assistance Center \(TTAC\)](#)

