

Statement on the Rights and Autonomy of Indigenous Persons

The New York Association of School Psychologists (NYASP) represents school psychologists across New York State, for whom advocacy for social justice is a foundational part of our practice. One community within New York State that is often overlooked in discussions of diversity is the community of Indigenous, or Native Americans. According to figures from the 2010 US Census, 1.0% of the population of New York State reports being of “American Indian or Alaska Native (AI/AN)” descent (U.S. Census Bureau, n.d.). There are eight indigenous nations, and one additional state-recognized tribe, in New York State: the Cayuga Nation, the Oneida Indian Nation, the Onondaga Nation, the Saint Regis Mohawk Tribe, the Seneca Nation of Indians (Allegany, Cattaraugus, and Oil Springs Territories), the Shinnecock Indian Nation, the Tonawanda Seneca Nation, the Tuscarora Nation, and the Unkechague Poosepatuck Tribe (Unkechaug Nation). “Each tribe [nationally] has a unique history, set of values, creation story, and world view which guide their lives” (NASP, 2020a) and this should be considered by school psychologists and other educational professionals who work within these communities. See Figure 1 for Indigenous lands.

Essential Terminology

There are various terms used to describe Indigenous Americans, including *American Indian*, *Indian*, *Native American*, and *Native*. For the sake of clarity and consistency, the term *Indigenous* will be used throughout to describe those who are members of any peoples indigenous to North, Central, and South America, especially those indigenous to the land now referred to as the *United States*. However, it is especially important to note that the most accurate term one can use is the specific name of the *nation* or *tribe* to which an individual

Figure 1

Indigenous Lands in New York State



Note. Image retrieved from the United States Department of Agriculture (USDA) website. Available to public domain.

belongs when referencing those particular groups or persons. The following definitions are important to keep in mind:

American Indian/Alaska Native (AI/AN): these terms are typically used interchangeably, and are used to describe all Indigenous people of the continental United States and some in Alaska. These terms are usually used to broadly describe groups of Indigenous peoples (Native American Journalists Association, n.d.). AI/AN are also terms used in the United States Census when collecting data about individuals who have origins in any peoples indigenous to North and South America (including Central America) and who maintain cultural identification through tribal affiliation (Gibson, 2019).

Indigenous or Aboriginal: these terms generally refer to individuals who are descendants of those who inhabited a country or geographic area at the time before people of different cultures or ethnic origins arrived. In the United States, those who are considered *Indigenous* or *Aboriginal* are those who are descendants of the land before Christopher Columbus' invasion (Maybury-Lewis, 2005).

Nation: similar to describing a *tribe*, this term acknowledges that long before the United States existed, many different Indigenous peoples had governments and made agreements with each other. Some might use the words *nation*, *tribe*, *band*, and/or *rancheria* interchangeably (Dunbar-Ortiz, 2019).

Native American: a term that refers to all Indigenous people of the United States and its trust territories, including American Indians, Alaska Natives, Native Hawaiians, Chamorros, American Samoans, U.S. Residents from Canada First Nations, and Indigenous communities in Central and South America (Gibson, 2019).

Reservation: an area of land reserved for a tribe or tribes under agreement with the United States government, executive order, federal statute, or administrative action as permanent tribal lands. This may also be land of which the federal government holds a title on behalf of a tribe/s (Gibson, 2019).

Tribal Sovereignty: the right of Indigenous peoples to govern themselves. The U.S. Constitution recognizes Native American tribes as distinct governments and they have the ability to regulate their own internal affairs (National Conference of State Legislatures, 2013). Contracts among nations, or treaty rights, are considered to be the *supreme law of the land* (United States Department of the Interior, n.d.).

Tribe/Tribal Affiliation: any Indigenous tribal entity with a government-to-government relationship with the United States. Each tribe has its own culture, language, traditions, and community (Gibson, 2019).

Indigenous Conceptual Framework

A framework for understanding Indigenous worldviews is essential to understanding how to work in a culturally-responsive manner. Therefore, NYASP recommends that practitioners acquaint themselves with the *Indigenous Conceptual Framework* developed by the NASP Indigenous American Subcommittee (NASP, 2020a). This framework is described below, very briefly, but

practitioners should review the entire position statement from NASP in order to thoroughly understand it.

In brief, the framework describes key ideas and practices and how they inform the development of Indigenous youth and their families. The framework first describes four points that are integral to understanding how to build relationships, which include sovereignty, language, intentionality, and reciprocity. The framework also describes four key elements to human experience and development which are spiritual, cognitive-academic, social-emotional, and physical development. The elements “that flow throughout the other components” of the model include intervention; home, school, and community collaboration; school culture and policy; resiliency; educational and historic foundations; legal and ethical practices; research; assessment; and, intervention (NASP, 2020a, p. 8).

Accurate, Comprehensive, Portrayal of Indigenous History and Culture in Schools and in School Psychology Training Programs

While education in Indigenous history and culture has been mandated in schools operated by the Bureau of Indian Education since 1934 (U.S. Department of Interior, n.d.), there is currently no mandate to teach it in public schools. Some states and localities have adopted curricula that teach about Indigenous history and culture, but there is no requirement at the federal level to do so. [In New York State](#), students in fourth grade learn about Indigenous groups that inhabited the region that became New York State in the context of learning about how geographical patterns affected where their communities developed, how they organized and governed their societies, and their “unique way of life” and “customs, beliefs, and values” (New York State Education Department, 2017). Students return to study Indigenous communities more in-depth in fifth grade, and students in grades seven and eight begin to study different Indigenous groups separately from those who inhabited New York. In grade seven, students learn about western expansion, “Manifest Destiny,” and the consequent displacement of Indigenous peoples for the first time.

It is notable that, even as [New York State mandates](#) courses of instruction “in patriotism, citizenship, and human rights issues, with particular attention to the study of the inhumanity of genocide, slavery, (including the freedom trail and underground railroad), the Holocaust, and the mass starvation in Ireland from 1845 to 1850,” no mention is made of the crimes perpetuated against Indigenous peoples (NY Educ L § 801, 2012). As part of their efforts to promote culturally responsive teaching in their school districts, school psychologists can advocate for diversifying and decolonizing the curriculum. There are various tools available for districts to use to examine existing curricula, including [the NYU Culturally Responsive Curriculum Scorecard](#) (New York University, n.d.). School districts can also take specific steps to ensure instructional accuracy of Indigenous culture and diversity in the curriculum. When possible, these steps may include teaching Indigenous languages, literature, songs, and traditional stories (when and where culturally appropriate), and to observe Indigenous holidays and cultural practices (including those that would require students to be absent from school).

Within the Indigenous Conceptual Framework (NASP, 2020a), these practices would fall under Educational and Historical Foundations, School Culture and Policy Advocacy, and Legal and Ethical Practices, and would respect Indigenous sovereignty, language, and the principle of intentionality (which involves the intention of giving Indigenous persons full respect). These

practices would improve the spiritual, cognitive-academic, social-emotional, and physical development of Indigenous children and offer the opportunity for non-Indigenous students to more comprehensively understand the historical experiences of Indigenous peoples and promote cultural humility in classrooms and school communities.

School psychology training programs must also commit to developing the multicultural competency of their students. School psychology trainers have a duty to learn and teach about historical oppression and poor treatment of Indigenous peoples in colonized education that led to long-term intergenerational effects (Johnston-Goodstar & VeLure Roholt, 2017). It is also essential to teach future practitioners about discrimination in assessment, interventions, and identification for giftedness programs and special education. For example, during the 2015–2016 academic year, 17% of Indigenous children and youth were served with an Individualized Education Program (IEP), more than any other racial or ethnic group (McFarland et al., 2018). In a national survey, school psychologists reported significant disparities in their levels of training and in the tools they need to serve Indigenous children, youth, families, and communities with competence, with high percentages reporting being underprepared or unprepared (NASP, 2020a; Robinson-Zañartu et al., 2011). This is obviously an area that should be addressed in school psychology training programs, and NYASP calls upon training programs in New York State to attend directly and intentionally to the Indigenous population in their consideration of culturally-responsive practices and diversity.

Often topics regarding the history and culture of Indigenous peoples are ignored in schools. School psychologists with this knowledge will be better prepared to identify and address unfair practices that continue to exist in schools. Furthermore, school psychology trainers must also be aware of their own biases and how these relate to their own teaching methods. It is essential that Indigenous students do not feel invisible at any educational level.

Culturally-Responsive Practices with Indigenous Students and Families

School psychologists are aware that unfair assessment practices can lead to disproportionate representation of individuals from marginalized groups in special education. School psychologists have access to many professional resources on fair and culturally-responsive assessment practices. However, a quick review of the current edition of *Best Practices in School Psychology* reveals that while there are several chapters dedicated to culturally-responsive assessment with immigrant students, students who are English Language Learners, and students from low socioeconomic backgrounds, there is no chapter on fairly assessing Indigenous students (though it should be noted that Goforth et al. (2014) do mention Indigenous students in the context of practicing in rural settings). Often, Indigenous students are included in the group labeled “other” in the norming sample of tests, making it difficult for school psychologists to assess the appropriateness of their use with Indigenous students. As Dauphinais et al. (2017, p. 25) note, “it is important to question the validity of standardized, norm-referenced tests,” to seek to determine if the test being administered is valid for Indigenous students, and to question whether the standardization sample was sufficiently representative of the Indigenous population. For these reasons, scores obtained on standardized tests of cognitive ability and academic achievement “are not likely to be valid” with Indigenous students (NASP, 2020a, p. 7).

School psychologists should also understand that, as with all students, “assessment” does not begin at Tier 3 in an MTSS framework, but rather that the appropriateness of the core curriculum and supplemental interventions must be considered when determining if a student has a disability. Therefore, school psychologists should strive to ensure that Indigenous history and culture is portrayed comprehensively and accurately, that interventions for Indigenous students are developed in collaboration with Indigenous families and communities in a culturally-sensitive manner, and that assessments used to evaluate student progress within the curriculum, as well as to evaluate students for special education services, are not culturally biased (NASP, 2020b).

One way to achieve this would be to change how school psychologists understand evaluations. The current focus is on traditional “evaluation,” which involves comparing one individual student to a norm group composed mostly of students from dissimilar backgrounds. An “assessment-and-intervention” model, on the other hand, considers ecological and cultural factors, including curriculum, instruction, grading, and family engagement, and favors the use of low-inference assessments that are directly tied to the curriculum rather than comparing students to members of the dominant culture (Cook-Morales et al., 2006). In this model, the focus would not be on identifying disabilities, but on examining factors that affect the student and exploring resources for intervention.

This would also involve using cultural brokers to facilitate collaboration between families and schools, dynamic assessment and mediated learning (or, “response to mediated intervention”) that directly targets inefficient/underdeveloped skills to design home and school-based interventions, all of which have been demonstrated to be effective for culturally/linguistically diverse students in general, including Indigenous students. A thorough description of the *response to mediated intervention* process can be found in Robinson-Zañartu et al. (2017). All of this should happen during the problem-solving stage, before a referral for special education is considered.

School psychologists must be mindful of cultural loading on diagnostic and routine assessments in schools (Cormier et al., 2014). Even low-inference, relatively low-stakes tests, such as curriculum-based assessments, can still be highly culturally loaded. For example, a reading passage on a topic such as riding the subway might be incomprehensible to a student who has never seen a subway for reasons that have nothing to do with their reading abilities. If we do not consider such cultural loading, assessment results might lead to improper placement in special education or the general persistence of unfair treatment of Indigenous youth.

When a referral for special education is needed, and consideration of individual differences is impossible to avoid, assessment should involve a solid, thorough developmental history, data from multiple respondents in different contexts, and a comparison of the student’s performance to that of others from similar backgrounds (Cook-Morales et al., 2006), not just to peers in the dominant culture. Additionally, if students are found eligible for special education, it is crucial to keep in mind that special education is a service, not a place, meaning that schools should avoid placing students in more restrictive environments than are necessary to ensure that they make adequate progress. Finally, once services start, schools should engage in continuous assessment of outcomes and needs in order to decide how to refine, revise, and/or discontinue services for individual students.

Within the Indigenous Conceptual Framework (NASP 2020a), these practices would fall under School Culture and Policy Advocacy, Research, Assessment, Intervention, Home/School/Community Collaboration, and Legal and Ethical Practices, and would respect Indigenous sovereignty, language, and the principle of intentionality (which involves the intention of giving Indigenous persons full respect). These practices would safeguard the spiritual, cognitive-academic, social-emotional, and physical development of Indigenous children.

Gender Identity

Historically, Indigenous peoples have recognized multiple gender identities. The term *Two-Spirit* describes a broad range of sexual and gender identities of Indigenous peoples across North America. It is a term that some use to refer specifically to cultural roles of those who embody female and male spirits, as well as a way to describe Indigenous persons who identify as Lesbian, Gay, Bisexual, Transgender, or Queer (LGBTQ; Hunt, 2016). Other nation-specific terminology, including *Mahu*, *napew iskwewishot*, *iskwewka napewayat*, and *Muxe*, are used to describe individuals who might identify outside of the binary system of gender (NASP, 2020a). Note that not all of these terms are used universally. Many Indigenous individuals do not view sexuality in the context of heteronormativity. Within many Indigenous groups, gender roles and sexual identities are based on societal factors, culture, political, and spiritual worldviews (Hunt, 2016). It is necessary that school psychologists understand the difference between sex and gender, particularly the differences that exist across cultures. It is equally important that school psychologists attempt to consider aspects of gender identity without using a Euro-centric perspective. For example, the term *Muxe* describes individuals assigned male at birth who also manifest feminine identities in their dress and attire, but who do not wish to become female. They self-identify as a third gender and adopt masculine and feminine characteristics (Chiñas, 2002). While similar to those who identify as transgender, this term differs in many cultural aspects. Regardless of the spectrum of gender identity and acceptance that takes place within Indigenous groups, discrimination continues to run rampant for those who identify outside of a binary system. School psychologists must be aware of the discrimination that may take place regarding the gender identity of Indigenous youth and integrate this knowledge into their work regarding school climate, culture, and behavioral expectations.

Within the Indigenous Conceptual Framework (NASP, 2020a), this would fall under practices employed to improve school culture and policy, build resiliency, and intervention, in order to honor Indigenous sovereignty and spirituality and build social/behavioral and cognitive academic skills. This would also be consistent with New York State school psychologists' legal and ethical responsibilities under the New York Dignity for All Students Act (DASA; 2013).

Graduation and Dropout Rate

In order to help Indigenous youth succeed, educators must consider protective factors, such as validating culture and identity, spirituality, and family connectedness (Borowsky et al., 1999; Garrett et al., 2013; Mackin et al., 2012). Cultural variables, such as one's ethnic identity and their perceived cultural fit in school, are linked to the educational experiences of Indigenous students (Chee et al., 2019). In fact, those who have a high ethnic identity report higher grade point averages, while those with low ethnic identity and higher perceived discrimination in schools indicate more hopelessness (Jaramillo et al., 2015). By incorporating lessons on identity into the school

curriculum, Indigenous youth can better affirm their culture and recognize the influences of historical trauma and colonization (Robinson-Zanartu et al., n.d.).

Understanding the development of cultural identity and how historical trauma might impact one's identity is also important when working with Indigenous youth. Unfortunately the history of public education for Indigenous populations is filled with turmoil and grief. In fact, recent generations likely still recall the horrendous treatment at *Indian Residential Schools*. Many Indigenous youth were forcibly removed from their parents and made to attend these government boarding schools (Pember, 2019). In many circumstances, they were encouraged to abandon their traditional languages, cultures, and practices. For example, individuals were forced to cut their long hair, a source of pride for many Indigenous people (Pember, 2019). Some individuals reported experiencing physical and sexual abuse at their schools. Food and medical attention were also scarce, which resulted in the death of many students. These residential schools were widespread across the United States, including New York. For example, the Thomas Indian School, which was located at the Cattaraugus Indian Reservation in Erie County, New York, has been described as “the worst of them all” (Belke, 2016, para. 8). It was at this school that many Indigenous youth experienced severe emotional, psychological, and physical damage because of their identities (Burich, 2016). This inhumane treatment across the United States lasted as late as the 1990s. Understandably, many Indigenous individuals are distrustful of the American education system as a result of this treatment (Child, 2016).

School psychologists can work to increase their own multicultural competency by educating themselves about colonization, historical oppression, historical and intergenerational trauma, and unfair practices that continue to exist for Indigenous youth. School-based professionals should also work to address their own biases and recognize discrimination in assessment, discipline practices, and academic/behavioral interventions for Indigenous youth. Educators must also address the widespread racism, including microassaults and microaggressions that occur daily in schools. Discrimination is not only limited to interactions that take place between peers, but also from school-based professionals (Johnston-Goodstar & VeLure Roholt, 2017).

Graduation Rate:

Indigenous students have one of the lowest graduation rates of any racialized community (Swanson, 2014). In the 2017–18 school year, the national adjusted cohort graduation rate (ACGR) for students who are AI/AN was 74%, which fell below the United States average of 85%. According to the New York State Education Department (NYSED; 2019), the graduation rate for students who are AI/AN was 75%, compared to students who identify as White (90%), Asian or Native Hawaiian/Other Pacific Islander (90%), and Multiracial (83%).

Dropout Rate:

Indigenous youth are also the most at-risk racial group for dropping out of school. According to the National Center for Education Statistics (NCES; n.d.), AI/AN students had the highest percentage of high school dropouts among persons 16 through 24 years of age in 2017. In 2019, the dropout rate for students in New York state who are AI/AN was 11%, which ranks highest compared to all other racial groups (NYSED, 2020).

Indigenous Symbols, Personalities, and Stereotypes as Mascots

Mascots are designed to symbolize certain groups or organizations, and typically exist to bring good luck and build a sense of camaraderie. The existence of mascots recalling Indigenous themes and iconography reduces Indigenous identity to stereotypes (Fryberg et al., 2008). National sports teams, including the Cleveland *Indians* and Washington *Redskins* have recently vowed to change their team names as acknowledgements of the deep-rooted prejudice and pain associated with such characterizations. Despite this, over 1,000 Indigenous mascots remain in use in the United States at this time, according to the National Congress of American Indians (2013).

NYASP supports culturally responsive practices that ensure equity and fairness for all children and youth (NASP, 2020a). While some support the use of Indigenous mascots, believing that they reflect positively on Indigenous peoples, research studies have consistently shown that the use of mascots and Indigenous symbols and imagery have a negative impact on not only Indigenous, but all students (American Psychological Association [APA], 2005). It is important to understand these negative effects of symbols, logos, and mascots depicting stereotypical Indigenous imagery in order to support Indigenous people within our school communities. Exposure to Indigenous mascots, or stereotypical Indigenous portrayals have been shown to have many negative effects on Indigenous individuals, including lowered self-esteem, lowered opinion of future personal achievement, lowered opinion of community worth (Fryberg et al., 2008), and increased feelings of depression, stress, hostility, and distress (LaRocque, 2011).

In addition to their effects on Indigenous people, mascots have been found to have indirect effects on non-Indigenous people who view the mascots. Exposure to Indigenous mascots has been shown to increase implicit negative stereotyping of Indigenous peoples (Freng & Willis-Esqueda, 2011). Additionally, similar *ethnic brand imagery* was found to affect people differently according to their political identity, with more liberal participants developing stronger stereotypes, possibly due to possessing more malleable views (Angle et al., 2017). Chaney et al. (2011) found that Indigenous mascot depictions were viewed more negatively than White mascots (e.g., Notre Dame Fighting Irish). Non-Indigenous participants with a more negative bias towards Indigenous mascots also viewed their Indigenous partners more stereotypically than non-Indigenous partners. Chaney and colleagues predicted that these findings indicated an implicit bias against Indigenous peoples resulting in stereotypical, and ultimately negative, expectations. Additionally, exposure to Indigenous mascots were found to cause those with prejudiced attitudes towards Indigenous peoples to rate them as more stereotypically aggressive (Burkley et al., 2017). Additionally, those mascot supporters were found to more easily believe negative information relating to Indigenous persons (Kraus et al., 2019).

NYASP supports the abolition of practices that may have widespread negative consequences, as school psychologists have professional and ethical obligations to those that they support. In recognizing the negative social/emotional effects of Indigenous mascots on both Indigenous and non-Indigenous populations, school psychologists must uphold their professional and ethical obligations to mitigate these effects to support the wellbeing of their students. According to the NASP Professional Standards (2020b), school psychologists must promote school, family, and community environments that are safe and healthy for students, provide services that support a positive school climate, and should promote connectedness for students, staff, families, and

communities. Therefore, it is the duty of school psychologists to recognize the use of Indigenous representations as mascots as detrimental to the overall well-being of students, staff, and school community members.

School psychologists understand the need to create safe, protected, and culturally respectful learning environments for Indigenous students to promote their sense of belonging in school and community settings (NASP, 2020a). Consequently, school psychologists must also recognize the existence of adverse educational climates and the direct harm they may cause to student health or well-being. New York State school psychologists understand that the DASA (2013) defines bullying and harassment as occurring when a *hostile environment* is created “by conduct...that has or would have the effect of unreasonably and substantially interfering with a student’s educational performance, opportunities or benefits, or mental, emotional or physical well-being” (DASA, n.d., slide 14). As the use of Indigenous symbols, personalities, and stereotypes as mascots has been shown to be detrimental to Indigenous students’ wellbeing, it can be said to, potentially, violate the Dignity Act.

Based on the abundance of research, as well as similar position statements of other professional organizations including the APA and NASP, NYASP opposes the use of Indigenous images by institutions of higher education as sports mascots, potentially perpetuating stereotypes and prejudices. School psychologists can work within their domain of practice to consult and collaborate with stakeholders in the school district who are involved in making decisions regarding school mascots. As a core tenet of the Indigenous Conceptual Framework (NASP, 2020a), school psychologists can also continue to advocate for Indigenous children and youth by maintaining reciprocally trusting and respectful relationships with students and families and helping to create opportunities for Indigenous peoples to remain partners in their school communities. Specifically, school psychologists can advocate for sovereignty and strive for intentionality in their relationships with Indigenous students and families within their school communities. In doing so, school psychologists can remain responsive to the unique needs of Indigenous cultures and continue to learn how to best serve the needs of their communities.

Recommendations for the Field

NYASP calls for a renewed focus on the accurate and comprehensive portrayal of Indigenous history and culture in schools in New York State. NYASP also calls for school psychologists to engage in culturally-responsive practices when it comes to their work with Indigenous students and families. Finally, NYASP calls for an immediate end to the use of Indigenous symbols as mascots for schools and school-associated sports teams.

Specifically, NYASP submits the following recommendations:

1. School psychologists should study the Indigenous Conceptual Framework in order to understand how to begin to work effectively with Indigenous communities (NASP, 2020a).
2. For too long, the tendency has been for Indigenous culture and history to be taught from a Euro-centric point of view. Teaching Indigenous history and culture accurately and comprehensively as opposed to an add-on to “White” European history promotes culturally responsive practice. With training in diversity and multiculturalism, school psychologists are in unique positions to advocate for changes in curriculum at the state and national levels. In

addition, if given the opportunity, school psychologists are encouraged to sit on curriculum writing teams for their school districts to help make such changes. With the [announcement from the New York State Board of Regents](#) regarding an initiative to advance diversity, equity, and inclusion in New York schools, we are at a pivotal point of addressing how we educate our students (NYSED, 2021).

3. Research indicates that students from Indigenous backgrounds are at greater risk for being disproportionately represented in the population of students who receive special education services, and of leaving school prior to graduation (NASP, 2020a). School psychologists should advocate for the implementation of culturally-responsive curricula and interventions at all three tiers of a Multi-Tier System of Supports (MTSS) model, and are utilizing fair assessment practices when evaluating student progress and determining eligibility for special education services (NASP, 2020b).
4. “Many Indigenous languages naturally reflect culturally specific nonbinary gender identities, which includes the fluid nature of gender and sexual identity. These nonbinary gender identities came with social and cultural responsibilities within their respective tribal communities” (NASP, 2020a, p. 1). School psychologists should have an expansive understanding of gender identity and should acknowledge the differences between sex and gender in order to work effectively with students both within, and outside of, the Indigenous community.
5. School districts should take opportunities to collaborate with leaders of Indigenous nations. It is well known that the field of school psychology consists mainly of females who are White (Walcott et al., 2018). Even if well-intentioned, we should not take action without input from the local nations that are reflected in our school demographic. Doing so is likely to cause harm to students, families, and their communities. It would be irresponsible to make assumptions on behalf of Indigenous populations without engaging them in this process. As school psychologists, we should act as reliable partners who understand the deplorable history of treatment who work to respect, elevate, and support the needs of the Indigenous communities we serve.
6. School administrators and curriculum writing teams should work with leaders of Indigenous nations when designing curriculum regarding how we teach about Indigenous history. The involvement of Indigenous leaders will ensure that curriculum takes on a multicultural perspective.
7. Finally, and of particular relevance to those school psychologists who work *outside of Indigenous communities*, Indigenous symbols, images, personalities, and other stereotypes have been used as mascots for non-Indigenous institutions such as schools and sports teams, to the detriment of Indigenous communities. School psychologists who serve Indigenous populations are encouraged to work with their school administration to build robust relationships with tribal leaders to ensure that the aforementioned recommendations are applied in a manner consistent with local tribal customs and beliefs.

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Adopted by the NYASP Executive Board on April 24, 2021.

Please cite this document as:

New York Association of School Psychologists. (2021, May 14). *Statement on the rights and autonomy of Indigenous persons* [Position Document]. <http://nyasp.org/resources/5-12-21-NYASP-Statement-on-the-Rights-and-Autonomy-of-Indigenous-Persons-.docx>