Transformative Agency for Justice:

Addressing Racial Disparity of School Discipline with the Indigenous Learning Lab

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Abstract

In the U.S. school systems, Native American students receive harsher and more frequent school discipline than White counterparts. Exclusionary discipline may result in adverse academic, social, and life outcomes. There is an urgent need for creating an inclusive, equity-oriented learning environment where Native American students' identities, well-being, and dignity are promoted and nurtured. To develop a culturally responsive behavioral support system aimed to address racial disparity in school discipline, the Indigenous Learning Lab was implemented at a rural high school in Wisconsin. Indigenous Learning Lab is an inclusive problem-solving process through which Native American students, parents, and community members and non-native school staff collectively examine disproportionality in school discipline and design a new school-wide system. The purpose of this study is to examine how participation in Indigenous Learning Lab expanded local stakeholders' individual agency to collective, transformative agency in designing a culturally responsive behavioral support system.

Keywords: school discipline, systemic contradictions, cultural historical activity theory, formative intervention, disproportionality

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Racial disparities in the exclusionary discipline (e.g., office discipline referrals, suspension, and arrests, referrals to law enforcement) are a byproduct of racially stratified U.S society (Carter et al. 2016; Giroux 2003; Little and Welsh 2019). In the settler colonial school system, Native American students continue to experience unwarranted pathologization and criminalization through which their grief, pain, and resentment become multiplied (Wolfe, 2006). Native American students are more likely to receive harsher and more frequent school discipline than White counterparts (Bal, Betters-Bubon, and Fish 2019; Whitford et al. 2019). Exclusionary discipline may result in severe adverse academic, social, and life outcomes (Gregory, Skiba, and Mediratta 2017). Chains of incidents such as loss of instructional time, academic disengagement, lower academic achievement, being a recipient of repetitive discipline, and school dropout are closely linked to an increased likelihood of contact with the criminal justice systems so-called 'school-to-prison pipeline' (Fabelo et al. 2011). There is an urgent need for creating an inclusive, transformative school systems where Native American students' identities, well-being, human dignity, and ingenuity are promoted and fostered.

To develop culturally responsive behavioral support aimed to address racial disparity in school discipline, Indigenous Learning Lab was implemented at Northwoods High School in Northern Wisconsin. Indigenous Learning Lab is a community-based, inclusive problem-solving process through which local stakeholders collectively examine daily problems in the school system and collaboratively design locally meaningful solutions (Bal, Afacan, and Cakir 2018). We examined Indigenous Learning Lab taking place in a rural, unified school district in 2019-2020. The purpose of this study is to investigate how participation in Indigenous Learning Lab

expanded school stakeholders' individual agency to collective, transformative agency in designing a culturally responsive behavioral support system. The following research question guided this study:

Research Question. *How did Learning Lab expand local stakeholders' transformative agency to address racial disparities in behavioral outcomes at Northwoods High Schoo*l?

White Privilege, Marginalization, and School Discipline

Racial disproportionality in school discipline, yielded through systemic racism, color-blinded policies and practices, and dehumanizing racial ideology (e.g., pathologization and criminalization; Annamma 2018; Giroux 2003; Noguera 2003) is a symptom of larger societal inequity that valorizes and perpetuates white supremacy and privilege over students from Black, Indigenous, People of Color (BIPOC) communities. In the context of U.S., Native American students have been main recipients of disciplinary exclusion (Brown and DiTillio 2013; Whitford and Levine-Donnerstein 2014; Whitford et al. 2019). In the state of Wisconsin, Native American students are two times more likely to receive exclusionary discipline than their White counterparts (Bal et al. 2019). Particularly, Native American students with disabilities are more likely to receive out-of-school suspension and expulsion than White students for the same behavioral infractions (Whitford 2017).

To address increasing racial disparities in school discipline, there have been multiple program-based discipline reform approaches such as positive behavioral interventions and supports (PBIS), restorative justice, and social-emotional learning (Welsh and Little 2018) have been implemented in U.S schools. Notably, PBIS has reported positive impacts on a decrease in suspensions (Bradshaw, Mitchell, and Leaf 2010). Despite paradigmatic expansion to increase cultural and contextual fitness in design and implementation PBIS (Fallon, O'Keeffe, and Sugai

2012; McIntosh et al. 2014), lack of genuine forms of racial talk on racism, racial history (e.g., Jim Crow, settler-colonialism), white supremacy and the so-called power and race-neutral approach have restricted PBIS's impact on closing racial disproportionality in school discipline and increase family-community involvement school's decision-making process (Carter et al. 2016; Cruz, Firestone, and Rodl 2021; Bal et al. 2018). There is a need for development of color-conscious behavioral support system to address disproportionality by creating dialogic space where school stakeholders engage in race- and culture-conscious knowledge-production and problem-solving processes (Bal 2017; Ko et al. 2021).

Culturally Decolonizing Design Research through Indigenous Learning Lab

Indigenous Learning Lab was informed by culturally decolonizing design principles. Decolonizing design research emphasizes both epistemological and methodological innovations to create a justice-oriented learning environment (Bang et al. 2016). The decolonizing research paradigm and practice encourage to develop an axiological sensibility of educational stakeholders to transgress a damage-centered lens underscoring at detecting deficiency, loss, and pain within historically marginalized communities (Gutiérrez 2016; Tuck 2009). Decolonizing research seeks to support Indigenous people's rights and struggles towards sovereignty and self-determination (Brayboy 2006). Epistemological innovation begins with de-centering damaging and pathologizing representation of Indigenous communities. To offset the detrimental impacts of colonial, deficit-oriented practices, culturally decolonizing design research accentuates sovereignty, strengths, dignity, and ingenuity of tribal communities (McCarty and Lee 2014). In this article we present a case of utilizing culturally decolonizing design research by means of Indigenous Learning Lab.

Indigenous Learning Lab is an inclusive design process led and owned by the Native American participants. It aimed at generating locally meaningful and actionable solutions to daily disturbances (e.g., dilemmas, conflicts) as the manifestations of systemic contradictions related to disproportionality in the institutional system. Coupled with other systemic dilemmas (e.g., lack of cultural responsiveness training for teachers vs. increasing number of the culturally linguistically diverse student population in U.S. classrooms), deficit-oriented ideology, for example, mediates school staffs' perceptions, interpretations, and reactions to students' behaviors and contributes to (re) production and perpetuation of racial disparities in school discipline. Settler colonial ideology favoring whiteness over BIPOC is a manifestation of inner contradictions in the U.S. school system, built upon slavery and settler *colonialism*, that demand critical interrogations on the historical evolution of racial discourse in U.S. society and their material impacts (e.g., color-blindness as new racism, redlining residential segregation; Bonilla-Silva 2015).

Indigenous Learning Lab is theoretically grounded in cultural historical activity theory (CHAT). Following Marxist dialectical materialist philosophy, CHAT is a praxis-oriented theoretical framework according to which collective analyses of historically accumulating contradictions within and between activities can lead to the design of systemic transformations that can make a difference in addressing persistent ills of society (Engeström 1987/2015; Engeström and Sannino 2010; Engeström and Sannino 2020; Sannino, Daniels, and Gutierrez 2009). Decolonization should not simply remain metaphor (Tuck and Yang 2012). Particularly, Indigenous Learning Lab grounded in CHAT is a utopian methodology to design alternative ideas and social relations catalyzed through decolonizing methodology (e.g., legitimizing and

empowering Indigenous voices, epistemology, and sovereignty; Levitas 2013, Smith 2012; Tuck and Yang 2018).

The Indigenous Learning Lab methodology builds upon the theory of expansive learning (Engeström 1987/2015, 2009, 2016). An expansive learning activity is a joint, collaborative knowledge-production process to divulge and resolve seemingly invisible systemic contradictions by creating a new system. Outcomes of an expansive learning activity are not predetermined by researchers (Engeström 2016; Sannino, Engeström, and Lemos 2016). The expansive learning cycle in Figure 1 is tentatively used by the research team to plan the sessions which however take the shape and focus on the contents given by those who live the activities under scrutiny. Without participants taking ownership and exerting collective transformative agency in the analyses and design session of the Indigenous Learning Lab, the process could not possibly unfold as envisioning, developing, and experimenting with meaningful possibilities for systemic transformation. FIGURE 1 ABOUT HERE.

The Indigenous Learning Lab methodology seeks to promote expansive learning through which multiple school stakeholders with diverging and often contradicting perspectives and goals engage in collective inquiry into systemic challenges or breakdowns in the settler-colonial school discipline system and to create locally meaningful solutions. Each step in the expansive learning cycle is a collective agentive learning action toward the transformation of the activity (Engeström 2016; Sannino et al. 2016). Transformative agency is understood here as 'breaking away from the given frame of action and taking the initiative to transform it' (Virkkunen 2006, 49). Transformative agency is a change-oriented process of undertaking actions to repurpose or expand the object of activity (e.g., from punishment to support) and create novel solutions to systemic contradictions (Engeström 2016).

Northwoods High School, the Indigenous Learning Lab, Data Collection and Analysis

Northwoods High School is 15 miles from the reservation. It is located in a border town that was the epicenter of Wisconsin's Anti-Indian movement of the1980s and early 1990, publicly well known as the 'Walleye War,' a backlash against federally recognized treaty rights—Ojibwe people's fishing and harvesting practices on ceded lands (Nesper 2002). Spearfishing is a traditional cultural practice of the Ojibwe Nations in Northern Wisconsin. White protesters excoriated local Ojibwe nation's fish harvesting for declining tourism and destroying the fish population. Tribal members experienced racial slurs and physical attacks perpetrated by antagonistic White protesters chanting '*Spear an Indian! Save a Walleye*.' Native American parents who attended Northwoods High School during the Walleye War witnessed their teachers at the boat landing, chanting and throwing objects at their families and community members. Combined with multigenerational historical traumas of cultural and linguistic erasure, anti-Indian hostility collectively expressed during the Walleye War left deep scars that contribute to aggravating mistrust between Northwoods High School and the local Ojibwe community.

Ojibwe youth experienced a radical transition from K-8 public school predominantly serving Indigenous youth on reservation to Northwood High, where four out of five students are non-Indigenous. Even though Northwoods High School had implemented restorative justice and mentoring services provided by Native American education mentors as schoolwide behavioral support programs, Native students disproportionately experienced exclusionary school discipline. Despite about 20% of the school population, Native American students accounted for 64.3% of in-school-suspensions and 62.8% of out-of-school suspensions.

As an elusive, runaway object, addressing disproportionality demand a collaborative endeavor beyond fragmented boundaries of systems. The university research team built a long-

term critical collation with the local Ojibwe tribal government, Wisconsin Department of Public Instruction Disproportionality Technical Assistance Network, and Northwood High School to bring distributed knowledge, cultural resources, and ingenuity to inclusive problem-solving space.

Decolonization begins with foreground and revive voices, perspectives, experiential knowledge of people who is resisting, navigating, and living in settler-colonial reality (Smith 2012). Indigenous Learning Lab dialectically utilizes individual or collective histories, counter stories, desires, everyday resistances of stakeholders from vulnerable communities to disclose systemic contradictions and re-envision new future possibilities (Tuck and Yang 2014). Indigenous Learning Lab intended to institutionalize equitable forms of collaboration with families and communities by creating a transformative participation structure and building reciprocal and mutualistic partnerships. The ultimate goal is systemic transformation. To empower members to collectively exercise their transformative agency, Indigenous Learning Lab took a formative recruitment strategy that is responsive to their needs and goals. Indigenous Learning Lab began with eight members. As the lab proceeded, members expanded their membership with guiding questions: *Whose voices are missing? Who should be included to represent multiple voices and expertise existing within school community members?* Fourteen members participated in this inclusive knowledge-production process. Table 1 presents participants' demographic information. TABLE 1 ABOUT HERE.

The study was led by two scholars: The first principal investigator (PI) is an American Indian scholar (Mandan, Hidatsa, and Dine' Nations). The second PI is an immigrant scholar of color from Turkey. For the Indigenous Learning Lab, we intentionally formed a diverse research team including project assistants: an education scholar who is a citizen of the Oneida Nation of

Wisconsin and an immigrant scholar of color from Indonesia. There are four additional research team members from Korea, Turkey, Brazil and US. Data collection began in September 2019 ended in May 2020. Members participated in ten consecutive sessions and one subcommittee meeting. The research team encouraged participants to have the first two sessions outside of Northwoods High School to protect participants from asymmetrical power relations existing between school members (administrators, teachers) and students, family and community participants. One community member suggested having the first meeting at the Tribal Educational Department building to elevate morale, empowerment, and emotional comfort of Native American members. From the third to sixth meetings, the sessions took place at the school. The COVID 19 pandemic and school closure opened a new experiment in holding virtual meetings mediated by online communication tools in the following sessions. Table 2 presents the agendas of the sessions. TABLE 2 ABOUT HERE.

Indigenous Learning Lab intentionally organized a transformative learning environment with multiple mediating tools (e.g., school discipline data, behavioral incident response plan) and task structure (e.g., analyzing the school discipline system, re-examining newly designed solutions) tentatively following the steps in the expansive learning cycle. Lab members, for example, employed a dynamic discipline system map (see Figure 2) as a mediating artifact to collaboratively analyze school's existing discipline system throughout the problem-identification process. It represents dynamic, complex actions, movements, interactions among multiple actors, tools in the Northwood school system. FIGURE 2 ABOUT HERE.

Sessions were video and audio recorded and transcribed before the next meeting. The length of each session varied between 120 to 180 minutes. Research team members wrote ethnographic fieldnotes to record physical settings, racial dynamics, and non-verbal interactions

that cannot be taken by camera angles. Multiple forms of artifacts (e.g., school photos, student handbook, school discipline policy) were garnered. Table 3 presents the task structures and mediating artifacts employed throughout the Lab. TABLE 3 ABOUT HERE.

Due to the coexistence of heterogeneous—often competing and conflicting—voices, tensions were inherent in Lab meetings. Learning Lab members utilized a tribal pipe ceremony to create an open, genuine dialogic space. In Ojibwe tribal culture, smoking ceremonial tobacco means a sacred ritual for dispelling negative energy (e.g., mistrust) and bring positivity and healing to the meeting space through a spiritual connection among participants. An Indian Education mentor led the pipe ceremony as a starting ritual. Lab members also adopted the Seven Grandfather Teachings as inclusive group norms. The Seven Grandfather Teachings are traditional tribal knowledge that is orally passed down from elders to future generations to teach values and responsibility for living a good life. The Seven Grandfather Teachings consists of honesty, humility, truth, wisdom, love, respect, and bravery. Members utilized Seven Grandfather Teachings as ethical principles to engage in controversial but critical dialogues.

To answer our research question, how Indigenous Learning Lab facilitated the expansion of the local stakeholders' transformative agency to collectively address racial disparities in behavioral outcomes, we used an abductive coding strategy that facilitates interaction between data and theory in the analysis. The unit of analysis was speaking turns. We operationalized speaking turns as a time when one speaker stops talking, and another speaker's turn starts. The data analysis focused on members' utterances in speaking turns. For the first-round coding that takes an inductive coding approach, we utilized multiple coding strategies, including process coding, emotion coding, and in vivo coding (Saldaña 2016). Process coding that uses gerund ('-*ing*' words) was employed to analyze participants' actions and activities in the problem-solving

process (e.g., holding re-entry meetings). Emotion coding was used to analyze participants'

emotional experiences in the school system (e.g., anger, frustration, hope). We also used In *vivo*

coding that uses a word or phrase used by participants to identify the nuanced meaning

embedded in participants' utterances.

To categorized codes yielded through first-round coding, we utilized a deductive coding

strategy that uses preformulated analytic framework developed by one of the co-authors of this

article (Haapasaari, Engeström, and Kerosuo 2016). Building upon a Change Laboratory

formative intervention taking place at a postal service company in Finland, Haapasaari et al.

(2016) identified six types of expressions of transformative agency: (1) *resisting* interventionist;

(2) *criticizing* the current activity system; (3) *explicating* new possibilities in the activity system;

(4) *envisioning* a new model of the activity; (5) *committing to transformative actions*, and (6)

taking actions to qualitatively transform activity system. Table 4 shows the six types of

expression of transformative agency and the identification criteria that we relied on to categorize

the codes. TABLE 4 ABOUT HERE.

Results

Given the complex ecology of ever-evolving and interacting individual, institutional, and

interactional factors, systemic transformation demands coordination, co-configuration, boundary

crossing, and communication among multiple school stakeholders and continuous development

of context-specific, nested solutions. In Indigenous Learning Lab, students, parents, and

educators dialectically exerted transformative agency to collectively analyze systemic

contradictions embedded in the settler-colonial school system and collaboratively draw new lines

of flight from habitual disciplinary practices at Northwoods High School. Through working as

empowered designers to create a future-oriented system of support for *all* students, members

expanded individual agency to collective, transformative agency. In the following we present the findings regarding the types of expressions of transformative agency identified in the participants' dialogues during the sessions and how transformative agency evolved.

The ultimate goal of the transformative problem-solving process was to promote local stakeholder's transformative agency for breaking away from the status quo. Through engagement with joint, collaborative problem-solving, members voiced five different types of transformative agency: *Resisting, criticizing, explicating, envisioning, and committing to concrete action*. A total of 479 discursive expressions of transformative agency were identified over the ten sessions and one subcommittee meeting. The most frequently emerged expression of transformative agency was *envisioning* new possibilities to destabilize the existing school activity. The number of expressions of *envisioning* agentic actions was 237. The number of *change-oriented criticism* (*criticizing*) on the existing practices and instruments (ideal and material) was 193. Members also expressed positive past experiences in relation to reimagining possibilities toward the transformation in the current system. *Explicating* agentic actions occurred in 43 instances. We found three occurrences of *resisting* in the first session. *Commitment to concrete actions* were voiced three times in the last session. Since *taking consequential actions* is closely related to the actual implementation of a new support system, *change-oriented concrete actions* reported in existing empirical studies (e.g., Ngoma and Igira 2015) did not emerge in the present study that focused on designing new system. Figure 3 exhibits evolutionary patterns of five types of transformative agency throughout Indigenous Learning Lab. FIGURE 3 ABOUT HERE.

The number of discursive expressions of *criticizing* agentic action increased when members critically analyzed systemic breakdowns and challenges embedded in the school system. While dropping in the following sessions that focus on designing new solutions to

address systemic disturbances, *criticizing* agency reemerged when members collectively re-examined the limitations, dynamics, and feasibility of new solutions.

Explicating positive experiences to explore new possibilities mainly emerged when members began to envisage new concepts, practices, and tools to address the racialization of behavioral outcomes. Discursive expressions of *explicating* also resurfaced when members engaged in a collective re-examination of newly developed solutions (Haapasaari et al. 2016). Discursive expressions of *envisioning* emerged when members collaboratively reimagined future possibilities to disrupt the existing system through actionable solutions. During the re-examination process, *envisioning* agentic actions increased since the task structure of those sessions aimed at generating additional solutions to strengthen the new behavioral support system in response to goals, needs, interactional dynamics, and available resources of the school community. *Resisting* agentic action over Indigenous Learning Lab emerged in the beginning session and disappeared in the following sessions. *Commitment to concrete action* as a type of transformative agency emerged when members engaged in planning the implementation of the new behavioral support system.

In the following we focus on each type of expression, its contents and function in the overall process of emergence of collective transformative agency.

Resisting

Members exercised their resisting agentic actions, in the phase when inclusive group norms were collectively developed. Members collaboratively established inclusive group norms to form a trusting and critical dialogic space where all members' experiences, perspectives, and goals are equally honored and they will inform the design of the new system. The research team emphasized openness, multiple voices, and avoidance of jargon and abbreviations. When the

research team suggested a two-hour timeframe to operate individual sessions, Native American

members resisted the time restriction proposed by the research team. Instead, they proposed

'Indian time' that is free from time restriction, for certain topics that might demand extended

times required to have critical dialogue about complex and emotionally charged issues:

> Jeremiah (Indian education mentor): Just for the purpose of our culture is that is starting
>
> meetings on time…If it's coming from the heart there shouldn't be a time frame. Granted
>
> like you said, we're all busy. But if it's coming, like Diana, that's powerful stuff and if
>
> they want to get it off your chest, I think that's so important because that's a stress relief.
>
> That's where I think you get the best bang for your buck is to allow those courageous
>
> conversations to get over with, and there may be times where we might have an extra
>
> half-hour. I mean that there is something in our cultures that there's, we call it 'Indian
>
> time.' There is no set time when we start.
>
> (Learning Lab session #1)

Here, Jeremiah resisted against university researchers' epistemology that perceives time as linear

or fragmented. Instead, Jeremiah sought to bring Indigenous epistemology to create a safe,

critical dialogic space wherein all participants engage in genuine dialogues on white settler-

colonialism, privilege, and marginalization beyond superficial racial talk stemming from

physical time constraints (Chisholm Hatfield et al. 2018).

To understand Native American students' prior schooling experiences, having a

representative of K-8 public school that serves Native American students was critical. Diana, a

parent and tribal community member, resisted representational legitimacy of Lab membership:

'Is there a representative from the grade school going to come, the tribal grade school?'

(Learning Lab session #1). The research team and members collaboratively recruited Hannah, a

Native American seasoned classroom teacher working at K-8 public school. They suggested that she could bring unique perspectives and experiences in providing culturally responsive behavioral support for Native American youth.

Criticizing

As seen Figure 4, members analyzed in the existing discipline system to identify systemic contradictions contributing to (re)production of enduring disparities in school discipline. Members criticized both ideological and physical artifacts that mediate everyday institutional, pedagogical, and interactional practices. FIGURE 4 ABOUT HERE.

Members condemned that normative whiteness, deeply seated in daily institutional practices that devalue indigenous ways of being and knowing function as an ideological instrument through which cultural diversity is perceived as deficits rather than being acknowledged as difference: 'The same as them, it's mostly where we come from, how we grow up very different from the other students from the school' (Andrea, Native American student, Learning Lab session #2). Here, Andrea pointed out how white hegemony that privilege whiteness over indigeneity functions ideological tool through which Native American youth experience criminalization and pathologization of their bodies and minds through hyper-surveillance and hyper-punishment (Giroux 2002; Noguera 2003).

Members criticized that there is a lack of learning opportunity to build coping skills that counteract the negative impacts of radical transition experiences from K-8 public school on the reservation. Given the fact that freshman and sophomore account for the majority of students who are involved in behavioral incidents, systemic transition support is required to better serve students from different cultural boundaries:

Kevin (principal): You know who it's not working for is our younger students. Because I

bet 75 or 80% of our discipline referrals in any given year are our ninth and 10th-grade

students or more. What I'm saying is, at some point, maybe halfway through a freshman

year or sophomore year. 90% of who I see sitting out in the chair that got sent out of class

are usually ninth graders. It's the same every year. So, it's not working for young kids.

(Learning Lab session #5)

Here, principal's utterance indicates that the school system is not an isolated entity. Instead, it is

nested in a complex network of interacting systems (Gee 2015). Kevin's problem-posing

regarding Native American students' radical transition experience helped members expand the

unit of analysis by incorporating multiple interacting systems (Northwoods High School, feeding

schools, and the reservation) to collectively analyze the extent and root cause of racial

disproportionality.

Members exerted their transformative agency when they engage in critical analysis of

systemic breakdowns in the school activity's division of labor. Katie, a health teacher, criticized

frequent turnover in the dean of student position: 'Lots of turns over in the dean of students. No

one aspires to stay in that job' (Learning Lab session #5). Jane, an English teacher, critiqued that

the subjectivity of teachers brings about different disciplinary acts since there is no schoolwide

agreed-upon rules and clear schoolwide behavioral expectations and clear definition of minor

infractions (e.g., disrespect, insubordination):

I think that's different amongst among teachers. That's so subjective. Yeah, like what is

disrespect. That looks different, very different, to different teachers (Learning Lab

session #4).

Jane's voices emphasized how ambiguous or discretionary situations such as absence of schoolwide behavioral rules create school staff's vulnerable decision-making points where educators' implicit racial bias may exert a greater influence in negatively interpreting and reacting students' behaviors and ultimately contribute to racial disproportionality in school discipline (Smolkowski et al. 2016).

Members exercised their collective transformative agency to leverage distributed expertise and cultural practices across multiple interacting systems. Indian education mentor criticized historical trauma and unresolved mistrust deeply embedded in families and communities, continue to deteriorate school-family-community relationship:

> Jeremiah: They have families that were living there for 20 years…That's so hard, I mean that's trauma that people just throw to the back, in some fashion, how Indians are treated in school. And that's just embedded in a lot of our members and our families. (Learning Lab session #3)

Past sufferings were no residue of history but still alive as forms of painful historical traumas (Brave Heart et al. 2011). Intergenerational traumas of settler-colonial racism aggravated by the Walleye War continued to deteriorate tribal community's mistrust toward Northwoods High School and its white teachers. Jeremiah's account on lingering trauma helped members developed historical epistemology to analyze the root cause of disproportionality through a contextualized, historicized lens.

Members sought to repurpose the school behavioral support system from punitive, reactive measures to preventive support.

> Mr. Black (a Native American parent): Indian kids, Native kids, you suspend them, they like to stay at home. They like to sleep. They like to get on their games. They don't care

about getting suspended. They want to get suspended. 'I don't want to be in school

anyway.' Eventually, that's called a slippery slope. You suspend them so many times that

what can you do later on besides saying we don't want you here anymore or whatever.

(Learning Lab #3)

Mr. Black criticized that harmful effect of exclusionary discipline that pushes students out of the

learning environment and reinforcing the unwelcoming school climate.

Explicating Agentic Action

Throughout Indigenous Learning Lab, members voiced explicating expressions of

transformative agency in relation to reimagining the transformative support system. Kevin told a

positive prior experience in having a pre-expulsion meeting with students and families as a

restorative practice:

Kevin (principal): Pre-expulsion itself is a meeting with the family and the student.

Advocates can be there. Sometimes like Jeremiah or Ashley will pop in if it's a Native

American student. It's between and that's an agreement between the family and

administration that prevents having to go to a full expulsion hearing and typically. It's

been a fairly positive addition. We've just done that in the last three years, I guess that

we've got a pre-expulsion policy in place. I'd like to keep that in there. (Subcommittee

meeting)

Kevin's positive past experience galvanized other committee members to bring their positive

prior experiences to the problem-solving process. Even though the subcommittee meeting

intended to integrate ideal solutions generated in the sixth session, members exerted their agency

to maintain the existing support infrastructure that school staff had found beneficial. They sought

to incorporate existing behavioral support strategies (e.g., schoolwide behavioral response plan

for classroom teachers and re-entry meetings) into newly generated solutions to increase school staff's buy-in of the new system. This well indicates the emergence of members' ownership in new solutions that is relevant to everyday practice. Lola, tribal community member and parent, explicated positive experience in having proactive communication with school leadership:

> I got a call yesterday from the principal. He had my son that was right after school ended. He had my son in his office. He said I wanted to call you and let you know. So, first of all, your son's not in trouble. But I want to let you know what's going on. Another kid had his backpack. And they were walking in the hall. So, my son and his class are walking in the hallway. Another kid was in the hallway for whatever reason but had his backpack on, and in my son's backpack was a little utility knife that has the scissors, pliers, and a screwdriver thing on it. That fell out of his backpack while they were in the hallway. Right? Then, the student was that had his backpack was sent to the office because it had that they considered a weapon because it does have a knife as one of the tools…But he's not in trouble. He didn't bring it to school…I appreciate calls like that. Yeah, call me about things like. I want to hear that. (Learning Lab session #6)

Native American students move across multiple activities. As complex, localized inequity issues, racial disproportionality in behavioral outcomes demands boundary crossing partnerships among people from the multiple, interacting activities (Artiles 2019; Harry and Klingner 2014). Lola's positive experience with a school administrator facilitated members to envision solutions to strengthen school-family relationship.

Envisioning Transformative Solutions

Members envisioned new tools to re-mediate dysfunctional learning ecology wherein the Native American communities experience racial disproportionality in school discipline. Mr.

Black reimagined student-student mentorship through which freshman can receive peer support from seasoned peers to navigate unfamiliar school system: 'Having upperclassman talk with students when they have discipline problems. Or they just need someone to talk to' (Learning Lab session #5). Katie, a health teacher, suggested incorporation of schoolwide Alcohol and Other Drug Abuse (AODA) prevention and trauma-sensitive support into the school policy:

> If we have the project grant, when we have the money…whether restorative practices, following through with our AODA and smoke sensation. I mean, I have a freshman girl who's addicted to vaping and has no means to actually get nicotine patch or get off of it. What is the school's policy of helping that? We're gonna keep doing it because we don't have it. (Learning Lab session #6)

Native American youth often experience ongoing emotional, psychological wounds (e.g., depression, anger) induced by the legacy of settler colonialism (e.g., cultural and linguistic loss, intergenerational poverty, and racism; Brave Heart et al. 2011). AODA is commonly linked response behavior to historical trauma. According to Northwood's discipline policy, students should receive out-of-school discipline without deep consideration of complex entanglement of settler colonial history, historical trauma, and mental health. Here, Katie leveraged her expertise and experiences as a health teacher to counteract historical trauma's impact on risk behaviors by repurposing the school discipline policy's object from punishment to rehabilitation by building support infrastructure.

Indian Education mentors' office was a sanctuary for Native American students. Indigenous youth could get emotional support (e.g., positive self-image) to counteract racialized harms (e.g., microaggressions, racial traumas). Due to the high demand, Native American students need to wait in front of Jeremiah's office. Jeremiah felt overwhelmed to meet the

multiple needs of Native American youth as well as mentoring non-Indigenous students. Members envisioned helping students find contact persons or check-in persons whom students can trust and build positive relationship to relieve Indian education mentors' burden:

> Carson (social worker): Those check-ins are so important. You're getting a check-in with Jeremiah and Betty. That's somebody who's walked in their shoes. Also, those sorts of dominant society lines of family and mom and dad, aunties and uncles, those are very rigid constructs that don't apply in the Native community. I mean, you have aunties and uncles and moms and dads, but aunties and uncles can be asked for food or money or support in a very fluid way that doesn't necessarily match with the dominant society.
>
> (Learning Lab session #8)

BIPOC staff are encouraged to use their cultural and community knowledge to build relationships with BIPOC students and families and provide emotional support. Despite ethical responsibility required for whole school staff, care work is often relegated to few BIPOC staff, and their care work often becomes invisible and less acknowledged (Ventura 2020). Here, Carson envisioned a new practice to demand collective responsibility of care beyond the habitual practice of exclusively assigning a supportive, caring role to Indian Education mentors.

Member envisaged encouragement of tribal elders and veterans to get involved in school activities through which students can make a social connection with tribal elders and veterans and learn about life:

> Diana (American Indian parent, tribal member): Any type of community service or any type of community activities would include some…the veterans or the elders because those are two groups in the community that is also looked upon in a positive and respectful manner. Veterans and elders…They're not exactly the courts or the Family

Resource Center. But there's a lot of people that have a lot of wisdom in the elders and

the veterans. (Learning Lab session #9)

BIPOC students from non-dominant groups move across multiple systems (e.g., family, community, youth cultural groups, and school systems). Unfortunately, informal learning experiences and support that BIPOC students experience in their specific social-spatial-historical contexts are often delegitimized and underutilized in schools (Rogoff et al. 2016). Here, Diana envisioned spatial expansion of a new support system by empowering and leveraging tribal elders' cultural knowledge, reflections on historical trauma, survival, and prosperity (e.g., storytelling), and culturally responsive social, emotional guidance and support (e.g., positive cultural identity, sense of connection) beyond narrow school-based formal support.

Since new teachers have limited cultural knowledge and complex community history, they were often called racist by Native American youth at Northwoods. In addition to cultural and social mentoring resources for students, members envisioned mentoring support for new teachers offered by tribal community members to help novice teachers to be equipped with cultural competency and developed deep situated knowledge about students, families, and tribal community:

Katie (health teacher): Is it possible for, and I'm just brainstorming our new teachers or

young teachers to have a Native American mentor. Maybe from the elementary schools?

Maybe from the community, where they would start to get an opportunity to understand

the culture a little more?

Jeremiah (Indian Education mentor): Good idea.

Katie: Besides a mentor, just a specific one that you can ask cultural questions too.

Jeremiah: Another thing that we said for new teachers may be looking into getting a

mentor from the community that comes in for some teachers or our speakers to come in

for new teachers too. Saying we're coming up to the fall season, what activities, you may

see from the kids that are going to be out hunting, harvesting, you know, doing things

like that. (Learning Lab session #9)

Here, members' voices reaffirm the need for spatial expansion of the new support system to

unsettle white teachers' settled epistemology that privilege Eurocentric ways of being, knowing,

and doing. Leveraging tribal community's cultural funds of knowledge and practices is critical

for white educators to expose their epistemological constraints and facilitate shift in

epistemological gaze from deficit-oriented ideology to asset-based epistemology tapping into

everyday knowledge, practices, and ingenuity of Native American community as meaningful

pedagogical resources (Calderon et al. 2021).

Figure 5 illustrates the new, culturally responsive behavioral support system collectively

envisioned by Indigenous Learning Lab members to address racial disproportionality and create

a positive school climate at Northwoods High School. FIGURE 5 ABOUT HERE.

Commitment to Action

Indigenous Learning Lab members expressed commitment to action as a form of

transformative agency. Northwoods High School used Thunderbird as its school mascot. Bart, a

dean of students, expressed his willingness to examine the reason of why the Thunderbird

symbol was chosen as school mascot to get insights for the establishment of a fundamental

platform for the implementation of a new support system such as schoolwide behavioral

expectations and core values:

> When Northwoods High School was erected in 1957, two of the board members, as I
>
> understand it, were tribal members. One of them is George Stone, who the culture
>
> museum is named for. The other one was Ben Turner. They called him Mr. BT and the
>
> library is named for him. And so, I have to believe that those families have some advice
>
> as to, at least the story behind how our mascot came to be the Thunderbird at our school.
>
> Hopefully, Ben Turner or George Stone could at least provide a history and then perhaps
>
> some guidance as to who to do to check in with to get some of that cultural teaching to
>
> move forward. (Learning Lab session #10)

In addition to the spatial expansion, members attempted temporal expansion by mobilizing

cultural experiences and wealth in the past (e.g., settler-colonial historicity, tribal community-

school relationships) in the present design effort to devise future-oriented tools. Here, Bart's

account well indicates how members utilized historical epistemology to consider historicity into

their collective transformation effort.

> The principal, expressed commitment to action to present a newly designed behavioral

support system to school staff to facilitate school staff's buy-in of new a support system:

> Kevin: I want to get this in front of our teaching crew sooner. Because it's a huge
>
> component of getting buy-in to them is to let them know what we're driving at and what
>
> changes are going to be coming down the road next school year. (Learning Lab session
>
> #10)

> The implementation of the newly developed system is currently undergoing in the 2020-

2021 Academic Year. After the design phase, the research team worked with the school

community to organize the implementation team, whose responsibility is to create enabling

infrastructure dispensable to the increased buy-in of new initiatives by school staff (e.g.,

planning for professional development, structural reorganization of the school system, the development of new student handbook). A principal, a vice-principal, an Indian education mentor, the director of the Tribal Education Department, a school psychologist, a school social worker, a veteran teacher, and two Native American students are working on building an enabling context for the implementation. The implementation team is working to not only present the new system to school staff, students, families, and communities but also receive constructive feedback from them to improve the social validity of the new system (Gutiérrez 2016). Also, the implementation team is working to adapt the new support system to respond to urgent issues deriving from the COVID-19 Pandemic (e.g., Truancy surges of American Indian students). Furthermore, the implementation team is developing a data-driven decision-making infrastructure (rigorous measurements) to monitor the progress and effectiveness of innovations and utilize outcomes for continued improvement of the new support system.

Discussion

The ultimate goal of Indigenous Learning Lab was to facilitate systemic transformation in the school through expanding human agency and forming collective, transformative solidarity and critical dialogue. By engaging in an analysis and design process to develop a culturally responsive behavioral support system, members developed new forms of transformative ontology as 'historical actor'—transcending the status quo, imagining collective visions, and bringing the future into the present design effort (Gutiérrez 2016). The evolutionary pattern of members' transformative agency was aligned with the expansive learning cycle (Engeström 1987/2015). The task structures of individual sessions were intentionally organized to facilitate expansive learning. Multiple mediating artifacts such as statistical data, visualized map of the existing behavioral response plan, student handbook, and a list of ideal solutions were mobilized

to generate new motives, volitional actions, and ultimately expand transformative agency among members.

Even though Indigenous Learning Lab was designed to provide structured support, resisting to interventionist methodology was inevitable given the conflictual motives and diverging interpretation existing in multivoiced space—for instance, a linear notion of time versus nonlinear notion of time utilized for facilitating critical dialogue and problem-solving with no definite beginnings or ending. Members expressed resistance to deflect problem-solving group logistics (e.g., meeting time, membership), prepared and proposed by the research team.

In Indigenous Learning Lab, we utilized resistance as a development opportunity for methodological enhancement. Criticisms emerged through collective epistemic inquiry into settler-colonial history and traumas (e.g., genocide, resettlement, Indian Boarding Schools, treaty violations, Walleye war), anti-Indian ideology (e.g., the negation of Indigenous ways of learning) and daily pedagogical, institutional, and interactional practices (e.g., absence of schoolwide agreed-upon rules, and broken relationships with the tribal families and community). Members utilized positive past experiences (e.g., communication with families) to reshape the existing school system and co-creating a new behavioral support system such as family-teacher conference in the tribal community, restorative process. Commitment to actions mostly emerged when members developed the implementation plan of a newly designed support system.

Multiple components of the school system such a subject (e.g., teachers' lack of caring), object (e.g., reactive punishment vs. preventive support), mediating system (e.g., racial ideology, student-student mentorship), rules (e.g., teachers' subjectivity and need for school-wide expectations), and division of labor (e.g., frequent turnover of the dean of students) were topical contents in discursive expressions of transformative agency. Schooling activity is anything but a

closed entity. It is an interactive system that makes up a complex ecology open to the intermingling, competition and confrontation with other activities. During the collaborative problem-solving process, members took up multiple interacting activities (e.g., tribal community) while expressing transformative agency. The contextual complexity of heterogeneous local activities was put forward to develop ecologically valid solutions to the racialization of behavioral outcomes.

Throughout Indigenous Learning Lab sessions, members moved across interconnected temporality—past, present, and future (Gutiérrez 2016). Mapping out a new path and uncharted pathways starts with viewing settler-colonial historicity and its embodied impacts on the daily struggle, challenges, and resistance of Native American students, families, and communities as a resource for re-mediation of the settler-colonial education system. Starting with an examination of present pressing issues, members established a shared here and now. Then they engaged in root-cause analysis. Finally, they moved on to an analysis of systemic contradictions in the existing activity. Systemic breakdowns as manifestations of inner contradiction in the settler-colonial system catalyzed new imagination of a possible future (Engeström 2016; Engeström and Sannino 2010).

Indigenous Learning Lab encouraged local stakeholders to engage in what Stetsenko (2008) called '*dialectical co-authoring of history*' to the projection of a possible future into a transformative effort to address systemic contradictions. Members' future reimagination, including the cultural revitalization of indigenous epistemology and a resurgence of tribal sovereignty, facilitated the transformative design process and collective solidarity of members with shared emancipatory purpose. Members' future-oriented envisioning toward emancipatory possibility functioned as a tertiary artifact—'the forms of representation themselves came to

constitute a "world" (or "worlds") of imaginative praxis' (Wartofsky 1979, 207). Tertiary

artifacts may guide and destabilize movement from the exclusionary, punishing school system.

As an inclusive, ground-up problem-solving process, Indigenous Learning Lab

galvanized members to collectively voice their transformative stance. The notion of

'transformative activist stance' is a 'sociohistorical project and collaborative achievement—that

is, a continuously evolving process that represents a "work in progress" by people as agents who

together change their world' (Stetsenko 2008, 483). By harnessing local stakeholders' ingenuity,

cultural assets, histories, and goals, Indigenous Learning Lab created a future-making space to

overcome damaged-centered ideology and to cultivate positive indigenous futurity through

collective decision-making, ethical and moral commitment to human dignity, and change-

oriented transformative actions toward an enacted or real utopia (Sannino 2020; Wright 2009).

Implications

Indigenous Learning Lab may be an instrumental methodology in schools for building

strategic community-school-family coalitions to address complex, ever-changing, and enduring

social injustices. Through collective, collaborative analysis of habitual ways of practices,

naturalized mediating tools, rules, and division of roles, educators can develop a new

'professional vision' as well as an epistemological structure that mediates their daily pedagogical

and interactional practices—newly seeing ingenuity, educational aspiration, human possibility of

students and families from nondominant communities (Goodwin 1994; Gutiérrez 2016). Through

the development of historicized, politicized, and situated understanding of 'how schools are set

up and how educators view their students, and the world' (McKinney de Royston et al. 2020, 7),

practitioners can develop historical epistemology and intersectional justice framework of how

race, dis/ability, and historical traumas of racism and white supremacy interdependently operate

a dysfunctional learning ecology that pushes students from nondominant groups out of the school. The inclusive problem-solving and systemic design process can help educators foster sociopolitical awareness on inclusion, diversity, and equity and reimagine new future possibilities to ultimately create an equity-oriented learning environment. Engaging in the design of a new support system can help school staff embrace a new professional identity as change agents. Through collaborative problem-identification and problem-solving actions, school staff can become transformative actors by expanding their transformative agency through boundary crossing.

Conclusion

The school discipline system has been designed as punitive control measures to surveille, order, and control human bodies and cultivate obedient and subjugated bodies and minds, so-called 'docile subjects' (Foucault 1995). Along with the other racially stratifying control mechanism (e.g., racial disproportionality in special education), the overrepresentation of students from racially minoritized communities in school discipline is a critical indicator of detrimental settler-colonial harms reinforcing white supremacy, privilege, and power over students of color. Ideological construction of Native American students' ways of being, knowing, and acting as savage, deficit, and inferior and its materialized practices, deployed through regulation and punishment, disenfranchise human rights and dignity of Native American youth (Brayboy 2006; Sabzalian 2019). Historical amnesia embedded in trauma-insensitive learning environment operates 'epistemologies of ignorance' (Medina 2017) through which painful past and ongoing damages of cultural and linguistic erasure and forced assimilation bring about unresolved intergenerational trauma. Trauma-insensitive school discipline system that depoliticizes and dehistoricizes settler-colonial historicity and its continuing material outcomes

(e.g., living in poverty, high risk at drug abuse) can re-traumatize Native American youth who are already struggling from historically accumulating traumas (Wolfe 2006).

Dialectically, education crises (e.g., differential digital access) catalyzed by the COVID-19 pandemic may provide a developmental opportunity to collectively reexamine and redesign marginalizing and disabling educational systems. The Learning Lab methodology can be a social intervention for reconstruction of historically dysfunctional educational systems in the post-COVID-19 era.

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Table 1

Demographic Information of Indigenous Learning Lab members

Name	Roles		Race	Gender
Kevin		Principal	White	Male
Bart	School administrators	Dean of students	White	Male
Gwenwyn		Director of special education	White	Female
Jeremiah		Native American education mentor	Native American	Male
Carson		Social worker, student support strategist	White	Male
Jane	Educators & staffs	Classroom teacher (English)	White	Female
Katie		Classroom teacher (physical education, health)	White	Female
Hannah		Classroom teacher at K-8 public school on the reservation	Native American	Female
Lola		Education transition coordinator of the Tribal Education Department	Native American	Female
Diana	Parents & community members	Parent, community member	Native American	Female
Mr. Black		Parent, community member	Native American	Male
Nick		Current student	Native American	Male
Darren	Students	Current student	Native American	Male
Andrea		Current student	Native American	Female

Note: All names are pseudonyms. Participants selected their own pseudonyms. They collectively selected the pseudonym of the school.

Table 2

Agendas of Indigenous Learning Lab Sessions

Session	Date	Meeting space	Agendas of LL sessions	Participants					
				Re	Ed	Pa	Ad	Co	St
LL #1	10/2019	Tribal Education Department building	Introduction the project and forming the group	6	2	2	2	1	1
LL #2	11/2019	Tribal Education Department building	Focusing on membership and disproportionality data	4	3	2	3	1	1
LL #3	12/2019	Northwoods HS	Reviewing disciplinary data and disproportionality discussion	5	4	1	3	0	3
LL #4	01/2020	Northwoods HS	Mapping out behavior support system #1	5	5	2	3	1	2
LL #5	02/2020	Northwoods HS	Mapping out behavior support system #2	5	4	1	2	1	1
LL #6	03/2020	Northwoods HS	Creating and developing new behavior support model #2	3	4	1	2	1	1
			The COVID-19 pandemic						
SubCom	04/2020	Virtual meeting	Merging ideal support models	8	2	0	2	0	0
LL # 7	04/2020	Virtual meeting	Refining and finalizing a new behavior support model #1	8	4	1	3	2	0
LL # 8	04/2020	Virtual meeting	Refining and finalizing a new behavior support model #1	7	4	1	3	2	0
LL #9	05/2020	Virtual meeting	Finalizing the new behavior support model	5	4	2	3	2	1
LL#10	05/2020	Virtual meeting	Implementation planning, reviewing and reflecting the new model and LL process	6	5	1	3	0	1

Note. *LL* Learning Lab; SubCom Subcommittee; *Re* Researchers; *Ed* Educators; *Pa* Parents; *Ad* Administrators; *Co* Community Members; *St* Students.

Table 3

Design features of Learning Lab sessions

Session	Mediating tools	Task structure
Lab #1	Community building activity, experiences of members, school academic and behavioral outcome data, 'fear' and 'hope' memo	Developing group agreement and norms, identifying pressing issues, finding missing voices
Lab #2	Seven Grandfather teaching, members' experiences in the school system related to disparities, National, state, and school-level disproportionality data	Forming an inclusive problem-solving group, finding missing voices, developing historicized and situated understanding of racial disproportionality in school discipline
Lab #3	Experiences of members, school behavioral outcome data disaggregated by race	Questioning the extent and root causes of racial disproportionality
Lab #4	Existing behavioral response plan map (discipline system), student handbook	Analyzing systemic breakdowns and strengths in the discipline system.
Lab #5	Northwoods discipline interactive map, school behavioral outcome data, behavioral incident scenario, writing prompts for analysis	Analyzing systemic breakdowns and
Lab #6	Expanded discipline interactive map, a list of systemic breakdowns	Envisioning, designing ideal solutions
Sub committee	Expanded discipline interactive map, a list of systemic breakdowns and systemic strengths, a list of ideal solutions	Merging ideal solutions
Lab #7	Expanded discipline interactive map, a list of systemic breakdowns and systemic strengths, a list of ideal solutions	Refining ideal behavioral support model
Lab #8	Expanded discipline interactive map, a list of systemic breakdowns and systemic strengths, a list of ideal solutions, guiding questions	Refining ideal behavioral support model by space (classroom, administration office, and other spaces)
Lab #9	Expanded discipline interactive map, a list of systemic breakdowns and systemic strengths, a list of ideal solutions, guiding questions	Refining ideal behavioral support model by space (school-communities relationship, school-outside agencies relationship)

Lab #10	Newly developed behavioral support map, a guiding question for reflection, fears and hopes memo written in first Learning Lab session	Reviewing the new behavioral support system, implementation planning, and reflecting on the problem-solving process

Table 4

Expressions of transformative agency

| Types of expressions	Identification criteria
Resisting	Resisting or refusal of the change, transformation, and interventionist's methodology
Criticizing	Criticizing the current system and change-oriented criticism to identify paralyzing disturbance in the current activity system
Explicating	Explicating past positive experiences to envision new possibilities or potentials in the system
Envisioning	Envisioning future-oriented concepts, tools, or practice to bring about a qualitative transformation in the system
Committing to actions	Committing to taking new actions or practices to change the activity system. Speech acts include time and place
Taking actions	Taken consequential actions to change the activity system in between or after the Learning Lab sessions
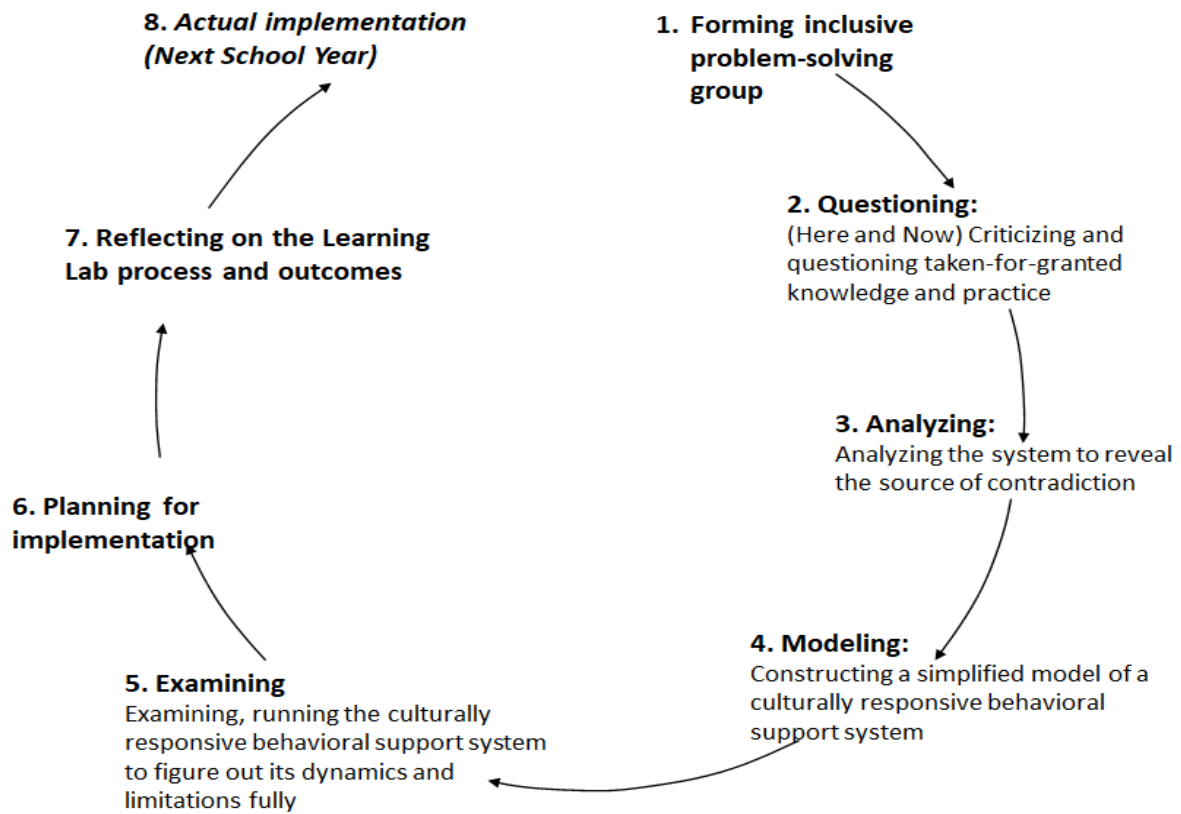
Figure 1. The ideal cycle of expansive learning actions (Adapted from Engeström 1987).
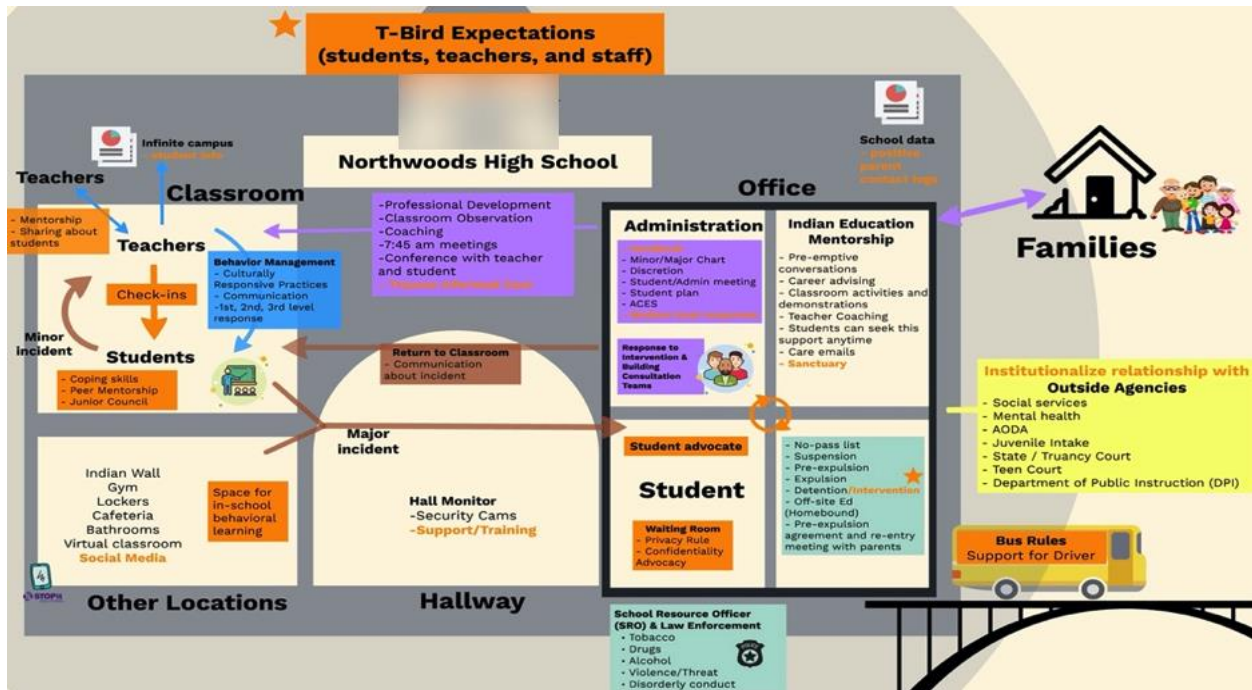
Figure 2. Dynamic discipline system map at Northwoods High School, analyzed by members.
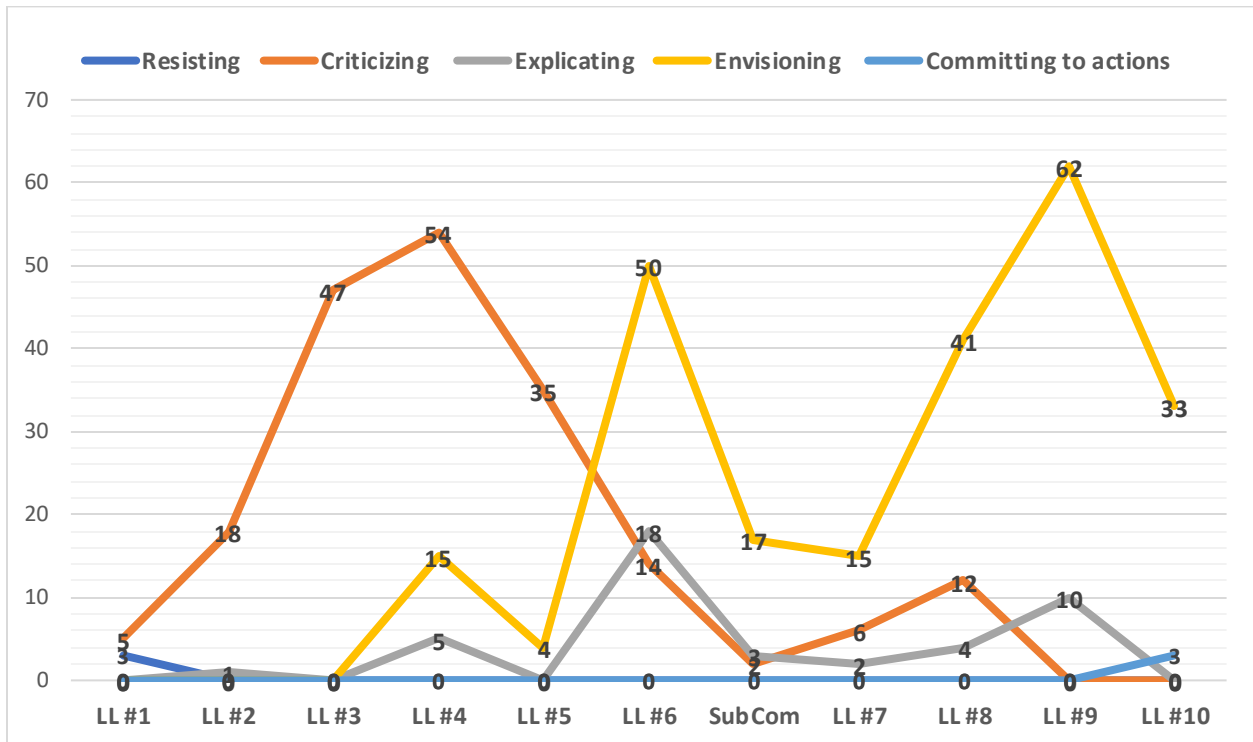
Figure 3. Evolutionary patterns of Indigenous Learning Lab members' transformative agency.
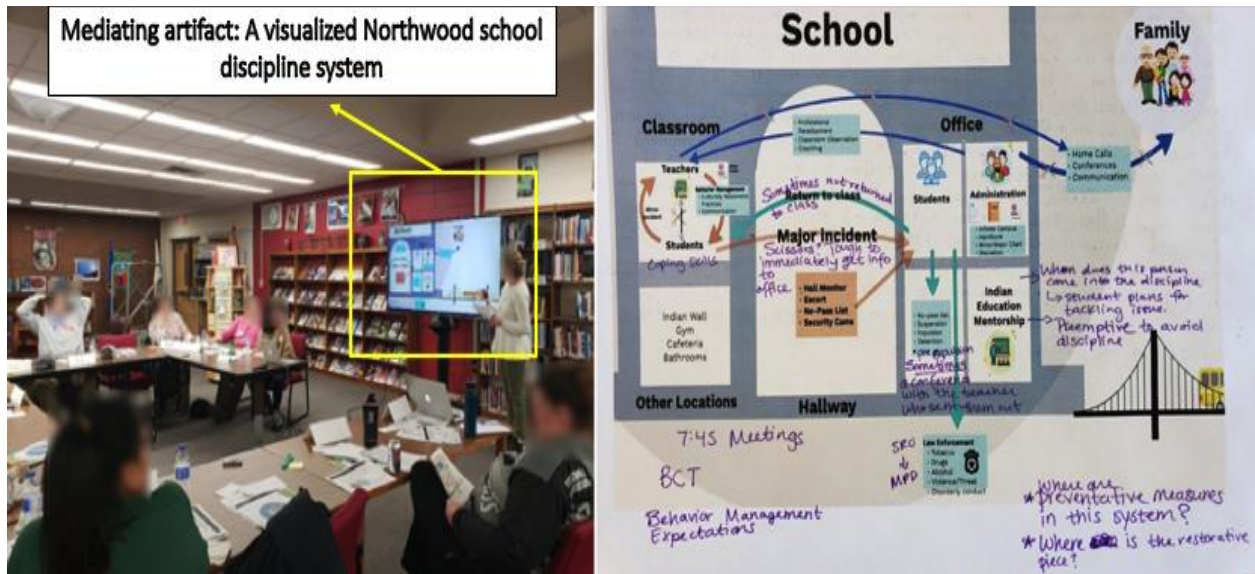
Figure 4. Collective systemic analysis effort mediated by a discipline interactive map.

Respecting: culturally responsive, revitalizing support

Schoolwide Agreed-upon Behavioral Expectations (T-BIRD)

Preventive Support	Behavioral Incidents Response	Restorative Process

Preventive and Proactive Support

Engaged Learning
- Alternative education programs (competency-based)
- Alternative scheduling

Peer Support Group
- Student-Student mentoring group (Junior-freshmen)
- Social media support group
- Peer support learning

Relationship Building/ Repairing (students/teachers/communities)
- Talking circle (teachers, students)
- Homeroom group
- Food events (building connection)

Building Positive Behavioral Skills
- Schoolwide behavioral interventions
  - Mindfulness / Anger management
  - Art therapy / Mental health promotion programs-project AWARE grant
  - Cyber bullying prevention / Social media education
- Truancy prevention program
- AODA support (vaping)
- Student handbook training, orientation

School Staff Support
- Peer mentoring for new teachers (anti-bias teaching)
- Mentor for new teachers from tribal community
- Cultural Training (cultural responsiveness, awareness) for teachers
- Trauma-informed care-online PD from WI DPI
- Training support for hall monitors, bus drivers, and resource officers

Transition Support for freshmen
- Uniting districts (common expectation between Northwoods and feeder schools, e.g., attendance)
- Bridging teachers to teachers (K-8)

Positive physical environment for students with special needs

Minor: Classroom management toolbox for teachers

First Level Response Strategies
- Pause / Quiet word / "The Look" / Planned ignoring / Proximity / Change seating

Second Level Response Strategies
- Redirect/ Re-teach / Remind / Private talk / Logical consequence / Call home

Third Level Response: Conference
- Greet student / Set a positive tone / Define problem / Decide on action/ decide on timeline / Agree on consequence / Call home
- **Third level should be documented in Infinite Campus**

Major: Office Managed

Step 1: Classroom teacher calls front office. Student is sent to the office. Teacher creates an Infinite Campus referral
Step 2: AP lets student cool-down while they review incident
Step 3: Response for negative behaviors are determined in accordance with the student handbook
Step 4: Referring teacher contacts the family before the end of the day to inform them of a Major Incident. If deemed so by the incident, Admin may also contact parents/guardians

Detention -> intervention (Learning opportunity)

Advocate: Involvement of SPED case managers and Indian education mentors

Privacy protection (confidentiality)

Trauma-informed disciplinary decision-making

Mobilization of Mediators
- Students' pick-staff
- the office secretary call to Indian education mentors (culturally responsive behavioral support)

Restorative Circles
- Problem-solving after a cool-off period
- Teacher-student-parent
- Group-created contract

In-school suspension (Behavioral support)
- Alternative Learning Center
- Reflective, restorative practices for students

Step 5: Re-entry Meeting (Restorative process)
Student returns to class following their consequence. The resolution is entered into Infinite Campus by the AP. For instances of chronic or severe behavior, the referring teacher will meet with the AP and students before re-entry

Pre-expulsion Meeting
- Student, family, admins, advocates make agreements to return to the school

Preventive and Proactive Support | **Restoring, Repairing Relationships**

School-Community Relationship Building

School-Community Relationship
- Community outreach (tutoring at community center/parent-teacher conference on the reservation / all feeder school districts), maintenance of accuracy of contact information
- Indian education mentors-community liaisons
- Active parental involvement (e.g., extra curriculum)
- Stronger connection to tribal government (educational department, listening sessions or meetings)
- Hosting open house for families (8th graders), Gatherings over food
- Attending community events
- Social media for communication and announcements
- Leverage community's veterans and elders as resources for students

School-Outside Agency Partnership
- Tribal Youth Center-school staff outreach
- Tribal court privacy – working with tribal education government
- Leveraging community resources as educational resources
  - Hatchery: traditional spear fishing and treaty rights
  - Tribal Natural Resources Department
  - Indian Bowl and Tribal Museum: Tribal history and culture
  - Tribal education committee
- Strengthening relationship with outside agencies
  - UW Extension, HCAT, Ojibwe community college satellite
  - WI DPI Professional development for Act 31 (tribal sovereignty, histories, and cultures of Native Nations of Wisconsin)

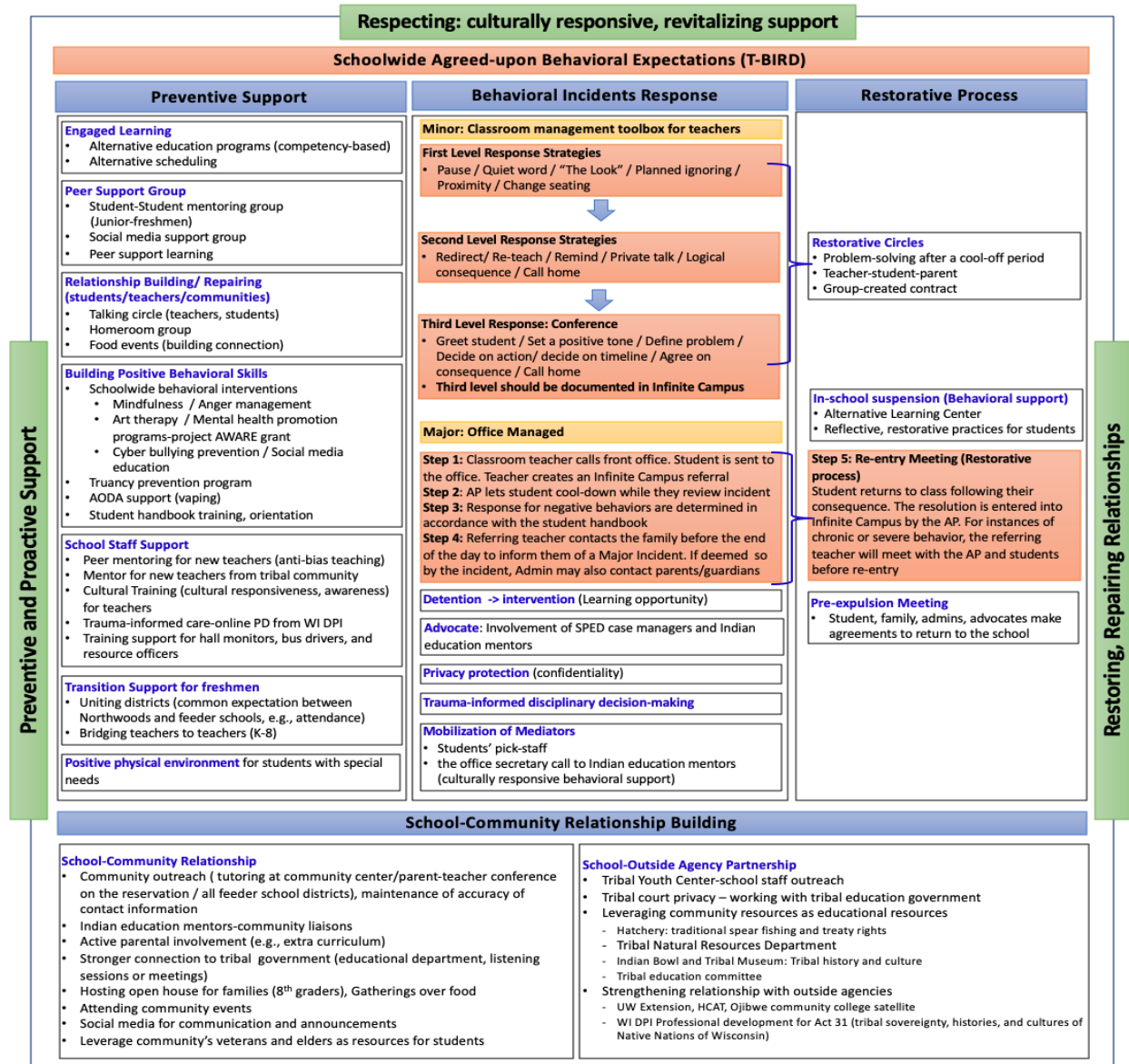*Figure 5.* Culturally responsive behavioral support system developed through Learning Lab