

The Implications of a Discipline Model and How it Aligns With School Values

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Master of Arts Degree in
Lakota Leadership/Management, Educational Administration
School Community Action Project Submitted in Partial Fulfillment of
The Requirements for the
Masters of Arts Degree

Lakota Leadership and Managers Program

In the Graduate Program Department

Oglala Lakota College

August 2, 2004

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Tawacin ocowasin taku uḡkawacin pi, uḡkaḡ siceca wicozaḡi qa wookaganiga

heced. Taḡyan uḡ pi kta.

-Tatanka Iyotanka

Dakota sececa tokata toked taḡyan wooḡspe kuwapi kta, cante waste ya, takuḡa, ikopa pi kte sni. Dakota qa wasicu wooḡspe nakuḡ yuha maḡi pi kte. Dakota wicoḡaḡ, wa ohoda, wicake, waunsida, okciya nakuḡ woope zaptan tehinda pi kte.

Ehanna Dakota sececa yukseḡa iwecacupi qa wasicu wayawa tipi oyanke ed ewicanaka pi. Uḡkaḡ sececa onge cante sica pi, owica kaske iyaced uḡpi, waḡspe ciḡ sni pi.

Uḡkaḡ wana wa ḡspe iciciyapi awaciḡ pi qa, Dakota, wasicu iapi, woonspe sakim yuha naziḡ pi kta. Wosdoye qa woksape yuha pi kta. (Tokata wico icage teca heḡa wokagniga heḡa tawa pi kta. Wayawa tipi woope, woksape, waḡspe ki yukaḡpi kta, qa yuhe wica kiyapi kta).

-Language Consultant: Phillis Roberts

ABSTRACT

The teaching and learning of cultural values of Native American students in the United States has continually been threatened in communities that have been subjected to generations of boarding school experiences. This study examined the current status of a school discipline system in relation to the Native American values it had adopted in a specific setting.

The study determined the modifications to the school's discipline system in relation to the school's adopted values, suggested by a specific group of school staff and tribal community members. The study also determined the impact of implementing Conscious Discipline® in the classroom as an integral part of assisting staff in modeling school values and thus assisting the transfer to students. The findings then suggest that Dr. Becky Bailey's (2001) Conscious Discipline® is a viable philosophy and outline for a structure that is in alignment with school values and would assist in daily modeling of these values for staff, students, and families.

Acknowledgements

This work is dedicated to all of my parents- Patricia, John, Earl, Jack, Steve Sr., and Lois- you encouraged, supported, and inspired me to reach for the stars along my journey in working with children.

I would like to thank my husband, who encouraged me when obstacles seemed to obstruct the completion of this project, and my family who gave their unconditional loving support. I would like to thank my study group, Chris, Becky, Sherry and Nadine, for encouraging me and sharing their time and resources with me in order to catapult my growth and learning. I would like to thank Dr. Roger Bordeaux, whose belief and support of my work throughout the course of this degree I will be forever grateful. To my committee, Dr. Becky Williams, Frank Williams, Phyllis Roberts, and Dr. Sandra Fox- Nape ciyuzapi. Pidamaya ye. Thank you for taking me under your wings. Without your guidance, assistance, and wisdom, this project would not have been possible. To Gabrielle Tateyuskanskan, I look forward to many more conversations with you - and to read your book next year. Pidamaya ye. And to the teachers, staff, and community members who participated in my survey and questionnaire, pidamaya ye for your time in assisting me in my research.

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CHAPTER 1

Introduction to the study

Overview

When we as adults are mindful, or conscious, of whom we are, we are capable of modeling values that we want our children to learn (Williams, 2004, Tateyuskanskan, 2004, Inlay, 2003, Bailey, 2001, Sizer, 1999). The great Lakota leader, Sitting Bull, stated, “Let us put our minds together and see what life we will make for our children.”

Values and the expression of them in school and in communities have been continually weakened, in part due to negative contemporary communication media and a lack of positive role models (Roberts, 2004, Tateyuskanskan, 2004, Paige, 2003). First Lady Laura Bush emphasizes the need for positive influences: “With the challenges our country faces today, character education is especially important. We need to continue to teach our children the qualities of being good citizens” (U.S. Department of Education, 2003, U.S. Dept. Fiscal Plan, 2004).

The purpose for this study is to explore the perceptions and recommendations of teachers, staff, and community members of how Tiospa Zina Tribal School models the school values in relation to the administration of its discipline system for the students of the school community.

Research Questions

The guiding research questions for this school community action project are as follows:

1. What are the staff and community perceptions of Tiospa Zina’s discipline system in

- the past and currently?
2. What are the staff and community perceptions of the alignment of Tiospa Zina's discipline system with our school values?
 3. What are the current staff perceptions of Conscious Discipline® and its qualities for assisting the alignment of the school's discipline system to its values?

Statement of Problem

There appears to be a mismatch between the values our school espouses and the manner in which we discipline our students when they are having challenges with exhibiting those values (Goodland, 1984, Sizer, 1999, Brendtro, Brokenleg, & Van Bocktern, 1990). This action research will: (a) explore the current discipline system at Tiospa Zina Tribal School (Tiospa Zina), (b) investigate whether or not it aligns with the school's values, and (c) explore Conscious Discipline® as one means to assist in connecting the school's discipline system to the values. In this way, the research will support the school values becoming the criterion, or decisive factor, for developing future guidelines for discipline within our school system (Inlay, 2003; Bailey, 2001).

Significance of Project

This research is significant because it has direct implications for fostering resilience in any population of students identified as "At-Risk." One of the biggest factors that affect student achievement and retention within the school system is discipline, or behavior in accordance with rules of conduct (Kohn, A., 1997 [as cited in Four Arrows, 2001; Four Arrows, 2003; Butterfield, R. & Pepper, F. 1991). Behavior is taught through understanding the values that reflect various behaviors. The paradox of schools teaching

values is that values are not taught through a 30-minute lesson (Paige, R., 2003; Bailey, 2001). Values are taught through teachers, staff, parents, and community members modeling them (Roberts, 2004; Tateyuskanskan, 2004; Inlay 2003; Bailey, 2001; Bernard [as cited in McCoy & Williams, 1997;] Sizer, 1999; Likona 1993). Therefore, when the school system, staff, and teachers are conscious of (a) how we model values, and (b) how we discipline our students, then we will be conscious of infusing and modeling our Dakota values which we say we are teaching within our school.

This study will be significant in that it will give our staff and community stakeholders an opportunity to explore the discipline system and Dakota values. Its significance will also be seen in its assistance towards meeting the fourth School Improvement Goal regarding student behaviors exhibiting the Dakota values.

Definition of Terms

A definition of terms is necessary in order to understand the school community action project outlined in this paper. This research will be guided by these definitions:

Staff: Teachers, para professionals, administrators, and employees of Tiospa Zina Tribal School (TZTS).

School: Tiospa Zina Tribal School, Kindergarten through twelfth grades.

Elementary or Elementary School: Students and staff working with Kindergarten through fifth grades.

Community members: Dakota tribal members of the Sisseton Wahpeton Oyate who are affiliated with TZTS, who may have students in their care attending the school, and who may or may not be part of the staff of the school.

Values: The abstract concepts of what is right, worthwhile, or desirable; principles or standards (Webster, 2002).

School Values: The values from Dakota culture adopted by TZTS:

Ohoda: respect, admiration, esteem, consideration, favor, obey;

Okciya: sharing, generosity, giving, helping another;

Tehinda: cherish, nourish, cultivate, foster, value, treasure, feel for/ do whatever is necessary for children, treasure life, respect property;

Wicake: honesty, to esteem truth; and

Waunsida: compassion, love, caring, empathy, tenderness, kindhearted, softhearted (TZTS Student Handbook, 2003-2004, p.1).

Discipline: Behavior in accordance with rules of conduct (Webster, et. Al., 2002).

Conscious Discipline® (CD): A skill based program designed to help teachers build respectful relationships with themselves, other staff (and community) members, and children. (Bailey, 2001).

Limitations

This study will use a questionnaire and a survey to gather information needed to understand the factors surrounding the alignment of our school values and our discipline system. The results of both the questionnaire and survey may be limited to various conditions and factors. These may be:

1. Respondents to survey and questionnaire (instruments) may not fully understand the questions.
2. Respondents to both instruments are Native and non Native, with more Native respondents answering the questionnaire than the survey.

3. Respondents to the survey have had varying levels of training in Conscious Discipline®.
4. Respondents to both instruments may or may not have the same understanding of the effectiveness of the Tiospa Zina discipline system.

Organization of Project

This School Community Action Project is organized into six chapters. Chapter One is an overview of the study. Chapter Two is a review of Literature and Research related to school discipline and values. Chapter Three discusses the population, the methodology and procedures, the instrumentation and the analysis of the data collected. Chapter Four discusses the findings of the project. Chapter Five gives a summary, conclusion, discussion, and recommendations for future research. Chapter Six describes the implementation of the recommendations for the project.

Summary

Chapter one provided an overview; the statement of the problem; significance of the project; definition of terms; limitations; and an organization of the project. Chapter two will provide a review of related literature and research.

CHAPTER 2

Review of Literature and Research

Introduction

The focus of this study is on staff and community perceptions of the alignment of the school's discipline system with the school's values. Specifically, studying whether Conscious Discipline® will be a valid tool to use in assisting with the alignment between the discipline system for Kindergarten through fifth grade students and our school values.

The review of literature will look at several factors relating to school discipline and values. Those factors are as follows: (a) the history and factors surrounding the Tiospa Zina discipline system development and school values adoption, (b) what the research says is paramount for Native learners to function healthily within a school system, (c) how schools can foster character development of the learners and staff of the school, and (d) current brain based research which suggests Conscious Discipline® as a way schools should move to better foster character development in children, teachers, and community related to the schools.

History of Values and Discipline at Tiospa Zina Tribal School

Tiospa Zina Tribal School was founded on the Dakota cultural values that exemplified being responsible for each child's development: physically, mentally, emotionally, and spiritually (Pat Gill and founding members, 1980). The vision of the school is for sacred learners to be balanced individuals who live with all Wakan Tanka creations and who exhibit the Dakota values of Ohoda, Okciya, Tehinda, Wicake, and Waunsida (TZTS Student Handbook, 2003-2004, p.1).

The five cultural Dakota values of Ohoda, Okciya, Tehinda, Wicake, and Waunsida were streamlined from fifteen different values as guiding the school functioning by the school's Elder Board and Dr. Roger Bordeaux, Superintendent, from the spring of 1994 (Bordeaux, R., personal communication, June 2004). These are in sync with universal virtues or attributes such as courage, generosity, humility, honesty, fortitude, and patience (Four Arrows [Don Trent Jacobs], 2002; Kavelin-Popov, 2000, Boyer, 1995).

In 1987, Tiospa Zina was selected as a pilot school for Bureau Effective Schools Team, renamed Building Exemplary Schools for Tomorrow (BEST), program of the Bureau of Indian Affairs Office of Indian Education Programs (OIEP). As such, Tiospa Zina officially began the process of integrating values and ways of promoting a safe and supportive environment into the organizational culture of the school (Office of Indian Education Programs; Gaustad, 1992). Values that guide BEST and give an indication to the 1987 values are integrity/honesty, trust, bravery/risk taking, family/tribal pride, love, generosity, spirituality, humor, wellness, service, respect, humility, and wisdom (Allen, T., 2002).

In the 1989-1991 school years, Tiospa Zina modified the discipline and classroom management plan of Lee Canter, as a way to continue to promote a safe and supportive environment (Williams, B., personal communication, 2004). The principal of Tiospa Zina Kindergarten through 8th grades at that time, Becky Williams, remembers that the school used a "twist on Assertive Discipline™." Teachers gave students three stars, rewarded them if they kept them, and erased them when children did not comply. When they did not comply, they were sent to the Time Out Room until the remainder of the period or segment of the day. Then the child had a fresh start when they returned to the

room. They even tried painting the rooms blue, and it was successful. Williams stated, “Nothing worked prior to that.” Time Out Room participants and their parents had conferences with her, and some parents did not like the use of the Time Out Room. Student behavior contracts were developed with parents and child at home during home visits, which seemed to be successful. (Williams, B., personal communication, 2004).

In 1993, the school designed six overarching outcomes for incorporating principles of the values and philosophy of the school into academic learning of its students (TZTS Student Handbook, 1993). These were called the Performance Based Learning Outcomes: Balanced Individual, Creative Thinker, Effective Communicator, Enlightened Representative, Global Citizen, and Self-Directed Achiever. As defined by the school, a Balanced Individual is one who demonstrates the ability to express themselves clearly and in all aspects of life. The Creative Thinker uses a variety of problem solving techniques and resources to resolve challenges facing them. Effective Communicators, demonstrate the ability to express themselves clearly in all aspects of life. An Enlightened Representative incorporates principals of Dakota culture, modern and traditional values, and tribal affairs into their daily lives. The Global Citizen demonstrates respect for and acceptance of cultural diversity. And, the Self-Directed Achiever formulates goals and priorities, and continually evaluates their progress.

In 1995, the year the researcher joined the tiospaye at Tiospa Zina, the administration re-thought student and staff relations. The administration endorsed a revised version of the Adlerian psychologist Raymond Corsini’s “four ‘R’s” in the elementary school. Three of the “R’s” were ‘Respect,’ ‘Responsibility,’ and ‘Resourcefulness’ (Adler, 1927/1992 [as cited in McIntyre, 2004]). This was incorporated into the management of

the school in combination with Canter's Assertive Discipline- of which one focus was reinforcement of positive behavior when demonstrated by students (Canter, 1989). The school used a "Nabbed Being Good" system where students were rewarded for positive behavior on a larger scale than was practiced in the past. An incentive store was created where students could redeem their "Nabbed Being Good" slips, which was based on McIntyre's "Caught Being Good" system (McIntyre, 2004).

Important to the journey of developing the character of the students congruently with the assertive discipline and positive school climate focus was the incorporation of The Basic School philosophy in 1994-1995. The Basic School brought together the proven components of an effective education and established four priorities: the school as community, a curriculum with coherence, a climate for learning, and a commitment to character (Boyer, 1995). With the newly refined five Dakota values, a major focus was on "Virtues Of The Month." The seven Basic School virtues, or values, were intertwined with the school's Dakota values: honesty (Wicake), respect (Ohoda), compassion (Waunsida), responsibility (Tehinda), giving (Okciya), self-discipline, and perseverance (Boyer, 1995; Bordeaux, R., personal communication, June 2004; McCoy and Williams, 1997).

In 2001, the "Nabbed Being Good" approach to rewarding students for positive interactions with others waned, with the change in elementary school administration. The Basic School philosophy and organization of the elementary school continued. The student handbook that guided the parameters for positive and negative interactions within the school was "established to promote a high standard of expectation, honesty, fairness, and respect for the individual" (TZTS Student Handbook, 2001). The handbook stated

three main responsibilities of the students: (a) to obtain an education, (b) to follow school rules, and (c) to practice self-control. The Dakota and Basic School values were inherent in these responsibilities.

In the restructured behavior guidelines, there was a clear definition of the four different forms of violence that was not tolerated, along with eight lengthily defined consequences for inappropriate behavior (TZTS Student Handbook, 2001). Consequences were outlined as necessary only when the administrator judged that the “student knowingly and deliberately exhibits behavior that violates the rules of the classroom or school.” There was no reference there to practicing self-control, and exhibiting the values set forth by the school. Outlined next were the six general rules for students, followed by three and one half pages of “Disciplinary Procedures for Elementary Students”- only one of which referred to discussing behavior with a guidance counselor or other similar member (TZTS Student Handbook, 2001). The values promoted by the school and manners of exhibiting them, as outlined by the school and community, were not interwoven and written as positive ways to interact within the components of the Disciplinary Procedures document. Instead, consequences for non-compliance with the disciplinary procedures were outlined.

The current school year, 2003-2004, held some refinements to the system for appropriate interactions for students within the school community. The revised five Dakota values and Basic School priorities of the school as community, a curriculum with coherence, a climate for learning, and a commitment to character were guide posts for Tiospa Zina for an entire decade (TZTS Student Handbook, 2003; Boyer, 1995). As there continued to be standards for interactions at the school, the discipline policies began

reflecting them more than previous policies. The following statement appeared in the 2003-2004 TZTS Student Handbook:

Student actions, attitudes, and appearance are a reflection of that student as a person, as a member of Tiospa Zina Tribal School, and of the community. Students are expected to exhibit the Dakota values of Ohoda, Okciya, Tehinda, Wicake, and Waunsida. It is the responsibility of each student to learn the rules that govern the daily activities of the school environment.

The 2003-2004 TZTS Student Handbook included further delineation of appropriate conduct and discipline. In the section for “Time Out Procedures,” two behaviors considered substantial for the consequence of going to the “Time Out Room” were mischief and disrespect. In the section on playground, cafeteria, and hall rules, there was only one specific statement that used a value as the criterion for student conduct: “Show Ohoda toward our school by protecting all hall way decorations from damage” (TZTS Student Handbook, 2003-2004, p. 17)

The history of applying the cultural values at the school and the system for discipline must be the foundation for further inquiry into what is necessary in any school, tribal or non-tribal. This is important particularly in fostering a climate for learning of Native American students (Heavy Runner, I., 2003; Four Arrows, 2001; Kohn, A., 1997 [as cited in Four Arrows, 2001]).

Fostering Resilience, Discipline, and a Climate for Learning

In the 20th century, positive and negative boarding school experiences became a fundamental part of Native American identities individually and community wide (Davis, 2001). Education had been used by the national government as a means to estrange

Native children from their culture, parents and families, and communities (Butterfield and Pepper, 1991, p.4; Strand et al, 2002) The work of G.F. Kneller in 1965 showed that children learn the cultural codes of behavior of their first culture through the process of enculturation, which occurs formally through education and training (Kneller, 1965 [as cited in Strand, et. al., 2002]). Enculturation of children happens informally through daily interactions and systems of living within their first culture (Kneller, 1965 [as cited in Strand, et. al., 2002]).

What the Elders Say

Author Vine Deloria wrote that elders are the best living examples of what the end product of education and life experiences should be, as education in the traditional setting occurs by example (Deloria & Wildcat, 2001). In the school video on values produced by McCoy and Williams (1997), local elder Edwina Bernard said:

The one that is most important is respect. Ohoda. Respect is something that you are raised with. Something that our parents, grandparents have taught us...and so you grow up with this respect. Respecting everything. But you must respect yourself first, in order to be able to show respect to everything else.

Virginia Max, Dakota elder, talked about Okciya: “The Dakota way is helping each other. That kinda goes along with respect. We try to tell ‘em (the children) to help each other whenever they need help. Our people- in our tiospayes- they do that.... That’s Okciya” (Max, 1997 [as cited in McCoy & Williams, 1997]).

Grandparent Michelle Crawford recalls one way her cousins and herself showed respect to their grandmother. They never left their grandmother’s house messy- they

always cleaned up after themselves when they played or ate supper at her home. (M. Crawford, personal communication, February 2004).

Dakota elder Beatrice Wanna recalls her elders teaching her to get up and hold the door if an adult or elder was coming (B. Wanna, personal communication, 2004). When responding to the question: “*Over the last 10 years, do you think the school discipline system reflects our Dakota values? How so?*” Wanna stated:

Not when we first started. Kids more or less did what they wanted. We were all new. They brought with them whatever they did at home. I’m talking about the dining room. They weren’t clean. When they got done eating (and) that was it. I thought cleanliness or neatness is a learning process. You have to teach these kids so later years they would learn how to be neat. Eventually the teachers would train their children. Now I see a great deal of difference. Great deal. (Reflecting back...) And loud. Real loud.

Recalling the old ways from her grandmother, Dakota elder Marlene Campbell said “We’re not quiet anymore... We need to learn to be quiet again... It’s got to come from the heart. If it doesn’t come from the heart it isn’t any good.” (M. Campbell, personal communication, January 15, 2004).

Frank Williams, Dakota Elder, recalls growing up with his grandmother. He refers to the discipline he learned from his grandmother as The Grandmother Principle: “She *was* discipline.” Mr. Williams says there are four basic principles to discipline, which come from ancient teachings: Yes, No, Right, and Wrong. He says discipline, which is teaching and *not punishment*, should be vigorously taught between the ages of birth through two years, which will set the tone for the discipline of the child throughout his or

her life. He recalls a certain look from his grandmother meant for him to stop the behavior he was doing. She would give a quiet yet firm verbal warning at times that had the same effect. His grandmother would tell him stories that would make him think about life and how his actions were on the right or wrong path. “As a Dakota, we are always conscious of what we need to do: the need to do *right*” (F. Williams, personal communications, 2004).

Dakota elder Phyllis Roberts talks culturally with children when they come into the nurse’s office at Tiospa Zina. She disciplined a student who hit another child by telling him “It is not the Dakota way to hit girls. It is the Dakota way to protect them.” Mrs. Roberts also talks with staff and teachers about Dakota ways. She and community member Gabrielle Tateyuskanskan spoke about learning about traditional medicines, birds and respect for nature, the seasons, and how that was taught by families traditionally. Now, Roberts said, there are “Lots of latch-key children, kids come home and T.V.’s the babysitter. If we didn’t have T.V. we would have more challenging things for us” (Roberts, personal communication, October 2003 and January 2004; Tateyuskanskan, personal communication, January 2004).

Traditional Ways of Fostering Resilience and Discipline

The Boarding School era directly threatened the overall success and transmission of traditional values and ways of life of Native students in school and out (Clarke-Six Killer, 2002; Davis, 2001; Red Owl, E. 1991 [as cited in Heavy Runner, I., 2003]; Tateyuskanskan, 2004). With this knowledge, researchers studied the factors that would improve Native student learning and resilience, or successful adaptation and

transformation despite adversity and risk (Heavy Runner, et. al., 1997; Bergstrom, Cleary, & Peacock, 2000; Benard, B., 1993).

According to Brendtro, Brokenleg, and Van Bocktern (1990), four traditional bases for fostering resilience or self-esteem in Native youth are:

1. Belonging- caring for one another and treating everyone in the community as related so children learned respect and concern for others.
2. Mastery- using stories, nurturing, and acting as role models fostered balance in spiritual, emotional, mental, and physical competence.
3. Independence- training youth in self-management and never offering them rewards for doing well, as practicing self-management was seen as the reward itself.
4. Generosity- giving to others and to the community and stressing unselfishness in youth.

In a study conducted by Bergstrom, Cleary, & Peacock (2000), the primary characteristic of individual Native youth that positively effected resilience was self-esteem. These youth felt they had good qualities, they liked themselves, and they felt loved and wanted. The number one teacher factor to fostering resilience and decreasing risky behavior or dropping out in Native students was being caring (Bergstrom, et. al. 2000; Reyhner 1992). Schools have an important part in fostering resilience of Native students, primarily creating school connectedness for these students (Bergstrom et. al, 2000; Reyhner, 1992; Four Arrows, 2001). When teachers treated students fairly and the students felt close to people at school, the students had less behavior problems and increased self-esteem (Bergstrom et. al, 2000; Reyhner, 1992; Four Arrows, 2001; Vincent et al., 2002).

Factors for a School's Commitment to Character

A school committed to developing character defines their values in terms of behaviors that can be seen in the life of the school, models these values, studies and discusses them, uses them as a basis of human relations in the school, celebrates manifestations of the values, and holds all members of the school accountable for embodying and learning about them (The Character Education Partnership, 2004; Boyer, 1994; Lickona, 1993).

One of the factors besides cultural differences that influence student learning is school policies and practices, one specific aspect being discipline (Nieto, S., 2002). The major way discipline at school is transmitted and values are taught is through the classroom environment (Lickona, 1993; Bailey 2001; Inlay, 2003; Marzano, 2003; Nieto, 2002; Vincent et. al., 2003).

To succeed and fully participate in school and community life, children need academic, social, and emotional skills, which are needed to manifest behaviors which are in line with the values taught (Elias, M. 1997; Bailey 2001). Dr. Becky Bailey, author of Conscious Discipline® 2001, says that when naturally occurring classroom conflict becomes the core of the social emotional curriculum, children learn valuable social skills, values, self control, and can focus on learning more effectively. Brain research shows that when teachers try to separate logic and reason from emotion, they are not integrating the body/brain system, which is necessary for learning (Sylwester, R. 1995 [as cited in Elias, et. al., 1997]). Dr. Bailey's Conscious Discipline® (2001) recognizes this, and is designed to help teachers create connections with children using music and movement, create safety through building a "School Family™," and create intrinsically motivated

students through teacher and student use of modeling values in everyday interactions within the classroom and school. Brain research proves intrinsic motivation, rather than extrinsic, and is closely aligned with developing character (Four Arrows, 2002; Bailey, 2001). In order for teachers to truly make an impact on modeling the values throughout their classroom and school, they need training, which promotes personal growth as well as skills development (Lickona, 1993; Bailey, 2001). Dr. Bailey helps teachers and schools learn the following basic skills based on brain research in interacting with each other, students, and the community: composure, encouragement, assertiveness, choices, positive intent, logical consequences, and empathy. These skills foster values learning of integrity, interdependence, respect, empowerment or self-esteem, diversity, responsibility, and compassion, which help teach the whole individual (Bailey, 2001).

Chapter two reviewed the related literature and research for school discipline and values. It outlined the history of values and discipline at TZTS; ways of fostering resilience, discipline, and a climate for learning; what the elders say; traditional ways of fostering resilience and discipline; and factors for a school's commitment to character. Chapter three will describe the methodology and procedures used in this study.

CHAPTER 3

Methodology and Procedures

Research Design and Rationale

This chapter describes the methodology and procedures for data collection used in this study. The style manual used for writing this thesis is the *Publication Manual of the American Psychological Association, 5th edition (2001)*.

The purpose of this study is to explore the perceptions and recommendations of teachers, staff, and community members of how Tiospa Zina Tribal School models the school values in relation to the administration of its discipline system for the students of the school community.

The following research questions guided the study:

1. What are the staff and community perceptions of Tiospa Zina's discipline system in the past and currently?
2. What are the staff and community perceptions of the alignment of Tiospa Zina's discipline system with our school values?
3. What are the current staff perceptions of Conscious Discipline® and its qualities for assisting the alignment of the school's discipline system to its values?

Review of Selected Literature

Materials used in this study were obtained through Sisseton Wahpeton College located in Agency Village, South Dakota. Internet search engines were used in addition, to obtain materials. The materials used included journal articles, books, and other related documents. Databases used to locate these resources included the Project for Automated

Library Systems (PALS), Educational Resources Information Center (ERIC), and selected Internet databases, professional, educational, and organizational Web pages.

Population

The population of participants used in this study represented three different groups. The first group was Native American and Caucasian teachers whom participated in one or more Conscious Discipline™ workshops. The second group consisted of Dakota community members whom had students in the school. The third group consisted of Dakota elders in the community whom were involved with the school at some point in time.

Instrumentation

Survey and questionnaire instruments (see Appendix A and C) were designed by the researcher using Microsoft Word 2000® to address the questions researched in this study. Both contents of the survey and questionnaire were developed from research questions and ideas identified in the literature review (Bailey 2001; Allen, Tom, 2002; Four Arrows, 2001; Heavy Runner, 1997; Kohn, 1997 [as cited in Four Arrows, 2001]; Brendtro, et. al, 1990).

The survey contains three sections: section one yields demographic information and section two will examine perceptions related to current teaching and modeling of values in Tiospa Zina Tribal School and in our discipline system. Section three will yield additional comments from teachers and staff about their recommendations for progress in aligning these two aspects.

Section one will use a multiple-choice format to obtain information such as age, residence, tribal membership and district, and affiliation with Tiospa Zina Tribal School.

Section two will use a six point Likert scale to determine familiarity with the Tiospa Zina discipline system, values, and Conscious Discipline®. The possible responses on the Likert scale range from 1, meaning not familiar, to 6, meaning strongly agree. Section three contains four open-ended items asking respondents to express their recommendations for improving or developing aspects of discipline in light of values at Tiospa Zina and CD.

The questionnaire contains two questions: the first question will yield information about perceptions of the alignment of the school's discipline system and its values, and the second question yields information for improvements. Both questions are open-ended items asking for respondents' suggestions.

Data Collection

The survey was given to teachers whom were on the list of attendance for the January 2004 teacher in-service on aspects of Conscious Discipline®, conducted by the researcher and a colleague. The surveys were in unmarked envelopes which were distributed by the researcher. The completed surveys were placed in the unmarked envelope and collected in the researcher's office mailbox. The two-part questionnaire was orally given to the respondents during the school day, within various settings at the school. The researcher took notes from the responses of the participants, and re-read the notes to the respondents for verification and clarification.

Data Analysis

The data was analyzed by creating tables of data. Two analysis measures were applied to the survey of staff. One analysis was to determine the frequency of responses for all Likert scale questions in Section Two of the survey. The Likert scale responses

with 4 or higher were considered as factors towards using Conscious Discipline® as a means to aligning the discipline system with the school values. Likert scale responses with 3 or less were considered as factors of sufficient unfamiliarity with CD to determine it as a means for aligning the discipline system with the school values.

The second analysis of the survey was to determine the frequency of responses for Section Three. The first three questions of this section contained two part responses: (a) Yes and No, and (b) written response. The fourth question contained written responses only.

Data from the questionnaire was also analyzed. Community members completed the questionnaire. The questionnaire items were analyzed by determining the frequency of responses for two factors: 1. Current school discipline aligns with school values, and 2. Modifications needed to align school discipline with the school values.

Summary

Chapter three described the methodology and procedures of this study. It outlined the research design and rationale; review of selected literature; population of the study; instrumentation; data collection; and data analysis. Chapter four will discuss the findings of the study.

CHAPTER FOUR

Findings

The findings in this school community action plan will be outlined in this chapter. The first research question was: What are the staff and community perceptions of Tiospa Zina’s discipline system in the past and currently? Table 1 describes the frequency of staff responses to Section Two of the survey. It shows that six respondents would modify the current discipline system in some way. Table 3 describes the responses to Section Three of the survey. This shows that all respondents had recommendations for modifications to the school discipline system. Table 4 reveals that every staff and community member responding to both instruments agreed that the Tiospa Zina discipline system is in need of modifications and improvements to be successful with handling student issues at the school.

Table 1. Number of Respondents Representing Likert Rating Per Question

Likert Scale:						
1-Not Familiar 2-Strongly Disagree 3-Disagree 4-Somewhat Agree 5-Agree 6-Strongly Agree						
Question	Rating					
	1	2	3	4	5	6
1. I am familiar with TZTS.	0	0	0	1	4	2
2. I think TZTS has a discipline system that models the five Dakota values.	0	0	2	2	2	1
3. I would modify the TZ discipline system.	0	0	1	0	2	4
4. I knew or heard about CD before this year.	3	1	1	0	2	0
5. I have participated in a CD seminar.	0	0	0	0	4	3
6. I think CD is in alignment with Dakota Values.	0	0	0	1	3	3

7. I think CD is beneficial for me as a person. 0 0 0 0 2 5

**Note:* TZTS = Tiospa Zina Tribal School; CD = Conscious Discipline® (Bailey, 2001).

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Table 3. Number of Responses for Modifications in Open-Ended Survey

Question	Response	
	No Modifications Recommended	Modifications Recommended
4. I feel the TZTS discipline system could be modified.	0	7

**Note:* Survey completed by staff. Copyright 2004 by Amalika T. Jackson

Table 4. Survey and Questionnaire Post-test Results Summary

Group ^a	Assignment	Treatment	Post-test	
			A Current school discipline and values are in alignment	B Modifications recommended
1	Survey	Exposure to elements of CD	0	7
2	Questionnaire	Not familiar with CD	6	7

**Note:* ^an= 7 for each group. Survey completed by TZTZ staff. Questionnaire completed by community members. Copyright 2004 Amalika T. Jackson

The second research question was: What are the staff and community perceptions of the alignment of Tiospa Zina’s discipline system with our school values? Further

analysis of the survey sections two and three, and the questionnaire responses are revealed in Table 4. This table shows that every staff and community member responding to the instruments felt the discipline system was not consistently in alignment with the school values.

The third research question was: What are the current staff perceptions of Conscious Discipline® and its qualities for assisting the alignment of the school’s discipline system to it’s values? Table 1 represents the number of respondents representing each Likert scale rating per question. This table shows that all of the respondents agreed that CD is beneficial to learn personally, and that it is in alignment with the school values. Table 2 represents the number of respondents choosing Yes and No in Section Three of the survey. This table shows that all respondents think CD is beneficial for students. Six out of seven feel that the current discipline system *does not* have the qualities of CD, which would assist in aligning our discipline system with the school values.

Table 2. Number of Responses for Part A^a of Open Ended Survey Questions

Question	Response	
	Yes	No
1. Have your discipline views changed since CD introduction?	5	2
2. I think it (CD) would be beneficial to teach students.	7	0
3. I feel the TZTS discipline system has these qualities.	1	6

*Note: CD = Conscious Discipline® (Bailey, 2001). ^aYes and No responses only. Copyright 2004 by Amalika T. Jackson

Demographics

The demographics of the respondents for the survey were as follows: there was a total of seven respondents; Administration, Special Education, Reading Specialist, after school program director, classroom teachers, and birth through age 3 teachers were represented; three out of the seven were Sisseton Wahpeton Oyate members, one of which was an elder.

The demographics of the respondents for the questionnaire were as follows: there was a total of seven respondents; two teachers, upper grades 3-5, whom have taught at the school for more than 10 years; three school employees; and two non-employee grandparents. Five out of the seven respondents were Sisseton Wahpeton Oyate members. Four out of the seven respondents were elders.

Out of the respondents whom returned surveys and participated in the questionnaire, there were fourteen total. Seven, or half, of the respondents were Sisseton Wahpeton Oyate members.

Questions

The findings then bring up further questions for action research and study. These questions would be 1) What would be the impact of a) having a written resource of Dakota stories which teach values and the reflection of them in behavior and discipline of students within the school setting (as suggested by community member Gabrielle Tateyuskanskan) and b) using them within the classrooms on a consistent basis, to improve student behavior and school discipline, and 2) What would be the impact of using Conscious Discipline® school wide with students and staff and sharing it with parents and community members?

Summary

Chapter four described the findings of this study. The demographics of the respondents in the study were described. Narrative explanations were given of the data analyzed in order to answer each research question. Questions for further research concluded the chapter. Chapter five will discuss the conclusions of the study.

CHAPTER 5

Summary, Discussion, and Conclusion

In summary, this school community action project set out to recognize the mismatch between the values our school espouses and the manner in which we discipline our students when they are having challenges with exhibiting those values (Goodland, 1984, Sizer, 1999, Brendtro, Brokenleg, & Van Bocktern, 1990). This action research: (a) explored the current discipline system at Tiospa Zina Tribal School, (b) investigated whether or not it aligns with the school's values, and (c) explored Conscious Discipline® as one means to assist in connecting the school's discipline system to the values.

This school community action project revealed that all participating entities affiliated with Tiospa Zina felt that the discipline system was somewhat in line with the school values, although needing improvement to further represent those values. The suggestions made from both those familiar and not familiar with Conscious Discipline® pointed towards and/or recommended using CD as a model for aligning our school discipline system with the school values.

One implication of using Conscious Discipline® at this particular school is that the school's Dakota values are highlighted, in addition to other universal values. Another implication is that the Dakota concept of *tiospaye*, or extended family, is also at the heart of CD. The Dakota concept of "It's got to start in the heart..." verbalized by elder Marlene Campbell, is also an important, key focal point of CD. The heart of the matter here is the need to stay focused on the cultural aspects of the community, and doing whatever is necessary to help the teachers, staff, and community foster the development of the whole child.

Conscious Discipline® looks at the whole child *as well as the adult*, developmentally, socially, and emotionally, in order to enhance mutual respect, and mental and academic learning. CD would complement using traditional stories to help teach students the relationships between one another and all life from their cultural basis, within the classroom and school, in addition to traditional learning they receive from their family and community. CD at Tiospa Zina will be a blend of cultural basis and contemporary knowledge of modeling values in everyday life in and out of school, which helps lessen the mismatch between the values espoused and the system used to help children learn them.

Recommendations

Based on the results of this School Community Action Project, there are three recommendations for further study: (a) Elders be a part of the disciplining of students; (b) the staff of the school be trained in Conscious Discipline®, and (c) parents and community members be invited to learn about CD and to provide feedback and suggestions.

Summary

Chapter five described the summary, discussion, and conclusion of this study. Recommendations for utilizing the data collected in this School Community Action Project were also described. Chapter six will discuss the implementation suggestions for the recommendations of the study.

CHAPTER 6

Implementation

The first recommendation was that elders in the school and community be a part of modeling behavior for students in the elementary school. This would be implemented by inviting elders into the school on a consistent basis, such as once a week. They would be in the classrooms, speaking and telling stories which would be used to help teach students and staff of the school, the Dakota way to relate to one another and to all of life.

The second recommendation was that the staff of the school be trained in Conscious Discipline®. This would include the elementary staff and substitute teachers. They would begin trained in CD during an in-service for the school year 2004-2005, and follow up trainings would be held throughout the school year. A minimal of four trainings would be held, per School Improvement Goal 4, Activity 4.2.5 of the Tiospa Zina School Improvement Plan.

The third recommendation was that the parents and community be invited to learn about Conscious Discipline® and provide feedback and suggestions for cultural relevance. This would be implemented by setting up two or more trainings, with a community meal, including time to hear feedback. The goal will be to gather support for ongoing communication focused on moving Tiospa Zina Tribal School towards embodying and modeling the school values.

The chapter outlined recommendations for further research and suggestions for implementation. These recommendations and suggestions were based on (a) staff and community recognition that the current school discipline system was not consistently

aligned with the school values, and (b) the staff agreement that Conscious Discipline® would be beneficial in assisting this matter.

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Appendices

A. Survey Instrument

B. Questionnaire Instrument

Discipline Survey

SECTION I

1. What community do you reside in?

2. Are you a tribal member? If so, what tribe/district? Circle one
YES NO. _____

3. What age group are you in? Circle one.

(18-32) (33-48) (49-64) (65 and over)

4. What is your affiliation with Tiospa Zina Tribal School (TZTS)?

SECTION II

Strongly Disagree Disagree Somewhat Agree Agree Strongly Agree Not Familiar

1. I am familiar with TZTS discipline system. (If not familiar, go to #3).

2. I think TZTS has a discipline system that models the five Dakota values of Tehinda- showing extreme tenderness toward children, and doing whatever is necessary to foster their development; Wicake- telling and acknowledging the truth; Waunsida- showing empathy for all living things; Okciya- sharing their thoughts, time, and possessions with others and taking care of those in need; Ohoda- holding in high regard self, others, things, earth, and everything related to the living.

3. I would modify the TZTS discipline in some way (s) in order to more clearly reflect the five Dakota values of Tehinda, Wicake, Waunsida, Okciya, and Ohoda.

4. I knew or heard about Conscious Discipline (CD) before this year.

5. I have attended/participated in a CD workshop, in-service, or seminar.

6. I think CD is in alignment with the Dakota values of TZTS (see #2) and would be a beneficial system for approaching and dealing with interactions within the school or community entity I work within.

7. I think CD, or aspects of CD, is beneficial for me as a person, regardless of my job.

SECTION III

1. Have your views on discipline changed since learning about Conscious Discipline? Yes No

If yes, how

so? _____

2. I think it would be beneficial to teach children/students:

3. I feel the TZTS discipline system has these qualities:

4. I feel the TZTS discipline system could be modified in these ways: _____

Discipline Questionnaire

The following questions were asked to various entities affiliated with Tiospa Zina Tribal School.

1. *Over the last 10 years, do you think the school discipline system reflects our Dakota values? How so?* _____

2. *What would you change or add?* _____
