

Hopi Emotional Regulation for K-6 Students Using Hikwsi - Breath of Life

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Context

Currently, I work as a Hopi/Tewa School Counselor in Second Mesa, Arizona. The geography of the Hopi reservation is characterized by remote and dry landscapes and presents unique circumstances that shape the daily lives of the Hopi community. Historically renowned for agricultural practices and spiritual depth, the Hopi people face unique challenges and opportunities when it comes to elementary education. The K-6 Second Mesa Day School serves as the largest elementary serving the Hopi/Tewa community. There are a total of twelve Hopi villages scattered across the high desert region of Northern Arizona. The location of the school primarily serves children from the Second Mesa area which includes the three villages of Shungopavi, Mishongovi and Sipaulovi.

As a school counselor, my counseling program serves the needs of 200 students. Approximately 97% of our students identify as Hopi, with around 3% of students identifying as Navajo (Dine). Therefore, my school counseling program is working on integrating more cultural context into the curriculum lessons, to help students personally connect with the material. Many children enter school with a home language of English, which is a consequence of boarding school's impact on language. Hopi holds high consideration for bilingual education programs that respect and incorporate Hopi language and customs into the curriculum.

The town of Second Mesa, Arizona is very rural. The nearest Wal-Mart is 60 miles south and so families travel to Winslow or Flagstaff for their grocery shopping. The Hopi tribe in general has around 15,000 enrolled members and approximately 1800 members reside within the second mesa villages on and below the mesas. The employment rate is around 63%, with a large majority reporting arts and crafts as a main source of income.

Over a thousand years ago, Hopi clans began to arrive at this location. According to Hopi tradition, Shungopavi is one of the first Hopi villages established on Second Mesa. Shungopavi and Mishongovi villages were originally located below the mesa edges close to their springs. After their involvement in the Pueblo Revolt, the villages moved to a more defensive location on the mesa tops.

I was born and raised on the Hopi reservation and am from the village of Tewa in First Mesa. I attended various elementaries growing up. I then attended Hopi Jr./Sr. High School and graduated in 2004. I then transitioned to Occidental College in Los Angeles, to play football and obtain my bachelor's degree. I received a Master's in School Counseling from Northern Arizona University and started to serve students in the Hopi and Navajo communities in 2012. I currently live in Second Mesa where I get to serve and engage with my Hopi community.

Rationale

As a school counselor, every year I teach emotion regulation with our students because of the trauma sensitive community we serve. Whether the strong emotions at this age are sadness, anger, frustration, embarrassment, fear or disappointment, the body needs a practice to restore the nervous system back into harmony. Students typically show their emotions through non-verbal communication and I will respond to them by helping them name their experience in words. Sometimes parents are unsure how to help their child navigate a strong emotional response and the student ends up leaving the emotion unprocessed within the body. Emotional regulation is most commonly modeled through the adults in the child's life, so it is important to have a culturally relevant tool that helps the student and parent.

I find that many emotions in children are minimized and/or dismissed by the adults in their life, so as a consequence the child receives the message that what I feel is not important. If the child continues to hold this belief, they will develop an unhealthy relationship with themselves and what they feel. The student will continue to ignore or dismiss their feelings allowing the pressure of those emotions to build, affecting the overall quality of life. I hear many dismissive statements from parents toward children "Stop crying, it's not a big deal, you shouldn't feel that way, You're too sensitive, I don't want to hear it, I don't have time for this." This language is destructive for children's social emotional development. Many times the child has a variety of responses that are simply signals to the adult that the child is having a hard time (Siegel & Bryson, 2015)

When I was a child, I held the belief that men don't cry. Therefore, I didn't develop a very healthy relationship with my feelings until I did the work as a grown man. Because I avoided pain and discomfort, I found myself going along with questionable situations as an adolescent. Hurting others and causing others pain was a symptom of not dealing with my own feelings. I had little opportunities to actually verbalize my experiences in front of other adults.

It wasn't until I was a grown adult with children that I realized I had a dysregulated nervous system and couldn't feel what others would feel in tragic situations. Tears were foreign to me and I often hid from the truth. As an Indigenous man, I was modeled on these same behaviors from my uncles and fathers around me. I feared these emotions would indicate my weakness as opposed to being strong all the time. I watched how holding a dysregulated nervous system led to strained relationships and physical symptoms of anxiety, sleep disturbances, difficulty focusing, muscle pain tension, fatigue, feeling overwhelmed, and irritability. As an adult school counselor, I can notice these same behaviors in some of my students.

Hopi culture teaches that what you feel will be transferred to what you are creating. We all carry an energy within our bodies that will affect the outcome of our desires. In Hopi, we are all asked to do things with a good, happy heart. Students will be taught how breath can sooth the emotions we feel in our heart (unangwa). We will use our breathing to help restore harmony into our body. Students will learn the proper breathing positions and be guided with culturally relevant images and symbols.

I do my best to encourage my fellow educators to be mindful of the ways trauma and historical oppression have affected the Hopi community. I understand that I have a duty to create SEL

lessons that not only address emotional regulation but also honor cultural identity and community resilience . Most mainstream applications often fail to account for the diverse cultural backgrounds of students, particularly Indigenous and other marginalized communities (Mahfouz & Stevens, 2023). I understand that we are in a day in age where children who represent truly diverse behavioral styles, attitudes, and value systems have been brought together with one goal – to prepare for academic, career and social success in the 21st Century (Lee, 2001).

Teaching emotional regulation is crucial in interrupting these cycles and providing individuals with the tools they need to manage their emotional responses effectively. Utilizing a culturally responsive way to teach my Hopi students emotional regulation is an important pursuit.

Topic

As a people, the Hopi seek to maintain a rich cultural tradition deeply intertwined with spirituality, community, and nature (Begay, 2014). Central to Hopi philosophy is “hikwsi”, a term that translates to “breath” or “life force.” This concept holds deep symbolic and practical meaning for its people, as it is perceived not only as a principle for life but also as an important practice for managing emotions, fostering mental clarity, and maintaining balance within the individual and the community (Sani, 2015).

In Hopi understanding, “hikwsi” or the "breath of life" plays a fundamental part of life. The breath is seen as the vital life force that connects the individual to the spiritual realm, nature, and the collective consciousness of the Hopi community (Sani, 2015). Through “hikwsi”, Hopi people seek to maintain harmony with the world and with themselves, which promotes a balanced and peaceful life.

Hopi beliefs place a strong emphasis on the idea that emotional disturbances, such as anger, fear, hurt, shame or anxiety, arise from a disconnection with “hikwsi” (Begay, 2014). Emotional and psychological balance can be restored by focusing on and controlling one’s breath, therefore reconnecting with the life force and managing one’s internal emotional state (Zephyr, 2019).

Breathing practices are also integrated into mental health interventions for Indigenous populations, particularly as a means of addressing trauma (Archuleta, 2012). Breathwork, paired with mindfulness programs, provides a culturally grounded approach to emotional regulation and healing, enabling Hopi individuals to manage stress and maintain emotional balance.

For Indigenous communities experiencing collective or historical trauma, emotional dysregulation can become widespread, affecting both individual well-being and social relationships. Traumatized individuals may struggle with forming healthy attachments, maintaining stable interpersonal relationships, or managing stress in adaptive ways (Van der Kolk, 2014). Over time, this can result in a cycle of trauma and emotional dysregulation that permeates across generations, further deepening the trauma's impact on the community.

Breath is an important part of many Hopi rituals and daily practices, symbolizing the connection between mind, body, and spirit. During rituals, such as ceremonial dances, controlled breathing is used to help regulate energy and focus while promoting emotional stability (Sani, 2015). Hopi dance is about synchronizing the breath with movements, maintaining emotional composure while connecting with the collective energy of the group.

Mindful breathing is also central to Hopi prayers and moments of introspection. During these practices, individuals engage in slow, deep breathing to clear their minds and reduce emotional disturbances (Begay, 2014). This process promotes emotional control and mindfulness, allowing Hopi individuals to process emotions without becoming overwhelmed.

In addition, with traditional Hopi healing, breathwork is seen as an essential method for restoring balance to the mind, body, and spirit. Negative emotions, such as fear or anger, are believed to disrupt the flow of “hikwsi”, leading to both physical and emotional ailments (Archuleta, 2012). Hopi healers use breathwork to calm patients and facilitate emotional healing. This may include guided breathing exercises, chanting, or prayer to help patients release emotions and restore balance.

Today, the Hopi practice of “hikwsi” continues to be relevant in managing emotional regulation, particularly in the face of modern challenges like cultural assimilation and trauma. Breathwork, rooted in “hikwsi”, is increasingly being promoted in Hopi schools and community programs as a wellness tool (Zephyr, 2019). Teaching youth how to control their emotions through breathing exercises is seen as a way to foster resilience and navigate the pressures of modern life.

Trauma can be defined as a response to an event or series of events that overwhelms an individual's ability to cope (Van der Kolk, 2014). This can include personal trauma, such as abuse or neglect, or collective trauma, such as war, natural disasters, or historical and intergenerational trauma faced by Indigenous communities (Brave Heart, 1998). Trauma affects the brain's development, particularly in areas responsible for emotional regulation, such as the amygdala, hippocampus, and prefrontal cortex (Shonkoff et al., 2012). As a result, individuals exposed to trauma may have difficulty regulating emotions such as anger, fear, or sadness, leading to emotional outbursts, avoidance behaviors, or feelings of emotional numbness (Perry, 2009).

Trauma has a strong impact on individuals and communities, often leading to long-lasting emotional, psychological, and physiological consequences. In trauma-affected communities, individuals may struggle with emotional regulation due to the overwhelming nature of traumatic experiences, which can disrupt their ability to manage emotions effectively. Teaching emotional regulation in these communities is not just beneficial but essential for fostering resilience, promoting mental health, and breaking cycles of trauma-related emotional dysregulation.

Emotional regulation refers to the ability to monitor, assess, and modify emotional reactions in ways that are adaptive and appropriate for the situation (Gross, 1998). For trauma-affected individuals, emotional regulation skills are key to navigating the complexities of trauma-related emotions and can significantly improve emotional well-being. Research has shown that effective emotional regulation can reduce the intensity and duration of negative emotions, decrease

symptoms of anxiety and depression, and improve overall mental health (Gross & Thompson, 2007).

In trauma-affected communities, the benefits of emotional regulation extend beyond the individual to the broader community. By fostering emotional regulation skills, individuals can learn to manage their emotions in healthy ways, leading to improved relationships, enhanced community cohesion, and a more supportive social environment. When individuals in a trauma-affected community can regulate their emotions effectively, they are less likely to engage in behaviors that perpetuate cycles of trauma, such as substance abuse, violence, or emotional withdrawal (Porges, 2011).

Teaching emotional regulation provides individuals with the capacity to pause and assess their emotional state before reacting, allowing them to make more thoughtful, intentional decisions. This is particularly important in trauma-affected communities, where emotional responses may be triggered by reminders of past trauma. When individuals learn to regulate their emotions, they can respond to these triggers in ways that promote healing rather than re-traumatization.

One of the primary reasons teaching emotional regulation is so important in trauma-affected communities is the way trauma rewires the brain's stress-response system. Trauma survivors are often in a heightened state of arousal, or "fight, flight, or freeze" mode, which makes it difficult to calm down or respond rationally to stressors (Perry, 2009). Emotional regulation techniques, such as deep breathing, mindfulness, or cognitive reappraisal, help individuals learn how to calm their bodies and minds, reduce physiological stress responses, and regain control over their emotional reactions (Shapiro & Carlson, 2017). Modern research has confirmed that breathing plays a crucial role in regulating emotions by impacting the body's autonomic nervous system, which governs stress responses (McEwen, 2017). Slow, deep breathing activates the parasympathetic nervous system, which promotes calmness and lowers stress levels, counteracting the "fight or flight" response triggered by the sympathetic nervous system (Thayer & Lane, 2009).

Moreover, emotional regulation is a cornerstone of resilience. Resilience, or the ability to bounce back from adversity, is critical in trauma-affected communities, where individuals often face ongoing stressors such as poverty, violence, or discrimination (Ungar, 2013). By teaching emotional regulation, educators, counselors, and community leaders can empower individuals to build resilience and cope with these stressors in healthier ways. As individuals become more resilient, they are better able to contribute to the healing and well-being of the entire community.

Trauma is not only experienced on an individual level; it can also be passed down through generations. Intergenerational trauma, particularly prevalent in Indigenous, refugee, and marginalized communities, refers to the transmission of trauma from one generation to the next, often through parenting practices, family dynamics, and cultural experiences (Brave Heart, 1998). This transmission can contribute to patterns of emotional dysregulation in younger generations, who may struggle with managing emotions despite not having directly experienced the original traumatic event.

Teaching emotional regulation is essential for breaking these patterns of intergenerational trauma. When parents, caregivers, and community members develop emotional regulation skills, they can model healthier emotional responses for the next generation. This helps children learn how to manage their emotions from an early age, reducing the likelihood that they will experience the same emotional dysregulation and trauma-related difficulties as their parents or grandparents. By teaching emotional regulation in trauma-affected communities, we can help to create a ripple effect that promotes emotional health and healing across generations.

Understanding emotional regulation is vital in trauma-affected communities because it provides individuals with the tools they need to manage overwhelming emotions, build resilience, and break cycles of trauma. Emotional regulation not only benefits the individual but also promotes community healing and strengthens social bonds. By integrating emotional regulation practices into trauma-informed care, educational programs, and community interventions, we can help trauma-affected communities foster emotional health and move toward collective healing.

Hopi traditional healing practices align with modern therapeutic techniques like mindfulness-based stress reduction (MBSR) and cognitive-behavioral therapy (CBT), which also use breath regulation to help individuals manage emotional dysregulation, reduce anxiety, and improve well-being (McEwen, 2017).

The Hopi practice of “hikwsi” aligns with these modern scientific findings. By regulating breath, Hopi individuals can manage strong emotional reactions and regain composure, reflecting their cultural ideal of emotional balance (Begay, 2014).

Hikwsi, or the "breath of life," plays a significant role in Hopi culture as both a spiritual and practical tool for maintaining emotional balance. Through controlled breathing, Hopi individuals can manage stress, anxiety, and anger, fostering mental clarity and resilience. The importance of “hikwsi” is not only evident in traditional rituals but also in its contemporary applications as a tool for emotional regulation and healing.

The alignment between “hikwsi” and modern psychological research on breath regulation highlights the powerful relevance of Indigenous knowledge in mental health practices. As mental health interventions continue to develop, incorporating traditional wisdom, such as the Hopi practice of “hikwsi”, can provide holistic and culturally meaningful approaches to promoting emotional well-being.

The role of breath in emotion regulation, as seen in Hopi culture, aligns with modern psychological research. Breath control has been shown to activate neural networks responsible for regulating emotions, particularly in the prefrontal cortex (Thayer & Lane, 2009). Techniques such as deep diaphragmatic breathing, which are common in both traditional Hopi practices and contemporary mindfulness therapies, have been shown to reduce cortisol levels, lower heart rates, and promote relaxation (McEwen, 2017).

This overlap between traditional Indigenous practices and modern scientific findings reinforces the value of culturally grounded knowledge in mental health interventions. By embracing these connections, contemporary psychology can draw upon ancient wisdom, such as “hikwsi”, to

promote emotional health and well-being. By drawing on Hopi cultural practices and contemporary psychological research, this reflection highlights how controlled breathing serves as a vital tool for maintaining emotional balance, reducing stress, and building resilience within the Hopi people (Chansang & Evans, 2017).

In understanding the power of generational trauma within Hopi history, the Second Mesa community carries much burden from past experiences. Traumatic encounters with forced religion and forced education still linger in the behavioral dynamics of children. Forced language removal is still felt as efforts are made to revitalize Hopi lavayi (language) in the hearts of students. The in depth study of emotional regulation in healing trauma makes it clear that teaching and practicing intentional breathing with children through the context of “hikwsi” at school can systematically benefit the community.

Hopi has long understood the power of breath within the context of ceremony and now it is time to bridge that understanding into daily exercises for students. Students can learn how to strengthen the muscles of parasympathetic activation, through simple breathing exercises that reinforce their Hopi identity. Hopi art symbols and language can be used to bring breath to life, as each student inevitably faces stress in their life. Students can learn to rely on their Hopi identity for strength and safety because the culture has perspectives to help overcome life’s obstacles.

During the time of the winter solstice in Hopi, a quiet time of the year as mother earth makes her transition for new life, the Hopi community gathers to receive intricately tied feathers which represent a new breath of life. As each person receives this precious gift, they are told to breathe in rejuvenation and renewal for their life and that of others in the world. It is a special ceremony that allows for reflection, introspection, and intention setting for the year. Students need to see how breathwork is practiced in Hopi ceremonies that they honor and respect. Then they can begin to explore the physical, mental, and emotional benefits explained through western science. Students can learn to tie their experiences from their villages as they develop their own practice of emotional regulation and honor the sacredness of breathwork.

Student Engagement

1. Students will learn about “hikwsi” as a central concept in Hopi culture. Students will identify examples of historical trauma in their community. Students will practice simple breathing exercises to manage the emotions carried down from their ancestors. Students will finally create a video resource utilizing an ipad to show how we can effectively regulate our emotional experiences.

In Hopi culture, encounters with Western doctrines brought much pain, anger, and sadness. Hopi experiences with forced religion, education, and lifestyle through education can help students understand the context of history and why trauma may exist in the community. As students learn of historical markers in Hopi history, we can discuss how the impact of emotions can be passed

down from one generation to the next. It is important for students to know we are all connected in the experiences of trauma in our community, so each lesson will begin with students identifying their hopi name, clan and village affiliation.

Students can see visuals of history to help them understand the feelings their ancestors may have felt as they lived through these moments in history. We will then examine how emotions can live in the body and must be balanced with the use of breathwork. Students will learn about “hikwsi” and how this concept runs through Hopi ceremony and life. We will learn how to restore balance to our system utilizing the breathing exercises that stimulate our parasympathetic nervous system. Students will be shown Hopi artwork that is brought to life through the breathwork we do as a class.

Grade Level: Elementary (Grades 3-6)

Subject: Social-Emotional Learning (SEL)

Duration: 45-60 minutes

Materials:

- A comfortable, quiet space for students to sit.
- Hopi Visual aids (optional): Posters or images showing deep breathing techniques.
- A traditional Hopi story or parable about the importance of *hikwsi*.

Standards:

- Social and Emotional Learning: Demonstrating self-awareness and emotional regulation.
- Cultural Understanding: Understanding the significance of “hikwsi” in Hopi culture.

Lesson 1. Hopi Introductions and History through Guided Breathing

Objective: Connect students to the experience of Hopi identity.

Each student will introduce themselves in Hopi:

Lomatuuwanasavi (Good afternoon). Nu (hopi name) yan Hopi maatsiwa. Nu (english name) yan bahan maatsiwa. Nu _____ wungwa. (My hopi clan is.) Nu _____ ngwk sino. (My village is.)

- Teacher Discussion: "Today, we identify ourselves in Hopi because this is the language of our ancestors. Many experiences have occurred in this very place that are good and

not so good. Today we will explore some of the history that Hopi's have experienced that may have created hurt, pain, anger and sadness in our ancestors' hearts. We will empathize with our ancestors to identify emotions that may have been passed down to the next generation. We will then explore how we can help the next generation by learning how to rebalance our emotions by understanding "hikwsi" and breathwork. When we learn to control our breath, we can also control our feelings and calm ourselves down when we feel upset."

-Guided Visual Experience: Help guide students through pictures that depict hardship in Hopi History.

- Questions to Engage Students:

- "When you feel really angry or sad, how does your body feel? Do you breathe fast or slow?"
- "What do you think happens when we take deep breaths when we are upset?"

Images will be shown and we will process the Hopi history together through collective breathing.

- Guided Discussion: The Science of Breathing

Objective: Help students understand how breathing affects emotions and the body.

-Teacher Explanation: "When we feel strong emotions, like anger or fear, our breathing gets faster. This makes our heart beat faster, and our body feels tense. But when we take slow, deep breaths, our heart slows down, and we can start to feel calm."

- Demonstrate Quick and Slow Breathing:

- Ask the students to take fast, shallow breaths for a few seconds and discuss how that feels.
- Then, guide them to take deep, slow breaths. Have them place their hands on their stomachs to feel how their breath makes their stomachs rise and fall.

- Explain Emotion Regulation: "When we take deep breaths, it helps us think clearly, calm down, and feel better. This is called 'emotion regulation,' which is a way to control our feelings so we can make good choices."

- Exercise 1: Balloon Breathing:

1. Ask students to sit comfortably.
2. Tell them to imagine they have a balloon in their stomachs.
3. Inhale deeply through the nose, pretending to fill the balloon, and then slowly exhale through the mouth, releasing the air from the balloon.
4. Repeat 5 times, asking them to notice how their body feels after each breath.

- Exercise 2: Counting Breaths:

1. Guide students to breathe in for a count of 4, hold for a count of 2, and breathe out for a count of 4.

2. Repeat this for 5 cycles, encouraging students to focus on their breathing and the rhythm of the counting.

- Exercise 3: Calm Imagery Breathing:

1. Ask students to close their eyes and imagine they are sitting in a peaceful place, such as a quiet field or their favorite spot in nature.

2. As they breathe deeply, they should imagine inhaling peaceful air and exhaling any stress or worries.

3. Repeat for 3 minutes, guiding them to stay calm and focused.

Lesson 2. Breathwork Video Project

Objective: Each student will share the importance of Hopi breathwork and why it is a necessary tool to practice, considering Hopi history. Students will design a beautiful Hopi visual that represents the beauty and strength of Hopi utilizing an iPad. Students will use the Procreate App to create the artwork and make a video that showcases how each breath can slowly bring their image to life for a designated time of breathing. Each student will be taught how to identify a breathing pacer audio to pair with a visual image as a resource for their peers and community.

Their creations will be showcased with parents as a way to teach breathwork and resilience of Hopi identity and culture.

Project Requirements:

- Student identifies impact of trauma from Hopi history

This video will be shared with community as each student showcases their work.

4. Reflect and Discuss (10 minutes)

Objective: Allow students to reflect on their feelings after the exercises.

- Questions for Reflection:

- "How did you feel before and after the breathing exercises?"
- "When could you use these breathing techniques in your daily life?"

- "Why do you think *hikwsi* is important to Hopi people, and how does it help with our feelings?"

- Encourage Sharing: Allow students to share their experiences or any moments where they can apply these techniques at home or school.

. Closing Activity (5-10 minutes)

Objective: Reinforce the importance of "hikwsi" and practice a final breathing exercise.

- Closing Breathing Exercise: Guide students through one final round of deep breathing to finish the lesson on a calm note.

- "Now that we've learned how important "hikwsi" is and practiced some ways to calm ourselves, let's finish with a few more deep breaths together."

- Optional Creative Activity: Ask students to draw a picture of a peaceful place they can imagine next time they need to calm down, using *hikwsi*.

Assessment

To evaluate students' understanding of "hikwsi" and their ability to apply breathing techniques for emotion regulation. This assessment will focus on student participation, reflection, and demonstration of skills learned during the lesson.

Assessment Criteria:

1. Participation in Activities (30%)

- Description: Observe students during each breathing exercise (Balloon Breathing, Counting Breaths, and Calm Imagery Breathing).

- What to Look For:

- Are students actively engaged in the exercises?

- Are they following instructions to the best of their ability (e.g., breathing deeply, counting along)?

- Are they displaying focus and effort to control their breath during the exercises?

- Assessment Method:

- Participation will be assessed through visual observation and informal feedback. Active engagement will be marked based on whether students are attempting the exercises, listening attentively, and visibly participating.

2. Emotional Awareness and Reflection (40%)

- Description: After the breathing exercises, students will participate in a reflection discussion about their experiences and feelings during the activities.

- What to Look For:

- Are students able to articulate how they felt before and after the exercises?

- Can they describe when or why they might use breathing techniques (e.g., when feeling angry or stressed)?

- Are they able to make connections between their breath and emotions (e.g., "I felt calmer after I breathed slowly")?

- Assessment Method:

- Responses during the reflection will be assessed for depth of understanding. Students who share meaningful reflections about how the breathing made them feel or when they might use it will be given higher marks for understanding emotional regulation. Participation in sharing is also important, even if students only provide brief insights.

3. Demonstration of Breathing Techniques (30%)

- Description: At the end of the lesson, students will perform the breathing exercises once more to demonstrate their mastery.

- What to Look For:

- Are students able to perform deep breathing correctly (e.g., slow, deep inhales through the nose, controlled exhales through the mouth)?

- Are they using correct posture (e.g., sitting comfortably with relaxed shoulders, hands on their stomach)?

- Are they able to follow the rhythm of counting during the Counting Breaths exercise?

- Assessment Method:

- Evaluate students individually based on their ability to apply what they have learned. Students should show improvement in breathing control compared to earlier in the lesson. Successful mastery will involve performing the exercises independently and correctly.

Overall Assessment:

Each student will be assessed holistically, with a focus on how well they understand and apply the concept of “hikwsi” and emotion regulation through breathing. The majority of the assessment will emphasize reflection and emotional awareness, encouraging students to express how they can use breathing techniques in their daily lives. The final rubric score will be an average of all three areas, with specific feedback provided on areas for improvement or strengths.

Feedback to Students:

At the end of the lesson, students will receive brief, individualized feedback based on their participation, reflection, and breathing technique. This feedback will emphasize the importance of continued practice and how breathing can help them manage emotions in real-life situations.

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