



Brought to schools
by Southern Cross



Collaborative artwork display inspired by "Dropping the anchor", June 2021

Testing the Pause Breathe Smile Programme at a Kura Māori (2021)

Delivered under licence from

Contents

He Mihi	1
Introduction	2
Evaluation of Pause Breathe Smile at a Kura Māori	4
Lesson One: Te hokinga mai ki te kāinga	4
Lesson Two: He koanga ngākau inamata	6
Lesson Three: He Tuatahitanga	8
Lesson Four: Ngā Aupiki, Ngā Auheke	9
Lesson Five: Anga Whakamua	11
Lesson Six: Kia ngākau māhaki	12
Lesson Seven: He hononga ki te ao	13
Lesson Eight: Whakapā atu, whakapā mai	15
Conclusions, recommendations and matters of translation	16
Seven factors that play a key role	16
1. Creating artwork	17
2. Establishing ritual	17
3. Levels of commitment and engagement	17
4. Calming down versus full expression of emotions	18
5. Adapting and extending the range of mindful movement activities	18
6. Handing over of power to the tamariki	18
7. Follow-up Resources and Activities	19
Matters of translation	19

He Mihi

Manahua te tapu o matua te kore, matua te pō, matua te ao, matua te hawa, matua te iki e ... Manahua, Manahua!!

Ko Ranginui e tū nei - tēnā koe

Ko Papatuānuku e takoto nei - tēnā koe

Ngā mihi anō ki ngā tamariki maha kei waenganui i a Ranginui rāua ko Papatuānuku. Tena koutou katoa.

Ka huri te whakaaro aroha ki a rātou kua whetūrangitia. Hoki atu koutou ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki pāmamao.

Āpiti hono, tātai hono, rātou ki a rātou

Āpiti hono, tātai hono, tātou ki a tātou.

Kāhore e mutu ngā mihi ki te kura nei i whakatuwhera i ngā tatau kia whakahaerehia tēnei kaupapa Whakamatua, Whakangā, Menemene. Ki te tumuaki, ki ngā kaiako, ki ngā tamariki me ō rātou whānau, tēnā koutou, tēnā koutou, tēnā koutou katoa!!

Ko te mihi whakamutunga ki te kaupapa Whakamatua, Whakangā, Menemene. He kaupapa mīharo, he kaupapa ātaahua, he kaupapa e honohono ana i ngā āhua hinengaro, āhua tinana, āhua wairua i roto i ngā mahi katoa o te kaupapa nei. Nō reira tēnā kōutou, tēnā kōutou, otirā tēnā tātou katoa.

Introduction

The purpose of this report is to document an evaluation of the first implementation of the Pause Breathe Smile programme in a Kura Māori context by articulating reflections, observations and questions in response to the delivery of the Māori language version of the Pause Breathe Smile handbook to students at a specific Kura Māori during Term 2, 2021.

The evaluation sets out to achieve the following goals:

- 1.** Test the effectiveness of the Pause Breathe Smile programme and activities when delivered to Māori participants in the Māori language at a specific Māori Kura;
- 2.** Evaluate the practicality of the Māori translation of the educational Pause Breathe Smile Handbook and supporting sound files;
- 3.** Offer recommendations to improve the effectiveness of the Pause Breathe Smile programme for delivery within a Māori context and setting.

The main methodology for collecting data/information was participatory observation. The facilitator's reflections-in-action were discussed in weekly reflections-on-action sessions between the two researchers following the delivery of each lesson. In these sessions, researcher one (the author) would ask researcher two (the facilitator) questions, in line with the pre-determined reporting structure, i.e.: preamble, achievements, challenges, questions arising and examples of participant's responses. The reflections-on-action are documented for each Pause Breathe Smile Lesson to allow the researchers to analyse the data and identify unfolding trends and issues throughout the process and at the conclusion of the project.

The Pause Breathe Smile programme contains eight lessons, delivered in daily sessions over an eight-week period:

- L1.** Coming Home: Te hokinga mai ki te kāinga
- L2.** Happiness Here and Now: He koanga ngākau inamata
- L3.** Everything for the First Time: He Tuatahitanga
- L4.** All Things Rising and Falling: Ngā Aupiki, Ngā Auheke
- L5.** Neurons that Fire Together, Wire Together: Anga Whakamua
- L6.** Kind Heart, Happy Heart: Kia ngākau māhaki
- L7.** Everything is Connected to Everything Else: He hononga ki te ao
- L8.** Touching Base: Whakapā atu, whakapā mai

The programme was offered to two different groups at the kura: class X (middle school: 9-11 year), and class Y (middle school: 9-11 year).

In general, both classes take place in different areas of the same classroom but for the purpose of the Pause Breathe Smile programme it was arranged for the facilitator to work with each class on their own, to avoid distraction and/or students already glimpsing what the coming session entails, possibly leading to certain preconceived ideas or attitudes.

It is worth noting that the facilitator is employed by the kura (four days a week) to undertake a variety of activities across the school, working with both students and teachers, focusing on Ngā Toi (the arts), remedial literacy programmes and Hauora. An advantage of this arrangement is that teachers and students already have a relationship with him, which reduces the chance of them feeling whakamā¹ when asked to do (or speak about) personal, intimate or unusual experiences or activities. Another advantage is that by being an active member of the school community, the facilitator is able to observe responses to the programme from the students he is working with in between sessions and to initiate informal conversations with teachers and parents about the programme. It also allows him to seek guidance from native speakers about issues of translation and/or correct use of certain Māori words or concepts.

The facilitator's permanent role and presence at the kura offer an opportunity for him to encourage the inclusion of mindfulness training long-term and across the kura. This approach of having the facilitator embedded within the kura aligns with the Pause Breathe Smile Trust's approach of training teachers within schools to deliver the programme. Furthermore, the facilitator was trained to deliver Pause Breathe Smile in the same manner and to the same standard as teachers in participating schools nationally, the key difference being the delivery and piloting of Pause Breathe Smile in te reo Māori.

A factor that had a negative impact on the Pause Breathe Smile programme at this kura is that the kura does not have access to relief teachers when teachers are ill or for other reasons cannot attend their class. The way the school deals with this is for classes of absent teachers to be split and added to existing classes. It is problematic for the effectiveness of the Pause Breathe Smile programme when new students – unfamiliar with the programme – are added to an existing class and for the facilitator to have to cope with fluctuating student numbers, particularly when dealing with issues of wellbeing, emotion regulation and exploring the inner world of sensations, feelings and thoughts.

Teacher X (Class X) expressed an interest in learning how to become a Pause Breathe Smile trainer, and as such is expected to take a more active role during the sessions with her class. In this evaluation, we will comment on how that unfolded.

1. Feeling shy

Evaluation of Pause Breathe Smile at a Kura Māori

In this section, we reflect on the preparation, delivery and afterthoughts for each of the eight Pause Breathe Smile lessons at this kura. In preparation of the lessons, the facilitator met on a regular basis with Grant Rix (Director of Mindfulness Training and Development, Pause Breathe Smile) to look in more detail at the content of each lesson prior to the delivery. As mentioned previously, the researchers met weekly to reflect post-delivery of each lesson.

In order to analyse the data and facilitate comparison between the different lessons and observe any developments over time, we cluster our reflections according to the following headings:

- Preamble
- Achievements
- Challenges
- Questions Arising

Lesson One: Coming Home | Te hokinga mai ki te kāinga

Preamble:

The facilitator identified the importance of setting up the space in a specific way and starting the session following a certain protocol to emphasise to the participants that this is a special time that requires a special way of being. Some of the Pause Breathe Smile activities require more space for the participants than normal class proceedings would demand. For example, for the breathing exercise (straight back | soft belly), it is important that the students have enough space to sit and for the Six Directions (mindful movement) it is vital that the students have enough space to stand and step comfortably in each direction without being restricted by walls, objects, or fellow classmates.

For the start of each session, the facilitator ritualised the entrance, insisting that students and teachers enter the classroom without talking and move to a place to sit on their own (either on a chair or on the floor). He planned to set up the classroom beforehand rather than having to do this at the start of each Pause Breathe Smile session. Teacher X volunteered to do this at the end of the previous school day [but this didn't happen].

It was suggested to also plan a specific ritual to mark the end of this special time together which consisted of sounding the mindfulness bell three times.

The facilitator decided on a following combination of activities for Lesson One:

1. Karakia Manahua (Recite incantations)
2. Six Directions/Ngā taha e ono
3. Breathing Routine (straight back-soft belly)
4. Te Whare Tapa Whā introduced
5. Mindful Eating
6. Green Zone / Red Zone

Achievements:

- » Sessions with class Y went exceptionally well. Students were engaged, focused, were curious and were able to take on the suggestions and coaching;
- » Incorporated concepts from the Whare o Ngā Atua (House of the Gods), such as plant feet firmly on Papatūānuku (Earth Mother), head towards Ranginui (Sky Father), be the wifi or conductor between Rangī and Pāpā, Tū Atua koe (Stand as a God), etc.
- » Introduced the Six Directions – Ngā taha e ono (initially without the voice but eventually incorporating the voice as well);
- » Sounding the mindfulness bell to listen and align breathing worked very well; the tamariki loved the bell and were keen to take the lead at sounding the bell.
- » Many students were able to reflect afterwards and found words to describe their experience. The facilitator invited the students to write, or draw, how the activities made them feel on a sticker and placed it in the relevant Tapa of Te Whare Tapa Whā;
- » Mindful eating of chocolate went well, and students were able to find words to describe what they could taste;
- » End of session ritual (sounding the bell three times) worked very well and was in fact a very moving experience with a strong sense of togetherness. The facilitator invited volunteers to sound the bell to increase active participation and engagement.

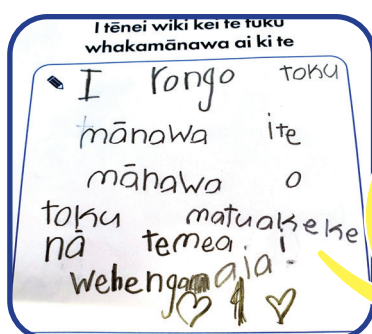
Challenges:

- » On arrival for the very first session, one of the teachers was absent due to illness. This meant that a number of last-minute adaptations needed to be organised.
- » Sessions with class X were a lot more challenging with a number of very “disruptive” students.
- » Teacher X did not fully participate, instead observing and/or doing things on their laptop. This was not ideal and needed a follow-up conversation.

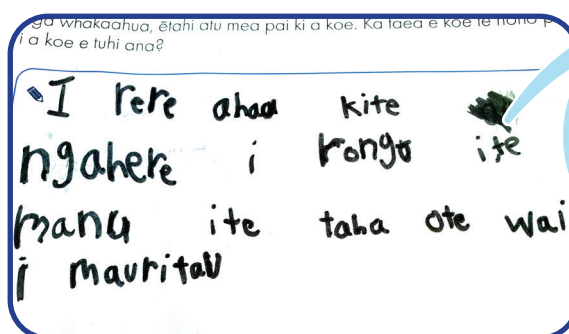
Questions Arising:

- » What is the impact of certain differences in teaching styles of the two teachers on the students? On the class as a whole? On the transformational potential of Pause Breathe Smile?
- » When and how is it best to incorporate elements of the Whare o Ngā Atua work into the Pause Breathe Smile sessions?
- » What about suggesting prompts for the Six Directions that more specifically work on the PBS objectives of noticing sensations and feelings with curiosity and kindness in each of the directions?

Selected artwork responses from the tamariki:



**“My heart
felt the heart
of my Uncle as
he has passed
away/left”**



**“I flew to the
ngahere (bush)
and heard the bird
singing by the river.
My mauri became
settled”**

The Facilitator's Response:

Lesson One – Te hokinga mai ki te kāinga went beyond the facilitator's expectations. He was surprised at how well the tamariki engaged in each of the sessions and all of the activities in Lesson One. Sounding the bell became a highlight and giving this task over to the tamariki improved engagement.

There are several tamariki in one of the classrooms who are easily distracted and who can become disruptive to the class. The facilitator noted that the more readily he can be with how the tamariki are, the more compassion he can draw on to bring them back into the mahi². By becoming aware of some of the possible struggles 'disruptive' tamariki may face in life, the facilitator became aware of feeling a deeper aroha for them, which leads to more loving and beneficial responses to them.

The teacher in this classroom (Teacher X) is easily distracted and the facilitator continues to encourage their participation in all activities. Reflecting on the impact of the lesson as it concluded, Teacher X indicated that they wanted to work with the facilitator to develop and implement an inquiry that will look at how they can use the Pause Breathe Smile strategies personally to create a better working environment within their classroom.

Finally, the facilitator was impressed with how the tamariki are understanding and interpreting the concepts explored in Pause Breathe Smile in quite profound ways. The images/statements above reflect dreamlike qualities in terms of the use of metaphor as well as relating the sense of what they are feeling in response to losing a loved one (a connection with ngā tipuna³), as they breathe in. In the facilitator's view this communicates a deep sense of the aroha they feel for their loved ones as they sit mindfully with their breathing.

Lesson Two: Happiness Here and Now | He kongā ngākau inamata

Preamble:

The differences in Pause Breathe Smile sessions between the two classes is increasing. The Pause Breathe Smile sessions with class Y are flowing, the tamariki are engaged, the teacher is committed and integrates aspects in their ongoing classes and the facilitator is feeling excited and inspired. The Pause Breathe Smile sessions in class X, however, are inconsistent. Sometimes there is reasonable engagement but at other times it is more a matter of managing the distracted tamariki whose concentration span is short. Teacher X is not preparing and settling the tamariki for the start of the Pause Breathe Smile sessions, is not fully participating personally and sometimes leaves the classroom.

Class X and Class Y share a large open classroom adjacent to each other. Sometimes, when Pause Breathe Smile sessions are being facilitated in Class Y, the tamariki in Class X are noisy and Teacher X raises their voice, which can be very disruptive for Class Y.

When facilitating in Class X the facilitator has to work hard on not raising his voice, in order to maintain calm with the disruptive tamariki as well as with the inconsistent behaviour of the teacher. As a result, less Pause Breathe Smile material is covered in each session in Class X and some tamariki struggle to understand or engage with the concepts and activities. Despite these challenges, there are still a number of students in Class X who are really engaging, can stay on task and are contributing amazing responses to questions posed by the facilitator.

To place some of the behavioural issues being experienced in context, this week included teacher-parent interviews taking place at the kura. Some concerning information regarding several of the

² The work, the practice

³ Ancestors

tamariki came to light. This information is confidential to the teacher, principal, and the facilitator. Learning this information helped the facilitator to understand some of the distress that some of the students experience in their home situations, as well as how this may impact the behaviour of these students, including manifesting as anxiety or anger in the classroom. Knowing that these circumstances are present for some of the students has generated a stronger sense of compassion within the facilitator, and it may be that these behaviours will not be resolved by the Pause Breathe Smile sessions and may require professional intervention and/or support.

Responding to the challenges presented by some of the tamariki in turn presents a challenge to the implementation of Pause Breathe Smile across the whole classroom. For instance, it is these tamariki from Class X, as well as Teacher X, who could potentially benefit the most from the programme, but at the same time their behaviours can have a limiting impact on the effectiveness of the programme for the tamariki who are engaging and are keen to develop the mindfulness strategies being explored.

If only a few little steps forward could be achieved with the teacher and the most difficult or distressed tamariki, then the programme would have had enormous value. A significant part of the task of the facilitator is perhaps to not only implement and test the existing programme but also to consider recommending additional strategies to help with healing experiences of trauma within several students and possibly teachers as well.

Achievements:

- » The facilitator explained the distinction between Treat Happiness and Peace-inside Happiness (the main activity in lesson two) in both classes and the students were able to share examples of each and write about this in their journal.
- » Continuing work on the karakia, breathing and Six Directions is taking place.
- » The facilitator is making conscious efforts to involve Teacher X more actively in the activities in class, such as asking them to sound the bell for the breathing time and to share their answers to the questions of happiness and gratitude (Whakawhetai).
- » The facilitator had a first session with Teacher X around their Pause Breathe Smile inquiry: the teacher recognises their pattern of 'yelling' and the tensions that this generates in their relationship with Teacher Y. Teacher X is starting to articulate goals to address this, particularly using a soft voice and noticing its impact, not starting any work until everyone is settled and paying attention, and noticing how praise can have a calming and positive effect on 'distracted' tamariki and therefore looking for opportunities to praise.
- » Both Teacher X and the facilitator are documenting this process of inquiry.

Challenges:

- » What are the best Māori words for Treat Happiness (Hākoakoa Horotai) and Peace-inside Happiness (Āio Whakakoakoa)?
- » How to develop a practice of Gratitude: Whakawhetai? How to get the tamariki to come up with three things every day they are grateful for?
- » How to introduce moments in which the tamariki can share their gratitude in smaller groups or in pairs?
- » How to get Teacher X more physically engaged with the Pause Breathe Smile activities? How to stop them from just walking out of class? Could it be an option to start each weekly Inquiry session with doing 10-15 minutes of Pause Breathe Smile activities together? And if that would work well could that be done somehow two or three times per week (either with the facilitator before class or perhaps with Teacher Y?)

Lesson Three: Everything for the First Time | He Tuatahitanga

Preamble:

In order to limit the growing gap between the two classes, the facilitator and both teachers agreed, for the remaining sessions, to bring the two classes together for the karakia, the breathing exercises and the mindful movement before splitting the class in two again for any work in the student's journal. It is hoped that, if the majority of participants are working in an engaged and concentrated way, the 'disruptive' tamariki might follow their lead. They also agreed to have each teacher take a turn leading the karakia and mindful breathing activity in the coming week and see how that goes.

Achievements:

- » The first combined session went remarkably well; the higher level of concentration and focus of class Y had a positive effect on class X and their level of engagement and concentration was the highest it has been so far. After the combined sessions this week, there has been a considerable shift in terms of the behaviour of the learners who were previously identified as disruptive. The students are significantly more settled and engaged.
- » Teacher X took one of the sessions (the karakia, mindful movement and straight back, soft belly practice). The transformation was palpable. The teacher used a soft voice throughout the session, praised the tamariki and delivered these components proficiently.
- » The principal showed interest in and would like to attend one Pause Breathe Smile session.
- » The facilitator continues to model giving particularly the 'disruptive' tamariki positive appreciation.
- » The facilitator deliberately gives regular cuddles to each of the 'disruptive' tamariki.
- » During the mindful listening activity, the facilitator asked the tamariki to listen with their eyes closed; some of the students came up with beautiful descriptions of what they heard. For example:



- » Taking the tamariki through the “alien role play” worked really well. Because of the facilitator’s background in drama, he was able to use his skills to inspire the student’s imaginations and coach them into the imaginative world of aliens visiting planet Earth by asking questions such as: “What is that happiness thing you feel?” and by encouraging them to look at familiar things in a new light, as if for the first time – not only their sensations but also their feelings.

Challenges:

- » While some progress is made, Teacher X is not yet fully participating in the Pause Breathe Smile activities and this has a noticeable effect on the participation of the tamariki.
- » When exploring the sense of hearing, it is important to make a distinction between what you actually hear and what you are imagining you are hearing, or what you are interpreting as hearing without it actually being the result of sound vibrations.

Questions Arising:

- » Does the instruction ‘to label what one hears’ encourage the participants to add interpretation or meaning to the actual sensation of hearing? To get it ‘right’ rather than to listen to the actual sound vibrations? Or to interpret sound and by having identified it, no longer listening for the unique specific, always-changing sound vibrations of what you hear. For example, is the sound of wind you are hearing a whistling sound, a howling sound, a pushy sound, a rumbling sound, or a soft gentle humming sound?

Lesson Four: All things rising and falling | Ngā Aupiki, Ngā Auheke

Preamble:

This was a short week (Queen’s birthday weekend) with quite a few disruptions affecting class size and numbers.

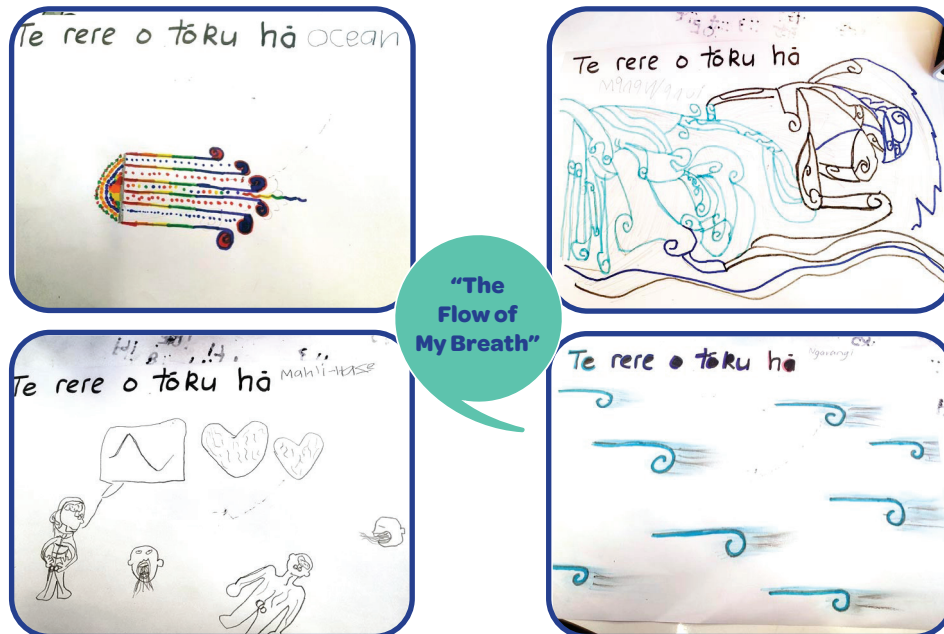
Achievements:

- » At this halfway point of the programme, transformation in the tamariki and in the teachers is evident. For example, the tamariki in general enter the room more settled; specifically, the five or so ‘disruptive’ students are more settled throughout the Pause Breathe Smile sessions, and, particularly, through their artwork, show evidence that they are engaging with the concepts at play and are able to express their unique and individual responses to these. The students love working in their journals in the final section of each session and demonstrate high levels of concentration and creativity whilst doing so.
- » Since bringing the two classes together for the ritual of karakia and mindful breathing, the tamariki of both classes are now entering the room quietly and finding their starting positions.
- » Teacher X is noticeably calmer, more attuned, more present and more invested in the programme.
- » Teacher X has become aware of and commented on getting more positive feedback from colleagues.
- » Teacher Y has started an inquiry with the facilitator. They shared noticing that the tamariki are more creative in their thinking as a result of the Pause Breathe Smile programme. For example, in lesson three the tamariki showed remarkable creativity.

4 Omni-spherical learning and thinking is learning and thinking that is connected to the realm above us, below us, behind us, to our left, and to our right, as well as in front of us. It is thinking in which multiple solutions and possibilities are considered, including unlikely or innovative solutions or options.

- » In their inquiry, Teacher Y wants to explore moving from linear learning and thinking to all-encompassing (omni-spherical⁴) learning and thinking.
- » The facilitator is more and more able to go with the flow of the regularly changing circumstances of absent teachers and changing class size and composition without getting too stressed about these variables.

Selected Art Works from Lesson 4:



Challenges:

- » Splitting of the class as a result of one sick teacher meant that the Pause Breathe Smile classes were joined by students who had not done any of the programme before.
- » With only three sessions this week, in combination with the changes in size and composition of classes, the concepts of Lesson 4 were not fully realised. This was particularly the case with the concept of “dropping anchor”.

Questions Arising:

- » How can certain complex concepts, such as “dropping anchor,” be explained more clearly through the use of dramatization, role play and acting?
- » How can we teach the tamariki safe ways of expressing feelings such as rage?
- » How to incorporate taking positive, assertive, or constructive action following the act of regulating one’s emotion in order to address the situation that triggered the emotional response, which may have occurred as the result of some actual or perceived injustice?

Lesson Five: Neurons that Fire Together, Wire Together | Anga Whakamua

Preamble:

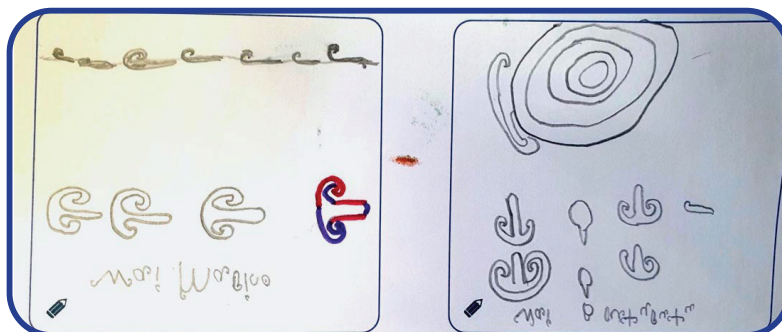
Another short week (due to the school cross country, and one of the teachers absent for one session). Like the previous week, both teachers were asked to lead part of one session each. The concept of anchoring (Lesson 4) needed to be revisited and expanded on at the start of this week.

Achievements:

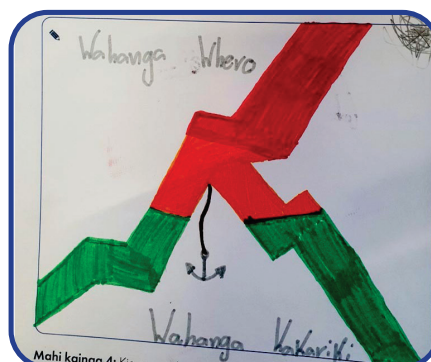
- » Overall, the kids are thinking more creatively. This is evident through their engagement with the concepts in interesting ways.



- » One of the teachers came up with a very effective, image-based explanation of the concept of “anchoring”, comparing it with dropping a pebble in a lake, causing a disturbance of the water. The disturbance prevents you from being able to see the bottom, whereas when the waters are calm you can see deeply into the water. Calm waters allow creativity to come forward.



- » The principal of the kura joined one of the Pause Breathe Smile sessions, which is a sign that the programme is having a rippling effect through the wider school community. They linked the concept of dropping your anchor with the whakataukī (proverb) “toka tū moana”, as in “Ka poua tō haika, kia toka tū moana”, meaning: “when you drop your anchor you become steadfast, like a rock in the crashing oceans”.



- » The facilitator reported back on the progress of the Pause Breathe Smile programme at the kura to a small group of parents.
- » The inquiries of both teachers, alongside the implementation of the Pause Breathe Smile programme, is deepening the teacher's understanding of mindfulness as well as providing opportunities to integrate mindfulness as part of their overall teaching practice.
- » In revisiting some of the concepts in one class, the facilitator asked the tamariki whether they remembered how many neurons there were and one of the students answered straight away with the correct number, which demonstrated the level of fascination and curiosity of the students in such huge numbers.

Challenges:

- » One of the teachers, when leading her part, tried to incorporate two activities from her Rongoa (Māori healing) classes into the Pause Breathe Smile session but in doing so missed out on the familiar rituals of karakia and mindful movement, which caused confusion in the tamariki. The break in ritual was picked up by one of the tamariki. This point indicates that the practice of ritual within the programme is something the tamariki are aware of and see as important to maintaining the programme's integrity. After discussing this later with her, the facilitator and teacher decided that it would be a good idea to discuss what they plan to cover prior to them leading part of the session.
- » Although the concept of neurons and the distinction of thoughts, beliefs and truth have been covered to a certain degree, the habit of ruminating and strategies to stop ruminating needs to be revisited and explained (and practiced) to a greater extent.

Questions Arising:

- » How can we nurture and support the emerging talent and creative expression of the tamariki by giving more space, time and value to artistic and creative expression within the Pause Breathe Smile programme? In general, schools tend to limit, for example, visual arts expression by excluding paint, large surfaces, different tools because it gets messy and takes too much time to clean up, whereas it appears that some of the tamariki initially thought of as 'disruptive' are showing remarkable genius in some of their art work and could possibly benefit from an opportunity to get messy within their artistic expressions.

Lesson Six: Kind Heart, Happy Heart | Kia ngākau māhaki

Preamble:

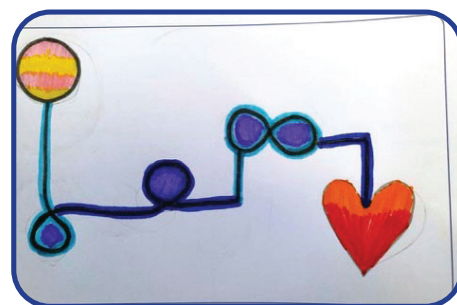
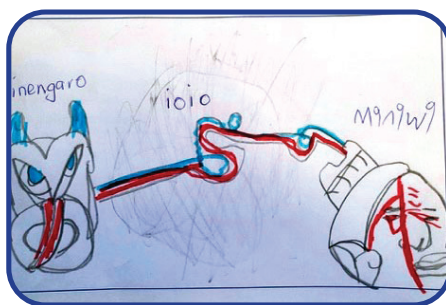
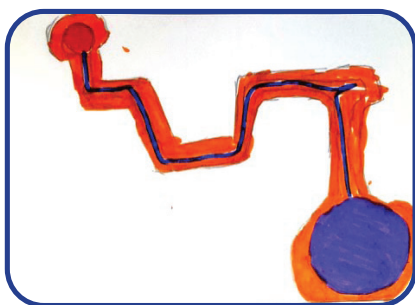
In the first session this week we revisited and went deeper in some of the concepts from the previous lesson. It was another shortened week, due to manu kōrero (inter-school speech competition), taking up a full day. Tamariki continue to be in a good space about the routines and rituals and are quite settled. Teacher Y is doing a fantastic job and is integrating the Pause Breathe Smile insights and tools in their overall teaching practice. Teacher X continues to be inconsistent in terms of their participation/practice and engagement/focus to the point where it is hard to ascertain how much of the material being introduced is being taken on board by this teacher.

Achievements:

- » Pause Breathe Smile principles are becoming embedded in the student's daily practice and being.
- » One of the students is now leading the beginning Manuhua karakia (incantation). She starts by saying

in te reo 'feet firmly planted on Papatuānuku, head towards Ranginui, I am the Wi-Fi between Ranginui and Papatuānuku. I am an Atua (god).' All the tamariki say 'I am an Atua.' The student says 'Wiriwiri' (trembling hands). This signifies the joining of everyone's mauri (lifecycle). Students start the karakia.

- » The karakia offers a lovely and effective Māori strategy to start the day with everyone calm and together as a whānau.
- » The facilitator is successful in his deliberate attempt to engage more of the tamariki in Q & A or discussions/sharing sessions.
- » Retention and understanding of the concepts continue at a good or even high level.
- » The link between the brain and the heart was explained successfully as evident in some of the student's artwork in this lesson:



Challenges:

- » Teacher Y noticed that when Teacher X was not in the room the tamariki were a lot more settled and focused and when Teacher X arrived in the class the tamariki became more unsettled and distracted. It is an ongoing challenge to get Teacher X to be more engaged, more focused, and deliberately modelling the Pause Breathe Smile principles as they seemed to not fully take on the principles and opportunities of Pause Breathe Smile in their own being and practice.
- » Some of the tamariki are still quite niggly with each other and not applying the Pause Breathe Smile strategies, for example to drop anchor with the breath or treat each other with more kindness.

Lesson Seven: Everything is Connected to Everything Else: He hononga ki te ao

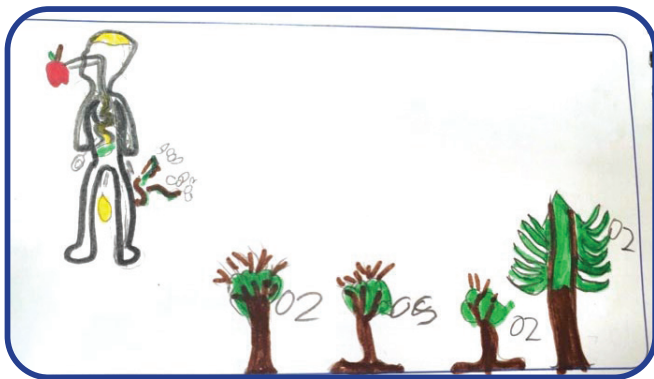
Preamble:

In the first session this week some of the concepts from the previous lesson were revisited and expanded on. It was another disrupted week, with one of the teachers ill and having to accommodate students who have not participated in regular Pause Breathe Smile sessions. The upside is that more students get at least a taste of the programme; the downside is that the progression is held somewhat back. Teacher Y continues to be fully engaged and this week, students have started to lead some of the components of the Pause Breathe Smile sessions such as karakia, Six Directions (mindful movement) and mihi ki ngā Atua. Teacher X, on the other hand, continues to spend much time on their laptop during the Pause Breathe Smile sessions rather than fully participating and engaging, and they are also non-committal about their inquiry sessions.

The sessions this week have led to interesting discussions about the photosynthesis process (carbon dioxide into oxygen), the digestive journey of "the apple" through the human body, ending in the expulsion of waste products, and the participants reflecting on the various people and phenomena involved in getting the apple here on the table. The artwork of the tamariki is extraordinary, providing plenty of evidence for the depth of their understanding and curiosity, and engagement with the activities offered.

Achievements:

- » There is continuing evidence of the Pause Breathe Smile principles becoming more and more embedded in the student's daily practice and being.
- » Teacher Y used this week's lesson (again) to inspire conversations that encourage creative thinking, link the Pause Breathe Smile lesson to other areas of the curriculum, and follow the student's and the teacher's own curiosity in the phenomena of the world.
- » The journey of the apple inspired many interesting and evocative art works:



- » The facilitator observed a positive shift in some of the most “disruptive” tamariki, particularly in their willingness to participate in the conversations and in their artwork. They are more settled, more connected and they are being more in a space of aroha. The facilitator is also noticing more compassion and aroha for them within himself and continues to acknowledge and praise them.

Challenges:

- » Based on anecdotal observations – coming in and out of their class – it appears that Teacher X is regressing. They are praising the tamariki less and have reverted back to using their “yelling voice” more again. They have taken the role of observer, rather than participant, being on their laptop a lot of the time during the Pause Breathe Smile sessions and showing little effort in applying the Pause Breathe Smile concepts and principles to their own life and teaching practice. This is very frustrating for the facilitator.

Questions Arising:

- » What kind of questions inspire conversations that encourage creative thinking and enable students and teachers to follow their curiosity in the phenomena around them?
- » What can school leadership do to ensure that teachers – who may initially be unwilling or resistant – fully engage in the delivery of the Pause Breathe Smile programme?

- » What is the best model to introduce the Pause Breathe Smile programme in a Kura Māori environment? What is the best way to train, support and coach kaiako Māori? How effective are inquiry-based mentor sessions alongside the delivery of the programme?
- » How to ensure that benefits of the programme are sustained after completion of the eight lessons?

Lesson Eight: Touching Base, Touching Stillness | Whakapā atu, whakapā mai

Preamble:

The Pause Breathe Smile programme was completely disrupted during the last week of term, with the regional secondary school Kapahaka competitions – attended by the whole school – on Monday and celebration events and activities for the 20th anniversary of the kura running all week. As part of the celebration each classroom prepared an artwork to display for the community (parents, whānau, kaumatua, manuhiri). Teacher Y decided to use the Pause Breathe Smile programme as inspiration for the artwork for their class.

Achievements:

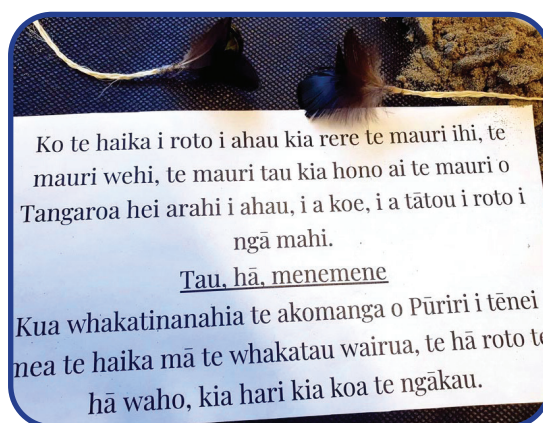
- » The concepts of “Happiness” and “Dropping anchor” featured in the artwork of Teacher Y’s class. The artwork reflects the depth of understanding and the strength of commitment to the programme in students and teacher:



“Internal and external Happiness”



“Dropping anchor”



Conclusions, recommendations and matters of translation

It was evident that the Pause Breathe Smile programme, when delivered in te reo Māori, utilising a ritualised approach that included karakia, reference to Māori proverbs and contextualising activities within Te Ao Māori (Māori worldview), has substantial beneficial effects on the wellbeing of tamariki Māori and their kaiako. More specifically, the facilitator and teachers involved in this trial observed the following changes and transformations in the tamariki:

- » Over time, students showed more **calmness** in the classroom;
- » More **positive interactions** between kaiako and tamariki and between the tamariki occurred over time;
- » Tamariki showed evidence of their ability to apply **self-regulating strategies** such as 'dropping the anchor' and mindful breathing when overcome with emotion;
- » Improved student **engagement, participation and interactions** in the classroom;
- » Imaginative and symbolic artwork showed the high ability of tamariki Māori to understand Pause Breathe Smile concepts within Te Ao Māori⁵ and Te Ao Marama⁶ context.

Seven factors that play a key role

Seven factors that play a key role in the effectiveness of the Pause Breathe Smile programme in a Māori context:

- 1. Creating artwork** as part of the Pause Breathe Smile activities.
- 2. Establishing ritual** to prepare the space physically, culturally and spiritually.
- 3. Levels of commitment and engagement.** The degree of commitment and embodied engagement of teachers/facilitators, school leadership and parents.
- 4. Calming down versus full expression of emotions.** Balancing settling and calming with opportunities for the full and safe expressions of emotions.
- 5. Adapting and extending the range of mindful movement activities.**
- 6. Handing over of power to the tamariki.** i.e. giving tamariki opportunities to lead different activities within the programme.
- 7. Follow-up resources and activities.** Access to follow-up support, activities and resources to ensure long-term sustainability and wellbeing outcomes once the Pause Breathe Smile programme is completed (after eight lessons).

In this section, we specify our conclusions as they relate to each of these seven factors and wherever possible, we include one or more recommendations to make the Pause Breathe Smile programme more suitable, effective and sustainable within a Māori setting.

⁵ Māori world view

⁶ World of Enlightenment

1. Creating artwork

- » The creation of visual artworks enables tamariki to express their ideas and understanding of Pause Breathe Smile concepts on a deeper or symbolic level.
- » It also enabled them to express their 'being Māori' – acknowledging their tupuna and expressing feelings for those who have passed away.
- » It allowed them to use Māori symbolism, such as the koru design, to express particular Pause Breathe Smile concepts, such as the flow of breath.
- » Creating arts gave “disruptive” students the space and time to settle and express their unique creative intelligence.
- » The use of role play (as for example in “aliens visiting planet Earth”) enables students to experience Pause Breathe Smile concepts in an embodied and imaginative way, which turns conceptual learning into experiential learning.

Recommendations:

- Extend the use of visual arts activities and encourage teachers to include use of acrylic paint, oil pastels, large surfaces, and different tools (in other words, allow things to get messy with the pay-off of enabling the embodied expression of feelings, responses and associations in colour, form and shape).
- Include ideas for visual arts expressions in the Pause Breathe Smile educators' training.
- Include a range of performing arts activities in the Pause Breathe Smile training and handbooks. There are many simple and easy to use performing arts activities, such as role play, role reversal, dance, follow the leader, move-as-one that have the potential of bringing key concepts of the Pause Breathe Smile programme to life in an embodied and imaginative way.

2. Establishing ritual

- » Ritual created a physical and spiritual space for tamariki to become settled.
- » Playing relaxing music, incorporating culturally relevant elements, and sounding the bell created the physical space for the tamariki, stimulating all of their senses and supporting them to enter the classroom in a relaxed manner.

Recommendations:

- Include the use of karakia to express and reflect Māori values and cosmology at the beginning of each session to create a heightened sense of cultural and spiritual awareness. If possible, add some examples in the Pause Breathe Smile Handbook.

3. Levels of commitment and engagement

- » The effectiveness of the Pause Breathe Smile programme is directly related to the level or degree of commitment and embodied engagement of the teachers/facilitators, the school leadership, the parents and the wider school community.
- » It is vital to commit to a daily practice of Pause Breathe Smile activities for the programme to have a beneficial and lasting effect.
- » It is vital that teachers participate fully in all Pause Breathe Smile activities and model the Pause Breathe Smile principles and concepts in action in their daily class practice.

4. Calming down versus full expression of emotions

- » It is important that calming down and settling emotions when in the red zone is balanced by also creating opportunities and a safe space for the full embodied expression of emotions.
- » When dropping the anchor, it is important to encourage the students to consider whether there is a need to take action to interrupt bad or destructive behaviours they were the recipient of.

Recommendations:

- Offer suggestions in the Pause Breathe Smile training and handbook for the embodied expression of emotions through certain physical and artistic activities, such as working with clay, ripping newspapers, creating soundscapes, throwing balls, large scale paintings, dancing to a range of music from calm to wild, running, belting songs, and so on.
- Use roleplay to offer students a chance to practice responding to upsetting or bullying behaviours.

5. Adapting and extending the range of mindful movement activities

- » The effectiveness of the Pause Breathe Smile programme in a Māori context is enhanced by adapting mindful moving activities that resonate stronger at a kura Māori, for example Ngā taha e ono (the Six Directions), which is an embodied way of experiencing ourselves in relation to the world in all directions around us, thus enhancing our sense of presence. Different tamariki, different kura, different communities respond in different ways of moving mindfully. Therefore, it will benefit kaiako to have a wider range of exemplars of mindful movement activities available to choose from, as well as encouragement to experiment with newly invented activities.

Recommendations:

Inclusion of the following mindful movement activities would be beneficial for both Māori and mainstream schools:

- Six Directions (Ngā taha e ono): moving in the six directions (right, left, forwards, backwards, upwards, downwards) to achieve omni-spherical presence.
- Hā ki roto, hā ki waho – mihi ki tou pepehā (Maunga, Awa, Waka, Iwi).
- Archetypal Gestures: the biggest, purest expression of a feeling, intention or image in one gesture as an activity to extend the palette of expressiveness (Ngā Atua).
- Walking with the Birds: balancing the five senses of sight, hearing, touch, taste, smell whilst walking in a park, on a beach or in the bush.

6. Handing over of power to the tamariki

- » Ownership and engagement with the programme increased when tamariki were given the opportunity to lead, for example: leading karakia, sounding the bell, leading mindful movements, etc.

Recommendations:

- Include suggestions for ways that students can lead Pause Breathe Smile activities.

7. Follow-up Resources and Activities

- » Availability and access to a comprehensive set of follow-up resources, activities and support processes on completion of the Pause Breathe Smile programme will ensure long term outcomes in wellbeing and mindfulness practices for Māori tamariki.

Recommendations:

- Develop additional follow-up resources in consultation with the facilitator of this pilot to ensure they will be of benefit to kura Māori as well as tamariki Māori in English medium schools.

Matters of Translation

Preamble:

Before delving into the matter of the Māori translation of the Pause Breathe Smile Handbook, the facilitator wants to state clearly that he speaks as an individual who is Māori and is also a second language learner of te reo me ōna Tikanga (Māori language and cultural values and practices). Therefore, in terms of his reflections, he does not speak for the whole of Māoridom. The facilitator would place himself somewhere in the middle of where teachers are at in terms of te reo proficiency.

Matters of Translation:

It is obvious that the Māori translation is not a direct translation of the English handbook. For example, some of the activities in the Māori handbook are not in the same sequence as in the English handbook. Some of the material from the English handbook appears to have not been translated yet. One implication of there not being a direct translation is that the teacher will have to search to find the match with the English handbook.

Overall, the Māori translation of the handbook is helpful. However, the greatest consideration related to Kura Māori is that teachers and people within a kura setting (including the tamariki) are at varying levels of understanding in terms of te reo me ōna tikanga. This is neither a right thing nor a wrong thing, but it is an important consideration for the readers of this report to keep in mind.

For example, the Māori translation of the manual uses the terms Hākoakoa Horotai and Āio Whakakoakoa as a translation of inner and outer happiness for Lesson Two. These terms are unfamiliar to some teachers, students and the facilitator. To transmit (through te reo) the ideas of inner and outer happiness, the facilitator used instead the terms harikoa i roto and harikoa ki waho. Again, there are dialectal differences at play and ultimately teachers in Māori immersion settings will use their own dialect and language that the tamariki already understand. This is not to say that there is no space to introduce new vocabulary to the students. It is a matter of time and how much time the teacher can or will allocate to teaching unfamiliar words. However, it is not just about teaching and learning the new vocabulary but also teaching and learning the conceptual meanings of the new vocabulary.

Therefore, the main issue – in terms of the translation – identified thus far relates to dialectal differences in the Reo and Tikanga and how kaiako might interpret the translation based on their own understanding of te reo me ōna Tikanga. In the translations, many of the kupu (words) being used are dialectal and although some teachers may know the dialect, many won't and will have to use a Māori dictionary to translate. This is a dilemma as the translations are vital and translations are always from some dialect.

Recommendations:

- Utilise consistent metaphors and incorporate Māori whakataukī in the Māori Pause Breathe Smile Handbook – aiming to capture the soul of the programme rather than its face (therefore not a translation of the English but an explanation of the programme and activities on Māori terms).
- Offer a range of dialectic variations of key concepts (such as the concepts in the titles of each lesson) – either as a footnote or as a thesaurus at the end of the Handbook.
- The researchers, in association with the Grant Rix and possibly the Māori translator of the handbook, articulate the questions to support the adaptation/creation of the Māori Pause Breathe Smile handbook.
- Develop a series of simple resources in te reo Māori for each lesson of the programme as an accompaniment to the English Handbook (this might be useful for non-native speakers at varying levels of te reo).
- The facilitator trials the translation of the handbook in another classroom with a teacher who is a native speaker of te reo Māori in Term 3 (2021).

Written for the Pause, Breathe, Smile Trust by:

Rawiri Hindle & Dr Bert van Dijk
Co-directors TOIORA Ltd

 12 Ettrick Grove, Papakowhai, Porirua 5024

 toiora.com

15 September 2021



pausebreathesmile.nz



[/pausebreathesmile](https://facebook.com/pausebreathesmile)



info@pausebreathesmile.nz