

Reframing resilience as a systemic issue: Meta-competencies that transform individuals and learning ecologies

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Abstract

Educational systems in Australia are currently in a state of flux and disruption, with student mental health and engagement at crisis levels. Educators need help keeping students engaged and providing the skills and competencies to navigate uncertain futures. Addressing this challenge, our study examines a proposed set of meta-competencies (or systemic competencies) required for a systems reboot within our educational institutions. These meta-competencies are agency, adaptability, creativity, compassion, interbeing, self-awareness and reflexivity. This study analyses the application of these meta-competencies for transformative resilience or *transilience* in a secondary school setting, examining how systems awareness and self-awareness cannot be separated from the rest of the curricula. Using participatory action research methodologies and awareness-based systems change, this research demonstrates that agency, self-awareness and systems awareness can engage students in profound ways to create a new generation of systemic changemakers.

KEYWORDS

education, resilience, systems change, transilience, young people

You cannot understand a system until you
try to change it.

Kurt Lewin (1942)

1 | INTRODUCTION

Education is a dynamic, adaptive system within a broader social, political and economic system, which does not favour our youth's well-being. Indeed, today's educational institutions are experiencing a crisis in student well-being that cannot be ignored (Brennan et al., 2021; OECD, 2017; Schwartz et al., 2021). Students are bringing

their issues into the classroom because learning does not happen in a vacuum, and this article begins by outlining the many challenges outside the classroom that are impacting learning within the walls of our institutions today, arguing for new meta-competencies to be taught, in keeping with the demands of our time. A holistic, systemic approach to learning must consider what students learn (epistemology), who they are (ontology), and the anxiety around uncertain futures that young people today are experiencing (Barnett, 2012; Hathaway, 2011). This paper explores a novel approach to developing transformative resilience within secondary school systems to better prepare young people for these uncertain futures.

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Applying awareness-based systems change (ABSC) and multiple rounds of participatory action research (PAR), this research aims to develop a meta-competency framework to support transformative resilience or *transilience* through experiential learning in secondary school systems.

Following an introduction to the context we outline the methodology and scholarly processes adopted, with an explanation of how the meta-competencies were derived and validated during a 9-month-long pilot programme in a secondary school in Sydney, Australia. Finally, the findings integrate the theoretical and empirical research to recommend a path forward for transforming education systems through building meta-competencies of transilience and experiential learning.

2 | CONTEMPORARY CONTEXT IN EDUCATIONAL SYSTEMS

Our exploration begins with an insight into the current context of young people in Australia, the complex socio-cultural determinants impacting their mental health, and a rationale for systems change within education to engage with relational worldviews and ways of being and knowing to contribute to meta-competencies for transilience.

2.1 | Young people and mental health in Australia

At the beginning of the 21st century, the mental health indicators of young people in Australia and globally are declining (Brennan et al., 2021; World Health Organisation [WHO], 2021). The experience of the current generation of young people growing up in Australia is significantly different and, in some respects, more complex than that of previous generations (Landstedt et al., 2017; Sweeting et al., 2010; Uhlhaas et al., 2021). Medical experts in youth mental health have described young people as the *canaries in the coal mine of society* due to the disproportionately negative impact on their mental health of rapid social, economic and cultural changes (Uhlhaas et al., 2021). The challenging current reality is that one in four young Australians aged 15–24 years old are experiencing psychological stress and mental health challenges (Australian Bureau of Statistics, 2018; Brennan et al., 2021).

Research has identified trends around this decline in mental health based on particular socio-cultural determinants, including family pressures, a decrease in social connections and the impact of increased technology and

social media use (Caprara & Rutter, 1995; Sweeting et al., 2010). Other studies have focused on young people's social and cultural aspects, such as an increase in materialism and individualism (Burroughs & Rindfleisch, 2002; Sweeting et al., 2010), a decline in traditional religion and beliefs (Voas & Crockett, 2005), a decrease in social connectedness (Twenge, 2000) and the pervasive impact of media and pressures around social identity (Monro & Huon, 2005; Sweeting et al., 2010). These concerns are in addition to conventional adolescent challenges of self-image and forming identity, social connection, family dynamics and pressures of study and work (Brennan et al., 2021).

Significantly, when children and young people experience mental health challenges, it can negatively impact their future life opportunities and longer-term physical and psychological health. It has the potential to derail pathways into adulthood through lower attendance at educational institutions, poorer results and unemployment, as well as an increased risk of substance abuse and an increased likelihood of self-harm and suicide (Brennan et al., 2021; Erskine et al., 2015). For these reasons, early intervention is critical for young people to ensure they have equal opportunities and receive the treatment and support they need. Unfortunately, most young people experiencing psychological distress and mental illness remain undiagnosed and untreated (Brennan et al., 2021; Kessler et al., 2007). Therefore, interventions within educational systems become essential to support mental health and resilience and prepare our young (in Australia and elsewhere) for an increasingly uncertain environment.

2.2 | Educational institutions as learning ecologies

Schools are environments where many young people spend most of their time. They can be understood as complex adaptive systems and learning ecologies that have the potential to significantly influence a young person's mental health, future skills and competencies. In this study, we consider education systems as *learning ecologies* and approach these with a methodology of ABSC. Learning ecologies are complex systems of relational engagement that enable learning and changes in both behaviour and values, where the act of learning is an ecological phenomenon that 'brings forth new meanings and understandings of the world,' where 'the very act of learning transforms us and the world around us' (Barnett & Jackson, 2019, p. 1). Within the learning ecologies of schools where this study is situated, we observe constant micro-adaptations or calibrations as students

adapt to the changes and uncertainty in the external mesosystems and the school's microsystems (Bateson, 2016; Bronfenbrenner, 1979). In this study, we explore the ability of learners to develop greater meta-competencies for transilience (agency, adaptability, creativity, compassion, interbeing and self-awareness) to promote transformative resilience within these nested learning ecologies.

2.3 | Extending the concept of resilience

While the increasing prevalence of psychological distress and mental illness in young people is well documented, the relationship between complex social conditions and mental health for young people remains underdeveloped (Eckersley, 2015; Landstedt et al., 2017). For young people, these social determinants of mental health may include the domains of family, friends, school, work, social media, social relationships, physical health and activities, time outdoors and in nature and many more factors.

Given the importance of supporting the inner world of the learner alongside the outer world in a systemic way, this study reveals a range of meta-competencies that are required to move beyond a traditional model of resilience, which determines a young person's ability to 'bounce back' or adapt to adverse circumstances. Instead, we propose a new term—*transilience*—the idea that resilience and transformation of the learner must go hand in hand. In this context, transformation involves students understanding their role in a system and their interconnectedness with each other within their immediate environment and the world beyond. Transilience is a conscious, active, dynamic adaptation process between a

person and their environment. It enables transformation in response to adverse experiences or circumstances by strengthening relationships with self, community and nature. It is an active process of developing individual and collective skills and competencies, enabling a sense of agency to transform internal and external environments to *define oneself as healthy* despite increasingly challenging, hostile and complex environments (Ungar, 2004).

An expanded dynamic and transformative perspective of resilience as *transilience* draws on diverse worldviews, wisdom and knowledge systems. In the case of this research, Buddhist philosophy and psychology and First Nations wisdom and knowledge systems of Aboriginal and Torres Strait Islander peoples (Figure 1). This integration of non-dualistic worldviews challenges a traditional Western understanding of resilience as an individual trait required to deal with adverse environments or contexts.

From this relational perspective, a young person's health and well-being are deeply embedded in the health and well-being of their communities, cultures and land. In *decentering* (Ungar, 2011), a young person is the point of focus for an individual pathology or mental illness; we simultaneously *re-centre the importance of healing and reintegration* at all levels to support a young person's health and well-being.

3 | SCHOLARLY APPROACHES AND METHODOLOGY

This research utilises PAR and ABSC to explore, analyse and intervene in the complex education systems in

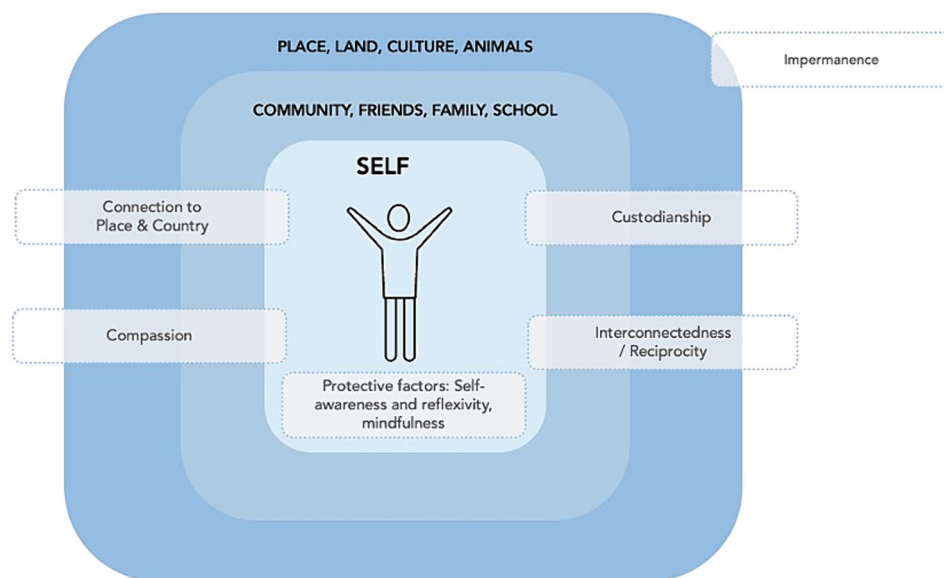


FIGURE 1 Relational model of transilience integrating Buddhist and First Nations worldviews. [Colour figure can be viewed at wileyonlinelibrary.com]

secondary schools. Aligned with the premise of PAR of Reason and Bradbury (2008), this participatory process seeks to develop practical knowledge by bringing together action, reflection, theory and practice to address pressing concerns.

The pilot programme was run in a selective girls' high school in Sydney for 9 months, from April to November 2021. This PAR involved 14 Year 10 students (15–16 years of age, the equivalent of a High School Sophomore year in the United States) and a small team of teachers. Ethical considerations for the study included participants volunteering to take part in an Expression of Interest round and being able to leave the pilot programme and research at any point during or between modules. The study was approved through ethical review processes at the University of Technology Sydney and the NSW Department of Education ethics process SERAP.

The PAR consisted of a series of rounds, each building on the other to identify, iterate and validate the meta-competencies framework for transilience. The first round of PAR consisted of a literature review and semi-structured interviews with educators and youth workers to explore the context of young people's experience, learning for uncertainty and resilience. The second round of PAR consisted of a co-design process within the secondary school with teachers and students to understand their specific context and needs regarding well-being and resilience. This involved a range of soft systems methodologies such as rich pictures, empathy interviews and root cause analysis. The meta-competencies identified in the first round were iterated, modified and integrated in planning the next PAR cycle. The final cycle of PAR was a pilot programme consisting of a series of five learning modules (place-based learning, personal resilience and self-awareness, storytelling and perspective, systems thinking and future thinking). Each module was designed as a series of learning activities informed and underpinned by specific meta-competencies; for example, the place-based learning module was underpinned by interbeing and self-awareness.

Data and evidence were collected and clustered from various data sources during the successive rounds of PAR to inform the abductive selection process of the final six meta-competencies for transilience. The first round of literature review and exploratory interviews identified themes and considerations informing a first iteration of the meta-competency framework. As a transdisciplinary study, the identification of themes and meta-competencies was informed by a range of epistemological and ontological perspectives from research on young people and resilience, including resilience studies (psychological, educational and

ecological), 21st-century skills and competencies, pedagogies of learning for uncertainty, Buddhist psychology and philosophy and First Nations knowledge systems. The second round of PAR involved co-design and co-inquiry with teachers and students to identify themes and priorities for the well-being and resilience of young people in the school. After the second round of PAR, the six meta-competencies were established and documented through an abductive integration and clustering of critical themes and sources, as visualised in Figure 2. Relevant themes and sources identified as contributing to the agency as a meta-competency for transilience included resilience, psychological protective factors (confidence and self-esteem, sense of agency and executive solid functions), 21st-century skills and competencies (self-confidence, learning autonomy), co-design workshop theme (expectations), characteristics of learning for uncertainty (learner or student-led learning), First Nations perspectives (autonomy) and exploratory interview themes (needing freedom but lacking boundaries). These meta-competencies were then validated during the final round of PAR in the nine-month pilot programme in the school with data and evidence including researcher observation, workshop artefacts and recordings, post-workshop surveys, pre and post-pilot surveys, group interviews and student journals.

A second methodology informing this research is ABSC, developed by Otto Scharmer and the Presencing Institute, which draws on and extends the work of Kurt Lewin. Lewin's (1942) field theory model holds that our environment and the dynamics of relationships within our environment influence our behaviour. ABSC research seeks to improve understanding of the social field of a complex adaptive system, learn from it and transform it by making the participants within a system sense and see the system they are within (Pomeroy, 2021; Scharmer et al., 2021; Scharmer & Kaufer, 2015). This methodology extends Lewin's assertion that you cannot understand a system without changing it. Moreover, two further conditions are added: you cannot change a system unless you transform consciousness, and you cannot transform consciousness unless you can make a system sense and see itself (Scharmer & Kaufer, 2015). According to this methodology, a change in the level of self-awareness and intrapersonal consciousness gives rise to an improved quality of relating, producing visible and practical results across the system. In developing meta-competencies for transilience, this study is designed to influence the source conditions to improve the quality of relating and produce valuable results or outcomes to improve education systems and, hence, the well-being of young people and educators.

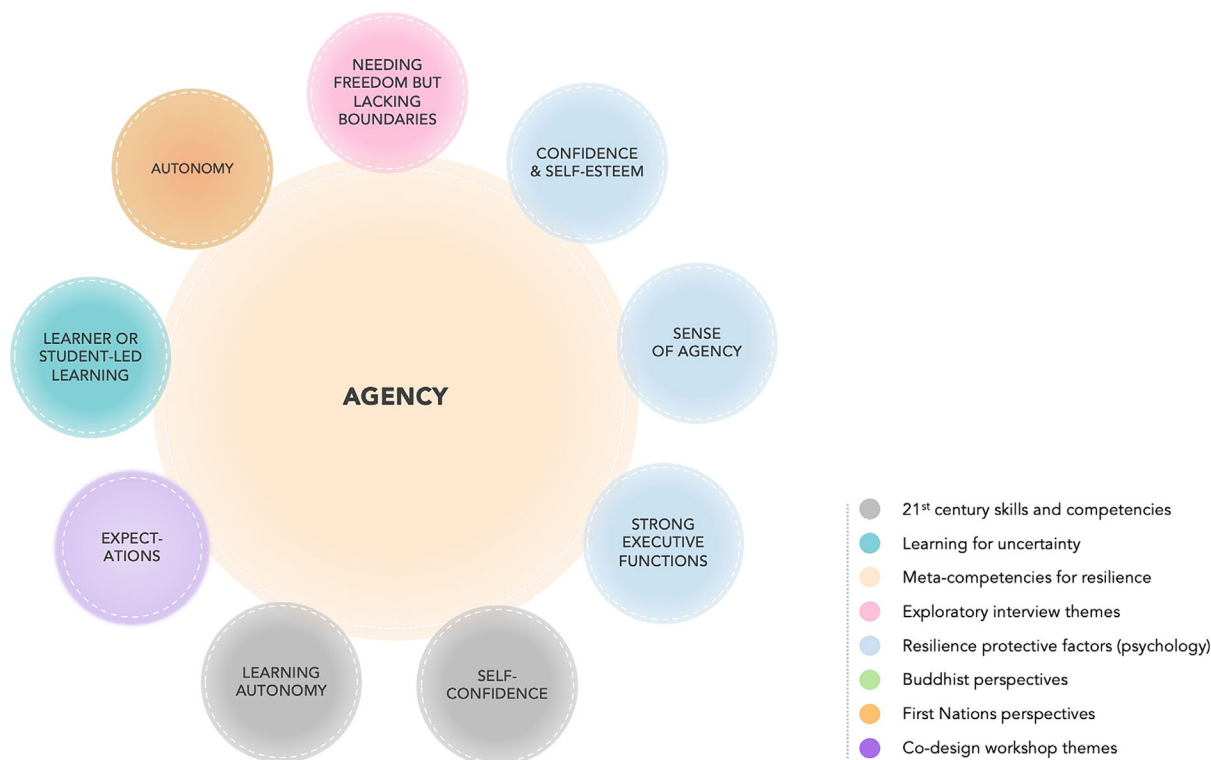


FIGURE 2 Integration of themes and sources for meta-competency of agency. [Colour figure can be viewed at [wileyonlinelibrary.com](https://onlinelibrary.wiley.com/doi/10.1002/ses.3052)]

4 | META-COMPETENCIES FOR TRANSILIENCE

Figure 3 visualises the six meta-competencies our study revealed that create the conditions for transformative resilience. Meta-competency refers to a *way of being* in the world that demonstrates ‘higher order, overarching qualities and abilities of a conceptual, interpersonal and person/professional nature’ (Bogo et al., 2013, p. 260). After explaining the relevance of these meta-competencies to young people’s mental health and transilience below, we analyse their application within a secondary school system.

4.1 | Agency

Agency in this study is understood as the ability to act and influence change within one’s environment or ‘the socio-culturally mediated capacity to act’ (Ahearn, 2001, p. 112). In a society that is increasingly volatile, uncertain, complex and ambiguous (VUCA), agency provides a young person with a sense that they can influence change (Bennis & Nanus, 1985)—without it, they can feel helpless. According to Deakin Crick et al. (2015, p. 151), agency cannot be taught or given; instead, it is an

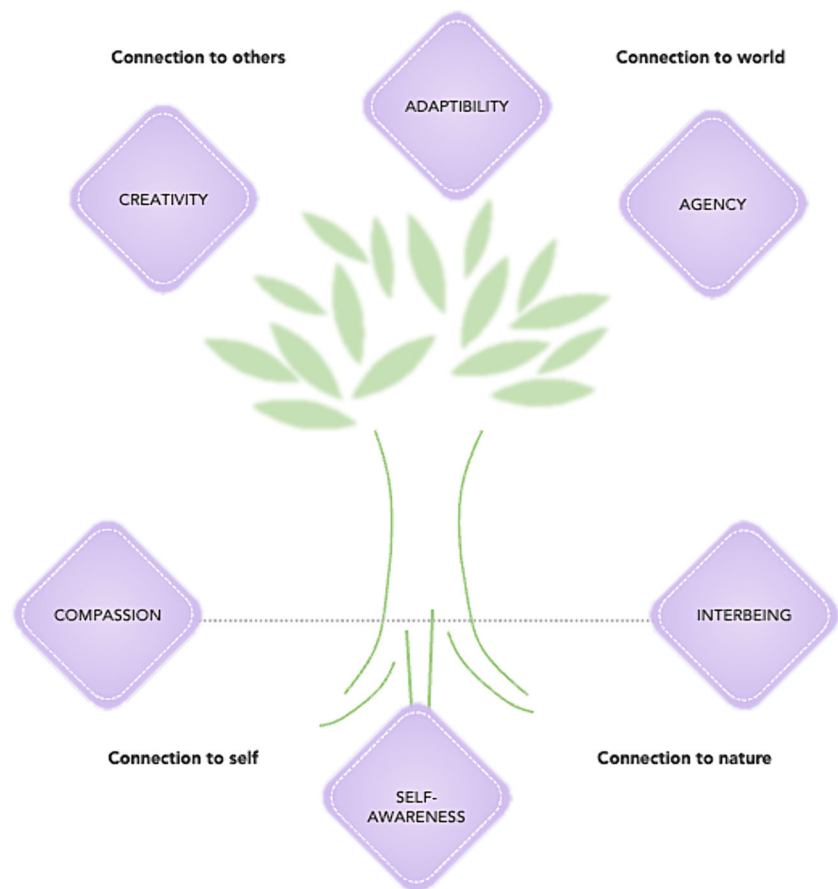
‘emergent property of the recursive interaction between self and context.’ Learning environments that promote a sense of agency and autonomy can play a preventative role for young people at risk, according to Rutter (2012), who calls for these skills to be taught through experiential learning (rather than didactic instruction).

4.2 | Adaptability

Adaptability is defined here as the capacity to modify or adjust one’s behaviour in responding to new or changed circumstances (Martin et al., 2013; VandenBos, 2007). Our systemic challenges are non-linear, and the world’s challenges are multi-causal and interconnected. Being adaptable helps young people to tackle changing and uncertain futures. Those with more robust adaptability generally demonstrate greater buoyancy and resilience when environmental changes occur (Martin et al., 2013).

Adaptability has been found to support young people’s academic and personal development, including psychosocial well-being, motivation and engagement with learning (Holliman et al., 2021; Martin et al., 2021, 2013). Students with higher levels of adaptability experience more positive academic and non-academic outcomes.

FIGURE 3 Meta-competencies for transilience. [Colour figure can be viewed at wileyonlinelibrary.com]



4.3 | Creativity

Multiple sources have identified creativity as a critical future-focused meta-competency (Deakin Crick et al., 2015; Hennessey, 1996; Le Hunte, 2020; OECD, 2019). This study defines it as an ability to express oneself through creative and artistic avenues to create something new and of value. In systems terminology, creativity enables positive feedback loops. The more creative ideas a learner comes up with, the more creative they feel, which allows them to produce better and bolder ideas. This meta-competency can be seen as an antidote to the negative feedback loops that maintain the status quo of poor outcomes and uncreative solutions in our systems. Creativity helps students to consider original ideas that can break past the *stuckness* of our current solutions (Gardner, 2011). Engaging in creative practices and collaborations has been found to promote resilience at both individual and collective levels (Carr & Vandiver, 2001). Art and creative practice allow for a more complex perspective, acknowledging and integrating *non-rational* and unconscious modalities for revising meaning structures. Moreover, creative practice welcomes emotion alongside other kinds of knowing, such as intuition, affective learning, spirituality and somatic experiences (Spendlove, 2008).

4.4 | Compassion

Compassion is defined here as an ability to put oneself in another's shoes *and* be willing to take action to improve their circumstances. Compassion and self-compassion have been found to positively impact young people's resilience and well-being (Bluth et al., 2018; Breines & Chen, 2012; Neff & McGehee, 2010). Self-compassion refers to 'the ability to hold one's feelings of suffering with a sense of warmth, connection and concern' (Neff & McGehee, 2010, p. 226). It can be practised through mindfulness or by maintaining a balanced perspective and understanding that suffering is a common experience of humanity (Bluth et al., 2018; Neff & McGehee, 2010). Studies have shown that young people with greater self-compassion also demonstrate greater resilience and curiosity and experience less depression, anxiety and stress (Bluth et al., 2018). Empathy and compassion have become the focus of neuroscience research, where meditation has been demonstrated to increase experiences of compassion in young people (Singer & Klimecki, 2014). Meditation and mindful self-compassion programmes for young people have been shown to have positive results on mental health and provide a buffer against stressors and mental health challenges (Bluth et al., 2018).

4.5 | Interbeing

Buddhist scholar Thich Nhat Hahn (2001) coined the phrase *interbeing* to explain a highly dynamic, relational way of being in and understanding the world. Interbeing is defined here as a relational experience of feeling connected with all living beings and nature in a world of mutual interdependency. Many Indigenous and First Nations peoples have a sophisticated understanding of *interbeing* and interdependence with the land and living systems, often related to a custodial responsibility to care for the land (Graham, 1999; Yunkaporta, 2019). In many cultures, a series of rites of passage designed for transformative learning were developed for young people to explore this interconnected relationship with the land and each other and grow into adulthood (Groff, 1996; Lertzman, 2002). These threshold experiences help young people build resilience, with many lessons being learned through connection with land, animals and spirits, which Abram describes as the *more-than-human world* (Abram, 2013; Lertzman, 2002).

Drawing on Buddhist and Indigenous ways of knowing, the concept of *interbeing* helps students understand that their individual resilience relates to the well-being of the whole—including human and non-human others. This interconnected whole reflects a more robust relational concept of transformative resilience. However, within the Western education system, awareness and cultivation of a sense of *interbeing*, or interconnectedness, has been largely relegated to the field of religious education (Armon, 2021). The importance of connection and belonging in supporting resilience and well-being for young people is well documented by educators (Dewey, 1963; Kolb & Kolb, 2005; Orr, 2013; Taylor, 2001) and psychologists (Masten, 2009; Rutter, 1999; Ungar, 2011). Many transformative education scholars call for pedagogies that foster a sense of *interbeing* and interconnectedness to help students recognise the complex ecological systems we are part of to help them thrive in uncertain futures (Hampson & Rich-Tolsma, 2015; Hathaway, 2011; Orr, 2013).

4.6 | Self-awareness and reflexivity

Self-awareness is identified as a protective factor for young people contributing to resilience and is associated with an internal locus of control, emotional intelligence and adaptability (Bermúdez, 2000; Flanagan, 1996; MacKenzie, 2008). As the external environment becomes more challenging for young people due to increased uncertainty and climate disruption, self-awareness supports the ability to ‘respond’ rather than ‘react’. Greater

self-awareness enables a reflexive process, noticing thoughts, emotions and physical reactions to challenging situations. Mindfulness practices, meditation and therapies such as dialectical behavioural therapy (DBT) help to create a ‘buffer’ between experiences of the external world and our responses to them, supporting a more considered response (Panos et al., 2014; Zenner et al., 2014). Self-awareness occurs at different levels, from the surface level of noticing how we respond to daily events and interactions to deeper levels of awareness of our motivation and purpose (MacKenzie, 2008). Having a clearer sense of purpose has been found to support resilience and mental health for young people (Van Dyke & Elias, 2007).

5 | FINDINGS

The 9-month pilot programme provided an opportunity to validate and further explore the relevance of these six meta-competencies to develop transilience. During the period of the pilot programme, students experienced a sudden transition to lockdowns and remote schooling during the COVID-19 pandemic, and the following findings include reflections from students on how the meta-competencies developed during this study contributed to an experience of transformative resilience. In the analysis below, we document vital findings relevant to changes both in the student’s perceptions of themselves and their relationship to the systems in which they are embedded, including school, community and place, as per Figure 1.

5.1 | Developing agency

The learning experiences of the pilot programme, in particular the project-based learning component, were influential in creating opportunities for students to develop their agency and experience a degree of autonomy and self-efficacy within the school system. Students worked in small teams on self-devised projects to build a learning experience for younger students to improve their resilience and well-being. An example of one team’s project was to design a Minecraft game with a ‘choose your own adventure’ format, focusing on stories of connection and belonging. Participant feedback demonstrated that these student-led projects increased student confidence and a sense of collective agency in influencing change within the school system. This change was both cognitive and behavioural, as reflected in feedback from this student: ‘You can come up with solutions: there are things you can do. You don’t just have to sit and take it.’ Another student reflected in the post-pilot interviews: ‘We’re

striving to come up with solutions to change things to take the culture of our school and make it better. Because things aren't stagnant, it doesn't always have to be this way. It doesn't always have to stay this way. We can change things.' The students expressed a strong sense of purpose in being able to help the younger students and were motivated to work on their projects outside of the pilot programme's allocated times. Emotionally, the experience developed confidence in their abilities to effect positive change in the school community.

5.2 | Developing adaptability

A range of experiential learning activities, including future thinking, storytelling and narrative, as well as engaging with paradox and uncertainty, were used in the pilot programme to promote the meta-competency of adaptability. It was clear from the students' feedback and reflections that these learning experiences provided clear benefits in terms of cognitive and emotional adaptability in reducing stress and anxiety when thinking about the future. Behavioural changes were also noted in students managing their workloads and expectations of themselves, particularly during times of stress, such as during the COVID-19 pandemic. In the final small group interviews with students, we discussed the challenges of adapting to lockdowns and learning from home online. They talked about the stress of social isolation, studying and taking exams online and the difference between their experiences of the first and second lockdowns. One student reflected on what they had learned about resilience during the pilot programme: 'Adapting to change, to be able to keep a good headspace, while completing all of your exams and doing as well as you can.' Another student explained her decision to moderate her academic expectations of herself during lockdowns, saying she had been thinking about what they learned about having empathy for our future selves.

5.3 | Developing creativity

Creativity was validated in the pilot as playing a role in developing resilience for young people, from enabling diverse perspectives and divergent thinking to engaging with the transformative potential of stories and art practices. Students appeared most engaged when learning through creative processes and practices, whether crafting, storytelling or designing the learning experiences for younger students. Trust and vulnerability were significant in asking students to express themselves creatively. We tried to create a space that felt psychologically safe

for creative expression and to role model taking creative risks and being vulnerable and authentic as facilitators, for example, sharing our stories from our lives. The relationships built through spending time together regularly seemed to help make this trust and feeling of safety. After the storytelling module, one student commented, 'I enjoyed the storytelling as it allowed for our personal experiences to be shared in a safe and collaborative environment.'

5.4 | Developing compassion

The meta-competency of compassion was promoted in the pilot through a range of experiential learning practices, including constellation storytelling, empathy interviews and meditation and mindfulness practices for self-compassion. Throughout the pilot programme, students demonstrated an ability and preparedness to support each other actively, which was also evident during COVID-19. As one student commented in her final post-pilot survey, 'I've just become more aware of how my friends and peers and people in my cohort are feeling and how I might be able to alleviate some of their stress and maybe help them become more resilient.' Compassion was also developed through the storytelling workshop, as one student describes: 'You get their backstory ... it's like the key...how they came to be whoever they are right now.'

5.5 | Developing interbeing

This research demonstrates the importance and timeliness of integrating place-based experiential learning into educational experiences for young people to develop the meta-competency of *interbeing*. The level of engagement and reflections of students in the place-based learning workshop demonstrates the potential for creating learning environments where students can experience greater connection and belonging to their inner selves, each other, place and the natural world. Place-based learning integrates new ways of thinking and being in the world that can incorporate First Nations knowledge and wisdom when approached in a culturally respectful way. For example, in our pilot programme, during the place-based learning module, students learned about the history of the place, language, animals and plants. Embodied practices, such as yoga, mindfulness, deep listening and the nature immersion walk, validated the importance of knowing by *being* in our bodies and senses. The students seemed almost surprised by what they learned. One student commented about the nature walk: 'Lots of noises,

birds and the wind and so many things around us. It was somehow different to normal; we are not used to being in very much peace. But since we were being quiet, you're able to connect with your surroundings.'

5.6 | Developing self-awareness and reflexivity

Opportunities for self-awareness and reflexivity were built into the structure of the modules with mindfulness, debriefing and reflection conversations, journaling, check-in and check-out circles. During the workshops, students were encouraged to reflect on what they had noticed, what surprised them and what they were still curious about. They were also encouraged to journal and reflect on their experiences and what they had learned. This permitted students to focus on their own mental and emotional needs rather than those of others; as one student noted, '(sometimes I'm) so busy trying to please other people that I do not consider how I feel or what I want and with disregard to my mental and emotional health.' Journaling and mindfulness were two practices that students responded positively towards, with some students integrating these into their daily practices, particularly during the COVID lockdowns.

6 | CONCLUSION AND CLOSING REMARKS

These six meta-competencies—agency, adaptability, creativity, compassion, interbeing and self-awareness—have shown the potential for developing transformative resilience or transilience in young people in a secondary school setting through experiential learning. In developing these meta-competencies, learners have shown greater self-awareness and social and emotional capacity to deal with change and uncertainty, including school closure and lockdowns during COVID-19 and increasing awareness of their collective agency within educational and broader socio-cultural systems. The pilot programme represents a small-scale intervention in a school system that demonstrates the potential for ABSC to influence the 'source conditions' in the school by helping students to sense and see the dynamics of the school and the broader social field. An increased awareness of the dynamics and relationships within the school system then enabled students to design learning experiences for younger students aimed at improving their experience of well-being and resilience within the school. The relational conditions promoted through experiential learning and connecting during the pilot programme served to enhance the

quality of relating leading to practical results or outcomes to improve the well-being of young people and educators within the school system. While the pilot programme was cut short by COVID-19 lockdowns, students participating were enthusiastic to test and iterate their system interventions within the school environment. School leadership and staff encouraged this as they saw potential in challenging cultures within the school, influencing well-being and resilience, such as poor sleep culture, connection and belonging.

The potential to engage with relational worldviews and pedagogies such as Buddhist philosophy and First Nations knowledge to integrate notions of relationality and interconnectedness into education systems provides strong potential for supporting transilience for uncertain futures and climate disruption. Further collaboration at the interface of cultural learning and pedagogies with such relations knowledge systems in developing experiential learning for students has the potential to contribute to young people's transilience and well-being. The next stage of this research is planned to engage with a cluster of high schools, a local area health and youth mental health service, students, parents and teachers to co-design and trial broader awareness-based system change interventions based on this framework of meta-competencies for transilience.

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