Trauma-Sensitivity As a Practical Classroom Metaphor

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Abstract

This literature review thesis seeks to offer a broad perspective on innovative approaches needed to plan a school "thinking culture" that purposefully develops trauma-sensitive thinking practices. The literature review addresses two research questions: What changes in school culture are needed to establish trauma-sensitive teaching and learning? and What teacher practices are effective in promoting a trauma-sensitive thinking culture in the classroom. The positive thinking change aspect of both questions places an emphasis on trauma-sensitive changes in student thinking. Students learn to actively use knowledge from education to understand, learn, and adapt. Readiness to learn is anchored in pragmatic daily classroom activities that model trauma-sensitivity. Practical dialogue and contemplative daily routines that best foster a readiness to think and learn in spite of trauma becomes the focus of this thesis. Trauma-sensitive school models offer children-sensitive and youth-sensitive frameworks of how students can take back control of their own lives. These lives may be adversely affected by various kinds of trauma (e.g., poverty, violence, sexual abuse, food insecurity, home instability). The literature review suggests that a purposeful focus on social and emotional perspectives in daily practice can promote a "thinking culture" that grounds transformational, trauma-sensitive development for all students. Positive thinking readiness to learn depends on safe classroom environments of trusted relationships. Shared teacher-student and trauma-sensitive critical thinking purposefully heightens student awareness of relational wellbeing, resilience and mindfulness in all students. Research confirms the key role of the teacher, especially within the teacher-student relationship, to foster dispositional mindfulness to think about trauma as a challenge to overcome, not a developmental roadblock. Resilience and wellbeing skill sets are taught in trauma-sensitive social and emotional development programs to negotiate a path around trauma roadblocks in life and learning.

Acknowledgements

Chapter One: Trauma-Sensitivity as Guiding Metaphor

The National Survey of Children's Health (2014) tells us that poverty, violence, sexual abuse, food insecurity, and home instability can cause brain-altering stress in children. Trauma and stress can physically alter a young person's brain functions by interfering with their attention to intention, behavior, and relational capacities that underwrite all learning in human societies. In order for schools to meet the needs of traumatized students, they need to operate using thinking routines typical of a trauma-sensitive school culture. Trauma is defined as any terrible event that causes either emotional or physical distress that overwhelms a victim's capacities to cope or understand. Trauma-sensitive is defined as any quality that makes children and young people feel safe to learn. A trauma-sensitive school relies on a shared vision of mindfulness and relational wellbeing within a learning community to diminish the stressful and distressing impact of trauma.

Students who suffer from stress and anxiety due to trauma may enjoy limited prospects of voluntarily joining in on classroom activities. Statistics from reports issuing from the Center for Disease Control first identified that roughly 30 percent of students may be suffering stress due to adverse childhood experiences while between 6 and 8 percent will have experienced events of medically or psychologically disabling trauma (Felitti & Anda, 1997). Pennsylvania's Education Law Center claims that between one-half and two-thirds of all school age children are exposed to adverse childhood experiences (McInerney & McKlindon, 2014, p. 2). Trust and safety that support wellbeing in these students are challenged from within at all times. This can threaten students' awareness of their innate sociobiological wellbeing, which depends on relational support. Increasing students' chances of success in school as in life depends on commitments to alleviate their physical, emotional, and social stress and anxiety. Schools can organize themselves into a trauma *sanctuary environment* (Bloom, 1994) that offers safety and sensitivity, allowing for surviving and flourishing. Trauma is a part of life that needs to be alleviated or mitigated by community efforts so that learning can take place. The focus of this thesis is on the design of a trauma-sensitivity model of a practical classroom thinking culture.

"Why Me?" Rationale

While teaching for thirty-five years, students taught me that education as a school *culture* does not lie in books on a shelf or programs from the bookroom. It lies in the love of learning on the part of students and teachers. It lies in how students bring their "treasures within" into classroom relationships (Delors et al. 1996). It also lies in how well teachers can enhance

children's perception of their treasures within. I thus became interested in the question: What kinds of purposeful trauma-support planning could meet all students' trauma needs? I was interested in classroom environments that could help support positive ways of thinking. In a trauma-sensitive situation, the teacher needs to make the classroom a place for an authentic 'meeting of minds'—an idea borrowed from Ted Aoki (of which I will say more later), and which involves reconnecting a student's social mind to innate drives to thrive, have fun, belong, and be socially acceptable and accepted. Trauma-sensitive practices can develop a deep self-knowledge that allows students to accept themselves and others, with reciprocated acceptance from the community. Classroom cultures that get students to think about themselves in terms of "using what we know" become a thinking culture—putting thinking at the center of all that happens in the classroom (Perkins, 1992, p. 2).

Relational Trust and Relational Wellbeing

Students learn from people they feel safe with and with people they trust. Students can flourish when they trust the relationships they are in, with the friends they have made, especially if trust and friendship make sense in terms of personal perspectives about life narratives and aspirational life missions. Bryk and Schneider (2004) coined *relational trust* to represent the social interchanges in schools that support student improvement. The presence of relational trust—between teachers, in teacher-student relationships, and among all school community members—tells students that teachers and school are there to support them by working together to sort out changes and challenges in their lives. Safe learning communities become a trusted source of ways for students to find answers to questions that get in the way of life and learning, such as trauma-related fear and stress. I learned that trust, safety and simple, but honest, teacher-student give-and-take information opens a lot of collaborative doors. I learned that success in any classroom happens when students feel safe because they trust their teachers, peers, and community to care about them.

In *Trust and School Life*, Van Mael, Forsyth, and Van Houtte (2014) declare "trust supports excellence in education because it nurtures four interrelated key areas of school life, namely, learning, teaching, leading and bridging" (p. 4). Bridging here involves connecting school life to out-of-school life. Trust is defined as "a condition in which people or groups find themselves vulnerable to others under conditions of risk and interdependence" (from Forsyth et al., 2011, p. 18, in Van Maele et al., p. 5). Understanding the critical role trust plays in school life

makes a culture of trust a priority in any trauma-sensitive setting. The Toronto District School Board's *Fostering a "Culture of Trust" Within and Outside a School System* lays out 8 characteristics of a culture of trust: shared values; shared goals; open leadership; culture of consensus not force; feeling of enjoying work; atmosphere of fun and enjoyment; a desire to learn, not blame; and honest and authentic conversations. I include this lengthy list because it is critical to note that these 8 characteristics ground the group dynamics of the interdependent relationships that develop within a thinking culture classroom or staffroom (Sinay et al., 2016). All eight are essential to building trust in interpersonal relationships. All 8 are social dimensions of classroom trust that enhance the chances of success of any pedagogical dimensions contained in curriculum. All 8 become key to excellence in quality of education. The eight assume even greater significance in trauma-sensitive school missions. What kind of school environment ensures student and teacher thoughtful consideration of all 8 cultural strands of trust when knowing trust grounds safety needed in trauma-sensitive *thinking culture*?

Experience also taught me that how teachers present what *school* is in a classroom also plays a large role in the growth of trust within a classroom. When the teachers are instructors only students became passive, not personally involved. If the teacher assumes each student is capable of thinking and feeling and comes to school each day for help and support to learn something new and exciting about life, the teacher-student trust-bond becomes a source of support and understanding. If the teacher and students share what emotional and social issues are causing reading problems, school can get students to contemplate changes that solve learning as living problems, even ones that come from outside school. Schools have to get students' attention first before they can consider a "culture of connection." This culture of trust, safety and student-teacher *meeting of minds* becomes the foundation of relational wellbeing. Sharing a snack of apples or clementines at recess can cut through anxiety barriers that build when problems arise—mundane rituals of sharing and thoughtfulness promote positive foundational emotions.

I had the good luck to work in schools where the professionals approached teaching with the idea of changing the whole-school culture by continuously considering ways that showed students how to reach better outcomes on a daily basis. Teachers held ad hoc discussions to deconstruct emotional blow-ups where teachers came away with a strong feeling of *I wish I had handled that situation differently* or *there has to be a better way.* Sharing knowledge about what makes students *tick* emotionally reminded teachers that many student behavioral issues had more

to do with things that were happening in their lives than what was happening in the classroom. If the whole school problem-solved together to meet youth-sensitive needs, collective action had powerful impact on school culture in terms of 'the way we do things around here'. When a culture of trust becomes meaningful to teachers and students in how they self-regulate their daily routines of classroom relationships they have realized a *thinking culture* of trauma-sensitivity based on trust sensibilities.

The last "*why me?*" aspect that I took from my experience that directly relates to this planning of a trauma-sensitive model was the learning I gained as a teacher by watching what seemed to work best for other teachers. I worked with a kindergarten teacher who seemed to have an amazing knack of reassuring students that she could help them with their immediate issues: from crying about missing their mom, losing a kitten, or being hurt by an older student to fears about a family divorce. She purposefully applied her relational wellbeing skills based on the conviction that she could help a situation by connecting with the child and responding to his/her perspective on things. She actively moved the child's perspective from being overwhelmed by an event to start thinking about more positive alternatives or solutions that allowed the student to move on. As a teacher, I found myself applying the same psychologically palliative approach to help students manage their own overwhelming emotions to start considering new ways to act during adverse events. I was convinced that reliable *best practice* advice for my own practice came from observing what other teachers did that seemed to make students trust school and teachers as a source of support and answers. Teaching came to mean always learning from the students how to improve their learning experiences.

Best Practices

Our language arts consultants started talking about sharing *best practices* between schools for language arts and evaluation around 1990. Best practices approaches gave teachers the freedom to align teaching with youth-sensitive needs, but also carried the responsibility to choose new practices wisely, such as getting input from other teachers in the system of what works best with each student or event. Best practices had to be best for the community where they were implemented. Best practices approaches fundamentally presented learning and teaching as a controlled inquiry into what seems to work best to meet both personal and policy expectations for students. Choosing best practices to import adapted teaching to children-sensitive needs in the local trauma stressors. Hargreaves and Fullan (2012) encapsulate teaching best practices as the

term will be used in this thesis: "Their moral purpose is expressed in their relentless, expert-driven pursuit of serving their students and their communities, and in learning, always learning how to do that better" (p. 5).

The literature shows that trauma-sensitive schools set up cultures of support and caring. I will demonstrate this over the course of this thesis. How do schools accomplish this? A first priority would seem to be the creation of a school culture within classroom environments that model safe community relationships, ones that respect and nurture the relational wellbeing of all members. Secondly, when classroom competence is expressed in terms of how students apply new SEL (social and emotional learning) skills, important strides can be made. Teachers decide new best practices that help introduce students to new ways of thinking about resilience and wellbeing within cultures of support, empathy, and caring as well as create contexts in which to rehearse these skills. They can offer individual, group, and whole-class activities that model positive ways to mitigate stress and trauma. Programs and curricula such as social and emotional learning programs promote students' concrete thinking strategies to make positive changes, building self-knowledge that supports motivational drives for autonomy, self-understanding, and self-compassion.

I have learned that all of these elements need to work together in reciprocal ways. SEL dispositional goals are developed and supported by trauma-sensitive practices that personalize positive transformational drives. These drives are further activated by trauma-sensitive competencies that rehearse motivational uplifting SEL programs. These reciprocal elements can also be supported and incorporated in very practical ways. For instance, Ryff's (1989) concept of "positive reappraisal" has become a basic skill set for students to make trauma-sensitive choices. Schools, for their part, can take a positive reappraisal approach to motivate students to respond in positive ways to stressor events. While appreciating positive reappraisal feedback mechanisms, students can then adopt relational practices that reappraise wellbeing and resilience. The purpose of this literature review thesis is to identify, define and organize the library of evidence about best practices that educators can use to establish a trauma-sensitive school. Simply put, I chose trauma-sensitive schools because I found the biggest challenges that I encountered in the classroom were not student personalities or inadequacies. Students were often overwhelmed by changes that were happening in their lives such as trauma or becoming a teenager. In order to

support students, teachers need new trauma-sensitive ways to help students feel *I know how to handle this now*.

Methods of Literature Review

Research Questions

    I started the literature review with two key research questions in mind: 1) how does setting up a trauma-sensitive culture change what school means to teachers and students each day, and 2) What trauma-sensitive best practices offer the best chances of helping students to think competently about resilience, relational wellbeing and autonomy? Question one focused inquiry on the conceptual frameworks of a trauma-sensitive culture and its implications in new definitions of what *school* and *education* and *learning* mean to the student and teachers. The second question focused study of the most promising classroom practices that teachers could use to help students develop meaningful thinking patterns that facilitate trauma-sensitive thinking. I used my thirty-five years of classroom experience, and four years as a pedagogical consultant, to juxtapose new conceptual ideas against practical classroom realities. Recent graduate classes nudged my trauma-sensitive lens toward critical thinking about resilience, relational wellbeing and autobiography at the conceptual level of what trauma-sensitivity involved. The practical teacher side of me nudged me toward the daily manifestations of student self-esteem, self-determination, and self-respect that grows students' autonomy drives *within.*

    The proposed model for a trauma-sensitive school integrates the critical trauma-sensitive concepts of resilience, wellbeing and self-determination with the pragmatic thinking culture of a classroom that develops personalized thinking about autonomy and competence within a safe connectedness of a trusted community. The ultimate trauma-sensitivity threshold for adopting new ideas, practices, and concepts in the new "thinking culture" model was whether it offered a child-meaningful way to think positively in social contexts where wellbeing, trust, and self-determination were being compromised by trauma histories.

Methodology

    The literature review was conducted following procedures of *transformative mixed methods research* (Mertens, 2010). The transformative theme of the research reflected the need for change in critical thinking and school policy assumptions by the professionals and students that might enhance the success of a trauma-sensitive school. A *narrative overview* was conducted to guide the evidence-based literature review of best teaching practices that support a

trauma-sensitive environment that schools present in classrooms (Green, Johnson and Adams, 2006). The aim of the literature review was to mine and compare research articles and authoritative texts to establish a consensus on practical strategies for conceptual frameworks that schools and teachers use to create a trauma-sensitive culture—a culture of mutual respect, empathy and welcome. A trauma-sensitive *system thinking* focuses on positive self-esteem and building life skills to manage and mitigate stress in traumatized students. The literature review should provide teachers with targeted strategies or approaches that might be useful in meeting complex needs of trauma students on a daily basis.

The standard search engine used was Google. Search entries started with general information on terms such as trauma-sensitive schools, scholarly articles on trauma-sensitive schools, and then specific universities or policy institutes mentioned or referenced in articles or reviews on the same topic. Articles stored on servers such as JSTOR were accessed and printed through McGill Library services. Relevant authoritative texts on psychology, education and trauma including used versions, were bought on-line through amazon.ca. These encyclopedic resources were tapped for relevant key word/concept of innovative school practices such as resilience education, positive psychology, relational wellbeing for self-determination or social and emotional learning. Relevant policy concepts mentioned in Trauma Learning Policy Initiative (Cole et al., 2005), *The Future of Children: Social and Emotional Learning* (McLanahan, 2017) or the Institute for Public Policy Research's *Learning to Trust and Trusting to Learn* (Hartley-Brewer, 2001) were mined as background articles that set the conceptual framework of the narrative review itself. Booklets such as Tasmania's *Good Teaching: Trauma-Informed Practices (2016)* were mined for best practices.

In the following sections, I briefly outline the main conceptual approaches that helped structure this thesis and a TSS (trauma-sensitive school) model that will be described at greater length in the thesis.

Framing a Preliminary Trauma-Sensitive School Model

Successful trauma-sensitive schools should set a goal of creating a thinking culture that fosters self-determined student thinking about trauma. Self-determination theory assumes that students learn best when they feel a level of competent self-control over their own activities. Learning is a natural focus where students develop that competence. Teachers in a trauma-sensitive situation have to continuously consider mindfulness to the most efficient way that a

student learns in any situation. Deci and Ryan's (2003) self-determination theory explains that efficiency in learning depends on a student's motivation, whether extrinsic or intrinsic drives, to learn and change, especially if that learning is going to improve their chances of experiencing wellbeing. Ergas (2019) names three teacher roles of mindfulness in a classroom: mindfulness-in-education, mindfulness-as-education, and mindfulness-of-education. The three teacher roles of mindfulness are characterized by the amount of student thinking and involvement allowed or promoted in activities. In *mindfulness in education* students are passive recipients of information with no opportunities for self-determination or bringing in their own voice. In *mindfulness-as-education* there is an attempt at bringing social and emotional factors into learning but only as a topic from official programs. Again there is no chance for students to self-determine their own developmental learning process in their social and emotional profiles. In *mindfulness-of-education* teachers actively promote student self-determination resources and motivations to learn effectively. Mindfulness-of-education involves critical pedagogy that develops transformational reasoning, rehearsed in daily practices, that applies new attitudes and dispositions to solve typical student social, emotional and academic problems related to trauma. Teachers purposefully link self-determination to intrinsic and extrinsic motivational drives that make a student want a better school life of wellbeing and resilience experiences.

Relational Mindfulness in Teaching-Learning Relationships

Leigh Burrows (2011) calls this *relational mindfulness* in education. It invites teachers to maintain equanimity in intense environments by careful listening to "the relational field between us" (p. 1). Relational mindfulness assumes that the responsibility to change rests with the individual student, and if the teacher is mindful of the student change mechanisms needed, then mindfulness-of-education's focus becomes training students how to self-determine positive social and emotional healing. This also becomes the collective community support mantra as a thinking culture of every-day practices that set an alternate path to trauma stress. Heightened attention to actively think and reason before reacting to trauma during the school day becomes the immediate practical goal of a trauma-sensitive classroom culture.

Three defining cultural supports of a trauma-sensitive school are relational mindfulness to 1) safety and wellbeing; 2) social and emotional learning as the natural way we learn about competence and connectedness; and 3) relational wellbeing within a learning group. The literature review is organized around these three cultural dimensions of trauma-sensitivity where

students learn personalized ways to improve the quality of their school life. The proposed school model will explain how teacher practices can establish a trauma-sensitive thinking culture tailored to student needs for self-regulation of safety, social and emotional learning, and relational wellbeing. All three focuses represent new ways of thinking and *training* that guide students towards adopting a resilience perspective. Resilience goals are reached by modeling of resilience and self-determination strategies taught as new critical thinking practices to mitigate trauma. Mitigation becomes a community habit for addressing inevitable trauma or daily challenges urgencies. In this way, TSS schools tend to explain trauma-sensitivity in terms of a culture that nurtures self-determined autobiographical solutions motivated by shared resilience and wellbeing life skills. This thesis will focus on critical pedagogy practices of relational mindfulness that make resilience and wellbeing skillsets part of daily education. These skillsets empower students to decide autobiographical solutions to trauma.

Student Empowerment Through Self-Determination

Teachers foster a student self-regulation thinking culture because it empowers students to gain control of their own destiny. Self-determination of their own wellbeing is a powerful motivational drive that seems to focus student attention and intentions. Focused attention (awareness or mindfulness) is a critical effectiveness need when building competence and self-esteem that sustain wellbeing. Student self-regulation in trauma-sensitivity plays a critical role in student motivation and empowerment because it enables student change-and-adapt life skills. A new normal for a trauma-sensitive classroom is a thinking culture that is mindful of empowering students to assume responsibility for their own education, including how to mitigate trauma. Teachers' relational mindfulness competencies are used to assess the level of intervention needed to support student self-determination to a point where students regulate their own behavior and actions to promote positive feelings about safety, relationships and self-regulation. Ergas' (2019) roles of mindfulness practices in education explain student motivation systems in terms of how much teachers allow and support student ownership of their own learning process. Ryan and Deci's (2003) idea of self-determination of wellbeing identifies the external and intrinsic motivation continuum that teachers can stimulate to make positive changes. Teacher mindfulness focuses on how the teacher can stimulate change with a long-term focus on student motivations to learn and adopt a trauma-sensitive stance that comes from within. Teacher mindfulness to self-determination drives also frames drives for resilience and trauma-sensitive wellbeing school

practices that support that trauma-sensitive stance. These routine thinking practices about self-determination of transformational change and growth should become part of *regular* education.

Thinking Cultures as Classroom Practice

Empowerment and positive psychology are teaching/thinking cultures of practices that build values, dispositions and strategies that students can choose to meet their own needs. For example, education plans tie intrinsic motivation to the positive emotions experienced when student's wellbeing needs are met. Ontario's "Well-Being Strategy for Education" (2016) defines wellbeing as "a positive sense of self, spirit and belonging that we feel when our cognitive, emotional, social and physical needs are met"(p. 2). This thesis's goal is to identify which routine pedagogical practices in a TSS culture will foster student self-determination skills that meet cognitive, emotional, social, and physical needs. How to integrate these wellbeing needs into how students think about self-determination of self-discovery, self-regulation, and self-esteem becomes a critical relational mindfulness competency for teachers. This thesis should characterize what kind of thinking culture supports a community environment that rehearses student thinking about setting up their own self-systems.

A trauma-sensitive school adapts its environment to the trauma urgencies as they arise. The classroom atmosphere is structured so that traumatized students can "focus, behave appropriately and learn" (Cole et al., 2005, p. 1). Cole's booklet *Helping Traumatized Children Learn* argues that schools have to give equal consideration to *environmental* responses to trauma as to trauma recovery trajectories. This lends credence to a community thinking culture of mindfulness to change where "teachers can play an important role in connecting traumatized children to a safe and predictable school community and enabling them to become competent learners"(p. 5).

Ergas (2019) model would suggest that a response to trauma stress framing of education depends on differentiating three categories of teacher mindfulness practices: mindfulness-in-education, mindfulness-as-education, and mindfulness-of-education. These three teacher roles are carried out concurrently in all schools to some degree. Each role is a metaphoric perspective that defines how much of student learning is self-determined, as set by everyday practice routines. As the basic awareness that sustains a personal and social learning process, how much critical thinking done by the students is important for developing empowerment in all teaching-learning situations, whether behavior modification or algebra. In a TSS, mindfulness-of-education should

establish new practices, beliefs and ways of doing things that are adapted to the classroom urgencies of all students.

Mindfulness-in-education cultures focuses on teaching subjects and competencies laid out in official policies. The cultural framework in practice is based on successful passing of exams that cover retention of material covered in programs. Instead of thinking, students are passive recipients of the system's decisions about *useful* knowledge. School life is disconnected from students' lived experience. Mindfulness-as-education outlines a path to improved quality of life where education's job is to idealize the better way of life as a model to aspire to. Mindfulness-in-education teaches social and emotional education through a one-size-fits-all path, while the mindfulness-as-education describes character, ethics and social and personal awareness by conforming to system-set structures. It doesn't show students how to frame their own perspectives and beliefs, values and ethical norms in society.

Mindfulness-of-education is specifically designed to set a culture of change that informs critical pedagogy needed to meet the trauma urgencies in a classroom. Critical pedagogy addresses transformational themes of self-compassion that might support intrinsic student drives for resilience and wellbeing, both of which create a healthy balance between self-systems and social systems. Safety, trust, and relational wellbeing are treated as emotional anchors of wellbeing that support a trauma-sensitive thinking culture (Cole et al., 2005). Mindfulness to the positive transformational influences of safety, trust and wellbeing makes them critical thinking culture beliefs and values. These beliefs and values that must be adopted before students consider self-determination and self-regulation as practice pillars that enable new thinking culture values, practices and beliefs.

Mindfulness-of-education rests on established successful mindfulness–in and as-education learning practices. Teacher understanding of the dynamic in her learning group has to be mindful to all three mindfulness ways of learning that might maximize a positive change in student growth on a trial and error basis. The greatest change in a successful trauma-sensitive setting is that students gain a critical perspective on how to improve their own use of the three mindfulness roles in learning and self-regulation. In classes of twenty-five students teachers must consider that they are juggling twenty-five unique perspectives about mindfulness roles in learning. The following graphic situates mindfulness roles in daily thinking culture practices.

Trauma-Sensitive School Model
Thinking Culture Practices

Mindfulness to Culture of Self-Regulation

Thinking Goals: self-esteem, self-awareness, in control, capable, empowered

Teacher Competencies: facilitate wellbeing competence, self-determination, resilience,
Social and Emotional Learning Routines, Positive Psychology mechanisms, Self-esteem, self-efficacy,

Student Role::take responsibility autonomy, resources within, intentions and attention to positive change, Study autobiographical challenges to set positive reappraisal paths & life skills

Mindfulness to Culture of Feeling Safe

Thinking Goals: security, trust & wellbeing, belonging
Interpersonal respect
Teacher's role: calm, predictable, positive, solutions and truth, mutual recognition, mitigation strategies
Competencies: thoughtfulness and kindness, fairness, empathy, Mentor-facilitator, not judge

Student's role: self-control, resilience, inquiry process to survive and adapt, meeting new goals and trying new solutions, drop "fight or flight"
Adopt a response process to stress

Trauma-Sensitive Mindfulness

Mindfulness to New Ways of Thinking for New Ways of Acting

Mindfulness to Culture of Relationships

Thinking Goals: connection, trust, belonging, relational wellbeing,
Shared meaning making/bridging
Teacher's Role: narrator-interpreter, response coach, conversationalist, story teller, ethics and justice, life lessons
Competencies: bridging, sharing, collaboration, discussion/discourse coach, sets clear expectations
Student's Role: take responsibility and ownership of decisions to be pro-social expectations

Example of a Thinking Culture

Teachers need to make school, curriculum, and education meaningful to the everyday perceptions of students. On an Edmonton Catholic School's webpage about its Graduation Coach Program, a student records this statement: "I've never had anyone push for me at school before. Now I'm close to Elyse. She's my second Mom—Ina*—and the others feel that way too. We share food and talk. If I have hurt feelings, I come here. Without her here, it would be weird" (Edmonton Catholic School District @ ecsd-education.alberta). This student values the teacher's (Elyse's) relational mindfulness and supportive "touch," recognizing the comfort and value of a trusted and helpful mentor. This student feels and thinks she belongs to the school family. This school situation is no longer exclusively textbook or curriculum-sensitive. It has become child/youth sensitive because it is couched in positive relational feelings and actions, generated by a relational mindfulness cultivated between teacher and student.

What may be called 'trauma-sensitive teachers' try to develop community meanings of social and emotional sensibilities and practices that positively affect classroom relational wellbeing because they are positive patterns to think *with*. In everyday life, this trauma-sensitivity would involve *thinking with* social recognition, being welcoming, and managing respect in relationships. At the level of learning interactions in school, this means teachers and students think with the same relational mindfulness expectations. This suggests a new curriculum responsibility for teachers, one that involves professional handling of connections, attachments, and caring. Trust and belonging skills are key components of wellbeing positive emotions.

Thinking Cultures as Practice

The literature review will also explain the thinking culture through the special intergenerational bonds of teacher-student relationships that guide best practices tailored to traumatized student needs for safety, SEL, and relational wellbeing. To focus my use of metaphors to organize a trauma-sensitive classroom culture, I rely heavily on Ted T. Aoki's (1996) *bridging metaphor.* Aoki used bridging to represent the in-between space shared by teacher and students that invites "educators to transcend instrumentalism to understand what it means to dwell together humanly" (Aoki, 1996). This metaphor is apt in representing the bridging of Ergas' mindfulness-in and as-education with mindfulness-of-education. Bridging metaphors here are characterized by the relational mindfulness thinking culture of learning

communities that define a classroom's values, assumptions, and beliefs. Ergas' metaphors represent three teaching styles of bridging teachers' worlds and students' realities. A classroom's culture primarily bridges universal feelings of safety, welcome and support with students self-determination of responsibility for their own learning and change.

Hopefully student and teacher bridging can lead to a shared narrative. The long-term goal is to find out which narrative-sharing practices improve chances of student success in spite of trauma. Joining the teacher's life narrative with the student's life narrative brings the teacher's understanding of living with trauma into students' learning of mitigating the stress of trauma. By joining narratives, a school's mindfulness to trauma-sensitive development becomes part of each student's narrative. Relational trust-as-mindfulness is the emotional and social guardrail that allows the bridge to operate as a transitional touchstone of trauma-sensitivity that sustains positive change. SEL bridges the tension between personal realities and social expectations. Bridging juxtaposes positive choices in life against traumatic events. Education creates bridges between student and community issues by creating choices for a life path for self-determined action. The path chosen is a metaphor that students and teachers use to weigh their thoughts, beliefs and behaviors.

Teacher mindfulness-of-education is a best practice metaphor that explains bridging in terms of positive psychology relationships. Positive emotions of safety and trust foster self-esteem metaphors such as wellbeing, resilience, and autonomy as part of daily practice. Students learn that bridging conversations might offer perspectives to work through challenges in life. Positive psychology supports an inquiry process that offers hopeful techniques in solving particular trauma-related problems. Mindfulness to practicing simple but meaningful self-regulation activities helps link thinking about hope to personal success in the classroom. A persistent focus on a change process with positive outcomes is itself a metaphor for the proposed literature review of TSS practices. This thesis' goal is to clarify how this focused mindfulness as a *thinking culture* comes to life in daily practice.

An education metaphor is an overarching principle that extends across a school system. Metaphors are manifest in teacher and student daily routine practices and behaviors. Metaphors are guiding principles that prescribe the educational roles of curriculum, teachers and students. Metaphors represent overarching *ways that things get done around here*, similar to Schein's (2010) famous metaphor of an "organizational culture." Schools' organizational cultures set the

school mission to reflect the common beliefs, assumptions and cultural structures of the school community's shared values. These values should define and influence the goals of daily teaching practices while setting the outcomes desired in student thinking and behavior. A guiding metaphor, such as a concept map for a trauma-sensitive school identifies the overarching defining beliefs and assumptions that frame decision making to meet youth-sensitive needs. To meet trauma sensitive needs teachers give local real life meaning to trauma-sensitive beliefs and assumptions through daily practice. Instead of just focusing on passing exams TSSs develop trauma-sensitive assumptions that guide teachers to show students how to think *with* and *about* trauma-sensitive principles in their real lives.

The literature review will search for teacher competencies that set thinking practices that integrate subject competency with SEL life skills competencies. A focus on student resilience and wellbeing skills profoundly changes the teacher's professional competencies' perspectives. This literature review thesis will build around Schein's and Ergas's metaphoric representations of organizational structures and mindfulness roles as a cultural framework for tried-and-true model of a trauma-sensitive school made in the literature review. The literature review will also build around Aoki's bridging metaphor and Burrow's relational mindfulness that set the thinking culture of daily *best practice* needed for trauma-sensitive schools.

Thesis Overview

A TSS is not laid out in school districts or ministries of education. TSSs come to life in how teachers, in their local classroom environments, can support an overarching thinking culture that prompts reflection about life, problems that get in the way of life, and solutions that offer a better perspective on life. Successful trauma-responsive environments foster new critical thinking, attitudes, and dispositions to solve typical student social, emotional, and academic problems. Successful schools explain in real life terms the possible ways of thinking about trauma that foster a resilience perspective in students. Building reliable resilience depends on conceptual frameworks conducive to trauma-sensitivity, namely, mindfulness and wellbeing. Mindfulness in education explores thinking about life. Mindfulness of education deals with critical self-improvement thinking in a social setting. Mindfulness as education, such as SEL programs, sponsors thinking about wellbeing transformations that overcome trauma and academic challenges in life. Trauma-sensitivity becomes inextricably linked to visible ways of positive change (mechanisms) in each student's sense of relational wellbeing.

Chapter two will review learning theories that justify basing a trauma-sensitive school model on wellbeing theory. Wellbeing theory holds that student success depends on a network of positive emotions that enable effective transformational ways of thinking about one's self in social situations. Trauma-sensitivity itself is interpreted in terms of social and emotional aspects of education that nurture positive thinking patterns. New thinking focuses on wellbeing as a source of intrinsic motivations for classroom effectiveness. These positive drives are derived from relational success, trust, resilience, and self-determination. Self-determination theory bases student wellbeing on the SEL-trained effectiveness in gaining positive outcomes from supportive relationships, self-esteem based on competence and achievement, and autonomy as sources of intrinsic drives to be effective. Competence is attained when students meet both academic and trauma-sensitive SEL expectations of the learning community. Self-determination is important in trauma-sensitive schools because it reinforces natural growth drives based on innate psychological drives. Self-determination drives—dispositions for connectedness, competence, and autonomy—become the three aspects of relational wellbeing and resilience that trauma-sensitive classrooms visibly support to promote rational thinking in the face of challenges.

Chapter three will address relational wellbeing, resilience, and self-determination as the cultural values that characterize a trauma-sensitive school community. Using Ritchhart's (2011, 2015) model of 'culture of thinking' schools, trauma-sensitive school structures are visible community practices of positive thinking as the core of learning. Students are actively coached to think more, reflect more, and connect more within the classroom community. Trauma-sensitivity is treated like any other challenge such as learning to read or social literacy. Relational wellbeing, resilience, and self-determination are treated as dispositional goals and values that support new ways of thinking about renewed engagement, understanding, and independence. Teachers and students jointly plan positive learning structures within relationships that support self-determined inquiry into strategic thinking about reaching personal goals.

Chapter four will explain how trauma-sensitive perspectives affect classroom curricular practice. Relational wellbeing, resilience, and self-determination are discussed in terms of their pedagogical role. Pedagogy focuses more on classroom activities, collaborative interaction, and social and emotional practices and strategies that affect student success. The overall emphasis explains how teachable wellbeing and resilience skill sets can be organized within an inquiry approach. Inquiry processing builds trauma-sensitive thinking as well as self-determined change

paths. The cultural emphasis of daily practice highlights a process curriculum that shifts away from measuring only academic performance. SEL lessons develop personal thinking processes to explain how to learn and change.

Chapter five will look at the trauma-sensitive importance of teacher student relationships. Relationships assume a unique developmental role in curricular bridging that sets relational wellbeing and resilience goals. Bridging integrates wellbeing, resilience, and positive psychology to guide a transformational pathway to student self-determination of personal success, happiness, and self-esteem. Such relational strategies help monitor the individual's path to resilient trauma sensitivity. Setting up relational trust is the critical first step in addressing trauma's impact on learning. Intergenerational bonding links student change in thinking about trauma to transformational positive changes in their sense of relational wellbeing.

Chapter six looks at trauma-sensitivity education through the overarching metaphoric lenses that teachers, parents, and students should adopt to organize SEL priorities in trauma-sensitive education. Trauma-sensitive dispositions develop youth-sensitive positive psychology approaches. Using positive emotions to trigger rational transformational thinking helps traumatized students assume confidence in positive change, growth, and learning as fundamental to trauma-sensitive community goals.

Chapter Two: Conceptual Frameworks of Trauma-Sensitivity

Chapter two combines a literature review of trauma-sensitive educational theories with trauma-sensitive practices. Theories of new mindfulness in a trauma-sensitive school (TSS) will be organized around three motifs: mindfulness to trauma's impact on student wellbeing, resilience resources, and self-determined autonomy. Mindfulness to relational and subjective wellbeing, resilience education, and self-determination drives focuses on critical trauma-sensitive paths to success. Developing these three transformational drives requires positive mentoring. Mentoring routines involve positive practices that establish supportive attachments, guide SEL self-regulation correction, and build competence in managing new ways of thinking and behaving. Positive practice changes target relational, personal, and trauma-sensitive health and wellbeing.

To characterize a trauma-sensitive school, I offer a youth-sensitive school model that heightened my own trauma-sensitive thinking as a teacher. Working for two consecutive youth-sensitive principals brought home what a sensitive-to-human-challenges school looks like. Our school followed the government-prescribed curriculum but the full staff surveyed the emotional, cognitive, and social effectiveness of each class before setting curriculum planning by cycles. We took seriously the health and wellbeing competencies in the Quebec Education Program. We planned whole school and classroom practices that integrated wellbeing into general social and emotional learning needed to overcome personal or group challenges that got in the way of individuals' life paths.

Students who were having difficulty in meeting routine classroom expectations for subject or cross-curricular competencies were assigned a staff 'mentor.' Ad hoc staff meetings were held to brainstorm ways to better meet the developmental needs of anxious underperforming students. Teachers understood that we needed coping strategies for negative events that interfered with learning. Positive intervention must be made available to trauma stress victims before they *fall through the cracks* of academic progress. Mindfulness to mitigation of stressor thinking or memories became a critical part of daily curricular planning. Daily routines allowed students to think more positively about themselves, including their academic progress.

In routine staff meetings, ad hoc discussion set the stage for a collective community response to student needs. Both principals coordinated staff expertise in after school meetings with parents, students, and teachers who were struggling with difficult challenges and adversity.

Both principals did their 'office work' on the weekends. They promoted relational wellbeing and community support of SEL during the week. Using positive psychological approaches, as a school, we set as our mission to identify trauma, adversity, and day-to-day issues as something that had to be solved or worked through together as a community. The school leaders became a generative source of solutions and strategies. In critical cases, professional resources were brought in to advise. Ultimately, this trauma-sensitive school involved cultivating a community disposition to collectively respond to trauma by developing positive solutions for any stressing event in the classroom. Organizing the school to make students feel cared for and accepted by the community became the focus of trauma-sensitive school planning.

Safety as Wellbeing

The theoretical model that comes closest to the above youth-sensitive model is the *sanctuary model* of trauma-informed care (Bloom and Farragher, 2013). Sanctuary model schools provide an institutional model of safe environments that are organized around intentional care that addresses trauma urgencies. Such schools rest on a community decision to meet the trauma urgencies that are interfering with carrying out official policy curriculum in the local schools. Sanctuaries intentionally create a values system that grounds student development in relational wellbeing. Sanctuary culture in schools involves establishing trauma-responsive wellbeing beliefs and attitudes. Trauma-sensitive culture promotes safety and non-violence, social and emotional learning, social justice, meaningful communication, and student autonomy. Sanctuary models set up an organizational-culture-as-a-service model. Sanctuary is a dispositional stance that teachers also use to create classroom cultures with lessened stress, allowing for development, growth, and change that students needed to focus on literacy and numeracy.

To make sanctuary *real*, four principles of classroom culture should become visibly routine practices in response to four practical student goals (Treleaven, 2018). Trauma-sensitive training helps students *realize the impact of trauma* and possible pathways to recovery. Trauma-sensitive communities *recognize and identify the manifestations of trauma* as part of the classroom environment. Students are guided to *respond with trauma-sensitive thinking* as community expectations for a community problem. Lastly, special care is taken to *avoid re-traumatization* by never making school another traumatizing event for any trauma victim. Relational trust improves chances of success. Trauma mindfulness in classrooms becomes the best hope for trauma stressor relief (Van der Kolk, 2014).

Mindfulness to student needs to feel safe brings education back to its original purpose: teachers as servant leaders. A servant leader fosters wellbeing in those he or she has chosen to serve (Greenleaf, 1970). Servant teachers are committed to inspire and enrich the lives of the students they mentor. Positive psychology theorists tell us that this servant role of teachers creates trust that motivates drives for students to adopt habits of relational wellbeing, resilience, and autonomy (Seligman, 2011; Seligman and Csikszentmihalyi, 2000).

Teacher servant leaders assume Michael Norton's (2017) motto: "People don't care how much you know, until they know how much you care ... about them." Servant teachers' prime currency with stressing-out students is a visible capacity to care about and empathize with student reality. Positive relational wellbeing experiences, positive dispositional thinking, and positive school communities improve students' quality of life because hopeful emotions displace psychological pathologies of trauma and adversity. Positive psychology approaches to trauma-sensitivity hold that teaching has to emphasize the hope in school life that makes life worth living. Hope, self-knowledge, aspirational goal setting, perseverance, and self-determination are introduced as transformational drives to replace real, negative impulses of trauma.

Fostering a wellbeing culture rests on wellbeing theory that positive emotions of hope and wisdom justify SEL in trauma-sensitive communities (Brown and Ryan, 2003; Seligman, 2011, Seligman and Csikszentmihalyi, 2000). Hope is fostered in classroom practices that build wellbeing experiences of positive emotions of autonomy, self-esteem, and self-confidence.

Mindfulness to Wellbeing

Mindfulness in schools consists of deliberate, focused attention on trauma-induced needs of local student populations. Pedagogical mindfulness includes enhanced teacher awareness of practices that promote the relational wellbeing of each student, in the context of cultural, social, and emotional trauma realities of emotionally vulnerable learners. Student success depends on how effectively teachers can foster self-perpetuating relational wellbeing. A feeling of wellbeing can activate drives for resilience and self-determination. Relational wellbeing also acts as an emotional self-knowledge feedback system. Feedback builds new awareness of community strategies to improve responses to stress. Empowerment involves SEL training to improve effective responses to stress. Resilience, autonomy, and wellbeing are essential socializing components of student learning. Wellbeing experiences give students hope that self-compassionate needs will be met by their learning community.

Guiding students to adopt heightened social awareness practices is critically dependent on the personal trust generated by intergenerational bonding. TSSs recognize that bonding generates interpersonal caring and safe relationships. Trauma negatively impacts student wellbeing by degrading SEL capacities that students bring to a classroom. Trauma-sensitive education must address the role that personal mindfulness habits can play in reducing and mitigating the adverse effects of childhood stress, anxiety, and trauma. The Trauma and Learning Policy Initiative (TLPI) (2005, 2009) and *The Future of Children* (McLanahan, 2017) maintain that a focused attention to social and emotional learning in a resilience education school model offers the best hope for long-term positive health and wellbeing after trauma.

Relational wellbeing and positive self-determination are codependent on a mindfulness approach, one that can lead to deep self-knowledge. Brown and Ryan's (2003) self-determination model of contemplative education characterizes learning as an innate developmental drive. Innate developmental drives are of interest to teachers because they depend on contemplative and self-critical reflection about adversity. Positive relationships, self-regulation and competence are treated as SEL deep self-knowledge paths that can become new transformational drives. Deep self-knowledge involves knowing what emotions or beliefs motivate intrinsic drives for growth and adaptation. In a classroom, this mindfulness to change can be anchored in strategic skill sets targeting new thinking patterns. Students rehearse linking new forms of heightened awareness to critical thinking to solving especially troubling situations. This situates mindfulness, as purposeful awareness of self-control and decision-making, as a critical source of transformation guided by teachers within a classroom context characterized by relational wellbeing (Schonert-Reichl and Roeser, 2016).

Offsetting Stress to Boost Resilience

TSS mindfulness in education involves purposefully focused attention on developmental intelligences that make learning possible. The value of trauma-sensitive mindfulness in education lies in intelligent receptiveness to trauma rather than reactivity (Jennings, 2015), this on the part of the student but also the teacher. This means developing a school mission that helps overcome cognitive, social, and emotional stress caused by adverse childhood experiences, traumatic events, and chronic trauma. Mindfulness in the classroom is grounded in its application as a resilience skill set of trauma-mitigating thinking. Students benefit from rehearsing solutions for

coping with suffering, stress, and anxiety. Minimizing stress during students' learning processes enhances readiness to consider resilience and positive choices.

TSSs provide special attention to the developmental emotional needs of youth, whatever the cause. Special attention usually takes the form of social and emotional development programs delivered within supportive and positive relationships. Relational mindfulness recognizes the compassionate role of teacher kindness and support that students return in a reciprocal relationship of give-and-take "that shape the child's self-awareness; and that shape the growth of his or her heart and mind" (Cole et al., 2005, p.1). A student's comfort level with this relational give-and-take is in turn related to the student's adopting of self-regulation to start new ways of thinking. When students can link self-compassion about trauma to constructive give-and-take with teachers and peers, they can appreciate the use of collaborative reflection as a problem-solving tool.

The operational definition of mindfulness used in this thesis is "paying attention in a particular way: on purpose, in the present moment, and non-judg[e]mentally" (Khabat-Zinn, 1994). This definition accommodates reflexive psychological meanings with ideas of student peace of mind. It frames teacher professional awareness of anxiety and stress in student life-stories. The purpose of this mindfulness is to foster student resilience based on internal motivational drives to better cope with the stress of trauma in their lives. Mindfulness to resilience enhances student performance because resilience becomes a more efficient release of their "treasure within" (Delors et al. 1996).

Mindfulness to trauma prompts teachers to focus on individuals' stressor patterns as well as community stress histories. Trauma-sensitive teachers try to guide acceptance and understanding of trauma in a way that mitigates stressors. Developing reappraisal mechanisms builds openness in each student to accept trauma as a part of life. Trauma-sensitive classes reconstruct challenges in a form that enables positive reappraisal of anxiety (McConigal, 2015; Ryff, 1989). Generative critical thinking patterns, combined with SEL training, develop three trauma-sensitive self-regulation skill clusters: 1) monitoring of relational and subjective wellbeing and their effectiveness, 2) resilient education based on self-control of attention, intentions, and emotions, and 3) cognitive, emotional and social competencies needed for self-determination drives of success, autonomy and relatedness.

TSSs offset stress because they assume that mindfulness to student wellbeing during trauma is an essential component of SEL teaching. Trauma-mindful teachers actively motivate students in restoring and fostering a positive change mindset. Growth and change mindsets are transformative drives that prepare for *rewiring the brain.* This also means teaching openness to being *rewired* (Graham, 2013; Kashdan and Ciarrochi, 2013; Rechtschaffen, 2014). Teachers' roles thus expand into embodying extrinsic empowerment of intrinsic student motivation. This entails teachers' connecting with student experiences, life stories, and cultures. Teacher mindfulness to students' intrinsic motivation promotes positive notions of wellbeing, resilience, and autonomy as benchmarks of competence and self-esteem (Brown and Ryan, 2003; Deci and Ryan, 2000). Once positive emotions needs are met, youth are intrinsically motivated to engage in normal, safe learning activities. TSSs ensure that trauma-induced "avoidance" or "escape" mechanisms are replaced by transformational drives to expand awareness for new self-knowledge (Ryan and Brown, 2003; Understanding Motivation, Center on Child Development, Harvard, 2018).

Relatedness, competence, and autonomy were prescribed in Deci and Ryan's (2000) self-determination theory as universal psychological needs for learning. These become inherent motivational drives for classroom environments to foster. Through a mindfulness lens, self-determination theory suggests that teachers should inspire transformative drives to learn and commit to positive changes in the face of challenge. Positive change in school is enhanced when the psychological needs for each student's social and emotional development are provided in a safe environment. Teachers organize self-critical and reflective inquiry to nurture mindfulness to change. Self-determination theory becomes a teacher-guided transformative lens to integrate personal and social motivations to adapt and change. Positioning wellbeing and resilience as motivational forces for self-determined transformational growth and change makes them teachable goals in their own right.

TSSs purposefully further develop mindfulness to wellbeing and resilience as student protective factors that facilitate transformative *rewiring of the brain* to mitigate trauma. Brain rewiring provides a self-compassionate, self-knowledge approach to positive change (Germer, 2009; Graham, 2014; Rutter, 1987, 2012; Siegel, 2010). Compassionate classrooms involve teaching that fosters wellbeing, resilience, and autonomy. These three become emotional intelligence skill sets for values that anchor trauma sensitivity. Wellbeing, resilience, and

autonomy are life skills, life competencies so to speak, as well as "broad areas of learning." Students will need the trio to be able to transform themselves from frightened victims of trauma and adversity into flourishing, successful students. In this way, mindfulness to trauma-sensitive education trains and develops "key psychological processes that underlie healthy psychological functioning and emotional resilience" (Germer in Murphy, 2016, p. xx). Germer calls this "dancing in the rain," a euphemism for reasons to dance (flourish) in the proverbial rain (trauma and adversity).

Dancing in the Rain identifies steps that schools can use to promote self-compassion. Self-compassionate change themes promote healthy wellbeing as a positive change support mechanism (Murphy, 2016). Change is necessary because 'dancing' requires new ways of thinking and action. The first action is finding a new way to respond to our difficulties, being *with them (viz., traumas and fears)* and not *being them,* so that we can be open to deep learning. The second step involves sticking to core values and attitudes that influence self-expectations rather than focusing on trauma and fear. The third involves actively accepting and pursuing these new positive values. This step assumes that we can change how we feel by changing what we do. The fourth step involves teachers helping students accept that adversity is a part of life, and that downpours will happen but the sun always eventually comes back out. These "dancing in the rain" steps become ways of being in the world.

Relational Wellbeing

Students are born with an innate consciousness that discerns caring relations, distinguishing them from unsafe intentions. This consciousness grows daily through relational and affective environmental feedback. Cultural concepts of SEL provide perceptual knowledge about survival, safety, social justice, caring, and recognition (Noddings, 1984). Negative feedback given by pain, illness, hunger, and anger are discerned in the environment instinctively. These environmental discernments are emblematic of the perceptual awareness toolkit that students bring into the classroom after being honed by experiences in childhood and with family. Learning depends on active engagement with an environmental trust awareness mechanism (Gergen, 2011; Kramer, 2007). Mindfulness to relational trust discernments can be reinforced by classroom cultures of caring and safety. Trust also supports openness to change away from trauma stress thinking patterns. Negative discernments are recognized as lacking empathy or being dangerous and threatening. Children are born mindful of these sensitivities and expand

them through experiences that they then apply in a classroom. Trust plays an even larger influence when teachers attempt to change trauma mindsets to growth mindsets. Teachers can link growth of school-trust to self-trust in self-determined recovery based on new feelings of competence, resilience, and wellbeing (Raider-Roth, 2005; van Maele, Forsyth and van Houtte, 2014).

SEL makes meaningful connections between trauma stress and the subconscious body systems affected by stress. Knowing how and why somatic stress happens is important for student recovery in developing new ways of thinking and learning (Raider-Roth, 2005; van Maele, Forsyth and van Houtte, 2014). Reappraisal mechanisms can establish new student thinking around which teachers scaffold trauma-sensitive goals (Kashdan and Carriochi, 2013; Rechtschaffen, 2013; Schonert-Reichl and Roeser, 2016). TSSs activate SEL trust competencies by highlighting contemplative emotional and social thinking patterns. Contemplative education is defined as a "set of pedagogical practices designed to cultivate the potentials of mindful awareness and volition in an ethical-relational context in which the values of personal growth, learning, moral living and caring are also nurtured" (Roeser & Peck in Schonert-Reichl & Roeser, 2015, p. 67). SEL programs also connect self-trust and self-knowledge as biological awareness to a 'somatic' awareness component. Somatic awareness involves recognizing somatic expression of emotional and social trauma. Somatic awareness intelligence is needed to make transformational decisions (van der Kolk, 2014).

Wellbeing thoughts and emotions can be explained as somatic changes in our muscle tension, breathing rate, blood pressure, and tone of voice, to name a few. Levine (2015) insists that people with adverse childhood experiences and trauma also suffer somatic trauma stress manifest in pain and distress. Somatic stress tension shuts down the areas of the brain that support self-awareness and body awareness. Even more importantly for SEL trauma-sensitive education, the memory of trauma alone can cause the areas of the brain connected to pleasure, joy, and relational connection to shut down (Levine, 2015, pp. xix-xx). "In order to recover, people need to feel free to explore and learn new ways to move. Only then can nervous systems reorganize themselves and new patterns be formed" (p. xv). Simple physical acts, such as getting a drink of water or humming a tune, this when under stress, can help start a new path to recovery from tension.

Part of this way of searching 'within' for instinctive somatic explanations resonates well with deep self-knowledge as a motivation for self-determination. Levine's (2015) main message to trauma-sensitive SEL teachers and schools is that student memories need thoughtful mitigation. Mindfulness to student memory fundamentally underwrites success of any SEL intervention in self-regulation. "Memory is a reconstructive process that is continuously selecting, adding, deleting, rearranging, and updating information—all to serve the ongoing adaptive process of survival and living" (Levine, 2015, p. 3). The mutability of trauma memory makes it vulnerable to revision. When interfering trauma-memories are revised to the upside in SEL collaborative discussions, SEL classroom cultures can restore community relational trust, student resilience, and individual empowerment.

Continuous stable relational trust provides an emotional safe zone that fosters health and wellbeing, resilience capacities, and self-determination as drives for students to succeed and survive. These drives can also be engaged to mitigate memory interference. SEL practices must explain how remembering a particular event is best explored through enhanced self-awareness through teacher-guided mindfulness strategies (Levine, 2015). Teachers can best attune students' personal awareness with SEL support programs by *rehearsing* self-regulation, competence, and autonomous choice decisions in applying new thinking. These SEL skill sets familiarize positive psychology thinking that re-focuses attention on wellbeing, resilience, and self-regulation as motivational drives for effective classroom improvement (Seligman, 2011).

Mindfulness to wellbeing and relational trust moves to center stage in a TSS. The Alberta (2008) "Supporting Positive Behavior in Alberta's Schools" program is an individualized approach that exemplifies how building student wellbeing can be integrated into school SEL structures. Classroom wellbeing reflects a state of mind based on the brain's biological reading of environmental input about safety, trust, and choices. Positive choices are tempered by pleasure in human relational feedback from safe, respectful learning together. It seems that wellbeing experiences, as pleasant trust experiences, open up a student's present-moment awareness and willingness to try something new. Classrooms capitalize on the knowledge that wellbeing reinforces existing drives to survive and flourish by growing and adopting in a better way.

Positive Thinking

Wellbeing theory in education assumes that wellbeing is a psychological construct that can be nurtured by teachers' use of positive psychology pedagogy to motivate student change.

Besides motivating SEL thinking structures, wellbeing theory also assumes that positive emotions support reappraisals of student thinking, attitudes, behavior, and memories. Students experience motivational wellbeing when they experience five measurable elements: positive emotions, engagement of attention and interest, positive relationships, achievement and competence, and a personal meaning in the sense of being a part of something bigger than oneself (Seligman, 2011). Teachers manage the interactive role that these five wellbeing elements play in each student's development.

Relational trust itself is a construct of personal feelings of wellbeing motivated by positive emotions around social and emotional safety that trust relationships evoke. Classroom relationships that repeat practices of safe exchanges underwrite feelings of trust (van Maele et al. 2014). Wellbeing plays a pivotal role in motivating students to 'move on' from trauma by promoting willed rewiring of brain thinking patterns to revise responses to trauma. Positive emotions make students more open and receptive to resilience and self-regulated new thinking about trauma. This includes trauma acceptance and commitment to positive change as laid out in SEL programs (Kinniburgh & Blaustein, 2010). TSSs guide students to adopt a positive agenda for safe changes made possible by community relational trust and wellbeing commitments.

Wellbeing and mindfulness are sometimes used as interchangeable terms in that, when students are mindful of their present state, they have a better handle on their positive psychological "flow" of energy, brain, and mind. This flow is most clear when deeply involved in purposeful learning (Csikszentmihalyi & Csikszentmihalyi, 1988). The same flow occurs between energies, minds, and brains when students learn within decidedly relational dimensions of social trust safety in a classroom. Seligman's (2011) positive emotions wellbeing is generated within the relational network of positive support in any safe classroom. Kindness shown within the classroom strengthens relationships by evoking happiness, pleasure, and belonging. Trust is vital for good relationships, but pleasure also comes from the pro-social activity of learning together (Jasielska, 2018). Wellbeing is characterized then by student discernments of trust as trust in relationships. Trust includes the positive flow between social and emotional wellbeing in relational networks that characterize learning communities.

Resilience Education as Positive Thinking

A 'school mindfulness to wellbeing' mindset justifies servant-like teacher care. Practices that empower and offer hope intentionally connect student learning to positive emotions.

Recording "good moments" during activities that build on positive relationships, effective self-regulation, and personal competence build self-knowledge of what causes wellbeing moments of success. Mindfulness in the classroom involves paying positive attention to students' wellbeing and aspirations. In *The Mindful Brain*, Siegel (2007) talks about mindfulness as "attunement" that "focuses attention on the internal world of another, such as a child" (p. xiii). In the TSS model proposed by this thesis, mindfulness to wellbeing assumes an attunement lens. This is similar to Aoki's (1996) "curricular bridging", mentioned on page 9. Curricular bridging, combined with his (Aoki's) (1984) "situational praxis" model represent a practical venue for curricular attunement.

Mindfulness to wellbeing becomes a cultural environment for nurturing a stress-lowering healthy relationship with oneself. Reflection integrates self-attuned identity into a socially attuned classroom. This creates a healthy reflexive relationship between the self and community culture. Mindfulness, as reflective awareness, also rehearses positive resilient problem-solving. Reflection can be very creative. Self-critical reflection, as problem-solving in healthy relationships between self and others, becomes a primary source of resilience as well as wellbeing (Sroufe et al., 2005). Carmody (in Brown, Cresswell & Ryan, 2015) highlights that trauma response is an innate biological result of survival instincts that stress all mammals. Training self-critical mindfulness to apply wellbeing or resilience reappraisal mechanisms enables trauma victims to suppress or divert instinctive stress to mitigate stressors in a classroom, but in a more intentional way.

Sroufe (2005) also claims that relationships that support children in early years "serve as a major form of resilience as the child enters the tumultuous teen years" (in Siegel, 2007, p. 271). Parents and teachers who openly reflect on personal life narratives during discussion of students' issues create a sense of attachment security within the student. This attachment security supports community forms of resilience interchangeable with wellbeing. Teacher attachment security prompts resilience and efficacy drives to foster student readiness to mitigate adversity and trauma. Students then become more *ready* to adopt positive changes and adaptation. Corrective intervention promotes self-critical reappraisal: change and adaptation from within. Elementary schools typically focus on personal, social, and emotional stability mechanisms that enable students to handle the relational demands of meeting classroom expectations. Rehearsing how students can be effective in community life sustains feelings of competence and success in

rational decision-making. The school's responsibility is to offer positive choices and solutions that facilitate ways for students to reach a state of wellbeing. These choices can then become positive resilience strategies to apply in the next adverse situation.

Both relational trust and wellbeing work in tandem to generate feelings of security that are needed for students to self-initiate resilience. Reflective discussions purposefully link self-critical inquiry to self-knowledge. Self-knowledge includes self-determined solutions for issues studied. Teachers and students work together to improve the quality of relational trust. One attribute of connectedness that strongly relates to wellbeing and resilience is proceeding with visible mindfulness to student circumstances. When teachers offer clear, open, and receptive attention to students' ongoing experiences, they become reliable advisors, obviating risks (Craig, 2016).

Mindfulness becomes overwhelmed when trauma memory challenges the safety of the classroom (Brown & Ryan, 2003). Renewed mindfulness to attachment and intergenerational bonding seems to offer the best safety net to divert thoughts back to positive thinking and behaviors. Safety supports student wellbeing and resilience by triggering a willingness to respond positively during traumatizing incidents. Teacher practices that make students familiar with transformational trauma-mitigating strategies add a pro-active layer to a classroom safety net.

Resilience as Being Positive

Resilience is the capacity to perform well in spite of adversity (Rutter, 1987). Resilience, wellbeing, and self-determination interactively sustain students' attempts to cope with adversity. Resilience education banks on the idea that positive psychological choices during times of challenge foster feelings of efficacy to *work through* stressful classroom events. Working through identifies new contingent ways of solving stressing experiences. Resilience education builds student capacity to bounce back by offering successful change paths that enable self-efficacy.

Resilience at school is understood to be a capacity to move forward in the face of challenge, trauma, and adversity that arise during classroom activities. Stress-resistant resilience education involves modeling and rehearsing thinking processes that allow students to mitigate trauma's impact on problem solving. This involves rethinking experiences with positive decision-making by applying newly established values, interests, and strengths. Similar to wellbeing, resilience capacity rests on positive psychological support from at least one mentoring relationship (Brown et al., 2001; Craig, 2017).

Successful resilience and wellbeing experiences produce feedback for feelings of relational wellbeing and self-efficacy. Germer (2009) and Neff (2011) interpret wellbeing, resilience, and competent autonomy through a self-compassionate lens. Self-compassion involves aspirational self-monitored reappraisal. Reappraisal depends on self-compassionate SEL changes and adaptations that facilitate social acceptance, inclusion, and belonging as signs of respect and success.

 "The Science of Resilience" blog entry tells us "resilience results from a dynamic interaction between internal predispositions and external experiences" (Walsh, 2015). Trauma-sensitive resilience education then focuses on nurturing dispositions to monitor trust and subjective wellbeing to guide choice of solutions that can address emotional stress from trauma memories. The school's main role here is to support dispositions that make students open to self-regulated problem solving with stress-reducing strategies. Building resilience around new dispositions to try out trauma-sensitive approaches starts in stable, supportive intergenerational relationships. Teachers promote independent student decision-making that solves trauma issues. Teachers link applications of SEL-developed wellbeing positive emotions to making successful decisions for resilience.

Positive resilience psychology supports a predisposition for students to automatically use positive strategies to bypass stress. This enables students to respond with newly learned resilience, based on self-regulated adaptation to manage all stress. Restoring safe brain thinking to diminish trauma's fight-or-flight brain is the primary goal of resilience training. Supportive relationships, self-regulating adaptive skill building, and positive experiences are purposely integrated into a positive-response culture that characterizes resilience education. Resilience education makes trauma sensitivity personalized teacher responsiveness to child/youth innate urgencies by building relational trust, safety, and wellbeing, mainly by restoring positive identity values.

Besides taking a globally positive stance, it is important for resilience coaches to draw meaningful references between classroom progress and real-life experiences. Personal stories written through attachment and mentoring narratives set the guardrails for personal and social life competencies (Levy & Orlans, 2014). Appealing to strengths and accomplishments provides a context where students learn that not everything about stress is harmful. Particularly stressing change can be linked to learning an accomplished learning process such as learning to speak.

Students understand that self-regulatory changes can be personalized and internalized. Resilience coaching must relate authentic personal life-story experiences to clear, personally meaningful goals.

Students are biologically predestined to be social and emotional learners (Sylwester, 1994, 2002). Sylwester interprets resilience and wellbeing as innate socially and personally constructed thinking dispositions to sustain survival instincts. TSSs restore resilience as a learned survival instinct. Self-determination theory interprets survival as a dynamic between intrinsic and extrinsic motivation to change and adapt to attain wellbeing (Brown & Ryan, 2003). Because resilience skill building is most adaptable in early life, early school intervention is important. However, as in lifelong learning, resilience capacity changes with changing experiences. Schools can provide caring, safe relationships and positive daily programs that reinforce resilience in coping with challenges.

Resilience, as a bouncing back protective factor, forms an emotional framework for interaction between biology and environmental effectiveness. In resilience education, "students are empowered to experiment with decisions about their interests and strengths in the context of a learning environment in which they will be supported, not penalized" (Brown, D'Emidio-Caston & Benard, 2001, p. xi). Bouncing back depends on both intrinsic and extrinsic motivational drives that reduce stressors and boost success.

For victims of prolonged periods of toxic stress, *sanctuary* environments are needed. Bouncing back happens when protective dispositions are linked to positive emotions. Safety and supportive relationships in SEL interaction are permanent features of TSS systems (Bloom, 1994). Rehearsing ways to bounce back with new dispositions and to find the upside in stress creates deep learning about overcoming a challenge.

TSS teachers cultivate cultural predispositions to be resilient. Teachers model youth-sensitivity, flexibility, empathy, caring, and meaningful communication. Student trauma urgencies add student autonomy to that teacher list to model. Autonomy plays a big role in student empowerment. Teachers model ways for students to take responsibility for their own competent behavior. As a protective factor that fosters resilience and adaptation in learning, autonomy acts as self-regulating competence for positive decision-making. Checking in with one's own identity and competence to be able to work through situations from the immediate environment becomes a source of internal motivational strength. Rutter (2005, 2012) and Ungar

(2011) both view education as a special resilience 'ecology' environment that sustains transformative thinking.

Benard (1991) highlighted the sociological impact of individual and community relational trust and safety dimensions of resilience. Relational supports offer all members of a community the protective features needed in TSSs. In this way, social acceptance, joint self-regulated problem solving, and autonomy with a sense of identity become protective features for community resilience and wellbeing development (Schultz & Ryan, 2015). Benard (1991) confirmed that autonomy and resilience are positive steps in "turning the situation around" for traumatized youth (p. 21). Schools can help students link new resilience drives to a competent sense of autonomy in trauma thinking. Most resilience metatheorists recognize the value of positive approaches in resilience education while others highlight the need to identify the negative parts of trauma as something that should be avoided, similar to van der Kolk's (2014) "truth" of trauma (p. 355). Richardson (2002) sees resilience as encompassing theories of life that can be applied to everyday living: "Resiliency and resilience can provide hope, and with practice, increase self-efficacy, for people to have more control and order in their lives …" (p. 319). Kalisch, Muller, and Tuscher (2015) prioritize positive reappraisal mechanisms for developing resilience because these shift thinking away from the "pathophysiology" of traditional trauma treatments (p. 2). Teachers make youth-sensitive choices to decide which of these resilience building strategies best supports each student's resilience strategies to escape stress.

Self-Determination of Positive Choices

Wellbeing education also supports student resilience. Resilience generates confidence in taking responsibility for aspirational decisions. In a global sense, this involves planning positive school experiences that offer wellbeing benchmarks such as fun, satisfaction, and fulfillment. Self-determination theory uses these positive emotions that foster positive psychological success instincts as motivations for development through the joys of learning. TSSs address these instinctive needs by nurturing and reinforcing intrinsic self-determination drives. Trauma-sensitive practices act as extrinsic motivational drives to trigger intrinsically determined drives.

Deci and Ryan (2000, 2008), Brown and Ryan (2003), and Schultz and Ryan (2015) propose self-determination theory as a framework for student self-development of wellbeing. To the classroom teacher, this means building student autonomy by cultivating students' self-knowledge that joins connectedness, competence, and autonomy as chosen drives for

effectiveness in the classroom. These same drives underwrite resilience and relational wellbeing, and vice versa. Classroom practices that satisfy student needs of autonomy, competence, and relatedness are rewarded by greater intrinsic motivation of self-determined choices to be a more effective learner.

Transformational thinking that is codetermined by students with teachers facilitates student goal setting. Teachers assume a gradual release of responsibility approach to student planning. This provides students with a chance to gradually assert control over how they choose to self-improve, adapt to new information, and move on from trauma and adversity. Being 'in control' rests squarely on confidence-building experiences of relational wellbeing and resilience. Students accumulate wellbeing narratives that revise and mitigate trauma narratives. Success depends on teachers' authentic demonstration of "warmth, caring and respect to students" (Niemiec & Ryan, 2009, p. 141). Self-determination choices of community-sponsored drives in education rely on the same human 'warmth' resources that teachers highlight in classroom relationships. In many trauma-sensitive students, restoring wellbeing practices triggers innate self-determination connectedness drives to their natural instinctive level.

Positive Reappraisal

Trauma-sensitive mindfulness pays attention to developmental needs. In the ways that mothers provide survival necessities for infants, trauma-sensitive teachers' first focus is on trauma-survival in the classroom. SEL programs about coping mechanisms and deep self-knowledge support a new, hopeful approach to address trauma as an unavoidable part of life. Using a positive psychology lens, teachers organize student learning around motivation to help make developmental changes needed for a growth mindset. If the biggest danger is that stress hurts people, teachers also need to teach students how to limit the impact of re-traumatizing. This starts with the self-belief that trauma stress does not have to be debilitating. When planning through a positive lens about the "upside of stress," teachers need to create classroom environments that are "a practical guide to getting better at living with stress" (McGonigal, 2015, p. xvii).

Finding the upside to stress and trauma involves a concerted effort by teachers and school communities to counter prevailing stress patterns. Practical exercises and conversations get students to rethink their ways of handling stress, by rethinking memories and considering effective new responses. These transforming strategies can range from somatic heuristics, such as

taking a snack break during stress, to self-critical reflection about repeating the off-ramp mechanism used in past challenges. Challenges can range from learning to spell to riding a bicycle, or to increasingly traumatic events. Teachers impress on students that *how* they approach thinking about trauma plays a big role in how trauma affects their success in overcoming obstacles.

The effectiveness of trauma-sensitive education depends on mindfulness to the nature of student stress. Teacher-student discussions about stress obviation help students gain new insight about self-knowledge of stress to improve self-determination of decision-making. Gaining competence to rethink transformational stress management justifies SEL programs that concentrate on self-determined re-engagement of innate motivations to learn, grow, and 'feel' success. All students have innate skills to be happy, have positive emotions, and to flourish (Seligman, Ernst, Gillham, Reivich & Linkins, 2009). Teachers have to purposefully restore student mindfulness to these natural motivational skills, while offering a clear and positive path to follow.

Self-determined resilience education aims to create generic dispositions to change and improve wellbeing. When wellbeing acts as drive for students' taking control of changes, this forms the motivational core of transformational thinking patterns. The impact of wellbeing, resilience, and self-determination as motivational drives is contingent on a positive assessment of relational trust and social recognition. Mindfulness to social and emotional respect provides protective features for self-determined learning changes (White, 2017). Trust in intergenerational bonding precedes deep self-knowledge about motivational drives. Trust is an instinctual motivation in its own right. Trauma-sensitive SEL is most effective when innate motivational drives for self-determined success can be promoted by trust inspired by school teachers (Van Maele et al. 2014). Student relational trust is the point of origin for self-determined positive thinking and healthy wellbeing in schools.

Chapter Summary

Mindfulness to relational trust and wellbeing in education corresponds roughly to mindfulness to emotional and social wellbeing within classroom relationships. It restores the youth-sensitive role of education that teaches what is needed from students in order for them to develop. Relational wellbeing is community-developed support of transformative needs to enhance future social and emotional learning. Wellbeing assumes priority status because it

motivates the problem solving of challenges that get in the way of life. Wellbeing interacts with positive self-determination and empowerment. Teachers practice teachable competencies in autonomous behavior, supportive interpersonal relationships, and reliable competence. These sources of wellbeing are based in a positive community culture. Students gain insight in connecting social and emotional development to innate, positive transformational drives, not trauma.

In chapter three, I will explain mindfulness to trauma sensitivity as a school-wide cultural practice.

Chapter Three: We Become What We Practice

When assuming a trauma-sensitive mission, schools plan student development of positive responses to present moments, including trauma stress. Successful change depends on developing motivational systems supported by relational wellbeing, resilience, and autonomy. Chapter three focuses on whole school development of relational and individual wellbeing, resilience, and autonomy as innate student drives about positive thinking to survive and thrive. As personal development drives, intrinsic motivation supports adopting new values, attitudes, and dispositions. Daily practices make these personal drives meaningful in a trauma-sensitive classroom. Trauma-sensitive practices promote change by purposefully building positive student motivations and resources. For the teacher, this means working on relational harmony and effectiveness, resilience and autonomy skills, and self-determined successful effectiveness in the classroom. Restored and reinforced wellbeing are key motivators of success, measured in self-esteem and self-confidence from meeting community expectations. A culture of positive psychology practices builds students' senses of accomplishment and competence, relational effectiveness, and competent self-determination—all student needs for healthy wellbeing.

A mindfulness-to-positive-change-from-stress school model purposefully fosters relational wellbeing in each student. Wellbeing theory offers a community beginning point of personal change (Seligman, 2011). Positive psychology classroom approaches provide clear strategies and models for developing each student's learning needs. Classrooms cultivate a culture of new positive choices, strategies, perspectives, and values. Whole school practices, attitudes, and dispositions offer ethical, trauma-sensitive choices that help students be more effective in the classroom environment. The classroom culture lays out a visible and meaningful way of managing stress in the classroom and in lifelong learning. The same culture anchors student success in deep self-knowledge about relational wellbeing and how to attain it. Perkins would call trauma-sensitivity and wellbeing classroom "themes to think *with*" (in Ritchhart, Church, and Morrison, 2011, p. xiv).

Trauma-Sensitive *Schooling*

During my teaching career, many students came back to visit. Former students, who had been placed in special classes—the infamous reading group of students with low reading scores—came back as engineers, MBAs, entrepreneurs, doctors, and teachers. A fact learned from these return visits was that prominent learning events that students spoke fondly of were

unique school events such as Christmas concerts, musicals, or canoe-camping trips. Former students remembered the school spirit that was shared when the school worked together to learn from each other and with each other during a community event.

The 'magic' of these special activities seemed to be their inclusiveness. Teachers made sure each student had a meaningful role. Best remembered moments were personal, and the clearest memories were of the positive emotions of success. What stood out in these conversations is what Gardner (2011) calls "good schooling of the mind, the best education, [which] occurs one sensitive encounter at a time. The best schools are individualized, boutique operations, each with its distinctive history, culture, and aspirations." Gardner offers a model for trauma-sensitivity: "a well-schooled mind becomes the central figure—a mind that truly understands disciplinary ways of thinking, and one that encourages respectful and ethical behavior" (p. xxviii). Relational wellbeing at school depends on students being able to think about their world in terms that are meaningfully ethical and respectful. Aspirational positivity sets the stage for trauma responsiveness as cultural thinking practices about painful trauma moments. Wellbeing positive emotions can be focused on choosing positive responses to negative events.

A trauma-sensitive mind is school-prepared to consider new responses to trauma. Wellbeing and resilience are actively 'disciplined' to promote intrinsic motivation to change and adapt to a growth mindset. The same student mind that a school or parents can influence and shape is the mind that can change trauma minds by restoring trust and connection. Matsakis (1997) says "telling your story" reconnects victims to the human race: "There is healing in the telling" (p. 271). Trauma-sensitive designers hope to 'school' the traumatized mind about neglect, abusive relationships, depression, and self-contempt that hijack attention to living. Trauma-sensitive change starts in a community's disciplined safety and support of classroom relationships that lay out the way schooled minds can share *telling your story*. Fisher (2017) suggests that we approach trauma-related problems as "disorders of the body, brain, and nervous system … [that] reflect an attempt at adaptation, rather than evidence of pathology" (p. 1). Feeling safe in the classroom with peers and teachers is part of being "encouraged to become mindful and curious instead of reactive" so that students "begin to build the capacity to self-regulate and to be here now" (p. 31).

Trauma-sensitive teachers actively base classroom routines in visible positive learning strategies to use in safe, supportive relationships. Each school environment becomes a schooled mind facilitator in its own right (Gardner, 2011; Hattie, 2012; Krechevsky et al., 2013; Ritchhart, 2011, 2015). A 'schooled mind' is tuned in to positive relational forms of social and emotional health and wellbeing. Teachers school minds by nurturing positive relationships and collaborative social structures in a trusted and safe environment. Schooled minds have the discipline needed for transformational thinking about trauma. The rest of chapter three explains how schools can foster transformational thinking through daily practices that change our actions by changing what we think so that *we become what we practice*.

New Trauma-Sensitive Culture

During my thirty-five years of teaching, I became convinced that meaningful learning and thinking strategies that teachers and students practiced every day created 'guardrails' for social interaction expectations as whole school basic developmental goals. Some of these daily routine practices take months or years to perfect. Change of routine happens when new beliefs have become internalized habits. Robert Goodleaf (1970), in his framework of servant-leadership, proposed the idea that 'we become what we practice.' This concept drives schools to develop student thinking around new trauma-sensitive positive perspectives.

A TSS mitigates trauma stress to our *neurobiological interdependence* that characterizes our innate systems of social and emotional learning together—our relational wellbeing (Craig, 2017). Trauma-sensitivity shifts the purpose of traditional education to whole school structural designs that nurture a community support culture of relational wellbeing. Wellbeing is considered the antidote to trauma's anti-social, anti-relational anxiety. Community support of subjective wellbeing is critical because it is the psychological meaning-making platform that motivates each student to adopt a positive 'resilience mindset' for self-managing their lives. Schools actively enact positive thinking patterns as cultural beliefs and assumptions. Daily practices set community support of positive behavior and self-determined goal setting as a member of a safe community.

Schools that intervene to restore trauma-sensitive wellbeing can be assured that wellbeing "is a skill that can be practiced and strengthened" (Davidson, 2016, p.1). "Relational wellbeing is grounded in interpretivist tradition in social science, which approaches people as subjects, and aims to understand the ways they see the world in or as near to their own terms as possible"

(White, 2015, p. 1). When authentic trauma-sensitive practices have become thinking routines for response processes such as collaborative inquiry, classroom daily practice makes student success possible. Success enhances the effectiveness of social and emotional skill building in each student. Community wellbeing practices can involve setting values and beliefs, or patterned conversations and discussions. Wellbeing practices identify possible solutions and support mechanisms that build self-knowledge experiences. Self-confidence makes students feel safe and respected enough to experience wellbeing.

Lev Vygotsky's (1978) social learning theory holds that students absorb the cultural thinking values, beliefs, and cultural constructs identified in the visible practices of teacher-student relationships. In this context, social and community interaction exert a powerful influence on learning and development. "We define cultures of thinking as places where a group's collective as well as individual thinking is valued, visible, and actively promoted as part of the regular, day-to-day experience of all group members" (Harvard Graduate School of Education, Cultures of Thinking, Project Zero, 2019). Creating schools that focus on getting students to think for themselves to solve problems they face in life, became official policy research in Harvard's Project Zero. Perkins (1992), an original advisor at Project Zero, wrote *Smart Schools* to explain the ideas of a generative thinking school. Smart schools cultivate problem-solving students within whole-school cultures of thinking. Smart teachers purposefully guide students to become reflective, thinking practitioners. Perkins was not just setting up a reform model to improve education, he we also reminding educators that education needs to re-focus on how children actually learn by thinking for themselves, while aligning with learning from cultural settings. Accepting that schools develop new thinking processes, TSSs promote enculturation of relational structures that promote thinking practices that foster wellbeing. Cultural structures that promote thinking include intergenerational trust, positive attachment considerations, social-emotional learning, and attention to fundamental interpersonal relationships—Frelin's (2013) idea of a "relationship in which education is possible" (p. 57).

In a TSS, teachers react directly to social and emotional stress. This puts emphasis on nurturing students to think through personal needs or issues. Thinking also enables students to better differentiate between positive and damaging life phenomena in their environment (Ritchhart, 2011). Trauma-sensitive culture rests on shared language and practices to address trauma. Pedagogical activities are designed to model strategic *working through* procedures and

strategies. Collaborative inquiry is used to explore cultural thinking structures (e.g. cause-effect or sequencing, histories, and narrative), including classroom transformational pathways. Inquiry practices use the same trauma-responsive language and make it transferrable to meet classroom expectations.

These pragmatic practices help students adapt to living each day better by identifying effective habits that enable them to make better choices to succeed in the learning community. One of the key practices of trauma-sensitive thinking focuses both teacher and student on disrupting the subconscious hold of past trauma on present thinking in the classroom. Sometimes a new habit of *trauma integration* needs to be introduced where students understand trauma as a topic of collaborative inquiry, to know it as a cultural or trained construct. In Kinniburgh and Blaustein's (2010) *trauma integration experience*, students build the routine of mitigating trauma's stressors by *understanding* and accepting them and then confronting them.

Schools become trauma-sensitive *situated spaces of wellbeing* by organizing environments that sponsor wellbeing thinking experiences (Atkinson, 2013). The classroom environment makes social justice visible and valued as a trauma-sensitive learning value. Just making and taking time to set up a social justice culture, to make its attitudes and behaviours clear to students, plays a big part in setting the cultural tone of the classroom. Standard positive language and routines that students adopt give definition to the trauma-mitigating thinking culture (Perkins, 1992; Ritchhart, 2002, 2015; Ritchhart, Church & Morrison, 2011). These authors emphasize the role of the teacher as the change force that adapts the classroom practices and values, so that they alleviate trauma-caused stress. This helps make pedagogy practical classroom experiences that give meaning to students' lived experiences. Perkin's (1992) "thoughtful professionalism" (p. 219) and van Manen's (1991) *The Tact of Teaching: The Meaning of Pedagogical Thoughtfulness* maintain that professional cultures of thinking should become "reflective about pedagogy as the practice of living" (Van Manen, 1991, p.10). Pedagogy then becomes anchored in the "child's self and development"(p. 33)

Schooling a Culture of Thinking Mindset

In *Creating Cultures of Thinking*, Ritchhart (2015) declares that "mindsets are powerful shapers of our experience, but people aren't born with them. They develop through one's interaction with others, particularly in learning situations and in the feedback and input one receives in those situations" (p. 57). Thinking mindsets as patterns of daily practice are

influenced by the mindsets and dispositions that teachers use to illustrate a change process, routine or goal. Teachers purposefully embed wellbeing-reinforcing mindsets and practices, such as collaborative inquiry, as a local positive thinking process for decision-making. Schools promote a culture-of-thinking mindset to guide student attention to understand how to make decisions. Personal goals are directed toward internalizing daily success knowledge and competence, as opposed to the accumulation of knowledge. Student success is measured in effective interaction with the environment. When teachers bring an empowerment viewpoint to pedagogy, they promote independence as self-knowledge, based on students thinking for themselves.

A practical way for teachers to change trauma mindsets is to model thinking routines in the classroom. These models anchor new values, beliefs, and strategies to think *with* in daily activities. Introducing a new set of trauma-sensitive values, beliefs, and assumptions, such as self-compassion or social justice, also introduces changed cultural expectations and expressions as daily goals and expectations. In the second edition of *The Unschooled Mind,* Gardner (2011) talked about five 'minds': disciplined, synthesis, creating, respectful, and ethical (pp. xxiii-xxv). Trauma-sensitive schools need to consider these examples of strategic thinking as processing skills: "innate or early-formed conceptions that complexified or even blocked learning" (p. xv). Gardner anchors his education minds in contexts of disciplined awareness: "a discipline is a distinctive way of thinking about the world, a distinctive way of analyzing it" (p. xx).

If trauma-sensitive classrooms can cultivate disciplined trauma-sensitive minds, training can offer transformative ways for traumatized students to consider wellbeing, resilience, and autonomy. Although Gardner (2011) never speaks of a trauma mindset, he does interpret his work on education as development of schooled minds. He suggests that schooled minds replace unschooled minds created by pre-school experience: "But a far more important discovery, I feel, is the undue power of the early theories that children develop about the various spheres that they inhabit: the world of persons, the physical world, the world of animate entities, and the world of their own psyche" (p. xiv). Schools can tame this unschooled mind by developing a "disciplined mind, still the most important goal for educators" (p. xxiii). Trauma-sensitive schools can practice schooled mindsets by creating a wellbeing mindset, a resilience mindset, and a self-regulated or self-determined mindset.

Minds, mindsets, and dispositions set inquiry thinking patterns that students can rehearse in contrived classroom conversations. Talk brings out relevance to how students evaluate their own social and emotional wellbeing experiences. Gardner's five strands of personal and relational conversations could become part of collaborative meaning making inquiry. Even though all five are complex multidimensional thinking patterns, for trauma-sensitive cultures of thinking, they can become models that frame a new dispositional stance. Promoting new community mindsets reminds students that practiced community change processes can be adopted as personal transformation paths. Teachers often link classroom cultural mindsets to special community values, analogous to having a recycling mindset that environmentalists value—why not a trauma-sensitive mindset?

Relational Trust as a Wellbeing Culture

Relational trust and wellbeing are visible priority components of a trauma-sensitive culture of school thinking. Teachers can purposefully introduce practices that build trust and wellbeing as positive emotions to drive self-regulation of learning goals, beliefs, values, and practices. Trust and empathy nurture collective relational wellbeing and personal wellbeing in each student. For the teacher, this means setting up daily routines of discourse and collaborative activities that remind students that their human brains and minds can be trained to think *with* community-adapted versions of Gardner's five mindsets (disciplined, synthesis, creating, respectful, and the ethical). Relational wellbeing success depends on networking the emotions, shared meanings, and relationships of trust, held by all brains and minds in the classroom as a collective mindset.

Gergen (2009) says "the development of individual wellbeing is fully dependent on relationships…on the individual's attachments with significant others" (p. xx). In a classroom, there is evidence to suggest that brains and minds operate in interdependence and synchrony with the other minds and brains in the learning/social group—the core concept of a school as a self-regulating culture of thinking. Self-regulation is viewed as the core emotional and processing disposition needed for community effectiveness and harmonious relationships. Effective relational trust and self-regulation, which anchor social trust, work together to engender positive relationships (Zimmerman, 1989).

Whole-school SEL practices treat self-regulation as a supportive part of relational wellbeing in three areas of self-regulated learning: interacting with the environment, behavior, and the

intrapersonal (Panadero, 2017; Zimmerman, 1989). SEL promotes learning as an emotional, sociocultural process. Socially aware thinking depends on understanding the interrelation of social factors and individual thought and behaviour. Teachers often design collaborative practices for students as joint rehearsals of new strategies for self-regulation of emotions and impulses. Students are more apt to actively engage when teachers establish collaborative and bonding relationships with students, rather than ones grounded in traditional competitive power relationships.

Bonding, as trust, is promoted when teachers are approachable and accessible, while making friendly eye contact and authentic, meaningful conversations (Tschannen-Moran & Hoy, 2000). In high-anxiety learning situations, planned moments of friendly calm can avoid overwhelming students to the point where self-regulation snaps. By modulating their own behaviours and responses, teachers offer another model for students to emulate. Making a practice of approaching students with a curiosity to know more about them, rather than making them feel teachers are judging them, becomes important to cultivating the bonds of trust and respect that come from feeling cared for.

Aoki's bridging metaphor (from above, p. 9) comes into play here as part of the self-determination process. When teachers initiate routines that embed a gradual release of teacher responsibility, they connect student self-regulation efforts with feelings of effectiveness wellbeing, empowerment and competence. A *joint* formative feedback system between student and teacher works best when the social collaborative process in the classroom is visibly supportive. Formative conversations promote students' options for their own learning process while self-regulating their emotions. Monitoring the setting of goals, and identifying benchmarks for reaching them, creates anticipation guides for new ways for student to perform. Success happens when students assume responsibility for planning personal positive changes. Age-appropriate tracking/portfolio processes and their associated teacher-student planning are examples of developmental "self-determination theory" applications (Ryan & Deci, 2000). Any celebration that recognizes self-formative success and growth is a valuable example of a wellbeing success experience. Mindfulness to wellbeing's positive emotions motivates self-regulation and self-determination that combine to help students meet community expectations (Schultz and Ryan, 2015). Community expectations are defined on the teacher-student *bridge*.

Another vital component of a culture of self-regulation is a shared language that reflects common values. Schools flourish on a consistent use of respectful, positive language. Vocabulary that builds shared social justice meanings also anchors wellbeing in terms that can be used for interpersonal trust. As Ritchhart (2015) reminds us, culture is, in reality, the curriculum that is *enacted* with students. It "plays out within the dynamics of the school and classroom culture. Thus, culture is foundational. It will determine how any curriculum comes to life" (p. 6). Cultural mindfulness to wellbeing helps students network personal SEL with other students and the teacher. Mindfulness to language gives wellbeing conversations a positive semantic/emotional lexicon.

Relational trust creates a social and emotional *safety blanket* when wellbeing is shared as a cultural goal. Students experience trauma-sensitive safety, hope, and wellbeing from knowing that the community culture will support success in spite of adversity. Wellbeing and trust are offered as safe, inspirational paths for shared narratives of resilience or relational support.

Fostering self-compassion as self-kindness to soothe and heal adds another layer to the SEL safety blanket. Teachers highlight self-compassion by modeling how contemplating self-improvement and self-healing can work with resilience and wellbeing to obviate insult, suffering, and failure. Whole school assumptions rest on the conviction that self-compassion, reached through community wellbeing and resilience, nurtures student self-understanding and self-respect (Germer & Neff, 2019). Trust is a beginning point derived from self-impressions of being compassionately perceived by others as 'safe' or trustworthy. Teachers bring home to students that mindfulness to solutions of relational trust, resilience, and wellbeing offer social "effective self-compassion based treatments" (Germer & Neff, 2019, p. 55). Wellbeing underwrites self-compassionate ways to build self-protective systems. Students link self-knowledge to positive reappraisal of traumatic experiences. Building a culture of thinking around transformational self-compassion in traumatized students is a school's best hope for students who are "threatened internally" when trauma strikes (Germer & Neff, p. 43).

Wellbeing is relational because most students' self-judgment is measured by their reading of judgments of others. To talk wellbeing, or to 'teach' wellbeing, is not as important as to *experience* wellbeing. Trauma-sensitive social and emotional school values and metaphors explain practices that relate relational wellbeing to positive emotions from social connections and attachments within the school. From that awareness comes pleasure from learning together, and

recognizing that happiness, comfort, success, and change are products of connectedness. School practices that identify and enhance wellbeing experiences seem to be most effective when they are explicitly designed within authentic, everyday collaborative routine activities. The safe quality and positive tone of school-wide interactive practices are important components of relational wellbeing cultures. Self-regulation programs build on safe, authentic daily life processes (Burrows, 2006, 2011).

Collaborative inquiry is an example of a self-regulated procedure for solving problems. Relational wellbeing is a major support of shared thinking patterns. It reminds students that sharing new ways of *thinking-through* challenges depends on collaborative processes used by learning group members. Safe collaborative inquiry and collective discussions highlight trust and wellbeing models of coming to a consensus and negotiating choices. SEL should offer socially constructed steps to think through those changes. In a whole school context, then, schools should invest in developmental daily inquiry practices that offer students strategic procedures for solving problems that students face each day in real life, too.

Collaborative Inquiry Thinking Culture

Trauma-sensitive problem solving explores wellbeing through the lens of a better-lived classroom life. Hopefully classroom life presents a model for real life transfer. Flourishing is based on maximum use and development of positive emotions that inspire resilience and self-determination in each student (Seligman, 2011). Trauma-sensitive positive psychology supports developmental goals of healthy living and wellbeing of the whole person. Students gain self-awareness by coming to know which emotionally controlled behaviors support a sense of relational wellbeing. New self-regulation practices identity problematic daily-life actions. Collaborative inquiry explores problems to collectively set new social literacy paths that foster success within a learning community.

Kashdan and Ciarrochi (2013), along with Davidson (2016), bring home the idea that whole-school wellbeing is a practice based on three teachable inquiry thinking strategies: 1) mindfulness, 2) acceptance of realities of experience and social interaction, and (3) adopting a positive disposition toward change and improvement. Trauma integration activities are designed to develop meaning-making sessions about trauma that minimize its negative impact. Integrating trauma within a positive drive for transformational thinking becomes critical. Integrating trauma clarifies the need for restoring relational wellbeing. Students learn that wellbeing can be linked to

motivation of resilience, self-efficacy, and self-determined autonomy (Brown & Ryan, 2003; Deci & Ryan, 2000; Schultz & Ryan, 2015).

By way of example, in an elementary school where I worked, the principal and staff decided to award certificates for 'random acts of kindness' to recognize the value of kindness in promoting caring sensitivity and social awareness of relational wellbeing. We were hoping to engender positive social behaviors to displace bullying on the playground. Any adult or student could award the certificate at a weekly assembly to recognize someone who had gone out of their way to be kind or helpful. After the public celebration, which also featured parent attendees, there were two recognizable effects of this practice: 1) a burst of 'random acts of kindness' awards which meant that kind acts were on students' lists of things to do, and 2) being kind and thoughtful with others became part of the school narrative that seeped into each student's narrative. Sensing and experiencing wellbeing for offering or receiving kindness and empathy became part of the visible school culture (Hattie & Yates, 2014; Ungar, 2011). The school identified a social practice of valuing thoughtfulness for others and kindness in a *know thyself* context. The practice of being rewarded for being kind was now strategically available to all students in our school to improve wellbeing.

For whole school consideration, protective features of relational wellbeing can become part of a student's active learning practice. Daily mindfulness to trauma-sensitive inquiry/ research practices helps students ritualize a transformational culture of thinking through problem-solving and critical thinking approaches. Relational wellbeing mindfulness nudges teachers to focus on practices that help students personalize new ways of positive thinking about visualizing problem-solving solutions. Classroom activities can thereby become life curriculum that students adopt to transfer from school life to real life.

Fridge Door Deep Learning

Trauma intervention practices that build relational wellbeing nurture positive personal self-image and social respect leading to self-esteem. These measures of success are recognized through celebration and daily respectful, inclusive interaction. Celebrations trigger emotions of wellbeing from self-efficacy, and success. Elementary teachers call this the *fridge door* building of wellbeing, self-pride, and shared competence. Fridge door wellbeing starts when parents post children's creations on the fridge door for everyone to applaud. Whether pieces of art or family photos, children learn to appreciate their own worth from their perspective of the world. When

teachers and peers show the same support, students learn to understand their learning in terms of the positive relationships in their culture of thinking circle. When TSSs are set up, attention to communal wellbeing is a critical design concern. Intervention practices that build trauma-sensitivity rely heavily on strong emotional attachment, safe relationships, and continuous relational success, respect, and recognition.

The fridge door metaphor works well for the first few years of school but the metaphor has to evolve. School portfolios include long-term teaching/learning events developed within creative, constructive experiences. This might involve photo essays, multimedia and multimodal productions, collaborative research or collaborative inquiry reports on issues of concern such as trauma, bullying, or racism. In Finland, schools practice *phenomenon-based learning* to tackle complex issues, such as trauma, in an arm's length approach that couches local difficult issues in a research or inquiry context (Finnish National Board of Education, 2016). Phenomenon-based learning might make an appropriate model for trauma-sensitive inquiry. The core takeaway from phenomenon-based learning is that the shared celebration of success is the benchmark that confirms student wellbeing. Wellbeing itself is a reward of competence and achievement.

School development of trauma-sensitive deep learning practices uses phenomenon-based inquiry to foster relational wellbeing, resilience, and self-regulated positive adaptations. Deep learning happens when students transfer knowledge from one learning situation to solve a problem in other life/curriculum situations. We define deep learning as the *depth of study* that students use to understand new material for personal use (Marton & Saljo, 1976). Surface learning focuses on memory to meet assessment requirements. Deep learning typically involves integrating other people's ideas into a personalized structure of knowledge and intelligence. Deep learning at school becomes higher order learning processes as forms of *enhanced learning* where "education is about conceptual change" (Biggs, 1999, p. 60). Enhancement involves teaching practices that motivate students to actively engage higher order cognitive abilities.

Deep learning in a trauma-sensitive environment involves adopting trauma-responsive attitudes as *higher order* cognitive, social, and emotional thinking practices. Trauma-sensitive classrooms revolve around deep learning dispositions that promote relational wellbeing, resilience, and autonomy. Students use these three to shape trauma-sensitive lifelong learning skill —"what stays with us long after we have left the classroom" (Ritchhart, 2011, p. 19). To understand the cultural impact of a classroom, "we need to look at the story about learning each

is telling" (p.21). Cultural immersion in wellbeing, resilience, and autonomy experiences identify the school narratives told by daily practices. Celebrating wellbeing, resilience, and autonomy in a portfolio record of change triggers deep learning. Classroom narrative deep learning helps students put wellbeing into words and actions that enable communicating within a community. Making personal sense of new transformational dispositions, mindsets, and thinking patterns "is essential to our wellbeing and happiness" (Siegel, 2010, p. 172-173).

Student deep learning seems to support autonomy better when autonomy develops within authentic, constructive processes. Constructive processes can include teacher-guided collaborative inquiry and project-, issue- and phenomena-based-learning. By the end of high school, the fridge door celebration of progress has evolved into evolved forms of production process portfolios. Typically, student research processes are organized around six phases of developmental inquiry: recognizing the truth of observation, building explanations and reasoned interpretations of answers to questions, logical reasoning with evidence, making personal and collaborative connections, considering alternate viewpoints, and formulating conclusions about core beliefs and personal viewpoints (adapted from the "Big6", Eisenberg and Berkowitz, 1987). The Big6 process of inquiry research promotes a rehearsed cultural response to challenges and adversity. The response is resilience–driven and motivated by self-determined choices to respond in a better way to stress. Relational wellbeing facilitates the whole process.

Biggs (1999) and the Quebec Education Program (SELA, 2007) are two sources that recommend a portfolio process as a *higher order thinking* for a culture of thinking classroom. Portfolio and production processing becomes a strategy to take control of one's own learning. Portfolios embody guided self-determined self-assessment-as-learning that document a process curriculum based roughly on the Big6. Students use formative evaluation of their own work to plan future changes. They eventually learn how to organize diagnostic information to evaluate and plan progress, by continuously readjusting their self-systems accordingly. Self-monitored progress and development, combined with peer evaluation and self-evaluation, provide feedback used to set new learning while reinforcing relational wellbeing. Getting students to focus on the developmental aspects, rather than the technicalities of the 'work,' helps students understand themselves as resilient, competent, in-control learners—as students who actively bring their own deep learning story into the research process they practice each day in class.

Trauma-sensitive teachers help students target risk factors that disrupt inquiry as a research process. Putting trauma-related behaviors on a corrective continuum as a personal behavioral continuum anchors a behavioral processing portfolio. The key is to get students to think about what interferes with learning in a group, and what makes learning more efficient, as personalized goals. When teachers set new goals with students, they sponsor co-designed self-help paths to positive social and emotional wellbeing, resilience, and self-determined effectiveness (Craig, 2017). Planning conferences around portfolios provides great discussion arenas for evaluating past success and connecting to growth and development scenarios. Growth involves matching cognitive, behavioral, and attitudinal goals as student character goals that should be worked on next. Formative assessment feedback supports hope and relational wellbeing by giving students ownership of their own learning and classroom interaction. Including trauma-sensitive goals in the portfolio-planning process makes them part of the local culture of thinking.

Biggs (1999) suggests that learning projects include diary-like formats to track and plan trauma-aligned teaching progress. Involved project learning encourages strategies to 'figure things out' by adopting new actions that carry this out. Any documenting process forms a good anticipation guide for personalized learning and for connecting deep learning to each student's metacognitive daily strategizing. To achieve deep learning, Biggs (1999) proposes that "if learning is seen more a function of students' activities than of their fixed characteristics", teachers can "organize the teaching/learning context so that all students are more likely to use higher order learning processes" (p. 57). Trauma-sensitive classrooms encourage new student beliefs that knowledge itself, like memories, is mutable. In this context, objectives are expressed in terms of the kinds of understandings, such as efficacy, social justice, or self-esteem, that we want students to value and apply when changing their thinking.

The Ontario Ministry of Education (2014) recommends a collaborative inquiry approach for deep learning life habits "about the success and wellbeing of every learner" (p. 1). TSSs that implement issues-based or phenomenon-based learning approaches set up collaborative inquiry that highlights challenges for student shared meaning making, and reflection about values-based choices. Collaborative inquiry strategies support decision-making processes for self-management of wellbeing and transformative, deep learning changes.

Positive Change Mechanisms

        SEL trauma intervention facilitates student use of nascent collaborative inquiry processes to apply higher order cognitive processing to address trauma. SEL provides positive choices that students use to mitigate trauma. Recovery through a *trauma integration experience* becomes another authentic inquiry process. The ARC model of trauma integration experiences was designed to foster transformational thinking in trauma-stressed students (Blaustein & Kinniburgh, 2010). Similar to self-determination theory's personal drives, ARC is an acronym representing Attachment, (self)-Regulation, and Competence as three social and emotional developmental goals that replace trauma with relational wellbeing experiences.

        The ARC framework is designed to "work with children to actively explore, process, and integrate historical experiences into a coherent and comprehensive understanding of self in order to enhance their capacity to effectively engage in present life" (Blaustein & Kinniburgh, 2010, p. 209). The ARC model also integrates self-regulated new trauma thinking as social skills and commitments to positive change and relational wellbeing. Competence is gained through applying positive ARC reappraisal changes needed to meet culture of thinking expectations. The ARC model provides a strategy for students setting their own positive experiences. It lays out a generic trauma-intervention inquiry model that can be adapted to address child/youth or community-sensitive issues.

Transformational Self-Determination Mechanisms

        TSS teachers foster resilience and autonomy as survival drives generated by wellbeing positive emotions. Resilience and wellbeing are two necessary threshold components of autonomous change. TSSs refocus SEL on meaning-making activities and conversations that connect social and emotional learning to trained dispositions to make better choices. Internalized community narratives, along with positive cultural thinking patterns and processes, support deep learning transfers as reliable self-knowledge. The goal of deep learning-based inquiry thinking is to enable a change and adaptation disposition, which closely resembles a resilience mindset. Activating a personalized developmental change process is the long-term TSS transformational goal—a goal of "that positive sense of self, spirit and belonging that we feel when our cognitive, emotional, social and physical needs are being met" (Ontario's Well-Being Strategy for Education, 2016, p. 1). TSSs prioritize relational wellbeing as the core of personalized

developmental learning: "It is about transforming our reality through learning, both individually and with others" (Fullan et al. 2018, p. xv).

Changing personal trauma metaphors and narratives to wellbeing and resilience narratives becomes critical for schools. If individuals' psychological and social wellbeing are minimal conditions for sustaining a transformational mindset, then fostering relational wellbeing becomes the agent for TSSs to make development trauma-free. Edgar Schein (2010) tells us this is deliberate re-culturing of an organizational culture as a "pattern of shared basic assumptions learned by a group as it solved its problems of external adaptations and internal integration" (p. 18). This reminds all educators that, by changing to a TSS wellbeing/resilience culture to meet trauma issues, deep learning represents a change in culture, not just a program change. It also represents a self-determination life skill that enables innate drives to survive and flourish. A planned change in culture involves adjusting individual, group, and community values and assumptions that regulate everyone's culture of learning. TSS culture takes education out of textbooks and restores it as student life competency learning "to know, to be, to do, and to live together" (Delors et al. 1996, pp. 22-3). Teachers approach core curriculum as an environment where students make sense out of the life competencies that all students need for survival.

Enabling and disciplining a change mindset rests on the conviction that TSSs design opportunities for students to identify, foster, and motivate internal drives for change. TSSs use the self-determination theory (Deci & Ryan, 2008) idea that positive psychological health and wellbeing are supported by human needs to feel connected, autonomous, and competently in control of developmental decisions. Students and teachers, who are armed with competency, autonomy, and safe relatedness, will consider resiliency. TSSs develop student and teacher adaptive behaviour by understanding wellbeing as "internal resources, such as cognitive and emotional regulation skills, to cope with stress: linking skills to adaptive responses to stress points to the understanding that resiliency can be learned" (Ott et al., 2017, p. 11). TSSs foster a culture of resilience responses as a schooled deep learning response to any adversity.

Resilience Education

A major aspect of TSS deep learning is that what is visibly honored in the classroom is part of deep learning practice. If developmental self-regulation or self-determination are visibly celebrated and acknowledged, students gain insight into values and classroom expectations: schools teach what is valued, and values define life habits. TSSs set goals of modelling personal

developmental behaviours of social integration, resilient responses to stress or anxiety, and meeting expectations set for behavioural and academic goals. Successfully accommodating one's self-rules to visible group rules sets benchmarks that are celebrated, monitored, and visibly acknowledged. Students begin to develop personal behaviours connected to learning practices in learning communities.

 Trauma-sensitive education anchors the healing power of trauma-sensitive cultures in positive relationships. Positive relationships are cultivated explicitly because they sustain and embody relational wellbeing. Wellbeing affords students a strong enough self-image, self-trust, and self-efficacy to trigger self-determined resilience. Teachers foster these self-systems to motivate and enable students to bring intrinsic affect into learning. By helping students express their emotions, by showing them how emotions can be self-regulated through trauma-sensitive SEL or trauma integration programs, teachers are actively changing how students think, both cognitively and emotionally. Trauma-sensitive teachers coach each student to link trauma-integrated thinking to aspirational ways of growth. Trauma-sensitive pedagogy accepts that SEL and ARC self-regulation models are not trauma-sensitive ends in themselves. They are emotional readiness tools that facilitate self-control and self-wisdom. Readiness prepares the brain for adopting transformational ways of thinking about adversity. Trauma-sensitive deep learning intentionally changes how students think about trauma by realigning values and beliefs that students use to reconstruct what they think about trauma through a resilience lens.

 Masten (1991) proposes that resilience is an adaptive life skill that is part of trauma deep learning made possible by experiences of relational wellbeing: "Resilience appears to be a common phenomenon arising from ordinary human adaptive processes" (p. 234). The ARC triad of attachment, self-regulation, and competence are fostered by SEL practices that promote resilience responses during trauma threats. The same triad works together in self-determination of resilience choices on a daily basis. Adaptation systems involve applying competent thinking development and cognition. Adaptation as resilience includes connectedness set by learning community relationships and self-regulation of motivational drives for change and learning from the environment. Resilience goals purposefully develop effectiveness-thinking patterns set in SEL lessons. "(R)ecent studies continue to corroborate the importance of a relatively small set of global factors associated with resilience. These include connections to (1) competent and caring adults in family and community, (2) cognitive and self-regulation skills, (3) positive view of self,

and (4) motivation to be effective in the environment" (Masten, 1991, p. 234). If TSSs focus on supporting these four cultural practices of classrooms, schools can promote adaptive resilience mechanisms.

In an Edmonton school graduation ceremony, school officials celebrated that there was a forty per cent increase in Indigenous student graduation rates. Newspapers interviewed some of the First Nations students included in the new grad group. The students didn't talk about classes or teacher expertise. Students credited their success to the actions of the principal and staff to make students feel at home. They experienced belonging because teachers were positive, welcoming, and helpful. These daily practices of warm welcome, recognition, and bonding became a major source of student success. The boost to self-image and personal self-value empowered a more robust academic resilience. Spiritual uncertainty usually restricts relational wellbeing. In this school's case, offering the students authentic relational recognition allowed teachers to establish social recognition that positively affected student academic wellbeing (French, 2016).

When supported, students adapt in the same way that teachers adapt to deal with trauma issues in their student population. Resilience becomes a learned disposition to respond positively. Students adopt self-transformative ways by changing values and beliefs and adjusting corresponding behaviors. When Finland's teachers use the pedagogical structure of phenomenon–based learning they 'teach' specific collaborative inquiry steps that students can follow to learn about student issues, curiosities, or personal interests. The deep learning aspects of phenomenon inquiry and research is that the phenomenon inquiry models answer questions with evidence gathered from research. Inquiry offers a rational thought process that brings together relational wellbeing, self-determination, and resilience motivations to change the way students think and respond. This hands-on reflective approach sets up contemplative transformative thinking patterns that can be practised in the classroom when discussing trauma-sensitive social, community, or national issues.

Chapter Summary

A TSS focuses on developing daily routines and practices that cultivate a positive culture based on new adaptive responses to daily life, including trauma. Students learn new positive patterns of thinking, new reasons to think differently, and use deep learning to guide response choices. The culture of the school enacts how wellbeing is brought alive in the community

dynamic of students' lives. Student relational wellbeing is developed as a cultural perspective that grows from instinctive human drives of positive emotions from attachment, competence, and autonomy. These competencies motivate resilience and experiences of rational problem solving. Wellbeing arises from competence in mitigating trauma—the school's cultural way of doing things. Relational wellbeing supports specific ways to start thinking *about* trauma, not *with* trauma, to offer new ways of responding to trauma stress. The deep learning impact of a culture of thinking inquiry promotes new trauma-sensitive thinking as shared problem-solving strategies.

The cultural value of a school's wellbeing narrative is set in daily practices and beliefs that reflect the overall positive narrative that the classroom tells each student. Teachers design classroom activities that rehearse students' schooled adaptations to control their own developmental learning. Besides empowering students' capacity to think, the school offers students ways to transfer that thinking to mitigate the emotional and physical damage from trauma. Relational wellbeing and trauma-sensitivity are core themes of the classroom story that students live as a new chapter each day. This story becomes the culture of thinking of the classroom, the new *thinking culture* of the story that we weave with students, a story of learning that is trauma-mitigating and sensitive to relational wellbeing. In this way, we become what we practice.

Chapter four will explore ways in which student relational wellbeing, resilience, and autonomy can be constructively aligned through curricular structures recommended for TSSs.

Chapter Four: Trauma-Sensitive Curriculum

Chapter four will explain how a trauma-sensitive curriculum needs to make sense to students in terms of how it positively impacts student self-image, relational wellbeing, and effectiveness in the classroom. This knowledge is needed to function positively and effectively in day-to-day interaction. The goal of chapter four is to set curricular responsibilities that frame trauma-sensitive curriculum as mindfulness to wellbeing. The curriculum promotes student adoption of positive perspectives that motivate increasingly effective and positive self-fulfilling processes. In this sense, a trauma-sensitive curriculum assumes an approach that builds positive psychology in a community "of continuous inquiry and improvement" (Hord, 1997, p. 6).

To make this inquiry community work smoothly, teachers assess student wellbeing to understand how it affects their learning process in general. Wellbeing emotions sustain development of a new trauma-sensitive mindfulness. Three critical components of mindfulness— student intention, student attention, and student attitudes—are treated as self-determined competencies that will support effective classroom success. *Student intentions* are rationalized and focused by positive purposes and hope for self-determined, self-compassionate goals. *Student attention* is focused on cognitive processes that facilitate reaching those aspirational goals. The curriculum includes SEL development of needed *attitudes* toward positive values and beliefs that define wellbeing. These positive stances support transformational mindfulness that helps students focus on wellbeing. (Lomas, Medina, Ivtzan, Rupprecht, Hart & Eiora-Orosa, 2017).

Curriculum activities rehearse positive response processes to mitigate trauma stress. Teachers promote self-regulated thinking to foster self-confidence in stress management in each student. Two curriculum components develop this strategic approach. First, teachers train students in mindfulness so as to apply positive decision-making during any challenging moment. Second, SEL programs guide self-regulated efficacy to meet community and personal expectations. Mindfulness-to-relational-wellbeing curricula lay out practices that enable learners to personalize wellbeing theory, join positive psychology discussions, and consider positive emotions as refreshed intention drives. Fostering wellbeing is vital to classroom success.

Resilience Practices for Positive Change

A pragmatic design of trauma-sensitive mindfulness combines two curricular models. Aoki's (1986) bridging model twins the teacher's professional, humanistic curriculum with the student's life curriculum. Pinar's curriculum of "currere" considers life curriculum as

"participation in the constitution and transformation of ourselves" (Pinar, 1994, p.74). For the teacher, joining the two curricular concepts anchors trauma-sensitive curriculum in collaborative autobiographical study that makes effective use of community supports. Classrooms organize the study and construction of student learning-as-change narratives that sustain effective learning narratives in the classroom.

Instead of teachers telling students what their intentions should be, trauma-sensitive collaborative practices nurture self-determined reasons for new intentions to make positive changes. Transformation involves a "positive relationship between self and other that transcends self-focused needs and increases pro-social characteristics (self-transcendence)" (Vago & Silbersweig, 2012, p. 2).

TSSs design SEL curriculum to grow positive self-image because self-image is an integral source of confident self-efficacy competencies. SEL programs purposefully support emotional self-regulation and self-awareness problem solving to expand efficacy. Collaborative activities help students understand how their minds work when processing lived experiences. "It may be more useful to shift away from thinking diagnostically and shift toward thinking developmentally when considering the influence of childhood trauma" (Blaustein, in Rossen & Hull, 2013, p. 7). Developmental solutions motivating self-esteem–based resilience become the core of trauma-sensitive school efficacy practices. These self-systems also drive competence, resilience, and self-determination competencies. As self-knowledge, SEL promotes positive-emotion sources that reinforce social wellbeing. Positive success emotions linked to resilience motivation become mindfulness mechanisms that ensure positive, self-determined classroom functioning (Ryan & Deci, 2000, 2001, 2007; Ryff, 1989; Seligman, 2011). A self-improvement curriculum consists of SEL programs that promote positive response mechanisms developed within community supports. Training positive response mechanisms is grounded in positive motivational drives that sustain positive choices (Brown & Ryan, 2003, 2004).

Typically, a curriculum explains a course of study that all students are mandated to follow. A TSS curriculum does not change this official policy. However, in a trauma-sensitive curriculum, student success is measured first in how a student can *transfer* new self-knowledge to *write* their own wellbeing. In *What are Competencies?* education involves autobiographical knowledge and competencies that individual students use to guide "successful learning, living and working" (Education Alberta, 2018). Considering the student's own voice and story becomes

a large component of any curricular activity. Curriculum that considers student autobiographical narratives and beliefs enhances a life competencies curriculum because it personalizes decision-making choices gained from SEL.

Guided self-regulation of social and emotional impulses helps students become effective social, emotional, and academic learners. Positive emotions from self-esteem/wellbeing competencies evolve best within a community social support system (Ferkhany, 2008). Self-respect and self-esteem from social settings play a large role in students' relational wellbeing experiences. Sensing justice—particularly as a dimension of emotional safety in classrooms—helps curricular contexts diminish trauma and magnify positive support emotions. Safety mindfulness "entails a shift in the locus of personal subjectivity from conceptual representations of the self and others to awareness itself" (Brown, Ryan, Creswell and Niemiec, 2008, p. 82).

Process Curriculum

A process curriculum builds self-trust and efficacy to support positive transformational processes. Typically called cross-curricular competencies or life skills in a classroom, TSS's competencies are first trauma-responsive. Trauma-responsive competencies restore natural relational, social, and emotional components of the way students interact. A reconceptualized process curriculum adds humanistic interaction between instructors, learners, lived experience, and official policy syllabus. Trauma-responsive praxis includes a pedagogical mindfulness to meet essential universal autobiographical success needs—competence, achievement, connectedness, and autonomy. A relational wellbeing-supported learning process functions as a socially positive way for adversity-damaged students. Building effective classroom processes focuses more on how to maintain relational wellbeing needed by students to positively reassess school in terms of what it can teach students about themselves.

In TSSs, relational wellbeing is treated as a SEL effectiveness-assessment strand. Classroom programs hope to mitigate trauma, to regulate dysfunction caused by trauma or adversity, and to replace anti-social behaviours with collaborative social attitudes. SEL programs link these aspirational competencies by adopting community mindfulness attitudes as personal contingent mindfulness. Self-esteem contingencies include social literacy and self-monitored competence, intelligence, and achievement. SEL builds wellbeing self-understanding by linking self-esteem success to deep self-knowledge and relational efficacy.

The Trauma Learning Policy Initiative's report, *Trauma-Sensitive Schools Descriptive Study* (Jones, Berg & Osher, 2018), suggests that trauma-sensitive practice focus primarily on persistent attention to and understanding of trauma's impact on learning. This involves learning about students' needs in holistic ways, including their relationships, self-regulation, academic competence, and physical health and wellbeing. Holistic curriculum goals hope to explicitly connect students to the school community by providing self-knowledge skills. Mindfulness to an inquiry-based process connects a student to increased support from a learning community. New community support refocuses attention away from negative biases and "sets conditions for educators to use inquiry to identify challenges and solutions through a trauma-sensitive lens" (Jones et al., p. *i*).

Relational wellbeing support "seems close to the cognitive science construct of working memory" (Brown, Cresswell, & Ryan, 2016, p. 46). Curricular activity must consider the students' capacity to maintain working memory on whatever content is at hand. Working memory works best when students activate self-motivating drives for aspirational changes, including focused attention and effort.

Self-confidence from self-esteem underwrites overall success. Effective learners depend on attentiveness to self-esteem and self-respect as socially facilitated anchors of wellbeing. Wellbeing itself acts as a shared positive emotion that supports competence, achievement, and personal and social effectiveness in any learning community. TSSs "strive to create a school environment in which the social bases of self-esteem are readily available to all children" (Ferkany, 2008, p. 21). Shonin and Van Gordon (2016) mention community "mechanisms of mindfulness in the treatment of mental illness" that sustain self-esteem to address the learning needs of the student. Process curricula nurture wellbeing mindfulness mechanisms that "help individuals better understand and connect with the physical and social environment in which they find themselves" (p. 3).

Personal Narrative Study

Wellbeing experiences happen in safe social and emotional contexts within a learning community. New meaning making that supports a positive curriculum story for students also resets their own stories. A positive curriculum bridges wellbeing-thinking classroom practices with each student's personal wellbeing narrative of resilience from trauma. SEL programs promote collaboratively constructed wellbeing as self-determined emotional blending of social

wellbeing with personal wellbeing. "The purpose is to recognize both dimensions of the person—freedom and attachments—without reducing one to the other" (Leeuwen, 2006, p. 199). Wellbeing education models set the optimal curricular juxtaposition of social wellbeing against personal wellbeing that enhances collaborative support for trauma-response as a learned process. Ungar (2013) summarizes the nexus between trauma-responsive curricular activities, relational wellbeing as resilience, and effectiveness curriculum practices:

> This resistance to the effects of exposure [to trauma], also termed resilience capacity, is less a reflection of the individual's capacity to overcome life challenges as it is the capacity of the informal and formal social network to facilitate positive development under stress … This social ecological understanding of resilience implicates those who control the resources that facilitate psychological well-being in the proximal processes (e.g. making education accessible; promoting a sense of belonging in one's community; facilitating attachment to a caregiver; affirmation of self-worth) associated with positive development in contexts of adversity (p. 255).

Ungar's model describes a learning environment that nurtures positive choice making, when met by challenging events in life. Education becomes a process of building inner thought processes as strengths, resilience, and adaptive capacities for new ways of thinking.

Seligman's (2011) wellbeing theory and Ontario's Wellbeing Strategy for Education (2016) describe relational wellbeing strategies as personal constructs that blend happiness and wellbeing into concepts of self-esteem and efficacy. Seligman's wellbeing theory names five elements that curriculum design should add to each student's wellbeing environment: positive emotion, engagement, relationships, meaning, and achievement (p. 24). These five elements are curricular processing strands that explain how to reach goals. As indicators of reaching goals the five elements are anchored within positive SEL practices and processes. SEL promotes positive emotions about self-efficacy to focus student attention on engagement, safe and caring relationships, and collaborative, transformational ways of meeting community culture expectations. Classroom activities of ad hoc brainstorming and response sessions link wellbeing positivity to promote student and community values-based practices. Response activities that deconstruct wellbeing of characters or events in narrative contexts demonstrate how students collectively deconstruct and reconstruct a personalized version of wellbeing elements needed for successful learning. A TSS curriculum focuses on restoration and reinforcement of innate student

spiritual and relational wellbeing drives that make students want to rewire their brains. Positive curricula actively blend Seligman's five wellbeing elements into relationship-supported reconstructions of adversity.

Self-determination theory (Ryan & Deci, 2000) adds three layers of transformational self-esteem/wellbeing motivation to a trauma-responsive processing curriculum: competence, autonomy, and motivational relationships. Self-determination theory explicitly addresses extrinsic and intrinsic motivations that focus student intention, attention, and attitudes—Thomas et al.'s (2017) mindfulness anchors for wellbeing and performance. Process curricula explain how to perform and experience success. Collaborative inquiry activities that produce positive wellbeing emotions act as intrinsic community motivators for developing and maintaining short-term working memory efficacy. Students gain enough strategic self-esteem and self-efficacy to want to change and adapt. Trauma is treated as an issue that students can come to grips with and work through by trusting a community's demonstrations of problem-solving choices.

Culture of thinking use of knowledge fosters positive emotion experiences of success. Literacy enables shared transformational ideas for self-regulation of one's emotions in cultures of positive thinking communities. Teachers introduce social and emotional vocabularies to rewrite social and emotional literacies, intelligences, and expectations. Students measure 'experiences' of success in locally meaningful SEL educational lexicon. Literacy helps adjust academic competence as well as explaining strategic transformational paths and practices. A trauma-sensitive process curriculum develops a readiness for change in each student. Readiness is triggered when students feel confident in choosing from community solutions to handle challenges, stress, and adversity successfully (Levy & Orlans, 2014).

Autobiographical Transformation

Trauma-sensitive curricula actively set up community trust and safety routines as SEL-guided paths to self-transformations. TSSs revive natural instincts for resilience by reactivating innate relational learning instincts suppressed by trauma (Roffey, 2010, 2017). Schools actively promote positive reappraisal as locally defined forms of positive shared meaning to mitigate community, cultural, and historical patterns of trauma and adversity (Seligman & Csikszentmihalyi, 2000). Academic mastery frameworks of positive education involve strengthening student intrinsic motivational drives that boost student competence and autonomy.

Academic wellbeing then becomes a manifestation of self-monitored classroom effectiveness of personal trauma-sensitive drives.

Getting students to feel positive about self-image and self-worth is nurtured in positive community learning. Feeling self-confident and capable seems to make students more open to adopt resilience and wellbeing-based growth mindsets in subject learning. Van der Kolk (2014, p. 280) recommends treating trauma as learned behaviors that have to be 'unlearned.' SEL's self-regulation of unlearning involves replacing trauma with positive feelings from interpersonal wellbeing. A positive resilient attitude is a prerequisite for a student's drive for self-determined hope and imagination for effectiveness in a classroom. When both teachers and students adopt mindfulness as part of processing mode theory, students can focus on how they process information about trauma or academics. Rather than using the right versus wrong or success versus failure mode of analyzing progress, students are guided to adopt an experiential step-by-step analysis. Focusing on immediate academic or self-regulation process goals tends to minimize the intrusions of chronic stressor patterns (Moberly & Watkins, 2006). Short-term processing goals or outcomes have a lesser risk of allowing anxiety to build. Measuring daily success in some form of diary progress report keeps students in close contact with their expected changes that promise success and growth.

"Individuals trained to think about emotional events in a concrete way had a reduced emotional reactivity to a subsequent emotional stressor" (Watkins, in Brown, Creswell & Ryan, 2017, p. 101). A curriculum that teaches step-by-step change processes calls for process mindfulness to change and transformation mindsets, whether in algebra or resilience lessons. Training student mindfulness to change mechanisms, such as adjustment practices, strategies, or programs that *rewire* students' thinking patterns, can sustain self-regulation and self-determination to meet personal change goals. A competency-based curriculum develops new ways to think about 'to know, to do and to be, and to live together.' Showing students how to change their thinking, attitudes, and behavior in ways that produce positive emotions of classroom effectiveness also seems to reinforce self-efficacy.

The Quebec Education Program (2007) highlights research, production, and reporting as curricular inquiry processes taught as Secondary English Language Arts competencies. In TSSs, students use collaborative inquiry and research processes to organize trauma-sensitivity thinking according to this type of curriculum structure. Inquiry, research, and reporting act as generic

curriculum process maps that students use as efficient, familiar transformational paths. An analogous trauma-processing map guides students on how to justify and execute new thinking or actions that mitigate trauma. The successful application of change strategies and processes adds to subjective wellbeing, self-esteem, and self-confidence.

Effective Functioning

TSSs focus on student wellbeing primarily because community wellbeing experiences give students public proof of improving emotional stability and self-confidence. These positive emotions balance the risk of making self-critical reassessments and changes. Wellbeing and empathy provide relational perspectives that persuade individuals to understand self-criticism paths as problem solving. Wellbeing motivation systems, such as intergenerational trust, bonding, caring or empathy, reinforce student reflection-for-action corresponding responses. Classroom deep learning should facilitate the transfer of wellbeing constructs of self-confidence to the personal reconstruction of experiences that historically denied wellbeing.

Deep learning helps students develop skill sets that enable them to learn from, thrive, and adapt themselves to real-world environments (Fullan, Quinn, & McEachen, 2017). TSS deep learning purposefully integrates aspects of student self-regulation that improve the effectiveness of life skills. Self-regulation is often considered the goal of TSS pedagogy itself (Jones, Berg & Osher, 2018). In trauma situations, deep learning transfers apply the curricular practices that change the way a student self-regulates trauma by using practiced ways to be more effective in the classroom. Mindfulness to deep learning mechanisms eventually helps students self-regulate their stress responses. Self-determined changes made in daily practices demonstrate how and what to change in both public and private situations.

Deci and Ryan's (2000) self-determination theory comes into play here. Deci and Ryan's three universal psychological needs—competence, connectedness, and autonomy—must be met by education before students experience wellbeing. Also, aligning with Ungar's (2013) quote at the beginning of this chapter, TSS curriculum should provide students with the motivational toolkits to develop self-improvement strategies as part of wellbeing. Trauma-sensitive curricula have a responsibility to optimize collaborative effectiveness because effectiveness as success underwrites the positive emotion needs of relational wellbeing. Self-esteem, gained from effective collaborative success, rewards student efforts at building relationships, self-regulation, and effectiveness as competence (Ryff, 1989).

Competence Reappraisal Mechanisms

A practical illustration from my Quebec school teaching experience will exemplify an competence-effectiveness process curriculum. The school carried out a three-year, elementary school action-research project on using student-led conferences for reporting purposes. The long-term goal was to set up a portfolio-building process that students could use to plan and document personal learning processes. The project promoted a gradual student assumption of responsibility for planning and self-reporting on their progression of learning. A curriculum that guides students in building relational wellbeing recognizes that how students evaluate their own success is key to adopting new beliefs and values. Positive thinking and joy of social learning depends on successful internalizing of how students personalize change, learning, and adapting within a learning community.

To practice understanding how to move along an academic (mainly language/ communication) continuum, we borrowed South Australia's *First Steps in Literacy: Reading Resource Book* (2013) continua for literacy. Students tracked their own progress against the indicators on the reading and writing process continua. At student-led conferences, the students explained their progress along the continua to their parents. Students' progress was explained by making basic links between 'where I am now' and 'where I want to be next.' Direct evidence from portfolio artifacts was used to substantiate the progress reports. The portfolios were formatively organized to document change trends that the students tracked themselves. Students understood how components of literacy are expressed in a progression of indicators along the reading continuum. Classroom literacy activities identified how the indicators applied in the daily use of new language skills. Documenting curriculum progress in portfolios substantiates student success and achievement. Understanding the language changes as a continuous process of literacy development provides a model for a concrete process of trauma-sensitive change.

Concurrent with the literacy process portfolios, teachers and students developed an analogous processing system for SEL 'programs' which were based on the Quebec Education Program's (2001) concept of cross-curricular competencies as life competencies. Usually the cross curricular competencies were embedded within daily literacy activities as part of the formative assessment process. This learning focused more on recognizing student attitudes and behaviors that are needed for effective SEL deep learning transfers that improve overall efficacy. When trauma-sensitive teachers connect a competency like "cooperates with others" or an

"exercises critical judgment" with a reader's response continuum, students begin to recognize trauma-sensitivity in terms of what needs to change or what changes are wanted because they result in enhanced thinking and wellbeing. Classroom-created continua for cooperative behavior or critical judgment behaviors identify ways to organize that change. Continua embody a process curriculum as a progression of indicators of successful student attitudes and behaviors as attention to intentions.

Trauma sensitivity in this context makes more sense to students and teachers. Teachers lead rubrics and continua production by brainstorming with students to judge and adjust meaningful SEL progress criteria. Classes prepare age-appropriate formats of self-reflection continua, similar to Hall and Simeral's (2017) reflective practice continuum for teachers (pp. 36-38). The self-evaluation–based rubrics were usually created within age-appropriate group workshops. Routine joint creation of language and behavioral continua indicators and benchmarks helped personalize and operationalize the daily progress. Classrooms set a community goal for students to learn that trauma-sensitive behaviors can be managed using the same inquiry processes as used in daily response or collaborative discussions. This treats trauma-sensitivity mindsets as products of concrete routine inquiry processing.

The overarching curricular aim of the action research was to design a positive student skill set of thinking processes/practices that develop and extend student self-systems. Defined by James Sullivan (1953) as student identity potentials and drives as response to classroom practices, self-systems act as motivational resources for self-efficacy needs. Sullivan emphasized that interpersonal relationships played a dominant role in forming self-systems. Positive and progressive thinking patterns for the literacy process or trauma integration process identify personalized thinking/reflection skills needed to follow a wellbeing/resilience mindset continuum. The effectiveness curriculum becomes real and personal to students when they juxtapose their literacy process curriculum against trauma-sensitivity resilience curriculum. Students approach the cross-curricular competencies as SEL continuum constructs. They engage the same collaborative thought processes in a strategic way to engage in learning to read as they do in community trauma-sensitivity. The competencies worked on in the Quebec system correspond to self-determined wellbeing skill sets. These self-knowledge effectiveness skills focus how students operate and get along within classroom community interaction when integrating self-systems within community systems.

The Ottawa Carlton District School Board (2015) claims that wellbeing reflects SEL process effectiveness in building natural transformational self-knowledge: "Well-being refers to a positive sense of self and belonging and the skills to make positive and healthy choices to support learning and achievement, provided in a safe and accepting environment for all students." Ryff (1989) suggests embedding the life competencies in a culture of empathy based on belonging, caring, and acceptance by a group. Empathy provides a change platform for planning wellbeing development. Empathy sponsors a blending of two processing foci needed for classroom effectiveness—relational wellbeing drives and self-actualization drives. Burrows (2010) calls this a "holistic-relational" empathy approach, that develops "wellbeing-generating environments" (p. 3). Relational environments value human relationships as the natural way for students to learn from everyday community interaction. Assuming that states of wellbeing seriously affect a classroom's functioning, it is important that a curriculum recognizes the need for "mutually enjoyable, meaningful, and developmentally tailored activities" that generate a "relational field" that supports success (p. 3).

Wellbeing Competence in Positive Narrative Revision

Students intuitively structure their thinking along narrative forms that recognize trust as part of empathy. Schools can use 'texts' that tell an empathetic classroom story. Texts also include classroom morning greetings, inquiry routines, collaborative discourse, group evaluation and monitoring processes. When students sense that something can be overcome, understood, or tracked as change in a diary/portfolio structure of daily life, trauma-sensitive teachers link new positive trauma understandings to a resilient processing mindset. Students adopt a schooled inquiry strategy of gathering evidence, new synthesis, and then re-engaging with new working knowledge.

Communication skills enable interpretation and expression of an overall sense of wellbeing and success in the classroom. The "Wellbeing Framework for Learning and Life" (Department for Education and Child Development (DECD), South Australia, 2016) declares "wellbeing affects their (students') ability to engage with their education. It is also a lifelong learning outcome of learning—those that engage more with education are more likely to experience greater wellbeing as adults" (p. 2). This confirms why it is so important for trauma-sensitive teachers to strengthen community relational wellbeing, especially as the emotional base for trust and empathy in narrative reconstruction practices: "Learning that is intentionally

designed to challenge and stretch learners enhances their wellbeing" (p. 2). This focuses education on engaging, inspiring, and empowering all students to develop their own innate strengths, intrinsic motivations, and values-based identity. Mitigating the impact of trauma is secondary to students' reaching personal goals of empowerment, critical thinking, and positive wellbeing. Students can use these three powerful personal resources to mitigate the stress of trauma, even if they cannot erase the troubling memories.

Positive Autobiography Revision

"Only after we become capable of standing back, taking stock of ourselves, reducing the intensity of our sensations and emotions, and activating our inborn physical defensive reactions can we learn to modify our entrenched maladaptive automatic survival responses and, in doing so, put our haunting memories to rest" (Levine, 2015, p. xviii). Trauma results when the memory system breaks down trying to handle negative emotions in creating "autobiographical memories" (p. xii). Trauma-sensitive teaching practices should focus on helping students make sense out of troubling autobiographical memory processes. Understanding that trauma invades our thinking as bodily-felt sensations, such as involuntary shudders, goose bumps, and adrenalin rushes, makes it important for students to have a prepared response mechanism.

For a trauma-sensitive teacher who is preparing for Monday morning algebra or language arts lessons, it is a good idea to anchor the meaning making and sense making in a routine classroom response practice for sharing meaning. As familiar practices, response to literature and reading are well known to students as thinking- and meaning-making processes. Most schools use the Freirian (1985) definition of reading—read the world, read the word—when they talk text response. Parsons (2001), in his book on response journals, reminds teachers that response should always be seen in the context of how response journals are a multidimensional tool used by students and teachers to make sense out of reading, writing, viewing, and lived experiences, even math class. Literary response invites personal connections to life situations. This involves fostering reflection about personal connections with emotionally resonating story characters, events, and human-interest lessons.

The Quebec Education Program (2007): Secondary English Language Arts (SELA) illustrates a possible link between trauma response to stress and 'personal response to text' (pp. 31-35). For example, a TSS trauma integration experience closely resembles the SELA when it recommends that the teacher (and student) "draws on prior experience and the features of a

genre" and "situates meanings within own experience and the world of the text, in order to transform initial readings into more conscious interpretations" (p. 35). This involves a reading sub-competency: "talks about own response to a text within a classroom community" (p. 35). Such recommendations bring relational wellbeing and psychosocial support into making sense of trauma in texts, in life, or other trauma issues of concern to the class members, or the school community at large. In the reading process End-of-Cycle Outcomes, the QEP evaluates the student *use of a process* to construct an interpretation of autobiographical text.

A key focus of *reading* autobiographical texts is to appreciate the social and personal function of a text. In a trauma-response situation, students are creating an argumentative text that establishes a revised self-critical perspective. The QEP calls these persuasive and argumentative texts or essays that deal with personal and social concerns (i.e., personal, community or national issues). The student reads and produces these expository texts in oral, written, or multimodal format as creative arts expository productions. These 'expressive arts' competencies often carry their own therapeutic impact by developing a new mindset (Field, 2016). Teachers of art, as well as parents who put childhood art on the fridge door, have long understood that creative arts and artistic expressions represent through creativity a student's understanding and perceptions of their world. Curriculum can play an important role in connecting a student's imagination to their intrinsic will to imagine a new and better way of thinking. This growth mindset can reframe student autonomy in a will to adapt and survive. TSS curriculum designs "the child's informal and formal social network to facilitate psychological wellbeing under stress" (Ungar, 2013, p. 255). Wellbeing is anchored in Ungar's "proximal processes" of curriculum (p. 255): making education accessible, promoting a sense of belonging in one's community, facilitating attachment to a caregiver, and affirmation of self-worth. Curriculum connects these processes of positive curricular developments to contexts of resilience driven by relational wellbeing and new experiences of feelings of competence and effectiveness on the part of the student.

Collaborative Inquiry in Trauma Text Literacy

There are two distinct yet interdependent strands of developmental thinking that teachers must consider when designing differentiated handling of trauma response as collaborative inquiry of trauma stress. First, trauma response as inquiry makes a personal healing impact possible. Student inquiry directly connects to positive states of relational and spiritual wellbeing. Generic steps of inquiry are set up in classrooms to model generic trauma 'Big 6' steps of inquiry.

Turning these inquiry steps into a personalized version of a trauma-sensitive contemplative process can promote deep learning inquiry transfers (Rainey, 2016). Relational wellbeing thinking patterns can also be directed toward STEM or mathematical patterns of thinking. The second developmental strand of concern, in 'response to trauma' as autobiographical inquiry, is that it offers a concrete process for transformational change. Inquiry thinking promotes student voice and participation to establish emotional links. Emotional links can trigger transformational thinking changes based on imagined self-made solutions.

       A response competency, as a dispositional process competency, is recognized by most Canadian provincial curricula as an overarching cross-curricular competency that involves using information. For example, BC's *Defining Cross-Curricular Competencies* names generic skills and assessment tools that promote thinking, SEL, and communication (British Columbia, Ministry of Education, 2013). The same document calls cross-curricular SEL "skills that all students need to develop in order to engage in deeper learning" (p. 3). Students internalize these competencies when reflecting on their own lives. Response thinking involves making personal connections with episodic text.

       Episodic texts represent poignant messages that are emotionally meaningful within personal life story texts. The purpose of connection makes taking personal control of a situation possible. Students use a personal framework to actively judge the negativity, positivity, or novelty of the text in terms of personal voice, values, and belief systems. The purpose of response training is to trigger reflection on personal efferent interaction to text, relationships, or life lessons. Efferent reading implies that students take away some knowledge or noteworthy life skills advice through making a more considered interpretation of a text's meaning, relative to personal memories and experiences. *Trauma-focused Therapy Stories* (Pernicano, 2014), for instance, was specifically written by teachers to use relevant storytelling as a deep learning tool.

       Therapy stories deal with trauma as life-text issues, episodes, or events that are part of life. Collaboratively organized responses identify possible explanations from the story as advice that a trauma victim can personalize. In trauma-sensitive literature and SEL classes, planning efferent reading and efferent trauma-response to stories, songs, media, or current events organizes a deep learning practice of strategies that plumb the emotional connections pointing to why students think, and feel, the way they do. Understanding trauma stressors resulting from adverse childhood experiences relieves students. Students learn that problematic stress is caused by

events that have happened *to* them, rather than being caused by some personal deficiency, weakness, or abnormality in their character.

Mindfulness practices, such as van der Kolk's (2014, p. 353-58) "truth" about trauma or Kinniburgh and Blaustein's (2010) program of integration of trauma experiences explore the full impact of working with trauma text. Finding trauma truth or integration become useful pedagogical tools to adopt deep learning thinking derived from trauma and adversity life texts. Van der Kolk prefaces his idea of the truth of trauma with an explanation that trust is only possible if students and teachers can communicate using inter-intelligible language. Van der Kolk's t*ruth* involves putting into words the feelings and emotional response that one sensed. It goes beyond "what hurt your feelings?" to explaining insult to one's social recognition values or personal self-image—issues that impinge on wellbeing. Van der Kolk (2014) claims that identifying the truth of an experience must happen before healing from trauma can happen because it allows "calming down enough to take charge of ourselves" (p. 355).

The next section identifies three generic curricular practices that focus on developing mindfulness to trauma response. Deeper efferent knowledge of trauma experiences is needed for students to grapple with *truth* before they can cope with, or at least mitigate, a trauma mindset. Efferent knowledge that students glean from the truth of trauma becomes the deeper-learning knowledge that makes transformational autobiographical thinking possible and justified.

Transformational Deep Learning Practices

For students to make new meaning from trauma-related conversations, teachers try to stimulate innate human drives that make deeper learning attractive. Success depends on how trauma-response activities can offer students new ways to rewrite their life stories from the perspective of their personally chosen life myth (McAdams, 1993). Whole class or small group brainstorming, as ad hoc responses to stressor events, foster making personal connections between autobiographical information and shared community information. With a focus on rewriting relational wellbeing compromised by trauma, teachers can connect trauma-response inquiry to a reader response inquiry process. Contemplative inquiry into retelling stories, within healthy relational wellbeing guardrails, can become a critical thinking routine to rewrite trauma stress. Teachers can coach student how to make deep learning transfers of the inquiry process to their own creative self-inquiry thinking about new versions of memories and relationships.

Students can thus make an authentic connection between school learning and personal changes. This becomes critical for transformational decision-making.

The primary pedagogical focus of rewriting narratives is motivation of self-regulation of student behavior. Increased student self-regulation to meet community expectations improves classroom effectiveness, including deep learning transfers. In SEL programs, teachers promote students' revision of their own story by rewriting it to conform to visible group values, beliefs, and aspirations. New life-story chapters can be rewritten with a social justice ending, a positive upside to an unpleasant event, or a good-triumphs-over-evil theme. This involves reconnecting hope to restored self-systems, including self-trust, self-respect, and self-confidence. Self-systems exist in tandem with healthy social trust and recognition, social empathy, and social acceptance/competence.

In short, trauma-sensitive teachers can intervene to favour positive wellbeing outcomes based on students' values, beliefs, and imagined better futures. These positive routines promote social justice, relational wellbeing, and positive thinking, each with its corresponding intelligences of personal justice beliefs, sense of wellbeing, and self-determination. Three concrete examples of these pedagogical classroom routines—deep learning, social emotional learning (SEL), and trauma integration experience—will be discussed in the next section, from the curriculum viewpoint of their transformational impact for students affected by trauma and adversity.

Deep Learning: Life Lessons

In trauma-sensitive curricula, positive deep learning about the self and life is the immediate educational goal. Deeper learning is a pedagogical construct that enables students to establish meaning in their lives. Sylwester (2002) suggests that deep learning is the foundational survival mechanism of a biological brain in a cultural classroom. Because deep learning instincts tend to be the first casualty of traumatic events, restoring deep learning becomes an outcome changer for lifelong competencies—character, citizenship, collaboration, communication, creativity, and critical thinking: "It [Deep learning] changes learning by focusing on personally and collectively meaningful matters, and by delving into them in a way that alters forever the roles of students, teacher, families, and others" (Fullan, Quinn and McEachen, 2018, p. xiii). Fullan et al.'s (2018) human development competencies have cultural significance in establishing personal and social success. These six competencies become critical contingencies then that

affect SEL of deep-learning competencies. Fullan's six competencies represent social survival that sustains successful personal deep learning.

Deep learning SEL involves community teaching and learning about ways to create new knowledge-for-action. It revises old knowledge as current, actionable, and personalized. Personalized knowledge can be used to make sense of academic or autobiographical challenges. In TSSs, teachers consciously show students how what they learn in class can be transferred to their own thinking about self-regulation or trauma-integration. Without even mentioning those words at the beginning, teachers ply students with questions such as 'how did that make you feel?' or 'how did that make her feel?' to promote questioning and inquiry to connect personal emotions to personal questions to personal decisions. Following up those two questions with any form of 'how can we make it better?' is the starting point for deep learning as personalized thinking patterns based on instilling hope and imagination.

In the same way that parents persist in teaching children to eat without wearing most of their food and drink, trauma-sensitive teachers practice getting their students to think, behave, and hope more by persistent practices that foster an imagined growth and change mindset. Deep learning and resilience share the critical aspect of hope. Hope is also a critical aspect of each student's motivation for a better future. Zournazi (2002) sees hope as "a basic human condition that involves belief and trust in the world" (quoted in Wilson & Arvanitakis, 2013).

This view of hope as the critical motivator of wellbeing and resilience forces TSSs to consider "another kind of contentment—the affirmation of life as it emerges and in the transitions and movements of our everyday lives" (Zournazi, 2002, p. 150; quoted in Wilson & Arvanitakis, 2013). This would suggest that hope, resilience, and the deep learning that fosters them, are directly dependent on the relational wellbeing 'contentment' and peacefulness generated in the trauma-sensitive classroom. Building hope and success into classroom activities with some kind of *fridge door* or *portfolio party* celebrations becomes critical for student thinking about hope, resilience, and self-determination to adapt to life. Hope and resilience underlie intrinsic motivation, the main force behind Deci and Ryan's (2000) self-determination theory drives for self-control. Experiencing hopeful, positive thoughts and feelings are the social and personal core of relational wellbeing and resilience curricular goals.

In terms of curriculum planning, a 'deep learning teacher' is a teacher who makes her classroom an environment rich in visible life lessons. Daily practices foster socio-emotional

changes and positively guide the way students think, work, and collaborate. SEL can range from response to trauma in text, incidental SEL conflict resolution, or Internet anti-bullying programs. Some teachers design unique activities to *bring home* a meaningful context to rehearse stress-response strategies. Most teachers have a repertoire of stories, books or songs, movies and videos that give context to thinking lessons for collaboration. For example, *Mindset Matters* (King, 2016) promotes building a growth mindset in grades 2-7. Pernicano's (2014) *Using Trauma-Focused Therapy Stories* presents a 'Chicken Soup for the Teenage Trauma Soul' type of anthology of stories that can be directed toward specific needs presented by students. Pernicano includes 'food for thought' questions. Polinar and Benson (2017), in *Teaching the Whole Teen: Everyday Practices that Promote Success and Resilience in School and Life*, suggest activities that empower student autonomy from the viewpoint of identity 'deep learning.'

Pedagogy that focuses student attention often uses authenticity and relevance as emotional *hooks*. The *teaching to strengths* approach claims to be a 'hook' that supports students living with trauma. As a generic pedagogical approach, teaching to strengths actively promotes resiliency and positive efficacy. Resiliency and efficacy are good indicators that deep learning has happened (Zacarian et al., 2017). Teachers build positive psychology stances as a community intervention tool in the classroom. Ultimately, this links what students can do now to what they wish to be able to do next.

We know that emotion is important in education because of how emotions drive attention and intentions applied in engagement during learning and memory. Intentional emotional stability, as a support for learning, depends on understanding the relationships between positive classroom experiences and what makes them deep learning for each student, especially when emotions foster relational wellbeing (Sylwester, 1994). Positive classrooms seem to offer a sure way to trigger deep learning and overall wellbeing that make positive mindset change possible. Community practices designed to promote behavioural self-regulation and improve attention, engagement, and/or mindset changes, fit into the large domain of SEL.

Curriculum As Community Response Mechanism

SEL is the indispensable curriculum platform for TSSs (Blodgett & Dorado, 2015). SEL is not a school or psychological 'treatment' program. SEL is a social response to the natural way students and teachers learn during classroom interaction. SEL programs target teacher-guided innate relational instincts blended with socio-biological interdependence. Students experience

wellbeing in how they get along with others, learn from, and with, them, and modulate their emotional behavior to meet group-set acceptability and expectations. When the classroom sets up enjoyable social interactions, based on social justice principles, students equate emotional wellbeing with safety. They feel safe and sound enough to be ready to learn. The key to establishing relational wellbeing rests in the school's capacity to restore and foster a healthy self-regulation of emotional and social self-control in each student so that students feel they belong as a socially accepted member. Meeting SEL's global targets needs positive community support for education's transformational targets (Blodgett & Dorado, 2015; Schonert-Reichl, 2017).

Wellbeing cultures of thinking interpret curriculum learning as a SEL construct, generated by positive human interaction. Transformational learning and behaviour regulation are also viewed as by-products of a community's interactive practices. Teachers purposefully engage students' feelings, as the emotions that influence or decide choice of actions. This justifies SEL programs that focus on self-regulation. Self-control enables students to focus their attention on something new and relevant. SEL becomes the pedagogical tool of choice to restore students' wellbeing, measured by acceptance by peers or respected collaborative partners. Acceptance by teachers and peers is the standard benchmark by which students judge their curriculum effectiveness and wellbeing status. Trauma-affected students usually link their trauma to being rejected by others. SEL programs must start with restoring interpersonal and relational bonds of a welcoming community.

SEL develops student mindfulness to relational emotional comfort and positivity with teachers and peers: "SEL involves the processes by which people acquire and effectively apply the knowledge, attitudes, and skills to understand and manage their emotions, to feel and to show empathy for others, to establish and achieve positive goals, to develop and maintain positive relationships, and to make responsible decisions" (Schonert-Reichl, 2017, p. 137). This definition brings social and emotional dimensions into academic learning, while assuming that teachers/schools have a massive impact on student success through the 'cultural' environments they create. The positive *relational* culture that a school assumes creates the curriculum bridge for TSSs; I will be returning to this notion of a bridge. This culture is brought to life in attitudes and practices that promote trauma-sensitivity, social recognition, and social justice.

TSSs cultures blend SEL programs into a relational 'wellbeing curriculum.' Positive relational community wellbeing has a dramatically positive impact on learning in early

adolescence, for instance (Murphy & Brown, 2012; Rutter, 1991). Teachers and student work towards a comfortable relational zone that assumes SEL development is a universal precondition for successful student performance.

SEL curriculum combines three 'theories' in practical daily practice: 1) theories of social recognition as experiences of social justice, 2) wellbeing theories based on positive cultural and innate self-determination drives, and 3) attachment theories fundamental to all supportive human relationships. SEL practices foster positive emotions, engagement of intentions and attention, relationships, shared meaning-making (bridging) attitudes, and achievement. Daily routines combine wellbeing structures within social recognition and with ideas of personal wellbeing frameworks. Integrating personal with classroom wellbeing features offers the best chance that students will experience wellbeing. Aoki's bridging conversations come directly into play here. Aoki's bridge metaphor, where students and teachers dwell together *humanly*, joins student and teacher discourse in shared meanings of the practical realities of wellbeing, self-efficacy, and self-determination. Being socially and personally valued and respected are two powerful emotional community motivations that drive relational wellbeing constructs. Hope extends from interaction between personal and social wellbeing and deeper learning.

The CLEAR Trauma Center offers a good example of how the classroom environment itself becomes a SEL training environment (Blodgett and Dorado, 2015). CLEAR is an acronym for Collaborative Learning for Educational Achievement and Resilience. CLEAR teachers integrate compassionate mindfulness into learning practices by implementing relational wellbeing protocols for collaborative inquiry. CLEAR was designed to integrate trauma-informed school practices into standard curricular practices. Interestingly, part of the purpose of CLEAR's research/literature review was to develop a learning model that integrated trauma sensitivity into existing school structures, in a form that would be acceptable to policy writers at the government level. Blodgett (2015) clearly states the SEL priority in the connection between TSSs and conventional schools: "social emotional learning provides a universal foundation for action that is supplemented by an understanding of trauma" (p. 5). Blodgett openly integrates models of trauma-sensitive curriculum: Bloom's (2013) idea of sanctuary; Kinniburgh and Blaustein's (2010) Attachment, Regulation, and Competency (ARC) framework for intervention through trauma experience integration, and the trauma-sensitive HEARTS (2015) program at UCLA. The HEARTS acronym stands for Healthy Environments and Response to Trauma in Schools.

The CLEAR and HEARTS reform process takes stock of learning environmental practices that set the "conditions for effective SEL practices encompass[ing] the elements of self-management and interpersonal relationships that are most likely to be disrupted by trauma" (Blodgett & Dorado, 2015, p. 23). Bodgett and Dorado (2015) add: "Notably, the teacher behaviour and classroom management practices conditions that support effective SEL practice mirror the evidence for practices that improve overall academic success" (p. 23).

Based on Marzano's (2003) list of core management practices and Simonsen et al.'s (2008) evidence-based list, Blodgett recommends five distinct curricular design principles for improving trauma-sensitive classroom outcomes. 1. Teachers should maximize structure and routines for learning as inquiry. 2. Classes should publicize and celebrate to make goals and expectations visible. 3. Activities should actively engage students in obvious and personalizing ways. 4. Teachers and students should use clear continua of strategies and goals to respond to behaviour issues. 5. ontinuous communication should involve parents constructively, as much as possible, so students develop trust in their supportive others.

Chapter Conclusion

TSS curricula build community-based, but student decided, life skills. Transformational skill sets are trained to mitigate autobiographical interference in learning. Teachers support self-determined positive changes through guided decision making. Resilience skills set up positive student change mechanisms as practical understandings of lived experiences. The resulting personal positive emotions sustain motivational drives for effective trauma-sensitive thinking. SEL internalizes deep learning routines as changes in ways of thinking about life. Students link change to self-regulated developmental planning of their life path. These same transformational aspirations are extended to language inquiry approaches, response to life text discussions, and resilience discourse. Classroom teachers design practices that create cultures of positive SEL thinking. TSS curriculum establishes a relational culture that promotes subjective wellbeing based on positive personal narrative thinking within relational classroom mindsets and networks that explore "what's really going on" in students' lives. Instead of coming out of a policy manual, curriculum evolves in the thinking culture about one's own life in the classroom.

Chapter Five will explore how the teacher-student relationship (TSR) is a key facilitator of the classroom thinking culture. Teachers and students approach school as a guided study of choices for student life paths.

Chapter Five: Teacher-Student Relationships

Chapter five will look at how student trauma-sensitive mindfulness to "existential transformation" is made possible within teacher student relationships (Voros, 2016). Positive existential transformation becomes the *raison d'être* for trauma-sensitive school models. Mindfulness to existential transformation focuses student learning on positive personal change strategies needed to increase wellbeing and effectiveness as a community learner. Fostering transformational thinking about trauma *truth* (van der Kolk, 2014) or *trauma integration* experiences (Kinniburgh and Blaustein, 2010) is possible when social and emotional development of traumatized students becomes the priority of relationships with the teacher. The teacher facilitates a transformation plan by clarifying student realities that interfere with learning. Existential transformation depends on positive student reflection strategies for processing problems in their classroom interactions. Teacher-student bridging conversations about visible community values and attitudes should offer students positive transformational choices.

The healing agency of SEL is nurtured within safe, positive feelings between the teacher and students. For students to be happy, to flourish, or to experience wellbeing, teachers have to reduce the tension between the individual's lived experience needs and the expectations of schools' supportive environments. School structures and curriculum realignment integrate positive trauma sensitivity with new student thinking laid out in student-teacher action plans. Relationships with teachers are the classroom agency that mentors student transformational success. Gergen (2009) likened teacher-student relationships to relational ontology that forges individuals: "We move then, toward a new enlightenment in which the valuing of the self is replaced by the prizing of the relationship" (p. 403).

Bridging Metaphors

Aoki's *bridging metaphor* explains teacher-student relationships through a relational lens that *prizes the relationship*. Bridging has connotations of connecting and combining ideas and people who think them. In teacher-student relationships bridging conversations also assume both the making and definition of shared concepts. Aoki built a *bridge* to a new definition of teacher competency that depended on classroom discourse and conversations of critical reflection. Reflection takes the forms of open dialogue where teachers and students "examine the intentions and assumptions underlying their acts" (Aoki, (1978); quoted in Pinar and Irwin (2005, p. 7). Aoki centered his new conceptualization of teacher competency in relational bridging between

two or more minds. Bridging is not just subject teaching. Aoki moved the focus of teaching to joint conversations about change actions, as reflection on "action full of thought" (Pinar and Irwin, p.7), so that teachers and students could "venture forth together" in their community culture of thinking (p. 6).

Venturing forth together is critical to social and emotional learning in trauma-sensitive care. Bridging conversations in teacher-student relationships guide the relational wellbeing of students. Through the same conversations teachers can build wellbeing around students' senses of feeling safe, connected, and belonging that allows students to accept teacher support in emotional self-regulation. *Bridging conversations* characterize pedagogical practices of using open dialogues to connect with new ideas, new values and assumptions that students use to change their thinking about trauma. These conversations build links to new ideas that start new ways of thinking.

Teacher-student relationships are purposefully designed to promote student attitudes and strategies that promote positive functioning and wellbeing, both of which sponsor transformation (Ryff, 1989). Conversations about positive planning help students internalize suggestions of making *better* choices. Teacher-student conversations actively link students' positive emotions of success with self-efficacy, resilience, or *I think I can* attitude*s* about positive outcomes. Student success and relational wellbeing become intertwined positive forces that sustain successful community functioning. It is critical that a trauma-sensitive relationship establish shared meaning-making structures to guide health, happiness, and relational wellbeing for students who "seek to recognize a world that is not within persons but within their relationships" (Gergen, 2009, p. 5). The teacher's capacity to integrate critical reflection about positive social ecology of a classroom with innate biological ways of community learning guides how joint planning fosters wellbeing. Classroom relational wellbeing involves developing a personal sense of success as a member of a group, making positive transformation a community structure. Existential transformation builds from Ryff's (1989) "positive psychological functioning" (p. 1070).

Mindfulness to *consideration* of wellbeing, as intrinsic motivation, anchors teacher-student open dialogue in self-determined positive change mechanisms. Mechanisms are anchored in classroom social and cultural conditions that promote wellbeing experiences (Ryan, 2009). For students to be autonomous, they need to be aware, with relaxed attention and focused "interest taking" (Brown, Cresswell & Ryan, 2015, pp. 120-25). In order for students to be aware, teachers

practice two perceptual routines: mindfulness, defined as open and receptive attention to what is occurring in the present (Brown and Ryan, 2003), and interest taking, defined as conscious, purposeful attention. Teacher-student relationships focus on critical reflection that continuously reinforces mindfulness and interest taking. Purposeful, comfortable conversations explain social recognition as part of supportive, authentic discourse that activates narrative recognition. The teacher-student relationship actively links students' experience to teacher-student talks (Williams, 2003). The teacher-student conversations purposefully replace trauma stress with mindfulness to resilience and wellbeing alternatives that can rewrite personal trauma narratives.

Teachers actively address self-determination concepts that promote transformational mechanisms. Bridge metaphor conversations ground the transformational drives that grow from success. Self-esteem positive emotions are discussed in terms of relational wellbeing and new efficacy based in competence, autonomy, and relationships. TSRs propose mindfulness and interest taking as educational goals needed for positive classroom functioning. Competence and autonomy are cited as psychological needs that sustain and maintain intrinsic motivation. When the teacher-class relationship (including its ambient atmosphere, attitudes, and values) seems to support intrinsic self-determination drives, students have a better chance to experience wellbeing as *we think we can* feelings. Wellbeing takes on a functional definition as vital, full functioning of reflective mindfulness about self-regulation and wellness (Ryan, 2009).

Teacher-student relationships purposefully link the classroom SEL profiles of students to innate personal drives. Personal drives are integrated within trauma sensitivity, wellbeing, and classroom success. Personalizing drives lay the groundwork for effective SEL intervention in a student's self-critical analysis of existential transformation. Core SEL intervention generates both intrinsic and extrinsic motivational drives triggered by feelings of relational wellbeing. It also recognizes that human knowledge and its perception is phenomenological and subjective, especially when seen through a relational narrative lens. A relational narrative lens shares an understanding of one's story with the real world. Students identify with the classroom community through their personal story. Safe acceptance of a story fosters relational trust and openness to change.

Relational Wellbeing as Narrative Bridges

To build that inner peace so necessary for feelings of wellbeing in a social education setting, teachers draw on three models of teacher student relationship frameworks. Aoki's (2005)

'situational praxis' defines bridging between the student's life world and the teacher's competency world. Aoki adopts Freire's (1978) "praxis" that looks more at how education can transform the way we think critically about things. Situational praxis focuses learning within the critical phenomenological needs of youth-sensitive trauma narratives. The success of situational praxis depends on prioritizing human sensibilities to relational wellbeing connectedness in the classroom community.

The second teacher-student model stresses the importance of developing values-based action fostered by changed perspectives offered by SEL wellbeing intervention (Christie, Atkins, & Donald, 2016; Brown & Ryan, 2003; Ryan & Deci, 2001). Mindfulness to promoting positive change is motivated by adopting new values. New values are prompted or facilitated by the teacher and acted upon by the student. Mindfulness energy focuses on openness to change and self-determination to make transformational values-based choices.

The third mindfulness–related relationship thread features the specific practices that teachers use to increase awareness of the role that student wellbeing plays in learning processes. Teachers connect private student versions of self-determined choices to community strategies that improve personal wellbeing emotions. Self-determination theory recognizes that both extrinsic (classroom culture) and intrinsic motivation (personal values) must satisfy daily psychological needs that justify positive feelings of wellbeing (Brown & Ryan, 2003; Ryff, 1989). Teacher attention to self-determined motivational drives influences SEL pedagogy that fosters student motivations from within. Teacher-student conversations explore mindfulness to choosing a better a more effective way to do things that corresponds closely to Pinar's (1994) mindfulness as "participation in the constitution and transformation of ourselves" (p. 74).

The emphasis on mindfulness as heightened awareness on everyone's part in the classroom follows the teacher's focus on relational wellbeing, as key to subjective wellbeing and self-efficacy. Hopefully, students internalize mindfulness to change by rehearsing and identifying positive reappraisal mechanisms. These mechanisms become values-based motivation to meet group expectations as personally desired expectations. Teachers and students focus on positive reappraisal by co-designing values-based change-of-actions reflections as daily practices. Teachers integrate self-determination of universal drives with student and community goals and expectations for autonomy, competence, and relatedness/attachments.

Conversational Bridging

Bridging conversations model the use of words and meaningful expressions to describe the students' world, including the internalizing of feelings, emotions, and relationships. These words become personally meaningful when used to name cultural, social, and emotional dimensions of life narratives. Students' notions of their worlds are very much linked to their *use* of words and terms to make meaning out of their experiences. Meaningful communication of ideas about wellbeing, autonomy, competence, and relationships is another critical literacy need. Trauma-sensitive relationships introduce common wellbeing vocabulary and positive thought patterns into trauma-sensitive conversations about rational decisions. Aoki's (1978) practice of bridging conversations sets a working vocabulary that teachers and students use to share ideas about real life. Sharing is critical in constructing new understandings of real life events.

Relationship-driven trauma-sensitive pedagogy designs activities that introduce language and concepts to express unique stances in an emotionally sensitive way. Emotional interpretations are important in narrative-based conversations. Linking personal emotions to story events is best served when both personal and social values, beliefs, and choices are included in shared meaning making. School, as a daily activity, brings meaningful connections to students' personal lives and emotions. The cultural use of words is basic to linking wellbeing to trust and safety. Focused discussion cultivates readiness–to-learn emotional vocabulary concepts that link experiences to wellbeing positive emotions.

Situational praxis sets the relational ethic of teacher practices that guide trauma-stressed students' literacy, beliefs, and values to make sense out of their emotional challenges. Student empowerment, and school's preparation of student readiness to be empowered, is closely connected to literacy of communications about emotions. Emotional intelligence focuses on how students use their semantic and emotional knowledge to internalize developmental processes. Trauma-sensitive literacy involves meaningful conversations within the teacher-student social construct. Aoki's (1983) bridge metaphor offers a framework for teacher student relationships to guide trauma-sensitive emotional models. Distinctive bridge discourse models a way to think about school and to be with others—a worldly situational praxis—all as a transformative way of learning.

Hamre and Pianta (2006) argue that schools should change the nature and quality of their relationships with anxious students. These different relationships should explicitly target school-based prevention and intervention efforts. This involves bridging as "interweaving of student and

teacher beliefs, attitudes, behaviours, and interactions with one another" (Hamre & Pianta, p. 56). Assumptions of relational trust and safety frame the transformative atmosphere for student social success and relational wellbeing that are necessary for academic success in the 'official' curriculum. When established early in school life, teacher-student relationships are the best measure of student wellbeing that leads to success at school.

Adopting new ways of intrapersonal thinking within interpersonal relations with others are key SEL goals. Addressing new ways of thinking concentrates on development of autonomy, self-determination, and critical thinking competence to focus on day-to-day practices (Aoki, 1984). The teacher-student bridge becomes the relational, emotional, and pedagogic touchstone for developing trauma-sensitive literacy in a school model designed to empower resilient self-regulated literacy. Teacher-student conversations bridge the humanity of learning with the emotional control needed to learn from the pedagogy and instruction of school learning. Bridging between teachers and learners facilitates wellbeing that confirms student safety, respect, and shared meanings.

Relational Trust Bridges

The TSR bridge metaphor reflects its *use* as the bridging mechanism that incorporates humane relational wellbeing within the administrative format of the classroom. Student *and* teacher competence are defined in terms of "competence as communal venturing" to merge human and technical needs to be able to use words to make sense of things, considered in their emotional, social, and cultural uses in understanding life (Aoki, in Pinar & Irwin, 2005, p.6). For trauma-sensitive students, teacher-student attachment bridging offers a safe option. It lessens the risks involved in attempts to reconcile social and emotional turmoil with the demands of learning to communicate in a classroom. Aoki's teacher student relationship bridging becomes the classroom place for "acting and reflecting, … mediated by everyday language, oriented toward practical interest in establishing open inter-subjectivity" (Aoki, 1983, in Pinar & Irwin, p. 7).

In this chapter, trauma-sensitive practice focuses on bridging as a practical "social interchange" mechanism—Bryk and Schneider's (2002) idea of relational trust—to personalize trauma-sensitive developmental paths. Teachers and students use relational trust to bridge individual wellbeing with meaning-making meetings. Bridging discussions sponsor explanations and co-plans for student learning and growth. Bridge plans set SEL developmental pathways and identify cognitive, social, psychological, and physical health and wellbeing choices. Visible

relational goals include cultural and ethical social justice values that underlie mutual recognition as part of positive change, learning, and belonging.

Instead of just curriculum content forming the relational trust between the teacher and student, Aoki's (1993) bridge also brings in caring attachment and organizing arguments for new ideas to solve situational and personal issues with historical realities. The teacher-student relationships are often "that one caring adult relationship" that trauma-sensitive students need for successful development (Craig, 2017). Bridging conversations establish emotional thinking frameworks. These frameworks explain how trauma sensitivity can adapt to meet student trauma-driven needs. Aoki (1984), as a classroom teacher, recognized the importance of addressing student emotional wellbeing. Emotional wellbeing was central to his idea of situational praxis. Situational praxis involves local youth-sensitive action plans for changing and improving classroom effectiveness and student wellbeing.

Situational Praxis as Twinning

Child/youth-sensitive education happens when TSRs inspire self-actualizing autonomy in each student. The teacher helps to make change options imaginable, procedural choices available, and aspirational goals reachable. Communal goal setting takes direction from the community's relational networking of bridge conversations and daily routines. The teacher-student teams plan moving forward together (Aoki, 1983). Situational praxis implies that teachers develop curricula that address students' life skills needs. The situational praxis metaphor creates a cultural perspective that relational trust and wellbeing should guide rational goal setting for existential transformation.

The teacher competency changes that Aoki recommends for teacher training and practice are fundamental to the success of any TSS model today. The teacher, in a new trauma-sensitive "key" needed for child-sensitive practice changes, is professionally grounded in Aoki's definition of teacher "competence." Aoki explains his etymological characterization of competence as "to seek together" to be "able to venture forth together" in a twinned exploration of life knowledge (Aoki, 1983, in Pinar & Irwin, 2005, p. 130). Implementation of this teacher competence becomes "competence in communicative action and reflection, and reality is constituted or reconstituted within a community of actors… What we must have is a view or action that humanizes. Curriculum implementation as situational praxis is one such mode of action" (pp. 4-5).

Situational praxis anchors a thinking culture of shared *conversations* about mindfulness to phenomenology, ontology, and hermeneutics, and their involvement in Delor et al.'s (1996) pillars of learning: *to know, to be, to do, and to live together* (pp.22-23). These conversations give meaning and purpose to relationships, in terms of how conversational-reflective thinking can inform internal peace, relational peace, and peace with the world. Aoki (1984) talks about legitimating lived curriculum that essentially translates into interpreting "lived stories of people who dwell in the landscape" (p. 267). While referring to curricular landscape, Aoki is also talking about the narrative landscapes offered by the students who participate in meaning-making conversations for the teacher's pedagogical action planning.

Situational praxis translates into routine school practices that make positive reappraisal imaginable for both teachers and students. For example, in the morning greet-and-meet rituals, the trauma-sensitive relationship brings both students and teachers back into each other's awareness. Personal wellbeing risks such as bullying on the bus ride, a fight with mom about wearing a hat, or turning off the GPS on a phone so Mom cannot track your whereabouts are dealt with straightaway in 'homeroom' conversations. Besides bringing hot topics into bridge conversations, the teacher sets up problem-solving exchanges where she can gain some shared form of mitigating control of external risk factors. By working on a solution with the student, the student is also given a chance to get self-control of the situation so self-image and efficacy can be restored, allowing learning to happen. Knowing that situational problem resolution is part of the TSR praxis helps teachers communicate to students a sense of relief that stress can be minimized. Students learn that help is available to guide regulation of daily-life risk factors that intrude into classroom emotions. Support and safety are critical emotional commodities in a trauma-sensitive teacher student relationship.

The Aokian bridge classroom-friendly praxis also characterizes trauma-sensitive teacher competency. The bridge metaphor is apt in a teacher competency sense because it squarely places constructive, meaningful learning in the generative SEL relational space that bridges teachers' and students' shared experiences. Aoki's bridge metaphor for teaching emphasizes that learning relationships are bridges between two or more lives. Shared use of literacy meanings provide useful student communication competence to meet communal literacy expectations. Literacy, here, uses Alberta Education's (2013) definition: "literacy as the ability, confidence and willingness to engage with language to acquire, construct and communicate meaning in all

aspects of daily living. Language is explained as a socially and culturally constructed system of communication." Aoki's (1983) concept of situational praxis comes alive as a trauma-sensitive model classroom's meaningful approach to communication that connects attachments, trust, and transformations with making student wellbeing possible.

Trauma-Sensitive Dialogue

Trauma-sensitive conversations become a thinking routine that teachers use daily. Bridging of relational learning in TSSs joins teacher and student situational beliefs, values, and practices. Teachers and students use this private, supportive, and positive connection to define what 'trauma-sensitive' really means as a positive change agent in students' cultural lives. Relational learning happens in discursive, emotional face-to-face interaction. Relationship-based learning demands a new teacher thinking culture with expanded trauma-sensitive professionalism, a professional relational identity, and specific mindfulness to be a mentor/facilitator where school is a sanctuary that makes change possible (Bloom, 1999; Burrows, 2010; Frelin, 2013). Traditional curricular approaches prescribe what should be learned. Trauma-sensitive teaching recognizes that social and emotional wellbeing needs must be met first to restore trauma victims' openness and readiness to learn.

Caring relationships offer a positive meaning-making relationalism to replace classroom obedience models. Enhanced nurturing of innate resilience, competence, and efficacy as part of student self-knowledge personalizes the safe communication interface, making it trusted. Caring teachers foster innate student protective resources by promoting relational trust. Rehearsal of protective problem-solving, self-regulation, and resilience motivation is actively practiced daily. Students who feel cared-for are more receptive to guidance from trauma-sensitive educators when mentors identify and operationalize resilience, efficacy, and competence as components of daily SEL lessons in emotional literacy.

This classroom mix of trained self-determination and self-transformation with community guidance grounds the focus on change in the needs, aspirations, and innate resources of student wellbeing. TSS relational pedagogy nurtures self-determination and self-transformational routines. Pedagogy bases trauma-sensitive adaptations on the positive emotional support of relational wellbeing components. Trauma-sensitive educators activate student dispositions for resilience, self-efficacy, and competence because these three dispositions support students' intrinsic motivations for autonomy. Teacher-student relationships sponsor conversations that

explain the developmental effects of resilience, self-efficacy, and competence in transformational bridge meaning-making conversations. Resilience lessons trigger mindfulness to positive reappraisal competence, leading to success in the forms of enhanced wellbeing and resilience (Garland, Gaylord & Park, 2009). Managing wellbeing and resilience as protection against risk factors becomes the contingent plan for day-to-day classroom activities.

Operationalizing Dialogue Competencies

Implementing a wellbeing-centric curriculum, in terms of improving the personal and situational lives of teachers and students in the classroom, involves making sense of practices that help students connect personal wellbeing to classroom effectiveness (Aoki, 1984). School improvement anticipates the trauma-sensitive relational wellbeing praxis model of education discussed in this thesis. TSS praxis shares Freire's (1972) global definition of praxis as dialogues of critical reflection and thinking about the classroom realities, where education is the action needed to improve those realities. As trauma-sensitive teacher pedagogy, implementing *situational praxis* mandates management of SEL transformational thinking in contemplative education. Praxis becomes a culture of thinking, dialogue, and action plans that sets healthy relational wellbeing as the developmental threshold before moving forward begins.

Paired with Schon's (1987) idea of "training the reflective practitioner" as community competencies in teacher student relationships, the concept of situational praxis competence takes on dimensions of reflection–in-action: "Professional education should be redesigned to combine the teaching of applied science with coaching in the artistry of reflection-in-action" (p. xii). Schon calls education *a reflective practicum* where students *learn by doing* with the help of coaching by a caring teacher who *teaches by doing*. Practicum, in this case, is defined as "reflective in two senses: it is intended to help students become proficient in a kind of reflection-in-action; and, when it works well, it involves a dialogue of coach and student that takes the form of reciprocal reflection-in-action" (p. xii). This definition of practicum resonates clearly with the bridging metaphor: both jointly perform reflection-on-action to operationalize student reflection-in-action. The reflective bridge, as daily praxis, actively reconciles student values, beliefs, and behavioral thinking with the student's new perspective on teacher-set community expectations. This reflective stance on communication of social and emotional development empowers students to build self-determined, meaningful paths and strategies to resilience and positive

reappraisal. Teacher student relationships founded on a reflective practicum design set the stage for 'existential transformation' of trauma thinking.

Bridging SEL and Trauma-Sensitivity

SEL situational praxis sets the new relational role of the teacher in the classroom. Whole-school bridging changes establish trauma-sensitive student wellbeing praxis. Successful situational praxis for the student depends on the heightened awareness of how youths' social and emotional development interacts with teachers' reflection for action. Classroom reflection for action becomes a contemplative policy that shapes community practices and expectations. One of the biggest changes needed in implementing a child-sensitive, trauma-sensitive practice is the clear identification of why changes need to be contemplated. Changing to a youth-sensitive connectedness shifts teacher roles to building relationship-driven resilience drives (Vitto, 2003). Social and personal competence, self-esteem, and supportive attachments are connected to teacher-presented personal suggestions that facilitate self-regulation, paying attention, or motivating inspiration for a better way. Reorientation's long-term goal offers permanent thinking mechanisms that nurture resilience and empowerment as de-stressing paths that mitigate adverse experiences. Corrective rehearsal activities, lessons, and conversations depend on teacher-student trust that supports self-esteem, self-respect, and self-confidence. Constructive teacher intervention in the 'self-system' is the main argument of Blaustein and Kinniburgh's (2010) *trauma experience integration* (Arvidson et al., 2011). In schools, this involves building the foundational wellbeing self-systems (relational attachment, self-regulation and competence—the *ARC* building blocks) needed for ongoing development (p. 37).

Reappraisal as trauma acceptance supports resilience. Autobiographical curricular frameworks focus wellbeing and resilience on making SEL sense of the content and contexts shared in conversations (Verschuern & Koomen, 2012). Gaining meaningful social and emotional deeper learning often triggers students' self-regulation of their own personal development, including rethinking their trauma experiences. This development involves improved school engagement in positive emotions within affective teacher-student relationships (Roorda et al., 2011). Student development includes paying special attention to the emotions and attitudes connected to cultural and individual identities that characterize each student and teacher in a group. Aoki's bridge is not just a meeting place for the student and teacher, it is also the mentoring relation for a meeting of minds. The teacher's meaning making and the student's

understanding of needs for rational positive changes in personal contexts interact in shared mindset conversations. The biggest effect of these collaborative conversations is that the teacher's and the students' identities intertwine to stimulate and define the classroom relational dynamic.

Situational Self-Esteem Bridges

Social education prioritizes the harmonizing—*bridging*—of the private self with the public self. Bridging conversations try to address social, relational, and autobiographical dimensions of adversity, attachment, and connection as a community goal. Fostering socially recognized self-worth and efficacy facilitates self-regulation. Students are given hope about synchronizing personal goals with community expectations. Trauma-sensitive practices anchor positive changes in student self-esteem. "Self-esteem is the evaluative and affective dimension of the self-concept. It is argued that an understanding of the development of self-esteem, its outcomes, and its active protection and promotion are critical to the improvement of both mental and physical health" (Mann et al., 2004, p. 357). Teacher competency includes how to transform self-esteem into an educational target that affords positive application in wellbeing and resilience drives. Trauma-sensitive practices make these drives visible to both teachers and students. Hattie's (2012) concept of *visible* learning, as "clear identification of the attributes that make a visible difference to student learning", influences relational wellbeing design (p. 1). Fostering self-esteem plays a visible role in bridging discussions, which set visible community SEL values as goals.

Hinsdale (2016) takes the theoretical stance that teaching is relational bridging. Pedagogy is a by-product of positive relations between and among persons in particular contexts. The teacher exercises discretion and judgment to negotiate relationships that open students up to possibilities of developmental growth that answer their self-esteem needs to function positively in a group. Practical relational pedagogy involves SEL practices that focus on ethics of empathy, collaborative discourse in project and research groups, social justice, and empowering students to be autonomous and self-regulated. These personal and public processing goals become benchmarks of respect that all members of a community need to meet for effective classroom interaction.

This model of community empathy offers a model for self-compassionate care. Hinsdale, echoing Aoki, links caring to a dynamic twinning interface between teachers and students, who

collaborate to negotiate shared meanings from two perspectives. New meaning and change are anticipated in the safe conversations offered by teacher-student attachment. New bridge learning starts in terms made meaningful by sharing them. This makes possible students' activation of internal motivational drives to blend with a communal drive for a better life (Aoki, 1984)—a working definition of relational wellbeing. Teachers become extrinsic motivators of intrinsic drives that help students use positive emotions from relational wellbeing and new competence in making transformational decisions that grow self-esteem.

Trauma-Sensitive Mindfulness Mechanisms

White (2017) claims that a "fully relational approach to wellbeing must employ a relational ontology" because relational learning is "fundamentally constitutive of subjectivity" (p. 129). When we consider how wellbeing can be fostered as part of each student's subjectivity, we still have to understand how that relational wellbeing can be fostered within *the four pillars of education*—learning *to know,* learning *to do*, learning to *live together* and with others, and learning to *be* (Delors et al. 1996). In the classroom, the same pedagogy that fosters mindfulness and awareness should explain how to develop the four pillars as life skills. We know that organic human learning and survival depend on awareness of, and effectiveness within, the environment. Education through heightened environmental awareness focuses on the "contents of our consciousness (e.g. cognitions, emotions, and their somatic and behavioral consequences)" while "mindfulness fundamentally concerns consciousness itself" (Brown, Cresswell & Ryan, 2015, p. 1). Mindfulness mechanisms that support wellbeing are just theoretical models, unless the classroom teacher can transform them into a form that students can personalize in a trauma-sensitive manner.

In trauma-sensitive classrooms, mindfulness mechanisms are classroom practices—rehearsed thinking strategies—that help students become fully aware of the impact of pain, suffering, upset, and anxiety on both themselves and others around them. At the same time, education links positive mindfulness mechanisms to relational positive emotions of wellbeing and flourishing. Mindfulness itself is a 'mechanism' which can be learned, mimicked, or trained purposefully to enhance awareness, understanding, learning, and change (Brown, Cresswell & Ryan, 2017): "Attentiveness to what is present appears to yield corrective and curative benefits in its own rights" (p. 1). As a trauma-sensitive mechanism, paying focused attention features

strongly in classroom interpersonal relations and in how trauma-sensitivity affects the nature of the intrapersonal self.

Importantly for the teacher, fostering student practices that frame empathetic awareness of the narrative frameworks of our lives also activates other awareness and empathy. Teacher discussions cultivate caring and thoughtfulness as part of empathetic behaviors—the process curriculum pillars of 'to do', 'to be,' and 'to live together' in each student. The classroom community models mindfulness during collaborative activities, reflective discussions, conversations, and shared meaning making through social 'getting to know more about you' bridging mechanisms. Socializing through dialogue about narrative processes connects students by sharing personal narratives with others. This promotes innate pro-social behaviors, even if just to sustain relationships and belonging—two wellbeing supports.

Recognition as Cultural Bridging Mechanism

When trauma-sensitive classrooms can identify and nurture students' relational strengths, values, and interests, relational success positively affects individual student resilience, wellbeing, and positive functioning drives. Teachers make a purposeful intervention that links community wellbeing to each student's wellbeing perspective. Students interpret community wellbeing as a bridge between social recognition and innate mutual recognition processes. In youth, recognition plays a predominant role in individual concepts of "human interaction and individual and group identity" (Thomas, Graham, Powell & Fitzgerald, 2016, p. 3). Identity drives are founded on a traumatized student's sense of self-control in life that results in social recognition based on social acceptance (Deci & Ryan, 2000). Developing competent autonomy and social recognition behavior joins student wellbeing to its community recognition component. How students perceive social recognition by and from others connects wellbeing to building a socially positive sense of identity (Iser, 2019).

In SEL programs, needs for social recognition support student self-regulation efforts to meet community behavioral expectations and protocols. Cassidy et al. (2013) claim that developing mentally and physically healthy humans depends on "responsive attachment figures" (p. 26) and attachment–related "physiological mechanism of influence" (p. 5). Education's success depends on mutual teacher-student recognition because it creates safe and emotionally-positive attachments of empathy networks. Teaching should highlight innate human perceptions

of empathy as emotional experiences that trigger positive, self-regulated intentions and engagement.

Successful teacher-student plans work when they provide conditions that meet students' individual and collective needs for the formation of identity, relationships, and self-respect. Self-respect depends on individual's feelings of competence, self-determination, recognition, and acceptance from others. These same needs are also necessary determinants of experiences of wellbeing (Graham, Powell, Thomas, & Anderson, 2017). Community recognition provides for a personal wellbeing need. Recognition sets the stage for nurturing resilience itself (Benard, 2005).

Student self-systems act as behavioral mindfulness mechanisms that gauge social justice. Teachers model, live by, and impress student thinking with social justice frameworks of care, respect, and value of one another. These frameworks sponsor wellbeing and resilience initiatives. Listening to life stories, sharing narratives, and framing these narratives in a positive and fair way are key classroom practices that show students that they are respected, cared for, and valued for who they are (White, 2017). When teachers and other students are mindful of trauma, or traumatized feelings, recognition itself becomes a stabilizing mechanism for building hopeful communities and groups of learners (Graham et al., 2017). Teachers act as community developers because their first priority is to define the ways in which students communicate and follow social justice's relational protocols that reflect mutual caring, respect, and valuing of one another. Daily practices—Aoki's situational praxis—that structure classroom interaction, become routines that bring these protocols to life in students' words and actions, and in mutual recognition relationships.

TSS relationship management coaches resilience from trauma and adversity (Vitto, 2003). Positive relationships emphasize and train behavioral resilience that links resilience to positive social-emotional skills and trust emotions. Teachers train mindfulness to trust, empathy, and safety as community-positive emotions. Trauma-sensitive teachers assume that maladjusted student behaviors are caused by something that happened to students. Consequently, teacher corrective measures treat student resilience as the adaptive resource that students need for autonomous self-correction from adversity. Similar to how self-determination theory's needs are linked to wellbeing drives, TSSs link teaching and modeling practices of positive reappraisal to resilience as a socio-emotional wellbeing drive (Vitto, 2003). A resilient youngster, recovering from any source of risk factors, benefits from seeing their teacher as a community organizer of

resilience resources. Resilient communities are daily reminders that internalizing effective social recognition and wellbeing mechanisms makes group thinking a positive force available to everyone.

Trauma sensitivity as youth sensitivity describes new relational, teacher competencies to keep in mind when designing pedagogical relationships with students. These professional competencies involve humane sensitivity to individual and collective wellbeing, resilience, and recognition priorities as survival drives. When considered and managed as developmental practices appropriate to each student's story, development of curriculum and education as learned resilience mechanisms brings positive change to students' narratives.

Bridge Conversations as a Culture of Thinking

The unique role that teacher-student dialogue plays in a trauma-sensitive classroom is in its role in clarifying the use of thinking and conversational routines that establish a *culture of thinking* (Ritchhart, 2015). Ritchhart's (2015) *Creating Cultures of Thinking* explains that schooled cultures of thinking offer a platform for intense social and emotional community development. Teachers guide this development in a positive transformational direction, which is so needed by trauma-stressed students. TSRs model and explain deep learning change knowledge that a student might need for self-help when restoring innate learning capabilities, such as self-regulation and self-determination. In this sense, trauma-sensitive teachers are actively building *knowledge-for-action* (Argyris, 1993). Besides the organizational implications of knowledge for action, Argyris' book *Knowledge For Action* also talks about "focuses on practices that lead the way to a new framework for learning and to new routines" (p. xii). At a global level, this knowledge for action works on trauma-sensitive classroom practices. At the individual level, teacher-student decided knowledge for action becomes a personal guide, with personalized individual educational plan (IEP)-level support for knowledge for trauma-sensitive action.

The role of personal guide that the teacher plays also builds and strengthens the relational wellbeing that stems from emotional protective safety that the relationaship attachment offers. Teachers must be mindful of the critical aspect of the protective power of relationships so that the personal guide role does not create a dependency on the teacher. Students must understand that the meaning-making reflection-for-action conversations are to empower and change the student's own self-regulation and decision-making. When keeping self-determination theory in mind,

teachers are mindful of the *relationship-driven classroom management* involved in modeling reflection for action in student self-control (Vitto, 2003).

Student self-determination, self-regulation, and self-control are teachable, strategic activations of student intrinsic drives. At school, intrinsic student drives are often initially triggered by extrinsic teacher and community culture of thinking motivation. When deeper learning activates intrinsic motivation to choose, change, and adapt, students are empowered to self-regulate. When self-regulation happens, students are self-empowered to activate innate drives for resilience, imagination, and hope. The values, beliefs, and thinking patterns that the classroom presents as culture of thinking reasoning, also set the student's growth disposition for deep learning, trauma-adaptation, and resilience education (Brown et al. 2001; Deci & Ryan, 2000; Vitto, 2003).

Whether the personal relational guide is executed in a one-to-one Aokian bridge reflection or in collaborative whole-class reflections/discussions, the teacher's community organizer and coaching role is the same. The teacher tactfully tries to create a culture of reflective recognition, whose inclusivity is determined by student levels of comfort. Students combine Sylwester's (2002) native biological inquisitiveness with trauma-sensitive SEL-trained inquiry (Hall and Simeral, 2017). Hall and Simeral's (2017) *Creating a Culture of Reflective Practice* describes reflective culture through a professional learning community lens. It builds on the relational wellbeing idea of the necessity of healthy relationships set up by the inquiry capacity builders who guide classroom practice. "A culture of reflective practice is an organization that embraces reflective growth as the primary driving force behind continuous, lasting improvement" (p. 16).

Teachers can use Hall and Simeral's (2017) continuum for operationalizing a SEL continuum of reflection-for-action, as well as action-for-reflection, when facilitating recognition, resilience, and wellbeing. Hall and Simeral identify four stages that both teachers and students can use for critical planning of SEL practices: the unaware, conscious, action, and refinement stages. These four stages can be used to scaffold joint teacher-student planning. Particularly useful are their "transformational feedback" (pp. 234-36) and "differentiated coaching" (pp. 237-242) strategies, with more than forty suggestions in each category.

Experienced teachers plan procedures used to frame, model, and 'teach' strategies. These strategies are most effective if students adopt the same procedures when carrying out strategic critical thinking. Hall and Simeral (2017) suggest setting up a student-friendly three-stage

continuum of self-reflection from *unaware* to *conscious* to *action needed*. This continuum can be used by students to frame their resilience and relational wellbeing mindsets. The *refinement stage* could be addressed in formative assessment conference where *what's next* is decided. Students need to experience a classroom continuum-of-self-reflection model before they can adopt one in their own self-reflection processing. Each student's SEL training needs to include personalized self-reflection goals and procedures. Self-reflection becomes a critical cultural goal because self-reflection is critical to wellbeing processing and development.

Ideally, over time, teachers establish a repertoire of strategic reflective response strategies for stress and anxiety. Strategic, reflective practitioners 'train' in daily contemplative practice and adopt a deep learning personalized forum to meet lived experience demands. SEL instruction and coaching in the classroom guides students to growing use of transformational, reflective wellbeing dispositions. These change student action from contemplative reflection to reflection for self-determined change, such as self-regulation for social literacy. Coaching and modeling help connect personal reflection to actions that enhance sensibilities of wellbeing. Classes practice collaborative-learning community inquiry to establish trauma-sensitive values, beliefs, and expectations. Purposeful TSR modeling of deep learning connections between reflection practices and developmental and behavioral change practices are needed to *connect the dots* in deep learning within contemplative change processes.

Reappraisal and Self-Regulation as Subjective Wellbeing

Teachers need to be mindful of the natural tension between new thinking processes, as modeled in bridging reappraisal culture, and student cultural belief systems. As products of lived experience from family history and values, student beliefs—especially trauma-related ones—can challenge students' attempts to change themselves through transformational practices. Students who grow up in male-dominated families, for example, without gender equality, may come with a sense of male privilege and reduced value in girls. Through no fault of their own, students from these families are challenged to accept social justice and gender equality in a classroom setting. It challenges their identity belief systems about life roles. Part of the reflective culture of thinking classroom has to include a healthy program that establishes social justice and gender equality beliefs.

Collaborative reflection on social justice and equity may take years to have a true impact on student change of values-based thinking, let alone change in handling stressor patterns. When

addressing social justice as part of a critical approach to relational wellbeing and recognition in the classroom, social justice will be measured in terms of how it enhances the student's cultural sense of inclusion, self-respect, and self-efficacy—needed thresholds for self-determination.

In cases of racism or trauma from neglect and abuse, the stress from the victim's belief systems often counters relational wellbeing. Getting students to change, or even mitigate, negative values and diminishing belief systems is harder for these students to carry out. This reminds teachers that the first step to any recovery system has to start in safe, trusted relationships of attachment and respect with teachers, then with peers, and eventually between these students and themselves (Rossen & Hull, 2013).

Recognition and Wellbeing as Intrinsic Motivation

Gergen's (2011) relational wellbeing model considers students as being *constructed* into a relational *being*, rather than in terms of the relationships that offer happiness and wellbeing. Atkinson (2013) looks at wellbeing not just as an educational or social goal. She considers wellbeing a positive psychological strength that students can apply as a relational thinking resource needed for different contexts. This resonates with Ungar's (2013) educational management of change elements in a place of learning, similar to his classroom 'social ecology' support for resilience. When community wellbeing is viewed as a personal strength and not just a goal, schools can promote relational wellbeing as an effectiveness indicator, as well as a self-determination motivator, used in positive response or reappraisal mechanisms. Students use these self-controlled processes to adapt to new and challenging situations that arise from human social practices or trauma event contexts. Happiness is treated more as a public indicator that students display when they sense self-efficacy and self-esteem, both of which come from positive relational wellbeing in their personal and social lives.

When schools develop wellbeing and community recognition as universal self-determination needs, wellbeing and recognition become anchors for student self-regulation. Teachers connect the positive emotions of protective elements included in relational wellbeing and social recognition with fostering self-compassionate transformational decision-making. Resilience and trauma-reappraisal form a lifelong habit of striving for relational wellbeing within any challenging situation. Recognition involves the school's chosen system of social practice that students use to value and respect another person, and how that other person shows respect back. In the classroom, recognition is part of how we understand and value ourselves, value others, and

are valued by them. Recognition is the fundamental relational mechanism that sustains trauma-sensitive community cultures. The community's pro-social components of relational wellbeing are a direct function of positive recognition that supports self-determination drives.

Honneth's (2012) claim that recognition is the "driving force of group formation" is a powerful guide for classroom management (p. 201). In *The I in We,* Honneth considers ways that relations play in each person's consciousness, their identity, and their projection into the social arena. Family bonds and school relationships establish how each of us integrates the need for inclusion and membership in social structures that youth use to frame personal identity, values, self-determination, and success. Teachers monitor the constant tension between personal developmental drives and social expectations policies, while keeping persistent hope of dovetailing the two aspirational goals. An effective teacher can guide students if that teacher can optimize how well each student thinks they can function efficiently and positively when adapting to changing, new, or evolving environments. At first blush then, social and emotional education works on self-regulation and competence in the student self-systems so that the guided self-system can maintain wellbeing, happiness, and personal flourishing within policy-determined expectations of classroom recognition systems.

Positive teacher conversations and collaborative mentoring experiences reinforce wellbeing and recognition as classroom effectiveness agents. Mentoring also enhances a student's sense of trust, safety, and openness to teacher and 'social ecology' change constructs presented in daily practice. *The Future of Children (2017)* is the Woodrow Wilson School of Public and International Affairs annual report on programs regarding children. Its policy maintains that "Warm classroom environments and positive student-teacher relationships promote both academic learning and SEL" (McLanahan, 2017, p. 141). Intuitive teacher and student inquiry develop relational thinking and beliefs through moving-forward-together conversations. Recognition of group members through shared personal life narratives and identities is a good first step in classroom group dynamics and management. Whether using SEL programs or safe trusted teacher-student relationships to nurture positive practices, the teacher's unwavering relational professional role is critical for developmental relational wellbeing in any classroom. Legitimating *warm classroom* narratives is a critical discussion for bridge conversations that connect a teacher's intuitive empathy with a student's need to belong, be included, and be recognized.

Bridging for a Resilience Culture

Resilience as a social theory framework identifies resilience as an instinctual drive for growth and survival (Benard, 1991). Resilience education focuses the responsibility of teachers on nurturing each student's innate resilience capacity. "Based on research and many years of experience, we can say with confidence that relationships are *the* medium for nurturing human beings that thrive" (Brown et al., 2001, p. *x,* emphasis in original). Trauma-sensitive teachers focus particularly on the students whose thriving resilience has been compromised or inhibited by trauma and adversity. Resilience education makes sure that student natural resilience capacity is restored and fully functional. "Resilience education provides specific means to empower" (p. xi)… "We like to say that resilience education is not identifying which people are resilient, but rather, identifying what resilience exists in each person" (Brown et al., p. xii). Trauma, disability, and developmental risks become issues for self-righting mechanism choices that teachers discuss with each student. Resilience forms another topic of teacher-student dialogues about wellbeing strength that motivates self-determination and autonomy.

The valuable impact of bridging dialogues is most clear in how teachers link resilience to improved relational wellbeing (Benard, 1991). In a classroom, caring relationships create and foster the system's protective factors that trigger resilience resources in every student. Wellbeing is sustained by a protective mechanism, in terms of their protection against or mitigation of typical stress patterns. Protective factors can include personal experiential factors, compensating experiences outside the home, and development of self-esteem. Community protections can be the scope of available opportunities, reasonable stable environmental structure and control, availability and existence of personal bonds and relationships, and the trained acquisition of coping skills. Identifying stressor patterns points out the resilience resources that need fostering. In this context, resilience becomes a person's self-righting mechanism, both innate and learned. Shared meanings about self-righting mechanisms join resilience to wellbeing-based coping that mitigates trauma (Benard, 1991; Rutter, 1987).

Chapter Summary

Situational connectedness includes the definition of a teacher-student relationship. Teacher-student conversations qualify recognition as an age-appropriate, classroom-appropriate, respect-as-social-justice-appropriate system needed for learning to be a *relational* activity. SEL, recognition, and wellbeing are part of the lived curriculum because they provide the supportive

social justice framework for mutual recognition. Mutual recognition, the core value of the trust and caring teacher-student dynamic, is a necessary pre-condition for efficient neurobiological interdependence. Teacher student relationships act as positive and safe interdependence relationships that offer emotional transformational bridges that must be crossed before schools can tackle the growing body of information and technologies involved in traditional subjects brought into the 21st century. As the architect and guide for community cultures of SEL, resilience, and wellbeing thinking, the teacher-student relationship represents a critical success agency for the trauma-sensitive student.

In the final chapter I will explain how the teacher-student relationship as a bridging metaphor sets trauma-sensitivity itself as a metaphor for education. Trauma-sensitivity as a metaphor *carries over* a trauma-sensitive classroom's culture of thinking and inquiry practices.

Chapter Six: A Cobbler's Tale of Mindful and Contingent Metaphors

My initial research focus centered on explaining why relational trust was a critical feature of trauma-sensitive classroom success. But in classrooms relational trust's presence is measured in student wellbeing and mutual recognition. Trust is *the* classroom relationship that sponsors positive social and emotional development in all students. Schools build student trust sensibilities through programs that foster relational wellbeing and resilience. Social trust and relational wellbeing generally promote any student's resilience in spite of trauma histories. Before schools actively foster relational wellbeing and resilience, they must first establish a trusting, supportive relationship among all classroom members. Although trust is a needed resource for establishing a trauma-sensitive environment, schools actively address wellbeing and resilience skills and practices. Trust is the emotional strength from self-esteem and social success that makes wellbeing and resilience teachable trauma-sensitive goals.

My research questions became more generic 1) What school changes are needed to establish a trauma-sensitive school that fosters student resilience in spite of trauma urgencies? 2) What changes in teaching practices and competencies taught might best develop relational wellbeing that sustains resilience in a trauma-sensitized population? The answer to number one evolved into a study of student *wellbeing,* where teachers and students learned to manage the risks and protections for health and wellbeing in any student. The trauma-sensitive practices and competencies that teachers and students needed to focus on involved new ways of thinking which set up a safe, supportive community culture of thinking and dialogue about paths to resilience from any stressors. Safe collaborative thinking and conversations sustain relational wellbeing. Students connect positive emotions to resilience, self-determination and self-esteem. Teachers design a trauma sensitivity approach that promotes experiences of positive emotions of social and personal success. Student success sustains resilience—a positive taking control of thoughts, actions and choices—as the prime indicator of *feeling* wellbeing.

Resilience education and SEL programs focus on resilience as a natural response to success and positive relational emotions. Resilience drives sponsor and legitimize transformational paths for students to become trauma-sensitive. When teachers commit to positive psychology approaches that motivate student resilience and relational wellbeing to counter trauma histories, that classroom sets trauma-responsive paths for all students. When teachers commit to enhance the natural ways that students learn, while respecting the uniqueness

of each student's lived experience, they attend to the health and wellbeing of all students. Natural ways of learning should fully integrate what emotionally influences all students' efficacy and wellbeing in social education settings.

TSSs need to develop learning in the context of student social, emotional, and cultural dimensions that maximize a student's emotional sensing of success, efficacy, and capacity to survive by biological inquiry. Trauma challenges that threaten both developmental wellbeing and resilience as innate inquiry processes threaten student life skills and education's cross-curricular competencies. TSSs build wellbeing as a construct of the student's autobiographical making. A TSS's school's mission is to restore a challenged wellbeing to a healthy wellbeing that allows a student to be an effective classroom learner. TSSs look at human learning as a survival/efficacy skill that improves innate human survival instincts in a social-emotional context, not just survival in spite of trauma. Teachers in TSSs improve how students 'feel' about themselves by linking self-monitored SEL effectiveness to positive survival choices. New teacher dispositions bring social and emotional development into the curriculum, promoting life/survival skills as both biological and emotional dimensions of human life. To academic success, teachers add community goals of relational and personal wellbeing success. Attention to trauma adds student goals of competent resilience and self-determination success.

Trauma-sensitive teachers need to rehabilitate a trauma victim's damaged self-image and self-respect. The first rehabilitative step involves routines that evoke positive emotions during simple wellbeing and trust experiences. Wellbeing and trust-positive emotions motivate personal discernments of self-esteem, self-worth, and self-regulation that nurture self-efficacy and self-determination. Self-systems, as compassionate self-understanding, are a critical part of anyone's emotional and social character. In a classroom, self-systems are the emotional core drives of all students' learning processes. Teachers purposefully foster positive self-knowledge in the form of aspirational metaphors (success, survival, wellbeing) and perspectives that frame more positive world-views. Classroom routines build positive behavioral and social literacy competencies that sustain wellbeing, resilience, and autonomy. The same routines also motivate hope in transformational self-improvements.

When daily trauma-sensitive practices set aspirational paths for increasing student effectiveness, whole-school practice emphasizes a processing curriculum that resets a child's developmental change through a resilience lens. Developmental psychopathologists such as

Michael Rutter—the *father* of child psychology—maintain that education has to be embedded within the developmental resilience-as-self-help paths that each student constructs to learn about living, thinking, and surviving. Educational psychopathology highlights the educator's need to understand the developmental role of adversity's risks to cognitive resilience. TSSs purposefully consider the dynamic that self-system resilience plays in every student's cognitive processing. Resilience is not something that is taught as a subject matter in school. Resilience is an innate capacity in everyone to integrate forms of wellbeing within new ways of coping with trauma to thrive. TSSs work on that capacity to thrive, in spite of trauma. Resilience manifests itself when students achieve positive results in the face of negative risk factors (Rutter, 1985, 1987a, 1987b, 2012).

Emotions and memories with lasting impact can nurture wellbeing or carry feelings of traumatic neglect or abuse. Both protective and risk factors are purposefully juxtaposed within school life discourse. Teacher-student bridging explains how adopting positive psychology and self-compassionate understanding become an integral part of life skills needed to survive in a frequently adverse world. Psychopathologists such as Rutter (2012) and Masten and Tellegren (2012) remind us that genes, culture, community, experience, and experiences, of both wellbeing and trauma, cannot be removed from education. Teachers have to make sure that all parts of life become meaningful to students. One reassuring thought for the teacher is that these same theorists are convinced that teacher attachment sensitivity is critical to classroom success.

One universal goal of trauma-sensitive education is that students develop a sense of wellbeing because "learning to be well is learning to live" (Soutter et al., 2017, p. 515). TSSs prioritize student *being well* before communication literacy or numeracy. Wellbeing involves a positive personal lens on resilience, self-regulation, and being in control of things. Positive psychology emphasizes the need for teachers and students to attune to the "academic, social, and cultural milieu of individual schools and to support effective monitoring of student well-being in practice" (p. 498). Restoring wellbeing after trauma is often a product of "reflection upon, identification of, communication about, and enactment and monitoring of student wellbeing" (p. 498). These reflective communication tools are manifest in Aoki's dialogues where teachers can counter negative experience, trauma, and adversity stressor feelings. When wellbeing is compromised, teachers and students should discuss mindfulness to safe attachment meaning-

making conversations. Safe attachment emotions often solidify self-help corrective returns to wellbeing (Kashdan & Ciarrochi, 2013).

Much educational wellbeing literature and research today dwells on the cognitive mechanisms that characterize pedagogical mindfulness to wellbeing programs. As of yet, science can't measure how the brain changes when learning from SEL programs. One benefit of neurocognitive research, though, is that it has identified areas of intervention where schools can rehabilitate students within community cultures. Classroom thinking cultures that promote reflection, thoughtfulness, and empathetic mindfulness about suffering versus flourishing seem to offer the most promise. Cultures of thinking expand conscious attention to constructive and deconstructive primary thinking mechanisms (Dahl, Lutz & Davidson, 2015, p. 515). Trauma-sensitive SEL programs support wellbeing by integrating classroom construction and deconstruction of narrative strategies into each student's world-view evolution. Teachers and students plan strategic efforts together to focus attention on positive, personal, and social ways of thinking. In education, the typical construct for working with construction and deconstruction, and attention to stressors, are communication mechanisms, such as texts and stories that evoke conversations and 'talk' response skills. Response skills that reflect local cultural practices develop shared transformational narratives to replace adverse childhood experience narratives.

Relational Mindfulness: Education as Contingent "Cobbling"

Addressing trauma-sensitivity as autobiographical understanding forces the teacher to practice an overarching mindfulness that monitors resilience's dependency on each student's relational wellbeing. Teachers guide students to personalize and internalize positive attention to trauma resilience, as openness and readiness to change and learn (Meiklejohn et al., 2012). This makes each student mindful of bouncing back from a challenge to move on to the next developmental step. Paying attention to trauma sensitivity is pedagogically critical to supplant trauma's typically regressive influence on student wellbeing. Teachers respond by 'cobbling together' some form of SEL narrative that kick-starts the developmental journey that releases students from unique trauma-related impediments. Familiar cultural developmental patterns are taken from local and autobiographical resources to patch together a tailor-made self-help curriculum for each student.

Prominent world 'cobblers' such as Edison or Graham Bell cobbled together famous inventions that have been refined and perfected ever since. To cobble means to patch together a

temporary solution by using resources at hand. It involves ad hoc problem solving by creating a solution to meet a challenge or goal. Most teachers would be insulted if they were asked to cobble together a program for their students. We are math teachers or physics teachers: subjects can't be cobbled. But cobbler SEL teachers have to patch together a contingent mosaic of cognitive, emotional, social, and cultural knowledge. A traumatized student can weave the mosaic together to cope with the critical thinking disabilities thrown up by trauma. In the sense of Frelin's (2013) relational professionalism mixed with Ted T. Aoki's (1978) curriculum bridge, trauma-sensitive teachers cobble together a situational praxis that implicates trauma sensitivity as a child/youth-sensitive recovery framework of caring and nurturing of student wellbeing after trauma.

On July 18, 2017, the Teaching Strategies Blog published A Cobbler's Tale (J. Thomas, 2017). Reading this triggered chapter six's title and metaphor. Thomas was writing about a time that a high school student challenged him for receiving different teacher treatment than anyone else. Thomas used a shoemaker metaphor to explain his teaching decisions: "What if my job was to make you a shoe? You wouldn't want the exact same shoe as everyone else, for starters it wouldn't even fit! And forget about style. My job is to find the best way to help you learn. That's what I'm going to do" (p. 1). He elaborated: "The first step is building relationships with our students" (p. 2).

Thomas (2017) sees this as a shift from an industrial-financial educational model to a relational educational model. Relational learning sets up authentic relationships and shared meaning making to establish the common learning springboards for growth and change through resilience and wellbeing. Shared knowledge sustains individual, shared, and community understanding. Understanding comes from sustained shared-meaning beliefs in common sets of cognitive, social, emotional, and cultural intelligences as values. Shared knowledge offers an information platform for change and building new knowledge. Until authentic connection and safe social interaction happen, where a student can understand one's possible place and role in the world, students cannot anticipate change, adapting to new ideas, or reasons to think in new hopeful ways. Only in safe, authentic teacher-student relationships can we understand if disabilities or trauma are causing developmental roadblocks. Autobiographical mindfulness guides students' and teachers' attention to resilience and developmental changes needed.

Accepting this contingent, cobbled approach to education centers on sound, authentic relational identity attunement. Attunement guides trauma-sensitive thinking and planning in the classroom. It leans toward an autobiographical community metaphor that interprets education through school and student critical risks, needs, hopes, and desires. At the same time, it moves away from monolithic industrial factory approaches to curriculum. Psychopathologists call this interpreting education and learning as a resilience for survival phenomenon where learning means performing positively in the face of any adversity. Pragmatists call this keeping a steady eye on what is ideal for student development but always tempering that ideal with what is practical for the raw realities of a classroom, which are never ideal—a practical trauma-sensitive situational praxis.

Mindfulness to Change Metaphors

Relational wellbeing, trust, resilience, and recovery from trauma are all defined forms of active mindfulness that integrate what is going on *in situ,* both externally and internally. Mindfulness to trauma response mechanisms brings heightened awareness of what is going on in a high-risk moment and responding with a practiced, calm, reasoned response to the totality of an event. Learned mindfulness mechanisms offer the core self-control that also promotes resilience and self-regulation during an event. When teachers learn that a student's calm self-control is shattered by some traumatic event, they focus their therapeutic energy to guiding the student back to self-control while framing new meanings, as positive reappraisals, gained about their behaviors. Reappraisals form SEL critical thinking patterns. Reappraisal sets new competencies and when to apply them.

This thesis joins different metaphors to the cobbler metaphor, all of which add another overarching perspective on pedagogical cobbling of trauma sensitivity practice. Metaphors represent patterns of thinking or perspectives that teachers and students use to guide learning process, thinking, and actions. Positive relationships, wellbeing, or resilience metaphors shape reflection that connects the present to the past and to the future (Graham, 2013; Meiklejohn et al., 2012). Graham's (2013) "rewiring the brain" metaphor to restore innate resilience is equivalent to Rutter's (2012) adapting to stressor patterns. Frelin's (2013) 'relational professionalism,' van Manen's (1991) 'tact of teaching,' and Aoki's bridges all promote critical thinking and relational reflection-for-action metaphors that remind us how students judge a hoped-for better way of thinking through issues. Curriculum metaphors such as Ritchhart's (2011) *visible thinking* and

Hattie's (2012) *visible learning* represent teaching and learning metaphors. A big part of Graham's (2013) *Bouncing Back* connects trauma sensitivity to education that fosters self-help resilience skills that emanate from adopting new positive thinking mechanisms. Teachers and students adopt *reappraisal mechanisms* to practice growth changes in how 'to be' and 'to do.' Trauma-sensitive success depends on cobbling and mixing up all of these change and improvement metaphors that best frame effective thinking and actions that foster each student's wellbeing.

TSSs cobble a temporary, local fix that pays attention to caring, trust, and empathy at socialized levels of self-regulation within a classroom. Mindfulness to all sensitivities is important because a caring, nurturing, and interpersonal approach is most successful when the classrooms is based on Nodding's (1984) "natural caring," as a natural inclination for relations among members of a classroom (p.6). Human relational trust and wellbeing generate positive thinking patterns that trigger contingent parts of trauma sensitivity as change—itself a metaphor for the new school model.

Education as Resilience and Wellbeing Metaphors

Besides enhancing core curriculum success, the caring teacher-student classroom relationship has to tune in to *interiority*—the "inner life of the growing learner"—as core wellbeing and resilience development (Rechtschaffen, 2014, p. *xv*). This mindfulness to student individuality, lived experience, and subjectivity also frames the Aokian bridging in teacher-student relations. Consideration must be paid to matching student personal SEL needs to positive and effective corrective intervention. Intervention in resilience and wellbeing seems to offer hope of personalized success for most students. Caring intentionality allows the teacher and the student to share learning-by-doing. Co-determined developmental intervention has a better chance of trauma-sensitive reversal or restorative action. Intervention metaphors (e.g. resilience education, fostering wellbeing) are named after the targeted student strengths and internal resources that are restored by intervention. Self-image, efficacy, and assertion of self-control and intrinsic motivation over lifelong learning are restored psycho-emotional metaphors needed for lifelong learning.

Mindfulness itself takes on new dimensions when applied to cultivating student wellbeing rather than a singular classroom focus on language or literacy. Critical mindfulness integrates private and public thinking needs. By promoting self-care and self-understanding, a teacher can

transfer cultural caring to corrective pedagogical action for specific student needs (Rechtschaffen, 2014). Teacher mindfulness that fosters student self-care and self-understanding offers a way for students to start new self-critical thinking patterns of trauma problem solving. Mindfulness becomes a deep learning resource for motivation and resilience. In a negotiated agreement on intervention, the teacher and student create plans that accommodate student self-image, identity, and self-doubt with newly internalized change processes. Becoming an autonomous, positive thinker provides the major source of resilience. Because this plan is proactive and dynamic, it works as an anticipation guide for a research/inquiry process that includes a constant feedback loop. The trauma-sensitive community relationship assumes two levels of functioning—the personal conversations for meaning making and the solution-oriented planning conversations for setting student goals on a planned path to reach them.

Another 'cobbled' metaphor for teacher consideration is a relational ethical code of social justice. This moral guide guarantees the supportive conditions that relationships must observe: truthfulness, thoughtful kindness, and comprehensibility. Beside the professional consideration of these ethical dimensions of learning themselves, it is just as important to consider the evolution of students' ethical relational practices—"relational practices directed toward students' perception of their justice, benevolence and comprehensibility" (Frelin, 2013, p. 62). Lived trauma, resilience, and learning have less risk impact in schools that operate by social justice values. Three ethical anchors set beliefs that 'cobbled' trauma-sensitivity programs follow: practice makes ethics trauma-meaningful, students are involved in making their own meanings, and collaboration makes students aware of how others think about the same concepts. Ethics and social justice are two metaphors, themselves, with locally cobbled meanings shared in a trauma-sensitive community.

The global takeaway from the life, survival, and growth metaphors section is that trauma-sensitivity education metaphors characterize positive thinking culture approaches to aspirational autobiographical paths. Resilience education metaphors develop focus on bouncing back, coping, and self-righting mechanisms that any student needs to overcome trauma and enhance survival. Wellbeing metaphors focus transformational education practices that build student wellbeing to activate self-determination drives. Building student resilience while reinforcing subjective wellbeing is a contingency-sensitive responsibility of significant developmental weight—"a collective responsibility for learning, wellbeing, and happiness of young people in schools … to

strengthen individuals' responsibilities for their own actions and performance" (Sahlberg, 2010, p. 58). Metaphoric perspectives prove useful to frame cobbling perspectives that are sensitive to local student conditions on the ground. Metaphors identify the key feature of thinking cultures' principles and values.

Conclusions

Providing environments that foster relational trust and wellbeing needed for student success forms the foundational culture needed by students to learn in a trauma-sensitive classroom. From infancy, human perception and learning depend on a sensed caring and empathy from others as well as a discernment of trust and comfort being offered by others. These fundamental, innate perceptual practices and consciousness processes evolve into what schools call social and emotional learning. TSSs 'hook' learning practices to human motivational emotions, inspired by effective social and emotional development in a supportive community.

Effective social and emotional skills teaching *works* when it applies millennial-old understandings of how humans learn. Humans watch each other, listen, and copy. They learn best when they feel safe with the model they are watching. Learning is enhanced when the especially chosen mentor is 'nice' to them, smiles a lot, empathizes with them, and willingly offers up a positive way of doing things. In an insightful book on trust after trauma, Matsakis (1998) suggests that restoring trust in relationships anchors the success of all trauma-sensitive thinking changes. Whole school cultures, the curricular alignment, and the classroom relationships-driven management need to plan the restoration of lost student trust. Two key components of trust are needed—self-trust and relational trust within the community.

Cobbled Thinking Culture

Ergas and Hadar's (2019) article framed a summary for 'cobbling' trauma-sensitive models. They suggest that when schools consider mindfulness *in* and *as* education, they identify two fundamental components of traditional school planning in their discussions. Mindfulness in education represents a semi-formal SEL critical thinking structure for teaching social and emotional literacy. Mindfulness as education represents a transformational, contemplative dimension of all human interaction that improves the overall quality of classroom life of any social and emotional learner. When designing a TSS model, teachers frame the tension between "in" or "as" metaphors as the differences between process curriculum wellbeing thinking and traditional mindfulness to processing of cognitive development. Mindfulness-of-education's

attention to metaphors sharpens teacher diagnostic perspectives when approaching stress and self-awareness issues.

The same acuity is used to triage practices that offer the best chance to improve students' hopes of immediate initiatives to change. In TSSs, teachers also emphasize mindfulness *of* education as the change agency that makes students' lives better. Students learn to appreciate how becoming informed in the ways of making positive changes becomes a resilience mechanism that enables coping with trauma. Mindfulness of education sets a deep learning path for using positive emotions to foster wellbeing. Wellbeing happens when the functional and spiritual dimensions of education mindfulness can be purposefully harmonized within learning community trauma-sensitive experiences. Education itself becomes a developmental change metaphor defined by school urgencies.

Implications for Research of a Cultural Model

Trauma is a developmental challenge in schools. This basic assumption makes trauma-sensitive beliefs, values, and expectations important thinking dispositions that students need before implementing a trauma-sensitive practice change. Understanding trauma sensitivity would benefit from research into prioritizing which classroom practices are most effective from the students' perspectives. We need a better understanding of which critical thinking and mindfulness patterns best link relational wellbeing to resilience mechanisms developed within classroom community networks. It's one thing for teachers to know there are different change metaphors and beliefs available to guide a distinct cultural change or intervention stances. But having some guidance on designing a successful situational praxis would be useful when considering local, community, and youth-sensitive realities that also weigh heavily on which metaphor teachers choose. That choice also decides which intervention might best foster wellbeing, positive resilience psychology perspectives, or community support mechanisms. The chosen-metaphoric lens on change must be youth-sensitive first. Pre-service teachers, as well as experienced ones, need to be reminded that successful teaching is measured by how much students improve their effectiveness in learning interactions.

Further, we need research to establish which factors are most effective in trauma-sensitive intervention that results in enhanced wellbeing and resilience in all *health and wellbeing* school situations. Instead of a one-size-fits-all shoe metaphor, we need to link student *existential transformation* to specific classroom cultures, practices, or curricular models as learning cultural

metaphors. For example, we might need performing or creative art schools, *sport-études* schools (Quebec model), STEM schools, or IT schools as available options for students to choose from. It is equally important to understand how whole-school cultural reorientations set the thinking culture metaphor for efficient teacher intervention. Can local professional learning communities guide trauma-sensitive education when their prioritized responsibilities restrict them to helping students pass exams? Do we need more study of situations like that Edmonton Catholic School where Indigenous students performed well because they attended schools that accepted them in a respectful, caring and welcoming way? Linking student empowerment to academic success becomes critical to convince trauma-sensitive teachers and students that their efforts have positive educational results. Schools need proof that pedagogy and daily practices provide effective links between trauma-sensitive assumptions about existential transformation and academic improvement. Equally, teachers and students need to carry out action-inquiry into which daily collaborative practices best link student wellbeing to positive responses for personal transformation. Focusing trauma sensitivity on student empowerment and self-regulation might suggest which generic forms of self-regulation might be useful to share when setting school parameters of SEL self-regulation programming.

Siegel's (2007) *The Mindful Brain* metaphor claims that "Instead of being on automatic and mindless, mindfulness helps us awaken, and by reflecting on the mind we are enabled to make choices and thus change becomes possible" (p. 5). Education enables hopeful metaphor-driven dispositions that adopt trauma-sensitive beliefs. These beliefs frame assumptions that guide positive active reappraisal of traumatic or challenging experiences. Siegel's mindfulness-to-change theme justifies introducing one last metaphor that extends the cobbling metaphor of educational solutions for the trauma contingency needs of any classroom. This metaphor leans towards making wise decisions to draw on the available resources at hand (cobbling) to meet trauma-related developmental learning needs. Smith (2014) characterizes "teaching as the practice of wisdom" in the spirit of Freire. Wisdom metaphors involve sharing teacher mindfulness to realities in the classroom with students' realities. Teachers and students share a mindfulness lens to critically interpret their joined life realities. For Smith (2014), 'teaching' involves a collective critical wisdom in emphasizing the spiritual benefits of community mindfulness to student wellbeing, success, and flourishing, as opposed to the economic models of success and wealth as happiness.

Perhaps we need research into how Hord's (1997) *professional learning community* approach might establish whole school cultures of thinking about trauma in general or in local traumatized populations. For example, Raider-Roth (2017) and Feuerstein, Falik and Feuerstein (2017) researched how schools can address the trauma culture of thinking of Jewish populations. Raider-Roth explored how teacher professional development in Jewish ways of thinking could enhance shared meaning-making conversations about traumatizing histories with Jewish student populations. Feuerstein et al., looked at *mediated learning* and the brain's capacity for change while using *think-aloud* and *talk-aloud* conversations to overcome disabilities. Aoki's bridging conversations seem an opportune arena for students and teachers to establish specific reappraisal mechanism for racially traumatized minority populations in Canada. That Edmonton Catholic School District that improved Indigenous students' performance by being welcoming, safe and supportive speaks a lot to what bridging, think-aloud, and talk-aloud discussions should be had in Aoki's bridge conversations. Teachers need an evidence-based *what seems to work* database of practices that offer generic trauma-sensitive practices that can be adapted to meet local urgencies.

Bridging metaphors guide trauma student education to link human/emotional needs for spiritual and relational wellbeing to paths that foster resilient adaption to real life. Schools that nurture shared ethical understanding of innate motivational drives also build student wisdom around positive self-systems that rely on wellbeing, competence, and autonomy. The best antidote to trauma interference in education is showing students and teachers the wisdom of heightening awareness to the motivational aspects of self-systems knowledge. Teacher practices ground this mindfulness wisdom in personalized self-compassionate systems that develop autonomy and wellbeing as success benchmarks. Wisdom grows by understanding the juxtaposition of realities of trauma in any group against the positive solutions made available through relational community social and emotional connectedness.

A Final Word

Aoki (1981) talked of a more humane curriculum when servant leader-type mindfulness guided teachers to establish curriculum as a "metaphor of bridging two worlds" (in Pinar & Irwin, 2005, p. 219). "Talk through reciprocity of perspectives" between teachers and student where "two worlds meet" is the everyday metaphor of "understanding each other through contact" (p. 219). That unique empathetic, positive relationship of human understanding between teacher and student is contingent on daily wisdom situations that make wellbeing achievable, in

spite of trauma. Students can develop socially, academically, and autonomously. However, they need support from models of positive transformational stimuli in classroom relationships. These models purposefully nurture adaptive developmental drives that are most efficiently cultivated within safe communities.

Perkins (1992) declared "people learn much of what they have a reasonable opportunity and motivation to learn" (p. 45). TSSs offer pedagogical practices that promote student mindfulness to learning. Mindfulness habits that focus on positive psychology, trust, relational wellbeing, and resilience underwrite 'reasonable opportunity' for empowerment. Mindfulness becomes part of a 'wisdom safety net' that TSSs create for each student to carry forward into their lifelong learning. A big part of that safety net—mindfulness to new transformational values, beliefs, and goals—is the new classroom thinking culture that might best instill in students a desire to hope and dream for a better future.

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