

# EDITORIAL

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Thirty years ago Kieren Egan published *Teaching as Story Telling: An alternative approach to teaching and curriculum in the elementary school* (1986), as an early part of his search for a new educational theory, now established on a foundation of imaginative engagement. Howard Gardner, the Harvard University proponent of multiple intelligences, has asserted “Kieran Egan is one of the most original ‘big picture’ thinkers in education. I always read what he writes ...” (Egan, n.d.)

Recently Deitcher (2013) affirmed a theoretical base for the use of stories in children’s moral education claiming:

*‘Storying’ appears to be a fundamental and uniquely human activity, and involves creating (as teller or author) and recreating (as listener, viewer or reader). This interactive process invites young readers to launch a search that challenges them to come to grips with their ideas about themselves and how they will lead their lives.*

(p. 237)

This year extends the centennial retelling of Gallipoli’s impact on the formation of an Australian identity to commemoration of the battles of the Western front. ANZAC day ‘story’ recollection, ensures “we shall remember them. Lest we forget.” Reynaud, Rickett and Bogacs assert in this issue that William McKenzie’s use of journaling and letter writing provided a personal strategy for coping as a Christian chaplain with the ‘realities’ of WWI. Yet in the retelling, his use of factual material was ‘shaped’ to his ‘audience’ for pastoral purposes but also revealed his own hurt and damage.

Remember how Sarah Haynes honestly delivered her intentional school captain speech, after dishonestly clearing an alternative script, unintended for delivery, with her school administration (Browne, 2015). By sharing an authentic view of her school life she established personal credibility, but also confirmed the validity of a hidden curriculum that taught a valuing of ‘the greater good’. It is with similar indignation that Christian exposes, through case study narrative, the ‘marijuana subterfuge’ potentially perpetrated in some ‘establishment’ intentions. This broader perspective of health benefit founded on deeper education and informed, subsequently appropriate, policy, may also be personally researched in considering linkages between health and climate change based on perceived cobenefits from dietary change (Springmann, Godfray, Rayner

& Scarborough, 2016). This approach might be compared to awareness of a moral Irlens syndrome that prompts ‘life coaches’ to see the real needs of all in the ‘classroom’, inviting a suitably ‘coloured’ vision to ensure understanding and clarity for broad learning and action.

Delvin and England with Dobson and Geelan invite readers’ review of the application of suitable learning processes. While Devlin focuses on administrative initiatives, the others advocate creating a personal ‘palette’ of learning strategies. A phenomenon of imbuing spirituality *in* principalship, is related by Gibson as an example of action research affirming an administrator’s journey. These contributions to wholistic school improvement can be affirmed, Murdoch claims, through collegial internal school processes that are the objective of the Quality Adventist School Framework (QASF), the development of which is explained in this organisational story.

Predictably, crisis is a school invader. Matthias’ reflective propositions are commended by Rieger as catharsis for *The Cry of a Teacher’s Soul*.

## References

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[Photography: Nikolai Agafonov]