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Is Positive Education an appropriate framework for student wellbeing in Anglican and other Christian schools: A review of the literature

Nigel Grant
St Paul's School, Bald Hills, Queensland
grantn58@gmail.com

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Abstract

This literature review investigated potential problems associated with the uncritical implementation of a Positive Education approach to student wellbeing in the context of Anglican (or other Christian) schools. Six themes were considered in turn, drawing on a wide range of literature from the fields of education, philosophy, psychology, sociology and theology. These themes are as follows – 1. Distinctives of Anglican education in Australia; 2. Holistic education and the good life; 3. Understanding student wellbeing and flourishing; 4. The need for student wellbeing programs in schools; 5. Student wellbeing, Positive Psychology and Positive Education; 6. Is Positive Education compatible with a Christian worldview.

The paper concludes that Positive Education programs, including PERMA and the VIA Character Strengths, ought to be critically considered and carefully adapted before implementation in Anglican or other Christian schools.

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Introduction and overview

The scope of this literature review encompasses issues of ultimate importance for Anglican (as well as other, faith-based) schools: What is the purpose of education? What do young people most need from schools, to be as thoroughly prepared as possible for an uncertain future? Why should churches involve themselves in schooling? Six themes were developed from the topic and, in this review, the literature relating to each of these themes is considered in turn.

1. Distinctives of Anglican Education in Australia

First and foremost, an Anglican education is founded on a biblical worldview, a belief that the Bible, as the inspired word of God, is the ultimate source of wisdom for living (Cairney et al., 2011). This worldview offers both a rationale for and an explanation of the approach taken by Anglican schools. Anglican schools are seen by the church as a means of presenting the gospel to their students, many of whom come from unchurched families (Cairney, et al., 2011). Australian society in the twenty-first century could be described as more pagan than Christian, despite our Judeo-Christian heritage, and as Newbigin (1993) said in describing England in the 1970s, "the development of a truly missionary encounter with this very tough form of paganism is the greatest intellectual and practical task facing the church" (p. 236). Consequently, there is a great need for Anglican schools to be committed to transformational, counter-cultural mission, with the biblical meta-narrative deeply embedded in the curriculum (Cowling, 2009).

Regrettably, Anglican schools, in practice, fall short of consistently fulfilling their own gospel-centric mottos and mission statements (Cowling, 2009). Perhaps the greatest challenge for leaders of Anglican schools is to avoid fostering a form of dualism, in which "the *sacred* and the *secular*" run on parallel but separate lines through the life of the school (Cowling, 2009, p. 5). It has been noted that many Anglican schools feature religious education, chapel, and service-learning (each of which may very well contribute to faith formation), but these elements remain "tangential" (Smith, et al., 2021) or "peripheral" (Cowling, 2009) to the main business of schooling.

This tendency to dualism and the failure to consistently fulfill the missional objectives of Anglican schooling can, in part, be understood

theologically. As sinners, we do not love God with our whole hearts. Consequently, we do not enjoy the "wholeness, flourishing and abundant life" that God intended for us to enjoy in fellowship with him (Plantinga, 1995, p. 10). In the context of our vocations, Garber (2020) suggested that we are "disposed to dualism", and that "we choose incoherence rather than coherence, a fragmented worldview over a seamless way of life" (p. 64).

Despite this predisposition to incoherence, teachers and other staff in Anglican schools are committed to the development of the whole child. Thus, Anglican schools typically emphasise not only academic achievement, but also sporting and cultural activities, pastoral care, service and leadership opportunities, Religion and Values Education, and regular Chapel services (Cairney, et al., 2011). Of course, the same could be said of all Christian schools, not just Anglican schools. Further, this is as it should be: Smith (2016) claims, "We need to shift the emphasis of education from dissemination of information to holistic formation" (p. 164). Or, more broadly, "Religious communities naturally talk about the whole person, the heart and soul, as much as the body and mind" (Brooks, 2019, p, 259).

The need for wellbeing programs in schools has been clearly demonstrated within the literature. This need represents an opportunity for Christian schools (in a similar way to the opportunities facing the church) in a world that is dealing with change at an unprecedented rate and scale (Bolsinger, 2015). Such "uncharted territory", Bolsinger suggested, offers opportunities to "become even more of a witness for the future of the world" (p. 202). Similarly, Chalke (2006) proposed that "Intelligent Church" (and, I would suggest, intelligent Christian schools) should be offering wider society an "intelligent response (that is) … wise, relevant and authentic", and this response should "promote holistic, physical, social and spiritual wellbeing" (pp. 16, 27). Anglican schools are well-placed to apply their missional purpose to the needs of this current generation of students.

2. Holistic education and the "good life"

In its simplest form, holistic education is defined as "concerned with educating the whole person – body, mind and soul – to develop his or her fullest potential" (Lee, 2015, p. 18). With a concern for not only intellectual, but also emotional, physical and spiritual development, holistic education is a lot like the *paideia* of first-century Greece, a term used to describe the process of becoming fully human (Cairney, et al., 2011). Thus, in some ways, holistic education may be seen as a "return to basics" (Miller, 1999).

McGrath (2017, p. 62) suggested that the ultimate questions for human beings to answer are "What is the point of life?" and "What is the good life and how do I lead it?". Garber (2020) suggested that the key question is "What does it mean to be a human being?" (p. 90). These are questions that philosophers and theologians have wrestled with, from the time of Aristotle to the present-day. Modern psychology reinforces the notion that these questions of purpose and significance are still fundamental to human wellbeing (Rogers, 1961; Seligman, 2002).

The "good life" as described here is an ethical life or, as Mackay (2013) described it, "a morally praiseworthy life … a life devoted to the common good" (p. 1). Aristotle used the word *eudaimonia* to describe the good life. Not easy to translate into English, *eudaimonia* has been variously translated as "gratification" (Seligman, 2002), "a complete human life lived at its best" (MacIntyre, 2007, p. 149) or, perhaps best of all, "human flourishing" (Pennington, 2015). More that the pursuit of pleasure (hedonia), a truly good life (*eudaimonia*) is one in which people who are wise pursue fulfillment, purpose, and completeness (Hackney, 2021).

Increasingly, holistic education is expressed through an emphasis on character development, in schools that have a vision to teach "children to become good people and good students at the same time" (Garber, 2014, p. 162). Garber cautioned us to "beware the temptation to believe that competence can be separated from character, that excellence can be defined in merely academic terms, without a corresponding concern for the kind of people we are" (p. 48). Or, as Angela Duckworth (cited by Seligman, 2011) put it – "Character is at least as important as intellect" (p. 103). According to Aristotle, character may be best understood in terms of the presence of virtues such as temperance, prudence, fortitude and justice, while within a biblical worldview, character is expressed in the fruit of the Holy Spirit (Love, joy, peace, patience, kindness, goodness, humility, self-control - Gal. 5: 22-23). These lists of virtues need not be mutually exclusive. At St Paul's School (2017), for example, the school's Character Framework comprises ten virtues, as follows – compassion & kindness; generosity; honesty & integrity; patience, perseverance & resilience; diligence; loyalty & faithfulness; humility & servant-heartedness; courage; respect; self-control.

3. Understanding student wellbeing and flourishing

Although it has been the subject of study for hundreds of years, wellbeing has proven to be difficult to define (Dodge, et al., 2012). Like the good life, *wellbeing* has been described in terms of "flourishing", with a range of positive factors needing

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to be present to meet this description. Huppert & So (2013) equated flourishing with "life going well" (p. 838). Their definition of flourishing was limited, however, to a state of mental good health or psychological wellbeing. Taking a more holistic view, VanderWeele (2017) suggested that flourishing requires that the person be doing well in the following domains: "1. Happiness and life satisfaction; 2. Mental and physical health; 3. Meaning and purpose; 4. Character and virtue; 5. Close social relationships" (p. 8149).

Wellbeing is seen to exist as a continuum and may even be expressed in negative terms - for example, "languishing", as described by Huppert (2009). Dodge et al. (2012) posited that individual wellbeing is dynamic, and that each person experiences a state of subjective wellbeing that may move around a "normal equilibrium level" (p. 227). They likened this to biological homeostasis, with life challenges usually being responded to by the individual's psychological, social, and physical resources. I did wonder, on reading this, why they did not also consider spiritual resources: I will explore this theme further on in the review.

Wellbeing is widely considered to be a construct with measurable elements (Keyes, 2002; Huppert, 2009; Seligman, 2011; Soutter, 2011; Huppert & So, 2013; Phan & Ngu, 2015; Runions, et al, 2021), including physical, psychological, emotional, social and spiritual dimensions. Within the Australian Curriculum, Assessment and Reporting Authority (ACARA) statement of curriculum, wellbeing is defined as "a sense of satisfaction, happiness, effective social functioning and spiritual health, and dispositions of optimism, openness, curiosity and resilience" (ACARA, n.d.a.).

A well-known multidimensional approach to wellbeing is the PERMA framework (Seligman, 2011), consisting of Positive emotions, Engagement, positive Relationships, Meaning and Accomplishment. The PERMA framework also established a connection between wellbeing and character strengths, with 24 key strengths grouped under six virtues (Seligman & Peterson, 2004). Seligman (2011) described wellbeing as the topic of positive psychology, and the aim (or "gold standard", p. 13) of positive psychology as *flourishing*.

From a Christian worldview, I found myself asking: physical and mental health may be necessary conditions for flourishing, but are they sufficient? Flourishing has been equated with 'happiness', but surely this falls short of what it could and ought to mean. Mackay (2013) warned that conflating happiness with 'the good life' runs the risk of "emotional, cultural and even moral hazards" (p. 45). Even Martin Seligman, the champion of positive psychology, replaced his own Authentic Happiness theory (2002) with a more sophisticated Wellbeing theory (2011), the goal of which is Seligman's version of human flourishing. An alternative definition of flourishing, which recognised the importance of giving as well as receiving, was offered by Miner and Dowson (2012) – "we define flourishing as the holistic realisation and altruistic expression of human potential" (p. 15). According to Volf (2015), *flourishing* describes a life that is lived well (defined by loving both God and neighbour), a life that goes well (seen in good health and necessary material provisions) and a life that feels good (including the experience of joy and peace). Swaner & Wolfe (2021) described flourishing students as "exuberant in their learning and … growing socially, emotionally, physically and spiritually" (p1).

Those who establish, lead and work in Anglican (and other Christian) schools understand that spiritual formation plays a vital role in overall wellbeing (Cairney et al., 2011). Jesus described his reason for coming into the world as that we might *have life to the full* (NIV, John 10:10). I suggest that there has never been a better definition of flourishing than this, "life to the full". My Christian worldview causes me to suggest that genuine flourishing is dependent on the quality of our relationship with God and the development of a godly character. Or, as Tom Wright (2011) put it, it is as we "pursue virtue in its specifically Christian form" that our character is shaped so we become "the human beings God meant us to be" (p. xi).

It would be neither accurate nor fair to suggest that only Christian schools are concerned about the flourishing of students. Secular schools and positive psychology practitioners also emphasise character development and wellbeing. Indeed, the Jubilee Centre for Character & Virtues (2017) stated that "flourishing is the ultimate aim of character education" (p. 1). However (and unsurprisingly), secular educators tend to view the development of character and virtues from a humanistic rather than a Christian worldview. For example, Seligman was quite non-specific when he defined (in the context of PERMA) the term *Meaning* as "belonging to and serving something you believe is bigger than the self" (2011, p. 17). The vagueness of this definition will be examined more fully later in this review.

4. The need or student wellbeing programs in Schools

Quite simply, the evidence suggests that many young people in Australian schools are not well beings. Rather, our young people are facing extraordinarily high levels of mental health concerns. The World Health Organisation (2021) reported that "mental

health conditions account for 16% of the global burden of disease and injury in people aged 10-19 years". Further, Mission Australia (Carlisle, et al., 2018) reported that this is a growing problem, with the number of young people who identify mental health as an important issue in Australia increasing from 20.6% in 2016 to 43% in 2018. This was also supported by the Headspace Youth Mental Survey (2020), which found that 34% of Australian young people self-describe their levels of psychological distress as "high" or "very high". Why is this so?

We live, and teach, in times of unprecedented change – an "age of disruption", according to Hannon & Peterson (2021, p. 24). The acronym VUCA, originally applied in military contexts but now widely employed in the world of business, refers to the *volatility, uncertainty, complexity* and *ambiguity* that have become characteristic of life in the 21st century (Lawrence, 2013). Friedman (2016) described this present era as an "Age of accelerations" and identified three realms in which change is occurring at an exponential rate - *Information Communications Technology* (ICT); Globalisation; and *Climate Change*. Friedman used "Moore's Law" (which originally proposed, with uncanny accuracy, that the processing power of integrated circuits would double approximately every two years, while the cost remained the same) as a tangible example of the rate at which technology is changing. As a consequence of the rapid advances in ICT, the current generation of school students has access to tools and toys (including Virtual Reality headsets, online games and social media apps) which would have been unimaginable to their grandparents at the same age.

A second stressor for young people is *Climate Change*. In Australia, the mean temperature has increased by 1.470 C since 1910, and the rate of temperature increase is increasing (BOM, 2023). This temperature increase is associated with heat waves, extreme fire weather and more frequent heavy rainfall events (with associated flooding). A longitudinal study of Australian children and adolescents found that 62.2% had high, moderate or increasing levels of worry related to climate change, and that those with high levels of such anxiety also had elevated depression symptoms by late adolescence (Sciberras & Fernando, 2022).

The third realm described by Friedman, *Globalisation*, has been a feature of the human world since the late-sixteenth century, when exploration of the Americas led to the beginning of world markets (Volf, 2015). Volf defined *globalisation* as the "state of interconnectivity and interdependence in the world, the whole process that led to it, and the capitalist market working in tandem with the 'spirit of insatiability' that today mainly drives it" (2015, p. 11). While globalisation offers benefits to many, Volf cautioned that globalisation also presents many challenges, including a growing disparity in wealth, global crime, cultural homogenisation and loss of privacy (2015, pp. 35-36). Our students may find these challenges to be "overwhelming", and as "threatening to the things that anchor them: their jobs, local culture, and sense of home, neighbourhood and nationhood" (Friedman, 2016, p. 169).

To the changes described by Friedman (2016) we could now add the COVID-19 global pandemic which, Fullan (2021) suggested, may also be responsible for accelerating changes in education. Fullan (2020) described the then current situation in the education sector as "so chaotic that it is beyond complexity theory, and even out of reach of chaos thinking." (p. 26)

Another, more gradual change, was described by Smart (2016) when he suggested that biblical Christianity has been replaced as the dominant worldview in Western societies over the past two or three centuries. Now other worldviews, all of which have excluded transcendence, eternal hope and everlasting virtues, dominate. This situation was described by Brooks (2019) as a "telos-crisis" (p. 30), where telos refers to having a moral purpose or ultimate aim.

Junger (2016) described another stressor (or, perhaps, inadvertently made a connection between the decline in church-attendance and the almost-universal uptake of ICT and social media), when he proposed that "we have lost our sense of community" (p. 108). Junger went on to suggest that the chronic loneliness experienced by many moderns in Western societies may be contributing to "some of the highest rates of depression, schizophrenia, poor health and anxiety in history" (p. 18). This loneliness epidemic (likely exacerbated in many instances by the COVID-19 pandemic), poses a real threat to wellbeing if, as Brown (2018) suggested, "Connection, along with love and belonging, is why we are here, and it is what gives purpose and meaning to our lives" (p. 126).

Critically, Friedman (2016) pointed out the opening of a gap between the rate of change and "the ability of people and governing systems to adapt to and manage them" (p. 212). Friedman used the terms "dislocation" (p. 29) and "cultural angst" (p. 33) to describe the consequences of this ever-widening gap, and suggested that the only solution is to "enhance humanity's adaptability" (p. 35). The extent to which we can enhance our adaptability is, at this point, unknown. What is known, as Friedman (2016) pointed out, is that "unfortunately, there is no Moore's Law for human progress and moral development" (p. 376).

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In response to all the challenges facing young people, their parents and schools, Hannon & Peterson (2021) proposed that "education has to be about learning to thrive in a transforming world" (p. xiv) and Fullan (2021) stated that "we can no longer afford to separate wellbeing and learning" (p. 14). This is where a holistic education, especially in terms of student wellbeing programs, comes in. The Anglican Schools Commission in Queensland (2020) put it this way –

> We are learning communities whose end is moral, spiritual and character formation with the capacity to transform and turn the whole community towards a greater and common good. This is a way of being in the world that seeks to participate in and transform society for the good of all. (para. 7)

5. Student wellbeing, positive psychology and positive education

Positive Psychology, as it is understood today, was championed by Martin Seligman when he became President of the American Psychological Association in 1998 (Seligman & Csikszentmihalyi, 2000). Essentially, Positive Psychology was seen as a "build-what's-strong" approach to therapy, as opposed to the "fix-what's-wrong" approach of traditional psychology (Duckworth, et al, 2005, p. 631). Or, put another way, Positive Psychology suggested that there is more to mental health than the absence of mental illness (Keyes, 2007). Positive Psychology, with its emphasis on positive emotions, wellbeing and character was seen to be of benefit to all, rather than only for those suffering distress (Gable & Haidt, 2005).

The potential for schools to become the providers of some of the elements of positive psychology was quickly realised. In the past twenty years, positive psychology has undoubtedly made some significant contributions to the education sector. For example, the concepts of *flow* (Csikszentmihalyi, Abuhamdeh & Nakamura, 2014), *gratitude* (Van Cuylenburg, 2019) and *grit* (Duckworth, et al 2007), have also found widespread acceptance in many school wellbeing programs.

The application of Positive Psychology in schools has been labelled as *Positive Education*, and was defined by Norrish, et al (2013), as "bringing together the science of Positive Psychology with best-practice teaching to encourage and support schools and individuals within their communities to flourish" (p. 148). If it is accepted that all schools have a role to play in student wellbeing and flourishing, then in Christian schools this is especially the case, given their focus on the spiritual aspect of human nature (Ambler, et al., 2017). Interestingly, in relation to this review, the two schools which were most involved in the early research into student wellbeing and *Positive Education* in Australia are both Anglican schools: namely, Geelong Grammar (Seligman, 2011) and St Peter's, Adelaide (White & Kern, 2017). It was at Geelong Grammar, from 2008, that many of the principles of Positive Education were developed and established.

A focus on student wellbeing is important in contemporary schools – even those that would not claim to offer a holistic education - not least because of the link that has been established between wellbeing and academic achievement (Dix, et al., 2020; Cardenas, et al., 2022). More than that, a recent report by the Australian Institute for Teaching and School Leadership identified the importance of "choosing the right wellbeing program (as well as) measuring its impact and effectiveness" (AITSL, 2022, p. 4).

It seems likely that schools are going to be increasingly held accountable for the extent to which they foster wellbeing (including physical and mental health) as well as character development amongst their students (Ofsted, 2022), which demonstrates the need for further research in this area. As Seligman stated (2011), "As our ability to measure positive emotion, engagement, meaning, accomplishment and positive relations improves … we can ask with rigour if our school systems are helping our children flourish" (p. 28).

Various scales have been developed to measure wellbeing in adolescents around the world. One of the early scales was the Warwick-Edinburgh Mental Wellbeing Scale (WEMBS), which was validated in the United Kingdom (Clarke, et al, 2011). In an Australian context, the EPOCH Measure of Adolescent Wellbeing (Kern, et al., 2016) was developed in the context of the PERMA framework (Seligman, 2011) to monitor student wellbeing at St Peter's College (Kern, et al., 2016; White & Kern, 2017). Like the PERMA framework, the EPOCH model recognised wellbeing as multidimensional, and was designed to assess Engagement, Perseverance, Optimism, Connectedness and Happiness.

Flow, mindfulness and gratitude are all understood to have a positive effect on psychological wellbeing (Hackney, 2021). However, based as it is on a secular worldview, the question must be asked: does Positive Psychology (and Positive Education) have a fundamental flaw in relation to its application in faith-based schools?

6. Is positive education compatible with a Christian worldview

Pennington (2015) cited Augustine when he claimed that "human beings can flourish and be truly happy only when they centre their lives on God, the source of everything good, true and beautiful" (p. 3). This

claim is supported by passages such as:

> The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the LORD, they will flourish in the courts of our God. They will still bear fruit in old age, they will stay fresh and green, proclaiming, "The LORD is upright; he is my Rock, and there is no wickedness in him.
>
> (Psalm 92: 12-15)

According to Pennington (2015), "human flourishing is a key biblical theme" (p. 5). This theme was developed throughout the Old Testament by use of the Hebrew words, *parach* (as in Ps. 92, above) and *shalom* (which Pennington translated to mean not simply "peace", but "flourishing when all the parts of one's life – health, economics, relations – are functioning together in harmony and completeness" (p. 6)). Plantinga (1996) translated *shalom* as "universal flourishing, wholeness and delight – a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed, a state of affairs that inspires joyful wonder as its Creator and Saviour opens doors and welcomes the creatures in whom he delights" (p. 10).

Another expression of flourishing found in the Old Testament is the use of the Hebrew word *ashre*, commonly translated to mean blessed, happy or flourishing (See Ps.1:1, Ps.32:1-2, Ps.84:4-5). This concept has a New Testament equivalent, the Greek word *makarios*, seen most significantly in the Beatitudes (Matthew 5:3-12). Seen this way, the Sermon on the Mount could be interpreted as the formula for a truly flourishing human life.

Yet another aspect of the concept of flourishing as seen in the Bible, is the use of the Hebrew word *tamin* and its New Testament/Greek equivalent *teleios*. These words are used to describe a life, or a way of living that is complete, mature and whole (Pennington, 2015, p. 12). According to Hackney (2021), "Christ is a prototype of human flourishing" (p. 28), although "a Christian's vision of the good life is that of a suffering servant" (p. 107).

In contrast to this rich understanding of *flourishing* handed down by a Judeo-Christian heritage, the version that is offered by Positive Psychology and Positive Education is a more egocentric concept, making no reference to becoming "the person that God had in mind in creating you" (Ortberg, 2010, p. 15). Rather, positive psychology rejects "the idea of a need for salvation by an external transcendent source" (Charry, 2017, p. 7). In fact, Seligman (2002) denounced the doctrine of original sin as a "rotten to the core dogma" which he intended to overthrow (p. xii) and acknowledged that he was unable to believe in a supernatural Creator because he was unable to reconcile this with the existence of evil in the world.

Further, Hackney (2021) argued that Positive Psychology offers nothing in terms of a *telos*, or purpose in life, and "no moral vision of the good life" (p. 260). This, perhaps, is the key question: what is (or ought to be) the telos of a human life? Or, in the words of the Shorter Westminster Catechism of 1647, "What is the chief end of man?". In contrast to the original answer, "To glorify God and to enjoy him forever", Positive Psychology offered a more subjective and self-centred purpose, "a life wrapped up in successfully using your signature strengths to obtain abundant and authentic gratification" (Seligman, 2002, p. 249).

Mindfulness has been questioned by Christian scholars on the grounds that it is founded on Buddhism and transcendental meditation (as acknowledged by Seligman, 2002). However, as Thompson (2018) noted, many who have embraced mindfulness may be unaware of these origins because mindfulness "has been repackaged and mixed with popular psychology to give it credibility" (p. 2).

In summary, I suggest that Positive Psychology, as originally described by Seligman and as popularised in the form of PERMA (and the associated Values in Action character strengths model developed by Peterson & Seligman, 2004), ought not be implemented in Christian schools without some form of adaptation: specifically, by only including those elements of the models which align with the school's understanding of scripture. While some of the language used by Positive Psychology, including flourishing, meaning, wisdom, and transcendence is language that is used within a Christian worldview, the interpretation of these terms is quite different, being grounded in a secular worldview. In the Christian school these terms derive meaning from a biblical world view, including shared supernatural wisdom and personal transcendence by the leading of the Holy Spirit and salvation assured by gospel grace.

"Rather, positive psychology rejects 'the idea of a need for salvation by an external transcendent source'"

Conclusion

Many schools have adopted some form of 'Positive Education' in response to the growing needs of students for wellbeing education. However, it has been suggested that, in the rush to implement the PERMA framework (and the Values in Action character strengths model), certain weaknesses have been overlooked and criticisms ignored (Banicki, 2013). Crucially, Soutter (2011) identified a gap in the literature concerning "what it means to be well in contemporary schooling contexts" (p. 2). Specifically, in much of the literature, the spiritual nature of human beings is not considered as part of wellbeing (Dodge, et al., 2012; Phan & Ngu, 2015). This is undoubtedly a reflection of the *secularisation* of Western society

> *The inclusion of spirituality as part of … a holistic education provides faith-based schools with opportunities to address issues of meaning, transformation and connectedness*

(Dowson et al., 2012).

Fundamental to the aims of faith-based schools is an acknowledgement of the spiritual nature of the students we educate. The inclusion of spirituality as part of the scope of a holistic education provides faith-based schools with opportunities to address issues of meaning, transformation and connectedness (to self, to God and to others). Miner and Dowson (2012) emphasised both altruism (giving to others) and spirituality (attachment to God) as having "unique and important psychological consequences for human flourishing" (p. 22).

I propose that Anglican schools in Queensland (and Christian schools everywhere) should carefully consider whether all aspects of positive psychology ought to be uncritically implemented, or whether a more critical approach is warranted. TEACH

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Author information

Nigel Grant has had a career in education of more than 40 years. He is currently the Executive Director of Faith & Community at St Paul's School in Brisbane. This literature review was written as part of a MEd (Leadership) research project thesis at Morling College in 2022.

