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Editorial

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EDITORIAL

Graeme Perry

Twenge, in authoring *iGen: Why today's super-connected kids are growing up less rebellious, more tolerant, less happy--and completely unprepared for adulthood--and what that means for the rest of us* (2018) adds to the literature asserting concern for the current wellbeing of children and adolescents. Specifically, other work has linked increased screen time with insufficient sleep and potentially significant health risks (Twenge, Krizan, & Hisler, 2017), including lower psychological wellbeing for adolescents (Twenge, Martin, & Campbell, 2018).

Recognising these concerns at the Australian Government level Hon Dan Tehan (Minister for Education) launched (19th October, 2018) the Australian Student Wellbeing Framework which is supported by resources at the Student Wellbeing Hub (<https://www.studentwellbeinghub.edu.au>).

The wellbeing of all participants within a school is diagnostic of its ethos. Ainley, Withers Underwood and Frigo (2006) in a National Survey of Health and Wellbeing noted 20% of the schools surveyed mentioned religion, pastoral care by 31% and counselling processes by 16%. Less than 6% mentioned a general health policy (p. 31). Christian schools have an extensive but varied commitment to the kingdom value Jesus asserted as "My purpose is to give them a rich and satisfying life" John 10:10 NLT. The integration of all participants within this purpose optimises effectiveness (Littlecott, Moore, & Murphy, 2018).

TEACH introduces *Wellbeing Notes* as a new feature of each issue, replacing *Transforming Classrooms*, now inviting teachers to contribute from events and experiences at their school (contact Beverley Christian). The initial 'note' in brevity questions "Wellbeing: New idea or old?" Two articles included in this issue describe environmental influences on student wellbeing. Firstly, Weslake's description of flexible learning spaces which allows student adjustment to best learning places and postures. Secondly, comment on relationships impacting family modelling influencing the adoption of healthy opinions and positive lifestyles (Nicholas et al.). Beech subtly 'stories' spiritual perspectives by investigating identity formation, prompting self-evaluation "What story are we living in?" further asserting

human[s] ... have decided we do not like His story and want to live in one of our own creation. We

have disagreed about His story's beginning, and its end, but it has been the here and now that has been particularly painful for us because we want that to be *ours*.

Does our humanity in education result in observers (pre-service teachers) wondering (with Christian and Beamish) "Are Christian schools really Christian?" Are the intentions of 'special character' actually visible in sampled schools, and directed to student wellbeing? Hinze with co-authors reviewed College distance education students' experiences, claiming positive outcomes, but observing that more intentional assessment of course impact on spiritual development needs to be developed. Rieger recommends Pietsch's *Character Reborn* as a source supporting re-visioning of an applied philosophy of Christian education.

Addressing learning well, Ryan and Beamish confirm academic achievement (supporting wellbeing perception) is enhanced by a stronger 'growth mindset' and higher levels of 'grit', both of which can be taught. Pitchford's review of *Developing Tenacity* informs this teaching and supports Judge's assertion of *Creativity vs Copying* in the practice of equity and equality as justice applied to the classroom. Just "Watch out for Jack" and Jacquelines. **TEACH**

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“work has linked increased screen time with insufficient sleep and significant health risks ...,[and] lower psychological wellbeing”

[Photography: Glenys Perry]