

# Curriculum Guiding Principles



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## Introduction

The Nano Nagle Network (NNN) is a network of specialist Catholic schools located at North Melbourne, Geelong and Hobart. Our schools are guided by the vision of Edmund Rice, espousing empowerment and personal and community liberation of young people through education.

Many young people referred to our schools have experienced trauma in their lives as a result of neglect, abuse, violence, or being witness to violence or disrupted attachment. Given this, our young people may have significant gaps in their academic achievement and may have found it difficult to learn in a mainstream educational setting.

In our schools, young people are provided opportunity to flourish in a school community that holds high expectations and provides support that best meets individual student goals. The school bases its practice on Operations By Principles (OBP). OBP is a set of principles that provide a framework for all interactions based on honesty, respect, participation and safe and legal conduct.

Our relationship-based practice is grounded in unconditional positive regard for our young people. The use of a process called 'collaborative problem solving' assists young people and staff to build the capacity to self-regulate behaviour, improve learning outcomes, and nurture relationships. A key strategy for ensuring successful outcomes for young people is the provision of a teacher and a youth worker in each classroom. This partnership approach ensures that learning goals can be set for both curriculum and wellbeing.

In line with this, this document outlines the foundation narratives and core practices that underpin our pedagogical approaches and rationale for our program at the Nano Nagle Network of Flexible Learning Schools.



### The water washes over the rocks

In our curricular design, young people are the water flowing through our curriculum. As water does through a landscape, young people will find their own way through our schools. As water washes over the them, the rocks direct the water, but the water fundamentally also changes the rocks supporting the growth of moss and smoothing harsh edges. So to, the students form and fundamentally change our curriculum.

As they flow through our schools, finding their own way, young people will collect important minerals from the rocks that we strategically place. When they enter the river, billabong or ocean that is the next stage of their journey they will hold this material and it will stay with them.

## Curriculum Guiding Principles- The Water Washes Over The Rocks.



**Vision:** Empowering young people to flourish through holistic education within a grounded, innovative and relationship-based learning community

**Mission:** We offer life changing education and wellbeing support for young people who have made a choice to engage in an inclusive, diverse and safe learning environment.

Operation By  
Principles &  
Common Ground.

Child-Safety  
Standards.

Reconciliation  
Action Plan

Global  
Perspective

Trauma Aware  
Practice



Intrapersonal  
Identity



Inclusive  
Community



Liberating  
Education  
(pathways)



Justice and  
solidarity

## Nano Nagle

Born to a wealthy Catholic family in 1718, Honoria Nagle was given the pet name Nano by her father. The Nagle family home at Ballygriffin, near Mallow, was on the banks of the river Blackwater. Here Nano experienced an idyllic childhood with her younger siblings. The repressive Penal Laws meant that education for Catholics was not available in Ireland (unless they were willing to attend proselytising Church of Ireland schools) and Irish Catholics were forbidden from traveling to the continent to be educated. Despite this, Nano's family had Nano educated in France. Afterward she went to Paris to live with her relations.



A series of life changing events inspired Nano to devote her life to the service of the poor. On her way home from a ball in Paris she saw paupers mustering around a church door in search of alms. When Nano's father died and she and her sister Ann returned to Dublin to be with their mother, Nano began visiting poor families with Ann. Ann died suddenly, quickly followed by her mother. Nano decided she would devote her life to helping the poor. At first she thought this might be achieved by entering a religious order and she travelled to Paris and joined a convent. But Nano found that her life of religious enclosure allowed her little access to the needy. She felt her vocation was to offer poor Catholic children the chance to better their lives and engage in their religion through education. She made up her mind to leave the convent and return to Ireland to live with her brother Joseph and his wife Frances, who lived on Cove Street (now Douglas Street).

Since under the Penal Laws, operating a Catholic School could result in three months imprisonment, Nano had to work in secret. She began by opening a school next to Nano Nagle Place Cork in the early c. 1750s. This girls' school focussed on reading, writing, Catechism (Catholic religious instruction) and needlework. Within ten years demand for the education which Nano provided was such that she was operating seven schools across the city of Cork, teaching both boys and girls. When Nano's family moved to Bath, Nano took a small cottage on Cove Street. By day she visited each of her schools, and by night she visited the poor of the Cork city. This was dark and treacherous work. The city streets were neither lit nor properly policed. Nano travelled by the light of the lantern she carried, and across the city of Cork she became known as 'Miss. Nagle, 'the Lady of the Lantern' , which is captured in our networks logo.

Nano founded her own order 'The Institute of Charitable Instruction of the Sacred Heart of Jesus' in 1775. She and three followers promised poverty, chastity and obedience to God until death, but they did not take enclosure and continued to teach and care for the poverty stricken where they lived. For five years, the small cottage near Nano's first school, just south of Cork city centre, was their first convent. Nano then built a small convent on the same street, where sisters from the order are again living today.

Nano's long days and constant walking across the city took a toll on her health. She died at the age of 66 in 1784. During her life full of such remarkable achievement, she had wondered if there could be any greater joy in heaven than she had gained from teaching the children of Cork. Her order, the Presentation Sisters, have continued her mission across the world and into the present day.

Text taken from: <https://nanonagleplace.ie/>



## Edmund Rice

Born in Callan, Ireland, in 1762, Edmund came to the bustling city port of Waterford as a young man. He was talented and energetic and soon became very wealthy, selling produce to ships that transported emigrants. He married in 1789 and the couple had a daughter, Mary. The tragic death of Edmund's wife led him into a time of mourning during which his relationship with God deepened. In his own sorrow, he was moved with compassion to recognise the needs of those around him. Edmund Rice left little in writing but some of the passages he marked in his Bible show where his imagination took fire. The Our Story 4 Ireland of Edmund's day was an unjust place where many lived in poverty and social structures deeply oppressed the majority of the population. He found in the story of Jesus the call to liberation that is at the heart of what Jesus preached. In 1802 he set up a free school for boys living in poverty. He wanted to help them have the life God meant them to have. He arranged for them to have food and clothing and a place to sleep. They were taught about God and about the Catholic faith. They learnt how to read and write and use numbers. All this enabled them to rise from a demeaning poverty and sense of hopelessness in which they would otherwise have been trapped.



### Christian Brothers

Other men were drawn to Edmund and his work of justice for those made poor. They lived together in community and, in 1808, were professed as Brothers, along with Edmund. By 1825 Edmund Rice and his 30 Brothers were educating, free of charge, over 5,500 boys in 12 different towns and cities. Many boys were also being clothed and fed. The year 1825 also saw the expansion of the Brothers beyond Ireland. In 1868, Brother Ambrose Treacy and three companions arrived on the Donald Mackay at Station Pier in Melbourne, unable even to pay the landing tax but still ready to begin their Australian adventure. They shared their historical moment with Mary Mackillop, St Mary of the Cross, who started her first school in 1866. In that one decade, Australia was forever changed. The Brothers were eventually to open over 120 schools here. They began with little but their faith and vision. They have acknowledged painful shortcomings in their own history but are thankful for what God has achieved through them.

### Edmund Rice Education Australia

The formation of Edmund Rice Education Australia by the Christian Brothers in 2007 continues this creative work of education. EREA, as part of the mission of the Catholic Church, is charged with the responsibility for the governance of over 50 schools throughout Australia, serving more than 38,000 students. Each school has a separate character and history but all draw life from the same charism of Edmund Rice and from the Gospel. We have been joined by a number of Associated Schools and we are reaching out to the world through Edmund Rice Beyond Borders.

Taken from: Charter for Catholic Schools in the Edmund Rice Tradition

## Nano Nagle and Edmund Rice – Committed to Faith and Human Dignity

In 1779, leaving Kilkenny to serve an apprenticeship as a merchant in Waterford City, Edmund embarks on what will prove to be the most eventful twenty years of his life. As a successful businessman, he becomes a frequent visitor to Waterford, a city that presents a facade of commercial wealth and prosperity. What he sees, however, are so many people in need, crowded together in miserable hovels in narrow streets and dark alleyways.



Nano Nagle had seen similar scenes in the winding lanes of Cork in the 1750's, '60s and '70s. The more Edmund learns of the work and lifestyle of Nano Nagle, the more his own heart echoes her ideals. Like her, Edmund puts ideas of life inside a monastery wall behind him. He decides to use his time, energy and substantial fortune providing schooling for the unschooled, financial aid for those in debt, spiritual comfort for the desolate, love for the unloved. Both Nano and Edmund attract others who are inspired by them and want to share their vision. As Nano had founded the first Irish Religious Order, the Presentation Sisters in 1775 (at a time when it was forbidden by law), Edmund in 1802 founds the first Irish Order of Brothers. Taking the Presentation Sisters Rule, he named his order the 'Society of the Presentation'; the aim, like that of Nano's and the Presentation Sisters, to carry forward the vision of "Gospel-love-in-the-world."

What had begun in Nano Nagle and the Presentation Sisters in Cork inspired Edmund Rice to establish in Waterford a Society known as Presentation Brothers. In turn this society grew in number and influence and from it the Congregation of Christian Brothers was also established. Today a wonderful network is growing among the lay and religious followers of both Nano Nagle and Edmund Rice. The Nagle-Rice Family is recognized for the zeal, enthusiasm and energy of its members for God's mission of love - boundless love - to the world.

Text taken from: <http://www.edmundrice.net/>

# Times of Importance

## Feast Days

- St Joseph's Day
- Edmund Rice
- Mary Mackillop
- St Francis Day
- Nano Nagle

March 19<sup>th</sup>  
May 5<sup>th</sup>  
August 8<sup>th</sup>  
October 4<sup>th</sup>  
November 21<sup>st</sup>

## RAP

- National Apology Anniversary
- National Close the Gap Day
- National Sorry Day
- Reconciliation Week

(May 27<sup>th</sup> anniversary of the 1967 referendum – May 3<sup>rd</sup> Mabo Day)

- NAIDOC week
- National Aboriginal and Torres Strait Island Children's day
- International Day of World Indigenous Peoples
- Wave Hill Walk Off (1966)
- Indigenous Literacy Day

February 13<sup>th</sup>  
3<sup>rd</sup> Thursday in March  
May 26<sup>th</sup>  
May 27<sup>th</sup> to June 3<sup>d</sup>

Early to mid July  
August 4<sup>th</sup>  
August 9<sup>th</sup>  
August 23<sup>rd</sup>  
Early September

## Cultural Observance

- Shrove Tuesday
- Ash Wednesday
- Christmas
- Eid al-Fitr
- Diwali

Varies dependant on Easter  
Varies dependant on Easter  
December 25<sup>th</sup>  
Varies dependant on Ramadan  
Late October early November

## Times of Recognition

- IDAHOBIT
- Wear it Purple Day
- National Child Protection Week
- International Day of Disabled Person
- Universal Children's Day
- RUOK Day

May 17<sup>th</sup>  
Varies  
September  
December 3<sup>rd</sup>  
November 20<sup>th</sup>  
2<sup>nd</sup> Thursday of September



## Operation By Principles

Operation by Principles is a set of practices that flow from the concept of Common Ground. Common Ground is the essential concept that underpins our work, whereas Operation by Principles is a way of demonstrating it.

The four principles are...

### Participation, Honesty, Safe & Legal and Respect.

In reality, we could have chosen any four words because the value of the Principles is not in the meaning of each word, but in the way they're used.

Operation by Principles is:

- \* A way to bring Common Ground to life
- \* A practice that applies to Staff, Young People and other community members
- \* A framework for negotiating & resolving issues
- \* A set of tools, not rules
- \* A framework for Collaborative Problem Solving
- \* A series of processes that are more important than their outcome
- \* A practice that requires you to 'sit in the grey' and hold complexity.

## Common Ground

The concept of "common ground" applies to all who choose to participate in our services. Adults and young people alike commit to participate in a learning environment that is democratic, relational and operates through key principles. Relationships at our services are based on a respect for personal dignity and recognition of difference. An emphasis is placed on the peaceful resolution of conflict and spirituality is recognised as a universal human experience. Within this understanding of spirituality is the belief that all individuals are unique and gifted. (FLCN, 2005)

Common Ground is:

- \* A philosophy that views all community members as equal
- \* A practice approach that gives people a say in the decisions that affect them
- \* A platform for Operation By Principles
- \* Unconditional Positive Regard
- \* A radical perspective that turns traditional power dynamics upside down.

Common Ground is not:

- \* An easy way to operate
- \* A quick fix for the challenges in our environment
- \* Something you can set and forget.
- \* A 50/50 split of time, effort and responsibility

- Taken from the work of Anne Morgan.

\*For further details on both the core practices above refer to additional Anne Morgan documents and for detailed examples of OPB please refer to the online modules available through complispace and the OBP modules Booklet.

## EREA Reconciliation Action Plan

“Reconciliation Australia is delighted to welcome Edmund Rice Education Australia to the Reconciliation Action Plan (RAP) program by formally endorsing its inaugural Innovate RAP.

As a member of the RAP community, Edmund Rice Education Australia joins over 1,000 dedicated corporate, government, and not-for-profit organisations that have formally committed to reconciliation through the RAP program since its inception in 2006. RAP organisations across Australia are turning good intentions into positive actions, helping to build higher trust, lower prejudice, and increased pride in Aboriginal and Torres Strait Islander cultures.

The RAP program provides a framework for organisations to advance reconciliation within their spheres of influence. This Innovate RAP provides Edmund Rice Education Australia with the key steps to establish its own unique approach to reconciliation.

Through implementing an Innovate RAP, Edmund Rice Education Australia will develop its approach to driving reconciliation through its business activities, services and programs, and develop mutually beneficial relationships with Aboriginal and Torres Strait Islander stakeholders. We wish Edmund Rice Education Australia well as it explores and establishes its own unique approach to reconciliation. We encourage Edmund Rice Education Australia to embrace this journey with open hearts and minds, to grow from the challenges, and to build on its successes.

As the Council for Aboriginal Reconciliation reminded the nation in its final report: “Reconciliation is hard work—it’s a long, winding and corrugated road, not a broad, paved highway. Determination and effort at all levels of government and in all sections of the community will be essential to make reconciliation a reality.”

On behalf of Reconciliation Australia, I commend Edmund Rice Education Australia on its first RAP, and look forward to following its ongoing reconciliation journey.”

Karen Mundine CEO Reconciliation Australia

Access the RAP document:

<https://www.erea.edu.au/wp-content/uploads/2020/01/innovate-reconciliation-action-plan-2019-2021.pdf>

## The Berry Street Education Model

The Berry Street Education Model (BSEM) provides strategies for teaching and learning that enables teachers to increase engagement of students with complex, unmet learning needs and to successfully improve all students’ self-regulation, relationships, wellbeing, growth and academic achievement. The pedagogical strategies incorporate trauma-informed teaching, positive education, and wellbeing practices.

All our staff take part in BSEM training to address concerns including:

- teachers required effective strategies for student management and engagement to bolster positive behaviour
- students were confronting diverse and complex learning challenges
- teachers were facing significant professional and personal challenges to their own wellbeing when dealing with the diversity of student needs.

BSEM’s unique approach, informed by 25 years of trauma-informed practice, positive psychology, and the science of learning research is a perfect complement to our Operation by Principles practice model.

To assist yp with their self-regulation, relationships, wellbeing, growth and academic achievement, SJFLC uses the Berry Street Education Model (BSEM). We use the strategies provided in BSEM to enhance teaching and learning for yp who have significant complex and unmet learning needs. In order to facilitate students' cognitive and behavioural change, partnerships integrate the model into units of enquiry and classroom lessons. Using this model within and as part of our curriculum delivery increases student engagement leading to significant progress in their academic achievement.

<https://www.berrystreet.org.au/learning-and-resources/berry-street-education-model/about-bsem>

## Global Sustainability Goals

Twenty-first century Australians are members of a global community, connected to the whole world by ties of culture, economics and politics, enhanced communication and travel and a shared environment. Enabling young people to participate in shaping a better shared future for the world is at the heart of global education. It emphasises the unity and interdependence of human society, developing a sense of self and appreciation of cultural diversity, affirmation of social justice and human rights, building peace and actions for a sustainable future in different times and places. It places particular emphasis on developing relationships with our neighbours in the Asia-Pacific and Indian Ocean regions. Global education promotes open-mindedness leading to new thinking about the world and a predisposition to take action for change. Students learn to take responsibility for their actions, respect and value diversity and see themselves as global citizens who can contribute to a more peaceful, just and sustainable world. With its emphasis not only on developing knowledge and skills but also on promoting positive values and participation, global education is relevant across all learning areas. (<https://gloaleducation.edu.au/>)

Within our schools, Global Perspectives are core to the units designed as part of the two year Scope and Sequence. We focus on allowing students to develop understanding of self through a global community. This connection is informed through the work of EREBB (<https://www.erebb.org/>), ERA for change (<http://www.eraforchange.org/>) Caritas (<https://www.caritas.org.au/>) as well as the 17 Global Goals (<https://www.globalgoals.org/>).



<https://www.erea.edu.au/erea-climate-crisis-statement/>

# Culturally Safe Practices

Our Schools are committed to the dignity and individuality of each member of the community, We recognise difference and celebrate diversity. This core belief is embedded in our curriculum plans as well as our organisational policies and Professional Development.

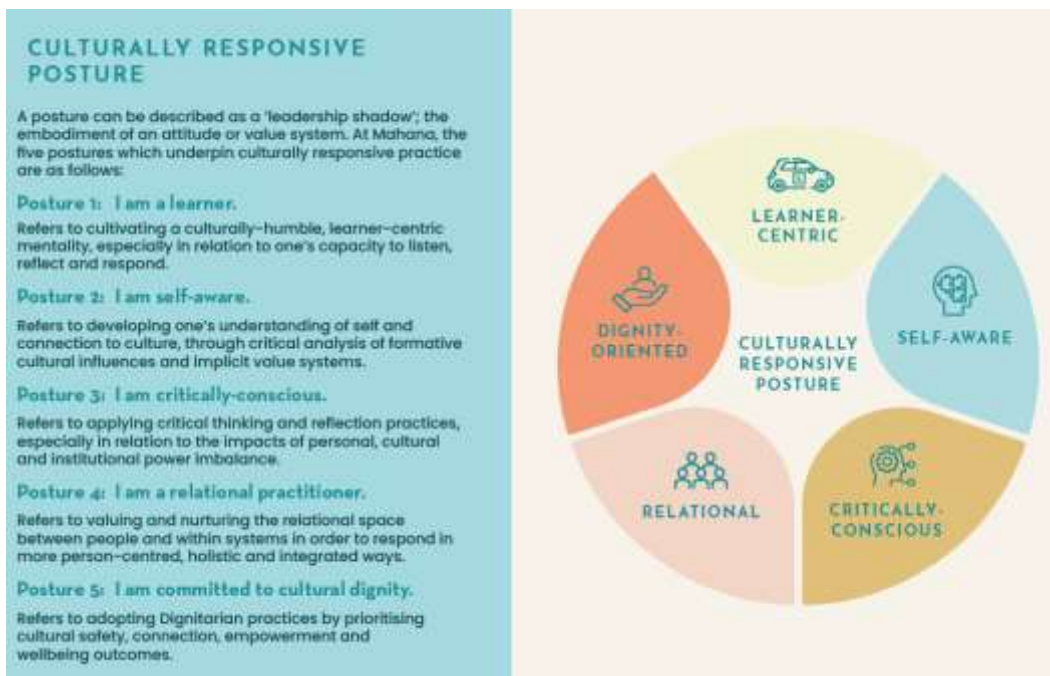
Informing our position on Cultural safety are the Victorian Child safety Standards (2022)

**Child Safe Standard 1** – Organisations establish a culturally safe environment in which the diverse and unique identities and experiences of Aboriginal children and young people are respected and valued.

**Child Safe Standard 5** – Equity is upheld and diverse needs respected in policy and practice.

<https://ccyp.vic.gov.au/news/new-child-safe-standards-start-in-victoria-on-1-july-2022-to-better-protect-children/>

We also focus on Cultural Responsive Practices informed through staff Mahana Cultural training...



<https://mahanaculture.com/>

## The Touchstone in our Context



Intrapersonal  
Identity

### Cultural Safety Spirituality Identity

Students have opportunities to discover community and self through relationship, Participation in communal stories & activities, sharing of culture, engagement with a variety of spiritual/faith traditions and are offered the chance to seek identity and genuine self.

Made Visible:  
-Curriculum Plan  
-Feast Days  
-Circle Time  
-Shared Meals  
-BSEM  
-Mindfulness  
-Staff cultural training  
-Formation & Identity  
-Common Ground  
-Global Goals 16,11



Inclusive  
Community

### Global Perspective Diverse Community Welcoming

Students are encouraged to develop a worldview that is compassionate and respectful of difference. They are invited into actions that reject violence, racism and all forms of discrimination. The school actively celebrates diversity in all forms.

Made Visible:  
-Curriculum Plan  
-RAP  
-Student Voice  
-Cultural Celebrations  
-Diverse O&A  
-Text Choice  
-International Engagement  
-Strategic Employment  
-Global Goals 5,8,10



Liberating  
Education

### Literate Numerate Critical Thinkers

Students are encouraged to develop skills to allow them to effectively engage in life and work beyond the school. Students leave with a capacity for self efficacy and understanding the requisite skills for their identified pathway.

Made Visible:  
-Curriculum Plan  
-Pathway Planning  
-Negotiated PLP  
-Meaningful Reporting  
-Digital Engagement  
-WALT,WILF  
-Ready To Learn Scale  
-Student Centred assessment  
-Global Goals 3,4,9



Justice and  
solidarity

### Socially Aware Empowered Empathetic

As a community we believe in opportunity for all, regardless of background and circumstance. The school curriculum aims to provide opportunity for active engagement with student passions around equity and injustice. Through Common Ground Students participate in decisions that are affecting them.

Made Visible:  
-Curriculum Plan  
-Immersion  
-Volunteering  
-Student Voice  
-Text Choice  
-EREBB  
-Scope and Sequence Unit design  
-Global Goals 1,2,6,7,11,12,13,14,15



## **Supporting Classroom Practices** –Taken from NNN Rhythms and Routine

### **WALT / WILF - Focus/Goal/Activity**

WALT (We Are Learning To) and WILF (What I'm Looking For). These two acronyms were developed as a guide to help teachers identify learning goals and related success criteria at the beginning of each and every lesson. More often than not, teachers do this regardless, but using a visual reminder of your chosen acronyms in the classroom helps both you and your students make this part of the lesson structure. This practice forms a core element of the AITSL classroom practice continuum highlighting how identifying purpose and goal should develop through a teachers professional growth. Ensuring that the Walt and Wilf Framework or the focus and goal for each lesson is displayed clearly is very important. It allows young people to gain an overview of what they are about to learn and prepare them for learning. It also provides them with the opportunity to succeed when they work towards the goal. The focus should be a topic area, for example, Animals in the Wild or World War II. The goal should start with a verb and describe something to be completed, achieved or understood; for example, to identify features that enhance survival in three native Australian animals OR to create a timeline of the key events in World War II.

### **Circle Time**

Circle time is an essential rhythm that must be consistent within the classroom. Circle time is every morning at the beginning of the day and should have a clear structure. This structure may vary slightly in classes based on the age group and interests, but it must include an overview of the day and a check in with young people, as with all our daily practices the principles will be embedded in these discussions.

Circle time could also include; A morning quiz, Discussion of a topical issue or current event, Story telling from young people, Celebrations or Mindfulness.

### **Working agreement**

Working agreements are a tool for supporting young people to make choices that are in line with the principles. They ensure that young people identify how they are going to operate by the principles either within the classroom, the community, or a specific activity. Once a working agreement has been established, all young people must commit to this to participate.

Working agreements should be led by prompting young people with each of the four principles and asking them how they will operate within this principle. These suggestions should be driven by the young people, be realistic and reasonable, and ensure we hold high expectations for the way our young people operate. Staff can contribute to the working agreement but should not be the sole or majority contributors.

Working agreements should be completed (as a minimum) at the beginning of each term to articulate expectations within the class group. They should also be completed for any activity (including all out and abouts).

### **Aids for minimizing disruptions**

Young people often find it difficult to stay focused and remain in the one place whilst learning. It is important that as professionals we provide tools and strategies for young people to maximize learning outcomes. Some suggestions are included below;

- A mandala to colour in to help focus their mind whilst you are teaching or providing new information
- Headphones for young people to use whilst listening to music
- Alternative options – word searches, skill builder worksheets
- Items that can be used to occupy hands – putting things together (such as cardboard model airplanes), using the glue gun, model engines, robotics, fidget spinners etc.

### **Negotiations**

Negotiations are an essential part of life in a flexi classroom. They occur whenever a young person does not want to participate in the current set activity or wanting to be in the classroom at a particular time. Negotiations allow a young person to feel in control of their education, while learning important social skills. Negotiations show the young person that we are flexible in the delivery of education and the importance of using their voice to achieve positive results.

It is important to set up the requirement for negotiations early on. This is mainly due to the fact that it can take some time to implement effectively. Let the young people in the class know that the classroom has a particular



routine that will be adhered to on a daily basis. Then also let the young people know that to aid them in their education we understand that there may be times when they do not want to participate in the activity or the classroom. Tell them that this is ok, but they will need to negotiate an alternative with the teacher or youth worker. It is important for the negotiations to be explicit in their requirements. If a young person wants to leave the room, put a time limit in place (which is also negotiated) as well as what the young person will do when they return (e.g., participate in class activity, reading, computer time, etc.). Please discuss other examples with your supervisor.

One issue often observed within the classroom is when young people get up and leave without any discussion. Classrooms should implement a “negotiate out, or negotiate in” policy. This is where if a young person does not make a negotiation with the teacher or youth worker before leaving the room, then they have to negotiate to come back into the classroom. This is often as simple as asking why they left without making a negotiation, what they will be doing upon returning to class, and asking for them to negotiate before leaving next time. It is absolutely critical that negotiations are consistent within the teaching partnership. This will be developed over time, but it is important to discuss certain parameters from the outset about expectations when negotiating. This is due to the fact that young people will soon learn if there is a discrepancy between negotiation expectations and then refuse to negotiate with one of the teaching partnerships which can lead to splitting and disrespect to the other member of the teaching partnership.

### **Out and abouts**

Out and abouts provide young people with an opportunity to develop social emotional competence whilst achieving learning outcomes in the curriculum. Providing young people an opportunity to play is a vital part of their development and an essential therapeutic tool when supporting young people exposed to trauma. All out and abouts must be linked to the curriculum and relevant to the current learning topics. Working agreements should be completed before any out and about to ensure young people are committing to operating by principles.

When facilitating an out and about it is essential that a venue proforma and daily activity intention sheet is completed prior to the activity.

### **Scope and Sequence**

A two year scope and sequence, designed to be easily individualised through Personal Learning Plans. This core curriculum planning document provides staff with clearly articulated ways of imbedding all elements of the Guiding Principles. The Scope and Sequence is regularly reviewed and adjustments made to insure that the curriculum being offered is compliant with regulatory systems as well as for the requirements of our students. The Scope and Sequence has been designed with a particular focus of literacy and numeracy growth. It is heavily focussed around Skills development rather than specific content allowing for individual teachers to design their classroom offerings at the interest level of the students.

## **Addition Documents**

1. Operation By Principals Participant Manual
2. Nano Nagle Network – Curriculum Framework
3. Nano Nagle Network – Pedagogical Approaches and Rationale
4. Nano Nagle Network – Structure Routines and Rhythms
5. Operation By Principles – Ann Morgan
6. Using the Four Principles – Ann Morgan
7. Overview of the new Child Safe Standards
8. Classroom Professional Practice Continuum