

## KING DAVID HIGH – LIVERPOOL INSPECTION REPORT

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Local Authority Liverpool

Inspected under the auspices of Pikuach

Inspection dates 4–5 April 2016

Lead Inspector Sandra Teacher

**This inspection of the school was carried out under section 48 of the Education Act 2005**

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Type of school Secondary

School category Voluntary Aided

Age range of students 11–18

Gender of students Mixed

Number on roll 630

Appropriate authority The governing body

Chair Michelle Hayward

Headteacher Brigid Smith

Address Childwall Road Liverpool L15 6WU

Telephone number 0151 235 1420

Email address [office@kingdavidliverpool.co.uk](mailto:office@kingdavidliverpool.co.uk)

School website [www.kingdavidliverpool.co.uk](http://www.kingdavidliverpool.co.uk)

## Introduction

### Inspection team

**Lead Inspector: Sandra Teacher**

**Team Inspector: Janine Kasmir**

### **The inspectors looked in detail at the following:**

- The Jewish studies and religious education curriculum.
- The achievement and progress students make in Jewish studies and religious education.
- The quality of teaching and learning and assessment in Jewish studies and religious education.
- Spiritual, moral, social and cultural development, including collective worship.
- Leadership, management and governance in Jewish education.

### **Information about the school**

- King David High School is a mixed, Jewish, faith-based comprehensive school of 630 students. The aim of the school is to provide excellence in education for the Jewish and wider community in partnership with the King David Foundation.
- King David is a Jewish Orthodox school with a multi-faith intake; 17 places are for music aptitude and most other students come from a faith background.
- Jewish students account for 11% of the school population. The rest of the students are mainly Christian (73%) with 4% of students from Muslim, Hindu, Buddhist and Sikh religions. Most students are White British. The majority of students come from King David Primary School. The remaining students come from a wide range of local primary schools.
- At 2%, the proportion of students learning English as an additional language is low. The percentage of students who are known to be eligible for free school meals is also low, at 2%. A below average proportion of students are eligible for the government's additional pupil premium funding.
- The Jewish students are drawn from a wide Jewish spectrum. The number of Jewish students attending since the last Pikuach Inspection has decreased, mirroring the decline in the numbers in the Liverpool Jewish Community in recent years. The school upholds a modern, Jewish orthodox position and recognises the religious authority of the Chief Rabbi of the United Hebrew Congregations of the Commonwealth Foundation.
- Students follow a parallel curriculum with the Jewish students studying a Jewish Studies programme and the non-Jewish students following the Religious education syllabus.

## Inspection judgements

<b>Overall effectiveness</b>	<b>3</b>
<b>The achievement of students in their Jewish studies and their Religious Education.</b>	<b>3</b>
<b>The quality of teaching and assessment in Jewish studies and Religious education.</b>	<b>3</b>
<b>The extent to which the Jewish studies and the Religious education curriculum meets students' needs.</b>	<b>3</b>
<b>The extent of students' spiritual, moral, social and cultural development including the duty to fulfil the daily act of collective worship.</b>	<b>2</b>
<b>The effectiveness of leadership and management of Jewish and Religious education, including through partnerships.</b>	<b>3</b>

### Overall Effectiveness:

#### The quality of Jewish Teaching and Learning provided by King David High requires improvement

- The quality of teaching requires improvement so that it is never less than consistently good.
- Taking into account their starting points, the proportion of students making and exceeding expected progress is not as high as it should be.
- Improvements are needed in marking, target setting and the matching of work to students' different abilities.
- The school's Jewish curriculum does not provide tailored enough programmes for students with different learning needs.
- The provision in the sixth form for Jewish studies requires improvement.
- Legal requirements for a daily act of collective worship are not being fully met.
- The leadership and management of the Jewish studies department requires further support and improvement.

#### The school has the following strengths:

- Social and cultural development is strong because diversity and difference are valued and celebrated and the school is very successful in creating a cohesive, inclusive community.
- Achievement in religious education is good and the systems of tracking and recording that are in place enable the students to make good progress.
- Teaching overall in religious education is good and relationships are excellent. Teachers have high expectations and plan and teach lessons that deepen students' knowledge and understanding.

- The religious education curriculum has been well planned, developed and thought through and enables the students to learn about a range of world faiths whilst celebrating the major festivals and calendar events within the Jewish year.
- A wide range of extra-curricular activities enhances the Jewish curriculum and the school benefits by being fully included in the local community and being part of the King David Campus.

### **What does the school need to do to improve further?**

- Raise achievement and progress in Jewish education through greater student engagement and participation in Jewish studies lessons and extra-curricular activities. This will involve a full review of the Jewish curriculum in all key stages and a review of the impact of informal opportunities and education in the Jewish life of the school. This curriculum should be designed to enable students to participate in and engage with a relevant, meaningful and vibrant curriculum experience that links Jewish learning and values to their everyday lives, so preparing students for the next stage of their spiritual development.
- Further develop the daily act of worship to ensure that legal requirements are fully met and that it is both meaningful and relevant to students at all stages of the school.
- Enrich the curriculum by making the best use of the latest technologies.

### **Achievement of students in their Jewish Learning requires improvement**

- Progress and attainment in Key Stage 3 Jewish studies and *Ivrit* (Modern Hebrew) require improvement. Assessment is not robust.
- Progress in Key Stage 3 religious education is generally good.
- In relation to their starting points at Key Stage 2, a high proportion of students make good progress in religious education. Progress at Key Stage 4 is good as the majority of students over the last three years have made progress that matched or exceeded expectations, from Key Stage 2 to Key Stage 4, and results this year are expected to surpass these levels and improve upon the levels of progress of last year.
- Students have good attainment in religious education; the percentage of students gaining A\* or A, and A\* to C, has been above the national average for the last three years. Attainment this year is predicted to improve upon last year's results.
- For the last two years, results in religious education at Key Stage 4 have been largely in line with other subjects within the school.
- Results in religious education in the sixth form are generally slightly better than in other subjects within the school. However, this only refers to a small minority of students who undertake the A and AS examinations.

### **The quality of teaching and assessment in Jewish Learning requires improvement**

- Teachers do not make the Jewish Studies curriculum interesting and relevant for students. The teaching is not always adequate. There is overuse of worksheets as an activity for learning and insufficient student participation. Teachers' questioning does not challenge students enough to develop their thoughts and understanding.

- In Year 9, there are opportunities for debate and discussion, and these sessions are supported by senior leaders. However, the topic discussed on religion and science did not sufficiently focus on the Jewish perspective.
- The expectations in Key Stage 3 are not as high as they need to be for the students to make expected and better than expected progress, particularly for those who have previously attended King David Primary School. However, in Key Stage 4, the students make good progress and achieve above expectations in their religious studies GCSE examinations.
- In line with departmental policy, Jewish studies assessments are conducted regularly and the success criteria are explained to the students. Year 8 students discussed what they had completed incorrectly and how they needed to improve the work in order to gain a higher level. Some aspects of assessment need improving as some assessed work was incorrectly evaluated too highly. These weaknesses have been identified by leaders and are being tackled, with some support being implemented to develop the teaching and learning in Jewish studies at Key Stage 3.
- The delivery of *Ivrit* is in need of improvement to ensure that the spoken, written and reading aspects of the curriculum have a stronger emphasis and are monitored and tracked consistently in line with other modern foreign languages. The Hebrew reading at present does not sufficiently contribute to enabling the students to participate confidently in *tefillah* (prayer).
- There is good teaching and learning in the sixth form, with effective assessments and tracking of individual students' progress. Observations and discussions reflect the students being self-motivated and engaging well with their learning. Teaching and learning for Jewish education in the sixth form for those students opting for Religious Studies A level is of a high standard, and they achieve well. For other students in the sixth form, religious education is limited to optional activities for learning, such as lunchtime clubs and informal external links like *Shabbat across the Mersey*.
- Departmentally, progress is being monitored on an on-going basis and this has reflected areas of concern in Year 9 through tracking the data. At present, there is a need to action the areas that have been identified as weaknesses. Due attention is given to all the students' learning including that of students with special educational needs but it still requires greater improvement. Resources and Information and Communication Technology (ICT) are not always used effectively to support students' learning in Jewish studies and religious education. The previous *Pikuach* report, five years ago, highlighted this as an area for improvement and this has still not been addressed.
- Teaching across the spectrum for all year groups, in religious education is good, with some elements of outstanding practice seen. All the students interviewed in the classes enjoyed the varied activities that 'make the subject interesting and relevant to our lives today'. This is evident in students' thirst for knowledge, for example, when learning about the comparison between Islamic and Buddhist approaches to the afterlife.
- There is detailed effective planning which helps to support the students' learning. Challenging and effective activities in lessons support the students' learning and there is a high level of productivity for each of the different ability groups within the classes. Year 8 students enjoyed, for example, discussing the differences between miracles, mysteries and myths.
- Teachers have high expectations and deepen the students' knowledge of religious education. Philosophical debates considered the question: 'Is there such a thing as a just war?' Students were deeply moved by a video of the American soldiers entering Auschwitz.

## The extent to which the Jewish education curriculum meets students' needs requires improvement

- From September 2015, an integrated Jewish Studies lesson was introduced for students of all faiths, and this is reflecting positive feedback from the non-Jewish students. However, it is repetitive and mundane for many of the Jewish students who have already covered these issues in the King David primary school.
- The Key Stage 3 Jewish studies curriculum covers *Na'aseh Venishmah (Let us Do and Let us Listen)* and *Tikun Olam* (issues concerning Social Justice). Discussions with students, observations and a sampling of students' books showed that the curriculum is not always engaging or of sufficient interest and relevance to the Jewish students in their lives today. It is not inspiring their learning and so does not encourage a wish to contribute to the Jewish community to which they belong.
- In the sixth form, students study the AS and A level OCR curriculum which covers religious ethics and Jewish scriptures. This is the last year students will be studying this curriculum and the school is already preparing for the new syllabi and examinations. Jewish and non-Jewish students benefit from study with a high level of challenge, but this is only for a small minority who opt for the formal post-16 qualifications. There are some informal, optional pursuits to access Jewish experiences through discussions, debates, guest speakers and activities (for example, Lunchtime Aish, CTeens and Israel club). For those students who do not attend these extra-curricular activities, there is limited provision for their religious development.
- In Key Stage 4, students of all faiths study AQA Religious Studies with the focus on Christian or Jewish ethics, and all complete the Judaism option. As a result of good teaching and learning the students attain high grades in their GCSE religious studies examination.
- The curriculum at Key Stage 3 for the non-Jewish students is based on the Locally Agreed Syllabus, looking at all the major faiths, significant people, miracles, moral issues and introducing a short philosophy unit in Year 7.

## The quality of students' spiritual, moral, social and cultural development (SMSC) is good

- There is a strong sense of community where the needs of others are respected and students feel safe and valued. This was a view expressed unanimously by all the students who spoke with inspectors.
- New experiences are embraced through music and art in both Jewish and other contexts. A particularly moving song was composed and performed during morning reflection by a sixth form student.
- Non-Jewish students value the opportunity to be welcomed by the Jewish community and not a single incident of anti-Semitism was experienced by any of the Jewish students in school.
- Students have a sense of common values, as demonstrated by consistent good behaviour and positive relationships throughout the school community. Students engage well with a range of groups from different ethnic, religious and socio-economic backgrounds.
- The school should seek to enhance the spiritual, moral and cultural aspects of the school by underpinning them with a Jewish perspective. The weekly reflection is a positive feature, however the students would benefit further if the planning included values, vision, ethos and belief from the *Torah* (The Hebrew Bible).
- Few of the students who spoke with inspectors identified any particularly Jewish features of the school's character and some expressed a desire for there to be a more tangible Jewish

- presence in school, even suggesting the wearing of *Kippot* (skullcaps) throughout the day.
- Although the written quotations displayed on the school corridors provide a source of secular inspiration, there are no inspirational quotations from specifically Jewish sources, which might enhance Jewish aspirations.

### **The effectiveness of leadership and management of Jewish learning requires improvement**

- The Headteacher, governors, senior and middle leaders have all worked tirelessly to support the Jewish ethos of the school and enable Judaism to be delivered across the curriculum
- The Head of Jewish Studies has had a difficult task fulfilling the differing roles of managing, teaching and creating the curriculum with limited resources and expert support whilst in the early stages of his career. There are complex issues that have restricted the progress of Jewish Studies within this school; for example, recruitment of staff, funding and resources. There have also been some recent changes to the governing body and the Jewish Education Committee that have now included the appointment of the local Rabbi. This should prove beneficial in the long term with his expertise in informal education being available to the school.
- At present there is not sufficient awareness of the lack of enjoyment and progress in Jewish Studies for a number of the students. There is a need to address this in the future and ensure there is a creative, engaging, inspiring KS3 curriculum.
- Self-evaluation by the senior leaders is strong and this was evident in the joint evaluations reaching the same judgements as the *Pikuach* inspectors.
- There is not a clear policy which defines the Jewish ethos of the school and how it is entwined into the provision for Spiritual, Moral, Social and Cultural development and Fundamental British Values. The policies for Sex and Relationships Education, Science, Personal, Social and Health Education and Citizenship are not written with a Jewish perspective in mind.
- The governors do not fulfil their statutory responsibility of ensuring that daily collective worship takes place for all students.
- Leaders and managers are very welcoming of all the external support and activities offered. They are constantly striving to improve the teaching and experiences for all of the students at this school and are seeking to emulate best practice from the Jewish and non-Jewish worlds. A recent example of this was the visit by the President of the Board of Deputies of British Jews who spoke to the whole school about their work in supporting Jewry throughout the country.

## Views of parents and carers:

The school has strong links with the parents and carers of the students and this strong partnership is reflected in the positive but astute responses of parents to the Pikuach survey.

Quotes from the parents/carers included:

*'I have been happy throughout with provision of Jewish education and there is much more structure over recent years. Extra-curricular provision is often a problem, due to time restraints, but there are plenty of things on offer, it's just a shame that children other than my own and parents don't embrace them fully. Given the small number of Jewish children, I think King David does well to feel like a Jewish school. What's really impressive is the inclusive nature of the school, sharing festivals and knowledge across the entire school, not just Jewish children. I'm also impressed by the great links that have been built in recent years with the wider community; for example, rabbis and also organisations such as Lubavitch and Aish and also some youth groups coming into the school. I think those children that choose to get involved benefit tremendously and have a strong Jewish identity. I am happy with the Ivrit as well, although there have been disruptions due to change of staff, but the new staff in recently years have been infinitely better than the previous provision. Also it's great that the non-Jewish staff are so supportive of the Jewish life of the school, but I sometimes wonder if some of the junior staff realise it's a Jewish school at all. Perhaps some more work needs to be done here.'*

*'My daughter does not participate in Jewish Studies/Limmudei Kodesh/collective worship/Tefillah as we are not Jewish. However, she is comfortable with the ethos at King David. She has no problem upholding the ethos and has a good understanding of Jewish values. Alongside all of her peers, she has links with the wider Jewish community, celebrates all Jewish festivals and takes part in many Jewish activities and special events. King David is an excellent educational establishment grown out of sound Jewish beliefs and upholding of the Jewish ethos.'*

# GLOSSARY

## WHAT INSPECTION JUDGEMENTS MEAN:

<b>GRADE</b>	<b>JUDGEMENT</b>	<b>DESCRIPTION</b>
Grade 1	Outstanding	These features are highly effective. An outstanding school provides exceptionally well for all its student's needs.
Grade 2	Good	These are very positive features of a school. A school that is good is serving its students well.
Grade 3	Requires Improvement	A school requiring improvement is not providing adequately for its students.
Grade 4	Inadequate	These features are not of an acceptable standard. An inadequate school needs to make significant improvement in order to meet the needs of its students.