

## 1. INTRODUCTION

The inspection was carried out under section 23 of the 1996 School Inspections Act. Its purpose was to report upon:

- The educational standards achieved in Jewish Studies by the school
- The quality of the Jewish education provided
- The spiritual, moral, social and cultural development of the pupils at the school
- Arrangements for collective worship

### 1.1.1 Basic information about the school

Name of school	King David Primary School
Type of school	Primary
Status	Voluntary Aided
Age range of pupils	4-11
Headteacher	Mrs Elizabeth Spencer
Head of Jewish Studies	Rabbi Aaron Balkany
Address of School	Beauchair Drive, Liverpool L15 6XH
Telephone	0151 722 3372
Chair of Governors	Mr S R Lewis
Local Education Authority	Liverpool LEA
Reporting Inspector	Mrs Enid Korn
Team inspector	Rabbi Geoffrey Shisler
Date of inspection	11–13 June 2003 (11–13 Sivan 5763)
Date of the previous inspection	8-9 December 1998 (19-20 Kislev 5759)

1.1.2 The King David Primary School is the only Jewish Foundation Primary School in Merseyside. It is a popular, over subscribed school with a record of high academic achievement. The school enjoys low rates of pupil and staff mobility and is loyally supported by the local Jewish community. Many of the governors are past pupils.

The school shares a campus with the King David High School and a community centre that incorporates a pre-school nursery and a synagogue. Together they form the largest Jewish campus in Europe.

The Foundation Body for the primary school and the other educational institutions on the campus is the King David Foundation. The Foundation established the King David Primary School in conjunction with the Zionist Federation. The ethos that was agreed at that time was for the school to be orthodox in character but to offer places to all Jewish children. Jewish Studies provision was to include Ivrit (Hebrew) taught as a language but as an integral part of the Jewish Studies programme. In respect of this, Ivrit has been included within the religious studies inspection remit and was not inspected within the Ofsted inspection parameters as a modern foreign language.

The admissions criteria support the ethos of the school well, and are appropriate to the needs and population of the city. The school caters for the whole spectrum of Jewish observance and attracts almost all the Jewish primary aged children in the area. The school currently has 418 pupils on role, of whom 35% are classed as Jewish. Two thirds of these pupils are *halachically* Jewish.

King David Foundation takes responsibility for underpinning the funding of the Jewish Studies department and other aspects of provision, as the parental voluntary contributions are not sufficient. The school, from its delegated budget, also makes a small contribution to the everyday running costs of the Jewish Studies department.

For Religious Education, Jewish and non-Jewish pupils are taught separately. All Jewish pupils attend Jewish Studies lessons taught by specialist staff. At these times, non-Jewish pupils are taught Religious Education in accordance with the Locally Agreed Syllabus by the secular staff of the school and also some aspects of Personal, Social and Health education. In all other areas of curriculum and organisation, Jewish and non-Jewish pupils are taught together and have the same provision.

## **1.2 School data and Indicators**

Number of full time and part time Jewish Studies teachers	4
Pupil teacher ratio for Jewish Studies	3:1
Total teaching time for Jewish Studies per week	
Foundation Stage	
Key Stage 1	2 hours 30 minutes
Key Stage 2	3 hours 30 minutes
	5 hours (plus twenty minutes <i>shacharit</i> )

In the previous academic year, all the Jewish pupils in Year 6 of the King David Primary School transferred to the King David High School.

The inspection took place on 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> of Sivan 5763, 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> June 2003

## **1.3 Record of Evidence**

1.3.1 Two inspectors spent a total of five and a half days in the school. During that time a total of twenty lessons were observed, two in the Foundations Stage, six in Key Stage 1 and twelve in Key Stage 2. Of these lessons, thirteen were Jewish Studies lessons, five were Ivrit lessons and two were 'Shabbat parties' for the Key Stage 1 pupils. Six *tefillah* sessions were observed. These include two *shacharit* services for Jewish pupils only, a Key Stage 1 and a Key Stage 2 mixed Jewish and non-Jewish pupils' assembly, a Friday assembly for the whole school and one example of *birkat hamazon* after lunch.

1.3.2 Discussions were held with the Chair of Governors, the Chair of Jewish Studies Governors' Committee, the Headteacher, the Head of Jewish Studies, all Jewish Studies teachers and some pupils.

## **2. SUMMARY**

### **2.1 Main Findings**

2.1.1 There many strengths within the provision for Jewish education that effectively develop the pupils' Jewish identity.

2.1.2 By the end of Year 6, the standards achieved in Jewish education are satisfactory in relation to the school's expectations. However there are wide variations in the standards achieved across the various strands of the curriculum.

2.1.3 The standards achieved by most pupils in general Jewish knowledge, that includes *midot* (correct conduct) and Jewish practices are very good. The standards achieved in Hebrew reading and writing of many pupils are good. Standards in these aspects of the curriculum have risen since the previous inspection in 1998. Pupils throughout years 3 to 6 make good progress in these aspects of the curriculum.

2.1.4 Pupils' knowledge of traditional Jewish texts such as *siddur* and *chumash* have declined and the standards achieved in these aspects of the curriculum are now unsatisfactory. Pupils make limited progress in these essential, traditional aspects of Jewish learning due to the too low expectations in the curriculum and the lack of time devoted to their study.

2.1.5 Pupils' ability to converse in *Ivrit* (Hebrew) is not as good as it should be and their attainment is restricted by a small range of vocabulary.

2.1.6 By the end of Year 2, most pupils are achieving appropriately, although the achievement and progress of the potentially higher attaining pupils is restricted by a lack of independent work. The achievement and progress of pupils in Year 1 is good overall.

2.1.7 Children in the Reception year make good progress and achieve the school's Jewish Early Learning Goals. Their knowledge of *Shabbat* practices and customs is good.

2.1.8 The attitudes of the vast majority of the pupils to their Jewish education are very good. Pupils persevere with their work, concentrating and showing interest even when the task is very difficult for them. Throughout the school, pupils think carefully about the comments their teachers make and ask very challenging questions.

2.1.9 The spiritual and moral development of the pupils is very good and there is a major emphasis on these aspects within the curriculum. Many of the displays have a strong spiritual element. Pupils' social development is satisfactory but is somewhat restricted by the lack of opportunity within the lessons for them to work collaboratively. Pupils develop a good knowledge of their own Jewish culture, but they do not learn about other Jewish cultures around the world.

2.1.10 The teaching seen during the inspection was satisfactory overall and this is a decline in quality since the previous inspection when standards were judged as good. Hebrew reading and writing is taught well and is a strength within the provision. The number of teachers for Jewish Studies is good and they all have good subject knowledge. The main teaching techniques used are discussion and direct tuition and frequently learning is consolidated through a written task. However, there are specific aspects within the teaching, particularly in the Years 3 to 6 that are in need of development in order to raise standards. Insufficient homework is set by the Jewish Studies teachers.

2.1.11 Assessment procedures to identify pupils' understanding and the effort they make have improved since the previous inspection and are now satisfactory. The quality of teachers' marking of pupils' work, a key issue at the time of the previous inspection, remains in need of improvement. The use of assessment information to match work to the needs of all the pupils and the practice of setting learning targets to raise standards are procedures requiring further development.

2.1.12 The provision for pupils who have special educational needs, either because they are very advanced, or because they are in need of extra support is unsatisfactory. These pupils do not receive sufficient support or appropriate work to meet their specific learning needs.

2.1.13 The planned Jewish Studies curriculum is satisfactory overall with many good aspects. It is, in the main, relevant to the needs and backgrounds of the pupils and in most areas develops pupils' learning well.

2.2.14 Notwithstanding this, the breadth, balance and continuity within the curriculum needs further review and development. Since the previous inspection Jewish geography and history have been substantially reduced. Particularly in Key Stage 2, there are insufficient links between much of the *Ivrit* programme and the rest of the Jewish Studies curriculum. In Key Stage 1 there is a lack of continuity in the development of reading skills.

2.1.15 There are too few planned links between the Jewish Studies curriculum and the National Curriculum that effectively extend pupils' Jewish knowledge and understanding of their identity and culture and strengthen the Jewish ethos of the school.

2.1.16 The current timetable does not make best use of the time allocated to Jewish Studies. Some lessons, particularly in Key Stage 2 are too short.

2.1.17 The provision for and the quality of Collective Worship is good. A key issue from the previous inspection was the review of the provision and arrangements for Collective Worship. This has been successfully achieved and the arrangements are now suitable for the needs of the school. Since the previous inspection all Key Stage 2 pupils are '*davening shacharit*' an experience that prepares pupils well for their adult roles in Jewish society.

2.1.18 The links with parents are satisfactory but could be improved. The school ethos is to celebrate all aspects of the Jewish calendar as a whole school community and there have been many such successful celebrations. Parents rightly comment that they are not invited to share these with their children. A very well attended *havdallah* evening for parents and pupils was a successful innovation. Parents indicated they would welcome other such events that link the school, the parents and the community.

2.1.19 The day by day management of the Jewish Studies department to ensure its smooth running, is satisfactory. The Governors, the Headteacher and the Head of Jewish Studies have a shared understanding of the aims of the school and of the need to strengthen the Jewish ethos.

2.1.20 The procedures for evaluating the work of the Jewish Studies department are not securely established. Development planning, a key issue at the time of the previous inspection still needs greater precision so that there are clear priorities for development that are time related. Success criteria and plans for their achievement need to be put in place. The contribution of all staff and the effective use of their non- contact time are not evaluated. There has been some staff training but this has not yet had sufficient impact.

2.1.21 The resources for teaching Jewish Studies are just satisfactory and a wider range should be used more frequently. In the school library there are insufficient books for Jewish Studies research or modern novels with a Jewish theme to provide positive role models for the pupils. Books on other religions are interspersed with the Jewish books and this is not appropriate.

## **2.2 Key Issues for Action**

The Governors, Headteacher and Head of Jewish Studies should:

### 2.2.1 Give greater priority to the study of traditional Jewish texts by

- Extending the time devoted to this aspect of the curriculum within the Jewish Studies time allocation
- Ensuring the provision is well planned into the curriculum and in lessons
- Improving the resources, for example. to incorporate work books and computer programs
- Monitoring pupils' progress

### 2.2.2 Use assessment information to ensure that all pupils make appropriate progress by

- Planning work for all ability levels
- Providing pupils with special educational needs with appropriate support
- Ensuring that the high attaining pupils are sufficiently challenged
- Identifying learning targets for all pupils
- Tracking the progress each pupil makes.

### 2.2.3 Evaluate the working practices of the department to ensure that

- Time and staff are used most productively
- The training in teaching methods provided is put into practice.

### 2.2.4 Bring best practice in development planning into the Jewish Studies department so that

- Priorities for development are identified and are time related
- Progress can be evaluated against the plan.

### 2.2.5 Strengthen the Jewish ethos of the school by

- Planning links between the Jewish Studies curriculum and the subjects of the National Curriculum
- Incorporating Jewish themes within some aspects of the National Curriculum
- Reintroducing aspects of Jewish history and geography.

## **3.1 Achievement and progress in Jewish Studies.**

3.1.1 The achievement of pupils in all the year groups of the school have been judged against the school's expectations as identified in the school's curriculum.

3.1.2 In the Reception Year of the school, the achievement of most children is satisfactory and the majority of children are achieving the school's end of Foundation Stage Goals. In particular, children's knowledge of Shabbat observance and customs is good. These young children make good progress notwithstanding the relatively short time provided for their Jewish education.

3.1.3 The achievement of pupils in Year 2, at the end of Key Stage 1, is satisfactory and many pupils achieve the school's end of Key Stage 1 Goals. By the end of Year 2, the majority of pupils are achieving satisfactorily in their Hebrew reading and writing, in their understanding of Jewish beliefs (such as there being one G-d) and in concepts such as *midot* (behaviour) and *tzedaka* (giving charity). Their knowledge of the cycle of the Jewish year is not as strong and many pupils have not retained all their previous learning. Higher attaining pupils at times achieve well and exceed the school's goals; for example, when listening to a story they clearly identified the importance of helping people to become independent and they understood that this was a better way of giving *tzedaka* than just addressing the immediate needs.

3.1.4 Pupils in Key Stage 1 progress at a satisfactory rate in Year 2 and at a good rate in Year 1. When comparing the written work of the two year groups, standards appear similar. In Year 2, little work is produced independently and this restricts progress, particularly of the potentially higher attainers. Pupils in both year groups make good progress in their Hebrew reading within the lessons, but because they do not practise their reading every day and they do not have homework, their progress over time is slowed. Pupils in Year 1 achieve well. In particular their knowledge of the customs and practices of Shabbat are good.

3.1.5 Achievement by pupils at Key Stage 2 is satisfactory overall, but there are wide variations in the standards pupils are achieving in the different subject areas of the curriculum.

3.1.6 A representative sample of pupils from years across the ability range was tested for their capability in Hebrew reading, comprehension of *Chumash*, *Siddur* and general Jewish knowledge. These pupils were in years 2, 4, 5 and 6.

3.1.7 Reading standards overall are good. Reading amongst all higher ability pupils tested in each year group was found to be excellent when compared to the school's standards and their age. These pupils read with accuracy and fluency. Most other pupils read accurately, with varying degrees of fluency and their standards are satisfactory. The few lower attaining pupils are not reaching appropriate standards. Although in the main these pupils know all letter and vowel sounds their ability to combine these in words is not sufficiently developed. The school is well aware that to maintain good standards, practise in reading has to be constantly ongoing.

3.1.8 Inspectors have noted that standards of Hebrew reading are comparable to those found in other Jewish schools throughout the country with a similar ethos and intake of Jewish pupils.

3.1.9 Standards of comprehension of *Chumash* and *Siddur* texts are unsatisfactory. Children were assessed on their ability to identify and explain or translate Hebrew words specified in the curriculum (eg, *Vayomer*, *Ki*, *Hinei* ) and, with few exceptions, these words are not known. Amongst the highest achieving pupils, some have the ability to identify occasional Hebrew words from a text they have just read. Some children were also asked to read and explain a story they had studied in a (modern) Hebrew reader, and in this situation their level of comprehension was also found to be unsatisfactory.

3.1.10 General Jewish knowledge in Year 6 is very good. Children were asked a variety of questions relating to the entire Jewish life-cycle, based on the curriculum, and most answered with assurance and accuracy. This was not found to be the case in the Years 4 and 5. Pupils in these years, when assessed against the school's curriculum were uncertain of basic concepts such as dates of festivals, and in addition common *Berachot* were not known. However, in

these year groups most children were familiar with important Jewish *Middot* such as *Leshon Hara* (not speaking badly about another person), *K'vod Haberiyot* (giving respect to others), and *Kiddush Hashem* (honouring the name of G-d).

3.1.11 Modern Hebrew, *Ivrit*, is viewed by the school as an integral part of its Jewish Studies provision. These lessons incorporate the four language skills of listening, speaking, reading and writing.

3.1.12 Pupils listen well. Standards in speaking and responding are not as good as they could be. Pupils understand and respond to many short phrases and they are able to recite a structured set of sentences. They rarely express their own ideas or construct sentences for themselves.

3.1.13 Achievement in Hebrew writing is good. In all year groups most pupils achieve well in their Hebrew writing and throughout the Key Stage pupils write in script. By the end of Year 6, most pupils writing is neat and fluent with letters uniformly and clearly written and the higher attainers are writing without vowels. Pupils write two or three and sometimes more short sentences adjusting the gender and the plurals appropriately, using worksheets and words put on the board by the class teacher as aids. However, there is little creative writing and most of this work follows a set format provided by the teacher. Pupils are not encouraged to use dictionaries or word processors.

## **3.2 Pupils' attitudes, behaviour and response to Jewish Education**

3.2.1 The attitudes of the vast majority of the pupils to their Jewish education are very good. Pupils persevere with their work, concentrating and showing interest even when the task is very difficult for them. Throughout the school, pupils think carefully about the comments their teachers make and ask very challenging questions. For example, a child in the Reception year, when learning about the concept of *muktzeh* (items not appropriate for Shabbat use) asked of her teacher "How do you make a cup of coffee?" and a pupil in Year 5, when learning about the Musaph service challenged the teacher by asking "why do people needed to sacrifice animals to come closer to G-d?"

3.2.2 Overall, behaviour is good. In Key Stage 1 and in all the *Ivrit* lessons throughout the school, behaviour is generally very good. In years 3 to 6 behaviour in some classes sometimes degenerates, becoming unsatisfactory and at these times pupils exhibit a lack of *derech erez* (respect) and courtesy towards their teacher. Primarily this is because these lessons are not sufficiently well structured and the teacher has not established sufficiently high standards and expectations of behaviour.

3.2.3 The response of pupils to their Jewish learning is good. Pupils come speedily to their lessons and are quickly ready to attend to their teachers. Most pupils are eager to answer questions and to express their views and thereby show that they are imbibing the standards taught in the Jewish Studies lessons. Pupils are developing a very good understanding of right and wrong, based upon Jewish values.

## **3.3 Collective Worship - Tefillah**

3.3.1 The school complies with the statutory requirements for collective worship through daily *Tefillah*, *Birkhat Ha'mazon*, and the reciting of *B'rachot* on appropriate occasions.

3.3.2 Since the previous inspection when the organisation of Collective Worship and *tefillah* was identified as a key issue, the organisation and provision has been enhanced and is now good. The school has introduced a short *Shacharit* service that takes place each morning, Monday to Thursday from 8.25 - 8.45. On Monday it is for Y3, Tuesday for Y4, Wednesday for Y5 and Thursday for Y6. On Monday, Tuesday and Wednesday KS 2 pupils from any year are permitted to attend. For the rest of the school, assemblies take place that include *Modeh Ani* and the first paragraph of the *Shema*. On Friday a whole school assembly is held at which a story or some insight from Rabbinic sources that contain a universal moral lesson is told. On Friday separate 'Shabbat parties' are held for Reception, Y1, and Y2, and special assemblies are held to mark key occasions in the Jewish Year such as *Rosh Hashanah* and other festivals.

3.3.3 In the *Shacharit* services observed, all children were encouraged to participate. Some prayers were read in unison, some by individual pupils and some silently. Some of the prayers are also sung. No distinction is made between boys and girls and either may be called upon to act as leader. A very pleasant atmosphere prevails and most of the children are fully engaged. When volunteers were called for to lead prayers, there was no shortage of eager offers. Throughout the year, appropriate additions are made to the service and children are taught very effectively to 'daven'.

3.3.4 Unfortunately, in the sessions observed there was a considerable rush at the end to complete the *davening*, with the result that most of the children were interrupted in the middle of the recitation of the silent *amidah*. Some revision of the timings or content of the service would resolve this problem. This arrangement adequately addresses the key issue from the last Pikuach report relating to a lack of facilities for collective worship specifically for Jewish pupils. Since these acts of *tephillah* are among the few occasions when it is possible for the Jewish children to be together for a Jewish activity, they go a considerable way towards enhancing the Jewish ethos of the school.

3.3.5 *Birkhat hamazon* provides a special challenge in the school. Two children wash their hands and then recite *netilat yadayim* and everyone then says *hamotsie* over small pieces of bread that are on every table. At the end of the meal, the Y6 children come to the front and sing together the first paragraph of *birkhat hamazon*. No texts are given out and other Jewish children present may, or may not join in. Towards the end of the year, Y5 pupils may be called upon in place of the Y6 children. The very respectful conduct of the non-Jewish pupils is noticeable during these times of Jewish worship, and they are to be highly commended for it. In the sessions observed, non-Jewish members of staff led these sessions and this reflects their support for the Jewish ethos. However it would be appropriate for a Jewish member of staff to be present in order to support the learning and to assist with *birkhat hamazon*.

3.3.6 A lovely atmosphere pervades the Shabbat parties that were observed, where pupils enact Friday night in the home. They sing and dance together, share a *Shabbat* story, make *Kiddush* and enjoy wine and *challah*. This provides a worthwhile and enjoyable educational experience and securely achieves the aims of the school. No similar experience is provided for the Key Stage 2 pupils. This is a missed opportunity to extend pupils' learning of traditional *Shabbat* songs and prayers and the full *birkhat hamazon*.



## 4. QUALITY OF JEWISH EDUCATION

### 4.1 Quality and Range of the Curriculum

4.1.1 The curriculum provided for Key Stage 1 is good. At Key Stage 2 the curriculum is satisfactory with some good aspects. Throughout the school the curriculum is, in the main, relevant to the needs and backgrounds of the pupils. Notwithstanding this, the breadth, balance and continuity of the curriculum need further consideration and development.

4.1.2 The school has a detailed curriculum for both Key Stage 1 and Key Stage 2. It comprises Jewish Knowledge (Laws and Customs), *Chumash*, *Siddur* and *Ivrit*. It is broad in character and emphasis is placed on the teaching of *Middot* (correct conduct) and Jewish practice. In *Ivrit*, Hebrew reading Hebrew writing and the spoken language are taught.

4.1.3 The Foundation Stage curriculum incorporates the Jewish festivals, Shabbat, *brachot* and Jewish terms such as *tzedakah*, and *mitzvot*. The curriculum for this year group does not include *Ivrit* or Hebrew reading. Teaching the ‘*aleph bet*’ and ‘key words’ elements that are usually incorporated into the curriculum for this year group are not included.

4.1.3 The first edition of the news sheet sent out this year to parents states that the intention of the school is ‘To deliver the Jewish Education curriculum not so much as academic subjects, but rather as a process of enhancing pupils’ awareness, comprehension and appreciation of their Jewish roots and traditions in as holistic manner as possible.’ This statement is strongly reflected in the curriculum where *Middot* and teaching of Jewish practice take prominence.

4.1.4 There is a strong and effective emphasis within the Key Stage 2 curriculum on how to act as a ‘*Mensch*’ (an honourable upright person) through the teaching of *Middot* and pupils are familiar with many key concepts in Judaism such as *Leshon Hara*, ( the danger of spreading gossip) and *Kevod Haberiyot* (respecting the feelings of others). In Key Stage 1 pupils are introduced to the concepts of respect for themselves (and others) in Year 1 and respect for all G-d’s creatures, kindness to animals and *Ba’al Tashchit* (unnecessary wastefulness) in Year 2.

4.1.5 A weakness in the Key Stage 2 curriculum is the lack of sufficient opportunity or challenge for the teaching of *Chumash* and *Siddur*. A very limited amount of time is given to teaching traditional texts and commentaries. In the *Chumash* section of the curriculum, no difference is expressed between any of the ability levels. It states that all children ‘Will be able to read the text with increasing accuracy.’ The demands of this section of the curriculum are minimal, requiring no more than 4 or 5 verses to be taught in any half term. As a result, only a very small amount of formal *Chumash* study is undertaken in the school, and pupils’ comprehension of Jewish texts is very low because of this. In numerous discussions held throughout the inspection, the view was expressed that this is appropriate for the pupils of King David. However, this is not the view of the inspection team, who believe that the school’s expectations for this aspect of the curriculum are too low.

4.1.6 The School Development Plan reveals that ‘Due to time constraints, the *Tanach* (Biblical History) and geography of Israel have been removed from the curriculum.’ This is a decline in provision since the previous inspection. Although a temporary measure in order to concentrate on Hebrew reading and writing, there is no indication as to when these aspects of the curriculum will be reintroduced. Since Biblical history is the foundation of so much of our knowledge about Judaism, the removal of these subjects has left serious gaps in the curriculum which need to be addressed.

4.1.7 In Key Stage 1, the curriculum is divided into two sections, one headed, 'Most pupils will know...' and the other 'Some pupils will have advanced further and will know...' The Key Stage 2 curriculum has three sections: 'Most pupils will know.....', 'Some pupils not will have advanced so far but will know.....', and 'Some pupils will have advanced further and will know...' The delivery of this curriculum would require that teaching is done at two levels at Key Stage 1 and three levels at Key Stage 2. This, however, is not taking place.

4.1.8 In general, the Jewish Studies curriculum builds well on previous knowledge, with progression from the youngest classes through to Year 6. However there are areas of repetition that need review. In the 'Jewish Practices' section of the curriculum there are several examples of overlap between the curriculum requirements in different year groups. For example, at both Key Stage 1 and Key Stage 2 the curriculum requires knowledge of the significance of *Kol Nidrei* and *Neila*. *Havdallah* is on the curriculum in Y1, Y3 and Y5, with no suggestion of how it should be taught differently as pupils progress up the school. In the same way the book of Ruth appears for Y1, Y3 and Y5. There are many other similar examples of overlap. This repetition slows pupils' progress and restricts their learning.

4.1.9 The *Ivrit* curriculum in Key Stage 1 has recently been changed to include the teaching of Hebrew reading. The planned reading programme is good and is generally very effectively delivered in the lessons. However there is a lack of continuity in the provision and pupils only receive two reading lessons a week, with no practice of their newly acquired knowledge and skills on the intervening days. For maximum impact early reading skills need to be practised daily and therefore the school does not gain the full benefit of its reading programme.

4.1.10 The *Ivrit* curriculum includes all Hebrew writing tuition. It is appropriately planned so that in Key Stage 1 pupils learn block letters and at Key Stage 2 pupils learn script.

4.1.11 The *Ivrit* curriculum includes all the Jewish festivals as they occur and at these times of the year it reinforces the messages provided within the other strands of the curriculum. During the time of the inspection, the subject matter discussed in the *Ivrit* lessons did not relate to aspects of Jewish interest or teachings and practices and this is a missed opportunity to strengthen the Jewish studies teaching of the school.

4.1.12 The division of an hour-long lesson into two segments at Key Stage 2, each delivered by a different teacher means that, owing to time spent in the change over from one room to another, on most occasions the second of the two lessons has to be curtailed. In one lesson observed, by the time the children had changed classrooms, the second lesson lasted for barely 20 minutes. This is an inefficient use of time.

4.1.13 There are links between the Jewish Studies curriculum and the Design and Technology curriculum and, for example, at the time of the appropriate festivals all pupils make model *succot* and *hanukiot*. However, overall, there are too few planned cross-curricular links with the National Curriculum. Although much is done, under difficult circumstances, to retain the Jewish culture of the school, with few exceptions, such as *bircat ha'mazon*, and a prayer or two in assembly, Judaism is confined largely to the Greenhill wing of the school where all the Jewish lessons take place. There are numerous other opportunities when Jewish themes or a Jewish cultural aspect might be introduced into secular subjects and additional well-planned cross-curricular links would make a big impact on enhancing the Jewish ethos throughout the school.

4.1.14 There are 'home areas' for domestic role play in the Reception year classrooms, but no Jewish artefacts have been introduced to help make meaningful connections for these young children between their Jewish Studies learning and their work in the classrooms.

4.1.15 During the time the Jewish pupils are having lessons in Jewish Studies the non-Jewish pupils appropriately follow the Liverpool Locally Agreed Syllabus for religious education. This includes a programme in Personal, Social and Health Education (PSHE.) There is no planned PSHE curriculum for the Jewish pupils, but elements of it are taught, from the Jewish perspective as and when the topics arise in Jewish Studies. The links between these two elements of provision, the PSHE programme for the non-Jewish pupils and the *midot* programme for the Jewish pupils could be more clearly formalised as there are many areas where the provision is very similar and the Head of the Jewish Studies department teaches some of the PSHE programme to non-Jewish pupils.

4.1.16 The sex education aspect of the PSHE programme is currently under review. At present this is taught to the Jewish and non-Jewish pupils together, in single sex classes. The school policy is for sex education to be taught by someone from a stable conventional married background. Although this is presently carried out with the utmost sensitivity, it is appropriate that in addition a Jewish perspective should be provided for the Jewish pupils by a suitable Jewish person.

4.1.17 A good extension of the curriculum is the Israeli dancing that is taught to all pupils in the Key Stage 1 classes, and the Jewish songs or songs of Jewish interest that are taught to all these pupils. Traditional Israeli songs in Hebrew are a prominent feature within the curriculum at Key Stage 2. They are taught every week to all the pupils in the key stage and effectively promote the Jewish ethos of the school.

4.1.18 The only extra-curricular activity held in recent times specifically for the Jewish pupils has been the *Havdallah* celebration. There are no voluntary clubs or societies run by the school that reflect and extend the provision for Jewish Studies. However, the school works with the Harold House Youth Centre and pupils are encouraged to attend the range of informal education programmes provided at this adjacent site.

## **4.2 Teaching**

4.2.1 The inspection findings are that overall the quality of the teaching is satisfactory but that there are areas for improvement.

4.2.2 Each member of the department was observed at least three times, as well as seen teaching informally (assemblies, *tephillah*, *Shabbat* parties). Of twenty lessons observed, one was very good, four were good, twelve were satisfactory, and three were unsatisfactory.

4.2.3 Throughout the school pupils are taught in small mixed ability classes. There are no classroom assistants to support groups of pupils as they work. The planned provision does not compensate for this by, for example, organising teachers to work at times in pairs, with one member of staff leading the learning and another supporting pupils as necessary.

4.2.4 Teachers are sufficiently qualified to teach their subject, they have good subject knowledge and they have a good relationship with the pupils. Discussion with children revealed that all teachers are well-liked.

4.2.5 Discussion is frequently used as the means of transferring knowledge and understanding. This is effectively used and significantly contributes to the very good standards of general Jewish knowledge. In most lessons pupils copy notes to remind them of these discussions. In many of the lessons observed, pupils were stimulated and often asked

challenging and perceptive questions. These were responded to by teachers with knowledge and skill.

4.2.6 In contrast, in the Hebrew language lessons there are insufficient opportunities for pupils to develop their spoken language skills. The opportunities provided are very tightly structured. Pupils are not encouraged to use dictionaries with the intent of expressing their own ideas and therefore their vocabulary and their attainment is restricted.

4.2.7 Jewish Studies lessons at Key Stage 1 and the Foundation Stage are well planned, with clear learning objectives. Resources are used well. Teachers ask challenging questions and because relationships are good the pupils have the confidence to answer, and ask, questions. Lessons are clearly focused to achieve the learning objectives and pupils needing additional help are supported as they work. However, in Key Stage 1, where pupils are expected to record their work, all pupils are generally given the same written work. This is too frequently prescriptive work sheets requiring little independent work, and as a consequence the attainment of the potentially higher attainers is restricted.

4.2.8 Hebrew reading is taught well in years 1 and 2. This good teaching is achieved through good subject knowledge, a brisk pace, and a varied range of activities that keep most pupils fully involved and interested. Original visual aids are used well to illustrate a teaching point and to aid learning. For example, in a lesson observed, visual aids were used very effectively to show the pupils how letters change from their familiar form to their final form.

4.2.9 At Key Stage 2 there is a lack of consistency of approach to lesson planning and learning objectives are not always clearly distinguished from the tasks pupils will undertake. Some lessons were not planned in sufficient detail. In the lessons that lacked detailed planning pupils were taught the same lesson and set the same tasks irrespective of their ability or comprehension of what had been taught. A number of instances were observed of individual pupils being unable to fulfil set tasks because they did not understand what they had to do.

4.2.10 The lack of consistency is also reflected in attitudes to discipline. A more consistent approach to discipline and to behaviour expectations would benefit the teaching and learning.

4.2.11 Most of the notes taken by the pupils in Key Stage 2 consist of copying the teacher's words from the board. In one lesson observed, partially through the short length of the lesson, the notes were not discussed fully before the instruction was given to copy them down. At other times pupils use facts in worksheets to complete sentences and answer questions. Too few opportunities are provided for pupils to record their own views or prepare their answers independently.

4.2.12 In every lesson observed, pupils sat formally and in rows. There was almost a complete absence of any variety of teaching methods and strategies, and no visual, oral or creative methods were employed. In one lesson only, the computer was used for a short time. Pupils are taught from books (*Chumash, Siddur* etc), and the occasional work sheet. When translations were taken directly from a regular *Siddur* or *Chumash*, these were usually unsuitable for younger pupils, who would benefit from a simpler text that they can understand more readily

4.2.13 Scrutiny of exercise books revealed several examples of unfinished work. Some of these pieces were marked by the teacher with the word 'incomplete'. There was no indication that the teacher had investigated to ascertain why it was unfinished, or if any action had been taken to assist the pupil with the work. The introduction of interactive marking would enhance learning.

4.2.14 The school has produced some *sidra* (Torah portion of the week) work books and Shabbat workbooks of a good quality. It is evident that a great deal of work has gone into their preparation and they are clearly a valuable teaching aid with interesting and informative activities. The work books seen were not completed. If their range and usage were extended they would provide a considerable enhancement to the teaching in the department.

4.2.15 In Hebrew language lessons, there were no lesson plans available for scrutiny, nor of lessons already given, or of any lessons observed. In the lessons observed, the usual range of resources for stimulating language teaching such as finger puppets and other props were not employed. Pupils were taught as if they were a uniform group and all were set the same tasks irrespective of their ability. This teaching is effective for the majority of pupils, who are involved and try hard, particularly when given paired activities that enable them to practice and use language structures through a short routine. At these times these pupils are actively involved in their learning. However, the learning needs of pupils who are more able or who are below the average are not acknowledged and this severely restricts these pupils' learning.

### **4.3 Assessment**

4.3.1 Little information was provided in the previous report in relation to assessment. Marking was identified as a key issue for development. This key issue has not been sufficiently well addressed. Marking is usually brief and some work in pupils' books is unmarked, which is unsatisfactory. There is an agreed format to marking but this is not formally recorded. Marking in pupils' books is predominantly a series of ticks for older pupils' work and for younger pupils ticks are interspersed with stars and picture stamps with a comment. Teachers rarely write evaluative comments that help pupils to identify the strengths and aspects for development in their work, in order to help them improve.

4.3.2 Assessment procedures are satisfactory. There are agreed procedures consistently maintained by all the Jewish Studies staff to record pupils' achievement of the curriculum's learning intentions and of the effort pupils make in order to attain these standards. In addition, reading records with informative comments are kept on pupils' progress throughout the school. These assessments are undertaken by all staff on a regular basis. The use of this assessment information is unsatisfactory. Teachers do not use the information from these assessments sufficiently in order to modifying their provision and practice to meet their pupils' needs. Too frequently, the tasks pupils are given in class are not varied to match their pupils' various abilities. The reading records show that pupils who are lower ability readers are not specifically targeted and heard read more frequently than their higher attaining peers.

4.3.3 Assessment information is used to allocate more time to teaching aspects of the curriculum, usually related to *midot*, if teachers identify that pupils require this.

4.3.4 The school is developing set assessment questions for each year group and each aspect of the curriculum. When these are completed and fully functional the school will have a tool with which it can measure standards and progress from one year to the next.

4.3.5 At the time when the school successfully focussed on raising reading standards, reading targets were established for all the Key Stage 2 pupils. These were based upon the expectations from the curriculum for reading and they were discussed with the parents at a parents evening. These targets were an effective method of raising attainment and identifying achievement. As yet, no other target setting has been used by the Jewish Studies staff and this aspect of previous successful practice should be reintroduced and enhanced. This would bring the practice in the Jewish Studies department in line with the practices of the National Curriculum staff.

4.3.6 The ongoing progress of pupils from the Reception Year until Year 2 is monitored and recorded and this information provides opportunity to track the pupils' progress through this key stage. There are currently no similar ongoing records of pupils' progress as they move through Key Stage 2.

#### **4.4 Pupils' spiritual, moral, social and cultural development.**

4.4.1 The school provides very good opportunities to promote pupils' spiritual and moral development. These aspects are fundamental to the school's curriculum and overall provision. Pupils are provided with a strong moral code based upon Jewish ethical teachings and in lessons, they are challenged to identify within a given context the correct ways in which to behave. The spiritual element of these rules coming directly from the *Torah* and therefore from G-d is intrinsic within all the teaching. Most Jewish Studies staff provide a very good role model in the manner in which they address pupils, listening carefully to their views. Displays in the Jewish Studies classrooms, such as the *Aaron Kodesh* (Where the Torah scrolls are kept) and *Ner Tamid* (ever lasting light) and a range of displays in the school halls reinforce this strong spiritual message.

4.4.2 Provision for and development of pupils' social and cultural development within the Jewish Education is satisfactory. Within the Jewish Studies lessons, opportunities for pupils to work together are too rare and therefore pupils cannot develop, within the context of their Jewish learning, the social skills of co-operation and collaboration. In Year 6, some pupils collect for Jewish charities. As part of its wider provision the school offers all pupils opportunity to participate in a residential experience. These and the composition of the school population give pupils good opportunity to mix with non-Jewish people.

4.4.3 The overall provision and development of pupils' cultural development is satisfactory. The provision within the school is of the Jewish cultural roots that the majority of pupils come from and therefore the development of pupils' own culture is good. The practice of the traditional Friday night is particularly well developed in the Reception and Infant classes. This good practice is not extended into years 3 to 6 by, for example, pupils planning and participating in a Shabbaton, with opportunities to lead parts of a Shabbat service. There are no specific Jewish extra curricular activities to expand pupils' cultural understanding such as an Israel club or a *layening* club. Jewish cultures from other communities are not included in the Jewish Studies curriculum or in the National Curriculum studies and opportunities to investigate, for example, foods from different Jewish cultures in Design and Technology are not taken.

4.4.4 The secular teachers within the school, though not directly involved with Jewish Studies, support and are in sympathy with the school's ethos. For example, they help in the infant singing sessions and they support the whole school activities that promote the Jewish ethos.

## **4.5 Equality of opportunity**

4.5.1 The overall provision is satisfactory. There is equality of opportunity within the Jewish Studies lessons for girls and boys and all pupils have full access to the planned curriculum. The school pays due regard to providing full equality of opportunity to its non-Jewish pupils providing a religious education curriculum relevant for their needs. All school activities such as residential visits take account of the needs of the Jewish pupils and all classrooms have a *mezuzah* on the door.

4.5.2 There are areas of provision that need to be adjusted to ensure full equality of opportunity for all pupils. These are within the planning and delivery of the curriculum, where the school needs to take into account the specific cultural and learning needs of the Israeli Hebrew speaking pupils, the needs of the highest achieving pupils and the needs of those pupils with social emotional and learning difficulties.

## **4.6 Support, guidance and welfare**

4.6.1 The school provides a safe, secure and orderly environment where pupils can flourish.

4.6.2 The support, the guidance and provision for pupils' welfare provided by the Headteacher, Head of Jewish Studies and the Jewish Studies staff is good. The procedures to support and guide pupils on a personal basis, although mainly informal, provide good support and enhance their Jewish development. Pupils have good relationships with the Jewish Studies members of staff and will go to them for advice whenever they feel it is necessary. During the inspection pupils were seen regularly asking questions of the Jewish Studies teachers and receiving sympathetic answers. The Head of Jewish Studies provides examples of counselling he has personally provided that are specific to the needs of the individual and sensitive to home backgrounds.

4.6.3 The manner in which the Shabbat parties are structured in Key Stage 1 and the experience of the *Shacharit* service for pupils in Key Stage 2 provide good guidance for these aspects of pupils' Jewish development.

4.6.4 A weakness in provision is the lack of formal written records of pupils' personal development including identifying the support that has been provided for them.

4.6.5 The written guidance provided for parents relating to *kashrut* and to the festivals in the Jewish year are very informative and supports all the school's parents well. This material is presented in a format that parents can easily use to guide their children.

## **4.7 Provision for Pupils with Special Educational Needs (SEN)**

4.7.1 The provision for pupils with special educational needs is unsatisfactory. The Jewish Studies staff are expected to follow the school's policy which reflects the 'Code of Conduct for Special Educational Needs'. No specific criteria for identifying pupils with special educational needs in their Jewish Studies have been formulated. This applies to pupils who need additional support for their learning and also to pupils who are particularly able. As a consequence, Jewish Studies teachers use the school's special educational needs register for identifying Jewish pupils who need additional support. In many cases this is a valid identification as many pupils with reading difficulties in English have similar difficulties in

Hebrew and many pupils exhibit similar behaviour tendencies in both National Curriculum and Jewish Studies lessons. There is no specific special needs register for the Jewish Studies department.

4.7.2 Jewish individual learning (education) plans (IEPs) are written for pupils in Key Stage 1 who are identified as having special educational needs. In accordance with the policy, these plans are monitored and reviewed regularly and progress is identified. Appropriately, the targets within the IEPs are reflected in the work provided for these pupils in their lessons. These IEPs have identified areas for development, but their targets for learning include more National Curriculum skills than Jewish learning and Jewish skills. Although in need of further refinement, particularly in their success criteria and targets for learning, these IEPs represent a good start to developing this aspect of provision.

4.7.3 In Key Stage 2, provision for pupils with special educational needs within the lessons is poor. No Jewish individual education plans were seen for pupils in this key stage. Even when pupils on the special needs register are identified in the planning there is no specific work matched to their needs provided for them. These pupils are too frequently expected to cope as best they can with the work given to all the class, with little and sometimes no additional teacher help. For example, pupils who had not fully mastered Hebrew reading were expected to read in unison with the rest of the class at a rate they could not cope with. The impact of this was that these pupils lost confidence and stopped trying to interact and participate for the rest of the lesson. During the inspection, examples were seen of inappropriate work being given to the most able pupils and this restricts their progress. For example, a fluent Hebrew speaking pupil was not given different work while his colleagues were learning basic grammar, nor was he allowed to answer questions

4.7.4 One good example of teaching pupils with special educational needs was seen. This was a small group of Year 2 pupils who were taught separately from the rest of the class, with the aim of boosting their reading ability. These pupils were supported well and the teacher used a wide range of teaching strategies including a computer program to further their learning.

4.7.5 There are no learning support assistants for Jewish studies and teachers do not ‘team’ teach. As a consequence there is no additional adult available to provide continuous focused support for the lower attaining pupils as they work, or help for the highest achieving pupils so that they can access an extended curriculum to suit their needs.

## **4.8 Partnership with Parents and the Jewish Community**

4.8.1 The school’s links with its parents are satisfactory but could be improved. The school ethos is to celebrate all aspects of the Jewish calendar as a whole school community and there have been many such successful celebrations. Parents rightly comment that they are not invited to share these with their children. An innovation was a very well attended *havdallah* evening for parents and pupils. Parents indicated they would welcome other such events that link the school, the parents and the community.

4.8.2 All parents are given a suitable booklet describing the Jewish way of life when their child first comes to the school. Two informative news sheets have been sent out from the Jewish Education department, one in the autumn term and one in the spring term. A sheet containing laws of Pesach and the Seder were sent out before Pesach. These are the first



communications from this department relating specifically to educational matters and there are intentions to continue these.

4.8.3 A parents' meeting with the inspectors was arranged to take place during the inspection. Five parents attended. A questionnaire was sent to all parents and 29 replies were received.

4.8.4 The replies received mainly expressed satisfaction with the Jewish education of their children. The main concerns centred on the lack of extra-curricular activities, lack of homework and the small amount of the school's involvement in the local community. Inspectors agreed with the parents on the first two points, but found that there is a considerable amount of interaction between the school and the community.

4.8.5 At the meeting with parents it was stated that 'the best thing about the school is the fact that it gives the children a good understanding of Jewish values.' Although there are designated days for the children to come to *Tephillah*, some children enjoy it so much that they voluntarily opt to come on other days too. They were very enthusiastic about the multi-cultural aspect of the school and felt that this had a very positive impact on both the Jewish and non-Jewish pupils.

4.8.6 In the parental responses, concern was expressed at the lack of homework. Although not all parents are able to read Hebrew, they felt it would still be beneficial for children if they were set work to be done at home. Not all homework needs to be reading. They were concerned that reading does not begin until Year 1 and felt that this contributed to the different rates of progress made by their children in Hebrew and English reading. The school intends looking into ways to assist parents help their children with practising Hebrew reading.

4.8.7 Although they felt that there was never a difficulty in approaching the school with problems, parents expressed their disappointment that they were not invited into the school during the school day to witness activities such as *Shabbat* parties, model *Sedarim* or special assemblies.

4.8.8 The school held a family *Havdalah* celebration in February which was attended by 138 people, representing 50 families. This was a successful event and it is intended to organise more family-centred activities.

4.8.9 Many parents attend parental consultation evenings which are held twice per year, in the Autumn and Spring terms. There are evenings specifically for the Jewish Education department. Figures for the Spring open evening were Reception: 67%, Year 1: 81%, Year 2: 33%, Year 3: 66%, Year 4: 33%, Year 5: 40%, Year 6: 50%. Attendance at the open evening for the secular subjects in the same term was 95%. Reports that include Jewish Education are sent out in the summer term. A parent's support group for those who have children in Key Stage 1 is held on Thursday afternoons at which parents learn how to support their child's learning.

4.8.10 There is an active PTA, which raises funds for the benefit of pupils, though this is not related specifically to the Jewish Education department.

4.8.11 The school maintains good links with the wider community in a variety of ways, but many parents seem to be unaware of this. Programmes are held at Harold House for the pupils of the school and many of the Jewish pupils from the school attend. Special themed weeks are also held there during half terms and holidays. Pupils of Key Stage 2 participated in the Maccabi torch run, also organised by Harold House.

4.8.12 Children are encouraged to bring small sums of money for *Tsedakkah* (charity) collections, and in one lesson observed, when a child did not bring any, he was given some by the teacher to put in the collection box with a gentle reminder to bring some next time. In this way the school has been able to support various charities including Yad Sarah, and Jewish Child's Day.

4.8.13 The school choir sings each year in the old age home in Stapley to entertain the residents. There was also a residential visit to Shrewsbury held this year for all Year 6 pupils. This took place during the festival of *Purim* and the *Megillah* was read for the Jewish children.

4.8.14 The school maintains a close relationship with the Jewish nursery that meets at Harold House and with the King David High School. All three educational institutions are under the King David Foundation. Links are at many levels that include fund raising from within the wider Jewish community. The liaison procedures with the secondary school to effect a smooth transition for the pupils in their Jewish Studies learning have been reviewed in the recent past and should now be more effective. There are a few curriculum links between the nursery and the school and more could be done to smooth the transfer of these young children from one place of learning to the next.

## 5. MANAGEMENT AND EFFICIENCY OF THE SCHOOL AND THEIR IMPACT ON JEWISH EDUCATION.

### **5.1 Management.**

5.1.1. The overall management of the Jewish education of the school provided by the Governing Body, the Headteacher and the Head of Jewish Studies is satisfactory. There is a shared understanding of the aims of the school and the need to strengthen the Jewish ethos of the school.

5.1.2 The school is very well supported by the King David Foundation, who employ the Jewish Studies staff and fund the resources. The Head of Jewish Studies states he is not denied teaching materials. Parental voluntary contributions go some way towards supplementing the financial commitments of the Foundation.

5.1.3 The efficiency of the school, taking into account the high standards in Hebrew reading, the very high levels of general Jewish knowledge and the very good attitudes of the pupils, is sound.

5.1.4 The Headteacher provides good leadership. She is very respectful of the Jewish ethos and conscious of the need to develop it further and supports the Jewish Studies department well. She is in frequent communication with the Head of Jewish Studies, monitors the work of the department and has identified areas for development and methods of achieving this.

5.1.5 The Governing Body are caring and supportive of the school. There is a Jewish Studies committee that meets regularly. This committee receives reports from the Head of Jewish Studies and discusses them, and the outcomes of these meeting are shared with the full Governing Body. However, this committee should act more as a 'critical friend' and become more rigorous in its monitoring role.

5.1.6 Since the previous inspection, the Head of Jewish Studies has ensured that the curriculum and the procedures related to assessment of the curriculum are in place and that they are followed by all staff. Teachers mainly teach in a similar manner and there is a shared commitment to the education of the pupils. Standards in Hebrew reading and in general Jewish knowledge have risen since the previous inspection. The Jewish ethos of the school has been maintained.

5.1.7 The Head of Jewish Studies ensures the department runs smoothly. There are regular staff meetings. Informative news letters are a recent innovation. Some of the meetings concern the standards of pupils' work and an effective drive to raise standards in Hebrew reading in years 3, 4 and 5 has taken place.

5.1.8 The critical evaluation and analysis of the work of the department is in need of development. There is little critical evaluation of the strengths and weaknesses in provision. The Jewish development plan, a key issue for improvement from the previous inspection, remains an imprecise document with insufficient evaluation of the impact of actions taken with neither short nor long term planning incorporated. Some internal observations of the teaching have taken place but from this there is no planned staff development programme and the impact of the training that has been provided is not monitored or evaluated. Most Jewish Studies staff have considerable non-teaching time within their timetables, but this time is not used as productively as it should be. Outcomes of meetings are not clearly identified with targets and action points and this has led to a lack of rigour and pace within the work of the department.

5.1.9 The standards achieved by the pupils within all areas of the curriculum and the progress they are making need to be more precisely measured and clearly identified. The inspection findings are that the standards in Hebrew reading and writing and in general Jewish knowledge by Year 6 are higher than the Head of Jewish Studies, Head Teacher and Governors had previously believed. The lack of critical evaluation of the attainment of reading and writing in particular within the school has led to a decision to focus on these areas to the detriment of Jewish history and geography.

## **5.2 Staffing, Resources for Learning and Accommodation.**

5.2.1 Staffing levels are good and the school benefits from a very stable staff of experienced and dedicated teachers. However teachers are not always deployed as well as they could be, particularly to support those pupils with special needs who require additional help. All staff have a good knowledge of their subject and half of them have qualified teacher status. Those without a teaching qualification are not currently engaged on any formal training programme.

5.2.2 As part of their professional development, all Jewish Studies staff attend the school staff meetings that are relevant for them and some attend more than those directed by the Headteacher. Training is not implemented to the extent that it could and should be. Training for all Jewish Studies teachers has included lesson planning to be formatted in a similar manner to the National Curriculum teachers, but not all Jewish Studies staff have adopted this uniformity and professionalism of approach. In the current year, only the Jewish Studies co-ordinator has attended specific Jewish Studies training and the content of this training has not been implemented. The school has not yet received its allocation of computer training for teachers and when this takes place all the Jewish Studies teachers will be involved in this training programme.

5.2.3 Although there is a school policy that Performance Management is applied to all Jewish Studies teachers, this process has not been rigorously implemented and has had little impact.

5.2.4 The school lacks induction procedures and documentation for both new Jewish Studies teachers and for new non-Jewish National Curriculum teachers, providing them with information on Judaism and the implications of teaching in a Jewish school.

5.2.5 The school has recently reviewed its resources and claims that it has sufficient teaching materials. There are many videos and tapes and some computer programs. There is a lack of children's reference books in the Jewish Studies classrooms and some text books have English translations that are outdated. There are few games for the younger pupils. There are insufficient novels with Jewish interest or background in the main school library and reference books to Judaism are interspersed with those from other religions. This is inappropriate and is contrary to the school's ethos.

5.2.6 Insufficient use is made of the school's resources, particularly of computers and audio-visual aids. Only linear *chumashim* and worksheets were seen being used in the older classes. In the younger classes a wider range of resources were used.

5.2.7 Displays in the school halls and in the front entrance are attractive and provide a Jewish environment for the pupils. Photographic displays in the corridors by the infant classrooms refer to these pupils' visit to the local synagogue. Within the Greenhill wing of the school where all the Jewish Studies lessons take place there are three Jewish Studies classrooms with displays in the rooms and the surrounding corridors that enhance the learning environment and Jewish ethos well. However, because all the Jewish Studies learning takes place in this one area of the school and there are few curriculum links, there are no displays reflecting the Jewish ethos of the school in the classrooms where pupils spend most of their school day.