

**PIKUACH INSPECTION REPORT**

**NORTH WEST LONDON JEWISH DAY SCHOOL**

**DFEE SCHOOL NUMBER: 304/5201**

**REPORTING INSPECTOR**

**RABBI Y YODAIKEN**

**TEAM INSPECTOR**

**RABBI G SHISLER**

**DATE OF INSPECTION**

**12 – 14 MARCH 2002**

**INSPECTION UNDER SECTION 23 OF THE EDUCATION (SCHOOLS) ACT**

## 1. INTRODUCTION

This inspection was carried out under Section 23 of the Schools Inspection Act 1996.

The purpose of the inspection was to report on:

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

Other aspects of the school's work were inspected under Section 10 of the Schools Inspection Act (1996) and reported on separately.

Name of School	North West London Jewish Day School
Type of School	Infant and Junior
Status	Voluntary Aided
Age Range of Pupils	3 to 11
Headteacher	Mr David Collins
Head of Jewish Studies	Rabbi R Broder
Address of School	180 Willesden Lane, London NW6 7PP
Telephone	020 8459 3378
Chair of Governors	Mr D Landy
Principal	Dayan I Binstock
Local Authority Area	London Borough of Brent
Name of Reporting Inspector	Rabbi Yonoson Yodaiken
Name of Team Inspector	Rabbi Geoffrey Shisler
Dates of Inspection	12 March 2002 – 14 March 2002
Dates of Previous Inspection	6 May 1997 – 9 May 1997

### 1.1 Basic Information about the school

North West London Jewish Day School was founded in 1945. Its ethos is rooted in traditional orthodox Judaism and just over 30% of the school day is devoted to *Limmudei Kodesh*. Its aims can be stated as being to provide a rounded secular and orthodox Jewish education, based on the National Curriculum and orthodox Jewish sources. There are 234 children on roll, who are accommodated in seven classes, and a Nursery, where there are an additional 30 children attending on a full time

basis. The school serves the orthodox Jewish community in North West London. Some children are from the local area, but most are from districts in North West London, such as Hendon, Golders Green and Edgware. The aim of the *Limmudei Kodesh* curriculum and syllabus is to provide the children of the school with a solid foundation in all areas of Hebrew education, whilst instilling a love and respect for the *Torah* and Jewish heritage. Over 70% of children leaving school last year, at the end of Y6, transferred to Jewish secondary schools.

## 1.2 School Data and Indicators

Number of pupils on roll in the Nursery	30
Number of pupils on roll YR to Y6	234
Religious Affiliation	Modern Orthodox

### Special Education Needs

Number of pupils having a statement of Special Educational Needs	2
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### Free School Meals

Number of pupils receiving Free School Meals	3
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### Teachers and Classes

Full time equivalent Jewish Studies teachers	6.2
Number of full time Jewish Studies teachers	3
Number of part time Jewish Studies teachers	7
Pupil to teacher ratio in Jewish Studies	37.5 : 1
Average class size for Jewish Studies	22

### Teaching Time for Jewish Studies per Week

YEAR	% TIME LIMMUDEI KODESH
Y1	34.7%
Y2	28.6%
Y3	32.8%
Y4	32.2%
Y5	34.6%
Y6	33.9%

### 1.3 Record of Evidence

The inspection was carried out over the course of three days by two inspectors. In total, 24 lessons were observed, including 6 *Ivrit* lessons.

YEAR	R	Y1	Y2	Y3	Y4	Y5	Y6
LESSONS OBSERVED	3	3	3	4	3	4	4

In addition, pupils were observed at prayer (*Tefillah*), assembly, at break, at lunchtime, and as they moved around the school. Approximately fifty pupils were interviewed. Samples of pupils' work in all aspects of the Jewish Studies curriculum were perused and assessed. Discussions were held with the Headteacher, Head of Jewish Studies, Principal, Chair of Governors, Head of Trustees, members of staff, Special Needs Co-ordinator (SENCO), *Chumash* Co-ordinator and parents.

Policy documents, the Jewish Studies curriculum, teachers' plans and records were studied carefully before and during the inspection. In addition, parents' views were sought at a meeting for parents with the inspectors, and by way of a questionnaire, completed by 94 parents.

## 2. SUMMARY

### 2.1 Main Findings

1. The North West London Jewish Day School offers a good environment for providing a Jewish education. The Jewish Studies provision has a significant place in the overall curriculum.

2. The standards achieved by pupils in most areas of *Limmudei Kodesh* are good when judged against the school's expectations. The majority of the pupils make at least sound progress as they advance from year to year.

3. There is a strong emphasis placed on proficiency in Hebrew reading and textual studies. Standards reached in Hebrew reading are good and in *Chumash*, overall good. Standards in *Mishnah* are good, as are those in Jewish General

Knowledge. Unsatisfactory standards are reached at KS2 in Jewish History, and attainment in Ivrit, generally, is poor.

4. The attitude and behaviour of pupils in relation to Jewish Studies is very good. They co-operate with one another and display respect to adults and with peers. Behaviour around the school is generally of a high standard. The spiritual development of pupils is a great strength of the school.

5. The school complies with the statutory requirement to provide a daily act of collective worship for all its pupils. *Tefillah* (prayer) and *Birkat Hamazon* (Grace after Meals) have a positive impact on the Jewish values and ethos of children at the school.

6. The special needs provision (SEN) is good and has greatly improved since the last inspection. The Special Needs Co-ordinator (SENCO) for Jewish Studies teaches children with lower attainment individually. He manages and co-ordinates this aspect of the school well.

7. The quality of teaching, overall, is good, with many examples of very good teaching and only a few examples of unsatisfactory teaching. 82% of lessons are at least good, with 50% very good or better, and only 6% of lessons being unsatisfactory. At KS1, 71% of lessons are at least good and at KS2, 91% of lessons are at least good. However, when one takes Ivrit into account, only 62% of lessons are at least good and 16% of lessons are unsatisfactory.

8. The quality of the *Limmudei Kodesh* teachers, in terms of their dedication and motivation, is a major strength of the school. They are very secure in their Jewish knowledge, and they present themselves as admirable role models, thus reinforcing the school's aims, ethos and Jewish values. Teachers are meticulous in their planning of lessons. However, medium and long term plans are less developed at KS2.

9. The quality and range of the curriculum is good and has much improved since the previous inspection. The curriculum document contains attainment targets for each topic in each year group. However, in certain sections, such as in Jewish Knowledge, there is a need to shorten parts of it to make it more manageable.

10. Assessment strategies have been developed recently and, overall, are sound. At KS1, standards of assessment are good and at KS2, assessment strategies are sound. Both summative assessment, and formative assessment to instruct planning, takes place. Although generally, marking is satisfactory, there are examples of poor marking, where unclear messages are given to pupils. Arrangements for reporting to parents are good, with high standard written reports being sent to parents twice per year.

11. There appears to be strong parental support for the school. The vast majority of parents, who responded to the questionnaire, feel that the school gives their children a good understanding of Jewish values. Most parents maintain that their children enjoy Jewish Studies. The majority of parents, however, do not feel that the school provides a good range of Jewish extra-curricular activities. A vast majority of parents find it easy to approach the school with their concerns.

12. Management of the Jewish Studies at the school is of a high quality. The provision for Jewish Studies comes under the responsibility of the *Vaad HaChinuch*, which is responsible for the delivery of Jewish Studies. The Head of Jewish Studies has a very positive impact on the school. His expertise and commitment greatly enhance the Jewish Studies Department. The vision of the Head of Jewish Studies, coupled with the dedication and support of the Headteacher, trustees and governing body, means that the school has very good leadership in Jewish Studies.

## **2.2 Key Issues for Action**

To improve further the quality of Jewish education in the school, the governors and staff need to:

- Enhance the provision of Ivrit, by improving teaching methods, developing the Ivrit curriculum, and reviewing the overall provision of this subject.
- Improve standards in Jewish History in Y4 to Y6 by reviewing the curriculum and reassessing topic coverage to ensure that pupils retain the information taught to them.

### 3. STANDARDS IN JEWISH EDUCATION

#### 3.1 Achievement and Progress in Jewish Studies

- 3.1.1 The standards achieved by pupils, overall, in *Limmudei Kodesh* are good, when judged against the school's expectations. The vast majority of pupils make at least sound progress as they advance from year to year.
- 3.1.2 In the foundation stage of the Reception class and Y1, children receive a strong grounding in reading, and this is reflected in good standards of Hebrew reading throughout the school. The vast majority of children tested read with confidence and fluency by the end of both key stages.
- 3.1.3 The school places great emphasis on the teaching of textual studies, such as *Chumash* and *Mishnah*. In both these subjects, standards achieved are good. The teaching of *Chumash* begins in Y1 and gradually, the vocabulary and grammatical awareness of children is extended. By Y6, children have a good knowledge of key words in the Torah and have a good understanding of roots, prefixes and suffixes. *Mishnah* is first taught in Y4 and here, also, standards achieved are good. Children are extended in their cognitive thinking and learn to appreciate the great insights and logic of the authors of the *Mishnah*, the *Tanaiim*.
- 3.1.4 Standards achieved in Jewish General Knowledge are good. Children have a good knowledge of the Jewish Festivals and the spiritual aspects of Jewish Heritage and Festivals. Equally, the pupils' understanding of the *Mitzvot*, particularly positive commandments, is good.
- 3.1.5 Standards, however, in Jewish History taught in Y4 to Y6 are unsatisfactory. Pupils tested were not able to recall historical facts taught to them during the previous term. This is an area, which needs attention, to ensure that children retain knowledge taught.
- 3.1.6 Oral work, in particular, is of a high standard. At KS1, this is demonstrated in the pupils' response to questions. By the end of KS2, higher attaining pupils

are able to engage in high level discussions, such as the concept of freedom and slavery in relation to *Pesach*.

3.1.7 The standard of handwriting, overall, is sound. Children generally write clearly. However, there are limited opportunities given to children for creative writing in *Limmudei Kodesh*.

3.1.8 Standards achieved in Ivrit are poor. Testing of children and observation of lessons indicates that children's level of attainment in Ivrit in Y6 is not very much higher than that in Y3. This is an area, which requires substantial input in order to raise standards. The governors are aware of this weakness and are correct in their seeking the view of an expert Ivrit consultant to help progress this aspect of the school's educational provision.

### **3.2 Pupils' Attitudes, Behaviour and Response to Jewish Studies**

3.2.1 The attitude, behaviour and response to Jewish Studies displayed by pupils are generally very good. This reflects the whole school objective of promoting Jewish values. Staff place a great emphasis on courtesy and respect and children are rewarded for good behaviour around the school. Many pupils extended considerable courtesy to the inspectors during the course of their visit. Additionally, pupils displayed good manners to their peers. It was very impressive to hear one child praise another for his good responses to the inspector's questions.

3.2.2 Behaviour in Jewish Studies lessons, overall, is very good. Pupils generally show motivation and interest in their lessons. At Key Stage 2, in 80% of *Limmudei Kodesh* lessons, the level of response is very good, and at KS1, in 70% of lessons, the response is at least good.

3.2.3 There are notices all around the school reminding children to behave correctly. Children, one boy and one girl, are selected as 'stair child' of the week, for good behaviour on the stairs. This encourages children to conform with school rules for behaviour around the school.



### 3.3 Collective Worship – (Tefillah)

- 3.3.1 The school complies with the statutory requirements to provide a daily act of worship for all its pupils. The *Tefillah* sessions, without doubt, have a positive impact on the Jewish values and ethos of the school. All classes begin their day with classroom *Tefillah*, unless there is an assembly. Every Monday, there is an assembly for Juniors and Y2. On Fridays, there are separate *Kabbalat Shabbat* assemblies for Infants and Juniors. On *Rosh Chodesh*, there is a whole-school assembly, where parents are invited into school to share the atmosphere. Additionally, before every *Chag* (Festival), there is an all-school assembly.
- 3.3.2 After lunch, *bentching* (Grace After Meals) is said and, often, is accompanied by music played on a piano. The *Beth Hamidrash* is made available to children at afternoon break for a voluntary *Mincha* (Afternoon prayers) service.
- 3.3.3 A *Tefillah* policy is in place and was updated in December 2001. It states that, “*Tefillah* needs to be meaningful and relevant to all pupils; therefore, there is differentiation according to ages and abilities.” The range of activities is appropriate for the age categories, but consideration should be given to differentiation within *Tefillah*.
- 3.3.4 At all times during collective worship, there is at least a good atmosphere, with several examples of very good practice. Pupils are motivated and generally participate appropriately. All sessions of collective worship make a significant contribution towards the spiritual development of pupils.
- 3.3.5 The *Rosh Chodesh* assembly, observed during the inspection, was particularly impressive. The standard of *Kriat HaTorah* by the children was exceptional, and the performance of the school choir was delightful. The fact that every child from Y6, irrespective of their singing ability, is a member of the school choir, is commendable. Parents of Y4 attended, as the assembly was led by this class, both in the various parts of the *Shacharit* (morning) service and in the *Kriat HaTorah*. However, the length of this assembly, about one hour, meant that some of the younger children in lower infants

found it difficult to maintain their interest throughout. Consideration should be given to shortening the involvement of the lower infants in this assembly. Behaviour throughout the assembly was exemplary.

3.3.6 *Bentching* follows lunch and is often accompanied by the playing of a piano. Practically all the children participated well in the activity. However, there were some, whose concentration wandered. It is difficult for the sole member of staff in charge of *Bentching* to ensure that every child in the hall is singing. On the day that the voluntary *Mincha* was observed, a commendable number of children, approximately twenty, (mainly girls) took part in this *Tefillah*. It is understood that this is a typical number of those, who attend.

#### 4. QUALITY OF JEWISH EDUCATION

##### 4.1 Quality and Range of the Curriculum

4.1.1 The *Limmudei Kodesh* curriculum is very comprehensive and includes Ivrit as a spoken language. It occupies approximately 33% of curriculum time. The curriculum outline has much improved since the last inspection.

It is divided into five 'Key Learning Areas':

- 1 Textual learning, *Sifrei Kodesh, Torah, Mishnah.*
- 2 *Tefillah, B'rachot, Siddur, Haggadah.*
- 3 *Parashah*
- 4 *Am Yisrael* over the generations, Land of Israel, Festivals, Jewish Knowledge, *Dinim*
- 5 Ivrit

4.1.2 Overall, the curriculum is a good one. However, in the area of Jewish Knowledge, so much is included that it is virtually impossible to cover it. This invariably leads to selections having to be made by individual members of staff. It is difficult to see how the amount of work, designated for one term, could be completed in that term. In one teacher's planning book, it was noted that she intended to complete work from a previous term, before moving on. It would, therefore, be advisable to reduce the size of the curriculum in this area, to make it more manageable.

- 4.1.3 A weakness was observed in the teaching of History. For example, out of eight children, asked from Y6, none of them knew who *Chofni* and *Pinchas* (Eli's sons) were, even though the story of Samuel appears on the syllabus for the first term of Y6. The attainment in Jewish History is unsatisfactory and is a Key Issue that should be addressed as soon as possible. The History curriculum needs to be revised and consideration given as to how topic coverage could be improved, to ensure that pupils retain the knowledge taught to them. Additionally, the curriculum for Ivrit needs to be reassessed as a matter of urgency, in order to rectify some of the shortcomings in this subject.
- 4.1.4 The rationale of the teaching of the curriculum is '...academic in content and intellectually rigorous in method ..... It is taught not just as an academic subject, but as a way of life.' (LK Curriculum and Programmes of Study, Jan 2001). There is much evidence to show that these aims are being achieved by the school.
- 4.1.5 There is some evidence of cross-curricular integration. However, both the Jewish Studies department and National Curriculum department would gain from much more integration taking place.

## **4.2 Teaching**

- 4.2.1 The Jewish Studies staff at the North West London Jewish Day School have a secure knowledge of their subject and a clear commitment to both Jewish Studies and the educational needs of their pupils. Lesson plans are completed well. Particularly noteworthy is the high level of teaching in *Chumash* and *Mishnah*.
- 4.2.2 The quality of teaching, overall, is good, with many examples of very good teaching and only a few examples of unsatisfactory teaching. 82% of lessons are at least good, with 50% very good and better, and only 6% of lessons being unsatisfactory. There was one excellent lesson at KS2. At KS1, 71% of lessons are at least good, and at KS2, 91% of lessons are at least good. However, when one takes into account Ivrit, then only 62% of lessons are at

least good, and 16% of lessons unsatisfactory. It is important that the teaching of Ivrit is improved as soon as possible.

4.2.3 Where teaching is good, the pace is brisk, and pupils are involved and interested. Clear targets are set at the beginning of lessons. In these lessons, questioning techniques are good and teacher resources used are appropriate and interesting. Differentiation strategies are used to help children with different levels of attainment make good progress. Where lessons are unsatisfactory, the pace of the lessons is slow and objectives not reached. Differentiation methods used are poor and resources uninteresting and outdated. There is a need for professional development for those teachers, who are not teaching well.

4.2.4 Teaching approaches vary throughout the school. In the Reception class, there are three teachers, who manage their class in a way similar to lessons taught in the National Curriculum. Children are divided into six groups, four of which are independent learning activities, and two teacher led. During the inspection, some good lessons were observed in the Reception class, using this grouping approach. Other teachers use a more 'talk and chalk' approach, which also achieves good results, and some teachers use a combination of more innovative approaches and the traditional methods. These different teaching strategies ensure that pupils experience a rich variety of teaching styles during the course of their time at the school.

### **4.3 Assessment**

4.3.1 Assessment strategies, overall, are sound. The good, detailed assessment at KS1 allows for effective planning. Assessment strategies at KS2 are sound.

4.3.2 Teachers are careful in their planning of lessons, producing clear plans, and good short-term planning strategies are in place. Medium to long-term planning is sound, overall.

4.3.3 Regular testing takes place, both orally and written. Written tests take place approximately every two weeks on average. Records are kept of these tests

in mark books, which include test scores for pupils, over the course of the year.

- 4.3.4 Both summative, and formative assessment to inform planning, take place. These formative assessments are used to plan future lessons. There is less evidence of formative assessment, linked to evaluation, taking place at KS2.
- 4.3.5 Written reports are sent to parents twice per year. Many sample reports were inspected and they include positive and constructive comments. Parents are invited into school three times per year and encouraged to express their comments and concerns.
- 4.3.6 The evidence indicates that the standard of teachers' marking pupils' exercise books is variable. Some teachers mark pupils' work meticulously, whilst others do not conform with the school's marking policy, making comments, such as, "See me later." This does not indicate to the child anything constructive about the piece of work in question.
- 4.3.7 Teachers offer praise and encouragement on a regular basis. There is a good system of house points in place in the school, which helps to motivate pupils. Homework is set regularly and marked.

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

- 4.4.1 A great strength of the school is the spiritual development of the children. The influence of the Head of Jewish Studies, and the rest of the Jewish Studies staff, is pivotal in developing this area of school life. This is based on traditional Jewish values and is clearly understood by all members of staff.
- 4.4.2 To help promote the spiritual and moral development of pupils, the school stresses specific themes, such as kindness and charity, at regular intervals. These themes are highlighted, not only in the classroom, but also in wall displays. Recently, a charity collection in the school raised an impressive amount of money.

- 4.4.3 The school's prospectus and the curriculum show the school's vision for the pupils' development as traditional proud Jews. The school encourages children to perform religious practices in a confident and informed way, and instils them with a sense of identity with Israel.
- 4.4.4 The entire staff of the school shows a strong commitment to the ethos of the school. Teachers are fine role models and set excellent standards with regard to appropriateness and modesty of dress. In the light of the serious situation in Israel, the second day of the Inspection was designated as a Fast, and a day of prayer, by the Chief Rabbinate of Israel. With great sensitivity and thoughtfulness, special prayers were recited at both key stages, and learning in a Key Stage 2 class was dedicated to those recently injured in Israel.
- 4.4.5 The degree of *derech eretz*, (respect and consideration for others) evident throughout the school, is a great strength. A feature of school life is the 'Friendship Squad', which children from every year are invited to join. This is a group, which is given the responsibility to look out for, and befriend, children, who are on their own in the playground. They are provided with a distinctive white baseball cap so that they can be readily identifiable.
- 4.4.6 Assembly and *Tefillah* greatly enhance the spiritual and moral aspects of the school. During the assembly observed, the atmosphere was truly an uplifting spiritual experience for the children.
- 4.4.7 Display in the corridors is good and adds to the spiritual and moral development of the children. However, display in the classrooms is variable and, overall, unsatisfactory. This aspect of school life should be developed.

#### **4.5 Equality of Opportunity**

- 4.5.1 There is a clear policy in Equal Opportunities in the school, which is implemented in full. Equal access to the Jewish Studies curriculum is given to both boys and girls, and children with lower attainment.

4.5.2 Children with special needs, both with regard to behaviour and academically, are supported appropriately. However, it would be advantageous for teachers to use Individual Education Plans (IEPs) within the classroom setting. There is little evidence of this taking place at present.

#### **4.6 Support, Guidance and Welfare**

4.6.1 The provision for support, guidance and welfare is very good. The school provides a safe and secure environment for pupils.

4.6.2 Security at the school appears effective. Parents pay for the full-time security officers, and parents take part in a rota themselves at the beginning and end of the school day. The fire exits are all accessible and fire drills are held once per term.

4.6.3 There is a Welfare Officer, to whom children are sent if they feel unwell. She assesses when it is necessary to contact parents.

4.6.4 If children have personal problems, members of staff make themselves available for the children to be able to talk through their concerns.

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

4.7.1 Provision for pupils with SEN is good, and shows a marked improvement on the previous Pikuach inspection.

4.7.2 There are currently 53 pupils in the school with SEN; thirty-two showing Initial Concerns, eleven Special Action, eight Special Action Plus, and two of whom are statemented. The largest group of children, requiring SEN, comes from Year 3, where there are thirteen out of a class of thirty-six. Two children have a support assistant with them at every lesson, including *Limmudei Kodesh*. The SEN co-ordinator in Jewish Studies removes seven of these pupils, individually, every week, for extra support, and the rest are accommodated in the classroom, by differentiation.

- 4.7.3 In the majority of lessons, teachers used good differentiation strategies, taking into account children of different attainment levels. However, in some lessons, it was observed that the amount of differentiation was unsatisfactory, even when it was clearly on the lesson plan that this was to be built into the lesson. The same written work was set for the entire class, and there was little evidence that special work had been planned for children of lower ability.
- 4.7.4 IEPs, mirroring those used in the National Curriculum, are written in the Jewish Studies Department for children needing them. However, there is little evidence of these IEPs being used in class. As soon as there are any initial concerns, parents are informed, first by telephone and then by a printed form. The Jewish Studies SENCO pointed out that initial concerns may be simply that a child is having difficulty with being introduced to *Mishnah*, and this initial contact with the parents is nothing more than an alert that the child may need a little more help with that particular topic. With other pupils, however, there is a need for intervention strategies to be used, which the SENCO organises well.
- 4.7.5 In most Jewish Studies lessons, the children are divided into two groups, the smaller group consisting of the pupils with lower attainment.
- 4.7.6 The Jewish Studies SENCO meets with the school's SENCO at the beginning of every term to discuss common issues, and he meets with the *Vaad HaChinuch* once per term to give a report on the work of his department. Jewish Studies teachers are informed when parents' meetings are to be held, so that they can attend, if appropriate.
- 4.7.7 A consultant from *Binoh* comes into the school once per term to meet with the *Limmudei Kodesh* staff and to hold a 'clinic'. The school is registered with *Binoh* and is able to borrow resources from them.
- 4.7.8 There are about twelve children in the school, who speak Ivrit fluently. Every week, they meet with one or more of the Israeli mothers, to speak together. No other provisions are made for children of high attainment.



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

- 4.8.1 Parents' views of the school are positive and highly supportive. The Staff Handbook states that the school believes in the Home/School partnership and works closely with parents, and there is a general perception amongst the parents that this is so. This view is supported by questionnaire responses.
- 4.8.2 Specially prepared *Parashat Hashavua* sheets, differentiated according to age, are sent home weekly with the children. These sheets are aimed at the parents, who are thereby able to help their children understand the contents. Questions are set, and the children are expected to answer them, over the weekend, as homework.
- 4.8.3 The choir has performed outside the school at Logan Hall on *Yom HaShoah*, and Brent Town Hall on *Chanukah*, and there are teams that participate in chess and sporting activities against other schools.
- 4.8.4 Children from Year 6 went to sing at the local Old Age Home at Purim, and a group has also been to play with children with severe special needs at Tuffkid, a Nursery school in Golders Green. Children participated in a sponsored walk to raise money for the Hospital Kosher Meals Service.
- 4.8.5 Reports are sent out to the parents twice per year. In the middle of the school year, reports are composed mainly of grades, and at the end of the year, a full report is sent. These reports are of a good quality and are very helpful to parents.
- 4.8.6 Four opportunities are offered to parents for consultation with staff. At the commencement of the academic year, a Parents' Meeting enables the school to tell the parents about the curriculum for the year, and what is expected from parents and children. Three consultation evenings take place in November, March and June to inform parents about their children's progress.
- 4.8.7 The school provides a full prospectus for parents and prospective parents. The governing body's report to the parents, and the quality of the documentation for external agencies, is good.

- 4.8.8 The parents contribute to the school's Jewish life. They come into school for such activities as assembly, reading with children and parent rotas at the beginning and end of school.
- 4.8.9 Parents were invited to give their views by completing a questionnaire, and attending a meeting with the inspectors. 94 completed questionnaires were received. Most of the views expressed were positive. For example, 84% of parents were happy with parental opportunities for involvement in school life; 82% felt they could easily approach the school with problems. 84% of parents felt that the school promotes a good value system in the children. Less positive views were expressed in two areas with regard to extra-curricular activities and links with the wider community. It is the view of the inspectors that extra-curricular activities are appropriate in the school.

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

### **5.1 Management**

- 5.1.1 Management of the Jewish Studies at the school is of a high quality. The Head of Jewish Studies offers dynamic leadership and has a clear vision for the school. A dedicated governing body, group of trustees and staff ideally support him. The Principal of the school gives advice and *Halachik* direction, and the Headteacher provides good support to the Head of Jewish Studies.
- 5.1.2 The provision for Jewish Studies comes under the responsibility of the *Vaad HaChinuch*, which is responsible for the delivery of Jewish Studies. It has the power to appoint teachers, determine the content of the Jewish Studies curriculum, and is guardian of the school's orthodox Jewish ethos.
- 5.1.3 The *Vaad HaChinuch* is a sub-committee of the governing body and is made up of the Headteacher, Head of Jewish Studies, governors, trustees, parents and the Principal of the school.

- 5.1.4 There is a comprehensive school development plan for Jewish Studies. This is linked to objectives, success criteria and budgetary effects. Aspects, such as Ivrit and the teaching of reading, feature prominently in this action plan.
- 5.1.5 The Head of Jewish Studies works well together with the Headteacher and Deputy Head. This liaison, which takes place, is critical for the success of the school.
- 5.1.6 The Head of Jewish Studies uses his non-contact time to advise staff, monitor standards and develop resources appropriate for use in Jewish Studies. He regularly tests classes and is very clear in the strengths of the school and areas for development.
- 5.1.7 There is a performance management appraisal structure in place and this is linked to objectives in the Development Plan.
- 5.1.8 There are three members of staff with co-ordinator roles; the SENCO, Reading co-ordinator and *Chumash* co-ordinator. These members of staff write policies, report to the governing body on their specialist area, and look for resources, which would help progress their particular area. The co-ordinators carry out their duties well. However, in order to bring excellence, they need to be given more non-contact time to monitor and assess progress.
- 5.1.9 Jewish Studies staff take part in regular professional training of staff at the school. However, in order to enhance the Jewish Studies provision across the board, there needs to be a rigorous audit of teachers' professional training needs, particularly in the teaching of Ivrit.

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

- 5.2.1 The Jewish Studies department is well staffed, with a good mix of experienced teachers and newer recruits to the profession. There are three full-time members of staff. All teachers have secure knowledge and understanding of their subjects.

- 5.2.2 Procedures have been set in place for appraisal and a timetable for monitoring is available. Various in-service training days and courses have been held on such topics as 'Teaching *Chumash*', use of Computers in *Limmudei Kodesh*, Informal Education, and Child Development. Some have been run by members of staff, and some by outside agencies, usually the Agency for Jewish Education.
- 5.2.3 Accommodation is good and most classrooms are light and airy. The Infant Hebrew Room is the principal exception. Fans have been installed to make up for the lack of ventilation in this room.
- 5.2.4 The resources available for teaching *Limmudei Kodesh* are good and are constantly being upgraded by the Head of Department. The Trustees give him every possible support in his aim to obtain the best resources available. However, much reliance is placed on worksheets, which are produced to variable standards, some dull and unattractive, with others very good. This is an area for development so that all worksheets are done on the computer in an attractive way.
- 5.2.5 The school has an Interactive white board, that was put to outstanding use during one *Limmudei Kodesh* lesson. The novelty of this piece of equipment makes it a useful teaching tool, but the lack of suitable computer programs for use in Jewish Studies makes its present value somewhat limited. The same can be said for ordinary computer programs for use in Jewish Studies, and until more become available, computers and the interactive white board will not be able to play a great part in the teaching of *Limmudei Kodesh*. The Head of Department is engaged in a constant search for good material in this field.
- 5.2.6 For *Tefillah* and *Tefillah* Studies, all children use the Singers *Siddur*. A new *Chumash*, *Chumash HaMenukad*, is in use in the school and contains large, clear and pointed script, including *Rashi*, and is a great improvement over those used previously. The Library is being constantly upgraded and is in the process of being catalogued. It contains a good range of Jewish books of all kinds, including fiction, and will soon be in use by the whole school. There is a selection of videos available in the department, mainly to do with the

*Chagim* and *Eretz Yisrael*. The Head of Department also keeps a catalogue of those videos available at the Agency for Jewish Education, from where they can be hired, and they are used, occasionally, as teaching tools.

5.2.7 The Jewish Studies Department is supported by voluntary contributions made by parents, and supplemented by some donations and grants. The evidence indicates that the financial resources of the school are managed well.