

KING DAVID PRIMARY SCHOOL

INSPECTION REPORT

Local Authority Birmingham

Inspected under the auspices of Pikuach

Inspection dates 6 & 7 June 2017

Lead Inspector Esther Colman

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

Type of school	Primary
School category	Voluntary aided
Age range of children	3 - 11
Gender of children	Mixed
Number on roll	250
Appropriate authority	Governing body
Chair of Governors	Mr Steve Bushell
Headteacher	Mr Steve Langford
Address	250 Alcester Road, Mosely, Birmingham B13 8EY
Telephone number	0121 449 3364
Email address	head@kingdavid.bham.sch.uk
School website	www.kingdavid.org.uk

Inspection team

Lead Inspector **Esther Colman**

Team Inspector **Irene Kay**

Introduction

This inspection was carried out by two inspectors over two days. They visited 10 lessons or parts of lessons as well as *tefillot* (prayers) and assemblies. This included observing Jewish Studies lessons as well as the Religious Education Parallel Groups across all year groups. The school requested that the teaching of Modern Hebrew (*Ivrit*) should be included in the inspection but as there were no *Ivrit* lessons to observe over the two days, inspectors looked at the *Ivrit* Curriculum, *Ivrit* displays and children's work in *Ivrit* to assess progress. The inspectors held meetings with the Head teacher, Head of Religious Education and Director of Jewish Education. They looked at a range of documentation including the school's self-evaluation document, the school's improvement plan, pupils' written work, teachers' lesson plans, the Key Skills documents and the Expectations in RE. The inspectors heard pupils read in Hebrew and held discussions with different groups of pupils. The inspectors took account of the views of parents and carers.

The inspectors looked in detail at the following:

- The progress pupils make in Jewish Studies and RE Parallel Groups.
- The quality of teaching, learning and assessment in Jewish Studies.
- The effectiveness of Leadership and Management including governance of Jewish education in the school.
- Pupils' spiritual, moral, social and cultural development including Collective Worship (*Tefillah*).
- The Jewish Studies and Religious Education Curricula.

Information about the school

- King David Primary School is a small (one-form entry) Orthodox, Jewish, Voluntary-Aided primary school including a Nursery.
- The intake is now approximately 20% Jewish, 65% Muslim and 15% mixed, including those with no religious affiliation.
- Approximately half the pupils have English as an Additional Language.
- The proportion of pupils with special educational needs is above the national average at 19.9%, compared to 13.0% nationally. As of October 2016, the school had one pupil with an EHC Plan attending the Reception class.
- The school aims to give all pupils a broad education in the context of the values of Orthodox Judaism, while promoting high self-esteem and independence.
- All pupils study Judaism in Religious Studies lessons, while Jewish pupils follow a deeper programme of study in their Jewish Studies lessons.
- The Jewish children come to the school from across Birmingham, while the non-Jewish pupils are from the local catchment area. The children from both groups come from wide social and economic backgrounds.
- The main school building includes a synagogue, which is used by the local Jewish

community for worship on Saturdays and Festivals and by the pupils for their dedicated Jewish Studies lessons.

- Over the last six years, the school has undertaken the "Big Build", providing an additional classroom, a balcony across the hall, sheltered outdoor education provision for the Foundation Stage, a dedicated ICT suite with library and various other minor improvements. It now has plans to redevelop the Nursery to make it the ideal learning space.

Inspection judgements

Overall effectiveness	2
Outcomes for pupils in their Jewish education	2
Quality of teaching, learning and assessment in Jewish Education	2
Effectiveness of Leadership, Management, and Governance of Jewish Education	2
Effectiveness of the Jewish Studies/Education curriculum based on the school's aims and objectives	2
Quality of provision for pupils' spiritual, moral, social and cultural development, including meeting the statutory requirement for a daily act of collective worship (tefillah)	1

Overall Effectiveness:

The quality of Jewish Learning provided in King David Birmingham is GOOD because: -

- The Head teacher and Director of Jewish Education, supported by all the Religious Education staff, are fully committed to continue to provide a good standard of religious education, while the Head of Religious Education is away on long term sick leave.
- The pupils are receiving a good Religious Education, founded on Jewish and British values.
- Spiritual, moral, social and cultural development is outstanding, because staff and pupils show great respect for each other and for the ethos of the school. The quality of *Tefillah* (prayer) is outstanding and enables the pupils to be prepared for involvement in community prayer, where appropriate.
- Most areas for improvement from the previous Pikuach inspection have been addressed, such as an Early Years Foundation Stage (EYFS) age appropriate assembly, more opportunities for pupils to lead *Tefillah*, less reliance on worksheets and greater use of *Ivrit* labels in classrooms and around the school.
- The teaching of *Ivrit* contributes to the Jewish life of the school by promoting the use of Hebrew as the language of the Jewish people.

- Teaching overall is good and relationships are excellent, modelling the Jewish ethos and values of this school. To quote some of the children we interviewed: "We have nice teachers, we have clever teachers – the teachers and the children are what makes this school good!"
- Partnerships with parents and the wider community are good, and often outstanding.
- The school has succeeded in achieving harmony between the Jewish and Muslim populations. This is through a constant emphasis on respect and equal rights and tackling any examples of inequality or discrimination.
- All children are given an equal opportunity to participate in all Jewish aspects of the school. Joining the Jewish Studies or Parallel group is done by parental choice.
- The school offers a range of Jewish educational experiences such as a *Shabbaton* (a special Sabbath service dedicated to the pupils of the school at the Birmingham Hebrew Congregation) and cookery club so that pupils are well equipped for the next stage of their Jewish life and education.
- There is a consistently good atmosphere of learning around the school with high pupil engagement, *SMART* learning objectives and active learning in many lessons. Use of Information and Communication Technology (ICT) such as "*Alef Bet Adventure*" in a Hebrew Reading lesson in Year 2 enhances teaching and is an effective way of assessing pupils' knowledge at the beginning of a lesson. There are interactive Jewish Studies and *Ivrit* displays both in classrooms and around the whole school, for example the impact of a kosher kitchen in the library and an *Ivrit* display of 'the Family' in Year 2.

It is not yet outstanding because: -

- The new developing curriculum needs to be completed, shared with staff and embedded together with effective resources in order to engage all the pupils.
- Clear *SMART* learning objectives are not yet evident in all lessons and sometimes time is wasted with activities that do not link to the learning objectives.
- There is not enough evidence of assessment, tracking and target setting, particularly in Hebrew reading and writing. Hebrew reading standards across year groups are not consistently good.

What does the school need to do to improve further?

- All members of the Religious Education Department should be using the Curriculum document to inform their planning so that there is depth, continuity and progression in learning across the year groups, both in Religious Education and RE Parallel Groups.
- Maximise use of lesson time by ensuring that all tasks explicitly support the learning objectives.
- Review the existing Hebrew reading curriculum, resources and methodology and put in place clear targets and appropriate methodology. Embed the systems for assessment, tracking and target setting in Hebrew reading.
- The Head of Religious Education needs to complete the level descriptors for the festivals and prayer in the school's Jewish Studies and Religious Education curricula.

Outcomes for pupils in their Jewish education is GOOD because: -

- Pupils join this school from a diverse range of Jewish and non-Jewish backgrounds. For many, their knowledge and experience of Hebrew and of the Jewish Studies curriculum is limited. However, they are eager to learn and pupils of all abilities, including the able pupils and those who have special educational needs or disabilities, make good progress.
- Most pupils at King David start Nursery with very little or no knowledge about Judaism. By the

time they have finished the Early Years Foundation Stage (EYFS), good to outstanding progress has been made by almost all pupils as evidenced by the assessment of their knowledge when they first entered the school.

- Achievement in Religious Education has greatly developed since the last inspection with the inclusion of independent research and better use of assessment for learning. This was noted in a lesson on *kashrut* in Year 6 where pupils examined different vegetables to see if they were *kosher* and recorded their findings.
- The school uses the latest technology to aid achievement and learning. Teachers are making good use of relevant websites to support both planning and learning. In a Year 6 Jewish Studies lesson, the teacher used an excellent video clip to illustrate the *Menorah* (seven-branched candelabra) that was in the *Mishkan* (Tabernacle in the desert). This made the learning more meaningful for the pupils.
- In a Jewish Studies lesson in Year 6, the pupils could use the *Chumash* (Hebrew bible) to find the relevant verses that linked to the theme of the week. This was a challenging activity, but the pupils rose to the challenge and completed the task in their books. To quote some of the pupils “*Limmudei Kodesh* (Jewish Studies) is challenging but achievable, learning from original copies of the *Chumash*, *Siddur* (Prayer book) – not just slide shows or photocopies, feels authentic.”
- In a Year 2 Parallel Group Hebrew Reading lesson, the pupils had the opportunity to read in their ability groups with an adult, while the other groups were engaged in their own independent reading activity. This guided reading model in Hebrew is very efficient. The level of reading was good and children were extended once they had finished their main activity.

The quality of teaching, learning and assessment in Jewish education is GOOD because: -

- All staff, including one highly knowledgeable supply teacher, have very good relationships with the pupils, leading to positive attitudes to learning, a willingness to participate and good behaviour.
- Good teaching was observed when the teaching was based on clear and concise learning objectives, explored through an active learning methodology and matched to pupils’ interests and prior knowledge. Teachers are using carefully selected resources, including digital technology, tailored to the pupils’ needs.
- In many of both Jewish Studies and Religious Education Parallel lessons, teaching referred to relevant issues in the pupils’ own lives, leading to positive attitudes and retention of knowledge and understanding.
- A range of abilities is catered for by sensitive questioning, as well as differentiated resources, expectations and support, particularly by the Religious Education Teaching Assistant.
- Marking is of variable quality. Where it is better, pupils’ work is acknowledged with appreciative marks and comments.
- The atmosphere in the classrooms is, in almost all lessons, calm, purposeful and focussed on learning.

The effectiveness of Leadership, Management and Governance of Jewish Education is GOOD because: -

- The Head teacher, governors, Director of Jewish Education and Head of Religious Education are aware of the school’s strengths and areas for development.
- Due to the long-term absence of the Head of Religious Education, the Head teacher has worked effectively to maintain high standards of pupil learning and continuity of experience in their Jewish and religious education.
- The Head teacher has supported the Jewish Studies staff and monitored their teaching and learning. He has provided effective feedback and professional development. To further support

- staff, he needs to have a copy of the whole RE curriculum.
- The school has supported the professional development of members of the Jewish Studies staff, resulting in good standards of teaching and learning.
 - The Head teacher is very supportive of the Jewish ethos of the school and is continually engaged in promoting it to staff and pupils.
 - An excellent relationship between all RE staff ensures that there is a shared vision and ambition for pupils' achievement and progress.

The effectiveness of the Jewish Studies/Education curriculum based on the school's aims and objectives is GOOD because: -

- The curriculum is tailored to meet the specific needs of this school with a Jewish Studies focus for the Jewish children and a Parallel Religious Education focus for the non-Jewish children. The challenge is unique in establishing a curriculum that best fits the diverse family backgrounds of the pupils in the school.
- The curriculum is a work in progress as until this year there has been one set of Key Skills for all RE groups. The Head of Religious Education has now developed Key skills for Jewish Studies and for Parallel Groups to ensure that the learning is meaningful to both groups. Level descriptors for the festivals and prayer still need to be completed. It is an area for development which has already been identified by the school. It is beginning to be embedded, but is at an early stage at present and has had to be put on hold due to the absence of the Head of Religious Education.
- The Jewish Studies Curriculum demonstrates both breadth and balance. It includes Hebrew reading and writing, *tefillah*, *Parashah* (weekly Bible portion), *chagim* (Jewish Festivals) and the Jewish way of life. It expresses the Jewish values of the school which underpin all learning and engages the pupils' interest by enabling them to reflect upon their spiritual growth and their own beliefs, religious or otherwise, through the learning of Judaism.

The quality of provision for pupils' spiritual, moral, social and cultural development, including meeting the statutory requirement for a daily act of collective worship (tefillah) is OUTSTANDING because: -

- The school meets legal requirements for collective worship through daily *tefillah* (prayer) and other opportunities to recite *brachot* (blessings) and *Birkat Hamazon* (Grace after Meals). Most pupils take part with enthusiasm, singing and reciting the daily prayers and *brachot* (blessings) and learning about what they mean. There is no obvious difference between the Jewish pupils and the rest of the school. The Year 6 pupils are given the opportunity to take a leading role in assemblies by being part of a small choir and giving a brief introduction in English before each of the prayers.
- Assemblies are well organised and planned for throughout the year. The focus is chosen from a theme in the weekly *Parashah* and is then reinforced in all lessons during the week. For example, the week of the inspection the theme was "Obeying Rules" which was linked in assembly to the pupils' cookery club and the importance of keeping to the rules in a kitchen environment.
- Although King David does not teach pupils about other faiths, pupils from other faiths are readily able to make links to their own religious experiences within their own faith and enjoy sharing this with the rest of the class. Teachers mention other faiths in their lessons, for example, the Jewish Studies teacher stated that some of the pupils in the school were fasting during Ramadan.
- *Tzedakah* (charity) is an important part of the Jewish way of life of the school. The pupils in Year 4 were discussing the whole idea of fundraising and charity experiences which culminated in their making a *Tzedakah* box for a charity that was important to them.

- The school ethos permeates all aspects of the school and creates a cohesive community with excellent relationships based on mutual respect.
- The pupils are challenged in their lessons to think about the meaning of prayer and to discuss it. For example, in a Year 4 Jewish Studies lesson the teacher asked: "How do you feel when you pray? Do you want to understand more? Why pray?"
- Outstanding spiritual development is very evident in the strong opportunities provided for the pupils to reflect and empathise with others. Some Year 6 pupils said "When we say the *Shema* prayer, we ask *Hashem* (God) to make people feel better. We have mentioned Mrs Cohen in our prayers."
- Within an environment where pupils experience racial, cultural and religious diversity daily, Jewish Studies is the binding thread which impacts upon and contributes to overall school cohesion, encouraging and teaching mutual respect and a positive world view.

Views of parents and carers

Pikuach invited all the registered parents and carers of pupils at **King David Birmingham** to complete a questionnaire about their views of the school. The comments below reflect some of their views:

"My son is in y6 at this school my daughter came to this school too. She achieved an A in RE GCSE which included Christianity and she had to choose another religion. She chose Judaism she got 100% in her GCSE exam. She learnt a lot in her Jewish studies at King David school without this school my daughter wouldn't have been able to get her A* which she got. The school has worked hard with the Jewish studies and children enjoy learning. Thank you."*

"An excellent school with the best teachers who do a great job in helping achieve pupils their goals. Many thanks to all the staff."

"Ideally I'd like it if the children learnt about other religions as well as Judaism. But I'm happy that the Jewish ethos teaches values which are compatible with my own."

"A fantastic school. Why can't every school be like KD?!!!"

"Wonderful school and a superb Jewish education for my young child. Very proud to be at King David School."

"Fantastic school, wonderful rich learning environment, highly knowledgeable and passionate teaching. My child is hugely confident in all the Jewish festivals, has great Brachot knowledge and sang Anim Z'Mirot fluently at 7 years old. Very proud of the Jewish education."

GLOSSARY

WHAT INSPECTION JUDGEMENTS MEAN:

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