

KING DAVID PRIMARY SCHOOL LIVERPOOL

INSPECTION REPORT

Local Authority Liverpool

Inspected under the auspices of Pikuach

Inspection dates 1st and 2nd November 2017

Lead Inspector Sandra Teacher

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

Type of school Primary Voluntary Aided

School category Maintained

Age range of children 4 to 11 years

Gender of children Mixed

Number on roll 428

Appropriate authority King David and Harold House Foundation

Chair of Governors Lauren Lesin-Davis

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Inspection team

Lead Inspector	Sandra Teacher
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Introduction

The inspectors looked in detail at the following:

- Outcomes for pupils in their Jewish education.
- Quality of teaching, learning and assessment in Jewish Education including Hebrew (*Ivrit*).
- Effectiveness of leadership, management, and governance of Jewish Education.
- Effectiveness of the Jewish Studies/Education curriculum based on the school's aims and objectives.
- Quality of provision for pupils' spiritual, moral, social and cultural development, including meeting the statutory requirement for a daily act of collective worship (*Tefillah*).

Information about the school

King David Primary is a mixed voluntary aided Jewish day school with a commitment to the practice of Modern Orthodox Judaism and a regard for Israel in Jewish life. The school is operated in conjunction with the King David Harold House Foundation and is co-located with the King David Kindergarten and King David High School.

The overall proportion of Jewish pupils is 21%, which is similar to that in the last Pikuach inspection in 2012. The Jewish pupils reflect the diversity of the Liverpool Jewish Community. Just over 50% of pupils are from Christian traditions. In addition, there are Muslim, Sikh, Hindu and Buddhist pupils on roll, as well as pupils of no faith.

The proportion of pupils learning English as an additional language is low but rising; a number of these pupils have *Ivrit* as their first language. The proportion of pupils who are eligible for free school meals is very low. 7% are eligible for Pupil Premium funding.

Pupils follow parallel curricula. Jewish pupils follow a course of Jewish Studies and Hebrew; non-Jewish pupils follow a programme of Religious Education, and they study Judaism in detail. All pupils learn *Ivrit* and French as Modern Foreign Languages, and study world religions together through the school's Values Curriculum. This includes the PSHE programme, which is based on the *Torah* (Jewish Bible).

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 Primary School is Good (Grade 2) because:-

- Jewish Education has a high profile within the school curriculum and makes a powerful contribution to the school's Jewish values and to the pupils' spiritual, moral, social and cultural development (SMSC).
- There is a palpable sense of joy in this school which was felt by the inspectors as they walked through the front gates. Teachers and pupils evidently love learning and working here. There is mutual admiration and respect between all the different faiths and beliefs.
- Leadership and management are good. Governors work closely with the school to develop consistently improving experiences for pupils, such as the whole school participating in the recent *Shabbat* UK experience.
- Behaviour and safety in Jewish Education and Religious Education are good.
- Teaching is good, although variable. Pupils have positive attitudes to Religious Education, and their progress is good in some aspects. There are strong links with the King David High School; pupils are well prepared for the next stage in their education.
- Overall, the quality of learning and assessment is good. Pupils are learning to speak *Ivrit* and to read Hebrew. Pupils with Special Educational Needs receive one to one support where appropriate, to help them access their Jewish Education with increasing independence, and in some cases to establish a strong Jewish identity.
- The school meets the statutory requirement of a daily act of collective worship which takes the form of a whole-school *Havdallah* (a short ceremony separating the Sabbath from the rest of the week) on Monday, and infant assemblies on Tuesday, Wednesday and Thursday. There are parallel assemblies for Jewish and non-Jewish pupils on Fridays, based on the

Parsha (Bible portion) of the week. All pupils say appropriate *brachot* (blessings) throughout the day, and participate in *bensching* (Grace after Meals) after lunch. Reception pupils join whole-school assemblies after *Pesach* (Passover). Each year group is invited to a *Shabbat* (Sabbath) Party once a year. Often, where prayers are recited by heart, words are mispronounced, and not all pupils fully understand their meaning. However, collective worship has a positive impact on pupils' spiritual development and literacy because it provides them with a meaningful experience over and above their daily learning.

- Outcomes for pupils and progress in Jewish Studies and Religious Education are good, where SMSC development pervades. Progress in some aspects of skills, knowledge and understanding, such as fluency of Hebrew reading and independent Hebrew writing skills, require further development.
- All at school take deliberate and effective action to create a cohesive learning community through the promotion of pupils' spiritual, moral, social and cultural development.

Following the last Pikuach inspection in 2012, the following areas were highlighted for improvement. Outlined below is the school's progress to date:

1. Ensuring that work is always tailored to pupils' different abilities.

The school has introduced a new assessment system across core subjects and Jewish Education, which allows teachers to share assessment information. Teachers in Jewish Education have information on pupils with Special Educational Needs and those who are vulnerable, eg those eligible for Pupil Premium. This system was introduced in Autumn 2017, and has not yet had the impact on progress compared to other subjects where it has been longer-established.

2. Giving pupils more practical opportunities to use their *Ivrit*, including through links with partner schools in Israel.

The school has extended its links with Nof Harim school in Kibbutz Sasa, Israel. Seven teachers have now visited Israel, and King David has hosted Israeli teachers four times. The programme is well established and makes a significant contribution to pupils' good progress in *Ivrit* and in developing their love of Israel. One of the non-Jewish teachers involved in the exchange said: "Israel for me fully encapsulated what it is to be Jewish, giving me a deep sense of belief, an experience of treasured traditions and an understanding of peace." This experience has had a powerful impact on the Jewish learning and Religious Education of the pupils in her class.

3. Extending opportunities for pupils to check their own and each others' work in Jewish Studies and Religious Education.

Teachers give good oral feedback on a daily basis. Pupils are mostly clear about how to improve their work. They often use peer marking and self-assessment, particularly in *Ivrit*, with the pupils who speak *Ivrit* at home using their language skills to support both the teaching and their learning.

4. Reviewing the arrangements whereby currently only Jewish boys wear *kippot* to cover their heads during prayers:

This has been an ongoing subject of discussion with both the parents and pupils. Jewish boys expressed strong opinions on this matter: they felt that wearing a kippah was part of their Jewish identity and made them feel special. The inspection team was of the opinion that non-Jewish boys should wear *kippot* during *Tefillah*, because when non-Jewish people are involved in Jewish worship they cover their heads as a sign of respect.

Jewish Education is not yet Outstanding because:-

- The curriculum has not yet been designed to fully meet the specific needs of all the pupils in the school.
- Teaching lacks consistency and does not always support pupils to reach their potential, particularly for more able pupils.
- The school does not have an experienced and knowledgeable leader for Jewish Education to unite and support the team and monitor and evaluate the work.

What does the school need to do to improve further?

- Explore strategies for challenging more able pupils through ensuring that the work planned matches different abilities within each class.
- Enhance pupils' progress in Hebrew reading, writing, speaking and listening through daily practice, including the use of online resources.
- Embed online assessment for Jewish Education so that progress can be tracked and measured from starting points.
- Enable an experienced and knowledgeable Jewish educator to lead the team and create a curriculum to match the specific needs of the Liverpool Jewish community.
- Ensure a consistent and cohesive experience for Jewish pupils, most of whom are taught by three Jewish Education teachers within a single week.

Outcomes for pupils in their Jewish education are Good (Grade 2) because:-

- Pupils generally make good progress in Religious Education from their individual starting points. Most Jewish pupils value their Jewish education and learn well. All pupils develop knowledge and a range of skills including evaluation and reflection. Pupils have a secure knowledge of many of the key aspects of Judaism, and an understanding of other major world religions such as Christianity, Islam, Sikhism, and Buddhism.
- The key skills of Hebrew reading, writing, speaking and understanding still require further improvement, as even the most able and older pupils are not confident in these skills.
- All pupils in Year 3 and Year 6 have the opportunity to attend the PGL Adventure Centre. The school has established a strong relationship with the Centre which provides separate catering, storing the school's own equipment from year to year. It also provides a separate dining area with washing facilities and an area for daily collective worship during the pupils' stay. The pupils thereby gain a greater understanding of what it means to be Jewish outside their home and school environment.
- *Shabbat* Party takes place weekly for the Jewish pupils. It incorporates *Shacharit* (Morning Service) which is led by Jewish Captains. The Jewish Captains also ensure that the room is set up and all classes are given *Challah* (*Shabbat* bread). Friday night songs are sung. The *Abba* ('Father') reads *Kiddush* (prayer sanctifying the Sabbath), the *Ima* ('Mother') and *Yalda* ('Daughter') say the blessing over the candles, and the *Yeled* ('Son') says the *HaMotzi Bracha* (blessing over bread). The *Ima and Abba* from the previous week will deliver a *D'var Torah* (mini sermon).
- The *D'var Torah* project allows every pupil in Year 6 to link up with a younger pupil, undertake research and present their *D'var Torah* at the weekly *Shabbat* Party. "It's a great time to bond with someone," said a Year 5 pupil.

The quality of teaching, learning and assessment in Jewish education is Good (Grade 2), because:-

- The support the Jewish Education team receives from class teachers is outstanding, and contributes to improving the quality of teaching. However, although teaching is often good, it is not yet consistently so. This is because the curriculum requires further development.
- Teaching strategies, including targeted support and intervention, are matched well to most pupils' individual needs. Challenge for the more able pupils is an area for further improvement.
- Teachers give detailed feedback, both orally and through marking, that enables pupils to know how well they are doing and what they must do to improve within the Values Curriculum. They work closely with the Jewish Education team to ensure a consistent approach.
- Teachers assess pupil progress on the Frog online assessment system which was introduced in November 2015. Additional subjects have been added each year. Jewish Education was added for 2017-2018 after earlier trials, and therefore has yet to be embedded within the work of the Jewish Education team.
- Teachers have strong subject knowledge. Their confidence and enthusiasm inspire pupils and contribute to their good progress in Religious and Jewish Education. They create a positive climate for learning in their lessons and pupils are interested and engaged and eager to do well.
- Pupils use iPads to research information to improve their knowledge about *Rosh Chodesh* (Jewish New Month) or to practice their *Ivrit* speaking skills.
- Singing and dancing are used well to promote, excite and reinforce learning, such as singing the prayers in *Tefillah* and dancing around the *Shabbat* table. Most recently, pupils experienced the joy of celebrating the *Yamim Noraim* (High Holy Days) and *Succot* (Festival of Tabernacles) by listening to the blowing of the *shofar* (ram's horn) and eating their meals in the *succah* (plural *succot* - temporary huts used during the Festival of Tabernacles). This was particularly evident in the Reception classes, where the children made Lego models of *succot* and enjoyed making New Year cards and eating apple dipped in honey, for a sweet New Year.
- The whole Early Years team incorporates a love of Jewish life and learning through all aspects of their work. The children are given a good start in understanding how to live a Jewish life. However, the range of activities in which the children are engaged is not yet sufficiently reflected throughout the Seven Areas of Learning contained in the Early Years Foundation Stage curriculum.
- In assemblies, boys enthusiastically rush forward to model the *mitzvah* (commandment) to wear *tzitzit* (a religious garment), and both boys and girls learn about *zedakah* (charity) through daily giving into the *pushka* (charity box).
- However, use of photocopied worksheets stifles creativity and there are limited opportunities for the more able pupils to extend their knowledge. Lack of time plays an important factor in hampering pupils' progressive development in Hebrew reading and writing, as lessons take place weekly. These skills need regular practice if pupils are to be confident and fluent readers and writers of Hebrew. Teaching would benefit from additional adult support in some areas, provided there is appropriate training.
- Pupils with special educational needs do not have individualised learning plans to support their Jewish Learning, and the lessons are often not appropriate for their specific needs to enable them to make the best progress.
- There are missed opportunities in the classroom learning environment to reinforce pupils' learning through additional interactive displays and resources.
- The Values Curriculum provides a vital link between Jewish values and those of other faiths represented in the school, and contributes to SMSC. When learning about 'What is a Prophet?' the pupils discussed the role of Mohammed in Islam and a Moslem pupil recognised the link between Elijah and Mohammed. He said: "In Mecca we can walk in the footsteps of G-d."
- Teachers are working towards meeting the Teachers' Standards. Where teaching is effective, pupils display a love of learning and intellectual curiosity. Teachers establish a safe and stimulating environment for pupils rooted in mutual respect (Standards 1 and 4 of Teachers' Standards 2012).

Areas for development:

- Explore strategies for challenging more able pupils through making sure the work is matched to the different abilities.
- Enhance pupils' progress in Hebrew reading and writing through daily practice, including the use of online resources.
- Embed online assessment for Jewish Education so that progress can be tracked and measured from pupils' starting points.

The effectiveness of leadership, management and governance of Jewish Education is Good (Grade 2) because:-

- The leadership of Jewish Education, including governors, consistently communicates clarity of purpose and a commitment to high standards.
- Self-evaluation in Jewish Education is mostly accurate and there are clear and rigorous strategies for addressing areas for improvement already in operation, so that the school knows what needs to be done. However, there are challenges in finding a suitably qualified and experienced Jewish educator to lead and unify the team.
- The leadership, including governors, works hard to establish the essential systems and structures to ensure quality Jewish education, and provides staff with support, encouragement and challenge. The use of technology would significantly enhance the opportunities and should be explored further.
- The leadership, including governors, has a good understanding of the school's Jewish educational performance and distinctiveness based on the school's self-evaluation.
- The leadership, including governors, actively supports staff professional development to further their knowledge and professional expertise in Jewish Education. However, two of the four staff members are new to the role and have yet to fully embed their expertise into the life of the school. All members of staff were positive in responding to the *Pikuach* questionnaire.
- The Chair of Governors is passionate about the school and its role in ensuring Jewish continuity. She has a realistic view of leadership for the department and is working on strategies to guarantee the future of the school and its community.
- The Manager of Jewish Education (who took up post in September 2017 for only one day a week) communicates expectations to senior leaders, governors and staff about improvements in teaching and learning in Jewish education. She is a member of the governing body and serves on the Curriculum Committee. This is an innovative approach to meet the hiatus of Jewish educational leadership, but will take time to show a positive impact.
- The Deputy Head of the Senior School, who is also new to the role, has expressed a keen interest and commitment to support the work of the primary school and has already made a good start by being involved in the recent *Shabbat* UK celebrations.

Areas for development:

- Enable an experienced and knowledgeable Jewish educator to lead the team and create a curriculum to match the specific needs of the Liverpool Jewish community.
- Ensure a consistent and cohesive experience for Jewish pupils, most of whom are taught by three teachers within a single week.

The effectiveness of the Jewish Studies/Education curriculum based on the school's aims and objectives is Grade 2 (Good), because:-

- The school's Jewish curriculum provides a broad range of experiences which contribute well to the pupils' Jewish development and well-being.
- All Key Stage 2 pupils experience a *Shul* (Synagogue) Tour in the Spring Term. Jewish pupils and teachers attend alongside their non-Jewish peers to explain aspects of the building and the services. All pupils visit the school *succah* at *Succot*.
- Leaders consistently promote Fundamental British Values and pupils' spiritual, moral, social and cultural development. The school has a positive and inclusive culture because staff and leaders promote equality of opportunity and diversity. Staff and pupils work together to prevent any form of direct or indirect discriminatory behaviour. Where there are issues, members of staff use restorative practice (a strategy that seeks to repair relationships that have been damaged) to foster mutual understanding.
- Cross-curricular provision places the Jewish topics in their broader contexts. For example, when pupils in Year 5 learn about Ancient Egypt, this is linked to the *Pesach* story. A number of themes are addressed through *Ivrit*. Year 6 history includes teaching about the Holocaust. Guest speakers, including Holocaust survivors and those who came to Britain on the Kindertransport, visit the school each year to talk about their experiences in World War 2. Year 6 pupils have a Holocaust workshop.
- *Streetwise* support the PSHE curriculum with workshops for pupils across Key Stage 2, including e-safety and bullying.
- Pupils enjoy a range of extra-curricular and informal Jewish learning opportunities, which have a high take-up. These include Israeli dancing, weekly *Shacharit* (morning prayers) and a club for Years 4 and 5 boys to learn to sing *Anim Zemirot* at synagogue during the *Shabbat* service. The school has strong links with the local *Cheder* (Hebrew classes) to promote continuity in Jewish learning.
- All pupils celebrate the Jewish festivals, and community rabbis attend to lead services at these times. All pupils have a programme of interactive workshops to extend their understanding of aspects of Judaism, for example: the *Shofar* Factory, Olive Press and visits by a *Sofer* (Jewish scribe). *Pesach* practice and participation in *Shacharit* are open to Jewish pupils only.
- The school monitors Jewish pupils' take-up of secular, extra-curricular activities. Of 55 pupils who received diplomas for the Children's University in July 2017, 14 were Jewish. This is just over 25%.

Areas for development:

- Hebrew literacy and *Ivrit* have been identified as key developmental areas, and the school has identified the proposed use of Jewish Curriculum Partnership materials as an important development. This is currently on hold, but the school is working towards a more practical, experiential approach.
- The school needs to review its current Jewish Education Curriculum to match the needs of Liverpool's Jewish community, capitalising on the best interactive online resources. This will make the curriculum appropriate for 21st Century learners.

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 (Grade 1) because:-

- Belief in G-d is a thread which runs through the school's vision and ethos. Collective Worship is appropriate in the school's context, underlining the school's Jewish ethos whilst developing pupils' understanding of the principles of all faiths.
- Pupils enjoy learning about Judaism and other faiths. The school develops all pupils' respect for feelings and values of those of other faiths and beliefs.
- Pupils have opportunities for prayer and reflection, including *Shacharit* before school once a week, and in assemblies. Pupils develop the tools and skills to engage with Jewish spiritual experiences, such as *tefillah*, festival celebrations, *Shabbat* Party etc.
"There are loads of people to talk to," said a Year 6 pupil in a discussion on Spirituality.
- The school's Jewish ethos is strong. Positive behaviour is rewarded and the previous rules regarding behaviour have now been replaced by three core values of *Kindness, Respect and Responsibility*.
"Rules that appeared boring at first actually make sense as you get older – they are there to help," said a Year 5 pupil.
- Pupils learn to differentiate between right and wrong. Part of this is linking their behaviour with Jewish teaching and the school's core values of *Kindness, Respect and Responsibility*. They understand that their actions have consequences – good and bad. Pupils enjoy investigating moral and ethical issues, and this is linked to restorative practice. For example, a pupil who has wronged another pupil is made to think about what they have done by exploring the feelings of the victim.
Year 2 pupils articulated these feelings: "I feel proud of myself when I give to charity." "I like to give money to people who are not as lucky as we are."
- Staff promote positive mindsets, and aim to help pupils develop resilience. They believe that pupils learn best when they are confident to take risks.
- Members of staff exhibit a strong moral code that pervades the school. Pupils understand that the school's principles of *Kindness, Respect and Responsibility* link all religions and moral codes.
"We love helping others," said a Year 3 pupil in an assembly on *Tzedakah*.
- Year 6 class teachers display enthusiasm for integrating Jewish values and experiences through the curriculum. Teachers were fully committed to 'Israel at 70' and the role of the relationship with *Hof Gallil*; a kibbutz with which the school is twinned, and which many teachers have visited. They also demonstrated a sense of the spiritual development of the pupils through a Jewish prism, talking about the *Secret Mitzvah* (doing a good deed anonymously) and having in place restorative practice to deal with issues proactively before they become problems. This was exemplified by the school's reaction to the Manchester bombing: pupils wrote letters and collected money to support the families of those affected.
- Pupils participate enthusiastically in a variety of social settings, promoting strong Jewish values in co-operating well with others, respecting their views and being able to resolve conflicts effectively.
- Pupils know who to go to if they are unhappy, and can articulate the 'High Five' anti-bullying policy. Pupils feel safe and are fully aware of safeguarding and the issues associated with keeping them safe.
- Pupils understand the importance of mindfulness and also can cite guided meditation as a means of appreciating silence. The school's 'Quiet Room'; is used by all pupils and it has been well established as a safe place.

- It is clear that the pupils care for each other. One Year 6 girl said: "We look after our friend who gets really angry – but we help him to calm down."
- The school fosters positive relationships based on distinctively Jewish values between all members of the school community, and with other organisations and schools. The school is a member of the *Fiveways Learning Network*. They welcome visits by pupils from other schools and pupils from King David have visited other schools. The school has developed resources for other schools to use in delivering the Judaism aspect of Liverpool's local authority religious education curriculum (SACRE).
- The school provides opportunities for pupils to engage in social action and with external, charitable organisations. *Tzedakah* is central to the school's Jewish ethos. The School Council identifies charities for fundraising activities. The school is involved in *Mitzvah Day* and responds positively to crises which occur across the world.
- Pupils understand and appreciate the wide range of cultural influences which have shaped their practices and heritage. They are willing to participate in and respond to Jewish religious, artistic, charitable and cultural opportunities.
- Pupils enjoy learning about cultural diversity. They learn to understand, accept, respect and celebrate diversity, as shown by their attitudes towards different religious, ethnic and socio-economic groups within the local, national and global Jewish and general communities.
- The school has strong links with the whole Liverpool Jewish community, often attending *Bar Mitzvah* and *Bat Mitzvah* services of former pupils.

Views of parents and carers

Pikuach invited all the registered parents and carers of pupils at King David School to complete a survey about their views of the school. It was disappointing that only three responses were sent in.

Comments received:

My son loves coming to school and feels very much part of the King David community. The strong links the school has with the wider Jewish community has enabled my child to forge his own links with Shul and Jewish clubs. His Hebrew has really progressed and as a result of the enthusiasm fostered by the school's Jewish Studies curriculum. He recently requested to attend the local Cheder. He is also able to take an active role in Shul services as a result of the Jewish education he has received at King David

My son really enjoys Jewish Studies and is thriving in this area. He takes a keen interest in Shul activities as a result of coming to King David and I feel his school attendance has really helped him develop a strong Jewish identity.

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.