

# **CLORE TIKVA PIKUACH INSPECTION REPORT**

Carried out under Section 23 of the school Inspections Act (1996)

Its purpose is 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 at the school
- Arrangements for Collective Worship.

## **1. INTRODUCTION**

<b>Name of school</b>	<b>Clore Tikva Primary School</b>
<b>Type of School</b>	<b>Infant and Junior</b>
<b>Status</b>	<b>Voluntary Aided</b>
<b>Age range of pupils</b>	<b>3-11</b>
<b>Name of Headteacher</b>	<b>Mrs L Rosenberg</b>
<b>Name of head of Jewish Studies</b>	<b>Mrs S Hesse</b>
<b>School address</b>	<b>Fullwell Avenue, Barkingside, Ilford, Essex IG6 2JN</b>
<b>School telephone number</b>	<b>02085511097</b>
<b>Name of Chair of Governors</b>	<b>Rabbi M Michaels</b>
<b>Name of principal religious adviser</b>	<b>Rabbi M Michaels</b>
<b>Name of LEA</b>	<b>London Borough of Redbridge</b>
<b>Name of reporting inspector</b>	<b>Mrs E Korn</b>
<b>Name of team inspector</b>	<b>Mrs L Harstein</b>
<b>Date of the inspection</b>	<b>4-6 March 2002 20-22 Adar, 5762</b>

CONTENTS	PARAGRAPHS
<b>1..INTRODUCTION</b>	
1.1 Basic Information	1-7
1.2 School Data and Indicators	7-11
1.3 Record of Evidence	12-17
<b>2 SUMMARY</b>	
2.1 Summary Report	18-46
2.2 Key Issues for Action	47
2.21 Further Issues	48
<b>3 STANDARDS IN JEWISH EDUCATION</b>	
3.1 Achievement and Progress in Jewish Education	49-63
3.2 Pupils Attitude, Behaviour and Response to Jewish Studies	64-70
3.3 Collective Worship - <i>tefilla</i>	71-79
<b>4 QUALITY OF JEWISH EDUCATION</b>	
4.1 Quality and Range of the Curriculum	80-94
4.2 Teaching	95-108
4.3 Assessment	109-113
4.4 Pupils Spiritual, Moral, Social and Cultural Development	114-124
4.5 Equal Opportunities	125-128
4.6 Support, Guidance and Welfare	129-131
4.7 Provision for Pupils with Special Educational Needs	132-137
4.8 Partnership with Parents and the Jewish Community	138-143
<b>5 MANAGEMENT AND EFFICIENCY OF THE SCHOOL AND THEIR IMPACT ON JEWISH EDUCATION</b>	
5.1 Management	114-152
5.2 Staffing, Accommodation and Resources	153-161

### 1.1 Basic Information

1 The Clore Tikva School was established in 1999 by the local communities of Barkingside Progressive, New Essex Masorti, South West Essex and Settlement Reform, Sukkat Shalom Reform and Woodford Progressive to educate the children of these communities and of the wider Redbridge Community. The school now attracts pupils from as far afield as Southgate, Harlow, Harold Hill and Belsize Square.

2 In order to found the school, an independent charity was established. It purchased the land and built the school and these assets remain part of the charity. Some of the directors of the charity are also on the Governing Body of the Clore Tikva School.

3 The founders had a vision and philosophy which is clearly reflected in the school's pluralist ethos. Girls and boys have equal opportunity in prayer and ritual practice. Stemming from this philosophy the Jewish Studies Curriculum and the National Curriculum are integrated and the expectation is that the class teachers will deliver both aspects of the curriculum. The school also teaches about religions other than Judaism, incorporating many aspects of the Locally Agreed Syllabus for Religious Education.

4 The ethos statements and the methods of achieving them are clearly defined in the prospectus. It is the school's intention that each child is seen as an individual where "development is stimulated through rewarding and positive experiences. Children are encouraged to acquire an awareness of self worth, responsibility to others and themselves, to take decisions and to understand the meaning of independence."

5 The admissions procedures support the school's ethos with clear criteria for entry based upon membership of the founding communities or of the wider Jewish community. The school also accepts up to 10% of non-Jewish pupils. Once in the school the policy is for these pupils to be fully included in all the religion lessons and activities of the school.

6 During its short history there have been many staff changes and only one teacher has been in the school since it opened. The original Headteacher departed in the Summer of 2001, and for one term the school had a temporary Headteacher who was not involved with Jewish Studies. Two months before the inspection, in January 2002, a new permanent and experienced Headteacher was appointed. Other key staff in the school are also relatively recent appointments. The Jewish Studies co-ordinator was appointed in September 2000 and became the Deputy Headteacher in June 2001. Due to the small size of the school she has many responsibilities in addition to those expected of a Jewish Studies co-ordinator. The school has one member of staff appointed specifically for teaching Hebrew. This teacher is in the school for three days a week and at the time of the inspection had been working in the school for one year.

7 The Clore Tikva School entered its award winning new building in January 2000 and gained full occupancy of the site in July 2000. Currently the school occupies one wing as its oldest pupils are in Year 2, the oldest year in Key Stage 1. At the time of the inspection the school consisted of one Year 2 class, two classes in Year 1 and in Year Reception, and a nursery that takes sixty children from the age of three for either a morning or an afternoon placement. When fully established the school will be a two form entry primary school. The present policy is for Year 1 pupils to be sorted by age and therefore the two Year 1 classes are not parallel. The intention of the new Headteacher is to change this policy.

## 1.2 School Data and Indicators

8 It is not possible to provide any meaningful accurate information on staffing ratios as the secular class teachers teach Jewish Studies and the timetable is not the same from week to week.

9 There is one specialist Hebrew teacher in the school for nearly three days (3/5<sup>th</sup>) a week and some of the time in these lessons is spent on Jewish Studies.

10 The table below is based upon average figures for the three weeks prior to the inspection. It shows

- the number of hours provided for all aspects of Jewish Studies
- the percentage of hours provided for all aspects of Jewish Studies in relation to the school week.

11 The data as it stands is misleading. In the integrated lessons there is no analysis by the school of the amount of emphasis or time placed on Jewish Studies in comparison to the National Curriculum. The data provided is for the full amount of time spent on integrated Jewish Studies and the National Curriculum combined. It is not an indication of the time spent on Jewish teaching. Lesson objectives would suggest that more time is spent on the National Curriculum than on Jewish Studies.

	Reception	Year 1	Year 2
<b>Dedicated Jewish Studies lessons</b>	9%	10%	8%
<b>Hours per week</b>	2.16	2.5	2.00
<b>Integrated Jewish Studies lessons</b>	22.3%	14%	8%
<b>Hours per week</b>	5.3	3.5	2.00
<b>Hebrew (includes some Jewish Studies)</b>	6.3%	6%	6%
<b>Hours per week</b>	1.5	1.5	1.5
<b>Tefillah</b>	5.26%	5%	5%
<b>Hours per week</b>	1.25	1.25	1.25

## 1.3 Record of Evidence

12 Two inspectors spent a total of six days in the school.

In that time inspectors saw the following lessons.

	Nursery	Reception	Year 1	Year 2
Number of lessons	3	9	7	7

### 13 *Tefilla*

Inspectors saw four acts of Collective Worship at the start of the day, and five occasions when brachot or grace after meals were recited.

14 Discussions were held with pupils from Year 1 and Year 2 and work from these year groups and from the Reception year and the nursery was scrutinised.

15 Interviews were held with Governors, the Headteacher, the Deputy Headteacher (the Jewish Studies co-ordinator), the Hebrew teacher, co-ordinators for Information and Communication Technology, Art, Special Educational Needs and Assessment and the Foundation Stage. Other teachers were also interviewed.

16 There were discussions with parents before the inspection and during the inspection. A detailed scrutiny was made of the planning, reports and resources.

17 The Pikuach inspection took place nearly one year after the Ofsted inspection.

## **2.1 SUMMARY REPORT**

18 The Clore Tikva School has made excellent progress in implementing its ethos within all facets of its provision. The school has a distinctive character and a strong Jewish identity. High quality displays in the communal areas of the school show how Jewish values are promoted through a range of rewards and through praise. They immediately identify the school's emphasis and its very good provision for moral development. Throughout the school there are a wide range of displays related to a Jewish lifestyle and religious practices. These reflect the very good provision for Jewish cultural development and contribute significantly to the strongly Jewish environment that surrounds the pupils throughout their school day.

19 The standards the school sets in its ethos statements are high and the methods of achieving them are clearly defined in the prospectus. Many opportunities through planning and provision to achieve these ideals were seen during the inspection. Assessment systems for Jewish studies are not yet developed and as a consequence teachers do not have sufficient information about each pupil's learning in order to fully meet the school's ideal of seeing each child as an individual. Therefore at the time of the inspection the school does not meet its set standards in this aspect of its work. The school does not identify pupils' prior learning when they join the school, and the wide variety of home experiences the pupils have are not recognised when planning the curriculum.

20 Children in the Foundation Key Stage make good progress overall and attainment by the end of this Key Stage in Jewish Studies is good. They have a satisfactory level of knowledge and understanding when judged against the school's learning objectives for Jewish Studies by the end of the Reception year. In addition they have a good knowledge of Hebrew due to very good teaching in these lessons and it is this learning that is raising their attainment. Many children have language and communication skills that are good and this supports their development in Jewish studies. In comparison some aspects of children's 'Social, Personal and Emotional Development', such as their ability to play constructively as a group, and to recognise the needs of others, are not as well developed as they could be.

21 In view of the circumstances attainment in Year 2 is satisfactory overall. This year group has only benefited for one year from the Hebrew language teaching and its associated support for Jewish Studies and Hebrew reading. Standards in the present Year 1 indicate that attainment in future years should improve.

22 In relation to the emphasis placed on Hebrew reading within the curriculum provided, the expectations of the school are somewhat over ambitious and therefore many of the pupils in the current Year 2 are unlikely to meet these by the end of the year. The new Headteacher has identified Hebrew reading as an area of curriculum provision that she intends to develop.

23 In Year 1, pupils in the older class are receiving particularly strong Jewish input from their class teacher. This is having a good impact on the pupils' achievement, particularly of the higher attainers. Achievement in the younger Year 1 class is more dependent on the impact of the Hebrew teaching and is satisfactory overall.

24 Progress is inconsistent throughout Key Stage 1 and slows by the end of the Key Stage. Primarily this slowing down in progress is because less time is devoted to teaching Jewish Studies in Year 2.

25 Pupils identified with special educational needs tend to make satisfactory progress and achieve satisfactorily in relation to their previous learning and abilities. The number of adults available to support pupils with emotional and behavioural difficulties is very good. The provision for pupils with special educational needs in Jewish Studies could be improved. Currently pupils identified with special learning needs do not have Jewish Studies learning targets. There is a lack of data to identify, assess and target pupils with special learning needs in Jewish Studies. Consequently support staff who have the appropriate knowledge are not as specifically employed as they otherwise might be.

26 The school complies with the statutory requirements to provide a daily act of Collective Worship for all its pupils. Collective Worship is a strength of the Clore Tikva School. It very effectively promotes pupil's spiritual development and its impact on the ethos of the school is excellent. The school is committed to pluralism within Judaism and there is an excellent inclusive, and at times spiritual atmosphere, with plenty of opportunity for pupils to actively participate. The opportunity to remain silent and reflect on some important issue is given and this provides a deeply religious moment that is totally in line with the policy, which sees Collective Worship as a time for reflection, sharing school values and each others' successes.

27 Pupil's attitude towards their Jewish Studies is generally very good and positive. Overall the response of pupils is good. Most pupils in the school listen attentively to stories during lessons and assemblies and to teachers as they introduce the lessons. In the ensuing discussions some pupils participate enthusiastically, but there is a significant minority of pupils in each class who are not actively involved.

28 Behaviour in lessons is generally good. However there is an undercurrent of restlessness that shows itself on occasions in the changeover between activities in the classrooms, as pupils line up in the playground and as they enter some of the classrooms. Some of the pupils exhibit *derech erez* (respect) in their general behaviour but many have not established consistently good attitudes of consideration for others.

29 The school's rationale for Hebrew, as written in the policy, is to emphasise enjoyment through fun activities such as songs, games and movement. This is achieved and as a result throughout the school within the Hebrew lessons, the attitude, response and behaviour of the pupils is very good and on occasions excellent. Hebrew teaching is a strength within the school. Lessons are effectively planned and stimulating. Pupils enter the classroom happily, and younger children are frequently singing and clapping. This success is achieved through the clear and high expectations of the teacher, good subject knowledge and the support provided by the additional teachers in the room.

30 The quality of teaching overall is satisfactory. Whilst a very large percentage of classroom teaching seen during the inspection was good or better, the assessment arrangements for Jewish Studies are underdeveloped and some teachers' subject knowledge is not as strong as it needs to be to achieve consistently high standards.

31 The expectations of the teachers of children in the Foundation Stage is sound but often the classes are too teacher-directed without sufficient opportunity for these young children to make choices for themselves. In Key Stage 1, the best teaching is characterised by high expectations of the pupils whereas in other lessons, although teaching may be sound, it does not effectively challenge each child's ability.

32 The content of designated and integrated Jewish Studies lessons is always relevant and the methods and materials used to put over the information are very good, imaginative and focused, often stimulating interesting questions and thoughtfulness.

33 When well planned the impact of the integrated lessons on attainment and progress in Jewish Studies is excellent. However in many of these lessons the learning objectives for Jewish Studies lack sufficient challenge and therefore the pace of learning, particularly for the more able pupils, is restricted.

34 The curriculum provided by the school is good. It is relevant to the background and prior experiences of the pupils and it supports the ethos and pluralist aims of the school well. There is a strong bias

towards Jewish culture and for pupils to participate in and experience Jewish practices. The curriculum covers all the major festivals throughout the Jewish year and also Shabbat, the Jewish Calendar, the Jewish home, Mitzvot, the Synagogue and Israel. The planned curriculum encourages a structured progression in the pupils' learning, with a new focus to their studies every year.

35 The impact of the integrated approach is good, adding additional depth and breadth to many aspects of the Jewish Studies curriculum provision. It contributes very well to the school's distinctive ethos and provides a range of learning activities not usually provided for pupils of this age.

36 In some respects the integrated approach needs further development. For example in the Foundation Stage curriculum planning for 'Social, Personal and Emotional Development' is usually ongoing, but Jewish aspects of this are not continuously emphasised. The phonics skills developed in the Literacy lessons are not utilised when teaching Hebrew reading and this restricts pupils' attainment and progress

37 For the age of the pupils the school does well to provide two after school clubs. Both develop co-operative skills and the Israeli dancing supports the ethos well. Appropriately, the informal curriculum is based around Jewish festivals and Israel and therefore supports the Jewish Studies curriculum and the ethos of the school well. The school links with the education classes of its founding communities for this provision.

38 There is equality of opportunity for all pupils in acts of Collective Worship. However the school needs to extend its awareness of equal opportunity issues in relation to the timetable and in its arrangements for staff deployment.

39 Parents speak highly of the school, of the new Headteacher and of the innovations. They are very supportive and find the school is meeting their needs well. Inspectors agree with parents and find that their praise for the school is justified.

40 The school promotes the customs of its founding communities well. Great respect is shown for the varying home backgrounds of the pupils and for visitors to the school. The standards the school sets in regard to *kashrut* (dietary laws) meet the needs of all the pupils and parents. In accordance with its pluralist philosophy the school is not dogmatic in its approach and pupils are supported and encouraged to make their own choices.

41 With the recent appointment of the Headteacher the senior management structure of the school is now complete. The Headteacher has a clear vision for the school and a long term commitment to its development. She has been in post two months and is already having a positive impact on the Jewish provision in the school.

42 The Jewish Studies Co-ordinator is the Deputy Headteacher. She has had a considerable and an effective impact. The school recognises that her management responsibilities are too numerous. Her need to prioritise has meant that there are serious gaps in provision, particularly in relation to assessment and in the areas of monitoring the curriculum and its delivery. Consequently when the time spent on Jewish Studies in some classes has slipped, this has not been noted.

43 The governing body has provided consistent and valuable support to the development of the school and of Jewish studies. They are well organised and fulfil their supportive role in relation to Jewish Studies well.

44 At present senior management has few tools with which to monitor the achievement and progress of the pupils in Jewish Studies as they progress through the school. The Jewish Studies Development Plan is not sufficiently clearly defined and costed. The vision of the individual subject co-ordinators of the manner in which Jewish Studies is to be integrated with the National Curriculum needs to be more specific and rigorous.

45 Throughout its history the school has been very dependent on its secular budget to support the Jewish Studies provision. No start up fund was provided for Jewish Studies and a parental voluntary contribution has only recently been introduced. This is still lower than that set in most schools. It currently covers specialist staffing costs but it does not allow for the accumulation of sufficient teaching resources.

46 The staffing complement at Clore Tikva School is satisfactory and good in the Hebrew lessons, but some of the adults in the classroom do not have the expertise needed to assist in the education of Jewish Studies or Hebrew. This situation is partially addressed by the considerable in-service training programme but it is not sufficient or specific enough to meet the school's needs as the planned expansion in staff takes place.

## 2.2 Key Issues For Action

47 1. To raise the standard of teaching in Jewish studies of the class teachers by:-

- Using assessment to inform planning and to identify pupils with special needs in Jewish Studies
- Implementing an induction programme for all staff so that they are fully conversant with the Jewish Studies curriculum and the school's philosophy
- Developing a training programme so that staff plan for the integration of Jewish Studies and the National Curriculum with challenging learning objectives for both subjects
- Using classroom assistants' skills more effectively
- Extending the range of teachers' support materials

2. To establish the procedures which will enable staff with management responsibility to maintain a close monitoring role on the curriculum and on pupil's standards, progress and progression.

### 2.21 Further Issues

48 1. Continue to develop the Hebrew reading scheme and establish appropriate reading targets for each year as the school grows.

2. Establish methods of financial planning and control so that the Jewish Studies Development Plan becomes a fully costed three year guide for development and expansion.

## 3. STANDARDS IN JEWISH EDUCATION

### 3.1 Achievement and Progress in Jewish Studies

49 The children who attend the school come from a wide range of backgrounds and have varying experiences of Jewish practices and customs. The majority are from the founding communities but a few are from orthodox communities and others are from homes with very little or no Jewish practices.

50 Overall, attainment at the end of the Foundation Stage in Jewish learning is good. Pupils have a satisfactory understanding when judged against the school's learning objectives for Jewish Studies for the end of the Reception year. In addition they have a good knowledge of Hebrew due to very good teaching in these lessons and it is this learning that is raising their attainment.

51 In the Nursery younger children are starting to recognise the Biblical stories related to the festival of *Pesach* (Passover.) These children have some familiarity with the idea of *brachot* (Jewish blessings) and this aspect of Jewish learning is developing well, based on their age. Older nursery children are familiar with aspects of spoken Hebrew (*Ivrit*). For example with support from the Hebrew teacher they can sing a range of action songs. They recognise basic vocabulary for running, walking, hopping and skipping and without prompting respond with the appropriate actions. The highest achievers tell others which of these actions to demonstrate. In the lessons seen children were learning about members of the family, revising Hebrew vocabulary for parents, boys and girls and learning new words for baby, big and small, as they selected dolls. This vocabulary linked well with their learning about the 'baby Moses.'

52 In the Reception Year the older children and the higher achieving younger pupils have a good ability to recall and retell the current aspect of their learning. At the time of the inspection this was the story of 'Moses in the Bulrushes', a start towards learning about *Pesach* (Passover). Over time all children demonstrated they had acquired this knowledge as they created an illustration of this story on the computer, using a painting program. Reception children are familiar with a range of *brachot and tephillot* (blessings and prayers) but a sizeable minority either mispronounce the words or lack either the confidence or the knowledge to participate. In the Hebrew lessons attainment is good and that of the higher achievers is very good. Children all respond with alacrity obviously understanding well. Through song they are familiar with a range of nouns for parts of the body and as a class they count to fifteen.

Higher achieving children respond to questions with simple whole sentences and they confidently use new vocabulary. Lower attaining children respond quickly to well known phrases that have become internalised such as instructional vocabulary to stand and sit and recognise words for basic parts of the body. The majority of children are starting to construct simple phrases that include three focus words in the correct order.

53 Overall, in the Foundation Stage, children's language and communication skills are good and this supports their development in Jewish studies. When working at a directed task with an adult most children work co-operatively, taking turns, respecting others, working with concentration and are keen to complete their task. Some aspects of children's 'Social, Personal and Emotional Development' are not as well developed as they could be. For example, when playing independently they find it difficult to share and to extend their work through successful collaboration while recognising the needs of others. Frequently their ability to communicate appropriately to adults other than their regular teachers is inappropriate.

54 Children in the Nursery and Reception year make satisfactory progress in lessons and good progress over time in their Jewish knowledge because many aspects of practice are repeated and reinforced on a very regular basis. In the Hebrew language lessons these children make very good progress. The reinforcement of their learning provided by the focus on Jewish subjects whilst learning National Curriculum skills, such as in Information Technology lessons, contributes well to this progress.

55 In view of the circumstances, attainment and progress in Jewish Studies and Hebrew by the end of Key Stage 1 is satisfactory. The school recognises that the attainment in the present Year 2 is not as high as they would expect in future years. This year group has received specialist teaching in Hebrew language, Hebrew reading and the cross subject support it provides for Jewish Studies for only one year, whereas in future years pupils will receive this teaching throughout their time in the Foundation Stage and in Key Stage 1.

56 In Year 1, pupils in the older class are receiving particularly strong Jewish input from the class teacher. This is having a good impact on pupils' achievement, particularly of the higher attainers. In the other Year 1 class pupils' achievement is satisfactory overall but is more dependent on the impact of the Hebrew teaching. Pupils in Year 1 know the main elements in their recent learning about the festival of *Purim*. In their current learning related to the early life of Moses higher attaining pupils empathise well with the characters of Miriam and the Princess, but some of the lower ability pupils exhibit some confusion about their work. In discussion with six older pupils one recognised the concept of a *mitzvah* (good deed) independently, and once guided, others could provide examples including some that were demonstrated in the story they were studying in their Literacy lessons. Pupils have some knowledge of objects in the synagogue. This learning is derived from their Hebrew lessons and their Jewish Studies lessons and is consolidated in their National Curriculum studies, for example by using a paint program to draw a *Ner Tamid* (an ever lasting light.) In Hebrew lessons most pupils understand a range of simple questions related to where they live, how old they are and what they eat, and are able to answer confidently and fairly fluently in a short sentence.

57 In Year 2 some pupils have a good knowledge of Jewish customs from their home background, such as the pupil who spoke of her 'ziedi' and going to 'shule' to remember his 'yartzeit' and of Jewish values of caring when the same pupil spoke with considerable maturity of the feelings of her mother. There is a wide range of ability in this year. Higher achievers make good connections in their Jewish learning as demonstrated by their probing questions. Most pupils have a good understanding of the characters they study such as Pharaoh and Haman, of festival practices and some concepts related to *Shabbat*. The lower attaining pupils have little knowledge in these areas. In this year group pupils know and can recite the days of the week in Hebrew and their standard of speaking and listening is slightly higher than in Year 1.

58 The aim of the Hebrew teaching is for pupils to understand the language they will later learn to read. Consequently there is an emphasis on teaching the language skills of listening and responding and speaking. Most pupils in both year groups have responded well and made very good progress in these skills and the majority of the pupils in years 1 and 2 are working towards Level 2 of the National Curriculum for modern foreign languages in the aspects of listening and responding and speaking.

59 The majority of the current Year 2 pupils are unlikely to meet the school's expressed expectations for Hebrew reading by the end of the year. Attainment in Year 2 is slightly higher than in Year 1 and pupils



recognise a few more words related to their topic and their known vocabulary. The very highest achievers in Year 2 are starting to read words phonetically, slowly and accurately. In Year 1 pupils recognise their name in Hebrew print. Most pupils in this year know the direction of print in Hebrew and can name the sounds of some letters, although they frequently refer to the letters by their English names. In both years pupils are starting to recognise words they meet in their Hebrew lessons, although they sometimes make assumptions based upon the picture cues, rather than recognising the word. .

60 Progress is inconsistent throughout Key Stage 1 and slows in Year 2. Pupils make very good progress in many of the dedicated Jewish Studies lessons, gaining knowledge, understanding and empathy, but by the end of the Key Stage these lessons represent no more than 8% of the total teaching time per week. Scrutiny of the planning, time-table and work suggest that the full curriculum has not been covered.

61 The correlation between teaching and learning and its impact on attainment and progress is strong. When teachers have an excellent knowledge of Jewish Studies, or an excellent skill of leading discussions, pupils are challenged and make excellent progress. When teaching is satisfactory or less opportunities for learning Jewish values and knowledge are missed and therefore pupils do not make the progress they might.

62 Pupils with special educational needs tend to make satisfactory progress and achieve satisfactorily in relation to their previous learning and abilities.

63 Pupils' make good progress in their spiritual, moral, social and cultural development. They learn about *mitzvot* (good deeds) in Literacy lessons and in History about the life of Albert Einstein, his emphasis on peace, and why striving for peace is important to a Jew. Circle time gives pupils good opportunity to make excellent progress in expressing their ideas and feelings related to kindness, caring and love of G-d.

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

64 Throughout the school in the Hebrew lessons the attitude, response and behaviour of the pupils is very good and on occasions excellent. This is achieved through the clear and high expectations of the teacher and the support provided by the additional teachers in the room. Pupils enter the classroom happily, often singing and clapping.

65 Pupils' attitude towards their Jewish Studies is generally very good and positive and mainly they work with concentration and at a good pace.

66 In each class at Key Stage 1 there are one or two pupils whose response to their Jewish learning is excellent and these pupils ask challenging and mature questions that stimulate and extend the learning of themselves and others in the class. The attitudes of these pupils are very good and they are obviously very keen to extend their understanding.

67 Overall the response of pupils is good. Where the standard of teaching and the teacher's subject knowledge is excellent or very good the response of the majority of pupils is of a similar quality and pupils are eager, and exhibit total concentration. On the occasions where teaching is less stimulating the response of the majority of pupils is more lethargic.

68 Most pupils in the school listen attentively to stories during lessons and assemblies and to teachers as they introduce the lessons. In the ensuing discussions some pupils participate enthusiastically, but there is a significant minority of pupils in each class who are not actively involved. Similarly there are a number of pupils for whom the Jewish content of their task is not the main feature that captures their interest. Consequently although these pupils are actively engaged in their work, this is not a direct response to their Jewish Studies learning.

69 In the main, pupil behaviour is good, with most children showing due regard for each other, visitors and for the belongings of individuals and the school. Behaviour in lessons is generally good. However there is an undercurrent of restlessness that shows itself on occasions in the changeover between activities in the classrooms, as pupils line up in the playground and as they enter some of the classrooms. The school has identified behaviour as an area for development and has already put into place some actions for improving behaviour at lunch times.

70 Many of the pupils exhibit *derech erez* (respect for others) in their general behaviour but some have not established consistently good attitudes of consideration for others. There were several times when inspectors saw examples, mainly during the times when the pupils are not directly under the influence of the teachers.

### **3.3 Collective Worship – *Tefillah***

71 Collective Worship is a strength of the Clore Tikva School. The school is committed to a pluralism within Judaism and it complies with the statutory requirements to provide a daily act of worship for all its pupils in Key Stage 1 and in the Reception year. Nursery children are not legally obliged to attend Collective Worship.

72 The school has a Collective Worship policy which demonstrates continuity and progression and reflects the Jewish calendar. The policy identifies resources for the assembly and where they are housed.

73 Planning, preparation, resources and organisation for Collective Worship are excellent. All classes attend a daily assembly which has a clear format. The Jewish Studies Co-ordinator and the Headteacher lead most assemblies and their obvious sincerity, care for the pupils and knowledge provide good role models. Boys and girls are chosen to help lead each assembly and it is obligatory for these children to wear kippot.

74 The range and balance of activities is appropriate for the age and the experience of the pupils. Each week there is a theme for all assemblies based on a Jewish topic, usually from the *Sedra* or the calendar. Parents are invited to the Monday *Havdalah* (ceremony to note the end of the Sabbath) assembly and on Tuesday there is a story related to the *sedra* (weekly Torah portion). On Wednesday and Thursday there is a story that has some reflective element in it and on Friday there is a celebration of the children's' achievements. On Friday afternoon there is a *Kabbalat Shabbat* (assembly to welcome the Sabbath) which was not observed during the time of the inspection.

75 Collective Worship makes an excellent contribution to, and has a positive impact on the pupils' understanding of the school's values and ethos. The children enter and exit in an orderly fashion and behave with decorum. The members of staff present sit at strategic positions around the hall, take an active part in the proceedings and actively help the children. The children are encouraged to understand the meaning of the prayer. No text is used and many prayers are taught as songs. The majority of pupils respond well with apparent enjoyment, particularly to the familiar songs and they listen well to the stories, but not all pupils join in the prayers and some have developed inaccuracies in Hebrew pronunciation.

76 There is an excellent inclusive and at times spiritual atmosphere and plenty of opportunity for pupils to actively participate. For example, by smelling the spices for *Havdalah* which are passed round to the children sitting on the floor, or by being one of the children chosen to lead at the front of the assembly. The opportunity to remain silent and reflect on some important issue is given during Collective Worship and provides a deeply religious moment that is totally in line with the Collective Worship policy, which sees Collective Worship as a time for reflection, sharing the school values and each others' successes.

77 *Brachot* are recited appropriately, after washing hands before eating lunch and also before eating bread. The timing for the *Brachot* for snacks is less appropriate. Birkat Hamazon is recited in Hebrew in year groups prior to the start of afternoon classes and includes a small prayer in English to remember those less fortunate than themselves and this has a positive impact on pupils moral development.

78 Although most children in Key Stage 1 join in the recitation of their prayers and *brachot*, many others do not take part at all and a considerable number are saying the words inaccurately. It is important that, at all times, the adult leading the recitation of any of the *tefillot* is fully conversant with the words, so that the children can follow and learn from the words that the adult is saying.

79 Nursery children are introduced to the process of saying *tefillot* by reciting the first two lines of the *Shema* and saying a *bracha* before eating a snack.

## **4. QUALITY OF JEWISH EDUCATION**

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

80 The curriculum provided by the school is good. It is relevant to the background and prior experiences of the pupils and it supports the ethos and pluralist aims of the school well.

81 The long term planning for pupils from the nursery up to the end of Year 2 is established and ensures that the curriculum is satisfactorily broad and balanced. The long term planning for Years 3 to 6 is in outline form and this indicates that the curriculum will be good, broad and balanced but the detail is to be planned as the school develops.

82 Hebrew reading and writing, traditional aspects of a Jewish Studies curriculum are not emphasised in the planning for Key Stages 1 or 2. These are areas of curriculum provision that the new Headteacher recognises are not yet satisfactorily developed and that she intends to address. The school has not formally identified its end of Key Stage 1 expectations and there are no recorded curriculum objectives for each year group. There are informal, unwritten expectations that pupils will know all the Hebrew letters and vowels by the end of Year 1, and be able to read a short piece of unfamiliar text with many familiar words in it by the end of Year 2. Also by the end of Year 2 the expectation is that pupils will be writing Hebrew letters fluently. The unwritten expectations are that pupils will be fluent Hebrew readers with an ability to access Hebrew texts independently by the end of Year 6. These standards have not been derived from a careful analysis of the curriculum currently provided and the school needs to consider its provision and its expectations in the light of its priorities and aims.

83 Planning for Hebrew language teaching is satisfactory and the delivered curriculum is broader than the planning documentation. The planned links between the Hebrew curriculum and the Jewish Studies curriculum are good and the Hebrew curriculum supports Jewish Studies learning well.

84 In the classroom situation the class teachers and classroom assistants who are able use some of the vocabulary used in the Hebrew lessons, particularly when praising the pupils, and this is effective and adds status to the Hebrew language. However there are some contradictions in the presented curriculum by the class teachers and the Hebrew teacher that need attention, such as using the name 'Moses' in some lessons and the name 'Moshe' in others.

85 The school currently provides two after school clubs, one for football and one for Israeli dancing. Both are well supported and both develop pupils' ability to work together co-operatively. The Israeli dancing is of a good standard for the age of the pupils and is a delight to watch. It effectively promotes the Jewish ethos of the school and satisfactorily extends the curriculum.

86 Appropriately, the informal curriculum is based around Jewish festivals and Israel and therefore supports the Jewish Studies curriculum and the ethos of the school. The school links with the education classes of its founding communities for this provision.

87 The planned long term structure of the Jewish Studies curriculum from the Nursery to Year 2 is good. It appropriately consists of a series of topics that are taught annually, and these cover all the major festivals throughout the Jewish year and also Shabbat, the Jewish Calendar, the Jewish home, Mitzvot, the Synagogue and Israel. The structure encourages progression in the pupils' learning, with a new focus to their studies every year. The medium term planning is in the process of development. Supporting the planning are clear learning objectives for each aspect of the curriculum. These are brief statements identifying what the pupils should learn in each year group. The are progressively more complex and identify standards appropriate to the age groups.

88 The time allocated to Jewish Studies needs to be more clearly identified in the structured planning for curriculum provision. The school has not yet evaluated the impact of time on its Jewish Studies curricular provision. In the past there has been no specific time allowance although there is an expectation of two designated Jewish studies lessons a week. This allocation of time is not always provided. By the end of Key Stage 1 Jewish studies lessons are both in the same afternoon and the time allocation on the timetables has decreased from Year 1. These elements have an adverse impact on attainment and progress.

89 The curriculum topics are planned and taught in either designated Jewish Studies lessons or in integrated Jewish Studies lessons. They are delivered through a wide range of activities that include many practical elements such as Design and Technology and using computers. Additionally there are many celebrations, when the school models traditional festival practices. This practical, experiential approach is appropriate to the age and backgrounds of the pupils and has a good impact on learning.

90 Overall, the planned integration of the Foundation Stage curriculum and the Jewish Studies curriculum is good. Frequently children are successfully working towards the Learning Goals of the Foundation Curriculum and the Jewish Studies learning objectives simultaneously. This is achieved through activities with a Jewish Studies focus, such as placing mathematical shapes on pictures of Purim clowns. This approach leads to good learning and progress. A relative weakness within the planning is the lack of emphasis on the 'Social, Personal and Emotional Development' aspect of the Foundation curriculum and how this is integrated with Jewish Studies and Jewish values.

91 Particularly in the nursery, the Jewish Studies curriculum is clearly visible and children are surrounded by many aspects of Jewish learning. The exception to this is in the home play area where Jewish artefacts are not provided for the role play.

92 The impact of the integrated curriculum is good in Years 1 and 2. It broadens pupils' understanding and consolidates their learning of Jewish practices by adding additional depth and breadth to aspects of the Jewish Studies curriculum not usually provided for pupils of this age. Numerous examples were seen of this occurring, such as when discussing paintings of Friday night Shabbat rituals. The integrated lessons also have a very good impact on the Jewish ethos and character of the school and reinforce the learning that has previously taken place.

93 In terms of new Jewish Studies learning, the impact of the integrated curriculum is satisfactory overall. Frequently the learning objectives for Jewish Studies do not include new learning. On the occasions when the integrated lessons have planned learning objectives that are equally challenging in terms of the Jewish Studies curriculum and the National Curriculum, the impact on attainment and progress in Jewish Studies is excellent.

94 The integrated philosophy practised throughout the school is not used to teach Hebrew reading. The emphasis placed on phonics in the National Literacy Strategy and the word building skills developed in these lessons are not used to teach Hebrew reading.

## **4.2 Teaching**

95 The teachers throughout the school are good role models, in particular the Deputy Headteacher, whose patience, hospitality and knowledge is a good example to all.

96 The quality of teaching overall is satisfactory. Whilst a very large percentage of classroom teaching seen during the inspection was good or better, the assessment arrangements for Jewish Studies are poor and some teachers' subject knowledge is not as strong as it needs to be to achieve consistently high standards. During the inspection 21% of lessons taught were excellent, 33% were very good and 25% were good. 8% of lessons taught were satisfactory and significantly, 13% were unsatisfactory. In the weaker lessons it was the quantity or quality of Jewish learning that was of concern to inspectors. Pupils in this school require a consistently good standard of teaching if they are to make good progress in Jewish Studies.

97 In the Foundation Stage, during the inspection, 11% of lessons taught were excellent, 33% were very good, 33% were good and 11% were satisfactory. The one unsatisfactory lesson seen in this Key Stage was due to the lack of emphasis on Jewish learning in an integrated lesson.

98 In Key Stage 1, during the inspection, 36% of lessons taught were excellent, 18% were very good, 18% were good, 10% were satisfactory and 18% were unsatisfactory. 75% of the Hebrew lessons were very good and 25% were good.

99 Jewish teaching in this school can be subdivided into Hebrew language lessons and Jewish Studies lessons. The Jewish Studies lessons can be subdivided into designated Jewish Studies lessons and integrated lessons, where Jewish Studies is combined with secular subjects. Both designated and integrated lessons are taught by the class teachers. Both types of lessons have clear learning objectives

that are generally met. In all lessons teachers offer encouragement and praise well and on a regular basis. Many teachers have good skills for stimulating interesting questions and thoughtfulness. The planned activities are usually very good, using a wide range of resources and teaching methods that effectively hold the pupils' attention. For example, in the Nursery, in order to illustrate the *Pesach* story, a teacher became a 'slave' and built a structure using the large play bricks.

100 Hebrew teaching is provided by a specialist teacher and is a strength of the Clore Tikva School. These lessons are effectively planned and stimulating and the teacher shows a good knowledge of her subject. Methods, pace, strategies and management of the pupils are very good, as is the use of imaginative resources and time. The school's rationale for Hebrew, as written in their policy, is to emphasise enjoyment through fun activities such as songs, games and movement. This is achieved in Hebrew, with the result that the pupils are interested and involved. Differentiation by questioning is done well in Hebrew, with expectations compatible with each child's ability. The Hebrew teacher has two or three other members of staff in each lesson so that they can absorb the lesson, and use concepts and vocabulary in their own classroom lessons.

101 In the best integrated lessons teachers plan challenging learning objectives that meet the demands of both the National Curriculum and the Jewish Studies curriculum and in these lessons the impact on attainment and progress in Jewish Studies is excellent. For example in Key Stage 1, during an integrated circle time lesson, discussing 'whom do you care for most', the teacher took time to discuss and to answer question about 'love' and 'G-d'. In other integrated lessons, although teaching may be satisfactory overall, the planned Jewish Studies learning objectives are not sufficiently specific and challenging. As a consequence there is insufficient new learning and the pace of learning, particularly for the more able pupils, is restricted.

102 During both integrated and designated lessons across the school some teachers show sound subject knowledge. However, the Jewish studies and Hebrew knowledge of other teachers is not robust enough to teach Jewish Studies lessons adequately. This is also noticeable in some aspects of *tefilla*.

103 The expectations of the Foundation Stage staff of the children they teach is sound but often the classes are too teacher-directed. There is a lack of balance between this approach and children being encouraged to make choices and direct their own learning, which is a fundamental aspect of the Foundation Stage philosophy. In Key Stage 1, some teachers have very good expectations of their pupils, as seen during the discussion element of their lessons. However, some teachers do not have sufficiently high expectations of their pupils, and set group work that does not effectively challenge each child's ability.

104 Classroom management of the integrated and designated lessons in the Foundation Stage is sound, but there is an excess of table-top activities for this age group. Classroom management in these lessons is good in Key Stage 1. This is successful, especially in Year 2, because of the high staff-pupil ratio in the classroom, where the number of children with emotional and behavioural difficulties is high.

105 Good, successful lessons are well timed with appropriate pace and range of activities. A characteristic and contributory factor to the unsatisfactory lessons seen during the inspection was poor time management. Scrutiny of some of Key Stage 1 work showed a disparity in the amount of work in the exercise books and that specified in the curriculum planning.

106 On a day to day basis, during lessons, teachers assess and monitor learning as they discuss with their pupils and help them with their work. There is little effective formal recording of these assessments. In some of the lessons seen teaching was matched well to pupils' needs using methods to suit pupils' levels of achievement and by using helpers to sit with those with emotional and behavioural problems. However, due to the lack of effective information from assessment, many lessons are not planned specifically enough with different tasks provided that are well matched to pupils' needs and abilities.

107 Scrutiny of recent reports show that the teachers have good reporting skills. In Key Stage 1 small amounts of homework are given, but only in Hebrew. The teachers are therefore missing opportunities to reinforce and enhance class work in Jewish Studies, to assess learning and to inform future practice.

108 Hebrew reading is taught using an Israeli method. This requires the pupils to acquire a good Hebrew vocabulary, using a method of word recognition accompanied by a picture to reinforce the word. The school anticipates that the pupils will eventually be able to read fluently using this method. Testing

of pupils throughout the school showed impressively that known words were eagerly and accurately read by the pupils. However, in the interim stage, when words are learned, inaccuracies occur and several pupils rely too much on the illustrations. This leads to words being read incorrectly. Almost no pupils tested had the ability to generalise their learning and so to read previously unseen words.

### **4.3 Assessment**

109 This new school has not yet established appropriate assessment and recording systems in Jewish Studies and Hebrew and the current procedures are of a poor standard. This aspect of provision is highlighted by the school as a focus for development and the Assessment Co-ordinator, who is also the Deputy Headteacher, intends to have some level descriptions in place by the commencement of the new school year. At present the co-ordinator informally monitors the situation throughout the school by talking to the teachers, and adjusts schemes of work accordingly.

110 The Foundation Stage Co-ordinator has just put into place the beginning of assessment structures for the end of this Key Stage, and to record assessment information in Jewish Studies.

111 The school does not establish a baseline when pupils enter either in the nursery or later in their school career, and the wide variety of home experiences and learning the pupils have are not recognised when planning the provision. As a consequence of not establishing a baseline entry profile for each child, the school cannot accurately assess the progress that each pupil is making or the impact of its provision on the pupils' learning.

112 The fact that no robust systems of monitoring, assessment and recording are in place and functioning efficiently is a weakness of the school. Without such procedures it is impossible to identify all the needs of the pupils in Jewish Studies and Hebrew and to provide assistance to these pupils in the classroom. This lack also means that teachers are unable to modify their future planning. No targets are set and thus progress is not promoted effectively for all the different levels of ability.

113 Reporting to parents occurs orally three times a year at open evenings. The summer term open evening is the longest and follows the distribution of a written report in the last term. Scrutiny of the most recent report proformas shows good reporting skills. The reports are informative and of a good standard, except that some sections are not signed nor dated. At present the Hebrew report is an appendix to the main form. This does not give Hebrew the status that it holds on the school time table and within the school ethos.

### **4.4 Pupil's Spiritual, Moral, Social and Cultural Development**

114 The aim of the new Headteacher is to strengthen further the spiritual development of the pupils. The Headteacher, the Deputy Headteacher and the Hebrew teacher are pivotal in developing this area of school life and together with the staff, are all good role models and sympathetic to the ethos of the school.

115 There are no written plans for Spiritual, Moral, Social and Cultural development. The school is aware of this omission and intends to formally record its practise. Although nothing is written down the staff plan together orally and overall a good standard of provision is reached.

116 Provision for pupil's spiritual and moral development is very good. An example of such planning to enhance the spiritual development is seen during Collective Worship when a moment of silence is given for the children to think about a relevant issue. Collective Worship is considered part of the Spiritual, Moral, Social and Cultural provision for the school.

117 The provision for moral development is seen in *Birkat Hamazon*, when a small prayer is added to think of less fortunate people. An example of frequent, spontaneous moral development was seen in Year 2 when the teacher spoke in an exceptional manner to a child who had been distressed by a situation caused by a problematic child. At other times, in class assemblies, pupils in Year 2 are encouraged to discuss current issues and from these to gain moral messages.

118 A theme such as 'kindness', is chosen each week for the pupils to concentrate on, and displays along the corridors and in the hall often enhance these moral aspects. For example, there is one wall of 'bricks' just outside the hall. Children who are especially kind or helpful have their name put on the brick

with a synopsis of what they did to deserve this recognition. In the entrance hall there is the 'golden book' that celebrates achievement.

119 Provision for pupils social development is at present satisfactory and is an area the school is currently developing. The school is increasing its lunch-time provision and has recently introduced a range of outdoor group activities. In the dining hall, entry is staggered to reduce numbers so that there is opportunity for pupils to eat in a dignified manner and to talk between themselves and with the Headteacher.

120 In lessons teachers follow the behaviour policy and there is a consistent approach across the school. Pupils are expected to listen to each other, take turns and respect each other's property. However pupils are rarely given tasks that require them to work together collaboratively and therefore planned opportunities for this important aspect of social development are not consistently provided.

121 After school clubs provide a good opportunity for social development and the school has plans to provide more in order to enhance the Jewish Studies curriculum.

122 The school collects for Jewish and national charities. There are specific collections along with the traditional practice of giving charity regularly before Shabbat. These procedures are good aspects of the school's provision for social development.

123 The provision for pupils' cultural development is very good. Pupils are given a wide range of Jewish cultural experiences. The integrated Jewish Studies lessons have a good impact on the breadth and range of the provision.

124 The school has many plans to enrich its social and cultural provision as the pupils become older. These will include visits to places such as Sinclair House and out of area schools such as Kisharon.

#### **4.5 Equal Opportunity**

125 There are some inequalities in pupils' access to the curriculum created by the timetable and in the inequality of teaching and support for Jewish studies that make provision overall unsatisfactory.

126 The school has a policy that there are no gender differences in its expectations or opportunities and it satisfactorily achieves this. Boys and girls have equal access to and participation in learning activities and in Collective Worship. Both girls and boys wear a *kippa* and lead *teffilot*. No gender difference was seen by inspectors in attainment and progress.

127 Scrutiny of the school time tables shows that some classes have more Jewish Studies related lessons than others and some have most of them in the afternoon, when the pupils are likely to be less responsive to learning than in the morning. This means that some classes are receiving unequal quality of time. Some of the adults involved in the teaching and assisting of pupils do not have sufficient knowledge in Jewish studies and Hebrew to teach the subject effectively. This results in classes receiving unequal quality of teaching. These factors mean that there is a negative impact on the quality of learning and achievement in Jewish education and the attainment level of some classes is higher than others.

128 Not all the pupils requiring extra support or more demanding work in Jewish Studies have been identified, and consequently full equality of access to the curriculum and equality of opportunity to learn does not occur. There is insufficient consideration for the learning needs of the Hebrew speaking pupils and this aspect of provision is unsatisfactory.

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

129 The school provides a satisfactory level of support guidance and welfare for its pupils and their parents and shows great respect for the varying home backgrounds of the pupils. Parents appreciate this. For example suitable guidance is provided to parents and pupils on such matters as the food to be brought into school, and it has been careful to set a standard that meets the needs of the full parental body. The school also provides clear guidance to parents and children on its dress code. All pupils are

asked to wear *kippot* if they are involved in leading aspects of *tefillah* and they are encouraged to wear *kippot* when saying *brachot*.

130 In accordance with its pluralist philosophy the school is not dogmatic in its approach and pupils are supported well and encouraged to make their own choices

131 The school provides a very secure environment for pupils throughout the school day and staff are very aware of security issues. The school has satisfactory links with the local authority support services and with the Jewish support services.

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

132 The provision for pupils in need of special education help in Jewish Studies is overall satisfactory.

133 There are eighteen pupils identified with special education needs in the school and one pupil has a statement of specific needs. The majority of these pupils have emotional and behavioural difficulties.

134 During lessons, the number of adults available to support these pupils with emotional and behavioural difficulties is impressive. This ensures not only that these pupils can take maximum benefit from the curriculum, but that the other pupils in the class are undisturbed and thereby can access the curriculum. Not all of the adults in the classroom during Jewish Studies, Tefilla or Hebrew have the skills and knowledge to help pupils with special education needs in Jewish education.

135 The Deputy Headteacher is also the secular Special Educational Needs Co-ordinator. She works with pupils with special educational needs once a week on secular work but not for Jewish Studies. Jewish Studies does not appear on the Individual Education Plans for these children.

136 There is a lack of data to identify and assess and specifically target pupils with special learning needs in Jewish Studies. Consequently teachers are unable to effectively provide learning tasks that are precisely matched to the pupils' needs and support staff who have the appropriate knowledge are not as specifically employed as they otherwise might be. In Year 2 those pupils who have emotional and behavioural difficulties are withdrawn once a week to be given extra Hebrew lessons.

137 There are no specialist Jewish Studies resources to help pupils with special education needs in Jewish education nor are there suitable arrangements for consulting and involving parents in the Jewish education of their children.

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

138 Parents are very pleased with the support they receive from the school and report on the impact the newly appointed Headteacher has already made in this aspect of the school's provision. Parents overwhelmingly feel well supported and informed about their children's education and wellbeing.

139 Parents are now encouraged to come into school for *Havdala* assemblies and the most recent school newsletter was very informative. This contained detailed information on the school's celebration of *Tu B'Shvat* (the Jewish New Year for Trees) and included colour photographs of some of the pupils. This is a new format that the Headteacher intends to continue and develop. In this friendly and non-threatening manner the school helps the parents to support their children by giving them detailed information on school activities.

140 Although the school has not formally analysed the impact of the partnership between the school and the parents the indications are that it is effective and will extend its influence.

141 Some parents would find it difficult to support their children in Jewish studies. The school recognises this and there are plans to establish classes for parents, possibly through the parents association, to support them for example with Hebrew reading.

142 The school prospectus is informative and helpful. At present there are strong links with the founding communities and their rabbis regularly come into the school. There are close and effective links with the Centre for Jewish Education and its educational advisor and these include training with other similar schools. The school intends to participate in the Israeli Folk Dance Festival.



143 The school appreciates the supportive voluntary help of some parents and grandparents.

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

### **5.1 Management**

144 The effectiveness of the school's leadership and management up to the time of the inspection has been satisfactory overall. This has resulted in an established distinctive ethos with the Jewish Studies teaching and the practice of celebrating all the festivals reflecting the aims of the school well.

145 There are some aspects of the leadership role that have not yet been satisfactorily addressed. In the past there has been a lack of consistent thorough monitoring of the curriculum and staff have not been observed as they teach. As a result issues have not been identified as they have arisen and this has had a detrimental impact on standards.

146 With the recent appointment of the new Headteacher the management structure of the school is now complete. The impact of management is increasing due to the Headteacher's clear vision and commitment to Jewish Studies. For example, reciting *brachot* before lunch has become more stringently observed.

147 There is a shared vision for the school between the new Headteacher, the Jewish Studies co-ordinator and the Governors of the type of education they wish to provide. This should be very beneficial for the future wellbeing and development of the school.

148 The Head of Jewish Studies is also the Deputy Headteacher which gives status to the position. In a short time in the school she has had a considerable and an effective impact in many aspects of Jewish Studies provision. The school is aware that her management responsibilities are too numerous and this has a negative impact on aspects of her management role, in particular on the processes of developing assessment procedures in Jewish Studies. At present, management has no tools with which to monitor the attainment and progress of the pupils as they progress through the school.

149 The Governing Body has provided consistent and valuable support for the development of Jewish Studies. It is well organised and continues to support Jewish Studies well, sharing the development with senior staff.

150 The school Development Plan has been amended since the new Headteacher's appointment to include developments in Jewish Studies, and this is another illustration of her commitment to its future impact. When the next development plan is formed Jewish Studies needs to be clearly defined and costed. Individual subject co-ordinators have some vision of the manner in which Jewish Studies is to be incorporated as part of the integrated approach, but they do not have their own subject development plans and their proposed developments need to be more specific and rigorous.

151 When the school opened it was anticipated that both Jewish studies and Hebrew would be integrated into the National Curriculum and therefore no funding outside the delegated budget would be required. As a consequence, the school did not initially collect voluntary contributions to support Jewish Studies. This was found to be an unsustainable position, particularly after a specialist teacher was appointed. The school now asks for a voluntary contribution for Jewish Studies from the parents. This remains smaller than that found in most schools and does not allow for the accumulation of funds to meet the full costs of Jewish Studies and Hebrew teaching.

152 Most resources for Jewish Studies, including the teaching costs are still funded from the school's delegated budget. This allocation has been managed well. There has been sufficient finances to facilitate the day to day needs of the Jewish Studies curriculum. However the lack of finances has hindered the acquisition of sufficient good quality teaching resources that are essential tools for staff who do not have a strong Jewish Studies background and who are teaching this subject.

## 5.2 Staffing, Accommodation and Resources

153 Overall the match, qualifications and experience of the staff to the demands of the Jewish Studies curriculum is satisfactory. They have a satisfactory impact overall, but there are inconsistencies in the provision

154 The staffing complement is satisfactory and in the Hebrew lessons it is good. In many lessons there is a support adult available to help with the teaching and discipline. There are very good numbers of adults to support pupils with emotional and behavioural difficulties.

155 At the moment many of the adults in the classroom do not have the expertise needed to assist in the education of Jewish Studies or Hebrew. This is partially addressed by the considerable ongoing programme of general staff training for Jewish Studies. In addition the Hebrew teacher provides some in-service training, supporting class teachers with vocabulary and providing ways of enriching their classes and teaching. As the school expands this latter practice cannot continue effectively on the current basis.

157 Many of the staff have recently attended a week's training in Israel organised by the Centre for Jewish Education and the Melton Centre. This focused on Jewish identity and was very successful.

157 New staff will continue to enter the school as the planned growth by two classes a year for the next four years takes place. The school has not yet established an effective and focused Jewish Studies and Hebrew induction programme. This is necessary if the school is to maintain its approach of having class teachers who are trained in National Curriculum subjects teach Jewish Studies.

158 As yet Performance Management has not been fully implemented. When established this should incorporate Jewish Studies so that following the induction programme there is a focussed and appropriate on-going in-service training programme for all the adults involved in Jewish Studies, Hebrew and *tefilla*.

159 At present the pupils are taught in spacious accommodation. One room is used for Hebrew lessons. There is minimal furniture in it and this allows considerable space for the interactive teaching that takes place. When the school is full there will not be a separate Hebrew room. The Information Communications Technology (ICT) suite is always available for Jewish Studies lessons. There is also a 'milk' kitchen for food technology, fully equipped to a high standard that has the potential to be used for Jewish Studies lessons. The hall, which is in a separate corridor, is a good size but the management of the school are aware that the acoustics are very poor and this has a negative impact during assemblies and *tefillah*.

160 The display areas along the corridors are to be commended as they greatly enhance the Jewish education provided. Some classroom walls have good coverage of Jewish themes but there are some classrooms that have very little on the walls to support Jewish Studies learning.

161 The school is fully aware that resources need to be built up and the co-ordinator is working hard to facilitate all resource areas with Jewish education material. A 'start-up' grant for purchasing resources was not provided. It has not been possible for this new school to develop its library resources to a satisfactory level and at the moment the library has very few books of Jewish interest. There is a handful of Ivrit books and none related to Judaism nor any stories with a Jewish theme. Some classes display relevant books but there appears to be an unequal distribution of these books between classes. There are a few CD ROMs that are specific software for Jewish Studies and the school uses general programs such as drawing software well. The school is building up its central resources of tapes and videos, and books on festivals and Israel are being accumulated.

## **CLORE TIKVA SCHOOL SUMMARY REPORT**

The Clore Tikva School has made excellent progress in implementing its ethos within all facets of its provision. The school has a distinctive character and a strong Jewish identity. High quality displays in the communal areas of the school show how Jewish values are promoted through a range of rewards and through praise. They immediately identify the school's emphasis and its very good provision for moral development. Throughout the school there are a wide range of displays related to a Jewish lifestyle and religious practices. These reflect the very good provision for Jewish cultural development and contribute significantly to the strongly Jewish environment that surrounds the pupils throughout their school day.

The standards the school sets in its ethos statements are high and the methods of achieving them are clearly defined in the prospectus. Many opportunities through planning and provision to achieve these ideals were seen during the inspection. Assessment systems for Jewish studies are not yet developed and as a consequence teachers do not have sufficient information about each pupil's learning in order to fully meet the school's ideal of seeing each child as an individual. Therefore at the time of the inspection the school does not meet its set standards in this aspect of its work. The school does not identify pupils' prior learning when they join the school, and the wide variety of home experiences the pupils have are not recognised when planning the curriculum.

Children in the Foundation Key Stage make good progress overall and attainment by the end of this Key Stage in Jewish Studies is good. They have a satisfactory level of knowledge and understanding when judged against the school's learning objectives for Jewish Studies by the end of the Reception year. In addition they have a good knowledge of Hebrew due to very good teaching in these lessons and it is this learning that is raising their attainment. Many children have language and communication skills that are good and this supports their development in Jewish studies. In comparison some aspects of children's 'Social, Personal and Emotional Development', such as their ability to play constructively as a group, and to recognise the needs of others, are not as well developed as they could be.

In view of the circumstances attainment in Year 2 is satisfactory overall. This year group has only benefited from the Hebrew language teaching and its associated support for Jewish Studies and Hebrew reading for one year. Standards in the present Year 1 indicate that attainment in future years should improve.

In relation to the emphasis placed on Hebrew reading within the curriculum provided, the expectations of the school are somewhat over ambitious and therefore many of the pupils in the current Year 2 are unlikely to meet these by the end of the year. The new Headteacher has identified Hebrew reading as an area of curriculum provision that she intends to develop.

In Year 1, pupils in the older class are receiving particularly strong Jewish input from their class teacher. This is having a good impact on the pupils' achievement, particularly of the higher attainers. Achievement in the younger Year 1 class is more dependent on the impact of the Hebrew teaching and is satisfactory overall.

Progress is inconsistent throughout Key Stage 1 and slows by the end of the Key Stage. Primarily this slowing down in progress is because there is less time devoted to teaching Jewish Studies in Year 2.

Pupils identified with special educational needs tend to make satisfactory progress and achieve satisfactorily in relation to their previous learning and abilities. The number of adults available to support pupils with emotional and behavioural difficulties is very good. The provision for pupils with special educational needs in Jewish Studies could be improved. Currently pupils identified with special learning needs do not have Jewish Studies learning targets. There is a lack of data to identify, assess and target pupils with special learning needs in Jewish Studies. Consequently support staff who have the appropriate knowledge are not as specifically employed as they otherwise might be.

The school complies with the statutory requirements to provide a daily act of Collective Worship for all its pupils. Collective Worship is a strength of the Clore Tikva School. It very effectively promotes pupil's spiritual development and its impact on the ethos of the school is excellent. The school is committed to pluralism within Judaism and there is an excellent inclusive, and at times spiritual atmosphere, with

plenty of opportunity for pupils to actively participate. The opportunity to remain silent and reflect on some important issue is given and this provides a deeply religious moment that is totally in line with the policy, which sees Collective Worship as a time for reflection, sharing school values and each others' successes.

Pupil's attitude towards their Jewish Studies is generally very good and positive. Overall the response of pupils is good. Most pupils in the school listen attentively to stories during lessons and assemblies and to teachers as they introduce the lessons. In the ensuing discussions some pupils participate enthusiastically, but there is a significant minority of pupils in each class who are not actively involved.

Behaviour in lessons is generally good. However there is an undercurrent of restlessness that shows itself on occasions in the changeover between activities in the classrooms, as pupils line up in the playground and as they enter some of the classrooms. Some of the pupils exhibit *derech erez* (respect) in their general behaviour but many have not established consistently good attitudes of consideration for others.

The school's rationale for Hebrew, as written in the policy, is to emphasise enjoyment through fun activities such as songs, games and movement. This is achieved and as a result throughout the school within the Hebrew lessons, the attitude, response and behaviour of the pupils is very good and on occasions excellent. Hebrew teaching is a strength within the school. Lessons are effectively planned and stimulating. Pupils enter the classroom happily, and younger children are frequently singing and clapping. This success is achieved through the clear and high expectations of the teacher, good subject knowledge and the support provided by the additional teachers in the room.

The quality of teaching overall is satisfactory. Whilst a very large percentage of classroom teaching seen during the inspection was good or better, the assessment arrangements for Jewish Studies are underdeveloped and some teachers' subject knowledge is not as strong as it needs to be to achieve consistently high standards.

The expectations of the teachers of children in the Foundation Stage is sound but often the classes are too teacher-directed without sufficient opportunity for these young children to make choices for themselves. In Key Stage 1, the best teaching is characterised by high expectations of the pupils whereas in other lessons, although teaching may be sound, it does not effectively challenge each child's ability.

The content of designated and integrated Jewish Studies lessons is always relevant and the methods and materials used to put over the information are very good, imaginative and focused, often stimulating interesting questions and thoughtfulness.

When well planned the impact of the integrated lessons on attainment and progress in Jewish Studies is excellent. However in many of these lessons the learning objectives for Jewish Studies lack sufficient challenge and therefore the pace of learning, particularly for the more able pupils, is restricted.

The curriculum provided by the school is good. It is relevant to the background and prior experiences of the pupils and it supports the ethos and pluralist aims of the school well. There is a strong bias towards Jewish culture and for pupils to participate in and experience Jewish practices. The curriculum covers all the major festivals throughout the Jewish year and also Shabbat, the Jewish Calendar, the Jewish home, Mitzvot, the Synagogue and Israel. The planned curriculum encourages a structured progression in the pupils' learning, with a new focus to their studies every year.

The impact of the integrated approach is good, adding additional depth and breadth to many aspects of the Jewish Studies curriculum provision. It contributes very well to the school's distinctive ethos and provides a range of learning activities not usually provided for pupils of this age.

In some respects the integrated approach needs further development. For example in the Foundation Stage curriculum planning for 'Social, Personal and Emotional Development' is usually ongoing, but Jewish aspects of this are not continuously emphasised. The phonics skills developed in the Literacy lessons are not utilised when teaching Hebrew reading and this restricts pupils' attainment and progress

For the age of the pupils the school does well to provide two after school clubs. Both develop co-operative skills and the Israeli dancing supports the ethos well. Appropriately, the informal curriculum is

based around Jewish festivals and Israel and therefore supports the Jewish Studies curriculum and the ethos of the school well. The school links with the education classes of its founding communities for this provision.

There is equality of opportunity for all pupils in acts of Collective Worship. However the school needs to extend its awareness of equal opportunity issues in relation to the timetable and in its arrangements for staff deployment.

Parents speak highly of the school, of the new Headteacher and of the innovations. They are very supportive and find the school is meeting their needs well. Inspectors agree with parents and find that their praise for the school is justified.

The school promotes the customs of its founding communities well. Great respect is shown for the varying home backgrounds of the pupils and for visitors to the school. The standards the school sets in regard to *kashrut* (dietary laws) meet the needs of all the pupils and parents. In accordance with its pluralist philosophy the school is not dogmatic in its approach and pupils are supported and encouraged to make their own choices.

With the recent appointment of the Headteacher the senior management structure of the school is now complete. The Headteacher has a clear vision for the school and a long term commitment to its development. She has been in post two months and is already having a positive impact on the Jewish provision in the school.

The Jewish Studies Co-ordinator is the Deputy Headteacher. She has had a considerable and an effective impact. The school recognises that her management responsibilities are too numerous. Her need to prioritise has meant that there are serious gaps in provision, particularly in relation to assessment and in the areas of monitoring the curriculum and its delivery. Consequently when the time spent on Jewish Studies in some classes has slipped, this has not been noted.

The governing body has provided consistent and valuable support to the development of the school and of Jewish studies. They are well organised and fulfil their supportive role in relation to Jewish Studies well.

At present senior management has few tools with which to monitor the achievement and progress of the pupils in Jewish Studies as they progress through the school. The Jewish Studies Development Plan is not sufficiently clearly defined and costed. The vision of the individual subject co-ordinators of the manner in which Jewish Studies is to be integrated with the National Curriculum needs to be more specific and rigorous.

Throughout its history the school has been very dependent on its secular budget to support the Jewish Studies provision. No start up fund was provided for Jewish Studies and a parental voluntary contribution has only recently been introduced. This is still lower than that set in most schools. It currently covers specialist staffing costs but it does not allow for the accumulation of sufficient teaching resources.

The staffing complement at Clore Tikva School is satisfactory and good in the Hebrew lessons, but some of the adults in the classroom do not have the expertise needed to assist in the education of Jewish Studies or Hebrew. This situation is partially addressed by the considerable in-service training programme but it is not sufficient or specific enough to meet the school's needs as the planned expansion in staff takes place.

## **2.2 Key issues for action**

1. To raise the standard of teaching in Jewish studies of the class teachers by;-
  - Using assessment to inform planning and to identify pupils with special needs in Jewish Studies
  - Implementing an induction programme for all staff so that they are fully conversant with the Jewish Studies curriculum and the school's philosophy
  - Developing a training programme so that staff plan for the integration of Jewish Studies and the National Curriculum with challenging learning objectives for both subjects
  - Using classroom assistants' skills more effectively

➤ Extending the range of teachers' support materials

2. To establish the procedures which will enable staff with management responsibility to maintain a close monitoring role on the curriculum and on pupil's standards, progress and progression.

### **2.21 Further issues**

1. Continue to develop the Hebrew reading scheme and establish appropriate reading targets for each year as the school grows.

2. Establish methods of financial planning and control so that the Jewish Studies Development Plan becomes a fully costed three year guide for development and expansion.