

PIKUACH INSPECTION REPORT

Kerem School

Hampstead Garden Suburb
Barnet

Headteacher: Mrs. R. Goulden

Reporting inspector: P. M. Leckstein

Dates of inspection: 8th and 9th February 2000

Inspection carried out at the request of the Governing Body

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Information about the school

Type of school	Primary
Type of control	Independent
Age range of pupils	4 -11
Gender of pupils	Mixed
School address	Norrice Lea London N2 0RE
Telephone number	0181 209 0726
Appropriate authority	Governing Body
Name of chair of governors	Mr. J. Taylor
Principal Religious Adviser	Rabbi R. Livingstone
Headteacher	Mrs R. Goulden
Jewish Studies Co-ordinator	Mrs. Z. Socolovsky
Reporting Inspector	Dr. P. M. Leckstein
Team Inspector	Mrs. S. Fisher
Inspection dates	8 th and 9 th February 2000

Information about the inspection team

Team members	Responsibilities
Dr. P. M. Leckstein Reporting Inspector	Pupils' attitudes, behaviour and response to Jewish education. Collective Worship - Tefillah Teaching Spiritual, moral, social and cultural development Support, guidance and welfare Provision for pupils with special educational needs Management Efficiency of the school in relation to Jewish education
Mrs. S. Fisher	Standards in Jewish education Assessment Quality and range of the curriculum Equality of opportunity Partnership with parents and the Jewish community Staffing, resources for learning and accommodation

Any concerns or complaints about the inspection or the report should be raised with the Pikuach Director, c/o Board of Deputies of British Jews, Commonwealth House, 1-19 New Oxford Street, London WC1A 1NU.

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Introduction

Characteristics of the school

1. Kerem School is an independent primary school serving the Jewish community in Hampstead Garden Suburb and the surrounding area of North West London. Currently there are 153 pupils on roll aged between four and 11 years. Most pupils, whose overall attainment on starting school is above average, come from advantaged social and economic backgrounds. The school is located on the premises of the United Synagogue in Hampstead Garden Suburb. The school admits Jewish pupils whose religious identification meets the criteria determined by the Chief Rabbi. Currently there are more girls than boys on roll. There are few boys in Year 6 and none in Year 5.
2. The school aims to achieve the highest standards in Jewish and secular education, to encourage an enthusiasm for an Orthodox way of life, and to promote a strong sense of Jewish identity, a love of Israel, and a caring attitude towards all Jews. The school aims to develop pupils' skills in Modern Hebrew (*Ivrit*) during Jewish Studies lessons.

School data and Indicators

- 1 full time and three part-time Jewish Studies teachers. Full-time equivalent is 2.3.
- 1:66 pupil teacher ratio for Jewish Studies.
- Total teaching time per week in Jewish Studies is 41 hours.
- In 1999 just over half of the 23 pupils in Year 6 transferred to independent and maintained Jewish secondary schools in the London area. Most of the other pupils transferred to independent secondary schools.
- The inspection took place on the 2nd and 3rd Adar 1, 5780.

Record of evidence

3. Two inspectors spent two days each in school. The governing body commissioned the inspection. During the inspection, eight complete lessons were observed over a period of approximately seven hours and 30 minutes. Inspectors also observed four assemblies. Pupils were observed in classrooms and around the school and inspectors held discussions with pupils at various times. A representative sample of pupils was heard reading in Hebrew and inspectors examined samples of pupils' written work. Before the inspection there was a meeting at which parents' views about the Jewish education provided by the school were sought. Parents' responses to the Pikuach questionnaire were analysed and a number of letters from parents were examined. Inspectors held meetings with key staff before and during the inspection in order to ascertain their views. During the inspection, there was a meeting with governors.

Main findings

4. Pupils at Kerem School make satisfactory progress in their Jewish education. By the time they leave the school pupils' achievement in reading and writing Hebrew is good for their age and their knowledge and understanding of Jewish beliefs and practices are satisfactory. However, the standards achieved in Jewish Studies are not as high as those that might be expected of pupils who achieve highly in English, mathematics and science.
5. Overall, pupils' skills in Hebrew reading are well developed. Higher attaining pupils read fluently, accurately and with confidence from a broad range of texts, including the Siddur, Chumash and Modern Hebrew (*Ivrit*) readers. Average and lower attaining pupils achieve satisfactory standards. Younger pupils' knowledge of the Hebrew alphabet is good but the weaker pupils are unable to blend letter and vowel sounds correctly when they read. Achievement in writing is good. By the time they leave the school, most pupils write Hebrew script clearly and legibly. However, pupils' Hebrew conversational skills are weak.
6. Pupils have a satisfactory knowledge of the key events in early Jewish history and the lives of the major biblical personalities. Older pupils understand Chumash texts and the explanations provided by commentators, principally Rashi. Pupils' knowledge of Jewish practice and the cycle of the Jewish year are satisfactory.
7. Pupils have good attitudes towards their learning in Jewish Studies. Most pupils concentrate well during lessons and are interested in the work they undertake. They cooperate well with one another when given the opportunity to do so. However, in the lessons seen, their skills in posing questions and evaluating evidence were underdeveloped, as was their capacity for seeking a deeper understanding of Jewish values.
8. In lessons and around the school most pupils behave well and display *derech eretz* in their dealings with one another and with adults. Very occasionally, pupils' behaviour is poor, but they usually respond well when reprimanded by teachers and other adults. Pupils' commitment to and familiarity with their Jewish heritage is good. Many pupils whose parents are members of the Hampstead Garden Suburb community and other synagogues regularly attend services on Shabbat and festivals.
9. The quality of Jewish Studies teaching is satisfactory overall, and teaching strengths outweigh the weaknesses. Teachers make effective use of their extensive knowledge and understanding of Jewish Studies and Modern Hebrew (*Ivrit*) to promote learning. Mostly, they have satisfactory expectations for pupils' learning and the work set is appropriately matched to the abilities and backgrounds of the pupils. The school provides good additional support from other adults to enable lower attaining pupils and those with special educational needs to achieve satisfactory standards in reading and writing. In some lessons, however, the work set does not stretch higher attaining pupils sufficiently and their progress is not as rapid as it might be. Overall, the range of teaching methods and strategies employed is narrow and much of the teaching lacks flair and imagination. As a consequence, some lessons are mundane and uninspiring. In most lessons, there is insufficient opportunity for pupils to seek a deeper understanding of Jewish values by posing questions and evaluating information. The management of

pupils' behaviour is adequate, but in a few lessons it is unsatisfactory because teachers lack sufficient skill in classroom management. The school makes satisfactory use of homework to support pupils' learning but there is a need to communicate more effectively with parents about what is expected from the pupils and from them.

10. The school provides a satisfactory curriculum programme for teaching *Ivrit*, and this enables pupils to achieve good standards in their written work and in Hebrew reading, although conversational skills are underdeveloped. Curriculum planning for work in Chumash has been completed recently but there are other aspects of Jewish Studies, such as middot (moral and ethical issues), for which there is insufficient planning. The school is aware of this and would like to complete these plans. A considerable part of the detailed curriculum plans is written in Hebrew, and as such, the plans are inaccessible to many of the school's secular staff and are not readily open to monitoring by the headteacher and governors. The presentation of curricular plans in *Ivrit* also impedes the development of a wider range of cross-curricular links between Jewish Studies and secular subjects, which the school's management would like to promote. Arrangements for teachers to assess pupils' attainment in Jewish Studies are adequate but there is a lack of coherence in assessment techniques across the school. The use of assessment to promote pupils' progress is underdeveloped.
11. There are satisfactory arrangements for pupils to participate in daily *tefillah* (acts of collective worship). On starting school pupils quickly develop familiarity with the principal prayers and the order of service, and as they get older they increasingly become involved in reciting prayers aloud, often by chanting and singing them in unison. Some whole school and key stage assemblies are held in the synagogue itself, and this helps to develop pupils' familiarity with and respect for the building and its key function as a place of worship. Overall, provision for *tefillah* supports and enhances the school's ethos, which seeks to promote the modern Orthodox viewpoint. The school has satisfactory arrangements for the promotion of pupils' spiritual, moral, social, and cultural development. Pupils have satisfactory opportunities to develop spiritually, socially and culturally during special events and services, such as the Kerem *Shabbaton*, *chol hamoed Succot*, *Yom Ha'aztmaut*, and the school visit to Poole.
12. The governors, headteacher and Jewish Studies co-ordinator provide broadly satisfactory leadership for pupils' Jewish education. However, there is a lack of common purpose between Jewish Studies staff and senior managers that is affecting the pace and direction of curriculum development. This has been exacerbated by the absences of the Jewish Studies co-ordinator, who has been unwell. The governing body is monitoring the situation sensitively and with care. It is taking effective steps to improve staffing provision for Jewish Studies in order to secure more rapid development. Arrangements for the headteacher and the Jewish Studies co-ordinator to monitor teaching are satisfactory. However, the outcomes of this monitoring have yet to be acted on sufficiently to provide suitable opportunities for teachers to develop their pedagogic skills. The school development plan gives insufficient detail to guide the improvement of the Jewish Studies curriculum and teaching and is not linked to the school's financial plans and budgetary priorities. The resources and accommodation available to the school, which includes the synagogue and *Bet Hamidrash*, are ample, and with the exception of the Jewish Studies classroom, they are mostly well used to enhance pupils' Jewish education.

Key issues for action

13. The governors and headteacher should take steps to:

- improve teaching by ensuring that Jewish Studies teachers participate in an appropriate programme of professional development in order to
 - broaden pupils' learning experiences by using a wider range of teaching methods and strategies
 - strengthen their skills in the management of pupils
- further improve and develop the Jewish Studies curriculum by:
 - completing the writing of all elements of the curriculum
 - writing detailed guidelines, in English, to support its implementation and to broaden its access to all staff and governors
 - creating links between Jewish Studies and secular subjects
- improve arrangements for the leadership and management of the school's Jewish provision to ensure a sense of common purpose between Jewish Studies staff and senior management by:
 - developing the procedures for Jewish Studies to contribute effectively to school development planning
 - linking development planning to financial planning and the school budget.

Standards in Jewish education

14. The pupils at Kerem School make satisfactory progress in their Jewish education. By the time they leave the school pupils' achievement in reading and writing Hebrew is good for their age and their knowledge and understanding of Jewish beliefs and practices are satisfactory. However, the standards achieved in Jewish Studies are not as high as those that might be expected of pupils who achieve highly in English, mathematics and science.

15. Pupils' progress in reading Hebrew is steady and consistent so that by the end of Key Stage 2, most pupils are able to read accurately, fluently and with expression. In other classes in Key Stage 2 higher attaining pupils read well from a broad range of texts, including the Siddur, Chumash and *Ivrit* readers. Average and lower attaining pupils achieve satisfactory standards. Younger pupils' knowledge of the Hebrew alphabet is good but the weaker pupils are unable to blend letter and vowel sounds correctly when they read. The development of pupils' skills in reading and writing Hebrew is promoted by the work of support staff and by the assistance of parents and adult volunteers.

16. Achievement in writing Hebrew is good. Most pupils in Year 6 have mastered Hebrew script and their writing is well formed, neat and legible. Throughout the school pupils make good progress in *Ivrit* and achieve a satisfactory level of comprehension. However, the conversational skills of most pupils are weak, and many are not always able to reply when asked simple questions in *Ivrit*.

17. Pupils achieve a satisfactory standard in Chumash. They acquire a good working vocabulary from their knowledge of *Ivrit*, which they are able to use to gain an understanding of the text, together with a selection of Rashi's commentaries.

18. Achievement in *tefillah* is very good. *Tefillah* is an essential part of the school's daily routine across all year groups. Consequently, pupils make good progress as they pass through the school. They gradually acquire familiarity with many prayers, which they recite confidently during the school's daily service.
19. Pupils make satisfactory progress during Jewish Studies lessons. However, where Jewish Studies lessons stretch over a double period, pupils find it difficult to sustain their concentration and this affects the progress that they make.
20. Pupils have a satisfactory knowledge of the key events in early Jewish history and the lives of the major biblical personalities. Although pupils' knowledge of Jewish practice and the cycle of the Jewish year are satisfactory, there is scope to further improve their understanding of laws and traditions.

Pupils' attitudes, behaviour and response to Jewish education

21. Pupils have good attitudes towards their learning in Jewish Studies. Most pupils concentrate well during lessons and are interested in the work they undertake. In a Year 5 lesson, pupils studying the story of Pharaoh's dreams responded eagerly to the teacher's questions and co-operated well with one another when they translated the text and answered questions from a worksheet. Pupils' skills in communicating and explaining their ideas in writing and orally are satisfactory. However, they have insufficient opportunities during their Jewish Studies lessons and in assemblies to develop and improve their skills in posing questions and evaluating evidence, and their capacity for seeking a deeper understanding of Jewish values is underdeveloped. Although pupils have positive attitudes towards *tefillah*, behaving respectfully and sensibly while they pray, there is a lack of inspiration.
22. In lessons and around the school most pupils behave well and display *derech eretz* in their dealings with one another and with adults. Pupils queue sensibly at lunchtime, reciting *n'telat yadayim* when they wash their hands and saying *birchat hamazon* after they have finished eating. Pupils readily offer help to visitors and to one another, such as when the older children independently look after younger, more vulnerable, children. Older pupils undertake prefect duties responsibly, such as when they prepare the synagogue lights before assembly and when they put away *siddurim*. They mostly offer good role models to younger pupils. Occasionally, pupils' behaviour is poor, but they usually respond well when reprimanded by teachers and other adults.
23. Pupils' commitment to and familiarity with their Jewish heritage is good and they make satisfactory use of their Jewish knowledge, for example about the laws of Shabbat, to guide their behaviour. Many pupils whose parents are members of the Hampstead Garden Suburb community regularly attend services on Shabbat and festivals. Pupils' involvement in the school's Jewish activities, such as the Kerem *Shabbaton* which is held on the synagogue premises, is good. Pupils also contribute to wider aspects of Jewish and non-Jewish communal activity, such as fund raising activities, and by participating in Jewish cubs and brownies, and B'nei Akiva.

Collective Worship – Tefillah

24. Arrangements for daily acts of collective worship, *tefillah*, meet the legal and *halachic* requirements for pupils in primary school. The school holds daily assemblies during which selected prayers from the morning service, *Shacharit*, are recited. At lunchtime the pupils recite the appropriate *b'rachot* before and after they eat.
25. On starting school pupils quickly develop familiarity with the principal prayers, such as the *Shema*, *Amidah* and *Aleynu*, and with the order of service. As they get older pupils develop good skills in reciting prayers aloud, often by chanting and singing them in unison. Assemblies also provide opportunities for pupils to learn about the cycle of the Jewish year by preparing for special events, such as the school *Shabbaton*, and the services for *Rosh Hodesh* and festivals, such as *chol hamoed* Succot. Pupils learn well-known tunes for some *tefillot*, such as *Adon olam*, which they sing with gusto.
26. Some whole school and junior assemblies occur in the synagogue itself and this helps to develop pupils' familiarity with and respect for the building and its key function as a place of worship. At other times, such as the infant assembly, the venue is the school hall. In these assemblies pupils from the youngest classes use specially adapted *siddurim*, well matched to their age and reading ability.
27. Overall, the school's ethos, which seeks to promote the modern Orthodox viewpoint, is well supported and enhanced by the provision for collective worship. However, the assemblies do not sufficiently encourage pupils to develop an understanding of the meaning of their prayers and of Jewish values and attitudes, such as routinely praying for people who are sick or in trouble. Overall, there is insufficient opportunity for pupils to participate actively in *tefillah* by taking a leadership role.

Quality of education provided

Teaching

28. The quality of Jewish Studies teaching is satisfactory in both key stages. Teaching was satisfactory or better in 88 per cent of the lessons seen and good in a quarter. In an eighth of lessons seen, teaching was unsatisfactory.
29. Teachers make effective use of their extensive knowledge and understanding of Jewish Studies and Modern Hebrew (*Ivrit*) to promote learning. They conduct much of their teaching in *Ivrit*, in which they are fluent speakers, interspersing their exposition with English, where they feel it is appropriate. Many pupils understand sufficient *Ivrit* to follow the lesson and they learn satisfactory skills in reading and writing *Ivrit*. However, a minority struggle to keep up, and this can at times lead to a loss of confidence. The school provides good additional support from other adults, such as a support teacher and a welfare assistant, to enable lower attaining pupils and those with special educational needs to achieve satisfactory standards in reading and writing.
30. Mostly, teachers have satisfactory expectations for pupils' learning and the work set is appropriately matched to the abilities and backgrounds of the pupils. In a good Chumash

lesson in Year 5, for example, the teacher effectively matched the passages set for pupils to read to their individual levels of skill. In the reception class the teacher chose a suitable activity based on the prayer, *Modeh Ani*, to reinforce pupils' letter recognition skills. However, teachers do not always take sufficient account of pupils' overall abilities, such as their skills in literacy and numeracy. In a Year 3 lesson pupils who could not easily carry out mental division in hundreds and tens experienced difficulty in comprehending the teacher's explanation of the calculation of the length of time that Noah spent in the ark. In a few lessons, the work set does not provide sufficient challenge for higher attaining pupils who finish their work more quickly than the others in the class.

31. Teachers' planning is just satisfactory. Teachers write weekly and sometimes daily lesson plans, but many of these plans are not sufficiently detailed, focusing on what is to be taught rather than identifying what pupils should learn and how the pace of learning will be maintained. Learning materials for lessons are prepared satisfactorily.
32. In general, teachers use a narrow range of teaching strategies, placing too much reliance on whole class teaching and the use of worksheets and the board. Overall, teaching lacks flair and imagination and much of it is uninspiring. In most lessons, there is insufficient opportunity for pupils to seek a deeper understanding of Jewish values by posing questions and evaluating information. Lessons usually start with a well-presented introduction. The theme of the lesson is developed satisfactorily through whole class, individual, and sometimes, paired activities. However, few lessons have a suitable whole class plenary session at the end to consolidate pupils' gains in skill, knowledge and understanding and to identify targets for future learning.
33. The management of pupils' behaviour is just adequate. In the most effective lessons pupils' behaviour is controlled firmly and sensitively and questioning is used well to maintain pupils' interest and to keep them on task. However, some teachers' lack of skills in classroom management results in a slower pace of learning, as pupils who are inattentive waste too much time.
34. The school makes satisfactory use of homework to support pupils' learning in Jewish Studies, but some parents think that the school needs to make the homework instructions, which are usually written in *Ivrit*, clearer, so that both they and their children know what is expected.

Assessment

35. There are satisfactory arrangements for teachers to assess pupils' learning in Jewish Studies in relation to what they expect them to achieve. However, there is a lack of coherence in the way in which different teachers assess pupils' achievements. In the younger classes, for example, pupils' Hebrew reading and writing are regularly tested, and in the older classes the teacher maintains detailed notes on pupils' learning and is able to track pupils' progress as they pass through the school. Overall, the quality of marking is adequate but the use of comments that set targets for future learning is underdeveloped. The Jewish Studies curriculum does not identify targets for attainment with sufficient clarity. As a result, assessment is not used as effectively as it might be to promote pupils' progress and achievement.

Quality and range of the curriculum

36. The breadth, balance and relevance of the Jewish Studies Curriculum is satisfactory overall and is still being developed. The curriculum reflects the ethos of the school. It contains structured programmes for the study of :
- *Chumash* and *Parashat Hashavua*, which are identified by topic headings and short objectives,
 - the cycle of the Jewish Year, specifying the symbols, ceremonies, laws and customs associated with the festivals, fast days, *Shabbat* and *Rosh Chodesh*, and the special days connected to the State of Israel and *Yom Ha-shoah*.
37. The curriculum plan clearly indicates the areas to be taught for each year group. It focuses mainly on the acquisition of knowledge but does not include sufficient references to the skills required for the use of this knowledge. Much thought and hard work has gone into the planning and writing of the curriculum but it is complex and lacks the strategies and guidelines necessary for teachers to use it independently. It is written in Hebrew and is therefore not totally accessible to all members of the school's teaching staff.
38. Curriculum plans do not provide sufficient guidance about the context for teaching *Ivrit*, which is the language of instruction in Jewish Studies. The commercially produced *Ivrit* reading scheme is used assiduously and this contributes to the standard of Hebrew reading and writing achieved in the school.
39. Curriculum documentation is incomplete as there is no provision for the study of *tefillah*, Jewish general knowledge and Jewish history, although these do appear on the curricular unit planning matrix for the year. Although topics and themes relating to character development and personal decision making are included in areas of the curriculum, there is no *Middot* programme as such.

Equality of opportunity

40. All pupils have equality of access to the curriculum provided by the school. Pupils, irrespective of their skills in *Ivrit*, have equal opportunity to participate actively in all Jewish Studies lessons. Teachers are sensitive to the needs of all pupils and *Ivrit* is interspersed with English translation where appropriate. However, all Jewish Studies homework is presented in *Ivrit* and this may prevent some parents from helping their children, for example, by clarifying questions. Pupils from different cultural and religious backgrounds are treated equally, although *tefillah* invariably follows the Ashkenazi rite. Sensibly a few *b'rachot* have been adapted to provide versions that either boys or girls can recite. The stairs may present a problem to pupils with physical disability wishing to attend the school.

Pupils' spiritual, moral, social and cultural development

41. Overall, there are satisfactory arrangements for the promotion of pupils' spiritual, moral, social, and cultural development. The main vehicle for promoting spiritual development is the daily *tefillot* during assembly. Spiritual development is enhanced by pupils' participation in special events and services, such as the Kerem *Shabbaton*, the annual demonstration seder and the *chol hamoed* Succot services in the synagogue. In all of

these activities, pupils learn to value Jewish belief through its practice. Pupils in Year 6 have satisfactory opportunities to explore and develop their belief and understanding when they prepare an overview of the weekly Torah reading which they present at the assembly on Friday, and younger pupils in reception and Year 1 have *Kabbalat Shabbat* assemblies. However, Jewish Studies lessons, for example on Chumash, do not provide sufficient opportunity for pupils to explore the spiritual dimension of the topics they are studying by raising questions because the main focus of activity is the development of pupils' skills in *Ivrit*.

42. Pupils' moral development is underpinned by the school's behaviour policy, which affirms and reflects the school's Jewish ethos. Most teachers throughout the school support and encourage pupils' moral development through their behaviour towards children and one another. However, there are occasions when the manner and comments of a few teachers give poor guidance to pupils about appropriate behaviour.
43. Pupils' social and cultural development is promoted by opportunities for pupils to participate in school events and activities outside school, such as the Jewish schools' football league in which girls and boys take part, and in the school visit to Poole for pupils in Years 5 and 6. The close relationship between the school and the synagogue helps to ensure that pupils become aware of the pivotal role of the synagogue as a spiritual, social and cultural centre for the local community. The use of displays around the school does not provide sufficient encouragement for pupils to develop an awareness of the richness and variety of Jewish cultural experience.

Support, guidance and pupils' welfare

44. The school's procedures for support, guidance and welfare satisfactorily enhance pupils' Jewish education and development. The school provides a safe and secure learning environment. It is very sensitive to differences in the levels of Jewish observance of pupils and their families, treating them with respect and consideration. Appropriate guidance is given about the practice of Judaism, for example, in relation to *kashrut*. Arrangements for monitoring pupils' personal development are good. Teachers know their pupils well and have a good knowledge of their progress in Jewish Studies and of their involvement in the wider aspects of Jewish education that the school provides. The school provides satisfactory opportunities for parents and pupils to seek counselling and guidance and it has suitable arrangements for informing parents about the next stage in their children's Jewish education.

Provision for pupils with special educational needs

45. In Jewish Studies the support given to pupils with special educational needs is good. On three mornings a week an experienced teacher provides support for pupils who have difficulty in reading and writing *Ivrit*, and in the reception class, a welfare assistant gives appropriate support to lower attaining pupils during Jewish Studies lessons. On some occasions the Jewish Studies teachers meet with the school's special educational needs co-ordinator, who keeps them well informed about the needs of individual pupils and about different aspects of special educational needs, such as dyspraxia. The special needs co-ordinator also provides guidance about suitable teaching methods and strategies.

Partnership with parents and the Jewish community

46. The school has a satisfactory partnership with parents and the community and this helps to promote pupils' Jewish education. Most parents responding to the Pikuach inspection questionnaire agree that they have suitable opportunities to contribute to the Jewish life of the school, for example, during the Kerem *Shabbaton* and the demonstration seder. The Parent-Teacher Association acts as a forum for parents to raise issues and concerns, and organises fund raising events. A few parents and adult volunteers help children with their *Ivrit* reading. The school supports the Jewish education of families by organising classes for parents to increase their Jewish knowledge. Parents' participation helps to promote their children's learning.
47. The quality of information provided for parents is satisfactory. At the start of the autumn term, parents are invited to meet their child's new teacher and hear about the learning programme for the forthcoming year. There are satisfactory opportunities for parents to consult teachers about their children's progress and achievement, such as the parent-teacher meetings, which are held twice a year. Most parents make effective use of the school's procedures for meeting staff when they have concerns and complaints. However, some parents think that it is difficult to approach the school about their children's Jewish education. While there was no evidence to support or refute parents' concerns, the school should review its procedures to ensure that parents can consult the school without difficulty. There is scope to improve the quality of annual reports on pupils' achievements in Jewish Studies. These reports, which some parents feel are superficial and focus mainly on behaviour, provide a summary of pupils' skills, knowledge and understanding. However, there is often too little to distinguish the report on one pupil from that on another. Reports do not clearly indicate targets for future learning.
48. The school is located on the premises of the Hampstead Garden Suburb Synagogue and is thus seen as a part of the community by the school's governors. The communal rabbi is the Honorary Principal. Both the rabbi and the *chazan* support the work of the school when time permits, for example by organising a *leyning* club and communal singing. These links serve to promote pupils' Jewish education. However, the school reports that the use of the premises by the synagogue's part-time Hebrew classes and by youth groups has its disadvantages because rooms are not kept tidy, resources are disturbed and posters are defaced.

The management and efficiency of the school and their impact on Jewish education

Management

49. Taken as a whole, the governors, the headteacher and the Jewish Studies co-ordinator are giving broadly satisfactory leadership for pupils' Jewish education. However, there are significant weaknesses in the management of Jewish Studies that are affecting the extent to which the school is able to achieve its aim of providing the highest standards in Jewish education.
50. The day-to-day management of Jewish Studies is satisfactory. Resources are effectively organised and suitable materials are provided for lessons. However, there is an overall lack of common purpose between the school's senior managers and the Jewish Studies

department about the way in which the school should develop its provision for Jewish education. In addition, the absences of the Jewish Studies co-ordinator, who has been unwell, have delayed the development of the curriculum. The governing body is monitoring the situation sensitively and with care. It is taking effective steps to improve the management of this aspect of the school's work by appointing in due course a senior member of staff to lead the further development of Jewish Studies.

51. Arrangements for the headteacher and the Jewish Studies co-ordinator to monitor teaching are satisfactory, but the outcomes of this monitoring have yet to be acted on sufficiently by providing suitable opportunities for teachers to develop their skills, for example, in managing pupils' behaviour. The monitoring of curriculum implementation is hindered by the fact that a substantial part of the programmes of study is written in Hebrew. As a consequence, they are not easily accessible to senior managers and governors.
52. The school development plan gives insufficient detail to guide the improvement of the Jewish Studies curriculum and teaching. The plan identifies areas for development but does not give sufficient detail about targets to be achieved, success criteria and timescales. The plan is not linked to the school's financial plans and budgetary priorities.

Staffing, accommodation and learning resources

53. There are sufficient Jewish Studies staff to meet the school's curricular needs. All have suitable qualifications and experience. Arrangements for the professional development of Jewish Studies teachers are unsatisfactory because insufficient attention is given to the development of teachers' skills in key areas, such as the management of pupils and the use of a wider range of teaching strategies. However, there are good opportunities for teachers to attend educational conferences in Israel, the Netherlands and Belgium. One teacher is attending a longer professional development course in order to acquire qualified teachers status.
54. Classroom accommodation is satisfactory and the available accommodation is enhanced by access to the synagogue and the hall. Only a small amount of pupils' work in Jewish Studies is mounted for display and the potential use of corridor and classroom walls to celebrate pupils' learning is not fully realised.
55. There is a good range of Jewish Studies resources to support pupils' learning. These resources are kept in the Jewish Studies classroom and in the Dover library. There is a good range of textbooks, workbooks and videos to support the different areas of the Jewish Studies curriculum. These materials are well-organised and easily accessible to staff. The Jewish Studies classroom also accommodates a lending library of *Ivrit* books, suitable for the needs of the pupils, and the library has a good selection of books of Jewish interest. Although there are computers in every classroom, they are not used sufficiently to enrich the quality of pupils' Jewish education.

Efficiency of the school in relation to Jewish education

56. The deployment of staff and resources to support pupils' Jewish education is satisfactory. While the governors do not refuse any reasonable request for resources, they do not provide a budget for Jewish education. Consequently, senior managers are not empowered to order priorities and plan as effectively as they might for the future

development of Jewish educational provision. The school makes satisfactory use of the resources available, except for the Jewish Studies classroom, which is under used.