

# MORIAH JEWISH DAY SCHOOL

## INSPECTION REPORT

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Local Authority Harrow

Inspected under the auspices of Pikuach

Inspection dates Wednesday 26 June – Thursday 27 June 2019

Lead Inspector Dr Leon Bernstein

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

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Type of school Primary

School category Voluntary aided

Age range of children 3-11

Gender of children Mixed

Number on roll 180

Appropriate authority The Governing Body

Chair of Governors Gabi Braham

Headteachers Kirsten Jowett / Hayley Gross

Address Cannon Lane, Pinner HA5 1JF, United Kingdom

Telephone number 0208 868 2001

Email address [office@moriah.harrow.sch.uk](mailto:office@moriah.harrow.sch.uk)

School website <https://www.moriahschool.co.uk/>

## **Inspection team**

**Lead Inspector**      **Dr Leon Bernstein**

**Team Inspector**      **Susy Stone**

This inspection was carried out by two inspectors. They visited 9 lessons or parts of lessons, where the focus was on observing Jewish Studies. They held meetings with governors, staff and groups of pupils. They observed the school's work, and looked at a range of documentation including pupils' written work, the Jewish Studies Curriculum, the school's self-evaluation document for Jewish Studies, and the school's improvement plan. The senior leadership team played an active part in this inspection, including attending meetings with inspectors, and observing lessons. School leaders agreed with all of the inspectors' judgements.

The school's last *Pikuach* inspection took place on 12-13 March 2014.

## **Introduction**

**The inspectors looked in detail at the following:**

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

## **Information about the school**

- Moriah Jewish Day School is a one-form, voluntary-aided modern-orthodox Jewish, co-educational primary school.
- The majority of its pupils live in the Pinner post-code area or within the London Borough of Harrow.
- As a United Synagogue School, it accepts the *halachic* authority of the Chief Rabbi.
- Approximately 20% of the curriculum is devoted to Jewish Studies including *Tefillah* (prayer) and *Birkat Hamazon* (Grace after Meals).
- The majority of pupils are White British. Very few speak English as an additional language. The proportion of pupils from minority ethnic backgrounds is average.
- The proportion of pupils who have SEN (special educational needs) and/or disabilities is below average.
- At the end of Key Stage 2, many pupils transfer to JFS in Kenton.
- The school has recently become one of the founder schools of the Jewish Community Academy Trust with three other Jewish schools, which has already led to collaborative work with the Heads of Jewish Studies in those schools.

## Inspection judgements

<b>Overall Effectiveness</b>	<b>1</b>
<b>Outcomes for pupils in their Jewish Education</b>	<b>1</b>
<b>Quality of Teaching, Learning and Assessment in Jewish Education</b>	<b>1</b>
<b>Effectiveness of Leadership, Management, and Governance of Jewish Education</b>	<b>1</b>
<b>Effectiveness of the Jewish Studies/Education Curriculum based on the school's aims and objectives</b>	<b>1</b>
<b>Quality of provision for pupils' spiritual, moral, social and cultural development, including meeting the statutory requirement for a daily act of collective worship (tefillah)</b>	<b>1</b>

### Overall Effectiveness:

### The quality of Jewish Learning provided in Moriah Primary School is Outstanding (GRADE 1) because:-

- The quality of leadership and management of Jewish Studies is outstanding. The new joint Headteachers have a dynamic and creative vision for Jewish education in which staff, governors and pupils strive consistently for excellence. They have addressed and achieved all issues for improvement noted in the previous *Pikuach* inspection.
- Teachers know the pupils' needs and support these. All pupils, including those who have special educational needs or are disabled, have excellent educational experiences at school. These ensure that they are very well equipped for the next stage of their education.
- Outcomes are outstanding as a result of strong leadership.
- The curriculum provision is outstanding. It enables pupils to link Jewish learning to their everyday lives. The teaching of *Ivrit* (Modern Hebrew) contributes to the Jewish life of the school by promoting the use of Hebrew as the language of the Jewish people.
- Pupils' spiritual, moral, social and cultural development is outstanding because of a deep and sincere respect shared by all. Pupils show great sensitivity and respect for themselves and for others, and display great enthusiasm for their learning.
- The school's thoughtful and wide-ranging promotion of pupils' spiritual, moral, social and cultural development enables them to thrive in a supportive and highly cohesive learning community. This is evident in both the formal and informal aspects of life at the school.
- Much of the teaching in all key stages and most subjects of the Jewish Studies curriculum is outstanding or at least good. As a result, almost all pupils, including those with special educational needs and disabilities, as well as the more able, are making rapid and sustained progress.
- The school has strong support both from parents and staff. For example, when interviewing parents, one said: "I am super-pleased! The children learn things that we forgot or didn't learn about!" Another commented: "Our family has always done Friday night, but now we

know how to pray. All of a sudden the children want to take part and they now say *Shema* (prayer) before going to bed.

- In the responses to the questionnaire sent to staff, one person wrote 'The culture of Judaism at Moriah is something very special. Despite having a range of religious observances, there is still a love of being part of a Jewish community and everything it entails.'

### **The school has the following strengths:**

- The strong new leadership and management team drive improvement and support staff to gain excellent outcomes.
- Teaching, learning and assessment are outstanding, or at least consistently good.
- There is a carefully planned Jewish Studies curriculum which is broad, balanced and provides pupils with their full entitlement of Jewish knowledge and experience.
- The spiritual, moral, social and cultural development of all pupils is embedded as a result of the school's ethos, its leadership and its staff.

### **What does the school need to do to improve further?**

- Continue the Hebrew reading scheme to bring even more pupils further in the accuracy and fluency of their reading.
- Ensure all staff are consistent with their marking, in line with the school's marking policy.
- Encourage further professional development via the performance management schedule to further increase the amount of good teaching to outstanding.

### **Outcomes for pupils in their Jewish education is Outstanding (GRADE 1) because:-**

- Taking account of their starting points, the proportion of pupils making and exceeding expected progress is high in relation to their potential.
- Pupils are typically able to articulate and apply their Jewish knowledge and skills in an age-appropriate way.
- Pupils are enthusiastic learners. They display a thirst for learning and actively participate in Jewish Studies lessons.
- Pupils acquire knowledge and develop understanding quickly and securely in the range of subjects covered in the Jewish Studies curriculum. This was seen particularly in the way pupils confidently answered inspectors' questions about what had been learnt previously, linked to what was currently being studied. Pupils were able to articulate knowledge and understanding of material appropriate to their age.
- Since the last *Pikuach* inspection, leaders have addressed the issue of Hebrew reading. A Hebrew reading audit in the autumn term of 2018 revealed weaknesses in pupils' reading skills. To combat the poor levels of reading, the school invested in the 'Aleph Champ' reading programme for KS1 and KS2. This programme is structured with ascending skills leading to competency in reading. This allows the school to teach appropriate skills, assess and track them, and create specific interventions based precisely on the skills that each pupil lacks. The impact of this has resulted in rapid progress in pupils' Hebrew reading skills. For example, the autumn audit in 2018 showed that only a small percentage (30%) of pupils were on target with the expected level of Hebrew reading. The school's tracking system indicates that the percentage of pupils on target to the expected level of Hebrew reading in the summer term is 60%. Rapid progress of both boys and girls is a direct result of the systems that leaders have put in place.
- Inspectors heard pupils read from Years 2 and 6. In both groups, inspectors were impressed with the tenacity of those who found certain words challenging, and the thought processes of those who made good progress in blending consonants and matching vowels. In some cases, pupils were able to translate into English, and confidently navigated both the

*Chumash* (Bible) and the *Siddur* (prayer book). When asked how they were able to read Hebrew, pupils agreed that it was as a result of the school's teaching.

- Most readers in Key Stage 2 were confident, could read unprepared texts from the *Siddur* (prayer book) and *Chumash* (Bible) and were able to translate parts of texts into English. Where pupils hesitated to read a word, they used their knowledge of Hebrew phonetics (matching sounds to words) to decode a word before reading it with accuracy. Reading levels in Key Stage 1 reflected pupils' ability, where some could read fluently and others struggled with one or two-letter words. The reading scheme is relatively new, and the school should now try to raise the level of successful readers even higher.
- Pupils were confident to speak about grammatical rules such as prefixes and suffixes and rules of Hebrew reading. They can translate words and phrases well because they are given regular vocabulary tests matched against word grids which consolidate previously learnt material.
- Pupils learn to look at their work critically through the use of personal marking sheets. They can check their own work using a grid marking system, which is then checked by the teacher. This gives them excellent practice in checking, looking for errors and exploring ways of improving their own work.
- Pupils, including those in the Early Years Foundation Stage (EYFS), make rapid and sustained progress across the Jewish curriculum and learn exceptionally well. For example, in one Reception class, children were involved in a *Shabbat* activity where the teacher guided them in laying a *Shabbat* table. The children were able to name and place objects on a table ready for *Shabbat* and could link this to practice at home.

### **The quality of Teaching, Learning and Assessment in Jewish Education is Outstanding (GRADE 1) because:-**

- Much of the teaching in all Key Stages and most subjects of the Jewish Studies curriculum is outstanding, or at least good. As a result, almost all pupils, including those with special educational needs and disabilities, as well as the more able, are making rapid and sustained progress.
- Teachers in the Jewish Studies Department are passionate about their subjects. They are determined that pupils achieve well in their Jewish education.
- Challenge is built into the assessment process, and the consistency with which the assessment policy is followed ensures that pupils are supported in aiming higher and challenging themselves in their own learning.
- *Tefillah* (prayer) is used as an opportunity to reinforce Hebrew learning and Jewish values. For example, in a Key Stage 2 *Tefillah* assembly led by the Head of Jewish Studies, every opportunity was taken to ensure that pupils understood what they were saying. Focus was also given to using the correct pronunciation and accurate linguistic stresses of Hebrew words.
- Learning behaviours in class are outstanding. Inspectors saw a lively display of enthusiastic and keen learners who make good and rapid progress as they are grouped according to their ability. They are confident and enjoy their learning. Non-Jewish pupils have access to the curriculum with intervention of well-deployed teaching assistants who are fully engaged and who encourage pupils to complete work with confidence.
- Technology is used to enhance the teaching and learning in lessons. For example, teachers use interactive whiteboards in classes to accelerate the learning process by having pre-planned lesson objectives and challenges on the board. This maximises teaching and learning time. Greater use of the interactive whiteboards in more lessons could further enhance the learning.
- Baseline assessments have been used across the whole school to determine each pupil's starting points. This allows the staff and pupils to track progress and attainment over time, then to set further targets for greater levels of achievement.
- There is a very clear and detailed assessment and marking policy. Inspectors saw that

teachers adhered to this policy in the majority of pupils' books. Leaders now need to ensure that there is consistency in marking with all teachers.

- Teachers systematically and effectively check pupils' understanding during lessons, and anticipate where they may need to intervene. Such interventions have a notable impact on the quality of learning. Teachers challenge pupils' answers, and pupils are encouraged to reflect critically on their answers. For example, teachers would ask "Why do you say that?" and this would force pupils to reflect on and analyse their own answers.
- Teachers plan carefully so that pupils gain clear access to the work being taught. For example, in one Year 1 *Ivrit* (Modern Hebrew) class, the teacher skilfully progressed from single consonants to vowels, then blended them to form two-letter sounds. This ensured that all pupils were able to complete with accuracy the reading and writing tasks in *Ivrit*.
- In a Year 3 *Ivrit* (Modern Hebrew) class, learning progressed at a good pace because the teacher consistently encouraged the whole ability range of pupils to read and then write in *Ivrit*. The work was matched to each pupil's ability, in line with the assessment policy, and pupils were well supported both by teaching assistants and the intervention of other pupils.
- Behaviour in lessons is consistently good, and often outstanding. Pupils are given clear signals on acceptable noise levels in the class and they respond appropriately, ensuring that there is a healthy balance of silence, pair discussion and group work.
- In the Early Years Foundation Stage (EYFS) children's learning journals showed rich evidence of the celebration of *Chagim* (festivals) and structured learning about *Parshiot* (the weekly Torah portions).
- Reception children enthusiastically joined in morning *Tefillah* (prayers) with Key Stage 1 pupils. When asked why we say '*Modeh Ani*' (early morning prayer of thanks) one Reception child replied: "We thank Hashem for waking us up!"

### **The effectiveness of Leadership, Management and Governance of Jewish Education is Outstanding (GRADE 1) because:-**

- The quality of leadership and management of Jewish Studies is outstanding. There is a dynamic and creative vision for Jewish education in which staff, governors and pupils strive consistently for excellence.
- The governing body has had a significant turnover. However, new governors have been recruited to meet the skills required for governance. Governors have a clear understanding of the school's self-evaluation, the school's strengths and areas for development, and are determined to strive for excellence.
- The Jewish Studies Department self-evaluation form, written by the joint Headteachers and Head of Jewish Studies, is clear and comprehensive. Leaders are well aware of the strengths and areas for development, and use their evaluation to prioritise and drive improvement.
- Staff planning is checked weekly by members of the senior management team, and feedback is given for improvement. This is then monitored to ensure that recommendations have been followed up and are embedded in lessons.
- Governors systematically challenge senior leaders so that the effective deployment of staff and resources secures excellent outcomes for pupils in their Jewish education. Governors do not shy away from challenging leaders about variations in outcomes for pupil groups, especially between disadvantaged and other pupils.
- Data systems are being developed towards a well-structured and robust system in which leaders are thoughtful about measuring what they value. Leaders regularly monitor data to check standards and to ensure that appropriate interventions are in place when required.
- The school's SENCO (Special Educational Needs Coordinator) oversees procedures throughout the school for pupils with special educational needs or disabilities, ensuring that Jewish Studies practice is in line with the Special Educational Needs Code of Practice.
- Provision for pupils with special educational needs or disabilities in Jewish Studies follows



the same systems as for secular subjects, and the SENCO carefully monitors the progress of SEN pupils.

- Staff attend relevant SEND (Special Educational Needs & Disabilities) training. Class teachers share strategies and information from SEND professionals.
- A scrutiny of pupils' work showed good evidence of progress made by all pupils, especially lower ability pupils.
- Since their appointment, the joint Headteachers have worked tirelessly to carry the school through a tumultuous recent history which has witnessed a high turnover of staff, including those in senior positions. Where previously there had been a lack of, or absence of, clear and comprehensive professional systems, both Headteachers have, in a remarkably short period of time, driven the school to new standards, ensuring the high profile of Jewish Studies.
- The Headteachers and Head of Jewish Studies work closely together as a cohesive team to ensure a positive impact on the overall life, ethos and Jewish education of every pupil. This is most impressive, as they work indefatigably in pursuit of providing an overall outstanding Jewish Studies provision for all pupils, including those with special educational needs and disabilities. Leaders focus persistently on improving teaching and learning. They provide support for Jewish Studies staff which is underpinned by a performance management schedule which challenges and supports teachers' improvement. As a result, teaching is outstanding, or at least consistently good and improving.
- Teachers are monitored and tracked on a fourteen-point 'focus area' grid, which covers all aspects of teaching, learning and assessment. These are used as a springboard for discussion with each member of staff and then written as targets to be addressed. This is followed up by leaders during the year.
- The leadership of the school, including governors, monitors the school's Jewish curriculum, both formal and informal, to ensure that it provides highly positive experiences and rich opportunities for quality learning, and contributes well to pupils' academic achievement and their spiritual, moral, social and cultural development.
- Leaders show great pride in the school and have a clear vision of what a Moriah pupil should be when he or she leaves. As one governor said: "Moriah has a heart that goes on beating even after the children leave the school."

### **The effectiveness of the Jewish Studies curriculum based on the school's aims and objectives is Outstanding (GRADE 1) because:-**

- The Jewish Studies curriculum enhances the Jewish ethos of the school.
- The Jewish Studies curriculum is clear in content and progression. It has depth, is broad and balanced and provides pupils with their full entitlement of Jewish knowledge and experience. It is customised to meet the varying needs of individuals and groups.
- The curriculum is clear in content and progression. It has depth, breadth and balance.
- It is a progressive curriculum which allows the pupil to repeat topics every year (or every other year), building on and enhancing what they have learnt in previous years. For example, *Brachot* (blessings) are taught in Nursery, where children learn to say a *Bracha* (blessing) before eating. In Reception, they will learn to differentiate between the different types of prayers for food when eating common fruit. Pupils in Year 4 are introduced to the idea of making a *Bracha* that is a request; for example, *Tefillat Haderech* (the prayer made when going on a journey). This pattern is repeated in the curriculum, ensuring that the pupils learn something new each year, whilst reinforcing information learned previously.
- The school is developing cross-curricular learning, as demonstrated in literacy activities linked to Jewish learning. There is a clear vision for fully integrated secular and Jewish learning in Early Years.
- The Jewish Way of Life curriculum has been enhanced with coverage of Jewish History, culminating in Year 6, where the pupils examine the settlement of the Jews in England. The

rationale behind this is to allow the pupils, as they get older, to engage with their Jewish roots and understand their link in the chain of Judaism. Verbal feedback from pupils and parents was very positive at the end of 2017, when this was first trialled with Year 6. For example, one pupil commented: "We really did discover the amazing rich heritage of Jewish London!"

- Pupils enjoy a range of memorable and exciting opportunities, both formal and informal. They spoke enthusiastically about the Year 5 *Shabbaton* (an event or programme of education held over the Sabbath). This was very successful, and was met with much enthusiasm by the pupils, who said they would like to have more of these. One pupil said: "On Shabbat UK we had a *Shabbaton* and we kept *Shabbat*. Maybe next time do it more than once a year!" A pupil who had not had this experience said: "I want to see what it is like to be part of the class on *Shabbat*!" Another commented: "You should experience *Shabbat* because it is a whole new life you get to experience," and another said: "Did you know *Shabbat* could be this fun?"
- Pupils were able to articulate their learning about *Shavuot* (festival commemorating the giving of the *Torah*) - the most recent festival at the time of the inspection - in line with curriculum objectives for the festival, and to link this to values. One pupil spoke about learning patience from the experience of Moses waiting 49 days to receive the *Torah*.
- When teaching about the *Chagim* (Jewish festivals) pupils are encouraged to think beyond factual knowledge and explore the meaning behind the *Chagim*, and the impact of what they learn on their own lives. For example, during *Pesach* (Passover) pupils learn about Jewish slavery in Egypt, and appreciate what it means to be a free Jewish person in Britain today.
- There is a clear vision for fully integrated learning in Early Years. A particularly good example was seen in a Reception class, where the children had made their own *Haggadot* (prayer book used at the Passover *Seder* meal). They linked this with the learning they had completed in secular studies about spring, with the lifecycle of a frog. The smooth integration between Jewish Studies and secular topic work matched the school's Jewish Studies curriculum vision of integration, which aims to '...take Jewish themes and engage with them outside the Jewish Studies lessons.'
- The school has a strong connection with Israel and celebrates special days such as *Yom Yerushalayim* (Jerusalem Day) and *Yom Ha'atzmaut* (Israel Independence Day). As part of the informal Jewish Studies curriculum the school had an immersive day on *Yom Ha'atzmaut*, where the pupils focus solely on different aspects of Israeli history and culture. This had a positive impact on pupils, who were surveyed after *Yom Ha'atzmaut*. The results of this survey were impressive: 87% of pupils strongly enjoyed the immersive day, and 74% of pupils were able to identify that they had learnt something new about Israel.
- Pupils gain much from the informal curriculum, and are happy to provide feedback to staff. For example, one survey showed that 98% of pupils enjoyed being at school to celebrate *Purim* (a Jewish festival that commemorates the day that Esther, the Jewish Queen of Persia, saved the Jewish people from execution by Haman, the advisor to the King). This included educational activities and a public reading of the *Megillah* (the scroll read on *Purim*).
- There is integration between the *Ivrit* (Modern Hebrew) provision and the Jewish Studies provision to ensure that each support and enhances the other, and to make the pupils' learning more coherent.
- Through the UJIA (the United Jewish Israel Appeal), Moriah Primary School has a relationship with a school in Israel. Ben Zvi School in Shlomi works at various times during the year on projects with Year 5 in Moriah. These include a project to write identity cards (Moriah in Hebrew, Ben Zvi in English) and a Skype call between the two classes at *Chanukah* (Jewish festival of lights) to sing *Chanukah* songs, during which Moriah pupils introduce themselves to their Ben Zvi counterparts using spoken *Ivrit*.
- Displays seen in the corridors and in classroom reflect the Jewish ethos of the school. Pupils' work clearly shows integration of secular work with the Jewish Studies curriculum.
- The school's website does not yet reflect the richness of its Jewish Studies curriculum. Leaders are currently working on this, and the website is shortly due for a complete renewal.



**The quality of provision for pupils' spiritual, moral, social and cultural development, including meeting the statutory requirement for a daily act of collective worship (*Tefillah*) is Outstanding (GRADE 1) because:-**

- The school fulfils the statutory requirement for collective worship.
- Spiritual, moral, social and cultural development is outstanding because the staff and pupils show great respect for each other and for the ethos of the school.
- The quality of *Tefillah* (prayer) seen in morning assemblies is outstanding. Pupils are challenged not simply to say the prayers by rote, but to gain an insight into what they are saying, and to appreciate the place of G-d in their lives.
- The school aims to make *Tefillah* meaningful and relevant. Inspectors agreed that this vision is being realised. For example, on a Jewish Studies wall that explained *Tefillat Haderech* prayer (Travellers' Prayer), pupils were given the opportunity to explain it in their own words. One pupil wrote: "Please Hashem, can I have a safe journey. Wherever I am, help me travel peacefully and safely."
- In a conversation about *Tefillah* with one of the inspectors, a pupil commented: 'I really like *Tefillah* because it makes me happy and feel like anything's possible, and I believe in myself.' Another said: "I like it when we learn deep things like the meaning of prayers."
- Inspectors were impressed with the calm manner in which pupils walked around the school, both during lesson changes and breaks, including lunchtime. Pupils observed school rules, such as no running, and chatted with each other quietly at all times.
- At least once a week, the non-Jewish pupils in Year 6 come out of *Tefillah* to take part in a non-denominational discussion about morals and positive characteristics. This has a positive impact on pupils, and is greatly enjoyed and appreciated by them. In class, when there is a learning objective related to Jewish culture, non-Jewish pupils have the opportunity to refer to a similar idea from their own culture. For example, when Year 6 were asked to write and illustrate a guide to a synagogue, one non-Jewish girl wrote and illustrated a guide to a Hindu temple. Other opportunities are given to pupils to express thoughts about their own faith. For example, a pupil wrote a poem which is displayed in the corridor, and which concludes: 'Being in a Jewish school has inspired me, but I am a Roman Catholic and that is what I'll always be.'
- The school has a relationship, through the Faith and Belief Forum, with Guru Nanak School, a Sikh school in the London Borough of Hillingdon. This helps to strengthen interfaith relationships.
- The children are made to feel special through constant positive and encouraging remarks. For example, in a Key Stage 1 assembly, star awards are given and all the children chant: "You're a star, you're a star, what a star you are!"
- Internet online safety is taught throughout the school. All pupils, staff, parents and governors sign an acceptable use policy for e-safety. Pupils receive annual safety lessons to ensure they are practising agreed school procedures, and understand how to keep themselves safe.
- The school's website claims: 'Through learning, our children experience the joy and wonder of Jewish life together with celebrating the diversity around us. Our inclusive approach personalises learning and encourages individuality, independence and respect.' It also claims: 'We are a small school with big dreams, and this is our greatest strength.' The inspectors agree that these comments match what they saw during the inspection.
- Pupils are motivated to raise money for *Tzedakah* (charity), and the school is careful to ensure that money is collected and raised for both Jewish and non-Jewish causes. For example, the pupils raised £174 for Children in Need and £228 for Harrow Food Bank, whilst also raising £190 for Jewish Care and over £800 for *Shalva* (organisation for children with special needs) in Israel. *Tzedakah* opportunities take place through a weekly Friday collection where the pupils are encouraged to bring a small amount each week. Even the youngest children in the school appreciate the need and the reason to give *Tzedakah*. One Year 1 child explained: "*Tzedakah* is helping poor people who don't have enough food to

eat,” and a Year 2 pupil commented that we have to give to “...less fortunate people – so you are giving to a lot of different things.”

## **Views of parents and carers**

Pikuach invited all the registered parents and carers of pupils at Moriah Primary School to complete a questionnaire about their views of the school. In response to the statement: ‘The school has a strong Jewish ethos’, 92% of parents strongly agreed or agreed, and in response to the statement: ‘My child is taught well in Jewish Studies at this school’, 88% of parents strongly agreed or agreed.

The comments below encapsulate their views:

*‘The Jewish Studies and Ivrit for my child in Reception is outstanding and he has embraced it all. He totally loves it.’*

*‘My children love Moriah and are taught very well. They love Rabbi Silkoff and all the extra Jewish activities and events. These are fantastic and I love seeing the joy that these bring.’*

*‘Moriah has instilled the most wonderful sense of Jewish identity and love for religion in all my three children. Lessons are always fun and engaging and link well with what we do at home. Religion is shown to be something to help guide them and give them a sense of grounding and a place in this world without indoctrinating them. I could not be happier with the Jewish ethos of Moriah.’*

*‘My children exude Jewish culture and identify. They absolutely love all the customs, songs and are quick to tell me about what they have learned at school. I am particularly encouraged by the changes made this year around Hebrew. My son often tells me the Hebrew words for things we say in English and this practical application of Ivrit is impressive. Every Pesach I’m astonished about how much they know at the Seder. Even more than me!’*

# GLOSSARY

## WHAT INSPECTION JUDGEMENTS MEAN:

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