

JCoSS

INSPECTION REPORT

Local Authority	Barnet
Inspected under the auspices of	Pikuach
Inspection dates	21-22 November 2017
Lead Inspector	Richard Felsenstein

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

Type of school	Secondary
School category	Voluntary aided
Age range of children	11-18
Gender of children	Mixed
Number on roll	1264
Appropriate authority	Governing body
Chair of Governors	Jeremy Kosky
Headteacher	Patrick Moriarty
Address	Castlewood Road, New Barnet London, EN4 9GE
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School website	jcross.org

Inspection team

Lead Inspector	Richard Felsenstein
Team Inspector	Rabbi Howard Hirsch
Shadow inspector	Daniel Marcus

Introduction

The inspection was carried out by two inspectors and a shadow inspector over two days. The inspectors visited 17 classes from Years 7-13 for lessons and parts of lessons, and attended a school assembly. All lessons, except for one, were observed jointly with senior school leaders. Inspectors held meetings with the headteacher, deputy headteachers, Directors of Formal and Informal Jewish Education, other members of staff and many students. The inspectors observed the school's work and looked at a range of documentation, including the Jewish Education and Informal Jewish Education Self Evaluation Forms (SEFs), development plans, students' written work, the Jewish Education curriculum, assessment documents, and reporting and tracking documentation.

The inspectors looked in detail at the following:

- Outcomes for students 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 Education curriculum based on the school's aims and objectives
- Quality of provision for students' spiritual, moral, social and cultural development including meeting the statutory requirement for a daily act of collective worship (*Tefillah*).

Information about the school

- JCoSS opened in new, purpose-built accommodation in September 2010, and the Sixth Form opened in September 2012.
- There are currently 1264 students on the roll, including 304 in the Sixth Form.
- JCoSS is a pluralist, Jewish learning community that embraces diverse approaches to Jewish beliefs and practice that coexist comfortably within the school. The diverse Jewish environment fosters an atmosphere of mutual respect, and the students learn about and from the whole spectrum of Jewish beliefs and practices.
- The school admits 6 forms of entry to Year 7 each year (180 students). In the current Year 7 there is a 7-form entry of 210 students. The school also admits 7 students each year to the Pears Special Resource Provision (PSRP) in each year group.
- The proportion of students eligible for free school meals is below the national average. The proportion of students with special educational needs and health and care plans is above the national average partly because the school incorporates special resource provision for up to seven students, in each year group, with autistic spectrum disorders. This is the (PSRP), where there are currently 51 students.
- The proportion of students who are from a minority ethnic heritage is below average. Most students are of White British Heritage. The proportion of students who speak English as an additional language is above average.
- The school has Science Specialist School status, together with the Investors in People Award and Healthy Schools status.
- Modern Hebrew (*Ivrit*) is taught as a Modern Foreign Language.

Inspection judgements

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

Overall Effectiveness:

The quality of Jewish Learning provided in JCoSS is Outstanding (GRADE 1) because:-

- Jewish values are embedded in the school.
- The school's distinctive Jewish character has a high profile. This was evident as soon as inspectors walked into the school for the first time when outstanding displays made an immediate impact.
- Teaching is outstanding and together with a rich, Jewish curriculum; contribute to outstanding learning and achievement.
- Students and groups of students have outstanding, Jewish educational experiences at school, and these ensure that they are well equipped for the next stage of their Jewish education. Many students were interviewed by inspectors, and the positive impact of their experiences at JCoSS came through in all the meetings that took place, during lesson observations, and in the wide range of informal Jewish educational activities in which students participate.
- The school consistently reflects the highest expectations of staff and the highest aspirations for students.
- Best practice is spread effectively in a drive for continuous improvement.
- The quality of leadership and management of Jewish Education is outstanding, and leaders, including governors have a thorough understanding of the school's Jewish educational performance.
- The school's thoughtful and wide-ranging promotion of students' 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.

What does the school need to do to improve further?

- Continue to ensure that the school's marking and feedback guidelines are consistently applied.
- Continue to develop the Collective Worship programme.

Outcomes for students in their Jewish Education is Outstanding (GRADE 1) because:-

- Taking into account the starting points of JCoSS students, the proportion of students making or exceeding expected progress is high in relation to their potential.
- Jewish Education has a very high and respected profile within the school and learning activities provide fully for the needs of all learners. For example, in one Year 10 lesson on “What do you know about *Shabbat*?” students were required to work in groups, move around the room and tackle a range of questions suited to the different needs of all the students in the group.
- There is much evidence of tracking students within their Jewish Education studies, starting with a baseline assessment produced from the results of Cognitive Ability Tests (CATS) in Year 7 and Key Stage 2 information. Each year, the baseline for the year is written into the front of students’ exercise books and constantly referred to in order to ensure progress and attainment. The progress of each student is carefully tracked using the Jewish Education Faculty’s own system in addition to the whole school SIMS data management system. Students, including those in the Sixth Form, make rapid and sustained progress across the Jewish Education curriculum, and learn exceptionally well.
- Regular assessments take place, data is carefully recorded and Faculty meetings are held to discuss student progress and any interventions that may be required. Assessment data is used for targeted interventions and this constant monitoring, together with outstanding teaching, ensures significant progress in the case of the majority of students, including those with Special Educational Needs and Disabilities. The tracking systems show that students achieve exceptionally well in their Jewish education, and that their needs are constantly checked and reviewed. As a result, they make outstanding progress in Jewish Education through the different key stages.
- The Faculty’s excellent summer 2017 examination results in formal examinations are well above national averages, with 65% A*/A grades in the Religious Studies (RS) GCSE, compared to 30% nationally and 92% A*-C compared to 71% nationally.
- In addition, at A2, 100% of the students gained A*-C grades compared to 55% nationally. Both GCSE and A Level grades were graded Level 2 by ALPS (A Level Predictor Service) indicating the high levels of value added across the range of different groups of students. Indeed, the ALPS rating for A2 level results has been at Level 3 or above since the summer of 2015, indicating outstanding value added over time.
- There is a robust system of monitoring and recording student progress in the GCSE years. Teachers and subject leaders identify students who are underperforming in relation to their targets. The students’ areas of difficulty are recorded, and strategies formulated to act as interventions. This monitoring system is carried out termly and shared with the relevant Senior Leadership Team (SLT) line manager.
- At Key Stage 3, the Faculty uses its own system of measuring student progress and the recording of targets. Only eighteen students in the whole of Key Stage 3 were identified as being below their targets in 2017.
- Year 9 student evaluations from May 2017 state that 75% of students find their teacher inspiring and therefore they make very good progress and achieve well over time.
- Teaching and examination success across all groups of students is reflected by the fact that in the 2017 summer examination results, at GCSE only one Special Educational Needs and Disability student failed to meet the target set, and at A Level, all students met or exceeded their targets.
- All teachers have pen portraits of the students in their classes and meet Learning Support Assistants regularly to discuss strategies. These meetings inform their planning and teaching and ensure effective learning takes place for all groups of students. This leads to outstanding outcomes in Special Educational Needs and Disabilities (SEND) provision.

The quality of teaching, learning and assessment in Jewish Education is Outstanding (GRADE 1) because:-

- Much of the teaching observed in all key stages is outstanding and never less than consistently good. As a result, almost all students, including those who have special educational needs and the more able, are making rapid and sustained progress.
- Teachers consistently demonstrate excellent subject knowledge and an understanding of the subjects they teach. For example, in one A Level Religious Studies lesson on the denominational approach to homosexuality, a range of approaches from Reconstructionist to Orthodox were discussed enabling students to understand a range of different viewpoints.
- Teachers in the Jewish Education Faculty reflect the pluralist ethos of the school coming, as they do, from across the full range of the Jewish religious spectrum.
- Teachers' lesson planning is excellent and is very effective. In one top set Year 8 lesson on 'What we learn about Abraham through the story of Sodom and Gomorrah' inspectors observed excellent, focused, subtle differentiation through selected ability groups (students had not known why these groups were chosen) where students were asked to collect information and complete the appropriate section of the worksheet. Each student then had to teach each other what they had learnt, representing both individual and group differentiation in action. ('Differentiation' means tailoring instruction to meet individual needs).
- Jewish Education has a very high and respected profile within the school, and learning activities provide fully for the needs of all learners. In an outstanding, Year 10 lesson on 'What do you know about *Shabbat*?' the handout given to students meant that all ability ranges were catered for, including specific 'stretch and challenge' tasks for the higher attaining students. Students were required to work in groups, move around the room and tackle a range of questions suited to the different needs of all in the group.
- Behaviour is outstanding in lessons and around the school. Senior leaders have created a school in which students move around quietly and purposefully at all times.
- A key strength of the work in Jewish Education is that all teachers are collaborative and supportive in all that is done for teaching, learning and assessment. There is a clear vision which is for each student to achieve his/her potential and that s/he will be a *Mensch* (a considerate, polite and respectful person).
- In all the lessons observed, teachers checked students' understanding systematically, through a range of oral and written tasks. They moved around the room talking and advising different students. Where Learning Support Assistants were supporting students in the classroom, specific direction was given to those with special educational needs.
- Teachers provide students with meaningful and incisive feedback to both written work and also when involving the students in class discussions. Marking and feedback are often very strong, and in the majority of books and files scrutinised, teachers and students carefully followed the excellent school marking guidelines. A large group of Year 8 students interviewed by inspectors were able to explain clearly that the starting point for assessment is the individual target at the beginning of the year and that progress is measured against that target. One Year 8 student said: "We had an assessment recently, and I understood exactly what I had to do to improve; this really helped my next pieces of work." Another student explained that the teacher will write in purple and the student will respond in red. "If we peer mark," she said, "we will mark in green; it is a great way for us to remember how we did, and how to improve." Clear targets are set and inspectors saw many examples of impressive marking using the school system. Different methods of assessment are used all the time, including peer marking and self-assessment. Inspectors saw many excellent examples of this. Students spoken to from Year 7 to the Sixth Form have an excellent understanding of the system.
- In addition, the tracking systems enable each student to know exactly the level s/he is working at and what needs to be done to progress.
- The school's Jewish values and ethos are embedded across the curriculum. So, for example, some outstanding classroom displays are used as part of teaching and learning, embracing the diverse approaches to Jewish belief and practice that is a central part of the school's philosophy.

- The many students inspectors spoke to commented on the high standard of teaching and how keen they are to improve their Jewish learning.
- When video technology broke down in a couple of lessons, inspectors were highly impressed by the quick thinking and alternative examples given by the teachers. In one Year 13 lesson on 'free will' students acted out the examples of brain activity required to support the concept under discussion.
- Students in the Pears Special Resource Provision (PSRP) get involved in all 'drop down' days such as *Purim* (joyous festival), *Yom Ha'Atzmaut* (Israel's Independence Day), *challah* (special bread for *Shabbat* and Festivals) baking for *Shabbat* UK and decorations for *Sukkot* (Festival of living in booths). Indeed, their involvement in these and other Jewish experiences enable the rest of the student body to have an appreciation and understanding of the differences students have.
- Jewish Education provides high quality, formal, classroom learning experiences for a number of students with Special Educational Needs and Disabilities and low attaining students. This was noted via the provision of the GCSE RS short course, and more recently by the innovative ASDAN (Award Scheme Development and Accreditation Network – an education charity and awarding body) Certificate of Personal Effectiveness course. In addition, a number of students from the Pears Special Resource Provision (PSRP) are successfully integrated into these courses either for the purpose of socialisation or for academic purposes, and they make good progress. Moreover, pathways to progression are open and encouraged to allow students to move from the ASDAN (Certificate of Personal Effectiveness Level 2) course to the full RS GCSE course; an excellent way of providing for different ability ranges.
- In one outstanding Year 7 lower set lesson on the *Mezuzah* (small religious scroll) there were three Learning Support Assistants in the room to support individual students. These students were identified in the lesson and seating plans, together with their learning needs; the differentiated work provided for them enabling each student to understand the topic under discussion and to make excellent progress. Clear instructions were given to all students in the class, and excellent techniques were used to ensure that each one understood what to do, and as a result were able to make outstanding progress. All students were able to explain the marking and assessment system to inspectors.
- Reporting to parents is excellent. This takes place termly with a mixture of short and longer reports. Inspectors noted that reports included predicted grades and target grades, together with levels of student engagement. Targets from reports are then written into planners by students to reinforce what has been written. Longer reports also require teachers to comment on what is going well and what needs improvement. Finally, a colour coded self-review sheet is completed by students which requires them to note their most successful subject and why; the subject that needs most attention; best opportunities and the hardest challenge.

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

- The quality of leadership and management of Jewish Education is outstanding. There is clearly a dynamic and creative vision for Jewish Education in which staff, governors and students strive consistently for excellence. There is a real cohesiveness about the way in which the school is led and managed which permeates all Jewish Education throughout the school.
- Outstanding Leadership and Management ensure that there is a real calmness and tranquillity around the school. This also links to *Menschlichkeit* (considerate, polite and respectful behaviour) and the ethos of the school. A member of the senior leadership team remarked: "The Jewish Education team is the heartbeat of the school; their work permeates everywhere and in everything, which means we are all working towards a common goal that we all believe in, and it makes a huge impact on everything in and out of the classroom."
- Leaders, including governors, have a thorough understanding of the school's Jewish educational

performance based on effective and insightful self-evaluation. This was clear in discussions with senior leaders, including the headteacher, deputy heads and a governor (who chairs the Teaching and Learning Committee).

- Leaders, including governors, focus relentlessly on improving teaching and learning, and provide excellent, focussed, professional development for all Jewish Education teaching staff, especially those who are untrained and/or newly qualified and at an early stage in their careers. Regular lesson observations, feedback and guidance are given to Newly Qualified Teachers (NQTs) within the Faculty and those for whom secondary teaching is new. In the Jewish Education Faculty there are three teachers taking an MA, with other teachers also undertaking other professional qualifications. In addition, Continuing Professional Learning (CPL) also includes sending teachers to the *Limmud* Conference (British-Jewish Educational charity, which in the UK organises a large annual winter conference), and to the *Yad Vashem* (Holocaust Museum) Seminar in Israel. Continuing Professional Learning is a real strength of the Faculty.
- The headteacher is an outstanding leader, who with governors, the senior leadership team and Directors of Formal and Informal Jewish Education, has a dynamic vision that inspires the whole school community.
- 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. The new structure in the leadership and management of Jewish Education has had an extremely positive impact on the development of both Formal and Informal Jewish Education.
- There is a highly robust system of performance management, led by the headteacher, which encourages, challenges and supports teacher improvement. Teachers are observed on a regular basis, discussions are held, and strengths and areas for development examined. The quality of insightful lesson observations and feedback to Jewish Education teachers from senior leaders was noted by inspectors following joint lesson observations.
- Governors systematically challenge senior leaders so that effective deployment of staff and resources secure excellent outcomes for students in their Jewish Education. A governor, who was interviewed, explained that senior leaders are held to account by governors who rigorously examine all the data, visit the Faculty and examine the School Improvement Plan and Self Evaluation documentation. A number of governors have a great deal of experience in the education field and challenge leaders to secure excellent outcomes for students in their Jewish Education.
- Highly effective systems are in place to frequently monitor, track and ensure student progress in Jewish Education. The Director of Jewish Learning focuses on improving teaching and learning, resulting in teaching that is generally outstanding and never less than consistently good. This is achieved through the excellent assessment, tracking and monitoring system; through regular Faculty meetings; through appropriate and well thought out professional development and the impressive advice and guidance that is given.
- The Directors of Jewish Education have an excellent understanding of the strengths and areas for development in all aspects of the school's Jewish educational provision.

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

- The Jewish curriculum (Formal and Informal) very much enhances and supports the ethos of the school.
- The curriculum has breadth, depth and balance to meet the needs of individuals and groups, providing students with their full entitlement of Jewish knowledge and experience, and it is customised to meet the varying needs of individuals and groups.
- Teachers have a thorough understanding of students' educational needs, and lessons are planned carefully to ensure the students' full and active participation.
- The school's Jewish Education curriculum provides memorable experiences such as the Year 9 Israel trip, the Year 12 trip to Poland and *Shabbatonim* (events or programmes of education, and

usually a celebration that is held on a *Shabbat* – the Jewish Sabbath). The trips enable students to understand so much of what has been taught through the Formal and Informal Jewish Education programmes, such as Jewish History; the *Kotel* (Western Wall) on *Shabbat* and Poland – Before, During and After the Holocaust. The togetherness of the JCoSS community helps to make the trips memorable. One student described the visit to an Arab-Israeli school in Israel as being ‘uniquely JCoSS’.

- The Key Stage 3 curriculum is clearly thought out and planned to fit in with the aims and ethos of the school, following the themes of ‘Family’, ‘Peoplehood’ and ‘Leadership’.
- The curriculum allows students to challenge assumptions, explore and appreciate Judaism, and incorporates opportunities for fun learning. Underpinning the curriculum in Key Stage 3 is a desire to create JCoSS citizens, *Mensch*s (people who display considerate, polite and respectful behaviour), who develop academic prowess and creativity.
- The Faculty supports the teaching and learning of the curriculum with resources stored centrally for all staff enabling consistency of delivery and approach. In addition, there are clear schemes of learning and activities that support the delivery of the curriculum.
- Assessment is rigorous, with differentiated assessment for different classes and levels of ability. There is a range of methods for assessing students’ progress including, through extended pieces of writing, analysis of Jewish sources, and speaking and listening tasks. In addition, there is regular testing of key vocabulary for each curriculum unit at Key Stage 3 and Key Stage 4, more recently using the online tool Quizlet, which reinforces and supports students’ progress.
- The school incorporates a flexible approach to the curriculum and caters for a range of students whose families would like a more textual approach and deeper insight into Jewish texts via the *Bet Midrash* (study hall) track. Where there are timetable limitations, the Faculty uses these for opportunities to introduce alternative options such as *Parashah* (*Torah* portion) studies or lessons on *Igeret HaRambam* (*Rambam’s* letter. *Rambam* is an acronym for Rabbi Moses ben Maimon, who lived in the 12th Century and was one of Judaism’s greatest rabbis).
- The Jewish Education Faculty works closely with other faculties within the school, incorporating opportunities to share Jewish experiences. These include Holocaust poetry in English, *Chanukiah* (9-branch candlestick used for the Festival of *Chanukah*) designs in Design and Technology, Jewish cooking in Food Technology, and the topic of water conflict in Geography. In addition, the *Kvutzah* (PSHCE) sessions relating to rights and responsibilities are often addressed from a Jewish perspective.
- A programme for Able and Ambitious students in Key Stage 3 provides enrichment opportunities not only for the most able students, but also for those students whose ambitions demonstrate a drive and passion for the subject. Inspectors noted a Year 8 session in *HaMifgash* (The Meeting Place) that facilitated the students’ creation of items for display that would reflect a *Chanukah* (Festival of Lights) theme.
- The school also forms partnerships with external Jewish social organisations, such as JAMI, to provide for student wellbeing. Learning is at the heart of JAMI’s ‘Head Room’ sessions, providing, in the context of JCoSS, courses for everyone in the school community. At JCoSS there are sessions provided for Year 7 students on how to support each other; for Year 8 on online safety, and for Year 11 (observed by an inspector) on how to cope with examination stress; to support students not only during the build-up to examinations but also during the examinations themselves.

- The PSRP also works to provide Jewish Education and meaningful experiences for the students in this provision. A Jewish Education curriculum has been developed that covers themes such as *Kashrut* (Kosher food), *Chagim* (Festivals), *Shabbat* and the life of Abraham. This has been developed with student input to make the learning more meaningful. In addition, the use of art therapy linked to Jewish educational themes is incorporated into the curriculum, enabling festival linked items such as *Chanukah* fruit bowls and *Rosh Hashanah* cards to be created.
- Each week there is a PSRP theme of the week displayed in each classroom which is linked to Jewish values and ideas and shared with the students.
- Ultimately, the curriculum is very successfully designed and delivered to enable the students to love their own form of Judaism.

The quality of provision for students' 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 meets the legal requirements for a daily act of collective worship. This takes place in a variety of ways in line with the school's Collective Worship Policy. Examples include; time for silent reflection and mindfulness, ensuring that experiences provided are relevant to the age, aptitude and family background of students. This currently takes place during Jewish Education lessons. There are other opportunities for collective worship during the JCoSS week, such as the weekly optional *Mincha* (Afternoon) service.
- Informal Jewish Education focuses on a wide range of Jewish experiences in order to help build Jewish identity and a meaningful relationship with Israel. This may be through interfaith encounters; volunteering and social action; prayer speakers and guest educators; offering opportunities in the wider Jewish communities through youth movements and organisations, and cultural activities involving music, art, food and film.
- Year groups have different programmes in Informal Jewish Education. For example, the Sixth Form Informal Jewish Education Programme, which takes place once a week, has had courses on Refugees, Asylum Seekers, Bible, Jewish History, Jewish Art, Israel, *Chassidim* (Pious Jews), Creative Writing and Comparative Religion. As part of the pluralist dynamic within the school, many of these sessions provide students with the different views and opinions of the range of Jewish religious approaches to these topics. The Year 7 Informal Jewish Education Programme includes units on Jewish Identity, Youth Empowerment, Relationship with Israel and Engagement with Festivals through Contemporary Jewish Music and Graffiti Art.
- *Rosh Chodesh* (New Month) and *Chagim* (Festivals) are key features of the Jewish life of the school. One Year 11 student talking to inspectors about Jewish education and its educators described the celebration of *Chagim* within the school as 'going above and beyond' in terms of provision and impact. On *Chanukah*, the 'Able and Ambitious' students will be running a programme for the whole school including a *Chanukah* display which will take place in the 'Heart Space' in the centre of the school, near the main entrance.
- There is a culture of kindness that permeates the school. Examples of kindness were observed in corridors, such as a boy picking up a water bottle dropped by another student, or students holding doors open and showing concern for others.
- Students have high-level social skills which they apply appropriately in varied contexts, such as in class, in corridors, and in formal and informal situations. These skills reflect both the ethos of the school and the signs around the school about *menschlichkeit* - being a *mensch*.
- There are many examples of charitable activities carried out by the school. The school enables its students, including those in the Sixth Form, to select annually three charities from a choice of nine: one Jewish, one British and one Israeli charity. Each year group has a *Tzedakah* (charity) day.

- Social Action has a high profile throughout the school. In Year 7, the Yoni Jesner Award enables students to volunteer for up to 20 hours. In Year 8, students come out of lessons to volunteer at a local Jewish day centre for the elderly, or at a local primary school. This and other volunteering activities are celebrated at a *Bnei Mitzvah (Bar and Bat Mitzvah)* event at the end of Year 8. Year 9 students are involved in the Duke of Edinburgh Award, and in Year 10 students participate in the Alan Sennit Programme facilitated by the Sixth Form.
- Groups of students from Years 10 and 13 spoke proudly and passionately about the pluralist ethos of the school and its impact on making students tolerant and respectful of the differences of others.
- Students interviewed in Year 10 spoke fondly about the very positive Jewish experiences they had on the Israel trip and how it helped them to get together and break down cliques. One student summed up the feeling of others by saying: “I enjoyed everything about the trip, and spending time with people whose Jewish beliefs differ from mine has positively impacted on my Jewish identity.” Parents were equally enthusiastic in their feedback with one saying: “This has been a life changing trip,” and “The trip has given him such confidence.”
- Students in Year 13 who were interviewed about the Poland trip gave a range of powerful views about the tour. One student said: “Seeing the depth of what happened was very powerful,” and “I have never felt so proud to be a Jew as I did when I came home.”
- All students are given many opportunities to participate in the range of informal activities available, notably with some students from the PSRP successfully participating in the Year 9 Israel trip with the aid of support staff and reasonable adjustments made where necessary to satisfy individual needs. During *Chanukah*, the daily candle lighting takes place for the whole school in the Heart Space and is replicated in the PSRP.
- Students mentioned that they are encouraged to play an active part in the physical aspects of the building, in addition to the rest of life at JCoSS. This incorporates the Jewish dimension as well. Students explained to inspectors that they contributed (in addition to other stakeholders) to the design of the murals depicting the Seven days of Creation. Students also contributed to House and Faculty logos, and the design of the House Trophy which reflected different aspects of Judaism.
- There are clear, visual symbols and terminology in Hebrew and English around the school building that create a palpable expression of the pluralistic nature of the school’s ethos. These are situated on the outside of the building, in the main public areas and in classrooms. They emphasise and celebrate the importance of the Jewish values and coexistence that are at the very heart of the school. Music such as the song *Yachad (Together)* is played at the start and end of the day and at the end of break and lunchtime, and very much reflects the JCoSS ethos of togetherness and inclusivity.
- The school has a clear ethos that is recognised and consistently articulated by students and teachers alike, and is an outstanding feature of the school.

Views of parents and carers

Pikuach invited all the registered parents and carers of students at **JCoSS** to complete a questionnaire about their views of the school. The comments below encapsulate their views:

“JCoSS is wonderful. I have an older child who left in the summer and it’s served both my children fantastically well. It’s not just a great education, the Jewish ethos is deeply engrained in everything they do.”

“Our daughter has had some exceptional Jewish Education teachers.”

“There is a warmth about JCoSS that comes from the inclusive nature of their ethos. I am delighted with the school for my son.”

“Excellent Jewish Education with a broad and pluralistic approach.”

“JCoSS has wonderful Jewish Education teachers who make learning interesting and fun.”

“Having been a parent at JCoSS since the school opened, I am exceptionally pleased by all the inclusive pluralist ethos of the school.”

“There is a terrific ethical framework at this school.”

GLOSSARY

WHAT INSPECTION JUDGEMENTS MEAN:

GRADE	JUDGEMENT	DESCRIPTION
Grade 1	Outstanding	These features are highly effective. An outstanding school provides exceptionally well for all its students' needs.
Grade 2	Good	These are very positive features of a school. A school that is good is serving its students well.
Grade 3	Requires Improvement	A school requiring improvement is not providing adequately for its students.
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 students.