

YAVNEH COLLEGE

INSPECTION REPORT

Local Authority Hertfordshire

Inspected under the auspices of Pikuach

Inspection dates Monday 12th and Tuesday 13th December 2022

Lead Inspector Richard Felsenstein

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

Type of school Secondary

School category Academy

Age range of children 11 - 18

Mixed /Single sex Mixed

Number on roll 1072

Chair of MAT Board Jo Grose Chair

Local Governing Body Susy Stone

Executive Headteacher Spencer Lewis

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Inspection team

Lead Inspector: Richard Felsenstein
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Introduction

The inspectors looked in detail at the following

- The Quality of the Jewish Education
- Jewish Personal and Spiritual Development
- The Leadership and Management

The inspection was carried out by two inspectors over two days. Together with the Executive Headteacher, Deputy Headteacher (Jewish Life), Head of Jewish Studies and the Director of Informal Jewish Education (IJE), inspectors visited 19-part lessons, including a guest speaker from Gratitude (a charity the school supports), *Shacharit* (morning service), *Mincha* (afternoon service), assembly with Yavneh Primary School, and the Enrichment programme. Inspectors held meetings with Year 7, Year 9, Year 10, Year 11, and Year 13 students and with senior prefects, spoke informally with several other students during lessons, break and lunch break. Inspectors heard students reading Hebrew and asked about their work. Inspectors held numerous meetings with Senior Leaders, the Heads of Jewish Studies and Informal Jewish Education, and several stakeholders including parents. Inspectors also met with the Chair of the Multi Academy Trust (MAT), Chair of Yavneh College Foundation Trust, teachers, the Special Educational Needs and Disabilities Coordinator (SENDCO) and the Deputy Head of Jewish Studies with responsibility for Sixth Form. They examined the Jewish Studies Self Evaluation Form (SEF), Improvement Plan, reporting and tracking documentation, students' work, displays and the curricula for formal and informal learning.

Information about the school

- Yavneh College opened in September 2006. It is a Modern Orthodox Jewish school of 1072 students, including 255 in the Sixth Form.
- Most students are from White British heritage (90.5%), and the proportion of students from minority ethnic groups, is well below average.
- The proportion of students known to be eligible for Free School Meals (4%) is below average, and 5% of students receive Pupil Premium.
- The proportion of students who are disabled, or who have special educational needs (11%) is below average. Of these, the majority have specific learning difficulties.
- Only a very small number of students (2%) speak English as an additional language.
- Modern Hebrew (*Ivrit*) is taught as a Modern Foreign Language.

Inspection judgements Grade

Quality of Jewish Education	1
Jewish Personal and Spiritual Development	1
Leadership and management	1
Overall effectiveness	1

What it is like to attend this Jewish school?

- Yavneh College is an outstanding school where students are inspired both by the Jewish Education offered and a dedicated staff who are outstanding role models for Jewish commitment, practice, and learning. The school invests in its staff by encouraging and supporting professional development at the highest level such as studying for Masters degrees or a PhD. Senior Leadership, including the Executive Headteacher form part of the team delivering Jewish Studies lessons thereby emphasising the critical importance of Jewish Education at Yavneh College.
- Students know and act upon what their school stands for. The school has a strong vision and mission which is underpinned by its motto ‘Olam Chesed Yibaneh’ meaning ‘A World Built on Kindness’ and delivered through ‘The Yavneh Way’. Students know and act upon what their school represents, showing outstanding behaviour, concern for others and a wish to give back to the school community as was mentioned in the numerous interviews with students and highlighted in their own and their parents’ responses to questionnaires. One student said, “The teachers stress a lot about the ethos and motto and the Yavneh Way. We are told to be good people. It is important outside school, that respect and kindness will take you a long way.” Parents recognise and appreciate what Yavneh College offers. One parent shared the following: “Fantastic school, strong ethos and leadership, well supported kids, great extra school curriculum, embeds in them the importance of community, charity and religion. Yavneh has been nothing but kind in receiving our son and teaching him his Jewish education and traditions”.
- Students strongly benefit from the school’s mission which states that “Yavneh College is an outstanding Modern Orthodox Jewish school which nurtures personal and academic excellence together with a love of Jewish life and learning”. Students and parents’ views show that the school delivers its mission, thereby inspiring students to develop a love for Jewish life and learning. A student acknowledged “I come from a religious background but had many questions. I was doing things automatically. Yavneh gave me the space to explore my relationship with Judaism. I have chosen to go to *Yeshivah* next year.”
- Students are proud of being part of the Yavneh community and were keen to share their experiences using words such as kindness, creative, respectful, strict, and imaginative to describe their school. Some students asked an inspector to attend *Shacharit* (morning prayers) and *Mincha* (afternoon prayers) to demonstrate how they are able to lead the service. This is indicative of the pride they feel in taking part in the school’s *minyanim* (quorum of 10

men needed for Jewish communal prayer as a minimum number). One student said “It makes me feel like I can do more of the *Tefillot* (prayers).

- Students have positive attitudes towards their Jewish learning and practice because the curriculum is well planned and varied, offering the opportunity to all learners to build upon their learning in relation to their starting points. For some this might mean a focus on Hebrew reading and the foundations of Judaism while for others it might include high level text learning. One student stated, “they do a good job in putting us into sets”. Sets are of mixed ability and focus on bridging any gaps of knowledge as well as catering for different students’ interests. One student explained his experience within his set, “In the younger years there is a focus mainly on Judaism, now in my year it is diverse. It is more about human rights, but we link it back to Jewish views for example, a lesson comparing sin in Judaism and the law”. Another stated “Jewish Studies helps me to know how to approach everything”.
- Curricula for formal and informal Jewish education are ambitious and varied, allowing students opportunities to explore their Jewish identity through the different study tracks and the diverse range of Jewish informal education programmes. Formal Jewish education includes tracks in *Limudei Kodesh* (Jewish Studies) and Jewish History.
- Students enjoy and are fully engaged in the school’s programme for Informal Jewish Education (IJE), which is outstanding. One parent said, “My son insisted I mention how great the IJE is”. Though all students expressed their love for IJE, those who struggle to engage through Jewish academia particularly benefit from the IJE enrichment curriculum and find their way to Jewish learning through the medium of Jewish informal education. Whether making bags for children going to foster homes, Gift or other social action charities, or by volunteering at school, students understand and practice how to build a world based on kindness. They explained how their involvement in IJE connects them to Judaism, through, for example, the *Shabbatonim* (*Shabbat* celebrations practice).
- Students are encouraged to reflect deeply on what is being taught during and outside Jewish Studies lessons. In most observed lessons teachers demonstrated outstanding practice and delivery skills. These engage all students and motivates them to try their best. During one observed lesson a student asked why we celebrate 8 days of *Chanukah* (Festival of lights) if the oil lasted only an additional 7 days. The teacher’s outstanding use of questioning engaged all students encouraging them to participate in a discussion until the class came to a conclusive and correct answer.
- Students feel safe at Yavneh College. Most interviewed and 84.95% of those who replied to questionnaires stated that they know who to go to if they have a problem. Parents views showed that 96.23% say their child is happy at school and 95.33% stating that their child feels safe or moderately safe at school. The vast majority reported that bullying does not happen, or that if it does, teachers are good at resolving the issue.

What does the school do well? What does it need to do better?

Quality of Jewish Education

- The Quality of Jewish Education at Yavneh is outstanding. In 2022, 100% of A Level students attained A*- C in Religious Studies (RS), compared with 88% nationally, with an increase from 69% in 2019 to 90% in 2022 of students achieving an A* to B grade. IGCSE (International GCSE) RS results were also outstanding. 87.2% of students attained grades 9-5 in 2022, with 70.2% attaining grades 7+ with a Value-Added score of 0.94. Value-added is a measure of the progress students make over a period of time, and takes into account how much progress a child has made since their starting point compared to the progress, they have made relative to similar students compared to National Data for this cohort, which was 35.2% attaining a 7+. Also at GCSE, 77.7% of Pupil Premium students met or exceeded their target grades, and students those with Special Educational Needs (SEN) outperformed non-SEN students achieving a Value-Added score of 1.25. Overall, 83.3% of SEN students met or exceeded their target.
- Students in Key Stage 3 are assessed in Jewish Studies when they come to Yavneh College, and this together with their CATS (Cognitive Ability Test) scores provide them with baseline targets for *Limudei Kodesh* (LK) and Jewish History (JH). These targets are set in the Autumn term and reviewed at the end of the year. They are used to track the progress and attainment of students, in line with other subjects. Parents receive data regarding students' progress about five times a year. They and their children can clearly see the current level the student is performing at and what needs to be done to progress even further. In 2022, Key Stage 3 student attainment in Jewish Studies (including both *LK* and *JH*) was outstanding. 93% of pupils achieved at "Developing, Secure and Mastery" levels for Jewish History, 92% for *Talmud* (discussion on the Oral Law), and 71% for *Tenach* (Bible).
- Students' progress in all year groups is carefully monitored by the school's assessment and tracking system which enables Jewish Studies leaders to set-up interventions for those who require them. For example, after the Year 11 mock exams in January, additional examination skills support is given at lunchtime, where a "drop-in" service is provided, and well attended. These rigorous tracking systems can clearly be linked to the successful outcomes of students, because teachers make good use of assessment data to inform their teaching. In-class, assessment is constantly taking place, with students being given clear verbal feedback on their progress in specific tasks, including an opportunity to improve and correct any errors. This was observed by inspectors in a Y13 RS lesson where the teacher was regularly checking understanding, and students were given a range of examples to explain the key ideas. Work was checked by the teacher, and comments related to what the examiners will want to see in the final exam.
- The work given to students, over time, and across the school, consistently matches the aims of the Jewish curriculum. Assessment for Learning is embedded in the Department's assessment of students' progress, with marking, questioning and class discussion used regularly as formative assessment. Scrutiny of books showed that marking was consistent across the year groups. Work was well marked, and feedback was comprehensive, with students being given the opportunity to respond to teachers' comments. Next Step Tasks were clearly set out. An excellent new initiative for written work being trialled at Key Stage 4 is the use of individual audio feedback. Students have said that they find this incredibly helpful. Comments recorded by the teacher are listened to by the students and acted upon. Audio feedback is being reviewed before Jewish Studies leaders decide whether to introduce this system in other Key Stages.
- Students (with parents' support) may opt to join the *Beit Midrash* Track (BMT) in Year 7.

Each year group from 7 – 13 has a BMT class running alongside the other Jewish Studies groups (which are all mixed ability) and involves more textual study. In the Sixth Form, students can continue with their BMT studies as one of the *Yahadut* (*Judaism*, which is the Sixth Form JS curriculum) options. In Key Stage 3, BMT students have the same number of JS lessons as the other students, but many attend early morning *Shacharit* followed by a *shiur* (lesson), and also attend an optional, additional session after school on a Monday afternoon. GCSE BMT classes involve six *Kodesh* textual lessons in *Talmud*, *Tenach* and *Halacha* (Jewish Law), and in addition, the students have their GCSE lessons twice a week before school. BMT is an excellent option in the curriculum, and many of its graduates go to *Yeshiva* or *Seminary* in Israel for a gap year.

- Students in all years were observed by inspectors in a number of outstanding lessons. For example, in one Year 7 *Beit Midrash Track* (BMT) Jewish History lesson on “Chaos in Jerusalem,” which included the story of *Kamtza* and *Bar Kamtza*. Character sheets were being completed by the students, looking at who of the two were to blame for “the chaos” in Jerusalem. In this lesson, thoughts on Personal and Spiritual Development were seen throughout, including ‘experiencing holiness in everyday life’. For example, students were encouraged to use the material they were given, to express feelings such as joy and sadness, reflection and love for fellow human beings, including how we treat others. Students were taught about the importance of the way we behave and preserving values in the “Yavneh Way.” They had to reflect again at the end of the lesson, by writing a letter to one of the characters involved in the story (the host, the servant, *Bar Kamtza* and the Rabbis) telling them what they could have done differently and deciding what the overall message was. One student said I learnt that “we always think about *Chesed* (kindness) and should never have *Sinat Chinam* (baseless hatred) for anyone.”
- In a Year 11 RS lesson introducing the term “multi-faith,” students presented their own ideas about what a multi-faith society is, there was a real “wow” moment when the teacher showed a video on Haifa being a multi-faith society, which demonstrated, to music, how people of different faiths and backgrounds can live with each other in harmony. In this lesson there was excellent differentiation for lower ability students, and a number of assessment opportunities to test understanding and progress. The pace of the lesson was very good. Similarly, in a Year 9 essay on the Balfour Declaration, assessment of progress was well built into the lesson, with a letter of reflection demonstrating students’ understanding of the content.
- The school’s Jewish curriculum intent and its implementation are extremely strong. They provide memorable experiences, and rich opportunities for high quality learning for all students, including those with additional needs and those from different religious backgrounds. One of the Year 13 students who was interviewed said “The teachers, are so helpful and inspirational, and are the foundation of my personal growth.” Another student commented that “The level of Jewish Studies that is taught is high and makes me want to continue developing my Jewish knowledge when I leave Yavneh.” It is clear that the curriculum contributes well to fostering students’ commitment to their continued Jewish study, and their involvement in the community. A parent shared that “the school has given my child the skills he needs to practice Judaism and has given him confidence in his religious identity.”
- Students in the Sixth Form said how much they enjoy the *Yahadut* course, where they select one course to take for the twice weekly lessons. Students can select from Leadership, Jewish History, Israel, Ethics, Philosophy and the BMT course. BMT continues to have an emphasis on more in-depth textual learning, including *Gemara* (Talmud). In one Year 13 *Yahadut* lesson on post Holocaust Displaced Persons camps, sources booklets and a video were used to develop knowledge and understanding. At the end of the session, students were encouraged to reflect on what they thought would follow for these survivors.
- Students feel they gain so much from their Yavneh Jewish education, that they want to give back to the school when they have the opportunity to do so. For example, students and alumni enthusiastically volunteer to be *madrichim* (leaders) on the school trips to Israel and Poland, and when various *Shabbatonim* (*Shabbat* residential activities) take place.

- Students Hebrew Reading skills are developing well, as confirmed by inspectors when hearing students read during *Tefillah* (during *Shacharit* (Morning service), and *Mincha* (Afternoon service)), in lessons, and in other sessions around the school. The Department will continue to embed the new Hebrew Reading scheme throughout the school.
- Students are being well supported during their Jewish learning. For example, in one Year 9 lesson, a teacher new to the school, with English as a second language, was being supported by another Jewish Studies teacher, in addition to a Learning Support Assistant (LSA). In a Year 7 *Limudei Kodesh* (Jewish Studies) lesson on *Chanukah* (Festival of Lights), the LSA had been asked to give additional support to two students in relation to providing key “scaffolding” (steps) to complete the tasks they were set, with a third student requiring reassurance with written activities. Each teacher had a class seating plan, which included any special educational needs to be noted when planning and delivering the lesson.
- Students with Special Educational Needs and Disabilities (SEND) benefit from input and guidance of the school’s SEND coordinator (SENDCO). The Jewish Studies Department is on par with all other departments in the school in its provision for SEND students. Information about assessment and best practice to support the specific individual needs of SEND students are shared with all teachers. The SENDCO has an input into the tri **weekly** CPD sessions which have a specific whole school focus for the training. She picks up on an element of focus to be adapted for SEND students. During the second and third weeks, the Head of Jewish Studies adapts the area of focus for the Department as do other heads of departments for their subjects, with the support of the SENDCO.
- The Head of Jewish Studies together with the SENDCO monitor implementation and impact of the support interventions and strategies through learning walks. If an area of development for a particular teacher is noted, the SENDCO will then work individually with that teacher. LSAs are present to support students by ‘hovering’ around them and offering help as needed so as to encourage independent learning.
- Senior prefects were interviewed by inspectors and talked about what inspired them to become prefects and take up leadership positions. One said, “I had joined *Am Echad* (Charity Committee), and the amazing work we were doing, inspired me to become a prefect”. Another said “the school has given me so many opportunities, I wanted to give something back.”
- Year 13 students explained to inspectors how well prepared they feel for leaving Yavneh College. The students said the Sixth Form IJE (Informal Jewish Education), programme, prepares them well for life on campus, gap years in Israel and the world of work. One student commented that “teachers are very good about teaching you and preparing you for post Yavneh.” Another said “The teachers are so helpful and inspirational and have been the foundation of my personal growth. “One parent interviewed, said that “the IJE programme had been brilliant.”

Jewish Personal and Spiritual Development

- The quality of Jewish Personal and Spiritual Development is outstanding because students are encouraged to think deeply and to connect their Jewish learning to other areas of Judaism as well as to life outside the classroom and school. They develop the skills and personal qualities necessary for living and working together both as a school community, and in the wider society. Whatever the Jewish topic, the curriculum and its implementation include reflective processing and developing wider knowledge of Jewish perspectives on what is taught. One student shared, “I have grown up in the Jewish bubble. It is great to be able to explore what is taught what is outside it and learn about other perspectives and faith values as well as Jewish values”. A key element that makes Jewish Personal and Spiritual Development

outstanding at Yavneh College is the seamless way in which lessons are taught, offering the openness that students seek, while ensuring that they also gain a solid understanding of the Jewish point of view.

- The school's Spiritual, Moral, Social and Cultural development (SMSC) is outstanding. The way that the school goes about developing students' Jewish character and values is exemplary. During the Year 13 senior prefects' interview, students talked about how the school developed their spiritual, moral, social and cultural identity. One prefect mentioned that "I developed my own sense of identity and where I stand with G-d."
- The school's Jewish ethos and motto is the foundation on which the excellence of the school's intent, implementation, and impact of Jewish Personal and Spiritual Development is built. One student stated, "It is about kindness and well-being. It is about '*Olam Chesed Yibaneh*', a world built on kindness.". Students, staff and other stakeholders interviewed, can articulate and give personal examples of how the motto '*Olam Chesed Yibaneh*' (To build a world of kindness) impacts and is practised in and outside the school. A student in Year 9 shared, "the school has the *Am Echad* (One People) enrichment programme run by the IJE (Informal Jewish Education) Department and each term they do the *Tzedakah* (charity) Challenge when all members of the Enrichment programme raise money outside school. It is very memorable organising it and then giving the money"
- Students' behaviour is outstanding both in and outside lessons. During interviews and informal chats students show knowledge and understanding of the school's ethos and how it informs their conduct. A student in Year 7 described her understanding of the ethos and how it works in practice as "It is all about teamwork". Students value adults, peers and their learning also showing respect for differences in religiosity, beliefs, opinions and ways of being. This was observed in lessons, during informal education sessions, in their relationship with adults and during *Tefillah*.
- The school's curriculum adopts a growth mindset (a positive way of dealing with challenges and setbacks) and is shaped by the school's improvement priorities and an ongoing precedence to develop independent, resilient, reflective, life-long learners. The curriculum through all key stages encourages students to be reflective about their relationship with *Hashem* (G-d), also recognising the spiritual in all humans and the need to treat everyone with kindness and respect. While a student in Year 7 will learn about *Avraham* (Abraham) focusing on developing their understanding of challenges, problem solving and faith, a student in Year 9 will learn about *Mei Merivah* (Bitter Waters), exploring and understanding the themes of peer pressure. Students showed how the curriculum intent is translated into impact, for example, a student in Year 8 shared that "From the story of *Chanukah* I learned that G-d is always there and makes miracles. You just have to believe".
- The school consistently provides enriching Jewish experiences for students in a coherently planned way that takes them, step by step, through developing their relationship with *Hashem*, with people and the world around them. Students talk about the impact that formal and informal Jewish education, and extra-curricular activities make in their spiritual journey; how it helps them shape their moral compass, in addition to effectively helping them develop a social conscience based on Jewish values. Following a presentation given by Gratitude, one Year 13 student said, "it is important to know who you are and to be yourself so that you can do.
- Almost all students describe their *Tefillah* (prayers) experience and connection with prayers as positive and enriching. During a discussion with Year 9, one student defined spirituality as "how I feel about G-d and my relationship towards G-d. I believe in G-d, and I pray three times a day and this school really ties in with that." Another student added 'spirituality is about connecting with *Hashem* and when you do *Mincha* together, everyone feels connected.' During observation of *Mincha*, most students were engaged, reading from the *Siddur* (prayer book). The lead teacher paused on a particular paragraph of the *Amidah* (standing prayer), highlighting the opportunity one has of praying for people who are sick. She mentioned the name of an individual she knows who is sick and encouraged students to have those they know, in similar

circumstances, in mind. Whilst *Shacharit* and *Maariv* (Evening prayer) are optional, *Mincha* is compulsory, as it is part of the school's daily act of collective worship.

- The *Tefillah* curriculum is spiral (builds on students' prior knowledge) and well planned. It offers higher level thinking as students' journey through the school. An example of the curriculum's spiral structure is the *Amidah* where students in Year 7 focus on its purpose. In Year 8 they explore the concept of being part of a larger picture as *Tefillah* is best experienced in a group or among an assembly of people. Students reflect on the impact that *Hashem* has in their lives. One student shared the fact that when her brother was in hospital and got better for no reason, "it is like G-d is helping you out".
- The school ensures consistently high student participation in a range of extra-curricular activities that offers personal and/or spiritual fulfilment. The Informal Jewish Education (IJE) department is outstanding and provides students with memorable and enriching experiences. Most of those interviewed referred to the IJE as a highlight of Yavneh College. The IJE projects are delivered via the school's unique enrichment sessions, that take place during break, lunchtimes and in timetabled lessons and school trips. The school offers varied opportunities of involvement through its many projects such as the 'Alan Senitt Upstanders Leadership Programme, the *Yahadut* programme for Sixth Form where students choose courses that interest them, including the school's charity and *Chesed* (kindness) '*Am Echad*' wing, J-Art, *Yad Yavneh* and Project Smile amongst others. These help students develop a personal insight into Jewish values and Jewish life, and to understand the values shared and agreed within Jewish and general society.
- Students' spiritual development and their well-being, are clearly being enhanced by the Jewish education curriculum (formal and informal). The students have outstanding Jewish educational experiences at Yavneh College, that ensure that they are very well equipped for the next stage of their Jewish education. Excellent examples can be seen in the way students comment on the care and attention staff give them during *Shabbatonim* and when they are on the Israel and Poland trips. One student said "on the last night of the Yavneh College Israel Trip (YCIT) we davened *Maariv* at the *Kotel* (Western Wall), and I felt a real connection to Israel, and to G-d." A student mentioned in relation to the Poland trip in Year 12, that "Poland was the most spiritual time of my life, it was very special." Another said in relation to Poland, that "I really felt spiritual when we went into the shuls, whatever the religious background, everyone was together." Another mentioned "Everyone felt connected to their Judaism in their own way, some put *Teffilin* on for the first time, no one was forced."
- Most students exhibit an awareness of spiritual matters related to their relationship with *Hashem*, people and the world around them. They are given space to question and to travel their own path supported by open discussions and knowledgeable educators who care about preparing the next generation to become active contributors to both the Jewish community and to the wider British society. A student summarised this approach by saying that "They are kind to me. I feel very comfortable around them, I have a great deal of respect for my JS teachers as they are great at their jobs, and they are good to talk to".
- Students understand kindness and how to build on it, using their personal aptitudes and unique ways. One student said "I didn't go to a Jewish school, but Yavneh helped me build my skills and understanding. I wanted to give back to the school, so I got really involved. I think parents rely on the school to provide the whole of a child's Jewish education but that might not be the case. I got involved with '*Am Echad*' from when I started at school. This has shaped my Jewish identity."
- Overall, "The Yavneh Way" motivates students to connect with themselves and others with politeness, courtesy, kindness, and respect adding their own mark to the school's vision of 'a world built on kindness'.

Leadership and management

- Students at the school benefit from outstanding leadership and management because the leadership of the school, including governors, communicate the school's strong commitment to high standards of work, and to the students' spiritual development and well-being. Together with the Jewish Studies and IJE staff, governors have developed a shared clarity of where they want the school to be, beyond the short term. The school's ethos, *Olam Chesed Yibaneh* (the world is built on kindness) is regularly communicated to the students, and in interviews with inspectors' students said, "The Yavneh Way" (politeness, kindness, courtesy and respect) was well known and regularly discussed. This outstanding Jewish Education leadership team works incredibly well with each other, regularly sharing ideas and challenging each other, to arrive at conclusions that are best for the students' Jewish educational experience.
- The school's governors have a key monitoring role in the school and provide outstanding support and challenge to the Senior Leadership team. For example, governors have been involved in the discussions with senior Jewish Education leaders about the planning of the new Key Stage 3 Jewish Studies curriculum. Governors and Senior Leaders told inspectors that a priority will be to ensure the new curriculum is embedded and fully evaluated. In order to achieve this, lessons will be regularly checked for quality assurance by the Heads of Jewish Studies and IJE, and by the Deputy Headteacher, who is also the Director of Jewish Life.
- The school's leadership ensures the staff receive focused and highly effective professional development. There is always a "whole school" Continuing Professional Development focus. Jewish Education leaders make sure that Jewish Education staff are well trained in all aspects of their roles. All Jewish Studies teachers have been given Continuing Profession Development on teaching *Tenach* and have attended conferences run by providers of Jewish Education such as PaJes and the London School of Jewish Studies (LSJS.). Yavneh buys into National College virtual training. Earlier this term whole staff safeguarding professional development was delivered online. Leaders use performance management effectively to inform them about the quality of teaching and improving outcomes for students. The information is used to plan well-targeted, whole-staff and individual training which meets specific needs. Next term whole-staff professional development will be focused on 'assessment.'
- The commitment and determination of leaders to strive to make Yavneh College Jewish education the best it can be, is evidenced in the school's self-evaluation document. Leaders know their school very well; their evaluations are accurate, and their Jewish Education Improvement Plan shows their determination to remain focused on continual improvement. For example, leaders are in the process of developing a clear curriculum Jewish Studies sequence from Yavneh Primary School to Yavneh College in September 2023, when the Primary School's first graduates join Year 7.
- The Executive Headteacher, Deputy Headteacher (Director of Jewish Life), Head of Jewish Studies, Director of Informal Jewish Education and the Assistant Heads of Jewish Studies are outstanding educators. They model excellent practice in academic and spiritual matters. Leaders work successfully to monitor, improve and support teaching, encouraging the enthusiasm of the staff, and challenging their efforts and skills to good effect. A Year 11 student interviewed by inspectors said she "found the Head of Jewish Studies inspiring." The staff questionnaire said "100% of staff are proud to be a member of staff at this school," and "100% said that leaders do all they can to support teaching and learning." Jewish Education leaders are all outstanding classroom practitioners.
- All Jewish Education leaders have an excellent understanding of the strengths, needs and areas for development, in all aspects of Jewish Education. 100% of Jewish Education staff feel their well-being needs have been supported by leaders, including during the Covid Pandemic.
- The Jewish Education staff feel very comfortable with all aspects of safeguarding. The Deputy Headteacher (Director Jewish Life) is the Designated Safeguarding Lead, and another member

of the Department is a Deputy Designated Safeguarding Lead. The school clearly follows safeguarding protocols, and 100% of staff said that they feel that children are safe at Yavneh College, and that, the school makes appropriate provision for their professional development in safeguarding.

- Year 13 prefects are very much encouraged to take on leadership roles, and one commented, that “I was a Jewish Studies prefect and helped out with mentoring younger students under guidance from the Head of Department.” The Sixth Form *Yahadut* (Judaism programme) Leadership Course develops and helps reinforce outstanding leadership skills. Prefects were recently asked by senior leaders to represent the school at the memorial for the Queen, and on the Ajax Parade. The prefects spoke very highly in relation to the guidance, support and leadership training they were given.
- Leaders set high expectations for teaching and hold teachers fully accountable for their students’ progress, by holding regular meetings, through assessment and tracking, analysing of results, lesson observations and learning walks, and through the performance management system. Teachers, in turn, have excellent Jewish subject knowledge. They are thoughtful and reflective about their teaching (as demonstrated in the many lessons observed) and are confident in the support they are given by leaders to help them improve.

What does the school need to do to improve?

Further develop the quality of Jewish Education by:

- Continuing to implement and embed the new KS3 Jewish curriculum and continuing to monitor and assess its impact.

Statutory requirement for a daily act of collective worship (<i>Tefillah</i>)	Met
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Summary of Questionnaires

Pikuach invited parents and carers of students at Yavneh College to complete a questionnaire about their views of the school. 107 people responded to the survey.

- My child is excited about going to school and comes home happy and fulfilled.
- Fantastic school, strong ethos and leadership, well supported kids, great extra school curriculum, embeds in them the importance of community, charity and religion. Yavneh has been nothing but kind in receiving our son and teaching him his Jewish education and traditions.
- She loves it.
- My son settled in very quickly to Yavneh from primary school. The teachers are very welcoming and caring and understanding.
- In depth textual translation skills are lacking but has a broad shallow depth of knowledge.
- My child feels comfortable and safe at school and has been able to confide in his teachers when appropriate or needed.
- My only criticism is that although the level of education is very good, sometimes the basics that are taught at primary school, are then lost. E.g. the essence of celebrating Shabbat or the Chagim
- Excellent Jewish ethos and also on giving outside of the community

- I like the way that middot are referred to not just in the classroom but throughout the children's whole school experience. 'The Yavneh Way' is all about *middot* and is celebrated.

Pikuach invited students at Yavneh College to complete a questionnaire about their views of the school. 279 students responded to the survey.

- The teachers help me when I need help.
- They are kind to me. I feel very comfortable around them, I have a great deal of respect for my JS teachers as they are great at their jobs, and they are good to talk to.
- Some make me feel appreciated and some don't.
- Each Jewish studies teacher responds to any concerns, and they make me understand and appreciate my Jewish questions, making me feel more appreciated.
- I know to be a good person which is very important.
- I think of JS as just lessons and not a chance to connect with G-d. That is for synagogue/shul.
- I believe in Hashem and to learn about it is important to me.
- I love the Jewish Studies at Yavneh and Jewish studies in general. The JS teachers are incredible, and they always put me in a great mood when I leave the classroom.

Pikuach invited members of staff at Yavneh College to complete a questionnaire about their views of the school. Yavneh College members of staff responded to the survey.

- I always feel the support of the staff, helping each other with preparing lessons and watching each other lessons and learning.
- I always feel the support of my manager and I feel calmer at work because I am extremely proud to work at Yavneh College & live in the community where this school really is at the heart of.
- I am a proud member of this department and strongly Believe that what we do is very special.

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 pupils 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.

