



# Noam Primary School

Admissions Policy

October 2009

**"[The Spiritual, moral, social and cultural development of the pupils] is an outstanding feature of the school and its success is reflected in the pupils' outstandingly good behaviour. Central to this is the development of knowledge and understanding of Jewish spiritual heritage."**

OFSTED 2007

Noam Primary School was founded to provide a sound religious and secular education to children of Jewish families living in London who are committed to, and who live by, the principles of Judaism, as encapsulated in the Ethos.

### **Admission Criteria**

The School prioritises admission to children of families who practise and observe the Orthodox Jewish faith. As a minimum this includes observance of *Shabbos* and *Yom Tov*, *Kashrus* and *Taharas Hamishpocha*, the Jewish Sabbath and Festivals, Dietary Laws, and Laws of Family Purity, to strict Orthodox standards. A child must also have parent(s) who are members of an Orthodox synagogue and who adopt the values described in the Ethos statement (attached).

Where there is competition for places the Governing Body will apply the following criteria in the following order of priority:

- A child who has at least one sibling who joined the School in the Nursery, who will still be enrolled at the School at the beginning of the Year
- A child who has at least one Sibling who (regardless of when that Sibling was admitted) will still be enrolled at the School at the beginning of the Year.

The Governing Body reserves the right to refuse entry to a sibling of any children currently at the School if fees are in arrears on the date when the new application to the School is received.

A child may not be admitted to the Reception Class of the School if having been assessed by a qualified person, applying relevant objective criteria, the child is felt to be in need of specialist educational support in addition to or as an alternative to the mainstream education provided by the School and the School does not possess the resources and/or the capacity to accommodate the child in that Year.

The Governing Body reserves the right to withdraw any offer of admission to the School, where it is established that admission was offered on the basis of fraudulent or misleading information given by a parent or referee, whether as part of the application or otherwise.

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The Governing Body also reserves the right, in exceptional circumstances, to refuse admission to a sibling of a child at the School if it is felt that the parents' behaviour or attitude towards the School is unacceptable.

### **Application Process**

Children will only be admitted to the Nursery if they are at least three years old on 1<sup>st</sup> September in the year they wish to join.

Children will only be admitted to Reception if they are at least four years old on 1<sup>st</sup> September in the year they wish to join.

Each year a maximum of 24 children will be admitted to the Nursery. In all but exceptional circumstances children will automatically feed into Reception, aiming to maintain class sizes throughout the School at twenty four.

The School aims to achieve and maintain a balance of boys and girls in each and every class throughout the school.

Application forms are available from the School office. All applications must be received by the School office by the date advertised by the Governing Body at the time of application. Applications received after that date will only be considered at the discretion of the Governing Body. Applications will not be considered unless completed in full.

In addition to the completed application form, parents must submit a copy of the child's birth certificate and their *Kesubah*, together with all relevant documents, including but not limited to decisions of the *Beis Din*, civil documentation and court papers relating to custody, adoption or foster care.

Applicants may be invited to an interview, which will usually be held before the end of the January preceding the year of entry. Neither the invitation to interview nor the interview itself guarantees that a place will be offered to the child. The Child's place at the School is not guaranteed until written confirmation is sent to the parents from the Governing Body.

Applications are also welcome from parents of a child to be admitted into higher years in the school, if the relevant class has places available (to a maximum of 24). Application forms are again available from the School office and must be submitted with all other relevant documentation.

### **Waiting List**

If admission of a child to the School is not possible solely because the School is over-subscribed for the coming year, parents will be asked if they wish to add their child's name to an admittance waiting list. Children on the waiting list will be considered in the event that one or more places become available either before or after the start of the School year. Names are normally kept on the waiting list for a period of 6 months.

### **Policy reviewed: October 2009**

This policy will be reviewed every two years, or earlier if the need arises, by the Governing Body.

### **The Ethos of the Noam Primary School**

The aim of Noam is to provide excellence in primary school education that is founded upon Jewish laws, heritage and culture. The School was established to reflect the belief that every aspect of our lives must be guided by the *Torah* and its

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values, and that those values, if instilled in our children when they are young, will remain with them throughout their lives.

The School educates boys and girls and it is our intention that each year group will eventually have parallel classes so that the boys and girls are able to study separately. However, in the meantime we ensure that it is always possible to achieve and maintain a balance of boys and girls in each class so that boys and girls are not obliged to mix socially.

Fundamentally, the School recognises that the personal example set by parents is crucial for success in *chinuch*. Parents are seen as 'partners' in their children's education and are therefore expected to complement the *chinuch* given in School by ensuring homework is completed and handed in and that time is set aside regularly to do *chazoro* in *Kodesh* subjects. For this reason, the School is committed to catering exclusively to families who maintain strict observance of Orthodox Jewish religious and cultural practices, the parameters of which are (wherever necessary) defined by the principal *Rav* who is from time to time elected by the Governing Body to be the School's spiritual guide.

Whilst it is accepted that individuals with the same spiritual goals in sight may be at differing stages along the road to reaching those goals, the School nonetheless expects that Noam families will be ones in which parents are committed to furthering their knowledge and study of Torah and strive to create a home that has *mitzvah* observance and *Torah* values at its core foundation. The keeping of *Shabbos*, *Kashrus*, and *Taharas Hamishpocha* are absolute requirements. Likewise, the *mitzvos* for a married woman to cover her hair and to adhere to a modest code of dress (skirts should be without slits and fall comfortably below the knee, tops should have high necklines covering the collarbones, sleeves should extend below the elbows, clothes should not be tight fitting) in accordance with and in the spirit of *Halocho* at all times are considered indispensable, thereby ensuring consistency with the religious ideals the School seeks to encourage and instil amongst its pupils.

Further, it is axiomatic that Torah *hashkofoh* and refined *middos* in our children can only be nurtured in an environment where media such as television, video, DVD, cinema, computer games and the Internet are carefully monitored. To this end, it is expected that a Noam family will strive to ensure that children are exposed only to appropriate material when viewing such media and that such media are not utilised without Parents' supervision or relevant content-blocking software. It is further expected that parents will demonstrate sensitivity to other families' views and standards when permitting such media to be utilised in the presence of their children's friends.

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In the final analysis, if Noam graduates are children who display a refinement of character and an appreciation for the beauty of Torah-true Judaism, then Noam have achieved its goal.