

Yesodey Hatorah Senior Girls School

Admissions Policy

Determined admissions arrangements and Oversubscription Criteria for 2022/23

Context and Ethos of the School

Yesodey Hatorah School is a school with a religious designation. The school seeks to meet the needs of Charedi Jewish families who desire a Charedi Jewish education for their daughters. The school seeks to provide a broad and balanced education based on Torah values combined with the National Curriculum. All Charedi girls will be expected to abide by the principles and ethics of the Charedi community as guided by the Rabbinat of the Union of Orthodox Hebrew Congregations, and all other pupils will be expected to respect the observance of Charedi principles by Charedi girls while in school or participating in school activities and behave accordingly. The highest possible standards of mutual respect between all pupils are a critical part of the School's ethos.

Meaning of "Charedi girl"

The following definitions in this section are only relevant to applicants who wish to be considered under the faith-based oversubscription criteria 1-3 set out below. Those criteria will only apply to admissions to the school if there are more applications than places available.

In these arrangements "Charedi Jewish girl" means a girl who is a member of a Charedi family (see definition (i) below) that lives in accordance with Charedi principles and ethics as prescribed by the Rabbinat of the Union of Orthodox Hebrew Congregations. The definition of Charedi is as follows:

A distinct group within the Jewish community distinguished by cultural differences and strict adherence to and practice of Orthodox Judaism. All members of this community lead an extremely modest way of life dictated by the highest moral and ethical values. Every aspect of their lives is governed by the code of Torah observance, and is based on the three tenets of Judaism "Torah, Prayer and Acts of loving kindness".

The Charedi principles and ethics require as follows:-

Charedi homes do not have TV or other inappropriate media, and parents will ensure that their children will not have access to the Internet and any other media which do not meet the stringent moral criteria of the Charedi community. Families - mothers and girls will dress at all times in accordance with the strictest standards of modesty as laid down by the Rabbinat of the Union of Orthodox Hebrew Congregations. Fathers, where applicable, overall mode of dress, style and colour will be in accordance with the Charedi ethos of the school; must pray at a Charedi synagogue and attend all prayers on Shabbos, Yom Tov and the three daily prayers. Likewise, attendance in synagogue appropriately dressed i.e. jacket and hat. Set times for daily Torah study sessions are an essential part of a Charedi family environment.

The ethos of the Union of Orthodox Hebrew Congregations expects parents / guardians to refrain at all times from the following trends which contradict the spirit of modesty and holiness accepted in the community, even when these trends do not clearly negate the religious law or are accepted elsewhere.

1. SKIRTS

- Dresses and skirts may not be shorter than 10cm / 4 inches below the knees, a length that ensures the knees remain covered at all times.
- Very straight or figure-hugging skirts are forbidden.
- A slit in a skirt or dress is absolutely forbidden even if it is completely below the knee.

2. SHEITELS

- Sheitels that fall below the base of the neck or do not conform in any other way to the religious laws are forbidden to be worn.
Sheitels that are designed to appear as one's own hair (e.g. lace-front and lace-top) have been ruled as against religious law by the Rabbinat of UOHC.
- Hatfalls and Bandfalls are not in keeping with the standards of modesty. If snoods are worn because of rabbinical guidance one's hair must be completely covered.

3. COLOURS

- The wearing of brightly coloured clothing is forbidden. For the avoidance of doubt, bright is defined as any colour which contains fluorescent/neon tones.

4. NECKLINES

- Blouses, jumpers or dresses must fit closely to the neck. This ensures that:
 - a. The shoulders
 - b. The top of the spine and downwards
 - c. The collar bone and below are covered.

5. SLEEVES must cover the elbows at all times.

6. MAKE-UP/NAIL POLISH should be used in a limited way which does not draw attention to its use and is consistent with a modest and natural appearance.

7. CASUAL CLOTHES

- Casual garments and footwear, denim or other clothing made from leather and lycra, are related to the casual free way of life of the street culture *and* as such are not permitted.

8. TELEVISION / INTERNET

- The television is absolutely forbidden.
- Access to the internet is forbidden except within the guidelines issued by the Rabbinat of UOHC in Elul 5772 - please refer to the SIF.
- Home entertainment is strictly not allowed by the UOHC. "Home entertainment" means any entertainment accessed online via any computerised device.
This includes online gaming or any online presence for personal social use (e.g. social forums and social media accounts).

In compliance with ADA3781, to qualify for Charedi ranking, applicants must have adhered to the Charedi guidelines for 12 months prior to application and continue to do so without any lapse in compliance.

Process for Applying for a Place

- As required by primary admissions legislation and the Admissions Code, parents must apply for a place at the school in year 7, the normal year of entry, via Hackney Education's website.
- Hackney Education will coordinate applications for entry to year 7 according to the co-ordination scheme for secondary entries.
- Offers will be determined solely by the governing body according to the criteria outlined below. Offers will be communicated to applicants via Hackney Education. Further guidance is available in Hackney Education's Admissions Guide online at education.hackney.gov.uk/secondaryguide or by contacting the Admissions Team by calling 020 8820 7000.

In order for an application to be prioritised within the admissions criteria on the grounds of faith, parents must submit a supplementary information form demonstrating their adherence to the Charedi faith. This form should then be sent to the offices of the UOHC where, in the absence of any contrary evidence, it will be countersigned by the UOHC and forwarded to the school. The form is available from the Hackney Education website or school office.

Admission Arrangements for year 7 (the normal point of entry to the school)

- The published admission number (PAN) for year 7 is 70.
- Where the school is named in a child's Education, Health and Care plan, that child will be admitted to the school and will be counted against the admission number.
- If there are more applications than places available the Governing Body will admit pupils in accordance with the following over subscription criteria:
 1. Jewish girls who are looked after children or previously looked after children (see definition (ii) below).
 2. Charedi Jewish girls with sisters at the school at the time of application. A sister must live permanently at the same address as the child for whom the application is being made. This includes half-sisters, stepsisters and foster sisters who live permanently as a family unit at the same address.
 3. Other Charedi Jewish girls.
 4. Other girls who are looked after children or previously looked after children.
 5. Other girls.

Tie-Breaker

If there are insufficient vacancies for all applicants in any of the above categories, priority will be given to pupils living closest to the school. Distances will be measured in a straight line using the LA's computerised measuring system from the child's home address to the main entrance of the school using eastings and northings. These are geographical references as provided by The National Land

and Property Gazetteer. The eastings and northings are not necessarily located at the front door of the home address. In the event that two applicants live the same distance from the school, a further tie breaker of random allocation under independent supervision will be used. Where a girl lives normally during the school week with more than one parent at different addresses, the permanent home address for the purposes of school admissions will be the one where the child spends the majority of school nights Monday – Friday.

As an admission authority we have the right to investigate any concerns we may have about your application and to withdraw the offer of a place if we consider there is evidence that you have made a fraudulent claim or provided misleading information, which denied a place to a child with a stronger claim. We reserve the right to check any information provided so we can apply the oversubscription criteria accurately and fairly.

Late Applications and Waiting list

Late applications received will be considered, ranked and placed on the waiting list along with all those who applied on time but who did not receive a place due to the application of the oversubscription criteria. A girl's position on the waiting list is determined in accordance with the above oversubscription criteria so a girl may move up and down the list as new girls are added to it. The list for Year 7 will be maintained until 31st December 2022.

In-year applications

- Applications for entry to all year groups (year 7 – 11) during the 2021/22 academic year need to be made via Hackney Education <https://education.hackney.gov.uk/content/secondary-how-to-apply> in accordance with the published scheme of coordination for In Year applications. The same oversubscription criteria above will apply if required.

Admission of Girls outside their Normal Age Group

Parents may seek a place for their child outside of their normal age group, for example if the child is gifted and talented or has experienced problems such as ill health. It is important for parents to note that they will have responsibility for providing evidence to support their request.

If parents wish for their child to be considered for admission to a year group which is outside their normal age group, then they must:

- a) Complete the LA common application form or the in-year admission form, as appropriate
- b) Attach a letter outlining reasons for the request and all supporting letters and/or documentary evidence in support of the application.

Yesodey Hatorah School will make decisions on the basis of the circumstances of each case and in the best interests of the child concerned. The school will take account of:

- the parent's views;
- any available information about the child's academic, social and emotional development;
- where relevant, their medical history and the views of a medical professional;

- whether they have previously been educated out of their normal age group;
- any evidence that the child may naturally have fallen into a lower age group if it were not for being born prematurely;
- the views of the head teacher.

Definitions

(i) For the purpose of these admission arrangements (including, for the avoidance of doubt, the Supplementary Information Form) “family” means all members of the immediate household where the applicant child spends the majority of her school nights Monday- Friday.

(ii) A 'looked after child' is a child who is (a) in the care of a local authority, or (b) being provided with accommodation by a local authority in the exercise of their social services functions (see the definition in Section 22(1) of the Children Act 1989) at the time of making an application to a school. Previously looked after children are children who were looked after, but ceased to be so because they were adopted (or became subject to a child arrangements order or special guardianship order). Previously looked after children also includes those who appear to the admission authority to have been in state care outside of England and ceased to be in state care as a result of being adopted.

Appeals

The parents of any child refused a place at the school have a right to appeal to an independent appeal panel. The decision of the independent appeal panel is binding on all parties.



יסודי התורה Yesodey Hatorah Senior Girls School

Egerton Road London N16 6UA Tel: 020 8826 5500 Fax: 020 8826 5309

Principal: Rabbi C. Pinter

Menahelis: Mrs S Mossberg

Acting Headteacher: Mrs C. Neuberger

Supplementary Information Form

In order for an application to be prioritised within the admissions criteria on the grounds of faith, parents must submit this supplementary information form confirming they adhere to the guidelines established by the Rabbinate.

You must follow the steps outlined below:

- a) Read through the faith requirements carefully.
- b) Parent/Guardian should sign if they and their family members follow the requirements.
- c) The Parent/Guardian should send the form to the Office of the **Rabbinate of the Union of Orthodox Hebrew Congregations, 140 Stamford Hill, N16 6QT**, where in the absence of contrary evidence the UOHC will countersign to confirm that the self-certification of the Parent/Guardian is correct in relation to any elements of public religious observance.

Please note: Forms should not be given to individual Rabbis to be signed.

DEADLINE FOR SUBMISSION OF THE ADMISSION FORMS TO HACKNEY EDUCATION AND THE SUPPLEMENTARY INFORMATION FORM TO THE RABBINATE OF UOHC IS 31ST OCTOBER 2021.

(This form should not be returned to the school but sent to the UOHC – see notes above.)

1. Child's Details

| | |
|--|--|
| Child's Surname | |
| Child's First Name | |
| Date of Birth | |
| Child's Home Address (This must be the address where the child normally lives.) | |

2. Parent / Guardian Details

| | |
|-----------------------------------|--------------------|
| Title (Please circle) | Rabbi Mr Mrs Other |
| Surname | |
| First Name | |
| Relationship to Child | |
| Address if different from Child's | |

Confirmation of Charedi Status will only be endorsed when the Ethos is signed by a Parent / Guardian and countersigned by the Rabbinate of The Union of Orthodox Hebrew Congregations. Parents/Guardians are required to self-certify that they adhere to the requirements of religious observance, both private and public. The Rabbinate is asked to countersign, in the absence of contrary evidence, in relation to the elements of public religious observance.

The Union of Orthodox Hebrew Congregations Charedi principles and ethics:

Charedi homes do not have TV or other inappropriate media, and parents will ensure that their children will not have access to the Internet and any other media which do not meet the stringent moral criteria of the Charedi community. Families- mothers and girls will dress at all times in accordance with the strictest standards of modesty as laid down by the Rabbinate of the Union of Orthodox Hebrew Congregations. Fathers, where applicable, overall mode of dress style and colour will be in accordance with the Charedi ethos of the school; must pray at a Charedi synagogue and attend all prayers on Shabbos, Yom Tov and the three daily prayers. Likewise, attendance in synagogue appropriately dressed i.e. jacket and hat. Set times for daily Torah study sessions are an essential part of a Charedi family environment.

The ethos of the Union of Orthodox Hebrew Congregations expects parents / guardians to refrain at all times from the following trends which contradict the spirit of modesty and holiness accepted in the community, even when these trends do not clearly negate the religious law or are accepted elsewhere.

1. SKIRTS

- Dresses and skirts may not be shorter than 10cm / 4 inches below the knees, a length that ensures the knees remain covered at all times.
- Very straight or figure-hugging skirts are forbidden.
- A slit in a skirt or dress is absolutely forbidden even if it is completely below the knee.

2. SHEITELS

- Sheitels that fall below the base of the neck or do not conform in any other way to the religious laws are forbidden to be worn.
Sheitels that are designed to appear as one's own hair (e.g. lace-front and lace-top) have been ruled as against religious law by the Rabbinat of UOHC.
- Hatfalls and Bandfalls are not in keeping with the standards of modesty. If snoods are worn because of rabbinical guidance one's hair must be completely covered.

3. COLOURS

- The wearing of brightly coloured clothing is forbidden. For the avoidance of doubt, bright is defined as any colour which contains fluorescent/neon tones.

4. NECKLINES

- Blouses, jumpers or dresses must fit closely to the neck. This ensures that:
 - a. The shoulders
 - b. The top of the spine and downwards
 - c. The collar bone and below are covered.

5. SLEEVES must cover the elbows at all times.

6. MAKE-UP/NAIL POLISH should be used in a limited way which does not draw attention to its use and is consistent with a modest and natural appearance.

7. CASUAL CLOTHES

- Casual garments and footwear, denim or other clothing made from leather and lycra, are related to the casual free way of life of the street culture and as such are not permitted.

8. TELEVISION / INTERNET

- The television is absolutely forbidden.
- Access to the internet is forbidden except within the guidelines issued by the Rabbinat of UOHC in Elul 5772 – see below.
- Home entertainment is strictly not allowed by the UOHC. "Home entertainment" means any entertainment accessed online via any computerised device.
This includes online gaming or any online presence for personal social use (e.g. social forums and social media accounts).

I/We confirm that, for at least the last 12 months, I/we have adhered to these guidelines and continue to do so without any lapse in compliance.

Parent/Guardian Signature:
(Please note that only one parent is required to sign.)

Date:

Rabbinat of the Union of Orthodox Hebrew Congregations

Name: Signature:

Date:

Note to Rabbinic signatory:

Please sign this document unless you have evidence, in relation to the public practices (Sheitels, clothing, Torah Learning and online social presence) that the family does not meet these requirements

“Evidence” means clear proof of the family’s failure to meet these requirements which you have obtained either through your direct personal experience of the family’s practice, or through recorded evidence. Evidence might also be evidence concerning public religious observance provided by the rabbi of the synagogue attended by the family.



Registered Charity No 249892



הרבנות דהתאחדות קהלות החרדים

Office of the Rabbinate

of the Union of Orthodox Hebrew Congregations

140 Stamford Hill, London N16 6QT

Tel: 020 8802 6226 Fax: 020 8809 6590

בס"ד

תקנות קודש

RULING OF THE RABBINATE OF THE UOHC

That was announced at the Kinus Klal Yisroel Hatzolas Hadoiros in London

י"ז אלול תשנ"ב לפ"ק

The following *takonos* have been laid down at the gathering of *Gedolei Torah* and *Manhigei Yisroel*, together with thousands of *Shomrei Torah Umitzvos*, for the purpose of strengthening the standards of *Kedusha*, which are the foundation of *Yiddishkeit*. As it is the obligation of *Botei Din* to enact safeguards to ensure Torah observance, the following *takonos* have been laid down to protect ourselves and future generations, with the agreement of the *Beis Din* of the Union of Orthodox Hebrew Congregations - under the leadership of the *Av Beis Din* and *Moro D'Asroh* שלי"ט.

These *takonos* have also been established and accepted in other communities, with the agreement of *Gedolei U'Manhigei Yisroel* שלי"ט.

- 1) It is absolutely forbidden to have unfiltered internet access, even for purposes of *parmosoh*, whether on a computer, on a mobile phone, or any other device, whether at home or in one's place of work. **Anyone who does not accept this Takono is considered a Poretz Geder (one who breaks the safeguards laid down by our Chachomim) ג"י, and by doing so, declares that he is not among the Yereim and Charedim Lidvar Hashem, and one should distance oneself from such a person and his influence.**
- 2) When used for *parmosoh* purposes, the use of the internet with a filter is not forbidden a filter suits to his need only, but it must be only at one's place of work. If one works from home, the internet access must be inside a cabinet, a unit that can be securely locked, for instance a chubb lock so that there is no way that one's children can gain access to it.
- 3) Anyone who does not require it for purposes of *parmosoh*, should not have internet access at all, and those who require it occasionally to make purchases etc, can use the supervised facilities available to the community for this purpose, both in Stamford Hill and Golders Green and indeed many have found that this satisfies their business needs too.
- 4) In places of employment, offices etc, it is the duty of employers to ensure that all internet access is filtered, and to guard and stop employees from using unfiltered internet, for their sake and in order to avoid the *issur of Lifnei iver lo siten michshol*, not putting a stumbling block in front of the innocent.
- 5) It is an obligation upon the educational institutions, for both boys and girls, to enact regulations to enforce these *takonos* and strengthen them, for the protection of all children and all the institutions.
- 6) It is the duty of *mechanchim* to teach their pupils the seriousness and danger of using devices that can be connected to the internet, and to point out that even using filtered internet involves great dangers, and one is obligated to guard one's *neshe* and should distance oneself from it.
- 7) It is also right that each *kehillo* should add appropriate *takonos* for its members to protect them from the damage caused by the internet.
- 8) It is the duty of husbands who work and parents whose wives and daughters work, to check and investigate very thoroughly to ensure that the place of employment is free of unfiltered internet access and of other spiritually harmful devices, as neglect in this area has had many tragic results.

These *takonos* are basic foundations of *Yiddishkeit*, and many important Torah principles are dependent on them.

By observing these *takonos*, may we be *zocheh*, with the help of *Hashem Yisborach*, to guard the walls of sanctity and purity, and thereby merit that we and all our descendants should be with a pure heart and a pure mind - יודעי שמך ולומדי תורתך -

ואין יוצא ואין פורק ואין צוחה ברחובותינו אביהר, בתיבה וחתומה טובה, and in this *zechus*, may we all be blessed with a