

Shalom Noam Primary School & Nursery - Supplementary Information Form (SIF)

In addition to completing this SIF you must apply to the local authority in the area that you live for a place in Reception or above of the primary school.

<https://www.eadmissions.org.uk/eadmissions/app>

Thank you for applying for a place to Shalom Noam Primary School. Shalom Noam is an orthodox Jewish school and nursery providing the orthodox Jewish community with access to a high-quality education that meets the National Curriculum as well as excellent religious education in accordance with orthodox Jewish law and practice.

Oversubscription Criteria

If the school or nursery is oversubscribed, Shalom Noam will give priority to children in accordance with the oversubscription criteria set out in the school/nursery's Admissions Policy and Procedure, which can be obtained from the school or downloaded from the school's website. This includes giving priority to Orthodox Jewish children. For these purposes a child is considered to be an Orthodox Jewish child if the applicant parent(s)/guardian(s) can answer positively all questions in Section 1 below.

If you wish to claim priority based on the applicant child being an Orthodox Jewish child you must complete this SIF honestly and accurately and ensure it is signed by a parent/guardian and also your Rabbi.

Where the number of applicants who are Orthodox Jewish children exceeds the number of places available, Shalom Noam will give higher priority to applicants with siblings who are currently at Shalom Noam at the time of the application. For these purposes "siblings" include half-siblings, step-siblings and adopted siblings who are Orthodox Jewish children and who are living at the same address. At the end of the SIF there is therefore a question asking you to confirm if your child presently has any siblings at the school.

Declaration by Parent/Guardian

I have read the Shalom Noam Primary School/Nursery Admissions Policy and Procedure and the Ethos statement and wish my child/the child under my guardianship to be considered for a place at Shalom Noam Primary School/Nursery and declare that the information I will provide is true and correct in every detail. I understand that if it comes to light that a place at the school/nursery has been offered on the basis of inaccurate or out of date information, that my child may lose the entitlement to priority admission and this may result in any offer of a place being withdrawn.

Signature of parent/guardian.....

Print Name of parent/guardian.....Phone Number

Date of application.....Child Date of Birth

Child's name.....

Requested date of entry to school/nursery.....Year applying for

Scoring

To qualify for priority admission as an Orthodox Jewish child, you must:

- (i) be able to answer positively all questions in Section 1 below
- (ii) obtain a reference in the form set out on the last page from your Rabbi, who must be the rabbi of an orthodox Jewish synagogue (whether or not you are a member of that synagogue).

In this document, any reference to “Jewish law” means such law as is codified in the Shulchan Aruch (the Code of Jewish Law) and the Orthodox Jewish commentaries thereon.

The completed form, together with the Rabbi’s reference, should be sent by your Rabbi to: Chair of Admissions Committee, Shalom Noam Primary School, East Road, Burnt Oak, HA8 0AJ.

Please remember that a COMMON APPLICATION FORM (CAF) must also be completed and submitted to your HOME BOROUGH. It must NOT be sent to the school, as this will delay your application.

If you are applying for a place at the Nursery then you do not complete the CAF but you should still complete this form. You must also complete the separate Nursery application form which should be sent to the School Business Manager.

Please note that we process data in accordance with the UK GDPR 2018 and The Data Protection Act 2018. Please see privacy notices, available on the school website for further information

<p>Section 1 – Religious requirements</p> <p>It is expected that families are consistently observant of the Shulchan Aruch including in relation to ritual, honesty and integrity in inter-personal and financial matters. To meet the religious criteria, you must be able to respond positively to all the questions in this section.</p>	<p>Answer Yes/No</p>
<p>1. Kashrus</p> <p>Do you eat only food which is kosher as defined in accordance with Jewish law?</p> <p>Do you eat only in restaurants that are supervised by an Orthodox kashrus authority?</p>	
<p>2. Shabbos</p> <p>Do you observe the halachos of Shabbos as in accordance with Jewish Law?</p>	
<p>3. Tefilla</p> <p>Do you daven in accordance with Jewish law? For men, this means davening three times a day, with a minyan (other than when circumstances prevent, for example due to illness, travel, family commitments or the lack of a minyan.) For women this means davening on a daily basis (other than when circumstance prevent).</p>	
<p>4. Talmud Torah or involvement in Orthodox Jewish communal activities</p> <p>Have you, over the past 12 months, on average incorporated learning into your weekly schedule. For men, this mean at least three hours of learning (e.g. chavrusa, formal shiur, daf hayomi, or independent learning)? For women, this means a regular element of learning during the week. If yes, please specify details of the learning sessions.</p> <p>Or alternatively:</p> <p>Have you, over the past 12 months, on average contributed at least five hours per month of voluntary activity for orthodox Jewish community, shul, charity or chesed organizations or causes? If yes, please provide details of the activity. (The answer for this question can apply in respect of one parent/guardian, where the child is looked after by two parents/guardians.)</p>	<p>(If answering ‘yes’ to either option details must be provided.)</p>

<p>5. Tznius</p> <p>Do you comply with Jewish law with regard to modest/religious dress? For men, this means wearing a kippah and/or hat (other than if not worn for periods at work). For women, this means, in public, keeping your hair fully covered, wearing skirts/dresses that reach below the knee and wearing tops that reach below the elbow and, at the neck, cover the collar bone?</p>	
<p>6. Tevilas Keilim</p> <p>Do you tovel kelim as required by Jewish Law?</p>	
<p>7. Sha'atnez</p> <p>Do you observe the halachos of sha'atnez in accordance with Jewish Law?</p>	

<p>Section 2 – Siblings currently attending the school</p> <p>1. Does the child have a sibling who is attending the school now (ie at the time of the application)? If so, please provide details below</p> <p>Name/s.....</p> <p>Current year group/s.....</p>	<p>Answer Yes/No</p>
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Reference from your Rabbi: instructions to parents/guardians

Please give the whole form to a Rabbi (or two Rabbis – see footnote) who can complete the reference below for you/your family. Please also provide a stamped, envelope addressed to Chair of Admissions Committee, Shalom Noam Primary School, East Road, Burnt Oak HA8 0AJ so that your Rabbi/s can return the completed form and reference to the school.

Reference from the family/guardian’s Rabbi

Dear Rabbi

Thank you for agreeing to complete this reference. Please read the completed Supplementary Information Form and then confirm whether, to the extent of your knowledge and belief, based on your knowledge of the parent(s)/guardian(s) the information provided is correct. We sincerely appreciate your assistance with this.

Chair of Admissions Committee Shalom Noam Primary School.

Rabbi’s Declaration

I confirm that, to the extent of my knowledge and belief, the information provided by the family/guardian is correct.

Child’s name.....

I have known the family foryears.*

Name of Rabbi (please print):

Synagogue _____

Postal address:.....

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Telephone number:

Signature:

Date:

*Please insert the number of years you have known the parent(s)/guardian in question. If the period is less than two years, a similar declaration will be required from a second Rabbi. Please note that other parent(s)/guardian(s) who may be known to their Rabbi for a longer period will gain no advantage over those for whom the acquaintance is shorter, since the purpose here is merely to ascertain that the period of acquaintance is sufficient to form a reasonable basis of the Rabbi’s confirmation.