

KING DAVID HIGH SCHOOL.

THE SCHOOL DAY.

The basic timetable, involving all pupils, consists of five 8-period days. Lesson times are as follows:

Lesson 1	-	9.30	-	10.05
" 2	-	10.05	-	10.40
Break	-	10.40	-	10.55
Lesson 3	-	10.55	-	11.30
" 4	-	11.30	-	12.05
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Lesson 5	-	1.30	-	2.05
" 6	-	2.05	-	2.40
Break	-	2.40	-	2.50
Lesson 7	-	2.50	-	3.25
" 8	-	3.25	-	4.00

Jewish pupils of years 1, 2 and 3 have an assembly in the Hall each Tuesday and Thursday from 8.45 to 9.30. Jewish pupils of years 4 and 5 have, for the most part, an additional lesson each morning beginning at 8.45, as do those of year 3 on Friday only.

On Monday there is a form registration\* period 9.15 to 9.30 and there is an assembly of the whole school on Wednesday and Friday at the same time.

Christian pupils are required to attend upper/lower school assemblies (rooms 30 and 17 respectively) on Tuesdays and Thursdays 9.15 to 9.30. The support of staff is welcomed by those conducting these assemblies.

The presence of staff on the platform at full assemblies is expected, unless some urgent school matter needs their attention.

A bell is rung at 1.20 p.m. to call children from their lunch-break to their form-room and form teachers should be in their room by 1.25 to carry out registration\*, inspect homework diaries and distribute any circulars.

\* See separate note on registration

KING DAVID HIGH SCHOOL, LIVERPOOL

JEWISH SUBJECTS IN THE FOURTH AND FIFTH YEARS

by Rabbi Dr. C. Simons, Director of Jewish Studies

March 1974/Adar 5734.

The present weekly arrangement of periods within the timetable of the fourth and fifth years is as follows:-

- (1) English - 5 periods leading to 'O' level or C.S.E. Language and Literature.
- (2) Mathematics - 5 periods leading to 'O' level or C.S.E.
- (3) P.E. - 2 periods
- (4) Five subjects chosen from the options table - each occupies 5 periods and leads to 'O' level or C.S.E.
- (5) During the remaining three periods Christian pupils study Scripture Knowledge for 'O' level. Within these three periods, the Jewish pupils must fit in Modern Hebrew (including 'O'-level) Scripture Knowledge-('O'-level/CSE) and General Jewish Studies!

It is very hard to justify that in a school whose raison d'être is its Jewish Studies, out of a total of 40 weekly periods, 37 are devoted to secular studies and the remaining 3 must accommodate Modern Hebrew, S.K. and General Jewish Studies.

Obviously it is impossible to fit all these subjects into three periods and in an attempt to solve this problem, Jewish pupils in these years have an additional period before school each day. Such an arrangement creates problems regarding punctuality, attendance etc. Furthermore since these subjects are in the main being taught outside the official school hours, the pupils psychologically regard these subjects as less important than secular subjects and hence do not give them the respect they deserve.

A further problem of this present arrangement is that the majority of the fourth and fifth year periods take place simultaneously (during these assembly periods) and this causes limitations on the arrangement of staffing for these classes. In no secular subjects do the fourth and fifth years meet simultaneously.

One should also point out here that even with these early morning periods, the time that can be devoted to 'O' level Modern Hebrew and 'O' level/C.S.E. Scripture Knowledge is far less than that devoted to the various secular subjects. With the acceptance of my new 'O' level and C.S.E. syllabuses this problem has become far more acute since the examination is no longer just a knowledge of the Scriptures (which could partially be achieved as a home-reader) but an understanding of the principles and laws contained in the Bible and this requires class periods. The Jewish Studies staff are now repeatedly pointing out to me that it is quite impossible to get through the new syllabus with the present arrangement of periods.

I have recently had an opportunity to look into the arrangement of subjects in the fourth and fifth years at various other Jewish Schools. In every case, the same number of periods as for a secular subject are allocated within the timetable for a compulsory Jewish subject for 'O' level/C.S.E. Furthermore, within the timetable are allocated periods for additional Jewish Studies. A study of the external examination results from these schools clearly shows that they do not suffer from such an arrangement.

Proposal for solution of Problem

(A) During the course of this academic year a programme of studies for the non-Jewish pupils incorporating crafts, drama etc. has been operating in the first three years whilst the Jewish pupils are studying R.E./M.H. However for those non-Jewish pupils not taking a craft 'O' level/C.S.E. there is no continuation in the fourth and fifth years. The craft staff are also concerned with the fact that almost all their fourth and fifth year classes consist of remedial pupils. A partial solution to this problem will be proposed in this report.

(B) It is proposed that the 40 periods in the week in the fourth and fifth years be distributed as follows:-

- (i) as at present English (5 periods), Maths (5 periods), C.R.E./M.H./S.K./J.S. (3 periods) P.E. (2 periods)
- (ii) For 5 periods Non-Jewish pupils will study a compulsory craft subject for 'O' level/C.S.E. and during this time the Jewish pupils will study Jewish subjects for 'O' level/C.S.E.
- (iii) There are two possibilities for the options (The options committee would decide which is preferable)
  - (1) 4 lines of options with 5 periods each
  - (2) 5 lines of options with 4 periods each (this is the method used by other Jewish Schools)

(C) Even with this scheme the number of periods which must accommodate Modern Hebrew (including 'O' level), S.K. ('O' level/C.S.E.) and General Jewish Studies will be 8 and this is still less per "Jewish 'O' level/C.S.E." than for any secular 'O' level/C.S.E. subject. One would then be able if required to supplement (note - supplement only) periods from the assembly periods.

(D) With this arrangement it would be possible to organise various voluntary additional Jewish periods during the assembly periods and these could include the following.

- (i) the teaching of Classical Hebrew to 'O' level
- (ii) the introduction of a "Chug Ivri" (Hebrew Circle) for upper school pupils.
- (iii) the arrangement of an early morning Shiur on for example "Parashat Hashavua". There have been several requests for additional Jewish Studies lessons.

(E) At present there is a Jewish Junior Assembly on Tuesday and Thursday mornings (8.45. - 9.30.a.m.) involving over 160 pupils of varying standards and abilities. Due to the staff pressures at this

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time all these pupils must be accommodated in one assembly with only one or two members of staff. The idea of these assemblies is that pupils can practice Davening together and learn about the order of

KING DAVID HIGH SCHOOL, LIVERPOOL.  
Addendum to Memorandum on Jewish Subjects  
in the Fourth and Fifth Years

JEWISH SUBJECTS IN FOURTH AND FIFTH YEARS IN OTHER JEWISH  
HIGH SCHOOLS IN THIS COUNTRY.

by Rabbi Dr. C. Simons, Director of Jewish Studies.

April 1974/Nissan 5734

Since bringing out my memorandum last month, I have received requests for information regarding the fourth and fifth year programme in other Jewish High Schools in this country.

JEWS FREE SCHOOL

Every pupil must take English, Maths, P.E./Games. They must then spend some, and if so desired, all, of the remaining time on Jewish subjects, not necessarily for O-level or CSE. The Jewish subjects that can be studied include the following: Modern Hebrew, Classical Hebrew, Scripture Knowledge, Chumash and Rashi, Dinim, Mishnah, Talmud, Agada, Poskim.

CARMEL COLLEGE

Every pupil must take English, Maths, French, Physics, P.E./Games. They must then spend some, and if so desired, all, of the remaining time on Jewish subjects, not necessarily for O-level or CSE.

LUBAVITCH HIGH SCHOOLS AND YESODEY HATORAH

About 50% of the timetable is devoted to Religious Studies. However, these schools cater for a particular segment of the community.

HASMONEAN BOYS' SCHOOL

Of all the Jewish high schools in the country, this one has the greatest similarities with our school. The similarities are as follows:

- (i) voluntary aided
- (ii) non-residential
- (iii) bilateral
- (iv) similar number of pupils
- (v) cater for all segments of the community (about 250 of Hasmonean pupils are non-religious)
- (vi) study similar number and range of subjects
- (vii) have 40 periods a week timetable

It is, therefore, possible to make a quantitative comparison of timetables.

Number of weekly periods in fourth and fifth years:

<u>Fourth Year</u>	<u>Hasmonean</u>	<u>K.D.H.S.</u>
English	4	5
Maths.	5	5
JEWISH SUBJECTS (S.K./M.H./J.S.)	12	3
5 options	16 (French 4 periods - 4 options each 3 periods)	25 ( 5 options each 5 per.
P.E./Games	3 40	2 40

Continued.....

Fifth Year

	<u>Hasmonean</u>	<u>K.D.H.S.</u>
English	5	5
Maths.	5	5
JEWISH SUBJECTS (S.K./M.H./J.S.)	7	3
5 options	20 (French + 4 options each 4 periods)	25 (5 options each 5 periods)
P.E./Games	3	2
	<u>40</u>	<u>40</u>

In addition, throughout all years, the Hasmonean has a voluntary extra Jewish Studies lesson, outside the official school hours, at 8.45 a.m. each morning for 45 minutes. (Furthermore, pupils who want more Jewish Studies can join the Yeshivah stream which in addition to all the above programme receive further lessons after school and on Sunday mornings).

The K.D.H.S. has an additional Jewish subject lesson each morning for the fourth and fifth years, outside the official school hours for about 25 minutes on three days and about 40 minutes on two days each week.

O-level Results:

Do all these Jewish Studies periods in the Hasmonean affect the O-level results? The results speak for themselves.

O-level Results of June, 1973 for Fifth Year of Hasmonean Boys' School

<u>Subjects Passed</u>	<u>No. of Pupils</u>	<u>No. of Grade 1's.</u>
9	8	22
8	5	7
7	10	7
6	4	6
5	9	12
4	3	4
3	8	1
2	5	1
1	1	0
0	6	0

In addition some of the above pupils gained one or two O-levels in the Fourth Year.

Conclusions.

The number of lessons devoted to Jewish subjects in the fourth and fifth years of our school is far fewer than in other Jewish schools in the country.

In other Jewish schools, lessons outside the official school hours are voluntary additional lessons. In our school they are compulsory and considered as part of the quota of lessons for the Jewish subjects.

It should therefore not be difficult to understand that making 15 and 16 year old pupils come to school each morning at 8.45 a.m. (a half hour before its official start) sets up a reaction against Jewish subjects. This in its turn causes great problems regarding punctuality and attendance. The problem is further compounded by the fact that the 40% of pupils in their year who are non-Jewish do not have to arrive in school each morning until 9.15 a.m.

The integration of these pre-school periods each morning into the official school hours is a vital necessity and should be done without delay.

KING DAVID HIGH SCHOOL

April, 1974

Dear Rabbi Sinons,

Thank you for your memorandum on the position of Jewish Subjects in Years 4 and 5. In reply I offer the following comments and suggestions.

i) Number of periods

It is misleading to consider Years 4 and 5 in isolation and a fairer picture is given by the following table:

Year 1	10	periods out of 40
" 2	9	" " 40
" 3	8	" " 41
" 4	8	" " 45
" 5	8	" " 45

The degree of attachment to Judaism felt by our pupils and their parents varies widely and we must therefore try to strike a reasonable balance. From my conversations with parents, I have the strong impression that the time devoted to Jewish Subjects is considered by the majority of them to be already somewhat excessive, and if it were increased, even without a corresponding diminution of secular studies, many pupils would opt out of the School altogether. Of course there are those who consider the time to be inadequate and, for boys, extra tuition is available at the Yeshiva. It is to be hoped that the plan for an Amalgamated Talmud Torah will be rapidly implemented, so that girls can be equally well served.

ii) 'Assembly' periods

You take a very gloomy view, which I do not share, of the so-called assembly periods. It is true that having to teach all the Jewish pupils of Years 4 and 5 at the same time presents a problem, but this is to some extent offset by the two departments involved (Jewish Studies and Modern Hebrew) having more staff available than any other single department in the School. The complete integration of Jewish Subjects into a 9-period day, as earlier suggested by you, would have been a better solution, but was decisively rejected by the secular staff. If Jewish Subjects were taught to classes of the size normal in most other subjects, there would be no staffing problem at all. There are, besides, one or two occasions during the week within the main timetable when a lesson in Jewish Subjects for two year-groups has to coincide and we cope with this situation without undue difficulty. Friday morning does present some difficulty because Year 3 is then also involved; perhaps this could be resolved by bringing one of the three classes in that year-group in on Monday, one on Wednesday, one on Friday.

In my experience, the attitude of pupils to 'assembly' lessons is no different from their attitude to Jewish Studies lessons during the rest of the day. The main factors influencing their attitude are their degree of attachment to Judaism and the skill of the teacher. I have repeatedly stressed the importance of starting these lessons at 8.45 prompt and perhaps we could improve matters by ringing the bell a few minutes earlier. Our colleagues have been unwilling to see the Friday Full Assembly scrapped in favour of a longer 'assembly' lesson, but perhaps we could compromise by excusing the Jewish pupils of Years 4 and 5 with their teachers. We should then have the following pattern of 'assembly' periods:

Monday	8.45 - 9.15	30 minutes
Tuesday	8.45 - 9.30	45 minutes
Wednesday	8.45 - 9.15	30 minutes
Thursday	8.45 - 9.30	45 minutes
Friday	8.45 - 9.30	45 minutes

This would give a total of three hours fifteen minutes per week, as against 5 normal periods of 35 minutes = 2 hrs. 55 mins.

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Another helpful change would be to use the classrooms on the first-floor corridor in preference to the lower corridor as at present. This would make it easier to eliminate the extraneous noise from other pupils which at present tends to distract attention from the lessons. I will try to locate all form-rooms for Years 4 and 5 on that corridor next year and that will also reduce problems. A new venue would have to be found for the Senior Christian Assembly which meets Tuesday and Thursday 9.15 to 9.30, at present in the Science Demonstration Room.

iii) ●-level and CSE Scripture Knowledge

The Christian pupils manage their syllabus within the 3 periods per week in each of Years 4 and 5 which I can make available, notwithstanding that one of these periods in Year 4 has to be private study. If Jewish pupils cannot manage with a similar allocation of lessons, it would appear that our syllabuses are overloaded by comparison, especially when one takes account of the fact that it is the rare Christian pupil who starts Year 4 as well-versed in Scripture as his Jewish counterpart. We were, I recall, warned by the representatives of the Joint Matriculation Board that teachers who devise Mode 2 or 3 syllabuses tend to be more exigent than the Mode 1 official examiners. In any case, we could overcome the difficulty in the future by starting the syllabus in Year 3.

iv) Your proposals

A and B (ii) - As I have made clear, I should be happy to see some of our more intelligent pupils, Jewish and Christian, incorporate a craft study into their programme and ideally, all pupils should have a couple of periods per week available for non-examination craft work. But it would be a very different matter to impose 5 periods of craft on pupils, just because they happen to be Christians attending a Jewish school.

B (iii) - We tried 4 periods per week per option in 1967-69, but most subject teachers found it difficult to complete syllabuses satisfactorily. It is not, incidentally, the province of the Options Working Party to decide, only to recommend. Fundamental decisions of this nature must be taken by the Governors in the light of the professional advice available to them.

D (i) - The learning of any highly inflected classical language, other than for the understanding of texts, is being progressively abandoned as being unjustifiable, when there are so many competing calls on a pupil's time and energies. Whatever time we may have available is better spent trying to inculcate the moral and ethical content of our faith and to resolve the genuine difficulties experienced by youngsters, rather than teaching the more recondite complexities of the Hebrew verb.

D (ii) - We have a Hug Ivri.

D (iii) - The special needs of the few should not be met at the expense of the great majority.

E - I have no difficulty in conducting the Junior Jewish Assembly on Tuesday, nor does Mr. Savitz on Thursday. He already has your help, Rabbi Simons, because of Keri'at haTorah. For my part, I do not need the support of other teachers, but it would be useful to have a sixth-former or two to adjust tephillin, help the less-able and check late-comers and pupils failing to bring their siddur.

Whilst there is indeed a gratifying improvement in the attitude towards JJA of many of Year 3, especially the boys, I am not sanguine as to the carry-over into next year's Year 4 and certainly not if the present Year 4 were to be there. I know only too well from past experience the frustration of trying to carry on a service which many of those present resent having to attend. The saddest result is that those who might wish to pray are inhibited by the attitude of others.

Continued.....

F - This does present a problem to some 6 or 7 pupils, but my remark concerning D (iii) above applies here too.

v) Examination subjects in Years 4 and 5

Although a pass in one subject is supposed to represent the same standard of achievement, whatever that may mean, as a pass in any other, it is a matter of common agreement that some subjects are of more consequence than others. It is useful for a future engineer to have O-level GED, but it is essential that he have mathematics and highly desirable that he should have English Language and a major European language. One would hope that he could include in his study programme history, geography or another foreign language, and our school is founded upon the belief that he must study the essentials of his faith, but it is no use merely achieving a good total of passes without regard to which subjects are included.

The scheme for the present Year 4 is as follows:-

A. Compulsory subjects

Scripture Knowledge, English Language, English Literature, Mathematics. (NB - The two English papers are prepared within the allocation of 5 periods per week).

B. Options

One subject from each line of this table

I)	French (O/C)	Commerce (C)		
II)	Latin (O)	Chemistry (O/C)	EWP*	DS*
III)	German (O)	Biology (O/C)	Typing	Pottery
IV)	History (O/C)	Geology (O/C)	Pottery	GED*
V)	Geography (O/C)	Physics (O/C)	Art	Music

(NB - line I) is not a true option: all the 'a' stream are directed to French and most of the 'b' stream are expected to take it).

C. Special Options. Modern Hebrew, Music.

In effect there are only 4 option lines to 'play' with and if those were reduced to 3, as you suggest, many pupils would face problems. Any scheme, including the present one, involves difficult decisions for some pupils because two subjects they would like to take occur on the same line. With options crowded into 3 lines, these clashes would be much more frequent and often serious. A pupil aiming at medicine would have no choice at all, since he has to take the 3 sciences. There has been talk of reducing the physical sciences to one examination subject (they were 3 in my day as a pupil!). Some schools with a highly selective intake can manage the present A-level syllabuses from a single, combined O-level base, but it is a risk that we cannot afford to take unless it becomes the normal practice in all schools.

- \* EWP -- Engineering Workshop Theory and Practice
- DS -- Domestic Science (Cookery)
- GED -- Geometric and Engineering Drawing

*Robert T. Leach*  
Headmaster

KING DAVID HIGH SCHOOL

LIVERPOOL

May 1974/Iyar 5734

Dear Mr. Beebe,

Thank you for your answer to my memorandum on "Jewish Subjects in the Fourth and Fifth years" and I appreciate the time you have devoted to give me your comments on this important matter. In this reply, I shall give my answers and comments to some of the points that you have made.

Number of Periods

- 1) Of course there are parents who consider that we devote too much time to Jewish Subjects in the same way as there are parents who consider that we don't devote enough time. What is really relevant is what the experts in Jewish Education think, and they certainly do not consider our quota to be adequate.

You express concern that many pupils would opt out of the school altogether. In this connection it would be relevant to quote what the Chief Rabbi said at the educational conference held in Liverpool on 3rd September, 1972. He stated that no other Jewish School devoted so few hours to Jewish subjects as we do, and that even in South America and Scandinavia, where the level of Jewish identification is far below ours, the hours devoted to Jewish studies have been greatly stepped up. He then said that we should radically increase the hours we devote to Jewish instruction and should not overrate the resistance of the parents. The Chief Rabbi has made a special study of Jewish education both in this country and abroad and so can speak on this matter with great experience.

2) Assembly Periods

I wish I could be as optimistic as you are with regard to the assembly periods. However, the view held by all the Jewish subjects staff in this matter is one of deep gloom.

You obviously feel that the Jewish pupils of the fourth and fifth years do not resent having to come to school half an hour earlier than their non-Jewish classmates. Prior to about 1964, Jewish pupils would stay behind and have an R.E. lesson at 4.00 p.m. One of the reasons for moving it was that "..... Jewish pupils resented having to stay behind at 4 o'clock when their non-Jewish friends were leaving to go home". (See your report "The length and Arrangement of the School Day" 21st October, 1971) This period was therefore moved to 8.55 a.m. with an important difference - it became part of the official school day. School began each morning at 8.45 a.m. for both Jewish and non-Jewish pupils, with registration. Having registration before the 8.55 a.m. period would minimise lateness and absenteeism and having the same school hours for both Jewish and non-Jewish pupils eliminated this resentment.

In January 1972, the beginning of the School day was again altered. The differential in school hours for Jewish and non-Jewish pupils was re-introduced and consequently this resentment has returned. Can we therefore expect pupils to have the same attitude towards "assembly" periods as for other periods?

Also, since 1972, registration takes place after these assembly periods and this creates serious problems with regard to lateness and absenteeism.

There is nothing unusual in there being more staff available in Jewish Studies and Modern Hebrew together, than in any single department of the school. It is like this in every Jewish school and there would be something wrong if it were not the case.

You state that the non-Jewish staff decisively rejected the complete integration of Jewish subjects into a 9-period day. Actually what they rejected was the working of a 9-period day (with a compensatory half day per week off). In fact, during the staff Association meeting on this subject it was suggested that in order to integrate Jewish subjects into the timetable of the fourth and fifth years, each option should be allocated four instead of five periods.

3) O-level and C.S.E. Scripture Knowledge

You make the suggestion that pupils could start preparing for the O-level S.K. exam in Year 3. If no additional periods were to be allocated to us for this, it would mean abolishing some of the other topics taught during this year (e.g. Jewish History, Hebrew texts, Siddur). Since this examination basically only deals with S.K., I can see no way of taking up this suggestion unless additional periods were to be allocated for this purpose.

4) The Proposals

A and B (ii) The results of the options questionnaire showed a definite difference between the attitude of Jewish and non-Jewish pupils towards craft subjects. For example, every non-Jewish boy in 4a, but only one Jewish boy would like to study a craft.

You state that it would be wrong to 'impose' craft subjects on the non-Jewish pupils in the fourth and fifth years. At present, non-Jewish pupils in the first three years study classics, craft, drama, extra P.E. etc. whilst the Jewish pupils are studying Jewish subjects. No-one has yet used the word "impose" in connection with these lessons. Why then should it be used when they are studying them in the fourth and fifth years? As a suggestion, those not wanting to study craft could study (for example) classics during this time.

B (iii) Obviously, the options working party do not take the final decisions. As professionals, they decide which alternatives and proposals seem best to them and they then recommend them to the Governing body.

D. The purpose of moving the fourth and fifth year assembly periods into the official timetable is for the reasons given in my memorandum. It is not to enable the teachers to be free to organise various voluntary additional Jewish Periods. However, having moved these fourth and fifth form lessons into the official timetable, the Jewish staff would then give their services at 8.45. a.m. to teach these voluntary extras. Your comments under D (iii) therefore do not apply.

D. (i) You state "The learning of any highly inflected classical language, other than for the understanding of texts is being progressively abandoned....." (my underlining). Surely the purpose of learning classical Hebrew is not as an academic study of semitic languages but to understand texts such as the Tenach and Siddur.

In each year we have courses (see Teach Them Torah) which try to inculcate the moral and ethical context of our faith.

- E. My point here is that it is not possible for pupils to get maximum benefit from an assembly consisting of over 160 pupils of varying standards and abilities. It is necessary to split such an assembly and this is not possible with the staff pressures at 8.45.a.m. under the present arrangements.

The suggestion is to have an assembly for next year's Year 4. It is important to try to re-establish senior assemblies with the important proviso that the pupils do not resent coming. We now have an ideal opportunity to try this with next year's Year 4 and it would be an error to throw it away.

- v) Examination subjects in Years 4 and 5

In my addendum, I gave details of how a bilateral high school which is similar to ours in many ways (Hasmonean Boy's School), has far more periods devoted to Jewish subjects within the timetable and also manages English, Maths, French, 4 options and P.E. As also shown, their O-level results do not suffer as a result.

(Rabbi Dr.) C. Simons.  
Director of Jewish Studies.

KING DAVID HIGH SCHOOL

Minutes of extraordinary meeting of the Staff Association  
24th June, 1974

Present: Bt Da Ra Jy RS Fl Br Wr Bk Ct Ph Mo Kt Ne Bn On P Sn  
Ya Rd Nn Pa Sm

The meeting was called to discuss the headmaster's proposal concerning the school day, i.e. that three fourth years periods take place on a Tues. Thurs. and Fri. from 8.55 to 9.30 a.m., members of staff teaching during these periods being compensated by an extra free period. Members were informed that the Headmaster thought it reasonable that this free period be an 8th period when members would be free to leave school.

The general feeling of the meeting was still that a uniform start to the school day was the ideal to be pursued and that any further movement away from this ideal was unacceptable. It was the experience of all staff on early-morning duty that the staggered start was unsatisfactory and that teaching conditions between 8.55 and 9.30 were very difficult. It was pointed out that teachers of secular subjects were implying unwillingness to work in the conditions in which teachers of Jewish Studies now worked - and this was reaffirmed. This feeling was then tested by a vote on the proposal that the general principle of extending secular subjects to the assembly period was unacceptable to the Association. This proposal was passed by 19 votes to 4.

It was then proposed that, while rejecting the proposal as a permanent feature of the timetable, the Association should agree to working the three morning periods for this year only. This proposal was defeated by 10 votes to 6, with 7 abstaining.

The general principle was then reiterated that the Governors should decide the priorities of a Jewish School. Religious Studies should be established within the curriculum of a forty period week and the secular curriculum built around the requirements of Jewish Studies. This principle, put to a vote, was passed unanimously.

The meeting closed at 1.20.