



1. Yesoiday HaTorah School converted to an Academy in 2011, having originally been established as a Voluntary Aided School in 1951, and caters for children from families who are "Charedi", who conduct all aspects of their lives in accordance with strictly Orthodox Jewish Practice, as set out in the "Shulchan Oruch" [Code of Jewish Law].
2. The school is funded directly from Central Government.
3. The school's governing body is the admissions authority.
4. For admissions in September for the academic year 2019, the admission number is 120 (one hundred and twenty).
5. Applications are considered without reference to the child's ability or aptitude.
6. Attendance at the nursery does not give a child any guarantee or priority when it comes to consideration by the governors of applicants for admission to the reception class.
7. Provision of false information will result in the automatic rejection of the application and any place offered shall be withdrawn even if a child has already started school.
8. The school will meet its statutory obligation to admit any child whom the school has to admit by law, providing the school has been adequately consulted.
9. If the school is oversubscribed, priority will be given to applicants who meet the school's faith-based oversubscription criterion. The school will give priority to children from "Charedi" families who conduct all aspects of their lives in accordance with strictly Orthodox Jewish Practice as set out in the "Shulchan Oruch" [Code of Jewish Law] and in particular as per the "Mehalech HaChaim code". Applicants wishing to be considered for priority in accordance with this criterion should complete the school's supplementary application form as attached to these arrangements, also available from the school and local authority, and return the form to the school by 15 January 2018.
10. In the event of oversubscription, places will be allocated in accordance with the following oversubscription criteria:
  1. A looked after "Charedi" child (note 1)
  2. Children who will still have siblings in the school when they join the school (note 2)
  3. Oversubscription in any category (note 3)
  4. Children from "Charedi" families (note 4)
  5. Other looked after children (note 1)
  6. Other children

**Note 1** Looked after children are children in public care. Previously looked after children are children who were looked after, but ceased to be so because they were adopted<sup>1</sup> or became subject to a residence order<sup>2</sup> or special guardianship order.

1. Under the terms of the Adoption and Children Act 2002. See Section 46 (adoption orders).

2. Under the terms of the Children Act 1989. See Section 8 which defines a 'residence order' as an order settling the arrangements to be made as to the person with whom the child is to live.

**Note 2** For the purpose of admission, a sibling link is defined as a brother or sister, half or step brother or sister residing at the same address as the pupil who occupies a place in the school and will be at the school at the time of the applicant's admission.

**Note 3** If there is over-subscription in any category, places will be offered using distance from home to school as a criterion. The distance will be measured using the Local Authority's computerised mapping system, which uses the Ordnance Survey integrated network. The route will be measured using a walking distance from the point on the highway nearest to the centre of the house to the mid-point of the school. This route must be paved and have street lights. Those living closer on this basis will receive the higher priority. When the final place in a year group can be taken by two or more children living an equal distance from the school, (for example two children living in the same block of flats) the School will then use random allocation to decide which of the children can be offered a place.

If there is a situation where only one place is available and the next children to be offered are twins or triplets, both twins or the three triplets will be offered places.

**Note 4** Families are required to produce a reference from the Rabbi of their community or synagogue certifying their degree of practical commitment to "conducting all aspects of their lives in accordance with strictly Orthodox Jewish Practice as set out in the "Shulchan Oruch" [Code of Jewish Law] in particular in accordance with the "Mehalech HaChaim Code" which is attached as an appendix to the school's admission form.

11. Any parent whose child is refused a place may appeal that decision and that appeal will be heard by the "School's Admission Appeal Panel". Appeals should be in writing, addressed to the "Clerk to the School Admission Appeal Panel" and made within 20 school days of receiving notification that the child has been refused a place.

12. It is the school's policy not to reconsider repeat applications in the same academic year, unless there has been a significant change in circumstances relevant to the application.

13. Procedure for late applications:  
All applications received after the deadline (current year: 15 January 2019) are treated as late applications and only considered after all on-time applications have been processed. It is likely that there will be no vacancies at the school, as the school tends to be heavily oversubscribed and places

will usually have been allocated to those applying on time. However, if there are vacancies we will offer them in accordance with the school's Admissions Policy criteria. If there are no vacancies, the child will be placed on the waiting list. Applications received towards the end of the summer term or during the summer holidays may not be dealt with until the start of the autumn term, due to the summer break.

14. Procedure for in-year applications:

In-year admissions are managed on a case by case basis, depending on the year group in question and the availability of spaces within that year group, and the total number of children in school. Most year groups are full, however, so few in-year applications can be considered or places offered.

**YESOIDAY HATORAH SCHOOL (MANCHESTER)**

**APPLICATION FORM**



**SECTION A**

Father's or mother's or guardian's name .....

Child's first name/s .....

Surname .....

Address: .....

..... Post Code .....

Child's Secular Birthday ..... Applying to start school on .....

**Please enclose a photocopy of the child's Birth Certificate**

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**SECTION B**

Name[s] of sibling[s] who will still be in school after this child starts school

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**SECTION C**

In which Shul do you normally daven on Shabbos

..... ROV .....

In which Shul do you normally daven during the week

..... ROV .....

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**SECTION D**

[Enter name of Parent] ..... certify on behalf of the family that we conduct ourselves in accordance with Strictly Orthodox Jewish Practice, as set out in the "Shulchan Oruch" and in particular in accordance with the "Mehalech HaChaim Code".

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**SECTION E**

PARENT'S SIGNATURE .....

**INDEPENDENT CERTIFICATION**

**SECTION F**

1. I, Rabbi ..... of ..... Shul certify that to the best of my knowledge Mr..... of ..... and his family conduct their lives in accordance with strictly Orthodox Jewish Practice, as set out in the "Shulchan Oruch" and in particular in accordance with the Mehalech HaChaim Code .

Signature ..... Date .....  
Tel ..... Mobile .....

----- OR -----

2. I, Rebbetzen ..... of ..... Shul certify that to the best of my knowledge Mrs..... of ..... and her family conduct their lives in accordance with strictly Orthodox Jewish Practice, as set out in the "Shulchan Oruch" and in particular in accordance with the "Mehalech HaChaim Code.

Signature ..... Date .....  
Tel ..... Mobile .....

**Note: Should the certification of the Rov or Rebbetzen of your Shul be inappropriate for any reason, please obtain the signatures of an alternative Rov or Rebbetzen who should sign below.**

----- OR -----

3. *On behalf of the father:*  
I, ..... of ..... certify that to the best of my knowledge Mr..... of ..... and his family conduct their lives in accordance with strictly Orthodox Jewish Practice, as set out in the "Shulchan Oruch" and in particular in accordance with the Mehalech HaChaim Code.

Signature ..... Date .....  
Tel ..... Mobile .....

----- OR -----

4. *On behalf of the mother:*  
I, ..... of ..... certify that to the best of my knowledge Mrs..... of .....and her family conduct their lives in accordance with strictly Orthodox Jewish Practice, as set out in the "Shulchan Oruch" and in particular in accordance with the "Mehalech HaChaim Code.

Signature ..... Date .....  
Tel ..... Mobile .....

## מהלך החיים / DRESS CODE

1. Parents accept on themselves to inculcate into their children the need to act and speak in a refined manner at all times.
2. Parents undertake not to allow their children to play in a house that has television or unsupervised access to the internet or other unacceptable "entertainment". Parents undertake to adhere to the תקנות of the רבני העיר in relation to the internet.
3. Children should not be exposed to unacceptable films etc by way of DVD, CD or any other means.
4. Whilst we endorse and encourage games and sport amongst children, we do not endorse the support of a team and being מחשיב sports players. It follows that all types of sport insignia, stickers and cards are not permitted.
5. Fathers and boys overall mode of hair-style, dress-style and colour will be in accordance with the Charedi ethos of the school.
6. Fathers will normally wear a jacket and hat (טלית) for every תפלה.
7. Mothers and daughters will dress modestly in accordance with the guidelines set out in שליט"א by Rabbi Falk עוז והדר לבושה.

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## DRESS CODE FOR MOTHERS

8. Skirts should be of required length that when sitting the knees are properly covered (as a guide 4" – 10" below the knee).
9. Skirts should not be too long that they reach further than the ankles (as a guide 4" – 10" below the knee).
10. Skirts should not have any slits at all (even below the knee).
11. Particular care must be taken, whether wearing snoods or sheitels, that ALL hair is covered at ALL times with no hair protruding as this is against הלכה.
12. Sheitels should not be too long (about shoulder length).
13. Clothing should not be tight-fitting.
14. Clothes should not be see-through.
15. No "faded" material.
16. No writing on clothing.
17. Footwear should be refined.
18. Fashions from the outside world, which are inappropriate, should not be allowed to penetrate our mode of dress and should be avoided at all cost e.g. leather skirts, maxi dresses, etc.
19. No dark or bright nail polish should be worn.
20. Jewellery should be discreet and conservative; no large hoop earrings.
21. Generally, nothing should be worn that is "out of the norm" and thereby eye-catching.