

A young girl with brown hair, wearing a dark blue school uniform jacket over a light blue shirt and a striped tie, is raising her right hand in a classroom. She is smiling and looking towards the left. In the background, other students in similar uniforms are visible, and the wall is covered with various educational posters and charts.

# PIKUACH INSPECTION HANDBOOK

2016 / 5776

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### **The Board of Deputies of British Jews**

The Board of Deputies of British Jews is the voice of British Jews – advocating on a range of issues from religious freedoms to counter-extremism, Holocaust restitution to interfaith dialogue, and ties with Israel. We engage with Government and Parliament, the media, the diplomatic community and other groups in society to ensure the Jewish community's concerns are heard. On education we work to ensure that Jewish schools and education are protected and that non-Jewish institutions have access to accurate information on Judaism and the Jewish people.

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# FOREWORD

The creation of *Pikuach* in 1996 coincided with a dramatic increase in the numbers of children attending Jewish schools. Today 70% of all school age Jewish children are educated in one of the country's 50 maintained, Jewish day schools.

Whereas Ofsted is responsible for monitoring schools' general standards, it falls to *Pikuach* to monitor and evaluate the quality of Jewish education throughout the community's day school network. However, unlike Ofsted, *Pikuach* can only evaluate the quality of Jewish education based upon each school's aspirations and vision – a far more difficult task. Consequently, it is vitally important that *Pikuach*'s inspectors must not only be expert in religious education but also be sensitive to the different ideological and religious perceptions reflected by the community.

In its twenty years *Pikuach* has carried out 200 inspections. Its inspectors are all current or former senior professional, Jewish educators. A number are also Ofsted trained which helps to reinforce the close working relationship that the Jewish inspection service has established with its secular counterpart.

This new inspection handbook contains a number of new elements. It will enable inspectors to examine in more depth not only what our children know and can do but also the impact that Jewish education is making upon their young lives.

The rise in Jewish educational standards can be attributed directly to the work of *Pikuach*. The Chief Rabbi has said that *Pikuach* is a 'blessing' and the Board of Deputies is proud to support the organisation as one of its prime services to the community.

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# FOREWORD

When the great sage, Hillel, famously declared, "Do not say, 'when I have free time, I will study', for perhaps you will never find the time," he was explaining the very nature of Jewish education. On one level, Hillel is of course teaching us that we must make the time for study. Yet, we must also recognise that Jewish education should not and cannot be switched on and off at convenient moments – it must permeate all aspects of our lives. We must embody it during every waking moment because Judaism is not something that you know but something that you are.

That is the principle which has driven our schools in recent decades to cultivate the next generation of young Jews who are not only knowledgeable but also proud of their Jewish identity.

For the last twenty years, *Pikuach* has been a key ingredient in helping us achieve that goal by not only inspecting and grading Jewish educational provision, but also offering guidance and constructive support to drive up standards and make a lasting impact on our students.

Accredited by the Government and respected by Ofsted, it is a real credit to our community and a living example of the incalculable value that we place in education of the highest quality.

We are privileged to be able to count upon *Pikuach's* wealth of experience and professionalism. Under the direction of Jeffrey Leader, may you continue to go *mechayil el chayil*, from strength to strength, and may all of your endeavours be blessed.



**Chief Rabbi Ephraim Mirvis**  
June 2016 • Sivan 5776



# INTRODUCTION

Since its inception in 1996, *Pikuach* has fundamentally remained faithful to its Ofsted roots in that the *Pikuach* Framework for Inspection has closely mirrored its Ofsted counterpart. There were good reasons for this. Firstly, schools felt comfortable responding to a framework that they were familiar with having been through the Ofsted 'experience'. They also felt that an Ofsted model for the inspection of Jewish Religious Education gave the whole process more gravitas.

It is interesting to note, however, that both the Catholic and Church of England frameworks for Section 48 inspections do not follow the Ofsted model. Increasingly, within the Jewish educational community, many of the senior educational leaders approached by *Pikuach* also favour a move away from the Ofsted model. Commenting on the previous *Pikuach* framework/handbook, for example, one headteacher wrote:

*I believe this framework outlines a secular approach to Jewish education rather than focusing on the core Jewish values and ideology which we wish to impart as educators. Jewish schools in the UK are predominantly autonomous in determining their Hashkafah (outlook) and approach to Judaism. However, this does not exempt us from focusing on core values which underpin the curriculum, provision and culture which exists within individual schools.*

Another headteacher commented:

*It becomes apparent very quickly that the Pikuach Framework so closely follows the old Ofsted Framework that Pikuach appears to lack an identity or clear separation of its own roles and responsibilities.*

It was felt, however, that a complete move away from the Ofsted model might cause some confusion. Consequently, *Pikuach* has created a template which although modelled partly on the current Ofsted Evaluation Schedule is more focused on the distinctively Jewish nature of the schools it inspects.

Jewish schools, unlike their secular counterparts, can vary in their approach to teaching Jewish Studies. Some might place a heavy emphasis upon textual study; some might favour a more experiential approach; while others will teach Judaism as part of an integrated curriculum. This means that *Pikuach* can only judge a Jewish school according to its own aims and objectives. *Pikuach* believes, however, that there are common themes in Jewish education which can be applied to all schools regardless of their religious affiliation.

This framework/handbook sets out the expectations of *Pikuach* under Section 48 of the Education (Schools) Act 2005. It provides a process for evaluating the extent to which Jewish schools are distinctively and recognisably Jewish teaching and learning institutions. The process will be used for Section 48 (*Pikuach*) inspections in Jewish schools.

The information that follows clarifies what *Pikuach* will expect when it visits a school on inspection. It is intended also to highlight specific practices that are **not** required by *Pikuach* in order to ease the burden on schools.

The handbook has two parts:

- **Part 1: How schools will be inspected**

This contains information about the processes before, during and after the inspection.

- **Part 2: The Evaluation Schedule**

This contains the evaluation criteria inspectors use to make the graded judgements about schools and includes exemplification of the kinds of evidence and activities used by inspectors to make their judgements.

**Jeffrey Leader**

*Pikuach* Director

July 2016/Tammuz 5776



# PART ONE





**A****THE PURPOSE OF A *PIKUACH* INSPECTION****B****THE CORE PRINCIPLES OF A *PIKUACH* INSPECTION****C****TIMING OF A S48 (*PIKUACH*) INSPECTION****D****THE *PIKUACH* PROCESS OF INSPECTION****E****REQUESTS FOR DEFERRAL****F****WHAT HAPPENS DURING AN INSPECTION?****G****WHAT INSPECTORS DO DURING AN INSPECTION****H****AFTER THE INSPECTION****I****PARTICIPATION OF HEADTEACHER AND SENIOR STAFF****J****WHAT *PIKUACH* WILL NOT REQUIRE**

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## A THE PURPOSE OF A PIKUACH INSPECTION

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1. The purpose of a *Pikuach* inspection is to report on the quality of classroom Jewish education and the Jewish life of the school. A *Pikuach* inspection also provides an opportunity to inform parents about the quality of Jewish education and the school's effectiveness as a Jewish learning and teaching institution.

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## B THE CORE PRINCIPLES FOR A PIKUACH INSPECTION

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2. A *Pikuach* inspection seeks:
  - to challenge, evaluate and promote the school's work
  - to relate sensitively to the context of the school
  - to apply the highest possible standards of inspection practice
  - to support the school improvement process
  - to report clearly, unambiguously and fairly to all stakeholders.

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## C TIMING OF SECTION 48 (PIKUACH) INSPECTIONS

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3. Inspections are required to take place '***within 5 school years from the end of the school year within which the last inspection took place***'. (DfE 2014)
4. All schools that were judged 'good' or 'outstanding' at their last Section 48 (*Pikuach*) inspection must be scheduled for their next Section 48 (*Pikuach*) inspection within 5 school years from the end of the school year within which they were last inspected. For example, if a school was inspected at any time between September 2012 and July 2013, the next inspection would be scheduled during the school year September 2017 to July 2018.

5. Any school with a Section 48 (*Pikuach*) inspection judgement that was less than 'good' can be scheduled for its next Section 48 (*Pikuach*) inspection at any point after 3 years from the date of the last Section 48 (*Pikuach*) inspection, but no later than 5 school years from the end of the school year within which the last inspection took place. For example, if a school was inspected in September 2015 the earliest it should be inspected again is September 2018. The latest date that the inspection could take place would be July 2020.
6. Where a new voluntary-aided, academy or free school opens, a Section 48 (*Pikuach*) inspection should be scheduled no earlier than 2 years and no later than 3 years from the date of opening. Thereafter, the timing of inspections should be in line with the general guidance above.
7. Faith providers no longer receive advanced notice of impending inspections. Consequently, it is impossible to plan for a concurrent inspection where *Pikuach* inspectors inspect alongside their Ofsted colleagues.
8. Based upon the information above, schools should be able to work out approximately when their *Pikuach* inspection will take place. This does not mean that if an Ofsted inspection has taken place that a *Pikuach* inspection is bound to follow.
9. A governing body can request a *Pikuach* inspection before the scheduled year of inspection. This means, for example, that a school scheduled to have its *Pikuach* inspection during the academic year 2019 could have the inspection brought forward to 2017 should the governors so request it.

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## D THE PIKUACH PROCESS OF INSPECTION

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10. *Pikuach* will appoint both the Lead and team inspectors and will ensure that they are completely objective and sensitive when inspecting a school, regardless of its religious affiliation.
  - The Lead Inspector will inform the school of the timing of the inspection **24 hours (usually at midday)** before it takes place together with the names of the team inspector and shadow inspector if the school agrees to the latter.
  - The school's self-evaluation form, if it has one, is made available to the inspector, as well as the current school improvement plan. This enables the inspector to identify issues for inspection.

- An overview of the organisation for Jewish learning, including where relevant, a Jewish Studies/Education timetable; a current Jewish Studies/Education staff list and times for the school day are made available to the Lead Inspector.
11. The Lead Inspector prepares brief pre-inspection notes including evidence from some of the following:
- previous reports
  - any additional information the school wishes to bring to the Lead Inspector's attention
  - information available on the school's website, which may include a prospectus and other information for parents.
12. Pre-inspection activities and contact with the headteacher and the Head of Jewish Studies/Education are intended to ensure that:
- good communication and effective working relationships are established
  - the demands on the school are kept to a minimum
  - the issues for inspection are identified and agreed with the headteacher and Head of Jewish Studies/Education
  - arrangements for the inspection are shared with the headteacher and the Head of Jewish Studies/Education.
13. Once the date for the inspection is set, the school informs parents and sends them a link (provided by the *Pikuach* office) to an online questionnaire enabling them to provide their views of the school's Jewish education to inspectors. Parents' confidential responses to the questionnaire are returned via the *Pikuach* office, to the inspector, for analysis. Confidential staff questionnaires will be distributed to relevant staff members on the first morning of the inspection.

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## E REQUESTS FOR DEFERRAL

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14. If a school requests a deferral of its inspection the Lead Inspector must make *Pikuach* aware. *Pikuach* will decide whether this should be granted. The absence of the headteacher is not normally a reason for deferring an inspection.

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## F WHAT HAPPENS DURING A PIKUACH INSPECTION?

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### 15. How long does an inspection last?

- Inspections do not normally last longer than two days. In newly created schools with a one or two year intake the inspection will usually last a day and be carried out by one inspector.
- Normally, the Lead Inspector will be accompanied by a team inspector. Sometimes *Pikuach* will request that a trainee inspector shadows the inspection team in order to gain experience. This will only happen if the school agrees to the request.

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## G WHAT ARE INSPECTORS DOING DURING THEIR TIME IN SCHOOL?

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16. During their time at the school inspectors will be gathering first hand evidence which may include the following:
- observation of *tefillah* where it takes place
  - observation of lessons and other school activities
  - discussions with pupils and scrutiny of their work
  - meetings with headteacher, Head of Jewish Studies/Education, Jewish Education link governor or other relevant governor and rabbinical representative e.g. Principal, where appropriate.
17. During the inspection, the Lead Inspector ensures that the headteacher and Head of Jewish Studies/Education are kept up to date with how the inspection is progressing.

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## H AFTER THE INSPECTION

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### 18. Arrangements for publishing the report

- The Lead Inspector is responsible for writing the inspection report and submitting the evidence to *Pikuach* shortly after the inspection ends. The text of the report should explain the judgements and reflect the evidence. The findings in the report should be consistent with the feedback given to the school at the end of the inspection.
- Inspection reports will be quality-assured before *Pikuach* sends a draft copy to the school. The draft report is restricted and confidential to the relevant personnel (as determined by the school) and should not be shared or published.
- The school will be informed of the timescale for commenting on the draft report. The Lead Inspector will consider comments including details of any factual inaccuracies identified by the school and will make changes as appropriate.
- Typically, schools will receive an electronic version of the final report within 14 working days of the end of the inspection. In most circumstances, the final report will be published on *Pikuach's* website within 19 working days. *Pikuach* will tell the school the publication date when the draft report is sent.
- If *Pikuach* decides that a report should be subject to further quality assurance, the school will usually receive an electronic version of the final report within 23 working days. In these circumstances, the final report will usually be published within 28 working days.
- Once a school has received its final report, it is required to take such steps as are reasonably practicable to ensure that every parent or carer of a registered pupil at the school receives a copy of the report within five working days. After that time, the report will be published on *Pikuach's* website.
- In all cases, the inspection process should not be treated as complete until all inspection activity has been undertaken and the final version of the inspection report has been sent to the provider and published on *Pikuach's* website.

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<sup>1</sup> The term 'report' is used to describe the formal written outcome from the inspection.



## I PARTICIPATION OF THE HEADTEACHER OR SENIOR STAFF IN JOINT LESSON OBSERVATIONS

19. In order to help the inspection team evaluate both the quality of Jewish based teaching and the effectiveness of monitoring in the school, the Lead Inspector will invite a member of staff nominated by the school (i.e. the headteacher, Head of Jewish Studies/Education or another senior member of staff) to take part in joint lesson observations. Ideally, the school's observer should be someone who is able to judge the content of a lesson as well as general teaching quality. After a joint observation, the inspector, headteacher, Head of Jewish Studies/Education or member of the senior staff must discuss their views about the quality of the teaching and learning they have observed. Any differences in the analysis of the lesson and the judgements should be explored. The joint observation and subsequent discussion will allow the inspector to engage in a professional dialogue with the school's senior professionals. It will also enable the Lead Inspector to:
  - assess the accuracy and quality of the school's monitoring and evaluation of teaching
  - collect evidence in order to make specific recommendations about further improvements to teaching and learning
  - discuss the effectiveness of the school's performance management arrangements and professional development programme for Jewish Studies/Education teaching staff
  - help the headteacher and Head of Jewish Studies/Education to understand the judgements inspectors are making on the quality of teaching and how it might be improved.
20. With the exception of joint observations, where feedback is given by the headteacher, Head of Jewish Studies/Education or a senior member of staff, inspectors must offer feedback to teachers. In many cases, it may be more effective for inspectors to provide an evaluation of strengths and areas for improvement to teachers at programmed times. Therefore, feedback may, at the discretion of inspectors, take a variety of forms, such as one to one, with groups of observed teachers, or to whole staff groups.
21. When giving feedback to teachers following lesson observations, inspectors should not provide an overall grade for the lesson or for the quality of teaching (numerically or in words). If asked, inspectors should provide feedback on the strengths and weaknesses of what they have observed. Inspectors must ensure that this feedback does not constitute a view about whether the teacher is a 'good' teacher or otherwise, or indeed whether the quality of teaching itself was 'good' or otherwise, as neither of these will be graded. The feedback given is provided in confidence and staff should be clearly advised that it may not be used by the school for performance management purposes.

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## J WHAT *PIKUACH* WILL NOT REQUIRE FROM SCHOOLS

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### 22. What *Pikuach* will not require from schools

#### Lesson planning

- *Pikuach* will **not** require schools to provide individual lesson plans to inspectors. However, inspectors **will look for evidence of good planning** as part of their evaluation of the quality of teaching and learning. This is deduced from a range of evidence, including observing lessons and from pupil outcomes, rather than from a scrutiny of an individual teacher's lesson plans.
- *Pikuach* will **not** specify how general planning should be set out, the length of time it should take or the amount of detail it should contain. Inspectors will be interested in the effectiveness of planning rather than the form it takes.
- With the exception of some children with specific needs, lesson plans for individual pupils **are not** necessary. Differentiation or "personalised learning" approaches for individuals or groups of pupils do not require individualised planning. They can be highlighted on teachers' main planning documents.

#### Self-evaluation

- *Pikuach* will **not** require self-evaluation to be provided in a specific format. Any assessment that is provided should be part of the school's normal processes and not generated solely for inspection purposes. **However, *Pikuach* will expect** to see evidence of how the school evaluates its Jewish Studies/Education provision including pupil outcomes in Jewish learning over time, teaching quality in Jewish Studies/Education, the impact of *tefillah* (if it takes place), the impact of its informal education programme and the effectiveness of leadership and management in the school's provision of Jewish education.

#### Grading of lessons

- *Pikuach* will **not** award a grade for the quality of teaching or outcomes in the individual lessons visited.
- Inspectors will evaluate a range of factors when making a judgement on the effectiveness of teaching, learning and assessment. These include the extent to which:
  - the teachers' standards are being met
  - teachers and other staff have consistently high expectations of what each pupil can achieve in their Jewish Studies/Education, including most able and disadvantaged pupils

- teachers and other staff have a secure understanding of the age group they are working with and have relevant subject knowledge that is detailed and communicated well to pupils
- assessment information is gathered from looking at what pupils already know, understand and can do
- assessment information is used to plan appropriate teaching and learning strategies, including identifying pupils who are falling behind in their learning or who need additional support, enabling pupils to make good progress and achieve well in their Jewish education.

### Pupils' work

- *Pikuach* will not expect to see a particular frequency or quantity of work in pupils' books or folders.
- Inspectors will be aware that some aspects of pupils' Jewish study work might be recorded digitally.
- *Pikuach* recognises that marking and feedback to pupils, both written and oral, are important aspects of assessment. However, *Pikuach* will not expect to see any specific frequency, type or volume of marking and feedback; these are for the school to decide through its assessment policy. The key message here is an expectation that the school has clear policies approved by the governors and that these are implemented uniformly across the school. Marking and feedback should be consistent with the school's assessment policy, which may cater for different subjects and different age groups of pupils in different ways, in order to be effective and efficient in promoting learning.
- While inspectors will consider how written and oral feedback is used to promote Jewish learning, they will not ask to see any written record of oral feedback provided to pupils by teachers unless this is an expectation to be found in the school's assessment policy documentation.

### Evidence for inspection

- *Pikuach* will take a range of evidence into account when making judgements, including work in pupils' books and folders whether in hard copy or digitally produced.
- *Pikuach* will usually expect to see evidence of the monitoring of teaching and learning in Jewish Studies/Education but this should be the information that the school uses routinely and not additional evidence generated for inspection.
- *Pikuach* will not expect schools to provide evidence for inspection beyond that set out in this inspection handbook.

- *Pikuach* **will not** expect performance and pupil-tracking information to be presented in a particular format. Such information should be provided to inspectors in the format that the school would ordinarily use to track and monitor the progress of pupils in that school.
- *Pikuach* **will not** require teachers to undertake additional work or to ask pupils to undertake work specifically for the inspection.

During the final team meeting, a Summary Evidence Form will be completed. This will provide an accurate record of the evidence used to arrive at the final inspection judgements (See Appendix 2).





# PART TWO





<b>A</b>	<b>EVALUATION SCHEDULE – HOW SCHOOLS ARE JUDGED</b>
<b>B</b>	<b>INSPECTING JEWISH SCHOOLS WITH A SIGNIFICANT INTAKE OF NON-JEWISH PUPILS</b>
<b>C</b>	<b>OVERALL EFFECTIVENESS</b>
<b>D</b>	<b>INSPECTING JEWISH ETHOS</b>
<b>E</b>	<b>INFORMAL JEWISH EDUCATION</b>
<b>F</b>	<b>PUPIL OUTCOMES</b>
<b>G</b>	<b>QUALITY OF TEACHING, LEARNING &amp; ASSESSMENT</b>
<b>H</b>	<b>SOURCES OF EVIDENCE</b>
<b>I</b>	<b>WORK SCRUTINY</b>
<b>J</b>	<b>EFFECTIVENESS OF LEADERSHIP AND MANAGEMENT</b>
<b>K</b>	<b>THE JEWISH STUDIES CURRICULUM</b>
<b>L</b>	<b>INSPECTING SPIRITUAL, MORAL, SOCIAL AND CULTURAL DEVELOPMENT</b>
<b>M</b>	<b>INSPECTING HEBREW LITERACY AND <i>IVRIT</i></b>
<b>N</b>	<b>INSPECTING <i>TEFILLAH</i></b>
<b>O</b>	<b>COMPLAINTS PROCEDURE</b>

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## A THE EVALUATION SCHEDULE – HOW SCHOOLS WILL BE JUDGED

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23. The Evaluation Schedule sets out the sources of evidence and grade descriptors that guide inspectors in judging the quality of Jewish education provided by the schools they inspect. The Schedule is not exhaustive and does not replace the professional judgement of inspectors. It is interpreted within the context of each school.
24. The Evaluation Schedule must be used in conjunction with the guidance set out in **Part 1** of this document: How schools will be inspected. Inspectors must interpret grade descriptors in relation to the context of the school, pupils' age, stage and phase of education.
25. Inspectors must judge **the quality of Jewish education provided by the school**. This is the **overarching** judgement.
26. In order to make an overall judgement about the quality of Jewish education provided by the school, inspectors **must** first make **five** key judgements.

These are:

- i. outcomes for pupils in their Jewish education.
- ii. quality of teaching, learning and assessment in Jewish education.
- iii. effectiveness of leadership, management and governance of Jewish education in the school.
- iv. effectiveness of the Jewish Studies/Education curriculum based on the school's aims and objectives.
- v. quality of provision for pupils' spiritual, moral, social and cultural development including meeting the statutory requirement for a daily act of collective worship (*tefillah*).

These key judgements will then contribute to the overall judgement on the school's efficiency and effectiveness in its provision of Jewish education.

27. Where the school has a sixth form, inspectors should evaluate and report on the overall effectiveness of the Jewish Studies/Education provided.
28. In judging the quality of Jewish education provided by the school, inspectors will decide whether the school is 'outstanding' (Grade 1), 'good' (Grade 2), 'requires improvement' (Grade 3) or 'inadequate' (Grade 4). 'Inadequate' schools will be judged as having serious weaknesses and will be categorised as schools causing concern.

## B INSPECTING JEWISH SCHOOLS WITH A SIGNIFICANT INTAKE OF NON-JEWISH PUPILS

29. While the focus of a *Pikuach* inspection should be on the quality of Jewish education provided by the school, there are some schools within the Jewish day school network that have a significant number of non-Jewish pupils. Section 48 of the (Schools) Education Act 2005 requires *Pikuach* to inspect the Religious Education provision for non-Jewish as well as Jewish pupils. Schools with a mixed ethnic intake might differ in their approach to teaching Jewish Studies/Education. One school, for example, might teach the subject to Jewish and non-Jewish pupils together. Another school might teach the subject through parallel courses: *Limmudei Kodesh* (Jewish Religious Studies), primarily for Jewish pupils and Religion from a Jewish Perspective for non-Jewish pupils. Another example could be that a school's Jewish Studies Department (if it has one) formulates objectives for all pupils with specific objectives for Jewish and non-Jewish students, for example, Jewish students might be expected to read Hebrew and traditional Jewish texts, whereas non-Jewish students might be expected to learn about Jewish traditions and their place alongside traditions of other faiths. In such a case outcomes could be specified for all pupils with additional outcomes for Jewish students. If all the pupils (Jewish or otherwise) are receiving denominational education, rather than the religious education that is required to be delivered in line with the locally agreed syllabus, then the quality of religious education for all the pupils should be considered as part of the Section 48 (*Pikuach*) inspection.

## C OVERALL EFFECTIVENESS: THE QUALITY OF JEWISH EDUCATION PROVIDED IN THE SCHOOL

30. When reporting on the quality of Jewish education, inspectors must evaluate evidence for each of the five key judgements and judge the extent to which the school meets the needs of the range of pupils on the school's roll. They must take into account the destination of pupils when they leave school and consider how well they have been prepared for their next steps.
31. Inspectors must also consider the impact of teaching on pupils' learning and the robustness of leadership in improving the quality of their Jewish education or in maintaining already high standards. In addition, inspectors must evaluate the provision for the spiritual, moral, social and cultural development of pupils and the quality of collective worship (*tefillah*) if it takes place.

## **Grade Descriptors – Overall Effectiveness: the quality of Jewish education provided in the school**

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach which relies on the professional judgement of the inspection team.*

### **OUTSTANDING (1)**

- Jewish values are deeply embedded in the daily life of the school.
- The school's distinctive Jewish character has a high profile.
- Teaching is outstanding and, together with a rich Jewish curriculum, contributes to outstanding learning and achievement.
- Achievement in Jewish Studies/Education may be good and rapidly improving.
- Pupils and particular groups of pupils have excellent Jewish educational experiences at school and these ensure that they are very well equipped for the next stage of their Jewish education.
- There is excellent practice which ensures that all pupils have high levels of literacy in Hebrew appropriate to their age and in line with the school's stated aims.
- The school's practice consistently reflects the highest expectations of staff and the highest aspirations for pupils, including disabled pupils and those with special educational needs.
- Best practice is spread effectively in a drive for continuous improvement.
- Other principal aspects of the school's work, including the quality of collective worship (*tefillah*) if appropriate, are good or outstanding.

### **GOOD (2)**

- Pupils benefit from teaching that is at least good and some that is outstanding. This promotes positive attitudes to Jewish learning and ensures that pupils' achievement in their Jewish education is at least good.
- Pupils and particular groups of pupils have positive Jewish educational experiences at school which ensure that they are well prepared for the next stage in their education.
- In a school that teaches text in Hebrew, pupils' progress is not held back by an inability to read Hebrew accurately and fluently. Those pupils who have fallen behind are being helped to make rapid progress in their Hebrew reading.

- The school takes effective action to enable most pupils to reach their potential in their Jewish education.
- Other principal aspects of the school's work, including the quality of collective worship (*tefillah*) if appropriate, are likely to be at least good.
- Deliberate and effective action is taken to create a cohesive learning community through the promotion of pupils' spiritual, moral, social and cultural development.

### **REQUIRES IMPROVEMENT (3)**

- Though the school's Jewish education provision is in part adequate, it nevertheless requires improvement because of weaknesses in one or more of the five key judgement areas and/or because there are weaknesses both in the overall provision for pupils' spiritual, moral, social and cultural development and in the quality of collective worship (*tefillah*) if appropriate.

### **INADEQUATE (4)**

The school is likely to be inadequate if inspectors judge **any** of the following to be inadequate:

- the achievement of pupils in their Jewish education
- pupils' progress in Hebrew literacy where appropriate
- the quality of the teaching of the Jewish curriculum
- the behaviour and safety of pupils
- the quality of the leadership in, and management of, the Jewish education provision offered by the school and/or there are serious weaknesses in the overall promotion of pupils' spiritual, moral, social and cultural development
- the school does not meet the statutory requirement for a daily act of collective worship (*tefillah*) if appropriate.

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## D INSPECTING JEWISH ETHOS

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32. It should be made clear that although *Pikuach* will still be judging children's Jewish knowledge and the quality of teaching, inspectors will be encouraged to look beyond the formal classroom to establish how effective a school is in ensuring that a Jewish ethos permeates the whole of the educational experience.
33. We have acknowledged, in the introduction to this handbook, that Jewish schools often differ in their approach to Jewish education. However, for a school to be identified as distinctively Jewish it needs to emanate a Jewish ethos. Depending on a school's denominational allegiance there might be subtle differences in the definition of what constitutes a Jewish ethos. We would argue however, that despite differences in religious outlook, all Jewish schools subscribe to fundamental Jewish values and these in turn help to shape their distinctive character and ethos.
34. As an example, Lord Sacks, has offered this view of what a Jewish school, regardless of its religious affiliation, should be providing for its pupils.

*To me a Jewish school should:*

*First and foremost convey a Jewish ethos, whether it be in the relation of teachers to pupils, pupils to teachers, pupils to one another, and to non-Jews if there are non-Jews in the school, as well as toward the outside world. The ethos should be one of tzedek, mishpat, chessed ve-rachamim. That is: integrity and respect, justice and a sense of reverence toward the laws and rules of the school, kindness especially to the sensitive and vulnerable, compassion and forgiveness. It should promote an active sense of citizenship and regard for the common good. So the school should not only teach Judaism. It must live Judaism.*

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## E INFORMAL JEWISH EDUCATION

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35. It will come as no surprise to learn that informal Jewish events taking place either within or outside the school can often make a marked and long lasting impact on young, Jewish minds. Consequently, inspectors will be focusing more closely on a school's informal Jewish education programme.



36. Barry Chazan, one of the most prominent Jewish educators of modern times, writes:

*Studying texts surely is serious and one of the cornerstones of Jewish education. But other Jewish experiences also can be serious, in the sense of life shaping life. The study of great Jewish books should be treated very seriously, but so should the experiencing of Shabbat, visiting the Jewish cemetery in Warsaw, or strolling through the hills of the Galilee on a spring day. Informal Jewish education is not a replacement for the canon but rather makes its ideas and teachings come alive. (Chazan, B. 2003. The Philosophy of Informal Jewish Education.)*

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## F OUTCOMES FOR PUPILS AT THE SCHOOL

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37. When Ofsted inspects pupil outcomes it focuses mainly on academic achievement. Similarly, *Pikuach* focuses on what pupils know and understand in relation to their Jewish Studies/Education but inspectors will take into account broader aspects of achievement, such as those reflected in the spiritual, moral, social and cultural development of pupils when reporting on the overall effectiveness of the school.
- When judging outcomes, inspectors must have regard for pupils' starting points in terms of their prior attainment and age. This includes the progress that the lowest attaining pupils are making and its effect on raising their attainment.
  - Inspectors should pay particular attention to whether more able pupils in general and the most able pupils in particular are achieving as well as they should.
  - Inspectors will use a range of evidence to make judgements, including looking at test and examination results, pupils' work and considering pupils' own perceptions of their Jewish learning. Inspectors will not expect to see a particular assessment system in place.
  - Inspectors will consider how the school uses assessment information to identify pupils who are falling behind in their learning or who need additional support to reach their full potential, including the most able.

38. In arriving at judgements about **attainment**, inspectors will usually consider how well:
- pupils' work shows that, where possible, they have the Jewish knowledge, understanding and skills expected for their age as **determined** by the school's Jewish Studies/Education curriculum.

**Inspectors will take account of:**

39. **the learning and progress across year groups of different groups of pupils currently on the roll of the school**, including disabled pupils, those who have special educational needs, disadvantaged pupils and the most able. Evidence gathered by inspectors during the course of the inspection should include:
- observation of lessons and other learning activities
  - scrutiny of pupils' work, including their written or digital work in order to assess standards, progress and the quality of learning of pupils currently in the school (See Appendix 5)
  - the school's own records of pupils' progress
  - the quality and rigour of assessment
  - discussions with pupils about their work and attitude to Jewish Studies/ Education
  - the views of parents, pupils and staff (See Appendices 3 and 4)
  - discussions with staff and senior leaders.

**Judging Pupil Outcomes – Indicative Criteria**

*Note: These descriptors should **not** be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

**OUTSTANDING (1)**

- Taking account of their starting points, the proportion of pupils making and exceeding expected progress is high in relation to their potential.
- Pupils, including those in the sixth form and the Early Years/Foundation Stage, make rapid and sustained progress across the Jewish curriculum and learn exceptionally well.
- Pupils are typically able to articulate and apply their Jewish knowledge and skills in an age appropriate way.
- Attainment and progress in Jewish Studies/Education is measured objectively, based on a clear framework, outlining the school's expectations in all areas, for achievement across all age groups.

- The standards of attainment of almost all groups of pupils are likely to be high in relation to their potential with many pupils attaining above this. This may be indicated by evidence from external examination results and attainment in reading and comprehension of relevant Hebrew and English texts.
- Jewish education has a very high and respected profile within the school and learning activities provide fully for the needs of all learners.
- Pupils are exceptionally well prepared for the next stage of their Jewish education and where appropriate, the school ensures that pupils are aware of opportunities to further develop their Jewish learning and practice of Jewish life.
- Pupils are enthusiastic learners. They display a thirst for learning and actively participate in Jewish Studies/Education lessons.
- Pupils are confident and display excellent Jewish knowledge and understanding appropriate to their age and ability.

## **GOOD (2)**

- Pupils make good progress in their Jewish Studies/Education given their starting points. Or, standards of attainment are average but learners make rapid and sustained progress given their starting points over a period of time.
- Pupils understand the value of Jewish Studies/Education and they mostly learn well. They develop a range of skills including some of the following: enquiry, analysis and interpretation, evaluation and reflection.
- Jewish Studies/Education has a high profile within the school curriculum and learning activities are differentiated to meet the needs of different groups of learners.
- Pupils display a secure knowledge of many of the key aspects of Judaism.
- Jewish Studies/Education makes a good contribution to the Jewish values of the school and to the pupils' spiritual, moral, social and cultural development.
- Effective use is made of a range of routine monitoring and evaluation procedures that accurately identifies strengths and focusses on raising standards that leads to improvement in pupil performance.
- The Head of Jewish Studies/Education effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in Jewish Studies/Education.

### **REQUIRES IMPROVEMENT (3)**

- Pupils have a satisfactory knowledge and understanding of Judaism but their ability to answer questions of meaning and purpose is limited.
- Pupils' achievement, in one or more areas of the Jewish curriculum, shows weaknesses. As a result, they are not acquiring knowledge, understanding and skills including, where appropriate, the ability to read, write and understand Hebrew. Pupils lack the ability to formulate and communicate their ideas verbally or in writing across the Jewish curriculum.
- The quality of learning and engagement within Jewish Studies/Education is generally good but with some variation in some year groups or key stages.
- The Jewish Studies/Education curriculum caters for the learning needs of some learners but those needing either reinforcement or more challenging learning activities are not routinely planned for.
- Some assessment takes place but this is inconsistent across year groups and does not always accurately inform future teaching and learning.
- The Jewish Studies/Education curriculum offers some opportunities to enhance the spiritual, moral, social and cultural development of pupils.
- Pupils with disabilities and/or special educational needs are not making satisfactory progress.

### **INADEQUATE (4)**

Outcomes are likely to be inadequate if one or more of the following apply:

- Standards of teaching, learning and assessment in Jewish Studies/Education are inadequate with the result that standards of attainment and rates of progress, for the majority of pupils and groups of pupils, are consistently lower than the school's expectations.
- Progress in Jewish Studies/Education indicates that pupils are underachieving considerably.
- From their different starting points, the proportions of pupils in different year groups making or exceeding expected progress in Jewish Studies/Education are consistently low and show little or no improvement.
- Insufficient opportunities exist to develop learners' knowledge and

understanding of Judaism.

- Leadership in Jewish Studies/Education is poor. Procedures for the monitoring and evaluation of the subject are weak and fail to identify essential improvements in teaching and learning.
- Pupils' communication skills including reading and/or writing and proficiency in Hebrew (where appropriate) overall are not sufficiently strong for them to succeed in the next stage of their Jewish education or training.

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## **G QUALITY OF TEACHING, LEARNING AND ASSESSMENT**

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40. Inspectors will make a judgement on the effectiveness of teaching, learning and assessment by evaluating the extent to which:
- teachers and other staff have consistently high expectations of what each pupil can achieve in their Jewish Studies/Education, including most able and disadvantaged pupils
  - teachers and other staff have a secure understanding of the age group they are working with and have relevant Jewish subject knowledge that is detailed and communicated well to pupils
  - assessment information is gathered from looking at what pupils already know, understand and can do
  - assessment information is used to plan appropriate teaching and learning strategies, including identifying pupils who are falling behind in their learning or who need additional support, enabling pupils to make good progress and achieve well
  - except in the case of the very young, pupils understand how to improve as a result of useful feedback, written or oral, from teachers.

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## H SOURCES OF EVIDENCE

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41. Inspectors will use a considerable amount of first-hand evidence gained from observing pupils in lessons, talking to them about their work, scrutinising their work and assessing how well leaders are securing continual improvements in teaching. Direct observations in lessons will be supplemented by a range of other evidence to enable inspectors to evaluate the impact that teachers and support assistants make on pupils' progress in their Jewish Studies/Education.

**Inspectors will consider:**

- leaders' evaluations of teaching and its impact on Jewish learning
- how information at transition points between schools and key stages is used effectively so that teachers plan to meet pupils' needs in all lessons from the outset, for example, between the Early Years and Key Stage 1 and between Key Stage 1 and Key Stage 2. This will be particularly relevant in the transition from Key Stage 2 to Key Stage 3. Pupils will be entering secondary education from a range of primary schools - mostly Jewish but sometimes not. Within this range there will be children who have a solid grounding in Jewish education and some who have little, if any, Jewish knowledge at all. It is therefore important for inspectors to judge how effectively secondary schools plan for the range of students entering their institutions and whether work in all year groups is demanding enough for all students
- pupils' views about the learning they have undertaken in their Jewish education; what they have learned from it and their experience of teaching and learning over time
- information from discussions about teaching, learning and assessment with teachers, teaching assistants and other staff (See Appendix 3)
- parents' views about the quality of Jewish teaching. Whether they feel their children are challenged sufficiently and how quickly leaders tackle poor teaching. (See Appendix 4)



## I SCRUTINY OF PUPILS' WORK

### 42. Scrutiny of pupils' work, with particular attention to:

- pupils' effort and success in completing their work, both in and outside lessons, so that they can progress and enjoy learning across the Jewish Studies/Education curriculum
- the level of challenge and whether pupils find, in some cases, that the work is too easy
- how well teachers' feedback, written and oral, is used by pupils to improve their Jewish knowledge, understanding and skills. (See Appendix 5)

### 43. In evaluating the accuracy and impact of assessment, inspectors will consider how well:

- teachers use any assessment for establishing pupils' starting points to ensure that pupils achieve their potential by the end of a year or key stage. Inspectors should note that *Pikuach* does not expect to see any particular system of assessment in place
- assessment draws on a range of evidence of what pupils know, understand and can do across the Jewish Studies/Education curriculum
- teachers make consistent judgements about pupils' progress and attainment in their Jewish education.

### Judging the quality of Teaching, Learning and Assessment – Indicative Criteria

*Note: These descriptors should **not** be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

#### OUTSTANDING (1)

- Much of the teaching in all key stages and most subjects of the Jewish curriculum is outstanding and never less than consistently good. As a result, almost all pupils including disabled pupils, those who have special educational needs and the more able are making rapid and sustained progress.
- Teachers demonstrate excellent knowledge and understanding of the Jewish subjects they teach shown by the impact on pupils' learning.
- Teachers' general planning is very effective.
- Teachers provide adequate time for practice to embed the pupils' Jewish knowledge, understanding and skills securely.

- Teachers check pupils' understanding systematically.
- In Jewish Studies sessions, or integrated Jewish Studies lessons, teachers ensure that pupils are able to engage with and relate to the subject matter.
- Teachers provide pupils with incisive feedback, in line with the school's assessment policy.
- Teachers provide pupils with meaningful feedback, in line with the school's Jewish values and ethos.
- Teachers embed the school's Jewish ethos and values across the curriculum.
- Teachers are determined that pupils achieve well in their Jewish Studies/Education.
- Teachers are determined that pupils understand and uphold the school's Jewish values.
- Pupils love the challenge of Jewish learning.
- Pupils are eager to know how to improve their Jewish learning.
- Parents are provided with clear information about their children's progress in Jewish Studies/Education.
- Pupils are provided with opportunities to lead and practise Jewish rituals.

## **GOOD (2)**

- Teaching in Jewish Studies/Education is consistently good with examples of some good, and even outstanding, lessons, and results in most pupils, including those with SEND, making good progress and achieving well over time.
- Teachers have high expectations, plan and teach lessons that deepen pupils' Jewish knowledge.
- Teachers have strong subject knowledge and confidence which inspires pupils and contributes to their good progress in Jewish Studies/Education.
- Teachers create a positive climate for learning in their Jewish Studies/Education lessons and pupils are interested and engaged and eager to do well.
- As a result of good assessment procedures teachers plan well to meet pupils' Jewish educational learning needs.

- Pupils are provided with detailed feedback, both orally and through marking. Consequently, pupils know how well they are doing and what they must do to improve.
- Homework contributes well to pupils' learning with tasks enabling pupils to make good progress and deepen their Jewish knowledge.
- Teaching in most Jewish subjects, including the teaching of reading, writing and understanding Hebrew is effective and usually good, with examples of some outstanding teaching.
- Effective teaching strategies, including setting appropriate homework and appropriately targeted support and intervention are matched well to most pupils' individual needs, including those most and least able, so that pupils learn well in their Jewish Studies/Education lessons.

### **REQUIRES IMPROVEMENT (3)**

- Teaching requires improvement as it is not good in one or more areas of the school's Jewish education provision.
- There is insufficient evidence for effective and consistent strategies to meet the Jewish educational needs of individual pupils.
- Teachers' expectations do not consistently result in pupils working hard and achieving sufficiently satisfactorily as to encourage them to make progress.
- Attention is given to the assessment of pupils' Jewish learning but this is not always conducted rigorously enough, resulting in some unnecessary repetition of work for some pupils and/or tasks being planned and set that do not fully challenge most pupils.
- Communication skills including reading, writing and understanding Hebrew may be taught inconsistently across the Jewish curriculum and the use of high quality resources, including ICT, may be neglected or underdeveloped.

### **INADEQUATE (4)**

Teaching, learning and assessment are likely to be inadequate if one or more of the following apply.

- Teaching is poorly planned.
- Weak assessment practice means that teaching fails to meet pupils' needs.
- Pupils or particular groups are making inadequate progress because teaching does not develop their Jewish knowledge, understanding and skills sufficiently.

- Teachers do not have sufficiently high expectations and teaching over time fails to engage, motivate or interest particular groups of pupils, including those with disabilities and/or special educational needs.

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## J EFFECTIVENESS OF LEADERSHIP AND MANAGEMENT

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44. In making this judgement, inspectors will consider:

- the leaders' and governors' vision and ambition for the school in relation to its Jewish education and how these are communicated to staff, parents and pupils
- whether leaders, including governors, have created a culture of high expectations and aspirations for Jewish education
- whether leaders, including governors, have the highest expectations for social behaviour among pupils and staff, grounded in Jewish values so that *Derech Eretz* (Respect) and courtesy are the norm
- the rigour and accuracy of self-evaluation and how well it leads to planning that secures continual improvement in Jewish education
- the design, implementation and evaluation of the Jewish Studies/ Education curriculum, ensuring breadth and balance
- how the school supplements the formal Jewish curriculum with informal and extra-curricular opportunities for pupils to extend their knowledge and understanding and to improve their skills in a range of Jewish related activities
- how the school prepares pupils positively for both a Jewish life and for life in modern Britain and promotes both Jewish values together with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect for and tolerance of those with different faiths and beliefs and for those without faith
- the effectiveness of the actions leaders, including governors, take to secure and sustain improvements to teaching, learning and assessment in Jewish education
- how leaders, including governors, ensure that the school has a motivated, respected and effective teaching staff to deliver a high quality Jewish education for all pupils

- the quality of continuing professional development for those teaching Jewish Studies/Education at the start of and throughout their careers and later, and how leaders, including governors, use performance management to promote effective practice across the school
- how effectively leaders, including governors, track the progress of groups of pupils in their Jewish Studies/Education to ensure that none fall behind and underachieve, and how effectively governors hold the school to account for this
- how well leaders, including governors, engage with parents, carers and other stakeholders and agencies to support all pupils in their Jewish Studies/Education.

### Judging the Effectiveness of Leadership and Management – Indicative Criteria

*Note: These descriptors should **not** be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

#### OUTSTANDING (1)

- The quality of the leadership and management of Jewish education is outstanding. There is a dynamic and creative vision for Jewish education in which staff, governors and pupils strive consistently for excellence.
- Leaders, including governors, have a thorough understanding of the school's Jewish educational performance and distinctiveness based on effective and insightful self-evaluation.
- Leaders, including governors, focus relentlessly on improving teaching and learning and provide focussed, professional development for all Jewish Studies/Education teaching staff, especially those that are methodologically untrained and/or newly qualified and at an early stage of their careers. This is underpinned by highly robust performance management which encourages, challenges and supports teachers' improvement. As a result, teaching is outstanding, or at least consistently good and improving.
- Governors systematically challenge senior leaders so that the effective deployment of staff and resources secures excellent outcomes for pupils in their Jewish education. Governors do not shy away from challenging leaders about variations in outcomes for pupil groups, especially between disadvantaged and other pupils.
- Self-evaluation leads directly and convincingly to effective strategies for improvement in Jewish education and maintains a strong focus on meeting the needs of all learners.
- Highly effective systems and structures are in place to frequently monitor, track and ensure pupil progress in Jewish Studies/Education.
- The Head of Jewish Studies/Education focusses on improving teaching and learning, resulting in teaching that is generally outstanding and never less than good.

- The Head of Jewish Studies/Education models excellent practice and works successfully to monitor, improve and support teaching, encouraging the enthusiasm of staff and challenging their efforts and skills to good effect.
- The Head of Jewish Studies/Education has an excellent understanding of the strengths and areas for development in all aspects of the school's Jewish education. Self-evaluation is thorough and accurate and the leadership is actively engaged in improving the quality of the Jewish education offered to pupils. Issues are clearly identified and action on the areas for development is already well established with regular evaluation ensuring excellent progress.
- The leadership of the school, including governors, monitors the school's Jewish curriculum, both formal and informal, to ensure that it provides highly positive experiences and rich opportunities for quality learning and contributes very well to pupils' academic achievement and their spiritual, moral, social and cultural development.

## **GOOD (2)**

- The leadership of Jewish education, including governors, is good and consistently communicates clarity of purpose and a commitment to high standards.
- There is good evidence to show Jewish education delivers a progressively challenging content to pupils across the key stages.
- Self-evaluation in Jewish education is mostly accurate and there are clear and rigorous strategies for addressing areas for improvement already in operation.
- The leadership, including governors, works hard to establish the essential systems and structures to ensure quality Jewish education and provides staff with support, encouragement and challenge.
- Teacher expectation in Jewish Studies/Education is high.
- The shared focus on improving teaching and learning in Jewish Studies/Education ensures teachers engage in shared observations and the subject is well planned with meetings and opportunities for the sharing of ideas.
- Teaching is monitored regularly over time and good systems are in place to support Jewish Studies/Education teachers.
- Leaders, including governors, have a good understanding of the school's Jewish educational performance and distinctiveness based on the school's self-evaluation strategies.

- The leadership, including governors, actively supports staff professional development to further their knowledge and professional expertise in Jewish Studies/Education.

### **REQUIRES IMPROVEMENT (3)**

- Leaders, including governors, have some awareness of the impact of Jewish values on some aspects of school life.
- Leaders, including governors, articulate the school's priorities as a Jewish school although the links between this and the school's self-evaluation are not always understood and do not always lead to improvement. Consequently, not all learners progress as well as they might and the school's distinctive Jewish character is not fully developed.
- Jewish values are present at an implicit rather than explicit level. As a result, whilst learners recognise the school as a Jewish school, they are not always able to recognise the impact that this has on their spiritual, social, moral and cultural development and on their well-being.
- Parents and the wider community contribute to school life but this is not always on a regular or sustained basis.
- The strategies adopted by the leadership, including governors, whilst having some positive impact, are not sufficiently rigorous to bring about sustained improvement.

### **INADEQUATE (4)**

**Leadership and management are likely to be inadequate if one or more of the following apply.**

- The Head of Jewish Studies/Education has a poor understanding of the importance of Jewish education in the life of the school.
- Capacity for securing further improvement in Jewish education is poor and the improvements leaders and governors have made are unsustainable and have been implemented too slowly.
- Leaders, including governors, are not doing enough to tackle poor teaching, learning and assessment in Jewish education which significantly impairs the progress of pupils - especially those who are disadvantaged, disabled or have special educational needs.
- The unbalanced and poorly taught Jewish curriculum fails to meet the needs of pupils or particular groups of pupils.
- The school's self-evaluation lacks rigour and does not present an accurate analysis of strengths and weaknesses in Jewish education.

- There are no robust systems or structures to ensure quality Jewish Studies/Education teaching or the monitoring of learning.
- There is little evidence of planning and staff lack confidence and direction in teaching Jewish Studies/Education .
- Jewish Studies/Education has little credibility and the subject leader lacks the clarity to make improvements or make progress.

#### **Sources of evidence**

45. Inspectors will obtain a range of evidence from meetings with leaders and governors and first-hand evidence of their work across the school. Inspectors will use documentary evidence provided by the school, evaluating the impact of leaders' and governors' work, both currently and over time. Responses to the staff questionnaire and parent survey, or the school's own stakeholder surveys, will also provide useful evidence for judging the Jewish culture and ethos that has been established in the school by leaders and managers.
46. Inspectors should consider any evidence the school has from regularly surveying those teaching Jewish Studies/Education and how leaders and managers have responded to concerns raised by staff or parents.

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## **K THE JEWISH STUDIES CURRICULUM**

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47. **Inspectors should evaluate:**
  - the relevance of the curriculum to the needs of individuals and groups of pupils and its impact on pupil outcomes.
48. **Inspectors should take account of the following:**
  - the extent to which the Jewish curriculum is designed and modified to meet the needs of individuals and groups of pupils
  - how well the different aspects of the Jewish curriculum contribute to all outcomes for all pupils
  - how well matched is the Jewish curriculum to the school's Jewish vision, its aims and objectives.



- the role of informal or experiential education in helping the school to achieve its Jewish vision, aims and objectives
- the extent to which the Jewish curriculum has been extended and improved sometimes through collaboration with other schools and organisations
- the design, range and depth of the Jewish curriculum from the pupils' perspective and the extent to which *Ivrit*, if relevant, makes a contribution to the quality of their experience of the Jewish curriculum.

### Judging the Effectiveness of the Jewish Curriculum – Indicative Criteria

*Note: These descriptors should **not** be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

#### OUTSTANDING (1)

- The Jewish curriculum enhances the Jewish ethos of the school.
- The school's Jewish curriculum, both formal and informal, provides memorable experiences and rich opportunities for high-quality learning and wider personal development and well-being.
- The Jewish Studies/Education curriculum has overall breadth, depth and balance, providing pupils with their full entitlement of Jewish knowledge and experience and is customised to meet the varying needs of individuals and groups.
- Cross-curricular provision, placing the Jewish topics in their broader contexts is mainly outstanding and never less than good.
- All groups of pupils benefit from a highly coherent and relevant curriculum which promotes outstanding outcomes in developing their study skills in the pursuit of Jewish knowledge, belief and identity.

#### GOOD (2)

- The school's Jewish curriculum provides well-organised, imaginative and effective opportunities for learning and a broad range of experiences which contribute well to the pupils' Jewish development and well-being.
- The Jewish Studies/Education curriculum is adjusted effectively to meet the needs of most groups and a range of pupils with specific needs.
- Cross-curricular provision, wherever relevant, placing the Jewish topics in their broader contexts is mainly good.

- Extra-curricular and informal Jewish learning opportunities are varied, have a high take-up across most groups of pupils, and are much enjoyed.

### **REQUIRES IMPROVEMENT (3)**

- Though some aspects of the Jewish curriculum may be good, the potential for cross-curricular links between the Jewish and secular curricula has not yet been satisfactorily realised.
- Communication skills including reading, writing and understanding Hebrew may be taught inconsistently across the whole Jewish curriculum.
- The Jewish Studies/Education curriculum requires improvement as it is not good in one or more areas of the school's Jewish education provision.
- There is insufficient evidence for effective and consistent strategies to meet the curricular needs of individual pupils and provision for potentially vulnerable pupils is less than satisfactory.
- Curriculum content is not sufficiently well thought out and does not always engage the interest of pupils and encourage them to work hard and achieve satisfactorily in order to make progress, over time, in their Jewish Studies/Education.

### **INADEQUATE (4)**

The effectiveness of the school's Jewish curriculum may be inadequate if the following applies:

- the Jewish Studies/Education curriculum is inadequate if it fails to correct significant shortcomings in meeting the needs of pupils, or particular groups of pupils or make a sufficient and effective contribution to their learning, enjoyment, well-being or the positive development of their Jewish knowledge, belief and identity.

## L INSPECTING PUPILS' SPIRITUAL, MORAL, SOCIAL AND CULTURAL DEVELOPMENT, INCLUDING THE DUTY TO FULFIL THE DAILY ACT OF COLLECTIVE WORSHIP (*TEFILLAH*)

### 49. Inspectors should evaluate:

- pupils' development of personal insight into Jewish values and Jewish life, and their understanding of Jewish and general society's shared and agreed values
- pupils' development of the skills and personal qualities necessary for living and working together as a community within a Jewish school
- pupils' development of the skills and personal qualities necessary for their understanding of their own Jewish culture and those of other cultures locally, regionally, nationally and globally.

#### Spiritual

- The approach to the belief in God within school life and the curriculum according to the school's vision and ethos.
- The quality of *tefillah* (collective worship) if appropriate and its impact throughout the school and how well pupils understand and appreciate the *tefillot*.
- Opportunities for prayer and reflection.
- Jewish beliefs, which inform pupils' perspective on life and their respect for feelings and values of those of other faiths and beliefs.
- Sense of enjoyment and fascination in pupils learning about themselves and their Jewish faith and heritage, and about those of others in the world around them.
- Use of imagination and creativity in pupils' Jewish learning.
- The extent to which pupils are given the tools and skills to engage with Jewish spiritual experiences in school, such as *tefillah*, festival celebrations, *Kabbalat Shabbat*, etc.

#### Moral

- Pupils' ability to recognise the difference between right and wrong from a Jewish viewpoint and their readiness to apply this understanding in their own lives.
- How well members of the school articulate the link between their behaviour and Jewish teaching.

- How well the school promotes personal self-esteem, good work attitudes and mutual support based upon its distinctive approach to Jewish values.
- Pupils' understanding of the consequences of their actions, as guided by Jewish text.
- Pupils show an interest in investigating, and offering reasoned views about, moral and ethical issues from Jewish perspectives.
- The extent to which Jewish moral values and ethics are embedded within school life and the curriculum. These may include the value of life, kindness, hospitality, visiting the sick, honesty in business and truthfulness.
- When evaluating moral dilemmas, whether the pupils reference their Jewish learning as a guide for making decisions.
- Whether members of staff exhibit a strong moral code that infuses the school.
- Whether the shared values of the school are obviously and explicitly in line with Jewish values.
- Pupils understanding of the relationship between the Jewish moral code and those of others.

### Social

- Pupils use of a range of social skills promoted by Judaism, appropriately in different contexts, including working and socialising with pupils who share their own or a similar Jewish ethos, a different Jewish ethos and those from other religious, ethnic and socio-economic backgrounds.
- Pupils' willingness to participate in a variety of social settings, promoting strong Jewish values in co-operating well with others, respecting their views and being able to resolve conflicts effectively.
- The school's willingness to foster positive relationships based on distinctively Jewish values between all members of the school community.
- Pupils' interest in, and understanding of, the way that both the Jewish and other communities and societies function at a variety of levels.
- Whether pupils have a balanced understanding of their responsibility within their own Jewish community as well as their connection with the wider community.
- Whether the school promotes caring for others in the community and the impact this has on the pupils' views.
- The opportunities the school provides for the pupils to engage in social action, *Tzedakah* (Charity) and with external charitable organisations. Can pupils identify the giving of *Tzedakah* as a fundamental Jewish concept?

### Cultural

- Pupils' understanding and appreciation of the wide range of cultural influences which have shaped their own Jewish practices and heritage.
- Pupils' willingness to participate in, and respond to, Jewish religious, artistic, charitable and cultural opportunities.
- Pupils' interest in exploring and understanding cultural diversity within the Jewish religious heritage and the extent to which pupils understand, accept, tolerate, respect and celebrate diversity, as shown by their attitudes towards different religious, ethnic and socio-economic groups within the local, national and global Jewish and general communities.

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## M INSPECTING HEBREW LITERACY AND IVRIT

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*Hebrew literacy has been identified by head teachers as a priority development area. In every Pikuach review since 2003, Hebrew Literacy has been highlighted as an area of concern. (UJIA, Hebrew Literacy Audit: 2012)*

50. Recent research here in the UK has shown that most Early Years provision in the teaching of Hebrew reading is good. However, as children move upwards through the key stages, the ability to read or decode Hebrew tends, for many, to decline. This is because as children get older, Jewish Studies becomes a broader and more demanding subject and lessons devoted specifically to the teaching of Hebrew reading become less common. This is especially so at the secondary phase where schools are faced, not only, by an influx of students from a range of primary schools and with different levels of reading ability but also by the demands of GCSE Judaism and now the further demand of devoting 25% of Religious Education subject time to the teaching of an alternative religion.
51. Some schools may argue that they do not teach Hebrew reading specifically and therefore it would be unfair of *Pikuach* to inspect it. However, if these schools teach biblical text in its original Hebrew and conduct their *tefillot* in Hebrew, we would argue in response that in order to access texts effectively and engage in *tefillah* meaningfully, pupils would need to be able to operate, at least, at a good level of Hebrew literacy.
52. Consequently, when making the key judgements in schools that teach biblical Hebrew and conduct *tefillot* in Hebrew, inspectors will give particular attention to the teaching of Hebrew literacy, including reading, as a factor in advancing pupils' achievement in their Jewish education.

53. Inspectors must listen to, among others, lower attaining pupils reading Hebrew during the inspections of both primary and secondary schools and should discuss their reading with them. Inspectors will hear the weakest readers in all Key Stages. This is to find out how effectively the school is teaching reading and, in particular, how well the school is teaching its weakest readers.
54. Many schools have indicated that they would prefer their *Ivrit* programmes to be inspected by Ofsted under the banner of Modern Foreign Languages. Consequently, *Pikuach* will **not** inspect *Ivrit* unless requested to do so by the school.

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## N INSPECTING *TEFILLAH* (COLLECTIVE WORSHIP)

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55. Inspectors will be expected to take a closer look at *tefillah*. They will not only want to know whether a school is fulfilling its statutory requirement in relation to Collective Worship but also they will want to explore how meaningful *tefillah* is for those participating in it.
56. In the past children have indicated to inspectors that they are often unsure of the meaning of many of the *tefillot* they say. Consequently, inspectors will expect to interview children, at an appropriate time during the inspection, in order to establish the extent to which they:
- find the *tefillah* experience meaningful
  - understand what they are saying – this does not mean a word by word translation but a general sense of what a particular prayer is trying to impart
  - in some cases, understand the origin of a specific *tefillah*
  - would feel prepared/confident to lead *tefillah*.

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## O COMPLAINTS PROCEDURE

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### Resolving concerns informally

57. Anyone involved in, or affected by, an inspection is encouraged to raise any concerns as soon as possible so they may be dealt quickly while the inspection is taking place. Complaints should be addressed in the first instance, to the inspector conducting the inspection. The inspector will do all he or she can to sort out the matters raised through discussions and ask for advice from the *Pikuach* Director where necessary. Inspectors should do everything possible to make sure that everyone involved in, or affected by, the inspection is able to raise any concerns while on site.

### Formal complaints procedure

58. If it has not been possible to resolve concerns informally, a formal complaint may be made in writing. A complaint may be made at any stage during an inspection or up to 5 calendar days from the end of the inspection.

Formal complaints will be heard by the *Pikuach* Advisory Group within 10 working days of the complaint being received.

Formal complaints, made in writing, should be addressed to:

The *Pikuach* Director  
1 Torriano Mews  
London  
NW5 2RZ



# APPENDICES





**1****EVIDENCE FORM****2****SUMMARY EVIDENCE EVALUATION FORM****3****STAFF QUESTIONNAIRE****4****PARENTS' QUESTIONNAIRE****5****WORK SCRUTINY FOR GROUP OF PUPILS**

## APPENDIX 1 EVIDENCE FORM



בס"ד

Evidence Form – Pikuach (Section 48)									
Name of School		Name of Inspector		Date		Time of day		EF №	
				/ /					
Observation type (please tick one box only)									
Lesson observation		Work scrutiny		Discussions		Other			
Focus (inspection trail or main purpose of the activity)				Context (lesson objective or description of activity)					
Information gathered for lesson observations only									
Year group (s)		Grouping (see footnote <sup>1</sup> )	MC SU SA SLO	Gender	Subject		Present /NOR		
				B G MI					
Evidence									
Evidence of SMSC									
								SMSC GRADE	
Evaluation									
Use for grades if there is sufficient evidence:									
Achievement of pupils		Quality of teaching		Time spent in this lesson (mins)					
Curriculum		Leadership and management							
NQT		Quality of Assessment							
ITE provider		ITE route		Special focus, complete if necessary					

<sup>1</sup> Grouping codes: MC = Mixed ability class; SU = Setted, upper ability; SA = Setted, average ability; SL = Setted, lower ability; O = Other

## APPENDIX 2 SUMMARY EVIDENCE EVALUATION FORM

בס"ד



FINAL SUMMARY EVALUATION																																																			
Lead Inspector	Date	Time of day	EF N°																																																
	/ /																																																		
<p>Present:</p> <table border="1" style="width: 150px; margin-left: 0;"> <tr><td style="padding: 2px;">Key Lines of Enquiry</td></tr> <tr><td style="height: 20px;"></td></tr> <tr><td style="height: 20px;"></td></tr> <tr><td style="height: 20px;"></td></tr> <tr><td style="height: 20px;"></td></tr> <tr><td style="height: 20px;"></td></tr> </table> <p>Highlight where these appear in the summary evaluation for each judgement</p> <p>Summary evaluation for each judgement</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;"><b>Teaching, learning and assessment</b></td> <td style="width: 50%; padding: 5px;"><b>Judgement:</b></td> </tr> <tr> <td style="padding: 5px;">Strengths</td> <td style="padding: 5px;">Weaknesses</td> </tr> <tr><td style="height: 30px;"></td><td></td></tr> <tr> <td style="padding: 5px;"><b>SMSC</b></td> <td style="padding: 5px;"><b>Judgement:</b></td> </tr> <tr> <td style="padding: 5px;">Strengths</td> <td style="padding: 5px;">Weaknesses</td> </tr> <tr><td style="height: 30px;"></td><td></td></tr> <tr> <td style="padding: 5px;"><b>Outcomes</b></td> <td style="padding: 5px;"><b>Judgement:</b></td> </tr> <tr> <td style="padding: 5px;">Strengths</td> <td style="padding: 5px;">Weaknesses</td> </tr> <tr><td style="height: 30px;"></td><td></td></tr> <tr> <td style="padding: 5px;"><b>Curriculum</b></td> <td style="padding: 5px;"><b>Judgement:</b></td> </tr> <tr> <td style="padding: 5px;">Strengths</td> <td style="padding: 5px;">Weaknesses</td> </tr> <tr><td style="height: 30px;"></td><td></td></tr> <tr> <td style="padding: 5px;"><b>Leadership and management</b></td> <td style="padding: 5px;"><b>Judgement:</b></td> </tr> <tr> <td style="padding: 5px;">Strengths</td> <td style="padding: 5px;">Weaknesses</td> </tr> <tr><td style="height: 30px;"></td><td></td></tr> <tr> <td style="padding: 5px;"><b>Special focus</b></td> <td style="padding: 5px;"><b>Judgement:</b></td> </tr> <tr> <td style="padding: 5px;">Strengths</td> <td style="padding: 5px;">Weaknesses</td> </tr> <tr><td style="height: 30px;"></td><td></td></tr> <tr> <td style="padding: 5px;"><b>Overall effectiveness</b></td> <td style="padding: 5px;"><b>Judgement:</b></td> </tr> <tr> <td style="padding: 5px;">Strengths</td> <td style="padding: 5px;">Weaknesses</td> </tr> <tr><td style="height: 30px;"></td><td></td></tr> </table>				Key Lines of Enquiry						<b>Teaching, learning and assessment</b>	<b>Judgement:</b>	Strengths	Weaknesses			<b>SMSC</b>	<b>Judgement:</b>	Strengths	Weaknesses			<b>Outcomes</b>	<b>Judgement:</b>	Strengths	Weaknesses			<b>Curriculum</b>	<b>Judgement:</b>	Strengths	Weaknesses			<b>Leadership and management</b>	<b>Judgement:</b>	Strengths	Weaknesses			<b>Special focus</b>	<b>Judgement:</b>	Strengths	Weaknesses			<b>Overall effectiveness</b>	<b>Judgement:</b>	Strengths	Weaknesses		
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## APPENDIX 3 STAFF QUESTIONNAIRE



### Pikuach Inspection Questionnaire for School Staff

[Insert school name]

You are invited to let us know your views about the school, especially in relation to its provision of Jewish education, by completing this questionnaire. Completion of the questionnaire is voluntary.

Please provide only one answer to each question, by putting a tick in the relevant box to the right of the question. If you are unable to answer a question, please leave it **blank**. Completed questionnaires will be **confidential** to the inspectors. You do not need to include your name on the form. We will not disclose your identity, but the inspectors may discuss any issues with the school that you raise in your response.

Inspectors will weigh up responses and, where significant, may refer to them in the published inspection report. If responses are not referred to in the report, it does not mean that the views of the staff have not been considered. Where concerns are raised about child protection, we may have to pass any information we receive to the social services or the police. Please complete and return your questionnaire in a sealed envelope, marked 'Confidential - for the attention of the Pikuach inspection team' **by 1pm** on the first day of inspection, where practicable.

**(Optional)** My role in this school is best described as (please circle):

Member of senior leadership team	Middle leader	Teacher	Support staff – teaching	Support staff – other
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	(please tick)	Strongly agree	Agree	Disagree	Strongly disagree
1	I am proud to be a member of staff at this school.				
2	Children are safe at this school.				
3	Behaviour is good in this school.				
4	The behaviour of pupils in Jewish Studies/Education lessons is consistently well managed.				
5	The school deals with any cases of bullying effectively.				
6	Leaders do all they can to improve teaching in Jewish Studies/Education.				
7	The school makes appropriate provision for my professional development in Jewish Studies/Education.				
8	The school successfully meets the differing needs of individual pupils in their Jewish Studies/Education.				
9	I know what we are trying to achieve as a school in relation to pupils' development in their Jewish Studies/Education.				
10	The school is well led and managed.				
11	If you wish to explain any of your answers, or add any further comments about the school, please give details here. If you are making a disclosure about child protection, you are advised to contact your local authority designated officer within children's services. If you record a disclosure on this questionnaire, you must include your name.				

Thank you for completing our inspection questionnaire

## APPENDIX 4 PARENTS' QUESTIONNAIRE

### PARENTAL QUESTIONNAIRE



		Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1.	My child is happy at this school.					
2.	My child feels safe at this school.					
3.	My child makes good progress in Jewish Studies/ Education at this school.					
4.	My child enjoys Jewish Studies/ Education.					
5.	My child is taught well in Jewish Studies/Education at this school.					
6.	The school has a strong Jewish ethos.					
7.	The school encourages high standards in Jewish Studies/ Education.					
8.	My child is progressing in Hebrew skills e.g. speaking, reading and writing.					
9.	The life of the school gives my child a good understanding of Jewish values.					
10.	The school provides a good range of Jewish extracurricular activities, visits and special events.					
11.	My child receives appropriate Jewish Studies/Education homework for their age.					
12.	I receive valuable information from the school about my child's progress in Jewish Studies/Education.					
13.	This school responds well to any concerns I raise in relation to my child's Jewish education.					
14.	Would you recommend this school to another parent?					

## APPENDIX 5 WORK SCRUTINY FOR GROUP OF PUPILS



### WORK SCRUTINY FOR A GROUP OF PUPILS

	1	2	3	4	Comments
<b>Teaching</b>					
• Are there high expectations of the pupils?					
• Is the recording technique appropriate? e.g. use of ICT.					
• Is work well matched to pupils' ability?					
• Is work sensitively marked?					
• Does marking include appropriate suggestions for further improvement?					
• Is the amount of work set appropriate?					
• Is there evidence of targets being addressed?					
<b>Response</b>					
• Does the presentation reflect pupils' effort?					
• Is the task completed?					
• Is there evidence of information seeking, posing questions, and solving problems?					





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OF CALL FOR GOVERNMENT,  
THE MEDIA AND OTHERS  
SEEKING TO UNDERSTAND  
JEWISH COMMUNITY INTERESTS  
AND CONCERNS.**

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## **CONTACT**

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**The Board of Deputies of British Jews**

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