



Pikuach Education Inspection Handbook 2020: Inspecting the Substance of Jewish Education Consultation Document

This consultation seeks your views on our proposals for changes to the *Pikuach* Inspection Handbook from January 2020. Your feedback will help us to refine and improve our proposed approach. We will consider all responses carefully before finalising and publishing the Handbook in December 2019. The closing date for the consultation will be 31 October 2019 / 2 Cheshvan 5780.

Background

The statutory requirement that schools should encourage pupils' spiritual development was first included in the Education Reform Act 1988. Ofsted began inspecting this element in 1993, and offered advice on promoting pupils' spiritual development via a series of booklets. It became clear that inspecting spiritual development was proving to be particularly difficult.

In 2017, a small group of *Pikuach* inspectors began to look more deeply at this requirement in relation to the inspection of spiritual development in Jewish schools. This work rapidly expanded into a complete redraft of the *Pikuach* Inspection Handbook. The publication of Ofsted's new Framework for Inspection in May 2019 influenced our thinking, and we decided to adopt a similar approach to inspection to make the process less confusing for schools.

Consequently, this consultation focuses on two major changes from the current *Pikuach* Handbook (2016). The first is a closer look at the way children develop spiritually in Jewish schools. *Pikuach* will still be assessing children's Jewish knowledge, but will take a closer look at the way their Jewish learning influences their lives. The second change is the approach to inspection based on the current Ofsted model. However, where Ofsted has four key areas:

- Quality of Education
- Behaviour and Attitudes
- Personal Development
- Leadership and Management

Pikuach has **three** key judgement areas:

- Quality of Jewish Education
- Jewish Personal and Spiritual Development
- Leadership and Management

We have adopted the Ofsted model for judging the quality of Jewish education by bringing together its essential ingredients:

The curriculum (**Intent**), the teaching, together with assessment that provides effective feedback (**Implementation**), and the resulting outcomes (**Impact**).

National Changes

It is astonishing how far and how fast the educational world in the UK has changed within the past three years. There has been more of an emphasis on the teaching of British Values – the idea being that the school's role in developing sensitive, empathetic and caring citizens is as important as the knowledge imparted to children throughout their school lives. In addition, through government guidance and requirements, schools are more focused on the building of resilient emotional health and wellbeing in their pupils.

In its guidance on how to teach British Values, the government closely allies this topic with the statutory requirement for schools to provide spiritual, moral, social and cultural development (SMSC) for their pupils.

Shifting the Focus

Since its inception, *Pikuach* has always inspected SMSC, but often with a light touch. Inspectors felt that in a Jewish school, the spiritual development of pupils was obvious. Schools were often graded 'outstanding' for SMSC with little evidence to support the judgement. At the very least, it was supposed that pupils were being spiritually developed through the process of osmosis.

Many Jewish schools claim that their Jewish ethos and pupils' spiritual development are of paramount importance. A study of prospectuses reveals that Jewish schools place their pupils' personal and spiritual development at the heart of all they strive to do. The following quotation is representative of many:

We are very proud of our academic success, as well as our outstanding spiritual, moral and social education. This enables us to produce positive and responsible young citizens, who leave Year 6 passionate about life-long learning.

To satisfy Ofsted's requirement to report on the spiritual dimension of education in schools, *Pikuach* has decided to look more closely at a school's Jewish vision in order to evaluate how effectively it creates its Jewish ethos and, more importantly, the impact its provision of Jewish education makes on its pupils.

Pikuach inspectors will still judge children's Jewish knowledge, but are also interested in how much pupils learn, and how deeply they bring that learning into their lives.

For *Pikuach* to be able to judge these crucial areas of Jewish education, schools need to articulate their interpretation of Jewish Spiritual Development (JSD). Any definition must stay faithful to traditional Jewish approaches to spirituality, yet be inclusive of those for whom spirituality is not necessarily bound up with religious practice.

Until now, Jewish educators have had few tools with which to evaluate the way schools achieve their aim of developing their children spiritually. It is far from clear how a headteacher, a Head of Jewish Education or a *Pikuach* inspector would ascertain whether a school has succeeded in helping children 'to experience the joy and wonder of Jewish life', or whether, as one school maintains, 'our Jewish ethos is at the core of everything we do.'

Therefore, the new *Pikuach* Handbook includes, as an appendix, an attempt to create a common language for Jewish Spiritual Development that could help to clarify what different schools may wish to see in their leavers.

Schools may not all aspire to the same intensity of spirituality, but the common language contained in the appendix will help them form a collegiate view of the elements of JSD that are relevant to, and desirable for, their pupils.

After consultation with our inspectors, many of whom are headteachers or Heads of Jewish Studies, *Pikuach's* JSD Working Group formulated the main characteristics of an adult Jewish spiritual person. Four strands stood out as worthy of definition and development:

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|---|----------------|
| A. Acknowledging the Divine | אֲמוּנָה |
| B. Awareness of the spiritual in all humankind | צֶלֶם אֱלֹקִים |
| C. Experiencing spiritual awe and wonder at the world around them | מוֹרָא |
| D. Experiencing holiness in everyday life | קְדוּשָׁה |

In any person, these strands would interact. They do not constitute a water-tight 'taxonomy of JSD', but are a convenient way of examining important aspects of a spiritual personality. Strands A and D deal with a person's conception of, and regard for the Divine; Strands B and C deal with their conception of, and identification with, the created world, its history and purpose.

Within each strand it is necessary to have subtitles that clarify the intention of its headline. Within each subtitle, it is necessary to have statements suggesting insights, values and behaviour that indicate its meaning. Therefore, *Pikuach*'s JSD Working Group has constructed a framework of subtitles and statements that could illustrate what is meant by the four strands of adult values and behaviour. These are worded so that they can be related to the language and experiences of younger and older pupils.

An initial version of this Framework of Jewish Spiritual Development Statements appears in Appendix 1. A perusal of these Statements will show that spiritual development cannot be compartmentalised or tucked away under a simple heading of 'school provision.' It will probably be present in many aspects of a school's work. Consequently, JSD elements, and indicative criteria for identifying them, have been woven throughout this Handbook under the various inspection headings.

To clarify the way Statements could be transformed into practice, a number of examples have been provided in Appendix 2. This is not an authoritative list, as schools will have their own examples of how they spiritually nurture their pupils.

I would like to thank you in advance for taking the time to look at this new Handbook and commenting on our proposals.

We aim to put the interests of children and young people first, by ensuring that *Pikuach* inspections value and reward those who educate Judaism effectively. We hope you will agree that this Handbook will be a positive step in that direction.

Jeffrey Leader
Pikuach Director

QUESTIONS

1. FORMAT

What changes, if any, would you recommend to improve the format of the Handbook?

2. ORDER

What changes, if any, would you recommend to improve the order and/or labelling of items in the Handbook?

3. CONTENT OF INTRODUCTION AND PART 1:

What changes, if any, would you recommend to improve the main content of these sections? For example, are there missing elements, or any that are treated in too much/too little detail?

4. CONTENT OF PART 2:

What changes, if any, would you recommend to improve the main content of this section? For example, are there missing elements, or any that are treated in too much/too little detail?

5. KEY AREAS OF INSPECTION:

Do the three key areas of inspection and their grade criteria as set out in the sections **Quality of Jewish Education**, **Jewish Personal and Spiritual Development** and **Leadership and Management** provide an adequate snapshot of the quality of Jewish education? If not, what changes would you recommend to improve this?

6. FOR INSPECTORS:

If you are an inspector, is the Handbook likely to be helpful in supporting professional inspection practice? Are you looking forward to working with it? If not, why not?

7. FOR SCHOOL STAFF:

If you work in a school, is the Handbook likely to be helpful in evaluating Jewish education? Would you anticipate using it as a means of evaluating your own, or the school's progress? If not, why not?

8. JEWISH SPIRITUAL DEVELOPMENT

Are the examples of Jewish Spiritual Development listed in Appendix 2 useful in your professional practice?

9. PIKUACH QUESTIONNAIRES

Do the questionnaires for pupils, staff and parents ask relevant questions?

10. INSPECTION NOTICE PERIOD

The current notice period before an inspection is **24 hours**. It is proposed to change this to **five days'** notice. Do you agree with this proposal, or would you prefer the notice to remain at 24 hours?

11. COMMENTS

Any further comments regarding *Pikuach* and the new Handbook

YOUR NAME

YOUR ROLE

YOUR SCHOOL (IF APPLICABLE)

THANK YOU FOR COMPLETING OUR CONSULTATION