



Draft *Pikuach* Inspection Handbook 2020 / 5780

Draft Handbook for inspecting Jewish schools in England under section 48 of the Education Act 2005

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Introduction

Prior to the publication of *Pikuach's* current inspection framework in 2016, we asked headteachers to evaluate the previous framework that was in use until the end of 2015.

The following quote is taken from the Introduction to the 2016 Framework, and I make no apology for repeating it here:

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.

I have to admit that since the publication of our current inspection handbook, inspectors have remained focused on what children know, understand and can do rather than 'focusing on core values which underpin the curriculum, provision and culture which exists within individual schools.'

This Handbook seeks to redress the balance.

In a changing educational world, schools are becoming more interested in the way children develop in terms of their character, which Ofsted defines 'as a set of positive personal traits, dispositions and virtues that informs their motivation and guides their conduct so that they reflect wisely, learn eagerly, behave with integrity and cooperate consistently well with others. This gives pupils the qualities they need to flourish in our society.'

In order for our children to flourish in a Jewish society, they need to find an emotional connection to their learning and recognise its personal relevance. Otherwise, everything they learn will remain detached and disconnected from their lives. This Handbook will enable users to look beyond the formal classroom. It includes indicators and examples which will establish a school's effectiveness in ensuring that its defined Jewish ethos fully permeates the pupils' entire educational experience.

Pikuach inspectors, therefore, will still be judging children's Jewish knowledge, skills and understanding, but will also focus more on the way pupils learn, and how readily and deeply they bring that learning into their lives.

A dedicated team of *Pikuach* inspectors has worked for over two years on developing a system that will help inspectors evaluate a school's Jewish spiritual provision.

The fruits of their labour are woven throughout this Handbook, and will no doubt be reviewed as schools and inspectors gain experience in giving due weight to this aspect of Jewish education.

In light of the current national debate about values, it is hoped that schools will benefit immensely from the indicators and examples of Jewish Spiritual Development contained in the body of this Handbook and its first two appendices.

Another major change from the 2016 *Pikuach* Handbook is the approach to inspection based on the current Ofsted model. We have adopted the Ofsted model for judging the quality of Jewish education by bringing together its essential ingredients: the curriculum (**Intent**), the

teaching and assessment that provide effective feedback (**Implementation**), and the resulting outcomes (**Impact**). However, where Ofsted has four key judgement areas, *Pikuach* has instead three key judgement areas:

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

We regard the inspection process as a partnership between Jewish schools and *Pikuach*, working together to provide a rich and meaningful educational experience for the future Jewish generation. In order to nurture that generation effectively, the new Handbook is designed to help measure how far and effectively a Jewish school promotes the twin purposes of ‘To know more, and to be more.’

Jeffrey Leader

Director of *Pikuach*

September 2019 / Elul 5779

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Privacy Notice

During inspections, inspectors will collect information about staff and children at the school by looking at school records, responses to the pupil survey, responses to the staff survey, and by observing the everyday life of the school. *Pikuach* will use this information to prepare its report, and for the purposes set out in the *Pikuach* Privacy Policy. *Pikuach* will not record any names or publish any information that identifies an individual in the report, but it may be possible for individuals to be identified from the information published by *Pikuach*. In the majority of settings, *Pikuach* inspectors will gather evidence electronically using a range of devices, including laptops, mobile phones and tablets. *Pikuach* inspectors may take photographs of pupils' work. These will be stored as evidence, but not retained by the inspector.

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Part 1. How Maintained Jewish Schools Will Be Inspected

Legal Requirements for the Inspection of Maintained Jewish Schools:

1. The requirement to conduct a section 48 inspection applies to the governing body of any voluntary or foundation school which has been designated by the Secretary of State, under section 69(3) of the School Standards and Framework Act 1998, as having a religious character. In the case of Academies, the requirement forms part of the funding agreement, rather than being a direct legal requirement.
2. The Education (School Inspection) (England) Regulations 2005 set out that for the purpose of section 48(2), *Pikuach* is the only prescribed 'Jewish Schools Inspection Service' with whom the foundation governors, or the governing body of a school designated as Jewish, must consult when choosing a person/s to carry out an inspection under section 48 of the 2005 Act.

The purpose of a *Pikuach* inspection:

3. 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.

The core principles for a *Pikuach* inspection:

4. A *Pikuach* inspection seeks to start from:

- a) what knowledge, skills, understanding and attitudes, if any, the school seeks to impart to its pupils that enable them to enjoy their Jewish Studies and to function as motivated, knowledgeable and skilled participants in Jewish religious and communal life, and in the wider community; and
- b) what, if anything, the school seeks to do to promote the development of pupils' spiritual personality and wellbeing that is inspired by Jewish faith, by awe and wonder at the created world, by concern for all human beings and by a desire to live as a sacred nation;

and based on this:

- to challenge and evaluate
- to relate sensitively to the context of the school
- to apply the highest possible standards of inspection practice
- to support the school improvement process, for example, by sharing evidence
- to report clearly, unambiguously and fairly to stakeholders.

Timing of Section 48 (*Pikuach*) Inspections

5. Inspections are required to take place within five school years from the end of the school year within which the last inspection took place (DfE 2014).
6. 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 five 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 2017 and July 2018, the next inspection would be scheduled during the school year September 2022 to July 2023. It needs to be emphasised that under Section 48 of the Education Schools Act (2005), a school judged to be 'outstanding' by *Pikuach* will still be required to have a section 48 inspection five years later.
7. A 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 three years from the date of the last section 48 (*Pikuach*) inspection, but no later than five 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 2017, the earliest it should be inspected again is September 2020. The latest date that the inspection could take place would be July 2022.
8. When a new voluntary-aided, academy or free school opens, a section 48 (*Pikuach*) inspection should be scheduled no earlier than two years and no later than three years from the date of opening. Thereafter, the timing of inspections should be in line with the general guidance above.
9. Faith providers no longer receive advance notice of impending Ofsted inspections. Consequently, it is impossible to plan for a concurrent inspection where *Pikuach* inspectors inspect alongside their Ofsted colleagues.
10. Based on the above information, 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.
11. A governing body can request a *Pikuach* inspection before the scheduled year of inspection. For example, a school scheduled to have its *Pikuach* inspection during the academic year 2022 could have the inspection brought forward to 2020, should the governors so request it.

The *Pikuach* Process of Inspection

12. The following information serves to confirm facts about the requirements of *Pikuach*, and to dispel fears about inspection that can result in unnecessary workloads for schools. The information clarifies what *Pikuach* will expect when it visits a school and highlights specific items or practices that will not be required.
13. Inspectors do not advocate particular methods of planning, teaching or assessment. It is up to schools themselves to determine their practices, and for leadership teams to justify these on their own merits, rather than by reference to this inspection handbook.

***Pikuach* will:**

- consider a range of evidence, including that held in electronic form, when making judgements. This will include discussions with leaders, staff and pupils, responses to questionnaires, observations of lessons, work on display and in pupils' books, folders, computers etc
- judge fairly schools that take different approaches to the curriculum. Inspectors will assess any school's Jewish curriculum favourably when leaders have built or adapted a curriculum with appropriate coverage, content, structure and sequencing, and implemented it effectively
- 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
- expect schools to take a specific set of steps regarding site security. Schools should assess the risks posed within their own context, and take appropriate and proportionate steps to keep children safe. Unlike Ofsted, inspectors will have a pre-determined view on the need for perimeter fences. They will consider each school's site security on its own merits.

***Pikuach* will not:**

- require schools to provide individual lesson plans to inspectors. Equally, *Pikuach* does not require schools to provide previous lesson plans
- 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
- advocate a particular method of planning (including lesson planning), teaching or assessment. It is up to schools to determine their practices, and it is up to leadership teams to justify these on their own merits, rather than by referring to this handbook
- 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 on children of its Personal and Jewish Spiritual Development programme, the impact of its informal education programme and the effectiveness of leadership and management in the school's provision of Jewish education

- award a grade for the quality of teaching in individual lessons. Inspectors do not grade individual lessons. *Pikuach* does not expect schools to use the *Pikuach* evaluation schedule to grade teaching or individual lessons
- 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
- 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 (for various stages of learning), and that these are implemented consistently across the school
- 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
- 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.

Evidence of Leadership and Governance

14. As many governors as possible are encouraged to meet inspectors during an inspection to discuss, for instance, their Jewish curriculum vision, and ambitions for their pupils related to the Jewish education they are receiving.
 - For academies, inspectors should meet those directly responsible for management and governance of the school.
 - An inspector may talk to the chair of governors by telephone if s/he is unable to attend a face-to-face meeting with the inspector in school.
 - The headteacher and CEO/their delegate (or equivalent) is invited to observe the inspectors' final team meeting.
 - All those responsible for governance need to know the outcome of the inspection as soon as possible. Individual governor representatives must keep the outcomes confidential until the school has received its final inspection report.

Note About the Jewish Curriculum

15. Given the range of Jewish schools within the maintained network, inspectors will not expect all schools within a given key stage to be engaged with Jewish learning and practice at similar levels. Inspectors will, however, expect to find the school defining clearly and implementing professionally, with commitment, whatever Jewish curriculum it intends for its pupils' attainment.

Preparing for the *Pikuach* Inspection Process

16. *Pikuach* will appoint the lead and team inspectors, and will ensure that they are completely objective and understanding when inspecting a school, regardless of its religious affiliation. In the months before an inspection, *Pikuach* will circulate its list of

inspectors so that schools can indicate where there might be a conflict of interest, should a certain inspector be appointed, either in a lead or a team capacity.

17. Five days before the inspection takes place, the lead inspector will telephone the school to inform them of the date of their inspection, together with the names of the team inspector and shadow inspector, if the school agrees to the latter.
18. The school's self-evaluation, if it has one, should be made available to the inspector, together with the current school improvement plan. This enables the inspector to identify issues for inspection.
19. 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.
20. Based upon this initial information, the lead inspector will prepare for the inspection by gaining an overview of the school and any changes since its last inspection. The lead inspector will use all available evidence to develop an initial picture of the school's vision for the Jewish education of its pupils. The planning will be informed by analysis of:
 - the previous Section 48 inspection report
 - information on the school's website, including prospectus statements related to Jewish education
 - the presence and suitability of any guidance on pupils' wellbeing
 - any other information publicly available or available from relevant stakeholders, such as local authorities, the Department for Education and participatory Jewish organisations.
21. The purpose of the lead inspector's telephone call is not only to notify the school of its impending inspection and the gathering of initial information, but also to:
 - make the school aware of its statutory duty to inform parents of the inspection, and that an on-line questionnaire will be the main vehicle for gathering the views of parents at the point of inspection. Inspectors should remind the school that *Pikuach's* letter to parents containing the link to the survey may be sent electronically, as well as a paper copy sent via pupils
 - establish whether the school has any pupils who attend off-site alternative Jewish educational provision, either full-time or part-time
 - make arrangements for the inspection. This includes an invitation to the headteacher to participate in observations of teaching and learning, and to observe the main inspection team meetings
 - arrange for meetings with key staff
 - arrange a meeting with the chair of the governing body or, where appropriate, the Jewish studies link governor, and as many governors as possible – they will also invite as many governors as possible to attend the final feedback meeting.
22. If the headteacher is unavailable when the notification call is made, the lead inspector will ask to speak to the most senior member of staff available. Once the lead inspector has informed the school by telephone that the inspection will take place, the *Pikuach* administrator will send confirmation to the school by email, together with their contract for the inspection.

23. 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.

24. Following the lead inspector's introductory call to the school, the *Pikuach* administrator will email the school setting out the following key information for school leaders to be aware of before inspection:

- *Pikuach's* Privacy Notice
- that inspectors will use a range of technology to gather evidence electronically, including mobile devices, tablets and laptop computers
- that inspectors may request to take photographic evidence, for example of pupils' work and displays, but that they will not take photographs of pupils.

25. The lead inspector will request from the school that the following information is available by the start of the inspection:

- the school timetable, current relevant staff list (indicating NQTs) and times for the school day
- any information about previously planned interruptions to normal school routines during the inspection
- any school self-evaluation or equivalent in relation to Jewish education
- the current school improvement plan or equivalent, including any planning that sets out the longer-term vision for the school in relation to its Jewish education provision
- maps and other practical information
- access to Wi-Fi, if it exists, to enable inspectors to connect to the internet.

Seeking the Views of Registered Parents and Other Stakeholders

26. On receiving notice of an impending inspection, the school will be requested by *Pikuach* to send a questionnaire to all parents via an online, cloud-based survey service. The results of this survey will be reviewed by inspectors throughout the inspection to ensure that all online responses received during the inspection are considered. If the response rate is low, inspectors may take steps during the inspection to gather further evidence of parents' views.
27. Inspectors will also take into account any other evidence from parents, including the results of any past surveys the school has carried out or commissioned. If individual parents raise serious issues in relation to the school's Jewish education provision, inspectors will follow these up with the school and record its response.

Pupil and Staff Questionnaires

28. The views of pupils (primary years 5 and 6, and secondary years 11 and 13) and staff will likewise be gathered via confidential online questionnaires, with links to these being sent to the school by the lead inspector. The school will be asked to encourage staff and pupils to complete their questionnaires by 3.00pm on the first day of inspection.
29. In addition to the online questionnaires, inspectors may gather evidence from parents or other stakeholders in person in relation to the school's provision for Jewish education. This may include informal meetings at the start and/or end of the day. These meetings must take place without the presence of the headteacher or senior staff. In drawing on evidence from these meetings, every attempt must be made to protect the identity of individuals. However, there may be circumstances in which it is not possible to guarantee the anonymity of the interviewee. Inspectors have a duty to pass on disclosures that raise issues of child protection or safeguarding.

Requests for Deferral

30. If a school requests a deferral of its inspection, the lead inspector must make *Pikuach* aware. *Pikuach* will decide whether this deferral should be granted. The absence of the headteacher is not usually a reason for deferring an inspection. *Pikuach* will not normally consider a request for deferral if this is received after 4.30pm on the day the school is notified of its inspection.

Length and Staffing of an Inspection

31. Inspections normally take up to two days. In newly-created schools, with a one- or two-year intake, the inspection will usually last one day, and is carried out by one inspector.
32. The lead inspector will usually be accompanied by a team inspector. *Pikuach* will sometimes request that a trainee or auxiliary inspector accompanies the inspection team in order to gain experience. This will only happen if the school agrees to the request.

What Inspectors Do During Their Time in School

33. During their time at the school, inspectors will gather first-hand evidence, which may include the following:
- observation of *tefillah*, where and in what form it takes place
 - observation of lessons and other school activities
 - meetings with the headteacher, Head of Jewish Studies/Education, other adults supporting Jewish education, Jewish education link governor or other relevant governor, and the rabbinical representative or Principal, where appropriate
 - scrutiny of pupils' work. In addition to examining pupils' written work during lesson observations, inspectors will also require the school to provide samples of written work from particular year groups. These should comprise at least three samples of high ability work, three samples of middle ability work and three samples of low ability work. During this exercise, inspectors will focus their attention on:
 - pupils' effort and success in completing their work, both in and outside lessons
 - the level of challenge, and whether in some cases pupils find that the work is too undemanding
 - the extent to which teachers' written and oral feedback is used by pupils to improve their Jewish knowledge, understanding and skills.
34. During the inspection, the lead inspector ensures that the headteacher and Head of Jewish Studies/Education are kept up to date with the progress of the inspection.
35. Inspectors will evaluate evidence of the impact of the Jewish curriculum on pupils, including those with Special Needs and Disabilities (SEND) and the most disadvantaged pupils. Inspectors will give attention to the acquisition of Jewish knowledge and skills in lessons, and the school's provision for its pupils' spiritual development and wellbeing.
36. Inspectors will engage in discussions with pupils and staff. They will listen to pupils read Hebrew, where appropriate, and look at examples of pupils' work for evidence of progress towards defined goals in knowledge, understanding and skills.
37. A *Pikuach* inspection will involve holding in-depth discussions with school leaders and curriculum leaders about the school's Jewish curriculum. Inspectors will enquire, for instance, about what leaders intend pupils to learn, what end points they wish pupils to reach, the key concepts pupils need to understand, and how they will learn them. Inspectors will also ask about pupils' attitudes to their Jewish learning and their Jewish personal and spiritual development.
38. In reaching a judgement on the quality of Jewish education, inspectors will not focus on one particular lesson, book or group of pupils. The focus will be on the integration of various pieces of evidence, and how these inform inspectors and leaders as to whether pupils are making progress in their attitudes and attainments; for example, by knowing more, remembering more and being able to do more.

Inspecting a School with a Significant Number of Non-Jewish Pupils

39. The Jewish Studies Department (if the school has one) formulates objectives for all pupils, with specific objectives for Jewish and non-Jewish pupils. For example, Jewish pupils might be expected to read Hebrew and traditional Jewish texts, whereas non-Jewish pupils 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 pupils. 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.

Participation of the Headteacher or Senior Staff in Joint Lesson Observations, and Arrangements for Verbal Feedback

40. When giving feedback to teachers following lesson observations, inspectors do not provide an overall grade for the lesson, nor for the quality of teaching, numerically or in words. If asked, inspectors will provide feedback on the strengths and weaknesses of what they have observed. Inspectors will ensure that this feedback does not constitute a view about whether the teacher is a 'good' teacher or otherwise, nor whether the quality of teaching was 'good' or otherwise, as neither of these will be graded. The feedback is provided in confidence, and staff will be advised that this may not be used by the school for performance management purposes.
41. 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 (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 able to judge the content of a lesson, as well as the general teaching quality and will be invited to provide the initial feedback to the class teacher. 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 and learning and pupils' spiritual development
 - analyse evidence in order to make specific recommendations about 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
 - clarify to the headteacher and Head of Jewish Studies/Education the judgements inspectors are making on the quality of Jewish education and how it might be improved
 - help the headteacher and Head of Jewish Studies/Education and other relevant persons understand the judgements inspectors are making about pupils' Jewish spiritual development, based on the school's intentions.
42. In rare circumstances, where the feedback given by the school's observer demonstrates that there are significant differences of view between him/her and the *Pikuach* inspector regarding the outcome of an observed lesson, there should be a discussion between them after this feedback in order to resolve or explain any discrepancy. Where an inspector has observed a lesson unaccompanied, s/he may or may not provide feedback. In many cases, it may be more effective for inspectors to provide, if required,

an evaluation for teachers of strengths and areas for improvement at specially programmed times. Therefore, at the discretion of inspectors, feedback may take a variety of forms, for example as one to ones, with groups of observed teachers or to whole staff groups.

Meetings of Inspectors with School Leaders

43. The lead inspector will meet the headteacher regularly throughout the inspection, in order to:

- provide updates on emerging issues, including initial general findings about the quality of Jewish education, and to gather further evidence
- allow the headteacher to raise concerns, including those related to the conduct of the inspection, or of individual inspectors
- alert the headteacher to any serious concerns.

44. The inspection team will meet at different points during the course of the inspection. In particular, the team should:

- meet briefly in the middle and at the end of Day 1
- meet with the headteacher towards the end of Day 1 to discuss emerging reactions and findings
- meet at the end of Day 1 to discuss and record emerging findings
- meet at the end of Day 2 to finalise judgements, identify areas for improvement and draw together the key inspection findings
- during Day 2 or by the end of Day 2, if there is evidence that the school might be judged overall or in any key area as 'inadequate' or 'requiring improvement', the lead inspector will alert the headteacher to this possibility. It must be emphasised that final judgements will not be made until the last team meeting at the end of Day 2.

Talking to, and Observing Pupils Outside Lessons

45. Inspectors will ensure that they talk to and observe pupils in a range of situations outside normal lessons to evaluate aspects of their Jewish personal and spiritual development, and their attitudes to Jewish learning. For example:

- at the start and finish of the school day
- during lunchtime, including in the dining hall
- during break times or play times
- during assemblies
- when moving between lessons
- during Jewish enrichment activities, including clubs and activities outside the timetabled Jewish curriculum.

46. Inspectors will take advantage of opportunities to gather evidence from a wide range of pupils, both formally and informally. During informal conversations with pupils, inspectors will ask them about their experiences of teaching and learning, with a special focus on the relevance of learning to their Jewish lives and spiritual development. Inspectors will ensure that all questions are appropriate. They would not expect any school staff to be present during these conversations.

Reaching Final Judgements

47. Inspection activity, including lesson observations, will continue during Day 2 of the inspection. The inspection team will ensure that time is set aside to complete any feedback to staff, and to prepare for the final team meeting and final feedback. The main points for feedback to the school will be recorded during the course of the final team meeting.
48. During the final team meeting, a Summary Evidence Form will be completed. This provides an accurate record of the evidence used to arrive at the final inspection judgements.

Providing Inspection Feedback

49. The on-site *Pikuach* inspection concludes with a final feedback meeting with the school. Those who may attend this meeting include:
- the headteacher and other senior leaders, especially those responsible for Jewish educational provision, agreed by the lead inspector and headteacher
 - for maintained schools, the chair of the school's governing body and as many governors as possible, especially those responsible for the school's Jewish educational provision
 - for academies, including academies that are part of a Multi Academy Trust (MAT), the chair of the Board of Trustees and as many trustees as possible
 - in an academy that is part of a MAT, the CEO, their delegate or an equivalent person.
50. The lead inspector will ensure that it is clear to the headteacher, those responsible for governance and all attendees:
- about the provisional grades awarded for each key judgement. The lead inspector must give sufficient detail to enable all attendees to understand how judgements have been reached, and for those responsible for governance of the school to play a part in starting to plan ways to tackle any areas for improvement in the school's Jewish educational provision
 - that the grades may be subject to change as a result of quality assurance procedures or moderation, and therefore must be treated as restricted and confidential to the relevant senior personnel, as determined by the school. The grades may be shared with school staff and those responsible for the governance of the school, irrespective of whether they attended the meeting, as long as they are clearly marked as provisional and subject to quality assurance. Information about the inspection

outcomes may be shared more widely only when the school receives a copy of the final inspection report¹

- that the main findings of the inspection, and the main points provided orally in the feedback, subject to any change, will be referred to in the text of the report. However, the text of the report may differ slightly from the oral feedback
- that on receipt of the draft report, the school must ensure that this is not shared with any third party outside those with specific responsibility for the governance of the school, nor published under any circumstances
- that the headteacher is invited and encouraged to complete the post-inspection survey
- that there is a procedure for making a complaint about the inspection
- that if the school is being placed in the category of ‘inadequate’, they may make comments on the judgements in the draft report during the quality assurance process. That is, they are not limited in this case to factual accuracy comments.

After the Inspection

Arrangements for Publishing the Report

51. The lead inspector is responsible for writing the 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.
52. Inspection reports will be quality assured before *Pikuach* sends the draft copy to the school. The draft report is restricted and confidential to the relevant personnel, as determined by the school. It must not be shared or published.
53. The school will be advised 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 amend the report as appropriate.
54. Schools will usually receive an electronic version of the final report within 20 working days after the end of the inspection. In most circumstances, the final report will be published on *Pikuach*'s website within 30 working days. *Pikuach* will tell the school the publication date when the final report is sent. Schools should not publicise their results before their report is published on the *Pikuach* website.
55. Once the school has received its final report, it is required to take such steps as are reasonably practical to ensure that all parents or carers of pupils registered at the school receive a copy of the report within five working days. The report will be published on *Pikuach*'s website after that.
56. 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 school and published on *Pikuach*'s website.

¹ The term ‘report’ is used to describe the formal written outcome of the inspection

The Inspection Evidence Base

57. The evidence base for the inspection will be retained in line with *Pikuach's* retention and disposal policy. This is usually six years from publication of the report.

Quality Assurance

58. All inspectors are responsible for the quality of their work. The lead inspector must ensure that inspections are carried out in accordance with the principles of inspection and the *Pikuach* Code of Conduct which stipulates that:

- inspectors must uphold the highest professional standards in their work, treating all those they meet with courtesy, respect and sensitivity
- inspectors will have declared in advance any actual and/or perceived conflicts of interest, and will have no real or perceived connections with the school that could undermine their objectivity
- inspectors will evaluate objectively, be impartial and inspect without fear or favour
- inspectors will base all evaluations on clear and robust evidence
- inspectors will report honestly and clearly, ensuring that judgements are fair and reliable
- inspectors will take all reasonable steps to prevent undue anxiety and minimise stress
- inspectors will act in the best interests and well-being of service users, prioritising the safeguarding of children and learners at all times
- inspectors will maintain purposeful and productive dialogue with those being inspected, and communicate judgements sensitively, but clearly and frankly
- inspectors will respect the confidentiality of information, particularly about individuals and their work
- inspectors will respond appropriately to reasonable requests.

59. *Pikuach* will monitor the quality of inspections through a range of formal processes, including visits to schools by senior *Pikuach* inspectors during an inspection. Quality assurance can also be undertaken by monitoring inspections remotely. *Pikuach* may also evaluate the quality of an inspection evidence base. The lead inspector is responsible for feeding back to team inspectors about the quality of their work and their conduct.

60. All schools are invited to participate in an online post-inspection evaluation in order to contribute to inspection development.

Part 2

The Evaluation Schedule - How Schools Are Judged

61. 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.
62. The evaluation schedule must be used in conjunction with the guidance set out in Part 1 of this Handbook: *How Maintained Schools Are Inspected* (**Page 7**). Inspectors interpret grade descriptors in relation to the context of the school and pupils' age, stage and phase of their education.
63. Inspectors make judgements on the following:

Three Key Areas:

1. **The Quality of Jewish Education**
2. **Jewish Personal and Spiritual Development**
3. **Leadership and Management**

64. These key judgments will then contribute to the overall judgement on the school's efficiency and effectiveness in its provision of Jewish education, enabling inspectors to reach their final judgement.

Overall Effectiveness

65. In reaching its overall judgement, *Pikuach* also looks beyond the formal classroom to establish how effectively a school ensures its intended Jewish ethos permeates the entire educational experience, and impacts on pupils' attitudes and spiritual development.
66. Jewish schools often differ in their approach to Jewish education. Depending upon a school's denominational allegiance and parental expectations, there may be subtle differences in the definition of what constitutes a Jewish ethos. However, despite differences in religious outlook, all Jewish schools subscribe to fundamental Jewish values, which in turn help to shape their distinctive character and ethos.
67. Where the school has an early years phase or a sixth form, inspectors should evaluate and report on the overall effectiveness of the Jewish Studies/Education provided.
68. In reaching a judgment on 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.

Reaching a Judgement of ‘Outstanding’ in Any of the Three Key Areas

69. This handbook introduces a new method of evaluating whether a school is ‘outstanding’ in any one of the key judgement areas. ‘Outstanding’ is a challenging and exacting judgement. In order to reach this judgment in a key area, inspectors will determine whether the school securely and consistently meets the descriptors for ‘Good’ under that judgement, in addition to meeting some of the descriptors listed in ‘Outstanding’.

Reaching a Judgement of ‘Good’, ‘Requires Improvement’ or ‘Inadequate’ in Any of the Three Key Areas

70. A judgement of ‘good’, ‘requires improvement’ or ‘inadequate’ will follow the best fit approach. Inspectors will consider whether the school is most closely aligned to the descriptors set out under ‘Good’. If the school is generally good or outstanding, yet falls short of attaining some of the descriptors set out under ‘Good’, then provided it shows evidence of having taken steps to improve the situation, this should not prevent a judgement of ‘Good’. A school will require improvement if it is not good in any key area, or if some of the descriptors listed under ‘Requires Improvement’ apply for that key area. A school will be judged ‘Inadequate’ under a key area if it requires improvement, and in addition, two or more of the ‘inadequate’ descriptors apply.

Reaching a Judgment on Overall Effectiveness

71. Inspectors must use all their evidence to evaluate what it is like to attend the school. In making their judgements about a school’s overall effectiveness in providing Jewish education, inspectors will consider whether the standard of Jewish education is good, or whether it exceeds good and is outstanding. If it is not good, inspectors will consider whether it requires improvement or is inadequate.
72. In judging the overall effectiveness, inspectors will consider evidence from all the three key judgements.
73. In coming to each of these key judgements, inspectors will also draw on evidence from the inspection of any provision for early years or sixth-form, and consider its impact in the wider context of the school.

Grade Descriptors for Overall Effectiveness

Outstanding	Good	Requires Improvement	Inadequate
The Quality of Jewish Education is graded 'Outstanding'	The Quality of Jewish Education is graded at least 'Good' and other Key Areas are graded 'Outstanding' or 'Good'	Any of the three Key Areas are graded 'Requires Improvement'	Any of the three Key Areas are graded 'Inadequate'
AND Other Key Areas are graded 'Outstanding' or 'Good with Elements of Outstanding'	OR A Key Area is graded 'Requires improvement' but the school is already improving in this area, while the quality of Jewish Education is 'Good with elements of Outstanding', and the remaining Key Area is at least 'Good'	OR One Key Area is graded 'Inadequate', but the other two Key Areas, including the Quality of Jewish Education, are 'Outstanding' or 'Good'	AND / OR Safeguarding is ineffective

Notes on the Grade Descriptors:

74. **Overall Effectiveness will be graded 'Outstanding'** if the quality of Jewish Education is outstanding. Other key judgements are likely to be 'outstanding' or 'good' with elements of 'outstanding'.
75. **Overall Effectiveness will be graded 'Good'** if the quality of Jewish Education is at least 'good'. Other key judgements are likely to be 'good' or 'outstanding'. In exceptional circumstances, a key judgement area may require improvement, but if there is convincing evidence that the school is improving this area sustainably and securely, the school may be judged as 'good'.
76. **Overall Effectiveness will be graded 'Requires Improvement'** if the school requires improvement in any of the key judgements. However, if the quality of Jewish Education is 'good' with elements of 'outstanding', and another key area is at least 'good', the school may be judged as 'good' despite requiring improvement in one key area.
77. **Overall Effectiveness will be graded 'Inadequate'** if any one key judgement is inadequate, and/or safeguarding is ineffective. However, if the other two key

judgments, including the quality of Jewish Education, are ‘good’ or ‘outstanding’ the overall judgement will be ‘requires improvement’.

DRAFT

Key Area 1: The Quality of Jewish Education

78. Inspectors take a rounded view of the quality of Jewish Education that the school provides to all pupils, including disadvantaged pupils, able pupils and pupils with SEND.
79. Inspectors consider the extent to which the school's Jewish curriculum sets out the knowledge and skills that pupils will gain at each stage (*intent*). They also consider the way the Jewish curriculum is taught and assessed to support pupils to build their Jewish knowledge, and to apply that knowledge as skills (*implementation*). Inspectors consider the outcomes that pupils achieve as a result of the Jewish education they have received (*impact*).
80. Inspectors do not grade *intent*, *implementation* and *impact* separately. They reach a single graded judgement for the quality of Jewish Education, by drawing on all the evidence they have gathered, and by using their professional judgement.

1.1 Intent

81. The Jewish curriculum sets out the aims of a programme of Jewish education. It also sets out the structure for those aims to be implemented, including the Jewish knowledge and skills to be gained at each stage. It enables the evaluation of pupils' Jewish knowledge, skills and reflective thinking against those expectations.
82. It is clear what end points the Jewish curriculum is building towards, and what pupils need to know, and to be able to do, in order to reach those end points.
83. The school's Jewish curriculum is planned and sequenced so that new knowledge and skills build on what has been taught before
84. The Jewish curriculum remains as broad as possible for as long as possible.

1.1.1 Sources of Evidence Specific to Curriculum Intent

85. Details of evidence used are in the Grade Descriptors on Pages 27- 30.
86. Inspectors bear in mind that developing and embedding an effective Jewish curriculum takes time, and that leaders may be only part way through the process of adapting or redeveloping a curriculum. This is taken into consideration when evaluating intent, and judging the holistic quality of Jewish Education.
87. Inspectors consider the religious and spiritual backgrounds of pupils served by the school, and the way these are reflected in documents or informal guidance that the leaders use in their Jewish curriculum planning. Inspectors will not request materials to be produced or provided in a specific format for inspection.
88. Inspectors draw evidence about the school's Jewish curriculum intent principally from discussion with senior and Jewish subject leaders.
89. Inspectors explore:
 - how leaders have considered the end points that the Jewish curriculum is building towards; what pupils are expected to be able to know and do at those end points, and the way the Jewish curriculum has been planned accordingly

- how leaders have ensured that the Jewish curriculum contains content that has been identified as most useful
- how leaders have ensured that this content is taught in a logical progression; systematically and explicitly enough for all pupils to acquire the intended Jewish knowledge and skills, in addition to promoting their wellbeing.

1.2 Implementation

90. Inspectors primarily evaluate the way the Jewish curriculum is taught at subject and classroom level.
91. Important factors in the way, and how effectively, the Jewish curriculum is taught and assessed are that:
 - teachers enable pupils to understand key Jewish concepts, present information clearly, and encourage appropriate discussion, while checking pupils' understanding
 - the Jewish curriculum is designed and delivered in a way that enables pupils to transfer key Jewish knowledge to long-term memory.

1.2.1 The School's Use of Assessment

92. Inspectors evaluate the way assessment is used in the school to support the teaching of the Jewish curriculum, and to add value without increasing teachers' workloads.
93. Recorded assessment data should be fit for purpose: systematic, accurate and accessible, without being onerous for staff or wasteful of time and resources.

1.2.2 Sources of Evidence Specific to Curriculum Implementation

94. Details of evidence used are in the Grade Descriptors on Pages 27 - 30
95. Inspectors gather evidence about the school's implementation of its intended Jewish curriculum through:
 - discussions with teachers of Jewish subjects about their knowledge, pedagogy and assessment skills, and, where there are gaps in any of these, what support is provided
 - observations of, and interviews with, pupils and classes that are following this curriculum, including scrutiny of pupils' work.
96. Inspectors ensure that they gather a variety of evidence in relation to the same sample of pupils. Inspectors also ensure that the samples of pupils chosen by the school are sufficient to enable them to reach a valid and reliable judgement on the school's quality of Jewish Education.

1.3 Impact

97. Inspectors focus not only on what pupils have learned, but also on the impact their learning has had on their personal conduct and their emotional and spiritual development.
98. Inspectors are aware that pupils' motivation to be involved in Jewish practice and lifestyle may be influenced by factors outside the school, eg their family, their peers and the media.
99. Inspectors ascertain the way the school's Jewish curriculum (adapted, if necessary, for pupils with various backgrounds) has impacted on pupils' achievements, attitudes and values as Jewish people.

1.3.1 Sources of Evidence Specific to Curriculum Impact

100. Details of evidence used are in the Grade Descriptors on Pages 27- 30
101. Inspectors gather evidence from the following:
 - first-hand evidence of the way pupils are progressing in their learning and attitudes, from interviews, observations and work scrutiny
 - discussions with pupils about what they remember of the content they have studied, their educational experiences and their reflections on the impact these have had on them.

Grade Descriptors for the Quality of Jewish Education

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

Outstanding (1)

The school meets all the criteria for a good quality of Jewish education securely and consistently. In addition, some of the following applies:

Intent

- The school’s Jewish curriculum intent is strong. It provides memorable experiences and rich opportunities for high-quality learning for all pupils, including those with additional needs and those from different religious backgrounds.
- It is evident that teachers have a firm and common understanding of the school’s Jewish curriculum intent, and what it means for their practice.
- The Jewish curriculum, as well as other studies, enhances pupils’ spiritual development and their well-being.

Implementation

- The school’s implementation of the Jewish curriculum is consistently strong. It contributes well to fostering pupils’ commitment to continued Jewish study, and their involvement in the community.
- The work given to pupils, over time and across the school, consistently matches the aims of the Jewish curriculum. Teachers use their understanding of how pupils learn, and ensure that pupils from different backgrounds are able to engage with, and relate to, elements of the curriculum in a way that is meaningful to them at their stage of learning.

Impact

- The impact of the Jewish curriculum is strong. The great majority of pupils are enthusiastic learners, displaying:
 - a thirst for learning
 - active participation in both formal and informal Jewish learning
 - an ability to share meaningful insights.
- Pupils, including those with SEND, consistently achieve highly.
- Pupils display qualities of leadership in Jewish religious, charitable or social activities.
- Pupils are well prepared for the next stage of their Jewish lives. Where appropriate, they are aware of, and keen to seek, opportunities to further develop their Jewish learning and practice.

Good (2)

Intent

- The school has adapted or constructed a curriculum for Jewish education that is appropriately crafted and understood, so that it can be taught to pupils with various interests and educational needs, enabling them to identify as Jews, connect with Judaism and participate in Jewish life.
- The school's curriculum for Jewish education is coherently planned and sequenced to provide Jewish knowledge and skills for future learning and communal involvement. It enables pupils to apply what they know, and can do, with increasing confidence and independence.
- The Jewish, and where applicable, the Hebrew language curriculum enhances the Jewish ethos of the school.
- The Jewish curriculum encourages well-organised, imaginative and effective opportunities for learning through a broad range of experiences which contribute well to the pupils' Jewish knowledge, skills, spiritual development and well-being.
- The school day and curriculum, both formal and informal, promote some cross-curricular links between Jewish and secular subjects.

Implementation

- Teachers have good knowledge of the Jewish lessons they teach. They often use high quality resources that inspire and contribute to pupils' good progress in Jewish education.
- Teachers have appropriately high expectations of pupils, and plan activities and lessons that deepen and build on previous Jewish knowledge and understanding.
- Teaching in Jewish education is consistently good. Teachers ensure that most pupils, including those with SEND and additional needs, are making good progress and achieving well over time.
- Teachers consistently check pupils' understanding, and provide appropriate feedback which enables pupils to make progress and gain confidence.
- The school's assessment of pupils' Jewish knowledge and understanding is effective. It does not unnecessarily burden staff or pupils, and is used well to inform teaching.
- There are opportunities for staff to engage with pupils to reflect on and discuss spiritual ideas, as well as pupils' well-being.
- Teachers create a positive environment that allows pupils to focus on their Jewish learning in an atmosphere of respect and inclusion, irrespective of their background, gender, religiosity and culture. This promotes among pupils a positive attitude towards Jewish education and learning.
- The great majority of Jewish education lessons and informal activities engage pupils' interest, enables them to reflect and encourages them to do well.

- The work given to pupils is challenging, and matches the aims of the Jewish curriculum. Where homework tasks are set, these contribute well to pupils' progress in Jewish learning.
- Where Hebrew reading is taught, it is approached sequentially and with rigour, which helps to develop pupils' fluency, accuracy and confidence in reading, according to their levels of ability.
- Teaching ensures that progress in Jewish subjects is rarely hampered by pupils' inability to engage adequately with Hebrew text.
- Extra-curricular and informal Jewish learning opportunities are varied, have a high take-up across most groups of pupils, and are much enjoyed.

Impact

- Pupils develop detailed Jewish knowledge and skills across the Jewish curriculum, and as a result, achieve well in relation to their previous learning and experiences. Taking account of their starting points, most pupils are generally confident and display good Jewish knowledge, skills and understanding appropriate to their age, ability and background.
- Pupils develop some of the following skills in Jewish Studies/Education: enquiry, analysis, interpretation, evaluation, reflection and curiosity.
- The majority of pupils, including those in the sixth form and the early years foundation stage, make sustained progress in most aspects of the Jewish curriculum.
- Where applicable, standards of Hebrew literacy are good, and support other areas of Jewish learning.
- Where applicable, standards of Modern Hebrew are commensurate with the school's aims and objectives.
- Pupils can articulate spiritual insights and engage in self-reflection.
- Pupils, including those with SEND, have the Jewish knowledge and skills they need for the next stage of their life in the Jewish community including, where appropriate, opportunities to further develop their Jewish learning and practice.

Requires improvement (3)

Jewish education provided by the school is not 'Good'. For example:

- Assessment does not accurately reflect pupils' ability and achievements in Jewish education.
- Pupils are taught some knowledge and practices of Judaism, but not how to reflect on their meaning and purpose.

- Pupils' achievements in one or more areas of the school's defined Jewish curriculum show weaknesses. For example, many pupils have not acquired knowledge, understanding and skills including, where applicable, the ability to read, write or understand Hebrew.
- In some year groups, there is too much variation in the quality of pupils' learning and engagement with Jewish education.
- While some learners benefit from Jewish curricular provision, those needing either reinforcement or more challenging learning activities, are insufficiently stimulated. This may be reflected in a negative attitude toward Jewish learning.

Inadequate (4)

Jewish education is likely to be inadequate if any one of the following applies:

- The school's curriculum for Jewish Studies/Education curriculum has little or no structure or coherence.
- Pupils experience a series of Jewish lessons that do not build their Jewish knowledge, skills, understanding or spiritual insights.
- Pupils' progress in Jewish Studies/Education is consistently lower than might reasonably be expected, allowing for their different starting points. Their progress shows little or no improvement, indicating that pupils are underachieving considerably, or show little interest in Judaism.
- Teaching is frequently of poor quality.
- The range of Jewish topics and experiences is too narrow, and does not prepare pupils for the opportunities, responsibilities and experiences of life in an inclusive Jewish community.
- Pupils with special educational needs and/or disabilities (SEND) do not benefit from good-quality Jewish education. Staff's expectations of them are low or inappropriate, their needs are not accurately identified or being met and they are not making satisfactory progress.

Key Area 2: Jewish Personal and Spiritual Development

Inspection judgements on pupils' Jewish Personal and Spiritual Development are based on the school's intended outcomes. It would therefore be helpful for inspectors to seek a brief statement from the school about which spiritual insights and attitudes it wishes to develop in pupils. **Appendix 1** provides suggestions of statements from which schools may select, and to which they may add. **Appendix 2** provides non-prescriptive examples to clarify what is meant by 'spiritual development' and ideas for teachers to implement.

2.1 Sources of Evidence Specific to Jewish Personal and Spiritual Development

Details of the evidence inspectors use can be found in the Grade Descriptors on Pages 33-35

102. Inspectors should explore the extent to which:

- pupils develop personal insight into Jewish values and Jewish life, and understand the values shared and agreed within Jewish and general society
- pupils develop the skills and personal qualities necessary for living and working together as a community within a Jewish school
- pupils develop the skills and personal qualities necessary for understanding their own Jewish culture and elements of other cultures locally and globally
- the school's vision and ethos impact on the approach to the belief in God within school life and the curriculum
- the Jewish curriculum promotes personal growth and well-being
- there are opportunities for prayer and reflection
- Jewish beliefs inform pupils' perspective on life, and promote respect for the feelings and values of those of other faiths and beliefs
- pupils enjoy learning about their Jewish faith and heritage, and about the faith and heritage of others in the world around them
- pupils experience the use of imagination and creativity in their Jewish learning
- pupils are provided with the tools and skills to engage with Jewish spiritual experiences in school, such as *tefillah*, *Shabbat* and festival celebrations.

103. Inspectors gather evidence to evaluate Jewish Personal and Spiritual Development through:

- pupil interviews to ascertain their responses to situations, or discussions involving emotional and spiritual matters and their level of spiritual development
- pupils' views about their Jewish education; what they have learned from it and their experience of teaching and learning over time.

Inspecting *Tefillah*

104. In the past, many pupils have indicated to inspectors that they are unsure of the meaning of the *tefillot* they recite. Inspectors will expect to interview pupils at an appropriate time during the inspection to establish the extent to which they:

- find the *tefillah* experience meaningful and understand what they are saying – not necessarily a word-for-word translation, but a general sense of the meaning of a particular prayer
- would feel prepared or confident to lead *tefillah* themselves.

2.1.1 Evaluating Pupils' Social, Moral and Cultural Development

105. Inspectors gather evidence to evaluate pupils' social, moral and cultural development by looking at the following:

106. Social

- whether the school fosters positive relationships based on distinctively Jewish values between all members of the school community
- whether there is interest in, and understanding of, the way in which Jewish and other communities function at a variety of levels
- whether pupils have a balanced understanding of their responsibility with their own Jewish community, as well as their connection with the wider community

107. Moral

- whether the shared values of the school are explicitly in line with Jewish values
- whether pupils can recognise the difference between right and wrong from a Jewish viewpoint, and are ready to apply this understanding in their own lives
- how well the school promotes self-esteem, good work attitudes and mutual support based upon its distinctive approach to Jewish values.
- when evaluating moral dilemmas, whether pupils reference their Jewish learning as a guide for making decisions, and can understand the relationship between the Jewish moral code and those of others.

108. Cultural

- whether pupils understand and appreciate the wide range of cultural influences that have shaped their own Jewish heritage and practices.
- whether the school explores and understands cultural diversity within the Jewish religious heritage.
- The extent to which pupils understand, respect and celebrate cultural diversity, as indicated by their attitudes towards different religious, ethnic and socio-economic groups within local, national and global Jewish communities, and general communities.

Grade Descriptors for Jewish Personal and Spiritual Development

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

Outstanding (1)

The school meets all the criteria for ‘good’ in Jewish Personal and Spiritual Development securely and consistently. In addition, some of the following applies:

- The way the school goes about developing pupils’ Jewish character and values is exemplary, and is worthy of being disseminated widely as an example to other schools.
- The school provides rich experiences in a coherently planned way, through both the formal and informal curriculum; extra-curricular activities, links with the community and other organisations, or through voluntary work.
- The school ensures consistently high participation in extra-curricular activities that offer personal or spiritual fulfilment. Those from disadvantaged backgrounds are included, so that all can benefit from opportunities and experiences that contribute to their personal and spiritual fulfilment.
- Members of staff are good role models for pupils’ personal behaviour, attitude and spiritual development.
- Members of staff maintain mutually respectful relationships with their pupils which enhance the pupils’ spiritual development.
- The behaviour of most pupils in each age group towards adults, peers and other pupils, is exemplary at all times.
- Most pupils exhibit a keen awareness of the spiritual, and display high levels of personal conduct.

Good (2)

- The curriculum extends beyond the academic. It provides for pupils' broader development, including their spiritual, moral, social and cultural development.
- The provision aimed at Jewish spiritual development supports pupils in building their Jewish character and values. For instance, collective worship, communal, charitable or religious activities offer increasing levels of challenge, insight and understanding in line with pupils' intellectual, emotional and spiritual growth.
- The Jewish curriculum and the school's wider work support pupils in developing resilience, confidence, independence and an ability to lead a safe, healthy and purposeful lifestyle. The curriculum helps them to know how to keep physically and mentally healthy, and spiritually alive.
- The school equips pupils with the resources to be able to respond safely to threats present in modern society, especially those emanating from social media, or associated with anti-Semitism and/or anti-Israel bias.
- The school prepares pupils for life in the Jewish and wider community by developing their understanding of fundamental Jewish values. For example, being responsible active citizens, who contribute positively to the Jewish and wider community, showing respect and sensitivity to others, regardless of their religious and cultural backgrounds and lifestyles, and to members of other faiths, or none.
- Pupils are able to articulate Jewish knowledge and spiritual insights, and the way these impact on their daily lives.
- Most pupils respond well and thoughtfully to experiences that develop their Jewish spiritual, moral, social and cultural values.
- The great majority of pupils behave well.
- Pupils respond well to the school's expectations of them in terms of personal conduct and Jewish learning.
- Pupils with identified behavioural difficulties do not impact negatively upon the experiences of other pupils at school.

Requires Improvement (3)

Jewish personal and spiritual development in the school is not good OR some of the following apply:

- Pupils' Jewish spiritual or moral development is not sufficiently advanced by the provision or personal examples they are offered in school.
- Many pupils are not inspired by the school's approach to SMSC, or by daily acts of collective worship. This may be reflected in some poor pupil behaviour, or lack of engagement with many of the Jewish values espoused by the school.
- For a significant minority of pupils, there is an insufficient match between the school's intended Jewish ethos and parental views, practices or expectations. There is some alienation from Jewish values among a significant minority of pupils which is not addressed. This leads to confusion and a lack of pupils' engagement with spiritual matters.
- There is some poor pupil behaviour, both in and outside the classroom.

Inadequate (4)

Jewish Personal and Spiritual Development is likely to be graded inadequate if it requires improvement, and any one of the following applies:

- A significant number of pupils do not understand how to, or why, they should live positive Jewish lives, and the school is doing little or nothing to redress this.
- School staff, through their words, actions or influence, directly and/or indirectly undermine, or fail to promote, the school's avowed Jewish values.
- Some school leaders effectively undermine the tolerance of, and sensitivity to, the views and beliefs of others. This influences pupils' attitudes or behaviour.
- There are shortcomings in the behaviour of many pupils from various age groups towards adults or other pupils during Jewish Studies/Education lessons, or outside the classroom.

Key Area 3: Leadership and Management

109. The judgement on leadership and management is based on the way the school leaders, managers and those responsible for governance ensure that the school's Jewish Education has a positive impact on its pupils. Important factors include:

- leaders' and governors' vision and ambition for the school in relation to its Jewish education, and the way 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 grounded in Jewish values, so that *Derech Eretz* (Respect) and courtesy are the norm among pupils and staff
- the rigour and accuracy of self-evaluation, and how well it leads to planning that secures continual improvement in Jewish education
- the evaluation of the Jewish Studies/Education curriculum, its breadth and balance
- the way 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
- the way the school prepares pupils for both a Jewish life and life in modern Britain; promoting 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 taken by leaders, including governors, to secure and sustain improvements to teaching, learning and assessment in Jewish education
- the way leaders, including governors, ensure that the school has a motivated, respected and effective teaching staff to deliver high quality Jewish education and spiritual development for all pupils
- the quality of continuing professional development for teachers of Jewish Studies/Education at the start and throughout their careers
- the way leaders, including governors, use performance management to promote effective practice across the school
- the way leaders, including governors, track the progress of groups of pupils to ensure that none underachieve, and how 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.

3.1 Sources of Evidence Specific to Leadership and Management

Details of evidence used can be found in the Grade Descriptors below.

110. Inspectors explore:

- the importance placed by leaders on Jewish education, for example resources, time allocation, drive for improvement
- the value placed on the Jewish dimension of the school’s curriculum, and on pupils’ emotional wellbeing
- evidence provided by the school or parents that demonstrates the effectiveness of the school’s provision
- the way leaders and managers respond to concerns raised by staff or parents
- the role played by leaders in promoting and supporting pupils’ well-being and spiritual development.

Grade Descriptors for Leadership and Management

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

Outstanding (1)

The school meets all the criteria for ‘good’ in Leadership and Management securely and consistently. In addition, some of the following applies:

- The leadership of the school articulates and communicates the essence of the school, a commitment to high standards of work and to pupils’ Jewish spiritual development and wellbeing. They have developed with their staff a shared clarity of where they want the school to be beyond the short term.
- Leaders ensure that teachers receive focused and highly effective professional development. Teachers’ pedagogy consistently builds and develops over time, and this consistently translates into improvements in the teaching of the Jewish curriculum.
- The Head of Jewish Studies/Education models excellent practice in academic and spiritual matters, and works successfully to monitor, improve and support teaching; encouraging the enthusiasm of staff and challenging their efforts and skills to good effect.
- Staff consistently report high levels of support for issues of well-being.
- 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.

Good (2)

- Leaders, including governors, have a clear and ambitious vision of Jewish education and pupils’ spiritual development and wellbeing. This is generally realised through strong, shared values, policies and practice.
- The Senior Management Team focuses on improving teachers’ subject, pedagogical and content knowledge, and their ability to deliver spiritually rich lessons and experiences that enhance Jewish education.
- The Senior Management Team ensures that issues raised by self-evaluation of provision for Jewish education and spiritual development are convincingly addressed by effective strategies for improvement. This maintains a strong focus on meeting the needs of all learners.
- Governors systematically challenge senior leaders, including the Head of Jewish Studies/Education, to ensure an effective and fair deployment of staff and resources, so as to secure good outcomes for every group of pupils in their Jewish education, including those who are very motivated or able, disadvantaged or with

SEND.

- The Head of Jewish Studies/Education and other leaders in the department aim to ensure that all pupils successfully complete their Jewish programmes of study by applying highly effective systems and structures to monitor and track pupil progress. They provide the support for staff to make this possible.
- Leaders engage with those involved in Jewish education and take account of the pressures placed upon them. They manage staff in a constructive and realistic way, and establish effective systems to recruit, train (if necessary), reward, support and challenge staff members to ensure good quality Jewish education.
- Leaders and managers ensure that teacher expectations in Jewish Studies /Education are appropriately high and differentiated according to pupils' capabilities and interests.
- Leaders engage effectively with pupils, parents and all key stakeholders to promote the school's vision for Jewish education.

Requires Improvement (3)

Leadership and Management are not good OR for example:

- Leaders, including governors, have only a limited awareness of how Jewish values might impact on some aspects of school life.
- Leaders, including governors, may articulate the school's priorities as a Jewish school, but 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 may be implicit in aspects of school life, but leaders do not make them explicit. As a result, learners and staff may regard the school as a Jewish school, but they can rarely identify any impact the school has made on pupils' spiritual, social, moral and cultural development, or on pupils' well-being.
- There are insufficient attempts by the school's leadership to involve parents and the wider community in the Jewish life of the school.

Inadequate (4)

Leadership and Management are likely to be inadequate if one or more of the following applies:

- The school generally lacks the capacity for improving the quality of Jewish education, improving the personal development and behaviour/attitudes of pupils, or where improvement in these areas is too slow.
- Leaders are not doing enough to tackle weaknesses in the school such as poor teaching, learning and assessment in relation to Jewish education, and pupils' personal and spiritual development.
- Leaders are not aware of, or are not taking effective action to stem, the decline in the attainment or progress of disadvantaged pupils.
- Safeguarding is ineffective in some aspects of Jewish education which gives serious cause for concern, or insufficient action has been taken to remedy weaknesses following a serious incident.
- The school's self-evaluation of its Jewish education lacks rigour, and does not present an accurate analysis of its strengths and weaknesses.
- There are few robust systems or structures to ensure good quality Jewish Studies/Education teaching, or the monitoring of learning.
- There is a lack of confidence and direction amongst those engaged in Jewish education, or pupils' personal development.

Inspecting Hebrew Literacy and *Ivrit*

Pikuach inspection reports reveal that early years provision in the teaching of Hebrew reading is generally good. However, as children move through the key stages, their ability to read or decode Hebrew tends, for many, to decline as Jewish Studies becomes a broader and more demanding subject. Lessons devoted specifically to the teaching of Hebrew reading become less common, especially at the secondary phase, where schools face an influx of pupils from a range of primary schools, and with different levels of reading ability. The decline in Hebrew reading is accelerated by the demands of GCSE Judaism and the demand to devote 25% of Religious Education subject time to the teaching of an alternative religion.

Some schools may argue that as they do not specifically teach Hebrew reading, it would therefore be unfair for *Pikuach* to inspect it. However, if these schools teach biblical text in its original Hebrew, and conduct their *tefillot* in Hebrew, they need to show *Pikuach* how they would enable pupils to access texts effectively, and engage in *tefillah* meaningfully, without offering at least a reasonable level of support for Hebrew literacy.

When making the key judgements in schools that teach Biblical Hebrew, and conduct *tefillot* in Hebrew, *Pikuach* inspectors will pay particular attention to the teaching of Hebrew literacy, including reading, as a factor in advancing pupils' achievement in their Jewish education

During inspections of both primary and secondary schools, inspectors must listen to, among others, lower-attaining pupils read Hebrew, and discuss their reading with them. Inspectors will listen to the weakest readers in all key stages. This is to find out how effectively the school teaches Hebrew reading and, in particular, how well the school is teaching its weakest readers.

Many schools have indicated that they would prefer their *Ivrit* programmes to be inspected by Ofsted under the banner of Modern Foreign Languages. *Pikuach* will not inspect *Ivrit* unless requested to do so by the school.

APPENDIX 1

Jewish Spiritual Development - STATEMENTS

A.

Acknowledging the Divine: the Connection between God and our World

The extent to which pupils are aware that there is something beyond the physical world.

For pupils aged 4 – 9 years old:

- Beginning to recognise God in a meaningful way. Articulating feelings of happiness, well-being, friendship, good behaviour.
- Connecting experiences in their lives to something that cannot be perceived by their senses.
- Wanting to give thanks to something greater than themselves.
- Becoming aware of experiences in their lives that could be linked to examples of God connecting with the world.
- Appreciating that a spiritual impetus drives their own natural wish to be helpful in the natural world, eg to people, animals and plants.

For pupils aged 10 – 18 years old:

- Recognising that the world and humankind are not merely physical phenomena, but involve something beyond the physical.
- That Judaism acknowledges God as the Creator and Sustainer of the Universe.
- Understanding that world history and their own life stories emanate from God, but that humans can make important choices that affect these. Conversely, understanding that the Divine in history, nature and all human lives may affect their own life choices, moral beliefs and behaviour.
- Appreciating that a spiritual impetus drives their own natural wish to be helpful in the natural world, eg to people, animals and plants.
- Acknowledging that there are deep questions to be explored about the world and history.

B.

Awareness of the Spiritual in all Humankind: the Connection between Human Beings

The extent to which pupils are aware that all humans, irrespective of faith, can make the world around them safe, pleasant and comfortable.

For pupils aged 4 – 9 years old:

- Realising that their actions can give rise to certain feelings in others; for example, happiness, pain, gratitude, envy.
- Awareness of their own feelings, and the feelings of others.
- Demonstrating emotionally intelligent reactions to their own and others' joy, success, elation; or concern, sadness, distraction.
- Treating others graciously and with consideration.
- Wishing to apply learned traits, eg building on the kindness and care they receive, in order to care for others.
- Engaging in *chesed*, *tzedakah*, forgiveness, empathy and patience towards others.
- Wanting to be part of creative action to heal/make feel better, to mend things, to help learn.
- Wanting to get involved in activities that show that these are possible on their level.
- Justify their attitudes and behaviour through Jewish religious values (upper primary).
- Show an ability to reflect deeply about what they are learning (upper primary).
- Demonstrating resilience in the face of adversity.

For pupils aged 10 – 18 years old:

The extent to which pupils are aware that all humans, irrespective of faith, can experience and express spiritual insights and values that determine their actions.

- Recognising that human beings have a spiritual dimension (God's image) and may get close to God.
- Recognising that the wonder of human creative genius is expressed in the sciences, arts, philosophy, technology, etc
- Acknowledging that human beings have the potential and duty to preserve and improve the world.
- Acknowledging that human beings have the potential and duty and to bond with, and show empathy and respect for, all other humans, even when in disagreement
- Recognising that all human beings have some freedom of choice, are expected to adhere to a minimal code of behaviour and are held responsible for their conduct in life, whether or not they practise any religious faith.

- Displaying humility and selflessness in attitude and conduct; recognising that such values are essential to bonding individuals into communities, and exercising responsibility.

Showing an ability to reflect deeply about what they are learning.

- Demonstrating resilience in the face of adversity.

C.

Experiencing Awe and Wonder at the World Around Them

The extent to which pupils experience awe and wonder when observing the world and its history, rather than attributing these to random factors, and the extent to which they want, and are able to, sustain such feelings.

For pupils aged 4 – 9 years old:

- Trying to connect things that are beyond the simply physical, eg considering events and the wonders of the world in their own lives.
- Appreciating nature, caring for it, having fascination for it, and expressing their admiration for it verbally or in other creative ways.
- Talking about things, events and personalities that moved them, and progressing to realise that some questions about life and the world are hard to answer.
- Gaining fresh insights by studying Jewish heritage and discussing what life would be like without it, for Jewish people and others (from age 7+).
- Showing appreciation, gratitude or wonder (for example at waking up, being alive and eating food) through *tefillah*, speech, deeds, music, art or movement.
- Beginning to know, understand or be aware of Jewish blessings, and how they could use them.

For pupils aged 10 – 18 years old:

- Appreciating nature, caring for it, having a fascination for it, and expressing their admiration for it verbally or in other creative ways.
- Expressing gratitude, awe or wonder, for example through *tefillah*, speech, deeds, music, art or movement.
- Knowing (or being aware of) Jewish blessings and their meanings, and when these may be used in appropriate ways.
- Asking questions and seeking answers about themselves and the material and

spiritual world; speculating about meaning, but realising that some questions are hard to answer.

- Conveying a fascination with world history, and admiration for those who shaped civilisation through the arts, sciences, philosophy and technologies.
- Being moved by events and personalities in Jewish history, and able to talk about them in inspirational terms, discussing the contributions Judaism has brought to the world.

D. Experiencing Holiness in Everyday Life: The Connections in Practice

The extent to which pupils find meaning through being spiritually intelligent and expressing themselves in spiritual activities

For pupils aged 4 – 9 years old

- Using their own words or actions to express spiritual activities, eg acting / saying / singing prayers; articulating activities related to *mitzvot*.
- Appreciating that the practice of *mitzvot* can make them and their surroundings feel special and ‘closer’ to God; eg to be charitable, forgiving and caring. Attending to events in the Jewish calendar and life-cycle, eg observing *Shabbat* and festivals, engaging in daily prayer; asking for forgiveness, affixing *mezuzot*.
- Experiencing group prayer and taking part in a way that is engaging and answers their inquisitive minds.
- Learning aspects of the *Torah* through moving, handling, listening, and explaining.
- Respecting artefacts and places of religious importance.
- Feeling connected to Israel and its people.

For pupils aged 10 – 18 years old

The extent to which pupils find meaning through being spiritually intelligent and expressing themselves in spiritual activities or restraint.

- Talking about the spiritual impact on them from studying in a Jewish school.
- Observing and/or experiencing aspects of *Shabbat* /Festivals, for example candle-lighting, *Kiddush*, family meal, *Havdalah*.
- Observing and/or experiencing aspects of a Fast and knowing its spiritual purpose.

- Choosing to participate in prayers or celebrations on such occasions.
- Respecting artefacts and places of religious importance, and, where relevant, knowing how to use them in the correct manner.
- Showing restraint in behaviour and action, both in private and in public, in order to preserve spiritual values. For example, demonstrating modesty in dress, and the avoidance of swearing, promiscuity, cyber bullying, pornography or tattoos
- Feeling connected to Israel and its people.

In addition:

The extent to which pupils regard the activities they undertake, communally or as individuals, as conducive to feeling spiritually inspired. Do they find each of the following experiences:

- “generally inspirational”
 - “often meaningful”
 - “OK, but routine”
 - “often burdensome”
 - “generally insufferable”
 - “don’t know – little experience”
- religious assembly (or collective worship) at school
 - individual *tefillah* or praying
 - going to *shul* and engaging in communal prayer on occasions
 - leading an aspect of communal religious or charitable activity
 - observing *Shabbat* or Festival (e.g. *Kiddush*, *Havdalah* or a Fast)
 - refraining from certain activities and communications on *Shabbat* or a festival
 - refraining from certain activities and communications at a party
 - being expected to show restraint in dress or language
 - studying *Torah*, including Jewish thought; laws and traditions
 - studying Jewish history or art.

APPENDIX 2

Jewish Spiritual Development – EXAMPLES

These examples are not prescriptive, but are intended to clarify what is meant by ‘spiritual development’ and to provide ideas for teachers to implement in an age-appropriate manner.

A.

Acknowledging the Divine: the Connection between God and our World

- Pupils are taught that different people experience God, and express their connection to the Divine, in different ways.
- Pupils are taught to value their inner drive for good behaviour and care for God’s created world, including people, animals and plants.
- The secular curriculum encourages seeking the spiritual in all activities.
- Informal Jewish Education enhances spirituality throughout the school, leading school-wide and community initiatives that promote *Tikun Olam*, caring for others etc.
- Members of staff encourage curiosity and posing of questions about the unknown.
- Pupils learn that good and bad behaviour are rational choices from an internal place. This is different from animals, who are motivated by instinct into actions which are not choices based on cognitive evaluation of what they can or cannot do.
- Pupils learn that emotions such as care and friendship are part of human connection that extends towards something greater than actions.
- For very young pupils, play and drama can be an important tool for developing spirituality. For example, pretending to be someone or somewhere different; exploring feelings and responding to new situations.
- Pupils learn that the way we function and / or survive different situations creates an appreciation of something greater than them.
- Members of staff have the confidence to enable children to talk about, or otherwise express, their own spiritual development and understanding of God
- Pupils are made aware that in addition to God-given drives for good behaviour, humans also have God-given drives for aggressive behaviour. In animals, this sometimes appears to help survival, but unchecked in humans can threaten our society and the environment.

B. Awareness of the Spiritual in all Humankind: the Connection between Human Beings

- Elements of the general curriculum stimulate pupils' imagination, curiosity and creativity.
- Pupils are engaged in activities involving *tzedakah*, *tikun olam* and other actions designed to help others; emphasising their responsibility as role models in God's image.
- Pupils are able to find links between their behaviour and *Torah* values. They recognise that behaviour can give rise to different emotions.
- Pupils experience praying for others, and demonstrate an understanding of the effect this can have on those being prayed for, such as feeling supported and cared about. Pupils also experience a strengthening belief that their prayers will have an effect on the outcome; on a community level, as well as on the self. For example, in *Tehillim* groups.
- Being a *mensch* or displaying *menschlichkeit* is highly regarded and rewarded by the school, and included in any written code of conduct.
- Younger children understand what saying 'sorry' does for others and for themselves.
- Pupils are encouraged to understand that experiences observed and/or learned from the wider community in which they are growing up can make people happy, sad, contented, concerned etc.
- Pupils learn ways in which they can help the world, for example by recycling, growing plants and helping other people.
- Pupils learn to communicate appropriately with others: to apologise, and to show gratitude to each other, to parents and teachers. They are taught to articulate gratitude, or repentance, to the Divine.
- Pupils are encouraged to act as mentors and role models to their younger peers, demonstrating their potential for communal bonding.
- Pupils use their creativity in different forms to accelerate learning and develop their own skills. They recognise their brain's capability of understanding the esoteric; going beyond animal instinct, factual function and cognition to seek spirituality in science, art, philosophy and technology.
- Pupils are able to express the concept of being created in God's image through identifying the Godly attributes they can recognise in themselves and others (*10 Sefirot*).

C. Experiencing Awe and Wonder at the World Around Them

- Members of staff offer good role models in their approach to studying and reflecting on the history of the world, its great events and personalities such as inventors, artists and leaders.
- Pupils are taught about the contribution of Jewish teachers, thinkers and leaders to the spiritual development of humankind.
- Pupils are able to discuss elements of *Hashgacha Pratit* (Divine Providence) in *Torah* stories and/or modern history, and are encouraged to find this in their own lives.
- Pupils are taught to investigate the language used in prayers to express awe and wonder.
- The school promotes good relations with the wider community. It builds close reciprocal relationships with a range of different schools and communities, to ensure that pupils develop empathy and understand of ‘the other’.
- Pupils are encouraged to learn about human potential and behaviour through nature. For example, comparing a person to a tree (*Tu B’shvat*) or comparing the *Arba Minim* (Four Species) to parts of the body.
- Younger pupils are given a visual stimulus such as a magnified image of a single snowflake, which could encourage them to reflect on the uniqueness of the snowflake and of themselves.
- The pattern and symmetry of nature has cross-curricular links with subjects such as mathematics and art.
- Pupils’ physical, academic and internal self aspects are developed, for example, through play, and creative singing which connect Jewish traits, *middot* and other activities to their spiritual side. Examples include *Mitzvah* Tree notes and understanding *Modeh Ani*.
- Pupils are encouraged to think reflectively about their ‘growing edge’ in their relationship with the Divine, and with Jewish practice, and to consider what inspires them or hinders them from pursuing it.
- The curriculum encourages open discussions about being Jewish in a non-Jewish world, and how to manage this without the loss of identity.
- The school encourages a digital detox over *Shabbat*, ensuring that on school led *Shabbatonim* pupils and staff can experience joy and release from daily ordinariness
- The school promotes ‘mindfulness’, giving pupils the opportunity ‘to be’ rather than always ‘to do’

D. Experiencing Holiness in Everyday Life: the Connections in Practice

- Members of staff offer good behaviour models for respect and sincerity in relation to the spiritual.
- Pupils learn why they are offered Jewish spiritual activities, for example: assemblies, *tefillot*, ‘shows’ and synagogue events. They are encouraged to use these to articulate their own spiritual feelings.
- Teachers refer to, and use, silence and meditation as keys to experiencing the transcendental. For example, in the silent prayer recited when *Shabbat* candles are lit, or pupils’ own silent engagement with the *Amidah*.
- Pupils are taught how to express feelings such as joy, sadness, reflection, love and fear in words, songs, music and dance.
- Pupils are taught why and how restraint in behaviour, or action to preserve values, can be a form of Jewish spiritual expression.
- Pupils are given opportunities to connect spiritually with events associated with Israel and its people: For example, the Harvest Festivals, the tithing of produce, *Tu B'Shevat*, *Yom Ha'atzmaut*, the *Shmita* year and Israeli charities.
- As they move through the school, pupils are offered increasing opportunities to engage in regular prayers, celebrations, commemorations of significant events and festivals, and in *Torah* study.
- Members of staff show awareness and understanding of significant external influences that militate against, or support, pupils’ experiences of holiness.
- Pupils are asked to formulate their own personal prayer to be shared or meditated upon during appropriate points in the *tefillah*.
- Prayer is delivered with understanding, and is relevant and clearly enjoyable to the pupils. It inspires them and stimulates their inquisitiveness.
- Guidelines are provided to all members of the school community to ensure that celebrations to which all are invited are mindful of *Kashrut/Shabbat* etc.
- The school has a Jewish Family Education programme, with regular inter-generational learning opportunities, celebrations and activities designed to close the gap between home and school. This builds competence and confidence in ‘being Jewish at home’.
- From the early years, pupils take part in engaging, interesting, regular, age-appropriate, well explained, Jewish experiences.
- Pupils are taught the meanings and significance of Jewish blessings and are given opportunities to use them, with sincerity, at appropriate times.
- Staff members encourage pupils to engage in self-reflection, to ask difficult questions and to genuinely seek answers about the meaning, purpose and value of their experiences.

- Pupils understand and can appreciate the significance of Rav Kook’s aphorism that *‘What is secular is not yet holy’* can drive a Jewish spiritual approach to humanity.

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APPENDIX 3

Pikuach Inspection Questionnaire for Parents of Pupils at [Insert school name]

Please tick one box for each statement:

	Strongly Agree	Agree	Neither	Disagree	Strongly Disagree
1. My child enjoys attending this school					
2. My child feels safe at this school					
3. Members of staff are approachable when my child needs them					
4. The Jewish curriculum is suitable and engaging for my child					
5. Jewish extra-curricular activities and special events cater well for my child					
6. The Jewish lessons and activities provide my child with interest and challenge					
7. The school encourages high standards in Jewish Studies/ Education.					
8. My child makes good progress in Jewish knowledge and skills					
9. My child enjoys Jewish Studies/ Education.					
10. My child's behaviour and attitudes as a Jew are positively inspired by the school					
11. This school responds well to any concerns I raise in relation to my child's welfare and Jewish education					
12. The school provides a good range of Jewish extracurricular activities, visits and special events					
13. I receive valuable information from the school about my child's progress in Jewish Education / Studies					
14. My child is progressing well in Hebrew reading and writing (if applicable)					
15. I would recommend this school to another parent.					

Any Further Comments:

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APPENDIX 4

Pikuach Inspection Questionnaire for **[Insert School Name]** Staff involved in Jewish Education

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.

	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. There is an explicit Jewish ethos in this school.				
4. The school helps to promote positive behaviour and attitudes as well as knowledge and skills.				
5. The behaviour of pupils in Jewish Studies/ Education lessons is consistently well managed.				
6. The school deals with any cases of bullying effectively.				
7. Leaders do all they can to improve teaching in Jewish Studies/Education.				
8. The school invests in my professional development.				
9. Leaders take teacher workload and well-being into account when developing and implementing policies and procedures.				

10. The school successfully meets the differing needs of individual pupils in their Jewish Studies/Education.				
11. I know what we are trying to achieve as a school in relation to pupils' development in their Jewish Studies/Education.				
12. The school is well led and managed.				
13. Any further comments:				

Please note: for disclosures about child protection, please contact the designated officer within Children's Services at your Local Authority. If you record a disclosure on this questionnaire, you must include your name.

APPENDIX 5

Pikuach Inspection Questionnaire for Pupils at [\[Insert school name\]](#)

Please tick one box for each statement:

1. I enjoy attending a Jewish school

All the time	<input type="checkbox"/>	Additional comments
Most of the time	<input type="checkbox"/>	
Some of the time	<input type="checkbox"/>	
Almost never	<input type="checkbox"/>	
Never	<input type="checkbox"/>	

2. My Jewish Education teachers give me work that interests or challenges me

In every lesson	<input type="checkbox"/>	Additional comments
Most lessons	<input type="checkbox"/>	
Some lessons	<input type="checkbox"/>	
Very few lessons	<input type="checkbox"/>	
In none of my lessons	<input type="checkbox"/>	

3. I am inspired by my Jewish Education teachers and/or my Jewish learning at this school

All the time	<input type="checkbox"/>	Additional comments
Most of the time	<input type="checkbox"/>	
Some of the time	<input type="checkbox"/>	
Almost never	<input type="checkbox"/>	
Never	<input type="checkbox"/>	

4. Jewish Education teachers listen to what I have to say in lessons, and help me to express my thoughts and feelings

Strongly agree	<input type="checkbox"/>	Additional comments
Agree	<input type="checkbox"/>	
Neither agree nor disagree	<input type="checkbox"/>	
Disagree	<input type="checkbox"/>	
Strongly disagree	<input type="checkbox"/>	

5. There is an adult at school to whom I can talk if something is worrying me

Strongly agree	<input type="checkbox"/>	Additional comments
Agree	<input type="checkbox"/>	
Neither agree nor disagree	<input type="checkbox"/>	
Disagree	<input type="checkbox"/>	
Strongly disagree	<input type="checkbox"/>	

6. The behaviour of other pupils in my Jewish lessons and activities is good

All the time		Additional comments
Most of the time		
Some of the time		
Almost never		
Never		

7. Is bullying a problem at your school?

It doesn't happen		Additional comments
It happens, and teachers are very good at resolving it		
It happens and teachers are good at resolving it		
It happens and teachers are not good at resolving it		
It happens and teachers do very little about it		

8. I feel safe when I am at school

All the time		Additional comments
Most of the time		
Some of the time		
Almost never		
Never		

9. Does anything make you feel unsafe at school?

10. My school encourages me to think about and strengthen my connection to God and the world around me

Strongly agree		Additional comments
Agree		
Neither agree nor disagree		
Disagree		
Strongly disagree		

11. My school encourages me and helps me to look after my health and well-being

Strongly agree		Additional comments
Agree		
Neither agree nor disagree		
Disagree		
Strongly disagree		

12. I take part in Jewish school activities outside lessons, such as charities, clubs etc

Very frequently		Additional comments
Frequently		
Sometimes		
Not very often		
Never		

13. My school encourages me to become involved in my Jewish life and also in the wider community

Strongly agree		Additional comments
Agree		
Neither agree nor disagree		
Disagree		
Strongly disagree		

14. My school encourages me to respect people from other backgrounds, and to treat everyone equally

Strongly agree		Additional comments
Agree		
Neither agree nor disagree		
Disagree		
Strongly disagree		

15. My school provides me with information about my next Jewish education steps

(For example: moving year group or school, choosing qualifications for the future, going to university, yeshiva, seminary or other education and training options like apprenticeships, or finding a job)

Yes, I received the right amount of helpful information that was helpful		Additional comments
Yes, but it was too much information and was not helpful		
Yes but there wasn't enough information that was helpful		
No, I haven't received any information		

16. Any Further Comments

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