

Pikuach – an introduction to the new inspection handbook



Working together

Overview

- This presentation is an overview so I won't go into detail about how we will inspect JSD.
- All you need to know is in the handbook p 43-49 and Appendices 1 and 2.
- There we explain in detail what we mean by Jewish Personal and Spiritual development.
- There are many examples of what schools could do to develop their children spiritually.
- It's important that schools understand that we will not be inspecting to a checklist.
- Brief examples later



The Working Group

- Small working group formed nearly 4 years ago.
- Initial ideas of developing a new inspection Framework with a focus on JPSD presented to Pikuach inspectors.
- These ideas were then extended and responses sought from a small group of schools.
- Everyone supported the changes.
- Important to note that the handbook is applicable across the entire Jewish religious spectrum.

Main changes

Inspection dates.

- 5 working days' notice instead of 1 day.

Backlog

- Ofsted time extension from 5 years to 8 years.
- Resuming inspections in February
- We aim to clear the backlog by the end of 2023.
- Letting all schools know the year and the term in which their inspections will take place.

Handbook changes

Approach to inspection

- Based on the new Ofsted model. Pikuach has the following three key judgement areas:
- **Quality of Jewish Education**
- **Jewish Personal and Spiritual Development**
- **Leadership and Management**

All leading to Overall Effectiveness

Quality of Jewish Education

- Intent the curriculum
- Implementation - teaching and assessment
- Impact - the resulting outcomes



Pupil/Student Survey

- **Then**

- Raucous parental meetings
- Letters
- Surveying parents electronically.

- **Now**

- Surveying parents electronically.
- Surveying pupils/students electronically

Primary level - Years 5-6.

Secondary level - Years 9-10.

Questions in Handbook. Appendix 5 p. 70

All schools should have received a hard copy of Handbook

The Handbook also **on line at Pikuachuk.org**

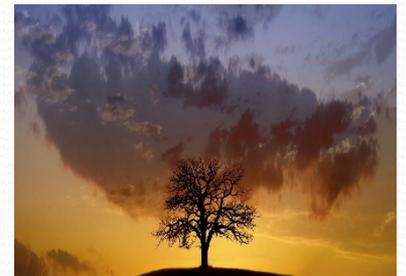


The most significant change

- **Jewish Personal and spiritual development**

' Jeffrey will explain why Pikuach is shifting its focus from inspecting the acquisition of Jewish knowledge to the impact Jewish learning makes on young Jewish lives. Pikauch believes that our children need to find an emotional connection to their learning and recognise its personal relevance. If not everything they learn will remain detached from their lives.'

- This doesn't mean we will not be inspecting Jewish knowledge and practice.



Why this focus?

Statutory requirement – link to promoting fundamental British values. (DfE 2014)

Rav Soloveitchik talks of *‘a serious educational-philosophical problem, which has long troubled me. Orthodox youth have discovered the Torah through scholastic forms of thought, intellectual contact and cold logic. However, they have not merited to discover her [the Torah] through a living, heart-pounding, invigorating sense of perception. Halakhah is two-sided...the first is intellectual, but ultimately it is experiential.*

- If this was, and probably still is, a problem in the orthodox Jewish world how can it be possible for Jewish Studies teachers to succeed in educating children who come from a background where most Jews value a good secular education for its intellectual, material and social benefits, above a Jewish education which is generally perceived as an extra-curricular activity with no academic gain?

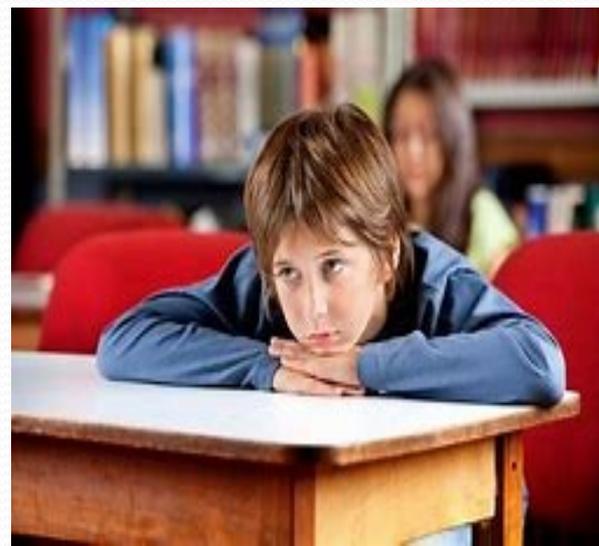
The Critical Issue

Judaism has no relevance to my life, so why do I need to learn about it?

Presenter: Rabbi Johnny Goodman

- During the session, we will explore the different reasons why so many Secondary school children are disengaged in their Kodesh lessons and discuss the different challenges that Kodesh teachers face in 2020. I will then present a number of methods, pedagogical approaches and a variety of programmes to help engage the disengaged student. The session is specifically aimed at Secondary school teachers of students with a less affiliated or less engaged background.

- I think it's been really poor. I think that the major thing the school is missing out on is they do not teach any of the children any sort of love of Judaism or purpose of it. There are a few facts but there's no warmth and there's no love and there's no nice message behind any of it. I hear that from [my son]. If the parents don't have anything to give to their kids in terms of Judaism, the children are just getting a front. There's nothing behind it. (*Parent; Jewish Lives Project 2019*)



- While most students graduated with a very positive attitude to their Jewishness, some felt that, despite leaving (school) with a reasonable Jewish knowledge, the school had not cultivated in them 'a strong love for Jewish learning.' (JC 14th June 2019)
- 20% drop in affiliated Jews as opposed to more children than ever in Jewish schools

Generation Alpha

- The current generation, is a savvy generation.
- What it learns Jewishly has to have both meaning and relevance.
- If we don't meet both the intellectual and spiritual needs of this generation of Jewish children, we are likely to lose them.

What are schools doing to develop their children spiritually?

Prospectus statements

- *Our pupils are offered an outstanding education through excellent teaching, tracking, interventions and spiritual, moral and cultural opportunities. We aim for all of our pupils to develop a love of learning, and to enjoy their education.*
- *'We are very proud of our academic success, as well as our outstanding spiritual, moral and social education. This enables us to produce positive and responsible young citizens, who leave Year 6 passionate about life-long learning'*
- **Pikuach question:** What is it you do to make your spiritual education outstanding? What criteria do you use to make that evaluation?
- *Jewish education is at the heart of all we do, enhanced by British values, enabling pupils to celebrate what it means to be Jewish as well as exploring other faiths.*
Pikuach question: What do you mean by Jewish education being at the heart of all you do? How does it relate to secular subjects?

What are schools doing to develop their children spiritually?

- *We welcome every Jew, create a sense of belonging and prepare our students for lifelong Jewish learning, spiritual growth and religious practice. Our teaching and learning inspires our Jewish students to engage actively with Jewish texts, to experience and participate in Jewish practice, and to **connect** with God through tefillah (prayer) and mitzvot (commandments and good deeds). All our students should be prepared to engage actively in lifelong learning, social and environmental action and consider their responsibilities as future citizens.*
- **Pikuach questions**
- *How do you prepare your students for lifelong learning and spiritual growth?*
- *What is it that you do that inspires your Jewish students to engage actively with Jewish texts?*
- *How do you measure whether they have connected to God through tephillah?*

Legitimate questions for schools

- You may know how to convey the material, to insert Jewish knowledge into open minds. But what are you bringing into their hearts, their souls, and their lives?”
- What’s the ultimate purpose here – to know more, or to be more?
- As Jewish educators, should we be more interested in how much our students learn, or how deeply they bring the learning into their lives?
- How can we bring Jewish learning from the mind to the heart? How can we teach Jewish texts so that they will be soulfully transforming for ourselves and our students?

Transition

- We acknowledge that this shift is not easy but it's necessary if we want our children to continue their Jewish journey into adulthood
- Initially, we might inspect this key area with a light touch as a shift of this magnitude will take time
- However, this 'introductory time' will not last and even at this stage we will want to know what schools are planning in this key area.

A Suggested Framework

The JSD Working Group agreed to start the framework by attempting to describe the main characteristics of a Jewish adult spiritual person. Four strands stood out as worthy of definition and development. They were:

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

Important to note

- That the statements and examples that follow are not checklists that need to be ticked off.
- A school doesn't need to meet all the statements to achieve 'outstanding.'
- Schools will be asked how they evaluate the statements contained in their vision (prospectus)
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Awareness of the spiritual in all humankind (4-11)

Statements

The extent to which pupils are aware that all human beings, regardless of faith (or none) can do much to make the world around them safe, pleasant and comfortable, e.g. they:

- Realise that their actions can cause in others certain feelings; be able to talk about this as, e.g., happiness, pain, gratitude, envy
- Show appropriate emotional reactions in the face of their own and others' joy, success and elation; concern, sadness and destruction
- Treat others considerately and gracefully
- Want to apply learnt traits, e.g. to build on kindness and care shown to themselves, in caring for others and engaging in tzedaka, forgiveness,
- Want to be part of creative action to heal/make feel better; to mend things; to help learn.... and get involved in different activities that begin to show that the above are possible on their level
- Justify one's attitudes and behaviour through Jewish religious values

Examples of Provision

What follows are examples of what a school might provide in order to meet one of the headline strands.

- *Remember these are not checklists*
- *It could be that a school has other ways of meeting the strands.*
- *This could be negotiated with the inspector.*

Awareness of the spiritual in all humankind (4-11) Examples

- Elements of the general curriculum stimulate pupils' imagination, curiosity and creativity.
- Pupils engage in activities involving Tzedakah (charity), Tikun Olam (healing the world) and other actions designed to help others; emphasising their responsibility as role models.
- Pupils can find links between their behaviour and Jewish values.
- Pupils experience praying for others. They demonstrate an understanding of the effect this can have on those being prayed for, such as feeling supported and cared about. Younger pupils 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 feel happy, sad, contented, concerned etc.
- Pupils learn ways in which they can heal 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.

Grade descriptors for JPSD

- **Good (Grade 2)** • The curriculum extends beyond the academic. It provides for pupils' broader development, including their spiritual, moral, social and cultural development.
- All members of staff, whether Jewish or non-Jewish, maintain mutually respectful relationships with their pupils which enhance the pupils' spiritual development. •
- 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.
- The school provides opportunities for spiritual development and growth in formal sessions and extra-curricular activities.
- Pupils can articulate Jewish knowledge and spiritual insights, and the way these impact on their daily lives and the choices they make.
- 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.
- No pupil is made to feel excluded by the school community

Next steps

- We've already seen some examples of good Jewish Personal and Spiritual Development in schools.
- We will be offering training to Heads and Jewish Studies Leads.
- If you need more information, feel free to contact me at Jeffrey.leader@bod.org.uk

Defining Spirituality



- Spirituality is not the same as “religion”, though the two are related. In essence, spirituality is what happens when we open ourselves to something greater than ourselves. Some find it in the beauty of nature, or art, or music. Others find it in prayer, or performing a mitzvah, or learning a sacred text. Yet others find it in helping other people or in friendship or love. (**Lord Jonathan Sacks – 2016**)

Last Word

- *Jewish education should not and cannot be switched on and off at convenient moments – it must permeate all aspects of our lives. We must embody it during every waking moment because Judaism is not something that you know but something that you are. This is the principle which has driven our schools in recent decades to cultivate the next generation of young Jews to be not only knowledgeable but also proud of their Jewish identity. To achieve this objective, a deep spiritual connection to Judaism is essential. This important dimension to Jewish education is impressively reflected in this new version of the Inspection Handbook. **Chief Rabbi Ephraim Mirvis***