

Pikuach - Report of Inspection 1996-1999

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Pikuach was established in 1996 as a co-operative effort of Jewish educationalists, the Board of Deputies of British Jews and the UJIA. It was the brainchild of Laurie Rosenberg, then education officer at the Board, and has developed into the major assurer of quality in the growing field of Jewish studies in Jewish days schools.

This Report reviews the first years of Pikuach inspections. It evaluates and recommends. Like Pikuach itself it has been drawn up by a team; they are named on the title page. However, many other people have seen and commented on the Report as it has been drafted. We wish to thank them for their interest and support. We hope the completed Report meets the standards that they set us.

Introduction

1.1 Education is a central concept of Jewish life. The Torah enjoins us to teach our children diligently. In modern terms, particularly for the past twenty years, those involved in and responsible for the provision of formal Jewish education have come to believe that Jewish day school education, especially where it is confirmed at home, provides the best opportunity to develop strong Jewish identity and understanding.

'The Torah enjoins us to teach our children diligently'

The recognition of the transforming power of full-time Jewish education led to an increase in the number of Jewish primary schools and, to a lesser extent, of secondary schools. The enrolment of children in Jewish day schools rose from 10,900 in the school year 1975/6 to 17,750 in 1996/7.

1.2 It is obviously not enough simply to increase enrolment; standards must also be maintained.

This growth in Jewish day school numbers coincided with the development of national curricula in a range of subjects for state schools and with the regular measurement of schools' attainment through the OFSTED process. It is against this background that the Pikuach framework was drawn up so that standards of Jewish education could be monitored, assessed, supported and maintained.

1.3 This is the first of a regular series of reports, made possible by the Pikuach process, on the quality of Jewish and Hebrew studies in Jewish day schools in this country. The content is based on information gathered during inspections of the Jewish curriculum, of the teaching and of pupils' work in Jewish Studies or Limmudei Kodesh and Hebrew in a wide range of Jewish schools. To date inspections have been largely confined to state-maintained schools. In due course more independent schools may also seek inspection of their own provision of Jewish Studies; future reports will then be able to reflect their specific concerns

Executive Summary

2.1 The reports and results of this first tranche of inspections attest to the high educational standards and quality attained within Jewish day schools. Whatever the ethos of schools inspected, Jewish Studies are afforded a high profile. They usually receive a satisfactory allocation of time in relation to the aims and objectives of the different schools and are in most cases are popular with pupils.

2.2 The overall picture is one of considerable and varied achievement by pupils in line with what adults expect of them and trust them to do. Where skills in Hebrew and practical adherence to mitzvot are expected, pupils are prepared to work at them; where understanding, empathy and reasoned debate on religious and historical issues are promoted these flourish in class; where textual analysis, Jewish identity or commitment, for example through prayer, are perceived as important, these are likely to be echoed in the life of the school and its pupils. This reflects well on the attitude of the governors, headteachers and Jewish Studies staff.

2.3 Pikuach inspection reports refer to many areas of strength in Jewish Studies and particularly identify the high level of commitment of lay leaders, headteachers, heads of departments and teachers. The Jewish ethos of schools is strong and has considerable positive impact on the spiritual, moral, social and cultural development of pupils. In most schools the quality of teaching is good and there is a great deal of work in progress in the individual schools on the development of Jewish Studies syllabuses.

2.4 Nevertheless, certain specific areas are highlighted in the reports as in need of development. Teachers in all parts of the country need greater opportunities to enhance their pedagogic and management skills through both school-based and externally run in-service courses at all levels.

2.5 Exciting materials must be developed which are relevant to the needs of pupils of all ages and abilities. Resources such as information technology, school libraries and parental and community links should be used more to underpin Jewish Studies syllabuses and to integrate them with the wider curriculum.

2.6 Above all, the focus of the schools is pre-eminently important. Schools must have a clear understanding of their goals. They require visionary leadership from headteacher and governors in order to implement them, and a well trained and managed department to deliver them.

2.7 While the injection of community resources is clearly important, improvement would be hastened through much closer co-operation between schools all over the country. Each school has its own ethos and aims, but all would benefit greatly were they to end the concept that each one is an island to itself.

2.8 Pikuach inspection reports demonstrate that more rapid progress in the delivery of Jewish Studies would be possible with a coherent plan for the future. In particular, several reports highlighted the need to improve methods of introducing Hebrew reading to pupils, and pointed to the need to maintain and improve reading standards for Key Stage 1 to Key Stage 4 and post-16.

2.9 Clearly, Pikuach is not a static process and is focused on the future. As there are changes and developments within educational monitoring and assessment at large, Pikuach will note these developments and absorb them, as appropriate, into its framework and programmes. All such modifications and adaptations will be directed at strengthening the quality of Jewish Studies syllabuses and teaching within the whole Jewish day school system. In so doing, we anticipate that Pikuach will become recognised as a linchpin of British Jewish education.

This is particularly successful in those schools using the SCOPUS syllabus. Other schools are trying to devise programmes appropriate to their own ethos but this work occurs without a knowledge of, or reference to, that carried out elsewhere.

Attainment & Progress

3.1 The Syllabus

3.1.1 Jewish Studies generally cover a very wide range of topics. They include some balance between biblical texts and their commentaries, as well as the Jewish calendar and the Jewish experience, elements of Jewish

3.2 Schools Expectations in Jewish Studies and

history, and tefillah and dinim. Hebrew reading, writing and translation are indispensable tools for all pupils.

3.1.2 Since there are no agreed descriptions for levels of attainment in Jewish Studies, it is currently inappropriate to use absolute criteria of attainment. Therefore Pikuach inspectors are careful to ensure that pupils' skills, knowledge and understanding are judged against the background of the school's and parents' expectations. In secondary schools, any experience of Jewish Studies that pupils bring with them from their primary school is also taken into account. The acquisition of knowledge and skills is in every case viewed in terms of the ethos and aspirations of each school.

3.1.3 The assessment of standards thus takes account of the character of the individual school because achievement depends on several factors, including a school's aspirations, the background of its pupils and the quality of its teaching. Contents and methodologies therefore differ according to the ethos of the school, but one common comment in several reports suggests that there are often insufficient links between what the syllabuses say and classroom practice. For example, where Israel is identified as an important element in the syllabus and in the school curriculum, this should be reflected in the classroom teaching or where the syllabus recognises the importance of identifying the individual needs of children, this should be reflected in the methodology and content of the classroom teaching.

3.1.4 Most schools try to ensure that their Jewish studies syllabus is broad and balanced

Quality of Teaching

4.1 As might be anticipated, the quality of teaching varies from school to school and, indeed, within schools from one Key Stage to another. Nevertheless in almost all schools, the quality of Jewish Studies teaching overall is at least sound and in half of the schools, it is good. Whereas pupils' progress may be inconsistent, this does not apply to quality of teaching and there is a considerable degree of consistency in teaching in most of the schools inspected. In primary schools good Jewish Studies teaching in infant classes, for example, is usually matched by good teaching in the juniors. Also there is no evidence of any

Hebrew

3.2.1 Only a minority of schools set out clearly the standards which pupils are expected to reach in aspects of Jewish Studies and Hebrew. Where the school followed a published scheme of work for Hebrew language or Limmudei Kodesh, pupils' actual attainments could be judged in relation to specified learning outcomes. In a number of schools pupils' attainments could also be related to the school's own syllabus requirements, for example in General Jewish Knowledge or Tefillah/Siddur. In secondary schools where courses led to public examinations in Jewish Studies or Modern or Biblical Hebrew, a school's results indicated some measure of overall standards. Several of the schools were in the process of completing or revising their syllabuses and, therefore, it was not possible to draw secure definitive conclusions about their effectiveness.

3.2.2 In most schools, including those where parents were demanding and vociferous about standards of Jewish learning, the intended learning outcomes in Jewish Studies were not adequately defined. Often they were expressed in very general terms or mainly in terms of pupil attitudes towards Jewish study and practice: reference to specific knowledge, skills, understanding and practical commitment was sparse. Nevertheless in over two-thirds of Pikuach inspections, inspectors were able to form at least a tentative view on whether aspirations in Jewish Studies were high enough for the pupils served by the school.

simulations, and good-natured jokes which provide a rich source of learning, (such as in) Year 7 classes' lessons on Noah's ability to withstand peer pressure. The best lesson plans clearly identify what pupils of differing ability should know, understand and be able to do, and at the start of the lesson, the teacher informs the pupils of the purpose and sequence of their learning.

4.5 In a fifth of schools, however, there are shortcomings in the quality of lesson plans. Often written planning is missing or the lesson plans focus on what pupils must do without clearly identifying what they should learn. This lack of rigour stems from teachers' low

pattern to the variation in teaching quality from one Jewish school to another.

4.2 Many reports identify teachers' expertise in Jewish Studies as a strength of their teaching. In the most successful lessons '...teachers draw on their fund of knowledge and understanding to lend colour and fullness to their exposition and to respond to pupils' questions.' However, in many unsatisfactory or poor lessons, teachers lack skills in communicating their knowledge to pupils. Often these teachers, who have achieved high standards in their own Jewish learning, have had little or no training in teaching children. The development of teachers' classroom skills is hampered by a shortage of opportunities for school-based and school-focused in-service education and training, especially outside London.

4.3 In most schools, teachers have satisfactory expectations for pupils' learning and behaviour and this contributes well to the progress made by pupils of average ability. Sometimes, specialist teachers and classroom assistants effectively support lower attaining pupils and those with Special Educational Needs. In one primary school the teaching of Ivrit to less able pupils is promoted through the effective deployment of support teachers. This practice has yet to become widespread.

4.4 Teachers' expectations of what pupils should learn are frequently reflected in the depth and detail of their lesson planning and the effective use of a range of teaching strategies. The best lessons are '...planned with ingenuity and flair' and involve 'role-play,

expectations for pupils' learning, and particularly affects the progress made by pupils of above average ability. In many unsatisfactory lessons, potentially higher attaining pupils mark time because the work set lacks sufficient challenge.

4.6 Most teachers manage pupils' behaviour well and establish 'respectful and warm' relationships; but in many instances of unsatisfactory teaching, teachers lack skills in the management of pupils' responses and behaviour. Disruptive behaviour frequently occurs when the work set does not provide sufficient challenge and motivation to pupils and when teachers spend too much time in responding to discussions initiated by pupils.

4.7 Pupils' written work is usually marked regularly and conscientiously. However, in many schools teachers do not identify the strengths and weaknesses in pupils' written work as well as they might, and teachers' written and verbal comments frequently fail to let pupils know what they need to do to improve their work. As a consequence, reports to parents are vague with comments, such as 'enjoys his lessons', which do not provide parents with sufficient information about their children's ability, attainment and progress in Jewish Studies.

4.8 Issues for action in most reports show the need to provide in-service training. Four topics highlighted are effective skills in communication, lesson planning to enable teachers to improve the match between the work set and the ability of all pupils, effective marking of pupils' written work and the management of pupils' behaviour.

Management of Resources

5.1 Funding comes from different sources, including school's annual maintenance grants (which have an element for religious education), parents' voluntary contributions, monies raised by trustees and governors, and communal agencies, such as SCOPUS. In general, the management and use of these funds is satisfactory.

5.2 Overwhelmingly governing bodies express a very strong commitment to Jewish Studies and, together with all involved in the school, are concerned to promote a high quality learning environment. In one primary school, for example, the consensus between Jewish

This issue needs to be addressed through a communal programme of in-service training.

5.5 In many schools development planning for Jewish Studies is at best embryonic. Few have effective procedures for planning and supporting the long-term development of Jewish education. Satisfactory arrangements for planning the development of Jewish Studies were reported in only three of the schools inspected. Several schools recognise that they need to devise more extensive and specific plans that have clearly costed targets and challenging but manageable time-scales. In general, governors and Jewish Studies staff lack skills in identifying and setting priorities and in writing development plans. Jewish

Studies staff, senior management, the governors and parents on values, priorities and behaviour supported the achievement of the school's aims for Jewish learning.

5.3 In just over half of the schools inspected the management of the day-to-day provision of Jewish Studies is good, and in most other schools, management is satisfactory but in a small number of schools, leadership is ineffective. Usually this occurs when there has been difficulty in recruiting suitably qualified senior staff or where there is confusion about the roles and responsibilities of senior staff, governors and trustees.

5.4 Arrangements for supporting teachers are mostly satisfactory and sometimes good but many schools lack systematic procedures for monitoring and evaluating the effectiveness of teaching. In general, departmental co-ordinators' skills in observing lessons and commenting on teachers' lesson plans are underdeveloped.

communal agencies should give urgent attention to improving of this aspect of management.

5.6 Most schools have sufficient staff to teach Jewish Studies. However, many teachers are untrained and lack qualified teacher status. This impacts considerably on the quality of teaching and schools' capacity for curriculum development.

5.7 The availability of appropriate learning resources varies considerably. Overall, there are sufficient traditional texts and worksheets to support pupils' learning. However, in several schools the stock of up-to-date Jewish books in the library was unsatisfactory. Overall, there is a dearth of other types of learning resources, including computer software, audio-visual tapes and artefacts. In most schools, the use of information and communication technology to support Jewish Studies is unsatisfactory. The whole issue of the provision and production of appropriate teaching materials at all levels is one that requires serious consideration.

Collective Worship

6.1 Schools are required by law to have a daily act of collective worship. Most schools inspected discharge this responsibility either through davening, or through class or school assemblies. Secondary schools appear to have the most difficulty in meeting this requirement, partly through inadequate numbers of Jewish teachers able to discharge the responsibility, and partly through the practical problems of time-tabling and space.

6.2 The reports highlight the question of pupil involvement and, particularly, the difficulty of maintaining kavanah when the same tefillot are repeated daily in large groups. The whole issue of effective tefillah appears to be one needing further consideration.

Spiritual, Moral, Social and Cultural Development

7.1 These aspects of the schools inspected are almost uniformly praised. Jewish values underpin the ethos of the schools which is strengthened considerably through the pervading atmosphere of good midot. The individual ethos of any school is expressed through such manifestations of religious beliefs as Kabbalat Shabbat, the preparation for and practice of the hagim, and by Israel links and the display of pupils' work.

7.2 Relationships within schools are generally good. Concern for others is not just a matter for classroom teaching, but for all members of the school communities, and is emphasised by activities such as school programmes of tzedakah and by pupil involvement in local communities. The behaviour of pupils is generally praised, as is their kindness and helpfulness. Jewish schools are proving successful in inculcating important standards and values of Jewish belief.

Conclusions and Recommendations

8.1 The Pikuach process has provided an unrivalled body of knowledge bringing to

are not dependent on the particular ethos of a school, for example helping pupils with Special Educational Needs.

light both strengths and shortcomings in the Jewish studies programmes of our day schools. These insights should be shared especially to provide examples of good practice and opportunities for exchanging available expertise and experience.

8.2 Greater specification and agreement about what exactly the curriculum should lead pupils to achieve - in terms of knowledge, understanding and skills - would help to ensure that what pupils learn can be evaluated more readily. Then provision can be adjusted as necessary. However, the consistency of progression in pupils' attainment in various aspects of Jewish Studies and Hebrew during their years in school remains an issue to be addressed by schools and parents. Overall, schools are aware both of these needs and that they must respond positively to the issues raised by inspection.

8.3 The inspections indicated that closer co-operation between schools throughout the country can only improve standards in them all. This applies particularly to methods of Hebrew reading and the delivery of Jewish Studies.

8.4 The inspections also highlighted a need for co-ordination of those areas of Jewish educational issues which

8.5 The Pikuach governors therefore recommend that a way be developed to involve representatives of headteachers, governors, parents and relevant education agencies who will address these issues as a matter of urgency.

8.6 The primary objectives would be to delineate those observed areas of good educational practice that are mentioned in the body of the report and to draw up guidelines directed at bringing observable benefits to all schools, regardless of their particular ethos.

8.7 Having regard to the truism that, above all, good schools depend upon good teachers, the Pikuach governors further recommend that immediate attention should be given to providing many more professional training opportunities for teachers of Jewish studies at all levels and in all schools.

8.8 At the school level, in-service training opportunities should address the particular needs of a school and its syllabus. At the national level, a more comprehensive approach should be adopted. This could take account of those areas, such as management of scarce resources, ways of linking syllabus and classroom practice and how to maintain kavanah, that are applicable to all schools.

Appendix A

9.1 Background

9.1.1 The Education Reform Act (1988) introduced a mandatory National Curriculum to all English schools and in particular made some fundamental changes to the nature of Religious Education, at least in county maintained schools. Within voluntary aided and grant maintained faith schools, denominational religious education is the responsibility of the trustees and foundation governors.

9.1.2 The National Curriculum with its attainment targets, statutory programmes of study and associated national testing, provided the background for the Government to ensure that what is being taught and learned in schools should be

It allows for an assessment of how these values translate into good practice in the classroom, and of how core Jewish values help young people on their spiritual journey in life.

9.2 The Framework

9.2.1 The Framework sets out five key aspects of Jewish education together with guidance to inspectors as to the particular elements that have to be considered under each topic. The aspects on which Pikuach inspections report are Standards in Jewish Studies, Collective Worship, Spiritual, Moral, Social and Cultural Development, Quality of Teaching, and Management of Resources.

9.2.2 Pikuach ensures that all

independently evaluated and judged on sound criteria, through an agreed national framework. This is the spirit and intention of OFSTED: the Office for Standards in Education.

9.1.3 OFSTED is professionally managed by Her Majesty's Inspectors (HMI) and teams are composed of independent inspectors drawn mainly from the teaching profession, but with a lay element. Such independent inspectors are trained and accredited by OFSTED. Trained and accredited inspectors form teams led by a Registered Inspector. Teams tender for inspections and OFSTED issues a contract to a team. Each team inspects a school according to the framework, produces a report and from this report schools have a period of time to draw up an action plan. OFSTED teams can identify a failing school for special measures, or indeed highlight a school for its excellence.

9.1.4 The legislation provides that, within maintained faith schools, denominational religious education and collective worship cannot be inspected by OFSTED; rather governors of faith schools in the maintained sector can employ a person that they believe is competent to report on the religious dimension of the school. Such an inspection would be conducted under Section 13, subsequently Section 23 of the Education (Schools) Act 1996.

9.1.5 It was on this basis that the Board of Deputies of British Jews, with generous funding from Jewish Continuity, initiated a process to produce a framework for the inspection of Jewish schools. A foundation team was put together, drawn from educational specialists within the Jewish community, and representing all religious viewpoints. In addition Consultative Conferences were held with the various stakeholders in the process. The

inspectors have been trained and are able to interact well with others. Thus they will be accepted by the school and their conclusions will be acted upon by the school. Pikuach inspectors readily form effective personal relationships with another and can create a team that will come to secure, corporate judgements. Reporting inspectors are competent in leading and managing the inspection of a school's provision for Jewish religious education and are able to analyse a wide range of inspection evidence in coming to these secure judgements. As a group, Pikuach inspectors will report and summarise their judgements in writing and orally, and can provide feedback to professional and lay audiences. As required by statute, the written report is available to all parents

9.3 Pikuach Inspection Team, February 1996 to June 1999

9.3.1. Reporting Inspectors

Mr R Cohen (OFSTED Trained Registered Inspector)

Mr D Felsenstein (Formerly Head Immanuel College and ILEA Senior Inspector)

Ms E Korn (OFSTED Trained Inspector; Director of Education: SCOPUS)

Mr J Leader (OFSTED Trained Registered Inspector; Director of Ed. AJE)

Dr P Leckstein (OFSTED Trained Registered Inspector; Education Consultant)

Mr R Salasnik (OFSTED Trained Lay Inspector)

Ms A Wood (OFSTED Trained Registered Inspector)

9.3.2. Team Inspectors

Rev M Binstock (Senior Education Officer AJE)

Mrs S Fisher (Education Officer AJE)

Mr J Gordon (formerly Chief Inspector of School: Barking and Dagenham)

Mrs L Hartstein (formerly Deputy Head: Beis Yaakov Primary)

Mrs L Heilbron (SENCO Emmanuel

Pikuach Framework was launched in 1996.

9.1.6 The Framework itself, and thus the criteria against which inspectors make their judgements, had to be applicable to every Jewish school. Clearly there is a wide range of Jewish schools despite their relatively small number, and thus it was decided to ensure that the Framework provided for an inspection of the school from its own context. This was deemed vital for the success of the project, and would not compromise the religious or denominational integrity of any school.

9.1.7 The fact that schools have put their confidence in Pikuach is testament to this philosophy and thus permits an inspection that is based on the explicit and implicit Jewish values of the school.

School, Camden LEA)
Rabbi M Lebrecht (Examination Officer Hasmonean High School) Mrs F Levenberg (OFSTED Trained Inspector; Head LK NAIMA School) Mrs R Lichtenstein (Educational Psychologist BINOH) Mrs H Miller (Deputy Director CJE; Institute of Education: MA tutor) Mrs L Shaffer (OFSTED Trained Inspector; formerly BINOH consultant) Mrs L Sher (OFSTED Trained Inspector; formerly Deputy Head IJDS) Mrs J Schindler (Headteacher Mathilda Marks Kennedy School) Rabbi M Roberg (Formerly Headteacher Hasmonean High School) Rabbi Y Yodaiken (Headteacher Yesoday Hatorah School, Salford)

Appendix B Inspections

10.1 Over the period covered by this report 23 Jewish day schools, mostly aided and Grant Maintained (GM), were inspected under Section 13 of the Education (Schools) Act 1992 and subsequently under Section 23 of the Education (School) Act 1996.

School Date Inspected

King David High, Liverpool	27 February 1996
Avigdor Primary, Hackney	29 April 1996
Michael Sobell Sinai, Brent	29 April 1996
Delamere Forest School, Norley	24 June 1996
Brodetsky Primary School, Leeds	1 July 1996
King David Infant, Manchester	13 January 1997
King Solomon High, Redbridge	7 April 1997
North West London Primary, GM	6 May 1997
King David Primary, Birmingham	7 May 1997
Ilford Jewish Primary, Redbridge	30 June 1997
Menorah Primary, Barnet	15 September 1997
North Cheshire Primary, Manchester	26 February 1998
Woolfson Hillel Primary, Brent	27 April 1998
Menorah Foundation, Barnet	26 May 1998
Rosh Pinah Primary, Barnet	15 June 1998
Hasmonean Primary, Barnet	22 June 1998
Beis Yaakov, Barnet	15 June 1998
Simon Marks Primary, Hackney	2 November 1998

King David High School, Manchester	2 November 1998
JFS, Camden	23 November 1998
King David Primary School, Liverpool	8 December 1998
Hasmonean High School, Barnet	17 January 1999
Independent Jewish Day School, Barnet	22 February 1999

10.2 The following schools were inspected by members of the Pikuach Foundation Team prior to publishing the Pikuach Framework:

Hasmonean High School, Barnet	4 December 1994
Simon Marks Primary, Hackney	4 December 1994
Kisharon Day School, Special Needs	20 January 1995

Glossary of Jewish and educational terms

Adequate	See 'sound'
Amidah	Principal prayer recited silently and in a standing position
Birchat ha'mazon	Grace after meals
* Chumash	The Torah in book form, used in the synagogue and the home
Collective worship	A daily act of worship
Davening	The act of prayer; praying
* Derech erez	Respectful behaviour
Din (pl. Dinim)	Jewish law(s)
Divrei Torah	Short talk about the meaning of a Biblical passage; Literally, Words of the Torah
Ethos	Characteristic spirit of community, people or system.
Excellent	Nothing could be bettered
Good	Some indication of real teaching flair or of pupils responding to teaching and to a greater extent than would normally be expected.
Governing bodies	A combination of people who have been appointed, elected and co-opted to be governors. They have a range of duties that relate to the running of a school.
* Hag (pl. Hagim)	Jewish holiday(s), festival(s)
High attainment	Well above average attainment expected for a specific age group
IEP	Individual Education Plan
Ivrit	Modern Hebrew

Kabbalat Shabbat	First prayer service when Shabbat begins; accepting all obligations, rules and rituals of Shabbat
Kavanah	Observing mitzvot with special attention, concentration and spirit of devotion
Key Stages: 1	ages 5-7; National Curriculum Years 1 and 2
Key Stages: 2	ages 8-11; National Curriculum Years 3 to 6
Key Stages: 3	ages 11-14; National Curriculum Years 7 to 9
Key Stages: 4	ages 15-16; National Curriculum Years 10 and 11
Leining	Public reading from the Torah on Shabbat and Hagim mornings and at some other services
Limmudei Kodesh	Jewish Studies
Middot	Basic standards of civilised conduct that society must adopt; proper behaviour
Midrash (pl. Midrashim)	Means by which Rabbis interpreted the Bible for their own age and future generations
* Mincha	Afternoon service Mishna Originally Oral Law; written record of oral teachings of Rabbis
Mitzva (pl. Mitzvot)	Commandment, good deed
Poor	An accumulation of weaknesses which have considerable impact on learning.
Rashi Rabbi Solomon ben Isaac (1040-1105)	considered the greatest Jewish commentator on Bible and Talmud.
Satisfactory	See 'sound'
SCOPUS	An education trust with 14 schools that have a Zionist ethos and emphasise the centrality of Israel in Jewish life
SEN	Special Educational Needs
Shabbaton (pl. Shabbatonim)	A gathering on a Shabbat, usually with a study element
Shabbat (pl. Shabbatot)	The Jewish Sabbath
* Shacharit	Morning service
Shema	Prayer affirming unity of God

Shiur (pl. shiurim)	A lesson in Jewish religious studies
Siddur (pl. siddurim)	Prayer book
Sidra	Division of Torah into 54 portions read on a weekly cycle throughout the year
Sound	No major educational weaknesses but no outstanding strengths. Enables all pupils to make as much progress as can be expected of them.
Talmud	Collection of writings of Jewish law and discussions
Tefillah (pl. Tefillot)	Prayer(s)
Tefillin	Leather boxes containing biblical passages worn on the head and arm by Jewish males age 13 and over during weekday morning prayers
Tehillim	Psalms
Torah	The Five Books of Moses; first five books of the Bible. Also, written and oral laws of Judaism.
Tzedakah	Charitable acts
UJIA	United Jewish Israel Appeal
Unsatisfactory	Significant weaknesses that affect pupils' progress and attainment

* 'H' or 'Ch' is pronounced 'ch' as in 'loch'