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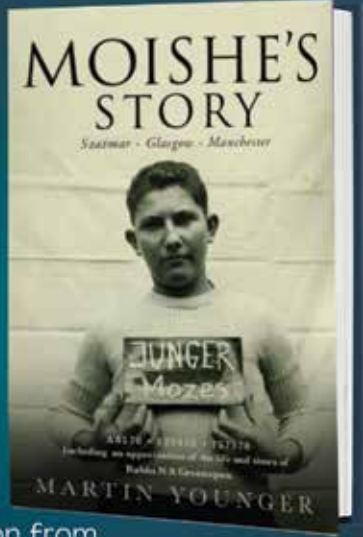
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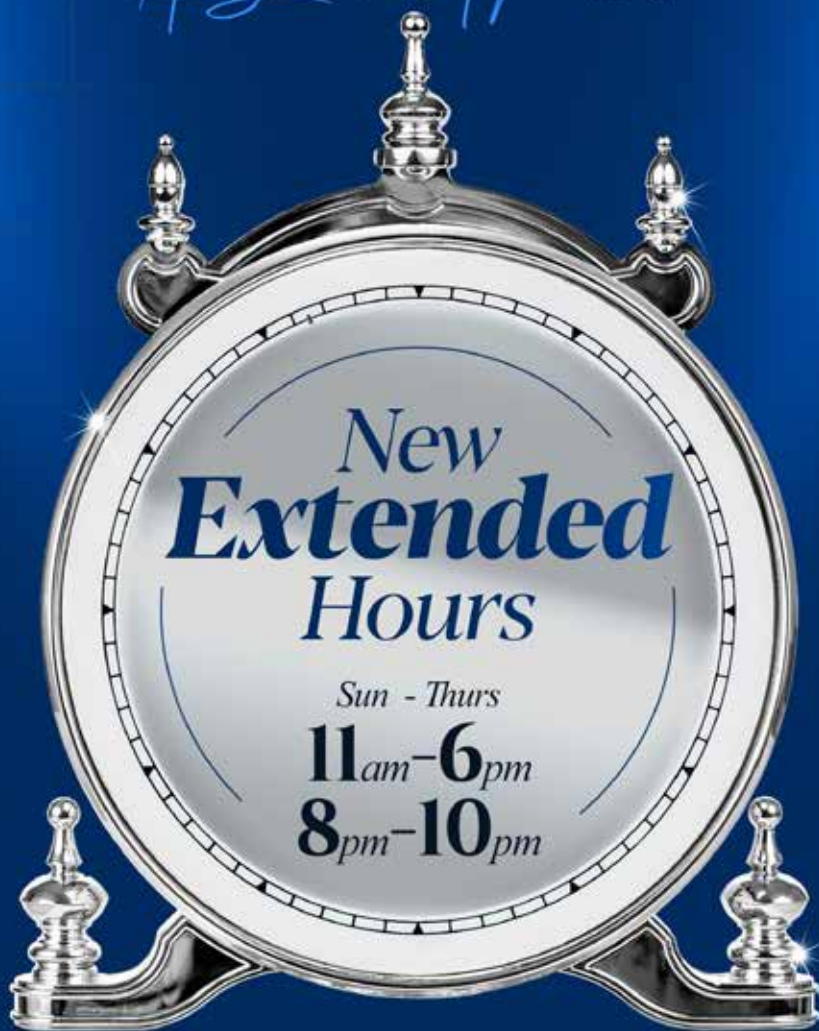
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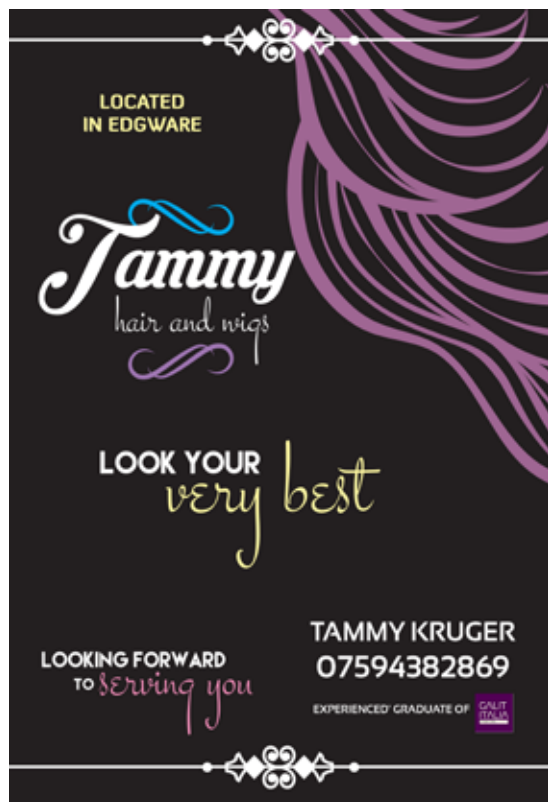
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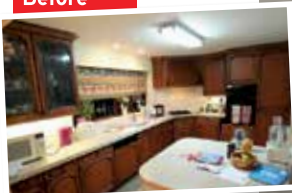
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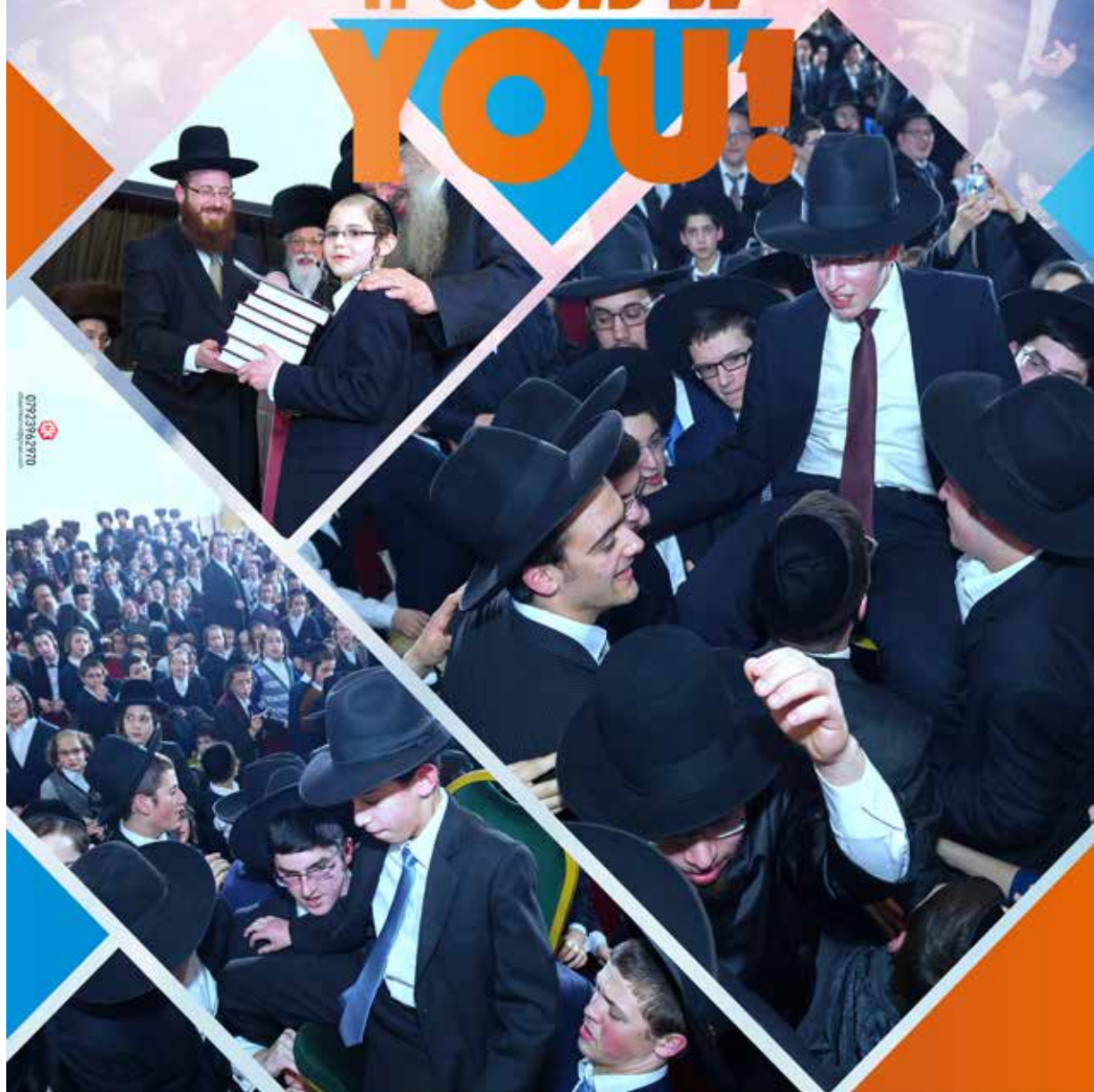


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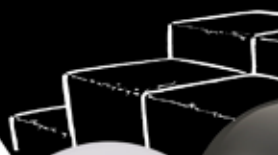
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Email: office@tifereshigh.com



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E: secretary@tashbar.co.uk

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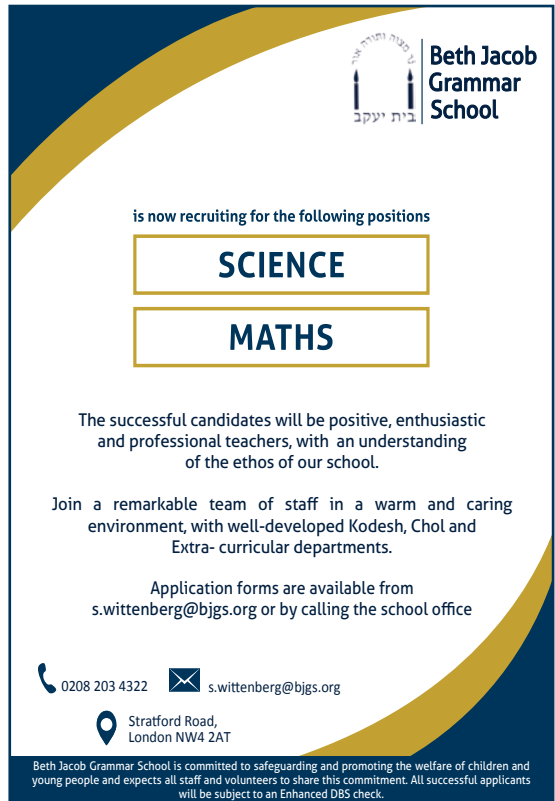




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**Beis
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373 Edgware Road, London NW9 6NQ
T 020 8905 9590 E admin@beisyaakov.barnet.sch.uk

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Applications are now being accepted for admission to **The Simmy Richman Nursery at Beis Yaakov in September 2020** for girls born between **1st September 2016 and 31st August 2017**.

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Menahel Rav Yitzchak Weitz ז"ל	Headteacher Mrs E Bialogowski MA BA (Hons)	Honorary Life President Mr Benjamin Perl MBE
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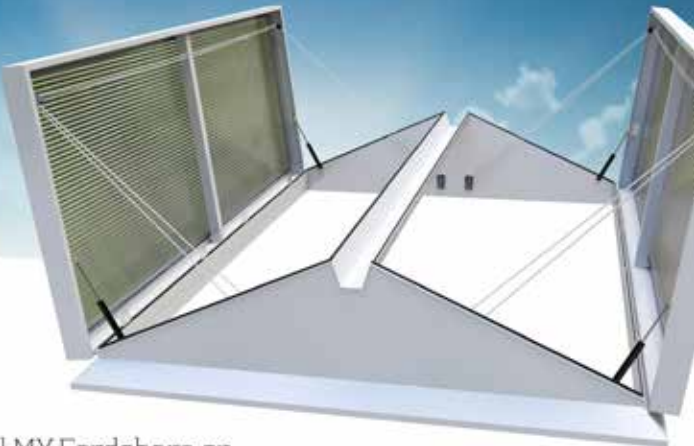
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Weekly
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Your Questions Answered

Q: My son is a really good boy. One thing that is a real concern for me is that he is very careless - he doesn't seem to care what time he comes home from חידור, he doesn't ever revise for a בחינה - he definitely has no idea if he has a test or not. I am worried that he simply is not accessing this all-important life skill. What can you suggest?

A: **מנהל ת"ת מחזיקי הדת - בעלזא (כתה א'-ה'), שליט"א Harav Gavriel Abeless**

Answer: The best way forward would be to teach by example. When a child knows that his parent is waiting for him when he comes home, and is excited to see him and ask him about his day – this will help him to understand that home-time is important and of value and he will want to come home on time. The same applies to any other aspect such as tests or homework. When a parent will say to the child, “הצלחה for your test, I'm thinking of you,” that will - by example of your חשיבות placed on it - help your child acquire that awareness too.

מנהל ת"ת יטב לב סאטמאר (כתה ד'-ו'), שליט"א Harav Eliezer Wolf Padwa

Answer: This is a child who for whatever reason has never learnt responsibility. If you badger him and tell him many times to “come home on time, do your homework, learn for your test!” he will not learn or listen. Give the message without saying the message. By finding any time that he does it right and you give him the positive feedback he will get the message and understand what is expected of him. A child feels good when he gets positive feedback and he will be motivated to do so again. When you do that the child learns what is expected of him without you having to say so explicitly.

מנהל ת"ת בית שלמה - געטער'ס, שליט"א Harav Akiva Frank

Answer: When a child acts in such a manner it's important to try and understand the underlying reason for his seemingly irresponsible behaviour. Such actions do not just occur overnight. This child may not realise that his actions have consequences. If at home he hasn't received this understanding, then one has to address the parents who may require guidance as to how to allow their children to take responsibility for their actions and deal on their own with consequences that arise due to their (mis)behaviour. Another cause for such behaviour could be that the child has not yet developed the emotional awareness that those around him experience as a result of his actions .i.e. if he comes home late from cheder, his mother is likely to be worried. If he behaves insensitively with his friends, they will be hurt, if he misplaces his homework or doesn't learn for his tests, his Rebbe will be disappointed. In such a situation, it may be advisable to consult with a professional in this particular field. The most important point to realize is that any and every behaviour exhibited, rather than being treated as an isolated incident, has to be looked into and one has to try and find the underlying cause for it.

Please note that these answers are general guidelines. Each individual should consult with their Rav/Moreh Derech.

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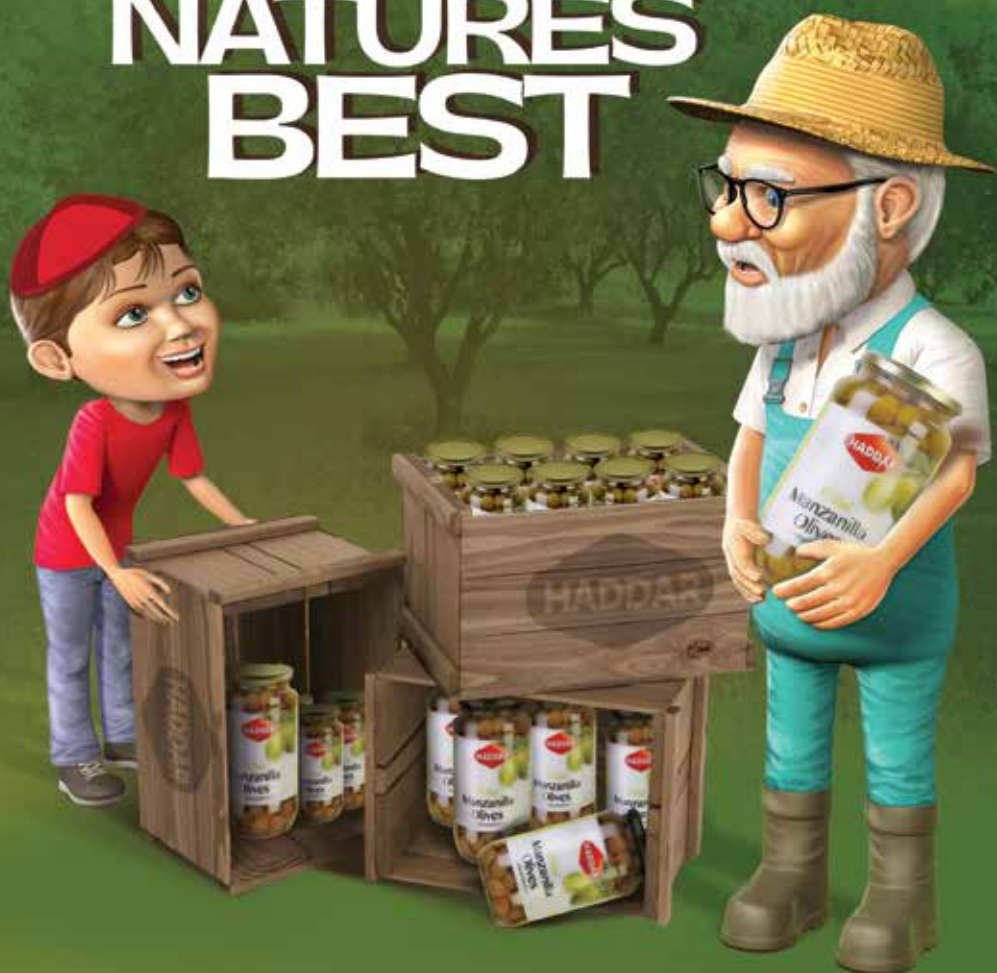
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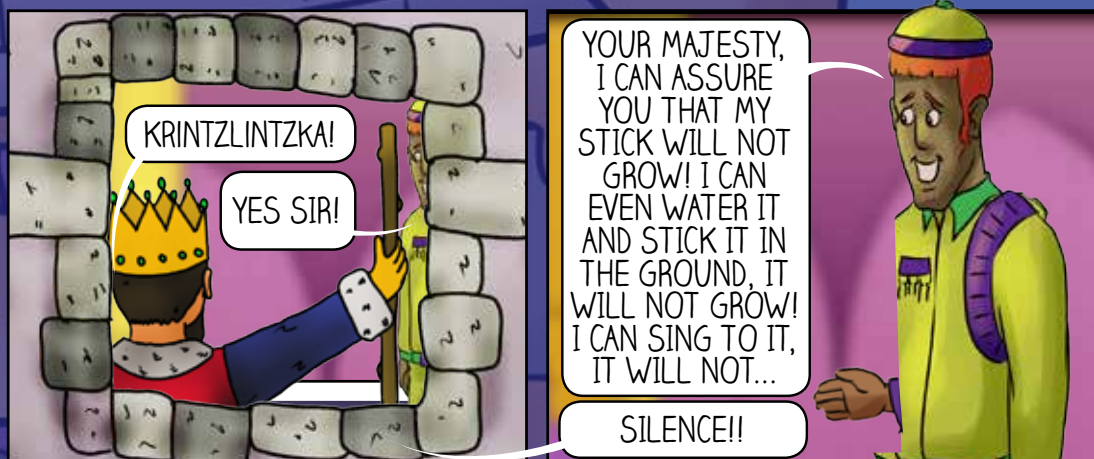


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MY NAME IS EMES

By **R' Fischel Schachter** & **Yonasan Schwartz** adapted/illustrated by **Tzai R. Pensky**



DARK TAPESTRY

by Ruthie Pearlman

CHAPTER NINETEEN *cont.*

He thought of it all now as he stood in his quiet, dark living room, allowing the spring breezes to cool him. He had never outgrown his love of science fiction, never moved on to anything more “adult,” never taken to reading worthy biographies or political thrillers or classic novels. His reading was as stuck in a time warp as some of the characters in the books he loved. His face turned red as he thought about the two sci-fi conventions he had attended “just to see what went on there,” although he had left them before the end, feeling foolish among middle-aged men and women dressed in alien costumes and spouting the language of their favorite characters in their books. Now he needed to read a bit, to just allow himself to drift into another galaxy somewhere many thousands of light- years away, so that sleep might eventually take him prisoner. He looked around his flat. And then he remembered the book he had taken as “evidence” from Karen Whitestone’s house.

Grinning, he went to retrieve it from his briefcase where it still sat, forlorn and forgotten, in its plastic evidence bag. Colin gave a deep sigh of satisfaction and, returning to bed with his prize, prepared to dive in and enjoy.

He opened the book, and as he did so a piece of paper fell out. He took it and unfolded it. These violent delights have violent ends,
And in their triumph die like fire and powder.

It was signed, “Will.”

Hmm, thought Colin. He wondered about it for a few moments, decided that

Cindy probably had a shunned boyfriend somewhere in the wings, and then thought little more about it as he got involved in the plot.

As he reached a natural break in the story and his eyes began to close at last, he turned his light off and, as he drifted, thought a bit more about the slip of paper inside the book. Something about it...he couldn’t quite remember what. So familiar... What was it? Colin Sommers slept.

DAY EIGHT

CHAPTER TWENTY *cont.*

Ilana woke early on Sunday morning, the habit ingrained from having to get Josh ready for school. Don had managed to persuade her to go to work during the past few awful days for at least a couple of hours. Even though, with Leora Jakober now firmly ensconced in her guest bedroom, Ilana clung to home, needing to be around the woman who brought her hope, she also needed to focus on something other than her son for a short period each day. Work provided this; the intense concentration needed when programming Web sites took her far away from her personal anguish and into a world where binary and digital overcame reality.

But it was Sunday, and on Sundays the office was closed. This was not Israel, where Sundays were the first day of the workweek. In England, most offices ran a strict Monday through Friday schedule. Non-Jewish schools, too, were closed, as were most of the Jewish girls’ schools. It was only the boys who attended morning school on Sunday so their requirement of daily Torah learning was filled.

So Ilana was used to never sleeping in. On Shabbos and holidays she would get up and go

to shul, and on Sundays she rose diligently to get Josh up in time for his morning classes. Last Sunday she had arisen and gone into the vacuum which was her son's room, and this Sunday she tried to recapture, just for an instant, the feeling she had first felt when she saw he was not in his bed, the feeling that Don must have gotten him up early and taken him to shul with him. A comforting, everything-is-going-to-be-fine sort of feeling. A sensation, like the long-lost scent and taste of a wondrous vacation, as fleeting as it was elusive.

Josh's bedroom door remained firmly locked. It was no longer the room of a much loved and lively child; it was evidence and as untouched and untouchable as a buried treasure. Only the outer surface of its door remained available to her, and this Ilana caressed, thinking ironically of the Kotel HaMa'aravi, the Western Wall in Jerusalem, the holiest shrine in the Jewish world, which was only an outer wall of the Temple but was, to present-day Jews, the nearest they could get to the inner sanctum now hidden to them by centuries of history and devastation.

She had found herself writing Josh little notes and leaving them around the house, loving notes from a lonely mother. This Sunday, this day marking a full week since Josh had been taken from her, she sat down and wrote him a poem.

Where are you hiding, Josh?

Where do you keep those charms?

I recall the baby boy

Who nestled in my arms

You grew into a flowering shrub

With scented blossoms sweet

Now my arms are outstretched toward you

To make my life complete

Who do you talk to now?

Where will you sleep tonight?

I get through my life somehow

Waiting for the morning light

To lose a child, a son

Is more than human flesh can bear

I hope he cares for you

One day I'll find you there

Reading the poem again and again through her tears, as the page blurred and the ink smudged, gave her comfort. She wanted desperately to put the poem on his pillow, but she knew she could not, so she taped it to the outside of his bedroom door.

As she stood there, sniveling and wiping her tears with the back of her hand, Leora emerged from the guest bedroom fully dressed and made up, auburn hair brushed and glossy, bouncing on her shoulders. Her bright smile faded at once when she saw Ilana crying at Josh's closed bedroom door.

"Oh, honey," Leora said, coming up to read the poem. Then, without a single word, she took Ilana into her arms for an embrace.

Once Ilana had composed herself, the two women went companionably downstairs for breakfast. Don usually spent Sunday mornings in the local kollel catching up with his learning. He tried to have a regular evening chavrusa, but he often ended up working too late for it to be practical, so this Sunday morning's study had become sacrosanct.

Over toast, cereal, and coffee, Leora told Ilana that she would be going to the address Avi Pincus had found to see if there was any trace of the Fox or Josh there. Ilana became very excited at the thought that there was actually an address where her son might be staying.

"Don't get your hopes up," Leora told her, "but it might be a steppingstone. According to Avi Pincus, the e-mails came from that address or, at the very least, a person living at that address had the account from which those e-mails were sent."

To be continued....

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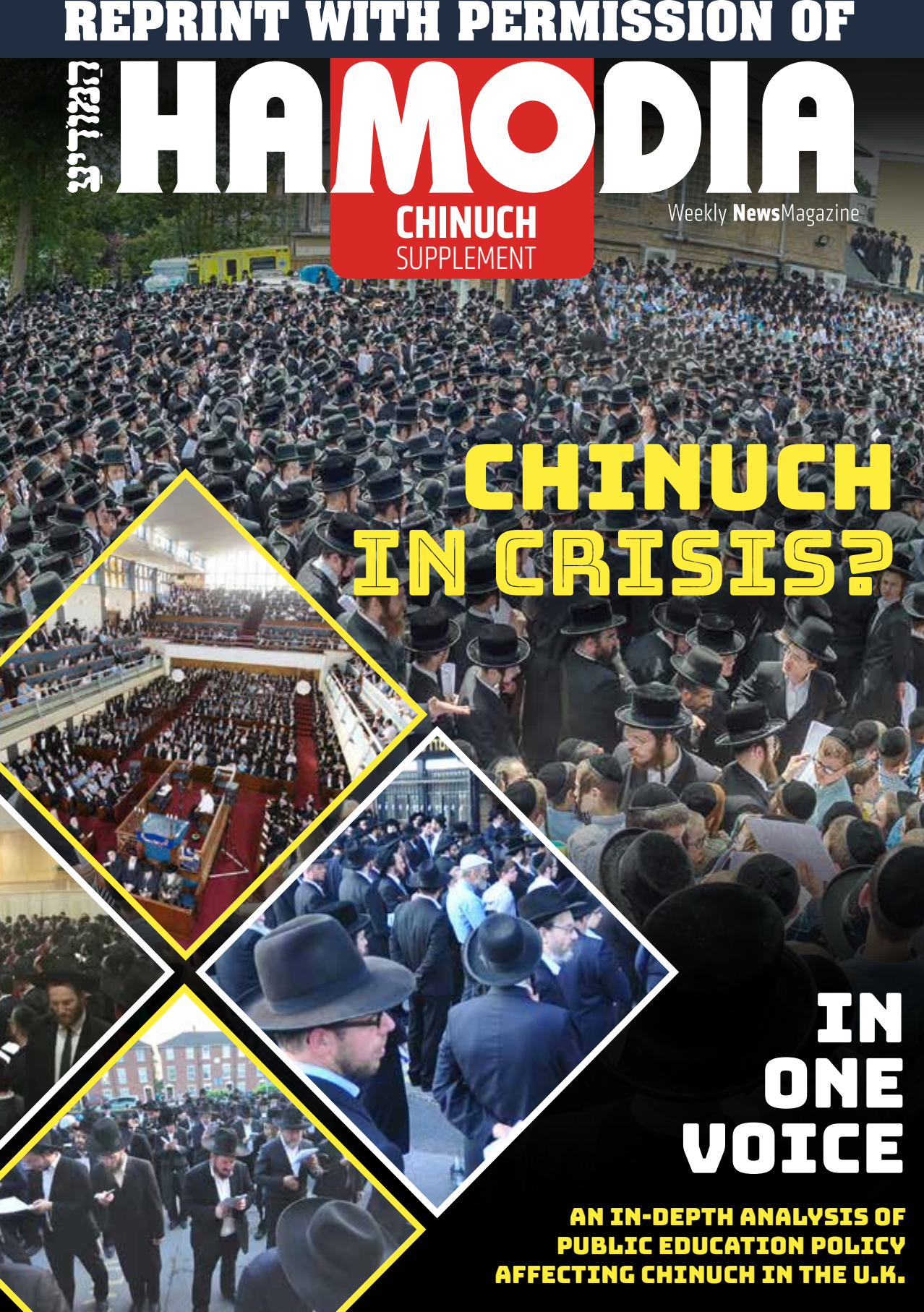
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CHINUCH IN CRISIS?

IN ONE VOICE

**AN IN-DEPTH ANALYSIS OF
PUBLIC EDUCATION POLICY
AFFECTING CHINUCH IN THE U.K.**



By Chaim Mordechai Pinter

ONE

year ago, there were posters in all the *batei midrash* in England asking, “Will there be a future for your children’s *chinuch* in England?” Today, I ask the very same question. In order to answer this, let us consider the following:

A. What are the policy problems that our schools are facing?

B. Have they changed in the last year?

C. What plans have been made to save the future of *chinuch* in the United Kingdom?



I would first like to make several brief clarifications for this article, to allow for the reader’s better understanding:

1. Gezeirah, Problem, Concern:

Gezeirah: I apply the term *Gezeirah* to a situation where government educational policy is incompatible with our *mesorah* and leads to the forced closure of our schools.

Problem: If the situation leads to lesser negative consequences, I term this a Problem.

Concern: I use the term Concern to cover possible future developments that may be damaging or considered a threat to the future of *chinuch* in the United Kingdom.

2. Responsibilities: Ofsted vs. DfE

The Department for Education (DfE) and Ofsted are two separate and independent bodies with distinct responsibilities. Each entity serves different functions within education.

While Ofsted inspects schools and declares whether or not the Independent Schools Standards are met, only the Department for Education can penalize schools, by either closing them or setting restrictions, such as not allowing them to accept more pupils.

While inspecting schools, Ofsted inspectors sometimes make demands in excess of government regulations and guidance.

3. Leadership: The DfE vs. Ofsted:

Department for Education’s leadership:

The leadership within the **Department for Education** has proven itself to be pragmatic and understanding. While they might not necessarily agree entirely with our approach to education, they understand that we are unable to compromise on our *yesodei hadas* — religious principles.

With the intervention of Chinuch UK, the DfE has assisted many schools, sometimes in spite of Ofsted’s unreasonable negative recommendations. Earlier this year, the DfE rewrote its rules to allow itself to take no action against schools whose infractions are





Asifas Vaad Harabonim of
Chinuch UK.

on specific *Yiddishkeit*-related issues. They are, however, overall insistent that schools meet the regulations for independent schools and comply with the *dina d'malchusa* — laws and regulations — that do not conflict with our *mesorah*.

Ofsted's leadership:

On the other hand, the philosophy driving **Ofsted** has so far proven itself to be totally different. Amanda Spielman, Ofsted's chief inspector, has on many occasions expressed herself very sharply against our *mosdos haTorah*. She has advocated for an agenda of “muscular liberalism” and regards preparation for “life in Modern Britain” from a staunchly secular lens.

SO, WHAT ARE THE POLICY PROBLEMS OUR SCHOOLS FACE, AND HAVE THEY CHANGED IN THE LAST YEAR?

4. The Equality Act 2010

In 2010 Parliament passed into law The Equality Act, which forms the basis of anti-discrimination law in Great Britain.

The Equality Act aims to protect people who have one or more of the nine listed protected characteristics that might result in them being discriminated against. Examples include age, disability, religion, race and alternative lifestyles.

5. The Independent School Standards 2014 – The Regulations

The vast majority of *chareidi* schools in the United Kingdom are independent. They are funded and governed independently from the state. Independent schools have a very high level of autonomy over how they operate — but they must comply with the Independent School Standards (ISS). The ISS Regulations are the law, and they set out the Independent School Standards under which our schools will be inspected.

“While inspecting schools, Ofsted inspectors sometimes make demands in excess of government regulations and guidance.”



Asifas Harabonim and Menahalim at the UOHC.

On **Dec. 15, 2014**, the Secretary of State for Education laid before Parliament revised Independent School Standards. These regulations replaced the Independent School Standards 2010.

The two main new requirements in the ISS 2014 were that teaching should not undermine the fundamental British values of democracy, the rule of law, individual liberty, mutual respect and tolerance of those with different faiths and beliefs, and secondly, does not discriminate against pupils contrary to the Equality Act 2010.

As a result, *'school proprietors should ensure that these principles are actively promoted'* to *"encourage respect for other people, paying particular regard to the protected characteristics set out in the 2010 Act."* (5b)

Their intention for the changes was set out in the consultation document (3.2.1-2) on the proposed ISS, as follows: *'for schools to actively promote principles which encourage respect for persons with protected characteristics is intended to allow the Secretary of State to take regulatory action*

"These proposals would disproportionately impact 'Ultra-Orthodox Jewish' schools who would be forced to shut down"

in various situations: for example 'by girls being made to sit at the back of classes or teaching of intolerant attitudes'; failure to address [discrimination]; or where prejudice against those of other faiths is encouraged by the school...'

6. Ofsted's Interpretation

The regulations were written very loosely, leaving room for different interpretations.

Ofsted's interpretation is that for a school to comply with actively promoting respect for people with the protected characteristics, the teaching needs to make pupils aware of all nine — in detail. If a school doesn't do this, it will fail this standard.

In addition, Ofsted has rephrased the following standard (2-i) *"effective preparation of pupils for the opportunities, responsibilities and experiences of life in British society"* as *'preparation for life in modern Britain.'* *'Preparation for life in modern Britain'* is very much an Ofsted construct, and has been used extensively to demand that schools introduce pupils to certain concepts that are outside the *chareidi* child's experience, including evolution, human biology and certain aspects of contemporary British behaviour.

The practical result has been that inspectors have many times put a special emphasis on this, and used their interpretations to speak totally inappropriately to our pupils, leading to a movement amongst parents to prevent inspectors from speaking directly to their children.

7. The Chareidi Interpretation and Position

Teaching our children to act

respectfully to those who are different or disadvantaged has always been an integral part of a Torah education. However our schools do not specifically teach about each of the protected characteristics. Rather, there is a strong emphasis on the core principle of compassion, empathy, kindness and respect, particularly for those who need it most. The centrality of these teachings and values should be evident even to a casual visitor of any of our schools. The argument that 'if we do not make pupils aware of alternative lifestyles then children associated with these characteristics will be isolated and bullied' is completely flawed. The kind of bullying and discrimination that plagues other schools in these areas simply doesn't exist in *chareidi* schools. **Eli Spitzer**, headteacher of Tiferes Shlomo Boys' School, argues that "*The only possible effect of introducing this type of education into our schools — aside from baffling the children — would be to introduce precisely the kind of bullying that our critics claim to oppose.*"

8. Beis Aharon Trust v. Secretary of State for Education:

In 2016, Talmud Torah Beis Aharon — a primary school in Stamford Hill — lost a legal challenge at the lower tribunal court against an order from the DfE restricting it from admitting new pupils until standards improve. Among other matters, Ofsted said this Talmud Torah was failing to actively promote respect for all of the nine protected characteristics. On this issue, the three judges ruled in favour of Ofsted's interpretation that these subjects must be taught to all pupils from the age of 5!



Harav Yosef Padwa.

9. The 'Draft' Independent School Standards Guidance:

In March 2018, the DfE published fresh 'draft' guidance for independent schools that would have made our position even more difficult.

What shocked our *kehillos* most was the coolness with which the Department for Education predicted the impact on the *chareidi* world. In its Equalities Impact Assessment, the government anticipated that these proposals would disproportionately impact Ultra-Orthodox Jewish schools,

which would be forced to shut down — and "*this would lead to short term disruption for pupils and their families*" until the children are placed in state schools. The government believed that this was justified and would ultimately "*be in the interests of the children involved.*"

10. The Consultation Exercise

The draft guidance was put out for public consultation in line with normal government practice.

11. Unity and Action

In response to the opportunity for a public consultation, all our *kehillos* acted in conference, demonstrating an incredible unity between schools, organisations and volunteers from Stamford Hill, North West London, Manchester and Gateshead. *Yemei Tefillah* were held across the country. The hub for all this activity was the headquarters set up at the **Interlink Foundation** in Stamford Hill.

By the time the consultation closed (even though the response form was long and complex) over 12,000 people from our community had responded, voicing their protests against the proposed changes and making it clear that we will not compromise our *yesodei hadas* — religious principles.

12. Chinuch UK Speaks With One Voice

As the consultation reached its close, a meeting took place of school leaders, where it was decided to form a united body — Chinuch UK — to represent all our schools nationwide, enabling them to speak to government with one voice.

From each of the four main U.K. *kehillos*, the *mosdos* nominated *askanim* and Rabbanim to serve on this body — and so Chinuch UK (CUK) was born. Led by a representative board of dynamic *askanim* and governed by a council of revered senior Rabbanim, Chinuch UK is recognised by the government as the definitive voice for our community's schools.

13. Competing Agendas:

The *askanim* of Chinuch UK have worked intensively with the government to promote a better understanding of the community's position and legitimate needs. After hundreds of meetings, phone calls, letters and emails, very strong relationships have been developed at the highest levels.

Meanwhile, other parties who are staunchly opposed to our interests have worked similarly tirelessly to push a secular agenda. Groups such as the National Secular Society and Humanists UK spend over 2 million pounds annually in lobbying the government against faith education. They are very sophisticated in the



Dr. Peter Swift Head of independent schools at the DfE visiting Talmud Torah Beis Aharon.

way they work, and attacking the *chareidi* way of life is a top priority for them.

14. Final ISS Guidance — What has changed?

On April 30, 2019, the Department for Education issued its final guidance on the Independent School Standards, including a response to the public consultation, along with a Regulatory and Enforcement Policy Statement.

Before going into the details of what has changed, let's take a step back to clarify how we arrived at this stage, and have a look at the bigger picture.

15. What Led to the ISS Guidance?

Since the DfE are the ones who write the regulations and guidance that Ofsted and the schools have to follow, many from our community and beyond have long complained to the DfE about how Ofsted chooses to interpret the law in ways that penalize faith schools. They demanded that clarity be given to schools in the form of guidance on how the standards should be interpreted. This should stop Ofsted inspectors from selectively interpreting the regulations based on their agenda. Because of this, the government released the ISS Guidance.

“Chinuch UK is recognised by government as the definitive voice for our community's schools.”

16. Limits of the Consultation Process and ISS Guidance:

It's important to note that the guidance is only the departments' understanding of the regulations, and only a court can make a definitive ruling as to the Law's application. However, a court of law would take this guidance very seriously.

In the response to the consultation exercise the government noted the following:

- “Some of the responses received would require changes in the standards themselves rather than the guidance. The guidance must be consistent with

the existing standards, and the overarching approach in drafting and revising the guidance reflects that requirement.” (Government response page 11)

- “The aim of this document is to provide supplementary guidance on best practice in complying with the standards and sets out the department's understanding of them. It does not purport to be definitive guidance on the meaning of the standards themselves, which only a court can give” (p. 3).
- “A number of the obligations under the independent school standards require a proprietor to ‘have regard to’ guidance or standards. This requirement does not mean that the guidance or standards must always be followed to the letter but any departure from the requirements set out in the guidance or standards must be considered and based on appropriate reasons, and proprietors will therefore need to record the justification behind any departure” (p. 3).
- “This guidance will next be reviewed before December 2020.”

17. The Bigger Picture

When I was a child, my *melamed* in *cheder* related a story about an *am haaretz* who came to live in a small village and arrived to *davening*. He came into shul while the *baal tefillah* was reciting *Ashrei*, and he heard him saying, “*Shomer Hashem es kol ohavav v'es kol haresha'im*,” he was horrified and ran out. The next day however, he decided to try again and arrived as the *baal tefillah* was saying, “*es kol ohavav v'es kol har'sha'im yashmid*.” He complained about this to one of his neighbours, who explained that he should listen to the whole *passuk* in order to understand the meaning of what is being said: “*Shomer Hashem es kol ohavav, v'es kol haresha'im yashmid*.”

Let us apply this to understanding the DfE regulations. When we look at how we wish to interpret the regulations, and how Ofsted choose to, we seem to be reading into them totally conflicting meanings. It is only when the final guidance was issued by the DfE that we could resolve this dispute and see clearly how Ofsted was going beyond the limitations of the regulations.

NOW WE CAN COMPARE OFSTED'S INTERPRETATIONS OF THE STANDARDS WITH THE OFE'S POSITION.

(Please don't rely on my words, as the following points can all be found in the guidance. Whoever wants a clear side by side comparison of the changes can email me at pintermotty@gmail.com)

18. The ISS Guidance on Protected Characteristics:

Chareidi schools are not going to talk to their pupils about alternative lifestyles, whatever their age group. The new ISS guidance and enforcement policies from the Department for Education accept this reality, and deal with it in different ways for primary and secondary schools.

In brief, the guidance (2.13) is clear that “a school does not necessarily have to address all of the characteristics in every year group.” And although pupils must be made aware of the nine characteristics by the end of secondary school, “it is for the school to decide what is age appropriate” and “the requirements in the standards do not prevent the teaching of the tenets of schools’ particular faith ethos.” In particular, some of the protected characteristics do not need to be dealt with at all in primary school. This is a very clear reversal of the Beis Aharon Tribunal ruling!

The requirement to make pupils aware of alternative lifestyles in

“Only a court can make a definitive ruling as to the Law’s application. However, a court of law would take this guidance very seriously.”

secondary schools also features in the new relationship education legislation that will come into force in September 2020. (A separate, in-depth analysis on how RSE may affect chareidi schools will be published in the near future, *b’ezras Hashem*.) That said, the Minister of Education writes in a letter to the National Association of Headteachers dated April 9, 2019, that: “We expect secondary schools to include [alternative lifestyles] content. Primary schools are enabled and encouraged to cover [this] if they consider it age appropriate to do so.” But “What is taught, and how, is ultimately a decision for the school.” This letter is also helpful because it establishes the definition of the term “age appropriate.”

Of crucial importance is a separate policy about which penalties will apply if schools fail to meet the requirements on protected characteristics. The new Enforcement Policy says (27a) quite clearly that “Enforcement action will not normally occur if there are only one or two unmet requirements from the standards,” and in the Equalities Log (Page 3, P2) they clarify that this means “even though they have failed to teach pupils about respect for other people having particular regard to the protected characteristics.”

What do the updated policies on Protected Characteristics mean for our mosdos?

For Primary Schools — The “Gezeirah” has been removed, but there still remain “Concerns” about how government may change this in the future, and how some Ofsted inspectors may choose to misinterpret this.

For Secondary Schools — The situation has transformed from a “Gezeirah” to a “Problem,” because even

Chris Jones Director, Corporate Strategy at Ofsted visiting Bobov Cheder SEN Department.



“there is no requirement in the standards to teach about evolution, and there is no barrier in teaching about creation as an article of faith.”

Andrew Cook Ofsted's Regional leader, North West at JTrade.

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Thank you to @jtrade_London Britain's only Jewish business expo - great to meet business entrepreneurs and talk with those working to promote career opportunities for young people in Jewish communities @Ofstednews



if Ofsted fails a school for not meeting this standard, the DfE will not take any punitive action against the school.

Chinuch UK will, of course, continue to argue for secondary schools to have the same rules as primary ones.

19. ISS Guidance on Creationism – Evolution:

At numerous inspections, Ofsted demanded that schools teach their pupils about evolution.

I first want to clarify one important point about teaching the Creation of the world. Schools can treat it either as a scientific subject *chavila* as is done in many British schools, where it is presented “on a par with the theory of evolution in terms of its evidentiary basis.” Or it can be taught as part of a belief system, as is done in our schools, where we certainly do not need any external evidence to prove the truth of the Torah.

The ISS guidance says (2.8) that “*Independent schools may teach creationism as part of a belief system.*” But if creationism were to be presented as a scientific subject, then “*it should not be presented as having a similar or superior evidence base to scientific theories.*”

Obviously, the meaning of the guidance on this point is of critical importance. CUK has therefore requested and received confirmation in writing from the DfE about its current position, confirming that “*there is no requirement in the standards to teach about evolution and that there is no barrier in teaching about creation as an article of faith.*”

What does evolution mean for our mosdos?

This issue is currently not a “Problem” or a “Concern” for our mosdos, as the government has made it clear that we don’t have to teach evolution, and we can teach Bria Ha’olam as we always have. Ofsted recently amended a school’s report as a result of a complaint about this matter, to reflect that not teaching about evolution does not equate to failure to prepare pupils for life in modern Britain.

20. ISS Guidance on Careers Guidance

Secondary schools are required to provide pupils with careers guidance. Ofsted has criticized some *chareidi* schools for failing to inform pupils about the full range of career opportunities available to them.

The ISS guidance on this point is a serious concern. The guidance says (2.17) that “*Schools should not limit children’s horizons but rather expand them,*



Asifas menaholim in Stamford Hill.

making sure that pupils have a broad view of the careers options open to them rather than the options being restricted to those that are available within a certain faith community... The school should be able to demonstrate that its approach to careers guidance is likely to have the effect of enabling pupils to make informed choices from amongst the different sorts of careers that can be available to school leavers generally...

In practice, I note that *chareidi* schools have struggled but so far have been able to both operate completely within the *hashkafos* of their school and demonstrate compliance with the careers guidance requirements.

What does the policy on Careers Guidance mean for our mosdos?

Careers guidance policy is a serious “Concern.” Although schools are currently managing to meet the requirements within their *hashkafos*, the policy is open to being “robustly” interpreted by Ofsted in a way that makes it impossible for *chareidi* schools to comply.

21. ISS Guidance on Other Religions/ Cultures:

Ofsted has criticized some schools for not teaching about other religions and beliefs “*in sufficient depth.*”

The Guidance makes it clear that “*The duty to actively promote mutual respect and tolerance of*

those with different faiths and beliefs does not require schools to ‘promote’ teachings, beliefs or opinions that conflict with their own, but nor is it acceptable for schools to promote discrimination against or a lack of respect for other people or groups on the basis of their belief, opinion or background.” (3.5)

The Guidance goes even further and states, “**For the avoidance of doubt, teaching that some religions, all religions, or atheism/agnosticism are wrong does not conflict with fundamental British values, so long as it is made clear that adherents of those belief systems should be treated with respect.**” (2.4)

The concept of “*treated with respect*” does not translate into admiration or approval for people with different belief systems, but means rather that children should be taught to act respectfully toward them, just as our Sages teach us (*Gittin* 61) about the importance of *darkei shalom* — interacting positively and living at peace with people of other religions.

There is no requirement in the regulations or guidance to teach “*in depth*” about other religions, to take children to visit their houses of worship or to promote interfaith contact.

What does the policy on teaching about religions and/or cultures mean for our mosdos?

This issue is currently not a “Problem,” but there are *some* “Concerns” about what might be required in the future.



Mike Sheridan Ofsted's Regional leader, London in Bobov Cheider.

22. ISS Guidance on Cyber Safety:

Within schools' safeguarding duties, there is a requirement to keep pupils safe while using the internet. Ofsted has often demanded to see schools' cyber-safety policies, and has not accepted the response that they don't need one because their pupils are not allowed to use the internet.

When the new Relationship Education requirements come into force in September 2020, this focus on online safety will be strengthened.

Within the welfare and safeguarding requirements, the new ISS guidance (4.4) retains the "recommendation" that schools' policies and practice are based on a wide view of what may happen to pupils, not only in schools but beyond it. The guidance includes the example that *"an effective anti-bullying strategy will ensure that pupils are taught about the dangers of cyber-bullying – even if pupils in a particular faith community are not meant to use mobile phones, or have limited access to the internet."*

In practice, our children are immeasurably better protected from internet dangers than children generally and many of our schools have cyber-safety policies that have been commended by Ofsted.

Further, the Relationship Education requirements place a strong emphasis on consulting with parents, and ensuring that these policies are appropriate to schools' particular circumstances and are age-appropriate. So this does not currently appear to be an area of serious concern.

What does the policy on cyber-safety mean for our mosdos?

This issue is currently not a "Problem." There are some "Concerns" about what might be required in the future.

23. Other Problems and Concerns:

Besides those that we have outlined above, including Ofsted leaders' wish to interpret the guidance in a way that fits with their own worldview, there remains a whole list of smaller problems and concerns arising from the guidance, and various other pieces of legislation. Chinuch UK is working to resolve also these, but the community must stay vigilant and our *mosdos* must have dynamic strategies in place to protect our *chinuch*. I will now consider some of the strategies that are being implemented at this moment.

STRATEGIES WE HAVE IN PLACE TO TRY TO ENSURE THE SURVIVAL OF OUR CHINUCH IN THE UK.

24a. Strengthening Our Schools, Internally:

Governors and staff should know and understand what the ISS actually requires, so that when Ofsted demands something more, this can be challenged both factually and professionally. Chinuch UK has sent detailed legal advice to schools to help them in these areas. In addition, CUK is offering awareness and training sessions to school staff.

Finally, to deal with Ofsted's complaints about how we redact the secular textbooks we use, Chinuch UK is working in close partnership with TEC under the guidance of the Rabbanim and educational professionals to develop a *Chol* curriculum that is both suitable for our schools and answers Ofsted's challenges. This will need to be closely aligned with a training programme for teachers on how to implement it.

Please note that Chinuch UK is not involved in the running of individual schools, and the Vaad Rabbanim does not replace the *daas Torah* of each school. Rather, CUK advocates for principles that are shared across *chareidi* schools, and provides resources and help that would be acceptable to all and can be adapted according to each school's need.

24b. Strengthening Our Schools, Externally:

Since policy is not set in stone, and campaigners who are opposed to *chareidi* education are a persistent voice to government, we need to work to establish the best possible understanding of our community in the eyes of other significant parties. We have already experienced the unwanted effects of negative PR and negative media coverage, and this can ultimately translate into negative government policy.

In addition, Chinuch UK is continuing to meet with and challenge Ofsted, and are tracking school inspections, and noting whether policy is being applied in a way that is inappropriate, and needs to be challenged.

Lastly, dialogue with government needs to continue. We need to use whatever tools are best for the task, such as alliances with like-minded parties, parent pressure, positive public relations and the law.

so that when
Ofsted demands
something
more, this
can be
challenged both
factually and
professionally.

We need to make sure that we retain our friends and allies, and do not alienate them.

25. Challenges of Our Time

Sadly, we live in an era where traditional views of a family and morality have become marginalised. Religious belief is in steep decline. Even among religious believers, we are not regarded as mainstream. Society's views have undergone massive shifts in recent decades. The media, the public and the vast majority of politicians see things very, very differently from the way we do.

In case we needed convincing about this, the scale of the Parliamentary vote on RSE should be a wakeup call. The fervent calls from Muslims and *frum* Jews to give parents the right to withdraw their children

Health and Safety Awareness Event
for School Leaders.





Asifas menaholim in Golders Green.

“Sadly, one of the most serious challenges we face as a community comes from within.”

from relationship education classes were rejected in a Parliamentary vote of 538-23!

British society and government are tolerant of different religions and viewpoints, and our rights to freedom of religion are enshrined in law. However, these rights are not unlimited, and the fear of Islamic extremism infiltrating schools has been used as an excuse to attempt to curtail religious rights and independence.

26. Meharsayich u'Machrivayich Mimeich Yeitzu (Yeshayah 49)

Sadly, one of the most serious challenges we face as a community comes from within. In the Middle Ages, our worst enemies were the *meshumadim*, who converted to Christianity and then campaigned ceaselessly against their former brethren. A similar phenomenon affects us today. Some of those who have left us, sometimes with genuine grievances about their terrible personal experiences, are tireless public critics of the community and advocate for change. They seek and gain media attention and present

distorted accounts of life in the *chareidi* community. They go from one government department to another selling their wares.

27. Is Chinuch UK Complacent?

I'd like to address some of the criticisms levelled by respected individual members of our community at Chinuch UK's discreet and strategic approach. These individuals claim that “not enough progress is being made,” and they advocate a much more vigorous approach, going so far as to suggest that we organise mass demonstrations, or “go to war” with government.

When lobbying government on any sensitive matter, one needs to be sharply aware of the political climate, understand the law as it affects us, take advice from relevant experts, prepare a risk/benefit assessment and follow *daas Torah*. This has been Chinuch UK's approach all along, and I hope this article has clarified that, *baruch Hashem*, significant progress has been made!

Our Sages teach us that “blessing is found only in matters concealed from the eye.” I hope any sensible person will understand why it would prove counter-productive to publicise in detail every interaction Chinuch UK has had with government officials.

28. Conclusion: Will There be a Future for Chinuch in the U.K.?

I would like to compare the future of *chinuch* in the United Kingdom to Brexit, *l'havdil*.

We have no idea where we will be in five years. Will we still be in the EU or not? If we remain, will that be good or bad?

And if we leave, will that produce positive or negative results? We honestly do not know. The same is true for the future of our *chinuch*: I have no idea what time will bring.

But one thing I know for certain: Our dedicated *askanim*, the *askanim* from Chinuch UK, will not rest. They will do everything they can to secure the future of our *chinuch* in the United Kingdom.

Another thing I know for certain is that we will never teach our children principles that are contrary to our Torah and *mesorah*.

We are indeed in the Diaspora, and we are not an *am milchamah* — a nation of combat. We are not going to “declare war” on the government and make *hisgarus be’umos*. But we are an *am k’shei oref* — a nation that unwaveringly upholds its values. We are an *am oved es Hashem* — a nation that serves our Father in Heaven. And no force or pressure in the world will ever make us bend or waver from our deeply rooted convictions. We will never compromise on our *yesodei hadas* and *mesoras avoseinu* — our principles of faith and the tradition of our fathers.

The wicked Haman knew that the only chance to destroy Klal Yisrael was when “*Yeshno am echad*

mefuzar umeforad,” when we are not unified, but splintered among ourselves. But Esther Hamalkah knew that the only way to save the future of Klal Yisrael was through “*lech kenos es kol haYehudim* — go, gather all the Yidden,” when we stand united in our convictions to serve Hashem, and together we carry a flag of *kedushah*, *achdus*, and *mesoras avoseinu*. This is the only way we can traverse these difficult times.

These are difficult times for Klal Yisrael. The *chareidi* community stands together in the fervent desire to continue educating its children in the manner of their forebears, with the values it holds so dear. Not only in England, and not only is our *chinuch* under threat. Klal Yisrael has forces fighting *shechitah*, *milah* and everything that is near and dear to us, all over the world.

The task ahead is to preserve the autonomy of *chareidi* schools to be what they are: *Torah mosdos*. We face huge societal challenges, and the work is truly daunting. A positive depiction of the beauty of *chareidi* education, including the preservation of the safety and innocence of childhood, is sorely lacking. This void needs to be addressed if we want policy-making that is sympathetic to our needs.

Chinuch UK, under the leadership of the Vaad Rabbanim, is continuing its important work in advocating on behalf of the *klal* and the *mosdos haTorah* in the United Kingdom. *Bezras Hashem*, more good news will follow.



Harav David Frand.
Rosh Hakohol of the UOHC.



Mike Kane, MP and Shadow Minister
for Schools in Parliament.

Ofsted Inspects ... DfE Decides

By Hamodia Staff

Hamodia has looked at where the final decision-making power lies. Which government agency decides the fate of independent schools? – Ofsted inspectors are the ones who judge whether a school has met the regulations, but the Department for Education is the organisation that then decides what action to take.

New rules about enforcement say that if a school **has one or two unmet requirements**, the Department for Education will not take any punitive action. Additionally, a new policy about schools applying to increase their number of pupils gives the Department for Education wider discretion in the case of schools where not all the regulations are met.

Hamodia looked at the consequences for schools found by Ofsted to be failing to teach about the protected characteristics and found that no *chareidi* school has received a restriction or closure order for failing to teach about the Protected Characteristics. **Let's see some recent examples:**

1. Beis Chinuch Lebonos in Stamford Hill:

Beis Chinuch Lebonos is an all-age high performing school for girls in Stamford Hill. In its 2018 report, Ofsted praises many aspects of the school – but the school still failed because of its position on teaching about the protected characteristics. The Department for Education nonetheless granted the school permission to increase its number of pupils.

2. Shiras Devorah in North West London:

Shiras Devorah Girls School in North West London for girls aged 11 – 18 was opened in September 2018. Wishing to expand to older year groups, it applied in 2019 for permission from the Department for Education, triggering an Ofsted inspection.

The inspection found the regulations unmet, solely in respect of teaching about protected characteristics. Nonetheless in July 2019 the school was granted permission to expand.

3. Bnos Zion Bobov Girls School in Stamford Hill:

Bnos Zion Bobov Girls School for primary and secondary age girls failed its recent Ofsted inspection solely on the grounds of not teaching about the protected characteristics. In the week before Rosh Hashanah permission was granted by the Department for Education to increase the number of pupils.

4. Beis Rochel Girls School in Manchester:

An application was made to the Department for Education for the registration of a new Beis Rochel Girls Primary School in Manchester, for children up to the age of 11.

Ofsted carried out a 'pre-registration' inspection on 30th July 2019 and found that all the regulations were met – except that there were no plans to teach pupils about some of the nine protected characteristics. Ofsted judged that the school would not meet all the relevant regulations.

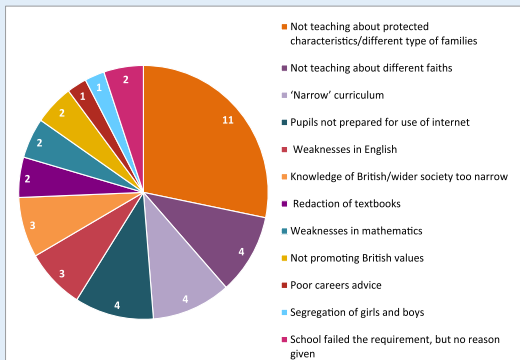
On 25th September, the Department for Education gave the new school permission to open and operate.

Preparation for Life in “Modern” Britain:

Failing to 'prepare children for life in modern Britain' appears regularly in the Ofsted reports of *chareidi* schools.

In fact preparing children for life in modern Britain is not a legal regulatory requirement at all! The law requires 'effective preparation of pupils for the opportunities, responsibilities and experiences of life in British society.' Ofsted has shifted this into 'preparation for life in modern Britain'.

The following are the range of reasons why Ofsted judged these schools to be failing:



This key difference in wording implies that no matter what the personal convictions of parents and teachers in faith schools, pupils must be taught so as to be prepared to live in accordance with the values of mainstream modern British society. It implies that the values of modern Britain are in some way superior to the values of the Jewish religion, and pupils must be taught how to live and appreciate a 'modern' way.

Hamodia asked Chinuch UK how this affects *chareidi* schools. We were told that over the last 18 months, 28 *chareidi* schools were deemed failing to prepare pupils for life in modern Britain, out of 49 schools that were inspected. This is 40% of schools!

Lest readers think that this refers to schools where children are unable to read and write English properly, this was only the case in 3 schools.

There is no particular pattern in the application of these judgements, which seem to depend on how inspectors in a particular school apply their judgement.

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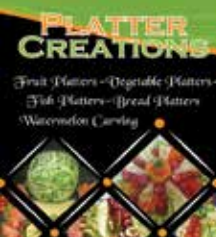
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