



The rise and rise of Jewish schools in the United Kingdom:

Numbers, trends and policy issues

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The **Institute for Jewish Policy Research (JPR)** is a London-based research organisation, consultancy and think-tank. It aims to advance the prospects of Jewish communities in the United Kingdom and across Europe by conducting research and informing policy development in dialogue with those best placed to positively influence Jewish life.

The **Board of Deputies of British Jews** is the voice of British Jewry – the only organisation based on cross-communal, democratic, grassroots representation. It is the first port of call for Government, media and others seeking to understand the Jewish community's interests and concerns.

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Acknowledgements

This report is the first in a series of studies that will be produced over the coming few years under the terms of an agreement signed in 2015 between the Institute for Jewish Policy Research (JPR) and the Board of Deputies of British Jews. The arrangement provides Board of Deputies funding for JPR to monitor key statistical developments in the British Jewish population in the areas of school enrolment, synagogue membership, and births and deaths, and to produce reports on these topics periodically.

The agreement would not have happened without the vision and determination of the current Chief Executive of the Board of Deputies, Gillian Merron and its President Jonathan Arkush, nor of the former President, Vivian Wineman and Vice President, Laura Marks OBE. They all recognised the importance of continuing to collect and monitor these data, which make such a fundamental contribution to our shared understanding of how the British Jewish community is evolving, and are vital to the work of countless Jewish charities and organisations, not only in the UK but across the world.

Upon signing the agreement, we established a Management Team to oversee the work, comprised of two representatives of the Board of Deputies (Vice President Sheila Gewolb and Director of Public Affairs Phil Rosenberg), two representatives of JPR (Board member Professor Stephen H. Miller OBE and Executive Director Dr Jonathan Boyd), an independent academic analyst (Professor Steven Haberman of the Cass Business School, City, University of London), and members of the JPR research team dedicated to the project (Dr Daniel Staetsky, JPR Senior Research Fellow and Dr Donatella Casale, JPR Research Fellow). All of these people have been involved in helping to think about and shape this report, and we thank them for their wisdom, insights and ideas.

We also want to acknowledge the contribution of JPR's Director of Operations, Richard Goldstein, who conducted a survey of all mainstream Jewish schools in order to determine the proportions of Jewish and non-Jewish students in them. This was data that did not previously exist and were fundamental to being able to complete the work. In addition, thanks are due to JPR Senior Research Fellow, Dr David Graham, as well as the Chief Executive of the Interlink Foundation, Chaya Spitz and its Head of Policy and Strategy Joel Friedman, all of whom reviewed draft versions of the report and offered several helpful and important suggestions. Thanks too to JPR's Development Director, Judith Russell, who helped to edit the report, and to Catriona Sinclair who produced the typeset version.

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Summary of findings

Basic numbers

- In the academic year 2014/15, there were 30,900 Jewish children enrolled in Jewish schools across the United Kingdom.
- In the academic year 2014/15, a total of 139 Jewish schools were in operation across the UK.

Dramatic growth of the Jewish school sector:

- Since the 1950s, the number of Jewish pupils in Jewish schools in the UK has increased dramatically – by approximately 500%. During the same period, the number of Jewish schools has also increased dramatically – by 400%. Both the number of Jewish schools and the number of Jewish pupils in these schools have almost doubled since the mid-1990s.
- These increases have taken place against the backdrop of a declining Jewish population for much of this period – from approximately 410,000 in the 1950s to an estimated 300,000 today.
- The increase has been driven by an increased uptake of Jewish schooling among Jews. Whereas one in five children attended Jewish schools in the 1970s, today the proportion is about two-thirds.

Jewish faith schools in context

- Jewish schools comprise 0.5% of all schools in England today, and 1.5% of all faith schools.
- Whereas about a quarter of all school-age children in the UK study in faith schools, almost two-thirds of all Jewish school-age children in the UK study in Jewish schools.

Comparing types of Jewish schools

- This report investigates two key types of schools: ‘mainstream’ (i.e. those that are denominationally centrist Orthodox, pluralist or progressive), and ‘strictly Orthodox’ (i.e. *haredi*).
- Of the 30,900 Jewish children enrolled in Jewish schools across the United Kingdom in the academic year 2014/15, 13,400 were in mainstream Jewish schools and 17,500 were in strictly Orthodox Jewish schools.
- Of the 139 Jewish schools in operation across the UK in the academic year 2014/15, 42 schools were in the mainstream Jewish sector and 97 were in the strictly Orthodox sector.
- Of the 42 mainstream Jewish schools in the UK in the academic year 2014/15, 33 were primary schools and 9 were secondary schools.
- Of the 97 strictly Orthodox Jewish schools in the UK in the academic year 2014/15, 55 covered primary school age children and 42 secondary age children.
- The uptake of Jewish schooling in the strictly Orthodox community is universal – all strictly Orthodox children attend strictly Orthodox schools.
- 43% of children in the mainstream Jewish community attend Jewish schools.

- Increases in the number of pupils in Jewish schools, and in the number of Jewish schools themselves, have taken place both within the ‘strictly Orthodox’ Jewish community and within the ‘mainstream’ Jewish community.
- 94% of children attending Jewish schools are Jewish by religion and/or ethnicity: 86% of all children in mainstream Jewish schools and 100% in strictly Orthodox Jewish schools.
- Of all Jewish children in Jewish schools today, the majority (57%) are strictly Orthodox Jews studying in strictly Orthodox schools. They became the majority quite recently. In the mid-1990s, the majority (55%) were mainstream Jews studying in mainstream Jewish schools.
- An estimated 1,400 strictly Orthodox children aged 11-15 years are being educated in Jewish schools or *yeshivot* which are not included in the Department for Education’s school census.

Comparing Jewish schools in London and the surrounding areas with other parts of the UK

- Jewish pupil enrolment in mainstream Jewish schools in London and the surrounding areas has been growing steadily over the past twenty years, increasing by 72% since the mid-1990s. By contrast, Jewish pupil enrolment in mainstream Jewish schools outside of London has declined by 23% over the same period.
- The uptake of primary level Jewish schooling in the mainstream sector increased among Jews in London between the academic years 2008/09 and 2014/15, from 42% to 50%. Outside of London, the picture was more variable, fluctuating between 53% and 66%.
- The uptake of secondary level Jewish schooling in the mainstream sector increased among Jews in London between the academic years 2010/11 (the earliest point available for comparison) and 2014/15, from 53% to 55%. Outside of London it fluctuated around 45%.
- The number of pupils attending strictly Orthodox schools increased by 134% between the mid-1990s and mid-2010s. In London the rate of increase was 118%; in Manchester it was 231%; and in Gateshead it was 63%.
- 19% of strictly Orthodox pupils in Jewish schools in the mid-1990s were in Manchester. Today the equivalent proportion is 27%.

1 Introduction

This publication documents the development of the Jewish faith school sector over the course of the last sixty years. It charts changes in the number of Jewish schools and Jewish pupils, and in the uptake of Jewish schooling by British Jews. For the past twenty years it presents and analyses the data on schools and pupils by geographical area, educational stage (primary and secondary) and denomination (strictly Orthodox and mainstream Jews). By ‘strictly Orthodox’, we mean haredi Jews; ‘mainstream’ in this context refers to those who are denominationally centrist Orthodox, pluralist or progressive.

The data presented here have been collated by generations of scholars over decades. Historically, the research facility of the Board of Deputies of British Jews was the chief coordinating agency of data collection on Jewish schools in the UK. For many years it carried out a regular survey of Jewish schools, requesting information on the numbers and characteristics of pupils and teaching staff, schools’ funding status, and the scope of Jewish studies in the schools’ curriculum. That survey was discontinued at the beginning of the twenty-first century but a significant volume of information on Jewish schools in England can still be obtained from the national School Census, an annual data collection exercise conducted by the Department for Education.

In 2015, the Board of Deputies reached an agreement with the Institute for Jewish Policy Research whereby JPR would assume the role of the chief data collector and analyst on Jewish schools (as well as other key community statistics), on behalf of the Board of Deputies. JPR’s first task was to consolidate historical and contemporary materials in this area, with a view towards making the new information public and re-examining it

in the context of historical developments. This report is the fruit of that labour. In its descriptive parts, we present and analyse the most recent data in a format that is compatible with the previously published data, with considerable effort having been made to maximise comparability across time. In its analytical parts, we attempt to understand the issue of the uptake of Jewish schools in various sectors of the British Jewish community, which has become one of the most important questions on the communal educational agenda.

The report should be of particular interest to anyone involved in the planning, development and provision of Jewish education in schools in the United Kingdom. It aims to capture the overarching picture of the Jewish school sector, providing the facts and the background information of immediate relevance for educational planning. However, it should also be of broader interest to those involved in Jewish communal life, whether in a professional or lay capacity, and to those with an academic or policy interest in denominational (faith) schools beyond the Jewish community.

The report is not a focused attempt at an assessment of the supply and demand of places in Jewish schools, nor is it an investigation into the effectiveness of Jewish schools in any sense. Whilst these topics have been high on the agenda of the Jewish community and its leadership, the degree of their complexity and the specificity of research designs needed to produce useful insights in these domains mean they should be tackled as separate projects leading to separate publications. This report contains the background and supporting information for such projects, and offers some analytical tools, especially in relation to the uptake of Jewish school places.

2 Jewish schools in the UK: an overview

Trends in numbers of Jewish pupils, Jewish schools and uptake of Jewish schooling

In its 2008 report on Jewish schools, the Commission on Jewish Schools (an initiative of the

Jewish Leadership Council) began by stating that “Jewish schools have never been more popular.” This description of the trend is still appropriate: there were almost 31,000 Jewish pupils attending Jewish schools in the academic year 2014/2015,

Figure 1. Jewish pupils enrolled in Jewish schools in the United Kingdom, 1954-2015

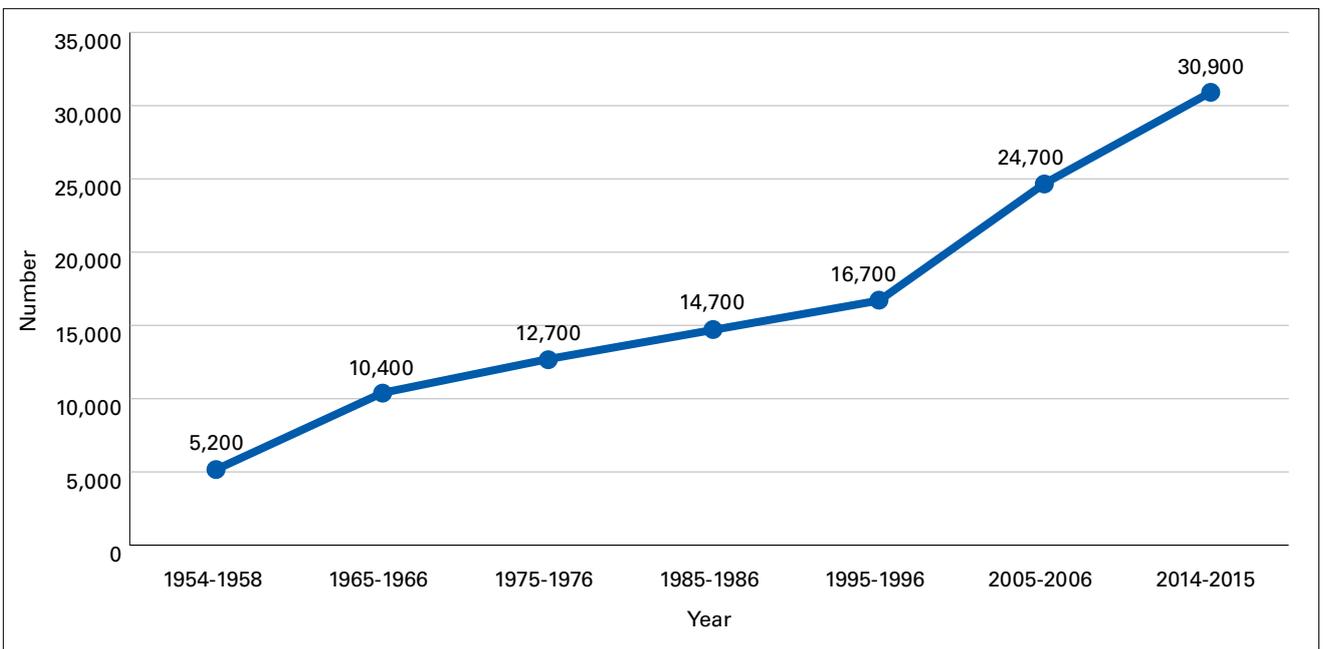
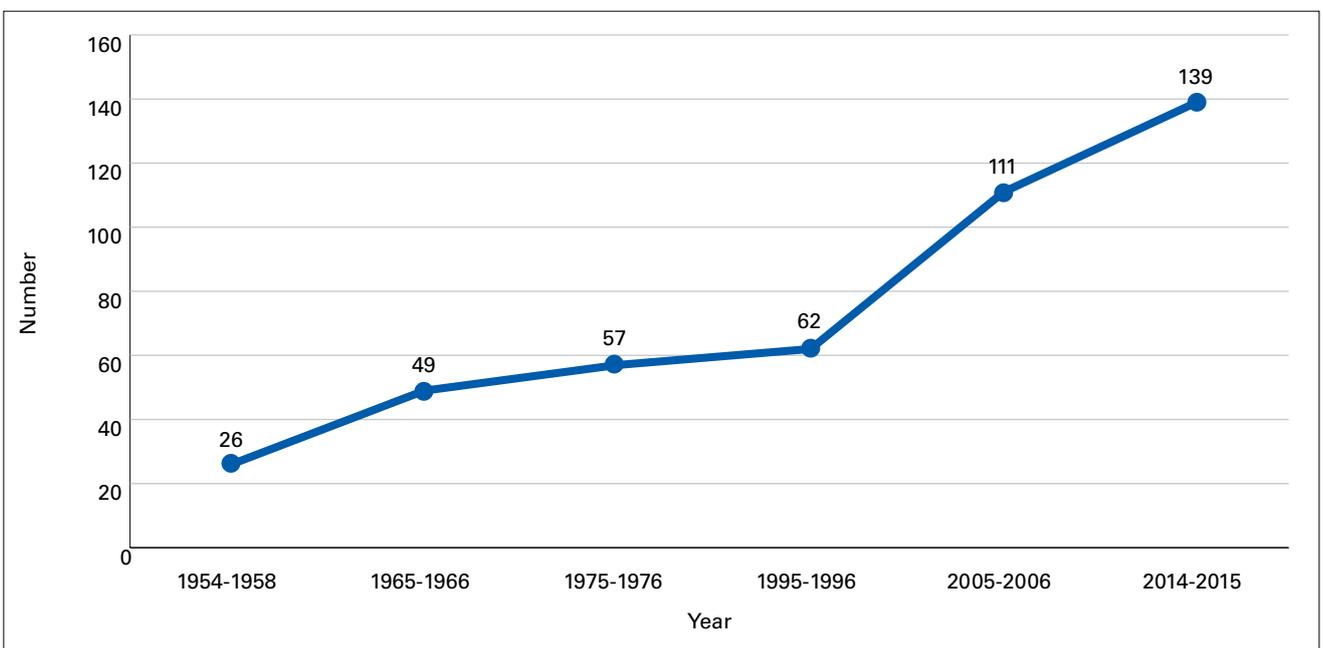


Figure 2. Jewish schools in the United Kingdom, 1954-2015



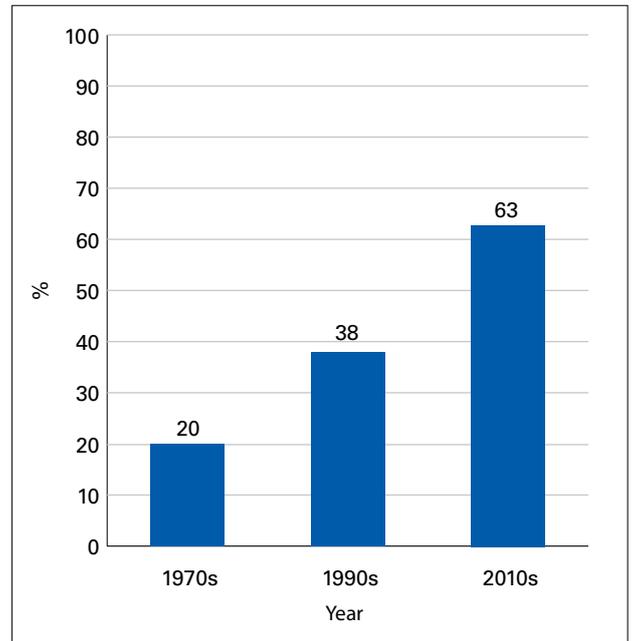
compared to just under 25,000 a decade ago, and only about 5,000 in the mid-1950s, when records began. During the entire period for which data are available, the number of Jewish pupils in Jewish schools increased by 500%. Over the last decade or so the number increased by 25%. Growth over the last decade was less dramatic than in the previous decade (47%) but still significant.

The increase in the number of Jewish schools – from 26 in the mid-1950s to 139 in 2014/15 (an increase of 400%) – is no less spectacular.

The proportion of Jewish children attending Jewish schools out of the total number of Jewish children in the population as a whole (henceforth called the ‘uptake’ for brevity) rose concomitantly: from 20% of all school-aged Jewish children in the 1970s to 63% in the 2010s. Today, the majority of Jewish children are being educated in Jewish schools, a situation that has developed over the past twenty years or so.

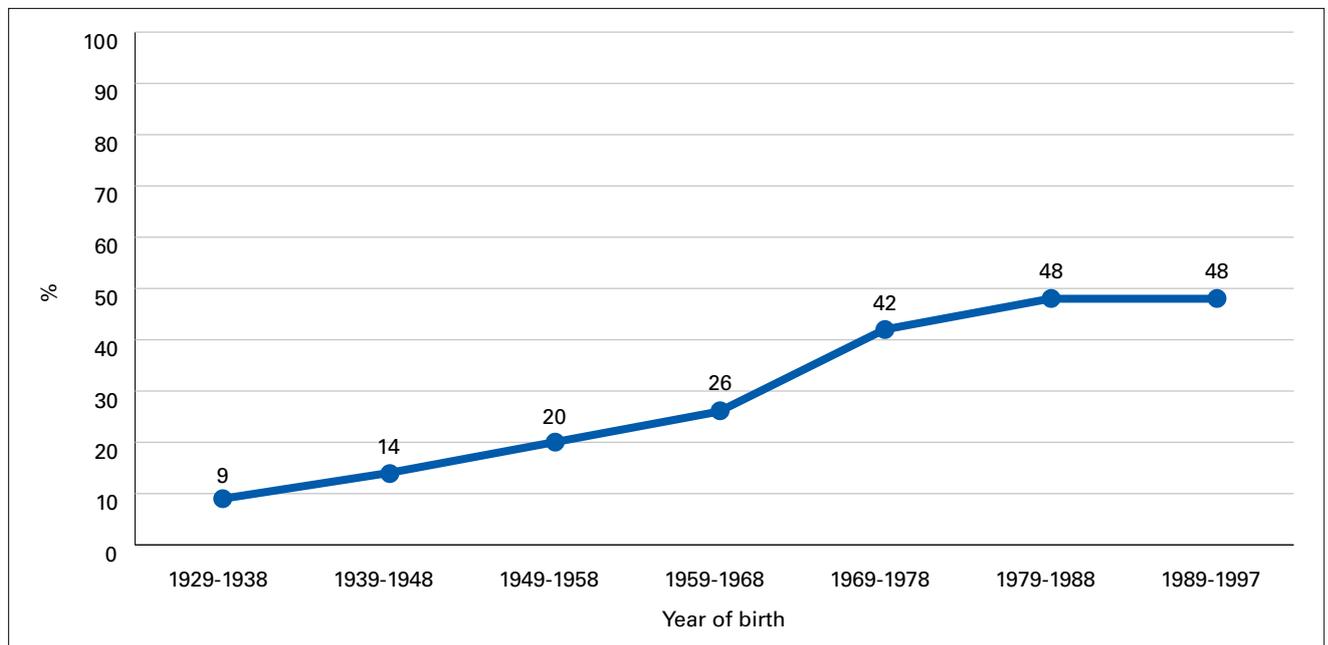
A sharper view of generational difference in the uptake of Jewish schooling can be obtained from a comparison of uptake by year of birth. The JPR 2013 National Jewish Community Survey asked a sample of Jews in the UK whether or not they attended a Jewish primary or secondary school.

Figure 3. Proportion of school-aged Jewish population in the United Kingdom educated in Jewish schools



The results are plotted below: whereas one in ten Jews born before the Second World War attended a Jewish school, one in two Jews born in the 1980s and the 1990s did so. To put it differently: whereas a small minority of today’s grandparents attended Jewish schools, half of their grandchildren did.

Figure 4. Proportion of adult Jews (aged 16 years and over) in the United Kingdom in 2013 who attended Jewish schools, by year of birth



A conceptual framework for understanding the developments in the Jewish school sector in the UK

It is worth noting that much of the increase in the number of pupils attending Jewish schools took place during a time of decline in the total number of Jews in the UK and during a time of decline in synagogue membership among this population. At first glance, such developments appear contradictory. The number of Jews in the United Kingdom declined by approximately 27% between the mid-1960s, when it reached its numerical peak of 410,000, and the beginning of the twenty-first century, when it numbered about 300,000.¹ The numerical contraction of the British Jewish population and a drop in attachment to synagogue life are commonly interpreted as signs of crisis: disappearance and assimilation. How can the increase in the Jewish school sector be understood in this context?

In search of an answer, two factors should be taken into consideration, each with an independent impact on the numbers and trends of Jewish pupils and schools. First, the number of Jewish children in a population, which, in itself, is a function of demographic forces (i.e. fertility, mortality, migration and population structure); and second, the degree of preference for Jewish schools – as opposed to any other type of school – among Jewish children and parents.

On the one hand, the number of pupils in Jewish schools could increase simply because Jewish fertility in the UK increased at some stage in the past, resulting in a larger number of Jewish children of school age at a particular point in time. This could happen without any connection to the level of preference for Jewish schooling among the British Jewish population. Preference could also increase, or it could remain stable or even decrease. The increase in the sheer number of Jewish children could be sufficient to engender an increase in the number of Jewish pupils in Jewish schools.

On the other hand, the preference for Jewish schools could increase, expressing itself in a

greater proportion of Jewish children in the population choosing to attend a Jewish school. That, too, could happen irrespective of the number and trajectory of the number of Jewish children. Under scenarios in which the number of Jewish children in the population as a whole increases, remains stable or decreases, an increase in preference could generate an increase in the number of Jewish pupils in Jewish schools.

It is useful to think about the number of Jewish children in a population and their preferences as two direct, or proximate, factors influencing the number of Jewish pupils who attend Jewish schools. Many other social, economic and political factors also play a part, including government policy in relation to faith schools, the extent to which Jews are integrated into wider society, their economic circumstances, their class structure and cultural proclivities, their geographical dispersion, their degree of religiosity and other aspects too numerous to list. However, all these factors have no direct and only an indirect bearing on the number of Jewish children in Jewish schools. Instead, their impact needs to be mediated by the two proximate factors: numbers or preferences.

For example, if the economic circumstances of British Jews deteriorate, this could cause a reduction in fertility and/or emigration, which would reduce the number of Jewish children in the population and, in turn, reduce the number of Jewish children in Jewish schools. The worsening of economic conditions could also impact on the choices of Jewish parents, diverting them away from private schools. That, in turn, could modify their preferences and make them turn to Jewish schools instead. There is no way, however, in which changing economic circumstances can affect the number of Jewish pupils in Jewish schools directly, i.e. in an unmediated manner.

Conceptualising the determinants of growth in the number of Jewish pupils in this way has at least two uses. First, it should be of value to those engaged in educational planning in the British Jewish community. In order to adequately understand the field of Jewish schooling at present and, especially, to plan for the future, planners ought to seek clarity on both the numerical picture (how many Jewish children exist/will exist at any specified point in time) and the aspect of preference (how many Jewish children

1 Graham, D. 2011. 'Enumerating Britain's Jewish population: Reassessing the 2001 Census in the context of one hundred years of indirect estimates,' *Jewish Journal of Sociology*, vol. 53, pp. 7-28.

choose Jewish schools). The numerical picture can be obtained on the basis of Census counts of Jews by age and/or on the basis of the estimated number of births in the Jewish community. The best quantification of preference is the number of *applications* to Jewish schools, as a proportion of eligible children, at any given point in time. In the absence of such information, the uptake itself (i.e. the proportion of Jewish children who attend Jewish schools out of the total number of Jewish children) can serve as an approximation of the level of preference. We will explain the limitations of the uptake approach in the next sections of this document. However, it is important to note that, however imperfect this approach, this is the only available measure of preference at present.

Second, this conceptualisation also offers a potential way to settle two overtly contradictory empirical realities – the decline in the number of Jews and their religiosity, on the one hand, and the increase in the number of Jewish pupils and Jewish schools, on the other. Elsewhere, we have pointed out that the proportion of strictly Orthodox Jews in the British Jewish community has increased significantly over time in parallel to the numerical decline seen in the mainstream Jewish population.² This development in itself is a good enough reason to expect an increase in the number of children in Jewish schools. This is simply because the uptake of Jewish schools is nearly universal among the strictly Orthodox. The increase in the relative share of the strictly Orthodox among British Jews can generate an increase in uptake in the British Jewish population as a whole. Thus, the apparent contradiction identified earlier is not a contradiction at all when all demographic regularities are taken into account. Increases in the numbers of pupils in Jewish schools can occur at times of general population decline, as a matter of principle, and this could be due to increases in preferences that counteract the force of population contraction. Such developments are especially likely at a time of compositional change.

Given that such a compositional change has been taking place in the British Jewish population in recent times, and the strikingly different realities

that exist in the mainstream and strictly Orthodox sectors, it is necessary to examine the dynamics in both parts of the Jewish population separately. The following few sections do this.

Two sectors of Jewish schools: the mainstream and the strictly Orthodox

The most important distinction between types of schools – between the ‘mainstream’ and the strictly Orthodox – pertains to the level of religiosity of the pupil and parent populations and the centrality of religious studies in the school curriculum. The key feature of strictly Orthodox Jewish schools is the dominance of the Jewish educational component over the general educational one. These schools act as institutions where strictly Orthodox children are socialised into strictly Orthodox Judaism. As a rule, these schools maintain strict segregation by gender.

The majority of pupils in Jewish primary schools today (57%) are strictly Orthodox, up from 51% a decade ago and from 45% in the mid-1990s. However, both the mainstream and the strictly Orthodox sectors have grown over the past decade, although considerably more vigorous growth (40%) was seen among the strictly Orthodox than among the mainstream (11%). Nonetheless, the growth observed in both sectors over the last decade is less dramatic than in the previous decade.

The majority of Jewish schools today are also strictly Orthodox, up from 50% of all Jewish schools twenty years ago to 70% of all Jewish schools today. However, again, both the mainstream and strictly Orthodox sectors have grown over the past decade: the graph for schools has the same ‘staircase’ appearance as the graph for pupil numbers (Figures 5 and 6). Again, more vigorous growth (28%) is observed in the strictly Orthodox sector relative to the mainstream sector (20% growth).

Two important observations arise from the figures above, and both metrics – trends in the numbers of Jewish pupils and in the numbers of Jewish schools – convey the same message. First, the composition of Jewish schools in terms of the proportions of strictly Orthodox and mainstream pupils anticipates the changing demographic structure of the British Jewish community. The

2 Staetsky, L. Daniel and Boyd, J. 2015. *Strictly Orthodox rising: what the demography of British Jews tells us about the future of the community*. JPR Report, October 2015.

Figure 5. Number of Jewish children in Jewish schools in the UK, by sector

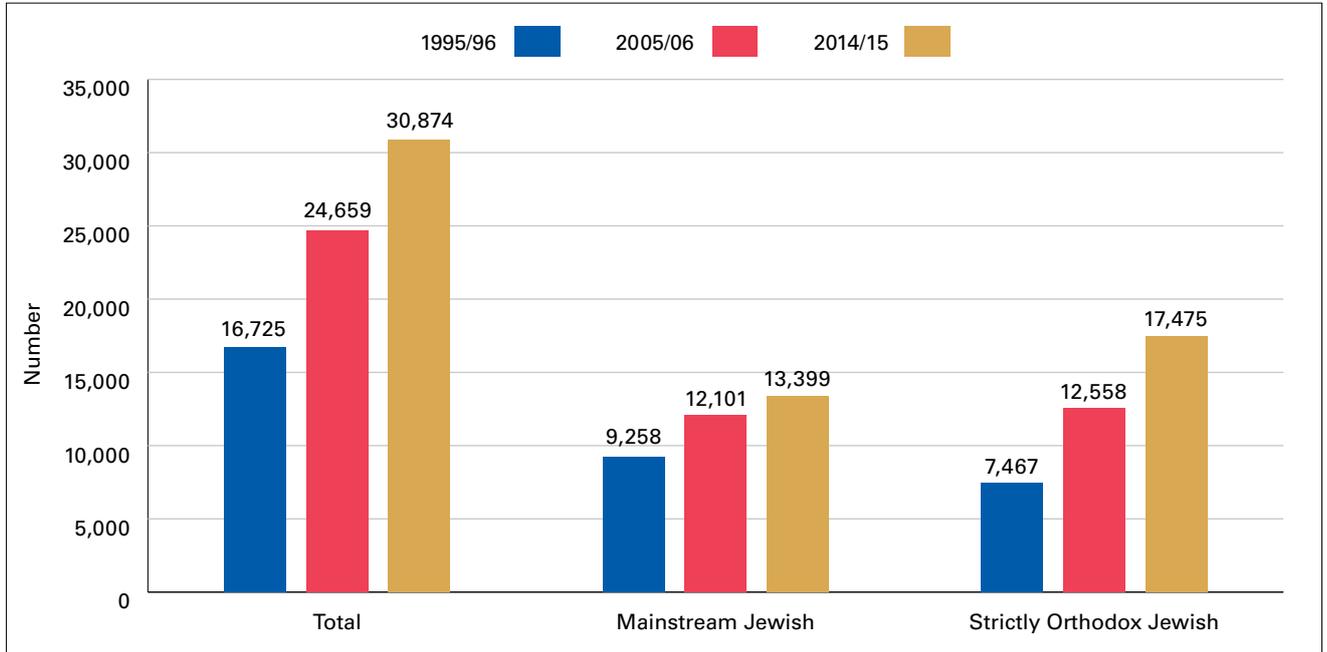
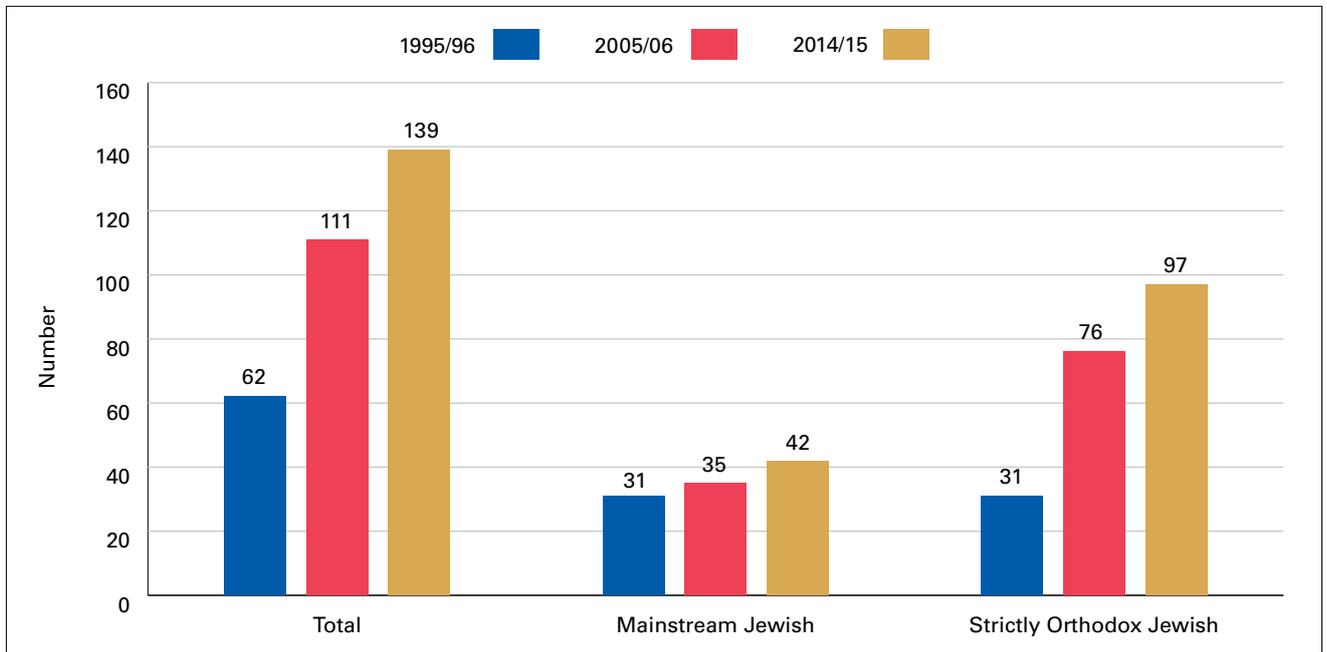


Figure 6. Number of Jewish schools in the UK, by sector



children of today are the adults of tomorrow. In the previously cited report (see footnote 2), we have shown that strictly Orthodox Jews are expected to constitute a majority among the British Jewish population before the end of the twenty-first century. We have also shown that among Jewish children, a strictly Orthodox majority will form earlier than in the population as a whole, perhaps in the early 2030s. The

composition of the school age population is one aspect of this demographic change, and in the school age population *in Jewish schools*, the strictly Orthodox are already a majority.

With reference to the ‘numbers vs preferences’ framework proposed above, since the uptake of Jewish schooling among the strictly Orthodox population has remained stable at nearly 100%,

Figure 7. Compositional change of pupil population in Jewish schools, 1995/96-2014/15

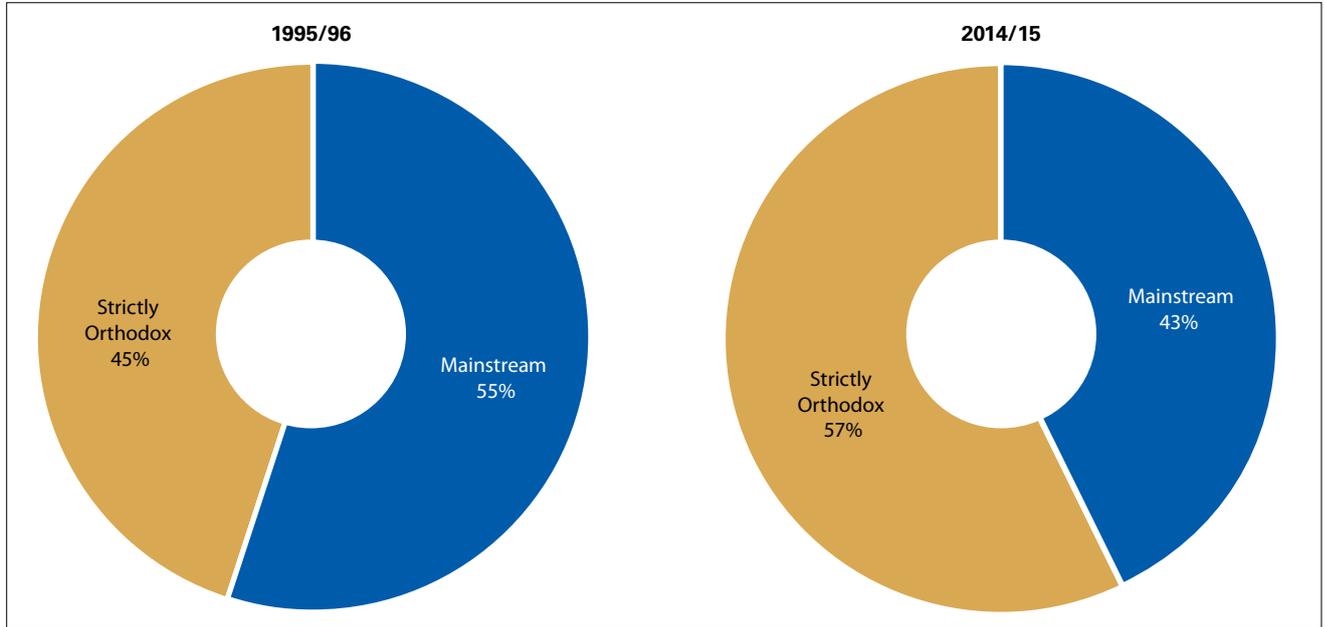
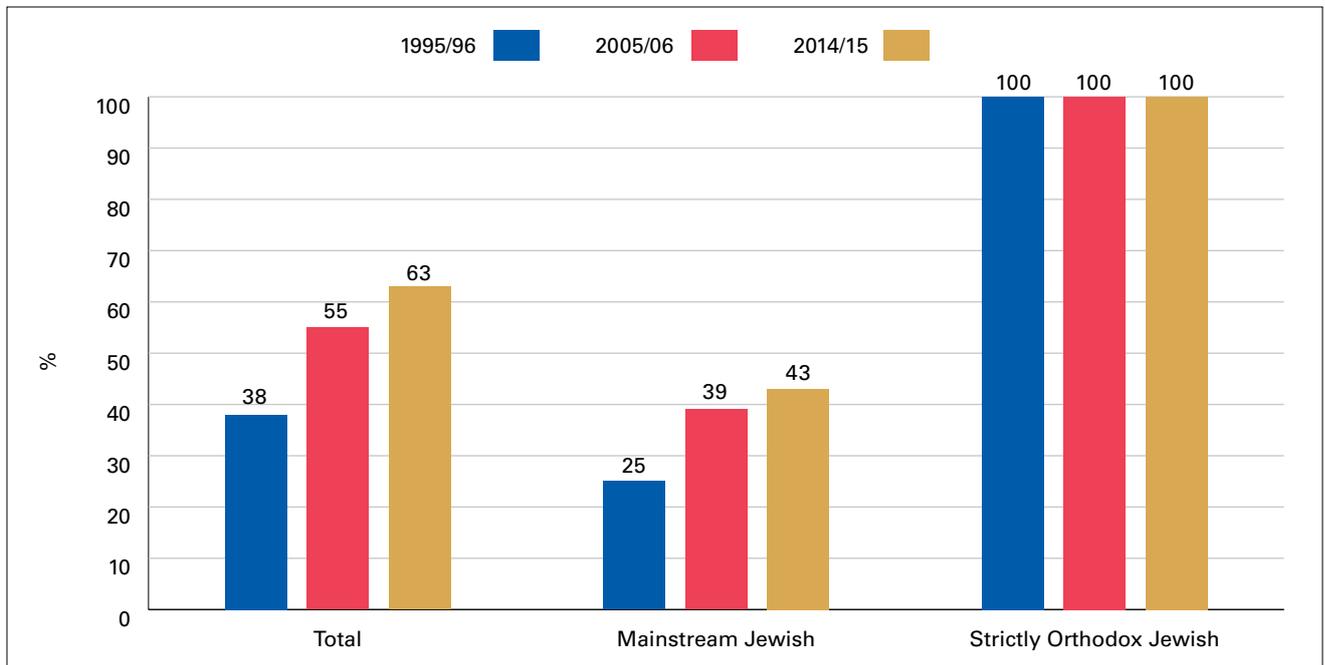


Figure 8. Proportion of school-aged Jewish population in the United Kingdom educated in Jewish schools, by sector



the increase in the number of strictly Orthodox Jewish pupils within the strictly Orthodox school system is exclusively a function of the high fertility in this population. However, at the level of the British Jewish population as a whole, the increase in the share of the strictly Orthodox impacts on the overall uptake of Jewish schooling.

Second, the increase in the numbers of Jewish children in Jewish schools is not a pure reflection of the compositional change in the Jewish community. We have seen that the number of mainstream Jewish pupils in Jewish schools has increased as well, and, moreover, that the uptake of Jewish schooling in this part of the community has increased too (Figure 8).

In sum, the increase in the numbers of Jewish pupils in all Jewish schools is an outcome for which the mainstream and the strictly Orthodox sectors share responsibility. Between the years 1995/96 and 2014/15, the uptake of Jewish school places in the Jewish population as a whole increased from 38% to 63%. If no change in composition had taken place (i.e. if the strictly Orthodox had not increased its share of the UK Jewish population as a whole), an increase in uptake would still have happened, but, instead of 63%, the proportion for 2014/15 would have been 52%. To put it differently, the compositional change in the British Jewish community is well under way, and it is a major contributing factor behind the expansion of the Jewish school sector, but not the sole factor.

Jewish schools in the context of faith schooling in the UK in 2014/15

Before examining the more detailed dynamics in both the mainstream and strictly Orthodox sectors, it is worthwhile locating Jewish schools in the broader context of schools in England. Most (68%) of the 24,317 schools that existed in England in 2014/15 were schools with no religious character, and just under one-third were Christian (predominantly Church of England and Roman Catholic). Jewish schools constitute a very small

Figure 9. Jewish schools in England compared to other faith and non-religious schools, 2014/15

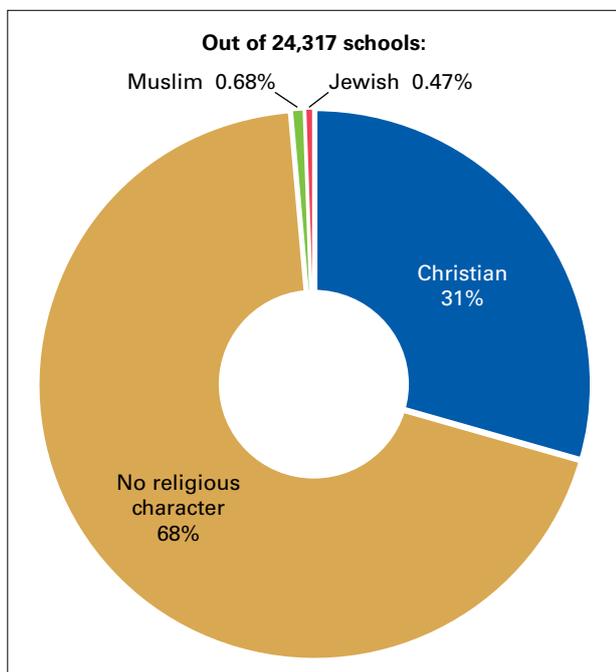
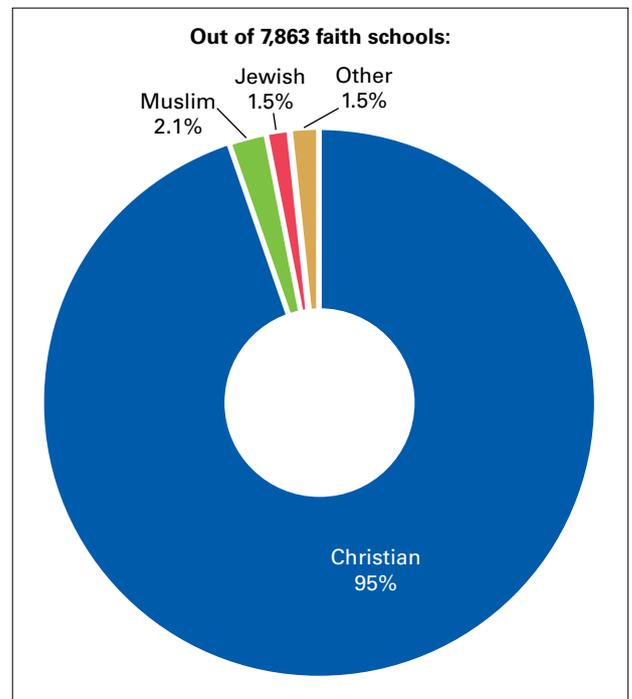


Figure 10. Jewish schools in England compared to other faith schools, 2014/15



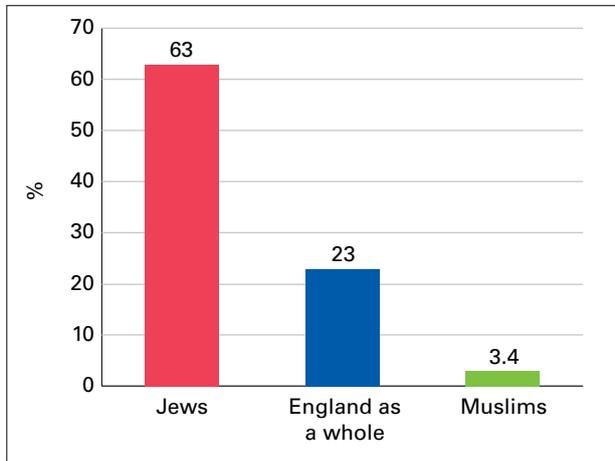
proportion of the total number of English schools: just 0.47%, roughly equivalent to the proportion of the population as a whole that is Jewish. They are fewer in number than Muslim schools.

Examined in the context of all faith schools in the country, which are, of course, completely dominated by Christian schools, Jewish schools constitute 1.5%, again a share slightly lower than that of Muslim schools.

However, when it comes to the uptake of faith schooling, Jews are a long way ahead of the population of England as a whole and of the English Muslim population: just under one quarter of all pupils in England are in faith schools, and up to 3.4% of all Muslim pupils are in Muslim faith schools,³ whereas 63% of all Jewish pupils are in Jewish schools.

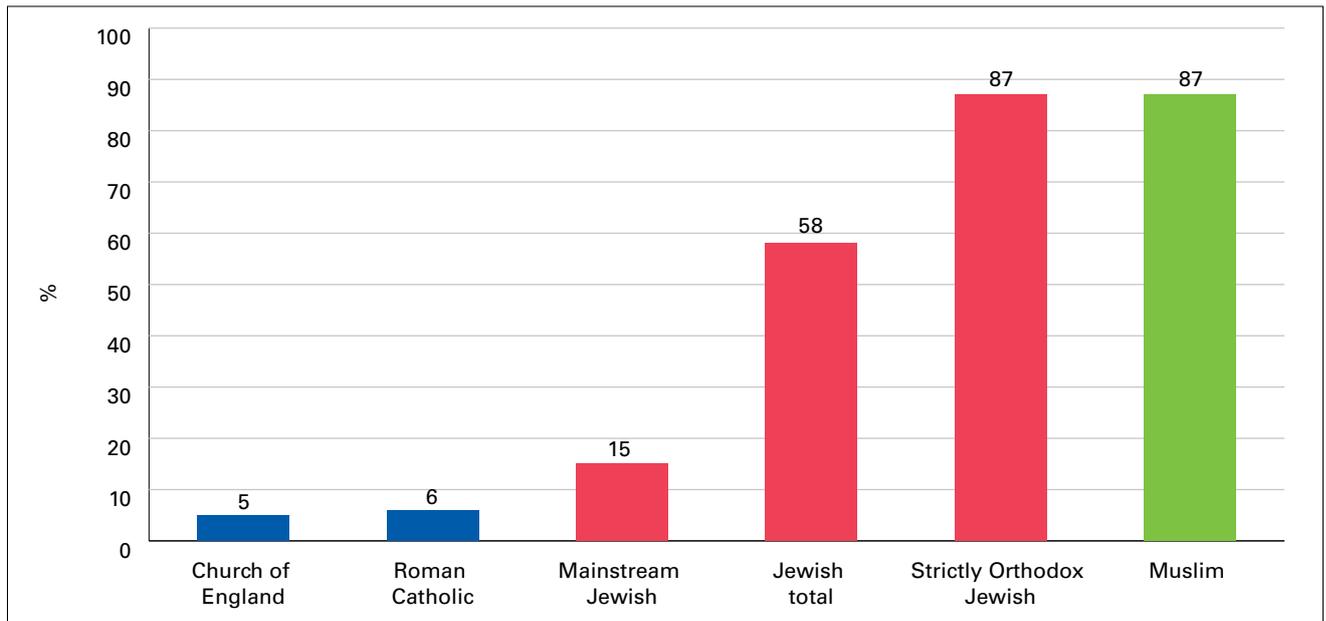
3 The uptake of Muslim faith schooling among Muslims is approximate. It is calculated on the assumption that all children in Muslim schools are Muslim (which may not be the case but such an assumption had to be made in the absence of any other information). Furthermore, the number of Muslim children in the 2011 Census of England and Wales, used as a denominator for the uptake figure, may have increased somewhat between 2011 and 2014/15 due to migration. In sum, the numerator of the uptake figure is likely to be higher

Figure 11. The uptake of faith schooling: Jews versus others, 2014/15



Most Jewish schools (58%) are independent (private): fee-paying, free to select their pupils by their own criteria and not obligated to follow the national curriculum. There is a strong contrast in this regard, however, between the mainstream and the strictly Orthodox Jewish sectors. Whereas only 15% of all mainstream Jewish schools are independent, this is the case for 87% of the strictly Orthodox schools (Figure 12). The Jewish school system has a higher proportion of independent schools compared to the main Christian denominational schools (only 5-6% of Catholic and Anglican schools are independent), but a lower proportion compared to Muslim schools, of which 87% are independent.

Figure 12. Proportion of faith schools in England that are independent



and the denominator lower than they are in reality. Consequently, the Muslim uptake figure is likely to be biased upwards and constitutes a top estimate of the uptake.

3 Mainstream Jewish sector

In the 2014/15 academic year, 42 mainstream Jewish schools were in operation across the United Kingdom. All but one were situated in England – Calderwood Lodge primary school in Glasgow. A large majority of mainstream Jewish schools (about 85%) are state funded, in sharp contrast to the strictly Orthodox sector, where a similar proportion of schools is independent. Mainstream Jewish schools provided education to 13,399 Jewish pupils in 2014/15: 6,785 (51%) in primary schools and 6,614 (49%) in secondary schools. Most mainstream Jewish pupils (85%) are resident in London and the surrounding areas; the remaining 15% are based in Manchester, Liverpool, Birmingham, Leeds and Glasgow. In total, 43% of mainstream Jewish children aged 4-17 years attended Jewish schools. The uptake for the primary school age band was 41%; for the secondary school one it was 44%.

Trend in the number of Jewish pupils in mainstream Jewish schools

The number of pupils attending mainstream Jewish schools has increased significantly over the past twenty years. Overall, between 1995 and 2014, enrolment rose by 45% (Figure 13). Over the course of the last decade, between 2005-2014, the increase

was about 11%, noticeably less than during the preceding decade, when it was about 30%.

However, important regional differences are concealed by the overall trend. Whereas in London enrolment in 2014/15 was 72% higher than twenty years prior to that date, outside London a decline of 23% was observed. This decline occurred over the course of the last decade or so; previously, the number of Jewish pupils collectively in schools outside London was largely stable (Figure 14, panel B).

Figure 15 compares the rate of change in the number of pupils in the mainstream Jewish educational sector to the rate of change observed among the total population of England. During the last decade the change in pupil numbers in the mainstream Jewish sector (11% increase across all locations, 21% increase in London and a significant decrease outside London) is very different in scope and nature to the change in pupil numbers in the general population of England (2.5% increase). Dramatic and contrasting developments can be seen in London and in the areas outside London: expansion in London and contraction outside London, both on a much larger scale than at the national level.

Figure 13. Enrolment of Jewish pupils in mainstream Jewish schools, 1995/96-2014/15

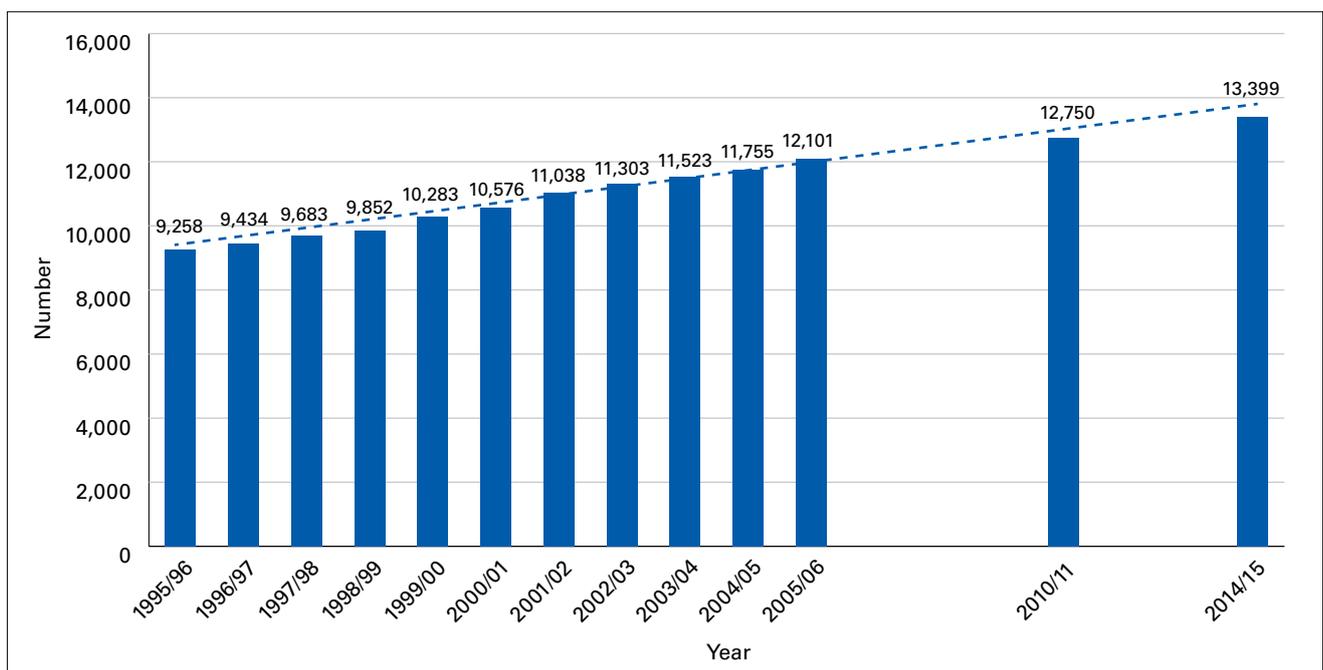
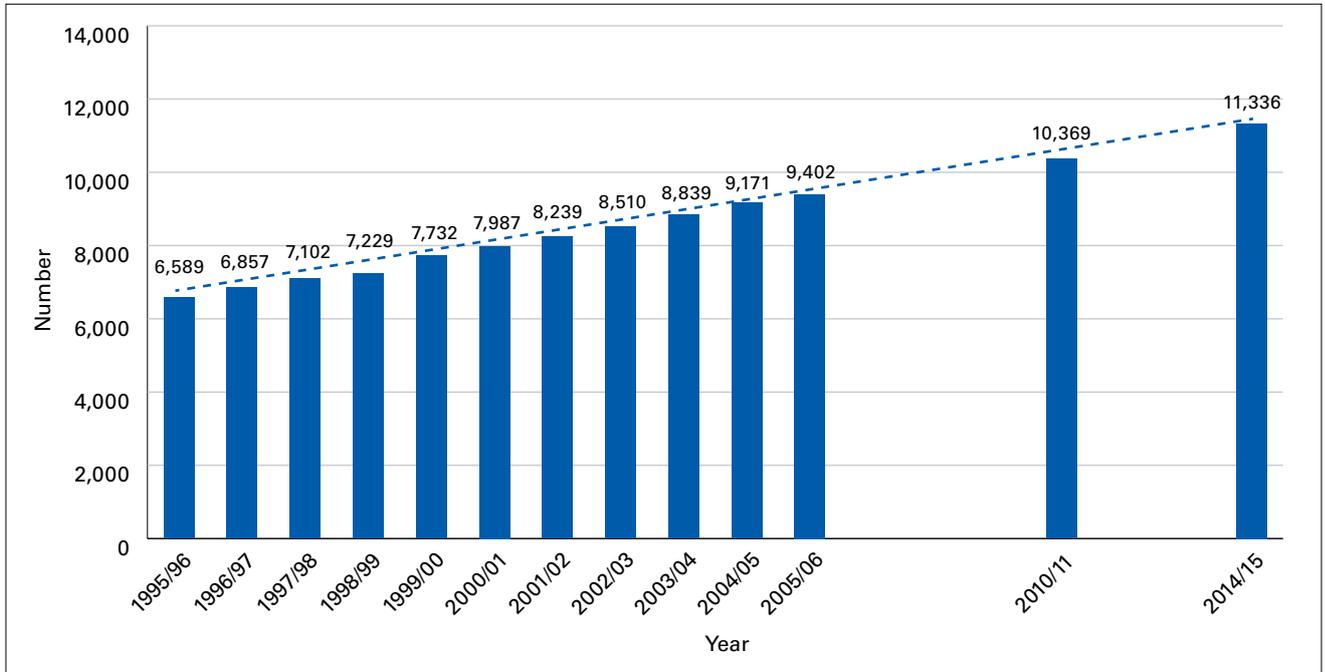
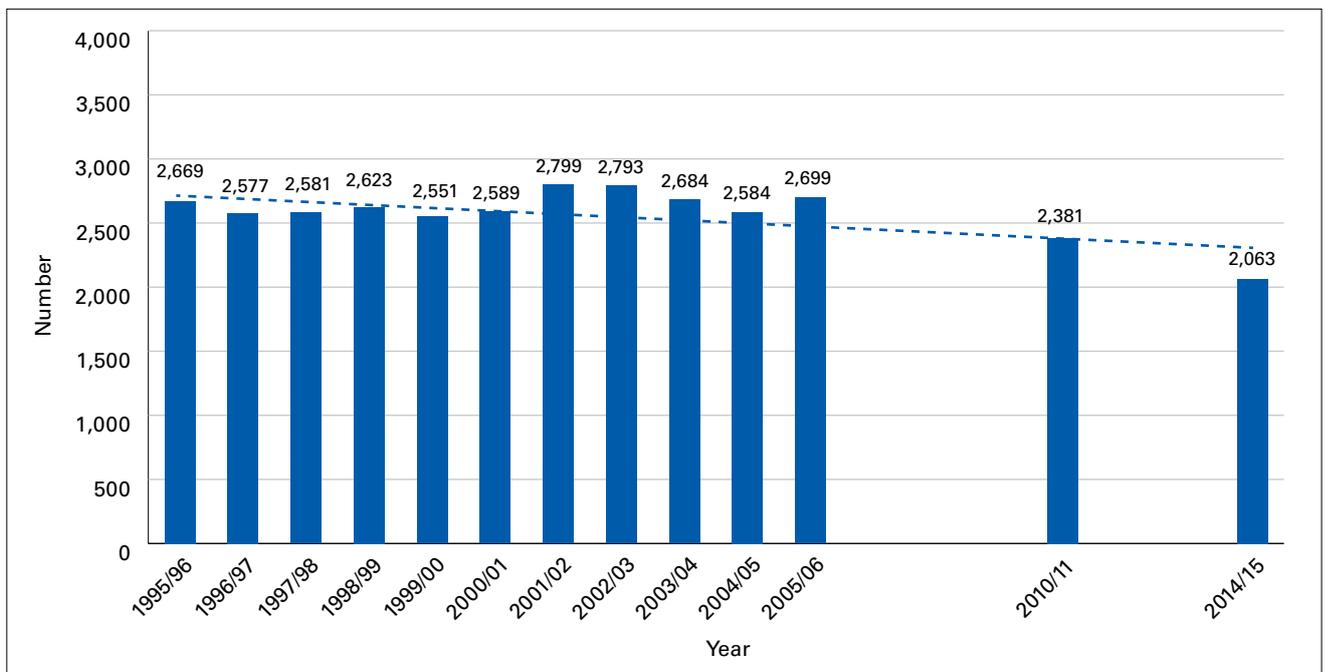


Figure 14. Enrolment of Jewish pupils in mainstream Jewish schools, by location, 1995/96-2014/15

Panel A: London



Panel B: Outside London



As a consequence of the different trends inside London and outside London, the numerical relationship between the two areas has shifted over the past twenty years. Whereas about a

third (29%) of all Jewish pupils in mainstream Jewish schools were based outside of London in the mid-1990s, this was the case for less than a sixth (15%) by 2014/15 (Figure 16).

Figure 15. Change in number of Jewish pupils in mainstream Jewish schools, by location and period

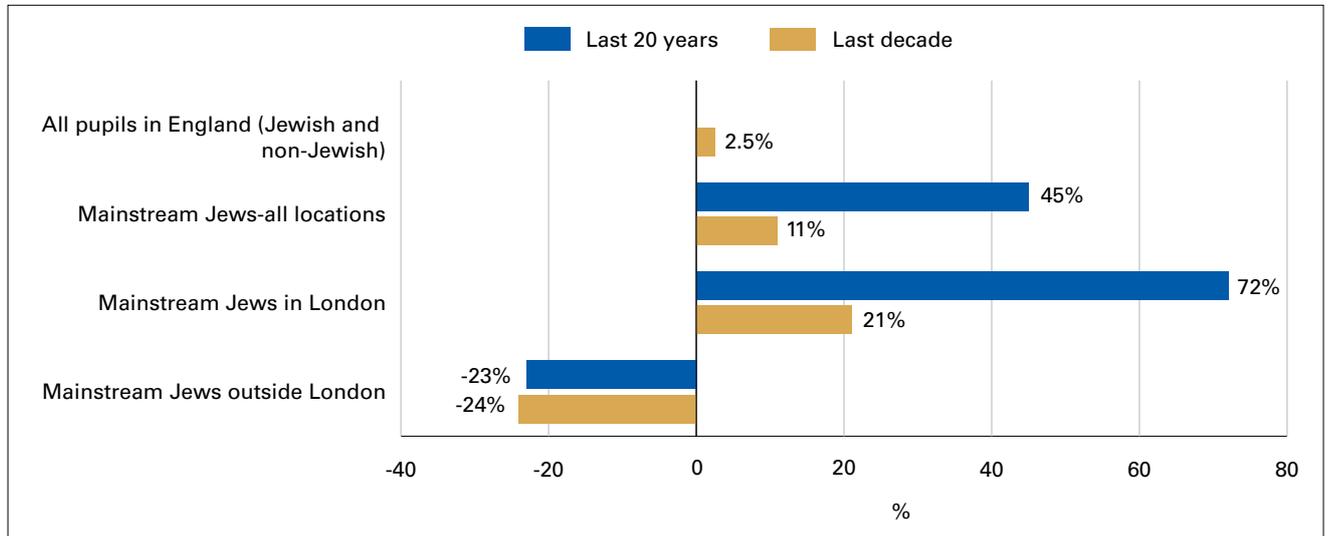
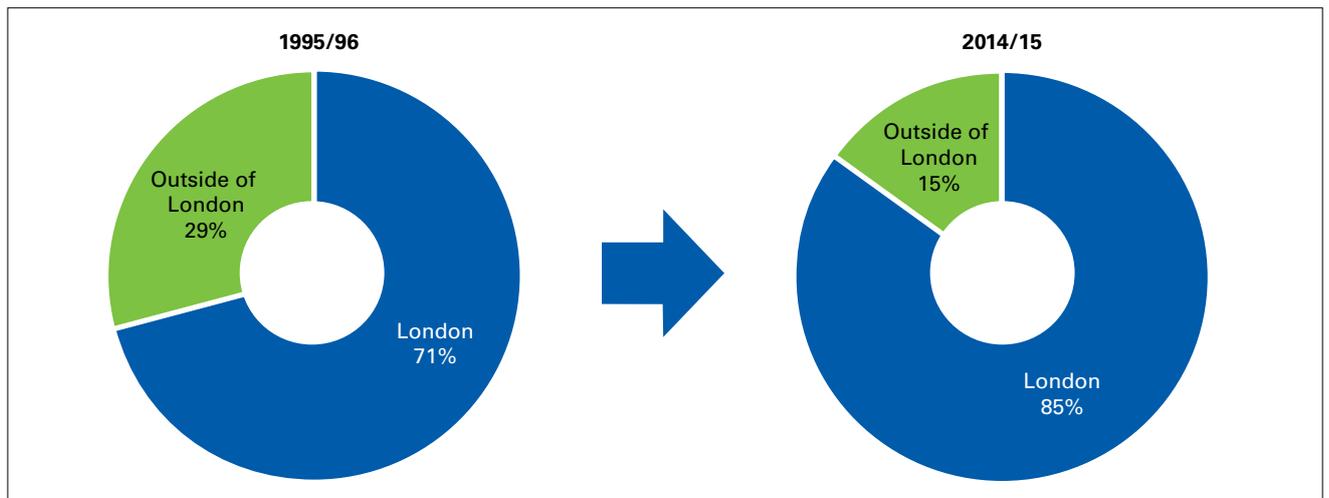


Figure 16. Jewish pupils in mainstream Jewish schools, by location, 1995/96 versus 2014/15



Trend in the number of mainstream Jewish schools

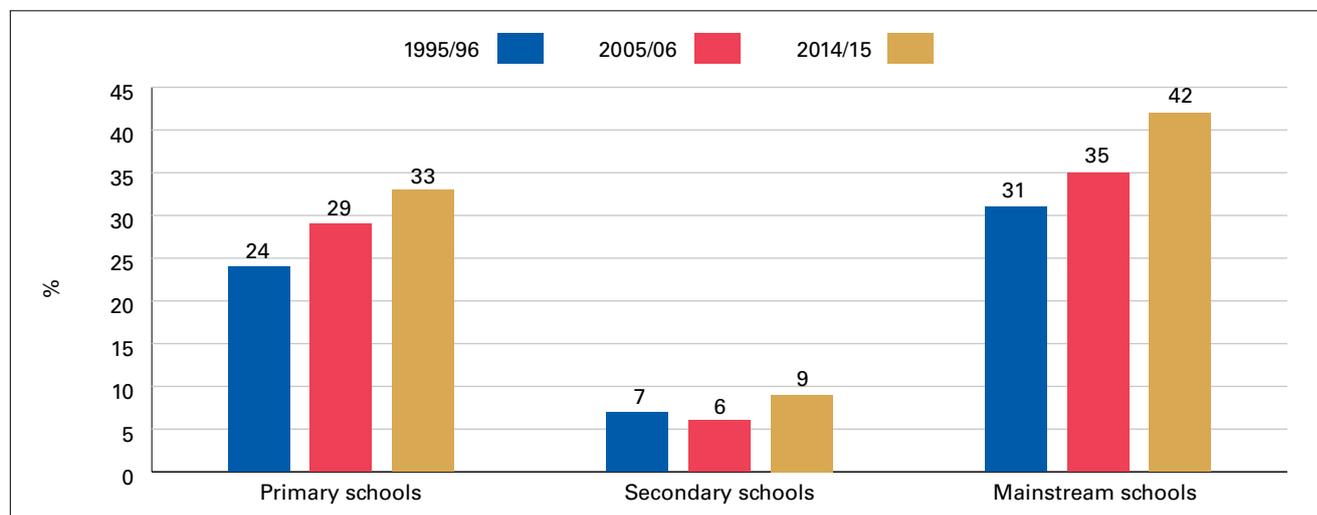
In 2014/15 there were 42 mainstream Jewish schools across the UK (Figure 17). Primary schools constituted about three-quarters of these schools (33 in number).

Since the mid-1990s, there has been a 35% increase in the total number of schools in the mainstream Jewish sector. In the last decade alone, the total number of mainstream Jewish schools increased by 20%. The number of primary schools also increased over this period by 14% (from 29 to 33), as did the number of secondary schools, albeit even more dramatically, by 50% (from 6 to 9).

Determinants of the increase in the number of Jewish pupils in the mainstream Jewish school sector

What drove the increase in pupil numbers in the mainstream Jewish school sector in London? And what was behind the decrease outside of London? Was it the trend in the number of Jewish children in the population as a whole, or in their uptake of Jewish schooling, or both? This section looks at numbers and uptake separately, in an attempt to establish their distinct roles in shaping the numerical developments in the mainstream Jewish school sector. In doing so, we treat the uptake of Jewish schools (i.e. the proportion of Jewish

Figure 17. Mainstream Jewish schools, 1995/96-2014/15



children enrolled in Jewish schools out of the total number of Jewish children) as a measure of preference.

The developments for London are summarised in Table 1. Between the academic years 1995/96 and 2005/06, the mainstream Jewish population of school age declined significantly. Yet, the uptake of Jewish schools *increased* very significantly: whereas in 1995/96 one in four Jewish children aged 4-17 was being educated in a Jewish school, by 2005/06 the equivalent proportion was almost one in two. In the course of the second decade, between 2005/06 and 2014/15, uptake changed very little but the number of Jewish children in the Jewish population as a whole increased.

In sum, the number of mainstream Jewish pupils in Jewish schools increased both in response to the growth in the number of Jewish children and the growth in uptake. However, these factors operated in turn, not simultaneously. First, the uptake increased, and second, the number of children increased, whilst the uptake for Jewish schools showed signs of levelling off.

The situation was different outside London. There, the reduction in the number of Jewish pupils in Jewish schools has been a result of the decline in the number of Jewish children living in these areas. The uptake of Jewish schooling outside of London has always been higher than in London, and it showed a further increase over the course of the last decade (Table 2).

Table 1. Number of mainstream Jewish pupils in London, and their uptake of Jewish schools

| | Jewish pupils in mainstream Jewish schools | Jewish mainstream population aged 4-17 years | Uptake of Jewish schools (%) |
|---------|--|--|------------------------------|
| 1995/96 | 6,589 | 25,427 | 26 |
| 2005/06 | 9,402 | 19,794 | 47 |
| 2014/15 | 11,336 | 23,364 | 49 |

Table 2. Number of mainstream Jewish pupils outside London, and their uptake of Jewish schools

| | Jewish pupils in mainstream Jewish schools | Jewish mainstream population aged 4-17 years | Uptake of Jewish schools (%) |
|---------|--|--|------------------------------|
| 1995/96 | 2,669 | 5,487 | 49 |
| 2005/06 | 2,699 | 5,477 | 49 |
| 2014/15 | 2,063 | 3,765 | 55 |

Primary level educational provision in the mainstream Jewish sector

The distinction between the impact of the sheer number of Jewish children in the population versus the uptake of Jewish schools among these children is especially important for educational planning. Decisions about the expansion or reduction of educational provision at all levels should take into account trends in population numbers and uptake seen in the past, and likely future scenarios in these two components, separately and by educational phase (primary or secondary). However, for such planning to take place, a much more detailed picture of changes in numbers and uptake is required. The illustration of changes in numbers and uptake in the previous section provides an insight into historical developments. However, for the purposes of educational planners this is insufficient on its own. To facilitate practical uses in educational planning, it is important to examine developments in numbers and uptake by educational stage in greater detail.

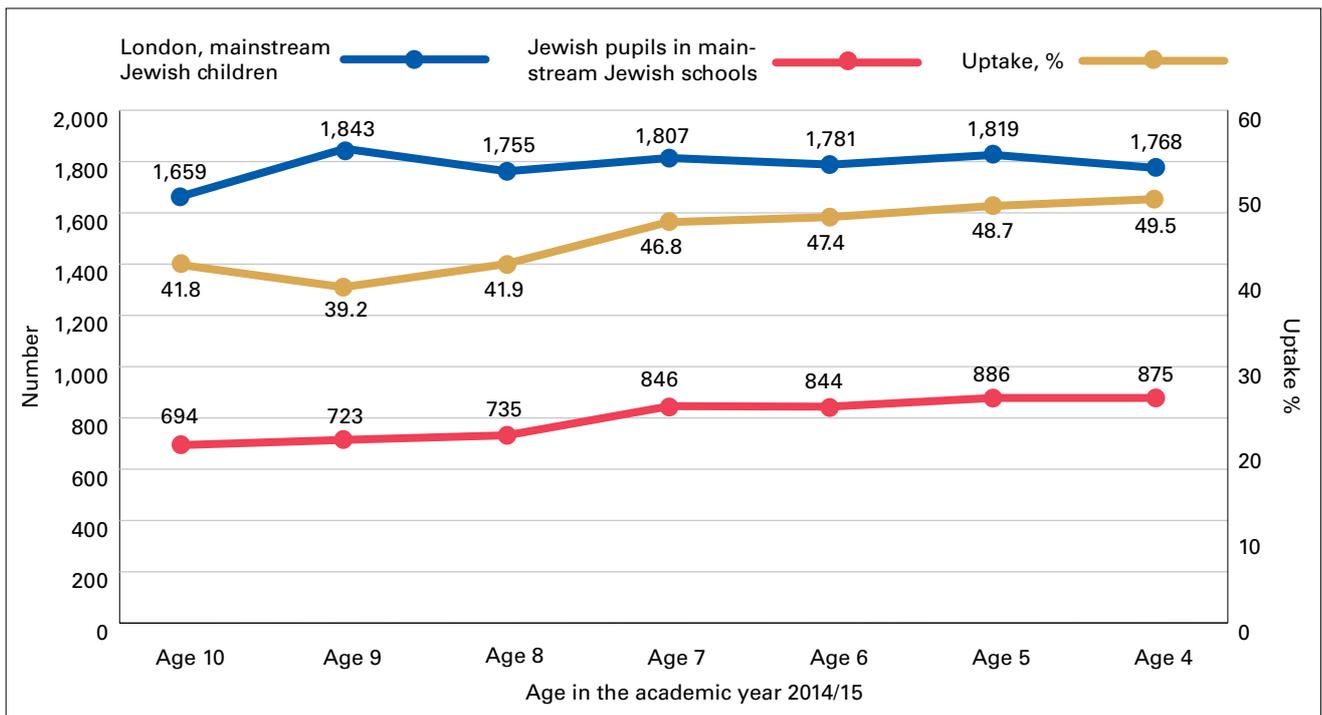
Looking at developments at the primary level, Figure 18 plots the number of children in

mainstream Jewish primary schools in London by age, alongside the total number of Jewish children in London and uptake of Jewish primary schools, i.e. the proportion of each age group attending a Jewish primary school. The number of Jewish pupils is taken from the most recent School Census (2015) available at the time of the preparation of this publication.

Pupils aged 4 at the beginning of the 2014/15 academic year are the newest entrants into the Jewish school system, while all older children represent entrants in the previous years (i.e. those aged 5 in 2014/15 were aged 4 in 2013/14, those aged 6 in 2014/15 were aged 4 in 2012/13, etc.). Note that for convenience, we are assuming that there is no change in pupil population after the year of entrance. Thus, plotting numbers by single age in 2014/15 effectively reveals a trend in the number of entrants over several years.

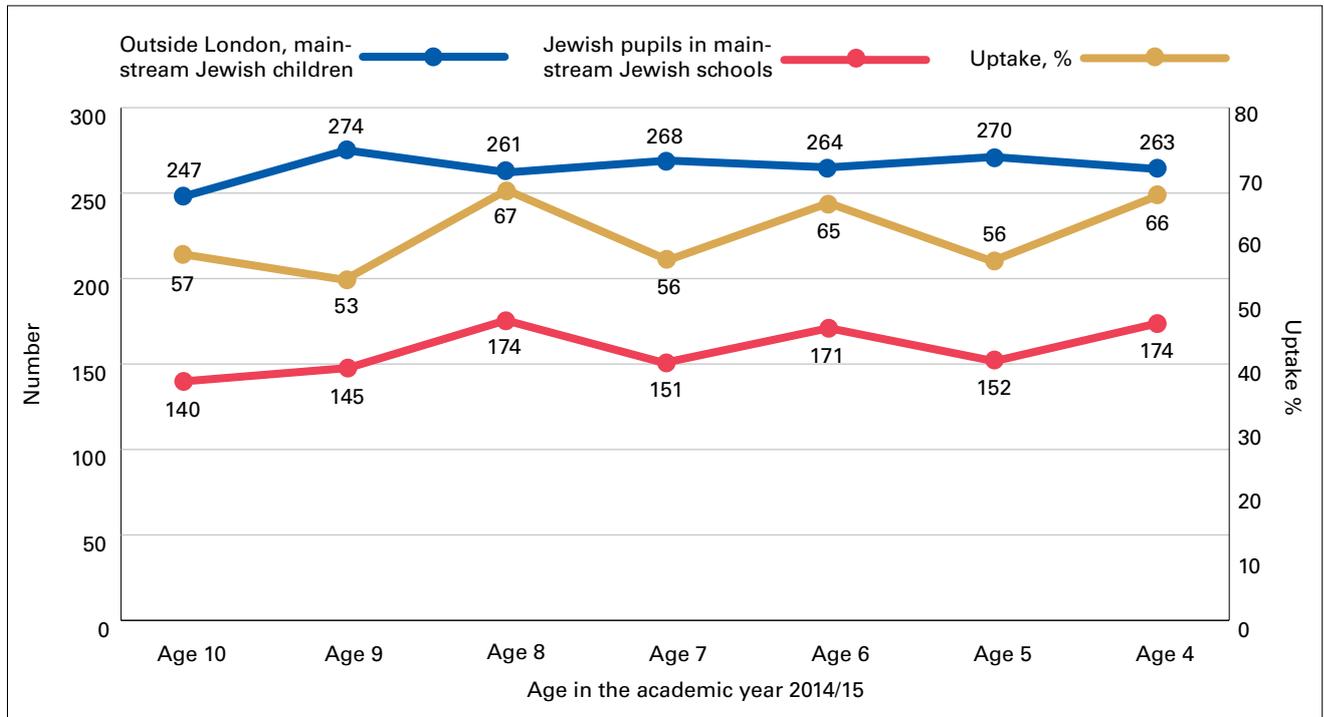
Clearly, the number of entrants increased over the course of the seven years presented in the graph (red line). Indeed, the latest number of entrants (875) is 26% higher than the number six years prior to that (694). Yet the number of children in

Figure 18. Mainstream Jewish pupils in primary Jewish schools in London, by age at the beginning of academic year 2014/15



NB. The horizontal axis has been arranged in reverse age order in this chart and the ones that follow to reflect the flow of time – the 10 year-olds in the chart began primary school in the academic year 2008/09, and the 4 year-olds began in the academic year 2104/15. Age shown reflects the age of the cohort at the beginning of the 2014/15 academic year.

Figure 19. Mainstream Jewish pupils in *primary* Jewish schools *outside London*, by age, at the beginning of the academic year 2014/15



NB. The horizontal axis has been arranged in reverse age order in this chart and the ones that follow to reflect the flow of time – the 10 year-olds in the chart began primary school in the academic year 2008/09, and the 4 year-olds began in the academic year 2104/15. Age shown reflects the age of the cohort at the beginning of the 2014/15 academic year.

the Jewish mainstream population remained stable in most years (blue line). Thus the increase in the number of pupils is explained by an increase in uptake of mainstream Jewish primary schools in London: from 42% of all Jewish children in the mainstream sector in 2008/09 to nearly 50% in 2014/15. The increase in uptake has been gradual and, to date, has shown no signs of abating.

Outside London too, an increase in the number of primary school entrants took place (Figure 19). The number of entrants in 2014/15 was 24% higher than six years prior to that (red line). That was a result of an increase in uptake (albeit more erratic than in London), and stability in the number of children in the mainstream Jewish population.

Secondary level educational provision in the mainstream Jewish sector

Significant developments have also occurred at secondary level. Pupils aged 11 at the beginning of the 2014/15 academic year are the newest entrants

into the Jewish secondary school system shown here, and, as before, all older children represent entrants of the previous years.

In London, the number of entrants has increased over the course of the five years presented in Figure 20 (red line). Indeed, the latest number of entrants shown was 7% higher than the number four years prior to that. The number of mainstream Jewish children in the population increased slightly (blue line) and so did the uptake. In the most recent year shown, nearly 55% of mainstream Jewish children in London chose a Jewish secondary school, and 53% did so four years prior to that. The observed increase in the number of pupils is a joint outcome of these developments. Outside London, the number of Jewish children in the population declined significantly (Figure 21). The uptake fluctuated, with increase in some years and stability in others. That generated, intermittently, periods of increase and periods of stability in the number of Jewish pupils.

Figure 20. Mainstream Jewish pupils in *secondary* Jewish schools in *London*, by age, at the beginning of the academic year 2014/15

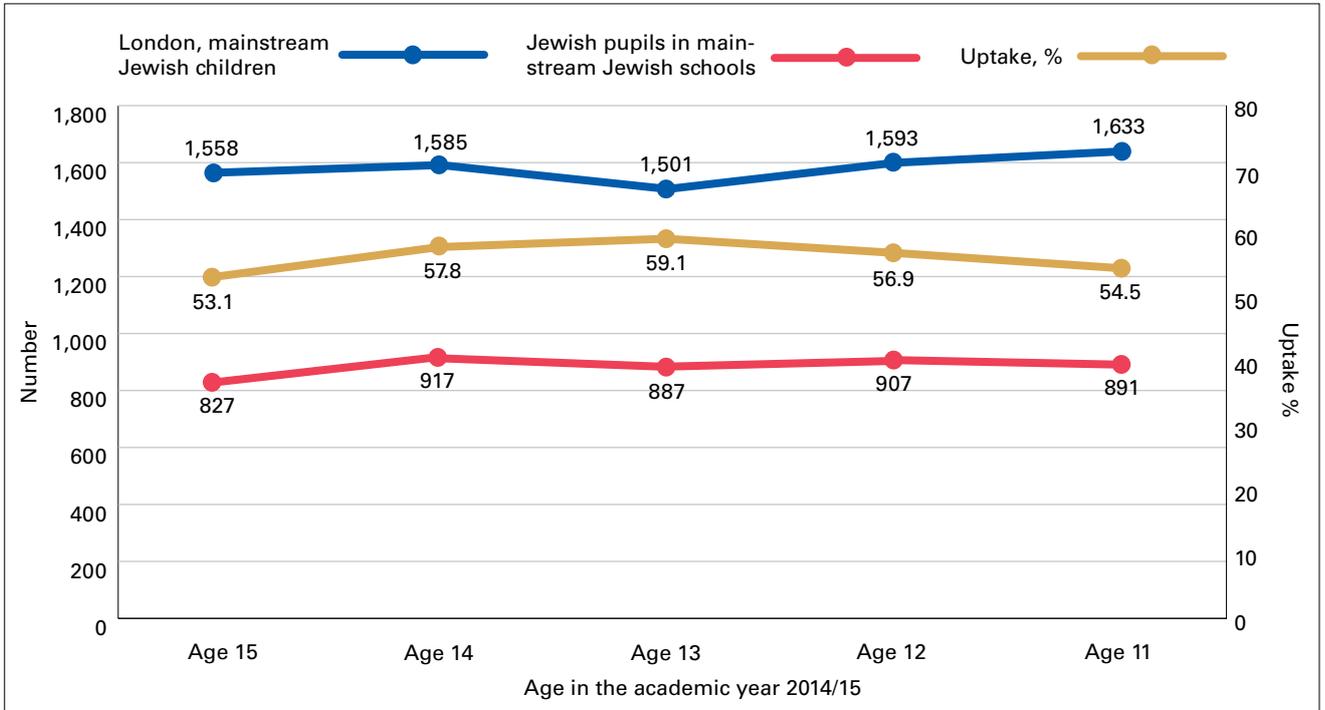
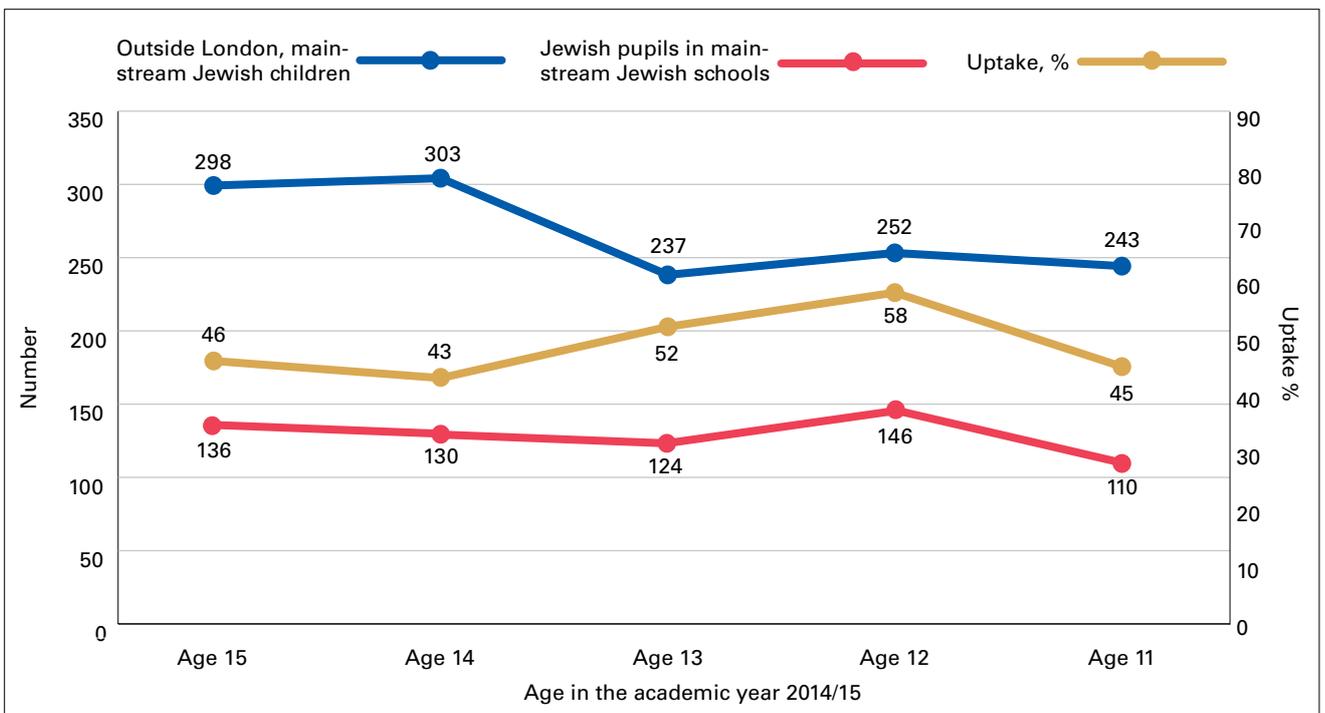


Figure 21. Mainstream Jewish pupils in *secondary* Jewish schools *outside London*, by age, at the beginning of the academic year 2014/15



4 Strictly Orthodox Jewish sector

The School Census 2015 registered the existence of 97 strictly Orthodox Jewish schools across the United Kingdom. All strictly Orthodox schools are situated in England in one of the three geographical centres of the strictly Orthodox Jewish community: London, Manchester and Gateshead. The vast majority of strictly Orthodox schools (87%) are independent schools, in sharp contrast to the mainstream Jewish school sector. In 2014/15, strictly Orthodox Jewish schools provided education to 17,475 Jewish pupils, of whom 70% (12,154) attended primary schools and 30% (5,306) attended secondary schools. Two in three strictly Orthodox pupils are resident in London, with the remaining third based mainly in Manchester and Gateshead.

Trend in the number of Jewish pupils in strictly Orthodox Jewish schools

The number of pupils attending strictly Orthodox Jewish schools has increased dramatically over the past twenty years (Figure 22). Between 1995 and 2014, overall enrolment rose by 134% – i.e. the size of the strictly Orthodox pupil population more than doubled over this period. However, the increase was

greater between 1995/96 and 2005/06 (when it was about 60%), than in the following decade, when it was about 40%.

Since, as explained above, the strictly Orthodox population of the UK lives in three main geographical areas, it is useful to split the presentation of the trend accordingly (see Figure 23).

Whilst an increase in the number of pupils is observed in all three locations, enrolment in London in 2014/15 was double the level found twenty years prior to that date, whereas in Manchester, it was three times higher. The 20-year increase was lowest in Gateshead, albeit still very significant: enrolment there in 2014/15 was 1.6 times higher than in 1995/96.

The rate of increase in pupil numbers is further illustrated in Figure 24. It is split by location and also set against the rate of increase observed in the total population of England and Wales. During the last decade, the increase in pupil numbers in the strictly Orthodox sector (40% increase across all locations, 39% increase in London and 47% in Manchester) is staggering,

Figure 22. Enrolment in strictly Orthodox Jewish schools, 1995/96-2014/15

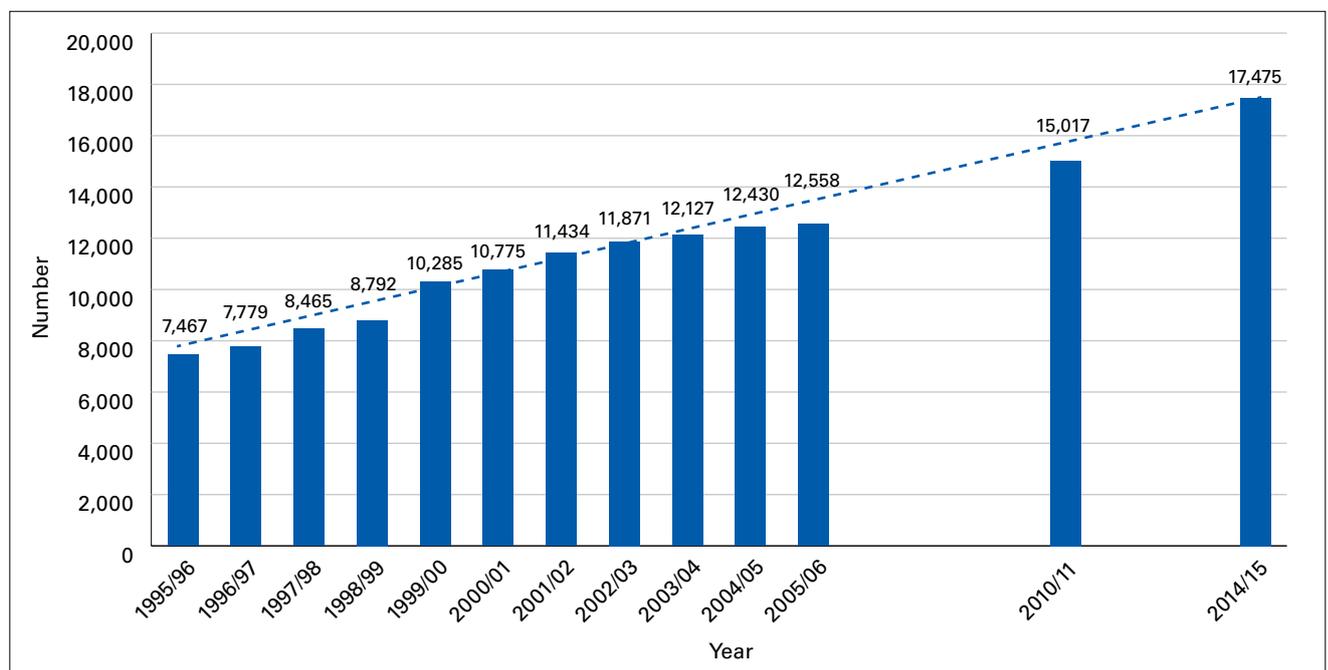
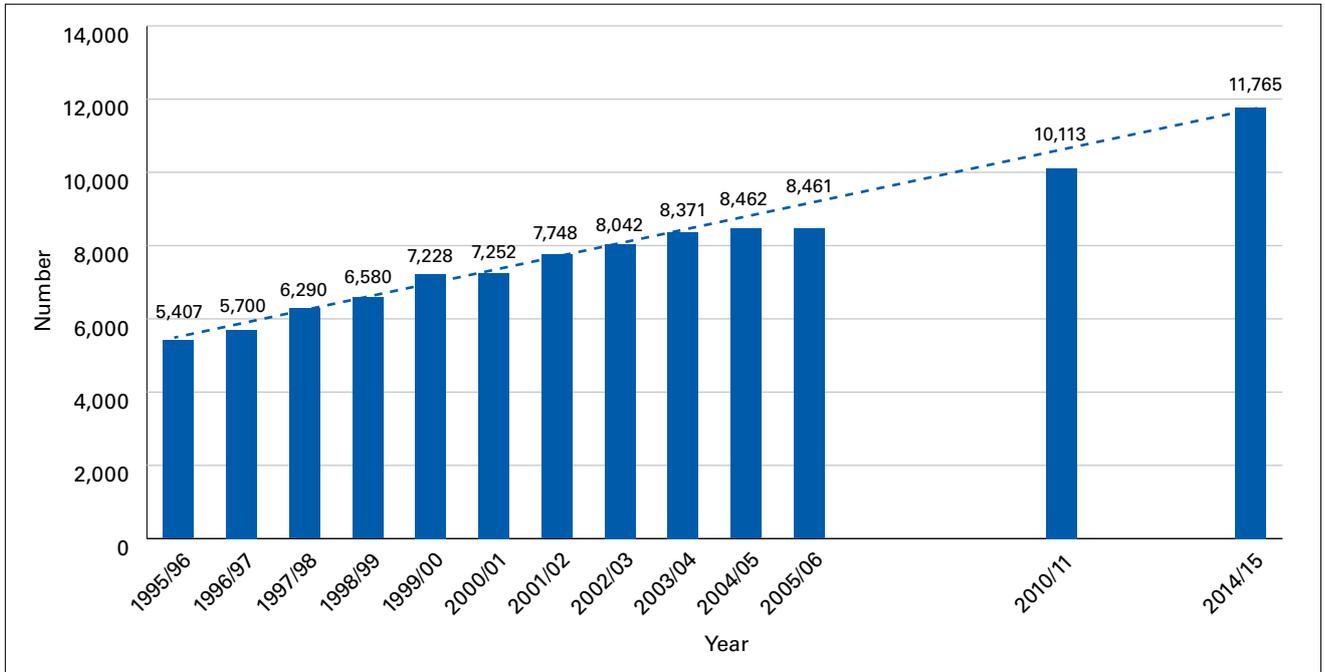
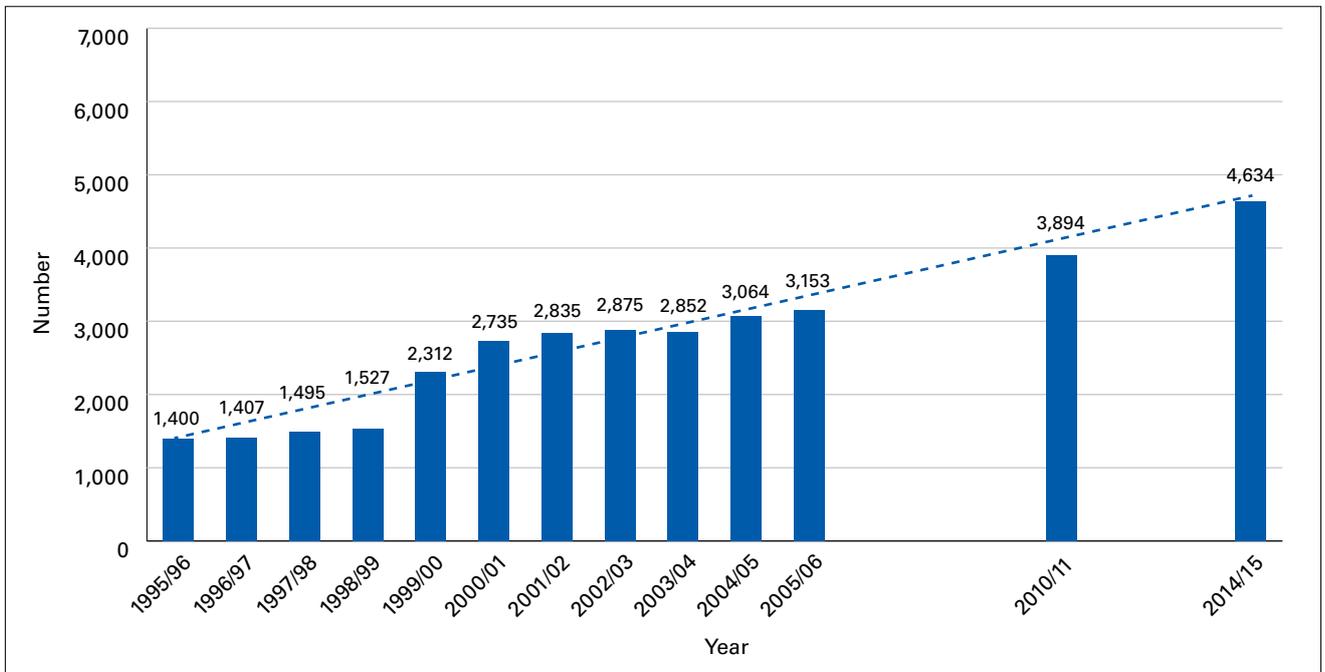


Figure 23. Enrolment in strictly Orthodox Jewish schools, by location, 1995/96-2014/15

Panel A. London



Panel B. Manchester



especially when compared to the increase in pupil numbers in the general population of England (2.5%). It is clear that the strictly Orthodox Jewish community faces educational planning and development issues (e.g. the creation of new schools, school resources, and

the recruitment, training and retention of an educational labour force) on a scale unknown, and unimaginable, at the national level.

Due to the different rates of increase in different places, the balance between the London and

Panel C. Gateshead

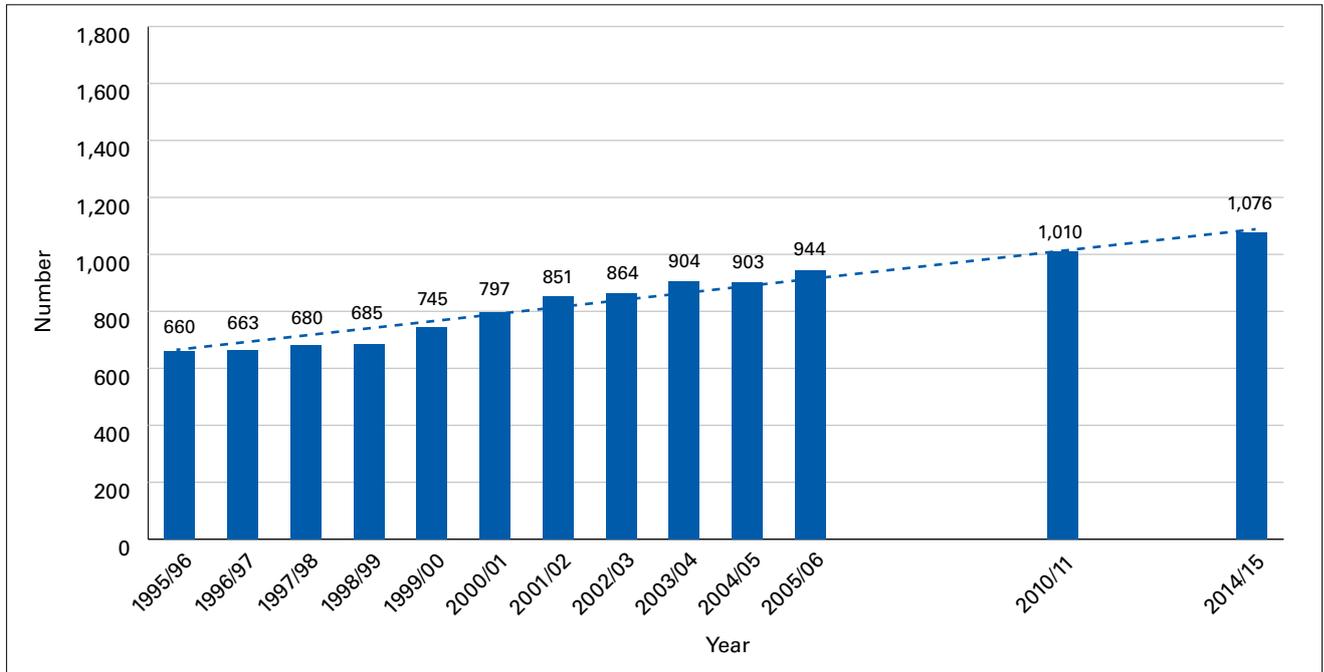
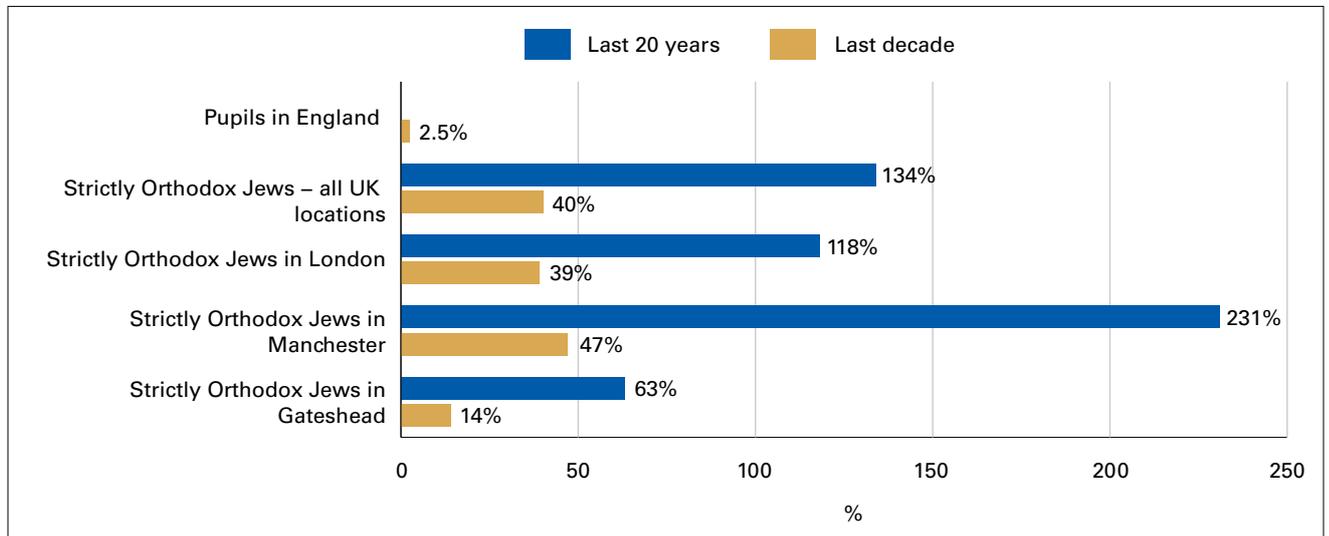


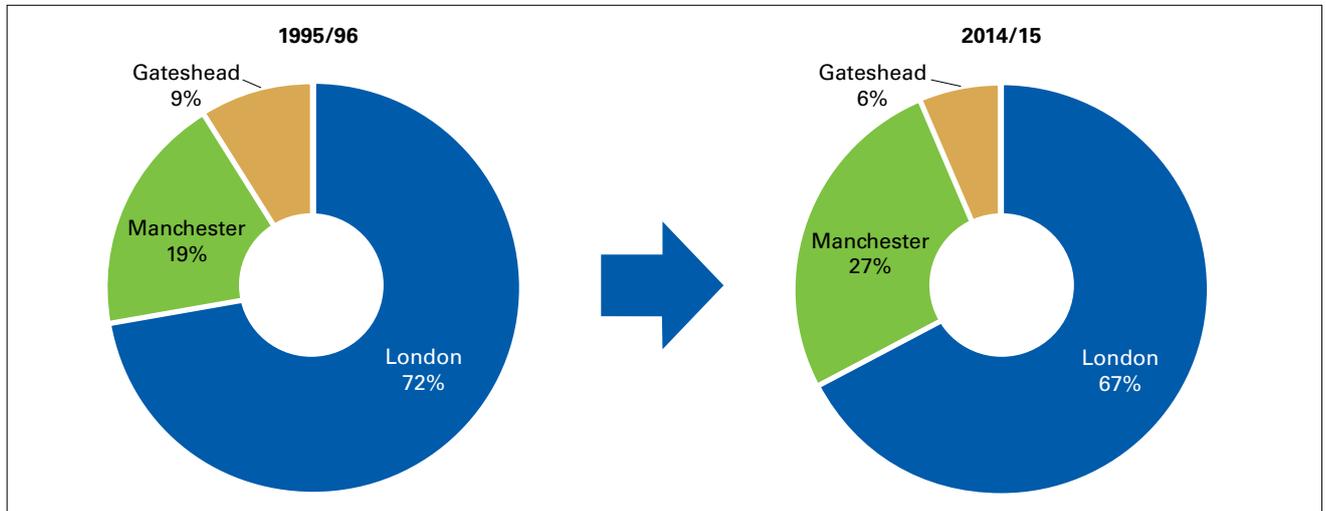
Figure 24. Increase in number of strictly Orthodox Jewish pupils, by location and period



regional school populations has changed somewhat since the mid-1990s: the shares of London and Gateshead decreased whilst the share of Manchester increased. During the mid-1990s, one in five pupils was based in Manchester and one in ten in Gateshead; by 2014/15, one in four was based in Manchester and one in twenty in Gateshead. Although London has retained its numerical dominance, it currently contains two-thirds of all strictly Orthodox pupils, in contrast to almost three-quarters twenty years ago.

There are a number of possible reasons for the more vigorous growth in pupil numbers in Manchester. These include the higher fertility of strictly Orthodox Jews in Manchester compared to elsewhere, an age structure conducive to high rates of growth, and internal migration from London towards Manchester. Whilst providing a full explanation is of demographic and sociological interest, it is of less immediate relevance for educational planning purposes. For planning purposes, the scope of the increase itself and the redistribution of the pupil population between

Figure 25. Strictly Orthodox Jewish pupils by location, 1995/96 versus 2014/15



different strictly Orthodox geographical areas is of greater importance. Within the context of the UK, geographical location is a proxy for the cost involved in the provision of services. Having a larger proportion of pupils in Manchester, a less costly area of the UK than London, may be of significance for the strictly Orthodox community in terms of its educational planning.

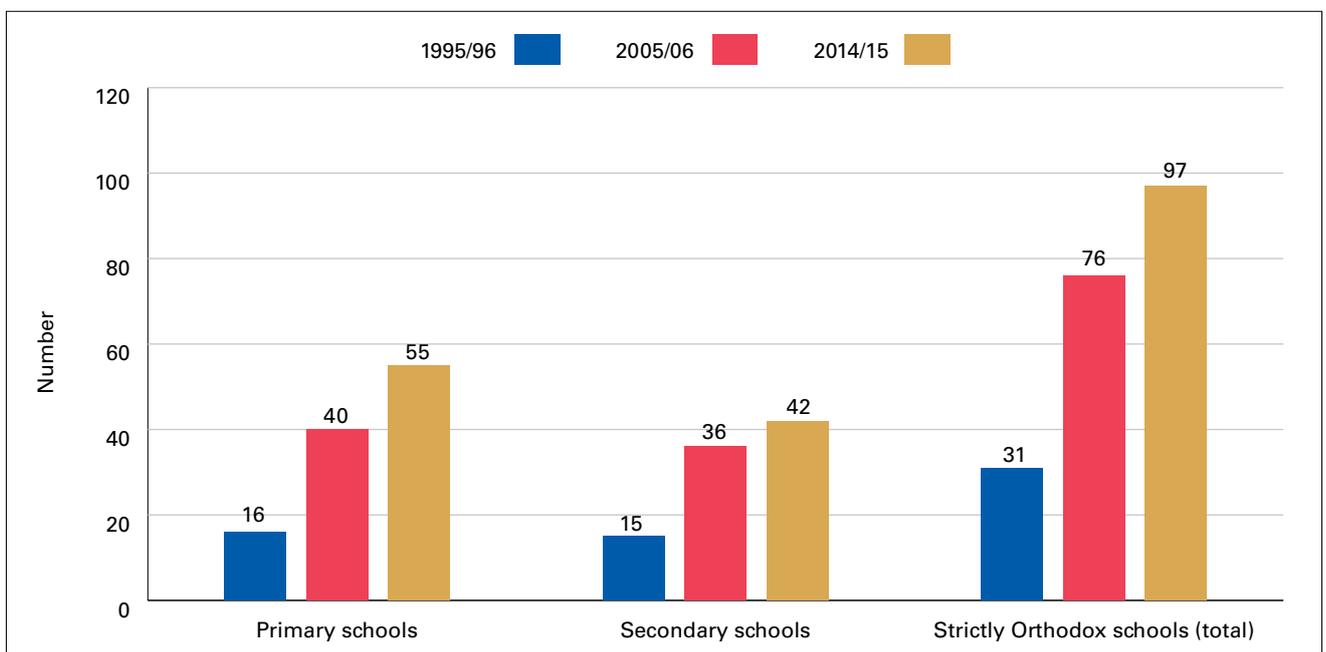
Trend in the number of strictly Orthodox Jewish schools

In 2014/15, there were 97 strictly Orthodox Jewish schools across England. Just over half of these (55)

were primary schools. However, when examining the strictly Orthodox sector, there is a degree of complexity in separating out the primary from the secondary because, unlike in the mainstream sector, a number of schools cover both stages. In this report, the primary and the secondary parts of the same school are counted as two separate schools on all occasions, in order to measure the numerical developments in both stages in a consistent way.

Since the mid-1990s there has been an increase of over 200% in the total number of schools in the

Figure 26. Strictly Orthodox Jewish schools, 1995/96-2014/15



strictly Orthodox sector. Much of this increase occurred between the mid-1990s and mid-2000s. In the last decade or so, the total number of strictly Orthodox schools increased by about 30%: the number of primary schools in the sector increased by 38% and the number of secondary schools by 17%.

Issues of uptake of schools among strictly Orthodox Jews

The strictly Orthodox Jewish population is a very good example of a modern population that is demographically closed and socially well-delineated. Its borders are rarely crossed: most people born into this community remain within it throughout their lifetime, and marry and bring up their children inside the community. Jews born into the mainstream Jewish community can become strictly Orthodox, but this happens infrequently. All strictly Orthodox children attend Jewish schools especially designed to meet the religious needs of this community, and few, if any, mainstream Jewish or non-Jewish children attend strictly Orthodox Jewish schools.

Primary level educational provision in the strictly Orthodox Jewish sector

The reality described above makes some aspects of educational planning for the strictly Orthodox sector rather more simple than they are for the mainstream Jewish community. The number of children in strictly Orthodox Jewish schools is expected to be closely aligned with the number of births in this community, with an appropriate time lag. Migration, both internal and international, may impact on the numbers, but its effect is limited when compared to the effect of fertility (we will return to the issue of migration later in this section). Further, in sharp contrast to the mainstream community, the process of choosing between Jewish and non-Jewish schools does not take place and, consequently, individual preferences do not 'adjust' the uptake of Jewish schooling downward. In effect, school 'preference' by strictly Orthodox families is assumed to be 100%.

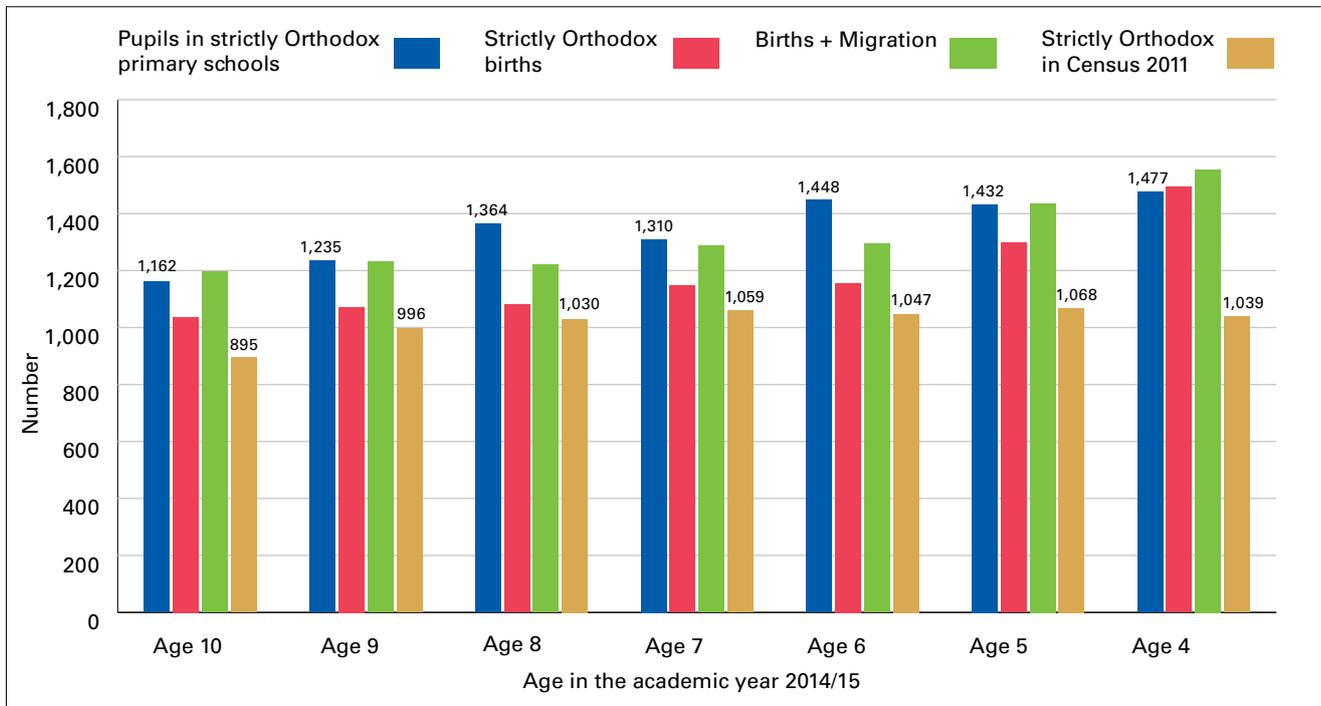
Data on births in the strictly Orthodox community of Stamford Hill and Manchester are available from communal sources, and these data are plotted below against the breakdown of strictly Orthodox primary school pupils by age in

these areas (Figure 27).⁴ We also show estimates of the number of strictly Orthodox children of primary school ages based on data from the 2011 Census of England and Wales, for reasons that will be clarified shortly.

The data show significant compatibility between the number of pupils in strictly Orthodox primary schools (blue columns) and the appropriately lagged number of births in the strictly Orthodox community as recorded in community directories (red and green columns). Given this finding, it would be wise for educational planners in the strictly Orthodox community to monitor births very carefully as a predictive tool for the future scope of provision of school places at the primary level. The 2011 Census underestimates the size of all age groups. This is perhaps the most immediate and important lesson that can be derived from Figure 27.

However, the data reveal additional insights that should also be of significant interest to educational planners. First, the long-held assumption regarding the universal uptake of strictly Orthodox schooling by children in this community receives strong empirical support from these data. Second, in addition to the data on births, educational planners should pay close attention to migration as a factor of growth in this population. The number of births in the community in any given year tells a large part of the story as to how many primary school children can be expected to enrol in a primary school four years later. Yet this is not the whole story. 9% of all strictly Orthodox children aged 0-4, and 14% of those aged 5-9 in the 2011 Census, were

4 Data on male births in Stamford Hill, London have been collected by the Board of Deputies Community Research Unit from *Kol Mevasser*, a London-based strictly Orthodox publication where the announcements of male births in the community are regularly made. Note that the strictly Orthodox community living in North West London (e.g. in Golders Green and Hendon) is excluded from Figure 27 as it does not possess the necessary communal data sources to enable us to make an estimation of births. Data for Manchester are collected by Martin Stern from a similar publication there. To obtain the total (female and male) number of births in these communities, the number of male births is multiplied by a factor of 1.96, a constant figure reflecting the relationship between females and males at birth. The relationship is biologically determined.

Figure 27. Strictly Orthodox pupils in *primary* schools (Stamford Hill, Manchester and Gateshead combined), by age, 2014/15

born outside of the UK.⁵ When an appropriate proportion was added to the estimate of Jewish births in the strictly Orthodox community, the resultant figure (green columns) was more closely aligned with the number of pupils attending strictly Orthodox primary schools than the original figure relating to births only (red columns). Thus, despite the shortcomings of the national Census as a source of information about the total number of strictly Orthodox children, the Census is still useful in revealing the sources of growth in the strictly Orthodox Jewish population. International migration, a source of growth not taken into account by monitoring the birth counts alone, needs to be factored into the provision of school places.

Secondary level educational provision in the strictly Orthodox Jewish sector

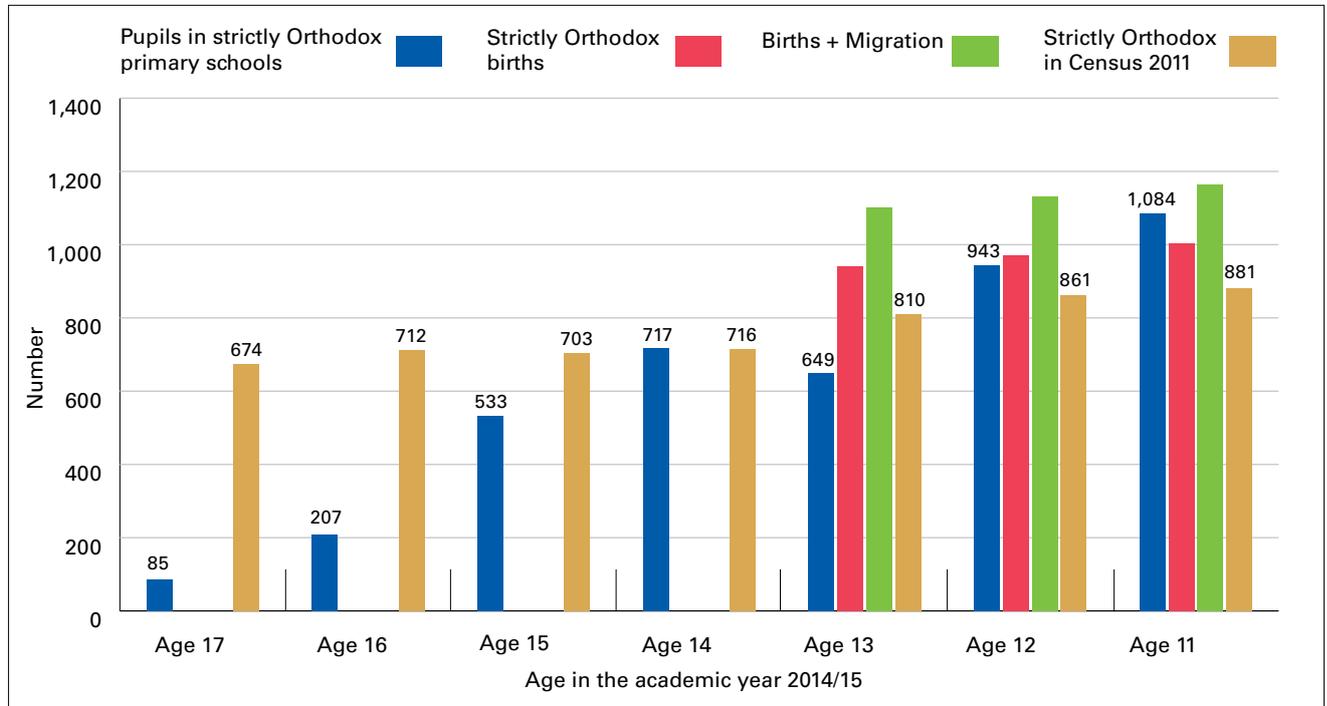
When we apply the same approach to an examination of numbers in the strictly Orthodox secondary sector, the data confirm the findings for the primary sector, but also raise some important questions.

5 This calculation was carried out on the basis of the 2011 Census data specifically commissioned from the ONS for the purpose of identification of the foreign-born component inside the strictly Orthodox Jewish population (Table CT0466).

Figure 28 shows the counts for children aged 11-17 in 2014/15 using various methods. For ages 11 and 12 the situation is no different from the situation previously described: the number of pupils can be well approximated by the number of communal births and/or an estimate of births plus migration, while the 2011 Census figure appears to underestimate the size of this age group. However, from age 13 this is no longer the case. For age 13 specifically, for example, birth counts and even the 2011 Census-based counts *overestimate* the number of pupils in strictly Orthodox secondary schools. The estimation of births was not possible for age groups 14+ due to the lack of data on communal births. However, the comparison with 2011 Census counts for these age bands is very telling: for ages 15-17, the Census-based counts are consistently higher than pupil counts. A situation where the 2011 Census counts, themselves probably affected by the census undercount, are higher than pupil counts, is only possible if a significant proportion of secondary school age strictly Orthodox children are absent from the strictly Orthodox schools appearing in School Census files.

Where are these children? There are four conceivable alternatives. Either they are being

Figure 28. Strictly Orthodox pupils in secondary schools (Stamford Hill, Manchester and Gateshead combined), by age, 2014/15



educated: (i) in mainstream Jewish schools; (ii) in non-Jewish schools; (iii) in Jewish schools that do not appear in the School Census; or (iv) in institutions of Jewish religious learning that are not schools (i.e. *yeshivot*).⁶ The first two possibilities are unlikely given the universal uptake of primary education within the strictly Orthodox schools sector by members of the strictly Orthodox community. Strictly Orthodox Jews are not known for seeking education outside of the frameworks closely associated with their community. Thus the third and fourth options need to be explored.

In doing so, it is worth examining the same data by gender. Figure 29 presents pupil counts for girls

6 Strictly speaking, some of the children could have left the country (for example, emigrated to Israel) but some migration of strictly Orthodox Jews into the UK also takes place (Graham 2015). We do not consider migration as a significant factor that could impact on the observed patterns in this instance. There is also a possibility that some strictly Orthodox children attend strictly Orthodox Jewish schools in different geographical locations, for example, some children from Stamford Hill attend schools in North West London. Given the distance between these locations, however, we consider the number of such cases to be very small and not significant enough to account for the observed patterns.

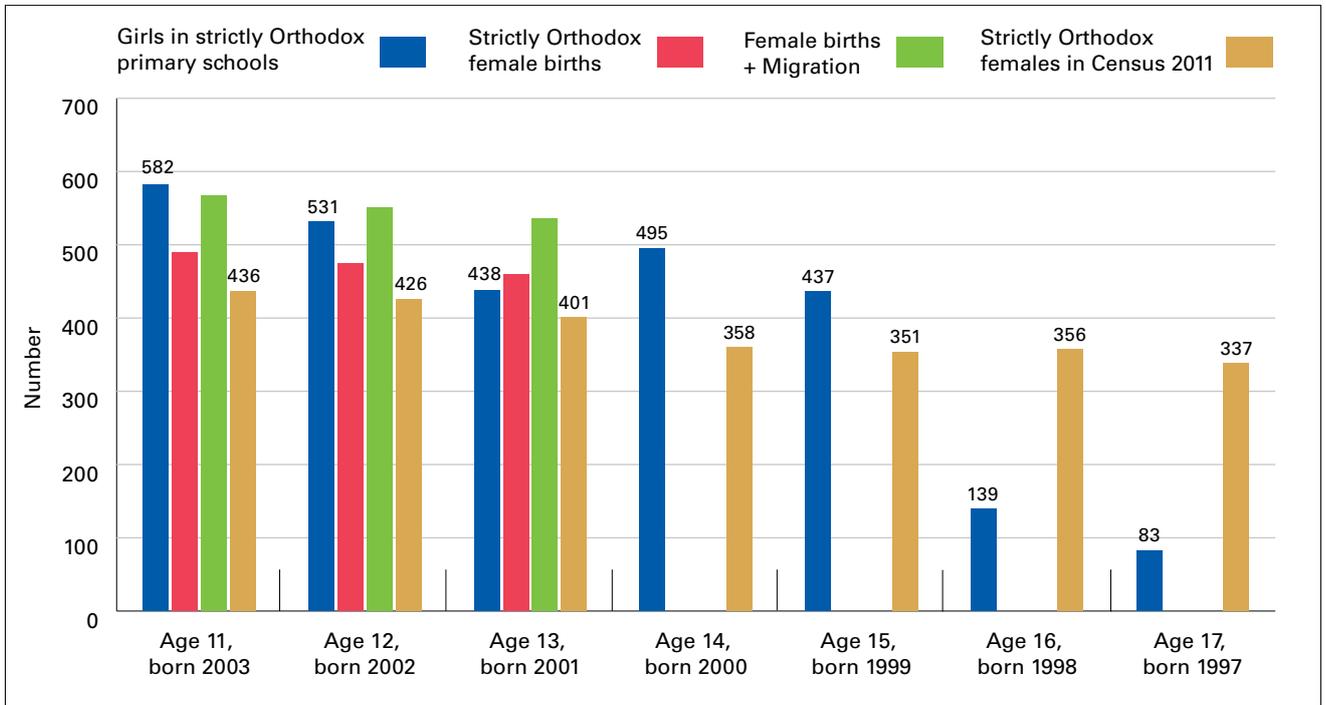
(Panel A) and boys (Panel B). They demonstrate that the mismatch between pupil counts and real numbers of children (inferred from births) is more acute for boys than it is for girls. Note that the two charts are shown in reverse order to those shown previously in order to emphasise the key point – that, as children age in the strictly Orthodox sector, they become increasingly unlikely to be found within the registered school system.

For girls, ages 11 to 13 appear, by and large, normal. For ages 14 and 15, the estimation of births could not be carried out, and the 2011 Census counts appear to be compromised, in that they are lower than the pupil counts. For boys, on the other hand, the signs of absence from secondary strictly Orthodox schools become unambiguous at age 13.

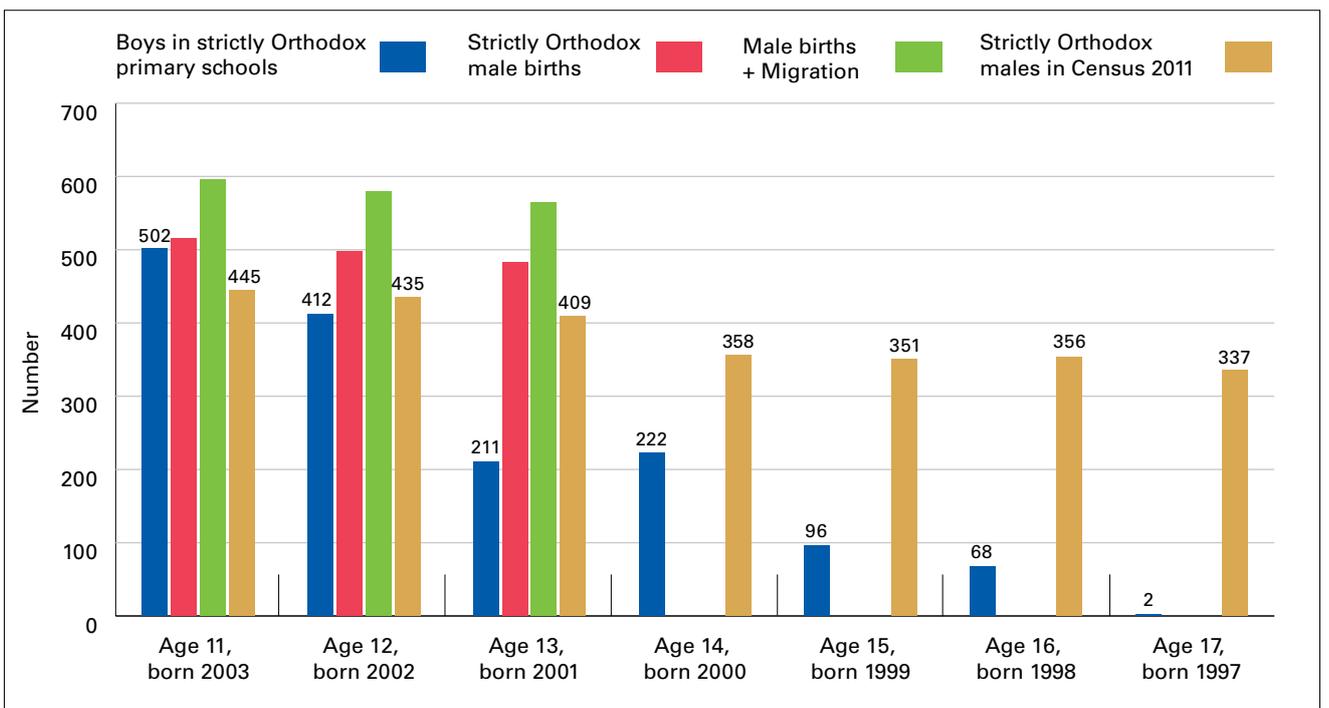
In total, we estimate that there are about 1,400 strictly Orthodox children aged 11-15 who are not in strictly Orthodox Jewish schools. About one third of strictly Orthodox boys aged 11-13, and about half of those aged 11-15 are not in strictly Orthodox schools found in the Schools Census.

Figure 29. Strictly Orthodox pupils in secondary schools (Stamford Hill, Manchester and Gateshead combined), by age and sex, 2014/15

Panel A. Girls



Panel B. Boys



5 Reflections on the findings

1. The growth and popularity of the Jewish school sector

Viewed from the perspective of the numbers of schools and numbers of children, the story of the British Jewish school sector is a successful one. It has expanded dramatically over the course of the past few decades: from 26 Jewish schools in the mid-1950s, to 139 today; from 5,200 Jewish pupils, to 30,900 today. Remarkably, this growth has not only occurred in the strictly Orthodox sector, where high fertility alone would drive it, but also in the mainstream sector, where people make an active choice to attend a Jewish school over a non-Jewish one. Clearly a growing proportion of British Jews regard Jewish schools as their preferred option for their children, a situation which increases opportunities for young people to learn about Judaism and their Jewishness, to develop a strong Jewish social circle, and be actively socialised into Jewish communal life. The Jewish school has become one of the most important institutional frameworks within the British Jewish community, and the importance of supporting its development – in terms of educational quality, the recruitment, training and retention of teaching staff, and facilities – cannot be understated.

2. Understanding the drivers of growth

Given that the UK Jewish population was in a state of numerical decline throughout the second half of the twentieth century, and that synagogue membership levels across the community as a whole have been falling, the growth of the Jewish school sector is all the more remarkable. Therefore, understanding the forces that have driven the growth are important, particularly for planning purposes going forward. Some have argued that it is a direct response to a weakening of Jewish identity and accompanying loss of communal affiliation: parents who want to provide their children with a strong grounding in Jewish life, including, perhaps, those who do not feel fully equipped to do so themselves, may be turning to Jewish schools for this purpose.⁷ Other more

prosaic convenience factors may also be involved: affordability, academic excellence or simply the schools' geographic proximity to home. Social momentum probably plays a part – i.e. as more parents choose to send their children to Jewish schools, it becomes a more socially acceptable and, indeed, important thing for others to do in a way that was not the case a generation or two ago. Push factors away from general schools might also play a part – concerns about being one of a very small number of Jews among a student body, fears of antisemitism, anxieties about a child having too few Jewish friends, and apprehension about – or rejection of – multiculturalism may be involved. Developing a sophisticated and in-depth understanding of these variables is critical from a policy perspective, both to monitor attitudinal changes among parents that might cause fluctuations in demand for places, and to help identify the policy opportunities and threats to the Jewish school system in the future.

3. Understanding the impact of Jewish schools on Jewish pupils, their families and the community as a whole

The fact that almost two-thirds of Jewish children in Britain are now educated in Jewish schools almost inevitably has an effect on social, familial and communal dynamics. Yet we know little about how the dramatic changes that have occurred in this regard over the past twenty years, in particular, are impacting on Jewish life. There is a strong overarching assumption that Jewish schools strengthen children's Jewish identities, and evidence to demonstrate that they are effective tools for socialising young people into the Jewish community. But there is little discussion about the effects of the concurrent decline in the number of Jews in non-Jewish schools, or of the knock-on effects of the growth in Jewish school enrolment on other Jewish educational frameworks such as youth movements or *chedarim* (Jewish supplementary schools). Academic work in the economics of Judaism explores how changes in preferences for various Jewish activities are interrelated – decisions to invest time in one Jewish framework often result in decisions not to invest time in others. Moreover, the types of Jewish activities that are likely to be

7 Hart, R., Shmool, M., and Cohen, F. (2007) 'Jewish day schools in Britain, 1992/3 to 2003/4,' *Contemporary Jewry*, 137-155.

most attractive are those where the gains from participation are ‘transferable’ to other areas of life, and schools are an obvious example of this.⁸ And identity development is complex – the question of which Jewish educational frameworks are best suited to strengthen young people’s Jewish identities in a positive and enduring way remains open. Thus the importance of understanding more about the effects of the growth in Jewish schooling ought to be prioritised.

4. Continued monitoring of uptake

The high and rising uptake of Jewish schooling has occurred irrespective of geographical location, and both at the primary and secondary levels. Nowhere could we see a clear trend of decline in uptake. The current levels of uptake are: 50% for mainstream primary schools in London; 60% for mainstream primary schools outside London; 55% for mainstream secondary schools in London; and 45% for mainstream secondary schools outside London. Given the observed trends it would be reasonable to assume that the current high levels of uptake will continue. However, uptake levels alone cannot tell us whether to open, or indeed, close, Jewish schools. To determine the number of new entrants into mainstream Jewish primary schools in future years, a projection of the number of births in the mainstream Jewish community needs to be carried out. The number of entrants in future years could then be calculated through the application of the preference figures to the projected births. Given the concerns regularly expressed by parents about getting their children into Jewish schools, our strong recommendation to policy-makers in this area would be to start building such projections so the demand for places in primary Jewish schools can be established and addressed adequately in advance.

How should preference for Jewish schools be measured? However informative the uptake of places in Jewish schools may be as an overarching and general measure of schools’ popularity, it is an imperfect measure of genuine preference. This is because the actual capacity of a Jewish school cannot be expected to change immediately (e.g. to increase) in response to a change (e.g. increase) in preference. The expansion of school facilities,

even if possible in principle, and even if desirable from the point of view of policy-makers, is a process that takes time and material resources. Any increase in preference for Jewish schools can only be expected to be accommodated with some time lag. So, non-increase in uptake is not a straightforward indication of stalling preferences. Moreover, a decrease in uptake can take place with high and rising levels of preference even when the number of Jewish children increases, simply because the schools cannot necessarily accommodate sudden and sharp increases in numbers. As a general rule, increases in uptake can be interpreted as an expression of some increase in preference. Small decreases or stability in uptake may signal a decrease in preference but, when observed at times of increase in the number of children, they may also signal a delay in accommodating that increase. Decreases in uptake occurring when the number of children remains relatively stable or decreases can be interpreted as an indication of a genuine decrease in preference. For this reason, we recommend that policy-makers start investing in the collection of data on the number of applications to Jewish schools. Relating the number of applications to the number of eligible Jewish children in each year will produce a better measure of preference for planning purposes.

5. Responding to haredi growth

The uptake of Jewish schools by strictly Orthodox Jews is universal at primary level. The number of pupils is currently expanding with each incoming age group being larger than the preceding one. The number of children starting primary school in 2014/15 (i.e. those aged 4) was 30% higher than the number of children finishing primary school in that year (i.e. children aged 11). The practical challenges of responding to such growth – in terms of the creation of facilities, and the recruitment, training and retention of teaching staff – are enormous, and require concentrated attention from policy makers working in the area of haredi education.

Forecasting future numbers of pupils and school places required is complex and it is essential that this work takes place with the support of qualified statisticians. We found an encouraging degree of correspondence between the communal birth statistics in the strictly Orthodox community and the numbers of pupils in strictly Orthodox

8 See: Chiswick, Carmel, U. (2014) *Judaism in Transition: How Economic Choices Shape Religious Tradition*. Stanford: Stanford University Press.

primary schools, when appropriately lagged. We would recommend that the communal leadership involved in educational planning utilises these figures for forecasting and planning school places. We found that the 2011 national Census figures are of limited use for this particular purpose at this point in time. Strictly Orthodox Jewish children appear significantly undercounted in the national Census: children aged 0-4 in the 2011 Census are undercounted by 23%, according to our estimates.⁹ The undercount of young children in censuses and surveys is a relatively well-known phenomenon and it is not limited to Jews in the British context. There are indications that the Census questionnaire design itself may prevent full reporting of children in large households because the questionnaire only allows for reporting of up to six people.¹⁰ However, some of the undercount stems from parents being unaware of the importance of reporting their children in the census; some of it may be due to an unwillingness to report. The reasons for the undercount need to be understood in depth if the national Census is to be of use to the strictly Orthodox Jews in the future, especially for the purpose of educational planning. We recommend that the leadership of the strictly Orthodox community takes notice of these findings and works together with JPR and the Office for National Statistics to improve the

quality of enumeration of the strictly Orthodox in the future.

6. The education of strictly Orthodox teenagers

We found evidence of the limited uptake of secondary schooling by the strictly Orthodox. Indeed, about half of strictly Orthodox boys aged 11-15 years do not appear in the strictly Orthodox school system (schools registered by the School Census 2015). The issue is not as extreme, but still exists, at the younger ages within this range: about one-third of the boys aged 11-13 are not found in the data on strictly Orthodox schools. We are not the first to identify this issue; indeed, the Department for Education is aware of it, and it has been covered by the national press. In seeking to address it, we would recommend that any investigation in this domain seeks the full cooperation of the strictly Orthodox community, and that the solutions offered take into account the desires and wishes of members of this community, as well as the best interests of strictly Orthodox children. In looking for policy responses, solutions which integrate adherence to a strictly Orthodox lifestyle and successful functioning in the modern labour market – not least for the sake of the continuity of the strictly Orthodox lifestyle – should be explored.

9 This estimate is based on the difference between the number of strictly Orthodox Jewish pupils aged 4-8 years in the academic year 2014/15 and the number of strictly Orthodox Jewish children aged 0-4 years found in the 2011 Census. It is important to stress that this estimate of the Census undercount can only be applied to this particular age group within the strictly Orthodox population, and not to the strictly Orthodox population as a whole.

10 A comprehensive overview of this subject has been written by O'Hare, who has shown that the undercount of small children in censuses is a worldwide phenomenon. See: O'Hare, W. (2015). *The undercount of young children in the U.S. decennial census*. SpringerBriefs in Population Studies.

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Sources

This publication utilises multiple sources of data. Data on Jewish schools and Jewish pupils for periods prior to the academic year 2014/15 come from two types of sources. The first is the publications of people involved, at different times, in the work of the Community Research Unit (CRU) at the Board of Deputies of British Jews (Braude 1981; Hart, Schmool and Cohen 2007).¹¹ Data for the 1950s to the early 1990s were sourced from these publications. The details of these publications are found in the references section above. The second source is the historical records of the CRU inherited by JPR upon transferral of the communal data collection from the Board of Deputies to JPR in 2015. All data for the years 1995/96 – 2005/06 were sourced from these records. These records contain information on the number of Jewish schools in the UK by geographical location, sector (strictly Orthodox or mainstream), and the total number of Jewish pupils. The origin of these data are in: (a) England's Department for Education records for this period (those records were accessed by the CRU with the specific purpose of monitoring the numbers of Jewish schools and pupils); and (b) the surveys of Jewish schools conducted by the CRU, by which data on numbers and characteristics of Jewish pupils were collected. The last feature is especially important – CRU records allow the unambiguous identification of Jewish pupils in those Jewish schools that had both Jewish and non-Jewish pupils.

The most recent data on Jewish schools and pupils (for the academic years 2014/15) come from the School Census (January 2015), a data collection exercise conducted by the English Department for Education. All schools in England are covered by the School Census and the datasets containing school-level data are a publicly available resource.¹² These datasets contain information on the status of school (e.g. independent or state-funded), the denominational type of school (no religious character, Church of England, Muslim, Jewish, etc.), the geographical location of the school, and the number of pupils by single age and sex. Most Jewish schools are identifiable by a

variable describing the schools' denomination. Certain Jewish schools choose not to register as denominational (Jewish) schools. To make sure that our list of Jewish schools was complete, we visually inspected the entire list of schools in the areas of significant Jewish settlement: North West London, Stamford Hill and Manchester. In this way we found a number of Jewish schools not identified in the School Census as Jewish by denomination but that could be easily identified as such by name. We are satisfied that we have a full list of registered Jewish schools in England in the academic year 2014/15. The School Census does not cover Scottish schools and we collected data on the only Jewish school in Scotland (Calderwood Lodge in Glasgow) through direct contact with the school. There are no Jewish schools in Wales or Northern Ireland.

Some Jewish schools in the mainstream Jewish sector contain quite significant numbers of non-Jewish pupils. The School Census does not contain information on the religious affiliation of pupils. In keeping with the focus of this publication on Jewish pupils in Jewish schools, we had to find a way to quantify the proportions of Jewish and non-Jewish pupils in each school. In order to do that, JPR carried out a mini-survey of mainstream Jewish schools in the UK. In the course of spring 2016, an email was sent to the contact addresses of all Jewish mainstream schools, requesting information on the religious breakdown of the school's pupil body. We had a 100% response to this survey. Using the information provided by the schools we could adjust the pupil counts from the School Census, thereby ensuring that all pupil figures for 2014/15 relate to Jewish pupils only and are fully compatible with the historical records.

In addition, population data for Jews and other religious groups from the 2011 Census (England and Wales, and Scotland) were used for calculation of the uptake figures. These data came from the publicly available tables DC2107EW, DC2107SC (religion by age by sex by geographical location), and commissioned data table CT0291 (religion by single age). For the strictly Orthodox Jewish population, the data on births in this population from communal records were also used, as a substitute for the census-based counts which proved deficient.

11 For a short period of time the CRU was also known as the Community Policy Research Group.

12 School Census files can be accessed at the following address: <https://www.gov.uk/government/statistics/schools-pupils-and-their-characteristics-january-2015>

Finally, a number of academic and policy papers on the topic of Jewish schools in the UK and elsewhere were consulted. These sources were used for background information, construction of comparisons, points of reference, and the enrichment of interpretations offered in this report (Jacobs and Price 1981; Miller 2001; Valins, Kosmin and Goldberg 2001; Commission on Jewish Schools 2008; Mendelsson 2009, 2011; Kahn-Harris and Gidley 2010; Graham 2014).

All sources are schematically described in Figure 30. The most important sources appear as large blue rectangles; supplementary sources appear as smaller green rectangles.

Sources used in preparation of graphs and tables

Figure 1. Sources: (i) for the years 1954/58 – 1975/76: Braude, J. (1981). ‘Jewish education in Britain today.’ In: *Jewish Life in Britain, 1962–1977* (eds. Lipman, S. and Lipman, V). London: Board of Deputies of British Jews; (ii) for the years 1995/96 – 2005/06: historical records of the Board of Deputies Community Research Unit; (iii) for the year 2014/15: DfE School Census 2015

and JPR Jewish schools survey; (iv) the figure for 1985/86 was obtained by averaging across years 1975/76 and 1995/96. Note that all numbers have been rounded to the nearest one hundred.

Figure 2. Sources: (i) for the years 1954/58 – 1975/76: Braude, J. (1981). ‘Jewish education in Britain today.’ In: *Jewish Life in Britain, 1962–1977* (eds. Lipman, S. and Lipman, V). London: Board of Deputies of British Jews; (ii) for the years 1995/96: Hart, R., Schmol, M., and Cohen, F. (2007). ‘Jewish day schools in Britain, 1992/3 to 2003/4,’ *Contemporary Jewry*, 137–155. The figure for 1995/96 relates to year 1992/93 in fact, but no significant change in numbers took place between 1992/93 and 1995/96.; (iii) for years 2005/06: historical records of the Board of Deputies Community Research Unit; (iv) for 2014/15: DfE School Census 2015. Note that in this report, the primary and the secondary units of the same school are counted as two separate schools on all occasions. This method of counting is the only method which allows for the unproblematic follow-up of the developments in the numbers of schools by educational stage (primary or secondary) over time.

Figure 30. Sources used in this publication

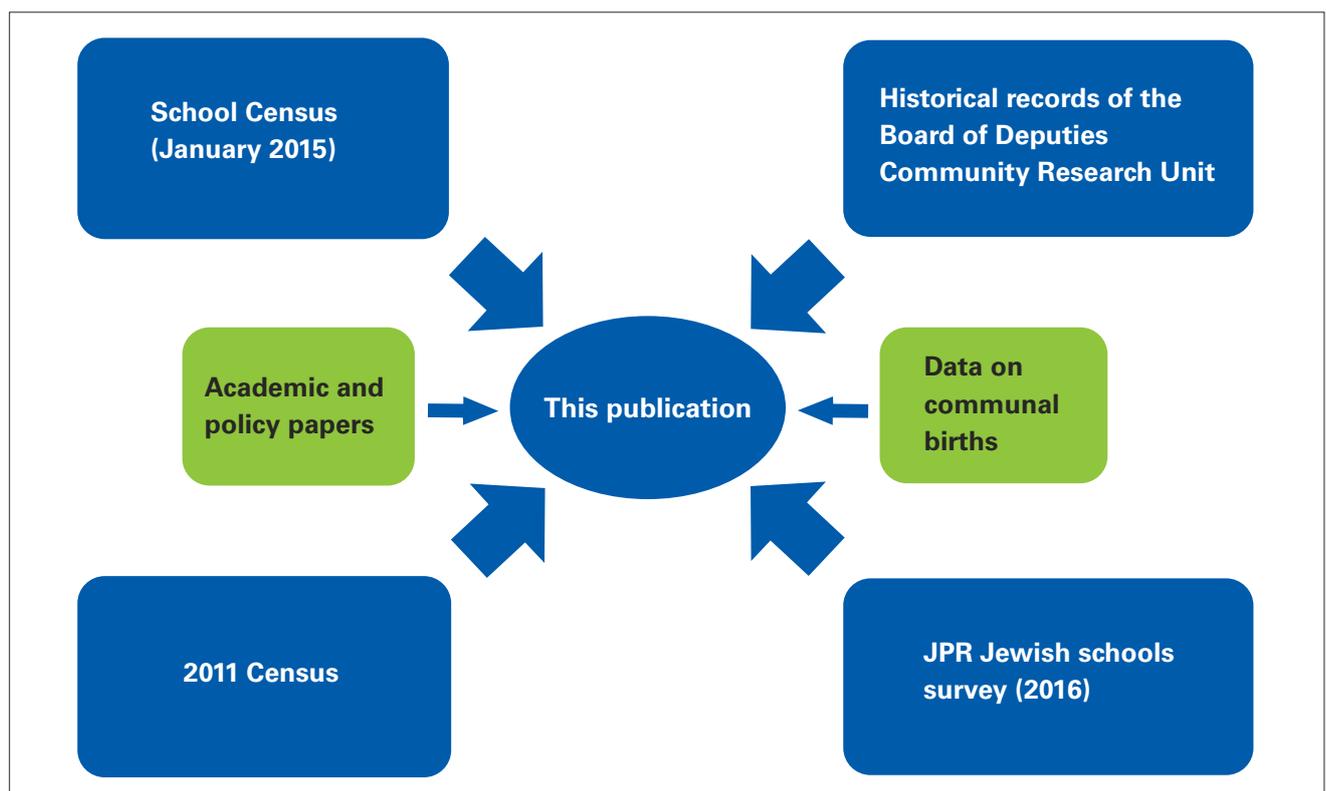


Figure 3. Sources: (i) for the 1970s: Braude, J. (1981). 'Jewish education in Britain today.' In: *Jewish Life in Britain, 1962-1977* (eds. Lipman, S. and Lipman, V). London: Board of Deputies of British Jews; (ii) for the 1990s: the numerator is based on historical records of the Board of Deputies Community Research Unit, and the denominator comes from 2011 Census data; (iii) for the 2010s: the numerator comes from DfE School census 2015 and the JPR Jewish schools survey, and the denominator from the 2011 Census.

Figure 4. Source: JPR National Jewish Community Survey, 2013.

Figure 5. Sources: (i) for the years 1995/96 and 2005/06: historical records of the Board of Deputies Community Research Unit; and (ii) for the year 2014/15: DfE School Census 2015 and JPR Jewish schools survey.

Figure 6. Sources: (i) for the year 1995/96: Hart, R., Schmool, M., and Cohen, F. 2007. 'Jewish day schools in Britain, 1992/3 to 2003/4,' *Contemporary Jewry*, 137-155; (ii) for the year 2005/06: historical records of the Board of Deputies Community Research Unit; (iii) for the year 2014/15: DfE School Census 2015. Note that the figure for 1995/96 in this graph relates, in fact, to the year 1992/93.

Figure 7. Sources: (i) for the years 1995/96 and 2005/06: historical records of the Board of Deputies Community Research Unit; (ii) for the year 2014/15: DfE School Census 2015 and JPR Jewish schools survey.

Figure 8. Sources: (i) for 1995/96 and 2005/06: the numerator comes from historical records of the Board of Deputies Community Research Unit; the denominator is based on 2011 Census data; (ii) for 2014/15: the numerator comes from the DfE School Census 2015 and the JPR Jewish schools survey, and the denominator from the 2011 Census.

Figures 9 and 10. Source: DfE School Census 2015.

Figure 11. Sources: Numerator – DfE School Census 2015 and JPR Jewish schools survey; denominator – the 2011 Census.

Figure 12. Source: DfE School Census 2015.

Figure 13. Sources: (i) for the years 1995/96-2005/06: historical records Community Research Unit; (ii) for the year 2014/15: DfE School Census 2015 and JPR Jewish schools survey. Note that the data relate to Jewish pupils aged 4-17 years, and that data point 2010/2011 was obtained by averaging across 2005/06 and 2014/15.

Figure 14. Sources: (i) for the years 1995/96-2005/06: historical records of the Board of Deputies Community Research Unit; (ii) for the year 2014/15: DfE School Census 2015 and JPR Jewish schools survey. Note that the data relate to Jewish pupils aged 4-17 years, and that the data point 2010/2011 was obtained by averaging across 2005/06 and 2014/15. London was geographically delineated as: Greater London, Hertfordshire and areas of Essex; areas outside London – as all other areas, including Scotland.

Figure 15. Sources: for the years 1995/96-2005/06: historical records of the Board of Deputies Community Research Unit; for the year 2014/15: DfE School Census 2015 and JPR Jewish schools survey, with percentage increase for the pupil population in England derived from the National tables (SFR16_2015, Table 2a, <https://www.gov.uk/government/statistics/schools-pupils-and-their-characteristics-january-2015>). Note that all data from the DfE School Census relate to Jewish pupils aged 4-17 years. London was geographically delineated as: Greater London, Hertfordshire and areas of Essex; areas outside London – as all other areas, including Scotland.

Figure 16. Source: for the years 1995/96-2005/06: historical records of the Board of Deputies Community Research Unit; for the year 2014/15: DfE School Census 2015 and JPR Jewish schools survey. Note that the data from the DfE School Census relate to Jewish pupils aged 4-17 years. London was geographically delineated as: Greater London, Hertfordshire and areas of Essex; areas outside London – as all other areas, including Scotland.

Figure 17. Sources: for the year 1995/96: Hart, R., Schmool, M., and Cohen, F. (2007). 'Jewish day schools in Britain, 1992/3 to 2003/4,' *Contemporary Jewry*, 137-155; for the year 2005/06: historical records of the Board of

Deputies Community Research Unit; for the year 2014/15: DfE School Census 2015. Note that the figure for 1995/96 in this graph relates in fact to the year 1992/93; no significant change in numbers took place between 1992/93 and 1995/96.

Figure 18. Sources: data on pupils in mainstream Jewish primary schools: DfE School Census 2015 and JPR Jewish schools survey. Census 2011 data, used to calculate uptake figures, are derived from Table DC 2107EW. Note that London is defined as Greater London and the adjacent areas of Hertfordshire and Essex.

Figure 19. Sources: as Figure 18. Note that the term ‘outside London’ applies to the mainstream Jewish populations of North West England, West Midlands and Yorkshire and Humber, i.e. areas containing Jewish schools.

Figure 20. Sources: data on pupils in mainstream Jewish secondary schools: DfE School Census 2015 and JPR Jewish schools survey; 2011 Census data, used to calculate uptake figures, are derived from the publicly available 2011 Census data (Table DC 2107EW). Note that London is defined as Greater London and the adjacent areas of Hertfordshire and Essex. Ages 16-17 in academic year 2014/15 are not presented. These age groups are affected by transition from Jewish secondary schools to non-Jewish sixth form colleges and training. Uptake levels, calculated on the basis of figures for academic year 2014/15, will be underestimated as a result and not representative of the uptake levels during the entry years of these age groups.

Figure 21. Sources: as figure 20. Note that ‘outside London’ applies to mainstream Jewish populations of North West England, West Midlands and Yorkshire and Humber, i.e. areas containing Jewish schools. Ages 16-17 in academic year 2014/15 are not presented. These age groups are affected by transition from Jewish secondary schools to non-Jewish sixth form colleges and training. Uptake levels, calculated on the basis of figures for academic year 2014/15, will be underestimated as a result and not representative of the uptake levels during the entry years of these age groups.

Figure 22. Sources: for the years 1995/96–2005/06: historical records of the Board of Deputies

Community Research Unit; for the year 2014/15: DfE School Census 2015. Note that the data relate to Jewish pupils aged 4-17 years, and that the data point 2010/2011 was obtained by averaging across 2005/06 and 2014/15.

Figure 23. Sources: for the years 1995/96–2005/06: historical records of the Board of Deputies Community Research Unit; for the year 2014/15: DfE School Census 2015. Note that the data relate to Jewish pupils aged 4-17 years; that data point 2010/2011 was obtained by averaging across 2005/06 and 2014/15; the category Gateshead includes a small number of pupils in Leeds.

Figure 24. Sources: for the years 1995/96–2005/06: historical records of the Board of Deputies Community Research Unit; for the year 2014/15: DfE School Census 2015; percentage increase for the pupil population in England was derived from national tables (SFR16_2015, Table 2a), see: <https://www.gov.uk/government/statistics/schools-pupils-and-their-characteristics-january-2015>). Note that the data relate to Jewish pupils aged 4-17 years. Gateshead includes Leeds.

Figure 25. Sources: for the years 1995/96–2005/06: historical records of the Board of Deputies Community Research Unit; for the year 2014/15: DfE School Census 2015. Note that the data relate to Jewish pupils aged 4-17 years. Gateshead includes Leeds.

Figure 26. Sources: for the year 1995/96: Hart, R., Schmool, M., and Cohen, F. (2007). ‘Jewish day schools in Britain, 1992/3 to 2003/4,’ *Contemporary Jewry*, 137-155; for the year 2005/06: historical records of the Board of Deputies Community Research Unit; for the year 2014/15: DfE School Census 2015. Note that the figure for 1995/96 in this graph relates in fact to the year 1992/93; no significant change in numbers took place between 1992/93 and 1995/96.

Figure 27. Sources: data on pupils in Strictly Orthodox primary schools: DfE School Census 2015; data on births in the Strictly Orthodox community: records of the Board of Deputies of British Jews; 2011 Census data are derived from the publicly available 2011 Census data (Table DC 2107EW). Note that estimated births, counts of pupils and population counts based on the 2011 Census relate to the areas of Stamford Hill,

Manchester and Gateshead. These areas contain about 80% of all pupils in the strictly Orthodox Jewish sector. Pupils in Golders Green and Hendon are not included here.

Figure 28. Sources: data on pupils in strictly Orthodox primary schools: DfE School Census 2015; data on births in the strictly Orthodox community: records of the Board of Deputies of British Jews. 2011 Census data are derived from the publicly available 2011 Census data (Table DC 2107EW). Note that estimated births, counts of pupils and population counts based on the 2011 Census relate to the areas of Stamford Hill, Manchester and Gateshead. These areas contain about 80% of all pupils in the strictly Orthodox Jewish sector.

Figure 29. Sources: data on pupils in strictly Orthodox primary schools: DfE schools Census 2015; data on births in strictly Orthodox community: records of the Board of Deputies of British Jews; 2011 Census data are derived from the publicly available 2011 Census data (Table DC 2107EW). Note that estimated births, counts of pupils and population counts based on the

2011 Census relate to the areas of Stamford Hill, Manchester and Gateshead. These areas contain about 80% of all pupils in the strictly Orthodox Jewish sector.

Table 1. Sources: Number of Jewish pupils in the years 1995/96-2005/06: historical records of the Board of Deputies Community Research Unit; for the year 2014/15: Schools Census 2015 and JPR Jewish schools survey. Note that (i) the Jewish population aged 4-17 years for different periods was derived from 2011 Census data; (ii) uptake is calculated as a proportion of Jewish pupils in Jewish schools out of the total number of Jews aged 4-17 years; (iii) the Jewish population of London was geographically delineated as: Greater London, Hertfordshire and areas of Essex.

Table 2. Sources and details as Table 1. However, the Jewish population in Table 2 was geographically delineated as that group living in North West England (excluding strictly Orthodox), the West Midlands, and Yorkshire and Humber to correspond to the coverage of mainstream Jewish schools in Manchester, Leeds, Liverpool and Birmingham.

Appendix: Jewish schools in the UK in the academic year 2014-15

Mainstream Jewish Schools¹

| Sector | Region ² | Name of school | LA | Funding | Gender | Enrolment ³ |
|------------|--------------------------|--|---------------|--------------|--------|------------------------|
| Mainstream | London (East of England) | Immanuel College | Hertfordshire | Independent | Mixed | 477 |
| Mainstream | London (East of England) | Hertsmere Jewish Primary School | Hertfordshire | State-funded | Mixed | 420 |
| Mainstream | London (East of England) | Clore Shalom School | Hertfordshire | State-funded | Mixed | 208 |
| Mainstream | London (East of England) | Yavneh College | Hertfordshire | State-funded | Mixed | 917 |
| Mainstream | London | Naima Jewish Preparatory School | Westminster | Independent | Mixed | 150 |
| Mainstream | London | Kerem School | Barnet | Independent | Mixed | 196 |
| Mainstream | London | Kisharon Day School | Barnet | Independent | Mixed | 34 |
| Mainstream | London | The Noam Primary School | Brent | Independent | Mixed | 159 |
| Mainstream | London | Simon Marks Jewish Primary School | Hackney | State-funded | Mixed | 100 |
| Mainstream | London | Mosaic Jewish Primary School | Wandsworth | State-funded | Mixed | 10 |
| Mainstream | London | Etz Chaim Jewish Primary School | Barnet | State-funded | Mixed | 111 |
| Mainstream | London | Rimon Jewish Primary School | Barnet | State-funded | Mixed | 75 |
| Mainstream | London | Alma Primary | Barnet | State-funded | Mixed | 59 |
| Mainstream | London | Sacks Morasha Jewish Primary School | Barnet | State-funded | Mixed | 175 |
| Mainstream | London | Rosh Pinah Primary School | Barnet | State-funded | Mixed | 427 |
| Mainstream | London | Independent Jewish Day School | Barnet | State-funded | Mixed | 196 |
| Mainstream | London | Hasmonean Primary School | Barnet | State-funded | Mixed | 210 |
| Mainstream | London | Akiva School | Barnet | State-funded | Mixed | 421 |
| Mainstream | London | Beit Shvidler Primary School | Barnet | State-funded | Mixed | 208 |
| Mainstream | London | Mathilda Marks-Kennedy Jewish Primary School | Barnet | State-funded | Mixed | 200 |
| Mainstream | London | Sinai Jewish Primary School | Brent | State-funded | Mixed | 616 |
| Mainstream | London | North West London Jewish Day School | Brent | State-funded | Mixed | 245 |
| Mainstream | London | Wolfson Hillel Primary School | Enfield | State-funded | Mixed | 421 |
| Mainstream | London | Eden Primary | Haringey | State-funded | Mixed | 111 |
| Mainstream | London | The Moriah Jewish Day School | Harrow | State-funded | Mixed | 201 |

| | | | | | | |
|------------|--------------------------|---|-------------------|--------------|-------|------|
| Mainstream | London | Wohl Ilford Jewish Primary School | Redbridge | State-funded | Mixed | 262 |
| Mainstream | London | Clare Tikva School | Redbridge | State-funded | Mixed | 337 |
| Mainstream | London | Hasmonean High School | Barnet | State-funded | Mixed | 1063 |
| Mainstream | London | JCoSS | Barnet | State-funded | Mixed | 947 |
| Mainstream | London | JFS | Brent | State-funded | Mixed | 2066 |
| Mainstream | London | King Solomon High School | Redbridge | State-funded | Mixed | 315 |
| Mainstream | North West | King David Primary School | Liverpool | State-funded | Mixed | 95 |
| Mainstream | North West | Bury and Whitefield Jewish Primary School | Bury | State-funded | Mixed | 114 |
| Mainstream | North West | King David Primary School | Manchester | State-funded | Mixed | 409 |
| Mainstream | North West | North Cheshire Jewish Primary School | Stockport | State-funded | Mixed | 256 |
| Mainstream | North West | King David High School | Liverpool | State-funded | Mixed | 69 |
| Mainstream | North West | The King David High School | Manchester | State-funded | Mixed | 799 |
| Mainstream | Scotland | Calderwood Lodge | East Renfrewshire | State-funded | Mixed | 77 |
| Mainstream | West Midlands | King David Junior and Infant School | Birmingham | State-funded | Mixed | 35 |
| Mainstream | Yorkshire and the Humber | Brodetsky Primary School | Leeds | State-funded | Mixed | 197 |
| Mainstream | Yorkshire and the Humber | Leeds Jewish Free School | Leeds | State-funded | Mixed | 12 |

Strictly Orthodox Jewish Schools¹

| Sector | Region ² | Name of school | LA | Funding | Gender ⁴ | Enrolment ³ |
|-------------------|---------------------|------------------------------------|---------|-------------|---------------------|------------------------|
| Strictly Orthodox | London | Beis Yaakov Girls School | Hackney | Independent | Girls | 46 |
| Strictly Orthodox | London | Bnei Zion Community School | Hackney | Independent | Boys | 63 |
| Strictly Orthodox | London | Beis Ruchel D'Satmar London | Hackney | Independent | Girls | 278 |
| Strictly Orthodox | London | Wiznitz Cheder School | Hackney | Independent | Boys | 111 |
| Strictly Orthodox | London | TTD Gur School | Hackney | Independent | Boys | 99 |
| Strictly Orthodox | London | Vishnitz Girls School | Hackney | Independent | Girls | 83 |
| Strictly Orthodox | London | Yesodey Hatorah School | Hackney | Independent | Mixed | 662 |
| Strictly Orthodox | London | Bnos Zion of Bobov | Hackney | Independent | Girls | 145 |
| Strictly Orthodox | London | Bnois Jerusalem Girls School | Hackney | Independent | Girls | 712 |
| Strictly Orthodox | London | Beis Rochel d'Satmar Girls' School | Hackney | Independent | Mixed | 1396 |

| | | | | | | |
|-------------------|--------|---|---------|--------------|-------|-----|
| Strictly Orthodox | London | Talmud Torah Machzikei Hadass School | Hackney | Independent | Boys | 564 |
| Strictly Orthodox | London | Beis Malka Girls' School | Hackney | Independent | Girls | 417 |
| Strictly Orthodox | London | Talmud Torah Bobov Primary School | Hackney | Independent | Boys | 255 |
| Strictly Orthodox | London | Beis Aharon School | Hackney | Independent | Boys | 313 |
| Strictly Orthodox | London | Beis Trana Girls' School | Hackney | Independent | Girls | 242 |
| Strictly Orthodox | London | Getters Talmud Torah | Hackney | Independent | Boys | 200 |
| Strictly Orthodox | London | Peninim | Barnet | Independent | Girls | 22 |
| Strictly Orthodox | London | Beis Medrash Elyon of North West London | Barnet | Independent | Boys | 78 |
| Strictly Orthodox | London | Tashbar of Edgware | Barnet | Independent | Boys | 173 |
| Strictly Orthodox | London | Menorah Grammar School | Barnet | Independent | Boys | 179 |
| Strictly Orthodox | London | Beth Jacob Grammar School for Girls | Barnet | Independent | Girls | 258 |
| Strictly Orthodox | London | Beis Soroh Schneirer | Barnet | Independent | Girls | 207 |
| Strictly Orthodox | London | Talmud Torah Tiferes Shlomoh | Barnet | Independent | Boys | 217 |
| Strictly Orthodox | London | London Jewish Girls' High School | Barnet | Independent | Girls | 126 |
| Strictly Orthodox | London | Nancy Reuben Primary School | Barnet | Independent | Mixed | 172 |
| Strictly Orthodox | London | Torah Vodaas | Barnet | Independent | Boys | 267 |
| Strictly Orthodox | London | Edgware Jewish Girls - Beis Chinuch | Barnet | Independent | Girls | 145 |
| Strictly Orthodox | London | Menorah High School | Brent | Independent | Girls | 215 |
| Strictly Orthodox | London | Bnos Beis Yaakov Primary School | Brent | Independent | Girls | 63 |
| Strictly Orthodox | London | Talmud Torah Yetev Lev | Hackney | Independent | Boys | 678 |
| Strictly Orthodox | London | Talmud Torah Chaim Meirim Wiznitz School | Hackney | Independent | Boys | 260 |
| Strictly Orthodox | London | Talmud Torah Toldos Yakov Yosef (TTTTYY) School | Hackney | Independent | Boys | 169 |
| Strictly Orthodox | London | Beis Chinuch Lebonos Girls School | Hackney | Independent | Girls | 555 |
| Strictly Orthodox | London | Pardes House Grammar School | Barnet | Independent | Boys | 149 |
| Strictly Orthodox | London | Lubavitch Junior Boys | Hackney | State-funded | Boys | 115 |

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|-------------------|------------|---|------------|--------------|-------|-----|
| Strictly Orthodox | London | Lubavitch Ruth Lunzer Girls Primary School | Hackney | State-funded | Girls | 139 |
| Strictly Orthodox | London | Pardes House Primary School | Barnet | State-funded | Boys | 236 |
| Strictly Orthodox | London | Beis Yaakov Primary School | Barnet | State-funded | Girls | 453 |
| Strictly Orthodox | London | Menorah Primary School | Barnet | State-funded | Mixed | 396 |
| Strictly Orthodox | London | Menorah Foundation School | Barnet | State-funded | Mixed | 280 |
| Strictly Orthodox | London | Avigdor Hirsch Torah Temimah Primary School | Brent | State-funded | Boys | 182 |
| Strictly Orthodox | London | Lubavitch House School (Senior Girls) | Hackney | State-funded | Girls | 111 |
| Strictly Orthodox | London | Yesodey Hatorah Senior Girls School | Hackney | State-funded | Girls | 334 |
| Strictly Orthodox | North East | Ateres Girls High School | Gateshead | Independent | Girls | 168 |
| Strictly Orthodox | North East | Haskel School | Gateshead | Independent | Mixed | 5 |
| Strictly Orthodox | North East | Gateshead Jewish Boarding School | Gateshead | Independent | Boys | 142 |
| Strictly Orthodox | North East | Gateshead Jewish High School for Girls Ltd | Gateshead | Independent | Girls | 37 |
| Strictly Orthodox | North East | Gateshead Jewish Nursery School | Gateshead | Independent | Mixed | 86 |
| Strictly Orthodox | North East | Gateshead Jewish Primary School | Gateshead | Independent | Mixed | 509 |
| Strictly Orthodox | North East | The Gateshead Cheder Primary School | Gateshead | Independent | Boys | 104 |
| Strictly Orthodox | North West | T'Mimei Lev School | Manchester | Independent | Mixed | 19 |
| Strictly Orthodox | North West | Ahavas Torah Boys Academy | Salford | Independent | Boys | 30 |
| Strictly Orthodox | North West | Kerem Shloime | Salford | Independent | Boys | 68 |
| Strictly Orthodox | North West | Beis Malka Belz Girls School | Salford | Independent | Girls | 149 |
| Strictly Orthodox | North West | Talmud Torah Chinuch Norim School | Salford | Independent | Boys | 260 |
| Strictly Orthodox | North West | Jewish Senior Boys' School | Salford | Independent | Boys | 97 |
| Strictly Orthodox | North West | Bnos Yisroel School Manchester | Salford | Independent | Girls | 531 |
| Strictly Orthodox | North West | Manchester Junior Girls' School | Salford | Independent | Girls | 240 |
| Strictly Orthodox | North West | OYY Lubavitch Girls' School | Salford | Independent | Mixed | 114 |
| Strictly Orthodox | North West | Yeshivah Ohr Torah School | Salford | Independent | Boys | 46 |

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|-------------------|--------------------------|--|------------|--------------|-------|-----|
| Strictly Orthodox | North West | Tiferes | Salford | Independent | Girls | 161 |
| Strictly Orthodox | North West | Beis Hatalmud School | Salford | Independent | Boys | 77 |
| Strictly Orthodox | North West | Aim Habonim | Salford | Independent | Mixed | 12 |
| Strictly Orthodox | North West | Beis Ruchel Girls School | Salford | Independent | Girls | 119 |
| Strictly Orthodox | North West | Toras Emes | Salford | Independent | Boys | 96 |
| Strictly Orthodox | North West | Mechinoh School | Salford | Independent | Boys | 63 |
| Strictly Orthodox | North West | Tashbar of Manchester | Salford | Independent | Boys | 432 |
| Strictly Orthodox | North West | Talmud Torah Yetev Lev | Salford | Independent | Boys | 282 |
| Strictly Orthodox | North West | Beis Ruchel Girls School | Manchester | Independent | Girls | 207 |
| Strictly Orthodox | North West | Etz Chaim School at the Belmont | Manchester | Independent | Boys | 151 |
| Strictly Orthodox | North West | Yesoiday Hatorah School | Bury | State-funded | Mixed | 697 |
| Strictly Orthodox | North West | Broughton Jewish Cassel Fox Primary School | Salford | State-funded | Mixed | 362 |
| Strictly Orthodox | North West | Manchester Mesivta School | Bury | State-funded | Boys | 142 |
| Strictly Orthodox | North West | Beis Yaakov High School | Salford | State-funded | Girls | 279 |
| Strictly Orthodox | Yorkshire and the Humber | Leeds Menorah School | Leeds | Independent | Mixed | 25 |

(1) All information is sourced from School Census 2014/15; the exception is Calderwood Lodge where it was received directly from the school.

(2) Region is reported as it appears in School Census 2014/15, with the exception of a few schools actually situated in the East of England region but included in counts for London

(3) Enrolment of Jewish children in the academic year 2014/15; the exception is Calderwood Lodge where it is for 2015/16.

(4) A number of strictly Orthodox schools are categorised as 'mixed' in terms of gender. While these schools accept both boys and girls, in practice strict separation of gender occurs.

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