



National Society Self-Evaluation Toolkit for Anglican Church Schools

The Toolkit is designed for use with reference to the National Society's *framework for inspection and self-evaluation of Church of England schools*

Name of school
Type of school (Infant, Primary, Middle, Secondary etc.)
Status (VA, VC or Foundation, CTC or Academy)
Diocese
LEA
School's Unique reference number:

Introduction

Is the Church school a reflective organisation?

The Toolkit provides a process for evaluating the extent to which Church of England schools are “¹...*distinctively and recognizably Christian institutions.*”

This self-evaluation Toolkit has a structure and emphasis that reflect current educational practice in schools and developments in school self-evaluation (SSE). In particular, it is designed to be used in relation to the National Society’s framework for the Statutory Inspection of Anglican Schools (SIAS) under Section 48 of the Education Act 2005 and provide an evidence base for evaluative comments relating to the school’s distinctive Christian character in the Self Evaluation Form (SEF)

The National Society, working in partnership with the Southwark Diocesan Board of Education, is grateful for the valuable advice received from dioceses, schools, the DfES, Ofsted, Estyn and others with experience of Anglican Church schools. In particular, the considerable contributions by officers from Bath and Wells, London, and Rochester dioceses have been invaluable to the creation of this document.

This Toolkit is designed for use by **all** Church of England schools, including those designated as “colleges”, CTCs and academies.

¹ Lord Dearing, *The Way ahead: Church of England Schools in the new millennium*, 2001.

The purpose of the Toolkit

The principal objective of the Toolkit is to evaluate the distinctiveness and effectiveness of the school as a Church school. A Church of England school’s self-evaluation will seek to judge how well the school’s distinctive Christian character and values ensure the development and achievement of the *whole* child or young person. ***It is important that this Toolkit is seen to support the evaluation of effectiveness. It is not conceived simply as an audit of provision.*** Throughout the Toolkit there is a strong emphasis on evaluating the *impact* of the school’s work on learners and other members of the school community, the *outcomes* of what the school provides.

The Toolkit is intended to fulfill three practical purposes:

- To provide schools with a means of collecting and recording evidence relating to the four key questions. Schools may decide to use the Toolkit to evaluate all the aspects it covers or, in the initial stages of self-evaluation, to focus on one or two of the key questions.
- To support schools in their overall school improvement strategy and planning. The document may also be adapted or modified for use by schools and dioceses in the light of existing local self-evaluation materials.
- To provide essential information to SIAS/Section 48 inspectors. Inspectors will expect to see and discuss the findings recorded in the Toolkit, alongside judgments in the SEF, as part of the statutory inspection process.

Using the Toolkit

The structure

The Toolkit addresses the four key questions which are at the centre of the distinctive Christian character of the school and which form the focus for SIAS:

- **How well does the school, through its distinctive Christian character, meet the needs of all learners?**
- **What is the impact of collective worship on the school community?**
- **How effective is the religious education?***
- **How effective are the leadership and management of the school as a Church school?**

[*Whilst the quality of religious education is inspected by statute in voluntary aided schools it is expected that the broader *impact* of religious education on the *character* of any Church of England school will be a focus of self-evaluation].

These Key Questions are each supported by a set of supplementary numbered questions in common with the SIAS framework. In the Toolkit these questions are extended by further detailed questions itemized alphabetically and designed to stimulate reflective evaluation and thinking in the school.

Evaluation and reference to evidence

Schools should record cumulative evidence upon which they base their evaluation for each question. This can be in note form and should make reference to the sources of evidence wherever possible. Here is an example:

‘What is the impact of Collective Worship on the school community?’ Section 2 question a:

‘HT and staff note that consistently pupils enter and leave CW quietly and reverently – most join with the prayers and songs – a general readiness to answer questions and offer views when given the opportunity - most appear to use times of reflection sensibly (some younger pupils sometimes find this difficult). Observation by visiting governors and parents support these judgments (‘very reverent atmosphere, lively response, seem to enjoy the assemblies’) – see govs’ notes of visit and letter from diocesan officer (15/9/05). Discussion with pupils supports this: pupils spoke of particular acts of worship they enjoyed, could remember them, were able to explain what made this part of the day important and different; a few negative comments on some acts of worship on a particular day led by a visitor (‘difficult to understand’, ‘boring and long’) – see notes on discussion with pupils 22/10/2005. Good overall.

Using the Grades

The grades match those used in Section 5 Inspection:

1	Outstanding
2	Good
3	Satisfactory
4	Inadequate

Schools may wish to express their judgment for each individual alphabetical question in a grade using the right hand column. This is optional. Many will simply wish to settle more broadly upon an overall grade for each numbered section taking into account the cumulative evidence. This can be circled at the bottom of each section on the right.

At the end of the each Key Question an **overall judgement** is required. The findings should be *guided* by the ratings given in the Appendix (Self-Evaluation – Grade Descriptors). Each contribution needs to be weighed according to its importance; the overall judgement should not be

arrived at by a simple aggregation of ratings. The sets of questions are likely to create a rich source of underpinning evidence which help the school to arrive at these 4 key judgements.

Summarizing the self-evaluation findings in the SEF

It is an important underlying principle of the Toolkit for Self-Evaluation that SSE in a Church of England school is *holistic*. Thus, the summary findings from the Church school self-evaluation are **sign-posted to the SEF** (*'Link with SEF'*). Both the National Society and Ofsted see this as an important contribution to an understanding of the context and values that influence the life and learning in the school prior to Section 5 and Section 48 inspection.

The signposts indicate where summary judgments for each key question should be recorded in the SEF. It is intended that what is written in the SEF should be **a brief evaluation** which reflects the grade given for each Key Question rather than lengthy description which repeats the evidence collected in the Toolkit. Again the Grade Descriptors in the Appendix X provide guidance over this, though should not be used verbatim. Schools may, however, decide that certain self-evaluation findings sit more appropriately in other sections of the SEF. There is no hard and fast rule about this. The signposts are simply provided as a guide.

Included in section 1d of the SEF should be the Church school's self-evaluation "**headline**" providing one overarching judgment that meets the question *'How distinctive and effective is the school as a Church of England school?'* This will be a *succinct* statement that summarises the overall self-evaluation judgement on the Church school based upon the four Key Questions.

Sources of evidence

Church schools should satisfy themselves that self-evaluation findings are based on secure evidence. Evidence on which the school's self-evaluative judgements are based may be drawn from a number of sources. These will broadly include:

- feedback from learners, staff, parents, governors and others;
- evaluation of collective worship and learning activities;
- evaluation of learners' work and achievement;
- evaluation of statistical data and school performance information.

Specific strategies for evaluation

- **Listening to learners.** Reflection on the views and experiences of the recipients of a Church of England school education will be the most effective way of judging the distinctiveness and effectiveness of the school. This may be through informal discussion or focus group discussion relating to some specific aspect of the school. Schools are encouraged to use the guidance found in *Listening to Learners* available from Estyn. www.estyn.gov.uk/publications/Listening_to_Learners_July2004.pdf
- **Discussion with staff, governors, clergy, parents and others** to evaluate their views on the Christian distinctiveness of the school. On occasions use may be made of questionnaires and focus groups.
- **Observing and evaluating RE lessons and acts of worship**, using the SIAS grade descriptors in the Appendix. X This will be part of the school's ongoing monitoring procedures
- **Evidence trails**, picking up on examples of evidence from self-evaluation findings to diagnose what action, policy or habit gave rise to them.

Some ground rules for self-evaluation:

- take all relevant evidence into account when evaluating outcomes;

- ensure that evidence is sufficient before arriving at a conclusive judgement;
- probe deeper where there is concern or uncertainty about evidence;
- check strategies and policies against evidence of the impact on learners.

Recording main findings

A format for summarizing the main findings is found on page 20. This format may be used to draw together the overall or partial outcomes of the Tool-kit self-evaluation process. It gives an opportunity to identify areas of strength and identify areas for development which can link with overall school improvement planning.

HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?

1. To what extent do all learners feel valued and special?	Evaluation and reference to evidence	Grade
a. Is the uniqueness of each individual featured in the aims of the school and related to Christian values?		
b. To what extent are the school's policies on personal development (e.g. sex education, inclusion, race equality, behaviour) rooted in Christian values?		
c. To what extent does the school provide (including through extra-curricular activities) for different needs, abilities and interests? How do learners and parents/carers speak of their needs and interests being considered?		
d. To what extent do learners and parents/carers speak of the school as welcoming and secure?		
e. To what extent do learners and parents/carers speak of being listened to and their contribution to the life of the school valued?		
f. To what extent do learners with particular needs and at particular times (e.g. SEN, those excluded, those experiencing bullying, those joining the school) and their parents/carers speak of receiving appropriate and considerate support?		
g. To what extent do learners and their parents/carers from minority faith/culture groups speak of being fully involved in the school and of their practices and values being respected?		
h. To what extent does collective worship reflect a concern for individual needs through prayer for individuals and opportunity for personal reflection?		
Grade:		1 2 3 4

2. How well do the school's Christian values impact on learners and enable them to flourish as individuals?	Evaluation and reference to evidence	
a. Is commitment to develop 'the whole child' expressed in the school aims and rooted in the belief that each person is created in God's image?		
b. How well does the school promote the achievement of all groups e.g. through assessment, planning for different needs, analysis of performance?		
c. How well does the school value achievement across all areas of the curriculum and school life e.g. through rewards, celebration assemblies?		
d. How do learners speak about their achievements, their personal strengths and the way the school affirms them?		
e. How well does the school promote health and well-being e.g. through teaching on relationships, safe practices, healthy eating etc? Do pupils speak responsibly about these areas and their importance?		
f. To what extent do learners speak of happiness, opportunity to succeed, and a sense of achievement at the school?		
Grade:		1 2 3 4

3. How well does the Christian ethos support the spiritual, moral, social and cultural development of all learners, whether they are Christian, of other faiths or of none?	Evaluation and reference to evidence	
a. To what extent does the spiritual, moral, social and cultural development of all learners feature within the aims of the school, related to Christian values?		
b. To what extent do subject policies and schemes of work identify opportunities for learners to explore other cultures, beliefs and practices? Are these reflected in lessons observed and work sampled?		

c. How are learners given opportunities to appreciate and respond to the wonder and beauty of God’s creation, including the natural world and the arts?		
d. In what ways does the school provide opportunity for prayer and reflection in collective worship and at other times? How do learners speak of these opportunities?		
e. To what extent does the school promote clearly defined Christian, spiritual, moral and social values within the curriculum, collective worship and other activities?		
f. To what extent are learners able to explain notions of right and wrong and discuss reasons for and consequences of behaviour (individually or in contexts such as circle time) based upon Christian teaching?		
g. To what extent do learners show concern for the wider (local and world) community through fund raising (e.g. Lent projects) or practical support (e.g. involvement with the elderly, links with overseas schools)?		
	Grade	1 2 3 4

4. How are Christian values evident in the relationships between staff and learners, amongst learners and between staff?	Evaluation and reference to evidence	
a. How do learners and staff speak of disagreement and conflict being dealt with e.g. fairly and compassionately based on Christian principles of forgiveness, reconciliation and a fresh start?		
b. To what extent do learners work collaboratively and cooperatively and show sympathy and support for those in difficulty?		
c. To what extent do learners feel that they are listened to and that their views are taken seriously? Do they understand the school’s process for raising issues?		

d. To what extent do minority faith/culture groups feel they can talk about their beliefs and practices openly?		
e. How do staff speak of the management style of the school (e.g. being valued, listened to, able to contribute to the school and receiving good professional and pastoral support)?		
f. To what extent do staff speak of a working atmosphere of collaboration and mutual consideration?		
Grade:		1 2 3 4

5. How well is the school environment used to encourage spiritual development?	Evaluation and reference to evidence	
a. To what extent does the school proclaim its Christian status visually through displays and symbols in important areas such as the hall, entrance? How well can learners and staff explain the significance of these?		
b. To what extent is work done in RE given prominence in school and classroom displays? How well can learners explain and discuss these displays?		
c. How well is information relating to the local church, Diocese and the worldwide church displayed in the school?		
d. How well can learners and parents/carers explain what is distinctive about belonging to a church of England school? Can they explain the school badge?		
Grade:		1 2 3 4
Link with SEF: 2b	OVERALL GRADE:	1 2 3 4

WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?

1. How important is worship in the life of the school community and how is this demonstrated?	Evaluation and reference to evidence	Grade
a. To what extent does school documentation (e.g. prospectus, mission statement, collective worship policy) indicate the centrality of worship in the life of the school?		
b. To what extent is the daily act of worship distinct from ‘assembly’ and overtly Christian e.g. through the use of symbols, themes, music, times of quiet?		
c. How do the governors and leadership evaluate the quality and impact of worship? Is this evaluation well-planned and acted upon?		
d. How effectively is worship planned across the year e.g. the programme of themes, the weekly structure, and the contribution of staff, learners, parents, clergy and other faith representatives?		
e. What importance is given to collective worship in the school improvement plan? How realistic is the action plan for worship?		
f. How effectively does the worship coordinator exercise his/her responsibilities?		
g. What is the quality of resources and training for worship?		
h. How are important events in the life of the school (e.g. transfer, Founder’s Day, patronal festival) marked by a Christian celebration?		
	Grade:	1 2 3 4

2. How positive are the learners’ attitudes to collective worship?	Evaluation and reference to evidence	
a. How well do learners respond to worship e.g. do they listen, willingly respond, join in singing, prayer and reflection, show reverence and enjoyment?		

c. How do learners contribute to worship (e.g. readings, drama, prayers, music)?		
d. How positively do learners speak of their experiences of worship – how do they view different forms, do they enjoy and value worship, do they see its importance to them personally and the life of the school?		
e. To what extent do adults participate in worship and do they speak positively about the experience? Do all staff attend? In what ways are they involved in planning and delivery?		
Grade:		1 2 3 4

3. To what extent do learners and staff of all faiths derive inspiration, spiritual growth and affirmation from worship?	Evaluation and reference to evidence	
a. How do learners and adults speak of the personal value of worship?		
b. To what extent can learners describe how worship has raised fundamental issues about life and how it has helped them reflect on these?		
c. To what extent can learners describe how worship has met their needs at critical times in their own lives and in the life of the school?		
d. To what extent can learners from other faiths and no faith explain ways in which worship and other opportunities for prayer and reflection have helped them?		
e. To what extent do learners from other faith backgrounds feel that their own faith has been recognised, affirmed and respected?		
Grade		1 2 3 4

4. How well does collective worship develop learners' understanding of Anglican faith and practice?	Evaluation and reference to evidence	
a. To what extent are learners introduced to a variety of prayers, songs and Christian affirmations, some of which reflect the distinctive Anglican tradition?		
b. How aware are learners that within the Anglican tradition there is a variety of styles and approaches?		
c. How familiar are learners with the Lord's Prayer and how well can they explain it?		
d. If there is a School Eucharist, to what extent is it age appropriate and how well can learners explain its significance?		
e. How effective is the involvement of local clergy including chaplains in school worship?		
f. How well do learners understand that the Anglican tradition is part of the wider diocesan, national and worldwide community through specific events and links e.g. attendance at cathedral services for schools, links with an overseas diocese?		
g. How well are major festivals in the Church year celebrated by the school in special acts of worship either in the church or school?		
h. To what extent is there coherence between worship in the school and the practice of worship in the parish?		
	Grade:	1 2 3 4
Link with SEF: 4d	OVERALL GRADE:	1 2 3 4

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?		
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1. How high are standards in RE and how well do learners achieve? Why?	Evaluation and reference to evidence	
a. Overall, what is the level of progress all learners make in both attainment targets across the term/year? This will be based on sampling and assessment and/or examination grade descriptors for external courses?		
b. How high are standards of attainment and achievement in RE compared with other core subjects? Are they as high as in other core subjects?		
c. How well are learners able to use religious vocabulary and to express and explain their own beliefs?		
d. What are the reasons for the standards of attainment and levels of achievement in RE?		
Grade:		1 2 3 4

2. How effective are learning and teaching in RE?	Evaluation and reference to evidence	
a. In lessons, to what extent are teachers well-prepared i.e. they have good subject knowledge and well-organised resources?		
b. How well well-planned are lessons? i.e. with clear learning outcomes related to the two RE attainment targets, differentiated activities, good openings that make links with prior learning, plenaries that help learners see what they have learnt and a variety of thought provoking and challenging activities?		
c. How varied are learning and recording strategies, including ICT, so that all pupils are included and difficulty in using basic skills does not inhibit opportunities for learners' spiritual development?		

d. How effective are teachers' questioning skills? Are pupils given time to reflect and discuss and are their ideas valued?		
e. How well are resources used to promote learning?		
f. To what extent is homework (where appropriate) useful and appropriate to the subject?		
g. To what extent does marking encourage, affirm, correct misunderstanding and help learners to reflect?		
h. To what extent do teachers assess learners' work effectively based upon key skills, understanding and attitudes in RE, and adapt their teaching accordingly?		
i. How helpful and thorough is reporting on RE to parents? Is there a section in the reports sent to parents?		
Grade	1	2 3 4

3. To what extent do learners and staff of all faiths and of none demonstrate a positive attitude towards the subject?	Evaluation and reference to evidence	
a. To what extent do learners speak of enjoying RE and of its relevance to their lives?		
b. In lessons, to what extent do learners behave well and work hard both on their own and in different groupings? Do they take pride in what they produce and work the best of their ability?		
c. In lessons, do learners contribute readily to discussions, listen to the views of others and speak confidently about their own faith?		
d. To what extent do those who teach RE demonstrate and speak of confidence, enjoyment and commitment to the subject?		
Grade:	1	2 3 4

4. How well does RE contribute to the spiritual and moral development of all learners?	Evaluation and reference to evidence	
a. To what extent are learners helped to develop spiritually through the opportunity to explore religious ideas and relate them to themselves within a Christian context?		
b. To what extent are learners encouraged to develop morally by considering religious codes of conduct and discussing moral issues within a Christian context?		
Grade:		1 2 3 4

5. To what extent does RE promote the distinctive Christian character of the school, together with an understanding of other faiths?	Evaluation and reference to evidence	
a. How fully does the teaching of RE comply with the locally Agreed Syllabus in VC schools or Governors'/Diocesan Syllabus in VA schools – and equivalent Foundation schools?		
b. To what degree does Christianity predominate? (In VC schools as much as the Agreed Syllabus allows)		
c. In VC schools, to what extent do parents/carers opt for denominational RE where this is different from the Agreed Syllabus?		
d. To what extent does the balance of the RE syllabus reflect religions other than Christianity, particularly those which are significantly represented in the school?		
e. To what extent are teachers helped to gain a good knowledge of the religions they teach? Is this demonstrated in lessons?		
f. In lessons how well do learners listen to each other and respect those who express beliefs and ideas different from their own?		
Grade:		1 2 3 4

6. How important is RE in the life of the school and how is this demonstrated?	Evaluation and reference to evidence	Grade
a. To what extent does the Prospectus promote the importance of RE in a Church School and accurately describe it?		
b. To what extent does the school comply with the requirement to provide RE for all registered learners (unless withdrawn by parental request) for at least 5% of curriculum time i.e. 1 hour at KS1, 1.25 hours at KS2 and an appropriate allocation at KS3/4?		
c. How well is RE resourced in terms of staffing, time-tabling, accommodation, equipment and budget?		
d. In secondary schools are examination courses in the subject offered at KS4 and the sixth form? Where this is an option, how high is the number choosing to study it? What is the reason for this?		
e. How well-qualified, enthusiastic and up to date with professional development is the RE subject leader? Is s/he appropriately remunerated?		
f. How effective and systematic is the monitoring of RE throughout the school (including by governors e.g. through a link governor)? Are outcomes reflected in the subject development plan and acted upon?		
g. To what extent is RE enhanced through an interesting programme of visits and visitors?		
h. In primary schools, how effectively is spiritual development planned and promoted in the foundation stage in readiness for RE at KS1?		
	Grade:	1 2 3 4
Link with SEF: 5a/5b	OVERALL GRADE:	1 2 3 4

HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL, AS A CHURCH SCHOOL?

1. How well do the headteacher and foundation governors promote a distinctive Christian vision for the school?	Evaluation and reference to evidence	Grade
a. How well does the school promote its Christian foundation through its mission/vision/values statement, its aims, and policies? Is the school's ethos statement in the Instrument of Government consistent with diocesan guidelines?		
b. To what extent are the admission criteria consistent with the school's mission statement?		
c. How well is the Christian foundation of the school made clear through its public documentation (e.g. prospectus, headed paper, signage) and through the school environment e.g. quiet areas, symbols, display?		
d. To what extent does the headteacher articulate a personal vision for the school which appropriately reflects its Christian foundation?		
e. How effective are mechanisms used by the headteacher and governors to communicate the distinctive nature of the school (e.g. to new governors, parents, staff)? How active are foundation governors in supporting the Christian status of the school?		
f. How well has the work of 'chaplancy' been promoted e.g. through the appointment of a school chaplain, establishing links with deanery youth/children's worker?		
g. To what extent does the Christian foundation impact on the process of staff appointments (e.g. documentation, explanations, expectations, prayer)?		
h. To what extent does prayer permeate the life of the school e.g. before lunch, end of day, staff meetings, governors' meetings?		

i. How effectively has the school responded to issues for action identified in the previous denominational inspection (S23)?		
Grade:		1 2 3 4

2. How effectively do the headteacher, senior management and governors encourage, monitor and challenge the school community to realise this vision?	Evaluation and reference to evidence	
a. To what extent are all members of the school community aware of the Christian aims and ethos of the school and what it means in practice to belong to a church school?		
b. To what extent are opportunities created for all staff and governors to explore the nature of a church school (e.g. training, non-pupil days)?		
c. How effectively does the School Improvement Plan promote the development of the Christian foundation?		
d. To what extent do senior staff and governors promote the RE and collective worship of the school e.g. resourcing, ensuring that staff can attend worship, responding to inspection findings and diocesan advice?		
e. To what extent does the work of the governing body reflect the Christian ethos of the school e.g. regular reports on aspects pertaining to the foundation?		
Grade:		1 2 3 4

3. How valued do staff feel and how involved in putting the vision into practice?	Evaluation and reference to evidence	
a. How well is the headteacher supported in his/her role as spiritual leader (e.g. by the diocese, governors and clergy)?		
b. Do new staff speak of effective induction which enables them to understand both the distinctiveness and inclusivity of a church school?		

c. What opportunities are provided for staff to attend to their own spiritual development (e.g. a retreat, staff communion, performance management, time for reflection and prayer during non-pupil days)? Do they speak positively of these?		
d. To what extent do the adults in the school provide helpful Christian role models for learners in their behaviour and relationships?		
	Grade	1 2 3 4

4. To what extent are all stakeholders, including learners and their parents/carers, involved in evaluating the school's progress?	Evaluation and reference to evidence	
a. How well maintained are the relationships between the school and the diocese (e.g. through INSET, cathedral days/service) and to what extent do diocesan advisers support the school's self-evaluation?		
b. To what extent are foundation governors involved in the school's self-evaluation process, particularly in those aspects relating to its distinctive Christian character?		
c. To what extent are the views of learners and parents/carers sought and acted upon over aspects relating to the school's distinctive Christian character (e.g. through questionnaires)?		
d. To what extent are the views of other stakeholders, such as trustees and/or sponsors, the parish, the LEA/CSA sought and acted upon over aspects relating to the school's distinctive character?		
e. How do parents and members of the local community speak of the way the school, as a church school, promotes its Christian foundation?		
f. To what extent does the school make use of the services provided by the National Society and other Christian educational agencies?		
g. To what extent is the Bishops School Visitor involved in supporting the life and development of the school as church school?		

	Grade:			
	1	2	3	4
5. How effective is the partnership between the school, the church and the local community, including parents/carers?	Evaluation and evidence			
a. How effective is the contribution of the clergy and church members to school life? Is the parish aware of the school's aims?				
b. How active is the relationship between the headteacher and the PCC?				
c. Do the school and the church give practical and prayerful support to each other particularly over significant events (e.g. appointments, inspection, celebrations, church services, Education Sunday, fund raising)?				
d. To what extent does the school communicate its successes and concerns to the parish (e.g. displays of pupils' work, reports to PCC)?				
e. To what extent are their links with other denominations and faith groups within the community?				
f. How active is the support of parents/carers for religious events (e.g. collective worship, Eucharist, celebrations in church)?				
g. How productive are the relationships between the school and its partner/feeder schools/colleges?				
	Grade:			
	1	2	3	4
Link with SEF: 6a	OVERALL GRADE:			
	1	2	3	4