

SCHOOL CULTURE: THE ASSOCIATION BETWEEN
INTERMEDIATE GRADE STUDENT'S PERCEPTIONS
OF RITUAL AND CEREMONY AND POSITIVE SCHOOL CLIMATE

by

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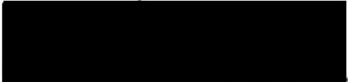
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ABSTRACT

Intermediate - grade students' perceptions of school culture was studied: specifically, ritual and ceremony and their association to positive school climate. For the purposes of this study, positive school climate is defined as the effective interaction among individuals in the school system. An organization with a positive climate is one which is moving towards its goals, and provides satisfaction for the school member's social needs. The association between ritual and ceremony (school culture) and school climate is reflected through variables that represent the norms, belief systems, values, cognitive structures, and meanings of persons, symbols and events within the school. The descriptive study design employed three methods of data collection; survey, interview and observations. The data were gathered from a randomly selected sample (N=29) of grade six and seven students attending an urban elementary school. The results indicated that many of the behaviors within a school have ritualistic qualities that communicate information about values and relationships. The results further revealed that students who have a positive or strong sense of community (i.e. positive view of school climate), tend to feel ritual and ceremony are important. Clearly, the data indicated that student activities that focus on

students' social and emotional growth are associated with a positive school climate.

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And to my mother, sister Jan, Ted Aoki, and my Aunt
Enid- just 'cause...

We do not come to believe in
ourselves, until someone reveals
that deep inside us -

something is valuable
worth listening to
worthy of our trust
sacred to our touch...

H. Brook Adams

Chapter One

Introduction

One needs only to look at current trends in education to discover an expanding emphasis on affective or humanistic orientations. Peer-counselling, encounter and sensitivity programs, family-life education and a strengthening pull toward peer-group governance have all become common-place prescriptions within North American curricula (Alessi, 1986). With this trend, educators are beginning to acknowledge the facilitative value of a positive, informal social system as it impacts on learning (Reid, 1978).

Viewed from the concept of school culture (that is, those schools that have built a system of belief, supported by cultural forms that give meaning to the process of education), schools can be considered in terms of their characteristics as organizations or social systems (Getzels, 1969; Shipman, 1975). The development of a school's social system is considered to influence the atmosphere or climate within that school. The visible characteristics of climate, school culture, will in turn serve to shape much of the behavior that transpires a school into a positive social system.

Schools with strong cultures are those which possess a strong social structure built upon cultural forms which create a positive atmosphere (Reid, 1978). Examples of these cultural displays include shared values and beliefs, well-known school heroes and heroines, memorable rituals and

well-attended ceremonies, positive stories and a dedicated social system whose members work diligently to maintain and strengthen the culture (Deal, 1985).

This present study is based on the assertion that by observing students and teachers in a school, specific ideas, objects, activities and exchanges which have implicit meaning may be uncovered. These, in turn, may serve important purposes that reflect how effective schools evolve, creating special meaning for the people inside.

Purpose of the Study

The aim of the study was to test the hypothesis that the existence of ritual and ceremony inside a school is associated with a positive school climate. A correlational study was conducted based on intermediate grade students' perceptions of school ritual and ceremony. Four main research questions were considered in this study:

1. Is a positive school climate related to these cultural exchanges (ritual\ceremony) which take place within the school organization?
2. Does a school's greeting\exit rituals relate the basic ethos of the school's climate?
3. If students are aware of school ritual and ceremony, how do they describe it?
4. Do many of the behaviors within the organization of schools have ritualistic qualities that communicate information about values and relationships?

Definitions of Relevant Terms

In a recent study, Rutter, Maughan, Mortimore, Ouston, and Smith (1979) concluded that the most important factor in both academic and behavioral achievement among students is school culture, defined by these authors as a distinctive ethos or pattern that a self-contained organization develops (Rutter, p. 101).

The term, environment, as used in this study, refers to the conditions, forces, and external stimuli that foster the development of individual characteristics (Sinclair, 1970, p.55). The environment is recognized as a complex system of situational determinants that exert an influence upon participating individuals (1970, p.55). According to Sinclair (1968), an environment with a strong sense of community and scholarship is determined by the following characteristics. Schools which score highly on sense of community are those that are friendly, cohesive and group-oriented. Schools rated highly on scholarship describes an academic environment where the pursuit of knowledge and theories - scientific or philosophical - is carried on rigorously and vigorously (Sinclair, 1970).

Traditionally defined, culture is viewed as the concepts, habits, skills, arts, tools, and sciences of a given society in a given time (Deal, 1983). Such concepts and habits characterize the behaviors which make up the society. As with any society, schools also have a culture. But beyond the obvious outward signs such as activity,

furniture arrangement, facial expressions, voice tones and the presence of exhibits, what are the characteristics contributing to the culture of schools? More specifically, what is school culture?

For the purposes of this present study, culture is defined as the core set of assumptions, understandings, and implicit values and beliefs that influence day-to-day behavior in the school. According to Egan (1985), culture is the largest and most controlling of the arational factors, rinsing through the system, giving it individuality and colour. School culture is considered to be arational in the context that it is often intangible and, at times, hidden - yet possessing clearly recognized principles and guidelines that provide meaning and direction within the organization. In a very real sense, the culture of the school is the school's acting as a major source of both system-enhancing and system-limiting arationality (Egan, p. 227).

Deal (1985) defines culture as expressions of individuals which capture the informal, implicit - often unconscious aspects of a business or any other human organization. Although there are many definitions of the term, culture in every day usage is typically described as "the way we do things around here". (Bower, 1966).

At the very foundation of a culture are its values - basic beliefs that influence the choices people make. Social systems, via their culture, can identify, embrace and act upon the values that the organization perpetuates. Clearly,

values can be affected in a number of ways, some of them rather indirect and subtle. However, if organizational energy is channeled to establish decorum or certain behavioral standards, it is often through ritual and ceremony that these values or objectives are directed. Characteristics of these cultural elements may be outlined as follows:

Ritual. School ritual provides tangible opportunities for values to be reinforced daily within the school. Effective schools have distinctive rituals of work, management, and personal exchange (Deal, 1985). Rituals are the day to day operations of the school, guiding behavior in school life, and are dramatizations of the school's basic cultural values. According to Deal (1982), behind each ritual is a myth that symbolizes a belief central to the culture. Without this connection, rituals are just habits and do nothing but provide people with a false sense of security and certainty. Rituals provide the place and script with which people can experience meaning.

Chapter Two

Related Literature: Conceptual Orientation and Past Research

The association between school culture and positive school climate is demonstrated by variables that represent the norms, belief systems, values, cognitive structures and meanings of persons, symbols and events within the school. More specifically, it is the needs of the people within the school combined with the goals of the organization which create a positive school climate.

Many of the behaviors observed within a school have ritualistic origins that communicate information about the organization's values and relationships. This information is then translated further through effective use of symbols and ceremony resulting in a collage of climate-related qualities. Behind each ritual is a belief that is central to the school's culture. For example, if the principal stands at the school entrance each morning and greets students by name, he or she is manifesting a value of civility, rejecting the notion that schools must be anonymous places. Or if a central belief of the school is that the achievement of students is their most important product, then, in order to achieve this goal, students must attend class. It might therefore become essential for the school to ritualize this key value by taking attendance every day in every class - reaffirming the link between the belief and the procedure.

Ceremonies, on the other hand, provide a dramatic illustration of what the school values. If graduation is held in the Power Mechanics building in the dead of night, it would lead to the conclusion that graduating is not very important. But if graduation is given its proper acknowledgement, with exercises held in the local auditorium complete with award disposition, guest speakers and the accompanying pomp, then this "rite of passage" is established as important.

Ceremonies say, "something special is happening here" and that recognition is being given. It is the "something" that is being recognized that reaffirms to the cultural players what the school thinks is important and valued. Ceremony dramatizes what the school stands for because it puts fundamental values on display.

To summarize, rituals are the day-to-day operations in the school; ceremonies are special recognitions that celebrate heroes, myths or important events. Together they shape much of the behavior that transforms a school culture into a positive school climate._

Previous Studies

The concept of school culture has not been studied using the multitude of variables, methodologies, theories and models needed to fully understand it. As a result, the research has not been clearly defined. Of the school culture studies that have been conducted, however, all have adopted theory and methods employed in the research of school effectiveness or organizational culture.

Research in organizational functioning and employee effectiveness has demonstrated findings parallel to those on classroom\school climate (Deal & Kennedy, 1982). Employees working in an environment of trust who are made to feel an integral and important part of the organization, are managed according to relevant objectives, are involved in decision-making and problem-solving, and are rewarded for their contributions to their development and the achievements of the organization have high levels of creativity and productivity (Bigelow, 1969). Similarly, this increased participation, involvement and sharing of perceptions and feelings relate closely to the characteristics of improved classroom\school climate. (Schmuck & Schmuck, 1971; Schmuck & Runkel, 1972)

The literature indicates that a student's chance for success in learning cognitive and social skills is heavily influenced by the climate of the school (Brookover et al., 1979; Rutter, 1981; Rutter et al., 1979; Wynn, 1980). A school level cultural press in the direction of academic

achievement helps shape the climate in which the student learns (Purkey and Smith, 1983). Climate affects many student outcomes, including affective behavior (Brookover et al., 1978; Duke & Perry, 1978), personal growth and satisfaction (Bailey, 1979; Vyskocil & Goens, 1979), and values (Vyskocil & Goens, 1979). Understanding the influence of climate will improve the understanding and prediction of student behavior and achievement (Purkey and Smith, 1983).

Schmuck & Miles (1971) suggested that the development of the school organization is dependent upon the social system, rather than the individual, as the target for change. They concluded that by changing the "culture" of the social organization, it becomes more open, trusting, collaborative, self-analytical and inclined to take risks (Schmuck & Miles, p.7). The target, then, is the school as a social system - a living interpersonal culture (Schmuck & Schmuck, 1971; Schmuck & Runkel, 1972).

In the field of education, the idea of culture has not assumed the same importance as in business, though ironically the momentum for studying corporate climate was stimulated by early research done in the public school system (Cohen, Deal, Meyer, & Scott, 1979; Deal, Meyer, & Scott, 1983; Meyer & Rowan, 1977).

Waller (1932) conducted a study to focus on the importance of culture, beliefs, rituals, ceremonies and values for the school as a social organization. More than forty years later, Brookover et al. (1979) linked content

with process and arrived at the notion of school culture. According to Brookover, school process refers to the flow of information and style of the political and social relationships within the organization. School culture refers to such things as rules, norms, values, organizational structures, instructional techniques and the information taught in the school's curriculum. The perspective of school culture leads to the rejection of the view that schools are relatively static constructs of discrete variables. Instead, schools are seen as dynamic social systems made up of interrelated factors (Brookover et al., 1979).

In another recent study, Rutter et al. (1979) suggested that the most important factor in school-based achievement among students is school 'ethos'. Ethos is described as the distinctive culture or pattern that any fairly self-contained organization (such as schools) develops (Rutter et al., p. 101). Ethos, another term for culture, can produce dramatic results when it channels energy in positive directions (Deal & Kennedy, 1983).

Further studies reveal that a favorable school climate or ethos is linked with an atmosphere of order, purposefulness and pleasure in learning (Weber, 1971); a cooperative atmosphere in the school (Venezky & Winfield, 1979); discipline and order in a supportive atmosphere (Glenn, 1981); a strong school spirit (NIE, 1978); and students sensing that the school as a social system is not a

meaningless environment in which they can exert little control over what happens to them (NIE, 1978). Conversely, a negative ethos can also demonstrate dramatic results as in the successful undermining of the educational innovations of new math (Sarason, 1971).

Moore and Meyeroff (1977) concluded that cultural ceremonies and rituals are important for what they express, and how they dramatize or transform important values. Deal (1982) and Swidler (1979) went on to demonstrate the importance of culture or shared symbols in the formation and operation of alternative schools.

Research which suggests a link between culture and school performance can be inferred from two empirical sources. The first are school climate studies which measure the effects of social atmosphere on educational outcomes. For example, McDill & Rigsby (1973) document some interesting linkages between school climate, student achievement, and student educational aspirations.

In the second related study, Gordon (1957) outlined the prevalence in schools of student subcultures which specifically identify student leaders and heroes. Gordon found that these individuals significantly affect the scholastic climate of a school, and subsequently, student behavior and performance.

Further research has been conducted focusing on the elementary school as a social organization. Fullan (1985)

discussed the importance of observing how effective schools evolve and how positive social systems develop. He concluded that a need existed for effective schools to have intense interaction, competent administration, values, and activities to draw people together. Fenstermacher & Berliner (1985) stressed the importance of organizational dynamics and context as potent factors that influence how members work together within their school organization. They referred to symbols and ritual as important in creating desirable manifestations of the school's social climate.

Wynn (1980) documented that a student's chance for academic and social success is heavily influenced by the climate of the school. He mentions that a school culture emphasis helps shape the environment (and climate) in which the student learns. Similarly, Purkey & Smith (1985) presented a speculative portrait of an effective school by arguing that school is the focus of change and culture must be the target.

There is further evidence that community feeling, the sense of being a recognizable member of a classroom community that is supported and clearly perceived (by faculty and students) contributes to reduced social alienation and increased achievement (Good & Brophy, 1978). There is also evidence suggesting that schools can create or build community by the appropriate use of ceremony, symbols, rules (i.e., dress code) and the like (Newmann, 1981; Wynn, 1980).

According to Reid et al.(1987), schools have their own tone, their own vibrations and soul that set them apart and make them unique. They refer to school culture as the result of the way in which the individuals in the school interact, how they behave towards each other and their expectations of one another (Reid et al., p.3). A school's culture has a very powerful influence on the life of those within it and on the success, in academic, social and personal terms, that the individuals within the school achieve (Reid et al., p.3).

Finally, Meyer & Rowan (1983) reported that every school has a culture, with the sense of tradition and shared direction varying significantly from school to school. They believe that beneath the organizational characteristics of schools are cultural elements that influence the behavior of administrators, teachers and students.

As suggested by the literature review, the significance of school culture is illustrated as a force in producing a collective identity, broadcasting favourable images and promoting strong beliefs, values and standards in a school. These factors then generate patterns of behavior that are both system, and individual-enhancing.

Chapter Three

Methodology

Study Design

The basic design was a descriptive study which employed three methods of information retrieval regarding school culture; survey, interview and observations. The data were gathered from a randomly selected sample of grade six and seven students attending an urban elementary school.

In preparation for data gathering, the researcher explained the purpose of the study to targeted year 6/7 students during 20 minute discussions held in both the English and French classes. At this time, students were also informed that their rights would be respected and protected, and that if they were uncomfortable with the procedure, they could discuss their concerns privately with the researcher, or choose not to participate. An opportunity for students to field questions and concerns was provided, after which students were randomly asked by the researcher to recapitulate information about the study. This strategy served to strengthen and confirm their understanding of the methods and procedures underlying the study design.

Students were also informed of:

1. The kinds of data to be collected through the procedures. (observation, questionnaires, and interview)
2. The specific forms of data that would be used as evidence.

3. The use of audio equipment to record data must be agreed upon in advance, with the understanding that the student has the right to delete from the record any comments/information that he / she considers is inaccurate, may reveal anonymity or may harm him / her.

4. There will be an opportunity for students to review individual data to ensure the information collected is accurate. Students may request changes he / she considers necessary.

5) All rights for anonymity and confidentiality will be strictly followed and nothing will be written or said in any way to identify students.

The rationale for selecting intermediate grade students was based on the assumption that students at this age level possess the necessary cognitive skills, experiences, and seriousness of purpose that might not be present in younger age groups. Having taught at both elementary and secondary levels, the author was convinced that year six and seven students would also tend to be more enthusiastic about participating in a study which required elements of discipline and cooperation. It was also conceivable that senior students comprising the study sample had potentially eight years of school experience (in the target school) to draw upon, therefore bringing a wealth of information to the study. The pre-sample screening procedure confirmed this, with 86% of the target students having attended School "X" since kindergarten.

Further, an elementary school environment provides a greater opportunity to observe students involved in numerous ritualistic exchanges; due to the greater emphasis on activities, exchanges and gatherings centering around citizenship at the elementary level.

To examine the potential association between culture and climate, a wide-range of school-related cultural factors could have been studied, but only those aspects of school life which would be understood and identified by the year six\seven students as a whole were observed. Accordingly, ritual and ceremony were isolated as appropriate variables upon which the observations, interviews and questionnaire hinged.

Interjudge Agreement

Two teachers with elementary teaching experience were recruited as judges (in addition to the researcher) to rate student data independently and classify their responses according to four interview dimensions. The judges engaged these dimensions by focusing on student data that primarily revealed information about values and relationships. The judges reviewed the data noting the incidence and nature of each student response in relation to their perceived level of importance. Each dimension was rated on a three point scale; very important (2 points), somewhat important (1 point), little or no importance, (0 points). Although

interjudge agreement was 90%, consensual agreement was reached in those few cases where discrepancies occurred.

Sample:

Since this study involved human subjects from the school system, prior permission was obtained from the School District Superintendent and the target school Principal before commencing the data gathering process. The randomly selected sample (n=29) was selected from a total population of 51 and was comprised of students from two, year six and seven classes - one French-track, the other English-track. All 51 names were inserted into a bowl, with 29 names selected, at random, to comprise the study sample. In total, there were fourteen male and fifteen female subjects with a mean age of 12.2 years. Of the male students, exactly half, or seven, were from each track. Of the fifteen females, seven represented the French-track and eight the English-track. Both French and English track students were targeted for study, with no pre-conceived rationale except to supply an adequate sample size. All sample students had attended the study-school for at least four months. (i.e., since September, 1987)

School Profile

Once located on the outskirts of town, the intercity target school, located in Nanaimo, B.C., now borders an area zoned mixed-residential and light commercial. A steady fifteen year building boom within the mid-sized mill town resulted in an overwhelming increase in school population. As a result, a new eight room annex was constructed in 1965. The original school structure, built in 1923, is still in active use but is completely separated from the new annex by a concrete courtyard.

Compounding the effects of a largely transient, low-to-middle-income student population profile was a school board decision in the late 1970's to transform the target school to duo-tracking (English and French Immersion). As a result, the school has had to weather the pressures inherent in rapid staff expansion, socio-political implications and expectations accompanying a dual-track system, and a sudden integration of French-immersion, commuter students from a generally higher socio-economic strata.

The English-track (N=162) is comprised of a predominantly low to middle-income Caucasian population with some Native Indian and Asian pupils. Most of the English-track students reside in the immediate school area, many in subsidized housing. A majority are also from single-parent families who depend upon some form of social assistance.

The French-track students (N=149) are also predominantly Caucasian, but most are from middle-to-upper income families who commute from more affluent residential subdivisions to the dual-track school. In many cases, these are children of duo-income and/or professional homes.

The apparent social, ethnic and curricular differences between the two tracks of the target school were considered to be potentially valuable attributes of its culture. For this reason, and because of the accessibility to and cooperation of the school staff and administration, "School X" was selected as the appropriate study target.

Measures

Data collection methods and instruments were initially field-tested. A dual-track school in Victoria agreed to act as 'pilot' in this respect, and assisted the author in the development and refinement of particular research materials; specifically the refinement of interview questions and the Sinclair Instrument. The Elementary School Environment Survey (Sinclair, 1968) recorded student perceptions by gathering responses to a number of statements about elementary school activities and conditions. An analysis of the children's responses on the ESES suggested that two of the inventories' five dimensions, sense of community and scholarship, would be more relevant and specific to the needs of the study. This was supported by the high level of

interjudge agreement which suggested that the two dimensions used for the Sinclair Inventory were indeed reliable.

This period of informal observation, field-testing and discussion proved invaluable, both in focusing areas to pursue, and in suggesting the forms of research methods which would be most appropriate. Since a wide range of ritualistic exchanges seemed potentially relevant to the students in the initial field-test, the author discovered it was necessary to devise detailed ways of tapping these, resulting in three data collection measures to provide a comprehensive and rounded picture of student perceptions as possible. These processes can be outlined as follows.

Observations. To acquaint the author with the ethos at School "X", a series of general observations were conducted involving both the study sample and the general school population. These observations were designed to ascertain the kind of environment provided by the school in terms of its learning and social climates.

A more directed classroom activity observation was conducted upon the study-sample group for a period of one week. These observations primarily allowed for data gathering, but also importantly allowed students and teachers an opportunity to become accustomed to the presence of the researcher. During these observations, specific forms and styles of greeting/exit rituals between faculty and students were recorded in both French and English

classes. A total of 30 lessons were observed in all, the majority of which were academic subjects.

The author arrived at school each morning at 8:20 A.M. to monitor and record entrance and hallway greeting exchanges. As well, time was spent on the playground at break, recording student/faculty greeting/exit rituals and noting styles and patterns of other interactions. The broad range of observations provided detailed information of many aspects of school life. However, data were collected with the specific intention of determining school-wide indicators of ritual and ceremony.

Interview. The main phase of data collection involved individual interviews using a semi-structured format with the 29 students selected in the study. The interviews were designed to obtain information about values and relationships, and the underlying meanings behind their perceptions.

The interviews took place in a spacious, comfortable room with no inhibiting time constraints. Each interview lasted approximately 25 minutes. Upon agreement of each student, the interviews were taped.

The interviews covered a range of topics, with specific themes underlying each question:

1. What would I need to know to fit in well at the school? (Theme: Relationships)

2. How is your school special or different from other schools? (Theme: Values)

3. What happens in your school when you do something special? (Themes: Ritual/Ceremony - Student Awareness)

a) Is it important for students to be recognized?
(Theme: Values)

b) Why is it important to you? (Themes: Values and Relationships)

4. What do you look forward to at your school?
(Theme: Ritual and Ceremony)

Student Questionnaire - The Sinclair Elementary School Environment Inventory. Developed by Sinclair (1968), the Elementary School Environment Inventory was an experimental measure to describe the diversity and similarity of educational environments in elementary schools. The five variables identified by Sinclair for measuring school environments were adapted from Pace (1965) and his work on environments in colleges and universities. The variables are termed Practicality, Community, Awareness, Propriety and Scholarship.

The Sinclair Inventory covered a wide range of questions relating to general school climate, and was tailored for use in this study by selecting two of the five inventory dimensions; Sense of Community and Scholarship. Sixteen items on the questionnaire, eight for each dimension, were designed to require only True\False answers

which were pre-coded on the survey forms. The student sample (N=29) ticked the most appropriate response, therefore providing a measure of their perceptions of the existing educational environment in school "X".

The first section in the modified inventory, Sense of Community (Q 9-16), concerned student perceptions of the school as having an atmosphere that was friendly, cohesive and group-oriented. The dimension is further characterized by an environment that is supportive and sympathetic with a feeling of group welfare and loyalty encompassing the school as a whole (Sinclair, 1970). The school is a community, and it has a congenial atmosphere (Sinclair, p.55).

The second inventory dimension, Scholarship (Q 33-40), determined whether or not sample students perceived their school as having an academic environment which stressed academic rigor. Intellectual speculation, interest in ideas as ideas, knowledge for its own sake, and intellectual discipline are all characteristic of the environment (Sinclair, 1973).

The power of this survey is in the consensus; statements are scored similarly to a public opinion poll. If students agree by a consensus of two to one (66%) or greater that a statement is true about their school, the statement is scored and counted as characteristic of the institution (Sinclair, 1970). The school score on each variable is determined by the number of statements that are judged characteristic of the environment (Sinclair, p.50). All

student responses were then scored according to the Sinclair Survey key, with students subsequently ranked on a zero to eight continuum.

To ensure that the sample students were assured anonymity and confidentiality, the only identifying information on the questionnaire detailed language track and sex of the child. No teacher was present while the questionnaires were completed, and the students were told to omit any questions they preferred not to answer, though all questions were completed by all students. Students were not allowed to converse with their peers while the Inventory was being administered.

Chapter Four

Results

Before discussing the educational meanings of the results, it is important to acknowledge the limitations of the study. Explicating the values of a relatively small study sample (N=29), combined with value judgements imposed by the researcher, require the reader to examine the results with caution. The reader is to be reminded that school "X" is one school with a unique value structure and may or may not be representative of other elementary schools.

The argument will proceed on the basis of the research questions which have guided the study. First, quantitative results will be reported presenting associations between ritual and ceremony and positive school climate (Research question #1). Second, the author will supply qualitative data derived from observation concerning greeting rituals\exchanges (Research question #2). Third, interview data focusing on student perceptions of ritual and ceremony will be presented examining ritualistic qualities that communicate information about values and relationships (Research questions #3,4).

The following research questions were examined:

1. Is a positive school climate related to these cultural exchanges (ritual and ceremony) which take place within the school organization?

2. Does a school's greeting/exit rituals relate the basic ethos of the school's climate?

3. If students are aware of school ritual and ceremony, what are the implications of their responses?

4. Do many of the behaviors within the organizations of schools have ritualistic qualities that communicate information about values and relationships?

Quantitative Results

To provide ordinal, summarized data from the interviews, three judges rated student data independently and classified their responses according to four interview dimensions. Interjudge agreement on these ratings was 90% indicating that student interview responses could be objectively classified into the four dimensions. Each dimension was rated on a three point scale: very important (2 points), somewhat important (1 point), little or no importance (0 points).

Interview Dimensions

1. Is ceremony important?
2. To what extent are cultural exchanges important in helping students develop relationships with others?
3. Are the existence of these cultural exchanges important in helping students look forward to school?
4. Are the school's cultural exchanges important in contributing to a child's sense of self worth?

Preliminary data analysis involved assessing whether sex or language differences occurred in either the school climate scale and/or students' perceptions of ritual and

ceremony. A visual examination of these variables proved no significant difference.

The association between the Sinclair dimensions and student ritual/ceremony perceptions, was tested by computing the Pearson Correlation Coefficients. As shown in Table 1, a strong positive correlation exists between sense of community and importance of ceremony , looking forward to school , and self-worth. Academic scholarship was significantly related to ratings of the importance of ceremony and self-worth.

A second approach to testing the relationship between the cultural variables and school climate dimensions was accomplished by chi - square analysis. Cross tabulation tables were generated showing distribution of responses for individual pairs of variables. As shown in Tables 2 & 3, the results fit the observed correlation matrix reasonably well; with the chi square scores for sense of community and the three variables; importance of ceremony, looking forward to school and self - worth, reporting calculated values suggesting that the two sets of variables are, in fact, independent. Academic scholarship , looking forward to school and self - worth also reported a significant degree of relationship.

Table 1

Relationship Between School Environment Measures and
Cultural Dimensions as indicated by Pearson Correlation
Coefficients (N=29)

	<u>ESES Dimensions</u>	
	Sense of Community	Academic Scholarship
1.Is Ceremony Important?	r=0.716**	r=0.490*
2.Relationship with other students	r=0.256	r=0.218
3.Look forward to school	r=0.512**	r=0.232
4.Self Esteem	r=0.625**	r=0.478**

*p<.05

**p<.01

Table 2

Association Between "Sense of Community" and Interview
Dimensions (N=29)

Variable (abbrev.)	Rating of Importance	" Rating of Community"			χ^2
		Lo (1-4)	Med. (5-6)	High (7-8)	
1. Ceroimp	Little/Somewhat	4	3	0	9.18**
	Most	3	8	11	
2. Reloth	Little/Somewhat	2	2	3	3.63
	Most	2	12	8	
3. Selfe	Little/Somewhat	4	3	0	7.72*
	Most	3	8	11	
4. Lfwd	Little/Somewhat	3	1	0	6.94*

Key: 1= Is ceremony Imp.; 2= Relationships with others
3= Self worth; 4= Look forward to school.

*p<.05

**p<.01

Table 3

Association Between "Scholarship" and Interview Dimensions

(N=29)

Variable (abbrev.)	Rating of Importance	Rating of " Scholarship"			X ²
		Lo. (1-4)	Med. (5-6)	High. (7-8)	
1. Ceroimp	Little/Somewhat	6	0	1	14.74**
	Most	3	17	2	
2. Reloth	Little/Somewhat	2	5	0	4.16
	Most	7	12	3	
3. Selfe	Little/Somewhat	5	4	0	8.08*
	Most	4	16	2	
4. Lfwd.	Little/Somewhat	3	0	1	6.57
	Most	6	17	2	

Key: 1= Is Ceremony Imp.; 2= Relationships with others;
3= Self worth; 4= Look forward to school.

*p<.05

**p<.01

Qualitative Results

Observation (research question #2). During observations, a total of 69 greeting/exit exchanges were tabulated over a one week period. These cultural exchanges had the following characteristics:

The relationship between school faculty and students was relaxed, but respectful; many of the observed encounters exhibiting the characteristics of parenting. As evidence of this relationship, numerous greeting exchanges involved teachers using words of endearment (dear, son etc.) and parent-like actions (zipping up jackets, adjusting hats over ears etc.).

During greeting exchanges, shoulder tapping and other simple gestures of affection supplemented verbal interactions. As well, many teachers greeted students in classroom lineups by name. The following depicts the essence of these observations.

1. 57% of all greeting/exit exchanges between students and teachers were student-initiated, with 44% of students referring to the teacher by name.
2. Only 10% of the teacher's greetings had referred to students by name.
3. 43% of teacher greetings to students were 'generic' good mornings, or good afternoons.
4. 88% of all greeting/exit rituals between students conveyed expressions of slang and informal methods of communication (skin slaps, high fives etc.).

5. 90% of teacher-teacher exchanges were formal and included the persons being greeted by name.
6. Students opened a total of nine doors for teachers, with no reciprocal response by teachers observed.

In general, observed rituals of greeting and exit exchanges were informal, and conversations playful as students and teachers interacted freely both in the hallways and on the school playground. Teachers mingled comfortably with students during times of outdoor supervision, often with coffee-cup in hand. If students were in sight, teachers would endeavour to interact and, at times, long lines of children accompanied teachers during their rounds.

Observed verbal exchanges initiated by staff to students were pleasant and often involved inquiries about siblings, sport interests, hobbies and current event perspectives. In return, a large proportion of students appeared to view staff as highly approachable, greeting teachers formally by surname, then initiating chatty conversations. Students and faculty greeted and communicated with each other in an amiable fashion which indicated a communal bond existed between them. Teachers communicated with students in a language that students could relate to and understand; not one derived from their own academic, professional culture. Often, students were addressed with "pet names," with surrounding students reacting positively to the intimate recognition the address implied.

The bridging qualities of humor seemed to be used frequently by both students and faculty to communicate informally with one another. Sometimes the humour in incidents or jokes had become ritualized. For example, when a teacher announced, " I'm afraid I'm going to have to load up the dump truck to give you your homework over the week-end", some students reacted, " Oh, please, no!...not the dump truck again. Will you accept any bribes? How about if we all wash your car?"

In another encounter, a girl explained to a teacher why two students were late - they had taken home a dog that had followed them to school. The teacher said, "Oh, they must have been kidnapped", and the boy said, " Yes, by the dog!" The class laughed, and the teacher continued, "Can't you imagine the ransom note? The dog will demand 1000 boxes of Purina Dog Chow and unlimited belly scratches!" Such incidents not only seemed to strengthen the existing student-teacher bond, but teachers, on these occasions, seemed to become members of the students own informal culture.

The greeting exchanges and interactions involving students and faculty were observed throughout the school environment. For example, the school secretary greeted visitors with a warm, informal approach - creating an inviting atmosphere for all who were observed entering the office. Likewise, those students and teachers who were introduced to me by the Principal were accompanied by

stories which related their specialness. One particular student introduced to me had recently won a school safety award. The Principal used the greeting exchange to recognize verbally the student's achievement - therefore reinforcing the value to the student that what he achieved was special and appreciated by the school.

In a cultural context, the author has attempted to convey to the reader a descriptive portrait of school X's learning and social climate. This "feel" or subtle spirit is a summation of the author's perceptions of how students and school personnel behaved and interacted. The ritualistic greeting behaviors observed may very well represent the underlying norms and values in the school and illustrate what kinds of behaviors and interactions are considered appropriate.

Table 4

Responses to "What I would need to know to fit IN at school"

(N=29)

<u>Response</u>	<u>Examples</u>
Perceiving teachers as helpful	The teacher gives you a little extra help to feel welcome. The teacher helps you when you have trouble with a friend - they are there to talk to.
Being Yourself	Be nice, friendly and normal - be yourself. Don't let the group run your life.
Familiarizing your- self with school	I'd show you around the school and introduce you to the teacher. Where the washrooms are.
Socializing	There are lots of nice friends here, it's like one big family.

Interview (Research Questions # 3 and 4).

Student Responses to Questions

The student responses to the interview questions are summarized below, with a more thorough representation of responses presented in the subsequent tables.

Question 1: If I were a new student, what would I need to know to "fit in" or feel welcome at school?

Four identifiable responses (or a combination of these responses) were typically given in answer to this question (Table 4). The first reflected the perception that "nice, helpful teachers" were prevalent at this school and were readily available to be consulted by children about problems or concerns.

The second response was "to be yourself" and not what others might want you to be. Students frequently mentioned the school reinforced individualism by acknowledging students at assemblies, school events or through school plays.

The third response involved an orient function; some students suggested a "school tour" was in order to let students know where washrooms, play areas etc. were located.

The fourth, and final general response, suggested that "introducing friends" was essential to help new students fit in. All responses uncovered information about the perceptions of students with regard to relationships.

Question 2: How is your school special or different from other schools?

The most typical response to this values question again refocussed attention on school faculty, with "nice, friendly teachers" accounting for one-half of the answers (Table 5). Students overwhelmingly cited the specialness of their teachers - with adjectives like "caring, understanding and encouraging" used frequently in discussions. Two of the twenty nine respondents who had only recently arrived at the school (September, 1987), remarked that the teachers had made a positive difference.

Table 5

Responses to "How is your school special or different from other schools" (N=29)

Responses	Examples
Perceiving teachers as helpful	The teachers: "they care" The teachers here are very very approachable. They take the time to talk to you.
Abundance of School Activities	There are lots of sports and clubs here for kids. The activities! Just last year we went to Quebec!
Bilingual Nature of the school	The school teaches in two languages which is quite special. Having a French and English school in one makes it quite interesting.
Misc.	You have longer to be a child at the school. The school encourages kids to be active-to get involved

The second most frequent response referred to "school activities and events." Students remarked that school dances, craft nights, plays, carnivals, Olympic Torch Relay event etc., were "fun, interesting and exciting" and "provided an opportunity to meet other people."

Another common response recognized the bilingual nature of the school as special, with students suggesting that future opportunities might result from being able to communicate in two languages. Other responses to the interview included that "kids have longer to be children (at this school)", "the school encourages student involvement", and that "the parent mothers make great hotdogs!"

Question 3: What happens in your school when you do something special?

The great majority of students (85%) answered this question by referring to "assemblies", the bi-monthly ritual of students gathering in the gymnasium to be recognized for various achievements (Table 6). The most common reasons for their response seemed to deal with a positive link with self-esteem (I feel good, special appreciated, cared for, happy etc.) when they were recognized at assemblies - as well as an appreciation for recognizing the good work of others.

Two respondents suggested that the school doesn't need to publicly reward students, stating that "kids would help out and do their best anyway." However, 27 of 29 stated

firmly that it is important for kids to be recognized through assemblies.

Table 6

Responses to "What happens in your school when you do something special?" (N=29)

Responses	Examples
Assemblies	<p>We get recognized at assemblies for doing good things You get praised for it at an assembly.</p>
Broadcast	<p>Sometimes, when I score goals in hockey my name is mentioned on the broadcast. I feel good when the principal reads my name over the broadcast</p>
Rewarded with Activities	<p>We often get a special privilege--depending on how good we've been. Sometimes we get an extra school dance.</p>
Misc.	<p>Something glows from inside! They are saying "You are a good person". The parents are invited and get involved.</p>

Table 7

Responses to "Why is it important for kids to be recognized at assemblies" (N=29)

<u>Responses</u>	<u>Examples</u>
Esteem Validation	<p>It makes me feel special - someone just to tell me privately I'm doing a good job makes me happy.</p> <p>It's important to kids because it helps build their self-confidence.</p>
Achievement	<p>It recognizes kids for doing good work.</p> <p>It's nice to be recognized for doing well in school.</p>
No Need	<p>I don't think the school has to give them--most students enjoy being helpful.</p> <p>To me, it's helping that counts.</p>
Misc.	<p>People will know and approach you: they learn who you are.</p> <p>I get energized!</p>

Question 4: What do you look forward to at school?

Over 75% percent of respondents suggested that school activities were the main attraction in so far as these events fostered group cooperation, provided socialization and offered fun and enjoyment (Table 8). Clearly, students responses suggested that school activities, as demonstrated through ritual and ceremony, communicate information about values and relationships which in turn directly influence how students perceive their school environment (Table 9).

Table 8

Responses to "What do you look forward to at the school"

(N=29)

Responses	Examples
School Activities	<p>I enjoy the activities such as pirates day, dances and sports.</p> <p>The activities in school "X" make coming to school FUN.</p>
Socialization	<p>I look forward to walking around with the group, and playing with our kindergarten friends.</p> <p>Being with my friend...</p>
Academic Achievement	<p>Being a good student and getting a good report card</p> <p>Receiving a report card that I won't be afraid to show my parents.</p>

Table 9

Responses to " Why are these activities important to you"

(N=29)

Responses	Examples
Socialization	<p>We get to play with other kids and make new friends.</p> <p>Meeting new friends in other grades. There are still many kids at school I haven't met yet.</p>
Group Cooperation	<p>You get to plan activities with other kids.</p> <p>You learn how to play in a group.</p>
Enjoyment	<p>Meeting new students to see what their goals are.</p> <p>They're fun and a change from regular school.</p>
Misc.	<p>It gives us a chance to do things with the younger students. I don't think we do enough with them.</p> <p>It's a good release after working hard in school.</p>

Chapter Five

Discussion and Conclusion

The data appear to support the hypothesis that the existence of ritual and ceremony is associated with positive school climate. As expected, the results suggest that if a student tends to have a positive or strong sense of community (i.e. positive view of school climate), he/she also tend to feel ritual and ceremony is important (Table 2).

According to Sinclair (1962), those schools scoring highest on community appear to have warm and accepting environments. The students view these schools to be friendly places; with teachers considered to be kind and friendly when working with children (Sinclair, p. 11). Further, schools scoring high on community are characterized as having an atmosphere as friendly, cohesive and group-orientated (Sinclair, p. 11).

Anecdotal data derived from student interview support both the stated hypothesis and Sinclair's interpretation of school climate. For example, when asked, ("What happens in your school when you do something special?"), 88% of the sample referred to an element of ceremony and ritual within the school. This suggests that teachers and school activities play an integral part in all aspects of promoting a positive school climate. Tables 4-9 illustrate both the frequency and patterns of the student responses.

Persuasive anecdotal evidence was presented which suggest that students view ritualistic exchanges as a

framework for the development and nurturing of values and relationships. The stories and observations noted frequently involved teachers and were littered with comments that communicated their specialness. Many of these student interview responses carried powerful messages which could be interpreted as values-oriented.

In summation, students repeatedly referred to their teachers as helpful, caring and going that extra distance to make the students feel special. As well, school activities were expressed as contributing to school socialization and cooperation, with references to the important positive contributions they make.

Limitations of the Study and Directions for Future Research

Since one researcher is primarily involved in the experiment, the study is subject to experimenter bias (behavioural responses could possibly be influenced by experimenter.) Variables such as the experimenter's age, reliability, personality and communication style could arguably effect student responses. Further, the tendency of students to respond to items in a socially desirable manner could produce positive statements about school climate which are questionably valid. Differences between subjects and situations (ie. in the amount of subject's self-disclosure), as well as differences within subjects regarding awareness of their own internal states, are other questions to be levied.

Given the fact that there were behavioral ratings of students, it was necessary to have independent judgements to assist in organizing the data. Although an interjudge agreement was used as a safe-guard, the ratings are normally subject to systematic bias if produced by an experimenter who knows the goals of the program. Therefore, the use of observations by the experimenter introduces error through efforts of the observer and influences of the behavioural setting.

For future study, it would be advantageous to gather data across a sufficiently large number of settings to achieve a reliable cross-section of responses and attitudes. Although the students' perceptions suggesting the association between ritual and ceremony and positive school climate were most impressive, and the quantitative nature of much of the response data reflected these impressions, the small sample size involved leave many statistical conclusions open to challenge and debate. Thus, an increased sample size would be desirable to achieve a given confidence level; therefore reducing the possibility of sampling error in future research.

As anticipated, the study encountered factors which were difficult to control. These included the students' socio-economic background, parent up-bringing, grade - point average, past teachers and student maturation levels. These are only a sample of the factors which may have influenced the study results.

In order to develop future research which may assist in the development of schools rich in culture, the following recommendations are offered. First, an experimental study involving a pre-intervention-post-research design to examine the difference of a school rich in culture to one that is not. Thus, the interconnectedness of the school culture concept could direct attention to the process by which a given school climate develops and is maintained.

Second, identification of various school/staff initiatives, including instructional procedures, to develop school culture are in order. Included in this recommendation is the acknowledgement of factors that compose school culture and emphasize the need to address all facets of the school when attempting change.

Third, development of suitable school culture inventories to measure, assess and profile the culture of elementary/secondary schools are required. Recommended uses for the battery would include;

1. Identifying school strengths and weaknesses
2. Setting priorities
3. Evaluation
4. Opening up communication
5. System-wide planning

Finally, a correlational and/or experimental study comparing student and teacher perceptions of school culture

would be useful in assisting students\faculty to identify, evaluate and restrengthen their school's climate.

Conclusion

Empirical and anecdotal evidence were collected which supported the conclusion that an association exists between ritual/ceremony and a positive school climate. In addition to the empirical evidence supporting the hypothesis, anecdotal data derived from observation and interview suggests the climate at School "X" is based upon a strong sense of community. Typically, "communities" are characterized as bounded environments whose inhabitants communicate effectively, share common values, symbols and ceremonies. The data concluded a strong, positive correlation existed between sense of community (school climate scores) and students' valuing of ritual/ceremony, looking forward to school and contributing to self-worth.

The frequency and style of observed encounters (greeting rituals) suggest that teachers sought to make links with students which would facilitate 'peer-like' communications. This "sense of community" between teachers and pupils assisted with the amiable conduction of official school business, and helps to explain why teachers were included in some way in the majority of student responses.

As reflected through the interviews, questionnaire and observed behaviour stemming from ritualistic gatherings, the "sense of community" between students and faculty upon which their interrelationships were based appeared to involve 'pupil centredness' interlocking key communication elements in student's background culture into their own concerns.

Clearly, the communicative elements were distinguished by openness and flexibility, by equality of treatment, by sincerity and by friendliness.

Data collected of student perceptions seemed to reflect a strong consensus regarding common assumptions and shared understandings of several tangible elements of school ritual and ceremony. It appeared that culture as a concept allowed students to unravel the physical manifestations of the schools' values and beliefs that are often disguised. The student perceptions of school ritual and ceremony suggested some interesting summary highlights:

1. Surprisingly, the values underlying the concept was not new for some students - it merely provided a language and framework for grasping and talking about "things I knew about, but couldn't quite put my finger on".

2. A strong consensus existed regarding the purpose/value of school activities and the symbols which represent symbolic or emotional value in the eyes of the students of the school.

3. By explicitly discussing their culture through semi-structured interviews, it became apparent that numerous students were identifying significant school issues and proposing creative strategies. i.e. (" How to create new activities to involve the whole school")

4. Rituals of greeting and exit varied across English and French tracks with more formal interchanges apparent among French teachers /students, while English conversations

(English track teachers/students) were playful and less formal.

5. During the daily interview schedule, students relayed countless moving and dramatic events and stories conveying an underlying value structure suggesting a unique school rhetoric. (ie. "Corey came to school even when his dad died so he could be with his friends")

Thus, reviewing data highlights of student's perceptions offers some interesting conclusions. Firstly, by observing the school's activities involving ritual or ceremony, people make use of other cultural forms - certain customary language, gestures, ritualized behaviours, artifacts, other symbols and settings to heighten the expression of shared meanings appropriate to the occasion. It was also apparent that these shared meanings are also conveyed through myths, sagas, legends or other stories associated with activities or school events.

Secondly, by focussing on a school's rituals and ceremony, it is possible to uncover networks of interacting meanings that sensitize school members to understanding their school's climate. This holds the promise of yielding new insights into school organizations. As Swidler (1979 p. 8) observes:

Watching teachers and students in schools, I become convinced that culture, in the sense of symbols, ideologies, and a legitimate language for discussing individual and group objectives, provides the crucial substrate on which new organizational forms can be exacted. The ability to make altered patterns of social control

effective depends on the development of new cultural resources.
...Organizational innovations and cultural change are consistently intertwined, since it is the culture that creates the new images of human nature and new symbols with which people can move one another. Organizations, in turn, are the contexts within which cultural meanings are used, tested and made real.(p.8)

The analysis of school culture has three interesting implications. First, it consists of patterns of thought, behavior, and artifacts that symbolize and give meaning to the school environment. Second, schools need widely shared values, instead of a statement of goals that few people know; a well-known and amply rewarded pantheon of heroes and heroines, instead of anti-heroes and people whose exploits go unnoticed; meaningful rituals of teaching and managing, instead of meaningless routine; regular and inspiring ceremonies, instead of lifeless gatherings; memorable and widely told positive stories, instead of cold facts and figures (Deal, 1985).

Finally, in the field of education, to capture such significant expressive and powerful forces, I believe we must build school culture through human interaction - by establishing a school philosophy reinforcing values that children come first and emphasizing love, pride and the encouragement of pluralism. Clearly, student activities that focus on student's social and emotional growth help contribute to a positive school climate.

In schools today where diverse expectations, political vulnerability and parent sentiment and preference often

undermine schoolwide values, create subcultural battles or neutralize each other's efforts, culture as a concept allows people in a social system the ability to unravel the bases of conflict that are often disguised.

By applying the concept of culture to school organizations, new questions and directions emerge, providing tangible opportunities for all partners in the schooling process to restrengthen and reshape the climate of our schools.

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APPENDIX

INSTRUCTIONS TO STUDENTS

We are interested in your ideas about the type of school you go to. You know a lot about school because you have been a student in school and have played on its playgrounds and studied in its classrooms. We are asking you to be a reporter and tell your thoughts about your school.

Please understand that this is not a test, and there are no right or wrong answers. In fact, we do not even ask your name. We simply want your honest ideas about your school.

There are 40 statements about elementary schools in this booklet. You are to mark each statement TRUE or FALSE.

How to Mark Statements

When you think a statement tells about your school mark that statement TRUE by marking an "X" in the box in the TRUE column. In other words, mark an "X" in the box in the TRUE column if you think the statement tells the way things usually are in your school, what happens or might happen here, or the way people usually act or feel.

Mark an "X" in the box in the FALSE column if the statement is false or is not the way things usually are in your school, is not what happens or might happen here, or is not the way people usually act or feel.

The following sample shows how to mark a statement:

Sample Statement:	TRUE	FALSE
1. Homework in this school is very easy.	1. _____	2. _____

Please mark an "X" in the next sample statement.

2. Students in this school are very friendly.	1. _____	2. _____
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Now you are ready to answer each of the 40 statements in the booklet. It is important to remember that the statements are about the total school. Consider each statement carefully and answer as honestly as you can. Take your time in answering. Make sure all statements are answered. Mark only one box for each statement.

Turn to next page.

		TRUE	FALSE
1. In this school students usually have to line up before going into the classroom or leaving the classroom.	1.	_____	_____
2. Students that the principal and teachers know well have it easier in school.	2.	_____	_____
3. In many classes students sit in any seat they choose.	3.	_____	_____
4. Teachers will raise a student's grade if they think the student has worked very hard.	4.	_____	_____
5. The attendance roll is called everyday in class.	5.	_____	_____
6. The teachers check to make sure that students finish their schoolwork.	6.	_____	_____
7. Most students have a lot of fun in the classes at this school.	7.	_____	_____
8. One way to get good grades in this school is to be nice to the teachers.	8.	_____	_____
9. Most of the teachers are not interested in problems that students are having.	9.	_____	_____
10. Students have many chances to help other students.	10.	_____	_____
11. There are many times during the year when a special lunch is made for students.	11.	_____	_____
12. Most students do not spend time together after school.	12.	_____	_____
13. Teachers are kind and friendly when they work with students.	13.	_____	_____
14. Many of the students here are unhappy about the school.	14.	_____	_____

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|---|-----|-------|-------|
| 15. The students in this school feel like they are one big family. | 15. | _____ | _____ |
| 16. Students are often reminded to be careful about getting sick. | 16. | _____ | _____ |
| 17. In this school students have many chances to listen to music. | 17. | _____ | _____ |
| 18. In this school it's important to be just like everyone else. | 18. | _____ | _____ |
| 19. Students are very interested in problems in Canada. | 19. | _____ | _____ |
| 20. Students here are not very interested in art. | 20. | _____ | _____ |
| 21. There are many discussions here about what's happening in Canada. | 21. | _____ | _____ |
| 22. Many students try to figure out why people do the things they do. | 22. | _____ | _____ |
| 23. Students here are quick to tell teachers about things that should be changed. | 23. | _____ | _____ |
| 24. This school does not think music is very important. | 24. | _____ | _____ |
| 25. Students sometimes make plans to do something bad in the school. | 25. | _____ | _____ |
| 26. Students here are very careful about taking good care of school property. | 26. | _____ | _____ |
| 27. Students do not pay much attention to school rules and regulations. | 27. | _____ | _____ |
| 28. Many students get into trouble with the teachers. | 28. | _____ | _____ |
| 29. There seem to be many little arguments going on here. | 29. | _____ | _____ |
| 30. If a student breaks a school rule he tells a teacher. | 30. | _____ | _____ |
| 31. Students almost always wait to be called before speaking in class. | 31. | _____ | _____ |

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|--|-----|-------|-------|
| 32. Students often break or mark school property. | 32. | _____ | _____ |
| 33. Students here are very serious and concerned about their school work. | 33. | _____ | _____ |
| 34. Most students are happy if they do average work. | 34. | _____ | _____ |
| 35. Most classes here have a lot of hard homework. | 35. | _____ | _____ |
| 36. Most of the students in this study a lot so that they can get high grades. | 36. | _____ | _____ |
| 37. When school work gets difficult students study harder. | 37. | _____ | _____ |
| 38. Students are not permitted to help themselves to books in the library. | 38. | _____ | _____ |
| 39. Students in this school often do not pay attention during class. | 39. | _____ | _____ |
| 40. Students get good grades without spending much time studying. | 40. | _____ | _____ |

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Title of Thesis

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Student's Perceptions of Ritual and Ceremony and Positive
School Climate

Author


RAYMOND EDWARD MATTHEWS

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