THE COMMUNICATION OF SCHOOL CULTURE

IN AN ANGLICAN GRAMMAR SCHOOL

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Abstract

This study reports research employing a three-phase methodology to investigate the nature and communication of the school culture of the Anglican Church Grammar School, Brisbane. A preliminary survey with open-ended questions was used to obtain general opinion on the nature of the school's culture, how it is communicated and the role of the school's organisation structure in communicating the school's culture . From the results of this preliminary survey, a set of ratings was developed and given to randomly selected samples of ex-students, parents, staff and senior students. A descriptive statistical analysis of this main survey was used in providing answers to the research questions concerning the nature of the school's culture, the influence of the school's organisational structure on it, and how the culture is communicated within the school and to the general public. Data from the main survey were used to develop a set of scales, the Communication of School Culture Instrument, which was used to give comparisons of the perceptions of school culture by the four population sub-groups (viz. ex-students, parents, staff & students) of the school. Statistical findings from the surveys and the CSCI were complemented by a series of in-depth interviews of representatives of the school population sub-groups. Analysis of data suggested that, whilst the school's sub-groups generally shared perceptions about the nature of the school's culture, there were significant differences of opinion about how this culture was communicated and influenced by the school's organisational structure. There was also a significant difference of perspective between the adult males and females of the total school population. An analysis of perspective of ex-students from different time periods of attending the school from the 1920s to present, did not show any significant differences in perspective, suggesting a constancy of the school's culture over time. Several other areas of investigation which would be worthy of further attention are the role of mothers and female members of staff in a boys' school, and the impact of boarding students as a sub-culture would be worthy of further study in this school.

Statement of Sources

Declaration

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No other person's work has been used without due acknowledgment in the main text of this thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

All research procedures reported in the thesis received the approval of the relevant Ethics/Safety Committees (where required).

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Acknowledgments

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CHAPTER 1

AN OVERVIEW OF THE STUDY

1.1 INTRODUCTION

The Anglican Church Grammar School, East Brisbane has been one of Queensland's most traditional and successful schools since its foundation early this century. There is a strong belief amongst its community that the school has a rich and deep culture, and a strong tradition of family education exists at the school. However in recent times, the school has undergone significant changes in size of both student and staff numbers and the facilities of the campus. There have also been changes in the ethnic composition of the student body and in the complexity of modern education methods and philosophy. Within this atmosphere of rapid change there has been a perception that perhaps some of the school's rich culture has also changed or has ceased to be effectively communicated to the new members of the school community. This study seeks to find out what is the school's culture and how it is being communicated.

School culture is seen as the shared beliefs, assumptions and ways of doing things within that particular community (Beare, Caldwell & Millikan, 1990; Sergiovanni & Starratt, 1993). The emphasis in this study is on the psychosocial aspects of the school, that is, the way that its people behave within the social setting of the school. The physical aspects of the school also play a role in the determination of the school's culture as the physical environment creates the setting for the social interactions.

The literature on school culture invites detailed exploration into the elements and interactions which give a school its distinctive characteristics. These elements have

often been described as either tangible or intangible (Beare, Caldwell & Millikan, 1990), but their unique nature and the way in which they have been combined through time and by human interaction into a single organisation can only suggest the holistic complexity of school culture (Sackmann, 1991). The literature from studies of communication and organisational structure suggest some of the ways by which people may give meaning to these elements and transmit this meaning within a changing organisational framework.

The following sections of this introductory chapter provide an overview of the intent and motivations of this research. In Section 1.2, the research aims and questions are stated. In Section 1.3, the rationale is discussed by raising three main issues: the need to redefine the elements of the school's culture and of their communication; the need to maintain this culture in a rapidly changing educational environment; and the need to develop an effective learning environment through a sound and continuing school culture. This is complemented by Section 1.4 which shows the significance of the study to the school's historical perspective and to the current changes being made to its structure and curriculum. Section 1.5 examines some of the recent studies which are relevant to this study. These include some minor research on the school's shared culture (Chittenden, 1993) and an evaluation of some questionnaires which have been used in similar studies (viz. Ellett & Licata, 1993; Ewington, 1993; Halpin & Croft,1963; Hansen, 1986; Fraser, 1994; Nusz, 1986; and Rentoul & Fraser,1983). Section 1.6 provides a brief overview of the research design and Section 1.7 considers the limitations of this study from the perspective that it relates to one school and may have limited transferability to other schools. Finally, Section 1.8 gives a brief preview of the content of future chapters.

1.2 THE PURPOSE OF THE STUDY

1.2.1 The Main Aims of this Study
This study has four major aims:-

1. To identify the elements that constitute the culture of the school under investigation;

2. To find out how these elements are communicated within the extended school community;

3. To describe the unique culture of the school in terms of these elements and the way in which its members interact; and

4. To investigate the differences in perspectives of members of the different groups of the school community (students, parents, ex-students and staff) of this culture in terms of these elements and their communication.

1.2.2 Research Questions

To achieve these aims, 13 research questions in three sets were identified :

Measurement Questions

1a. What are the tangible and intangible elements that need to be included when assessing a school's culture?

1b. What aspects of communication need to be considered when assessing how a school's culture is passed on from person to person?

1c. Is it possible to develop valid, reliable and economical instruments that assess the important elements of school culture and how they are communicated?

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Quantitative Method Questions

2a. How are the tangible elements of school culture communicated within the school community ?

2b. How are the intangible elements of school culture communicated within the school community?

2c. How is the school's culture communicated to the wider community?

2d. Who have been the most influential people in passing on school culture?

2e. Does the organisational structure of the school affect the communication of its culture?

2f. Are there any differences in perspective of school culture among the major groups within the school (viz. students, ex-students, teachers, parents)?

2g. Do past students from different periods of time differ in their perspectives of the school's culture?

2h. To what extent do males and females differ in their perceptions of the school's culture?

Qualitative Method Questions

3a. How effective are the forms of communication used at the school in communicating its culture?

3b. How have people influenced others within the school culture?

Questions 3a and 3b where formulated after the data for the other questions had been analysed and partially as a response to the need to humanise and support the quantitative findings. Further details on the design of the study are given in Chapter 3.

1.3 RATIONALE FOR THE STUDY

The notion of school culture has been of particular interest to educational administrators for a number of years. Studies of school culture often attempt to describe its nature, drawing upon analogies from anthropology and using studies of organisational culture to link its importance to the effectiveness of the institution (Banks, 1992; Beare, Caldwell & Millikan, 1990; Fullan & Hargreaves, 1992; Holmes, 1993; Sergiovanni & Starratt, 1993).

Research into organisational culture appears to be more concerned with defining its meaning and separating culture from other aspects of organisation, such as climate and physical environment. Having separated culture from climate, it is possible to explore how culture can be related to the school's efficiency (Sergiovanni, 1984). Prior to this study, there appeared to be a general feeling amongst the staff, students and ex-students of the school under investigation that much of the school's good traditions and feeling had been diminished. This study attempts to conceptualise this school's culture and to show that a maintained and rich school culture produces benefits to those in and associated with the school. Additionally, this study shows that this culture is maintained and promoted by forces of dynamic communication within the school's organisational structure.

1.3.1 A Need to Redefine the School's Culture.

As a starting point to understanding the importance of redefining the school's culture, it is necessary to briefly overview this school's cultural history. This is especially relevant for the present study because the school under investigation is a traditional school which has had time to evolve a historical significance and a strong reason for existence

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within the larger society. The Anglican Church Grammar School, Brisbane ("Churchie"), can trace its origin to 1912, but its culture comes from a much older inheritance. By 1912, despite some limited scholarships to those private schools which would conform to Government regulations, the State School System was firmly established in Queensland (Sherrington, Petersen & Brice, 1988). The withdrawal of funds from the private schools following the Discontinuance Act of 1860 and later actions against the private schools by the government of Sir Samuel Griffith in 1875, led to a renewed effort by members of the community who wished a more rigorous and religious education for their children (Sherrington et al., 1988).

By the late Nineteenth Century, the reforms in private education, initiated by Dr. Thomas Arnold at Rugby School in England in the 1830s, were becoming the pattern for the reformation of private schools in Australia. "Churchie's" beginnings were also due to a combination of personalities and events. In 1905, when Archbishop Donaldson assumed control of the Anglican Archdiocese of Brisbane, he recognised the growing need for an Anglican presence in secondary education both from a religious need and the need to provide a growing "middle class" with a more professional-based education. Despite a poor history of Anglican education in Queensland, the young Rev. W. P. F. Morris established his small school of three students in a private home in January, 1912, calling it "St. Magnus Hall Collegiate School" after a favourite saint. Morris had been a former pupil of Melbourne Grammar School and had been greatly influenced by its third Headmaster, Edward Ellis Morris, a disciple of Dr. Arnold of Rugby.

Today, the Anglican Church Grammar School, Brisbane, is a large, private boys' school in Queensland which caters for boarders and day students of a great variety of nationalities and religions. Currently it has over 1500 students from Years 5 through to 12 and approximately 200 teaching and ancillary staff. The teaching staff operate within a complex vertical and lateral framework with Years 5, 6 and 7 comprising the Preparatory School, Years 8 to 10 comprising the Middle School and Years 11 and 12 comprising the Senior School. The Middle and Senior Schools are vertically organized

by academic and pastoral patterns, with the academic column having a normal arrangement of departments combined into faculties. The pastoral column consists of a house system of 16 boarding and day houses, each having a Housemaster and several tutors. There are also four Anglican clergy to assist in pastoral matters as well as religious services. The Director of Studies, the Head of Senior School, the Head of Junior School, and the Deputy Headmaster form the second-tier of management below the Headmaster, with the Deputy Headmaster having authority over the other administrators of the second-tier. The management organisational structure is currently under review and it is expected that the second-tier level will be changed in the next year. In addition, the campus covers an extensive area and an active and complex program of building and landscape renewal has been reshaping the physical environment of the school for a number of years. The increase in the size and heterogeneity of the population of the school has required corresponding physical changes to the campus, the hiring of many new teachers and the restructuring of the school's organisation. This has not been done without some feeling of loss of the "family" feeling of the school and there are perceptions from some of the older members of the school community that perhaps even some of the basic traditions established by the school's founder have been forgotten.

1.3.2 Defining School Culture

The notion of school culture is one in which all members of the school community share common beliefs, values and use symbolic language to reinforce or pass these ideas on to others (Beare, Caldwell & Millikan, 1990; Deal & Kennedy, 1982; Fullan & Hargreaves, 1992; MacPherson, 1989; Sergiovanni, 1984; Sergiovanni & Starratt, 1993). When defining a school's culture, it is usually necessary to view it in terms of its tangible and intangible elements (Beare, Caldwell & Millikan, 1990). Tangible elements are those parts of the school's culture which are directly and usually physically seen, able to be touched and which form an obvious part of the educational environment. They would include such things as the school's written documents such as mission statements, curriculum, school histories, yearbooks and magazines. They would include

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major physical representations of the school such as its buildings and grounds, its artifacts, crests, mottoes and the school uniform. The tangible elements would also include the behavioural manifestations of the school's culture, expressed by such acts as teaching style, school ceremonies, school rules and established patterns of interactions between the various sub-communities (students, ex-students, staff and parents) within the extended community of the school. The intangible elements of the school's culture are more difficult to define and measure (Beare, Caldwell & Millikan, 1990). These include all of the shared values, philosophies and beliefs accepted by all or most of the school community as being associated with the school. Usually, these beliefs are accepted by all. They may be written (and become more tangible), but usually they are symbolically expressed by the language and actions of members who know the school culture well. This study seeks to outline the tangible and intangible elements which are seen as important by the school's community and to investigate how they are communicated within the school and from the school community to the wider public. In doing so, it is hoped that members of the school community who make use of this study will reflect upon the aspects of the school which they may have lost or overlooked. Accordingly, this study may form the genesis of school renewal efforts by the school community.

1.3.3 The Need for Maintenance of the School's Culture

Having identified those elements which constitute the total culture of the school, the ways by which these attributes of culture are passed on or transmitted would provide a valuable source of information for the administration of the school. This would be important for those who are charged with the maintenance of the school's heritage and current spirit and who need to understand the importance of cultural elements and their manifestations which have led to the evolution of the current school ethos. Moreover, there could be much to learn from an understanding of that intangible force which seems to exist in all schools with a rich and deep culture and which seems to continue regardless of failures in administration or major physical or emotional shock to the school community. From a teacher's perspective, such an intangible spirit is an

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important part of one's professional framework and reason for teaching. Hilton (1934) refers to such a perspective in his book "Goodbye, Mr. Chips" :

> What a host of little incidents, all deep-buried in the past problems that had once been urgent, arguments that had once been keen, anecdotes that were funny only because one remembered the fun. Did any emotion really matter when the last trace of it had vanished from human memory....He had a sudden vision of thousands and thousands of boys, from the age of Elizabeth onward; dynasty upon dynasty of masters; long epochs of Brookfield history that had left not even a ghostly record. Who knew why the old fifth-form room was called 'the Pit'? There was probably a reason to begin with; but it had since been lost (Hilton, 1934, p.43).

This description expresses the lament of many of the present school's population who have had a long association with the school. Over the last 10 years, many of the older-serving members of staff have left the school through retirement, ill-health and dissatisfaction with the previous administration. These members of staff have been replaced, in the main, by younger teachers who have had little previous contact with the school. Some, however were students at the school only a few years ago, and they provide some links with more recent memories of the traditions of the school. One of the major motivations of this study continues to remain the perceived loss of continuity of aspects of the school's culture through the passing of so many older staff members who were links to the early headmasters, notably Canon Morris and his chosen successor, Mr. Harry Roberts.

Much of the literature on organisational culture focuses attention of the role of leadership and the function of the leader in maintaining the organisation's culture. Founders of organisations have a deeper role in establishing and maintaining the organisation's culture because they create the base for the beliefs, values and codes of practices which the organisation (and the school as an organisation) must have for direction and future vision (Pettigrew, 1979; Sergiovanni, 1996). The founder's successor also has an important role in accepting and maintaining that the culture be

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passed on. The successor is both a captive of the organisational culture and one who is able to provide a strong base for its future development (Sayre, 1986). However, an organisation's culture at any given time is also partly a function of the dynamics of its current population and their surroundings. It constitutes the particular contributions of its current population as well as the residual remains or traditions of previous populations (Beare, Caldwell & Millikan, 1990). In this study, leadership does not become a major issue as it is concerned with the interaction of the whole school community and the school's culture. The role of the school's founder, his successors and the then headmaster, who has recently retired, are important but only a part of the general study.

1.3.4 The Need to Use School Culture for School Efficiency

Literature suggests that the effectiveness of schools is closely linked to the depth and richness of their cultures (Banks,1992; Bates, 1986; Beare, Caldwell & Millikan, 1990; Deal & Kennedy, 1982; Peters & Waterman, 1987; and Sergiovanni & Starratt, 1993). "Effectiveness" in most studies of school culture tend to refer to the school as a whole unit and/or the management team, mainly due to the genesis of the concept of school culture from organisational studies. Schools are institutions of learning and it is assumed that schools are more effective if the school as a whole has a positive culture. Most learning environment research seems to focus on the classroom level and few studies have been completed using the total school as the unit of analysis (Ellett & Logan, 1990). Banks (1992) suggests that the research literature on effectiveness of schools does show that a school's more general characteristics (such as a "productive culture") has an effect upon student learning but that there is no single characteristic which appears to be significant. Aspects such as strong leadership, high expectations of student achievement, effective instructional implementation, staff-development and a productive school culture in general, are cited as being some of the elements which lead to effective student learning (McGaw, Piper, Banks & Evans, 1992).

Within a school, organisational culture is strongly functional in that it provides staff and students with their work identity and sets goals and ways by which these may be achieved (Banks, 1992). Studies of school culture provide an understanding of the complex nature of the school as an organisation and provides a rationale for its purpose, strategies and administrative policies (Bates, 1986; Duignan, 1987, 1991; Hopkins, 1991; Sergiovanni, 1987b, 1990). Culture in schools, specifically relates to the symbolic ways by which members of the school pass on their shared meanings, assumptions and beliefs to each other.

These beliefs are often artificially contrived by administrators who speak more of the beliefs which they wish to impart rather than those generated by the mainstream of the school community (Sergiovanni & Starratt, 1993). This study does not specifically investigate the school administration's view of the school's culture, but seeks responses from samples of the total school community of students, ex-students, staff (including administrators) and parents. Most studies on school culture deal with leadership and focus attention on the role of the principal. Whilst the principal's role is considered to be important for the maintenance and sometimes the creation of aspects of culture, this study concentrates on the general view of the majority of stakeholders within the total school community.

1.4 THE SIGNIFICANCE OF THE STUDY

This study makes an important contribution to the development of the school under investigation for several reasons. First, it is the only major study of the school and its traditions and beliefs since the school was founded in 1912. Two small studies have been completed at the school in recent times; one concerning communication pathways between staff (Scott, 1992) and the other concerning the shared culture between students and staff (Chittenden, 1993). A limited history of the school, giving only statements of historical fact and photographs was also published to celebrate the school's 75th anniversary (Cole, 1986). The founder, Canon W. P. F. Morris, published his views and recollections of the school in 1955. The present study is the first

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comprehensive study of the extended school community to investigate the school's culture since its description by Morris. Other minor publications such as scrapbooks and school magazines have often reported interesting facts and information on the lives of many of the best known students and staff, but none have studied the overall culture of the school and reviewed the results of the strong-willed founder.

Second, this study makes a significant contribution to the recent evaluation and development and process at the school, coinciding with a change in School Board and the appointment of a new Headmaster. Over the last decade or so, the school has undergone significant changes to its personnel and its facilities. In 1987-1988, a new Headmaster, Deputy Headmaster, several Department Heads (including the researcher) and a large group of new staff arrived in the school to replace staff who had been at the school for very long periods of time. Many had been there for over 30 years and some had been students prior to taking up teaching positions. Many of the teaching, administrative and social practices of the school had been in place for similar periods of time or longer. The changes which occurred after 1988 often met with mixed success and enthusiasm such that many members of the school community felt that directions were haphazard and that the school's standing in the wider community had dropped. Whilst this perception had its supporters and detractors, a new wave of reform has been undertaken with the new Headmaster who arrived in 1998. It is envisaged that this study will condense the perceptions of the school community on the nature of the school's culture.

Third, this study provides a source of reflection for both established and new members of the school community, especially staff members, on those aspects of the school culture which the total community feel are important. For members of the school who feel that some of the school culture has been "lost", this study should provide a positive direction for a renewal of faith in the school. For new members of the school, this study will provide a useful introduction for how things are done and what are the main assumptions and beliefs which are shared by other members of the school.

Finally, this study contributes to the knowledge of the beliefs and directions of a large, Anglican school. Recently, a new Anglican systemic school system has been introduced into Queensland and several new schools have been built. A new system of education with new schools can be enriched by an understanding of the perceptions of a school culture which an Anglican school community would consider to be important. While these schools do not share the same characteristics of the Anglican Church Grammar School, there should be significant transfer of ideas on how a culture develops, what sub-categories of elements exist within a school's culture and how these can be most effectively communicated.

1.5 RECENT STUDIES

While Chittenden's (1993) study indicated that a shared culture exists between staff and students at the school under investigation, there have been no other studies in the development, definition and communication of this culture. Furthermore, there have been no studies which have investigated the perspectives of the ex-students who have passed through this culture nor any point of view of the parents who share in it. In addition, ex-students share in the school's cultural beginnings from the headmastership of the school's founder, Canon W. P. F. Morris and a quantification of their perspectives across time is one aspect of this current study.

A search of literature on communication of school culture within private schools did not reveal any instruments which would be appropriate to the school under investigation. The nature of this study – a case history of a particular school – would make it difficult to find an instrument which could be useful. Most instruments reviewed had characteristics that were inconsistent with the aims of this study. For example, the Organisational Climate Description Questionnaire (OCDQ) of Halpin and Croft (1963) was considered inappropriate because it emphases the organisational perspective of schools as an administrational structure rather than a place of human interaction. Moreover, doubts have been expressed as to the reliability and construct validity of this instrument (Kottkamp, Mulhern &

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Hoy, 1987), its appropriateness to Australian schools (Leavy, 1972; & Thomas & Slater, 1972), and its use with individuals as the unit of analysis when the school is the primary sampling unit (Dorman, 1994). The limited nature of the effects of communication between the members of the whole school community and the generalised view of school "climate" (see Chapter 2), also made this instrument unsuitable.

The School-Level Environment Questionnaire (SLEQ; Rentoul & Fraser, 1983; Fraser, 1994) was developed for Australian schools and contained dimensions involving relationships (Student Support and Affiliation), personal development through time (Professional Interest) and organisational function (Staff Freedom, Participatory Decision making, Innovation, Resource Adequacy and Work Pressure). However useful this instrument may be in measuring school environment (Dorman, 1994), it has its limitations in that it assesses the school environment and the role and relationships of teachers rather than the total school culture expressed by the school community. It also assess the present without reference to opinions on the development of the school environment through time. Whilst communication is an incidental part of the SLEQ, it is not a strong focus of the instrument. As with the OCDQ, the transferability of items from a school environment instrument to a school culture instrument is problematic.

Hansen's (1986) "School Culture Inventory" had a precise framework with a method of rating school cultures on responses to certain questions given to teachers. Whilst the idea of giving a numerical value for a school's culture based upon rating scales seems simplistic but useful, the concept of using only one sub-group of a school (i.e. its teachers) to define its culture seems suggests that this rating would have limited utility in the present comprehensive study of school culture. Furthermore, the questions within this inventory are directed towards teacher-oriented goals, aspirations and in language unfamiliar to other members of the school community.

Nusz (1987) developed an instrument for the measurement of organisational climate and leadership within a case study of one college. This instrument contained some useful items relating to communication, interpersonal relationships (such as decision-making, motivation, and job satisfaction) and organisational structure and superficially suggested a good model for adaptation. However, the subject of Nusz's study – an American community college – and the emphasis on the leadership effectiveness of its administration, did not render the instrument suitable for an Australian secondary school. Similarly, a study by Johnson, Ellett and Licata (1993) on the learning environment and organisational effectiveness in American secondary schools was rejected due to its emphasis on the staff and administration rather than the total school and the problems with applying an American study of many schools to a study of the culture of one.

Previous studies have concentrated on the role of staff (including the school administration) and the students. An instrument which involved all of the stakeholders in the school's culture was needed. At a presentation on devolution of State schools, Ewington (1993) outlined Australian research on the parental perceptions of school effectiveness. While his paper did suggest some useful research questions and summarised work to that date on school organisation and effectiveness, it did not provide information that would be useful in the context of the present study.

Because of the unique characteristics of the school under study, the specific nature of a school's culture (rather than the more general climate and environment), and the need to sample all past and present stakeholders, a new instrument for the study of the communication of school culture was developed. Chapter 4 provides details of this instrument's development and validation.

1.6 RESEARCH DESIGN

This section briefly describes the research design and structure of the study by discussing methodological principles, the overall design and the quantitative and qualitative data collection methods employed in the study. Full details of these methodological approaches are given in Chapter 3.

1.6.1 Methodological Principles

Three basic principles have been adopted in the research design of this study. First, literature and personal observations suggest that a school's culture involves the symbolic interaction of its members. Interactions in all forms of written and oral communication would have symbolic meaning which would be understood by members of this shared culture with interpretation being difficult for those outside the culture. Thus, true interpretation of many of the expressed meanings given in response to surveys and other data collection methods would also rely upon the researcher having the understanding of the insider-observer, that is, being an accepted member of the culture under study Stern & Karlof, 1996).

Second, the understanding of the nature of the school's culture is very personal and requires the opinions of a wide cross-section of the total school community. This sample includes all stakeholders in the school's culture – students, ex-students, parents and staff. Whilst there are some members of these sub-groups which have a biased view of the school, the use of a randomly selected sample should provide a set of shared elements of culture. Accordingly, survey techniques rather than observation would be the most appropriate research methodology.

Third, the total school community is too large for a practical and economic study to gauge the opinion of all of its members (estimated at over 9000 persons) so sampling techniques have to be employed in order that a manageable number of opinions are sought from a good cross-section of the total population.

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1.6.2 Overall Design of the Study and Data Collection

Although this research was essentially a case study of one Anglican school having unique characteristics, both qualitative and quantitative data-gathering techniques were employed. Qualitative techniques were necessary because of the personal nature of the social interactions which define part of a school's culture (Beare, caldwell & Millikan, 1990) and quantitative techniques were used to sample a wide range of opinion within a large school population. There were three distinct stages to the research program involving both qualitative and quantitative methods. The first stage consisted of an open format survey given to the whole school community to gauge general perceptions of school culture and its communication. This was followed by a specific questionnaire to a sample population from which a test instrument was developed. The third and last phase consisted of a small set of interviews with selected members of the school community to humanise the quantitative findings.

Initially, the exploratory survey was given to the entire school population of senior students, staff, ex-students and parents by way of a regular school bulletin posted to all of the school population. The purpose of this general publication was to determine which aspects of the school's culture and its communication warranted further investigation. Its purpose was to sensitise the researcher to the spectrum of opinion that the school community had about the nature of the school's culture and its communication.

This survey was followed by a specific survey to selected samples of the four main cohorts of the school population (viz. students, ex-students, staff and parents) in order to determine the main elements of the school's culture and how they have been communicated. The data from this survey were then used to construct an instrument to assess the school's culture and its communication using standard instrument design and validation techniques including factor analysis and internal consistency reliability were employed. This instrument was used to investigate the questions identified in Sections

1.2.2 of this chapter by quantitative methods. Although the development, validation and use of this instrument were major components of this study design, a minor post-survey interview phase with selected volunteers from each of the four groups in the main survey provided useful qualitative information. The purpose of this final phase was to explicate and amplify the quantitative results of the previous phase.

1.7 LIMITATIONS OF THE STUDY

The main limitation of this research at the Anglican Church Grammar School is that, like any case study, it emphasises description of a unique system without any generalisation to other schools or school systems. The study involves a large, independent boys' school which operates under the Anglican ethos. Specifically, the findings of this study would relate to this school alone. Another limitation is that some bias may occur because the researcher is part of the school community and may have pre-conceived ideas regarding possible findings.

The use of the same instrument without context-specific modifications in other schools would be unwise. However, the methodology of using a sensitising survey, followed by a main survey from which a test instrument could be developed would be useful in school cultural studies. While the instrument developed in this study applies only to the present school, follow-up studies in other schools using modified surveys could allow the development of a communication of school culture instrument which be applicable to a wider group of schools, such as large independent, church schools. Using a larger sample of schools, future research could lead to development of a school culture instrument for the Anglican systemic schools currently being founded.

1.8 OVERVIEW OF THESIS CHAPTERS

Apart from this introductory chapter, this thesis contains seven chapters. Chapter 2 gives a comprehensive review of the literature on two main areas which provide a contextual background to the study and also a developmental base for its methodology.

These main areas concern culture and communication. A minor section on organisational structures is also included as this area relates to both organisational culture and communication within organisations. The notion of school culture has developed from organisational culture and this in turn from the broader anthopological view of culture in society. Leadership within organisational culture and schools is also briefly discussed. Communication theory is explored briefly because of its importance as the interactive method by which symbols of the culture are passed from one member to another.

Chapter 3 outlines the research design, beginning with the explanation for the need for a philosophical framework for the study. For this study, the symbolic interactionist philosophy has been adopted. A brief overview of the considerations leading to the adoption of the research methodology is provided. Validity and reliability issues of the design are discussed.

Chapter 4 details the stages which led to the construction of the communication of school culture instrument from the main survey and shows how six scales were developed to answer the research questions which targeted comparisons between the main sub-groups of the school population (Research Questions 2f, 2g & 2h). Validation procedures are discussed and validation data are presented to justify various instrument design decisions.

Chapter 5 describes the analysis of data from both surveys. The results of the preliminary survey which was used to sensitise the researcher to the main perspectives of the school population were analysed using coding techniques of key words and phrases. The main survey data were analysed using descriptive statistical techniques and the communication of school culture instrument was analysed using inferential statistical techniques including multivariate analysis of variance. Transcripts of interview data were used to formulate responses to Research Questions 3a and 3b (see Section 1.2.2).

Chapter 6 discusses the results in terms of the research questions, focusing specifically on the nature of the elements of school culture, methods and networks of communication of school culture within the school community and communication to the wider public, and the comparisons using the communication of school culture instrument. The latter discussion focuses attention on the major differences of opinion between each of the four sub-groups within the school population (viz. ex-students, parents, staff & students), the perceptions of school culture through time from ex-students of different time periods, and of the differences in gender perspective of the adult school population.

Chapter 7 specifically answers each of the research questions, giving an explanation for each of the findings. From these findings, a total view of the nature of the school's culture is described. It provides the concluding remarks to this study, providing the implications which follow from the findings. Suggestions for the school community provide some guidelines for the enrichment and maintenance of the school's culture and some ideas for improvement in the school's communication of its culture are recommended. Implications and suggestions for further research that builds upon and extends the present research are discussed.

CHAPTER 2

SCHOOL CULTURE AND ITS COMMUNICATION

2.1 INTRODUCTION

This chapter reviews school culture and its communication by condensing some of the major findings from the literature on culture, communications and organisational structure. The literature suggests that school culture has developed from organisational culture in the corporate sector and that effective communication between members of the school community develops and promotes a strong school culture. The elements of a school's culture and their meaning should be viewed against the background of the school's organisational structure and its communication networks since it is the framework of the school's organisational structure which binds together the personal interactions of its people which develops and maintains the school's culture.

Schools are complex organisations. They are concerned with life, feeling and social depth of people, their personalities, relationships, interactions, values, behaviour and experiences of the people within the school (Whitaker, 1994). These are psychosocial dimensions which describe the complex interactions of all the people within the school community and which leave a lasting impression within the organisation well after these individuals have left. Studies of organisations have rarely distinguished organisational climate from organisational culture (Ouchi & Wilkins, 1990). The term "organisational climate" has come into general use as a metaphor for the distinctive characteristic (or set of characteristics) which describes the "life" or "personality" of the organisation (Owens, 1991). Culture is sometimes used to describe the social and symbolic aspects of the school whereas climate is used for the psychological aspects (Sergiovanni &

Starrett, 1993). Owens (1991) considers school climate to be a more general feature which is determined by the characteristics of the individuals (*Milieu*), the the surroundings (*Ecology*), psychosocial characteristics of the school community (*Culture*) and the organisational structure of the school. Beare, Caldwell and Millikan (1990) include aspects of the physical surroundings of the school as well as its psychosocial aspects and organisational structures as part of the school's culture and it is this model which has been adopted for this study.

Section 2.2 discusses organisational culture as a background to the concept of school culture, which is discussed in Section 2.3. Section 2.4 provides a brief overview of relevant literature on communication, both as a theoretical background and from practice within organisations and schools, so that the manner and style of the communication of the culture of the case study school can be explained.

2.2 ORGANISATIONAL CULTURE

The notion of culture has its beginning in the field of anthropology. Culture can be considered to be a complex relationship between many parts, both real and abstract. These may include the art, buildings, daily artifacts, morals, laws, customs, habits and other capabilities of members of the society. The basic nature of any culture was expressed through a group structure involving all of these diverse parts (Tylor, 1871). Taking this idea further, Malinowski (1922) and Radcliffe-Brown (1952) explored the structure and function of social institutions and how these were formed by human cooperation. Radcliffe-Brown in particular, saw culture in terms of a need for a distinctive system of beliefs and ceremonial practices which were to be carried out for the expression and survival of the community. The interaction between members of the community and the parts of the group's culture could be likened to a web or network (Geertz, 1973) which kept the society together by giving structure and facilitating communication while providing an interface to the outside world. The effective combination of several diverse cultural parts or elements, suggests the need for social order. Rules of social behaviour within a social group is also indicative of the culture of

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that group. Moreover, the relationships between the elements of the culture may be more important than the elements taken as separate physical parts. It is more a matter of meaning than fact (Levi-Strauss, 1976). Such a structural approach may overlap with that which takes the cognitive view that cultural meaning is derived from shared knowledge through the use of language (D'Andrade, 1984).

The anthropological view that a society passes on its meanings as well as its physical or structural components of culture can be further extended to the need for that culture to give some form to subjective experiences of its members. Consequently, culture can be perceived as an inherited system for shaping viewpoints, ideas and opinions rather than as simply a transmission of facts and rituals (Le Vine, 1984). In the 1980s, a new approach to the study of business organisation and management applied the metaphor of culture to the structure and function of corporate enterprise. Evolving from early organisational theories of the 1950's, there was a shift towards a cultural model using the terms and viewpoints of anthropology (Firth, 1951; Jacques, 1952). The large corporation could now be perceived as having its own cultural structure, values, symbolism, rituals, myths and heroes. The exponents of these new theories were able to probe and discuss the strengths and weaknesses of business in new terms which gave insight as to how the organisation functioned as a society with its own distinct culture rather than a mere production line of input and expected productivity. The most articulate advocates of the application of culture theory to the efficiency of organisations, leadership and the effective use of human resources within the business sector have been Bennis and Nanus (1985), Deal and Kennedy (1982), Kotter (1978), Peters and Waterman(1987), Schein (1985), Sergiovanni (1984, 1987a & 1996), Sergiovanni and Starratt (1993) and Waterman(1987). A review of the specific attributes of the theories expounded by these researchers is beyond the scope of this thesis.

2.2.1 Components of Organisational Culture

The literature often describes organisational culture by identifying several major components existing within corporations which are considered important to the corporation's culture as a whole. These components or elements are sometimes vague, with many elements such as written rules, values, histories, legends, myths, rituals, ceremonies, symbols, trademarks, slogans, jokes, stories, superstitions, awards, traditions, language, metaphor, dress, architecture and politics being used to describe an organisation's culture (Kelly, 1989). Attempts to categorise the elements of organisational culture have often involved classifications using a hierarchy of importance from the more physically visible artifacts at the bottom, ascending through perspectives and values to the higher level of shared assumptions (Hodgkinson, 1978; Lundberg, 1985; Sackman, 1991; Schein, 1985). Other than the physical artifacts of an organisation's culture, four elements which received considerable attention include values and beliefs; shared meanings; language and symbols; and myths, rituals and stories. As these elements are germane to the present study, they are discussed briefly below.

Values and Beliefs

Perhaps the most important component of an organisation's culture is its values and beliefs. These form the unifying principles which give a common direction to the group as a whole and to the behaviour of all who share in these values and beliefs (Deal & Kennedy, 1982). There seems to be a positive correlation between an organisation's common values and its vitality (Posner, Kouzes & Schmidt, 1985). While this positive relationship may be true in general terms, the expression of shared belief alone, especially in the form of company mottoes or politically-correct jargon and clichés, is not enough to guarantee forms of desirable behaviour. Adherence to the expressions of organisational values may predict what organisation members may say in most common situations but not necessarily how they behave (Argyris & Schon, 1974). Furthermore, if these beliefs and values have been artificially generated or imposed from any one

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power group within the organisation and are subject to frequent change, then the organisation tends to develop problems with its direction and staff (Schein, 1985; Staw, 1984).

Shared Meanings

The dangers of shallow or artificially imposed values can be further compounded if there is not a sharing of the meanings of these values as well (Hendrickson, 1989). The underlying assumptions which both control and reflect the behaviour of the members of the organisation and by which the total organisation operates often become, or at least are strongly influenced by, the stated values of the organisation. Within a false culture that is artificially contrived by espousing values which do not reflect the behaviour and process of the organisation, there is little shared meaning. Even within a sound organisational culture, the true meanings and assumptions of the group may not be explicit and stated beliefs may appear to be isolated from the reality of daily operations. In such a situation, there may be a need for an occasional re-affirmation of the group's values and an honest evaluation of the assumptions behind them (Wilkins, 1984).

Language and Symbols

Sharing the viewpoint of anthropologists, organisational culture theorists have noted the importance of language and symbols in developing, maintaining and promoting an organisation's culture. The means of language (i.e. what is said and how) is an important part of the perpetuation of myths and truths of past and present culture as well as being important in understanding the nature and progress of the culture (Deal & Kennedy, 1982; March 1984; Schein, 1985). In many ways, the *organisation's symbolism* (Pondy, 1983) is used to enhance and exceed the expression of the group's values using language. Symbolism gives meaning even when language is inadequate to express the higher values and deeper meanings of aspects of the organisation's culture. This may occur even when members of the group or outsiders share slightly different interpretations of the meanings of the symbols. Symbols appear to be common to

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organisational cultures (Bolman & Deal, 1984) and are used to enhance and remind those associated with the organisation of the explicit and implicit meanings of the organisation. Symbols are also used for these purposes in rituals, ceremonies, stories and aspects of general operation of the organisation such as in meetings, planning, training, evaluation and public relations. In some cases, the public may judge the organisation by its symbols and outward appearances rather than by its operations and shared meanings (Borman, 1984).

Myths, Rituals and Stories

The final component through which an organisation's culture may be defined is its myths, rituals and stories (Beare, Caldwell & Millikan, 1990). As with the anthropological source of the metaphor, these aspects are intrinsically bound to language, with the richness of each part depending upon the setting, personal motivation and mode of language used by parties involved. This component serves four major functions:- to stabilize the culture by giving it a depth or history; to socialize the members within the culture through the act of sharing the myths and stories; to reduce anxieties through this socializing process and by showing how past problems have been overcome by others with the organisation; and to convey messages to those outside of the culture in a more acceptable, informal manner (Bolman & Deal, 1984). Myths, based upon real or imaginary persons and events give a certain degree of magnitude which may challenge or motivate the individual to greater efforts. Myths also help to reinforce the ways and meanings of the organisation's culture and give some guidance through analogy. Rituals further support the reality of the organisation by adding more active participation by members in the symbolism and language of the organisation's culture. In turn, this reinforces the shared meanings, beliefs and sense of belonging to the group.

2.2.2 Leadership and Organisational Culture

If a organisational culture can be described in terms of the interrelationships between its people and its component elements, then there is scope to describe culture in terms of the dynamic forces due to the leadership of these people. While this study is more concerned with the identification and transmission of elements within a specific organisational culture of a school, the role and importance of the leader(s) within this context cannot be ignored. Researchers involved with organisational culture often place great emphasis on leadership and the leader's role in creating and moving the organisational culture to enhance the organisation's efficiency and productivity.

It has been suggested by Schein (1992) that culture focuses on differences in human experience and personality. As such, anthropologists have often overlapped their studies with those of psychologists (Malinowski, 1922, 1944; Kardiner 1939, 1945). The interest of psychology in the symbolic, linguistic, affective and motivational aspects of personality and of the interactions between different personalities has given a different point of view from which to observe culture (Le Vine, 1973; Schwartz, 1976, 1988; Spiro, 1987). Organisational culture theorists, notably Deal and Kennedy (1982), have suggested that culture is a set of values and that "heroes personify those values" (Deal & Kennedy, 1982, p.37). A less heroic definition of leadership might include the manipulative role of the leader within the culture or at least the more benign metaphor of the leader as the "coach" of the "teams" culture who guides the members of the organisation towards more productivity while maintaining some acceptable degree of mutual satisfaction between employer and employee. In stressing this guidance role of leaders, Vaill (1984) suggests that leadership is "that continuous stream of actions which have the effect of inducing clarity, consensus and commitment regarding the organisation's basic purpose" (p.91). Accordingly, leadership not only involves the personal qualities of the individual, but also his or her direction and control of the elements of organisational culture.

The founder of any organisation is a leader with the added cultural and expressive dimensions needed to create the framework of the organisation and the vision and strength to give it direction for the future (Pettigrew, 1979). Founders establish organisations with their own definitions, rules, roles and their vision, limited or large, which they can see at the time. The general theme of the creative, charismatic leader who can establish the organisation's philosophy and culture is common to many descriptions of organisational founders (Kanter, 1983; Ouchi & Price, 1978; Turner, 1971; Wilkof, 1982).

After the founder, his or her replacement must be able to retain the general mission statement and culture of the organisation while maintaining or improving the efficiency of the organisation. This is often a difficult time for organisations and their new leaders, as these leaders have to not only maintain the organisation's operations but also to learn the often complex web of the organisation's culture and become part of it. This task becomes even more difficult if the founder's influence on the organisation was the major factor in the group's culture to the extent that without the founder, there would be no organisation. In such a case, the second leader would have to re-structure the culture of the organisation in such a way that the positive aspects of the original vision were retained and new directions were introduced. Second generation leaders are often captives of their new organisation's culture and this may cause them to modify their leadership style to be congruent with the needs of their adoptive organisational culture (Sayre, 1986).

2.2.3 Organisational Culture and Communication

Lanuage and communication in general are important factors in describing an organisation's culture (Schein, 1985 & 1992). In some ways, viewing organisational culture from a communication context is viewing the sum total of ways of living, organising and communion built up in a group of persons and transmitted to newcomers by means of verbal and non-verbal communication (Borman, 1983). There seems to be two major functions of communication inherent in this point of view which

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relates directly to the culture of any organisation. First, communication within an organisation maintain or develop the culture within the structure of the organisation and between the long-standing and current members of the organisation that is, communicators serve to reinforce aspects of the culture or to apply these aspects to new situations. Second, communication is used to induct new members of the organisation into its culture by transmitting the elements of the culture through language and symbols. From this viewpoint, culture has been defined as:-

the body of solutions to external and internal problems that has worked consistently for a group and that is therefore taught to new members as the correct way to perceive, think about, and feel in relation to their problems (Schein, 1985).

A third function of organisational communication goes beyond Borman's (1983) definition. This function is to communicate the public side of the organisation's culture to the wider community beyond the physical limits of the organisation's structure. This is a vital for anyone concerned with the public relationship between the organisation and its potential clients. This especially holds true for schools which draw their new members regularly and in good quantity from the general society which they also claim to represent in terms of values and general culture. This organisation-community relationship may be complex with interrelationships occurring within the organisation and at the interface with the larger community.

This study proposes a simple model showing the relationships between an organisation's culture and the wider community of which it is a part (Figure 2.1). In this model, the organisation's culture is seen as a part of the wider community with communication links between itself and the community in which its identity is made clear to the general public through its public statements such as a corporate creed or mission statement as shown in Figure 2.1. New members of the organisation, coming from this wider community need to be inducted in the culture of the organisation through induction and training. The induction may be deliberate and planned, being supported by company training or it may be more informal due to personal observation

by the new members of the organisation's methods of operations and its symbols, rituals and social interactions with encultured staff. Good internal communication within the organisation ensures that the culture is maintained and reinforced and there is regular feedback as to the appropriateness of this culture though its two-way dealings with the wider community. Before reviewing in detail communication within organisations and its special importance to schools (see Section 2.4.), the following section reviews the concept of school culture.
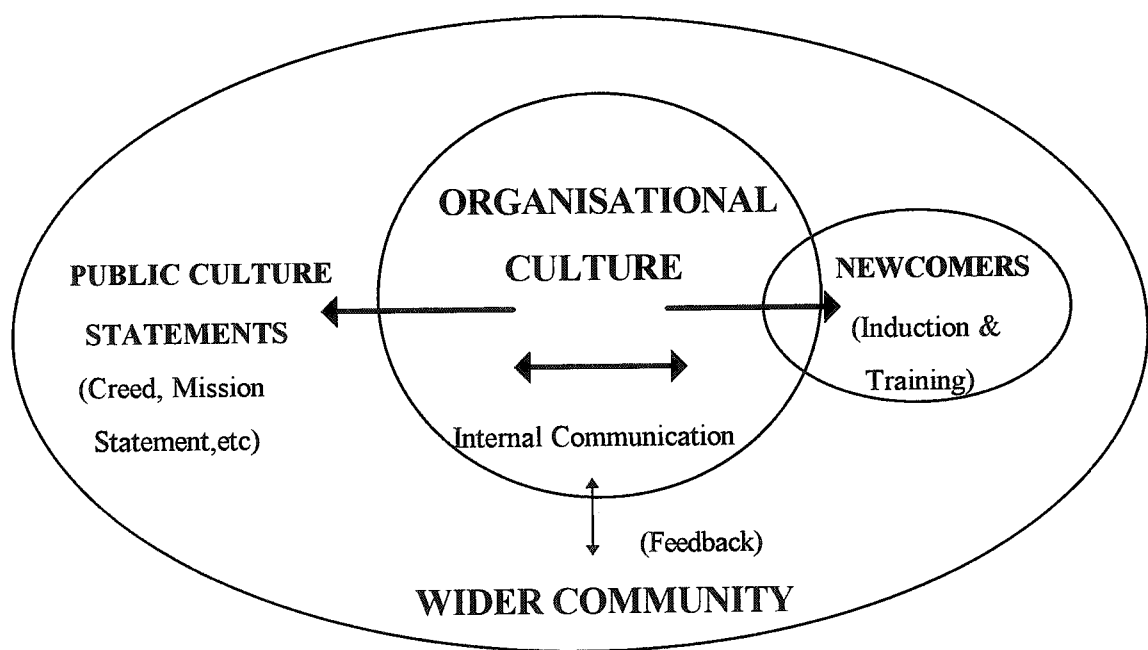
Figure. 2.1 A simplistic model for communication between an organisational culture and the wider community.

2.3 SCHOOL CULTURE

Recently, educators have applied the concept of culture to schools (Beare, Caldwell & Millikan, 1990; Fullan & Hargreaves, 1992; Hodgkinson, 1983; Macpherson, 1989; Sergiovanni, 1984; Sergiovanni & Starratt, 1993). Re-stated in general terms, but in a school context, school culture could be considered as:-

that social and phenomenological uniqueness of a particular organisational community and which comprises numerous intangible and symbolic elements (such as values, philosophies and ideologies)as well as those which are more tangible, and are given behavioural and visual expression (Beare, Caldwell & Millikan, 1990).

More specifically, a school's culture is:

the guiding beliefs and expectations evident in the way a school operates, particularly in reference to how people relate(or fail to relate) to each other. In simple terms, culture is the way we do things and relate to each other around here.

(Fullan & Hargreaves, 1992).

From these and other definitions, the metaphor of a school culture as the values, norms and beliefs expressed and intrinsically understood by the school community and those who perceive the community, becomes clear. A difficulty in determining a particular school's culture is the means by which these values, norms and beliefs are defined. Any conceptual framework which attempts to analyse a school's culture would need to assess both *tangible* elements which can be seen, felt and physically experienced, as well as the *intangible* elements which often can only be indirectly sampled. Hodgkinson (1983) provides a useful framework when discussing the values, assumptions and ideas involved with leadership in organisations such as schools, and suggests that these form the base of the organisation's culture. Furthermore, he suggests that these intangible determinants can be at several levels, ranging from the individual's concept of what is good (Affective level) to what is considered an ideal of the organisation (Principle level). Lundberg (1985) suggests that school culture exists in dimensions which may exist at four levels:- tangible behavioural and verbal artifacts (expressed in symbolic practices, ceremonies and using language); perspectives of people, (shared norms, rules and boundaries); *values* such the school's mission statement; and abstract assumptions which members of the school share and which are the basis for the other levels.

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The strength of a school's culture is seen in the degree to which the members of its community share its values and beliefs, the consistency of this ability to share and the desire of members of the school community to promote those manifestations of these beliefs which are part of the school's daily life (Caldwell & Spinks, 1992). The strength of the school's culture is also expressed in a belief in educational equity by fostering those educational practices which allow every student to develop to their full potential. In this study, the school under investigation expresses this ideal in terms of its motto "Alis Aquilae", which is translated as the wings of eagles, but is interpreted by the school's community as the high-flying spirit which one should attain through learning and Christian living. The strength and reinforcement of other conceptual manifestations include shared language in the common phrases which only members of the school would use ("finish hard!"), and the stories of past students and staff which may have developed into almost mythical proportions through time. Behavioural manifestations of strength include the pomp and visual displays of school pride and its domination of individual pride in the rituals and ceremonies of the school. These displays demonstrate the successes of the members of the school in a wide range of school activities such as academic attainment, sport, community involvement and wider cultural participation. Manifestations of the shared success are those visual features which usually display the school's wealth and greatness to the wider community outside of the school's shared culture. These may include the style and extent of the school buildings, the school grounds and facilities, and the displayed memorabilia and trophies.

2.3.1 A Model of School Culture

Beare, Caldwell and Millikan (1990) have outlined a conceptual framework for assessing and developing a school's culture showing many tangible and intangible elements of that culture (see Fig. 2.2). In their framework, the tangible expressions and symbolism of the school's culture interacts with the intangible foundations and with the wider community which has contacts with the school. The tangible elements, namely conceptual/verbal manifestations, behavioural manifestations and visual

Interaction
with the
Community

Tangible expressions
and symbolism

**Conceptual
intangible
foundations**
Values
Philosophy
Ideology

**Conceptual/verbal
manifestations**
1 Aims and objectives
2 Curriculum
3 Language
4 Metaphors
5 Organisational stories
6 Organisational heroes
7 Organisational structures

**Behavioural
manifestations**
12 Rituals
13 Ceremonies
14 Teaching & learning
15 Operational procedures
16 Rules & regulations,
   rewards & sanctions
17 Psychological & social
   supports
18 Parental & community
   interaction patterns

**Visual/*material*
manifestations
and symbolism**
8 Facilities &
   equipment
9 Artefacts &
   memorabilia
10 Crests & mottoes
11 Uniforms

Interaction
with the community

Figure. 2.2 Elements of school culture. (After Beare, Caldwell & Millikan, 1990: p.176)

manifestations and symbolism, are those elements which can be easily observed by the non-initiates of the school's culture in the usual operations and ceremonies of the school. Over time, interaction and initiation into the school's culture, the intangible, conceptual foundations of that culture, which are shared only by those who are part of the culture, would gradually become known. That is, by observing or becoming part of the school's tangible culture, one begin to accept the values, philosophies and ideology of the school. These values, philosophies and ideologies are manifested in a variety of ways (Caldwell & Spinks, 1992). Verbally, they are manifested in statements of the school's

aims and objectives, the usual daily working language of discourse, metaphors, and stories about the school and its heroes. They are also mainfested in the range of behaviours which occur within the rituals, ceremonies and daily operational procedures and staff interrelationships. These rituals, ceremonies and daily actions involve the facilities, equipment, artifacts, crests, mottoes and uniforms of the school. According to Beare *et al's* model (see Figure 2.2), these intangible values, philosophies and ideologies of the school's culture are shown within a broken circle to indicate that their meaning and presence are more subtle and less obvious to the uninitiated. It is important to stress that the three tangible manifestations of the school's culture could be equated to communication, actions and physical aspects of the school's culture. This model is the preferred framework of this thesis.

2.3.2 School Culture and Effectiveness

In the past, research into school culture has often linked school culture with effectiveness of its education programs and its standing within the community (Angus, 1995; Hoy & Miskel, 1991). These studies have often focused on schools as organisations with the leader as the instigator and developer (Turney, Hatton, Laws, Sinclair & Smith, 1992). Other research has investigated the collaborative effort of all staff involved in the school decision-making processes and has taken a wider viewpoint of the source of the school's culture and effectiveness (Leithwood, Begley & Cousins,

1994). While the role of the leaders of the school is important, the relationship between a school's culture and its effectiveness as an educational and social organisation is critical to the development and maintenance of the school's culture.

Within the Australian context, research on the effectiveness of schools has identified a number of common features which concern school culture. These include: a shared consensus on values and goals; evidence of clear, understandable short-range and long-range planning with the coordination of these plans through effective evaluation; and stability and continuity of key staff (Mulford, 1988). A sharing of values and goals which are both well-known and have well-understood meaning to all within the school is an important part of the intangible aspect of school culture (Beare et al., 1990) and by working towards these goals through a set of standards set by the values acceptable to all, the school maintains its culture and a good level of effectiveness. Having a set of well-developed planning strategies enables these goals to be reached. Monitoring and evaluation of the goals and the intrinsic standards set for their attainment relies upon an effective organisational structure and collaborate effort amongst all of the members of the school (Leithwood et al., 1994). This collaboration is enhanced if the staff is stable with a nucleus of teachers, administrators and support staff who have been at the school for a significant period of time and are able to communicate the shared cultural values and expectations to those who have recently joined. In effective schools, staff pursue collaborative goals and share with students high expectations in performance and behaviour within the school's cultural framework. There is an emphasis on action within areas where the school has achieved success and leadership and opportunities for development are shared. (Turney et al., 1992).

Thus, an excellent school places a high priority on empowering its staff, students, parents and the wider school community. This usually requires a high degree of personal and professional involvement in the acquisition of knowledge and skill, in the decision-making processes of the school, and the implementation of these decisions (Caldwell & Spinks, 1992). In a cultural sense, these values and beliefs which promote efficiency, equity and effectiveness are manifested in many of the tangible elements of

the school's culture. These elements include clearly written and stated school aims, rules and curriculum; a collaborative organisational structure with elected councils and open channels of communication; a rich history of school events, characters and stories of success and triumph, and the stability of well-loved buildings, grounds and artifacts.

2.3.3 School Culture and Leadership

The role leadership in school culture studies has received considerable attention in the literature (Beare *et al.*, 1990; Burbules, 1986; Sergiovanni, 1984, 1987a, 1987b; Sergiovanni & Starratt, 1993). The focus of the present study is the general nature of a school's culture and how it is communicated rather than the leadership of the school. Nevertheless, as discussed in Section 2.2.2., in any organisation the role of the its leaders cannot be ignored because of the vital part that they play in developing and guiding the official aspects of the organisational culture.

The leadership styles of principals vary greatly, but whatever their style, they will renegotiate the school's culture so that all groups within the school community will feel satisfied with educational outcomes (Turney, *et al.*, 1992). Within the framework of schools, principals seek to influence the organisational arrangements and the culture of their schools. They are in the best positions to do so because they are, to some extent, the custodians and managers of organisational meaning and its legitimacy (Angus, 1995). School culture is affected by the administrative process involved in learning and teaching and school leaders have a major part in shaping this culture through this process (Sergiovanni & Starratt, 1993).

A review of relevant studies of leadership and school culture in Australian schools suggests 10 important implications for school leaders who wish to run effective schools (Caldwell & Spinks, 1992). First, school leaders should be able to analyse and describe the culture of their school. This may be difficult for the new principal, but an understanding of the school's background, its rituals and ceremonies and observations of its personal interactions would be a good starting point in this analysis. The second

implication is that in creating and sustaining a culture of excellence, school leaders should be able to work with others within the school community to define elements of excellence which are relevant to their setting. A corresponding identification of the inconsistencies between these elements and the various manifestations of culture in their school and an active attempt to resolve these inconsistencies should occur. The underlying beliefs and values of the school should be reflected in a consistent manner in the various tangible manifestations of the school's culture. Third, the creation or the changing of a school's culture takes a long time. A strong school culture involves a strong shared commitment within the entire school community which usually involves a gradual development of ways of behaving, thinking and performing.

The fourth implication is that creating or sustaining a school's culture will be difficult in some settings. For example, a strong school culture would be difficult to maintain if the school community was fragmented in its view of what is best for the school. Fifth, school leaders should be able to take a holistic view of the school and the wider community and appreciate that the school's culture reflects this wider society. Sixth, the culture of an effective school should incorporate the need to manage change as the outside demands of education require a continued re-evaluation of curriculum and teaching methods. For example, recent changes in the organisational structure and curriculum of the school under investigation have utilised the progressive elements of the school's culture to encourage a new reform direction. The seventh implication is that while the development of a school culture requires high quality leadership, attention must also be given to the technical, human and educational aspects of leadership. That is, once the values and beliefs have been identified, the practical, day-to-day aspects of directing teachers and other staff in achieving these values must be coordinated by school leaders.

Eighth, facets of cultural leadership cannot be exercised effectively by one individual or perhaps even a small group in a leadership team. An effective school's culture will embrace as much of the school community and aspects of the school as possible. Ninth, school leaders should also be adept in the way that they manage symbols. The school's

icons, such as mottoes, emblems and colours are the visual statements which remind the school of the intangible values and beliefs which its members share. Leaders can reinforce or remind the school of these values when they use the school's cultural symbols in their language. Finally, leaders should have a sense of dramatic consciousness when exercising cultural leadership within their school. That is, a good leader will know when to use the symbolic language, the past tales of glory and the example of the school heroes within the daily operation of the school.

In this study, the perceptions of the members of the school community on school culture should also show how the role of the school's leaders have contributed to the development and maintenance of that culture. With leaders who have known and promoted the elements of the school's culture over time, these elements should be able to be identified by most of the school community. Over the historical development of the school from its foundation to the present day, the valued elements of the school's culture instituted by its founder should still be evident after several changes of leadership. A brief review of the foundations of the culture of the school under investigation is given in the next section.

2.3.4 The Historical Underpinnings of the School's Culture

From the very beginnings of the Anglican Church Grammar School, its founder, the Reverend W.P.F. Morris wanted to instill into his students the ideals of a good, balanced education fashioned with the quietly rugged, evangelical Christianity typical of one of his heroes, Charles Kingsley and of his own training at Trinity College, Cambridge (Morris, 1955). Near the end of his long term as Headmaster (1912-1946), Morris was able to reflect and summarize his philosophies and ideals about the school he had founded. These included:- faith in God, including Old Testament religion and morality, and from the New Testament the Christian way of life; the tradition of English national life; freedom of individual growth, spiritual values of character counting more than politics and the ambiguous loyalties of groups and parties; love of Australian soil; and the provision of a liberal education. Morris had witnessed the school grow

from one of private tuition of three boys to one of the best known private schools in Brisbane. He had witnessed many changes, not all to his liking nor in his control (Cole, 1986) but "Churchie" had become a great school. This was echoed by Mr. L.C. Robson at Speech Day, 1945:

> A great school, is a school which has developed a personality of its own. Such individuality grows slowly. It is a tender growth: it can be adversely affected very rapidly by weakness, or insincerity, or false ideals, and it can be cultivated, though slowly, to great vigour and scope. It is a product of the surroundings in which the school is set, of the type of boy who goes there, and the home from which he comes; and most of all, perhaps, the character and ideals of the men who have worked there (Morris, 1955, p.144).

This summary, above all, outlines the motivation behind this study in determining the current understanding of this personality, or culture and how it has and is being communicated within the school and to the wider public. This section has reviewed school culture and its elements. Because this thesis is concerned with the communication of school culture, the following section reviews relevant literature in this field.

2.4 COMMUNICATION AND SCHOOL CULTURE

The model adapted from Beare, Caldwell and Millikan (1990) would suggest that communication plays an important role in establishing and maintaining the culture of any school. Communication relates directly to culture through pathways within the organisational structure, the individual communication habits of its community (especially that fostered by the school leaders) and the modifications of these pathways and modes of communication by the limitations of the physical environment.

The term *communication* can be defined in many ways depending upon how it is to be used and "attempts to define it in terms which are universally applicable have been

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frustrated by the multifaceted nature of the process, which is characterised by subtlety, variety, and ubiquity" (Hoy & Miskel, 1982, p.291). It would be more pragmatic to consider a simple working definition and then devise specific models for appropriate situations or organisations. Lewis (1975) states simply that communication means "sharing messages, ideas or attitudes that produce a degree of understanding between a sender and a receiver" (p.5). From an organisational perspective, communication can be defined as "any process whereby decisional premises are transmitted from one member of the organisation to another" (Simon, 1957,p.154).

2.4.1 Models of Communication

To understand how school culture is passed between members of that culture, it is important to briefly define communication and to examine some of the models used to explain how it works. Defining communication in simple terms appears to be difficult, but it may be simplified if expressed in a visual form which reveals the elements, pathways and intent of the form of communication being used. Also, such models show systematic growth and relationships between various levels within a structured organisation. Simple models usually express communication in terms of a one-way path via a medium (Lasswell, 1948) which sometimes are affected by external interruption or "noise" (Shannon & Weaver, 1949). Later models (Weiner, 1948; Berlo, 1960) introduced additional elements such as encoding, decoding and feedback which allowed a more realistic two-way model. Encoding involves the personal selection of medium, popular idiom, attitude and manner which is used to convey the message. Decoding is the reverse effect whereby the receiver processes the message within its medium and uses whatever knowledge, customs, personal attitudes and feelings available to understand the meaning of the message. Feedback is that return message, intentionally given or otherwise, which conveys to the original sender the idea that the message as encoded or not has been received. In the Contextual Model (Schramm, 1954), background or context of the communication is also held to be important because individuals use their own internal context, that is, their ideographic fields of experiences, when encoding and decoding signals. Andersen (1971) also

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stresses the importance of the external context of the communication processes, that is the social and cultural environment in which the communication is taking place. These contextual factors, coming from both sender and receiver, would greatly affect the ability for the message to be clearly understood and may form part of the "noise" factor. This can be represented by Figure 2.3.

These simple models are not meant to be exemplar paradigms for all forms of communication within all social situations. They can, however, provide a working basis for most forms of communication which are to be examined in this study. There is also a time factor which limits the use of the feedback models. Some forms of
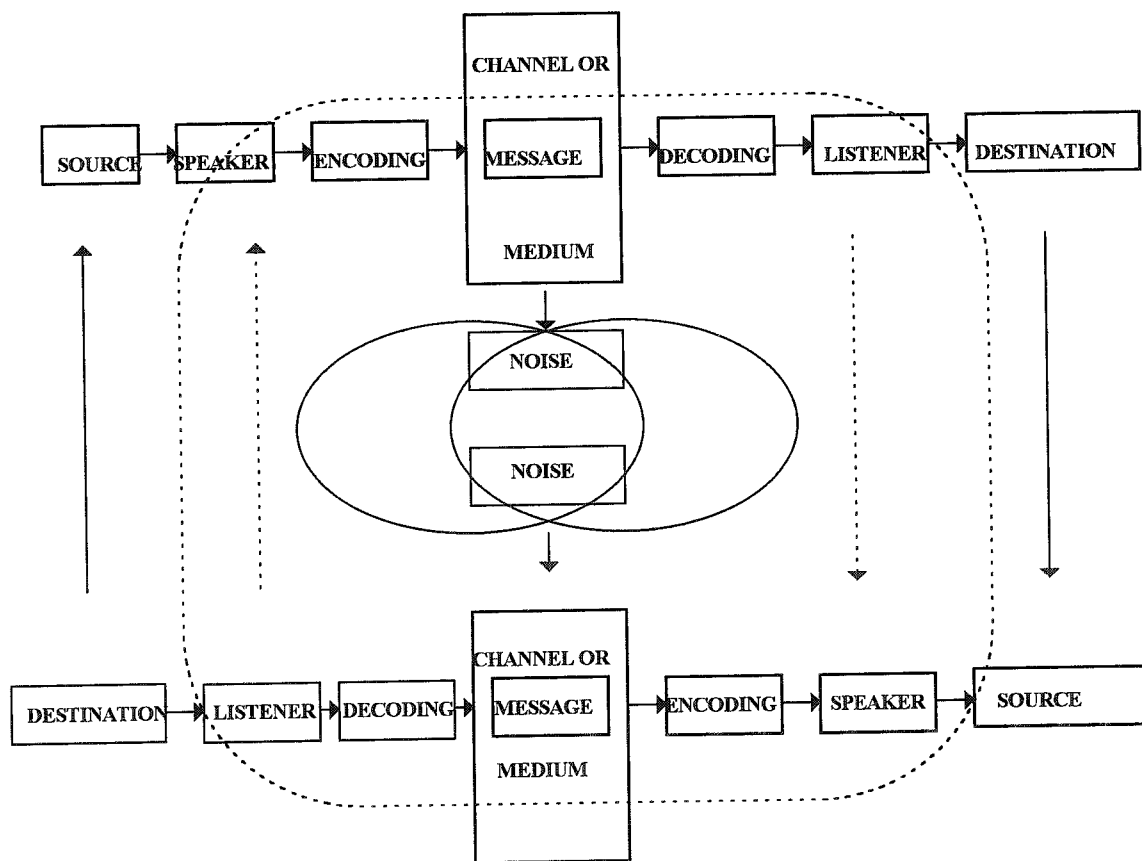
Figure. 2.3 Model of communication after Schram, 1954 and Anderson, 1971

(cited in Lysaught, 1984: p.108)

communication, such as the "office memo", do not allow for instantaneous feedback. This may come eventually or not at all depending upon the pathways of communication within the framework of the organisation.

Within this study, a background in communication theory was necessary for both an understanding of the way in which elements of school culture can be passed from one person or group to another and as a guide in developing the instruments within the data collection phase. This is of particular importance in the construction of survey and interview questions so that there would be less confusion of interpretation through personal encoding and decoding.

2.4.2 Communication Within Organisational Structures

This thesis focuses on the psychosocial aspects of the school rather than its formal structural organisation, however in many circumstances, the two broad categories of structure and culture are difficult to separate because schools have a strong cultural thread running through their formalised structure. Some of the particular aspects of the formal organisational models presented here have a strong influence on the cultural connotations within the school and will determine the communication pathways which develop between individuals and groups within the school.

Organisations can be described in terms of ideals or characteristics which should be typical of the perfect bureaucracy. A hierarchical model (Weber, 1947) shows pattern of authority having well-defined levels of positions with distinct and limited pathways of communication, usually in one direction from the head position down to the line of operation (see Figure 2.4). Tasks are sub-divided with a high degree of specialisation with "legal authority" (Weber, 1947) being vested in the specialised operator. Authority is legitimised only if there is adherence to the directives given from the higher authority. This pyramidal model of the ideal bureaucracy outlines the organisational structure necessary to give rational decision-making, efficient administration and maximum productivity. Many of the aspects outlined in Weber's (1947) theory can be seen in

organisations including schools. Certainly the positions of staff and students are well defined and official duties and powers of authority are known and exercised. With some variation, the hierarchical structure from the school board, through the headmaster, other senior administrators, heads of faculty, heads of departments and teachers is closely maintained, with adherence to the rules and regulations and standard procedures of the teaching profession, government and the school and within a well-defined structure emphasising the need for discipline. While the school under investigation has a broader organisational strucure (shown in Figure 2.7), the characteristics of a hierarchical system as described above can be identified.
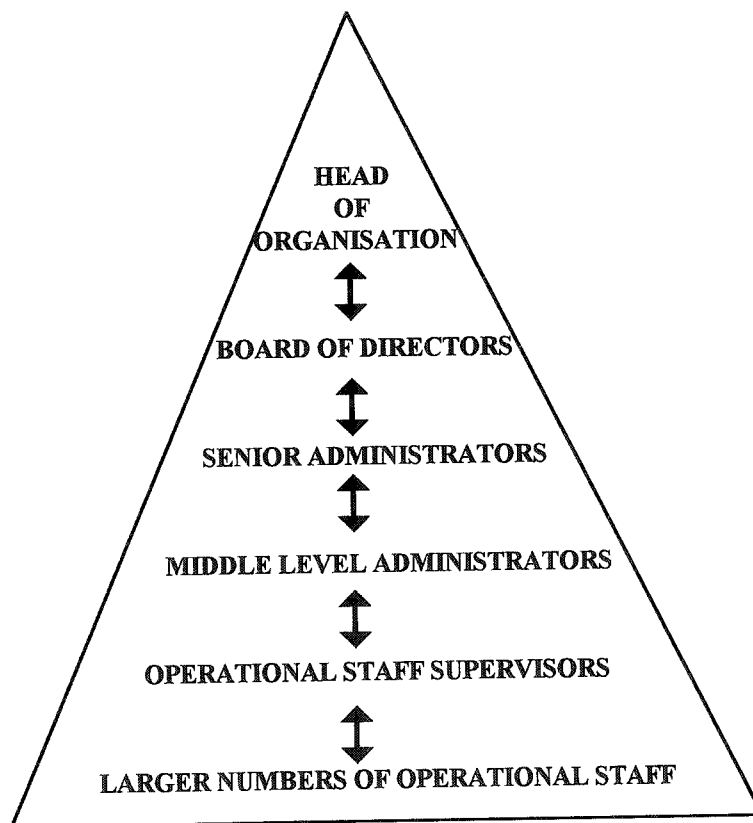
Figure. 2.4 A pyramid of organisational hierarchy (after Weber, 1947)

Instead of viewing the organisation in terms of its bureaucratic structure, it often is more useful to look at an organisation in terms of how it functions as a social entity. Each part of the organisation can be observed as a functioning organ of the larger

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organisation. According to Likert's *Linking Pin Theory* (1961), groups within an organisation may be linked together by supervisors who are members of two groups. Each supervisor is both a leader of a lower echelon group and a member of a higher-level group. In this manner, a group-to-group relationship is established throughout the organisation's structure. This arrangement fosters an upward-thinking orientation, supervisory influence and the importance of group dynamics in decision-making. This model still retains the hierarchical structure of the classical bureaucratic organisation and that there is still a tendency for such systems to concentrate on downward movement of messages from the higher authorities (Luthans, 1973). While this may be true in many authoritarian bureaucracies where communication are only shared between management and major supervisors, in other linked systems the slowness in group decision-making and cooperation typical of these systems may be balanced by the effects of worker participation provided that the lines of lateral and vertical communication are good.

Within the school under investigation, the semi-autonomous activities and strong social cohesion of the school subject faculties are analogous to the sub-groups in the Linking Pin model. To understand how the school culture is communicated, it is necessary to recognise that culture is communicated within each faculty, sometimes specifically but usually more generally. For example, members of the science faculty will have their heroes, myths and stories which are different to other faculties, but all faculties will communicate the general aspects of the elements of the school's culture. Students as well as staff are involved in intra-faculty communication through the teaching act. Communication links within and between faculties and between them and other levels of the organisational structure are the main pathways by which the culture is passed within the school under investigation and will be investigated by Research questions 2a and 2b. More general pathways of communication linking other sub-groups of the wider school community (viz. Parents, ex-students, staff & students) is the subject of research questions 2c, 2d and 2e.

Taken independently, the effect of social interaction within the organisation is most important in understanding the dynamics of the organisation and communication in all of its many forms is the most dynamic essence of the organisation (Katz & Kahn, 1966). Important group dynamic factors such as influence, cooperation, social contagion or imitation and leadership within the organisation can be seen as a function of interpersonal communication. This need for a high degree of interpersonal communication often requires the introduction of restrictions or guides by which random communication may be channeled so that the effects of this communication can be used to obtain the goals of the organisation. Often the development of an organisation by be too rapid causing problems within its society as growth outstrips the ability of the members of the organisation to cope. Such situations associated with rapid change and the "throw-away" mentality of society which may be developed from this inability to cope is sometimes seen as leading to the destruction of the bureaucratic organisation (Bennis, 1966; Toffler, 1970). Some of the expressed views of staff and parents within the school under investigation suggested that the rapid development of the school over the last decade may have produced some of the their perceptions of loss in school spirit in particular and major aspects of the school culture in general. In part, this study briefly examines whether there has been a change in school culture over time (Research Question 2g)

Organisational theory is useful when analysing specific forms of real organisations such as schools. The uniqueness of an organisation may mean that no one theory will match its structure, but at least common elements can be discerned and the consequences from theory testing can be applied. Within the school, where some form of rigid structure and rules of formal communication have been the norm for a considerable time, it would be relatively easy to ignore the role of social interaction and informal communication in the establishment of a happy and efficient operation with a rich culture. Both formal and informal forms of communication exist within the school under investigation, the former is associated with the formal organisational structure and administration of the school, and the latter with the social interactions between members of the school community. Research Questions 3a and 3b investigate

subjective aspects of formal and informal communication and these styles are briefly reviewed in Sections 2.4.3 and 2.4.4.

2.4.3 Formal Communication Within Organisations

Organisational theorists, especially those proposing behavioural and social models, acknowledge communication as the main framework for any organisation. Communication methods, both written and oral, are essential to the attainment of an organisation's goals as well as the main source of problems within the organisation (Barnard, 1938). Communication pathways can be also either formal or informal. Within the classical organisational structure, formal communication tends to be imposed from above upon other members of the organisation. Informal pathways, sometimes referred to as *networks*, often operate across formal channels but are less predictable, subject to change, and tend to have come about spontaneously through personal contact (Roodman & Roodman, 1973).

Authority can also be equated with good communication. Any rejection of any form of communication from above has been seen as a rejection of the superior's authority, whether intentional or otherwise. Over half a century ago, Mayo (1945) asserted that the incapacity to communicate effectively was the outstanding defect that civilisation faced. In organisations, as in wider society, most of the interactions between individuals are communicative acts and that communication was the very essence of an organisation (Katz & Kahn, 1966). The importance of communication in the social and formal aspects of the organisation has been readily accepted (Pace, 1983).

Institutions can be evaluated by examining their organisational structure because many institutions, especially schools, operate as bureaucracies and can be easily examined in terms of their structural and functional sub-divisions. These sub-divisions may be considered as *communication units* (Pace,1983), which may be individuals or groups of individuals who have the same reasons for communication and communicate similar messages. Pace defines the structure produced by these units and the pathways between

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them as *organisational communication* . The outline plan of any organisation is usually the outline of its organisation communication system, and this is what is often used as a model for that particular organisation. For most schools, the formal organisation communication system is very close to the classical bureaucratic model shown in Figure 2.4.

The direction of flow of messages between each communication unit is important when analysing any organisation communication system as it can suggest a measure of the overall efficiency of the organisation. Regular two-way passage, for example, would suggest that the organisation has good communication, whereas a one-way mode with many messages or too few may suggest that the organisation does not operate smoothly. Communication pathways within the organisation can be downward, upward or lateral. Downward communication occurs when information flows from a higher authority to a lower one. This may not simply be a message from a superior to an inferior, but, within a complex organisation such as a school or large company, it may mean a passage through several management levels before the message actually reaches the operational group. Downward communication usually defines the task, provides a rationale for each task, outlines organisational policies, provides for employee supervision and outlines the mission of the company (Katz & Kahn, 1966).

Upward communication is the flow of information from subordinates to superiors. This communication may be for the purpose of passing required data or information from where it is gathered, or it may be a request to the superior for information or material. Upward communication also provides feedback to management as to the efficiency and well-being of their subordinates. The upward communication from one sub-division of the organisation may be a necessary part of a total passage of information to the point where it can be assembled into more meaningful information or put to the organisation's purpose. Lateral communication refers to the passage of information across the vertical structure of the organisation. This may be intra-unit communication or cross-channel communication. Intra-unit lateral communication refers to the transfer of messages between individuals (or even sub-groups) within a

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particular work unit such as a school faculty. Cross-channel communication occurs laterally between different work units or groups which are at the same level within the organisation (Pace, 1983). For example, it may be between several subject faculties within a secondary school.

Within the school under investigation, formal pathways of communication generally flow in two-directions vertically between the administration and staff and students. There is also a strong lateral flow of formal communication between the different sub-groups of the school community (viz. staff, students, ex-students and parents). This flow varies between different groups, with the strongest contact being between students and teachers and teachers and parents. The role of the formal pathways in the communication of the school's culture forms a major part of this research.

2.4.4 Informal Communication Within Organisations

Informal communication usually occurs between individuals or very small groups sharing common social beliefs called *Cliques* (Farace, Monge & Russell, 1977), and so it is a very personal form of communication. The pathways of communication between these individuals or groups are called networks (Roodman & Roodman, 1973). Networks usually form spontaneously from social interaction rather than by deliberate organisational structure as in the case of formal communication pathways. In many cases, the informal networks may cut across formal pathways or form as communication patterns having little relationship to the formal structure.

Networks are usually less stable than formal pathways and are subject to change and some degree of inaccuracy, as in the grapevine approach (Pace, 1983). Unlike the grapevine method by which information is spread outwards through an infinite cluster of branches, most informal communication networks contain various smaller and distinct patterns. These include:- the serial (or chain) form; the wheel; the circle; and the all-channel form (see Figure 2.5).

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In most organisations the simple chain by which a message is passed from one individual to the next by a series of independent one-to-one contacts is the "essential, inevitable form of communication in organisations"(Haney, 1962, p.150). Small-group studies in communication, notably those of Bavelas (1950), Bavelas and Barrett (1951),
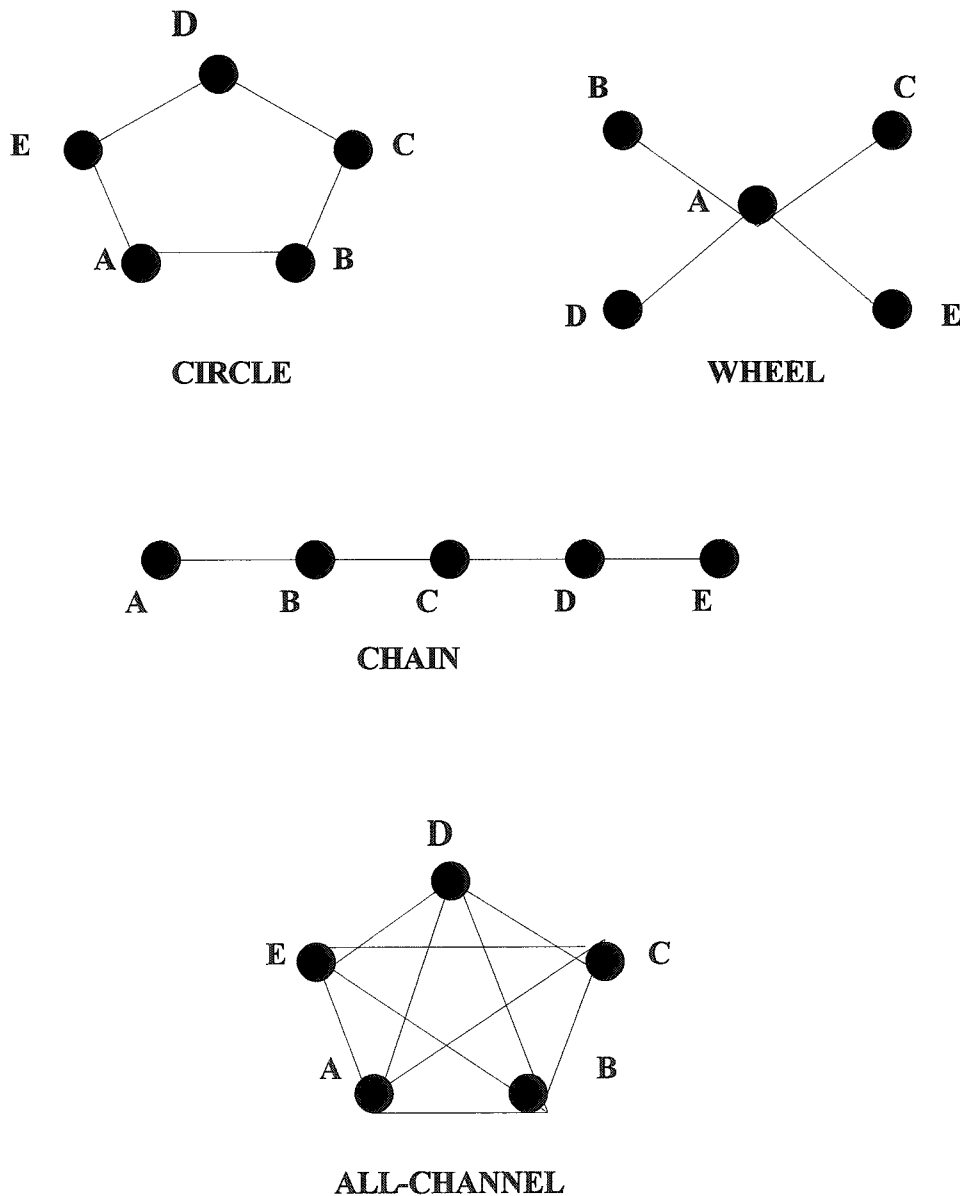
Figure. 2.5 Informal Communication Networks. (After Roodman & Roodman, 1973; p.120)

Burges (1969), Leavitt (1951), and Shaw (1956, 1958) suggest that the circle pattern is superior to that of the wheel. In the circle, information is relayed from one individual to the next until the message finally returns to the originator. An informal faculty

memo may be of this type. It would contain the addresses of all personnel to whom the message should go and most likely the order of its delivery. The return of the memo gives the originator an idea of the completeness of the communication task. The wheel, on the other hand, is used when the originator of the message holds a central position; communication is outwards to individuals who may be completely independent of each other. If communication is two-way, messages will flow independently back to the originator. The all-channel network involves cross-communication between all members of the group so that everyone has personal contact with every other member.

Within communication networks, individuals, through positional roles within the organisation or their own personality and personal communication skills, take on various roles (see Figure 2.6). These roles may be within an identifiable group which shares more than half of its time communicating with each other – a clique – or between other groups or individuals. Some members of the clique may spend less time communicating with other members. These are termed *isolates* (Pace, 1983); and while this is only a relative term, depending upon the nature of the group, most isolates generally are less secure than the others of the clique, have less motivation and are usually unwilling to pass on information (Goldhaber, 1979). Sometimes a clique member has contact with another clique and becomes a *bridge* between these two groups. Farace, Monge and Russell (1977) suggest that distortion of messages between cliques occurs as more reliance is placed upon bridges than on direct contact.

When two or more cliques communicate together they may do so through a liaison who is not a member of any of the cliques but who can tie many such groups within the organisation together. If the liaison is efficient, communication within the organisation are expedited; however, the liaison becomes a bottleneck if they are unable to effectively transfer messages (Ross & Harary, 1955). A *gatekeeper* is a person within the communication network who has the ability, by virtue of their position within the network (position or power), to pass messages or not. Thus, within the chain network, any member can be a gatekeeper because the message must pass through everyone.

GATEKEEPER

- an individual who is located in a communication structure so as to control the messages flowing through a communication channel
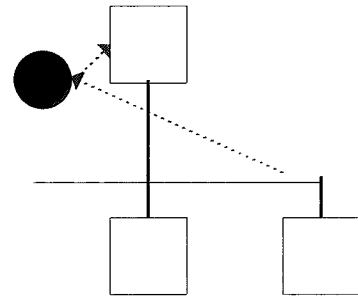
LIAISON

-an individual who interpersonally connects two or more cliques within a system, without himself belonging to any clique.
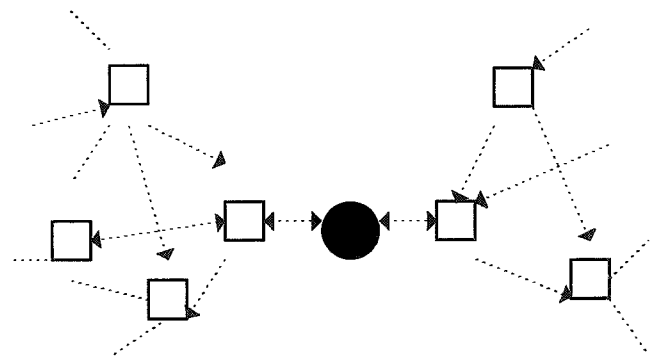
OPINION LEADERSHIP

- an individual able to informally influence other individuals' attitudes or overt behaviour with relative frequency.
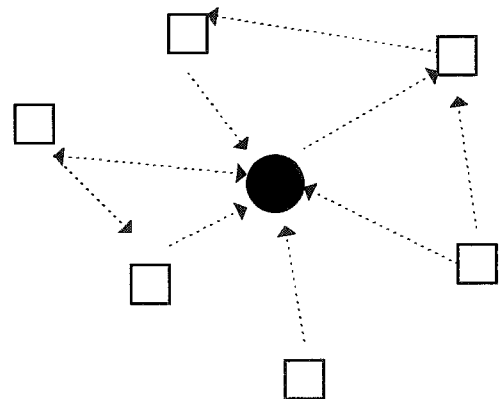
COSMOPOLITE

-an individual who has a relatively high degree of communication with the system's environment.
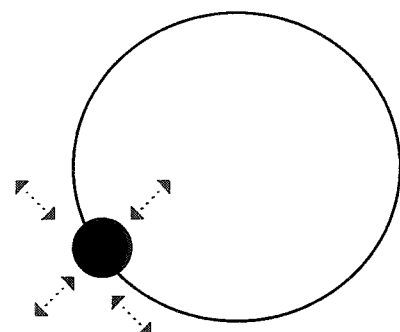
Figure 2.6   Informal network roles (After Roodman & Roodman, 1973: P.133)

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The head of any sub-section within the organisation could be a gatekeeper if they can veto any decisions which are directed up or down. An efficient gatekeeper, such as a good personal secretary, is able to pass on important information while screening the less important trivia. An *opinion leader* is one within the network who can lead or change opinion. They may not necessarily be in a position of power but are able to persuade other members of the group. Usually, opinion leaders are well informed and are respected as having good judgment. Within the school situations, older teachers who have been at the school for a considerable time often are regarded as opinion leaders. The last role found within communication networks is the *cosmopolite*. These are individuals who have extensive experience or contacts outside of the organisation and thus can provide information and advice on matters usually outside of the range of the normal individual within the organisation.

Each of these roles plays a vital part within the communication network of the organisation, both in the direction of communication and the effectiveness of message transfer. These roles increase in importance as the organisation relies more on its informal communication networks and less on its formal communication systems between positions. Within the school under investigation, much of the daily information about social interaction, stories about past and present staff and students, and a host of other rich, aspects of the elements of the school's culture are passed on through informal networks and by people assuming different pathway roles. This study briefly examines the role of these informal networks in the communication of the school's culture.

2.4.5 Communication and Structure in Schools

As organisations, schools seem to follow traditional patterns of structure and are able to function because they "emphasize concepts such as authority, a clear-cut hierarchy with centralized control, a division of functions and responsibilities, and orderly channels of communication" (Owens, 1970). The traditions established in the nineteenth century (especially by Arnold at the Rugby School in the United Kingdom)

and adapted to their modern Australian settings often give a similar (if not more complex) pyramidal organisational structure. A simplified view of the organisational structure of the school under study is shown in Figure 2.7. This private school model only shows the major communication links in the hierarchy and the commercial aspects of the school involving the financial and maintenance staff and their lines of responsibility. The model of the organisational structure of the school under investigation shows a hierarchical plan with delegation of authority from the School Council through the headmaster and other senior administrators to staff and then students. With realistic goals, well-defined job specifications for each individuals, adequate resources, good communication and strong guidance, such bureaucratic systems do work; as many famous schools can testify (Sherrington, Petersen, & Brice, 1988). However, their complex structure and emphasis on a hierarchical set of procedures often reduce good communication and may allow the loss in the beliefs which were considered important when the school was founded. Improvements and change to poor practices are also made difficult by the rigidity of such an organisational structure.

The degree of centralisation is critical to the effectiveness of communication in school systems (Porter & Roberts 1976). When the system is strongly centralised, only those in the higher levels of the hierarchy are able to gather most of the information. When de-centralised, the information gathering process is spread more evenly with subordinates. Centralised structures allow for more effective communication when the tasks are relatively simple, but when they become more complex, the de-centralised structure appears to work best (Hoy & Miskel, 1982). The shape of the school 's organisational structure will also affect the communication. The hierarchy may be arranged as a vertical structure (see Figure 2.4), having many subsidiary administrators in the line structure below the headmaster, or it may be flat, with fewer vertical levels but with a wider range of equal sub-departments. Compared to the typical business organisation, schools have relatively flat organisational structure (Kusimo & Erlandson, 1983). This means that there is often little communication between teachers and with
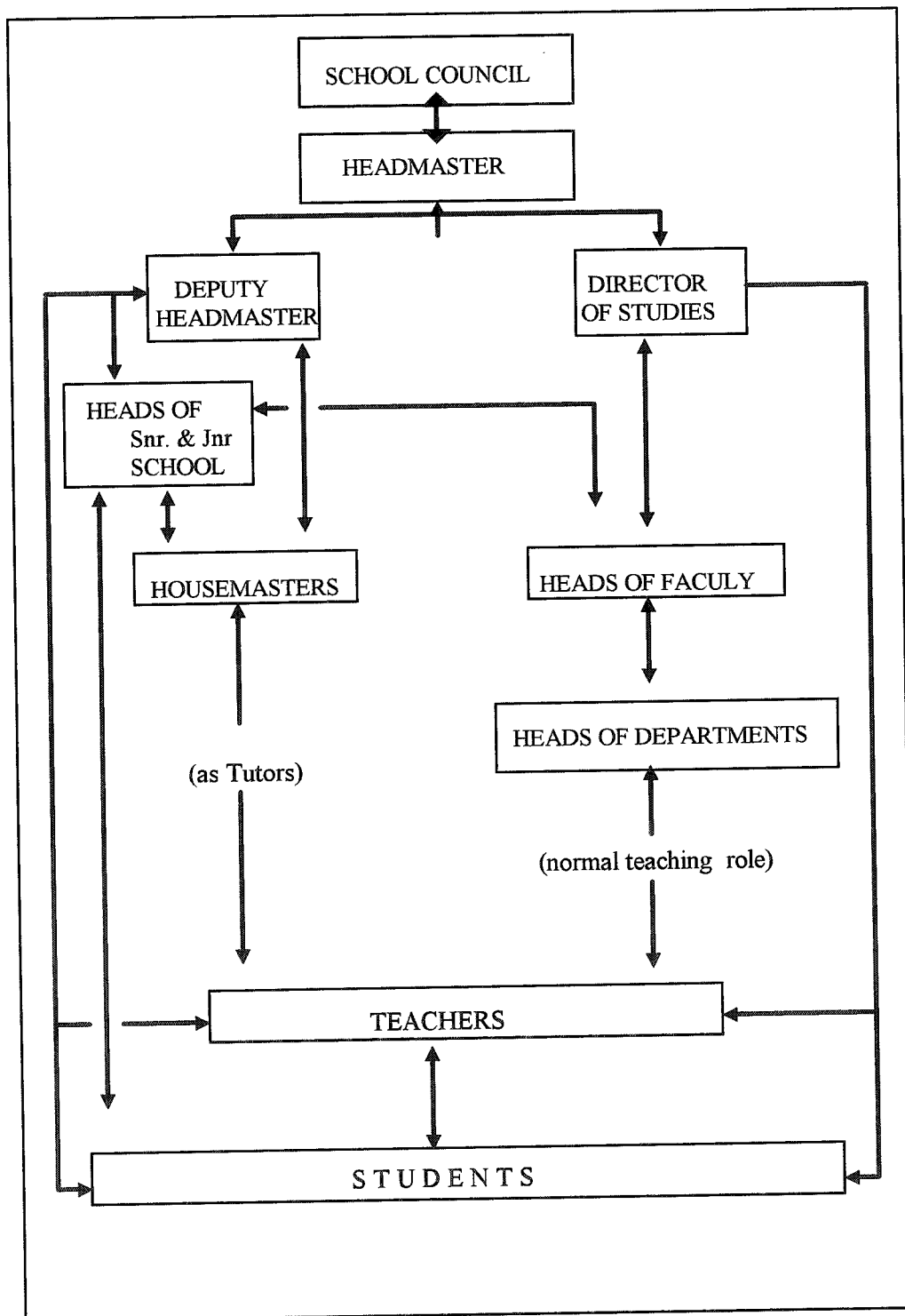
Figure. 2.7. A Simplified Structure Of A Typical Private School

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the higher levels of administration. Downward communication is the dominant pathway, being in the form of memos, directives and meeting agendas and these are seldom effective (Kusimo & Erlandson, 1983). Often, upward communication is on a personal "face-to-face" level, but this is time consuming and may run into a bottleneck if the intermediary cannot or will not pass on the message as required or in time. Communication seems to be directed rather to the means of education than to the prime function of instructing students, that is, how it is carried out as seen in work programmes, lesson plans and so forth, than to what actually happens in class.

Information technology, such as electronic mail, will enhance communication within the school organisation but only if it is used effectively. If the school structure is a very flat one, then there will be greater emphasis placed on technology to communicate between relatively isolated groups (e.g. between subject faculties). Informal networks usually develop in schools to overcome deficiencies in the formal pathways. Teachers are like other workers in that they evolve an informal system at work which is in response to a formal organisational system (Bruckerhoff, 1985).

When the formal system of communication appears to be slow, clogged with paperwork or simply not working, teachers will, like their counterparts in other organisations, develop their own networks of communication. One fact that has been frequently observed by researchers and by participants in organisational studies, is that people who have organised themselves into small, informal groups tend to develop an understanding of, and reach agreement on, issues very quickly (Litterer, 1969). This informal counter-organisation occurs at all levels within the formal structure of the school (Hoy & Miskel, 1982).

Much of the interpersonal communication in the informal network is by conversation in small groups, often only between two people (Bredeson, 1987; Kusimo & Erlandson, 1983; Owens, 1970; Sinclair, 1982). Bredeson (1987) reported that approximately 73% of elementary school principals in his study preferred to use "dyadic verbal interactions" (i.e. talking face-to-face with another person) for communicating with

their staff. Despite the fact that written communication might have been appropriate, the face-to-face approach was seen as giving instant feedback and avoiding distortion through misinterpretation and serial transmission through a subordinate. These conversations were also preferred for social contact and re-enforcement of image. Certainly, the effectiveness of the personal conversation will be moderated by the personalities, interests and points of view of both parties. There is also a reluctance for subordinates to talk to superiors. Tisher, Fyfield and Taylor (1978) and Reed (1986) surveyed principals and new teachers on the ease of managing various tasks within the school. While all rated "communicating with colleagues" as very easy, there were low levels of support for ease of communicating with the principal or Deputy Principal (Reed, 1986). This supports the view from general communication studies that subordinates are reluctant to communicate with superiors.

2.5 CONCLUSION

This chapter has reviewed relevant literature pertaining to this study of the communication of school culture in one Anglican secondary school. While Sections 2.2 and 2.3 focused on organisational structure and school culture respectively, Section 2.4 provided a theoretical base for the understanding of how this culture is communicated within organisations.

School culture is shared meanings and ways by which the members of the school undertake their respective tasks and relate to each other. Within an effective school, the culture is rich in so much as its members hold a very common stance as to what should happen there and why. The ways and meanings of the culture are clearly understood and there are well-established lines of communication. The roles of every member within the school community are well-understood by all and the leaders of the school maintain and encourage those successful values and encourage change for those which are not successful. Within the complex psychosocial framework of the school's organisation, language and symbolism are used to convey the shared beliefs of the culture. Members of this culture perform various tasks within the communication

network by passing on or modifying meaning. In time, the culture becomes a product of this shared meaning and of the actions and examples of the people who work and bring success to the school. Given this background, it is now appropriate to describe the methodology adopted in the present study. This is the focus of the following chapter.

CHAPTER 3

METHODOLOGY

3.1 INTRODUCTION

This chapter discusses the important methodological issues of the present study and details the steps taken in choosing the research design. A previous study suggested that there was a shared school culture between the students and the staff (Chittenden, 1993) but did not describe the nature of this culture nor the role of the rest of the school community. The current study seeks to identify the elements of the school's culture and the ways that these are communicated within the school and to the wider community.

The psychosocial nature of this case study, involving the complex relationships between members of the school community, required a philosophical perspective which would assist in the interpretation of these relationships. Moreover, the unique characteristics of the school's culture meant that this interpretation would have to be done within language and meanings of this culture. The literature suggests that a symbolic interactionist approach would be the most appropriate philosophy to adopt for this study because it examines relationships in terms of the symbolism used within communicating and negotiating meaning (Blumer, 1969). With such a large and diverse range of likely interaction and opinion, a multi-phase approach to data collection would be necessary. Accordingly, this research consists of a three phase approach involving first, a preliminary survey to sensitize the researcher to overall opinion and beliefs; second, a main survey with a rating-scale format to sample a larger population; and third, a set of interviews from representatives of the total school population to humanise the statistical findings of the quantitative first and second phases. A set of scales was developed from the main survey to explore the complex relationships

between sub-groups (viz. students, ex-students, parents and staff), to compare gender perspectives of the adult community in the school, and to investigate if school culture perceptions of ex-students of different time periods were different. Section 3.2 explains the need for the philosophical framework of the methodology while section 3.3 outlines the methodology and its underlying assumptions.

3.2 THE CONCEPTUAL FRAMEWORK OF THE STUDY

3.2.1 The Need for a Framework.

This study attempts to describe the nature and development of culture and the role of personal communication in this development against the background of the school's organisational structure. Because the main descriptors of a culture are generated from its language, rituals, rules, symbols and their underlying meanings as well as the social behaviours shared by tacit agreement between its members, a wholly positivist approach would be too simplistic in its methodology because of its limitations in describing the meaning of human relationships. While initial review of the elements of the school's culture can be surveyed with a degree of objectivity, this represents only a superficial aspect of the nature of the school's culture; the authentic nature of which can only be determined by the social interaction and subjective analysis of the shared meanings of the members of the school's community, both past and present (Blumer, 1969).

The research questions suggest a need for subjectivity in exploring the intangible as well as the intangible aspects of human relationships, in terms of the school's culture, its structure and the web of communication within it. While humanist tradition suggests the need for a subjective, interpretive approach to the study of the social interactions and communication involved in an organisation's culture (Cohen & Manion, 1989; Jacobs, 1987; Macpherson, 1991), the separate experiences and psychological motives of the individuals typical of phenomenological epistemology (Husserl, 1952; Merleau-Ponty, 1962 , 1964; Pinar, 1975; van Manen, 1990) is not the main

perspective of this study. Nor does this study suit the critical theory paradigm by attempting to pass judgment on the interactions and structure within the organisation using a participatory and collaborative viewpoint (Carr & Kemmis, 1986; Horkheimer, 1972; Peters & Robinson, 1984). In the present study, the politics of the organisation are portrayed as being an interesting and useful reflection of the interactions, use (or abuse) of communication and manipulation of the shared meanings of the organisation rather than a target for critical thought and an instrument for future change by the researcher. Finally, the post-modernism perspective is not appropriate to this study because of its holistic approach, its emphasis on power and its view that generalised theories are problematic (Aronowitz, 1988; Burbules, 1986; Clifford & Marcus, 1986; Lyotard, 1984).

One perspective which is compatible with the aim of this study and of its research questions is that of symbolic interactionism which embraces much of the advantages and subjective analysis of modern post-positive phenomenology but which enables the viewpoint to concentrate on the nature of the social interactions of the participants in the culture rather than their individual psychological factors.

3.2.2 Symbolic Interactionism

Symbolic interactionism is a paradigm, used by social scientists, in which reality is viewed as a complex network of interaction between people who symbolically interpret their actions and those of others. From this viewpoint, people act on the basis of how they believe others behave toward them; and their self-perceptions and feelings tend to be mediated by how they think others see and feel about them (van Manen, 1990). In other words, symbolic interaction is "the interaction that takes place among the various minds and meanings that characterize human societies. It refers to the fact that social interaction rests upon a taking of oneself (self-objectification) and others (taking the role of the other) into account" (Meltzer, Petras & Reynolds, 1975 p.1).

This perspective recognizes that although structural factors influence action, the interpretation and meaning that people assign is the greater source of action (Blase, 1993). In contrast to other paradigms of qualitative research, symbolic interactionism stresses the importance of individual consciousness and perceptions (Blumer, 1969; Cuff, Sharrock & Francis, 1998; Tesch, 1988). It is a process of construction, not simply a response to forces operating on and within the individual, such as personality factors, psychological drives, or social norms (Le Compte, Millroy & Preissle, 1992) and it involves "the dual process of definition and interpretation (which) operates both to sustain established patterns of joint conduct and to open them up to transformation " (Blumer, 1977, p.13). This is how cultures are developed, through the dynamic processes of internalization and externalization (Berger & Luckmann, 1967).

The symbolic interaction perspective predates many of the post-positive paradigms; being developed from the urban studies of the Chicago School of the 1920s and 1930s (Le Compte et al., 1992) and expressed initially through the works of Mead (1934) and Blumer (who coined the phrase in 1937). Despite some waning of the Chicago School's impetus in the 1940s and 1950s due to the popularity of positivist research, a resurgence of symbolic interactionism occurred following new work by Blumer (1969), Glaser and Strauss (1965) and Becker, Geer, Riesman and Weiss (1968). At the heart of this perspective is the interpretative process which is used by individuals and groups to guide themselves through life by defining the objects, events and situations they encounter. Three basic principles central to the concept of symbolic interactionism are:

- People do not simply respond to stimuli nor follow cultural expectations, but act towards a wide range of situations, both concrete and abstract, on the basis of meanings derived from interactions with others;

- Since most everyday activities involve some interaction with other individuals, meaning is also given to the actions of others as well as to our own actions; and

- Meanings are derived and acted upon by an interpretive process used by individuals when they encounter new situations (Blumer, 1962).

Basic to this viewpoint then, is the concept that people learn their understanding of the world, its objects and ideas, by the perceived meanings which they and others place upon these objects and ideas through social interaction. The spoken word, writings, symbols and postures – all of the styles of human communication – are used to both denote meaning and to transfer it from one person to another. Furthermore, within this often complex interaction there is constant distortion, filtering and feedback which can create new meaning and different interpretation. Attempts to simplify the complexities of human interaction, suggest seven features of focused interaction:

- the involvement of two or more individuals taking each others point of view;

- a describable physical location within a social setting;

- the social setting will contain objects relating to the society in question;

- a set of rules are involved which relate the persons concerned which will be used by them to tacitly guide and shape their ongoing interactions. These rules are those of the culture of one or more of the individuals and may be formal rules relating to the legal or operational requirements of an organisation or they may be informal rules relating to good manners and social taste;

- all interaction involves persons who are differentially related to each other. That is, each interaction (or encounter) may involve different persons having a different social relationship such as family member, work colleague, friends or strangers;

- social situations will determine the time spent (occasion) on each interaction which will also determine the conditions of the encounter; and

- the interaction process is filtered through gendered and other social identities

(Denzin,1989).

These seven features are important to any analysis involving social interaction as any single occasion would involve unique configurations of these features requiring careful interpretation of the meanings and significance of each encounter.

In a study of the development and transmission of elements of a culture, the paradigm of symbolic interaction seems most appropriate because of its subjective emphasis on personal interaction and interpretation of shared meaning involving symbolism and other forms of human communication within an organisational structure. Within schools, this is particularly relevant because of the symbolism often used in communicating the culture of the school and within the teaching methods of the school's curriculum. There must be a perspective framework within the methodology against which the interactions of the members of the school community can be viewed. Their communication styles and content can give a variety of meanings depending upon how they use symbolism, the setting of the communication and the social and gender relationships between the persons communicating.

3.2.3 Problems with Symbolic Interactionism

Some of the problems with the paradigm of symbolic interactionism have already been eluded to in previous sections concerning its general principles. These include the general subjective nature of the methodologies arising from it; the ability to share the meaning expressed by subjects in their use of language and use of symbolism; the interpretive nature of making generalizations; the apolitical stance which could be taken by the researcher within a political culture; and the apparent lack of application of the use of the paradigm to contribute to theories about the wider community.

Symbolic interaction can be criticised because methods are too subjective and not able to verified as rigorously with positivist approaches. It would be difficult, however to

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apply objectivity to social settings in which the many objects within this setting do not have independent, intrinsic meaning for all members of the society. Rather, the social objects of the setting would have different meanings for different members of the culture depending upon how the objects are involved in the many interactions and shared experiences which will occur between the individuals within the setting (Young, 1971). While there may be some room to use objectivity in the identification of objects and principles which may be a part of a culture, the underlying meanings which people assign to such objects and how they use the principles or rules of the society is a matter for a subjective study. There is a caution however, that subjectivist researchers should so deny the possibilities of objectivity to the point where they believe that knowledge of the self is the only true reflection of reality (Macpherson, 1991). The aspect of objectivity which should always be retained by the symbolic interactionist, is the ability to keep the views of the subject as the source of original data without substituting their own views (Denzin, 1989). The literature also refers to the need of the researcher to take the view of the people under study and there are dangers of researchers who are unable to share the meanings of the symbols, language and interactions they are observing (Denzin, 1989; Le Compte et al., 1992). This is particularly so in studies of relatively self-contained structures such as schools, in which there is emphasis on the ability of the researcher to fit into and share in the culture of the school. This aspect of internal credibility and acceptance by the members of the school culture is addressed if the researcher is already an accepted member of the culture and maintains honesty and openness in their research (Le Compte et al., 1992).

From a generalized viewpoint, paradigms such as symbolic interactionism do not seek to pass critical judgment upon the interactions observed and the meanings conveyed. In the purest sense, the interactionist should not become involved in the society under investigation nor attempt to bring about social change but rather keep to scientific observation and interpretation for the sake of knowledge alone (Denzin, 1978). This approach has been criticized as being naive and difficult to maintain within cultures having strong political webs of personal interaction and use of power (Adelman,1985; Le Compte et al., 1992). For a researcher who is also an insider, it would be difficult to

keep entirely apolitical; the difficulty would be to keep personal politics aside in making interpretations about interactions while noting the influence that politics have upon them (Elliot, 1980). While not directly advocating change within the culture in a Marxist sense (Willower, 1979), studies using the symbolic interaction paradigm do contribute to change by the interactions which they make within the culture and by the findings about the culture's good and bad dynamics which they make public (Le Compte et al., 1992). From a positivistic perspective, a qualitative approach which involves the study of human interactions without some reference to an accepted theory is subject to criticism. In contrast, the post-modernists suggest that it is not the role of the sociologist to use any preconceived theory nor attempt to develop a generalized principle applicable to other situations other than that which has been studied (Spry, 1995).

3.3 METHODOLOGICAL CONSIDERATIONS

3.3.1 Underlying Concepts of the Research Methods.

Central to this study, is the dual analysis of the symbols used in the social setting, both in tangible and intangible form, and the observable behaviours and communication between the interacting parties (Denzin, 1989). A simplified representation of the concepts involved in this study is shown in Figure 3.1.

In this scheme, the three major areas of general interest (culture, communication and organisational structure) overlap and produce the four intersections which are sampled within this study. The upper intersection represents the formal communication networks within the school's organisational structure (see Scott, 1992) while the middle intersection and lower intersections represents the informal communication between the people within the school's community and the elements of the school's culture being communicated. Both the concept areas and their intersections are enclosed in a wider envelope which represents the symbolic interactionist approach to the entire study. The intersection between culture and communication represents the intangible

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SYMBOLIC   INTERACTIONISM

COMMUNICATION   ORGANISATIONAL
                                STRUCTURE

Formal
Interaction

Personal
Interaction

Intangible   Tangible
Elements   Elements
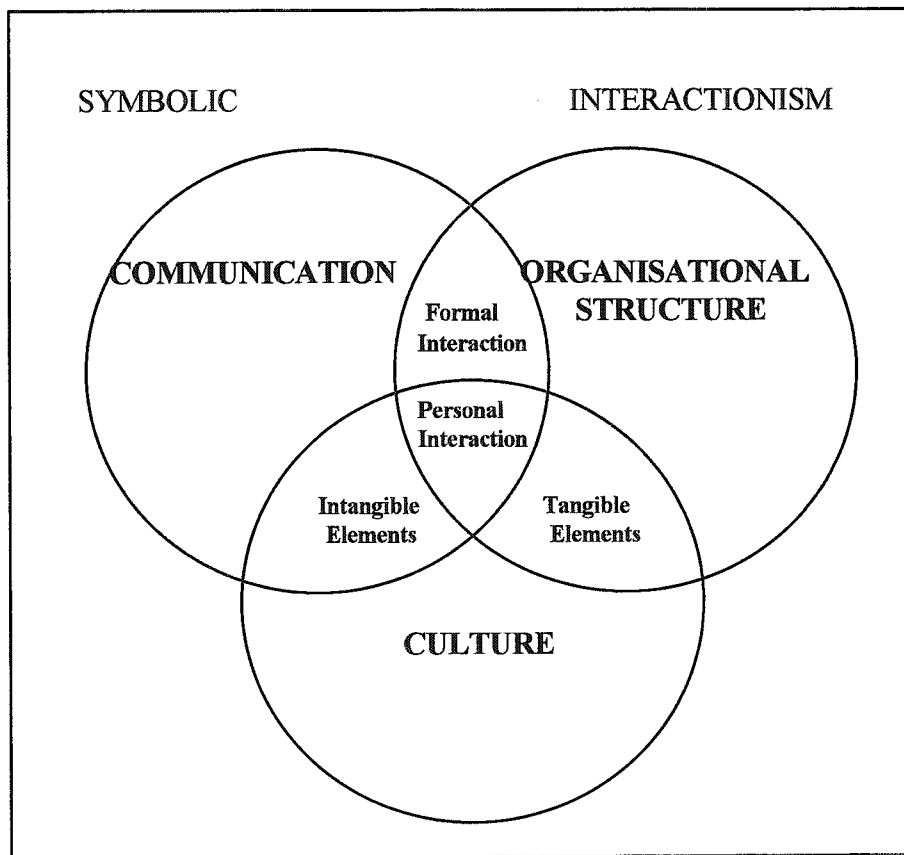
CULTURE

Figure 3.1. Diagrammatic representation of the areas of interest in this
study and its philosophical framework.

elements of the culture whereas the intersection of the organisational structure of the
school and its culture expresses the more tangible aspects of the organisation (viz.
crests, mottoes, buildings, rules and uniforms). The third, and most important part of
this model, is that represented by the intersection of all three areas of interest. This
intersection reflects the complex personal interactions of the people within the school's
cultural influence, stated in terms of the tangible and intangible elements of the culture
through various modes of communication linked by the organisational structure of the
school. It is in this intersection that the paradigm of symbolic interaction has been
applied through the use of the research methods.

3.3.2 Appropriate Research Methods and Instruments.

This study uses a symbolic interactionist paradigm and a three-phase case study approach (see Figure 3.2) in attempting to answer the research questions. In the first

PHASE 1.

PRELIMINARY SURVEY
Allowing for a wide range of opinion
& sensitisation. Questions of the
open-ended type. Given to whole
school population

Content Analysis followed by trialing
with small group to develop draft
of next survey

PHASE 2.

MAIN SURVEY
Specific questions of rating-scale type.
Given to samples of ex-students, students,
parents & staff randomly selected.

Selection of
Questions

Inferential
Statistics

Descriptive
Statistics

PHASE 3.

INTERVIEWS
Structured questions to
humanise statistical findings.

SCALE DEVELOPMENT

Content
Analysis

MANOVA
Tests

CONCLUSIONS
Interpretation of results and
implications for detailed
interviews

Figure. 3.2. An overview of the methodology showing the three
phases of data collection.

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two phases, survey techniques were used to obtains general opinions and then specific answers to questions about the school's culture and its communication (Bogden & Taylor, 1975; Glaser, 1978; Glaser & Strauss, 1967). In the third phase, interview techniques were used in support of the quantitative data generated by the surveys (Cohen & Manion, 1982.

In the initial phase, a survey attached to a widely-circulated school magazine, was used to firstly sensitize the researcher to the perspectives of the total school population on school culture and its communication. This survey had been previously trialed using a small number of staff who had had experience in post-graduate research. There were slight modifications of the draft copy prior to the publication in the school magazine which has a wide circulation of most ex-students, all parents, students and staff. The survey consisted of 22 open-ended questions which sought opinion on the nature of the school's culture, how the school's culture is communicated and the role of the school's organisational structure on this culture. Returns were analysed for their content with the frequencies being tallied for words and phrases having the same meaning in each of a list of identified answer headings.

In the second phase, randomly selected members of each of the sub-groups of the school community (viz. students, ex-students, parents and staff) were given a more detailed survey which required opinion to specific questions on a Likert rating scale of 1 to 5 from low regard to high regard to the content of each question. This rating survey contained eight major sections relating to the main areas of interest detected from the first survey. Each of these eight sections contained many sub-items, giving a total of 139 questions relating to the elements of school culture, their communication within and outside of the school, and the influence of individuals of groups in this communication. The last section specifically asked questions on how the school's culture had appeared to have changed in recent years. This survey also had been previously given in draft form to a small sample of staff who were asked to check for advice on any potential difficulties which could arise in answering the survey. Minor changes were made to the draft and the final survey was posted to a randomly-selected

number of each of the four school population sub-groups. Equal numbers of the survey forms were sent to male and female parents of different families and to all staff and most of the Year 12 students.

Survey forms were sent to each of the groups of ex-students representing different periods of attendance at the school (these groups are outlined later in this chapter). To ensure a good number of returns, a stamped, addressed envelope was included with each copy of the survey. Returns from this survey were used in two ways. First, the answers to each question were analysed using descriptive statistics such as frequency, mean and standard deviation to gauge their importance and meaning in terms of the study's research questions. Second, the responses to the questions to all section of the survey except the last which specifically dealt with recent policy changes, were subjected to factor analysis with varimax rotation to develop a set of scales which could be used for making comparisons between the responses of each of the sub-groups. Details of the construction of the sets of scales are given in Chapter 4.

The third phase of the study involved interviews with participants, who had a long association and depth of experience within the school community and its culture and who represent groups having a specific perspective. These participants were drawn from the populations of ex-students, parents, staff and the senior student body. Such a directed sampling has been termed *dimensional sampling* (Cohen & Manion, 1982). These participants were selected from their responses in the surveys and from their willingness to follow-up these responses. A nonscheduled-structured interview format (Nachmias & Nachmias, 1985) was chosen for this study as it allows for a focused interview which still affords some freedom of expression and digression by the participants. This was vital to discerning some of the reasons and thought behind some of the relatively superficial responses provided in the first survey and the quantitative data of the second survey (Tuckman,1988). The major advantages of such a semi-structured interview included: the focusing of the participants' involvement in the school's experiences; the use of stimulus from a previous analysis (the surveys); and the

guidance given to direction and personal communication by a structured order of questions (Merton & Kendal 1946).

Selection of the subjects for the interviews was considered carefully so that there would be an appropriate balance of sampling. Accordingly, two persons from each of the parent, staff and student sub-groups and four ex-students were interviewed. One male and one female from the staff and from two different families of parents who currently had students attending the school were interviewed. Ex-students from each of the four time periods of school attendance were interviewed. All interviews were conducted at the school or in the home or workplace of the person being interviewed so that they would feel at ease. Answers to each question of the interview for all parties were analysed by grouping words and statements which conveyed similar meanings.

The symbolic interactionist framework became necessary in the direct analysis of grouped words and phrases in both Phase One and Phase Two because of the variation in symbolism and language which was often used by subjects to express the same meaning to specific questions in both phases. There is considerable potential for inaccurate interpretation in this form of analysis (Denzin, 1989; Le Compte *et al.,* 1992) and the problematic aspects of symbolic interactionism has been discussed in a previous section of this chapter. Nevertheless, these disadvantages should be more than offset by comparisons with the quantitative data and from the experience of the researcher as an inside observer who is familiar with the symbolism, language and shared meanings of the school's culture. Details of the analysis of the data are given in Chapter 5.

3.3.3 Combining Qualitative and Quantitative Data

The complexities of investigating the culture of a school, with its visual icons, ceremonies and physical appearance of its people on the one hand and its population's, psychosocial interaction on the other, suggested the use of both qualitative and quantitative methods (Cronbach, 1982; Firestone, 1993; Marshall & Rossmer, 1995). While the use of quantitative data alone would give the researcher

an ability to quickly identify trends within large amounts of data (Miles & Huberman, 1984), it would not allow an understanding of the shared meaning and complex play of personal interaction which would occur between the individuals or groups within the school's broad population. In other words, quantitative data is useful for measurement and prediction whereas qualitative data is useful for description and interpretation (Parlett & Hamilton, 1976).

While the differences between qualitative and quantitative methods are clear (Bryman, 1988; Reichardt & Cook, 1979), their use is often clouded by confused terminology (Bodisch-Lynch, 1983). In a simplistic way, differing philosophies have been linked to specific data collection methods (Bodisch-Lynch, 1983; Reichardt & Cook, 1979; Smith & Hesusius, 1986) For example, positivistic thought requires quantitative measurement whereas non-positivistic thought prefers qualitative description. More recently, the value of both qualitative and quantitative methodologies in any philosophical framework has been recognised (Denzin, 1988; Erickson, 1986; Goetz & Le Compte, 1984; Howe, 1988; Howe & Eisenhart, 1990).They become unhindered by rigid attachment to a parent philosophy with their use as research methods "anchored nowhere other than in logics in use, in the judgments, purposes, and values that make up research activities themselves" (Howe & Eisenhart, 1990).

In addition, this pragmatism can allow for both qualitative and quantitative methods to be used in a complementary manner within the one study regardless of philosophical viewpoint (Bryman, 1988; Cronbach et al., 1980; Firestone, 1987; Smith & Heshusius, 1986). Qualitative research could be used to develop quantitative instruments which would then be used to determine general trends and patterns. Quantitative data could be used for more highlighting trends or patterns that would then warrant more subjective treatment. In this study, a more qualitative survey was used to sensitize the researcher to the important issues of culture within a school so that the main survey, using quantitative data-gathering techniques, could be used to perceive trends within this culture. The findings from

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the main survey could then be explained using the qualitative data from both the first survey and a subsequent set of interviews.

3.3.4 Validity and Reliability

Introduction

The previous section discusses the research design for the present study. This section examines the internal and external validity issues for both the quantitative and qualitative components of the present study as well as its reliability. *Internal Validity* refers to the ability of the research instruments to measure exactly what they set out to measure (Ary, Jacobs & Razavieh, 1990; Rosnow & Rosenthal, 1996). *External Validity* refers to the interpretation and generalizability of results (Cohen & Manion, 1980).

Reliability is concerned with the replicability of both procedures and findings (Wiersma, 1991) and the degree of consistency of the results between members or groups of the sample (Rosnow & Rosenthal, 1996). *External Reliability* relates to the ease which similar results should be obtained by other researchers using similar methodologies in other areas and *Internal Reliability* refers to the use of the same data and contexts by other researchers at a later time (Wiersma, 1991).

Validity

The value of any research depends upon its internal and external validity (Dorman, 1994). If conclusions cannot be drawn in confidence, the study lacks internal validity because there are serious questions arising from the interpretation of results due to internal difficulties with the research instruments (Wiersma, 1991. That is, there are other variables within the research design or environment which will give results as well as the variables chosen for the study. There are eight possible threats to internal validity: history, maturation, statistical regression, testing, differential selection,

instrumentation, attrition and selection-maturation interaction (Campbell & Stanley, 1963). History, maturation, statistical regression, testing and selection-maturation are problematic when the data is collected over an extended time period. As the data from the preliminary, main survey and interviews were collected over short time periods ranging from two days (preliminary and main surveys of students) to two months (mail returns from parents and ex-students), these threats to the internal validity were not considered serious to the present study.

Differential selection was also not considered to be a problem in the data collection of both Phase One and Phase Two surveys as the ethics requirement that volunteers be used was met for all sub-groups of the population (viz. ex-students, parents, staff, students). For the surveys which required publication or postal distribution, all replies returned were voluntary. Similarly, within the school, students and staff who participated in both surveys were volunteers. The population sampling by these sub-groups was considered to be a fair representation of the total school population. Similarly, the individuals who participated in the interviews (Phase Three) were volunteers and representative of each of the four sub-groups.

A significant part of this research program was the development of a reliable instrument of the communication of school culture (the CSCI). Chapter 4 of this thesis details the validation strategies use in this study to limit any instrumentation problems in the validity of the research design. Accepted guidelines were used in developing this instrument (Moos, 1987) and data from the main survey (Phase Two) was used as the source of information. Subject attrition was reduced by issuing a sufficient number of published or postal surveys (preliminary and main surveys) to ex-students and parent sub-groups to ensure reasonable returns. Staff and students were given both surveys on single occasions and both documents were designed to be as straightforward as possible to reduce subject fatigue.

Internal validity can be evaluated by a comparison of the results from each the three different methods used in the study (viz. open survey, rating-scale survey and

interview) as well as from the results from the four sub-sets of the sample population (viz. ex-students, parents, staff and students) for each of these methods. This method of testing the validity may be considered as a form of triangulation (Cohen & Manion, 1989; Denzin, 1989). Internal validity may also be checked by the use of a "critical friend" (Cohen & Manion, 1989) – a colleague who is trained in ethnographic research who could review methods and data collection and analyse results. This process might also use a group of "critical friends" as a panel of experts to look at the test instruments and critically comment on the appropriateness of the instruments to the research aims. This personal concensus of the study instruments by a person or group has been termed *Face Validity* (Dane, 1990). In this study, a panel of twenty teachers, many having research skills at the Master's level and all having at least five years experience at the school, were used to critically comment on the draft copies of both the preliminary and main surveys. An individual "critical friend" having considerable experience in interview techniques (due to his administrative position) and an experience of over thirty years with the school as ex-student, parent and staff member was used to critically examine the interview questions and to participate in the first interview.

For a study of a single school, external validity is not an issue. The data collected from the two surveys and the interviews and the results of the Communication of School Culture Instrument pertain only to the school under investigation and as such cannot be generalised to other schools. The methodology described in this chapter however, could have some application to similar studies in other schools with appropriate modification. In a broad study involving several schools, Dorman (1994) described several problems with external validity which would have to be addressed if the methodology of this study were to be modified for external use. These problems are: lack of representativeness of populations, failure to describe independent variables explicitly, the Hawthorne Effect, pretest sensitisation, and inadequate operationalising of dependent variables. The research design described in this chapter could be adapted for future studies involving a similar single school or multiple schools with adequate addressing of these external validity problems.

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In this study, the problem of lack of representativeness is acknowledge because it is difficult to obtain a completely unbiased random sample from a total population using a voluntary response in data collection. These was an attempt, however for the samples in this study to reflect the overall composition of the school population. Responses were solicited from the four main sub-groups (viz. ex-students, parents, staff & senior students) which comprised most of the school total population. The researcher's knowledge of the characteristics of the school population and the school's historical background assisted in the explicit description of independent variables used in the CSC Instrument. These were the sub-groups of the school population (op.cit), gender of staff and parents, and time periods when ex-students attended the school. These are clearly stated in Chapter 4 and would give adequate guidelines for future research in similar studies.

The *Hawthorne Effect* refers to the change in way people may act because they are aware of their participation in a study. This external validity problem is acknowledged in this study as well as being a potential problem for future studies using a similar research design. By keeping the structure and wording of the main survey (Phase One) as simple as possible, it is hoped that the subjects would provide honest answers which are not influenced greatly by their involvement in the study. Moreover, the questions to the main survey were constructed so as to reduce cues as to how the questions could be answered and subjects were reassured that their involvement would be confidential. Allied to this problem was the difficulty that the use of the preliminary survey (Phase One) to alert the researcher to general opinion might also produce a pretest sensitisation in the subjects which could influence the main survey (Phase Two). As there was a period of six months and a difference in sampling the population between the two surveys, this was not seen as a major problem for this study nor future similar studies.

This study looks at the communication of school culture within one school as the dependent variables. There would be an inadequate operationalising of the dependent variables if this study attempted to generalise these variables to other schools.

However, many of the elements of the culture of the school under investigation would have recognisable counterparts in any other similar schools. For example, there would be similar physical manifestations of culture such as crests, mottoes and uniforms. While the elements of culture and their communication identified in this study only pertain to the school under investigation, only slight modifications would be required for research instruments to be used in other schools.

Reliability

Reliability can be enhanced if the design of the study has been thoroughly outlined and is easy to duplicate and if multiple data-collection has been used to obtain sufficient evidence to give confidence in the results (Wiersma, 1991). A major problem of internal reliability in social research is the great variety of opinion which is possible for the same instrument (Erickson, 1986). This may be partly overcome by the ease of access to similar populations or data from the same population. This homogeneity of sampling is further enhanced if the sampled population, such as the school under investigation, are known to have a shared culture (Chittenden,1993). Moreover, the extensive descriptions characterized by social research and the extended research period enables any disagreement between data and findings to be checked by a review of the raw data documents (completed questionnaires and transcripts of interviews) or by direct cross-checking with the participants during the time of the interviews. Some internal consistency may also be checked by building some redundancy into the interview or questionnaire. That is, some questions of an important nature may be asked again in a different format (Ary, Jacobs & Razavieh, 1990). For example, several of the questions in the preliminary survey (Phase One) were also asked in different formats in the main survey and during interviews. This could be considered as a form of reliability testing. In addition, within each phase of the research design, responses to questions could be compared between sub-groups of the population (viz. ex-students, parents, staff & students). Such comparisons between versions of the same measure is termed *Alternative Forms Reliability* (Dane, 1990) and a common correlation test (e.g. Pearson's Correlation Coefficient) could be used to measure the compatibility between

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results obtained from each of the sub-groups (Aron & Aron, 1997; Burdess, 1994; Rosnow & Rosenthal, 1996).

3.3.5 Sample Sizes

Introduction

Each of main groups within the school population (*viz.* ex-students, parents, staff & senior students) formed significant interest groups within the school community, because of their different perspectives of the school's culture and the way in which the school operates. Accordingly, all of these groups were involved with each phase of the study. This section outlines how the data from the two surveys and the interviews were obtained.

Preliminary Survey.

The Preliminary Survey was included as a supplement in the regular school magazine which is posted each term to parents and ex-students on the school mailing list. Staff were given copies of this survey through their internal mail boxes and Year 12 students were given copies in Biology and earth Science classes. These science classes were selected because they contained the largest group of Year 12 students having teachers who were willing to assist in the research. Follow-up reminders were given to parents and ex-students in the next edition of the school magazine, staff were reminded by internal memo and students were reminded verbally in class. Of an active readership of the school magazine of approximately 2000, only 148 replies were returned. This was disappointing but not difficult to understand in view of the usual poor response to the school magazine (*pers. comm.* Warren Sturgess, the school's Director of Development). However, as a device to sensitize the researcher to the general opinion of a large number of the school population, the preliminary survey was considered useful.

The total returns of 148, were categorised into several sample groups for analysis (see Table 3.1). Variation in the relative percentage returns from each group reflected the group population size, level of interest in the research and availability and all returns were voluntary. Staff , parents and ex-students were often over-loaded with surveys and official publications from the school administration and school support groups, and showed relatively low levels of interest in the preliminary survey of this study. In addition, several of the respondents belonged to more than one sub-group. For example, some parents were also ex-students and several staff were also parents. To

TABLE 3.1
SAMPLING FROM THE PRELIMINARY SURVEY

SUB-POPULATION	RETURNS
Ex-students	35 respondents(all male) 24% of totalreplies
Parents	26 (20 male/ 6 female) 17% of total replies
Staff	25 (20 male/ 5 female) 17% of total replies
Students	62 (all male) 42% of total replies

keep analysis simple, dual-membership respondents was categorised according to the most current and active role which the individual played within the school's culture. For example, staff who were also parents were considered to be more active as staff than as parents; parents who were also ex-students were listed as parents. As well as providing a very general sensitization, the overlapping membership of some respondents in several sub-groups, suggested the need for a separation of the adult population into isolated, homogeneous groups of ex-students, parents and staff for Phase Two of the study.

Main Survey.

This was developed from the replies to the preliminary survey and consisted of questions using rating scales. Three hundred names were chosen from random for each of the ex-student and parent groups from the school's mailing list. All of the teaching and ancillary staff, totaling 132 persons were surveyed using the internal mailing system or personal delivery. One hundred and forty three Year 12 students out of a total Senior Year population of 254 were sampled with the assistance of the science staff, who handed out the survey and notes requesting parental permission at the end of lessons. A total of some 875 main surveys were given out.

Of the 875 persons who were sent the main survey, 446 replied. This represented a approximately 51% of the total mailed survey and was considered a good return for such surveys which often only attract a return between 20% and 40% (Nachmias and Nachmias, 1985). For this school, mailed surveys and letters requesting support, usually attract only about a 30% return (Director of Development, *pers. com.*). A breakdown of these returns is given in Table 3.2. Returns from this survey were better than the preliminary survey because: the main survey was posted to individuals; a reply-paid envelope was included for returns; the main survey was in a simple rating format; and there was an advertising campaign and reminder printed in the school magazine before and after the posting of the main survey. In addition, the loss to the school community of many older staff and ex-students over the past few years and the announcement of the (then) Headmaster's retirement focused attention on the immediate need for a review of the school's shared beliefs. Students had the highest percentage return (73%) which could be attributed to their interest and high degree of personal support of the researcher. It must be stressed that students had the same degree of freedom of choice and anonymity as did all other groups. Surveys were sent home so that school time was not wasted in private research and so that parents could consider giving approval for their sons to complete and return the

TABLE 3.2
RETURNS FROM THE MAIN SURVEY.

GROUP	NUMBER OF SURVEYS SENT	NUMBER OF SURVEYS RETURNED	PERCENT. RETURNED SUB-GROUP	PERCENT. TOTAL RETURNED (N=875)
EX-STUDENTS				
TOTAL	300	122	41%	14%
1912-45	75	25	33%	3%
1946-65	75	27	36%	3%
1966-85	75	32	45%	4%
1986-97	75	38	51%	4%
PARENTS				
TOTAL	300	148	49%	17%
MALES	150	55	37%	6%
FEMALES	150	93	62%	11%
STAFF				
TOTAL	132	71	55%	8%
MALES	91	54	59%	6%
FEMALES	41	17	41%	2%
STUDENTS				
TOTAL	143	105	73%	12%
TOTALS				
MALES	684	336	49%	38%
FEMALES	191	110	58%	13%
TOTAL	875	446	-	51%

survey. The surveys and the Letters of Permission (see Appendix 3) were collected separately and with anonymity so that the names of the returnees could not be checked. Many of the Senior students later expressed personal satisfaction in completing the survey because they felt that it gave them a chance to have a say in the future of the school and to express some dissatisfaction with some of the interactions between themselves and the rest of the school.

In a similar manner, the staff returns were higher than expected, compared to the relatively poor response of approximately 20% from the teaching staff in the preliminary survey. The relatively simple format of the scale questions and the

stressed importance of this survey to the school at a perceived time of change, helped the motivation of staff to complete and return the survey. There appears to be a gender bias in the staff returns with nearly 60% of returns coming from male staff and just over 40% from female staff. This may be considered as a disadvantage in the sampling, but it represented a good degree of participation by a small group of female staff in a male-dominated school.

The total return from parents was 49% which was good considering the usual poor return rate of parent communication at the school (Warren Sturgess, *op.cit.*). Of the total number of returns, however, over 60% of replies were from female parents whereas less than 40% of the male parents replied. This suggested a greater degree of interest in the content and aims of the study by the mothers of students and a degree of apathy from their fathers. From personal observation, it seems that the mothers of the students appear to give a greater amount of support to the academic and cultural activities of the school while the fathers are more concerned with the sporting aspects and financing of their sons' education.

Ex-students returned a total of a little over 40% of the surveys sent to them. This was a pleasing result for a group in which many had lost contact with or had a bias against the school. There was a satisfactory return from the older groups of ex-students with the older respondents having attended the school in the mid 1920s. As to be expected, the percentage returns from ex-students increased as their years away from the school decreased, but in all age groups of ex-students, the percentages of returns were satisfactory.

Interviews

Ten persons, representing a broad cross-section of the total school community were asked to give interviews. They were selected from the four sub-groups of the school population (viz. ex-students, parents, staff & senior students) on the basis of their background knowledge of the school, their continued contacts with the

school and their willingness to assist with the research. While this sample size would be small for a study using interviews as the only data-gathering technique, it was useful in providing illumination to aspects of the quantitative data. Details of the interviewees and conditions of each interview are given in Table 3.3.

TABLE 3.3
DETAILS OF SUBJECTS AND CONDITIONS OF INTERVIEW

INTERVIEWEE CODE	DESCRIPTION	INTERVIEW CONDITIONS
Ex-Student A	Retired Canon of the Anglican Church who attended the school between 1926 and 1935;	Conducted at the home of the subject, Toowoomba, 13-12-97
Ex-student B	Self-employed and left the school in 1963 after five years at the school.	Conducted at the interviewee's home, Brisbane, 12-12-97
Ex-student C	Lawyer who left the school in 1977 after four years at the school, returning in 1984 as a resident Boarding Master until 1987	Conducted at the interviewee's offices, Southport, 9-12-97.
Ex-student D	Final-year university student who left the school in 1994 after Year 12 and five years at the school.	Conducted at the school on 12-11-97
Parent A	Male with two boys at the school over the last five years.	Conducted at the parent's place of business 10-11-97
Parent B	Female with two boys at the school over the last eight years.	Conducted at the parent's home 10-11-97.
Staff A	Male who holds a senior subject position at the school and has been on staff for over thirty years.	Conducted at the school 30-10- 1997
Staff B	Female who holds a senior pastoral care position at the school and has been on staff for over ten years.	Conducted at the school 6-11-97
Student A	Year 12 - attended the school for the last five years as a day student.	Conducted at the school 30-10-97
Student B	Year 12 - attended the school for the last five years as both a boarding student and a day student.	Conducted at the school 31-10-97

Ex-students were also selected on the basis of the time period in which they attended the school (viz. 1912-1945; 1946-1965; 1966-1985; & 1986-1997). A male and female interviewee was selected for each of the parent and staff sub-

groups. Parents came from different families and staff members also represented different length of service at the school and teaching discipline.

This section has outlined the sample sizes for each of the three phases of the program and the criteria which was used in selection of the subjects and distribution of research instruments. The following section describes how the data obtained from sampling the school population were collected and analysed.

3.3.6 Data Collection and Analysis

Both quantitative and qualitative methods were used to gather and analyse data in this study. The preliminary survey used open-ended questions allowing for free responses for each question which were then coded using categories of similar words or phrases (Bogdan & Biklen, 1982; Tuckman, 1988). The main survey provided data using rating scales of a closed format requiring responses from one (least importance) to five (most importance) which were then analyzed statistically (Nachmias & Nachmias, 1985) and interviews transcripts in response to a semi-structured set of guide questions were read thoroughly, edited for grammatical errors and typed as verbatim transcripts and then condensed into key words and statements.

In this study, coding was chosen so that it related to the nature of the school's cultural elements, how they are communicated, by whom, and the effect of the organisational structure of the school upon this communication. The perspective from which these questions were viewed, coded and analysed was that of symbolic interactionism with the emphasis being on the interactions between the members of the school's culture and the use of meaning which they assigned to the symbols of it through these interactions. Codes or categories of cultural elements were specifically developed from the preliminary survey using a small sample (of about 10%) to establish a set of possible categories of codes (a coding framework) which was then used in the overall analysis of the remainder of the sample (Cohen & Manion, 1989). The coding framework used in this study to develop categories of cultural elements is shown in Table 3.4. This

framework provided a useful tool in the classification of the many subjective responses which came from the preliminary survey as it covered the areas of the five research questions in Chapter 1. There was provision within this table for both the tangible and intangible aspects of elements of school culture as well as for aspects of their communication to be used in tabulating results from the preliminary survey (see Appendix 8).

TABLE 3.4.
A CODING FRAMEWORK FOR ELEMENTS OF SCHOOL CULTURE

TANGIBLE ELEMENTS Direct evidence	Concrete Values	Implied Values	INTANGIBLE ELEMENTS Basic philosophical understandings underlying the culture
VISIBLE ELEMENTS e.g Facilities, Crests & Mottoes, Artifacts Uniforms			**ASSUMPTIONS** e.g. Beliefs, Traditional attitudes Respect Tolerance Quality of life Discipline
BEHAVIOURAL ELEMENTS e.g. Rituals, Teaching/ Learning Acts Rules & outcomes			Conformity Importance of family **VALUES** e.g. Christian values Mutual support
COMMUNICATIVE ELEMENTS e.g. Written forms Verbal forms School Aims Curriculum Language Stories Heroes Organisation networks			School pride Achievement Leadership Good manners **IDEALS** e.g. Striving for perfection Academic excellence Sporting excellence

Most of the analyses of responses from the preliminary survey were done after all of the returns had been collected and after a period of reflection, although some analysis during the collection process was done to establish approximate coding (Bogdan &

Biklen, 1982). In qualitative research such as the preliminary survey and the interviews, which seek simply to understand and describe a set of interactions, complex statistical analysis was not considered appropriate. Data analysis, especially of coded open-ended questions, consisted of tallying frequencies of recurring words or phrases and calculating these tallys as percentages of total responses (Ary, Jacobs & Razavieh, 1990). The cataloguing of recurring statements, attitudes, definitions, perspectives or processes as a form of *content analysis* (Blase, 1993; Woods, 1992) was done in this study by using the categories outlined in the coding framework of Table 3.4. For example, statements such as "do the best you can", "reach one's maximum potential", "try your hardest" and "Alis Aquilae" (the school motto - meaning fly "on eagle's wings") could all be interpreted as meaning the one thing - an ideal of striving for perfection (see Table 3.4).

The main survey generated quantitative data in the form of ratings from one (of least importance) to five (most importance) with only one response allowed for each item. These were analyzed by computer techniques using a computer package called "Statistical Package - Social Science" (or SPSS)- version 6.1.4 for IBM-compatible computers, 1996 - and a companion reference (Coakes & Steed, 1996). Simple descriptive analysis provided overall percentages, standard deviations, variance and some simple graphical representations to show the relative importance of particular cultural elements, modes of communication, the importance of roles played by particular persons or groups in communicating culture, and the impact of the school's organisational structure upon its culture. More detailed comparative statistical analysis, such as multivariate and univariate analysis of variance, was then used to compare groups and variables within the study. Factor analysis was used to derive a salient set of items that would form a scale from the large number of items within the main study based upon the similarities of how the respondents answered each item (de Vaus, 1995).

Once the data had been coded and analyzed, it was then possible to theorize or at least be able to generate hypothetical propositions as to the nature of the school's culture, its

communication and relationship to the school's organisational structure. Conclusions about the research questions and their underlying importance would be expressed in terms of the basic principles of the symbolic interactionist approach, especially those suggested in the seven features of focused interaction (Denzin, 1989) referred previously in this study.

3.3.7 Ethics

It was not the intention of this study to evoke criticism of the target school, its administration or of any persons associated with it. The research was conducted in strict accordance with the rules of ethics as directed by the Ethics Committee of the Australian Catholic University and with thorough consideration of the reputation of the school and the sensitivities of its members.

In using a symbolic interactionist approach in a study in which the personal rights of the individuals must be protected and the reputation of the organisation be maintained (if not enhanced), certain general issues of ethics must be considered. These issues include:- the degree of openness of the research (Woods, 1992); ownership of data and privacy (Stenhouse, 1988); problems of advantage or harm; anonymity and confidentiality (Willower, 1979); gender issues (Denzin, 1989); and obligations to appropriate authorities. In considering these issues, this study attempted to search for truth, and in doing so becomes part of the symbolic interactionist paradigm itself.

3.3.8 Overview and Research Questions

An overview of the methods used in this study has been given previously in Figure 3.2. Table 3.5 (below) reviews the research questions, the type of information sought and methods used to obtain this information. Some research questions have been divided into more specific questions which provide a more practical set of categories for analysis.

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TABLE 3.5.

RESEARCH QUESTIONS, SAMPLE POPULATIONS AND METHODS USED

Research Questions	Information Sources	How Obtained
1a. What are the tangible and intangible elements that need to be included when assessing a school's culture?	All sub-groups	Both surveys & interview.
1b. What aspects of communication need to be considered when assessing how a school's culture is passed on from person to person?	All sub-groups	Preliminary survey & interview.
1c. Is it possible to develop a valid and economical instruments which assess the important elements of school culture and how they are communicated?	All sub-groups	Main survey data & inferential analysis.
2a. How are the tangible elements of school culture communicated within the school community?	All sub-groups	Both surveys & interview.
2b. How are the intangible elements of school culture communicated within the school community?	All sub-groups	Both surveys & interview.
2c. How is the school culture communicated to the wider community?	All sub-groups	Both surveys & interview.
2d. Who have been the most influential people in passing on school culture?	All sub-groups	Both surveys & interview.
2e. Does the organisational structure of the school affect the communication of its culture?	All sub-groups	Preliminary survey & nterview.
2f. Are there any differences in perspective of school culture among the major groups of the school?	All sub-groups	Developed scales & interview.
2g. Do past students from different periods of time differ in their perspectives of the school's culture?	Ex-students only	Developed scales & interview.
2h. To what extent do males and females differ in their perceptions of the school's culture?	Only adults	Developed scales & interview.
3a. How effective are the forms of communications used at the school in communicating its culture?	All sub-groups	Preliminary survey & interview.
3b. How have people influenced others within the school culture?	All sub-groups	Interview.

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3.4 CONCLUSION

This chapter has described the methodology adopted for this study of the communication of culture within an Anglican secondary school. The nature of the extended school population, in both its size and diversity, as well as the need to measure psychosocial parameters of opinion and relationships, has produced a methodology requiring several phases involving quantitative and qualitative data collection methods. The research design adopted for this study employed a three-phase approach which included two surveys and interviews to answer the research questions.

The Preliminary Survey was given to a sample of the total school population using mass-distribution and was used to sensitize the researcher to the major issues involved in the communication of the school's culture. This survey was analysed by coding which enabled the grouping of like words and phrases having the same interpretation. The use of symbolism in expressing answers to the open-ended questions in this survey required the use of a symbolic interactionist philosophy which related these symbolic meanings to known meanings and interrelationships. From preliminary survey, attention was focused on more specific areas of interest on the communication of the school's culture which required more specific questions to be asked.

The Main Survey which was derived from this analysis, examined in more detail the nature of the school's culture, how it was communicated within and outside of the school community and who played the major roles in the development and communication of this culture. The returns from the main survey enabled a set of scales to be developed which was then used to study the complex relationships which exist within the school's culture. These comparisons involved: the differences in perspectives of the adult males and females of the school population; the differences in perspectives between the four main groups within the school population (viz. Ex-students, parents, staff & senior students); and the differences in perspectives of ex-students from different time periods of attendance of the school. Finally, an interview phase was used to complement the statistical analysis and to provide some explanation and rationale for the survey responses.

Chapter 4 outlines the use of the quantitative data from the main survey to develop a set of scales as an instrument which could be used to make inferences about the school's culture and its communication. This scale development involved the use of factor to determine the scales from the raw data. Analysis of Variance of these scales compared the sample means for the different groups of the school population in answering Research Questions 1c, 2f, 2g and 2h. Chapter 5 reviews the descriptive analysis of the preliminary and main surveys with emphasis being on the identification of the elements of the school's culture, how these are communicated and the influence of individuals or groups within the school on this communication (Research Questions 1a, 1b, & 2a to 2e). The data from the interviews in the form of coded key words and phrases is also included in this chapter in support of the quantitative data of the two surveys by adding some human perspective, especially in the answering of Research Questions 3a and 3b.

CHAPTER 4

DEVELOPMENT OF THE COMMUNICATION OF SCHOOL CULTURE INSTRUMENT

4.1 INTRODUCTION

A major aim of this study was the examination of the differences in perspective of members of the school community (viz. Ex-students, parents, staff & students) on the school's culture and its communication (Aim 4: see Section 1.2.1). With this aim in mind, Research Question 2f. focuses on the general differences in perspectives of these members, and Research Question 2e. examines the differences in perspective between adult males and females. Research Question 2g. examines the differences in perspectives of the ex-students over different time periods of attendance at the school. With a large number of questions (139) in the main survey (see Chapter 3), comparisons of perspective were difficult to analyse by descriptive statistics and it was apparent that a more manageable approach through the development of an instrument was needed so that these inferences could be made (see Research Questions 1b. & 1c. in Section 1.2.2.). A review of the literature for an instrument which would be suitable for the school under study was not useful because the instruments examined (see Section 4.3.1) did not contain items which were compatible with the research questions of this study. Subsequently, this chapter reports the development and validation of an instrument which was used to assess comparative aspects of the communication of school culture within the Anglican Church Grammar School.

Bartholomew (1996) suggests that the selection of items to included in the scales which form the instrument is the most difficult part of its construction. The nature of the study may require that scales are developed prior to the study being undertaken and as such they define the direction of the study. When the direction of the study is relatively open, that is, the areas of interest and thus the direction of the study are yet to be revealed, the selection of the scale items can be made from the subsequent gathering of data. The latter approach has been taken in this study because there were no pre-designed school culture scales which suited the study. Moreover, the free responses from the preliminary survey (Phase 1 of the methodology: see Figure 3.2) were used to produce a large number of questions for the main survey (Phase 2) which were a good source of potential scale items for an instrument on the communication of the school's culture. The development of this instrument makes use of data obtained from the main survey and is part of the analysis process. The analysis of the data from the three phases of the methodology of this study (viz. preliminary survey, main survey & interviews) is reported in Chapter 5.

Section 4.2 of this chapter discusses the criteria required for the development of an instrument on the communication of school culture and the validation procedures which are necessary for its construction. Section 4.3 outlines specifically the procedures used to develop the scales for this instrument and describes their validation. The analysis of the data obtained from the application of this instrument is given in Chapter 5.

4.2 INSTRUMENT DEVELOPMENT CRITERIA AND INSTRUMENT DEVELOPMENT AND VALIDATION PROCEDURE.

4.2.1 Introduction

This section discusses the need to adopt criteria for the development of the school culture instrument and the need for a procedure for its development and validation.

Instrument development criteria are those guidelines or rules which can be used in designing or developing the instrument. They do not necessarily describe the specific decisions made in the instrument's construction, nor do they ensure that the particular instrument measures what it is supposed to measure. These criteria do ensure that the instrument has been constructed with due care to its usage and with whom. An instrument development and validation procedure is necessary for defining the context in which data can be gathered and to allow for decisions to be made which are both logical and valuable.

4.2.2 Instrument Development Criteria Adopted for this Study

Dorman (1994) gives four instrument development criteria which would be useful in establishing a set of scales for this study:-

1. Consistency with Literature. The instrument developed should be consistent with the context of the literature on school culture, its communication and the organisational structure of schools. Chapter two of this thesis reviewed this literature in terms of the private secondary school and suggested that a case study using surveys and interviews was the most appropriate methodology for this study. Moreover, school culture was seen to have many separate elements, involving both tangible and intangible aspects (Beare, Caldwell & Millikan, 1990) and that the use of language and symbolism played important parts in the communication of these elements (Borman, 1983);

2. Coverage of Conceptual Issues of the Human Environment. The development of any instrument which seeks to tap the psychosocial aspects of the Human environment, requires a systematic approach which sensitizes the researcher to the personal interactions which are sampled during the study. As well as using an overall symbolic

interactionist philosophy, this study also uses Moos's schema (Moos, 1974a, 1974b, 1987) for conceptualising the human environment. This suggests that any instrument which assesses the psychosocial aspects of the human environment should have:-

(a) Relationship Dimensions – which arise out of human interaction. That is, how the people within this human environment are involved, how much they help each other, and how they express their feelings. These aspects are strong foundations of the symbolic interactionist philosophy which has been adopted in this study and which has been used in the interpretation of symbolic language often expressed in the subjective data;

(b) Personal Development Dimensions – which considers how the environment encourages or stifles personal growth. While this study focused attention on the communication of the school's culture, there were aspects of the research questions which implied the need for reform at the school. All three phases of the methodology (viz. preliminary survey, main survey & interviews) contained questions which received replies suggesting that development of the school's culture depended upon encouragement of communication, personal development of students and staff, and the development of the school; and

(c) System Maintenance and System Change Dimensions – which looks at the extent to which the setting is orderly, organised, clear in its expectations, maintains control and responds to change. This and the previous dimension are important criteria in looking at how the organisation structure of the school affects the communication of its school culture. The concept of school

culture has come directly from studies of organisational culture (Holmes, 1993) which relates the administrative structure and its operation to the development and maintenance of this culture through effective communication (Sergiovanni & Starrett, 1993). In this study, questions in both surveys and the interview related directly to the role of the school's organisational structure in the communication of the school's culture.

3. Salience to Stakeholders. For the instrument to measure salient features of the communication of the school's culture, all who are involved in the school's culture – ex-students, parents, staff and current students need to be involved in the study. Moreover, to sample all who are or have been involved with the communication of the school's culture is appropriate for the development of the study's instrument. According, all four major groups (viz. ex-students, parents, staff & senior students) within the school's total population were sampled in the study. Junior students were not included in the student sample as it was considered that their knowledge of the school's culture was still in the developmental stage and that they would have difficulty in answering questions which were suitable to older students and adults. All of the adult groups of the total school population were sampled, including ex-students from the early days of the school's foundation to the present, and school ancillary staff as well as teachers and administrators.

4. Economy. This relates to time, issue and costs. The instrument must be economical in time required for its completion by the stakeholders as well as the time required in its administration and scoring. Issue and costs are related and refer to the economy of getting the instrument to the targeted sample of stakeholders at the optimum expense. For this reason, considerable use was made of in-house communication,

including the use of a widely-circulated school magazine and the school internal mailing system to reduce costs of printing and postage. Similarly, time was economised by involving members of staff in the distribution of student surveys during the initial part of the two survey phases and in the development of coding techniques and data entry while replies to these surveys were being returned. In addition, data generated by the main survey were then used in the development and validation of the Communication of School Culture Instrument (CSCI).

4.2.3 Instrument Development and Validation Procedure

An overview of the methodology adopted for this study, including the development of the school culture instrument is given in Figure 3.2. Development of the instrument was the major part of this methodology and involved the use of raw data obtained from the returns to the main survey (Phase 2 of the methodology). As this research is a case study, this instrument was used to gather information about the communication of school culture in the target school. There were several steps involved in the development of the communication of school culture instrument.

Beginning with a professional interest and a perceived need that the school under study had lost some of its traditional values, a review of the literature suggested that a school's culture was made up of many elements (see Anderson, 1982; Beare, Caldwell & Millikan, 1990). Next, a draft survey of open-ended questions, was given to a group of twenty "critical friends" – teachers in the school who had an interest in research (many had a Master's degree in Education) or had been at the school for some time (see Appendix 14). They were encouraged to complete the survey and provide constructive criticism regarding the format, language and presentation of the survey as well as a comment on its validity to measure the school's culture. The completed surveys were then collected and the criticisms discussed. All of the suggestions provided were then used to revise and construct a

new survey. The revised survey was given to the whole school population (of ex-students, parents, staff and senior year students) to determine which were the important elements of the school's culture, how they were communicated and by whom. In other words, this survey attempted to establish a broad information base to sensitize the researcher about the nature of the school's culture and how it was communicated.

Following the analysis of the preliminary survey, a draft of the main survey was developed using these results. The analysis identified four types of tangible elements (Physical, Psychosocial, Communication, and Organisational) and three types of intangible elements (Assumptions, Values, and Ideals). Banks of test items, using the research questions as a basis for each bank, were constructed using a Likert rating format. This draft main survey was again given to the same group of "critical friends" who provided comments about its construction. Following some minor revision, the main survey was posted to randomly-chosen members of the school's ex-students (of different generations) and parents (equal numbers of male and female). Copies of the main survey were sent to all staff through the school internal mail and given to most of the senior year group of students in their science classes.

Two of the main question banks of the main survey, Questions 5 and 8, were not considered as being unsuitable for scale development. Question 5 requested a simple rating to compare the relative importance of tangible elements against intangible elements and this did not contribute to the understanding of the communication of the school's culture. Question 8 requested opinion about changes which had occurred within the school in recent times, and as such appeared to be too specific to be used in a refined, generalised instrument. The returns from the main survey, totaling 446 completed surveys, were then subjected to factor analysis, during the sixth stage, to determine which of the 115 remaining items (sub-questions) of the main survey could be used for a more specific instrument for the measurement of the communication of school's culture. From

this analysis, an instrument was developed which contained six scales, each of six items. Finally, validation of the six scales generated from the pool of items was checked for internal consistency and discriminant validity for each scale. The results of these analyses are provided later in this chapter.

Table 4.1 illustrates how the four development criteria in Section 4.2.2 are addressed by this development and validation procedure. As shown in this table, each of the development and validation procedures can be matched against one or more of the four development criteria. The development process described in Table 4.1 is consistent with the intuitive-rational scale development procedure suggested in Fraser (1977) and Murphy and Fraser (1978) which involves the identification of salient dimensions, writing of test items, field testing and item analysis.

TABLE 4.1

CROSS-REFERENCING OF DEVELOPMENT CRITERIA WITH ELEMENTS
OF THE DEVELOPMENT AND VALIDATION PROCEDURE

Development Criteria	Development and Validation Element
Consistency with the literature	Review of the literature on school culture, communication and organisational structure (Chapter 2);
Moos' general categories	Identification of main elements and interrelationships; Continued study of relationships & communication through time.
Salience to stakeholders	Trialing of draft surveys based upon stakeholder opinion. All major groups of the school community represented in sampling.
Economy	Economy of production and issue of survey using school resources; Construction of scale from previous data and post-scale validation.

4.3 DEVELOPMENT AND VALIDATION OF THE COMMUNICATION OF SCHOOL CULTURE INSTRUMENT

This section reports the specific aspects of the development of the school culture instrument and follows the framework of the development and validation procedure discussed in the previous section and shown in Figure 3.2. of Chapter 3.

4.3.1 Scale Development and the Literature

Chapter 2 reviewed the literature concerning school culture, communication and organisational structure. The literature suggests that a school's culture and its communication is closely linked to the structural framework of the school but is involved more with the interaction of its people than with the physical aspects of its organisation. A search of the literature on the communication of school culture within private schools did not reveal any instruments which would be appropriate to the school under study. As this study involved one school, it would make it difficult to find an instrument which could be useful. Most instruments were considered inappropriate to the context of the present study.

The Organisational Climate Description Questionnaire (OCDQ) of Halpin and Croft (1963) contained some aspects which could also relate to school culture, but it was considered to be inappropriate because of the emphasis on the organisational perspective of the school as a structure of its administration rather than the school as a place of personal interaction. Moreover, doubts have been expressed as to the reliability and construct validity of this instrument (Kottkamp, Mulhern & Hoy, 1987), and its appropriateness to Australian Schools (Leavy, 1972; and Thomas & Slater, 1972). The limited nature of the effects of communication between the members of the whole school community and the generalised view of school "climate" (see Chapter 2), also made this instrument unsuitable.

The School-Level Environment Questionnaire (SLEQ; Rentoul & Fraser, 1983; Fraser, 1994) was developed for Australian schools and contained dimensions involving relationships (Student Support and Affiliation), personal development through time (Professional Interest) and organisational function (Staff Freedom, Participatory Decision making, Innovation, Resource Adequacy and Work Pressure) which would have some application to this study. However useful this instrument may be in measuring classroom and staff environment (Dorman, 1994), it has its limitations in that it looks more at the classroom environment and at the role and relationships of teachers rather than the total school population. It also involves the present without references to opinions about the development of the school environment through time. While communication is an incidental part of this instrument, it is not one of the main aims of its delivery. As with the OCDQ, the transferability of items from a classroom (or even "school") environment instrument to one of school culture is tenuous.

Hansen's (1986) "School Culture Inventory" has a precise framework with a method of rating school cultures on responses to certain questions given to teachers. While the idea of giving a numerical value for a school's culture based upon rating scales seems simplistic, the concept of using only one sub-group of a school (i.e. its teachers) to define its culture seems to suggests that this rating would have limited validity. Furthermore, the questions within this inventory are directed towards teacher-oriented goals, aspirations and in language unadaptable to other members of the school community.

Nusz (1987) developed an instrument for the measurement of organisational climate and leadership within a specific case study college. This instrument contained some useful items relating to communication, interpersonal relationships (such as decision-making, motivation, and job satisfaction) and organisational structure and superficially suggested a good model for adaptation. However, the subject of Nusz's study, that of an American community college, and the emphasis on the leadership effectiveness of its administration, did not make her instrument

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suitable for an Australian secondary school. Similarly, a study by Johnson, Ellett and Licata (1993) on the learning environment and organisational effectiveness in American secondary schools was rejected for its emphasis on the staff and administration rather than the total school and the problems with applying an American study of many schools to a specific Australian school culture.

Most of the reviewed studies concentrated upon the staff (including the school administration) and the students. In the present study, an instrument which involved all of the stakeholders in the school's culture was needed. At a presentation on devolution of state schools in Australia, Ewington (1993) outlined research on the perceptions of parents of school effectiveness. While this paper suggested some useful research questions and gave a good summary of work to that date on school organisation and effectiveness, it did not satisfy the kind of information required from the parents of the target school. It was because of the unique nature of the school under study, the specific nature of a school's culture (rather than the more general climate and environment), and the need to sample all groups of stakeholders involved with the school (past and present), that a totally new instrument for the study of the communication of school culture was developed.

4.3.2 Developing the Instrument Items

The instrument items were developed from the questions and sub-questions of the main survey by factor analysis and varimax rotation (discussed in the next section). The items of the main survey had been previously condensed from the free response replies from the preliminary survey. Condensation was achieved by coding (see Section 3.3.5) which involved the selection of frequently given words and phrases as major categories of opinion. Synonyms of selected key words and phases having the same meanings as these words were included in frequency tallies for these words. Written expressions which used school symbolism to convey the same meaning as these key words were also included in this tabulation. For

example, the concept of students "trying their best" or seeking "achievement" would be seen as having the same general meaning and be interpreted as an intangible element of the school's culture if there was a high frequency of responses for "high achievement". Similarly, in the symbolic language of the school, the interaction between the members of the school and students which foster the spirit of the school motto ("Alis Aquilae" – on eagle's wings) is interpreted by the initiated as "seeking the highest achievement". Thus, the selection of key words and phrases which formed the basis for the final questions in the main survey, became a matter of interpretation of the ways of behaving, expression of ideas and symbolism in language and icons unique to members of the school. This interpretation was valid because of the researcher's position as an experienced member of the school's culture and the use of the symbolic interactionist perspective which is pivotal to the understanding of the use of symbolism in the action of communication within the school. A comparison of the tabulated data for the preliminary survey with the items produced for the main survey (in the Appendices) shows how these items were selected. A small section of the data from the preliminary survey and the items of the main survey is given in Figure 4.1 (below) as an example.

In this example, Question 1 of the preliminary survey asked for a general listing of those elements of the school's culture which the recipients of the survey considered to be tangible. There was a great variety of answers to this question, including references to the buildings, the school grounds, specific buildings by name, the campus and the school facilities. All of these responses were grouped together as facilities and grounds, a common element of school culture in the literature (Beare, Caldwell & Millikan, 1990) and represented 40% of the total responses to this question in the preliminary survey. In the construction of the main survey, this element of school culture was included in Question 1 which required a rating of the importance of the school buildings and grounds (the term "facilities" considered to be too vague) on a scale of from one (least important) to five (most important). Other items in the main survey were derived by a similar process to this example

from the other replies to the open-ended questions in the preliminary survey or were additional to provide further information than had been received from the preliminary survey.

From Question One of the preliminary survey (Appendix1):

1. What do you believe are the *tangible elements* of the school's culture (which can be seen, touched, written, spoken)?

↓ **Coding & collation of data**

From Table 1(frequency percents for part of question 1): tangible elements of school culture (Appendix 8):

ELEMENTS	STUDENTS n = 211	EX- STUDENTS n = 195	PARENTS n = 163	STAFF n = 131	MEAN n = 700
1. Physical Elements 1.1 Facilities & Grounds	29.0	47.0	45.0	40.5	40.0%

↓ **Designing main survey from data**

From the main survey, part of Question One (Appendix 2):

Question 1. Rate the importance of each of the following tangible elements of the school's culture:-

	Importance of tangible elements				
	VERY LOW		MODERATE		VERY HIGH
f. school buildings and grounds	1	2	3	4	5

Figure 4.1 Showing the progression from questions of the open-response preliminary survey to items in the rating scale of the main survey via coding of free responses.

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There were 446 replies to the main survey, each with ratings for the 139 items listed as sub-questions to eight major questions (see Appendix 2). The data from these items, except those for Question 5 (2 items) and Question 8 (22 items) were used in the factor analysis to obtain a set of six scales (Rodegheir, 1996), each of six items. Question 5 of the main survey was not included in the factor analysis because this question requested the rating of tangible elements against intangible elements to investigate the importance placed on each type of element by the sample population. Question 8 of the main survey contained items which requested a rating on matters which concerned recent changes to the school and was considered to be more important for general reform and improvement than for investigating the communication of the school's culture.

4.3.3 Instrument Validation

Following the development, administration and descriptive analysis of the main survey, factor analysis was used to reduce the large number of items in the main survey to a more manageable scale by providing a summary of the essential information (Coakes & Steed, 1997; Krathwohl, 1993; de Vaus,1995). The CSCI which developed, is a 6-scale instrument with each scale each having six items. Two scales deal with the nature and importance of the perceived elements of this culture (ITE – Importance of Tangible Elements & CTE – Importance of Intangible Elements), two scales deal with their communication (IIE – Communication of Tangible Elements & CIE - Communication of Intangible Elements), and two scales deal with the effectiveness of this communication (ECSC – Effectiveness of communication to the Public & ECP – Effectiveness of Groups to Communicate Within the School). A list of these abbreviations, the scale descriptions (viz. a statement of the questions from the main) and sample items are given in Table 4.2.

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TABLE 4.2
DESCRIPTIVE INFORMATION FOR THE COMMUNICATION OF
SCHOOL CULTURE INSTRUMENT

Scale Abbreviation	Scale Name/Description	Number of Items	Sample Item
ITE	The importance of the tangible elements of school culture (Question 1 of main survey)	6	Rate the importance of the school buildings & grounds
CTE	Communication of the tangible elements school culture within the school (Q.2)	6	Rate the importance of contact with the Old Boys (ex-students) in passing on tangible elements.
IIE	The importance of the intangible elements of school culture (Q.3)	6	Rate the importance of the exercise of good manners
CIE	Communication of the intangible elements of school culture within the school (Q.4)	6	Rate the way members of staff pass on intangible elements during lessons
ECSC	Effectiveness of ways of communication of school culture (Q.6)	6	Rate effectiveness of contact with parents generally as a way of communicating school culture
ECP	Effectiveness of communication of school culture by persons or groups (Q.7)	6	Rate the effectiveness of the position of classroom teachers in passing on school culture

In constructing these scales, factor analysis was employed to determine which items were sampling the same construct (Coakes & Steed, 1997). For this study, factor analysis with varimax rotation of the data collected from the full sample (446 persons) was undertaken. Only eigenvalues greater than 1.00 were accepted and six factors accounting for 52.4% of the variance were extracted. Using items with factor loadings greater than 0.40, an instrument of six scales, each with six items, was developed. A list of the scale items and their factor loadings is given in Table 4.3 (below).

TABLE 4.3

FACTOR LOADINGS FROM FACTOR ANALYSIS OF SIX-FACTOR
VARIMAX ROTATION FOR THE COMMUNICATION OF SCHOOL
CULTURE USING MAIN SURVEY DATA (N =446)

Item number	I T E	C T E	I I E	C I E	E C S C	E C P
Q1.b	0.73					
f	0.43					
g	0.61					
h	0.70					
k	0.74					
l	0.47					
Q2.j		0.66				
k		0.71				
l		0.77				
m		0.65				
p		0.59				
t		0.49				
Q3.b			0.63			
g			0.79			
h			0.78			
k			0.80			
p			0.69			
r			0.77			
Q4.c				0.47		
d				0.60		
e				0.65		
f				0.58		
h				0.51		
q				0.56		
Q6.d					0.54	
g					0.59	
h					0.77	
i					0.81	
k					0.57	
m					0.51	
Q7.c						0.74
e						0.59
f						0.67
m						0.54
n						0.47
q						0.41

Factor Loadings less than 0.40 omitted.

These scales corresponded to six of the major questions of the main study. The abbreviations for the scale names were derived from Questions 1 to 4, and Questions 6 and 7 of the main survey respectively. Questions 5 and 8 of the main survey were considered to be inappropriate for the development of the instrument. Question 5 tested the relative importance of tangible and intangible elements in general terms, and Question 8 requested specific information about recent changes which had occurred in the school. The internal consistencies of these six scales were calculated using Cronbach's alpha coefficient. In addition, each scale was correlated with remaining scales to see if there was any appreciable overlap between scales. Table 4.4 shows the alpha coefficient of each scale.

TABLE 4.4
INTERNAL CONSISTENCY (ALPHA RELIABILITY) AND DISCRIMINANT
VALIDITY (MEAN CORRELATION WITH OTHER SCALES) – COMMUNICATION
OF SCHOOL CULTURE INSTRUMENT (N = 446)

Scale	Alpha reliability	Mean Correlations with Other Scales
1.Importance of Tangible Elements (ITE)	0.81	0.41
2.Communication of T.E. within the School (CTE)	0.89	0.39
3.Importance of Intangible Elements (IIE)	0.87	0.32
4.Communication of I.E. within the School (CIE)	0.89	0.40
5.Effectiveness of the Communication to the General Public (ECSC)	0.86	0.39
6.Effectiveness of Groups or persons within the School (ECP)	0.83	0.42

The high reliability coefficents (>0.80) suggest that each scale of the CSCI has acceptable internal consistency for the school population sampled. Table 4.4 also reports data about discriminant validity using the mean correlation of a scale with the other five scales as a convenient index. These values suggest that the scales do overlap but not to an extent which would violate psychometric qualities. Each scale is conceptually distinct and this characteristic suggests that their retention in the Communication of School Culture Instrument is worthwhile. As an additional check of validity, each of the six items within each scale was correlated with the remainder in that scale. This scale: mean of remainder correlation is given in Table 4.5.

TABLE 4.5
ITEM: REMAINDER CORRELATIONS FOR EACH ITEM OF THE CSCI
(N = 446).

ITE		CTE		IIE		CIE		ECSC		ECP	
Item	r	Item	r	Item	r	Item	r	Item	r	Item	r
1b.	.74	2j.	.73	3b.	.72	4c.	.60	6d.	.62	7c.	.59
1f.	.52	2k.	.74	3g.	.80	4d.	.70	6g.	.68	7e.	.72
1g.	.73	2l.	.72	3h.	.80	4e.	.72	6h.	.79	7f.	.79
1h.	.73	2m.	.68	3k.	.82	4f.	.68	6i.	.82	7m.	.70
1k.	.77	2p.	.69	3p.	.71	4h.	.64	6k.	.63	7n.	.64
1l.	.69	2t.	.66	3r.	.78	4q.	.59	6m.	.64	7q.	.60
MEAN	.70		.70		.77		.66		.70		.67

(Item numbers refer to the questions of the main survey)

The Communication of School Culture Instrument (CSCI) for Grammar Schools is in Appendix 7.

4.4 CONCLUSION

This chapter has explained the stages of development and the decision made in the construction of a valid instrument to test the communication of school culture of the Anglican Church Grammar School. The high reliability of the six scales of this instrument and the discrimination between scales suggest that this instrument would be useful in testing hypotheses concerning the nature of the school's culture and how it is communicated. The next chapter of this thesis (Chapter 5) reports the results obtained from the three phases of this research program (viz. preliminary survey, main survey & interviews).

CHAPTER 5

RESULTS

5.1 INTRODUCTION

This chapter reports the analysis of quantitative data from the two surveys and the use of the Communication of School Culture Instrument. This is supported by an analysis of the qualitative data from interviews. The two surveys formed the first two phases of a three-phase methodology which is outlined in Figure 3.2. The interviews formed the third phase of the methodology and the Communication of School Culture Instrument (CSCI) was derived from the second phase (viz. main) survey. The data from the two surveys and the interviews were directed towards the answering of the research questions (see Chapter 1).

The preliminary survey contained 22 open-ended questions about the school's culture, its organisational structure and the communication of aspects of the school's culture. This survey sought to obtain a general opinion from the total school community to sensitise the researcher as to the communication of school culture within the school community and the effects of the school's organisational structure on this communication. The second and main survey, having a total of 139 items each with a Likert-style one-to-five response format, invited further statistical analysis to ascertain relationships between the population groups. Interviews were conducted after the two surveys to give a humanised perspective of the quantitative data. Interviews were semi-structured, using a set of questions to guide the flow of conversation during the interview.

There are three major sections in this chapter, each corresponding to the three phases of the methodology. Section 5.2 examines the results of the preliminary survey with specific reference to the elements of school culture, how they are communicated and the influence of the school's organisational culture on the communication process. The analysis of the main survey is given in Section 5.3. This section gives the answers to Research Questions 1a to 2e using descriptive statistics and to Research Questions 2f, 2g and 2h using inferential analysis of the Communication of School Culture Instrument. Last, Section 5.4 uses results from the interviews to answer Research Questions 3a and 3b as well as giving support to the statistical data. A full discussion of these quantitative and qualitative results is given in the next chapter.

5.2 RESULTS OF THE PRELIMINARY SURVEY

The preliminary survey (see Appendix 1) was the first phase of the three-phase methodology and consisted of 22 questions of the open-ended type which elicited a general response, in sentence/paragraph form, from the subjects. Details of the analysis of this data is given in Section 3.3.5. The results of this analysis are given below.

5.2.1 Elements of School Culture

A major reason for the preliminary survey was to ascertain a general feeling from the total school population as to the elements which made up the school's culture. These were divided into tangible elements and intangible elements. Tables showing the frequencies of responses as a percentage of the total for each group (ex-students, parents, staff and students) are given in Appendix 8 (Table 1 to Table 10).

The first two questions of the preliminary survey related to Research Question 1a and 1b concerning the perceived nature of the cultural elements of the school.

Questions 3 and 4 of the preliminary survey were only related indirectly to the research questions and dealt with elements which had been recently introduced or lost (respectively) and whether the sample population thought that these changes were good or bad for the school. Figure 5.1 displays how each of the population sub-groups have valued the main categories (of the preliminary survey coding) of the tangible elements of school culture:
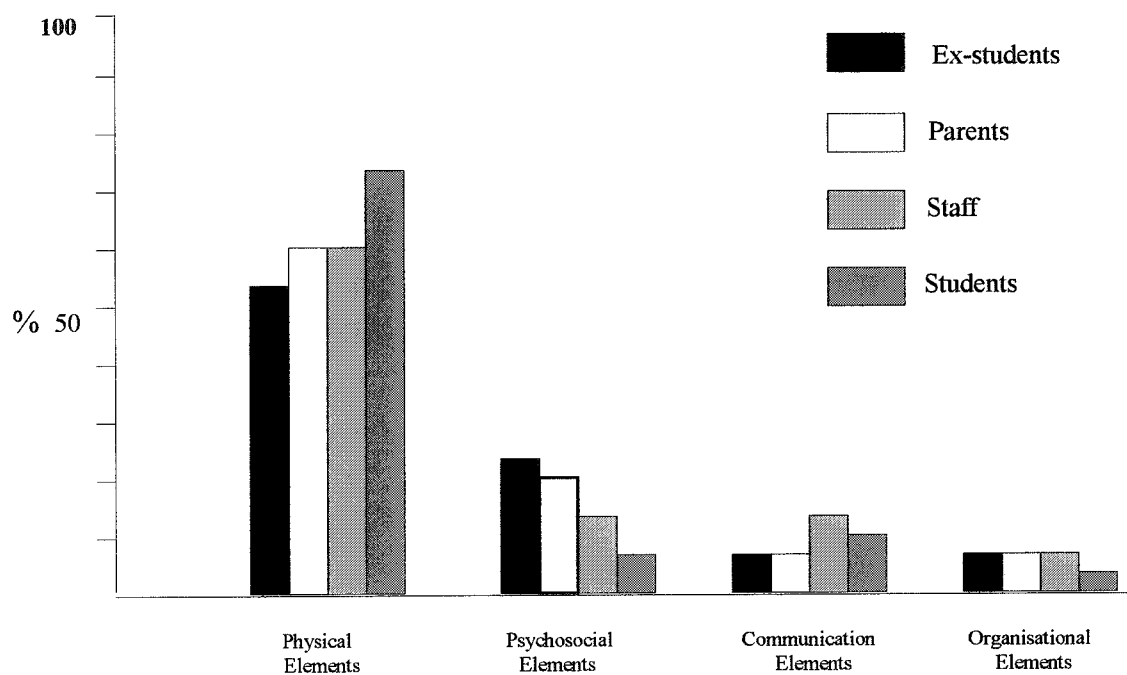
Figure. 5.1 Tangible elements of school culture from each population sub-group
(Data from the preliminary survey)

Tables 5.1 has been generated from Appendix 8 and gives more specific detail for question 1 of the preliminary survey which sought to identify the tangible and elements of culture (Research Questions 1a). From these data it appeared that the respondents understood the dichotomy of tangible/intangible elements and their importance to the stated aim of the survey. Physical aspects of the school, namely,

TABLE 5.1

RESULTS FROM QUESTION 1 OF THE PRELIMINARY ON THE IDENTIFICATION OF TANGIBLE ELEMENTS OF SCHOOL CULTURE SURVEY GIVEN AS PERCENTAGES OF TOTAL RESPONSES

(Sections with values < 5% of total response have been ignored)

ELEMENTS	STUDENTS n = 211	EX STUDENTS n = 195	PARENTS n = 163	STAFF n = 131	MEAN n = 700
1. Physical Elements					
1.1 Facilities & Grounds	29.0 %	47.0 %	45.0 %	40.5 %	40.0%
1.2 Uniforms & Appearance	33.0	6.0	10.0	9.0	15.5
1.3 Crests & Mottoes	10.0	5.0	6.0	8.0	7.0
2. Psychosocial Elements					
2.9 Achievements/Outcomes	1.0	2.0	8.0	2.0	3.0
3. Communication Elements					
3.2 Hymns, Songs & Oaths	7.0	2.0	2.0	5.0	4.0
3.4 Written Communication	1.5	5.0	2.0	8.0	4.0

the buildings and grounds, the school uniform and the crest and mottoes dominate the tangible elements of school culture. Other elements of the school culture have only limited meaning to certain sub-groups. For example, Achievement and Outcomes are important to parents, hymns and songs are important to students and staff, and written documents are important to ex-students and staff. Significantly, tangible elements which did not rate highly included most of the demonstrated psychosocial activities of the school and the communication elements such as ceremonies and stories about the school.

Question 2 of the preliminary survey asked for identification of the intangible elements of school culture. There was less definition of the intangible elements of school culture by the population sub-groups. Opinion varied greatly on perceived major intangible elements with each population sub-group. The main intangible elements identified by the school population are shown in Figure 5.2:

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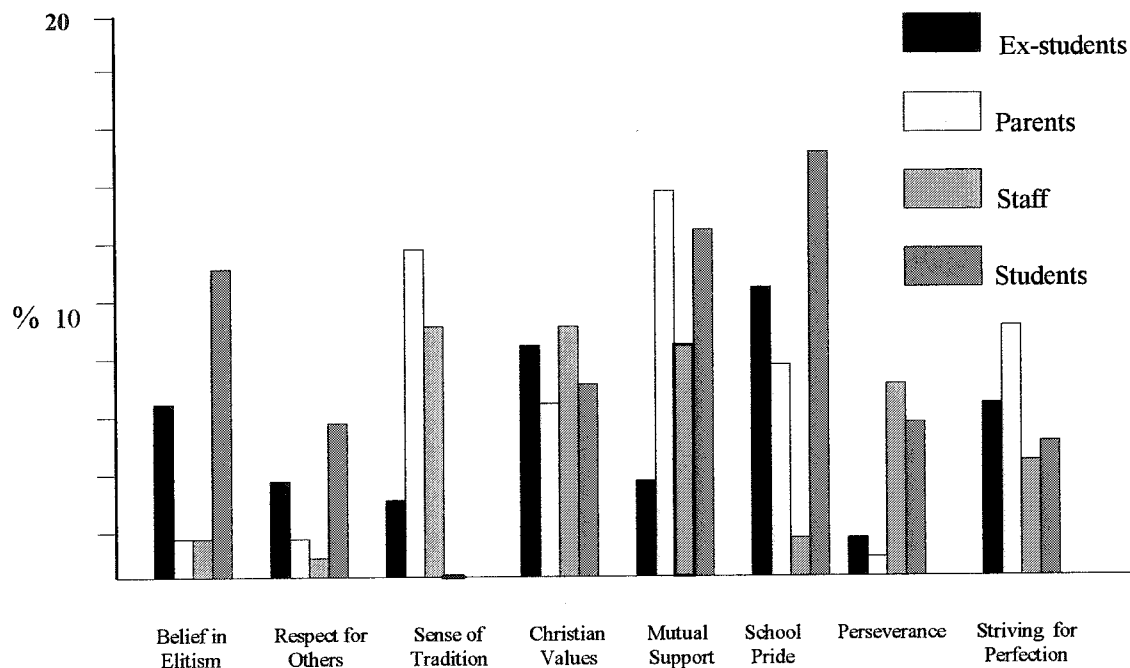
Figure. 5.2 Intangible elements of school culture from each population sub-group
(Data from the preliminary survey)

The most important data from question 2 of the preliminary survey have been
extracted from Appendix 8 and given in Table 5.2. Of the intangible elements,
Mutual Support and School Pride were rated highly by all groups except staff.
Christian Values received a modest rating by all population sub-groups with
slightly higher ratings by ex-students and staff. Belief in Elitism seemed to be
acceptable as an assumption to students and ex-students but not by parents and
staff who valued a Sense of Tradition more highly than Elitism. Other intangible
elements were also rated differently by different sub-populations. For example,
parents rated Striving for Perfection more highly than the other groups and
students rated Respect for others more highly than the other groups. Specific
values for the most frequent answers for question 2 of the preliminary survey are
given in Table 5.2 which has been extracted from Appendix 8:

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TABLE 5.2
RESULTS FROM QUESTION 2 OF THE PRELIMINARY ON THE IDENTIFICATION OF
INTANGIBLE ELEMENTS OF SCHOOL CULTURE SURVEY GIVEN AS PERCENTAGES
OF TOTAL RESPONSES
(Sections with values < 5% of total response have been ignored)

ELEMENTS	STUDENTS n = 122	EX-STUDENTS n = 94	PARENTS n = 131	STAFF n = 94	MEAN n = 441
1. Assumptions					
1.1 Belief in Elitism	11.0 %	6.5 %	2.0 %	2.0 %	5.5 %
1.4 Respect for Others	6.0	4.0	2.0	1.0	3.0
1.8 Tolerance for Others	0	1.0	4.0	5.0	2.5
1.12 Sense of Tradition	0	3.0	11.0	8.5	5.5
2. Values					
2.1 Christian Values	6.5	8.5	6.0	8.5	7.5
2.2 Mutual Support/Friends	11.5	4.0	12.0	8.5	9.0
2.5 School Pride	15.0	11.0	8.0	2.0	9.0
2.11 Perseverance	6.5	2.0	1.5	7.0	4.0
2.13 Good Manners	6.0	3.0	1.0	6.0	4.0
3. Ideals					
3.1 Striving for perfection	6.0	7.5	9.0	5.0	7.0
3.2 Academic Excellence	5.0	5.5	4.0	5.0	5.0

5.2.2 Communication of School Culture

Initial coding of the responses from the preliminary survey revealed information on aspects which should be considered when assessing the communication of school culture (Research Question 1b). The most frequently recurring aspects concerning communication (from questions 5 to 10 of the preliminary survey) concerned the school's:

- written documents
- verbal communication
- School Aims and Rules
- Stories, myths and heroes and
- Hymns, songs and oaths.

These aspects formed the basis for the communication section of the coding frame (see Table 3.4). Written and verbal forms dominated (at 13.5% & 5.5% of total responses respectively) and the last three categories had poor responses. Questions 5 to 10 of the preliminary survey concerned the communication of elements of school culture within the school community (Research Questions 2a & 2b) and to the wider society (Research Question 2c). In many responses to these questions in the preliminary survey, answers to similar questions (e.g. survey questions 5 & 7, 6 & 8, and 9 & 10) were given the same response or a "see previous question" reply. Accordingly, it was considered valid to combine responses for survey questions 5 to 8 to represent how elements are communicated within the school and survey questions 9 and 10 for communication of elements to the wider community. Responses for these combined questions are given Appendix 8 (Tables 5 and 6) and Tables 5.3 and 5.4 which are extracts of the most significant data from Appendix 8.

Table 5.3 shows the most perceived methods of communicating the tangible elements of school culture within the school community (Research Question 2a). These are by:-

- interaction between the staff;
- the written media;
- the appearance of the facilities and grounds; and by
- student interactions.

School sporting, cultural and religious activities and the organisational operations of the school are perceived as playing only a minor role in the communication of the school's culture. Intangible elements of school culture are seen as being communicated mainly by observation of behaviour of the school's population, especially the interactions within student, ex-student and staff sub-groups. Organised activities and the official aspects of the school seem to play a minor role in communicating the intangible elements of the school's culture within the school.

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TABLE 5.3

PERCENTAGES OF TOTAL RESPONSES FROM QUESTIONS 5 TO 8 OF THE PRELIMINARY SURVEY ON THE COMMUNICATION OF ELEMENTS OF CULTURE WITHIN THE SCHOOL

(Sections with values < 5% of total response have been ignored)

ELEMENTS n =	STUDENTS		EX-STUDENTS		PARENTS		STAFF		MEAN	
	Tan. 148	Intan. 144	Tan. 106	Intan. 85	Tan. 88	Intan. 115	Tan. 104	Intan. 116	Tan. 453	Intan. 476
1. Physical Elements										
1.1 Facilities & Grounds	5.0%	0%	13.0%	3.5%	12.0%	0%	15.0%	0%	10.0%	1.0%
2. Psychosocial Elements										
2.2 Student Interactions	19.5	36.0	6.0	8.5	3.0	7.0	6.0	9.5	9.5	15.0
2.3 Ex-student Interactions	1.0	1.5	8.5	20.0	11.0	15.5	6.0	11.0	6.5	12.0
2.4 Parent/Community Interactions	5.0	2.0	5.0	9.5	10.0	12.0	4.0	12.0	6.0	9.0
2.5 Staff Interactions	13.5	15.0	8.5	13.0	10.0	13.0	11.0	11.0	11.0	13.0
2.6 Social Activities	2.0	1.0	4.0	2.5	8.0	1.5	0	1.0	3.5	1.5
2.10 Behavioural Displays	2.0	17.0	6.5	14.0	5.5	14.0	4.0	15.5	4.5	15.0
3. Communication Elements										
3.4 Written Communications	9.0	1.5	14.0	9.5	11.0	6.0	11.0	6.0	11.0	6.0
4. Organisational Elements										
4.1 Council & Senior Admin.	1.0	2.0	3.0	0	7.0	5.0	7.0	7.0	4.0	3.5

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Questions 9 and 10 of the preliminary survey examined the communication of the elements of school culture to the wider community (Research Question 2c). The results of the analysis of survey questions 9 and 10 are given in Table 5.4 (below). The communication of the school's culture to the wider community is perceived as being mainly by the written medium and through social activities of the school which involve members, outside of the school community, or which attracts their attention. The internal functioning of the school, such as teaching, student interaction and the physical icons of the school are not perceived by the sample population as being important communicators of the school's tangible elements of culture to the wider community. Conversely, behavioural displays, verbal communication and student interaction are perceived as major ways by which the intangible elements of the school's culture are passed to the wider community. Communication styles and methods more appropriate to official school public relations, such as written documentation, teaching/learning activities, the ex-student and parent networks and acts of the school administration are not seen as important in communicating the school's culture to the wider community.

Question 11 of the preliminary survey was intended to obtain specific information about how school culture was introduced to new members of each of the main groups of the school. Although the overall totals suggested that student interactions, staff interactions and the written media were the most efficient methods of communication school culture, responses varied greatly, with many subjects giving only narrow views as to their own experience within their group. For example, parents seemed to be happy giving opinions as to how school culture could be passed on to new parents and students, but loathed to comment on how this should be done for new staff. Because of the varied responses, the total number of replies for each group was lower than expected. Never-the-less, vital information was obtained and was found to be generally useful and to assist in the construction of questions for the main survey and interviews which followed.

TABLE 5.4

PERCENTAGES OF TOTAL RESPONSES FROM QUESTIONS 9 & 10 OF THE
PRELIMINARY SURVEY ON THE COMMUNICATION OF ELEMENTS OF
CULTURE OUTSIDE OF THE SCHOOL

(Sections with values < 5% of total response have been ignored)

ELEMENTS n =	STUDENTS		EX-STUDENTS		PARENTS		STAFF		MEAN	
	Tan. 148	Intan. 144	Tan. 106	Intan. 85	Tan. 88	Intan. 115	Tan. 104	Intan. 116	Tan. 453	Intan. 476
1. Physical Elements										
1.1 Facilities & Grounds	3.0%	0%	2.0%	2.0%	16.0%	0%	4.5%	0%	5.0%	1.0%
1.2 Uniforms & Appearance	13.0	0	2.0	4.0	2.5	0	4.5	4.0	8.0	2.0
2. Psychosocial Elements										
2.2 Student Interactions	10.0	19.0	8.0	8.0	4.5	6.0	1.5	8.0	6.0	10.0
2.3 Ex-student Interactions	1.0	1.5	20.0	10.0	2.5	10.0	4.5	10.0	6.5	8.0
2.4 Parent/Community Interactions	1.0	17.5	16.0	6.0	11.5	10.0	6.0	2.0	8.5	9.0
2.6 Social Activities	30.0	5.5	4.0	2.0	9.0	2.0	0	0	11.0	2.5
2.7 Sporting Activities	10.0	2.5	4.0	4.0	7.0	2.0	4.5	0	6.5	2.0
2.9 Achievements	2.0	4.0	6.0	14.0	2.5	12.0	3.0	0	3.5	7.5
2.10 Behavioural Displays	1.0	28.5	8.0	18.0	2.5	12.0	0	18.0	3.0	19.0
3. Communication Elements										
3.3 Verbal Communication	3.0	9.5	0	8.0	4.5	16.0	9.0	20.0	4.0	13.5
3.4 Written Communications	14.0	2.5	14.0	4.0	18.5	10.0	35.0	20.0	20.0	9.0

Figure 5.3 shows opinion on the effectiveness of forms of communicating the school culture to new members of the school community:

COMMUNICATING TANGIBLE ELEMENTS
(Numbers refer to Elements of Table 7, Appendix 8 and are listed below)

2.1a General Ceremonies   2.7 Sporting Activities
2.1b Meetings & Assemblies   2.10 Behavioural Displays
2.2 Student Interactions   4.1 Council & Admin.
2.3 Ex-student Involvement   4.4 Discipline Systems
2.4 Parent/Community Involvement
2.5 Staff Interaction
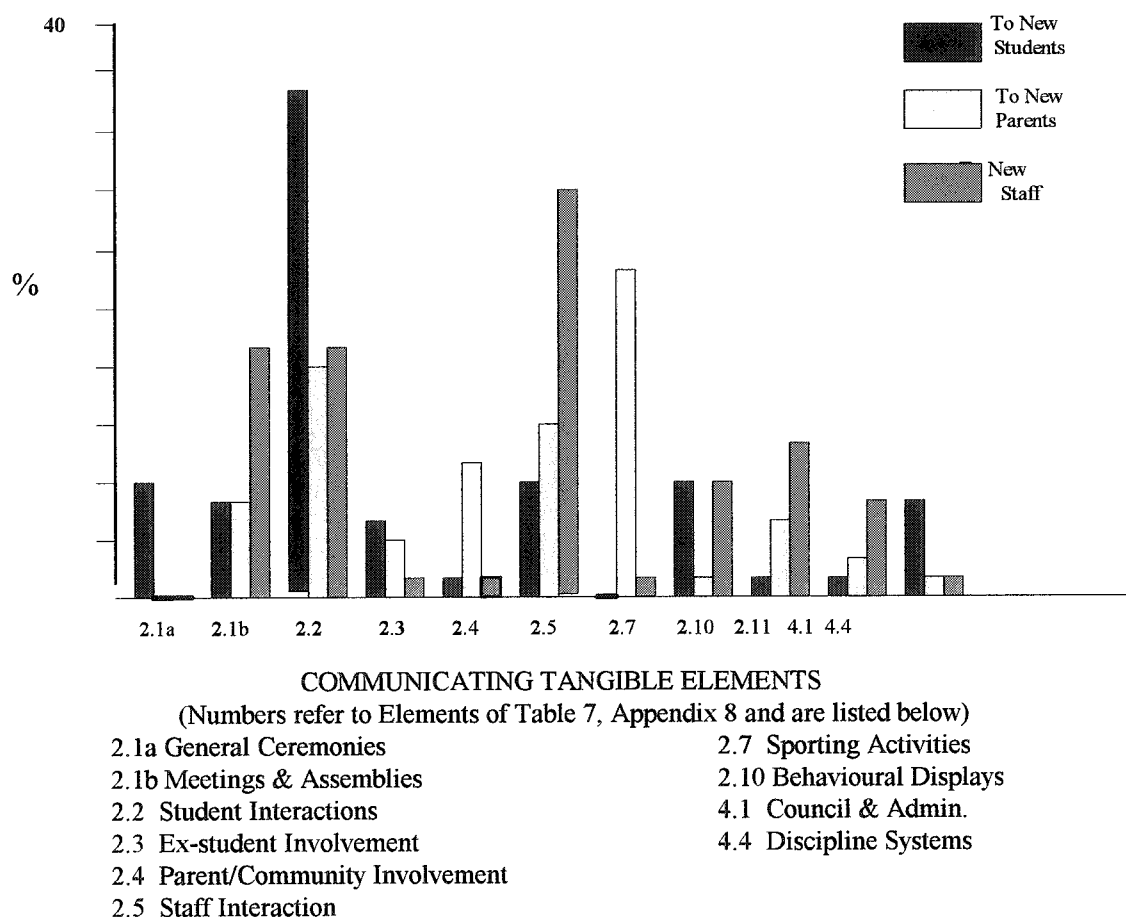
Figure 5.3 Effectiveness of communicating school culture within the school to new members

5.2.3 Who Communicates School Culture

Questions 12 to 16 of the preliminary survey (see Appendix 8, Table 8) asked for information about the people who were influential in passing on school culture (Research Question 2d), how they did this and why these people were nominated for this response. Several of these questions appeared to have been interpreted as

one by the sample population and many responses included repetitious answers or "as before" comments. While the number of responses for some groups were lower than expected, the data showed that the headmaster, senior students and staff were the most influential communicators of school culture. The deputy principal, school chaplains and counselors, parents and sporting coaches were perceived as not being influential. Other school administrators and ex-students were seen as only having a moderate influence in the communication of school culture.

Because the preliminary survey asked a large number of questions, many of which appeared to be repetitious, many of the respondents did not fully complete the questionnaire past question 14. This question was seen by many as a repetition of question 11 and question 16 did not often receive a response. These questions were ignored for the purposes of frequency analysis. Frequency percentages of responses for questions 12 to 16 are given in Table 8 of Appendix 8.

5.2.4 Organisational Structure and School Culture

Questions 17 to 21 of the preliminary survey attempted to explore the influence or relationship between the school's organisational structure and the communication of the school's culture but received poor responses. Because of the poor response the few returns for questions 17 to 20 were ignored for analysis. Question 21 (see Appendix 8, Table 9) also sought to determine those aspects of the organisational structure of the school which may have assisted or hindered the communication of school culture. Returns from the different groups within the population were fewer than expected but suggested that the main contributions of the organisational structure of the school to the communication of its culture were:

- strong discipline and good pastoral care (14% of responses);
- good written communication (13.5%);
- official policies which fostered good student interaction (13%);
- planned extra-curricula activities (9%); and

- policies governing the appearance of the students and the campus
(8%).

Similar responses also came for question 22 in the preliminary survey which invited opinion as to the discontinuation or introduction of elements of school culture. Replies were difficult to code into recognisable patterns and some replies were in the form of personal complaints of little value to this study. These replies are given in Table 10 of Appendix 8.

5.3 ANALYSIS OF THE MAIN SURVEY

This section examines the analyses of the main survey by descriptive statistical techniques and the use of the CSCI which was derived from it. The latter process complemented the former as it was difficult to distinguish differences of opinion from the simple descriptive analysis of four population sub-groups for the 139 separate sets of ratings in the main survey.

The second survey (see Appendix 2) was constructed with the aid of the results from the preliminary survey. It requested ratings on a 1 (least importance) to 5 (most importance) scale for each of several statements in each major question. With the exception of question 5 of the main survey, which asked for opinion on the relative importance of tangible and intangible elements in general, all other questions contain from 16 to 22 statements which were to be rated. Completed surveys were edited for inaccuracies and completeness and sorted into each of the major population groups (viz .ex-student, parent, staff and senior student). Frequencies for the ratings for each item (sub-question) of the main survey were calculated for each separate population group and entered into a computer data base. Descriptive statistics were generated from encoded data using a standard computer package. A summary of the percentage frequencies, mean and standard deviation for the ratings for each item for each population group is given in Appendix 10. Questions 1u, 4v and 7s of the main survey were deleted because of

a poor response to these questions which asked for an alternative "Any other" request.

5.3.1 Descriptive Statistics

Research Question 1a: What are the Tangible and Intangible Elements that Need to be Included When Assessing a School's Culture?

This research question was answered by questions 1 and 3 of the main survey. Extracts from Appendix 10, showing the most significant means of ratings are given in Table 5.5 (below). For comparison of population groups, means for all groups are given for sub-questions which contained high values. From this table, it can be seen that the academic achievement of the students, their perceived interactions, the teaching curriculum and the buildings and grounds rate most highly as tangible elements of the school culture. There were only very slight differences in ratings between the sub-groups of the school population in these elements and no items for tangible elements received a value below the mid range of scores of 3.0. Ratings for the intangible elements were more varied, reflecting a vast range of opinion between members of the school's sub-groups on these elements. Striving for personal best, perseverance, sportsmanship and fair play, and respect for others were given a significantly high rating above the other valued intangible elements. Pride in the school, a good work attitude and personal happiness were also rated very highly. The only intangible element to achieve a rating below 3.0 was a belief in elitism, which was mildly (0.5 std. dev. unit) rejected by the ex-students and parents (see Appendix 10, sub-question 3e).

The relative importance of tangible and intangible elements was examined by question 5 of the main survey which requested a rating of each of the two types of element. There was an expectation that the school population would value the intangible elements more favourably ($M=4.38$) than the tangible elements ($M=4.06$) and this was the case. However, both forms of elements were rated very

TABLE 5.5
MEANS OF FREQUENCIES OF RATINGS FOR THE IMPORTANCE OF ELEMENTS OF SCHOOL CULTURE (QUESTIONS 1 & 3 OF THE MAIN SURVEY)

Question 1. The importance of the tangible elements of the school's culture:-

	MEAN					STANDARD DEVIATION
	Between 1 (least) and 5(most)					
	Old Boys	Parents	Staff	Students	All	All
d. the activities of the teaching staff	4.07	4.30	4.23	3.44	4.03	0.97
e. the interactions of the students	4.18	4.35	4.24	4.30	4.27	0.80
f. school buildings and ground	4.22	4.09	3.90	4.05	4.09	0.81
i. academic achievement of the students	4.30	4.46	4.14	4.30	4.33	0.85
m. curriculum & teaching methods	4.19	4.60	3.94	4.07	4.26	0.93

Question 3. The importance of the intangible elements of the school's culture:-

	Old Boys	Parents	Staff	Students	All	All
a. mutual support and friendship	4.30	4.39	4.01	4.30	4.28	0.79
b. the exercise of good manners	4.30	4.50	3.97	3.99	4.24	0.82
d. achieving academic excellence	4.12	4.33	3.82	4.32	4.19	0.83
g. striving for personal best	4.59	4.70	4.06	4.50	4.52	0.76
h. perseverance (not giving up easily)	4.62	4.60	3.89	4.49	4.47	0.79
i. belief in strong school discipline	4.01	4.24	3.65	3.51	3.91	0.94
j. supporting family values	4.20	4.62	3.76	3.63	4.13	0.91
k. belief in having respect for others	4.53	4.74	4.07	4.20	4.45	0.83
m. having pride in the school	4.53	4.44	4.00	4.29	4.36	0.83
n. giving service to others	4.18	4.35	3.90	3.82	4.11	0.90
p. achieving personal happiness	4.35	4.47	3.89	4.34	4.32	0.84
r. a good attitude towards work	4.36	4.56	3.87	4.22	4.32	0.83
s. sportsmanship and fair play	4.60	4.61	4.18	4.30	4.46	0.74

highly with means well over the median and with lower standard deviations than most other items in the main survey (0.75 & 0.83 for tangible/intangible respectively) . This may reflect the value that the school population put on the need to consider school culture as consisting of many separate elements, rather than looking at it holistically.

Research Question 2a: How are the Tangible Elements of School Culture Communicated Within the School Community?

This research question was answered by Questions 2 of the main survey. The most significant responses for Question 2 are given in Table 5.6. (below). Teaching by the staff, the appearance of the students, the observation of the students' behaviour and the buildings were perceived to be the main ways by which the tangible elements of the school's culture are communicated within the school community. Most other items in this question were given ratings around the mid-range value of 3.0, with the lowest ratings being for contact with the Old Boys (M =2.86), school artifacts and displays (M=2.93), and by school religious ceremonies (M=2.99). Cadet activities were also rated below the median by staff and students but well above by ex-students.

TABLE 5.6

MEANS OF FREQUENCIES OF RATINGS FOR THE WAYS OF COMMUNICATING TANGIBLE ELEMENTS OF SCHOOL CULTURE (QUESTION 2 OF THE MAIN SURVEY)

Question 2. The importance of the ways by which the tangible elements of school culture are passed on between people <u>within</u> the school's community:-

				MEAN		STANDARD DEVIATION
	Old Boys	Parents	Staff	Students	All	All
d. teaching by the staff	4.14	4.25	3.93	3.74	4.05	0.91
e. by observing student behaviour	4.06	4.16	3.67	3.60	3.92	0.94
g. appearance of buildings and grounds	4.12	4.01	3.70	3.69	3.92	0.86
i. by the uniform and appearance of students	4.28	4.17	3.63	3.86	4.04	0.93
j. by contact with Old Boys	3.12	2.76	2.82	2.71	2.86	1.11
p. through Cadet activities and training	3.49	3.10	2.99	2.73	3.10	1.10
q. through religious ceremonies and education	3.13	3.20	2.86	2.62	2.99	1.13
r. from the school's artifacts and displays	3.03	3.03	2.68	2.83	2.93	0.98

(Between 1 (least) and 5(most))

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Research Question 2b: How are the Intangible Elements of School Culture Communicated Within the School Community?

This research question was answered by question 4 in the main survey. The most significant responses to question 4 are given in Table 5.7.

TABLE 5.7

MEANS OF FREQUENCIES OF RATINGS FOR THE WAYS OF COMMUNICATING INTANGIBLE ELEMENTS OF SCHOOL CULTURE (QUESTION 4 OF THE MAIN SURVEY)

Question 4. **The ways by which the intangible elements of school culture are passed on between people within the school's community:-**

			MEAN			STANDARD DEVIATION
	Between 1 (least) and 5(most)					
	Old Boys	Parents	Staff	Students	All	All
a. from the school's official documents	2.84	3.41	2.86	2.87	3.04	1.09
c. by the House system	3.76	4.11	3.51	3.72	3.83	0.95
d. by members of the staff during lessons	4.00	4.06	3.75	3.21	3.79	1.03
e. by observing student behaviour	4.01	4.14	3.67	3.91	3.98	0.93
f. directly from the Senior students	4.02	3.82	3.63	4.08	3.90	1.02
j. by contact with Old Boys	3.14	2.85	2.76	2.92	2.93	1.10
l. through sporting competition	3.78	3.77	3.71	4.00	3.82	0.94
q. by informal conversation with others(peers)	4.03	3.82	3.77	3.85	3.88	0.90
s. from the school's artifacts and displays	2.98	3.07	2.63	2.91	2.94	1.10

The ratings for the communication of intangible elements had a greater variety of response with no one item over the value of 4.0. Those items which rated the most for communication of intangible elements were: observing student behaviour; directly from the senior students; informal peer conversation; through sporting competition; the House system; and by staff during lessons. The latter item was rated over 4.0 by ex-students and parents but much lower by students and staff who rated it very low at a mean of 3.21. Low ratings just below the median for the communication of intangible elements were given for: contact with the Old Boys ($M=2.93$) and from the school artifacts and displays ($M=2.94$). The use of official

school documents for the communication of school culture was not rated well by students, staff nor ex-students but given a moderate rating by parents. All other items had ratings which were well above the mid range of 3.0.

Research Question 2c: How is the School Culture Communicated to the Wider Community?

This research question was answered by Questions 6 of the main survey. The most significant responses for Question 6 are given in Table 5.8:

TABLE 5.8
MEANS OF FREQUENCIES OF RATINGS FOR THE EFFECTIVENESS OF
WAYS OF COMMUNICATING SCHOOL CULTURE TO THE GENERAL PUBLIC
(QUESTION 6 OF THE MAIN SURVEY)

Question 6.   The effectiveness of the ways by which the school's culture may be passed on to the General public:-

		MEAN				STANDARD DEVIATION
	Between 1 (least) and 5(most)					
	Old Boys	Parents	Staff	Students	All	All
b. observing appearance and behaviour of the boys	4.45	4.58	4.22	4.20	4.40	0.81
c. directly by contact with students	4.35	4.53	4.13	4.28	4.35	0.73
i. through other school documents	2.97	3.38	2.94	3.17	3.15	0.95
j. through sporting events and contacts	3.99	3.92	3.87	4.07	3.97	0.87
n. through religious and other public ceremonies	3.10	3.35	3.03	2.96	3.14	1.07
o. by known achievements of students	4.21	4.33	3.70	4.03	4.13	0.86

These results showed that the most effective means of communicating the school's culture to the wider community was through observing the appearance of the students and by direct contact with them. All of the sub-groups within the school community rated the example of the students very highly. This was also supported by the high rating for the example of the academic achievements of the students and by the similar rating for the sporting contacts of the students. Other items in this question rated well above (viz. 0.5 std.dev.) the median except for those concerning school documents other than those officially distributed, and for religious and public ceremonies. The low values recorded for these last two items

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was interesting. First, ex-students and staff make regular use of unofficial documents in the form of memos and printed notes. Furthermore, as a church school, a considerable amount of emphasis is placed on the school's public (and often religious) ceremonies.

Research Question 2d: Who Have Been the Most Influential People in Passing on School Culture?

This research question was answered by Questions 7 of the main survey. The most significant responses for Question 7 are given in Table 5.9:

TABLE 5.9.

MEANS OF FREQUENCIES OF RATINGS FOR THE EFFECTIVENESS
OF PERSONS OR POSITIONS IN COMMUNICATING SCHOOL CULTURE
WITHIN THE SCHOOL(QUESTION 7 OF THE MAIN SURVEY).

Question 7. The effectiveness of the positions **within the school community** in passing on or communicating school culture.

		MEAN				STANDARD DEVIATION
	Between 1 (least) and 5(most)					
	Old Boys	Parents	Staff	Students	All	All
a. Senior students	4.14	3.63	3.79	4.03	3.88	0.95
b. School Prefects(incl.Captain etc)	4.10	3.80	4.00	4.26	4.02	1.03
c. classroom teachers	3.95	3.72	3.80	3.32	3.70	0.94
d. members of the family	3.24	3.64	3.26	2.86	3.28	0.95
e. the Headmaster	3.91	3.99	3.42	3.84	3.84	1.15
g. other Administrators	3.08	2.96	2.98	2.80	2.98	0.94
h. Head of House (Housemasters)	3.97	4.15	3.61	3.68	3.90	1.02
i. Tutors (or Form teachers)	3.22	3.46	2.89	2.91	3.17	1.07
m. the School Council	2.56	2.66	2.29	2.49	2.53	1.08
n. school support staff	2.71	3.02	2.54	2.69	2.78	0.99
o. Boarding House staff	3.63	4.19	3.54	3.25	3.70	1.97

These results suggest that the most influential persons seen to be effective in communicating school culture were senior students, especially the school prefects. Parents also rated Housemasters, especially boarding house staff as also being most

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influential. Tutors, who have the role of providing direct pastoral care to students within the house system under the Housemasters received low ratings by staff and students. This was an interesting result as most staff are also tutors. The Headmaster rated moderately high with parents, ex-students and students, but not by the staff. Teachers also received only a moderate rating with the other adult members of the school community, but not with students. Low ratings were given to the school council, school support staff, and administrators other than the Headmaster and his deputy.

Research Question 2e: Does the Organisational Structure of the School Affect the Communication of its Culture?

The final question of the main survey (question 8) examined the school population's perception of changes to aspects of the school's culture using a "deteriorated/no change/improved" rating on a five point scale. This question was more useful in obtaining an overall opinion as to the need for reform at a time when the school was undergoing re-structuring and the installation of a new Headmaster. Results for Question 8 are given in Table 5.10. Opinions were more polarised than with most other questions in the main survey because of an atmosphere which reflected a need for reform at the time of the research. Consequently, most of the replies were in the "deteriorated" side of the mid range score of 3.0 and implied a dissatisfaction with the (then) perceived standards of the school. The only improvement in the school which rated significantly above 3.0 referred to buildings and the grounds. The school had been following an extensive building and landscaping program which was popular with most of the school community. Of aspects which were considered to have deteriorated, the most notable were those of respect for the senior students (by other students and staff) and the reputation of the school as an elite school. Academic excellence and the administration of the school also were rated as having had a marked deterioration. Other aspects which suggested a slight deterioration included: sporting excellence;

TABLE 5.10.

MEANS OF FREQUENCIES OF RATINGS FOR THE CHANGES WHICH HAVE OCCURRED IN THE SCHOOL AND THE ROLE OF THE SCHOOL'S ORGANISATIONAL STRUCTURE IN COMMUNICATING SCHOOL CULTURE WITHIN THE SCHOOL (QUESTION 8 OF THE MAIN SURVEY).

Question 8.   How have aspects of the school's culture changed over time ?

			MEAN			STANDARD DEVIATION
	Old Boys	Parents	Staff	Students	All	All
aspects to do with:-						
a. quality of school buildings and grounds	4.57	3.95	3.46	3.79	4.00	0.97
b. respect for senior students	2.87	2.90	2.62	1.74	2.56	0.93
c. the uniform and appearance of the students	3.15	2.80	2.93	2.80	2.92	0.83
d. sporting excellence	2.62	2.93	2.71	2.94	2.81	0.92
f. strong discipline provided by the school	2.81	3.08	2.71	3.05	2.94	0.86
g. quality of the House system	3.44	3.30	2.81	3.11	3.21	0.92
k. quality of Christian training and spirituality	2.93	3.01	2.94	2.88	2.95	0.71
o. pride in the school	2.96	3.01	2.71	2.69	2.87	0.94
p. academic excellence	2.94	2.59	2.37	2.88	2.72	0.95
q. administration of the school	3.04	2.89	2.19	2.73	2.78	0.97
t. sense of belonging to a school "family"	2.89	3.08	2.45	2.96	2.90	0.95
u. good manners by the students	2.96	3.00	2.61	2.88	2.90	0.82
v. a reputation as an elite school	2.82	2.68	2.13	2.73	2.64	0.91

pride in the school; the sense of belonging to a school family; the manners of the students; the wearing of the school uniform; and the quality of a Christian education. Many of the low values supported a sub-group (viz. student, ex-student, parents & staff) bias suggested by comments in the preliminary survey and by observations and personal conversations at the school. For example, the senior students had a very low ($M<2.0$) view of respect given to them by other members of the school community as well as a lower rating than the other sub-groups for pride in the school. Staff gave low ratings for the school's administration, its reputation as an elite school and the academic performance of the students. Ex-students and parents appeared to be more positive in their views even though they perceived slight deterioration in the school's sporting achievements, academic performance, respect for the senior students, and reputation as an elite school.

Conclusion

This section has reported a descriptive statistics analysis of the data from the main survey. The analysis suggested that the Anglican Church Grammar School had a very student-centred school culture. The outward expression of the students, notably their academic performance and their personal interactions were seen as the most important tangible elements of this culture. Personal traits such as the pursuit of excellence with perseverance, fair play and mutual respect were the corresponding intangible elements. The communication of the elements of this culture was also the result of observations of these expressions and traits, with student behaviour and appearance being important. Informal communication modes used by the senior students were considered to be more important within the school than formal, organisational methods associated with official school communication. The school's culture is also more effectively communicated to the wider community by the appearance of the students, their behaviour and achievements, with the senior students and prefects being the most important communicators. Housemasters and the Headmaster also have major roles in communicating the school's culture to the wider community and within the school. The range of opinion of ex-students, parents, staff and senior students over a large number of rated items in the main survey made comparisons difficult. Accordingly, the data from this survey were used to develop an instrument - the CSCI - which could give inferences about these comparisons. The results of the inferential use of this instrument are reported in the next section.

5.3.2 Inferential Statistical Findings from the Use of the CSCI

Introduction

The Communication of School Culture Instrument (CSCI) consists of a set of six scales, each of six items. It was developed from the data of the main survey by factor analysis. These tests answered Research Questions 2f, 2g and 2h which

focused attention on the relationships between and within the four sub-groups of the school population on aspects of the communication of school culture and made a comparison of school culture according to gender.

Research Question 2f: Are There Any Differences in Perspective of School Culture Among the Major Groups Within the School?

In a two-way MANOVA for the effect of population sub-groups (viz. ex-student, parent, staff and senior students) in differences in school culture perceptions, effects were significant ($p < .05$). Univariate F tests indicated significant differences ($p < .05$) between the means for population sub-group on five of the six scales: ITE – Importance of Tangible Elements [$F(3, 427)=4.86$]; CTE – Ways of Communicating Tangible Elements[$F(3,420)=5.13$]; ITE – Importance of Intangible Elements [$F(3,420)=18.21$]; CIE – Ways of Communicating Intangible Elements[$F(3,420=10.21$]; and ECSC – Effective Ways of Communicating to the General Public[$F(3,420)=7.11$]. Effect size indices for these five scales were calculated between each of the four types (ex-student, parent, staff, senior student). The means of the scores from each of the six scales are shown in Figure 5.4.

Tukey's (HSD) post-hoc procedure for establishing significant differences between means indicated that there were significant differences between several of the population sub-groups (viz. ex-student, parent, staff and student) for the first five of the six scales of school culture. For the ITE scale, the opinions of staff differed from both ex-students and parents on aspects of the importance of the tangible elements of school culture. Effect sizes between staff and ex-students and between staff and parents were moderate at 0.55 and 0.56 respectively. For the CTE scale, ex-students opinions about the ways by which these tangible elements were communicated within the school community, differed from that of both staff and current senior students. Effect sizes here were small to moderate at 0.44 between ex-students and staff and 0.40 between ex-students and current senior students.

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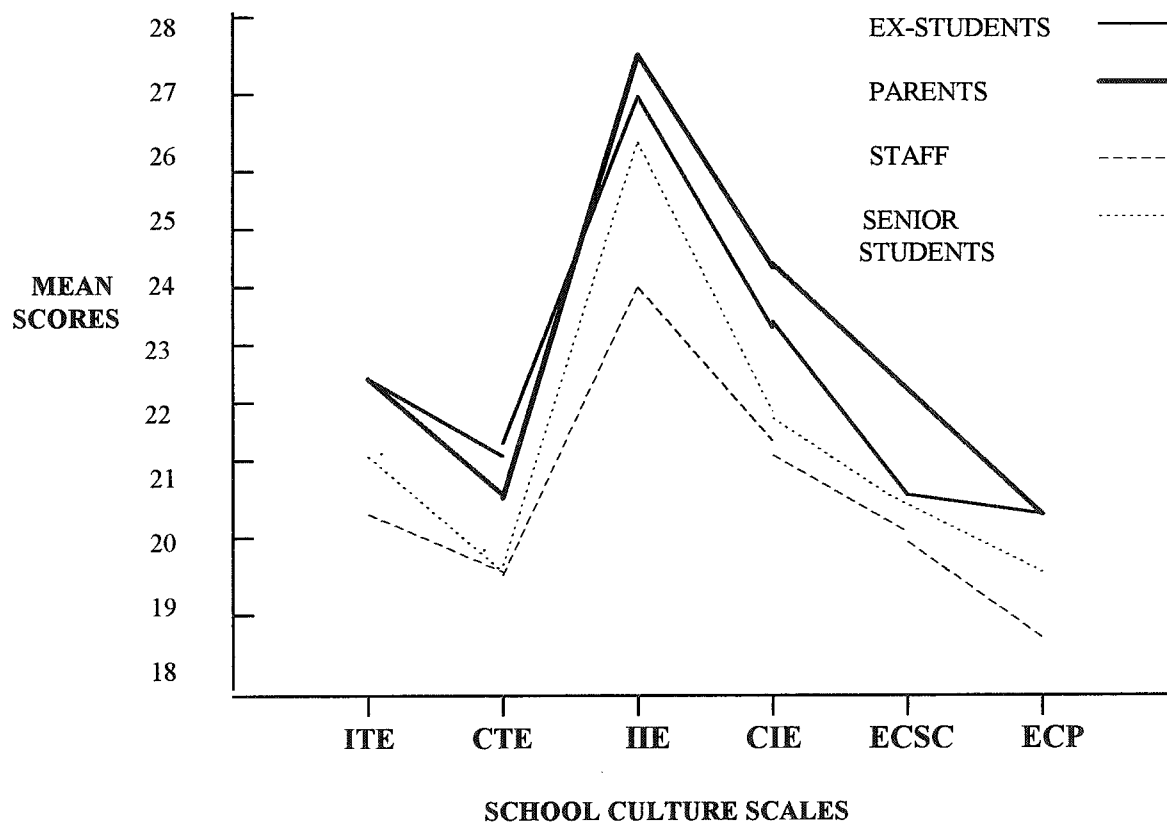
Figure 5.4 Population sub-group and school culture scales

The IIE scale, relating to the importance of the intangible elements in the school's culture, showed a much more varied set of differences, notably between the staff and all other groups. Current senior students also had a significant difference of opinion with the parent group. Effect sizes between staff and the other groups were moderate to high, being:- 0.79 with ex-students; 1.05 with parents; and 0.49 with current students. The effect size between current students and parents was 0.49. Related to this analysis, the relationships of opinions to the CIE scale concerning the ways by which these intangible elements are communicated within the school community were also diverse. For this scale, parents showed a significant difference in opinion between the other three groups; ex-students, staff and current students. Effect sizes between parents and the other groups were small to moderate at:- 0.44 with ex-students; 0.50 with staff and 0.39 with current students.

Research Question 2g. Do Past Students from Different Periods of Time Differ in their Perspectives of the School's Culture?

Of the various types of person associated with the school (viz. ex-student, parent, staff, current student), only the ex-student cohort had the potential for researching this temporal aspect of the school's culture. The ex-student body was considered to be more suitable for study as its members usually had a good number of years at the school (as students) and often several years association afterwards. The ex-students surveyed represented students who were at the school from the mid 1920's to 1997, well over 70 years of growth and development of the school's culture. The group was also homogeneous in gender so this variable was controlled.

The ex-student sample (n=122) was divided into four groups according to the years in which they attended the school. These groups were:- from 1912 to 1945 (n=25); 1946 to 1965 (n=27); 1966 to 1985 (n=32); and from 1986 to 1997(n=38). A one-way MANOVA with time period as the independent variable and the six CSCI scales as dependent variables was not significant ($p<0.05$). Figure 5.5 shows the mean scores for this comparison and, as expected, the differences between scores are quite small.

Research Question 2h: To What Extent do Males and Females Differ in their Perceptions of the School's Culture?

A two-way MANOVA investigating differences in school culture perceptions according to respondent type (viz. ex-student, parent, staff, & senior student) and gender was performed on the data. Results of this analysis is shown in Figure 5.6 (below). There were no interaction effects. The MANOVA for the effect of gender
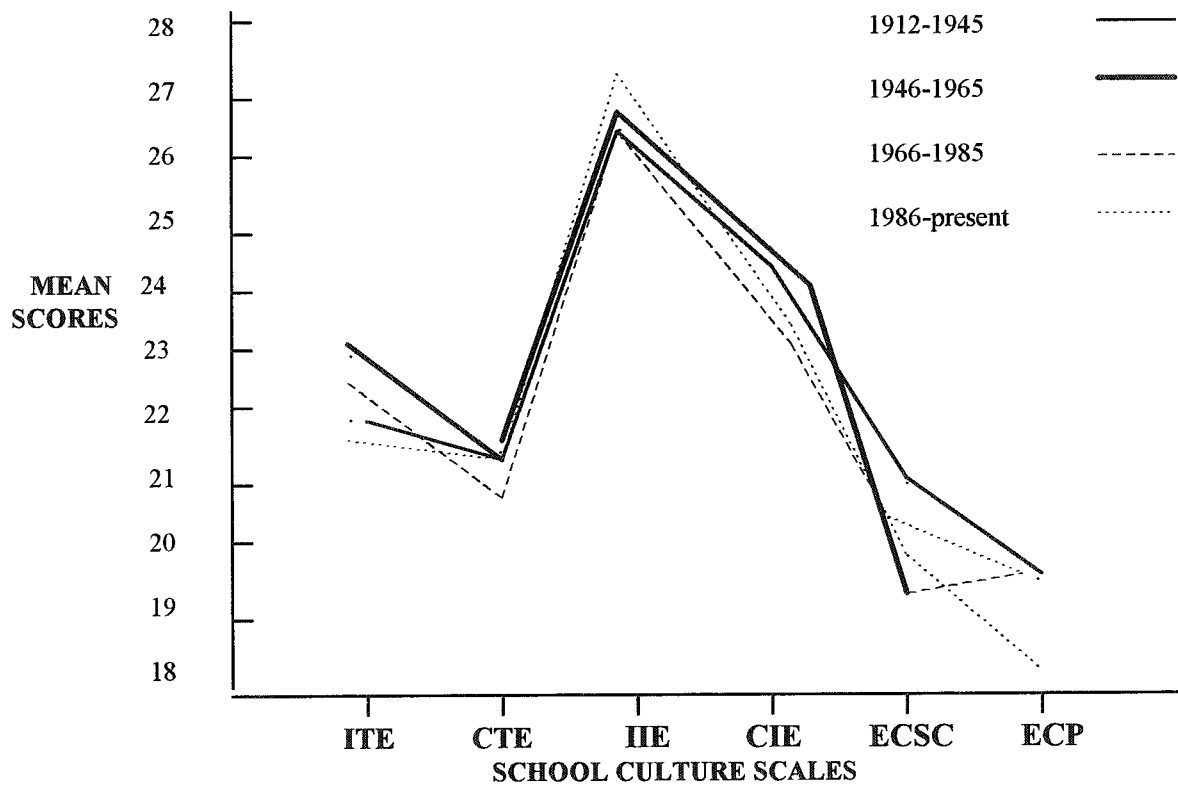
Figure 5.5 Time periods and school culture scales
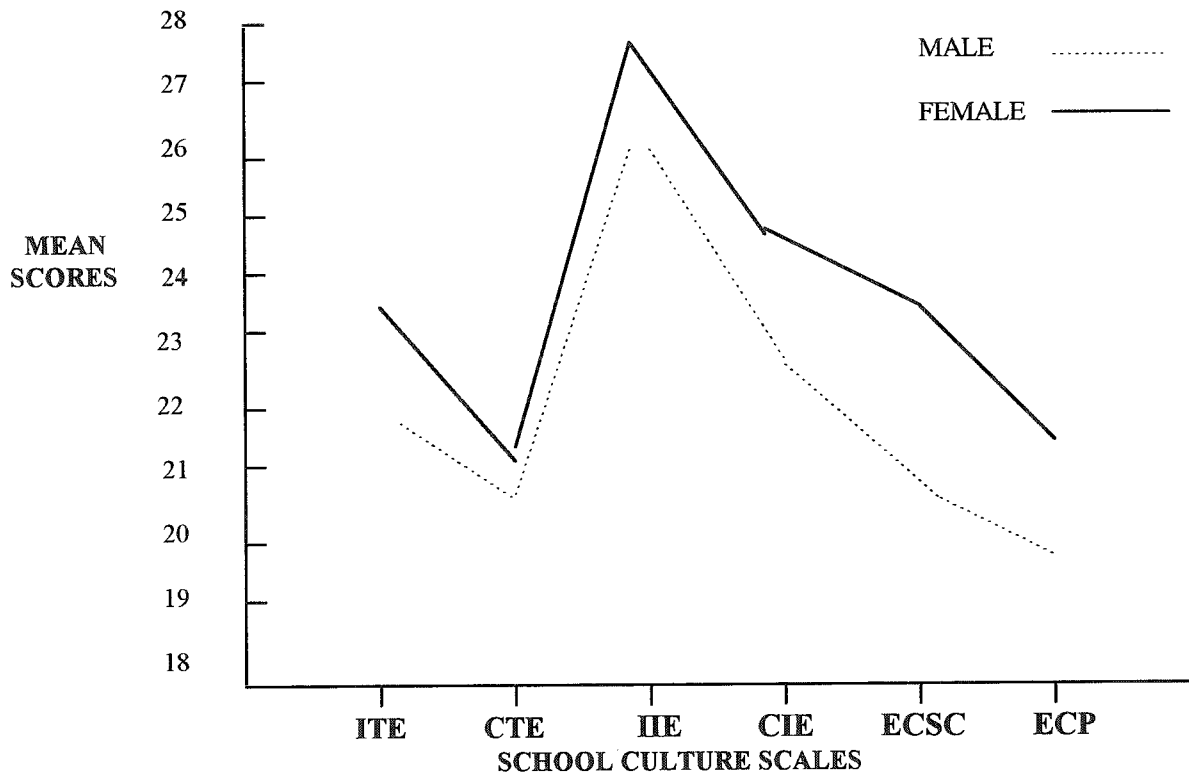
Figure 5.6 Gender and school culture scales

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was significant (p<.05). Univariate F tests investigating the effect for gender on school culture were significant (p<.05) for four out of the six scales: ITE – Importance of Tangible Elements [$F(1,399) = 4.68$]; CIE – How Intangible Elements are Passed on [$F(1,399) = 4.60$]; ECSC – Effectiveness of Methods Passing on School Culture [$F(1,399) = 12.57$]; and ECP – Effectiveness of People in Passing on School Culture [$F(1,399) = 5.35$]. Figure 5.6 shows the mean scores for each of the six scales for adult males and females of the sample population. In terms of differences in mean scores per population sub-group, effect sizes for these four scales were in the small to moderate range (0.32, 0.45, 0.69 and 0.29 respectively). As can be seen in Figure 5.6, female members had a greater awareness than male members of the Importance of Tangible Elements, How Intangible Elements are Passed on, Effectiveness of the Methods of Passing on School Culture, and the Effectiveness of People in Passing on School Culture.

5.4 RESULTS OF INTERVIEWS

5.4.1 Introduction

This section supplements the statistical data outlined in the previous sections of this chapter, with more personal meaning through the comments of selected members of the school's wider community (viz. ex-students, parents, staff, and senior students). Research Questions 3a and 3b were best answered by qualitative means because of their subjective nature. Moreover, some of the questions in the interview obtained answers which were able to supplement some of the quantitative data.

5.4.2 The Interviews

Interviews were of the semi-structured type, having set questions prepared in advance (these are given in Appendix 4), but allowing for some freedom of expression of answer during the interview. Subjects were sent the interview

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questions prior to the meeting and each interview was recorded with the subjects prior approval. All interviews were conducted and audio taped at a place in which the interviewee felt at ease. The confidentiality of the interview and the anonymity of each person was pledged and given in writing before the interview. As soon as possible after the interview, a typed transcript was produced from the audio tape. The transcript and the tape were then sent to the interviewee for proof-reading, editing (if needed) and written verification was requested. The edited transcript and letter of verification, signed by the interviewee (and parents if the student was under 18 years), was then returned to the researcher. Details of the interviewees and interview conditions are given in Table 3.3.

5.4.3 Analysis of Interview Data

There were sixty-one pages of single-spaced typing of transcripts of from four to eight pages per interviewee. These were edited by removing words which did not reduce the meanings expressed to give condensed summary of the interview transcripts. Statements from each interviewee for each interview question were then listed together to give a quick comparison (see Appendix 6). The interviews were given answer Research Questions 3a and 3b, but replies to the interview questions also supported the other Research Questions. In this section, the interview comments which relate to the qualitative research questions (viz. 3a, & 3b) are examined first. Information which supports the other research questions is given later.

Research Question 3a: *How Effective are the Forms of Communication Used at the School to Communicate its Culture?*

This research question related to interview questions 15, 16, 21 and 22. Question 15 examined the communication networks which exist at the school by asking interviewees to select from a chart of network type (see Fig. 2.5) that which best matched the school's formal and informal communication. Responses for formal

communication networks where divided between the Chain (Ex-students A, B & D; Parent A, Staff A and Student A) and the All-channel (Ex-student C, Parent B and Staff B) with the Chain being the most selected. Student B chose the Wheel network. Typical remarks included:-

> **Ex-student D**:-(about the formal networks) "Probably the Chain. It starts at the top and works its way down through the staff and then the students".

> **Parent B**:- (about the formal networks) "The All-channel because it always seemed that everyone wanted to pass on information!"

The All-channel network appeared to the network selected for informal communication at the school (Ex-students B & D; Staff A & B; Students A & B). There were two selections of the Chain (Ex-student C & Parent B) and one of the Wheel (Parent A). Comments included:

> **Staff B**:- (about the informal networks) "All-channels...I don't think that there is any one way..I think that there are many ways".

Interview question 16 asked for comment on the efficiency of these chosen networks. The Chain of formal communication was seen as effective but it become more inefficient as involved more people in the pathway:

> **Ex-student B**:- (about formal communication and the use of the Chain) "Anything passed down a chain, the more links in the chain the greater is the message distorted".

> **Parent A**:- (about formal communication and the use of the Chain)I suppose the Chain if its formally put down, there's not much chance of changing the message. With the Chain informally, the message could get a bit changed on each step of the link down the chain.

> **Student A**:- (about formal communication and the use of the Chain) "I guess that it is fairly effective, but as you go down (the Chain) the person before could change it to how they wanted".

In addition, the Chain was seen as being a one-way channel from the school administration to be generally disregarded:

> **Ex-student D**:- (about formal communication and the use of the Chain) "With the Chain, it's probably less effective because you know that it is coming from up high and a lot of

people tend to sort of have mixed feelings about things coming from above whether you are going abide by them and change what you are doing."

The All-channel network, selected by some for formal communication and by many for informal communication was considered to be effective because it involved more people in two-way communication:

Ex-student B:-(about informal communication and the use of the All Channels) "Probably, to feel more involved, is the All Channel because there is two-way communication between sender and receiver".

Staff A:- (about both formal and informal) "I still prefer the All Channel one as getting through where there is complete communication between every branch. Either formally or informally, it is better that the more people communicate with the great number of others the better".

Student B:- (about both formal and informal) "The All Channel (is better), because you've got input from more than one person. You can see the other person's viewpoint".

The All-channel also involved peer communication, considered to be more effective in informal communication:

Ex-student D:- (about informal communication and the All-Channel method) "The All-channel, I think is a better version because it comes from the students and your peer and people who you look up to as well".

Student A:- (about informal communication and the All-channel method) "Pretty effective because everyone (goes) around between groups in the school".

However, the All-channel had the disadvantage of being too open and allowed for confusion if there were too many people communicating:

Parent B:- (about formal communication and the use of All-channel) With the All channel in formal communication, there seem to be some ineffectiveness as no-one knew what everyone else was doing..one says one thing and another says differently.

Question 21 of the interview asked subjects to comment on how communication within these networks may be limited or prevented. Communication appear to be reduced by such factors as resistance to change, distortion as the message is passed

on, the size of the school, and non-mixing of smaller groups within the school's sub-populations. These were expressed as:

Ex-student A:- "The influences which prevent it is the resistance of changing generations. We can't say that it is the resistance to change but the resistance of change when the world around you changes with different needs".

Ex-student B:- "The distortion which occurs in any message passed from one to another, be it a verbal, oral message or be it a written message. It depends on who is writing it. It can be interpreted in different ways. You have got to get the clarity of communication. Clarity is the critical factor and it has not to be ambiguous".

Ex-student C:- "It (the school)is too big. People don't care, particularly in a Day Pupil environment where they are only there for a short period of time and then they go home ...the students and the staff. If something is too big or too complex ..our society becomes more complex...then the lines of communication and the ability to communicate directly and indirectly must obviously be less effective".

Staff B:- "I think that the size (of the school) does have some limitations but we still manage to get most of the information to most of the people by various means".

Staff A:- "I think that unfortunately we have tended at times to have developed a bit of a clique mentality. We have also gone to a much more top-centred system and some people like to keep the information to themselves. It doesn't get passed on. As far as the school is concerned and its intangible aspects, I think that it is still being passed on but I think the Old Boy net and the Parent net now represents a smaller part of the Brisbane population and that is just a straight-out dilution effect".

Student B:-" Intangible elements (have a communication problem) - generally Year Groups don't tend to mix with others so that makes it very hard for a senior to pass on to the younger grade or for the younger grade to go to a senior and explain any problems they might have".

When asked how communication could be improved at the school (interview question 22), interviewees suggested that the personal message should be more individual and that while the quality of written material was good, it should be reviewed. They also suggested that the size of the school could be reduced and that an improvement in attitude (of administrators) was needed. These were expressed as:-

Ex-student A:- "Formal or informal, you let people know. And not be frightened to let people know who you are and what you stand for. Be identifiable. Communicate the Christian ethos" (referring to personal communication in which one does not try to take the other person down).

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Ex-student B:- "The amount of material to Old Boys is good...the term newsletter from the Headmaster, the 'Viking' is good. There may be too much going to parents. Parents Nights are better".

Parent A:- "Unless they want to get on the Internet. That would give instant access. I've found it (communication) O.K. It seems to be continuous newsletters coming. They are important, probably for people who can't work a computer".

Ex-student C:- "Limit the number of students. Consequently limit the number of staff. It can afford to be more selective in who it takes. Repetitive structure..it's not just the students who benefit from a routine, it's the staff who benefit from a routine as well and I think that the more familiar a routine becomes, the more opportunity there is for more meaningful the communication.

Staff A:-Informal communication is largely a matter of personality....communication will always improve when the personality around the top are such that they can spread the message without giving offense and accept messages. Formally, we are improving. The newsletters and so on that we send out - I believe have Improved. But there is still a way to go.. there always will be because you are gradually having to replace the informal ...it comes back to size again. - informal works on a small one , formal has to be used with a large population.

Research Question 3b: How Have People Influenced Others Within the School Culture?

Interview questions 8 to 13 examined in several ways, who passed on the elements of the school's culture and how this was done. Some of these questions elicited similar responses by the interviewees and it is appropriate to look at the general responses. The introduction to the school's culture usually came from family contact, especially through Old Boys (ex-students) or from an official inquiry:-

Ex-student D:-" My parents and I think that there was one or two Old Boys or people who were going to the school that I heard from".

Staff A:- "The Old Boys have a big part to play. Staff members have got some and present boys usually to a lesser extent".

Parent A:- "(The Bursar) had a chat to us and gave us the run- down on what the school was about. So he was my first contact".

Parent B:- "By the prospectus which was posted out".

Tangible elements of school culture were passed on by their visual impact, through use and by example:

> **Ex-student D**:- "Things like your personal appearance and dress and things like that you have to do what the school says. Other things were just watching the seniors and how they were acting".

> **Parent B**:- "The visual impact of the beautiful grounds".

> **Staff B**:- "Obviously by sight. Because you could see them and you could feel them. The archives ..and I think too, in the variety of boys I see".

> **Student A**:- "The rules, like with the uniform and the clean grounds. The attitude of the students (passed on?) from the older Grades".

> **Student B**:- "Through interaction with the school and as you go along you learn".

Intangible elements were passed on verbally and by example, most often by senior students, and by popular headmasters or members of staff – often as peers.

> **Staff A**:- "We had a group of Seniors in those days who did, and I really think still do in our Seniors, who used to pass the ideas onto the younger boys".

> **Parent B**:- "By what my sons said when they came home....'we do it this way' and so on.

> **Ex-student B**:- "Again, by orally mostly. Harry Roberts (the school's second Headmaster) used to have a weekly school assembly...he would make his plus points and his negative points. It was the homilies that he put across. And they worked! They stuck in your mind".

> **Ex-student D**:- "The teachers. The moral stuff was put into you by the chapel services and things like that. It was probably done by talking. Giving examples".

> **Staff B**:- "Other colleagues...often in conversation or just comments about something that's happened in the classroom".

Question 18 of the interview asked for comment on some of the school's past stories or myths, while question 19 elicited responses about how these influential people have enriched the interviewee's concept of school culture. These two questions were answered as one, with responses mostly referring to stories or acts of past headmasters, staff or fellow students. Personal concepts of school culture were enriched by the example and personal advice often given by the influential person:

Ex-student A:- (About the founder) "He was the 'Boss'. That was the great myth. He must have had a sense of humour because he could put up with us sprawling over his rocking chair in his room without turning a hair".

Parent A:- "Definitely, I would have to say Canon Morris. And Roberts as well. They were two outstanding Headmasters. I have stories that Mr. Roberts knew most of the boy's names".

Staff A:- "I don't know about myths so much as a lot of our stories revolve around ex-staff members and students. Probably the thing which sticks out the most is what we used to describe as the 'all-rounder' and I guess if we look back at the boys we have had over a large number of years – they're the things that stand out to me rather than probably the staff. Actual myths are a little more difficult. It's just the "Churchie" spirit and family – the two combined".

Student B:- "Aaron (past the senior student) ...really showed me respect for everyone else. He would pull us aside from time to time and have a chat with us, so he was a little more personal. He was very helpful and he showed be that the school was a place where if you had any problems you could go to someone to ask".

The interviews were also conducted to support the quantitative data from the first two phases of the methodology (viz. the preliminary and main surveys) with subjective opinion. Most of the interview questions provided general and personal information about the school, its personalities and the communication of its culture. Questions 3 to 6 of the interview specifically sought information on the elements of culture and their importance.

The school buildings and grounds were considered to be the most important tangible element of the school's culture. The uniforms, and the behaviour of the students were also common replies:

Ex-student B:- "The location, the size (of the school), the sportsgrounds...The facilities".

Parent A:- "Once again, the buildings. Their facilities are excellent".

Staff A:- "You would have to start with the buildings. In addition, many of the school ovals themselves".

Staff B:- "The buildings. And its position, I think on that little creek. Lovely buildings which they have maintained ..the character of them. .And..perhaps the dress. I've always praised the boys and the school, and whoever designed that uniform to say how lucky they are in wearing what is obviously very practical and comfortable .. Australian".

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Student A:- "The uniform and the grounds. The trees".

Ex-student C:- "The most tangible aspect of this culture is well-rounded, well-educated men".

Ex-student D:- (The boys') "behaviour and the way they present themselves to the public".

These tangible elements were considered important because they provided identity to the school, a senses of belonging, and good facilities for student development. Buildings and grounds also aesthetically pleasing:

Ex-student A:- "We had to be identifiable otherwise our contact with the community is meaningless".

Ex-student C:- "It is even more so important in this current day and age when we are becoming a fragmented, disjointed, dysfunctional society where life is almost impossible for so many people where they have no social skills, little or no education".

Student A:- "The atmosphere of the students makes you feel in the group. Good area. Good setting".

Parent A:- "The facilities particularly gives (the boys) a chance to develop their full potential".

Staff B:- "I think the buildings, especially Magnus, are very practical. It's ethically pleasing to me...it's not overdone, its well-done. The grounds...it's just the space and obviously the estheticness of the trees and the flowers".

There was a greater variety of opinion concerning intangible elements. Those which were considered important were: Christian morals; respect; loyalty; belief in success; sense of a supportive school 'family'; good behaviour; and leadership:

Ex-student C:- "Discipline, loyalty, friendship, respect, honesty, tradition. A school that has Christianity and a close association with the church is also tremendously important".

Ex-student D:- "I would say the moral values that the school brings up and puts into the students".

Parent A:- "The sense of service to the community. The spiritual emphasis they place on students' lives".

Parent B:- "Belief in success. Also acceptance of high standards and a great sense of belonging".

Staff A:- "The most intangible things that you can't touch have been the strength of the Old Boys net, the strength of the Parent net . Even amongst old staff, it is amazing

how many of them once they have got old and have retired, still remain in contact, they still remain close and there remains this tight knit community feeling of the school".

Student A:- "I'd say the friendly sort of atmosphere. Respect for the teachers".

Student B:- "The normal senior as being a leader in the school. Leadership".

Intangible elements of school culture were considered important because they made the individual more socially conscious and gave direction to their lives:

Ex-student B:- "Eliminating the individuality whilst they are at school and they need to be part of the corporate body with the corporate ethos of it".

Parent A:- "It takes the emphasis off the self and makes them realize that life is just not about looking after yourself, its about fitting in the whole community".

Ex-student D:- "It steers them away from trouble. Again, it gives them something to believe in".

Staff B:- ... "that sense of tradition that we know our place in the world and where we are going, that we are part of an on-going thing that's been, and is coming".

5.5 CONCLUSION

This chapter has reported the results of both quantitative and qualitative analysis aimed at providing answers to three sets of questions (Research Questions 1a to 1c; 2a to 2h; and 3a & 3b). The first set of questions focused on the general question of measurement and the second set examined quantitative data from the surveys of Phases One and Two of the methodology (see Fig. 3.2). The third set of research questions examined quantitative data from the interviews of Phase Three of the methodology. All of these questions were focused towards the understanding of the school culture of the Anglican Church Grammar School and how this culture is communicated within the school and to the outside community. From the research questions and the analysis of data from the preliminary survey (Phase One), the main survey (Phase Two) and the interviews (Phase Three), 20 assertions can be made about the communication of school culture:

Assertion 1. The important tangible elements of the school's culture include: the buildings and the grounds; the uniforms and appearance of the students; the visual interaction/behaviour of the students; and the academic achievement of the students (Research Question 1a).

Assertion 2. The important intangible elements of the school's culture include: mutual support between school members; respect for others; pride in the school; students striving for success with perseverance; and Christian moral values (Research Question 1a).

Assertion 3. Both tangible and intangible elements are of value, with the intangible elements valued slightly higher than tangible elements (Research Question 1a).

Assertion 4._ School culture is communicated by many ways including verbal and written communication of several form and by observation of objects and behaviour (Research Question 1b).

Assertion 5. Formal written and direct verbal contact are the most effective forms of communication within the school (Research Question 1b).

Assertion 6. A valid and reliable Communication of School Culture Instrument (CSCI) can be developed from the items of the main survey (Research Question 1c).

Assertion 7. Tangible elements of school culture are most effectively communicated within the school by observation of the students' behaviour and appearance, and by the visual impact of buildings and grounds (Research Question 2a.).

Assertion 8. Intangible elements of school culture are most effectively communicated within the school by verbal means from the senior students and by the example of their interactions and behaviour (Research Question 2b).

Assertion 9. The elements of school culture are most effectively communicated to the wider community by direct contact with students, by observing their appearance and behaviour and by the written media (Research Question 2c).

Assertion 10. The senior students, Headmaster, staff and Housemasters most effectively communicate school culture by direct, verbal contact and by example (Research Question 2d).

Assertion 11. Great stories of the school concern the founder of the school (Canon Morris), his successor (Harry Roberts), and teachers and students who were quiet achievers in many fields. Few stories appear to be told today and there is a danger of them being lost (Research Question 2d).

Assertion 12. The organisational structure of the school promotes school culture through policies which ensure good discipline, pastoral care and good student interaction. Communication of school culture is promoted by good personal verbal contact and effective written forms but limited by the size of the school and complex networks of communication (Research Question 2e).

Assertion 13. There is a significant difference of opinion about the communication of school culture between members of the sub-groups (viz. ex-students, parents, staff & students) of the school population (Research Question 2f).

Assertion 14. For the first five scales of the CSCI (viz. ITE, CTE, IIE, CIE & ECSC -see fig 5.2), parents and ex-students generally had similar views at a higher rating than staff and students. Students had similar views to staff on all scales

except on the importance of intangible elements. Staff consistently gave the lowest ratings for all scales (Research Question 2f).

Assertion 15. There is no significant difference of opinion about the communication of school culture between ex-students who attended the school at different periods in the school's history (Research Question 2g).

Assertion 16. There is a significant difference in perspective in the communication of school culture between adult males and female members of the school community (Research Question 2h).

Assertion 17. Females have a greater understanding of the importance of tangible elements, how the intangible elements are communicated, the effectiveness of ways of passing on school culture and the effectiveness of the people who do this (Research Question 2h).

Assertion 18. School culture is communicated formally within the school by the Chain network and informally by the All-channel and sometimes the Wheel networks (Research Question 3a).

Assertion 19. The Chain network becomes less efficient with length and the number of people involved, allowing for more distortion and interruption of the message. It is ineffective if it is one-way. The All-channel allows for effective two-way communication by more people but can lead to confusion if it becomes large (Research Question 3a).

Assertion 20. People at all levels of the school hierarchy influence others by their example and by sound advice and care at the personal (informal) level (Research Question 3b).

In the next chapter, these assertions and the quantitative and qualitative results will be more fully discussed in the full context of the school and the literature on the communication of school culture within a complex organisational structure.

CHAPTER 6

DISCUSSION OF RESULTS

6.1 INTRODUCTION

This chapter draws together the research findings of Chapter 5 and answers the research questions in the light of the literature on the communication of school culture. This discussion interprets the research findings in the context of the school's organisational structure and the interactions of its people in order to assess the educational significance of school culture and its communication. While the emphasis has been on the quantitative data from the main survey and the development of the Communication of School Culture Instrument from it, the contributions made by the subjective components – the preliminary survey and the interviews – should not be overlooked. The CSCI provides a useful indicator of the school's culture with strong validity and reliability and the main survey provides information on more specific details about this school's culture which supplement the CSCI's use. The subjective preliminary survey and the interviews provide important background information on the school's culture and the psychosocial reasons and truths which underlie it.

The organisation of this chapter is based on the order of the three sets of research questions stated in Chapter 1 of this thesis (see Section 1.2.2). Section 6.2 discusses Research Questions 1a, 1b and 1c, which refer to measurement questions. Results were drawn largely from the quantitative surveys and relate to the development of the Communication of School Culture Instrument (CSCI).

Section 6.3 discusses the research questions concerned with the communication of the school's culture (Research Questions 2a to 2e) and the differences in perspective of members of the school's sub-populations (Research Questions 2f, 2g & 2h). The results for these questions were drawn from the two quantitative surveys and the CSCI respectively and form the major part of this study. The last section (Section 6.4), uses qualitative opinions to assess the personal effectiveness of types of communications within the school's culture and the influence of key people upon others of the school population.

6.2 RESEARCH QUESTIONS RELATING TO MEASUREMENT

This section relates to questions which arose during the development of the first two (quantitative) phases of the methodology and the development of the CSCI. Research Question 1a. sought to find answers about the nature of the tangible and intangible elements of school culture and research Question 1b. explored those aspects which would relate to the communication of these elements. Research Question 1c was an acknowledgment of the complexity of school culture and examined the possibility of developing an instrument with which to make inferences about school culture and its communication. Data for Research Questions 1a. and 1b. came from the preliminary survey and the main survey with some qualitative support from the interviews. Research Question 1c. was answered by the validation and reliability tests of the developed Communication of School Culture Instrument.

6.2.1 Research Question 1a: What are the Elements of School Culture?

The literature abounds with references to attempts to break school culture into its component elements (Beare, Caldwell & Millikan, 1990; Sergiovanni & Starrett, 1993; Schein, 1985). Research Question 1a. explored the tangible and intangible elements which could be included in assessing the school's culture and their relative importance. This was done through the collation of data from the

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preliminary survey and refined by descriptive analysis of the main survey. Both surveys suggested that the sample population clearly understood the differences between tangible and intangible elements and an easily identifiable list of elements suitable for the measurement of the school's culture was obtained.

Tangible Elements of School Culture

The most important tangible elements of school culture were those classified as Physical Elements of culture, notably to do with the school's buildings and other overtly visible symbols of its culture. Psychosocial Elements (Anderson, 1982; Lundberg, 1985), were rated next in importance but were less clearly defined. Communication Elements and those of Organisational Structure were least in importance and showed values of greater than five percent only for a few elements within some sub-groups (see Fig. 5.1). Specifically, the preliminary survey identified the tangible elements of school culture to be (in order of importance): facilities and grounds; uniforms and appearance of students; and crests and mottoes. Of the facilities, the buildings (notably the Chapel, School House, Magnus Quad and the Library) rated most highly. The importance of uniforms, being rated in the preliminary survey as first priority by students and a close second after buildings by all other groups, appears to have higher importance than that expressed by Beare, Caldwell and Millikan (1990) in their priority of physical elements (their "visual manifestations") because of the strong feeling of identification by students and ex-students (see Table 5.1).

Of the 16 individual ratings in question 1. of the main survey (see Appendix 10) which asked subjects to identify the important tangible elements, five items gave responses well above the mid-range score of 3.0 (see Table 5.5). These included (in order of importance): the academic achievement of the students; the interactions of the students; curriculum and teaching methods; school buildings and grounds; and the activities of the teaching staff. There was also a narrow spread of opinion between the population groups (viz. ex-students, parents, staff &

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students). These tangible elements relate closely to the "Conceptual/verbal Manifestations" of Beare, Caldwell and Millikan (1990). Unlike the preliminary survey, it would appear that respondents to the main survey placed more value on the tangible aspects of student performance, teaching and appearance over that of the more physically-impressive buildings and grounds. This is not surprising considering the strong motivation by all sub-groups within a strongly-academic school directed at achieving the best for the students. This is supported by the emphasis also placed upon curriculum and teaching methods and the activities of the teaching staff. Within such a strong academically-oriented school, it would be expected that there would be a strong emphasis on success.

The school buildings do rate very highly as a major tangible element of the school's culture and the reasons for their importance to the school's population are made more clearer from subjective responses to the preliminary survey and the interviews. What is significant from this survey, is that other, very visible and impressive symbols of the school culture were given much lower ratings for this question. Whilst no item in this question received a rating less than the mid-range score, several values were scored close to it, suggesting apathy or even a mildly negative response. These items included: religious rituals; school stories and myths; the school hymn; and the pastoral care program. Other items such the school crest and motto, formal assemblies, sporting achievements, the school's organisational structure, and school publications were given moderate ratings above the mid-range score but with wide standard deviations. It is significant that a church school which has a strong, traditional Christian base, did not show a very strong rating for the religious aspects of the school's culture typical of the model of Beare, Caldwell and Millikan (1990) and Lundberg (1985). Religious ceremonies and the school hymn (the founder's choice and regularly used) were not seen as an important part of the school's tangible culture and received only moderate approval from staff (see Appendix 10). School stories and myths were only given mid-range acceptance with most population sub-groups and students rating this well below the mid-range. This was disappointing as it would be expected that past stories of

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the staff and students would have been a popular part of the school's culture. Pastoral care programs received only a modest mean value because of the low opinion of the students who have the pastoral care program imposed upon them.

At the interviews, the most common statements about tangible elements referred to the buildings and the grounds with only a brief reference to the students and their uniform. The reasons given for the preference of the buildings related to their pleasing, traditional appearance of brick and their uniformity in style even though the buildings had been constructed at different times from the nineteen twenties to the present. The pleasing atmosphere, embodying Anderson's (1982) concept of the good organisational ecology and a sense of personal identification were also cited as the reasons for this choice of buildings, grounds and uniform as the dominant tangible elements of the school.

Intangible Elements of School Culture

Intangible elements of the school's culture were harder to categorize because of the variety and spread of frequency of response (see Table 5.2). The total responses for the categories of intangible elements in the preliminary survey (viz. Assumptions, Values and Ideals) suggested that Values were more important than Assumptions and Ideals. Within each category, there were only a few elements which recurred with a frequency greater than 5%. These were: a belief in elitism; a sense of tradition; Christian values; mutual support and friends; pride in school; perseverance; striving for perfection (see Fig. 5.2). Of these elements, mutual support and pride in the school rated most highly, followed by a striving for perfection.

There was a preference for certain elements by the different population sub-groups. Students highly valued a belief in elitism but this may reflect their attitude towards their privileges as senior students rather than as members of an elite school (see Appendix 6, Question 20). Mutual support and pride in the school were also rated

highly by students as personal qualities respected by their peers. Surprisingly, students and ex-students did not seem to value a sense of tradition as highly as staff and parents. Students did not appear to value tradition but staff and parents saw tradition as important. Staff had a low opinion of school pride because of a low sense of worth due to poor staff-administration relationships at the time of the survey. All sub-groups shared a positive view that Christian values were an important part of this school's culture.

Questions three and four of the preliminary survey examined major changes to the elements of the school's culture. Tables 3 and 4 of Appendix 8 give the percentage responses to these questions. Most respondents had a positive attitude towards introduced elements of culture with the most accepted changes being: introduction of pastoral care programs; the improvement to the school facilities; improvements to the school uniform; and improvements in teaching and learning. Each population sub-group, however, showed a negative bias. These included:- moderate opposition by staff and students to the introduced pastoral care program; some opposition by ex-students and parents to changes made in the school's sporting activities (notably undefined comments relating to poor success of teams in major competitions); and strong opposition by staff to organisational changes in the Senior Administration. The latter opposition must be seen within the poor professional relationship between the staff and the (then) Senior Administration. Associated to this breakdown in relationships was a strong belief by staff that many introduced values and assumptions (mainly the impersonal attitudes of an apparent distant Administration and perceived economic rationalism) also contributed to the deterioration of the school's culture. Attitudes towards lost elements of the school culture were not generally well-defined and were mostly considered bad for the school's culture. A very strong belief existed in *all* sub-groups that the loss of many of the older values, assumptions and ideals of the school had harmed the school's culture. Within the tangible sphere, there was also a strong belief by the senior students that student interaction had deteriorated with time. Staff and parents also felt that changes to the administration had lowered the school culture.

Students also supported this negative bias with comments concerning changes to the school's organisation which were perceived to be a movement away from a school family image to one of impersonal economics typical of large, pyramidal-structured corporations (Weber, 1947).

From the main survey, ratings well above the mid-range value reflected the importance of intangible elements of school culture to the sample population. All but one of the twenty-one items of question 3 of the main survey were beyond the mid-range. The most important intangible elements of school culture from the main survey were student qualities such as: striving for personal best; perseverance; sportsmanship and fair play ; respect for others; pride in the school; good work attitude; achieving personal happiness; mutual support and friendship; good manners; achieving academic success; supporting family values; and giving service to others. The strong personal values and ideals and good work ethic given in this ranking reflect the views expressed by the founder, Canon W.P.F. Morris (see and Section 2.3.6).Other intangible elements which well above the mid-range included:- belief in strong discipline; a strong sense of tradition; a belief in gender equity; and achieving excellence in sport. The positive rating for a belief in gender equity may only reflect an ideal image rather than an actual practice with staff gave a lower value than other groups which may suggest a more realistic view in a predominantly male school. Further discussion of gender bias is given in section 6.4. Low values in question 3 of the main survey demonstrated a rejection of a belief in elitism, a strong male image, and a desire to conform.

While the main survey did not attempt to classify the elements of school culture into beliefs, values and assumptions (as in the preliminary survey), the elements which rated most highly (including striving for personal best, perseverance, sportsmanship and fair play) certainly could be equated with these higher level personal assumptions and ideals of Lundberg (1985). The less frequent responses of the main survey (viz. strong male image, elitism and a personal desire to conform) are more typical of Lundberg's (1985) individual perspectives. Beare,

Caldwell and Millikan (1990) do not elaborate on their concepts of intangible elements, but rate them in order of "Values", "Philosophy" and "Ideology" suggesting a hierarchy similar to that of Lundberg (1985). Beare, Caldwell and Millikan (1990) draw heavily on the work of Hodgkinson (1983) who used the concept of a hierarchy of values which involved a regular shift from personal preference (his Level Three) to higher principles (Level One). Whilst the results of the main study do not describe the affective-conative shifts inherent in Hodgkinson's (1983), model, they do suggest an order of hierarchy from the present personal level to one of ideal aspiration.

The interviews also gave a diverse range of replies concerning the importance of intangible elements of school culture. Manners and tradition were repeated themes with success, moral (Christian) values, loyalty and honesty also rating several mentions. Interviewees believed that these values and ideals were important because they gave the students strong goals and good guidelines for induction as leaders in a traditional society.

Relative Importance of Elements

Question 5 of the main survey looked at the relative importance of tangible and intangible elements. The preliminary survey suggested that the intangible elements would rate as very much more important than the tangible elements. The major hypothesis here, was that a school was more than just "bricks and mortar". Results from question 5 of the main survey showed that both tangible and intangible elements of culture were valued well above the mid-range value with the intangible elements only slightly higher than those for the tangible elements. This suggested a strong belief that both categories of elements of school culture are important to defining culture and there is only a marginal emphasis on the intangible beliefs, values and ideals.

6.2.2 Research Question 1b: What Aspects of Communication Need to be Considered When Assessing a School's Culture?

The purpose of Research Question 1b was the identification of aspects of communication which were deemed to be of significance and worthy of further examination in the main survey and in the interview phase. Data were drawn from questions 5 to 11 of the preliminary survey.

Written documents and direct verbal contact were seen as the most important forms of communication by which school culture was passed through the school community. Other expressions of communication of school culture, such as school hymns, stories and rules were considered of little importance. Written communication appeared to be the preferred form of communication over verbal communications (see Appendix 8 Tables 5 & 6). The main survey however, suggested that observation and personal verbal contact were more often used and more effective than written communications. In both questions 2 and 4 of the main survey (see Appendix 10), sub-questions referring to communications through observations (notably of student appearance and behaviour) and items relating to direct contact or verbal conversation consistently scored high ratings. Items referring to official school documents and other written forms of communications, rarely had values only slightly above the mid-range of 3.0. The main survey was more explicit than the preliminary survey and gave better discrimination, having sub-questions which were more simply constructed, easier to answer and which sampled a wider population.

The importance of both written and verbal forms of communications in schools has often been cited in the literature (viz. Beare, Caldwell & Millikan, 1990; Hansford, 1988; Pace, 1983). While written communication is seen as an effective part of formal communication within more hierarchical models of organisational structure (Katz & Kahn, 1966; Luthens, 1973; Porter & Roberts, 1976), the most effective forms of communications in schools is that which occurs within small group

structures (Bredeson, 1987; Kusimo &Erlandson, 1983) mainly as face-to-face, verbal communications (Bredeson, 1987). Communications within a complex school structure also involve dynamics other than the type communication. The role of individuals and organisational networks of communication are discussed later in this chapter in Section 6.2.

6.2.3 Research Question 1c: Is it Possible to Develop Valid, Reliable and Economical Instruments that Assess the Important Elements of School Culture and How They are Communicated?

Research Question 1c. examined the possibility of developing an economical research instrument with which the communication of the school's culture could be reliably measured. The large number of separate items within the main survey (viz. 139) and the variety of opinion possible between the four main sub-groups of the school population (viz. ex-students, parents, staff & students) demanded a reliable instrument which could extract major trends and significant differences between these sub-groups on the nature of the school's culture and its communication.

The Communication of School Culture Instrument (CSCI) was developed from the data of the main survey by factor analysis (see Chapter 4). The development of a set of scales from the data of the main survey occurred because the school under study was considered to have unique characteristics which denied the use of existing instruments (Halpin & Croft, 1963; Hansen, 1986; Nusz, 1987; Rentoul & Fraser, 1983). Some of these existing instruments are discussed in Chapter 4. The instrument of six scales which resulted from this methodology gave results which had high internal consistency and good discriminant validity (see Table 4.3). Reliability values for all of the six scales were high suggesting a strong sharing of opinion between the population tested by the instrument. Moreover, correlations between each scale with the other five of the instrument showed (see Table 4.3) significant independence of each scale within the CSCI. Conversely, correlations between each item within each scale and the mean of the remaining items in that

scale gave significantly high values (see Table 4.4) supporting the collation of these items into the separate scales. The use of data already obtained from the main survey to produce the CSCI also ensured that this instrument would be a useful tool in this study, as the main survey was developed with close adherence to Dorman's (1994) four criteria (viz. consistency with the literature; coverage of conceptual issues; salience to stakeholders; & economy).

This section examined questions of measurement relating to the developmental aspects of the two surveys and the CSCI. The identification of types of school culture elements in this study were consistent with similar categories of elements given in the literature (notably in Beare, Caldwell & Millikan, 1990; Fullen & Hargrreaves, 1992; Sergiovanni & Starratt, 1993) as were the types of communication methods and their relative importance (Hoy & Miskel, 1982; Pace, 1983). Statements given in the preliminary survey about the communication within the school was also consistent with models of communication given in the literature (Luthans, 1973; Roodman & Roodman, 1973). In the next section, the Research Questions relating to the quantitative measurement from the two surveys and the CSCI are examined.

6.3 RESEARCH QUESTIONS RELATING TO THE QUANTITATIVE DATA

This section discusses the quantitative data from the two surveys and the Communication of school Culture Instrument in light of the literature. Research Questions 2a to 2d relate mainly to the communication of the elements of school culture within the school and between the school community and the general public and also looks at the people who were most influential in this act of communication. Research Question 2e examines the effect of the organisational structure of the school on its communication of culture. Data for these questions came mainly from the two surveys but there was also some support from the interview data. Research Questions 2f, 2g and 2h examined comparisons of

perspectives between members of the school population on the communication of the school's culture using data from the CSCI.

6.3.1 Communication of School Culture: General Issues

Several questions of both the preliminary and main surveys sought general information about the communication of school culture. This section discusses some of the general results about the overall communication of the school's culture. Sections 6.3.2 to Section 6.3.4 answers Research Questions 2a to 2c respectively which deal with specific aspects of the communication of school culture.

Questions 5 to 11 of the preliminary survey dealt with the communication of the elements of the school's culture within the school and to the general community. Returns from these questions are summarised in Tables 5, 6 and 7 of Appendix 8. Questions 2, 4, 6 and 7 of the main survey also looked at the communication of school culture. These results are given in Appendix 10. From the interviews, members of the school community strongly identified personal contacts, such as family (usually brother or father) or family friends (usually of the student's mother) as those who first introduced the school's culture to students. The official public relations processes (such as school prospectus) only rated a slight mention.

Question 11 of the preliminary survey looked at the perceived most effective forms of communications in general terms (see Appendix 8, Table 7). The use of the written media, both at the formal level (media releases, school journals and magazines) and informal level (personal letters from boys and staff) were seen as the most effective means of communications of elements of school culture in general. This was closely followed by observation of and interaction with the students and staff. Meetings and assembles, interaction at sporting activities and verbal communication were also seen as important.

In all questions of the preliminary survey relating to communications (see Appendix 8, Tables 5, 6 & 7), there is a preference for written forms of communication for the tangible elements and verbal forms for the intangible elements of school culture. Written communication appears to be favoured overall by the preliminary survey but this is not supported by implications from the main survey which suggest that the observation and direct communication (verbal) by staff and students are the best forms of communications of tangible and intangible elements both within the school and to the outside (Bredeson, 1987; Kusimo & Erlandson, 1983; Owens, 1970; and Sinclair, 1982). The interviews also supported the informal approach to communication as being the method most effective in general , with the linear "chain" network being most effective in formal situations (Roodman & Roodman, 1973; Haney, 1962) and the multi-directional "wheel" and "All-channel" networks being most effective with informal communication (Burgess, 1969; Roodman & Roodman, 1973).

6.3.2 Research Question 2a: How are the Tangible Elements of School Culture Communicated Within the School Community?

From the preliminary survey, the most common tangible elements which were actively communicated within the school were (in order): staff interactions and written documents; buildings and grounds; student interactions; ex-student interactions; and parent/community interactions. From the main survey (question 2) the tangible elements of school culture were best communicated within the school by: teaching by the staff; the uniform and appearance of students; appearance of buildings and grounds; by the House system; observing student behaviour; and directly from the Senior students. The lowest ratings concerned the school artifacts and displays; and through religious ceremonies and religious education.

The data suggest that the tangible elements of culture are best transmitted by the staff in their normal duties as teachers and Housemasters/House Tutors and from the students indirectly by their appearance and behaviour and more directly from

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the senior students as "custodians" of the peer culture. This emphasis suggests that those tangible elements which are more socially oriented are considered more important than the physical elements of culture (Katz & Kahn, 1966). Members of the school tend to identify with other members of their own small group and be more involved in that group's concepts (similar to Barnard's model of communications, 1938) and using an informal style of communication (Roodman & Roodman, 1973) which itself has evolved from the interactions within each specific group (Katz & Kahn, 1966). Members of each group find it easier to pass on the elements of culture to other members because of the common terms and expressions of language with its unique system of coding and decoding (Schramm, 1954) within a framework similar to that suggested by Lysaught (1984) - see Fig. 2.6. The role played by religious ceremonies and teaching in the school received only mild acceptance when it should be expected (Beare, Caldwell & Millikan 1990) that there should be a strong religious culture within the school because of the emphasis placed on its teaching (unpopular with students) and its ceremonies (more inclined to be formal). The slightly negative bias accounting for the low value for the role of religion in the school item came largely from the students and the staff. This staff and student bias also contributed to the low rating for the school artifacts and displays which, as symbols of deeper values of the school, should have provided a strong but indirect communication of the school culture. This bias may be attributed to the relatively few artifacts actually seen daily within the school.

As to the effectiveness of communicating tangible elements to new members entering the school culture for the first time, Table 7 of Appendix 8 suggests that there is a preference from each of the population sub-groups for this process of induction into the school's culture. For new students and staff, the introduction to the school's culture appears best to be done by their peers although both groups acknowledge the behavioural displays and example of each group as also playing important roles. There was also a strong opinion that staff involvement in the school's activities was a good way for new members to learn its culture.

Respondents thought that new parents were introduced to the school's culture mainly through: involvement with their son's sporting activities; interaction with their son and other students; by interactions with older members of staff; and with other (experienced) parents. Both verbal and written media were considered to be important in introducing new members, with the emphasis on the written media for staff (through staff handbooks, books on the school's history, old school magazines) and verbal interaction for parents (by talking to other parents, staff and their sons). Students learnt equally from verbal contact with other students and at school assemblies and through the written word by way of school newsletters, student newspapers and the annual magazine. Comments from the interviews tended to support these findings.

6.3.3 Research Question 2b: How are the Intangible Elements of School Culture Communicated Within the School Community?

From the preliminary survey, the intangible elements of school culture were communicated within the school community by (in order):- student interaction and behavioural displays; staff interactions; ex-student interactions; and by parent/community interactions. The intangible elements were passed on equally by both written and verbal forms. The priorities expressed for communication of intangible elements, suggest that there is great value placed on the personal interaction between the members of the school, especially within and between students and staff (Katz & Kahn, 1966). While the importance of intangible elements to the school's culture was rated very highly in the main survey, perceptions about how these elements are passed on within the school, were not strong (see Appendix 10, question 4). Of the 21 items in question 4 of the main survey, the most preferred ways of communicating the intangible elements within the school were (in order): by observing student behaviour; directly from Senior students; by informal conversation with peers; by the appearance of students; by the House system; through sporting competition; by staff during lessons ; officially from the Headmaster; and at school assemblies and speech days. Ratings which

suggested a negative opinion included:- by contact with the ex-students; by the school artifacts and displays; from the school's official documents; and through religious ceremonies and religious education. Interview data also suggested that the intangible elements of culture are best passed on through verbal and personal means by senior students and teachers. There was a stronger reference to the Headmaster's role in passing on intangible elements mainly through his example (especially for older ex-students).

6.3.4 Research Question 2c: How is the School's Culture Communicated to the Wider Community?

Questions 9 and 10 of the preliminary survey asked how the elements of culture were communicated to the general public (see Tables 6, Appendix 8). Although there was a strong personal bias between the school's sub-groups, there appears to be general agreement by the sub-groups within the school, that the tangible elements of the school's culture is passed to the general public by: the written documents of the school; social activities; parent/community interactions; and the appearance of the student. Behavioural displays, such as the good manners, courtesy and forthright nature of the students and the professional bearing of the staff, were suggested as the main way by which the more subtle, intangible elements are passed outside of the school. Again, this was supported by observation of: student interactions; parent/community interactions; and ex-student interactions. Verbal communication was the main way of communicating school culture to the general public although written articles (e.g. media releases and school publications) were also important. The general public's contact with the school's culture was perceived by the school community as coming mainly through parent-community involvement, public behavioural displays of the students, their example in the public forum, and by their distinctive school uniform. School voluntary community service also played an important, but minor role in extending the school's culture to those people who were recipients of this service or who knew of it as part of the school's function. The use of the written word (as media

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releases, press items about the school, the school prospectus) far outweighed verbal communication in the official way by which the school's culture reached the general public.

Question 6 of the main survey looked more specifically at the ways by which school culture is communicated to the general public. Of the 16 items in this question, four rated well above the mid-range value of 3.0. The most effective ways by which the school's culture were communicated to the general public were (in order): by observing the behaviour and appearance of the students; directly through contact with students; by achievements of the students; and through sporting events and contacts. Other ways which also rated highly were: by the school's public relations activities; through contact with Heads of House; through contact with teachers; through social events; and through contacts with parents. There were no values for items in question 6 which were below the mid-range of 3.0 suggesting a positive view of presenting a good image to the public. Low values for religious and other ceremonies and other (than official) school documents, reflected their lack of application to the general public. Interviewees suggested that the contact with the general public should be "low key" , perhaps by example of students and staff or by inviting the general public into the school at open days. The attitude of an unassuming pride in the school is traditional and comes from the founder's own views (Morris, 1955).

The communication of school culture appears to be more effective at the impersonal level and based upon recognised channels of communication. (Bruckerhoff, 1985; Hoy & Miskell, 1983). Verbal communication on a one-to-one basis appears to be the most favoured means of passing on the elements of culture (Bredeson, 1987; Katz & Kahn, 1983; Litterer, 1969), especially the intangible elements. From the interviews, the "chain" or linear model is most favoured for passing on elements of culture, usually along the formal network of the school , which seems to be a characteristic style of most organisations (Haney, 1962; Roodman & Roodman, 1973). At the informal level, often developed within and

between the various "cliques" or interest groups in response to the difficulties of formal networks (Hoy & Miskell, 1983), culture is best passed on by by either the "Wheel" structure of the "All-channel" structure (Roodman & Roodman, 1973). Interviewees suggested that this was because these two networks offered more freedom of communication in both direction of message flow and by participation each individual within the network. Whilst downward information flow tended to dominate in the formal network of school communication (Kusimo & Erlandson, 1983), especially with official communication of matters of school culture, the lateral flow of ideas was made possible within the school by the overlap of members who were sometimes members of two or more groups ("Liasons" or Bridges" – Roodman & Roodman, 1973). Messages may be shared, for example between ex-students and staff because a large number of the staff are ex-students. Similarly many parents are ex-students and several staff are parents which also link them to students. Whilst Likert's Linking Pin Model was described for supervisors who "linked" several work groups, this model aptly describes one major way by which apparently separate school sub-groups can pass on aspects of culture laterally. Limitations to communications at the school appeared to be mainly due to its physiological and sociological factors (Hansford, 1988) due to the large size of the campus, some poor mixing between students and, in some cases, a natural reluctance for staff to communicate to the administration (Reed, 1986; Tisher, Fyfield & Taylor, 1978).

6.3.5 Research Question 2d: Who Have Been the Most Influential People in Passing on School Culture?

Question 7 of the main survey looked more specifically at how the people within the school were effective at communicating the elements of school culture. Of the 18 positions, from Headmaster to student presented to the sample population, the most influential person or group in communicating the school's culture were perceived to be (in order): the school Prefects and Captain; Heads of House; other senior students; the Headmaster; classroom teachers; boarding house staff; and the

school counselor/careers advisor. Those persons or positions which were not considered important were:- the School Council; and the school support staff. The low value for school support staff (e.g. secretaries, laboratory assistants, groundsmen) more likely reflected their low profile within the school rather than their true importance in maintaining the school's culture. Similarly, the low value for the School Council also suggested that their role in communicating the school's culture was also perceived by the school community as being remote from the daily actions of the school and its culture because of their position at the peak of the organisational triangle. This may not be a fair comment as the members of the Council and its Chairman have made themselves more visible in recent years and have played an active part in reforming the school and developing its culture through their acts of governance. Other people within the school who work very hard at maintaining the school's organisational structure, but who only received moderate recognition for their communicating of school culture were the Deputy Headmaster; Chaplains; the School Marshals; and other administrators. The family and parent groups, possibly seen as being outside of the school proper received only moderate recognition. It is interesting to note that the role of the Headmaster as a communicator of school culture within the organisational structure is seen as important, if somewhat displaced by peer and social forces. Many of the respondents to the surveys and some of the interviewees had had personal contact with the founding Headmaster, Canon W.P.F. Morris and his dynamic successor, Harry Roberts. Morris (1955) established a very rich and deep school culture based on traditional personal values and a love of Christian ideals and Australian life. He was typical of the charismatic leader founding a long-lasting organisation (Kanter, 1983; Ouchi & Price, 1978). His successor's role in consolidating the established culture and then further enriching it (Sayre, 1986) also contributed to the high rating of the Headmaster's role in communicating the school's culture.

6.3.6 Research Question 2e: Does the Organisational Structure of the School Affect the Communication of its Culture?

Previous sections have discussed the psychosocial aspects of the communication of school culture. This section discusses the influence of the organisational structure of the school on the communication of its culture.

Questions 12 to 22 of the preliminary survey examined roles played by the members of the school's community and the school's organisational structure in the communication and shaping of the school's culture (see Appendix 8, Table 8). Questions 12 to 16 focused attention onto the individuals or groups who have been influential in shaping and communicating this culture, whereas the last six questions looked at the roles of administrators and the structural aspects of the their administration. Questions 17 to 20, while looking more at the official role of persons in communicating school culture, were often answered in much the same way as were questions 12 to 16 which looked at personal and often unofficial ways by which the culture was communicated. Many respondents declined to answer questions 17 to 20 at all, and so these questions were considered to be invalid as giving any new information. Furthermore, the negative tone of many replies to question 21(b), which were usually personal comments against the school's (then) administration, were of little value to the study. Question 22 received such a great variety of responses, often as conflicting opinions, that it was difficult to classify under the existing coding system. Responses to that question were listed as (biased) key words in Table 10 of Appendix 8.

Regardless of the poor quality of responses to what were ambiguous or sensitive questions, this last section of the survey did provide some useful answers (especially questions 12-16, and question 21) towards the research question and as a guide in developing the main survey. Questions 12 to 16 looked at the people within the school's organisational structure who were seen as being influential in

communicating or even creating the school's culture. This matter has been discussed in the previous section.

Question 21(a) sought information on how the school's organisational structure assisted the communication of school culture. Part b. of this question (viz. how the organisational structure had hindered school culture) did not give enough responses to be of use to the study. Question 21(a) suggested that the organisational structures which fostered and maintained school culture were those functions which: strengthened pastoral care and discipline; improved student interactions; fostered extra-curricula activities; and made maximum use of the school facilities and grounds. Written guidelines of the school (rules, study guides, handbooks and other official publications) were seen as the way by which the school's organisational structure communicated its culture.

The preliminary survey and observations within the school suggested some unhappiness about changes to the school culture over time. Question 8 of the main survey (see Appendix 10) examined which aspects of the school's culture had changed over recent years and if these changes were considered to be good (over 3 on the 1 to 5 rating scale used) or bad (below 3 on this scale). These changes would also reflect the leadership, organisation and direction of the school over time. The results shown in question 8 of the main survey suggested a pessimistic view that many of the changes over time had not been considered as good for the school. Those areas in which there had been a perceived deterioration were: respect for the Senior students; reputation of the school; academic excellence; the administration of the school; sporting excellence; and pride in the school. Some items did receive positive values showing some appreciation of recent changes made by the reorganised school structure. These were (in order): the quality of the grounds; the variety of sports and activities; and the quality and amount of cultural activities.

Staff displayed the most dissatisfaction with values well below 3.0 on the rating scale for 14 out of 22 items in this question. Parents showed the most optimism with only 6 of the items rated below 3.0. It would appear that, in the last few years, there has been a breakdown in communication between the Senior Administration and most other sections of the school community, especially the staff. The poor understanding between the groups within the school is partly to blame for the perceived drop in pride in the organisational (Bennis, 1966; Toffler, 1970). Moreover, the unpopularity of such recent introductions as the Tutor System and the loss of the school family attitude (replaced by economic rationalism), also reflects the concept that artificiality within the organisation leads to a drop in moral and staff problems (Hendrickson, 1989; Schein, 1985; Staw, 1984) because the vision of the established culture is no longer shared (Wilkins, 1984).

6.3.7 Research Question 2f: Are There Any Differences in Perspective of School Culture Among the Major Groups Within the School?

Results pertaining to this and the following two research Questions came from the inferential analysis of the results of the main survey (see Chapter 4). From this analysis, several differences in perspective of the communication of the school's culture were apparent between several of the sub-groups within the school population. These differences in perspective were:

- staff have uniformly lower opinions than the other groups;
- parents are essentially optimistic and give consistently higher opinions;
- Ex-students often give more value to items than staff and students; and
- students have lower opinions in those areas favoured by parents and (to a lesser degree) ex-students.

The relatively low values given by the staff for many items in the CSCI came from staff complacency with the symbols and practice of the school culture as part of their daily routine. Parents and ex-students on the other hand, are more likely to appreciate this culture as they can more clearly see the advantages of it in the educative process (Beare, Caldwell & Millikan 1990; Bolman & Deal, 1986). Staff also demonstrated a negative bias towards the (then) school Administration and its role in the official communication of school culture. This largely stemmed from the perception that it was an authoritarian model (similar to Weber's 1947 model) with communication being mostly downwards (Luthans, 1973) with destruction of what was seen as a good, working culture (Bennis, 1966; Toffler, 1970) by artificially introduced beliefs (Schein, 1985; Staw, 1984; & Hendrickson, 1989). Moreover, the difficulties in communication due to the physical size of campus and perceived difference in social position between the (then) Headmaster and many members of staff, reduced the confidence in leadership necessary for a healthy organisation (Hansford, 1988; Ouchi & Price, 1978; Turner, 1971; and Wilkof, 1982).

Parents, on the other hand, place more importance on the official attributes of school culture and school communication (e.g. official documents, teaching methods, curriculum, discipline, pastoral care) because these reinforce family which are extended into school life (David, 1993). The strong social involvement made by parents sending their children to the school, and in their interaction with the symbols, language and cultural environment of the school also reinforces a positive attitude towards the school's official goals in education (Anderson, 1971). Ex-students also share this positive attitude because they have passed through the culture of the school and have had time (as adults) to see the advantages of a cooperative society within the school's organisational structure. Student opinion often differed markedly from that of parents and ex-students but less so from that of the staff (Sergiovanni & Starratt, 1993) and Chittenden (1993) reported a strong, shared culture between the staff and the students of the school under investigation. In this study this strong sharing of school culture between staff and students is shown by the similarity of opinion between the students and the staff in

most items of the CSCI. The only major differences of opinion between staff and students occurred in the items relating to: the level of perseverance; belief in gender equity; and the effectiveness of staff in communicating school culture to the general public (see Appendix 10, Questions 3h, 3u & 6f respectively).

6.3.8 Research Question 2g: Do Past Students from Different Periods of Time Differ in their Perspectives of the School's Culture?

To see if this shared culture had been communicated in time as well as within the modern social environment of the extended school community, an analysis was made of the opinion of the various groups within the ex-student population. This ex-student population was divided into four groups according to the years in which they attended the school (viz. from 1912 to 1945; 1946 to 1965; 1966 to 1985; and from 1986 to 1997).

Inferential analysis did not reveal any significant differences of opinion between any of the ex-student groups in the six scales of the CSCI. This suggested that the strong cultural base established by the founder (see Morris, 1955) had been strongly communicated through the years. Morris had strong views about the cultural base of his school at its foundation in 1912 (Cole, 1986; Morris 1955) and, as a charismatic leader, established a long-lasting framework (Pettigrew, 1979) upon which others were to build. His successor, Harry Roberts, was also a dynamic leader (Cole,1986; and interviews with his ex-students and colleagues) who inherited the school's culture and then strengthened the founder's concepts with his own ideas (Sayre, 1986). The finding of the CSCI that there was a strong shared view of school culture by students of different time periods, was reinforced by comments from the preliminary survey and the interviews, which suggested that the values expressed by Morris (1955) were accepted by his students and staff and also by those who followed. As a founder he created the base for the school's culture and as its main hero, his personification of the attributes of this culture lives on (Deal & Kennedy, 1982).

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6.3.9 Research Question 2h: To What Extent do Males and Females Differ in their Perceptions of the School's Culture?

The main gender bias can be seen in the following scale items of the CSCI (see Appendix 13):-

1a.	the structure of the school's organisation ;
1l.	stated aims of the school;
1o.	discipline systems;
1p.	pastoral care programs;
2a.	from official documents;
2h.	directly from parents;
2o.	officially from other Administrators ;
3f.	having Christian values;
3j.	supporting family values;
4a.	from the school's official documents;
4h.	directly by parents;
4o.	officially by other administrators;
6d.	through contact with parents generally;
6n.	through religious and other ceremonies;
7d.	members of the family;
7o.	Boarding House staff ;
and 7r.	Parent groups.

An extensive search of the literature on gender bias gave a wealth of material on student gender differences in co-educational schools and some on the teaching of gender equity; it did not locate much specific information about the gender perspectives of school culture. David (1993), refers to the changing role of mothers (p.160) who, with a more democratic education system, have extended their "child-rearing" role to that of "child-schooling". That is, the mother has been

given an active and expected part to play in educating the child at home and in association with the school. David (1993) suggests that the father is more content to continue his role as "bread-winner", leaving the educational duties to his wife. This may be an over-simplification of family role patterns, but the more positive emphasis by the mothers who participated in this study of school culture supports this generalisation. A glance at the type of bias shown in the list above suggests that the gender emphasis is on:-

- Family Concerns (2h, 3j, 4h, 6d, 7d and 7r);
- Pastoral Care (1o, 1p and 7o);
- Formal Contact with the School (1a, 1l, 2a, 4a and 4o); and
- Christian Values (3f and 6n).

The relationship between parents and the school is complex, but the premise suggested by David (1993) seems to support observations made while the researcher acted as Head of House and came into close, personal contact with over ninety families.

6.4 RESEARCH QUESTIONS RELATING TO THE QUALITATIVE DATA

6.4.1 Introduction

The use of an interview phase in the methodology was to give some humanistic depth to the quantitative data. Within the analysis of data, results from the interviews were used in support of quantitative findings and to provide subjective opinion on the effectiveness of the forms of communications used at the school (Research Question 3a) and the influence that persons have made on the views of school culture on others. While the interviews were semi-structured, that is, made use of a set of guide questions which were used with each interviewee, the free responses that were given provided considerable insight to personal views of

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school culture in general and supported the notion that people within the culture interact using both symbolic language and displays. The supporting evidence of the interviews for the quantitative data has been previously discussed. This section examines the results of interview data relating only to the effectiveness of forms of communications (Research Question 3a) and the influence of people within the culture (Research Question 3b).

6.4.2 Research Question 3a: How Effective are the Forms of Communications Used at the School to communicate its Culture?

Interviewees were asked to select from a set of diagrams showing the various types of communication networks common in most organisations (Roodman & Roodman, 1973; Fig.2.5) which were most often used in both formal and informal communications within the school. The Chain was the most preferred form of formal communication with the All-channel type almost as popular. The All-channel network was the preferred type by most interviewees for informal communication of school culture. There was no separation by population sub-group (viz ex-students, parents, staff & student) for these two types. The selection of the Chain as the main network of formal communication reflected the view of the interviewees that the school organisational structure followed the model similar to that of Weber's (1947) pyramid of hierarchical organisation (see Fig. 2.4). Moreover, several comments suggested that most of the communication within this hierarchy was unidirectional from the top (Headmaster) to bottom (Students). This did not imply that the school's culture was seen as being communicated in this fashion, but rather that the formal aspects of the school's life, including some aspects relating to culture, were communicated this way (Luthans, 1973). The view expressed by quantitative data that school culture appears to be communicated more effectively by informal methods is also supported by the selection of the All-channel type by several interviewees as network of formal communications. This suggested that their perspective viewed the school organisation as a more open structure, similar to the Linking-pin Theory (Likert,

1961), with more open, two-way communications formally operating between the sub-groups (e.g. Faculties) within the school's organisation.

The All-channel was, by far, the most preferred informal network of communication within the school. This open form of network provides equal and two-way communications between every member or unit of the organisation (Roodman & Roodman, 1973). The advantages that it has in both the form and the informal communication of school culture is: empowerment of freedom of expression to each member to pass on aspects of school culture; greater freedom to use symbolic language in the expression of ideas; and usually instant feedback which provides mutual support and stimulation of new ideas (Pace, 1983). One disadvantage of the All-channel network was the confusion which would be likely if all members of the network communicated at the same time contributing to noise (Anderson, 1971; see Fig. 2.3) which would reduce or stop the message. The creation and influence noise is also seen as a function of the size of the network. Several interviewees commented on the large size of the school as being a major contribution to the ineffectiveness of communication of school culture. Allied to this problem was the development of clique groups within a large, All-channel network. Without effective Liaisons (see Fig. 2.6), common views on school culture would not be shared between the various interest groups such as the sub-populations within the school (Farace *et al.*, 1977). Interviewees also commented on the ineffectiveness of the Chain network if the length of the chain were too long. Distortion was seen by some interviewees as the result of long-chain networks in which messages were slightly changed as they passed from one person to another. Moreover, formal communications of aspects of school culture could be effectively blocked if individuals within the network selectively removed parts of the message by acting as Gate-keepers (Roodman & Roodman, 1973) or as Isolates who completely blocked the passage of the message (Goldhaber, 1979).

6.4.3 Research Question 3b: How Have People Influenced Others Within the School Culture?

Research Question 3b examined the personal influence of individuals or groups within the school community on other members in the communication of the elements school culture. The communication of the tangible elements of culture was seen to have been done mainly by the outward appearance of the students in the school as well as the visual impact of the buildings and grounds. Intangible elements were seen by the interviewees as being communicated at a more personal level, being a perspective of how the beliefs of the school are shared between its members (Caldwell & Spinks, 1992). Most interviewees suggested that their introduction to the school's culture and the main methods which they observed by which this culture was being communicated was by verbal interaction in small groups (Bredeson, 1987; Haney, 1960; Kusimo & Erlandson, 1983). In general terms, the intangible elements were passed on to newcomers by their peers – senior student to junior and experienced staff members to new staff – by both verbal and non-verbal example. In such a manner, the process of handing-on of the school's culture is seen as the major criterion of the culture itself (Borman, 1983; Schein, 1985). The Headmaster was seen as a strong influence by interviewees in the communication of the school's culture because of the example provided as well as direct verbal and non-verbal expositions of aspects of school culture. The Headmaster's influence in the development and communication of the school's culture has been well documented (Beare, Caldwell & Millikan 1990; Burbules, 1986; Sergiovanni, 1984, 1987a & 1987b; Sergiovanni & Starratt, 1993). The influence of Canon W.P.F. Morris, the school founder, was still strong in the minds of many of the older interviewees because of direct contact or because of the strong message which was handed down by his successors (Cole, 1986). The continuing strong influence of the example and philosophies of Canon Morris on the communication of the school's culture is in agreement with the literature on the role of the founder in establishing an organisation's culture (Kanter, 1983, Wilkof, 1982; Pettigrew, 1979).

There was also an expectation that the telling of stories and continuation of myths about past members of the school would be an important factor in the communication of school culture through the informal example of former staff and students (Bolman & Deal, 1986; Deal & Kennedy, 1982). The influence of myths of characters of the school on the school's culture was not shown to be strong in the quantitative data, yet direct contact with the older generations of former staff and students suggested that myth and stories were important (Beare, Caldwell & Millikan, 1990). Prominent amongst the choice of areas of myth were those of the school's founder and his successor, past members of staff who were known for their wisdom and humour, and students who demonstrated an all-round capability in most school activities. In all of the interview accounts of the myths of the school, the most notable feature was the personification of the values of the school seen in the character having the central role in the myth (Deal & Kennedy, 1982).

6.5 CONCLUSION

This chapter examined the data obtained from both quantitative and qualitative methods in an attempt to answer to the research questions and relate the results to the literature. In many instances, notably that concerning the gender and type differences to aspects of a school (and specifically, this school), there has been little or no literature published. Books by Morris (1955) and Cole (1986) have given the founder's own view of the culture he created and a perspective of the historical development of the school 75 years later. Chittenden (1993), has shown that this culture is shared (albeit with subtle differences) between the students and staff. Much of the reasoning for this study has been based upon literature on organisational structure, school culture and communications, applied using an insider-observer's view within a symbolic interactionist framework to explain how the school culture has been communicated during the daily activities of staff and students and through regular contact with parents and ex-students. In the next chapter, the results of the research, the discussion of these results and the logical

explanation of the results within the school context will be used to provide definitive answers to the research questions.

CHAPTER 7

CONCLUSION: SUMMARY, IMPLICATIONS, RECOMMENDATIONS AND LIMITATIONS

7.1 INTRODUCTION

This chapter concludes the thesis by addressing four important areas. Section 7.2 summarises the study by reviewing its purpose, methodology, analysis and major findings. Section 7.3 looks at the last chapter and identifies the main implications which come from the findings of the research. These implications focus on the three main aspects of the study, namely the elements of school culture, how they are communicated and the relationship of school culture to the organisational structure. Recommendations of the study are made within this section and then summarised in Section 7.4. The limitations of this study are given in Section 7.5.

7.2 SUMMARY OF THE STUDY

Beginning with an interest in school culture and its communication, a review of the literature suggested that school culture was often a complex combination involving interaction between various psychosocial and physical elements (Beare *et al.*, 1990; Hendrickson,1989; Sergiovanni & Starratt, 1993). Furthermore, the literature suggested that the concept of school culture has developed from organisational culture studies which in turn owes its genesis to anthropology (Hendrickson, 1989; Schein, 1992). Communication appeared to play a major role in organisational and school

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culture (Katz & Kahn, 1966; Pace, 1983) and an understanding of how communication works by reviewing some of the theories of communication would assist in understanding how school culture is passed on within the school and to the wider society. Previous studies at the school under investigation suggested that there was a shared culture between staff and students (Chittenden, 1993) and that communication followed both informal and formal networks (Scott, 1977, 1992) within a modified version of traditional pyramidal organisational structure (Likert, 1961; Weber, 1947). As the school under investigation contains a varied personal interaction between its various sub-groups (ex-students, parents, staff and current students) with the researcher being a senior member of the staff, a symbolic interactional philosophy was embraced so that the school culture could be understood in terms of the symbolic meanings shared by its members' actions and communication (Blumer, 1954, 1962 & 1969; Glaser & Strauss, 1965; Mead, 1934).

A three-phase methodology was developed within the case study of the target school and within a symbolic interactionist perspective. Because a large numbers of people are associated with the school, both in the present and since its foundation, a survey technique rather than simple observation was considered an appropriate data-collection method (Cohen & Manion, 1989; Dane, 1990; Denzin, 1989; Le Compte *et al.*, 1992; Nachmias & Nachmias, 1985). In the first phase of the study, a preliminary survey, using open-ended questions on elements of school culture, their communication, people concerned with culture and communication and the role of the school's organisational structure, was constructed. This was pre-tested (see Appendix 14) with a panel of colleagues within the school and appropriate modifications were made. The survey was sent to all parents and ex-students as a supplement in the term magazine. Copies of the survey were also given to staff. The Senior year students (Year 12) were also given the survey to take home. The main purpose of this survey was to sensitize (Denzin, 1989) the researcher as to the general attitudes about the school's culture from the great majority of its extended population. From the returns, general concepts about school culture and its communication were able to be developed and catalogued (by coding of

words and phrases). This survey provided some useful raw data about the research questions.

In the second phase of the study, a main survey was developed from the preliminary survey by focusing attention upon the major issues of the communication of school culture. It uses a five-point rating scale for 139 sub-questions grouped in eight main sections. The survey was given to a sample of members of the parents and ex-student groups and also issued to Senior students and staff. A return of over 50% ensured that the total return could be statistically analysed .

The results from the main survey were then processed by computer using factor analysis (see Chapter 4) to reduce the large survey to a manageable research instrument. The result was the Communication of School Culture Instrument (CSCI) which consisted of six scales, each of six items. The six scales matched the six of the questions of the main survey and could be used to answer Research Questions 2f, 2g and 2h which related to differences in attitude about school culture between the various groups within the school population.

Phase 3 of the research design involved a series of semi-structured interviews which were given to representatives of each of the four major groups (ex-students, parents, staff and students). This was undertaken because research based purely upon statistical analysis would not give some of the background reasons which motivate people to give the answers that they gave in the surveys. Parent and staff group interviews were equally divided by gender. Ex-student groups were divided according to the time period that the individual attended the school covering the years 1925 to 1996.

The statistical analysis (multivariate analysis of variance involving the CSCI and descriptive analysis of the main survey) with subjective support from the preliminary survey and interview, suggested that the main elements of the school culture were those involving the social and behavioural interaction between the students and the staff. While the psychosocial displays of members of the school and some physical features of

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the school (buildings, grounds and uniforms) helped to transfer the cultural values and shared meaning, the dominating way by which school culture was communicated was through the verbal medium in personal interaction. Observation and example also played a major role. The school's organisational structure provided the framework in which the culture was established (at the founder's creation of the school over many years) and in which it developed by the interactions between the students and staff. Some aspects of the organisational structure, mainly its size and complexity, reduced the effectiveness of the communication of school culture (Pace, 1983).

7.3 IMPLICATIONS OF THE STUDY

7.3.1 Introduction

In the previous chapter, the research findings which were stated in terms of the specific research questions for this study were discussed in the light of the available literature (Chapter2). Section 7.3 highlights some key implications of this study for the further development of the culture of the school under study, and to suggest further directions for research within the school and in the wider field of school culture, communication and organisational structure.

7.3.2 Implications for the Enhancement of Cultural Elements

This study has made it clear that there are certain, specific elements of culture which have personal and specific meaning for all of the members of that school. Personal meaning relates to the priorities that each individual gives to the impact of the visible tangible elements and to the intangible values, beliefs and assumptions which they develop by their interaction with the other individuals of the school and with its physical environment. These shared beliefs are also specific in so much as they denote this school and no other. Certainly many of the values and traits of this school can be seen in others, but it is the sum total of shared meaning of its people which gives this school

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its culture (Beare *et al.*, 1990; Sergiovanni & Starratt, 1993). This is more succinctly stated by Sergiovanni and Starratt (1993) who suggest that school culture is:

> a set of understandings or meanings shared by a group of people. Typically, these meanings are tacitly held and serve to define the groups as being distinct from other groups (Sergiovanni & Starratt, 1993: p.92).

The study showed that the main elements of school culture at the Anglican Church Grammar School were mainly concerned with the interactions within and between its people, notably its students and staff (see Chapter 5). That is, the psychosocial attributes of the school's culture (Anderson, 1982; Beare, Caldwell & Millikan., 1990) dominated the physical and communication attributes. Of the physical elements of school culture, only the buildings and grounds and the school uniform rated highly. Those physical aspects of the school culture which also should play some prominence and which seem to be valued by some members of the school, namely the artifacts and records of historical events, are not given much value because they are often not a visible part of the daily operation of the school. It is recommended that the school take all possible steps to provide an accessible and visually pleasing display area or museum for the permanent display of the important trophies and historical artifacts which have lead to the development of the school's culture (*Recommendation 1*).

For a Christian school, the religious role in the school's cultural development is uncertain. William P.F. Morris, the founder of the school, was a priest of the Anglican Church and eventually was made a Canon of the church. He had very strong views (Morris, 1955) about the spiritual life of his school and that his boys were to have good, Christian values. Yet within the school, the formal side of the Christian ceremonial is not seen to be popular. This is probably a reflection of the wider society's approach to church formality but in a school where students are sent to be given a Christian education, the impact of Christian ceremony on school culture does not seem to be as high as one would expect. It is recommended that the nature of the religious

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ceremonies be evaluated with the aim to make them more acceptable to the students yet retain their true Christian meaning (*Recommendation 2*).

Similarly, while many of the expressed intangible values, beliefs and assumptions given in the responses to the surveys and interviews could be included as Christian, they also may come from a secular base. There is an implication in many of the general responses (such as to Question 8 of the main survey) that perhaps many of the values (especially those with a direct Christian source)of the members of the school in its early years may have lost some of their meaning. While there appears to be a strong shared culture amongst the ex-students (see Fig. 5.2), the increase in new staff, the enlarged growth of the school and the rise of economic values over educational and personal values (Toffler, 1970) may have contributed to a dilution of the founder's original ideals. Accordingly, it is recommended that the school actively revisit the original, foundation principles established by Canon Morris (*Recommendation 3*).

7.3.3 Implications for the Communication of School Culture

Communication of school culture within the school appears to be mainly by verbal medium and by example. Students are initiated into the shared meanings and practices of the school by their peers and by the example and incidental (as opposed to curriculum) teaching by members of staff. Senior students, especially the School Captain and his Prefects play major functions as role models and mentors. Similarly, established members of staff help new teachers become part of the culture. Several staff and parents suggested (in the preliminary survey and at interview - see Chapter 5) that they often had to find out about the established practices of the school by accident. Official rules, regulations and ceremonies are adequately covered in the various handbooks of the school, but some of the deeper aspects of the school's culture are not available to new members unless they have come into contact with established initiates who can pass on the stories of the school. It was disappointing to find that in both surveys, few of the respondents put little values in myths and stories of the school, when in personal contact (especially at the interviews) these were considered to be an

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essential part of any culture (Bolman & Deal, 1986; Deal & Kennedy, 1982). On a personal level, but also only at rare moments, the older members of the staff, ex-students and senior students have many a tale to tell of their peers, beloved Headmasters, eccentric teachers and other unique characters (see Sect. 5.4.3). These stories about the school's heroes and interesting events are an important part of the developing school culture, but the results of this study suggests that they are not adequately communicated. It is recommended that the school administration encourage the telling of the tales of "Churchie", especially to new staff, new students and parents by all means possible (*Recommendation 4*).

Allied to this story-telling is the need for more informal induction processes for new members. From this study, it would appear that peer induction processes would be the best way to not only foster the school's myths and stories, but also to give some human quality to the masses of introductory literature provided at induction. With this view in mind, summation of the informal history of the school, probably in the form of an updated collection of stories about the people who have contributed to the school's culture would be of use. It is therefore recommended that the school supplement the reorganisation of the school's archives with a collation of stories about the people (students, ex-students and staff) who helped to develop the school's culture (*Recommendation 5*).

Written communication media is not rated highly by staff and students but it seems to be more important to the parents and ex-students (see Table 5.8) who see the regular newsletters and bulletins as the most useful ways by which news of the school reaches them. It is recommended that the school evaluate its external communication methods with a view to making them more attractive and meaningful to the whole school community (*Recommendation 6*).

Communication of the school's culture to the wider community who may not share the values of the school, and who also may see it in a negative light, appears to mainly be

done through contact with the students outside the school environment and by their published achievements in academic and sporting areas. There has also been a strong negative view of the local press and of the need for the outside world to know of the school's culture. While the school's public relation officers have done a considerable amount of work to rectify this attitude in recent times, it is recommended that the school improve its profile by media coverage, open-days and public events in an honest manner, avoiding overt, pretentiousness (*Recommendation 7*).

From this study, it is the senior students, especially the Captain and Prefects who are the most influential people in passing on culture within the school. The Headmaster and staff, especially the Heads of House are the next most influential in this passage of school culture. The main survey and interviews suggested that respect for the Senior students deteriorated (see Chapter 5) and this had eroded their traditional mentor role in assisting the staff in the care of the junior students. While there had been a high profile attack by staff on bullying in the school, and some of the overt violence had appeared to be removed from the playground, there was a feeling from the students that this had also been used by some staff and younger students to curtail the discipline traditionally used by Prefects. Within this firm, but fair environment with its well-known codes of behaviour, junior students could be actively educated in the traditions and ways of the school's culture as they became older. There was a pessimistic view by the senior students that this atmosphere (of mutual respect through seniority) had been lost. It is recommended that the governance roles of the senior students be re-examined with the view to re-establish fair rules of control to enhance the respect of senior students without promoting bullying (*Recommendation 8*).

Many respondents showed a negative response to the tutor system yet a very positive response to the role of the House system as a symbol and a communicator of the school's culture. The main dislike of the tutor system came from staff and students, with whom it was greatly unpopular because it was an imposed organisational process, introduced artificially without much thought as to its purpose. In many aspects, the tutor system has found some value with some staff, but is still seen as useless by others

(at interview and preliminary survey). It is recommended that the tutor system be collaboratively reviewed (*Recommendation 9*).

7.3.4 Implications Concerning the Organisational Structure of the School.

The organisational structure of the school interacts with the school's culture by its size, complexity and the personalities within it. As it becomes larger and more complex, communication and individuality suffer (Bakke, 1950; Bennis, 1966; Katz & Kahn, 1966; Luthans, 1973). Comments by respondents suggested that the former administration of the school were able to offer only crisis management by running the school as an "adhocracy" (Tofler, 1970). With a change in administration, this year, it is recommended that reform in collaborating and consultative governance at all levels of the school be continued (*Recommendation 10.*).

Part of this reform should also investigate the organisational structure itself. Apart from the introduction of the tutor system, the former administration attempted to re-structure the shape of the school organisation by combining the large number of separate departments into (often unrelated groupings) faculties. While there are some obvious economic advantages of such an approach, the manner in which the restructuring was done, with little or no consultation with staff, meant that individual job satisfaction and motivation was reduced (Anderson, 1982; Beare *et al.*, 1990). It is recommended that the administration re-assess the restructuring process, in a collaborative way, to reduced the complexity of the school's structure allowing for more open, multi-directional pathways with more realistic task supervision (*Recommendation 11*).

7.3.5 Implications Concerning Differences Between Groups in the School

The inferential statistical analyses of the Communication of School Culture Instrument revealed a gender difference between females of the parental and staff groups and the males of the parental and staff groups (see Fig. 5.6). This research and the literature

(e.g. David, 1993) suggests that the feminine role (of mothers, at least) is more concerned with family concerns, pastoral care, formal contacts with the school and with Christian values. Female staff commented (and contributed to low values in the main survey) that there was a negative female bias within the school even though a belief in gender equity was firmly accepted by the school population (main survey). A committee had been formed to foster and maintain gender equity within the school, but in the last few years, this has been inactive. It is recommended that the administration investigate the gender bias within the school, and genuinely promote gender equity and establishing formal processes to monitor and enhance the status of women both within the school and beyond (*Recommendation 12.*).

Analysis of the differences in opinion between the groups within the school population also showed there was a strongly negative outlook by staff about many of the aspects of school culture related to the function of the school administration (see Table3, Appendix 8). This bias is a function of the poor relations between the (then) administration at the time of data collection. Students also had a negatively biased opinion on many aspects of the school's culture concerned with unilateral policies of the administration (e.g. the tutor system and anti-bullying policy) as well as a perception that the prestige of senior students had been weakened by the action of staff and the administration (see Table 5.10 and student responses to Q.20 in Appendix 8). Over the last decade, a general malaise had developed within the school student and staff body. With a change in the administration, a new optimism has been apparent and it is recommended that the administration investigate collaborate ways of improving the relationships between the administration, staff and students (*Recommendation 13*).

7.3.6 Implications for Further Research

During this research, it became apparent that there were further areas which suggest further study. The most immediate extension of this study would be confirmation of the validity of the Communication of the School Culture Instrument by its administration in similar schools to establish its utility to such schools. It is recommended that the

Communication of School Culture Instrument be validated by further studies in other schools (*Recommendation 14.*).

A major offshoot from the surveys and interviews concerned the differences between the day students and the boarding students in the school. The boarding students took pride in their perceived role as the central core of school spirit and culture. It would be recommended that further studies be undertaken to look at the role of boarding students in this school and other schools in developing school culture (*Recommendation 15.*).

In view of the findings of this study on gender bias, it would be useful to undertake an in-depth study to investigate the role of woman (parents/staff) in the culture of all-male student populations. In the school under investigation, female parents appear to play the major supportive role in the education of their sons. Female members of staff form a minority within the staff body but play an important role in bringing a female perspective to what was traditionally an all-male domain. Any research on the role of females within a boys' school should include a counter study looking at the role of male parents and staff within a girls' schools. It is recommended that an extensive study on the role of female staff and parents in boys' schools and males in girls' schools be undertaken (*Recommendation 16*).

Finally, in this study, ex-students from different time periods at the school held similar perceptions of school culture. This may be a correct finding or it may be due to a lack of discrimination in the CSCI . It is recommended that further investigations in shared culture of ex-students of the school under investigation be undertaken to confirm this homogeneity of perception or to discern differences which might parallel other differences of perception observed between different age groups within the wider society (*Recommendation 17*).

7.4 SUMMARY OF RECOMMENDATIONS

Recommendation 1   The school should take all possible steps to provide an accessible and visually pleasing display area or museum for the permanent display of the important trophies and historical artifacts which have lead to the development of the school's culture.

Recommendation 2   The nature of the religious ceremonies should be evaluated with the aim to make them more acceptable to the students yet retain their true Christian meaning.

Recommendation 3   The school should actively revisit the original, foundation principles established by Canon Morris .

Recommendation 4   The school administration should encourage the telling of the tales of "Churchie", especially to new staff, new students and parents by all means possible.

Recommendation 5   The school should supplement the reorganisation of the school's archives with a collation of stories about the people (students, ex-students and staff) who helped to develop the school's culture.

Recommendation 6   The school should evaluate its external communication methods with a view to making them more attractive and meaningful.

Recommendation 7   The school improve its profile by media coverage, open-days and public events in an honest manner, avoiding overt, pretentiousness.

Recommendation 8   The governance roles of the senior students be re-examined with the view to re-establish fair rules of control to enhance the respect of senior students without promoting bullying.

Recommendation 9   The tutor system be collaboratively reviewed.

Recommendation 10   Reform in collaborating and consultative governance at all levels of the school be continued.

Recommendation 11   The administration should re-assess the restructuring process, in a collaborative way, to reduced the complexity of the school's structure allowing for more open, multi-directional pathways with more realistic task supervision.

Recommendation 12   The administration investigate the gender bias within the school and genuinely promote gender equity and establishing formal processes to monitor and enhance the status of women both within the school and beyond.

Recommendation 13   The administration investigate collaborative ways of improving the relationships between the administration, staff and students.

Recommendation 14   The Communication of School Culture Instrument be validated by further studies in other schools.

Recommendation 15   Further studies to be undertaken to investigate the role of boarding students in this school and other schools in developing school culture .

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Recommendation 16   It is recommended that an extensive study on the role of female staff and parents in all-male schools and males in all-female schools be undertaken.

Recommendation 17   It is recommended that further investigations in shared culture of ex-students of the school under investigation be undertaken to confirm this homogeneity of perception or to discern differences which might parallel other differences of perception observed between different age groups within the wider society.

7.5 LIMITATIONS OF THE STUDY

Limitations to this study arising from the internal and external validity of the methodology have been discussed in Chapter 3. In this section, the limitations of the applicability of the findings of this study to the communication of school culture in other schools are acknowledged. First, the quantitative and qualitative results of this study are apply only to the school under investigation. The specific nature of the study (viz. the communication of this school's culture) ensured that data and findings from it would relate only to the one school which has a unique culture, organisational structure and communication network. However, while the data and conclusions from this study can only relate to the school under investigation, the development of the CSCI has some applications to the evaluation of the culture of other schools if it were modified and trialed for other schools (Recommendation 14).

Second, the bias of the sample population should be acknowledged. The voluntary nature of the sample population ensured that there would be a strong personal view expressed in many of the returns of surveys and comments at the interview phase. That is, members of the population sub-groups (viz. ex-students, parents, staff & senior students) held strong views about the school which would not be expected

within a normal sample of the wider population chosen at random. While the results of the main survey suggested that this bias varied between these sub-groups, it cannot be assumed that the variation nor the numbers sample would approach an approximation of an unbiased sample population. Data from the main survey suggested that parents, ex-students and students generally had a positive bias towards the school and its administration but staff were generally pessimistic (see Chapter 5). In all sub-groups a sense of affection for the school's culture was generally evident but aspects of the (then) administration received unfavourable comments in the preliminary and main surveys. Undertaking this study at a time when there was considerable dissatisfaction with the policies of the school administration and a perception that school traditions had deteriorated must be considered a significant limitation to the generalisation of the study's findings.

Third, correlational analyses cannot be used to infer causality. For example, it cannot be assumed that belonging to a particular sub-group of a school population (viz. ex-student, parent, staff member, student) would automatically create a difference in the perspective of the communication of school culture. Given that the results of this study could only apply to the school under investigation, their value could only be assessed if replication studies were made in other schools which also showed significant differences between similar population sub-groups.

Fourth, the quantitative results derived from the analysis of the CSCI (Research Questions 2f, 2g & 2h) are limited by the assumptions about populations in multivariate analysis. Stevens (1992) lists three assumptions which are made when MANOVA is used: (1) The observations on the p variables (the six scales of the CSCI in this study) follow a multivariate normal distribution in each group, (2) the population covariance matrices for p dependent variables in each group are equal, and (3) the observations are independent. As far as possible, these conditions were met in this study.

Fifth, qualitative results from the interviews and the pre-coded comments from the preliminary survey (the error involved in coding of subjective comments is discussed in Chapter 3) are non-generalisable because of their subjectivity. The external validity of such results however, is their ability to sensitise the researcher to major issues and to promote understandings about the research topics. That is, these qualitative results are important because they prompt reflection and discussion about the communication of school culture that may be relevent to another school.

7.6 CONCLUSION

In his fictional novel on the life and interactions of an English schoolmaster, James Hilton ("Goodbye, Mr. Chips", 1934) laments the passing of aspects of his school's culture which, to the student and teacher (and sometimes the astute parent) who has shared in them, are often held as being sacred (Sergiovanni & Starratt, 1993).

> What a host of little incidents, all deep-buried in the past problems that had once been urgent, arguments that had once been keen, anecdotes that were funny only because one remembered the fun. Did any emotion really matter when the last trace of it had vanished from human memory.   (Hilton, 1935: p.43)

A school's culture describes in complex terms, often so intertwined that it is difficult to separate its elements into single strands, how the members of that school feel about it and the other people who have shared their lives. Even in schools which have become institutionalised to the point where its people leave it without regret, some feeling is often invoked when the name of the school is brought up in later conversation. The former students and staff will invariably think of some humorous or even unpleasant incident with in which they shared, teachers to whom they had some regard, and a vision of the other members of the school, all frozen in time. A school's culture becomes ingrained into the deeper reaches of its people's psyche. It remains even through long and difficult times. If this culture has been a rich one, based on the

foundations established and nurtured by a visionary founder, it will provide not only a good education, but a blueprint for life (Morris, 1955).

This study has attempted to look into a school's soul, for that is probably the nearest human attribute corresponding to the school's culture. Many authors have looked at the dynamics of the school, describing its operations in physical terms (e.g. *climate*) or biological terms (*environment*) and psychosocial terms (*culture*). The latter viewpoint appears to be more appropriate to what is observed in a school over a long time. Teachers and students form the basis of the community and they interact within a well-known framework of the organised school. The process is dynamic and constantly changing because this society is a mixed interaction of personalities, changing social and environmental conditions and moods.

Students, the main participants in this culture had open, often critical views about each other, the adults who were attempting to shape their lives and the surroundings in which they worked. Teachers shared many of these viewpoints and perhaps shaped them and were in turned affected by their students. Parents showed the optimism of people who have hopes for their child's future and in their character which was often not shared by staff. Ex-students demonstrated values and beliefs, strongly shared and grounded in their memory of their days in school; of teachers, fellow students and the environment around them.

This study has also shown the researcher that the school is one of personal interaction, rather than an institution of people. Prejudices and negative opinion about such a school have been shown to be false. The concept of the traditional private school, with its English traditions based upon the British Rugby School Model may supply some of the initial impressions of the school from cold, hard documentation and shallow observation of its activities. It is a different matter, however, when one becomes part of this culture. Personal interactions may be slow to develop, not at a personal level, but at the group level – there comes a time when one is considered part of the school. When that time comes, one begins to see the greater depth of the symbolic meaning of every

action and brick within the school. One can understand the meanings expressed by old men who have not been at the school for many years and yet see the same truths in the young faces who are the inheritors of the culture today.

APPENDIX 1

THE PRELIMINARY SURVEY

THE NATURE AND COMMUNICATION OF SCHOOL CULTURE AT THE ANGLICAN CHURCH GRAMMAR SCHOOL

The purpose of this questionnaire is to gather preliminary information about the nature of school culture at the Anglican Church Grammar School and to find out how this culture has been communicated. This survey is part of research towards a Doctorate in Education.

The questions in this survey are of a general nature, seeking to gather a wide range of opinion as to the nature of the school's culture and its communication. Further research will attempt to find more specific information about the underlying factors which make this school unique.

A school's culture is its unique expression of what it believes in and how it operates as a social organisation. It consists of interwoven tangible (physical objects, symbols, written codes, rituals and behaviours) and intangible (values, attitudes, ideals and expectations) elements. e.g. The culture of Brisbane may be expressed as the Story Bridge (tangible) or its friendly manner (intangible).

In this survey, you are asked to answer the questions from your own perspective of culture at A.C.G.S..

All information will be confidential.

Please return completed questionnaires to: Mr Peter Scott
Anglican Church Grammar School
Oaklands Parade
EAST BRISBANE Q 4169
by Tuesday, 30 April 1996

Further inquiries may be made by telephone to: (07) 3896 2112 or (07) 3896 2200 during
school hours.

DEMOGRAPHIC INFORMATION

1.   Relationship to A.C.G.S. (circle one or more):

    (a)   Ex-Student   (b)   Parent   (c)   Staff Member   (d)   Senior Student

2.   If an Ex-Student, during which years did you attend A.C.G.S?

    19____   to   19____

3.   If a *Parent* (not an ex-student) or a *Staff Member*:

    (a)   Are you *Male* or *Female* (circle one)? _____
    (b)   How many years have you been associated with A.C.G.S.? _____

4.   Part of this research will involve interviewing of individuals on a voluntary basis. If you would be willing to be interviewed, please supply your *First Name* and *Telephone Number* (after hours)

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A School's Culture consists of many components involving meaning and interrelationships unique to that school - it is the way that its people do things and relate to each other.

Questions 1 to 4 are about the components which describe the culture at A.C.G.S., both real objects (tangible elements) and underlying attitudes (intangible elements). In time, these become the school's traditions.

1. What do you believe are the *tangible elements* of the school's culture (which can be seen, touched, written, spoken)?

    ....

    ....

    ....

2. What do you believe are the *intangible elements* of the school's culture (which are understood by all as abstract ideas, attitudes, ways of doing things, beliefs)?

    ....

    ....

    ....

3. Do you know of any elements which have been introduced since your association with A.C.G.S.? (List them please and use *P = positive, N = negative* if you considered their introduction a positive or negative step.)

    ....

    ....

    ....

    ....

    (Details may be attached on separate paper.)

4. Do you know of any elements (tangible or intangible) of culture which have been lost since your association with A.C.G.S.? (List them please and use *P = positive, N = negative* if you considered their loss a positive or negative step.)

    ....

    ....

    ....

    (Details may be attached on separate paper)

5. *In general* , what have been the main *ways* by which the *tangible elements* have been handed down from the past?

    ....

    ....

    ....

6. *In general*, what have been the main *ways* by which the *intangible elements* (attitudes etc.)
    have been handed down from the past?

    ....
    ....
    ....
    ....
    ....

**Questions 7 to 11 are about how these elements *are being* handed on or communicated
within the school community and to the wider society.**

7. How are the *tangible elements* being communicated *within* the *present school community*
    (students, parents, staff, ex-students etc.)?

    ....
    ....
    ....
    ....

8. How are the *intangible elements* being communicated *within* the *present school community*?

    ....
    ....
    ....
    ....

9. How are the *tangible elements* of the school's culture being communicated to the *wider
    society* (general public)?

    ....
    ....
    ....
    ....

10. How are the *intangible elements* of the school's culture being communicated to the *wider
    society* (general public)?

    ....
    ....
    ....
    ....

11. *In general* , which are the *most effective* ways by which the school's culture can be passed on to:
    (a)   new members of the school (if specific group, use S = new students, P = new parents, T = new teachers/staff)?

    ....

    ....

    ....

    ....

    (b)   the general public?

    ....

    ....

    ....

    ....

Questions 12 to 16 are about the PEOPLE who have been involved in the development of and the communication of school culture.

12. *In general* which *person* or *group* of persons (give position only) in the school community have been the *most influential* in *developing* school culture during your association with the school?

    ....

    ....

    ....

    ....

13. *Specifically*, which *person* or *group* of persons (give position only) in the school community has been *most influential* in *passing on* (or communicating) the school's culture *to you*?

    ....

    ....

    ....

14. How was this done?

    ....

    ....

15. Which person or group (give position only) has stood out as being typical of the school's culture (i.e. easily identified with A.C.G.S.)?

    ....

    ....

16. *Why* do you nominate this person (or group)?

    ....

    ....

(Note: any interesting "Myths/True Stories" about some of the interesting people or groups of the past would be greatly valued. These can be attached separately if you wish to contribute them.)

Question 17 concerns the formal relationships between the school's organisational (official) structure (administration, physical layout, geographical position, size etc.) and the school's culture.

17. Which person or group do you believe is most involved with the official communication of the *tangible elements* of school culture?

....

....

18. How do they do this?...

....

19. Which person or group do you believe is most involved with the official communication of the *intangible elements* of school culture?

....

....

20. How do they do this?...

....

21. Which aspects of the school's *organisation* (physical as well as administrative):

(a) *Assist* the *development/communication* of school culture?

....

....

(b) *Hinder* the *development/communication* of school culture?

....

....

22. Are there any elements of culture which should in your opinion be *discontinued (use D)* or *introduced (use I)*?

....

....

(Attach additional paper if needed.)

Thank you for your co-operation with this preliminary survey.

Peter Scott A.C.G.S.

APPENDIX 2

THE MAIN SURVEY

THE NATURE AND COMMUNICATION OF SCHOOL CULTURE

BACKGROUND INFORMATION

1. Membership of the school community   (circle each which applies)
   (a) Ex-Student   (b) Parent (c) Staff Member (d) Senior Student

2. If an Ex-Student, during which years did you attend the school? 19____ to 19 ____
3. If a *Parent* or a *Staff Member* are you:- *Male*   or   *Female*   (circle one)
4. How many years have you been associated with the school?   _____

Personal information will be kept confidential. Summary conclusions will be offered to the school for its use and improvement. Thank you for this information. Please continue with the survey.

The Communication of School Culture

This survey attempts to find out what are the important parts or aspects ("elements") of the School Culture at the school and how this culture is passed on and around to others within and outside of the immediate school community.

A school's "culture" is the unique way by which the school operates, what beliefs its people consider important and how its community behaves.

Please answer the following questions from your own perspective and from the time frame of your experience.

For Questions 1 to 7
Give a rating for the importance of each of the items in the following questions by drawing a circle around the appropriate number to represent:-

1. = very low importance
2. = low
3. = moderate
4. = high
5. = very high importance

PART A.   Tangible Elements of School Culture

Tangible elements of school culture, are those which can be directly observed, touched or read.

Question 1. Rate the importance of each of the following **tangible elements** of the school's culture:-

Importance of tangible elements

	VERY LOW	MODERATE			VERY HIGH
a. the structure of the school's organisation	1	2	3	4	5
b. the school hymn	1	2	3	4	5
c. school publications	1	2	3	4	5
d. the activities of the teaching staff	1	2	3	4	5
e. the interactions of the students	1	2	3	4	5
f. school buildings and grounds	1	2	3	4	5
g. religious rituals	1	2	3	4	5
h. formal school ceremonies	1	2	3	4	5
i. academic achievement of the students	1	2	3	4	5
j. sporting achievements	1	2	3	4	5
k. school Crest & Motto	1	2	3	4	5
l. stated Aims of the school	1	2	3	4	5
m. curriculum & teaching methods	1	2	3	4	5
n. school stories and myths	1	2	3	4	5
o. discipline systems	1	2	3	4	5
p. pastoral care programs	1	2	3	4	5

Question 2. Rate the importance of each of the following ways by which the **tangible elements** of school culture are passed on between people **within** the school's community:-

Importance of ways of passing on tangible elements

	VERY LOW	MODERATE			VERY HIGH
a. from the school's official documents	1	2	3	4	5
b. from the student publications	1	2	3	4	5
c. by the House system	1	2	3	4	5
d. teaching by the staff	1	2	3	4	5
e. by observing student behaviour	1	2	3	4	5
f. directly from the Senior students	1	2	3	4	5
g. appearance of buildings and grounds	1	2	3	4	5
h. directly from parents	1	2	3	4	5
i. by the uniform and appearance of students	1	2	3	4	5
j. by contact with Old Boys	1	2	3	4	5
k. directly during social events	1	2	3	4	5
l. through sporting competition	1	2	3	4	5
m. through clubs, plays and cultural events	1	2	3	4	5
n. officially from the Headmaster	1	2	3	4	5
o. officially from other Administrators	1	2	3	4	5
p. through Cadet activities and training	1	2	3	4	5
q. through religious ceremonies and education	1	2	3	4	5
r. from the school's artifacts and displays	1	2	3	4	5
s. from school Assemblies & Speech Day	1	2	3	4	5
t. from achievements of students and "Old Boys"	1	2	3	4	5
u. other sources (which?_____)	1	2	3	4	5

PART B Intangible Elements of School Culture
These are the aspects of the school's culture which are harder to define and come from indirect notions of beliefs, personal feelings, attitudes and assumptions.

Question 3. Rate the importance of each of the following intangible elements of the school's culture:-

Importance of intangible elements

	VERY LOW	MODERATE			VERY HIGH
a. mutual support and friendship	1	2	3	4	5
b. the exercise of good manners	1	2	3	4	5
c. strong desire to conform	1	2	3	4	5
d. achieving academic excellence	1	2	3	4	5
e. a strong belief in elitism	1	2	3	4	5
f. having Christian values	1	2	3	4	5
g. striving for personal best	1	2	3	4	5
h. perseverance (not giving up easily)	1	2	3	4	5
i. belief in strong school discipline	1	2	3	4	5
j. supporting family values	1	2	3	4	5
k. belief in having respect for others	1	2	3	4	5
l. a strong sense of tradition	1	2	3	4	5
m. having pride in the school	1	2	3	4	5
n. giving service to others	1	2	3	4	5
o. achieving excellence in sport	1	2	3	4	5
p. achieving personal happiness	1	2	3	4	5
q. a strong male image	1	2	3	4	5
r. a good attitude towards work	1	2	3	4	5
s. sportsmanship and fair play	1	2	3	4	5
t. having an unassuming nature	1	2	3	4	5
u. a belief in gender equity	1	2	3	4	5

Question 4. Rate each of the following ways by which the **intangible elements** of school culture are passed on between people **within** the school's community:-

Importance of ways of passing on intangible elements

	VERY LOW	MODERATE			VERY HIGH
a. from the school's official documents	1	2	3	4	5
b. from the student publications	1	2	3	4	5
c. by the House system	1	2	3	4	5
d. by members of the staff during lessons	1	2	3	4	5
e. by observing student behaviour	1	2	3	4	5
f. directly from the Senior students	1	2	3	4	5
g. by the appearance of buildings & grounds	1	2	3	4	5
h. directly from parents	1	2	3	4	5
i. by the uniform and appearance of students	1	2	3	4	5
j. by contact with Old Boys	1	2	3	4	5
k. directly during social events	1	2	3	4	5
l. through sporting competition	1	2	3	4	5
m. through clubs, plays and cultural events	1	2	3	4	5
n. officially from the Headmaster	1	2	3	4	5
o. officially from other Administrators	1	2	3	4	5
p. through Cadet activities and training	1	2	3	4	5
q. by informal conversation with others(peers)	1	2	3	4	5
r. through religious ceremonies and education	1	2	3	4	5
s. from the school's artifacts and displays	1	2	3	4	5
t. from school Assemblies and Speech Day	1	2	3	4	5
u. from achievements of students and Old Boys	1	2	3	4	5
v. from other sources (which?_____)	1	2	3	4	5

PART C Elements of School Culture in General

Question 5. **Rate** each of the two types of elements of school culture (i.e. **tangible** and **intangible**), considering their total or **overall importance**:-

	Total Importance of Elements				
	VERY LOW	MODERATE			VERY HIGH
a. Tangible Elements of School Culture	1	2	3	4	5
b. Intangible Elements of school Culture	1	2	3	4	5

Question 6. Considering the school culture **as a whole**, rate the effectiveness of the following ways by which the school's culture may be passed on to the general public:-

	Effectiveness of passing on Culture				
	VERY LOW	MODERATE			VERY HIGH
a. through contact with Old Boys	1	2	3	4	5
b. observing appearance and behaviour of the boys	1	2	3	4	5
c. directly by contact with students	1	2	3	4	5
d. through contact with parents generally	1	2	3	4	5
e. through talking to others generally	1	2	3	4	5
f. through contact with classroom teachers	1	2	3	4	5
g. through contact with Heads of House	1	2	3	4	5
h. through official written documents	1	2	3	4	5
i. through other school documents	1	2	3	4	5
j. through sporting events and contacts	1	2	3	4	5
k. by the school's own public relations activities	1	2	3	4	5
l. by outside press and media coverage	1	2	3	4	5
m. through school assemblies and meetings	1	2	3	4	5
n. through religious and other public ceremonies	1	2	3	4	5
o. by known achievements of students	1	2	3	4	5
p. through social events	1	2	3	4	5

Question 7. Rate the **effectiveness** of each of the following **positions <u>within the school community</u>** as to how they have been able to pass on or communicate aspects of school culture.

	Effectiveness of passing on Culture				
	VERY LOW		**MODERATE**		**VERY HIGH**
a. Senior students	1	2	3	4	5
b. School Prefects(incl.Captain etc)	1	2	3	4	5
c. classroom teachers	1	2	3	4	5
d. members of the family	1	2	3	4	5
e. the Headmaster	1	2	3	4	5
f. the Deputy Headmaster	1	2	3	4	5
g. other Administrators(position?_____)	1	2	3	4	5
h. Head of House (Housemasters)	1	2	3	4	5
i. Tutors (or Form teachers)	1	2	3	4	5
j. Sports Coaches	1	2	3	4	5
k. Chaplains	1	2	3	4	5
l. School Counselor	1	2	3	4	5
m. the School Council	1	2	3	4	5
n. school support staff	1	2	3	4	5
o. Boarding House staff	1	2	3	4	5
p. Ex-students (Old Boys)	1	2	3	4	5
q. School Marshals	1	2	3	4	5
r. Parents' groups	1	2	3	4	5
s. other (position?_____)	1	2	3	4	5

Question 8.   This question seeks to find out what aspects of the school's culture have
changed over the time of your experience with the school.

Some aspects may have improved and some may have deteriorated.
Indicate your opinion by using a new form of rating (given below, right)
for each statement.

	DETERIORATED		NO	IMPROVED	
Aspects to do with:-	marked	slight	CHANGE	slight	marked
a. quality of school buildings and grounds	1	2	3	4	5
b. respect for senior students	1	2	3	4	5
c. the uniform and appearance of the students	1	2	3	4	5
d. sporting excellence	1	2	3	4	5
e. the variety of sports and activities	1	2	3	4	5
f. strong discipline provided by the school	1	2	3	4	5
g. quality of the House system	1	2	3	4	5
h. relationships between boys and staff	1	2	3	4	5
i. interrelationships between the boys	1	2	3	4	5
j. quality and amount of cultural activities	1	2	3	4	5
k. quality of Christian training and spirituality	1	2	3	4	5
l. quality of academic subjects	1	2	3	4	5
m. leadership by the students	1	2	3	4	5
n. developing a well-rounded education	1	2	3	4	5
o. pride in the school	1	2	3	4	5
p. academic excellence	1	2	3	4	5
q. administration of the school	1	2	3	4	5
r. student ability to communicate	1	2	3	4	5
s. quality/amount of service to others	1	2	3	4	5
t. sense of belonging to a school "family"	1	2	3	4	5
u. good manners by the students	1	2	3	4	5
v. a reputation as an elite school	1	2	3	4	5

APPENDIX 3

LETTERS INCLUDED WITH THE MAIN SURVEY

AUSTRALIAN CATHOLIC UNIVERSITY
THE COMMUNICATION OF SCHOOL CULTURE

Dear Sir

In 1996, a survey was included in a copy of "Eagles Wings" to obtain general opinion as to the nature and communication of the school's culture (i.e.its traditions, spirit and shared beliefs). This first survey was the first part of a study being undertaken as part an inservice commitment and a genuine interest in the school's traditions. Permission to do this study has been given by the Headmaster and the results of the study will be offered to the school for its future use.

The school has lately undergone a period of uncertainty, and with a new Headmaster expected next year, it would be beneficial to look to the school's shared beliefs and foundations. It is hoped that this survey will remind us of the school's heritage and strengths and in so doing help to build its future. This is the main purpose of this study.

Your name has been chosen at random as a member of the wider school community (students, ex-students, parents & staff) without breaching confidentiality of school files. It is hoped that you will assist in this survey because of a genuine willingness to help the future direction of the school.

The questions are mostly of the "rating scale" type, requiring a quick opinion using a scale from 1 (very low importance) to 5 (very high importance) and it should take no more than fifteen minutes to complete. Final results of the study will be published early next year.

You may be assured that your responses will remain completely confidential and secure from outside influence. The survey asks some questions that will enable your return to be classified into one of the school groups (student/ex-student/parent/staff)but will not allow anyone to know your identity. On completion of the study, all survey forms will be securely stored. The report given to the school will contain only generalised information about the school's culture and its communication.

If you have any inquiries about the study, please feel free to telephone me on (07) 38962200 or to my Supervisor, Dr. Jeff Dorman at the university on (07) 38557219. In the event that you have any complaint about this study, you may write in confidence to the Chair of the University Research projects Ethics committee, c/o the Office of Research, Australian Catholic University, 412 Mt. Alexander Rd., Ascot Vale, Victoria 3032 or telephone (03) 9241 4513.

It is very important that the survey be completed and returned to me at the school by JULY 31. Return of the survey will denote your consent and willing participation.

Thank you for your cooperation and personal support,

Peter T. Scott
Head of Earth Science/Junior Science since 1988
and former parent.

AUSTRALIAN CATHOLIC UNIVERSITY
THE COMMUNICATION OF SCHOOL CULTURE

Dear Sir/Madam

In 1996, a survey was included in a copy of "Eagles Wings" to obtain general opinion as to the nature and communication of the school's culture (i.e. its traditions, spirit and shared beliefs).

This first survey was a small part of a study being undertaken as part of a Doctorate of Education Degree for my own self-improvement and a genuine interest in helping the school. Whilst permission to do this study has been given by the Headmaster and by the university, it is not part of any official review by the school although the results of the study will be offered to the school for its future use.

The school has lately undergone a period of uncertainty, and with a new Headmaster expected next year, it would be beneficial to look to the school's shared beliefs and foundations. It is hoped that this survey will remind us of the school's heritage and strengths and in so doing help to build its future. This is the main purpose of this study.

Your name has been chosen from random as a member of the wider school community (students, ex-students, parents & staff). It is hoped that you will assist in this survey because of a genuine willingness to help in the future direction of the school.

The questions are mostly of the "rating scale" type, requiring a quick opinion using a scale from 1 (very low importance) to 5 (very high importance) and it should take no more than fifteen minutes to complete. Final results of the study will be published early next year.

You may be assured that your responses will remain completely confidential and secure from outside influence. The survey asks some questions that will enable me to classify your return into one of the school groups (student/ex-student/parent/staff)but will not allow anyone to know your identity. On completion of the study, all survey forms will be securely stored. The report given to the school will contain only generalised information about the school's culture and its communication.

If you have any inquiries about the study, please feel free to telephone me on (07) 38962200 or to my Supervisor, Dr. Jeff Dorman at the university on (07) 38557219. In the event that you have any complaint about this study, you may write in confidence to the Chair of the University Research projects Ethics committee, c/o the Office of Research, Australian Catholic University, 412 Mt. Alexander Rd., Ascot Vale, Victoria 3032 or telephone (03) 9241 4513.

It is very important that the survey be completed and returned to me at the school by JULY 31. Return of the survey will denote your consent and willing participation.

Thank you for your cooperation and personal support,

Peter T. Scott
Head of Earth Science/Junior Science since 1988

(To Staff)

AUSTRALIAN CATHOLIC UNIVERSITY
THE COMMUNICATION OF SCHOOL CULTURE

Dear Colleague

In 1996, a survey was given out to obtain general opinion as to the nature and communication of the school's culture (i.e. its traditions, spirit and shared beliefs). The first survey and this follow-up are part of a study being undertaken as my university studies and a genuine interest in the school's traditions. Permission to do this study has been given by the Headmaster and the results of the study will be offered to the school in 1998 for future use.

With a new Headmaster expected next year, it would be beneficial to look to the school's shared beliefs and foundations. It is hoped that this survey will remind us of the school's heritage and strengths and in so doing help to build its future. This is the main purpose of this study.

I ask your help in completing this study by giving me some of your time to complete this survey in the next day or so. I am counting on a large return so your prompt reply would be greatly appreciated. There are no questions which invite criticism of the school nor any member of its staff and the survey allows for an anonymous and confidential response.

The questions are mostly of the "rating scale" type, requiring a quick opinion using a scale from 1 (very low importance) to 5 (very high importance) and it should take no more than fifteen minutes to complete. Final results of the study will be published early next year.

You may be assured that your responses will remain completely anonymous, confidential and secure from outside influence. The survey asks some questions that will enable the returns to be classified into one of the school groups (student/ex-student/parent/staff)but will not allow the identity of the surveyee. On completion of the study, all survey forms will be securely stored. The report given to the school will contain only generalised information about the school's culture and its communication.

If you have any inquiries about the study, please feel free to see me or telephone on 112 It is very important that the survey and permission slip be completed and returned to the school by AS SOON AS POSSIBLE PLEASE.

Thank you for your cooperation and personal support,

Peter T. Scott

AUSTRALIAN CATHOLIC UNIVERSITY
THE COMMUNICATION OF SCHOOL CULTURE

Dear Parent/Guardian

In 1996, a survey was included in a copy of "Eagles Wings" to obtain general opinion as to the nature and communication of the school's culture (i.e. its traditions, spirit and shared beliefs). This first survey was a part of a study being undertaken as part of an inservice commitment and a genuine interest in the school's traditions. Permission to do this study has been given by the Headmaster and the results of the study will be offered to the school for its future use.

The school has lately undergone a period of uncertainty, and with a new Headmaster expected next year, it would be beneficial to look to the school's shared beliefs and foundations. It is hoped that this survey will remind us of the school's heritage and strengths and in so doing help to build its future. This is the main purpose of this study.

As a Senior Student, your son would be in a very good position to assist in the future directions of the school by giving his opinion as to the nature of the school's traditions and what beliefs the students share about the school. There are no questions which invite criticism of the school nor any member of its staff and the surveys allow for an anonymous and confidential response. A Permission Slip is given below so that your son can complete the survey. The collection of the survey and the permission slip will be done separately and with anonymity so that complete confidentiality is maintained.

The questions are mostly of the "rating scale" type, requiring a quick opinion using a scale from 1 (very low importance) to 5 (very high importance) and it should take no more than fifteen minutes to complete. Final results of the study will be published early next year.

You may be assured that your son's responses will remain completely confidential and secure from outside influence. The survey asks some questions that will enable me to classify your return into one of the school groups (student/ex - student/parent/staff) but will not allow the identity of the surveyee to be known. On completion of the study, all survey forms will be securely stored. The report given to the school will contain only generalized information about the school's culture and its communication.

If you have any inquiries about the study, please feel free to telephone me on (07) 38962200 or to my Supervisor, Dr. Jeff Dorman at the university on (07) 38557219. In the event that you have any complaint about this study, you may write in confidence to the Chair of the University Research projects Ethics committee, c/o the Office of Research, Australian Catholic University, 412 Mt. Alexander Rd., Ascot Vale, Victoria 3032 or telephone (03) 9241 4513.

It is very important that the survey be completed and returned to me at the school by AS SOON AS POSSIBLE. Thank you for your cooperation and personal support,

Peter T. Scott
Head of Earth Science/Junior Science

I, ... (parent) have read and understood the above letter and give permission for my son ....
_____ to complete the survey on The Communication of School Culture which is part of
the research undertaken by Peter Scott at the school. I understand that I am able to ask questions about this survey and that complete anonymity and confidentiality will be maintained. This permission note will be kept separately from the completed survey.

SIGNATURE OF PARENT _____ DATE _____
SIGNATURE OF RESEARCHER _____ DATE _____

APPENDIX 4

INTERVIEW QUESTIONS

SAMPLE INTERVIEW QUESTIONS - SCHOOL CULTURE

The interview will be flexible and some answers of these questions may lead to others.
The interviewee has the right to refuse to answer questions.

1. "School Culture" is what sets one school apart from another. It is the way its people interact and the way they do things, think and behave when part of the school . Why should a rich school culture be important for a school?
2. What things come to mind immediately when this school is mentioned to you?
3. School Culture may consist of tangible things - what can be seen, touched etc. What are the important TANGIBLE elements of this school's culture?
4. Why do you consider each to be important?
5. Other aspects of the School's Culture may be intangible - of attitudes, beliefs, feelings which can only be felt personally or seen indirectly. What are the important INTANGIBLE elements of this school's culture?
6. Why do you consider these important?
7. Culture is learned and passed on to new members. When did you first remember hearing or knowing about the traditions and values of this school?
8. Who was responsible for passing on this information or beliefs?
9. How was this culture passed on?
10. Thinking about ONLY the TANGIBLE ELEMENTS and your time at the school, how were the tangible elements of the school culture passed on to you by the school?
11. Who was most responsible for doing this? When? How?
12. Thinking about ONLY the INTANGIBLE ELEMENTS and your time at school, how were the intangible elements passed on to you?
13. Who was most responsible for doing this? When? How?
14. Which do you consider more important to a school, its TANGIBLE ELEMENTS or its INTANGIBLE ELEMENTS?
15. Some diagrams showing some of the pathways by which message can be passed on will be shown to you. Which pathways BEST describes the methods by which the (a) FORMAL WAYS and (b) the INFORMAL WAYS that school culture has been passed on to you.
16. Comment on the EFFECTIVENESS of these methods in your case.
17. If you had the responsibility to pass on school culture to other people, how would you BEST do this for:- (i)new students (ii)new staff (iii) new parents (iv) members of the general public.
18. Sometimes there are stories ("myths") about the school which may give the culture some depth. Can you tell of any myths which have made an impression on you?
19. Have there been any persons whom have enriched your view of the culture, i.e. "characters" which give depth to the school? What was special about them? How did they enrich the culture?
20. What aspects of the school's CULTURE have (i) faded/been lost and (ii) improved or were introduced during YOUR experience with the school?
21. What are some of the influences which prevent/limit the messages about school culture when they are being passed on?
22. How could this communication be improved - in INFORMAL communication?
                                                    - in FORMAL communication

Any other free responses about the school's culture.

Thank you for your assistance.

APPENDIX 5

INTERVIEW FORMS

Permission & Verification

AUSTRALIAN CATHOLIC UNIVERSITY
INTERVIEW VERIFICATION
THE COMMUNICATION OF SCHOOL CULTURE

Dear Parents and Student,   3-11-97

I would like to thank you both for your generous cooperation in helping my studies with Year 12 interviews. If the student would carefully read through the transcript provided using the only copy of the tape of the interview I would be most grateful. He should feel free to make any changes as the right of editorship is his alone. All changes made to this transcript will be made to the copy to be submitted in the thesis.

You may be assured that the responses will remain completely confidential, secure from outside influence and that the identities of any interviewee and anyone mentioned in the interview will remain anonymous. You also have the only tape of the interview which you may keep. In the thesis to be written, your son's transcript will only be identified using a student code (e.g. Student A or B).

Would you please sign the form below if you agree with the accuracy of the transcript and send it back to me at the school. If there are significant errors which change the meaning or intent of the answers, then please contact me urgently for these errors to be corrected.

If you have any inquiries about the study, please feel free to telephone me on (07) 38962200 or to my Supervisor, Dr. Jeff Dorman at the university on (07) 38557219. In the event that you have any complaint about this study, you may write in confidence to the Chair of the University Research projects Ethics committee, c/o the Office of Research, Australian Catholic University, 412 Mt. Alexander Rd., Ascot Vale, Victoria 3032 or telephone (03) 9241 4513. Thank you for your cooperation and personal support,

Peter T. Scott
Head of Earth Science/Junior Science
and former parent
To be returned to Mr. P. Scott before the interview:-
I, (the participant) have read the transcript and state that it is a true record of the interview. I understand that the interviewee is the owner of all interview results and has the right of editorship.

NAME OF PARTICIPANT (block letters) _____ DATE_____
SIGNATURE OF PARTICIPANT   _____ DATE_____
NAME OF PARENT(Participant under 18)_____ DATE_____
SIGNATURE OF PARENT   _____ DATE_____
NAME OF RESEARCHER   _____ DATE_____
SIGNATURE OF RESEARCHER   _____ DATE_____

AUSTRALIAN CATHOLIC UNIVERSITY
INTERVIEW VERIFICATION
THE COMMUNICATION OF SCHOOL CULTURE

9-11-97

Dear Sir/Madam,

I would like to thank you for your generous cooperation in helping my studies with an interview. If you would carefully read through the transcript provided using the only copy of the tape of the interview I would be most grateful. You should feel free to make any changes as the right of editorship is yours alone. All changes made to this transcript will be made to the copy to be submitted in the thesis.

You may be assured that the responses will remain completely confidential, secure from outside influence and that the identities of any interviewee and anyone mentioned in the interview adversely will remain anonymous. You also have the only tape of the interview which you may keep. In the thesis to be written, your transcript will only be identified using a code .

Would you please sign the form below if you agree with the accuracy of the transcript and send it back to me at the school. If there are significant errors which change the meaning or intent of the answers, then pleasecontact me urgently for these errors to be corrected.

If you have any inquiries about the study, please feel free to telephone me on (07) 38962200 or to my Supervisor, Dr. Jeff Dorman at the university on (07) 38557219. In the event that you have any complaint about this study, you may write in confidence to the Chair of the University Research projects Ethics Committee, c/o the Office of Research, Australian Catholic University, 412 Mt. Alexander Rd., Ascot Vale, Victoria 3032 or telephone (03) 9241 4513. Thank you for your cooperation and personal support,

Peter T. Scott
Head of Earth Science/Junior Science
and _____ former _____ parent.

⸗

To be returned to Mr. P. Scott as soon as possible:-
I, (the participant) have read the transcript and state that it is a true record of the interview. I understand that the interviewee is the owner of all interview results and has the right of editorship
NAME OF PARTICIPANT (block letters) _____DATE_____
SIGNATURE OF PARTICIPANT   _____DATE_____
NAME OF RESEARCHER   _____DATE_____
SIGNATURE OF RESEARCHER   _____DATE_____

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AUSTRALIAN CATHOLIC UNIVERSITY
PERMISSION FOR INTERVIEW
THE COMMUNICATION OF SCHOOL CULTURE

27-10-97

Dear Parent

In 1996 and 1997 two surveys were given to a sample of ACGS students to obtain opinion as to the nature of the school's culture (i.e. its traditions, spirit and shared beliefs) and how this is communicated. These surveys are a small part of a study being undertaken as part of a Doctorate of Education Degree for my own self improvement and a genuine interest in helping the school. Permission to do this study has been given by the Headmaster and by the university and the results of the study will be offered to the school for its future use. Your son, as a Year 12 student has been a part of this culture over several years and his opinion would very useful to the study. With your permission I would like to conduct a short interview with him, during recess time at school, privately in the playground.

The questions are meant to be of an open nature, non-threatening and not inviting open criticism of any individual. It should take no more than fifteen minutes to complete and you may be assured that the responses will remain completely confidential, secure from outside influence and that the identities of any interviewee will remain anonymous. The interview will be audio taped. A sample of the proposed questions are provided. On completion of the interview, a transcript and the only copy of the tape will be sent to your son for verification. If it is correct, the transcript will be returned to me and your son may keep the tape. In the thesis to be written, your son's transcript will only be identified using a student code (e.g. Student A or B).

If you have any inquires about the study, please feel free to telephone me on (07) 38962200 or to my Supervisor, Dr. Jeff Dorman at the university on (07) 38557219. In the event that you have any complaint about this study, you may write in confidence to the Chair of the University Research projects Ethics Committee, c/o the Office of Research, Australian Catholic University, 412 Mt. Alexander Rd., Ascot Vale, Victoria 3032 or telephone (03) 9241 4513. Thank you for your cooperation and personal support,

Peter T. Scott
Head of Earth Science/Junior Science
and former parent

To be returned to Mr. P. Scott before the interview:-

I, (the participant) have read and understood the information above and any questions which I have asked have been answered to my satisfaction. I agree to participate in this interview, realising that I may withdraw at any time or have the right to refuse to answer questions which I prefer not to answer. I agree that data from this interview may be used, published or provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT (block letters)	_____ DATE _____
SIGNATURE OF PARTICIPANT	_____ DATE _____
NAME OF PARENT(Participant under 18)	_____ DATE _____
SIGNATURE OF PARENT	_____ DATE _____
NAME OF RESEARCHER	_____ DATE _____
SIGNATURE OF RESEARCHER	_____ DATE _____

AUSTRALIAN CATHOLIC UNIVERSITY
PERMISSION FOR INTERVIEW
THE COMMUNICATION OF SCHOOL CULTURE   27-10-97

Dear Sir/Madam

In 1996 and 1997 two surveys were given to a sample of ACGS students to obtain opinion as to the nature of the school's culture (i.e. its traditions, spirit and shared beliefs) and how this is communicated. These surveys are a small part of a study being undertaken as part of a Doctorate of Education Degree for my own self-improvement and a genuine interest in helping the school. Permission to do this study has been given by the Headmaster and by the university and the results of the study will be offered to the school for its future use.

By your association with the school, you have been a part of this culture over several years and your opinion would be very useful to the study. With your permission I would like to conduct a short interview with you, at a time and place of your convenience. The questions are meant to be of an open nature, non-threatening and not inviting open criticism of any individual. It should take no more than fifteen minutes to complete and you may be assured that the responses will remain completely confidential, secure from outside influence and that the identities of any interviewee will remain anonymous. The interview will be audio taped. A sample of the proposed questions are provided. On completion of the interview, a transcript and the only copy of the tape will be sent to you for verification. If it is correct, the transcript will be return to me and you may keep the tape. In the thesis to be written, the transcript will only be identified using a code (e.g. Parent A, Staff B, Ex-student C etc).

If you have any inquiries about the study, please feel free to telephone me on (07) 38962200 or to my Supervisor, Dr. Jeff Dorman at the university on (07) 38557219. In the event that you have any complaint about this study, you may write in confidence to the Chair of the University Research projects Ethics Committee, c/o the Office of Research, Australian Catholic University, 412 Mt. Alexander Rd., Ascot Vale, Victoria 3032 or telephone (03) 9241 4513. Thank you for your cooperation and personal support,

Peter T. Scott
Head of Earth Science/Junior Science
and _____ former _____ parent.

To be returned to Mr. P. Scott before the interview:-
I, (the participant) have read and understood the information above and any questions which I have asked have been answered to my satisfaction. I agree to participate in this interview, realising that I may withdraw at any time or have the right to refuse to answer questions which I prefer not to answer. I agree that data from this interview may be used, published or provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT (block letters) _____ DATE _____
SIGNATURE OF PARTICIPANT _____ DATE _____
NAME OF RESEARCHER _____ DATE _____
SIGNATURE OF RESEARCHER _____ DATE _____

APPENDIX 6

SUMMARY OF INTERVIEW TRANSCRIPTS.

The following quotations were selected from over sixty pages of condensed transcripts of recorded interviews. Selections have been made so as to retain the original grammar and meanings of the interviews.

Question 1. Why should a rich school culture be important for a school?

Ex-student A:- It is the school that has got to be successful (for a rich school culture) rather than the products of the school. The school is measured by the products. To achieve its aims. It (the school) has a motto and one of the things that perhaps holds the school together over the years.. is a motto. In the background there must always be an understanding that 'man does not live by bread alone'(referring to the spiritual aims of the school).

Ex-student B:- Because the school culture, more than the physical trappings of the school is really what makes the men later on.

Ex-student C:- It enhances <the boys'> education, it makes it more interesting and gives it more purpose, more meaning. It is the sort of thing which is quite distinct and stays with them.

Ex-student D:- The culture should be important because it gives the students something to live up to; to work by.

Parent A:- The discipline is a big part (of the culture). A rich school culture tends to engender loyalty in the students to the school. Another part I have found recently was the fact that the boys look after each other. That is a very good system here they encourage the older ones to look after the needs of the younger ones.

Parent B:- I think that a school with a rich culture gives all in it, and especially the boys, a sense of pride and identity. This applies to both present and past students.

Staff A:- A school has to have identity and part of the system in getting students to a school is for people outside to see that the school has its own identity.

Staff B:- It should enrich the young people whom the school is trying to mold. And I thought that it should cater for all of the children in it in different ways. And I thought a sense of history is part of that richness and that tradition and values being passed on.

Student A:- I think it is what other people see as the school. Its for the school's image and to teach people how the school works.

Student B:- It gives the school an identity and when people think of its name they think of its culture. They think of what the kids are like and how they act. For this particular school, it helps respect for the new kids - they see something and think that the way it works; that's the way it goes.

Question 2. What things come to mind immediately when the school is mentioned to you?

Ex-student A:- I'm glad that I went there. Without that background, the opportunity to develop a personality and to provide myself with some equipment for future living was quite important.

Ex-student B:- Standards. Physical - the phenomenal location .The teachers, ...standards taught by them. Old-fashioned, gentlemanly things.

Ex-student C:- Its geography. Its teachers. Its tradition. Its ethics.

Ex-student D:- The good academic record of most of the students. The good behaviour from them. They present

themselves well to the public.

Parent A:- I think of the magnificent buildings ..the old buildings. That is important to me because in this world of change it is great to have something that doesn't change.

Parent B:- The uniform mostly. Then the old-style buildings and the beautiful grounds.

Staff A:- Boys of good character coming from it. Secondly, boys of good scholastic standard coming from it and I would have to add to that as what we used to refer to as the "Churchie" "all-rounder" - boys who can do a bit of everything.

Staff B:- Obviously this school has or had prestige and I as I first walked around the school I noticed the boys and I thought their conduct was very good.

Student A:- Definitely the uniform, then probably the grounds, the friendly atmosphere mostly.

Student B:- Blue and Grey (school colours), the Viking(school Magazine), rugby.

Question 3. What are the important tangible elements of this school's culture?

Ex-student A:- Its background tradition and its motto. Buildings. The school uniform.

Ex-student B:- The location, the size (of the school), the sportsgrounds...The facilities.

Ex-student C:- The most tangible aspect of this culture is well-rounded, well-educated men.

Ex-student D:- (The boys') behaviour and the way they present themselves to the public.

Parent A:- Once again, the buildings. Their facilities are excellent.

Parent B:- It would have to be the uniforms, the buildings and the grounds.

Staff A:- You would have to start with the buildings. In addition, many of the school ovals themselves.

Staff B:- The buildings. And its position, I think on that little creek. Lovely buildings which they have maintained...the character of them. The lovely fields and trees that the people have planted. So I think that the publications...and the Prefects Book is a wonderful little document and part of its attraction to me is the fact that is a bit old and very ordinary. But what it represents because that is what I think should be the value of the school but it doesn't have to have show but it should have meaning and quality underneath .And..perhaps the dress. I've always praised the boys and the school, and whoever designed that uniform to say how lucky they are in wearing what is obviously very practical and comfortable .. Australian.

Student A:- The uniform and the grounds. The trees.

Student B:- The Prefects - and just the small, gold band in their hats. The school emblem.

Question 4. Why do you consider these important?

Ex-student A:- We had to be identifiable otherwise our contact with the community is meaningless.

Ex-student B:- It gives variety. One of the things that Harry <second Headmaster> boast about was that we tried to cater for as many boys as possible. So it was to find out what the person had a strength in and they were given the opportunity to participate in.

Ex-student C:- It is even more so important in this current day and age when we are becoming a fragmented, disjointed, dysfunctional society where life is almost impossible for so many people where they have no social skills, little or no education.

Ex-student D:- They are important because you need these sort of things to survive in the real world today.

Parent A:- The facilities particularly gives (the boys) a chance to develop their full potential.

Parent B:- The uniform is what the world-at-large sees and this is important for the school. The buildings give a sense of comfort and convenience ...and a sense of power. The grounds have more to do with sport and leisure ...and aesthetic reasons.

Staff A:- Having personal experience is the main part of it. They also have an overbearing influence on the school by their appearance.

Staff B:- I think the buildings, especially Magnus, are very practical. It's ethically pleasing to me ...it's not overdone, its well-done. The grounds ...it's just the space and obviously the estheticness of the trees and the flowers. The Archives are a tangible thing which too is up- to-date and yet develops the culture, develops the history.

Student A:- The atmosphere of the students makes you feel in the group. Good area. Good setting.

Student B:- The Prefects are the student leaders and they are someone we have to look up to. We follow their example. The emblem because it identifies the school - what the school is and has the motto.

Question 5. What are the important intangible elements of this school's culture?

Ex-student A:- The fact that "Churchie" is a church school and has an Anglican backgound - it's scriptural, traditional according to an English way of life..one of the things about the 'Englishman' is that he is a very balanced character and amonst all people, he is one of the few who can laugh at himself- and reason. Doing things because they have got to be done. Why did he ('Boss' Morris, the founder) become a schoolmaster? Because somebody told him that a school was needed, so he did it!

Ex-student B:- The sort of things Harry Roberts <second Headmaster> used to say.."pull up your socks", "don't slump in the boat", "be a gracious winner and a good loser", "be a man in your attitude to it", "stand up for people in the bus". Even things like wearing your uniform correctly...wearing the hat...so that when we were perceived externally we were not looking scruffs.

Ex-student C:- By virtue of the experience of having gone though the school there will be certain characteristics ingrained in them. Discipline, loyalty, friendship, respect, honesty, tradition. A school that has Christianity and a close association with the church is also tremendously important.

Ex-student D:- I would say the moral values that the school brings up and puts into the students. Themes on what should be the expected way to act.

Parent A:- The sense of service to the community. The spiritual emphasis they place on students' lives.

Parent B:- Belief in success. Also acceptance of high standards and a great sense of belonging.

Staff A:- "Churchie" over the years has been known for what we have always referred to as " the school family" and whether that family is as strong as it was years ago might be open to debate. The most intangible things that you can't touch have been the strength of the Old Boys net, the strength of the Parent net . Even amongst old staff, it is amazing how many of them once they have got old and have retired, still remain in contact, they still remain close and there remains this tight knit community feeling of the school.

Staff B:- The idea of tradition. Manners. Especially with the staff. And can I just add the oral tradition, especially now that some of the staff are now gone whom I knew when I first came here they could pass on little instances and talk about people whom I didn't know who were names around the place. Like the names on the buildings.

Student A:- I'd say the friendly sort of atmosphere. Respect for the teachers.(about apparent lack of respect for Seniors) I think that it is more politically correct sort of era that's coming in. You find the Grade 8's have hardly any respect.

Student B:- The normal senior as being a leader in the school. Leadership.

Question 6. Why do you consider these important?

Ex-student A:- To give a broad education. It broadens one's experience of life and broadens one's character and one's whole appreciation.

Ex-student B:- Eliminating the individuality whilst they are at school and they need to be part of the corporate body with the corporate ethos of it.

Ex-student C:- Well, they are particularly important these days because if we put everyone (who had problems) and send him through five years of something like what "Churchie" did and still does for its kids, I think that we would have a completely different society.

Ex-student D:- It steers them away from trouble. Again, it gives them something to believe in.

Parent A:- It takes the emphasis off the self and makes them realize that life is just not about looking after yourself , its about fitting in the whole community.

Parent B:- If you believe that you will be successful then you will succeed.

Staff A:- It is one of the things which have separated Man from other animals is the community that Man has been able to set up because of his ability to speak, his ability to reason and what we have got is very much an extension of that.

Staff B:- Manners, because it is part of that quality thing, and that sets a tone of respect for people. And that sense of tradition that we know our place in the world and where we are going, that we are part of an on-going thing that's been, and is coming.

Student A:- (as per question 4)

Student B:- Without leadership nothing would go straight.

Question 7. When did you first remember hearing or knowing about the traditions and values of this school?

Ex-student A:- I was there from Grade Two. So I would have heard about the uniform and traditions down in the "Prep". My mother had an English background and it was the only Anglican grammar school. My mother was aquainted with Bessy Campbell and Grace <early friends of Canon Morris and benefactors of the school>.

Ex-student B:- When I was a Grade Nine..the first year. The Prefects were paramount. Both my brothers only went to Junior...so I knew all about it.

Ex-student C:- My father went there and he used to tell me about Canon Morris, football, swimming and whatever House he was in and he used to tell me about the cathedral choir.

Ex-student D:- That would have been when I was in Grade and started learning about it from my parents.

Parent A:- From Grade 8 when you first start there. I think (my father) wanted me to have the best possible chance for an education in going there compared to going to a State school.

Parent B:- When I read the school prospectus before we enrolled our oldest son. We had arrived in Brisbane previously and had picked five different schools on reputation from people whom we met or knew.

Staff A:- I think nineteen fifty one I first made contact with the school, but I had heard about it in the years previous to that and in those days it was mostly word of mouth.

Staff B:- Probably when I was interviewed by the Headmaster. He employed me and after he spoke to me in his office, he actually walked me around the school and I had a sense that he loved it. I was very lucky in having a class next to Bill <senior teacher-retired> when I first came here and he is .full of lovely anecdotes and he has been here a number of years and he has that sense of history as well.

Student A:- A friend of my mom's, her son went here and I heard a bit through her about how good it was and that is why I came.

Student B:- That would be while I was in the Boarding House.

Question 8. Who was responsible for passing on this information?

Ex-student A:- From our interpretation of scriptural background, traditional background or whether it is truly personal or not depends very much on the Headmaster. When you have a Headmaster who was also a clergyman, you have got something quite different than a lay Headmaster.

Ex-student B:- Brothers. The prefects earlier on (when he went to school).

Ex-student C:- At the time when it was decided that I should go to "Churchie", I was in a State school and I think that my parents were very unhappy about what sort of education I was getting there and the people who I was mixing with.

Ex-student D:- My parents and I think that there was one or two Old Boys or people who were going to the school that I heard from.

Parent A:- (The Bursar) had a chat to us and gave us the run-down on what the school was about. So he was my first contact.

Parent B:- By the prospectus which was posted out.

Staff A:- The Old Boys have a big part to play. Staff members have got some and present boys usually to a lesser extent. It is amazing how their ideas change - they have much fonder memories of the place once that they have gone.

Staff B:- (as per question 7)
Student A:- (as per question 7)
Student B:- My Grade 8 Dorm Seniors.

Question 9. How was this culture passed on?

Ex-student A:- It all seems to depend so much on the acceptance of the staff members who come in on what has gone on before. So much is coloured by the Headmaster...I think that he can turn the whole thing around. There is a culture that can be passed on and the whole thing is that it is an <u>Anglican Church</u> grammar school. That is the basis of its culture.

Leading by example is the whole thing about the development of culture. It depends upon the personality or the vision of the people at the top who are prepared to emphasis it.

They (the boys) need to have some knowledge of the background of our faith but we can't teach them faith. Faith is caught, not taught.

Ex-student B:- (It was passed on) verbally.

Ex-student C:- (as per question 8)

Ex-student D:- Most of it was by the spoken word. There were some things sent out by the school like the Handbook.

Parent A:- It was a personal interview

Parent B:- (as per question 8)

Staff A:- In my case, it was largely the (general) community.. By word of mouth and, strangely enough, probably the strongest voice came from a Methodist minister.

Staff B:- By word of mouth, basically and demonstration.

Student A:- Between the Grades. By seeing a fair bit.

Student B:- Through normal behaviour and getting together.

Question 10. How were the tangible elements of the school's culture passed on to you?

Ex-student A:- (as per question 9)

Ex-student B:- Just wandering around the place and seeing the facilities. Using the facilities.

Ex-student C:- I went there as a nine year old and I was mixing with boys who were older than me and who had been there one or two years so they had already learnt something about it and because in particular as a boarder, there was a certain time and place when you did anything. You just did it that way, and you had people like "Hock" who had a tremendous sense of history and such a long relationship with the school and used to tell us all of these stories.

Ex-student D:- Things like your personal appearance and dress and things like that you have to do what the school says. Other things were just watching the seniors and how they were acting.

Parent A:- Virtually from the first day, I started to realize that it was a different world. The size of the buildings, the size of the school.

Parent B:- The visual impact of the beautiful grounds.

Staff A:- You gradually get attracted to the type of building and the grounds that are here. I suppose that I look back to things like the grounds in the days when we were still making the oval where the boys assisted in the making of the ovals. They turned them from swampland into ovals. When you have been part of that process it very much grows with you.

Staff B:- Obviously by sight. Because you could see them and you could feel them. The archives ..and I think too, in the variety of boys I see.

Student A:- The rules, like with the uniform and the clean grounds. The attitude of the students (passed on?) from the older Grades.

Student B:- Through interaction with the school and as you go along you learn.

Question 11. Who was responsible for doing this?

Ex-student A:- (as per question 9)

Ex-student B:- Our predecessors (passed them on) and seeing people like my Mother and father working in the Tuck Shop with <wife of the second Headmaster>. People around us..people of the larger school community who were putting input all the time to give us everything.

Ex-student C:- (as per question 10)

Ex-student D:- That would have been the Seniors and the school itself. The staff. It was verbal most of the time. I was just sort of seeing how they were acting.

Parent A:- Just my own personal experience.

Parent B:- The groundsmen were the ones who worked very hard to present the beautiful grounds to us all.

Staff A:- (as per question 10)

Staff B:- Probably from direct evidence.

Student A:- With the rules. Older students for sure.

Student B:- It was my Dorm Seniors when I was in Grade 8

Question 12. How were the intangible elements of the school's culture passed on to you?

Ex-student A:- (as per question 9)

Ex-student B:- Again, by orally mostly. Harry Roberts <second Headmaster> used to have a weekly school assembly...he would make his plus points and his negative points. It was the homilies that he put across. And they worked! They stuck in your mind. Harry was a great leader. A great projector of ideals and attitudes. He reminds me of the sort of "Mr Chips" approach. He was tough.

Ex-student C:- You just lived a certain lifestyle and you were either taught that this is the way that you do things or you just saw that this is the way that things were done.

Ex-student D:- You weren't actually told how to act or anything like that. It was there and you just had to sort of grew into it.

Parent A:- I think that you gradually become aware of it through the teachers and students.

Parent B:- By what my sons said when they came home...."we do it this way" and so on.

Staff A:- We had a group of Seniors in those days who did, and I really think still do in our Seniors, who used to pass the ideas onto the younger boys. Old Boys too, I can remember that we had considerable number of Old Boys verses present boys sporting fixtures and they tended to pass the ideas on.

Staff B:- Other colleagues...often in conversation or just comments about something that's happened in the classroom. Manners is part of the intangible things. And I should perhaps mention the Chaplains who have a formal role ....that intangible religious aspect.

Student A:- Still the senior students. Maybe a few from the teachers. (How were they passed on to you?). The way they treat you.

Student B:- The Dorm Seniors. They were my first interaction really. They knew the ropes already

Question 13. Who was most responsible for doing this?

Ex-student A:- (as per question 9)

Ex-student B:- It permeated right down from Harry Roberts <the second Headmaster> and it went through people .

Ex-student C:- An all-pervading sense of history, tradition and culture that just couldn't help but be there. As you became older and interacted more and more with Day Boys it started to dissipate.

Then, coming back to the school ten years later as a Boarding Master and again being able to reflect back upon my time as a student and now as a young adult and I felt that it was my role to continue to encourage the traditions.

Ex-student D:- The teachers. The moral stuff was put into you by the chapel services and things like that. It was probably done by talking. Giving examples.

Parent A:- (as per question 9)

Parent B:- (as per question 9)

Staff A:- (as per question 9)

Staff B:- (as per question 9)

Student A:- The senior students..and some teachers.

Student B:- Dorm Seniors.

Question 14. Which do you consider more important to a school, its tangible or its intangible elements?

Ex-student A:- I think that it is like life. Body, mind and spirit. They go together, it is not necessarily balancing, they make one.

Ex-student B:- It's got to be the intangible. It's got to be the ethos, the attitudes. One supplements the other....but the tangible is only a supplement to the other.

Ex-student C:- The invisible things.

Ex-student D:- I would have to say the intangible elements because they pay off more when you leave the school.

Parent A:- I don't think that you can say that one is more important than the other. I think that there is a balance there. Definitely the attitudes that the kids pick up (are important) because they take them with them once they go whereas they leave the buildings behind.

Parent B:- Intangibles, without doubt. Especially confidence and self-esteem.

Staff A:- Intangible to a great extent.I think the intangible ones very much comprise to what I refer to as the "school spirit".

Staff B:- I don't think that you can put one over the other. They actually go hand-in-hand.

Student A:- The intangible things are just as important but I guess that you see the tangible ones first.

Student B:- I would say that the intangible are probably more important - but for an outsider, coming in, the tangible elements are the first thing that they see.

Question 15. (After Figure 2.5 showing types of communication pathways was shown) Which pathway best describes the methods by which the formal and informal school culture has been passed on to you?

Ex-student A:-   (about the formal networks)The Chain. There is emphasis placed on passing down the message from boy to boy - Senior to Junior.
                          (about the informal networks)There might be a little bit of the Circle as in team sports. A better example of that is the Mountain. You   are going around and around, getting higher and higher until you get to the top. And you see the same things two or three times in the process and get a different view of the broader view as you go around.

Ex-student B:-   (about the formal networks) It is either a "Wheel" or a "Chain". If somebody determines and then passes it on, he is passing it on in times of mass communications or there is a hierarchy as well...passing it down the line.

(about the informal networks)Probably the "All Channel".

Ex-student C:- (about the formal networks) To start with..the Wheel, but then as you became older, the All-channel.

(about the informal networks) You(referring to the boys) would pass it down the line.

Ex-student D:- (about the formal networks) Probably the "Chain" . It starts at the top and works its way down through the staff and then the students.

(about the informal networks) That would be the "All-channel". It comes from everyone.

Parent A:- (about the formal networks) You get a lot of newsletters so you know what is going on. Probably something like the "Chain".

(about the informal networks)I suppose that they will pick up the attitudes of the senior boys, verbally of course. They hear them talking about school and their attitudes towards it. Probably the "Wheel" .

Parent B:- (about the formal networks) The "All-channel" because it always seemed that everyone wanted to pass on information!

(about the informal networks) Informal communication was passed on mainly by the "Chain" in so much as people saw that there was a "pecking order" (in boys and staff) and that the culture was to be passed down from one to the next.

Staff A:- (about the formal networks) I would say the "All Channel" . I think that we have gradually straightened that out so were have got more to the "Wheel" formation , perhaps, unfortunately getting a little close to the "Chain". (about the informal networks) I think we are somewhere between the "Circle" and the "All Channel". I don't think that every one (i.e. lines of communications) goes in every direction.

Staff B:- (about the formal networks) I suppose the "All-channel"
(about the informal networks)"All-channels"..I don't think that there is any one way..I think that there are many ways.

Student A:- (about the formal networks)Probably the Chain.
(about the informal networks)Probably the All-channel.

Student B:- (about the formal networks) The Wheel.
(about the informal networks)The All Channel.

Question 16. Comment on the effectiveness of these methods.

Ex-student A:- I don't think that you can pinpoint any particular one. What you have to do is to appreciate what is happening so that you can assess whether it is productive. We relied upon all of the masters. It wasn't so much the circle but the outside coming into the centre.

Ex-student B:- (about formal communications and the use of the Chain) Anything passed down a chain, the more links in the chain the greater is the message distorted.

(about informal communications and the use of the All Channels)Probably, to feel more involved, is the All Channel because there is two-way communications between sender and receiver.

The greater the input that you are giving and receiving, the more you are going to be committed to exchange information. When you feel that you are really participating in it rather than being on the receiving end of it..just receiving..you are far more likely to take greater notice of it. Nobody likes being ordered around. They do like to participate in it.

Ex-student C:- (about formal communications and the use of the Wheel) It is very good. I was "A" sitting in the middle and "B" being the teachers and "C" being the older students and "D" being the bricks and mortar and trees and lawns. All fitting in.

Ex-student D:- (about formal communications and the use of the Chain) With the "Chain", it's probably less effective because you know that it is coming from up high and a lot of people tend to sort of have mixed feelings about things coming from above whether you are going abide by them and change what you are doing.

(about informal communications and the All-Channel method) The "All-channel", I think is a better version because it comes from the students and your peer and people who you look up to as well.

Parent A:- (about formal communications and the use of the Chain) I suppose the "Chain" , if its formally put down, there's not much chance of changing the message. With the "Chain" informally, the message could get a bit changed on each step of the link down the chain.

(about informal communications and the Wheel) The "Wheel" informally, you have got one person in the centre and all of the others on the outside, so that they are all hearing the same message but, people being what they are, they tend to pick up different things so I think that you could still get four different people and four different results...perceptions, I suppose.

Parent B:- (about formal communications and the use of All-channel) With the "All channel" in formal communication, there seem to be some ineffectiveness as no-one knew what everyone else was doing ...one says one thing and another says differently.

(about informal communications and the use of the Chain) With the "Chain", students saw the "Chain-of-Command" and operated the pecking order. Often the messages were then more confused.

Staff A:- (about both formal and informal) I still prefer the "All Channel" one as getting through where there is complete communication between every branch. Either formally or informally, it is better that the more people communicate with the great number of others the better.

Staff B:- (about the All-channel) Because I think that you get odd bits of information at odd times. Some of it "last minute".

Student A:- (about formal communications and the use of the Chain) I guess that it is fairly effective, but as you go down (the Chain) the person before could change it to how they wanted.

(about informal communications and the All-channel method) Pretty effective because everyone (goes) around between groups in the school.

Student B:- (about both) Quite good. (any preference?) The All Channel, because you've got input from more than one person. You can see the other person's viewpoint.

Question 17. If you had the responsibility to pass on school culture to other people, how would you best do this for new students, new staff, new parents and members of the general public?

Ex-student A:- (For new students) The most important thing is to make friends with the children. They (the children) open up and provide the need. And where the need is there, you should "be where you are wanted and wanted to be where you are."

(For new members of Staff) Welcome to the team! The others of the team to do this welcome.

(For new Parents) You offer your friendship. Parents might talk to somebody who has been there , but it is not up to us to convince them that "Churchie" is the best school.

(For the general public) I don't think that that is a necessary objective. We haven't got to tell the Public...the Public will find out for themselves what we are. We are not trying to sell the place. They know from what they see; the behaviour and in the records. We need to be identifiable - it may not be obvious but I think that we will be obvious. "By their fruits we will know them."

Ex-student B:- (For new students) Open up the "Pandora's Box" to them of things that will be available but you will only get out of it what you put in. Make the most of your time..it is an exciting career.

(For new members of Staff) Softly, softly. You have got to get it across to them what the school stands for. (Who do you see doing this?) Oh, it's got to be the Headmaster!

(For new parents)The first thing is the welcoming hand. A number of functions should be put on to welcome them in and to try to encourage them to be part of the school circle.

(For the general public)I think, to a large extent doing well at community effort things. (Things like) photographs in (school magazines) showing the boys entertaining old people at a morning tea. But you are always only going to have a percentage of boys doing that, but promoting that interaction outside, trying to get as much publicity as you can with that sort of thing. Promote the breadth of activity of the school.

Ex-student C:- (For new students) You talk about it but then you try to get them to experience it.

(For new members of Staff) They should be made to read "The Making of Men" or something like that.

(For new parents) Yes, they should know something about the school ... the expectations of parents

(For the general public) By ex-students letting the general public know, using freely-available school documents, about the great diverse range of interesting and responsible positions of the school's graduates.

Ex-student D:- (For new students) I think just to tell them about my experiences here as an Old Boy and what school was like. What was expected of us and what we did because we were part of the school out of the goodness of ourselves.

(For new members of Staff) Probably the same way. To tell them what I thought of the teachers in the school.

(For new parents)Put out some written sort of document. They would be worried if an Old Boy comes up and starts telling them stories.

(For the general public) There are quite a few who do not like the school - perhaps something like a video of everyday school life.

Parent A:- (For new students)I think in this electronic age it would have to be a video.... the kids don't want to read or can't read.

(For new members of Staff) If he was your friend, you could just talk to him. Maybe a video wouldn't hurt for them either.

(For new parents) Socially would probably be the way there if you want to get across to new parents.

(For the general public) Well, an Open day certainly wouldn't hurt. You get them there so that they can see and take in the atmosphere.

Parent B:- (For new students) Team-up the new boys with some of the Seniors or even just older students who "know the ropes".

(For new members of Staff) Older members of staff could be assigned or volunteer to take the newer ones around for about six months as a mentor.

(For new parents) In the same way, older parents could look after the new parents by taking them to school functions - formal as well as social - as their guests.

(For the general public) Probably the most effective way would be an "Open day" with the Seniors

and Prefects showing interested members of the public around....with the school in full operation, but probably some displays as well.

Staff A:-   (For new students) It is not something that can be passed on to new students in a short space of time. It is only successful when it has proven that it works and   therefore you are looking at something which is inculcated or gradually grown into within the five years that a boy is at school. I don't believe that it can be done in a one-day seminar or anything else. You can talk about it until you are blue in the face but no-one knows until they experience it.

    (For new members of Staff) New members of staff have a problem and "Churchie" can be a "culture shock" just as some other schools can. That refers to staff at all levels. I think that it is very easy to underestimate the strength of the intangible aspects of "Churchie" culture. Particularly for an outsider who has had very little contact

    with the school and get a shock. Again, it is not something that these people can learn in one or two days, its something that they need to be aware of when they come in. To take it slowly.

    (For new parents) The number with no connection is quite small. Those need special care and particularly at the registration stage, they need to be given some idea of the school, because very often they come to the <office> completely unsure of what sort of a school "Churchie" is.

    (For the general public) It is all a matter of how far we want to go. Do we want to be an understated school, which was the founder's aim that even the school colours were to be understated. Or do we want to actively promote ourselves with what I might nastily call the "American image" and go that way. To me, a certain amount of advertising probably is useful, but I think that it has to be kept low key and just as long as the general population knows still of our existence - which at the moment they do.

Staff B:-   (For new students) Initially they will be given documents which will talk about the school and the House. And then I have meetings with parents , they meet each other and compare notes and I have "established" parents who can answer questions. So they are free and very informal way to just say "by the way, how does this work?" .

    (For new members of Staff)That induction which you would have had is the initial one to get you up and running. And we have that dreadful book which you are encouraged to read every year and I don't know if anybody does.

    (For new parents) I write to them at the beginning of the year and at the end of the year, expressing ideas.Through parents ...we have a little chat.

    (For the general public) I think it would be quite hard. So I think by the boys' models outside and whenever I am speaking about "Churchie", I am very circumspect. When you are speaking to people outside you concentrate on the positives of what we are trying to do. You could go to newspapers but you don't do that unless there is a chance to do it (reference to recent expo of private schools and the newspaper coverage).

Student A:-   (For new students) I would probably show them around the school. I would talk to them and explain.

    (For new members of Staff) Probably walk around the grounds still and introduce him to a few students.

    (For new parents) Show them the grounds. I'd bring them over and say this is what the school is offering. Tell them about the sort of subjects; the good things about it.

    (For the general public) I would have to rely on people telling friends. I don't think that the media could be used. People would see it (the media item) but I'm not sure how they would react to a school advertising. They would think that they need students and have to advertise.

Student B:-   (For new students) Just pointing out the small things about the school with the leaders. I'd lead them around.

    (For new members of Staff) I'd lead them about the place and explain.
    (For new parents) I would lead them around. Show them what everything is.

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(For the general public) Show them an interaction between the levels of the school. I'd take them inside the school, show them around at lunchtime.(for outside the school)… maybe make a video or something. T.V.

Question 18. Can you tell of any myths which have made an impression on you?

Ex-student A:- (About the founder) He was the "Boss". That was the great myth. He was the "Boss". He must have had a sense of humour because he could put up with us sprawling over his rocking chair in his room without turning a hair.

One of the things was boarders had was to make "humpies" in the trees down in the pocket and you'd get your sixpence on Saturday morning and you'd pool all of your money and one fellow would buy the sweets and another fellow would buy a bottle of soft drink. You would go down to the pocket and you would climb up the tree and have your "beano" (party). They would cut the grass and pull the mangroves to make thatch.

Swimming across to prove that you were able to swim in the creek at full tide. You had to be able to swim across it and back again and that made you a "Viking". Once a year, at full tide, they would put everybody in at once at the end of the pocket and you would have to swim all of the way around. That made you a "Pocket King".
(Humourous story about Bessie, one of the House-keepers who had a speech defect and exhorted the boys to eat their porridge because the "ones with the husks in them are the best …imitation of her voice used. Also one of the Housemaids had a common expression of "goona" as in "are you goona have some more" - so was called "Goona" by the boys).

Ex-student B:- Certain acts of rebellion which you wanted there, especially with a school that has strict rules, that probably have been embellished. We have laughed at "Old Boy's" functions about how so well organized on "Melbourne Cup" (national horse race) that some of the fellows brought a string of "bungers" (fire-crackers) and put them in bins with slow-burning mosquito coil fuses on them all timed for about the time the "Melbourne Cup" was run. It was concerted rebellion against authority which gave everyone one Hell of a kick.

Ex-student C:- Things like "On the wings of an eagle" (school motto). "The making of Men", "Men of Magnus" (books about the school). There are lots of anecdotes but myths?

Ex-student D:- (That it) was a great sporting school and an academic school as well, so one had to look up to that when you finish school.

Parent A:- I can't say that I do. I had heard about Canon Morris in the early days and Mr Roberts as well. They were a couple of legends in the school's history. I met one of them -Canon Morris I never knew. I had just heard about him so I suppose he was a larger than life figure.

Parent B:- None really. Although the myth of homosexuality in Private Schools did give me some concern about my son's health.

Staff A:- I don't know about myths so much as a lot of our stories revolve around ex-staff members and students. Probably the thing which sticks out the most is what we used to describe as the "Churchie" "all-rounder" and I guess if we look back at the boys we have had over a large number of years . they're the things that stand out to me rather than probably the staff. Actual myths are a little more difficult. It's just the "Churchie" spirit and family - the two combined.

Staff B:- In vague terms, just the enjoyment that older staff have had of other characters and what they have done.

Student A:- (Student found this difficult to answer)When I was in Primary School this kid reckoned that (at the

school) they use to take them up some building and drop them…things things like that. They don't really matter.

Student B:- Zoomers(Reference to an unpleasant past event which has become a negative insult to the boys).

Question 19. Have there been any persons whom have enriched your view of the culture?

Ex-student A:- "Boss" Morris was a wake-up to most things. The boys used to, when the tide was full, they'd be down the Pocket and swim the overflow. "Boss" Morris could see from   the box room up on the top there (of School House) and you'd come up and straight into his study for a "whack".

(About Harry Roberts..the second Headmaster, a Presbyterian and not a priest) He came in because he was the most efficient, you might say successful. He was the most character-building Headmaster at the time. He and his wife were really the "mother and father" of "Churchie". (of his personality) He was just in charge! He knew what was going on and he very quietly achieved it. His wife was there too and they ran the school as a family. (About his relationship with the staff) I think that they worked together very well. My impression of the school at the time was that it was very progressive. He was a great man. He had his goals, he had abilities and he worked at them. The school first..and his wife too. The both of them worked as a team to do what they were put there to do. It wasn't us first and the school second.

Ex-student B:- A couple of kids that I can remember and a couple of Masters. Pat (legendary teacher and former commander of CadetsA true character with many dimensions to him.

Harry Roberts <second Headmaster> obviously was (a character),fair but firm. You were scarred stiff of him but very well respected.

Boys. One of the heroes of the school, Barry <former student>, medium build, nothing spectacular about him. Quiet-ish sort of guy but he epitomized to me a multi-faceted fellow who quietly went about it.

Ex-student C:- I've talked about "Hock", <another former teacher>, Harry<a past Headmaster>..<the past Headmaster said> that we should not too obsessed with giving out prizes to "genetic accidents". And certainly in his time, obviously academia was important, but so was the well-rounded education.

Ex-student D:- Some of the teachers. They gave the school a lot of depth and character and I use to enjoy going to school to be in those classes. And then again there were some of the students here who added to the school life.

Parent A:- Definitely, I would have to say Canon Morris. And Roberts as well. They were two outstanding Headmasters. I have stories that Mr. Roberts knew most of the boy's names.

Parent B:- One that immediately springs to mind was Ray Deed (retired school marshall). Another man that I saw my boys admire was Father Theo. Woods (former Chaplain - moved to a new school). Mr Deed typified what the school would like to be. He was strong, intelligent, yet quiet and got his way without violence. He was respected by all. Father Woods had great strength and manliness whilst being a Man of God. He showed that one could be a manly Christian.

Staff A:- I guess, that amongst staff, the one who would come to mind is <ex-staff member, retired> . He was the example even though he wasn't a "Churchie" Old Boy of this "all-rounder" business. Peter was in everything . Did everything and when necessary in war time, did that too! If I could pick on him, I could probably pick on four or five others form the early teachers who all enriched the culture in their own way …Bobby Lanskie who …was a brilliant man in science and a brilliant teacher.

Staff B:- (as per question 9)

Student A:- I think Mr __ <Teacher> has to be someone who shows the culture of the school. what the school is all about. You know, really friendly.

Student B:- Aaron _____, one of the senior students who really showed me respect for everyone else. He would pull us aside from time to time and have a chat with us, so he was a little more personal. He was very helpful and he showed be that the school was a place where if you had any problems you could go to someone to ask.

Question 20. What aspects of the school culture have been lost and what aspects have been gained?

Ex-student A:- I wouldn't say lost or improved. Once you have got to the top it is a struggle to remain at the top. There is plenty of competition and you have to take the needs of the day and the problems of the day as they come. Young people of today have totally different goals.

One thing that has developed in a school culture is the development of an appreciation of other cultures. We are looking at life from an overall point of view and not just "my little point of view".

The church is under question and it has to look at itself and see whether it understands what it is doing and keeping tradition with no reason attached to the thing .....(About an "Anglican" ethos) There are three paradigms; scripture, tradition and reason. "Ethos" - without distinction, colour, race nor creed.

Ex-student B:- (Decreased) By the odds, a big school like this, with the equipment we have got and the man-power we have got, we should be winning more. There didn't seemed to be the same determination, the concentration on it(sport by the previous Headmasters). Maybe we had too much of a "Golden Era"..we won too much and (now) expect too much.

I don't see the academic standards that I know we use to give back in my day. <Other schools> still make it or seem to make it...that sort of publicity. Has the school slipped in competitive standards and don't they care so much of trying to be excellent?

(Improved) Variety. You did not have the variety in subjects.The variety in the number of sports or hobbies they can do there. The Houses are much smaller. That allows each kid to be more..not the difference between the leaders of the House and the bottom kid who doesn't participate at all, lost in the milieu down the bottom. Strong House competition gives you the drive and impetus you want. They have got to learn how to compete. That is why the "Old School Tie" is still very important.

There is a greater "softness: there too. Not quite the harshness we had before. I think that doing away with Corporal Punishment is wrong. The leadership of the Senior boys is important in the school. The Prefects were really looked up too and respected. They were achievers but they were also human beings.

Ex-student C:-(Decreased) Corporate knowledge. Everyone resigns, retires, dies and it's not so important any more..we do things in different ways and it doesn't take long and all of a sudden no one remembers anything any more.

(Improved) The changes that the school has seen are just inevitable. Life can't stand still; we can't still have some pretty vision of the nineteen fifties still existing in East Brisbane in the nineteen nineties. It just doesn't work..life has to change. But..has it got too big and lost a bit of it.

Ex-student D:- (Decreased) The attitude towards the general public and each other. The students seem to be a bit more coarse than they used to be.. I have also noticed that their pride in their uniforms going as well.

(Improved) The standard of teaching the academic side of things. I think that has improved and the sort of moral side has improved as well.

Parent A:- (Decreased) There are not many things that I don't think that "Churchie" has really lost as far as that goes. You are still doing pretty well everything and more than the Old boys would have done.

(Improved) Definitely service and commitment to the community would have increased. They are increasing their facilities and their sporting and cultural interests.

Parent B:- (Decreased) Strength of character in the role models of staff. It seemed that strong teachers were replaced by women and weaker characters who were easily manipulated...they couldn't call a spade a spade!

(Improved) Can't see any great improvement, only loss of strength and character all round.

Staff A:- (Decreased) I think that the school has grown - the school has grown tremendously in size and I think like any institution or any city or anything else, as it grows to a certain extent, you tend to lose a certain amount of the family commitment.

(Improved) The pastoral care aspect of the school has developed markedly.

Staff B:- (Decreased) partly the manners. Perhaps the influx of staff.... now we have people turning over quickly and it is not something which I personally admire. I don't mind people moving on and progressing but I don't like people using the school as a stepping stone. I don't like that whole value system were it is "me first" .I like the idea of loyalty.

(Improved) The diversity in subjects and particularly in the arts.. Boys are more tolerant now. I think that our young men are more rounded .

Student A:- (Decreased) That would be respect for seniors. Respect for teachers as well.Respect for the grounds.

(Improved) The grounds have been improved.. not just since I've been here, but a progression. The culture seems to have got deeper (as one goes) from Grade 8 to Grade 12. You learn more. You realise that there is more of a culture.

Student B:- (Decreased) A degree of respect for not just the seniors, but everyone older than you. The younger grades used to have respect for the older people and the older people would still have a degree of respect for the younger kids. I think that that has generally been lost now.

(Improved) (reduction in) Bullying. It is easier for a young kid to come here and not feel threatened. He can enjoy himself a lot more.

Question 21. What are some of the influences which prevent/limit the messages about school culture when they are being passed on?

Ex-student A:- The influences which prevent it is the resistance of changing generations. We can't say that it is the resistance to change but the resistance of change when the world around you changes with different needs.

Ex-student B:- The distortion which occurs in any message passed from one to another, be it a verbal, oral message or be it a written message. It depends on who is writing it. It can be interpreted in different ways. You have got to get the clarity of communications. Clarity is the critical factor and it has not to be ambiguous.

Ex-student C:- It is too big. People don't care, particularly in a Day Pupil environment where they are only there for a short period of time and then they go home...the students and the staff. If something is too big or too complex ..our society becomes more complex...then the lines of communications and the ability to communicate directly and indirectly must obviously be less effective.

Ex-student D:- Within the school, I don't think that there's that much of a problem. Everyone seems to get on well with everyone else.

Parent A:- (not asked)

Parent B:- (not asked)

Staff A:- I think that unfortunately we have tended at times to have developed a bit of a clique mentality. We have also gone to a much more top-centred system and some people like to keep the information to themselves. It doesn't get passed on. As far as the school is concerned and its intangible aspects, I think that it is still being passed on but I think the Old Boy net and the Parent net now represents a smaller part of the Brisbane population and that is just a straight-out dilution effect.

Staff B:- I think that the size does have some limitations but we still manage to get most of the information to most of the people by various means.
Student A:- (not asked)

Student B:- Intangible elements - generally Year Groups don't tend to mix with others so that makes it very hard for a senior to pass on to the younger grade or for the younger grade to go to a senior and explain any problems they might have.

Question 22. How could this communication be improved?

Ex-student A:- Formal or informal, you let people know. And not be frightened to let people know who you are and what you stand for. Be identifiable.

Communicate the Christian ethos (referring to personal communication in which one does not try to take the other person down).

(About how incoming Headmasters could assist good communication). Become a "Queenslander"! "You be friends with us and we will be friends with you".

Ex-student B:- The amount of material to "Old Boys" is good...the term newsletter from the Headmaster, the "Viking" is good. As an "Old Boy" that would be expected. There may be too much going to parents. Parents Nights are better.

Ex-student C:- Limit the number of students. Consequently limit the number of staff. It can afford to be more selective in who it takes. Repetitive structure..it's not just the students who benefit from a routine, it's the staff who benefit from a routine as well and I think that the more familiar a routine becomes, the more opportunity there is for more meaningful the communications.

Ex-student D:- I think that it is reasonably good at the moment. if things come down the chain the people see it. Things like the daily Bulletin that used to go out. That was a good way because everyone had the opportunity to see it, and if you didn't see it then that was your bad luck. I think that the formal stuff has to come from the top because it is at that level.

Parent A:- Unless they want to get on the Internet. That would give instant access. I've found it (communications) O.K. It seems to be continuous newsletters coming. They are important, probably for people who can't work a computer.

Parent B:- The school is still respected in the community but I feel that the community also is well aware of the school's fall in stature - it isn't a matter of winning races, but the attitudes and quality of the students that is important.

Staff A:- Informal communication is largely a matter of personality....communication will always improve when the personality around the top are such that they can spread the message without giving offense and accept messages. Formally, we are improving. The newsletters and so on that we send out - I believe have improved. But there is still a way to go.. there always will be because you are gradually having to replace the informal ...it comes back to size again. - informal works on a small one , formal has to be used with a large population.

Staff B:- (not asked)

Student A:- It's generally pretty good. You want to keep the culture that is here.

Student B:- A general mixing of people such as the year groups is one method. Improving the general quality of them (assemblies/meetings).

APPENDIX 7

COMMUNICATION OF SCHOOL CULTURE INSTRUMENT

COMMUNICATION OF SCHOOL CULTURE INSTRUMENT

(C S C I)

BACKGROUND INFORMATION

1. Membership of the school community   (circle each which applies)

        (a) Ex-Student   (b) Parent (c) Staff Member (d) Senior Student

2. If an Ex-Student, during which years did you attend the school? 19_____ to 19 _____

3. If a *Parent* or a *Staff Member* are you:- *Male*   or   *Female*   (circle one)

4. How many years have you been associated with the school?   _____

Personal information will be kept   confidential.   Summary conclusions will be offered to the school for its use and improvement. Thank you for this information. Please continue with the survey.

The Communication of School Culture

This survey attempts to find out what are the important parts or aspects ("elements") of the School Culture at the school and how this culture is passed on and around to others within and outside of the immediate school community.

A school's "culture" is the unique way by which the school operates, what beliefs its people consider important and how its community behaves.

Please answer the following questions from your own perspective and from

the time frame of your experience.

For Questions 1 to 6

Give a rating for the importance of each of the items in the following questions by drawing a circle around the appropriate number to represent:-

        1. = very low importance

        2. = low

        3. = moderate

        4. = high

        5. = very high importance

PART A. Elements of School Culture

Elements of a school's culture are the parts of which it is composed.
Tangible elements of school culture, are those which can be **directly** observed, touched or read.

Question 1. Rate the **importance** of each of the following **tangible elements** of the school's culture:-

Importance of tangible elements

	VERY LOW	MODERATE			VERY HIGH
a. the school hymn	1	2	3	4	5
b. school buildings and grounds	1	2	3	4	5
c. religious rituals	1	2	3	4	5
d. formal school ceremonies	1	2	3	4	5
e. school Crest & Motto	1	2	3	4	5
f. stated Aims of the school	1	2	3	4	5

Question 2. Rate the importance of each of the following **ways** by which the **tangible** elements of school culture are passed on between people **within** the school's community:-

Importance of ways of passing
on tangible elements

	VERY LOW	MODERATE			VERY HIGH
a. by contact with Old Boys	1	2	3	4	5
b. directly during social events	1	2	3	4	5
c through sporting competition	1	2	3	4	5
d. through clubs, plays and cultural events	1	2	3	4	5
e. through Cadet activities and training	1	2	3	4	5
f. from achievements of students and "Old Boys"	1	2	3	4	5

PART B   Intangible Elements of School Culture

These are the aspects of the school's culture which are harder to define and come from **indirect** notions of beliefs, personal feelings, attitudes and assumptions.

Question 3. Rate the **importance** of each of the following **intangible elements** of the school's culture:-

Importance of intangible elements

	VERY LOW		MODERATE		VERY HIGH
a. the exercise of good manners	1	2	3	4	5
b. striving for personal best	1	2	3	4	5
c. perseverance (not giving up easily)	1	2	3	4	5
d. belief in having respect for others	1	2	3	4	5
e. achieving excellence in sport	1	2	3	4	5
f. achieving personal happiness	1	2	3	4	5
g. a good attitude towards work	1	2	3	4	5

Question 4. Rate each of the following ways by which the intangible elements of school culture are passed on between people <u>within</u> the school's community:-

Importance of ways of passing on
intangible elements

	VERY LOW		MODERATE		VERY HIGH
a. by the House system	1	2	3	4	5
b. by members of the staff during lessons	1	2	3	4	5
c. by observing student behaviour	1	2	3	4	5
d. directly from the Senior students	1	2	3	4	5
e. directly from parents	1	2	3	4	5
f. by informal conversation with others(peers)	1	2	3	4	5

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PART C Effectiveness of Communication

Question 5.   Considering the school culture **as a whole**, rate the **effectiveness** of the following ways by which the school's culture may be passed on to the **general public**:-

Effectiveness of passing on Culture

	VERY LOW		MODERATE		VERY HIGH
a. through contact with parents generally	1	2	3	4	5
b. through contact with Heads of House	1	2	3	4	5
c. through official written documents	1	2	3	4	5
d. through other school documents	1	2	3	4	5
e. by the school's own public relations activities	1	2	3	4	5
f. through school assemblies and meetings	1	2	3	4	5

Question 6.   Rate the **effectiveness** of each of the following positions **within the school community** as to how they have been able to pass on or communicate aspects of school culture.

Effectiveness of passing on Culture

	VERY LOW		MODERATE		VERY HIGH
a. classroom teachers	1	2	3	4	5
b. the Headmaster	1	2	3	4	5
c. the Deputy Headmaster	1	2	3	4	5
d. the School Council	1	2	3	4	5
e. school support staff	1	2	3	4	5
f. School Marshals (or equivalent)	1	2	3	4	5

Thank you for participating in this survey. Please return it to Peter Scott at the school. Personal information will be kept confidential. General conclusions will be offered to the school for its use.

APPENDIX 8

DATA TABLES - PRELIMINARY SURVEY

TABLE 1(FROM QUESTION 1): TANGIBLE ELEMENTS OF SCHOOL CULTURE.

ELEMENTS	STUDENTS n = 211	EX-STUDENTS n = 195	PARENTS n = 163	STAFF n = 131	MEAN n = 700
1. Physical Elements					
1.1 Facilities & Grounds	29.0	47.0	45.0	40.5	40.0%
1.2 Uniforms & Appearance	33.0	6.0	10.0	9.0	15.5%
1.3 Crests & Mottoes	10.0	5.0	6.0	8.0	7.0%
1.4 Artifacts & Displays	1.5	0.5	0	2.0	1.0%
SUB-TOTAL	**73.5%**	**58.5%**	**61.0%**	**59.5%**	**63.5%**
2. Psychosocial Elements					
2.1 Rituals & Ceremonies	0.5	2.5	2.5	5.0	2.5%
2.2 Student Interactions	2.5	2.0	2.0	3.0	2.5%
2.3 Ex-student Interactions	0	2.0	0	0	0.5%
2.4 Parent/Community Interactions	0	0	2.5	1.0	1.0%
2.5 Staff Interactions	2.5	7.0	3.0	1.5	3.5%
2.6 Social Activities	0.5	3.0	1.0	1.5	1.5%
2.7 Sporting Activities	4.0	3.0	0.5	1.5	2.0%
2.8 Extra-curricula Activities	0	2.0	2.5	1.0	1.5%
2.9 Achievements & Outcomes	1.0	2.0	8.0	2.0	3.0%
SUB-TOTAL	**10.5%**	**23.5%**	**22.0%**	**16.5%**	**17.5%**
3. Communication Elements					
3.1 School Aims & Rules	1.5	2.0	2.5	1.5	2.0%
3.2 Hymns, Songs & Oaths	7.0	2.0	2.0	5.0	4.0%
3.3 Verbal Communications (Traditional Sayings)	2.0	0	0.5	0.5	1.0%
3.4 Written Communications (Press & Media)	1.5	5.0	2.0	8.0	4.0%
3.5 Stories, Myths & Heroes	1.0	0	2.0	2.0	1.0%
SUB-TOTAL	**13.0%**	**9.0%**	**9.0%**	**17.0%**	**12.0%**
4. Organisational Elements					
4.1 Council & Senior Admin.	1.0	1.5	2.0	1.5	1.5%
4.2 Teaching & Learning	0	2.0	3.0	3.0	2.0%
4.3 School Organisation	0.5	3.0	2.0	1.5	2.0%
4.4 Discipline & Pastoral Care	1.5	2.5	1.0	1.0	1.5%
SUB-TOTAL	**2.5%**	**9.0%**	**8.0%**	**7.0%**	**7.0%**
5. Other Elements					
Boarders' dress	0.5	0.0	0.0	0.0	0.0
SUB-TOTAL	**0.5%**	**0.0%**	**0.0%**	**0.0%**	**0.0%**
TOTALS	**100 %**	**100 %**	**100 %**	**100 %**	**100%**

TABLE 2 (FROM QUESTION 2): INTANGIBLE ELEMENTS OF SCHOOL CULTURE.

	STUDENTS	EX-STUDENTS	PARENTS	STAFF	MEAN
	n = 122	n = 94	n = 131	n = 94	n = 441
ELEMENTS					
1. Assumptions					
1.1 Belief in Elitism	11.0	6.5	2.0	2.0	5.5
1.2 Conformity	3.0	2.0	1.0	1.0	2.0
1.3 strong Discipline	3.0	3.0	3.0	2.0	3.0
1.4 Respect for Others	6.0	4.0	2.0	1.0	3.0
1.5 Strong Male Image	2.5	0	0	2.0	1.0
1.6 Boarding Tradition	2.5	1.0	1.5	1.0	1.5
1.7 Sound Administration	0	0	2.0	1.0	1.0
1.8 Tolerance for Others	0	1.0	4.0	5.0	2.5
1.9 Strong Work Ethic	1.0	3.0	0	2.0	1.5
1.10 Belief in School Aims *	1.0	1.0	1.5	3.0	1.5
1.11 Well-rounded Education	0	5.5	2.0	1.0	2.0
1.12 Sense of Tradition	0	3.0	11.0	8.5	5.5
1.13 Quality	0	0	1.5	0	0
1.14 Importance of Family	0	0	2.0	1.0	1.0
SUB-TOTAL	30.0%	30.0%	33.5%	30.5%	31.0%
2. Values					
2.1 Christian Values	6.5	8.5	6.0	8.5	7.5
2.2 Mutual Support/Friends	11.5	4.0	12.0	8.5	9.0
2.3 Good Personal relations	2.5	0	0	4.0	1.5
2.4 Arrogance	0	0	2.0	2.0	1.0
2.5 School Pride	15.0	11.0	8.0	2.0	9.0
2.6 Sense of Achievement	1.0	0	1.0	2.0	1.0
2.7 Service to Others	3.0	2.0	4.0	3.0	3.0
2.8 Leadership	1.0	1.0	0	1.0	1.0
2.9 Manliness	2.0	1.0	1.0	2.0	1.5
2.10 Sportsmanship	0	4.0	4.0	1.0	2.0
2.11 Perseverance	6.5	2.0	1.5	7.0	4.0
2.12 Honesty/Integrity	1.0	4.0	1.0	1.0	1.5
2.13 Good Manners	6.0	3.0	1.0	6.0	4.0
2.14 Pragmatism/Realism	1.0	1.0	1.5	0	1.0
2.15 Independence	0	4.0	1.0	0	1.0
2.16 Happiness	0	1.0	3.0	1.0	1.0
2.17 Unassuming Nature	0	0	1.5	5.0	1.5
2.18 Founder's Beliefs	0	2.0	1.5	0	1.0
2.19 Patriotism/Courage	0	0	1.5	0	0
SUB-TOTAL	57.0%	48.5%	52.5%	54.0%	51.5%
3. Ideals					
3.1 Striving for perfection	6.0	7.5	9.0	5.0	7.0
3.2 Academic Excellence	5.0	5.5	4.0	5.0	5.0
3.3 Sporting Excellence	4.0	4.0	2.0	1.0	3.0
3.4 Financial Success	0	2.0	0	0	0.5
SUB-TOTAL	15.0%	19.0%	15.0%	11.0%	15.5%
TOTALS	102.0%	97.5%	101.0%	95.5%	98.0%

TABLE 3(FROM QUESTION 3): INTRODUCED ELEMENTS OF SCHOOL CULTURE

ELEMENTS	STUDENTS Good Bad n = 135		EX-STUDENTS Good Bad n = 65		PARENTS Good Bad n = 58		STAFF Good Bad n = 85		MEAN Good Bad n = 343	
TANGIBLE ELEMENTS										
1. Physical Elements										
1.1 Facilities & Grounds	14.0	1.5	15.0	0	7.0	0	4.5	1.0	10.0	0.5
1.2 Uniforms & Appearance	15.5	9.0	6.0	3.0	0	0	3.5	0	6.0	3.0
1.3 Crests & Mottoes	0	0	0	0	0	0	0	0	0	0
1.4 Artifacts & Displays	0	0	0	0	0	0	1.0	0	0	0
2. Psychosocial Elements										
2.1 Rituals & Ceremonies	1.5	0	1.5	0	1.5	0	2.0	2.0	1.0	0.5
2.2 Student Interactions	4.0	1.5	0	0	3.5	0	0	0	2.0	0.5
2.3 Ex-student Interactions	0	0	0	0	0	0	0	0	0	0
2.4 Parent/Community Interactions	0	0	0	0	3.5	0	0	1.0	1.0	0
2.5 Staff Interactions	0.5	1.5	0	0	1.5	0	0	2.5	0.5	1.0
2.6 Social Activities	0	0	0	0	0	0	0	2.5	0	0.5
2.7 Sporting Activities	5.0	5.0	4.5	8.0	5.0	10.5	1.0	2.0	4.0	6.5
2.8 Extra-curricula Activities	2.0	0	8.0	1.5	5.0	2.0	3.5	0	4.5	1.0
2.9 Achievements & Outcomes	0	0.5	0	0	0	0	0	0	0	0
3. Communication Elements										
3.1 School Aims & Rules	0	0	0	0	5.0	0	0	0	1.0	0
3.2 Hymns, Songs & Oaths	0	0	0	0	0	0	0	0	0	0
3.3 Verbal Communications	0	0	0	0	0	0	0	0	0	0
3.4 Written Communications	0.5	0.5	0	0	0	0	0	0	0	0
3.5 Stories, Myths & Heroes	0	0	0	0	0	0	0	0	0	0
4. Organisational Elements										
4.1 Council & Senior Admin.	0	0	3.0	1.5	1.5	0	2.0	10.5	1.5	3.0
4.2 Teaching & Learning	2.0	0	12.0	0	7.5	1.5	3.5	4.5	6.0	1.5
4.3 School Organisation	4.0	6.0	1.5	1.5	3.5	3.5	4.5	6.0	3.5	4.0
4.4 Discipline & Pastoral Care	7.0	12.0	11.0	6.0	21.0	3.5	9.5	13.0	12.0	8.5
TANGIBLES SUB-TOTAL	56.0	37.5	62.5	21.5	65.5	21.0	35.	45.0	55.0	31.0
INTANGIBLE ELEMENTS										
1. Assumptions	0	3.0	0	3.0	5.0	1.5	1.0	1.0	1.5	2.0
2. Values	1.5	0	8.0	3.0	1.5	0	1.0	8.0	3.0	2.5
3. Ideals	0	0.5	1.5	0	1.5	1.5	0	6.0	1.0	2.0
INTANGIBLES SUB-TOTAL	1.5	3.5	9.5	6.0	8.0	3.0	2.0	15.0	5.5	6.5
SUB-TOTALS FOR BOTH	57.5	41.0	73.0	27.5	73.5	24.0	37.0	60.0	60.5	37.5
TOTALS	98.5%		100.5%		97.5%		97.0%		98.0%	

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TABLE 4(FROM QUESTION 4): LOST ELEMENTS OF SCHOOL CULTURE.

ELEMENTS	STUDENTS Good n=56	Bad	EX-STUDENTS Good n=27	Bad	PARENTS Good n=21	Bad	STAFF Good n=41	Bad	MEAN Good n=145	Bad
TANGIBLE ELEMENTS										
1. Physical Elements										
1.1 Facilities & Grounds	0	5.5	0	4.0	5.0	0	0	0	1.0	2.0
1.2 Uniforms & Appearance	0	0	0	0	0	0	0	0	0	0
1.3 Crests & Mottoes	0	0	0	0	0	0	0	0	0	0
1.4 Artifacts & Displays	0	0	0	0	0	0	0	0	0	0
2. Psychosocial Elements										
2.1 Rituals & Ceremonies	0	0	0	0	0	0	0	0	0	0
(Religious)	0	0	0	4.0	0	5.0	0	2.5	0	3.0
(Meetings & Assemblies)	0	0	0	0	0	0	0	0	0	0
2.2 Student Interactions	0	28.5	0	2.0	0	0	2.5	0	0.5	7.5
2.3 Ex-student Interactions	0	0	0	0	0	0	0	0	0	0
2.4 Parent/Community Interactions	0	0	0	4.0	0	0	0	2.5	0	1.5
2.5 Staff Interactions	0	2.0	4.0	0	0	0	0	7.0	1.0	2.0
2.6 Social Activities	2.0	0	0	0	0	0	0	0	0.5	0
2.7 Sporting Activities	0	7.0	4.0	0	0	0	5.0	0	2.0	2.0
2.8 Extra-curricula Activities	0	0	7.5	7.5	5.0	5.0	2.5	0	4.0	3.0
2.9 Achievements & Outcomes	0	0	0	0	0	0	0	0	0	0
2.10 Attitude Displays	0	0	0	0	0	0	0	0	0	0
3. Communication Elements										
3.1 School Aims & Rules	0	0	0	0	0	0	0	0	0	0
3.2 Hymns, Songs & Oaths	0	0	0	0	0	0	0	0	0	0
3.3 Verbal Communications	0	0	0	0	0	0	0	0	0	0
(Traditional Sayings)	0	0	0	0	0	0	0	0	0	0
3.4 Written Communications	0	0	0	4.0	0	0	0	0	0	1.0
(Press & Media)	0	0	0	0	0	0	0	0	0	0
3.5 Stories, Myths & Heroes	0	0	0	0	0	0	0	0	0	0
4. Organisational Elements										
4.1 Council & Senior Admin.	0	0	0	0	0	9.5	0	10.0	0	5.0
4.2 Teaching & Learning	2.0	2.0	4.0	0	5.0	0	0	7.0	3.0	2.0
4.3 School Organisation	2.0	9.0	4.0	4.0	0	9.5	0	7.0	1.5	7.5
4.4 Discipline & Pastoral Care	16.0	5.5	0	4.0	9.5	9.5	7.0	2.5	8.0	5.5
TANGIBLES SUB-TOTAL	22.0	59.5	23.5	33.5	24.5	38.5	17.0	38.5	21.5	42.0
INTANGIBLE ELEMENTS										
1. Assumptions	0	5.5	0	7.5	0	9.5	0	17.0	0	10.0
2. Values	0	11.0	0	18.5	0	14.0	0	19.5	0	16.0
3. Ideals	0	3.5	0	15.0	0	14.0	0	7.0	0	10.0
INTANGIBLES SUB-TOTAL	0	20.0	0	41.0	0	37.5	0	43.5	0	36.0
SUB-TOTALS FOR BOTH	22.0	78.0	23.5	74.5	24.5	76.0	17.0	82.0	21.5	78.0
TOTALS	100.0%		98.0%		100.5%		99.0%		99.5%	

TABLE 5(FROM QUESTIONS 5 to 8): HOW THE TANGIBLE AND INTANGIBLE
ELEMENTS ARE COMMUNICATED WITHIN THE SCHOOL.

ELEMENTS	STUDENTS Tan.	Intan.	EX-STUDENTS Tan.	Intan.	PARENTS Tan.	Intan.	STAFF Tan. Intan.		MEAN Tan.	Intan.
n =	148	144	106	85	88	115	104	116	453	476
1. Physical Elements										
1.1 Facilities & Grounds	5.0	0	13.0	3.5	12.0	0	15.0	0	10.0	1.0
1.2 Uniforms & Appearance	3.0	1.0	3.0	0	3.5	1.0	3.0	0	3.0	0.5
1.3 Crests & Mottoes	1.0	0	1.0	0	0	0	3.0	0	1.0	0
1.4 Artifacts & Displays	3.0	0	2.0	3.5	3.5	0	1.0	0	2.5	1.0
2. Psychosocial Elements										
2.1 Rituals & Ceremonies	0	1.0	0	0	0	4.5	0	2.5	0	2.0
(Religious)	2.0	1.5	2.0	2.5	1.0	1.5	4.0	1.5	2.0	2.0
(Meetings & Assemblies)	5.0	3.0	2.0	1.0	2.0	1.5	5.0	3.5	4.0	2.5
2.2 Student Interactions	19.5	36.0	6.0	8.5	3.0	7.0	6.0	9.5	9.5	15.0
2.3 Ex-student Interactions	1.0	1.5	8.5	20.0	11.0	15.5	6.0	11.0	6.5	12.0
2.4 Parent/Community interactions	5.0	2.0	5.0	9.5	10.0	12.0	4.0	12.0	6.0	9.0
2.5 Staff Interactions	13.5	15.0	8.5	13.0	10.0	13.0	11.0	11.0	11.0	13.0
2.6 Social Activities	2.0	1.0	4.0	2.5	8.0	1.5	0	1.0	3.5	1.5
2.7 Sporting Activities	3.0	5.0	3.0	0	0	2.5	3.0	1.5	2.5	2.0
2.8 Extra-curricula Activities	0	0	2.0	2.5	2.0	0	4.0	1.0	2.0	1.0
2.9 Achievements & Outcomes	0	1.5	0	6.0	1.0	1.5	0	0	0	2.0
2.10 Behavioural Displays	2.0	17.0	6.5	14.0	5.5	14.0	4.0	15.5	4.5	15.0
2.11 Service by Students	0	1.0	1.0	2.5	2.0	1.0	1.0	0	1.0	1.0
3. Communication Elements										
3.1 School Aims & Rules	9.0	1.0	2.0	0	0	0	4.0	1.5	4.0	0.5
3.2 Hymns, Songs & Oaths	3.0	0	1.0	0	0	0	1.0	0	1.0	0
3.3 Verbal Communications	3.0	3.0	2.0	6.0	1.0	5.0	1.0	5.0	2.0	5.0
3.4 Written Communications	9.0	1.5	14.0	9.5	11.0	6.0	11.0	6.0	11.0	6.0
3.5 Stories, Myths & Heroes	0	0	4.0	2.5	0	1.0	0	2.5	1.0	1.5
4. Organisational Elements										
4.1 Council & Senior Admin.	1.0	2.0	3.0	0	7.0	5.0	5.0	7.0	4.0	3.5
4.2 Teaching & Learning	1.0	1.0	0	0	1.0	0	3.0	2.5	1.0	1.0
4.3 School Organisation	1.0	1.0	2.0	1.0	1.0	0	1.0	0	1.0	0.5
4.4 Discipline & Pastoral Care	4.0	3.5	2.0	2.5	3.5	1.5	7.0	3.5	4.0	3.0
TOTALS	96.0%		97.5%		104%		103%		98.0%	
		9.5%		110.5%		95.0%		98.0%		100.5%

TABLE 6(FROM QUESTIONS 9 & 10): HOW THE TANGIBLE AND INTANGIBLE ELEMENTS OF SCHOOL CULTURE ARE COMMUNICATED OUTSIDE OF THE SCHOOL.

ELEMENTS	STUDENTS		EX-STUDENTS		PARENTS		STAFF		MEAN	
	Tan.	Intan.	Tan.	Intan.	Tan.	Intan.	Tan.	Intan.	Tan.	Intan.
n =	100	74	52	52	43	49	66	52	263	224
1. Physical Elements										
1.1 Facilities & Grounds	3.0	0	2.0	2.0	16.0	0	4.5	0	5.0	1.0
1.2 Uniforms & Appearance	13.0	0	2.0	4.0	2.5	0	4.5	4.0	8.0	2.0
1.3 Crests & Mottoes	2.0	0	2.0	2.0	0	0	0	0	1.0	0.5
1.4 Artifacts & Displays	2.0	0	2.0	2.0	0	0	0	0	1.0	0.5
2. Psychosocial Elements										
2.1 Rituals & Ceremonies	0	0	0	6.0	0	0	3.0	0	1.0	1.5
(Religious)	0	2.5	0	0	2.5	2.0	0	0	0.5	1.0
(Meetings & Assemblies)	0	0	2.0	0	0	0	1.5	0	1.0	0
2.2 Student Interactions	10.0	19.0	8.0	8.0	4.5	6.0	1.5	8.0	6.0	10.0
2.3 Ex-student Interactions	1.0	1.5	20.0	10.0	2.5	10.0	4.5	10.0	6.5	8.0
2.4 Parent/Community interactions	1.0	17.5	16.0	6.0	11.5	10.0	6.0	2.0	8.5	9.0
2.5 Staff Interactions	0	0	4.0	0	2.5	0	1.5	4.0	2.0	1.0
2.6 Social Activities	30.0	5.5	4.0	2.0	9.0	2.0	0	0	11.0	2.5
2.7 Sporting Activities	10.0	2.5	4.0	4.0	7.0	2.0	4.5	0	6.5	2.0
2.8 Extra-curricula Activities	2.0	0	1.0	2.0	7.0	6.0	6.0	0	4.0	2.0
2.9 Achievements & Outcomes	2.0	4.0	6.0	14.0	2.5	12.0	3.0	0	3.5	7.5
2.10 Behavioural Displays	1.0	28.5	8.0	18.0	2.5	12.0	0	18.0	3.0	19.0
2.11 Service by Students	4.0	6.5	2.0	6.0	4.5	4.0	4.5	0	4.0	4.5
3. Communication Elements										
3.1 School Aims & Rules	0	0	0	0	0	0	1.5	2.0	0	0.5
3.2 Hymns, Songs & Oaths	0	0	0	0	0	0	0	0	0	0
3.3 Verbal Communications	3.0	9.5	0	8.0	4.5	16.0	9.0	20.0	4.0	13.5
3.4 Written Communications	14.0	2.5	14.0	4.0	18.5	10.0	35.0	20.0	20.0	9.0
3.5 Stories, Myths & Heroes	0	0	0	0	0	0	0	0	0	0
4. Organisational Elements										
4.1 Council & Senior Admin.	1.0	0	2.0	2.0	0	4.0	6.0	2.0	2.0	2.0
4.2 Teaching & Learning	0	0	0	0	0	0	0	0	0	0
4.3 School Organisation	0	0	6.0	0	0	2.0	0	0	1.5	0.5
4.4 Discipline & Pastoral Care	0	0	0	2.0	0	0	0	0	0	0.5
TOTALS	99%	99.5%	105%	102%	98.5%	98%	96%	90%	104%	98%

TABLE 7(FROM QUESTION 11): THE MOST EFFECTIVE WAYS BY WHICH
ELEMENTS OF SCHOOL CULTURE ARE COMMUNICATED.

TO WHOM	Within the School				Outside	All
	In General	To New Students	To New Parents	To New Staff	To the General Public	Mean
METHOD (By all School Groups)	n = 98	n = 84	n = 92	n = 71	n = 156	n = 401
TANGIBLE ELEMENTS						
1. Physical Dimensions						
1.1 Facilities & Grounds	1.0	0	1.0	1.5	0.5	1.0
1.2 Uniforms & Appearance	1.0	1.0	0	1.5	9.5	2.5
2. Psychosocial Dimensions						
2.1 Rituals & Ceremonies	4.0	8.0	0	0	1.0	2.5
(Religious)	1.0	1.0	0	0	0.5	0.5
(Meetings & Assemblies)	1.0	7.0	7.5	17.0	0	6.5
2.2 Student Interactions	10.0	34.5	13.0	4.0	2.0	13.0
2.3 Ex-student Interactions	3.0	6.0	4.5	1.5	1.0	5.0
2.4 Parent/Community Interactions	2.0	1.0	9.5	1.5	16.5	6.0
2.5 Staff Interactions	7.0	8.0	12.0	28.0	2.5	11.5
2.6 Social Activities	4.0	0	4.5	1.5	2.5	2.5
2.7 Sporting Activities	4.0	0	23.0	1.5	2.5	6.0
2.8 Extra-curricula Activities	2.0	1.0	1.0	0	0	1.0
2.9 Achievements & Outcomes	1.0	0	0	0	7.0	1.5
2.10 Behavioural Displays/Example	15.0	8.0	1.0	8.0	16.5	9.5
2.11 General Involvement	6.0	1.0	5.5	10.0	0	4.5
3. Communication Dimensions						
3.3 Verbal Communications	7.0	3.5	7.5	5.5	4.5	5.5
3.4 Written and Media	21.0	4.5	5.5	10.0	26.0	13.5
3.5 Tradition	4.0	1.0	0	0	0	1.0
4. Organisational Dimensions						
4.1 Council & Senior Admin.	2.0	1.0	2.0	7.0	2.0	3.0
4.2 Teaching & Learning	0	2.5	1.0	0	0	0.5
4.4 Discipline & Pastoral Care	1.0	6.0	1.0	1.5	0	2.0
5. Other	1.0 (time)	2.0(friend & time)	0	0	4.0 (service)	1.5
TOTALS	**98.0%**	**96.5%**	**99.5%**	**97.0%**	**98.0%**	**100 %**

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TABLE 8(FROM QUESTIONS 12 TO 16): THE MOST INFLUENTIAL PERSONS WHO HAVE COMMUNICATED SCHOOL CULTURE.

INFLUENCED BY	EX STUDENTS n = 97	PARENTS n = 75	STAFF n = 53	STUDENTS n = 101	MEAN n = 326
School Council	0	3.0	4.0	2.0	2.0
Headmaster	24 .0	27.0	26.0	11.0	22.0
Deputy Head.	3.0	0	6.0	4.0	3.0
Other Admin.	1.0	7.0	6.0	20.0 *	8.5
Housemasters	5.0	5.0	0	7.0	4.0
Boarding Staff	1.0	1.0	0	0	0.5
Teachers	20.0	20.0	23.0	10.0	18.0
Chaplain	6.0	3.0	0	2.0	3.0
Counselor	0	3.0	0	2.0	1.0
Marshals	1.0	0	2.0	6.0	2.0
Senior Students	16.0	15.0	17.5	28.0	19.0
Ex-students	6.0	11.0	11.0	4.0	8.0
Parents	6.0	1.0	7.5	0	3.5
Sports Coaches	3.0	1.0	4.0	2.0	2.5
Sportsmen	2.0	0	0	2.0	1.0
Friends	1.0	0	0	2.0	1.0
Others	1.0 Bullies	0	0	0	0
TOTALS	**96.0%**	**97.0%**	**107.0%**	**102.0%**	**99.0%**

*includes:-
Head Snr.School				4.0	
Head Jnr.School				1.0	
Registrar				2.0	
Dir.of Studies				8.0	
Dir.of Service				3.0	
Dir.of Sports				2.0	

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TABLE 9(FROM QUESTION 21): ASPECTS OF SCHOOL ORGANISATION WHICH HAVE HELPED THE COMMUNICATION OF SCHOOL CULTURE.

ELEMENTS	Freq. Percent (n=140)	KEY WORDS (Where key words not given, subjects used the words of the category)
1. Physical Elements		
1.1 Facilities & Grounds	8.0	Uniform style, traditional, excellent appearance, well placed, spacious.
1.2 Uniforms & Appearance	1.0	Distinctive shirt, Akubra hat is Australian, not over done
2. Psychosocial Elements		
2.1 Meetings & Assemblies	3.5	Parents & Friends Meetings, Parent/Teacher Nights, New Parent Nights.
2.2 Student Interactions	13.0	General example of boys - appearance, behaviour generally, manners in public Student Council, if more student input.
2.3 Ex-student Interactions	2.0	Ex-student dinners, example, support
2.5 Staff Interactions	4.5	Example, experienced, well-qualified, helpful. Quality of teaching
2.6 Social Activities	0.5	
2.7 Sporting Activities	7.0	Competition is good, well-organized, good variety.
2.8 Extra-curricula Activities	9.0	Organized, cultural performances are good, high standards, Cadets,
2.9 Achievements & Outcomes	5.0	Sports, academic.
2.11 Service by Students	1.0	
3. Communication Elements		
3.1 School Aims & Rules	2.0	
3.4 Written Communications	13.5	Newsletter, Impact and Eagles Wings good; Staff noticeboard, E-mail
3.5 Stories, Myths & Heroes	1.0	Tradition important
4. Organisational Elements		
4.1 Council & Senior Admin.	7.0	Organisation needed, positive leadership needed, collegiate governance with staff
4.3 School Organisation	3.5	Work of Churchie Foundation, Sound financial strength.
4.4 Discipline & Pastoral Care	14.0	House system, Marshals, Boarding, Encouragement, Individualism.
5. Other	1.0	Quality in all things
TOTALS	**96.5%**	

TABLE 10(FROM QUESTION 22): ASPECTS OF SCHOOL CULTURE WHICH
SHOULD BE INTRODUCED OR DISCONTINUED.

GROUP	SHOULD BE INTRODUCED	SHOULD BE DISCONTINUED
1. EX-STUDENTS	More citizenship education; Value of other systems; more views of caring; re-emphasis on scholarship; aim for sporting excellence; regular musicals; more discipline; more respect for all races.	Bullying and bastardization; overt displays typical of single-gender school; anything not promoting spirit; "Viking" myth.
2. PARENTS	More rewards for academics; Father & Son activities; More Ex-student days; Discounts for sons of Ex-students;More public charity benefits; less female staff; Commitment to excellence; more integration of Prep. School; making of men.	Non-Rugby football codes; Doorknock Appeals; Bullying; Copying "overseas" culture; the emphasis on sport; power of Rugby.
3. STAFF	Direct and open communications; excellence without pomp; more collaborative leadership; greater effort to stop bullying; compulsory Cadets; more respect for persons; mutual support of friends; Leadership in Seniors Students; emphasis on academic excellence; more trust; more staff personal development.	Apathy; bullying; formal dress at annual assembly; excessive use of detentions; emphasis on sport; the Tutor System; useless traditions; open enrollment; private buses; conformity; "macho" image; Prefect; Gossip; unrealistic belief in sporting and academic excellence.
4. STUDENTS	More authority for Seniors; extra study vacation time; better standards of teacher dress; greater discipline with Juniors; Boarders allowed cars; courteous behaviour; compulsory attendance at GPS events; greater school "spirit"; emphasis on academic success; toleration of traditional "control" of Juniors; Co-education; More Boarders' weekends.	Bullying, compulsory Chapel; theft; compulsory GPS attendance; extreme discipline from marshals; too many chances given to repeat offenders; hard dress code; emphasis on spiritual aspects; detention; strong discipline; "Macho" attitudes; Disrespect for Seniors.

APPENDIX 9

QEDIT CODING FRAME FOR DATA ENTRY.

COLUMN	CODE NUMBER(S)	NOTES
Column 1	Type of subject:- 1 = Ex-student 2 = Parent 3 = Staff Member 4 = Student	All replies gave an indication of membership of school group.
Column 2	Category of Ex-student:- 1 = Group A(1912-1945) 2 = Group B(1946-1965) 3 = Group C(1966-1985) 4 = Group D(1988-1997)	8 = anyone who is not an ex-student. All gave membership.
Column 3	Gender:- 1 = male 2 = female	9 = not indicated
Columns 4 and 5	Number of Years Associated with school:- Numbers 01 to 77	99 = not indicated
Columns 6 to 8	Personal Identification of each respondee:- Numbers 001 to 777	All received a numbered ID
Columns 9, 26, 48, 70, 93, 96, 113 and 133	Blank columns - no data	Used to separate major questions
Other columns 10 to 155	Data Columns numbers equal ratings 1 to 5	8 = subjective comment given (only some questions). 9 = no response

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APPENDIX 10

MEANS AND STANDARD DEVIATIONS OF RESPONSES FOR THE MAIN SURVEY

PART A. Tangible Elements of School Culture

Question 1. The importance of the tangible elements of the school's culture:-

	Old Boys	Parents	Staff	Students	All	All
a. the structure of the school's organisation.	3.71	4.19	3.82	3.49	3.83	1.00
b. the school hymn	3.47	3.22	2.79	3.30	3.24	1.14
c. school publications.	3.62	3.99	3.70	3.53	3.74	0.90
d. the activities of the teaching staff	4.07	4.30	4.23	3.44	4.03	0.97
e. the interactions of the students	4.18	4.35	4.24	4.30	4.27	0.80
f. school buildings and ground	4.22	4.09	3.90	4.05	4.09	0.81
g. religious rituals	3.13	3.15	2.87	2.91	3.05	1.11
h. formal school ceremonies	3.78	3.78	3.63	3.76	3.75	0.91
i. academic achievement of the students	4.30	4.46	4.14	4.30	4.33	0.85
j. sporting achievements	3.92	3.72	3.87	4.00	3.87	0.93
k. school Crest & Motto	3.87	3.88	3.34	3.86	3.79	1.06
l. stated Aims of the school	3.95	4.37	3.48	3.64	3.94	1.03
m. curriculum & teaching methods	4.19	4.60	3.94	4.07	4.26	0.93
n. school stories and myths	3.34	3.04	3.25	2.74	3.09	1.11
o. discipline systems	3.82	4.31	3.76	3.54	3.91	0.99
p. pastoral care programs	3.42	3.95	3.34	2.59	3.39	1.20

Means (Between 1 (least) and 5(most)) — Old Boys, Parents, Staff, Students, All; **Std Dev** — All.

Question 2. The importance of the ways by which the tangible elements of school culture are passed on between people **within** the school's community:-

	Old Boys	Parents	Staff	Students	All	All
a. from the school's official documents	3.27	3.84	3.31	3.41	3.50	1.00
b. from the student publications	3.51	3.59	3.32	3.55	3.52	0.90
c. by the House system	3.85	4.15	3.68	3.84	3.92	0.92
d. teaching by the staff	4.14	4.25	3.93	3.74	4.05	0.91
e. by observing student behaviour	4.06	4.16	3.67	3.60	3.92	0.94
f. directly from the Senior students	4.16	3.81	3.70	3.91	3.91	0.99
g. appearance of buildings and grounds	4.12	4.01	3.70	3.69	3.92	0.86
h. directly from parents	3.42	3.75	3.20	3.00	3.40	1.00
i. by the uniform and appearance of students	4.28	4.17	3.63	3.86	4.04	0.93
j. by contact with Old Boys	3.12	2.76	2.82	2.71	2.86	1.11
k. directly during social events	3.30	3.36	3.18	3.09	3.25	0.95
l. through sporting competition	3.78	3.66	3.62	3.78	3.72	0.90
m. through clubs, plays and cultural events	3.50	3.57	3.25	3.28	3.40	0.95
n. officially from the Headmaster	3.84	4.01	3.47	3.65	3.79	1.11
o. officially from other Administrators	3.21	3.63	3.13	3.18	3.33	1.04
p. through Cadet activities and training	3.49	3.10	2.99	2.73	3.10	1.10
q. through religious ceremonies and education	3.13	3.20	2.86	2.62	2.99	1.13
r. from the school's artifacts and displays	3.03	3.03	2.68	2.83	2.93	0.98
s. from school Assemblies and Speech Day	3.79	3.90	3.41	3.74	3.75	0.97
t. from achievements of students and "Old Boys"	3.88	3.67	3.28	3.72	3.68	1.04

Means (Between 1 (least) and 5(most)) — Old Boys, Parents, Staff, Students, All; **Std Dev** — All.

PART B. Intangible Elements of School Culture
Question 3. The importance of the intangible elements of the school's culture:-

	Means Between 1 (least) and 5(most)					Std Dev
	Old Boys	Parents	Staff	Students	All	All
a. mutual support and friendship	4.30	4.39	4.01	4.30	4.28	0.79
b. the exercise of good manners	4.30	4.50	3.97	3.99	4.24	0.82
c. strong desire to conform	3.10	3.42	3.18	3.19	3.24	0.98
d. achieving academic excellence	4.12	4.33	3.82	4.32	4.19	0.83
e. a strong belief in elitism	2.81	2.65	3.04	3.40	2.93	1.18
f. having Christian values	3.69	3.84	3.14	2.93	3.47	1.15
g. striving for personal best	4.59	4.70	4.06	4.50	4.52	0.76
h. perseverance (not giving up easily)	4.62	4.60	3.89	4.49	4.47	0.79
i. belief in strong school discipline	4.01	4.24	3.65	3.51	3.91	0.94
j. supporting family values	4.20	4.62	3.76	3.63	4.13	0.91
k. belief in having respect for others	4.53	4.74	4.07	4.20	4.45	0.83
l. a strong sense of tradition	3.93	4.00	3.61	3.88	3.89	0.94
m. having pride in the school	4.53	4.44	4.00	4.29	4.36	0.83
n. giving service to others	4.18	4.35	3.90	3.82	4.11	0.90
o. achieving excellence in sport	3.67	3.51	3.66	3.71	3.62	0.98
p. achieving personal happiness	4.35	4.47	3.89	4.34	4.32	0.84
q. a strong male image	3.06	3.14	3.25	3.36	3.19	1.12
r. a good attitude towards work	4.36	4.56	3.87	4.22	4.32	0.83
s. sportsmanship and fair play	4.60	4.61	4.18	4.30	4.46	0.74
t. having an unassuming nature	3.69	3.45	3.14	3.55	3.49	1.07
u. a belief in gender equity	3.69	3.98	2.96	3.63	3.66	1.13

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Question 4. The ways by which the intangible elements of school culture are passed on between people <u>within</u> the school's community:-

	Means Between 1 (least) and 5(most)					Std Dev
	Old Boys	Parents	Staff	Students	All	All
a. from the school's official documents	2.84	3.41	2.86	2.87	3.04	1.09
b. from the student publications	3.32	3.54	3.30	3.33	3.39	0.98
c. by the House system	3.76	4.11	3.51	3.72	3.83	0.95
d. by members of the staff during lessons	4.00	4.06	3.75	3.21	3.79	1.03
e. by observing student behaviour	4.01	4.14	3.67	3.91	3.98	0.93
f. directly from the Senior students	4.02	3.82	3.63	4.08	3.90	1.02
g. by the appearance of buildings & grounds	3.82	3.72	3.23	3.54	3.63	1.05
h. directly from parents	3.62	3.97	3.24	3.01	3.53	1.04
i. by the uniform and appearance of students	3.99	4.02	3.54	3.72	3.87	0.99
j. by contact with Old Boys	3.14	2.85	2.76	2.92	2.93	1.10
k. directly during social events	3.41	3.49	3.16	3.31	3.37	0.96
l. through sporting competition	3.78	3.77	3.71	4.00	3.82	0.94
m. through clubs, plays and cultural events	3.45	3.71	3.33	3.35	3.49	0.94
n. officially from the Headmaster	3.69	3.98	3.49	3.66	3.75	1.19
o. officially from other Administrators	3.03	3.54	3.24	3.10	3.25	1.11
p. through Cadet activities and training	3.53	3.16	3.16	2.97	3.22	1.10
q. by informal conversation with others(peers)	4.03	3.82	3.77	3.85	3.88	0.90
r. through religious ceremonies and education	3.08	3.30	2.93	2.89	3.08	1.05
s. from the school's artifacts and displays	2.98	3.07	2.63	2.91	2.94	1.10
t. from school Assemblies and Speech Day	3.71	3.91	3.31	3.66	3.70	0.96
u. from achievements of students and Old Boys	3.82	3.63	3.13	3.57	3.59	1.0

PART C. Elements of School Culture in General

Question 5. The overall importance of the two types of elements of school culture (i.e. tangible and intangible):-

	Means Between 1 (least) and 5(most)					Std Dev
	Old Boys	Parents	Staff	Students	All	All
a. Tangible Elements of School Culture	3.96	4.24	3.86	4.09	4.06	0.75
b. Intangible Elements of school Culture	4.39	4.44	4.23	4.37	4.38	0.83

Question 6. The effectiveness of the ways by which the school's culture may be passed on to the general public:-

		Means					Std Dev
		Between 1 (least) and 5(most)					
	Old Boys	Parents	Staff	Students	All		All
a. through contact with Old Boys	3.69	3.57	3.49	3.24	**3.51**		**1.03**
b. observing appearance and behaviour of the boys	4.45	4.58	4.22	4.20	**4.40**		**0.81**
c. directly by contact with students	4.35	4.53	4.13	4.28	**4.35**		**0.73**
d. through contact with parents generally	3.40	3.83	3.61	3.23	**3.53**		**0.90**
e. through talking to others generally	3.54	3.65	3.56	3.27	**3.51**		**0.92**
f. through contact with classroom teachers	3.68	3.74	3.73	3.15	**3.58**		**0.93**
g. through contact with Heads of House	3.66	3.97	3.63	3.31	**3.68**		**0.99**
h. through official written documents	3.17	3.55	3.07	3.24	**3.30**		**0.98**
i. through other school documents	2.97	3.38	2.94	3.17	**3.15**		**0.95**
j. through sporting events and contacts	3.99	3.92	3.87	4.07	**3.97**		**0.87**
k. by the school's own public relations activities	3.61	3.97	3.42	3.83	**3.75**		**0.97**
l. by outside press and media coverage	3.52	3.72	3.09	3.48	**3.50**		**1.16**
m. through school assemblies and meetings	3.39	3.39	2.99	3.31	**3.31**		**0.96**
n. through religious and other public ceremonies	3.10	3.35	3.03	2.96	**3.14**		**1.07**
o. by known achievements of students	4.21	4.33	3.70	4.03	**4.13**		**0.86**
p. through social events	3.57	3.56	3.34	3.78	**3.58**		**0.96**

Question 7. The effectiveness of the positions <u>within the school community</u> in passing on or communicating school culture.

		Means					Std Dev
		Between 1 (least) and 5(most)					
	Old Boys	Parents	Staff	Students	All		All
a. Senior students	4.14	3.63	3.79	4.03	**3.88**		**0.95**
b. School Prefects(incl.Captain etc)	4.10	3.80	4.00	4.26	**4.02**		**1.03**
c. classroom teachers	3.95	3.72	3.80	3.32	**3.70**		**0.94**
d. members of the family	3.24	3.64	3.26	2.86	**3.28**		**0.95**
e. the Headmaster	3.91	3.99	3.42	3.84	**3.84**		**1.15**
f. the Deputy Headmaster	3.51	3.57	3.30	3.37	**3.47**		**1.09**
g. other Administrators	3.08	2.96	2.98	2.80	**2.98**		**0.94**
h. Head of House (Housemasters)	3.97	4.15	3.61	3.68	**3.90**		**1.02**
i. Tutors (or Form teachers)	3.22	3.46	2.89	2.91	**3.17**		**1.07**
j. Sports Coaches	3.52	3.46	3.49	3.14	**3.40**		**1.02**
k. Chaplains	3.44	3.39	3.21	3.24	**3.34**		**1.06**
l. School Counselor	3.39	3.55	3.60	3.53	**3.51**		**1.06**
m. the School Council	2.56	2.66	2.29	2.49	**2.53**		**1.08**
n. school support staff	2.71	3.02	2.54	2.69	**2.78**		**0.99**
o. Boarding House staff	3.63	4.19	3.54	3.25	**3.70**		**1.97**
p. Ex-students (Old Boys)	3.41	3.05	3.23	3.34	**3.25**		**1.08**
q. School Marshals	3.31	3.08	3.29	3.56	**3.29**		**1.16**
r. Parents' groups	2.95	3.46	3.06	2.84	**3.11**		**1.02**

Question 8. How aspects of the school's culture have changed over time.

aspects to do with:-	Old Boys	Parents	Staff	Students	All	All (Std Dev)
	Means Between 1 (deteriorated) and 5(improved)					**Std Dev**
a. quality of school buildings and grounds	4.57	3.95	3.46	3.79	4.00	0.97
b. respect for senior students	2.87	2.90	2.62	1.74	2.56	0.93
c. the uniform and appearance of the students	3.15	2.80	2.93	2.80	2.92	0.83
d. sporting excellence	2.62	2.93	2.71	2.94	2.81	0.92
e. the variety of sports and activities	3.98	3.53	3.84	3.66	3.73	0.84
f. strong discipline provided by the school	2.81	3.08	2.71	3.05	2.94	0.86
g. quality of the House system	3.44	3.30	2.81	3.11	3.21	0.92
h. relationships between boys and staff	3.42	3.17	3.24	3.58	3.35	0.79
i. interrelationships between the boys	3.26	3.15	3.06	3.35	3.21	0.77
j. quality and amount of cultural activities	3.99	3.39	3.77	3.40	3.61	0.79
k. quality of Christian training and spirituality	2.93	3.01	2.94	2.88	2.95	0.71
l. quality of academic subjects	3.36	3.01	2.94	3.33	3.17	0.86 ·
m. leadership by the students	3.08	3.06	2.99	3.23	3.10	0.84
n. developing a well-rounded education	3.66	3.19	3.30	3.35	3.37	0.87
o. pride in the school	2.96	3.01	2.71	2.69	2.87	0.94
p. academic excellence	2.94	2.59	2.37	2.88	2.72	0.95
q. administration of the school	3.04	2.89	2.19	2.73	2.78	0.97
r. student ability to communicate	3.52	3.05	3.01	3.30	3.23	0.85
s. quality/amount of service to others	3.55	3.19	3.47	3.40	3.38	0.78
t. sense of belonging to a school "family"	2.89	3.08	2.45	2.96	2.90	0.95
u. good manners by the students	2.96	3.00	2.61	2.88	2.90	0.82
v. a reputation as an elite school	2.82	2.68	2.13	2.73	2.64	0.91

APPENDIX 11

PEARSON CORRELATIONS FOR GROUPS
– PRELIMINARY SURVEY

(Derived from raw data tables in Appendix 8)

1.FROM TABLE 1 APPENDIX H (QUESTION 1:TANGIBLE ELEMENTS)

	EX-STUDENTS	PARENTS	STAFF	STUDENTS	MEAN
EX-STUDENTS		0.97	0.97	0.68	0.96
PARENTS			0.97	0.74	0.97
STAFF				0.75	0.97
STUDENTS					0.85

2.FROM TABLE 2 (QUESTION 2:INTANGIBLE ELEMENTS)

	EX-STUDENTS	PARENTS	STAFF	STUDENTS	MEAN
EX-STUDENTS		0.54	0.27	0.71	0.80
PARENTS			0.63	0.48	0.81
STAFF				0.41	0.69
STUDENTS					0.85

3.FROM TABLE 3 (QUESTION 3:INTRODUCED ELEMENTS)

	EX-STUDENTS good bad	PARENTS good bad	STAFF good bad	STUDENTS good bad	MEAN good bad
EX-STUDENTS		0.63,0.81	0.75,0.44	0.66,0.72	0.90,0.89
PARENTS			0.82,0.24	0.35,0.48	0.82,0.74
STAFF				0.61,0.42	0.90,0.72
STUDENTS					0.77,0.82

4.FROM TABLE 4 (QUESTION 4:LOST ELEMENTS)

	EX-STUDENTS good bad	PARENTS good bad	STAFF good bad	STUDENTS good bad	MEAN good bad
EX-STUDENTS		0.31,0.80	0.29,0.67	0.01,0.31	0.47,0.86
PARENTS			0.62,0.77	0.75,0.25	0.90,0.87
STAFF				0.72,0.26	0.82,0.84
STUDENTS					0.85,0.61

5.From Table 5 (Questions 5 to 8: Communications within school)

	EX-STUDENTS Tan. Int.	PARENTS Tan. Int.	STAFF Tan. Int.	STUDENTS Tan. Int.	MEAN Tan. Int.
EX-STUDENTS		0.83,0.89	0.81,0.80	0.46,0.42	0.89,0.86
PARENTS			0.70,0.94	0.29,0.47	0.80,0.91
STAFF				0.53,0.59	0.87,0.94
STUDENTS					0.76,0.77

6.From Table 6 (Questions 9 & 10:Communications outside school)

	EX-STUDENTS Tan. Int.	PARENTS Tan. Int.	STAFF Tan. Int.	STUDENTS Tan. Int.	MEAN Tan. Int.
EX-STUDENTS		0.44,0.76	0.42,0.55	0.16,0.72	0.62,0.86
PARENTS			0.69,0.74	0.49,0.62	0.82,0.89
STAFF				0.29,0.53	0.80,0.82
STUDENTS					0.71,0.85

7.From Table 4.9 (Questions 12 to 16: Influential Communicators)

	EX-STUDENTS	PARENTS	STAFF	STUDENTS	MEAN
EX-STUDENTS		0.87	0.89	0.54	0.90
PARENTS			0.93	0.59	0.96
STAFF				0.57	0.95
STUDENTS					0.74

APPENDIX 12

CRONBACH ALPHA RELIABILITIES - MAIN SURVEY

PART A. Tangible Elements of School Culture

Question 1. The importance of the tangible elements of the school's culture:-

ALPHA IF ITEM DELETED

	All	Old Boys	Parents	Staff	Students
a. the structure of the school's organisation	.8004	.8043	.8000	.8184	.7638
b. the school hymn	.8025	.8020	.7883	.8197	.7708
c. school publications	.8034	.8077	.8018	.8064	.7787
d. the activities of the teaching staff	.8077	.8218	.7987	.8261	.7673
e. the interactions of the students	.8113	.8244	.7981	.8257	.7721
f. school buildings and grounds	.8110	.8212	.7975	.8341	.7669
g. religious rituals	.7966	.8111	.7845	.8067	.7590
h. formal school ceremonies	.7966	.7978	.7880	.8124	.7562
i. academic achievement of the students	.8079	.8187	.8005	.8133	.7777
j. sporting achievements	.8142	.8218	.8006	.8230	.7767
k. school Crest & Motto	.7965	.7977	.7856	.8138	.7598
l. stated Aims of the school	.7871	.7940	.7857	.8041	.7475
m. curriculum & teaching methods	.8043	.8119	.7959	.8178	.7794
n. school stories and myths	.8067	.8144	.7910	.8190	.7756
o. discipline systems	.7987	.8039	.7881	.8223	.7690
p. pastoral care programs	.7990	.8073	.7934	.8004	.7810
ALPHA VALUE	**.8130**	**.8201**	**.8042**	**.8263**	**.7804**

Question 2. The importance of the ways by which the tangible elements of school culture are passed on between people <u>within</u> the school's community:-

<u>**ALPHA IF ITEM DELETED**</u>

	All	Old Boys	Parents	Staff	Students
a. from the school's official documents	.8883	.8841	.8898	.8939	.8617
b. from the student publications	.8873	.8862	.8868	.8891	.8645
c. by the House system	.8847	.8798	.8880	.8884	.8598
d. teaching by the staff	.8851	.8834	.8870	.8865	.8628
e. by observing student behaviour	.8843	.8843	.8864	.8880	.8580
f. directly from the Senior students	.8826	.8812	.8824	.8872	.8549
g. appearance of buildings and grounds	.8842	.8807	.8883	.8876	.8568
h. directly from parents	.8856	.8836	.8873	.8915	.8594
i. by the uniform and appearance of students	.8815	.8806	.8844	.8878	.8501
j. by contact with Old Boys	.8819	.8767	.9791	.8925	.8546
k. directly during social events	.8825	.8783	.8834	.8899	.8542
l. through sporting competition	.8841	.8837	.8831	.8887	.8548
m. through clubs, plays and cultural events	.8840	.8817	.8847	.8885	.8589
n. officially from the Headmaster	.8815	.8757	.8842	.8882	.8546
o. officially from other Administrators	.8819	.8775	.8838	.8881	.8538
p. through Cadet activities and training	.8813	.8795	.8831	.8872	.8505
q. through religious ceremonies and education	.8800	.8762	.8846	.8839	.8489
r. from the school's artifacts and displays	.8807	.8750	.8843	.8890	.8487
s. from school Assemblies and Speech Day	.8824	.8772	.8839	.8864	.8590
t. from achievements (students/Old Boys)	.8836	.8784	.8863	.8894	.8569
ALPHA VALUE	.8888	.8858	.8904	.8939	.8626

PART B   Intangible Elements of School Culture

Question 3.   The importance of the intangible elements of the school's culture:-

<u>**ALPHA IF ITEM DELETED**</u>

	All	Old Boys	Parents	Staff	Students
a. mutual support and friendship	.8653	.8380	.8431	.9050	.8395
b. the exercise of good manners	.8594	.8337	.8337	.9029	.8300
c. strong desire to conform	.8662	.8326	.8382	.9109	.8401
d. achieving academic excellence	.8651	.8366	.8427	.9052	.8394
e. a strong belief in elitism	.8787	.8386	.8581	.9139	.8500
f. having Christian values	.8620	.8362	.8381	.9034	.8333
g. striving for personal best	.8598	.8330	.8351	.9004	.8362
h. perseverance (not giving up easily)	.8591	.8341	.8345	.8987	.8350
i. belief in strong school discipline	.8598	.8298	.8370	.9032	.8302
j. supporting family values	.8607	.8344	.8371	.9030	.8339
k. belief in having respect for others	.8594	.8352	.8357	.8993	.8333
l. a strong sense of tradition	.8642	.8359	.8398	.9044	.8391
m. having pride in the school	.8590	.8308	.8309	.9027	.8318
n. giving service to others	.8596	.8314	.8343	.9013	.8330
o. achieving excellence in sport	.8716	.8358	.8495	.9099	.8457
p. achieving personal happiness	.8641	.8374	.8367	.9068	.8397
q. a strong male image	.8764	.8376	.8538	.9174	.8503
r. a good attitude towards work	.8599	.8355	.8308	.9043	.8330
s. sportsmanship and fair play	.8612	.8344	.8342	.9033	.8342
t. having an unassuming nature	.8657	.8335	.8447	.9071	.8348
u. a belief in gender equity	.8668	.8421	.8400	.9072	.8483
ALPHA VALUE	.8697	.8417	.8460	.9095	.8443

Question 4. The ways by which the intangible elements of school culture are passed on between people <u>within</u> the school's community:-

	All	Old Boys	Parents	Staff	Students
a. from the school's official documents	**.8910**	.9073	.8920	.9035	.8371
b. from the student publications	**.8906**	.9089	.8870	.9023	.8402
c. by the House system	**.8900**	.9083	.8873	.9009	.8422
d. by members of the staff during lessons	**.8899**	.9091	.8876	.9006	.8395
e. by observing student behaviour	**.8894**	.9084	.8849	.9009	.8431
f. directly from the Senior students	**.8899**	.9084	.8825	.9013	.8443
g. by the appearance of buildings & grounds	**.8890**	.9061	.8878	.9053	.8318
h. directly from parents	**.8897**	.9133	.8852	.9008	.8347
i. by the uniform and appearance of students	**.8864**	.9045	.8841	.9008	.8321
j. by contact with Old Boys	**.8879**	.9052	.8815	.9054	.8326
k. directly during social events	**.8868**	.9066	.8808	.9020	.8335
l. through sporting competition	**.8891**	.9062	.8847	.9022	.8363
m. through clubs, plays and cultural events	**.8892**	.9100	.8828	.9022	.8395
n. officially from the Headmaster	**.8890**	.9074	.8854	.9009	.8412
o. officially from other Administrators	**.8870**	.9046	.8826	.9017	.8350
p. through Cadet activities and training	**.8882**	.9066	.8838	.9042	.8296
q. by informal conversation with others(peers)	**.8935**	.9131	.8869	.9034	.8492
r. through religious ceremonies and education	**.8872**	.9080	.8844	.8998	.8290
s. from the school's artifacts and displays	**.8884**	.9062	.8850	.9048	.8333
t. from school Assemblies and Speech Day	**.8863**	.9042	.8850	.9003	.8312
u. from achievements (students/Old Boys)	**.8877**	.9050	.8851	.9002	.8364
ALPHA VALUE	**.8938**	.9116	.8902	.9064	.8435

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PART C Elements of School Culture in General

Question 5. The overall importance of the two types of elements of school culture (i.e. tangible and intangible):-

a. Tangible Elements of School Culture   Reliabilities not calculated

b. Intangible Elements of school Culture

Question 6. The effectiveness of the ways by which the school's culture may be passed on to the <u>general public</u>:-

<u>**ALPHA IF ITEM DELETED**</u>

	All	Old Boys	Parents	Staff	Students
a. through contact with Old Boys	.8522	.8097	.8803	.8457	.8271
b. observing appearance/behaviour of boys	.8485	.8093	.8777	.8447	.8193
c. directly by contact with students	.8501	.8198	.8781	.8339	.8245
d. through contact with parents generally	.8453	.8011	.8755	.8337	.8242
e. through talking to others generally	.8518	.8225	.8764	.8488	.8215
f. through contact with classroom teachers	.8500	.8187	.8756	.8353	.8263
g. through contact with Heads of House	.8450	.8089	.8734	.8379	.8186
h. through official written documents	.8427	.7983	.8764	.8251	.8174
i. through other school documents	.8408	.7938	.8732	.8317	.8122
j. through sporting events and contacts	.8479	.8089	.8746	.8354	.8219
k. by the school's public relations activities	.8434	.8061	.8722	.8276	.8182
l. by outside press and media coverage	.8505	.8127	.8820	.8383	.8217
m. through school assemblies and meetings	.8476	.8019	.8765	.8363	.8281
n. through religious and public ceremonies	.8452	.8064	.8759	.8238	.8244
o. by known achievements of students	.8481	.8118	.8777	.8350	.8240
p. through social events	.8475	.8110	.8732	.8334	.8214
ALPHA VALUE	.8555	.8188	.8830	.8444	.8312

Question 7. The effectiveness of the positions <u>within the school community</u> in passing on or communicating school culture.

ALPHA IF ITEM DELETED

	All	Old Boys	Parents	Staff	Students
a. Senior students	.8218	.7901	.8705	.8094	.7999
b. School Prefects(incl.Captain etc)	.8152	.7766	.8682	.7957	.7939
c. classroom teachers	.8158	.7841	.8673	.8018	.7882
d. members of the family	.8164	.7863	.8693	.7932	.7880
e. the Headmaster	.8115	.7755	.8679	.7908	.7849
f. the Deputy Headmaster	.8085	.7711	.8629	.7930	.7857
g. other Administrators	.8776	.8726	.9059	.8701	.8424
h. Head of House (Housemasters)	.8123	.7826	.8629	.7966	.7929
i. Tutors (or Form teachers)	.8087	.7802	.8600	.7996	.7825
j. Sports Coaches	.8157	.7863	.8656	.8025	.7921
k. Chaplains	.8071	.7736	.8615	.7846	.7853
l. School Counselor	.8157	.7862	.8648	.8053	.7916
m. the School Council	.8096	.7742	.8618	.7911	.7937
n. school support staff	.8110	.7803	.8621	.8042	.7842
o. Boarding House staff	.8114	.7876	.8633	.7952	.7778
p. Ex-students (Old Boys)	.8144	.7804	.8644	.8072	.7898
q. School Marshals	.8118	.7804	.8634	.8042	.7808
r. Parents' groups	.8140	.7780	.8677	.7991	.7867
s. other position	.8280	.7981	.8761	.8259	.8028
ALPHA VALUE	.8250	.7957	.8736	.8124	.8003

Question 8. How aspects of the school's culture have changed over time.

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ALPHA IF ITEM DELETED

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aspects to do with:-

	All	Old Boys	Parents	Staff	Students
a. quality of school buildings and grounds	.8727	.8866	.9088	.8897	.7993
b. respect for senior students	.8702	.8832	.9028	.8755	.7996.
c. the uniform/appearance of the students	.8725	.8932	.9051	.8787	.8066
d. sporting excellence	.8728	.8865	.9116	.8755	.7984
e. the variety of sports and activities	.8707	.8835	.9040	.8829	.8061
f. strong discipline provided by the school	.8664	.8795	.9009	.8761	.7990
g. quality of the House system	.8639	.8800	.9005	.8716	.7966
h. relationships between boys and staff	.8641	.8818	.8983	.8721	.7941
i. interrelationships between the boys	.8671	.8870	.8984	.8748	.8020
j. quality and amount of cultural activities	.8697	.8842	.9051	.8776	.7999
k. quality of Christian training and spirituality	.8699	.8880	.9035	.8723	.8043
l. quality of academic subjects	.8631	.8816	.8985	.8741	.7868
m. leadership by the students	.8646	.8830	.9005	.8691	.7888
n. developing a well-rounded education	.8635	.8793	.8987	.8760	.7920
o. pride in the school	.8613	.8836	.8967	.8677	.7822
p. academic excellence	.8622	.8826	.8992	.8700	.7861
q. administration of the school	.8625	.8811	.8991	.8705	.7917
r. student ability to communicate	.8648	.8836	.8987	.8756	.7946
s. quality/amount of service to others	.8687	.8835	.9007	.8821	.7993
t. sense of belonging to a school "family "	.8604	.8806	.8955	.8701	.7826
u. good manners by the students	.8652	.8856	.8981	.8740	.7954
v. a reputation as an elite school	.8654	.8907	.8995	.8701	.7901
ALPHA VALUE	.8718	.8888	.9053	.8799	.8029

APPENDIX 13

MEANS, MEAN DIFFERENCE AND EFFECT SIZE FOR RESPONSES: GENDER BIAS FOR QUESTIONS 1, 4, 6 AND 7. (MAIN SURVEY)

(N.B. Standard Deviation of total sample population = 0.97)

PART A.   Tangible Elements of School Culture

Question 1. The importance of the tangible elements of the school's culture:-

	Means		Effect
	Males	Females	Size
a. the structure of the school's organisation.	3.70	4.23	0.56
b. the school hymn	3.19	3.37	0.19
c. school publications.	3.63	4.07	0.46
d. the activities of the teaching staff	3.93	4.32	0.39
e. the interactions of the students	4.25	4.36	0.11
f. school buildings and ground	4.07	4.14	0.07
g. religious rituals	2.97	3.27	0.31
h. formal school ceremonies	3.71	3.87	0.17
i. academic achievement of the students	4.28	4.46	0.19
j. sporting achievements	3.90	3.77	0.13
k. school Crest & Motto	3.76	3.86	0.10
l. stated Aims of the school	3.80	4.38	0.60
m. curriculum & teaching methods	4.14	4.60	0.47
n. school stories and myths	3.07	3.14	0.07
o. discipline systems	3.78	4.31	0.55
p. pastoral care programs	3.15	4.11	0.99

Question 4.   The ways by which the intangible elements of school culture are passed on between people <u>within</u> the school's community:-

	Means		Effect
	Males	Females	Size
a. from the school's official documents	2.91	3.42	0.54
b. from the student publications	3.34	3.55	0.22
c. by the House system	3.74	4.09	0.36
d. by members of the staff during lessons	3.70	4.06	0.36
e. by observing student behaviour	3.92	4.14	0.22
f. directly from the Senior students	3.89	3.93	0.03
g. by the appearance of buildings & grounds	3.57	3.81	0.25
h. directly from parents	3.38	4.01	0.64
i. by the uniform and appearance of students	3.83	3.98	0.15
j. by contact with Old Boys	2.93	2.93	0.00
k. directly during social events	3.30	3.61	0.32
l. through sporting competition	3.80	3.88	0.09
m. through clubs, plays and cultural events	3.39	3.80	0.42
n. officially from the Headmaster	3.64	4.07	0.45
o. officially from other Administrators	3.11	3.69	0.60
p. through Cadet activities and training	3.20	3.27	0.07
q. by informal conversation with others(peers)	3.85	3.96	0.12
r. through religious ceremonies and education	2.99	3.38	0.40
s. from the school's artifacts and displays	2.90	3.05	0.15
t. from school Assemblies and Speech Day	3.64	3.88	0.25
u. from achievements of students and Old Boys	3.58	3.61	0.03

PART C. Elements of School Culture in General

Question 6. The effectiveness of the ways by which the school's culture may be passed on to the general public:-

	Means Males	Means Females	Effect Size
a. through contact with Old Boys	3.49	3.57	0.07
b. observing appearance and behaviour of the boys	4.34	4.58	0.25
c. directly by contact with students	4.28	4.56	0.28
d. through contact with parents generally	3.39	3.97	0.60
e. through talking to others generally	3.43	3.76	0.34
f. through contact with classroom teachers	3.50	3.83	0.35
g. through contact with Heads of House	3.54	4.10	0.58
h. through official written documents	3.18	3.66	0.49
i. through other school documents	3.04	3.46	0.43
j. through sporting events and contacts	3.93	4.09	0.17
k. by the school's own public relations activities	3.64	4.10	0.48
l. by outside press and media coverage	3.43	3.72	0.30
m. through school assemblies and meetings	3.24	3.51	0.28
n. through religious and other public ceremonies	3.00	3.56	0.56
o. by known achievements of students	4.04	4.37	0.34
p. through social events	3.52	3.74	0.22

Question 7. The effectiveness of the positions <u>within the school community</u> in passing on or communicating school culture.

	Means Males	Means Females	Effect Size
a. Senior students	3.95	3.68	0.28
b. School Prefects(incl.Captain etc)	4.08	3.82	0.27
c. classroom teachers	3.68	3.76	0.08
d. members of the family	3.15	3.69	0.55
e. the Headmaster	3.78	4.03	0.25
f. the Deputy Headmaster	3.40	3.67	0.28
g. other Administrators	2.92	3.15	0.23
h. Head of House (Housemasters)	3.78	4.26	0.48
i. Tutors (or Form teachers)	3.06	3.52	0.47
j. Sports Coaches	3.33	3.62	0.29
k. Chaplains	3.27	3.54	0.27
l. School Counselor	3.43	3.74	0.31
m. the School Council	2.43	2.85	0.43
n. school support staff	2.68	3.11	0.44
o. Boarding House staff	3.54	4.24	0.72
p. Ex-students (Old Boys)	3.31	3.06	0.26
q. School Marshals	3.32	3.19	0.14
r. Parents' groups	2.96	3.56	0.62

(NB: Effect sizes for items within the other questions of the main survey are not shown here. When needed, they have been calculated from the mean difference from Appendix 10 and the and population standard deviation of 0.97)

APPENDIX 14

THE DRAFT PRELIMINARY SURVEY

AUSTRALIAN CATHOLIC UNIVERSITY

FACULTY OF EDUCATION

The nature and communication of school culture at the Anglican Church Grammar School.

The purpose of this questionnaire is to gather preliminary information about the nature of school culture at the Anglican Church Grammar School and to find out how this culture has been communicated

The questions in this survey are of a general nature, seeking to gather a wide range of opinion as to the nature of the school's culture and its communication. Further research to ascertain the importance and underlying meanings of aspects of what makes this school unique will follow.

Anonymity of all respondents is assured.
All information will be confidential.

Please return completed questionnaires to: *Mr Peter Scott*
Anglican Church Grammar School
Oaklands Parade
EAST BRISBANE Q 4169
by Tuesday, 30 April 1996

Further inquiries may be made by telephone to: *(07) 3896 2112 or (07) 3896 2200   during*
school hours.

DEMOGRAPHIC INFORMATION

1. Relationship to A.C.G.S. (circle one or more):

    (a)   Ex-Student   (b)   Parent   (c)   Staff Member   (d)   Senior Student

2. If an Ex-Student, during which years did you attend A.C.G.S?

    19_____   to   19_____

3. If a *Parent* (not an ex-student) or a *Staff Member*:

    (a)   Are you *Male* or *Female* (circle one)? _____
    (b)   How many years have you been associated with A.C.G.S.? _____

4. A few *Interviews* will be made. If you would like to be willing to be considered, what is your *First Name* and *Telephone Number* (after hours)

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A School's Culture consists of many components involving meaning and interrelationships unique to that school - it is the way that its people do things and relate to each other.

Questions 1 to 4 are about the components which describe the culture at A.C.G.S., both real objects (tangible elements) and underlying attitudes (intangible elements). In time, these become the school's traditions.

1. What are the *tangible elements* of the school's culture (which can be seen, touched, written, spoken)?

   ....

   ....

   ....

2. What are the *intangible elements* of the school's culture (which are understood by all as abstract ideas, attitudes, ways of doing things, beliefs)?

   ....

   ....

   ....

3. Have there been any elements (tangible or intangible) of culture which have been lost since your association with A.C.G.S.? (use G = good / B = bad after each one)

   ....

   ....

   ....

   ....

   (Details may be attached on separate paper.)

4. Have there been any elements which have developed since your association with A.C.G.S.? (use G = good / B = bad after each one)

   ....

   ....

   ....

5. *In general* , what have been the main *ways* by which the *tangible elements* have been handed down from the past?

   ....

   ....

   ....

   ....

6.   *In general*, what have been the main *ways* by which the *intangible elements* (attitudes etc.) have been handed down from the past?

....
....
....
....
....

Questions 7 to 11 are about how these elements *are being* handed on or communicated within the school community and to the wider society.

7.   How are the *tangible elements* being communicated *within* the *present school community* (students, parents, staff, ex-students etc.)?

....
....
....
....

8.   How are the *intangible elements* being communicated *within* the *present school community*?

....
....
....
....

9.   How are the *tangible elements* of the school's culture being communicated to the *wider society* (general public)?

....
....
....
....

10. How are the *intangible elements* of the school's culture being communicated to the *wider society* (general public)?

....
....
....
....

11. *In general* , which are the *most effective* ways by which the school's culture can be passed on to: (a) new members of the school (if specific group, use S = new students, P = new parents, T = new teachers/staff)?

....
....
....
....

(b) the general public?

....
....
....
....

Questions 12 to 16 are about the PEOPLE who have been involved in the development of and the communication of school culture.

12. *In general* which *person* or *group* of persons in the school community have been the *most influential* in *developing* school culture?

....
....
....
....

13. *Specifically,* which *person* or *group* of persons (give position only) in the school community has been *most influential* in *passing on* (or communicating) the school's culture *to you*?

....
....
....

14. How was this done?

....
....

15. Who (name and/or position) has been the person (or group) which has stood out as being typical of the school's culture (i.e. easily identified with A.C.G.S.)?

....
....

16. *Why* do you nominate this person (or group)?

....
....
....

(Note: any interesting "Myths/True Stories" about some of the interesting people or groups of the past would be greatly valued. These can be attached separately if you wish to contribute them.)

Question 17 concerns the formal relationships between the school's organisational (official) structure (administration, physical layout, geographical position, size etc.) and the school's culture.

17. Which official person or group is more concerned with the communication of the *tangible elements* of school culture?

    ....

    ....

18. How do they do this?..

    ....

19. Which official person or group is more concerned with the communication of the *intangible elements* of school culture?

    ....

    ....

20. How do they do this?..

    ....

21. Which aspects of the school's *organisation* (physical as well as administrative):

    (a) *Assist* the *development/communication* of school culture?

    ....

    ....

    (b) *Hinder* the *development/communication* of school culture?

    ....

    ....

22. Are there any elements or traditions which should be *discontinued (use D)* or *introduced (use I)*?

    ....

    ....

Thank you for your co-operation with this preliminary survey.

Peter Scott A.C.G.S.

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