

DENOMINATIONAL EDUCATION IN NEWFOUNDLAND AND  
LABRADOR: AN ANALYSIS OF THE EFFECTS OF  
SOCIOPSYCHOLOGICAL FACTORS ON ATTITUDES  
TOWARD CHURCH INVOLVEMENT IN EDUCATION  
AND EDUCATIONAL CHANGE

CENTRE FOR NEWFOUNDLAND STUDIES

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RONALD HERBERT DAWE









DENOMINATIONAL EDUCATION IN NEWFOUNDLAND AND LABRADOR: AN  
ANALYSIS OF THE EFFECTS OF SOCIOPSYCHOLOGICAL FACTORS  
ON ATTITUDES TOWARD CHURCH INVOLVEMENT IN EDUCATION  
AND EDUCATIONAL CHANGE

By

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## **ABSTRACT**

This study seeks to identify the factors that account for public attitudes toward denominational education. The primary focus of the study is to identify the sociopsychological factors that account for the attitudes of Newfoundlanders and Labradorians toward church involvement in education and educational change (i.e., changing the present denominational system of education to a non-denominational system). A subsidiary focus of the study identifies the factors that account for levels of religiosity and educational attainment.

The study analyzes data from a public opinion poll commissioned by the Government of Newfoundland and Labrador in 1993 to assess attitudes toward denominational education. The 1993 poll elicited responses on forty-three items from 1153 respondents. The sample for this study utilizes selected items and 904 cases.

A theoretical rationale (namely, reasoned action theory) provides for the construction of an operational model which is used to identify the factors that account for attitudes toward church involvement in education and educational change. The analyses of the model explore the relationships between 26 variables which are represented by nine variable categories, namely, gender, age, religion, region of residence, place of residence (exogenous variables), religiosity, educational attainment (mediating variables), and attitudes toward church involvement in education and attitudes toward educational change (dependent variables). Multiple regression analysis is used to estimate the magnitude of the relationships between the exogenous, mediating, and dependent variables. Path correlational and beta coefficients are used

to suggest causal relationships between specific variables in the model. In addition, path analysis estimates the direct effects, indirect effects and total effects of hypothesized relationships. Factor analysis is used to construct the composite variable, church involvement.

The analyses suggest that most of the exogenous variables, to various degrees, are predictors of educational attainment, religiosity, attitudes toward church involvement in education and educational change. It was found that age, region, and size of community were the most significant predictors of educational attainment. It was also found that gender, age, religion, size of community, and educational attainment were important predictors of levels of religious devotion. The most potent predictors of attitudes toward church involvement in education and educational change were religiosity and educational attainment. In addition, highly educated respondents were generally opposed to church involvement in education and keeping the present denominational system. Conversely, highly religious respondents opposed educational change and favoured church involvement in education.

The findings are explained in terms of secularization theory. Essentially, secularization theory purports that as Newfoundland society is secularized, the sociopsychological ambience of the population toward denominational education will become less favourable. Some findings of the study support this argument. Other findings, however, are more ambiguous.

Implications of the findings and recommendations for further research are suggested.

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To Gerry White, who answered many of my queries regarding the analysis of the data for this thesis, I extend a warm thank-you.

Finally, I am grateful to my mother. For a lifetime, she has believed in the importance of "a good education." Her belief in education has certainly influenced this my present educational endeavour. Through self-sacrifice she has provided me with every opportunity to achieve this goal. Her support was certainly cherished in the writing of my first Master's thesis. In this my second, her ability to see beyond reality and reason has provided me with the necessary psychological stamina to complete a task that I would have otherwise never started.

To my mother,

Mary Jane Dawe.

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## **1.0 INTRODUCTION**

### **1.1 Statement of Purpose**

The purpose of this study is to identify the factors that account for public attitudes toward denominational education. More specifically, the study attempts to identify the psychological and sociological factors that account for public attitudes toward church involvement in education and educational change (i.e., whether respondents prefer changing the present denominational system of education to a non-denominational system) in Newfoundland and Labrador. Data from the October 1993 Public Opinion Poll commissioned by the Government of Newfoundland and Labrador on attitudes toward denominational education are utilized for this purpose. The analysis explores the relationships between nine sociopsychological factors, namely, gender, age, religion, region of residence, place of residence (i.e., whether rural or urban), religiosity, educational attainment, and attitudes toward church involvement in education and educational change.

### **1.2 Background to the Study**

A cursory historical overview of the origins and development of schools in Canada makes it clearly evident that religion has played a central role in the schooling process. Early in Canadian history (1800's), society, by and large, held that religion was the fundamental foundation upon which all educational endeavours should proceed. It supported the view that education was not simply the imparting of information, that is, the teaching of some mathematical computation or the imparting

of some scientific formula, but rather that the primary goal of education was religious, namely, to instill moral values so as to ensure that children develop into responsible citizens (Ghosh and Ray, 1991).

In response to this fundamental premise, many religious groups elected to build and support their own schools. Due to social, political, economic, and demographic realities, however, most "religious" schools eventually became state controlled and publicly funded. Over time this movement toward publicly funded schools led to the development of very diverse educational structures across Canada. While some systems remained largely religious, most moved toward secularization. Today, certain provinces maintain only a public or secular system. Other provinces support both public and separate school systems. Quebec maintains a dual (Catholic and Protestant) confessional system (Ghosh and Ray, 1991). Newfoundland also maintains a confessional system whereby a number of denominations operate their own schools and receive public funding. In Newfoundland, public monies were initially divided between Protestants and Roman Catholics. By 1874, however, after much political debate, funding was divided between Romans Catholics, the Church of England, and the Methodist Church. In 1892, the Salvation Army was given the right to operate their own schools. This meant that they too receive public funding. Much later, in 1954, Pentecostals gained government approval to operate their own schools (Pope, 1992). Presently, the system includes an Integrated School System (Anglican, United Church, and Salvation Army), a Roman Catholic System, a Pentecostal System, and a Seventh Day Adventist System.

In light of questions of economics, quality education, and religious discrimination, it is not surprising that the Government of Newfoundland and Labrador ordered a royal commission in August 1990 to re-evaluate the province's denominational system of education. The mandate of the Commission was to investigate, report on and make recommendations regarding all aspects of the organization and administration of the school system (*Our Children Our Future: Royal Commission of Inquiry into the Delivery of Programs and Services in Primary, Elementary, Secondary Education*, 1992). The Commission decided that an assessment of public opinion on both the positive and negative aspects of the system would be useful in fulfilling this mandate. Consequently, in September 1991, a survey of public attitudes toward denominational education was conducted on behalf of the Royal Commission by Research Associates of St. John's.

The responses to the 1991 poll represent a variety of perspectives on denominational education. Some respondents to the September 1991 survey opined, for example, that the present system "embodies unwarranted religious discrimination and segregation, and attenuates individual human and civil rights otherwise guaranteed by provincial and national codes" (*Royal Commission*, 1992, p. 67). Other respondents expressed concern that the system as it stands provides a duplication of services that adds unnecessary costs to the public purse. In commenting on the 1991 poll results, the Human Rights Association stated that the present system "discriminates against students, teachers, parents and candidates for school board elections who are not members of the designated denominations" (*Royal Commission*, 1992, p. 102). Still

others, however, pointed out that the present system supports important values such as devotion to church and religion, a commitment to morality, and a patriotic pride in institutions unique to Newfoundland (*Royal Commission*, 1992).

The importance of the 1991 survey of public opinion is that it gave government a clear indication of the direction in which to move on educational reform. While the poll recognized that Newfoundlanders continue to support "some degree of religious instruction and ambience in the schools, and some role for the churches in their governance" (*Royal Commission*, 1992, p. 95), the majority of respondents opted in favour of a non-denominational system. In this regard, the results of the 1991 survey essentially confirm the findings of previous surveys. The data from earlier surveys (1976-1986) have generally been interpreted to indicate that Newfoundlanders and Labradorians prefer a non-denominational system rather than the present denominational system. This conclusion is also supported by the more recent findings of a October 1993 survey as well, although the 1993 survey does show a small increase in support for denominational education over the 1991 survey.

A review of the data obtained by the public opinion surveys conducted between 1976 and 1993 reveals that the adherents of each denomination responded quite uniquely to the question of educational change. Responses of Integrated, Roman Catholic and Pentecostal respondents to the question of educational change for the years 1978, 1983, 1986, 1991, and 1993 are provided in Table 1.1 The 1978 and 1983 responses are from surveys conducted as part of a study by P.J. Warren (Warren,

**Table 1.1**  
**Denominational Differences Regarding Support for**  
**Denominational Education, 1978-1993<sup>1</sup>**

		% Strongly Agree or Agree	% Strongly Disagree or Disagree	% Undecided
1978	Integrated	40	22	37
	Roman Catholic	51	29	18
	Pentecostal	77	11	9
1983	Integrated	38	23	39
	Roman Catholic	62	18	19
	Pentecostal	84	19	-
1986 <sup>2</sup>	Integrated	34	66	-
	Roman Catholic	62	38	-
	Pentecostal	74	26	-
1991	Integrated	31	69	-
	Roman Catholic	53	47	-
	Pentecostal	82	18	-
1993	Integrated	32	68	-
	Roman Catholic	58	42	-
	Pentecostal	80	20	-

<sup>1</sup> The data in Table 1.1 reflects responses to survey questions on preference for changing or keeping the denominational system. For the wording of the survey questions for different years see Appendix A.

<sup>2</sup> This reporting of the 1986 data is modified slightly from its use by Graesser (1988) in order to make it compatible with the results of the other surveys for comparison purposes.



1983). His findings indicate that Catholics and Pentecostals were much more supportive of denominational education than were members of the Integrated School System. The 1986 survey was directed by Mark W. Graesser for broadcast on the Canadian Broadcasting Corporation's public affairs program *On Camera*, October 22, 1986 (Graesser, 1988). It found that in contrast to 74% of Pentecostals, only 62% of Roman Catholics and 30% of "Integrated" respondents preferred to keep the denominational system. The 1992 Royal Commission report on the 1991 survey presents similar findings. It reports that 82% of Pentecostals were in favour of the denominational education system while only 53% of Roman Catholics supported that system. In contrast, a much smaller number of Salvationists, Anglicans, and United Church respondents favoured denominational education (Salvation Army 44%; Anglicans 27%; United Church 27%). More recently, the 1993 survey shows that 80% of Pentecostals prefer a denominational education system. While the 1993 poll reports that Catholics voted 58% in favour of denominational education, members of most other denominations and those of no religion preferred a non-denominational system (77%). In summary, the distinct response patterns of each religious group, as evidenced by public opinion polls between 1976 and 1993, raises this question: What factors account for the attitudes of each religious group toward educational change?

A corollary question is suggested by a number of questions which appear on the 1993 poll, but which were not included on the 1991 poll (namely, questions 8(a) through 8(h)). Question 8(c), for example, asks if churches should decide where new schools should be built while question 8(f) asks if churches should be involved in the

hiring of teachers (For other examples see Appendix B). These additional questions essentially sought to assess public opinion regarding church involvement in the governance of schools. The corollary question thus raised is: What factors account for public attitudes toward church involvement in education?

### **1.3 Research Questions**

The questions on the 1993 poll were designed to identify both respondent attributes (e.g., age, gender, religious affiliation, religiosity, educational attainment, region of residence, place of residence) and attitudes toward religious education, denominational education, and church involvement in the governance of schools. This study is an attempt to assess what effect, if any, specific attributes of particular respondents (e.g., Anglicans, Roman Catholics, and Pentecostals) had on their attitudes toward church involvement in education and changing the present denominational education system. Concisely, the research question here is: What factors (i.e., attributes and attitudes) account for the support that certain respondents have voiced for changing the denominational education system and for rejecting church involvement in education? This thesis will seek answers to this question by an analysis of the relationships between a number of sociopsychological variables designed from the questions asked on the 1993 survey (Appendix B). The analysis of these variables will focus primarily on two questions: (1) Are attitudes toward changing or keeping the denominational system responsive to gender, age, religion, region of residence, place of residence, religiosity and educational attainment? (2) Are

attitudes toward church involvement in education responsive to gender, age, religion, region of residence, place of residence, religiosity and educational attainment?

More specifically, it is argued (in chapter two) that the exogenous or control variables (i.e., age, gender, religion, region of residence, and place of residence), utilized in this study will influence religiosity and educational attainment (mediating variables), attitudes toward church involvement in education and opinions about changing the denominational system of education. It is further argued that, over and above the exogenous variables, both educational attainment and religiosity, as mediating or intervening variables, will influence both public opinions about church involvement in the governance of schools and public opinions about educational change. Finally, it is argued that the two intervening variables, namely, religiosity and educational attainment, have a unique relationship. It is proposed that, while controlling for the exogenous variables, religiosity will be responsive to educational attainment, but not the other way around. These propositions promote a model of attitude formation and change which are captured by the linkages in Conceptual Model I depicted in Figure 1.1.

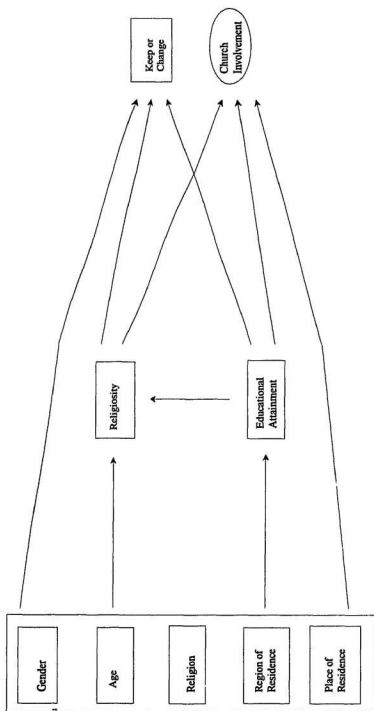


Figure 1.1: Conceptual Model I

#### **1.4 Definition of Terms**

Several of the terms used in this thesis have meanings particular to the fields of education, psychology and/or sociology and religious studies. Quite often, these terms have multiple meanings. The definitions provided below represent the meanings that will be intended when they are used in this thesis.

##### Evangelical

Evangelical "describes a theological position, one recognizing not only the need for ... a personal experience with God [i.e., conversion] but also the unique religious authority of scripture and an obligation to share one's faith with others. Billy Graham is the paradigmatic evangelical" (Cox, 1995, p. 62). Pentecostals and Baptists are evangelical.

##### Fundamentalism

Fundamentalism may be defined as "a transdenominational protest designed to preserve the theological essentials of historic orthodoxy against modernism" (Burton, Johnson, & Tamney, 1989, p. 345). These essentials include at least six core beliefs, namely, the Bible is inerrant; the virgin birth of Jesus is accepted as truth; Jesus died on the cross to atone for the sins of the entire world; the bodily resurrection of Jesus is accepted as truth; Biblical miracles are authentic; and Jesus will literally, bodily return to earth in the end times to gather those who have believed on Him (Hannon, Howie & Keenie, 1994). Pentecostals, Salvationists, Apostolics, and Baptists are often

viewed as Fundamentalists.

#### Mainline Protestants/Denominations

In this study, mainline (or liberal) denominations include: Anglican, Presbyterian, and United Church.

#### Non-Mainline Protestants/Denominations

In this study, non-mainline (or conservative) denominations include: Apostolic, Brethren, Christadelphian, Gospel Hall, Pentecostal, Salvation Army, and Seventh Day Adventist.

#### Religiosity

Religiosity, or religiousness, is essentially religious commitment. The term represents involvement, devotion, interest and/or participation in religious activities. More precisely, it refers "to a continuum of degree of participation in religious ritual and practice" (Reber, 1985, p. 637).

#### Secular and Secularization

Secular means "worldly, temporal, as opposed to religious or spiritual" (Reber, 1985, p. 674). Secularization, therefore, may be defined as "... the process by which sectors of society and culture are removed from the domination of religious institutions and symbols" (Hogan, 1979, p. 390). Similarly, Edwards (1977) defines secularization

as the decline of the prestige and power of religious teachers. Accordingly, it involves, among other things, the ending of state support for religious institutions and the termination of religious teaching in national schools. Perhaps the most succinct definition of secularization is "... the process by which religious institutions, actions, and consciousness lose their social significance" (Wilson, 1982, as cited in Ayalon, Ben-Rafael, and Sharot, 1986, p. 193).

### Urban and Rural Areas

An urban area is defined by *Statistics Canada* "as an area which has attained a population concentration of at least 1,000, and a population density of at least 400 per square kilometre, at the previous census. All territory lying outside urban areas is considered rural" (1991 *Census Dictionary*, p. 212). The designation of a place of residence as being either rural or urban is based on a rural/urban categorization provided in *Urban Areas* (*Statistics Canada*, 1992, p. 68f.).

### **1.5 Significance of the Study**

There is every indication that Newfoundland society, by and large, desires that religion continue to play a role in its education system. Although the majority of Newfoundlanders on the 1991 public opinion poll opted in favour of a non-denominational system, they nevertheless continued to support "some degree of religious instruction and ambience in the schools, and some role for the churches in their governance" (*Royal Commission*, 1992, p. 95). Several recommendations in the

1992 *Royal Commission* report reflect this position. Recommendation #1 of the report suggests that the majority of Newfoundlanders wish to retain a school system based on Judeo-Christian principles. This in no way, however, is meant to exclude the religious rights of people of other faiths. In addressing this issue, Recommendation #2 states that the school system shall "be sensitive and responsive to children of all religious groups" (p. 221). The report cites the traditional role of the churches in Newfoundland education as a basis for its continued involvement. The report recommends, however, that church involvement be refocused.

The proposed focus for the churches appears to be two-fold, namely, in the area of curriculum development and in the area of guidance and counselling. In particular, Recommendation #23 states that the churches should continue to be involved in the development of religious education programs and become involved in providing pastoral care and counselling services in the schools. In order to develop a religious education curriculum that is consistent with the needs and wishes of students and parents, it is essential to identify for whom and for what purpose it is developed. And it appears that the best development of religious curriculum should reflect the religious composition of the communities (and regions) which the schools serve. This study is an attempt to identify such variables.

The same is true for the development of school counselling programs. According to the literature, psychotherapy traditionally has often failed to meet the needs of religiously committed clients (Genia, 1994). The only way to meet the needs of religious clients, according to Genia (1994), is to understand the conceptual



framework and psychological processes of those individuals committed to religious activity. In fact, Genia (1994) argues that counsellors should be given training to prepare them for encounters with religious issues. Other research indicates that clients want religion to be included in psychotherapy (Quackenbos, Privette & Klentz, 1985). The importance of religion in counselling is perhaps best argued by Lovinger (1990) in his book, *Religion and Counselling*. Lovinger's main thesis is that religion is very important in the lives of many people and that the most effective counselling will occur when counsellors are cognizant of this fact and adjust their practice accordingly. This study will help counsellors identify clients who value religion and subsequently provide (hopefully) for more effective and efficient diagnosis and therapy.

This study will provide information that may be useful for Government in the development and implementation of educational policy. Among other things, the analyses of the data will show, for example, which areas of the province are more in need of educational reform; which of the 10 proposed educational regions (See Appendix C) will be most supportive of Government's proposed reforms; which psychological and demographic factors account for educational attainment; and whether males or females are more highly educated.

This study may also provide useful information for the churches. It will identify factors that account for church attendance. It will also help identify for church leaders attributional profiles of their supporters (e.g., age, gender, level of education). The analysis will also suggest those areas of the province which are likely to be more supportive of religion.

## **2.0 REVIEW OF THE LITERATURE**

### **2.1 Theoretical Perspectives**

There are essentially two theoretical underpinnings of this study, the first being reasoned action theory (Ajzen & Fishbein, 1980) and the second being secularization theory. While the scope of this thesis does not allow for a thorough discussion of each these theoretical perspectives, a brief discussion of each provides a conceptual framework from which to view the predictive model of church involvement in education and educational change.

#### Reasoned Action Theory

The theory of "reasoned action," which originates with the work of Ajzen and Fishbein (1975, 1980), is recognized as a fundamental model for explaining social behaviour (Albert, Aschenbrenner & Schmalhofer, 1989). In short, reasoned action theory maintains that social behaviour is dependent on intention and that intention is a product of (a) attitude toward the behaviour and (b) related subjective norm (Ajzen & Fishbein, 1980). Concisely, the Ajzen-Fishbein model includes four variables, namely, attitude toward the predicted behaviour, subjective norm, intention, and behaviour. The relationships between these variables can be expressed by the equation: (attitude toward behaviour + subjective norm) → (intention) → (behaviour).

The proposed conceptual model to be tested in this study (Figure 1.1) is based on an emendation of the model of reasoned action theory. Emendation of the reasoned action model is acceptable on two accounts. First, the development of reasoned action

theory is ongoing. That is, theorists continue to modify and propose changes to the content and structure of the reasoned action model (e.g., Bentler & Speckart, 1979; Fredricks & Dossett, 1983; Liska, 1984; Albert, Aschenbrenner & Schmalhofer, 1989; Bagozzi, Yi & Baumgartner, 1990). Secondly, at least one study utilizes a modified version of the reasoned action model to assess attitudes toward secular versus religious schools (Leslau and Schwarzwald, 1992).

With some modifications, the conceptual variables utilized in this study parallel the conceptual variables which comprise the model of reasoned action. In the first instance, attitudes toward church involvement in education and educational change are fundamentally behavioral variables. That is, they reflect particular behaviours on the part of respondents. The behaviours to be predicted are whether or not respondents will choose to oppose church involvement in education and support educational change. Similarly, Leslau and Schwarzwald (1992), in utilizing the Ajzen and Fishbein model, identify sector choice (i.e., parents choose between religious and secular schools) as the behaviour to be predicted.

Religiosity and educational attainment are considered to represent what Ajzen and Fishbein (1980) identify as "attitude(s) toward the behaviour" (p. 6). According to Ajzen and Fishbein (1980), "attitude toward behaviour" refers to whether or not an individual is in favour or against performing the behaviour. It is therefore theorized that those respondents who have high levels of religiosity (i.e., favour religion) will most likely favour religious/denominational schooling. In particular, such individuals will likely favour church involvement in education and keeping the present system. In

a similar vein, since high educational attainment can be equated with favourable attitudes toward secularization (Cf., Hogan, 1979), it is suspected that those who are highly educated will be less favourable toward church involvement in education and keeping the present system. Thus, the contention here is that measures of religiosity and educational attainment reflect particular predispositions toward the behaviours in question.

Conceptual Model I (Figure 1.1) omits the "intention" step of the Ajzen-Fishbein model. Support for this omission is found in the fact that "empirical work has shown that attitudes and norms alone predict behaviour quite accurately, thereby questioning the necessity of intention as a mediating variable" (Leslau and Schwarzwald, 1992, p. 262). Similarly, Bentler and Speckart (1979) argue that attitudes and previous behaviours are better predictors of subsequent behaviour than are intentions.

The Ajzen-Fishbein model has been criticized because it does not take into account the effect of external variables on behaviour (e.g., Liska, 1984; Leslau and Schwarzwald, 1992). Although Ajzen and Fishbein (1980) concede that external factors may indeed influence behaviour, they nevertheless argue that:

there is no necessary relation between any given external variable and behaviour. Some external variables may bear a relation to the behaviour under investigation while others may not, and even when a relationship is discovered, it may change over time and from one population to another (p. 9).

The argument of Ajzen and Fishbein (1980) is countered by Leslau and Schwarzwald (1992) who point out that research has shown that "... background variables can circumscribe individuals' resources and opportunities to express their attitudes or to

conform to perceived norms" (p. 263). The point is that opportunities and resources often determine attitudes and subjective norms and external variables should, therefore, be included in the assessment of behavioural predictors. In this study, for example, it is proposed that the resources and opportunities of individuals who reside in rural areas (an external factor) will effect their attitudes, norms and behaviours.

The use of external or exogenous variables in Conceptual Model I is a major modification of the Ajzen-Fishbein model. It should be noted, however, that some of the exogenous variables, strictly speaking, represent the subjective norms of particular social groups, and are not, therefore, related to the other variables in proposed Conceptual Model I in an insignificant way as Ajzen and Fishbein (1980) contend. Take, for example, the exogenous variable, religion. The responses of respondents from particular religious persuasions to the proposed behaviour outcomes (i.e., church involvement and educational choice) will likely reflect the subjective norms of the particular religious group in question. In other words, the Pentecostal vote, for example, will likely reflect the prescribed norms held by Pentecostals generally.<sup>1</sup>

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<sup>1</sup> In the Newfoundland context, the congruency between subjective norms and behaviour is illustrated in McKim's (1988) discussion of the hiring practices of denominational school boards. He suggests that school board hiring policies are not the main impetus behind the fact that the majority of teachers hired by Catholic school boards are Catholic while the majority of teachers hired by Integrated school boards are Integrated and so on. Rather: "Teachers prefer to work in systems alongside of colleagues of their own faith rather than work in a "foreign" religious environment, although a more practical consideration may be that chances for promotion may not be as good (or impossible) in a "foreign" school system, or simply that they consider it a waste of time to apply to a "foreign" board" (p. 257). Such reasons suggest that teachers realize that their behaviours must be congruent with subjective norms. Indeed, as McKim (1988) points out: "Not only must a teacher be of the right religion to get a job, but he or she must maintain a certain lifestyle approved by the churches

Ajzen and Fishbein (1980) concur that subjective norms reflect perceived pressures from significant others (e.g., parents, friends) to carry out or refrain from specific behaviours. Accordingly, the perceptions (i.e., beliefs/cognitions) of religious individuals about what others expect are socially determined. Bord and Faulkner (1975) concur. They opine that the genesis, maintenance, and change of cognitive states are directly tied to social reinforcement. In addition, beliefs or cognitions which represent "people's subjective knowledge about themselves and their world -- are the primary determinant of attitudes" (Corsini, 1994, p. 115). And "since attitudes are considered behavioral dispositions, it is natural to assume that they direct, and in some cases determine, social action" (p. 116). Thus, in the case of religion, it is plausible that religious behaviour is, to some degree, a product of socialization. From this perspective, the exogenous religion variable may therefore fit into Ajzen and Fishbein's (1980) subjective norm category. And so might some of the other external variables in Conceptual Model I.

Religion and certain other variables have, nevertheless, been identified in this study as external or exogenous variables (Figure 1.1). This is based upon the theorizing that such variables (namely, gender, age, religion, region of residence, and place of residence) affect the two mediating variables (i.e., Religiosity and Educational Attainment) which in turn affect the outcome behaviour variables. For example, it is proposed that people who reside in more urbanized areas will have more opportunities

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and the standard of behaviour to remain employed" (p. 257). It is thus reasonable to assume that the attitudes of respondents toward denominational education will largely reflect the attitudes of the particular religious group with whom they are associated.

for educational advancement and, therefore, they are more likely to achieve higher levels of educational attainment than those from more rural areas. It is also theorized that highly educated respondents who have acquired the skills to criticize the established sociopolitical structures are likely to be less favourable of church involvement in education and of maintaining the present denominational system. In the above example, it is proposed that place and region of residence affects educational attainment. In turn, it is proposed that one's level of education will effect behaviour.

### Secularization Theory

A survey of the literature suggests that secularization has affected the traditional role of the Church in Canadian society. A 1992 Quebec bishop's report, for example, states:

Quebec has become a modern society, with all the advantages and limitations of this type of society. The Church no longer plays the important role it used to play. The various social institutions have gradually conquered their autonomy with respect to the Church ... [Men and women] refer less and less to religious interpretations in determining the meaning of their lives (Assembly of Quebec Bishops, 1992, as quoted in Bibby, 1993, p. 61).

This perception of the state of affairs by Quebec's bishops is supported by the finding that 40% of the Canadian populace maintain that "ministers should stick to religion and not concern themselves with social, economic, and political issues" (Bibby, 1993, p. 64). In his book, *Unknown Gods: The Ongoing Story of Religion in Canada* (1993), Reginald Bibby presents a very candid appraisal of what he perceives to be the negative effect of secularization. In short, he argues that secularization has, in effect, severely limited the role of Canadian churches. More than a decade ago, Wilson's

(1978) prophetic portrayal of the effects of secularization are strikingly similar to Bibby's (1993) assessment. Wilson (1978) writes: "Religious institutions have not yet lost their legitimacy as social agents, even though this legitimacy is rather vague and implicit" (p. 411).

Wilson's (1978) assessment of the effects of secularization, however, are much more conservative than that of Bibby (1993). Wilson (1978) asserts, for example, that "... the blandness of American religion is not necessarily a sign of secularity" (p. 411). Others are even less critical of the effects of secularization than Wilson (1978). Greeley (1972), one of the major opponents of secularization theory, asserts that secularization is a myth. While he acknowledges that secularization is a contemporary sociological phenomenon, he disagrees with those who argue that religion is irrelevant in American society. In short, his thesis is that there always has been and there always will be tension between the secular and the sacred, but this tension does not mean the eradication of religion (Cf., Wilson, 1978).

A more middle of the road perception of the effects of secularization is suggested by the oscillation argument. It suggests that "societies swing between an emphasis on 'rationality' and 'irrationality,' between a moving away from religion and a moving towards it" (Bibby in Hewitt, 1993, p. 68). According to oscillation theory (sociologically), "rationality" and "irrationality" are essentially synonyms for secularization and religion respectively. One of the basic premises of oscillation theory is that neither religion nor secularization will effectively eradicate the other.

It is obviously difficult to assess which theorist (or theory) is more convincing



regarding the effects of secularization. The assessment becomes even more perplexing when one realizes that there is relatively little consensus regarding the nature or the effects of secularization. In a recent publication, Chaves (1993) writes:

Secularization - what it is and whether or not it is occurring - continues to dominate debate about religion's place in contemporary societies. Consensus in this debate is not forthcoming .... On the contrary, a previous consensus around classical, mainly Weberian, versions of secularization theory has broken down in recent decades to be replaced by debate over the significance for secularization theory of religion's stubborn refusal to disappear (Chaves, 1993, pp. 1-2).

Lechner (1989) and Sacks (1991) make similar claims. As Lechner (1989) points out, there is "a current trend among sociologists of religion to pay lip service to what may be called the secularization-is-dead theme" (p. 136).

What is important here, however, is not to assess the credibility of such claims, but rather to recognize two fundamental points on which many theorists agree (at least to some degree): (1) secularization generally reduces the role of the churches in a society, and (2) the role of the churches in Canada has been severely regulated as a result of secularization. Bibby (1993) makes these two points quite convincingly. Ghosh and Ray (1991) concur when they argue that secularization, together with other factors, have led to the general demise of the influence of religion in Canada and, in particular, to the demise of the influence of religion in the schooling process.

A number of causes have been proposed to account for the effects of secularization on religion, some of which include industrialization, modernization, urbanization, the development of mass media, the growth of science and technology, the spread of education, and the participation of the masses in the political sphere

(Ayalon, Ben-Rafael & Sharot, 1986). Several of these causes have particular relevance for this study and are discussed below. It should be noted, however, that the above causes of secularization are not viewed (below) as mutually exclusive categories. Rather, each cause is part of a larger sociological tapestry and, as such, each cause interacts with the others to produce particular secularizing effects. Thus, although the following discussion focuses primarily on only two causes, namely, urbanization and the growth of science, links with other causes of secularization are readily apparent. For example, urbanization is easily linked to industrialization while the growth of science is easily linked to the spread of education.

Wilson (1978), in discussing urbanization, argues that loss of community (i.e., family, village, small town) is one cause of secularization. The assumption is that "because religion is the community expressed in sacred terms, religion will disappear if community is lost" (pp. 417-418). Urbanization is often cited as one cause of the demise of the traditional sense of community (See e.g., Roof, 1978; Wilson, 1978). A corollary of the demise of the traditional community is the demise of religion. In the words of Roof (1978): "As people's social attachments and orientations are broadened in urban life, they tend to break away from traditional forms of religious commitments" (p. 113).<sup>2</sup>

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<sup>2</sup> Conversely, it is also argued that rapid movement of people from rural to urban areas provide the kind of urban environment necessary for the growth of non-traditional religious groups. According to Wilson (1970), for example, "... Pentecostalism thrives ... among dislocated populations experiencing disruptive cultural contact and social change" (p. 89). Indeed, this may be one cause for the growth of Pentecostalism in Newfoundland during the 1920s and 1930s, especially in the central and western regions of the province (Rollmann, n.d.).

Another cause of secularization is the growth of science (Wilson, 1978). In short, science purports that natural and social phenomena are measurable via rational-empirical research. Subsequently, the world is understood in terms of laws and principles. Since religious faith and dogma rests on the belief in the supernatural, religion is often believed to be antithetical to scientific methodology. Essentially, the use of the scientific method has produced a "secularization of consciousness" (Bibby, 1993, p. 62). On a very pragmatic level:

[People] ... no longer see what is taking place in terms of "the gods." What happens is viewed as largely the product of human and physical factors. Other-worldly ideas that once knew special veneration are forced to compete with this-worldly claims on this-worldly terms (Bibby in Hewitt, 1993, p. 67).

The most important social implication of the scientific revolution (for this present study) is that "education has largely been freed from religious control" (Wilson, 1978, p. 413).

In the Newfoundland context, the effects of secularization may not appear to be as evident. *Statistics Canada*, for example, reports that @46% of Newfoundlanders still live in rural areas (*Urban Areas*, 1992). In keeping with urbanization theory, it might appear, therefore, that the effects of secularization on the attitudes and behaviours of Newfoundlanders are minimal. Other evidence, however, suggests that Newfoundland is indeed experiencing the effects of secularization. According to Scott (1988), "... the fact is that our contemporary [Newfoundland] culture is largely secularist in its demands" (p. 179). Similarly, Hart (1991), in commenting on the findings of his 1989 study, reports "a gradual progression away from sectarianism and towards secularism" (p. 146). In addition, Bulcock (1992) argues that "public opinion

data support the view that Newfoundland society is undergoing rapid social change in a secular direction" (p. 657). This transition, according to Bulcock (1992), is suggested by the descriptive findings of the 1993 poll. On the 1993 public opinion poll, for example, @85% of respondents agreed that children should be taught about the beliefs of *all* religions. Only @19% agreed that children should be taught *only* about their own religion. And about 75% supported the idea that there should be a single system for everyone, regardless of their religion. A more subtle indicator of the influence of secularization in the Newfoundland context is the inclusion of a definition for "secular education" in the 1992 *Royal Commission* report (p. 508).

The movement of displaced fishery workers from rural communities to larger more urbanized centres in search of employment opportunities will likely result in more pronounced evidence of the effects of secularization. The fact is that mobility itself places different demands on individuals and thus reduces their ties to religious institutions (Wilson, 1978; Stump, 1984; Finke, 1989). Bartzell and Welch (1984) write:

Geographic mobility does appear to inhibit church attendance primarily by disrupting the established patterns of acquaintance ties individuals maintained within the communities in which they previously resided and by inhibiting the formation of new ties in their new communities of residence (p. 89).

It would appear, therefore, that the effect of migration on Newfoundlanders and Labradorians would be no different. In addition, retraining may also have a secularization effect on former fishery workers. As Petersen (1994) points out, "a common view among scholars of religion is that education has a secularizing influence on religious commitment" (p. 122; Cf., also Roof, 1978, pp. 110-111).

## **2.2 Empirical Research**

In terms of organization, this section is divided under the following headings: Gender, Age, Religion, Region of Residence, Place of Residence, and Religiosity and Educational Attainment. Each heading represents the independent variables utilized in this study. In each case, examples from the literature suggest the effects of the exogenous variables on the mediating variables (Religiosity and Educational Attainment) as well as the effects of all the independent variables on the dependent variables (Church Involvement and Educational Change).

### Gender

A review of the literature suggests that females will be more supportive of a denominational system of education than males. This is based on the largely accepted premise that women are more religious than men both behaviorally and attitudinally (Gee, 1991). The literature appears to be relatively consistent on this point (See e.g., Argyle and Beit-Hallahmi, 1975; Mol, 1976; Argyle, 1992). Batson and Ventis (1982), for example, conclude that although differences between men and women with regards to religious interest and involvement are not always large, women consistently are reported to be more religious than men. Similarly, Finke (1989) writes: "Regardless of age, race, education, or social class, women have been more likely than men to participate in churches" (p. 49). The assumption is that since women are more religious than men they are more likely to support religious (denominational) schooling.

A number of sociopsychological theories attempt to explain why women are generally more religious than men. Some theorists support the Freudian father-projection explanation that female "religious fervour is a result of displaced infantile sexual attachment to one's father" (Batson & Ventis, 1982, p. 36). This theory is based on the premise that God is a projected father-figure and that children prefer the opposite-gender parent. Accordingly, males view their fathers "as a hated rival" while females develop more positive attitudes toward their fathers (Carson & Butcher, 1992, p. 67). When these feelings are projected onto God, females develop more positive attitudes toward God than males. It follows that females would tend to be more religious than males (Batson & Ventis, 1982; Argyle & Beit-Hallahmi, 1975).

Other theorists have proposed a biological explanation to account for female-male religious differences (See Batson & Watson, 1982). Some advocates of the biological explanation argue that personality differences exist between males and females and that such differences lead women to become more religious (Argyle & Beit-Hallahmi, 1975).

Still other theorists propose that socially girls are responded to differently and are provided with different role models than boys. Accordingly, society's "script for the role of women seems to include the expectation of more involvement in religion than does the script for the role of men" (Batson & Ventis, 1982, p. 40). Consequently, women's interest and involvement in religion is viewed by many as directly related to a particular socialization process.

That women are more religious than men can also be explained in terms of

secularization. The secularization argument is based upon the premise that "religious involvement declines with participation in the modern material world with its emphasis on logic and reason as explanations for life and the cosmos" (Gee, 1991, p. 267). One facet of the "modern material world" is the world of work. Interestingly, a number of studies have found that religious involvement for women declines when they become involved in the labour force. The argument is that since women traditionally have been less involved in the labour force they have not been "fully a part of the ongoing social world, at least in terms of outside-the-home employment; they are, thus, less 'secularized' than men" (Gee, 1991). They are, therefore, likely to be more religious.

There are a number of studies that support this secularization explanation. Morgan and Scanzoni (1987), for example, found that religious devotion by women tends to reduce their continued expectancy in the labour force. It has been found by De Vaus and McAllister (1987) that women who enter the labour force are likely to develop religious orientations similar to males. In a study by Cornwall and Heaton (1989), it is reported that female labour force participation is lower than the male rate in every religious group studied. Hogan's (1979) findings in an Australian study can also be viewed as supportive of the secularization effect on women's church attendance. He found that in Australia there are more male than female secularists which creates the "the impression common to all Australian churches that women are more conventionally religious than men" (p. 394). Other studies, however, present conflicting findings. A study by Ulbrich and Wallace (1984), for example, reported a mean difference in attendance between working and nonworking women. It also

found, however, that "working and nonworking women who are similar in other respects will have similar church attendance patterns" (p. 350). Nevertheless, the majority of studies report that women are more religious than men. It is expected, therefore, that women will be more in favour of denominational schooling than will men.

In terms of gender, religiosity and educational attainment, Gee (1991) reports that "among women, educational differentials in church attendance are not significant. In contrast, for men, there is a significant relationship, with higher levels of educational attainment associated with more frequent church attendance" (p. 270).

In terms of gender and educational attainment, differences between males and females appear to be rather insignificant. A study by Cornwall and Heaton (1989) found that while Canadian men were 19% more likely than women to complete schooling beyond the secondary level, women have actually higher levels of educational attainment than men. Touchton and Davis (1991) reported similar findings. They report that by 1987, 23% of women compared to 25% of men within the 23-34 age bracket, had completed 4 or more years of college.

### Age

It is generally reported that people are more religious at certain periods in their lives than during other periods. Many studies have found that there is a decline in religious activity between ages 18 and 30 while religious activity tends to increase between ages 31 and 59 with a sharp increase in religious interest after the age of 60



(Argyle, 1992; See also Roof, 1978). Bibby (1995) found that religiously active people tend to be "disproportionately from people older than 55" (p. 174). Mol (1976) also found that, with the exception of French Catholics, older Canadians attend church more than younger Canadians. Although it is also reported that old age brings some decline in church attendance, because of reduced mobility, there is generally an increase in other measures of religious interest and involvement (Argyle, 1992). One argument for increased religious involvement is related to building "credits" for the afterlife since death becomes more imminent (Ulbrich & Wallace, 1984).

Hogan's (1979) study of secularists in Australia supports the basic premise that people become more religious with increase in age. Hogan (1979) reports that the proportion of secularists in Australia reaches a peak between the ages of 20 and 35, thereafter declining with age. This finding is certainly consistent with the findings of Bibby (1995), Argyle (1992), and others who have reported that people are less religious between the ages of 18 to 30. Although Stump (1986) concludes that the relationship between age and religiosity remains unclear, the evidence strongly suggests that with increase in age, people become more religious.

A common assumption is that the elderly and the near elderly tend to be more conservative or traditional in their views than middle aged and younger adults (Bulcock, 1992). If indeed older respondents are more conservative, and more religious, it follows that "older" respondents will be less in favour of changing the denominational system than those of middle-aged and younger. In an analysis of the 1991 public opinion poll data, Bulcock (1992) found this to be the case. He reported

that those aged 55 and over were more in favour of keeping the system as opposed to those between 25-54 who were more in favour of educational change. Bulcock's (1992) findings are consistent with the findings of other studies that report higher levels of religiosity and conservatism amongst older people.

### Religion

The literature suggests that Catholics, mainline Protestants, conservative Protestants, and Fundamentalists hold different perspectives with regards to secular schools. Although there are certainly degrees of support or opposition to public schools voiced within each religious group, the literature nevertheless reports that there is general consensus within each tradition regarding attitudes toward public schooling.

It has been purported by many authors that Fundamentalists are generally not in favour of public or secular school systems. The root of Fundamentalist opposition to such schooling is often philosophical and/or theological. Wood (1987), in summarizing the position of Fundamentalists on education, writes:

The charge [of the Fundamentalist] is twofold: contrary to the United States Supreme Court decisions on religion and the public schools, the public schools are teaching a religion to children that is antithetical to "Judeo-Christian values"; and the religion being taught is "secular humanism." To ... [Fundamentalists], "secular humanism" embodies antimoral and anti-Christian ideas that undergird the liberal educational and political philosophy that has come to control America in recent decades (p. 8).

Furthermore, Fundamentalists oppose the central idea of modernism which advocates that humans can control their own destiny (Burton, et al., 1976). Fundamentalists, however, hold that human nature is essentially sinful and that one's destiny rests in the

hands of God. Subsequently, Fundamentalists view modernism as an attack on their beliefs. It follows that Fundamentalists will oppose an education system that does not promote their perception of the human condition.

The philosophy of Fundamentalists on secular education is perhaps no better represented than by Pentecostals. Some American Pentecostals, for example, "express concerns that today's educational system ... is a secular system which will weaken the faith of their children" (Clow & Wilson, 1981, p. 247). This perspective is certainly held by Newfoundland Pentecostals as well. Pastor Earl Batstone, executive director of the Pentecostal Assemblies of Newfoundland's Education Council, states that "we are pained with the realization that thousands of our youth are being trained in secular education and are being launched into a secular society" (Batstone, 1986, p. 27). Pastor R. D. King, General Superintendent of the Pentecostal Assemblies of Newfoundland, in a letter dated November 30, 1993, requests that pastors inform their congregations that if Government's proposal for educational reform is accepted, our denominational school system will be dismantled and we will be "on the slippery slope to public secular schools" (p. 1). Some Pentecostals also view Christian schools as a vehicle for evangelism. Batstone (1986), for example, argues that Christian schools "may be the most effective tool" (p. 28) for the promotion the Gospel. Indeed, Poyntz and Walford (1994) report that some Christian schools are established "with evangelism as an explicit aim" (p. 134). Although evangelism may not be an explicit aim of *all* Pentecostals, their philosophy of education suggests that they view Christian schools as a means whereby they can fulfil their religious obligations and protect their

children from the evils of a secularist philosophy of education.

The literature suggests that Fundamentalist and other conservative Protestant groups are more likely than mainline Protestants to oppose public schools. And again, the debate focuses on the apparent evils of secularization. Petersen (1994), for example, writes that "conservative Protestants are more at odds with secular thought, [and support a] ... commitment to traditional aspects of Christianity" (p. 131). Conversely, according to Petersen (1994), mainline protestant churches are not strongly at odds with secular thought. He writes:

Mainline Protestant churches are less antithetical to science and secular thought than those of conservative Protestant churches. The conservative denominations place a strong emphasis on a supernaturalism based on biblical literalism and hold that the Bible is the ultimate authority, even in matters of science. In contrast, the mainline denominations take a more accommodative stance on secular and scientific views, and are more likely to de-emphasize or reinterpret orthodox religious doctrine that conflicts with these views (p. 124).

Brown (1987) supports this description when he writes: "Mainline churches reinforce secular or broadly social values, and the conflicts between them and religious values can be resolved privately (by not letting your right hand know what your left hand is doing), switching into a hostile mode, even if that is in the name of religion, or focusing on one or another set of values" (Brown, 1987, p. 153). It follows, therefore, that mainline Protestants are more likely to support a public education system whereas conservative Protestants and Fundamentalists are more likely to oppose such a system of education.

Petersen (1994) suggests that Roman Catholics are closer philosophically to mainline Protestants than to conservative Protestants or Fundamentalists. While this

may certainly be true on a number of points, there is evidence to suggest that in terms of support for denominational education Catholics hold views which are closer to those of conservative Protestants and Fundamentalists. Consider, for example, the following opinions of Catholics and Pentecostals on the important relationship between the home and the school. Sullivan (1981) argues that the Catholic school and the home share "a common and explicitly religious understanding of the meaning of life" (As cited in Francis & Egan, 1990, p. 590). Consequently, Roman Catholics generally view the school and the home as having a common purpose. This commonality was expressed in a very practical sense poetically during a recent mass liturgy for the 1995 grade 12 graduating class of Dunne Memorial Academy held at Assumption Parish, St. Mary's (October, 1995). The poem entitled *Two Sculptors* expresses very explicitly how Roman Catholics from one Newfoundland community view the relationship between the home and the school. It reads:

I dreamed I stood in a studio  
 And watched two sculptors there.  
 The clay they used was a young child's mind  
 And they fashioned it with care.  
 One was a teacher, the tools she used  
 Were books, music and art.  
 One a parent who worked with a guiding hand  
 And a gentle loving heart  
 Day after day the teacher toiled  
 With touch that was deft and sure.  
 While the parent laboured by her side  
 And polished and smoothed it o're.  
 They were proud of what they had wrought.  
 For the things they had moulded  
 Into the child  
 Could neither be sold or brought.  
 And each agreed they would have failed  
 If they had worked alone.

For behind the parent stood the SCHOOL:  
And behind the teacher, the HOME.

This Roman Catholic view of the home and school is strikingly similar to the Pentecostal Assemblies' view of the home and the school. In the *District Policy Handbook* (1985) of the Pentecostal Assemblies Board of Education, the complementary roles of home and school are outlined:

The home is the chief educational agency. The teacher has a responsibility to know and understand, as far as possible, all the influences which are brought to bear on the child and to plan to make them contribute to his growth. The school should, therefore, conscientiously strive to unify the teachings of the home and church (Section 111).

This close affinity between the home and school is reflective of the view promoted by the former superintendent of the Pentecostal Assemblies of Board of Education, S. R. Belbin, who advocated that teachers are to act in "*loco parentis*" with respect to religious instruction and guidance (1989, p. 13; Cf., G. Shaw, n.d., p. 30). More recently, the present superintendent of the Pentecostal Assemblies Board of Education writes: "In Pentecostal schools,... Christian principles taught in the home and church are reinforced" (Wilkins, 1995, p. 2).

Even though Catholics and Pentecostals differ sharply on many doctrinal issues, it should not be viewed as odd that their philosophy of education is so similar. As Hogan (1979) points out, traditionally, denominations were divided along many issues. Today, however, the division is not so much between denominations but rather that Christians of various faiths have united against the secularists. Accordingly, Hogan (1989) argues that the "important religious division in Australian politics is no longer between that of Catholics versus Protestants; it is Christians versus secularists" (p.

403). On the American scene, Harvey Cox (1995), the renowned professor of theology at Harvard Divinity School, in commenting on his recent visit to Regent University, noted "an unusual demonstration of Catholic-evangelical cooperation" (p. 62). Cox (1995) reports that students at Regent "argue with impressive theological earnestness about whether the doctrinal 'deviations' of the Catholic Church are sufficiently serious to prevent cooperation and dialogue" (p. 64). Such attempts to cooperate is exemplified by the fact that one group of evangelical and Catholic students at Regent issued a public statement entitled: "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium" (Cox, 1995, p. 62). Examples of such cooperation between traditionally segregated groups of Christians can certainly be taken to suggest that Catholics are presently closer philosophically to Fundamentalists and conservative Protestants than they have been historically.<sup>3</sup> And philosophical agreement may produce similarity of practice. It is, therefore, plausible to argue that Catholics, Fundamentalists and Protestant conservatives will favour a denominational system of education. Moreover, it is likely that Catholics, conservative

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<sup>3</sup> This shift is evident in the historic relations between the Roman Catholic and Pentecostal Churches in Newfoundland and Labrador. Historically, these Churches have been at odds with one another. A number of articles, for example, which appeared during the 1960s in the Good Tidings (an official publication of the Pentecostal Assemblies of Newfoundland) exemplify Pentecostal animosity toward the Catholic Church with respect to doctrine and praxis (e.g., Harnum, 1964; Bolton, 1966; Lockyer, 1967). While it is recognized that this animosity was generally directed at the hierarchy of the Roman Catholic Church rather than at individual Catholics, the articles nevertheless reflect a particular negative ambience of Pentecostals toward Catholics. Most recently, however, relations between Roman Catholics and Pentecostals have become more congenial. In fact, the Roman Catholic and Pentecostal Churches recently joined forces against Government's proposal of educational change (See, e.g., Appendix D).

Protestants and Fundamentalists will concur that for a "school to be truly Christian it must be governed by a church, and be seen as a branch of the ministry of that church" (Poyntz and Walford, 1994, p. 141).

In terms of religiosity, Wilson (1978) reports that Catholics in the United States attend church more often than Protestants, although the two traditions are slowly becoming more alike in their church going habits. Mol (1976) also reports that Catholics attend church more often than Protestants. On the Canadian scene, Bibby (1993) reports that about 30% of Roman Catholics attend church at least once a week while only slightly more than 20% of mainline Protestants do the same. Attendance is highest for conservative Protestants (almost 50%).

In terms of educational attainment, Cornwall and Heaton (1989) found that Pentecostal males were 19% more likely to receive a post secondary education than were females while Roman Catholic egalitarianism was 22% in favour of males. Egalitarianism in the United Church of Canada and the Anglican Church fell at 8% and 18% respectively in favour of males while males in the Salvation Army were 29% more likely than females to receive post secondary education. Brinkerhoff and Mackie (1984) contend that Presbyterians and those of no religion are more egalitarian than Catholics while Pentecostals are reported as being less egalitarian. A survey of studies conducted on religion and educational attainment by Fox and Jackson (1973) found that "with controls for relevant variables, Protestants appear to have some advantage over Catholics in educational attainment" (p. 68). In qualifying this finding, Fox and Jackson (1973) point out, however, that "Protestant advantages which have appeared



have been rather small" (p. 68).

### Region of Residence

In a study by Chalfant and Heller (1991), it was found that regionalism in the United States was a more important predictor of religiosity than were rural-urban differences. Bibby (1993) reports that, in Canada, region reflected varying degrees of religiosity, with higher degrees of religiosity (40%) in the Atlantic region. Westera and Bennett (1991) found that Newfoundland youth (between the ages of 15-19) were more likely than Canadian youth to attend church weekly (27% compared to 20%).

Finke (1989) found that both migration and gender contribute to regional differences. In short, high mobility and percentage of males in a given region leads to lower religious participation. Conversely, as the proportion of women in the population increases, so does religious involvement.

### Place of Residence

The literature suggests that church attendance is more frequent in rural communities than in urban centres. Batson and Ventis (1982), for example, report that there is greater orthodoxy and conservatism of religious belief among those living in small towns than those living in larger urban areas. Mol (1976) found that those living in towns or cities with a population of between 2,500 and 100,000 were more likely to attend church than those living in cities with a population of over 100,000 (Cf. also Roof, 1978, pp. 80, 102). Studies cited by Argyle and Beit-Hallahmi (1975)

also support this conclusion. One explanation for this distinctive pattern of church attendance is that the proclamation of new values by artists, writers, entertainers, and academics take longer to reach the rural areas (Batson & Ventis, 1982). This explanation is supported by Argyle and Beit-Hallahmi (1975). They report that the persistence of urban-rural differences may be due to "the 'time lag' factor in the diffusion of innovation and change to the rural areas" (p. 173). A second explanation is that the greater the social cohesion the greater compliance with social norms, including norms having to do with religious beliefs and practices (Batson & Ventis, 1982).

The evidence, however, is certainly not overwhelming in support of the thesis that in rural areas people are more religious. Although Bibby (1993) reports that people in rural areas tend to be more religious than those in urbanized areas, he cautions that "other cultural factors beyond the sheer city size are clearly involved" (p. 174). Nelson, Yokley, and Madron (1971) report that "one cannot conclude that rural residents are more religious: rather, they are more conservative in ideology" (p. 394). Hogan's study (1979) also refutes the common sense argument that rural areas are less secular and therefore its residence more religious than those of urban centres. His Australian study found that although secularists are slightly overrepresented in the major urban areas, the difference is slight. It follows that the proportion of secularists in a given population may not reflect the degree of religiousness exhibited by that population.

In terms of educational attainment, it has been reported by Hogan (1979) that,

although secularists are significantly better educated than the general population, the differences in their choice of residency (i.e., urban or rural) is rather slight. That is, secularists are almost as likely to reside in rural areas as in urban areas. In addition, a study by Bulcock (1992) found that place of residence, when controlling for other factors, does not account significantly for level of educational attainment.

### Religiosity and Educational Attainment

It has been shown that increased levels of education correlates positively with church attendance (Batson & Ventis, 1982). Conventional wisdom, however, suggests that higher levels of education, especially at the post-secondary level, teaches people to think critically and, subsequently, results in a decline of support for traditional religious practices. Indeed, this is often found to be the case. As Batson and Ventis (1982) report, college students are considerably less likely to endorse orthodox religious beliefs than those who have not gone to college. Yet, after college, it has been shown that student's attitudes tend to become more conservative than before entering college. Batson and Ventis (1982) account for this temporary lack of conservatism by suggesting that college education leads to a compliance with a new set of norms under social pressure of new reference groups.

Others nevertheless argue that education has a secularizing influence on religious commitment. The idea is that education encourages critical thought which is often antithetical to religious commitment (Petersen, 1994). In support of the secularizing influence of education, several studies cited by Petersen (1994) indicate

that there is a negative relationship between the number of years of education and religious meaning (i.e., orthodox beliefs, devotionism, religious experience). It is generally accepted, however, that there is a positive relationship between church attendance and educational attainment (Petersen, 1994). This paradoxical position is supported by a number of studies. Bibby (1993), for example, found that one's level of education did not have a diminishing effect on church involvement. In fact, even as early as the 1950's, "the 5% or so of Canadians who had gone to university were just about as likely as others to be church members, and somewhat more likely to attend every week" (p. 9). Mol (1976) also found that those with the most education tend to attend church most often. Petersen (1994) concludes: "Despite the fact that education is a major means by which people encounter rational views, education's secularizing influence seems rather limited" (p. 133).

Even if the premise is accepted that education has a secularizing influence on religious attitudes and behaviour, there are other explanations to account for the positive relationship between church attendance and education. Petersen (1994) points out that some theorists propose that: "High-status individuals participate in church activities because of the esteem or recognition such participation bestows" (p. 123). In other words, educated people may attend church for social, rather than religious reasons. Spilka, Hood, and Gorsuch (1985) refer to this explanation as "status contingency." Accordingly, "higher status persons tend to be more involved in more associational activities and voluntary organizations, and hence church attendance is simply another specific instance of this general fact" (p. 243). Burton et al. (1989)

propose that highly educated individuals who become fundamentalists "are trying to justify their commitment to a conservative lifestyle" and to protect their social and moral positions "against the destructive forces of modernization" (p. 356). (For other explanations of high frequency of church attendance by highly educated individuals see Spilka et al., 1985).

Although the consensus appears to be that church attendance correlates highly with educational attainment, it is difficult to determine the direction of the relationship. Stump (1986), for example, argues that level of education has little effect on the level of church attendance. He argues that motives underlying religious participation can be better understood by exploring different variables. Others studies suggest that religiosity effects educational attainment. Wilson and Clow (1981), for example, argue that Pentecostals, who are generally recognized for their high levels of church attendance, "believe that a good education is necessary today to secure a good job and they would like their children to have better jobs than they have themselves" (p. 247).

In terms of educational change, Leslau and Schwarzwald (1992) found that the higher the degree of religiosity of Israeli parents, the greater the preference for religious education for their children. They also found that "the direct impact of religiosity on sector choice increased as parent's educational level increased" (p. 271). Interestingly, "at the highest educational level, religiosity became the most potent influencing factor" (p. 271).

### 2.3 Indigenous Newfoundland Research

A survey of the literature reveals that a number of articles and monographs have been written on public attitudes toward denominational education in Newfoundland. Some of these studies on denominational education have been largely theoretical and philosophical in orientation (e.g., McCann, 1977; Baksh, 1977; Magsino, 1977; Cooper, 1977; Bulcock, 1992; Magsino, 1991; & Kim, 1995). Perhaps the most notable single volume on the denominational question is the 1988 publication *The Vexed Question: Denominational Education in a Secular Age*. In short, the volume is comprised of nine articles by eight authors on issues related to the historical development of denominational education in Newfoundland and Labrador. More specifically, the chapters focus on these issues: philosophical-theological foundations, political development and education in the nineteenth and twentieth centuries, constitutional status, church and state, teacher and student rights, education councils, public opinion, and the question of economics.

Although many of the articles in *The Vexed Question* are useful in providing an historical and theoretical framework for this present study, the article by Graesser (1988) entitled, "Public Opinion on Denominational Education: Does the Majority Rule?," most closely reflects the objectives of this study. Specifically, Graesser (1988) identifies several factors which may help explain public support of educational change. In reporting on a 1986 public opinion survey, Graesser (1988) suggests that Pentecostals and Roman Catholics will oppose change while members of the United, Anglican, Salvation Army, and Presbyterian churches will support change. He also

reports that older respondents are less likely to approve change while those with higher levels of education will tend to support change. Graesser (1988) cites secularization as a possible reason for the support expressed for educational change on the 1986 poll.

Other studies on denominational education have been written largely in response to a number of other public opinion polls conducted between 1978 and 1991. These polls include: Warren (1978, 1983), Graesser (1976, 1979, 1985, 1989), Strong and Crocker (1989), Report of the Small Schools Study Project (1987), Report of the Task Force on Educational Finance (1989), and several others. Bulcock (1992) suggests that the question of denominational education in Newfoundland has also been the hidden agenda of a number of other reports as well.

To a large extent, these studies of public opinion have attempted to assess the general attitudes of Newfoundlanders toward the present denominational education system. While reference to attitudes along denominational lines is reported in such studies, little attention is paid to assessing the factors that account for such attitudes. Bulcock's article (1992), "Public Attitudes Toward Educational Change In Newfoundland, 1991" is one that moves the most in this direction. It identifies a number of attributes that account for specific attitudes toward whether Newfoundland should keep or change its denominational system of education. Bulcock (1992) found that age, religious affiliation, educational attainment, religiosity, attitudes toward denominationalism, and attitudes toward confessional religion were important predictors of educational change. He also reported that females were slightly more in favour of denominational education than males. The variables, community of

residence, parents with children in school, quality of education, and parental participation were not found to be predictors of support for denominational education.

## **2.4 The Model to be Tested**

The review of the literature suggests the validity of the variables chosen for this study. It has also affirmed the proposed relationships between the variables as depicted in Conceptual Model I (See Figure 1.1). In Figure 2.1, Conceptual Model I is transposed into Operational Model II. Some of the variable names have been replaced with mnemonics. In other cases, however, the mnemonic is not given since some variables in Model II represent a block of variables. The mnemonics for these variables are presented in the text or can be found in Table 3.2. In Model II, the exogenous variables (Gender, Age, Religion, Region of Residence, and Place of Residence) are found to the left while the two dependent variables (Change and Church Involvement) are found to the extreme right. The two remaining mediating variables, namely, Religiosity and Educational Attainment, are located in the centre of the model. The paths indicate causal relationships among the variables where variables to the right are influenced by those to the left. Residual paths and paths depicting relationships of association (correlations) are not included in Model II so as not to clutter Figure 2.1 unnecessarily. Operationally, however, residual paths represent the unexplained variance in each endogenous variable. Relationships of association represent the relationships between all of the variables in the model. The relationships depicted in Model II are expressed below as research hypotheses.



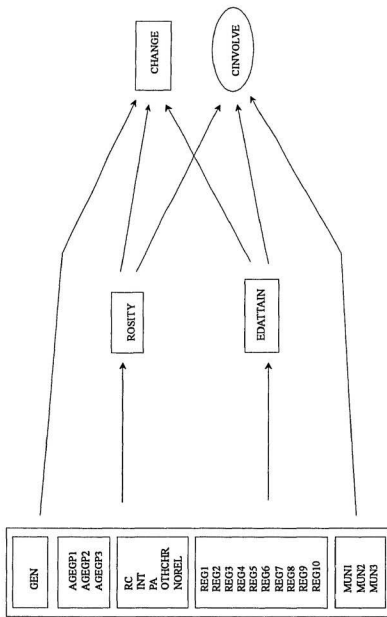


Figure 2.1: Operational Model II

## 2.5 Research Hypotheses

(1) It is hypothesized that educational attainment will be responsive to the exogenous variables. It is expected that urbanized male respondents between the ages of 18 and 30 are more highly educated. Also, respondents from mainline denominations and those of no religion will have higher educational attainment levels than Catholics, Pentecostals, and conservative Protestants. It is further expected that regions of the province will reflect varying educational attainment levels.

(2) It is hypothesized that religiosity will be responsive to the exogenous variables and educational attainment. Accordingly, women, over 30, who live in more rural areas will exhibit higher levels of religiosity. Pentecostals will attain higher levels of religiosity than all other religious groups. Regions will reflect specific degrees of religiosity.

(3) It is hypothesized that, when controlling for other factors in the model, religiosity will be responsive to educational attainment. It is expected, therefore, that the higher one's level of education the higher their level of religiosity.

(4) It is hypothesized that public opinion regarding keeping or changing the denominational system will be responsive to educational attainment and religiosity, when controlling for all the other factors in the model. It is likely that respondents who vote for educational change will tend to be between the ages of 18-30, affiliated with a mainline denomination or of no religious affiliation, live in an urbanized area, and be highly educated. Those with low levels of religiosity will likely favour change and males will be more in favour of change than females.

(5) It is hypothesized that church involvement will be responsive to educational attainment and religiosity when accounting for all the remaining factors in the model. It is likely that respondents who vote for church involvement in education will be older than 30 years of age, represent non-mainline denominations, and live in more rural settings. It is expected that females will be more in favour of church involvement in education than males.

(6) It is hypothesized that the covariance between changing or keeping the denominational system and church involvement will be responsive to educational attainment and religiosity as common causes when controlling for all the other factors in the model.

Although not stated explicitly, all the above hypotheses are based on the *ceteris paribus* (or "other things being equal") rider. In the first set of hypotheses (p. 44), for example, the hypothesis that educational attainment will be responsive to urban residence should be read as follows: "educational attainment will be responsive to urban residence, *other things being equal*." The *other things being equal* rider is very important. It refers to the other conditions or factors in the model; hence, the magnitude of the relationship between urban residence and educational attainment is estimated while controlling for (or over and above) the effects of other potentially confounding factors such as gender, age, religious affiliation and region. Regression analysis is utilized to partial out (or account for) the effects of the other variables in the equation/model.

### **3.0 METHODOLOGY**

#### **3.1 The Data**

The data on which this study is based is taken from a public opinion poll survey conducted Omnifacts Research of St. John's for the Government of Newfoundland and Labrador in October 1993 to assess public attitudes toward denominational education. The survey was conducted randomly by telephone and elicited the responses of 1153 respondents eighteen years of age and older. The 1993 survey is essentially a replication of the 1991 Government poll on attitudes toward denominational education. There are, however, some differences between the questions posed on the two polls. The 1993 poll, for example, includes a number of questions related to church involvement in the governance of schools whereas the 1991 poll does not. Also, the 1991 poll includes questions pertaining to how much say parents should have in the education of their children whereas the 1993 poll does not. Except for a few other minor differences, the questions on the two polls were, for all intentional purposes, the same.

#### **3.2 The Instrument**

An interview telephone schedule is utilized in the 1993 survey. It consists of forty-three questions. Questions are designed to obtain views on certain aspects of the present denominational system such as attitudes toward church involvement, busing, and the hiring of teachers. Other questions sought personal and demographic information such as age, gender, and community of residence. Each question is

assigned a variable name or number for analysis purposes. Many of the responses were recorded on the bases of a Likert-type scale that often included options like: Strongly agree; Agree; Disagree; Strongly disagree; Don't know; or Refused (Appendix B).

### 3.3 The Sample

The initial sample used in this study includes all of the data obtained (1153 cases) from the October 1993 public opinion poll. There is one qualification, however. Since Pentecostal responses are overrepresented on the 1993 survey (313 cases = 27.1%), those responses have been weighted (WGHT=.204) to reflect the number of Pentecostals in Newfoundland and Labrador as indicated by the 1991 Canadian Census (@7%). Pentecostals were oversampled because normal sampling techniques would yield only a small number of Pentecostal respondents (i.e., 64). The oversampling may reflect Government's wish to ensure an accurate assessment of Pentecostal opinion since Pentecostals represent one of the major players in the denominational debate. In addition, Government believed that Pentecostals would hold different views from the majority of other respondents (*Public Attitudes Toward the Denominational Education System: Results of a 1993 Survey*, 1993, p. iv).

The weighting of the data resulted in 904 cases being selected for analysis purposes. The margin of error for the sample is  $\pm 4$  percent, 19 times out of 20 (Gallup, 1972, as cited in Moore, 1991, p. 34). The sampling error suggests what the

results would have been had the entire population been surveyed. In a very practical sense, a margin of error of  $\pm 4$  percent indicates that if 75% of the total population were to give a particular response, the true population percentage would fall between 71% and 79%, with only 1 chance in 20 that the sample would differ further from the population (Graesser, 1992).

The accuracy of the 1993 sample can also be assessed by comparing known characteristics of the sample with known characteristics from the 1991 Census (See Table 3.1). On the whole, the 1993 sample matches relatively closely the 1991 Census figures. Gender percentages fell within 6.5% of each other. With respect to religion, Roman Catholics, Salvation Army, and Other Christian respondents were slightly underrepresented on the 1993 poll while Anglicans, United Church, and those of Non-Christian religions and of No Religion were slightly overrepresented. The differences between percentages for Region were generally minor, except for Regions 1 and 8. In these two regions, the differences between the percentages were 4.3 and 6.5 percent respectively. Differences in terms of Place of Residence did not exceed 6.2%. Thus, although there are some discrepancies between the 1991 Census and the 1993 weighted sample, the discrepancies do not constitute the negation of sample accuracy.

**Table 3.1**

**Comparison of 1991 Census and 1993 Public Opinion Poll Sample**

Variables	Variable Description	1991 Census <sup>1</sup>	1993 Sample
Gender	Male	50.01%	43.5%
	Female	49.99%	56.5%
Age	18-24	17%	13.2%
	25-34	23.1%	25.9%
	35-44	22%	29.7%
	45-54	14.1%	17.2%
	55-64	10.3%	7.8%
	65 +	13.5%	6.2%
Religion	Roman Catholic	37%	31.8%
	Anglican	26.1%	27.2%
	United Church	17.3%	20%
	Salvation Army	7.9%	7.5%
	Pentecostal	7.1%	7.1% <sup>2</sup>
	Other Christian	2.6%	2.5%
	Non-Christian/No Religion	1.9%	3.9%
Region of Residence	Region 1	44.5%	40.2%
	Region 2	5.2%	5.2%
	Region 3	4.3%	3.5%
	Region 4	4.5%	4.4%
	Region 5	8.0%	8.2%
	Region 6	7.1%	7.2%
	Region 7	7.6%	6.9%
	Region 8	9.1%	15.6%
	Region 9	4.4%	3.3%
	Region 10	5.3%	5.5%
Place of Residence	Rural (< 1000)	46.4%	44.8%
	Small Town (1000-9999)	19.4%	14.8%
	Urban Centre (> 10000)	34.2%	40.4%

<sup>1</sup> The 1991 Census percentage figures were derived from a number of *Statistics Canada* sources. Specifically, the sources include the following volumes: *Age, Sex and Marital Status*, Table 1 (p. 7) & Table 4 (p. 109); *Religions in Canada*, Table 2 (pp. 20-22); and *Urban Areas*, Table 3 (p. 62) & Table 4 (pp. 68-75).

<sup>2</sup> The actual sample consisted of 313 Pentecostals or 27.1% of the total sample.

### 3.4 Type of Analysis

Several forms of data analysis are utilized using the social statistics computer package *Statistical Package for the Social Sciences* (SPSS). The analysis is quantitative. In the first instance, it is descriptive in that it seeks to describe what exists. The mean, standard deviation and variance scores provide a univariate analysis of each variable. These measures are performed by the SPSS Frequencies command and provide answers to such questions as how many people answered a particular response, what was the average or typical response, and some indication of the dispersion of the responses (Dometrius, 1992). For the model in question (i.e., Model II), the multiple regression command is used to estimate the magnitude of the relationships between the independent variables, the mediating variables, and each dependent variable. Specifically, correlations, betas, T-values, and R-Square values are used to estimate the various relationships between the variables. Path analysis is conducted using the results from the multiple regression analysis. The path relations impute the existence of causal relationships between the variables.

A number of other SPSS commands are also utilized. To maintain the data in its original form, the RECODE command is used to modify the name or number of each of the original variables. For example, V10 is recoded as RV10, V15 as RV15, V25 as RV25, and so on. The IF command is used to regroup the responses in a number of variables. For example, the IF command is used to regroup responses in RV41 into five groups which included Roman Catholics, Integrated, Pentecostals, Other Christians, and those respondents who are either of Non-Christian Religions or



of No Religion. In the original grouping, V41 contained 22 categories of religion which were not conducive to the best analysis of the data. The IF command is also used to modify V38 (Educational Attainment), V39 (Age), V43 (Region), and RV43 (Rural-Urban). Variable and value labels are also assigned to each variable (See Appendix E). The COMPUTE command is used to create the new variable Church Involvement (Mnemonic CINVOLVE).

### **3.5 Variables**

The model tested in this study is comprised of twenty-six (26) variables, twenty-four (24) of which are independent and can be categorized under one of seven headings, namely, Gender, Age, Religion, Region of Residence, Place of Residence, Religiosity and Educational Attainment. Two of the independent variables are mediating variables, namely, religiosity and educational attainment. Change and Church Involvement are the two dependent variables. Table 3.2 provides specific information about each of the variables in Model II. As Table 3.2 indicates, most of the variables are dichotomous. There are three exceptions. Religiosity is a five (5) point scale ordinal variable with high scores indicating high levels of religiosity and low scores indicating low levels of religiosity. Educational Attainment is a six (6) point scale ordinal variable with high scores indicating high levels of educational attainment and low scores indicating low levels of educational attainment. Church Involvement is a weighted linear composite variable. High scores suggest support for church involvement in education while low scores favour no church involvement.

TABLE 3.2

**Questionnaire Item #, Variable Mnemonic, Variable Description  
and Directionality of Variable**

Q'aire Item #	Variable Mnemonic	Variable Description	Directionality of Variable
Q 06B	CHANGE	Keep or Change System	1=Keep; 2=Change
Q 11→16	CINVOLVE	Church Involvement	Low=Disagree; High=Agree
Q 38	EDATTAIN	Educational Attainment	Low score=Low EDATTAIN High score=High EDATTAIN
Q 39	AGEGP1	18-30 (Young Adult)	1=18-30; Ø=Otherwise
Q 39	AGEGP2	31-59 (Middle Age)	1=31-59; Ø=Otherwise
Q 39	AGEGP3	60+ (Sixty Plus)	1=60+; Ø=Otherwise
Q 41	RC	Roman Catholic	1=RC; Ø=Otherwise
Q 41	INT	Integrated Denominations	1=INT; Ø=Otherwise
Q 41	PA	Pentecostal Assemblies	1=PA; Ø=Otherwise
Q 41	OTHERC	Other Christian	1=OTHERC; Ø=Otherwise
Q 41	NOREL	Not Christian & No Religion	1=NOREL; Ø=Otherwise
Q 42	ROSITY	Religiosity	High score=High ROSITY Low score=Low ROSITY
Q 43	MUN1	Rural (LT 1000)	1=MUN1; Ø=Otherwise
Q 43	MUN2	Small Town (1000-9999)	1=MUN2; Ø=Otherwise
Q 43	MUN3	Urban Centre (GE 10000)	1=MUN3; Ø=Otherwise
Q 44	REG1	Avalon	1=REG1; Ø=Otherwise
Q 44	REG2	Burin Peninsula	1=REG2; Ø=Otherwise
Q 44	REG3	South Coast/Burgeo	1=REG3; Ø=Otherwise
Q 44	REG4	Stephenville	1=REG4; Ø=Otherwise
Q 44	REG5	Corner Brook/Hampden	1=REG5; Ø=Otherwise
Q 44	REG6	Grand Falls-Windsor	1=REG6; Ø=Otherwise
Q 44	REG7	Clarenville	1=REG7; Ø=Otherwise
Q 44	REG8	Baie Verte/Carmanville	1=REG8; Ø=Otherwise
Q 44	REG9	Northern Peninsula	1=REG9; Ø=Otherwise
Q 44	REG10	Labrador	1=REG10; Ø=Otherwise
Q 46	GEN	Male or Female	1=Male; 2=Female

The Church Involvement variable is comprised of six variables constructed from six questions on the 1993 public opinion poll questionnaire (See Table 3.5).

The selection and composition of each variable identified in Table 3.2 is based upon both conventional wisdom and empirical research. In the case of age, the composition of three age variables is based upon a categorization by Argyle and Beit-Hallahmi (1975). Argyle and Beit-Hallahmi (1975) propose that religious behaviour connect with specific psychological processes which occur during certain age periods. Subsequently, they argue that between ages 18-30 there is a sharp decline in religious activity but that following age 30 there is a continuous increase in religious activity with the sharpest increase following age 60.

Although the religion variable is often omitted from sociopsychological studies, it is often found to be a powerful predictor of social attitudes and behaviour (Gorsuch, 1988). A major deterrent in utilizing the religion variable is disagreement with regards to how religion should be defined conceptually and operationally. The debate is sometimes centred on the fact that there are often greater variations within a given religion or denomination than between denominations. Baptists, for example, may on some points be more closely in agreement with Catholics than they are with other Protestants. As Cox (1995) points out, "although 'born-again' Christians, evangelicals, fundamentals, and Pentecostals are often lumped together in media reports, they represent distinct ... tendencies that are frequently at odds with one another" (p. 62). And as Cox (1995) also reports, in some settings there is "an unusual demonstration of Catholic-evangelical cooperation" (p. 62). Thus, some researchers are more inclined to

categorize denominations according to conservative-liberal dimensions or according to demographic or attitudinal criteria than to separate them on the bases of more traditional conventional classifications (e.g., Catholic, Protestant, Mainline Protestant, and Fundamentalist). (Brinkerhoff and Mackie, 1984).

There are numerous studies, however, which utilize each denomination as a separate distinct variable. In a study by Ulbrich and Wallace (1984), for example, categories utilized as religion variables include: Lutherans, Methodists, Episcopalians, Catholics, Presbyterians, Baptists, and Other Christians. Cornwall and Heaton (1989) identify nineteen specific denominations as well as three additional categories, namely, Other Protestants, All Other Religions, and No Religion. In the case of the religion variables used in this study (i.e., RC, INT, PA, OTHERC, NOREL), it was decided that INT should represent respondents from the Anglican, Salvation Army, and United Churches. This categorization may at first appear odd since the Salvation Army, unlike the Anglican and United Church, is not of the mainline tradition.<sup>1</sup> Nevertheless, it was decided that all three comprise the INT variable because all three denominations are members of the same school board<sup>2</sup> and it would be expected, therefore, that they would maintain similar attitudes toward church involvement in

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<sup>1</sup> In fact, Salvation Army evangelical theology places it closer to the Pentecostals. Ethically, however, the Salvation Army may be closer aligned with mainline Protestantism. This distinction may be accounted for by the fact that the Salvation Army did not arise directly from the inspiration of the teachings of the holiness movement although it did share its extreme evangelicalism (Wilson, 1970).

<sup>2</sup> The first consolidated school board was formed in 1969 and consisted of Anglican, United Church, Salvation Army, and Presbyterian members (McCann, 1988).

education and educational change. The mnemonic OTHERC represents respondents from Christian denominations whose numbers are relatively small in Newfoundland (e.g., Apostolic; Christadelphian; Christian Brethren; Gospel Hall; Presbyterian). NOREL represents respondents from two groups, namely, respondents who are of non-Christian religions and those of no religious persuasion. It is expected that these two groups hold similar views on denominational education since the denominational system, as it stands, is discriminatory against such groups (*Royal Commission*, 1992).

Region of Residence variables refer to 10 specific geographic regions of the province of Newfoundland and Labrador. These regions reflect those utilized during the 1991 Census. And they are the regions which the Government of Newfoundland and Labrador propose to utilize in restructuring the school system. Table 3.2 provides mnemonics for each region as well as the name of a town(s) to indicate the general area of the province which each region includes. The literature shows (Chapter 2) that attitudes in one geographic region often differ sharply with those of other regions (See e.g., Halvorson & Newman, 1984; Stump, 1984 & 1986).

Place of Residence categorizes the respondents in terms of the size of the community, town or city in which they live. The mnemonic MUN1 represents those respondents who reside in a community of less than 1000 people (Rural). MUN2 includes those respondents who reside in an area with a density of population between 1000 and 9999 (Small Urban Area) while MUN3 represents those respondents who reside in an urban area with a population density of more than 10,000 people (Urban Centre). Again, a review of the literature suggests that attitudes vary depending on

where respondents reside (See Chapter 2). The rationale for the inclusion of both Place of Residence and Region of Residence rests on the argument of secularization as outlined in Section 2.1.

There exists some ambiguity with regards to how the religiosity variable (ROSITY) should be defined. Some argue that religiosity is best viewed as multidimensional (See e.g., Albrecht, Cornwall, Cunningham & Pitcher, 1986; De Vaus & MacAllister, 1979; Morgan & Scanzoni, 1987). That is, religiosity should be measured using a variety of criteria (e.g., church attendance, church membership, credal assent, frequency of Bible reading, frequency of prayer). Nevertheless, there are those who argue that it is acceptable to utilize frequency of church attendance as the sole measure of religiosity. According to Baltzell and Welch (1984), for example, "simple frequency of church attendance has been shown to be an effective single-item proxy for various multiple-item measures of general religiosity" (p. 78). And as Argyle (1992) points out, the most widely used index to measure religiosity is frequency of church attendance. Thus, Ulbrich and Wallace (1992) measure religiosity using a five-point Likert-type scale ranging from "very religious" to "not religious at all" (p. 267). Similarly, Welch and Baltzell (1984) use a seven-point continuum, a score of 7 indicate those who attend "several times a week" and a score of 1 indicate those who never attend. In the present study, a five-point scale is used, a score of 1 represents those who "never" attend and a score of 5 represents those who attend "nearly every week or more often."

In terms of the educational attainment variable, a six-point scale is used, a

score of 1 represents those respondents who have some Elementary school up to grade eight, while 6 represents University graduates. The other points on the scale, namely, 2 through 5, represent respondents who have: some high school; graduated from high school; vocational or technical training; and some university respectively. This scale is consistent with those found in the literature. Gee (1991), for example, uses a four-point scale that includes: Grade 10 or less; Grades 11-13; Some post-secondary; and Bachelor or Graduate degree. Fox and Jackson (1973) use a five-point scale that includes: 0-8 years; 9-11 years; 12 years; Some college; and College graduate or more.

### Factor Analysis

Factor analysis is "a procedure for sorting a large number of variables into smaller clusters of related variables (factors) and for determining the interrelatedness of the variables within these clusters" (Vockell and Asher, 1995, p. 474). The "interrelatedness" between the variables is measured using correlation coefficients. Variables that correlate highly with each other are identified as representing a single latent factor (or variable). In this study, factor analysis is used to identify the variables that comprise the linear composite variable CINVOKE. The analysis identified six observed indicators (or questionnaire items) from which the Church Involvement composite variable is constructed (See Table 3.5). Factor analysis is utilized in the construction of the CINVOKE variable because other methods of variable construction often do not control for the subjectivity of the researcher (Wilson, 1978).

Essentially, factor analysis tests the co-linearity of the items in a number of theoretical constructs and then improves the construct by eliminating those items which are not highly correlated. In the initial stage of five exploratory stages, factor analyses measured the relationships between twenty-six variables (V18, V19, V22, V26, V27, V28, V30, V32, RV09, RV10, RV11, RV12, RV13, RV14, RV15, RV16, RV17, RV20, RV21, RV23, RV24, RV25, RV29, RV33, RV34, RV35). In the second stage, four variables were dropped (V19, V27, V32, RV34) because they did not load on any of the five identified factors. In the third stage, seven additional variables were eliminated (V18, V26, V28, RV20, RV25, RV33, RV35). In stage four, three more variables were omitted from the analysis (V22, RV21, RV23). Stage four found that the twelve remaining factors loaded on two factors. In the fifth and final stage, six factors were found to load significantly on one factor. In this final stage, items were eliminated until only those with both appropriate content and a factor loading of at least .50 remained. The five staged analysis provided factor score coefficients, mean scores and standard deviations which were utilized in the COMPUTE command to construct the Church Involvement composite variable:

$$\begin{aligned} \text{CINVOLVE} = & .237 * ((RV11 - 2.050)/.533) + \\ & .258 * ((RV12 - 1.983)/.506) + \\ & .194 * ((RV13 - 1.965)/.524) + \\ & .169 * ((RV14 - 2.178)/.656) + \\ & .180 * ((RV15 - 2.084)/.592) + \\ & .140 * ((RV16 - 2.174)/.584). \end{aligned}$$

A correlation matrix of the six factors (or variables) that loaded on the CINVOLVE factor is found in Table 3.3. As Table 3.3 indicates, the correlations



**Table 3.3****Correlation Matrix for Church Involvement**

	RV11	RV12	RV13	RV14	RV15	RV16	Mean	s
RV11	1.000						2.050	.553
RV12	.689	1.000					1.983	.506
RV13	.594	.673	1.000				1.965	.524
RV14	.515	.521	.485	1.000			2.178	.656
RV15	.546	.524	.505	.675	1.000		2.083	.592
RV16	.519	.493	.477	.547	.541	1.000	2.174	.584

Determinant of Correlation Matrix = .0503

**Table 3.4****Factor Analysis for Church Involvement**

Variables	Communalities	Factor Loadings	Factor Score Coefficients
RV11	.553	.788	.237
RV12	.598	.803	.258
RV13	.511	.748	.194
RV14	.525	.718	.169
RV15	.536	.732	.180
RV16	.413	.673	.140

Alpha Reliability = .881.

**Table 3.5****Variables Utilized in Constructing the Composite Variable Church Involvement**

Variables	Statements from 1993 Public Opinion Poll Questionnaire
RV11	Churches should decide where new schools are built.
RV12	Churches should decide what schools should be closed out.
RV13	Churches should decide where children will attend school.
RV14	Churches should be involved in teacher certification.
RV15	Churches should be involved in the hiring of teachers.
RV16	Churches should decide on school board boundaries.

range from .477 to .689. These correlations suggest that each of the interrelationships between the selected variables (namely, RV11 through RV16) are significant. Moreover, the factor loadings (Table 3.4) which range from .673 to .803 are also significant. According to Comrey (1973), factor loadings are significant if they are greater than .30. In an illustrative classification, Comrey (1973) indicates that factor loadings of .63 are "very good" while loadings over .71 are "excellent" (p. 226). Accordingly, the factor loadings in Table 3.4, with one exception, all fall in the excellent range.

In addition to factor loadings, Table 3.4 also includes communalities and factor score coefficients for each of the six observed (construct) variables. Communality refers to "the part of the variance that is due to common factors" (Afifi & Clark, 1984, p. 334). The communalities in Table 3.4 are relatively high with each observed variable accounting for more than 40% of the variance between variables. The alpha reliability for CINVOKE is .881.

Table 3.5 provides the questionnaire wording of the observed variables that were used to construct CINVOKE. The significance of the wording of these six questions is that it confirms, albeit in a subjective manner, the construction of the latent variable using factor analysis. The point is that the wording on all six observed variables clearly reflect an attempt to elicit public opinion on the role of the churches in the governance of schools.

## **4.0 FINDINGS**

### **4.1 Introduction**

In this chapter, the operational model (i.e., Model II) is empirically tested. Testing results include both bivariate and multivariate findings which are presented as correlations and regression coefficients respectively. Descriptive univariate results, for the most part, are not presented in this chapter since they do not provide direct insight for answering the major questions posed by this study. They are nevertheless presented in Appendix F since they are helpful in identifying the frequency and dispersion of the responses. Descriptive statistics are also useful in that they provide answers to some peripheral but obviously related questions. For example, a mean score of 1.57 for the change variable indicates that 57% of respondents were in favour of changing the present denominational system of education. In addition, this chapter includes a discussion of the findings as they relate to previous studies and to the results of the 1995 Referendum on educational change in Newfoundland and Labrador.

### **4.2 Analytic Bivariate Findings**

Table 4.1 presents the correlation coefficients, means, and standard deviations for all the variables in Model II. The correlation coefficients suggest that a number of bivariate relationships are significant. A correlation coefficient of  $-.207$  between ROSITY and AGEGP1, for example, suggests that AGEGP1 respondents maintain very low levels of religiosity. The purpose of including the correlation coefficients, however, is not to provide a commentary on the numerous relationships tested, but

Table 4.1

Correlation Coefficients, Means, and Standard Deviations for all Variables in Model II

Variables	X <sub>1</sub>	X <sub>2</sub>	X <sub>3</sub>	X <sub>4</sub>	X <sub>5</sub>	X <sub>6</sub>	X <sub>7</sub>	X <sub>8</sub>	X <sub>9</sub>	X <sub>10</sub>	X <sub>11</sub>	X <sub>12</sub>	X <sub>13</sub>	X <sub>14</sub>
X <sub>1</sub> GEN	1.000													
X <sub>2</sub> AGE GP1	-.030	1.000												
X <sub>3</sub> AGE GP2	.044	-.830	1.000											
X <sub>4</sub> AGE GP3	-.028	-.184	-.397	1.000										
X <sub>5</sub> RC	-.001	.021	.036	-.098	1.000									
X <sub>6</sub> INT	.001	-.016	-.049	.113	-.751	1.000								
X <sub>7</sub> PA	.034	.014	-.020	.014	-.188	-.303	1.000							
X <sub>8</sub> OTHERC	.028	-.006	.033	-.048	-.110	-.178	-.045	1.000						
X <sub>9</sub> NOREL	-.067	-.022	.040	-.034	-.137	-.221	-.055	-.032	1.000					
X <sub>10</sub> REG1	.113	.062	-.036	-.038	.197	-.113	-.170	-.018	.058	1.000				
X <sub>11</sub> REG2	.057	-.044	.070	-.052	.032	.011	-.041	-.038	-.021	-.193	1.000			
X <sub>12</sub> REG3	-.017	-.019	.025	-.013	-.027	.067	-.034	-.031	-.038	-.157	-.045	1.000		
X <sub>13</sub> REG4	-.118	-.019	.009	.016	.226	-.160	-.046	-.035	-.043	-.176	-.050	-.040	1.000	
X <sub>14</sub> REG5	-.021	.004	-.011	.013	-.030	.038	.008	-.023	-.018	-.244	-.070	-.056	-.064	1.000
X <sub>15</sub> REG6	-.004	-.024	.011	.021	-.044	.002	.096	.010	-.034	-.229	-.066	-.053	-.060	-.083
X <sub>16</sub> REG7	-.032	-.020	.008	.020	-.102	.102	-.013	.039	-.032	-.224	-.064	-.052	-.058	-.081
X <sub>17</sub> REG8	.048	-.048	.026	.032	-.208	.092	.176	-.011	.040	-.352	-.101	-.082	-.092	-.128
X <sub>18</sub> REG9	-.007	-.017	-.013	.051	-.086	.022	.088	.088	-.037	-.151	-.043	-.035	-.040	-.055
X <sub>19</sub> REG10	-.186	.081	-.061	-.026	-.039	-.002	.022	.054	.027	-.198	-.057	-.046	-.052	-.072
X <sub>20</sub> MUN1	.038	-.016	-.008	.039	-.084	.041	.108	.010	-.054	-.267	.261	-.034	.094	-.213
X <sub>21</sub> MUN2	-.069	-.055	.078	-.049	-.016	.037	.002	-.048	-.020	-.154	-.098	.266	.112	-.021
X <sub>22</sub> MUN3	.011	.056	-.050	-.004	.097	-.068	-.110	.024	.069	.382	-.193	-.158	-.176	.231
X <sub>23</sub> EDATTAIN	.037	.106	.004	-.184	.063	-.058	-.110	.035	.117	.242	-.054	-.108	-.053	.051
X <sub>24</sub> ROSITY	.173	-.207	.145	.084	.080	-.110	.102	-.004	.016	.030	.002	.051	.002	-.010
X <sub>25</sub> CHANGE	-.062	-.003	.037	-.060	-.206	.248	-.206	.036	.101	.022	-.058	-.060	-.095	.053
X <sub>26</sub> CINVOLVE	.008	.028	-.069	.083	.036	-.078	.182	-.010	-.099	-.063	.060	-.011	.063	-.025
Mean	1.570	.278	.641	.081	.318	.548	.071	.025	.039	.402	.052	.035	.044	.082
SD	.496	.448	.480	.273	.466	.498	.256	.158	.193	.491	.223	.184	.205	.274

Table 4.1 (Continued)

Correlation Coefficients, Means, and Standard Deviations for all Variables in Model II

Variables	X <sub>15</sub>	X <sub>16</sub>	X <sub>17</sub>	X <sub>18</sub>	X <sub>19</sub>	X <sub>20</sub>	X <sub>21</sub>	X <sub>22</sub>	X <sub>23</sub>	X <sub>24</sub>	X <sub>25</sub>	X <sub>26</sub>
X <sub>1</sub> GEN												
X <sub>2</sub> AGE GP1												
X <sub>3</sub> AGE GP2												
X <sub>4</sub> AGE GP3												
X <sub>5</sub> RC												
X <sub>6</sub> INT												
X <sub>7</sub> PA												
X <sub>8</sub> OTHERC												
X <sub>9</sub> NOREL												
X <sub>10</sub> REG1												
X <sub>11</sub> REG2												
X <sub>12</sub> REG3												
X <sub>13</sub> REG4												
X <sub>14</sub> REG5												
X <sub>15</sub> REG6	1.000											
X <sub>16</sub> REG7	-.076	1.000										
X <sub>17</sub> REG8	-.120	-.117	1.000									
X <sub>18</sub> REG9	-.052	-.050	-.080	1.000								
X <sub>19</sub> REG10	-.068	-.066	-.104	-.045	1.000							
X <sub>20</sub> MUN1	-.214	.114	.323	.205	-.039	1.000						
X <sub>21</sub> MUN2	-.092	.152	.037	-.077	.075	-.375	1.000					
X <sub>22</sub> MUN3	.283	-.225	-.354	-.152	-.015	-.742	-.343	1.000				
X <sub>23</sub> EDATTAIN	.031	-.044	-.167	-.057	-.070	-.274	-.032	.301	1.000			
X <sub>24</sub> ROSITY	-.010	-.030	-.020	.008	-.044	.061	.019	-.076	.027	1.000		
X <sub>25</sub> CHANGE	.003	.079	-.027	-.007	.037	-.120	-.008	.127	.193	-.215	1.000	
X <sub>26</sub> CINVOKE	.006	-.013	.044	.029	-.021	.186	-.060	-.144	-.315	.192	-.379	1.000
Mean	.072	.069	.155	.033	.055	.450	.148	.404	3.289	3.603	1.572	-.050
SD	.259	.254	.363	.178	.228	.500	.355	.491	1.497	1.508	.495	.940

rather to provide other researchers with data necessary to replicate this study. The primary methodology of this study, namely, multiple regression analysis, will provide superior data for interpreting the relationships between variables.

As indicated above, Table 4.1 also presents the means and standard deviations for each variable. In short, the mean scores indicate specific percentages associated with each variable. For example, a Gender variable mean of 1.57 indicates that 57% of respondents were female while a REG1 mean score of .402 indicates that 40.2% of respondents were from Region 1. To take one other example, a ROSITY mean of 3.60 indicates that the average response regarding frequency of church attendance fell between response #3 (Several times a year) and response #4 (Once or twice a month).

Standard deviations indicate the range or the average magnitude of the differences between responses (Vockel & Asher, 1995). To put it another way, standard deviations measure how widely dispersed the responses are around the mean. In Table 4.1, most standard deviations are less than  $\pm 1$ . The only exceptions are EDATTAIN and ROSITY. The standard deviation scores, therefore, (for the most part), suggest what one would expect to find in a normal distribution.

#### **4.3 Analytic Multivariate Findings**

The relationships depicted in Model II are tested using a four step analysis. In the first analysis, the effects of the exogenous variables on educational attainment are estimated; in the second analysis, the effects of the exogenous variables and educational attainment on religiosity are estimated; in the third analysis, the effects of

the exogenous variables and educational attainment and religiosity on change are estimated; and in the final analysis, the effects of the exogenous variables and educational attainment and religiosity on church involvement are estimated. Standardized regression coefficients for each analysis are presented in Tables 4.2, 4.3, 4.4 and 4.5. Each table also includes Multiple R,  $R^2$ , and Residual values for each analysis.

### Educational Attainment

The basic assumption underlying the initial model is that exogenous factors affect the educational attainment levels of respondents. In short, the first hypothesis, namely, that males between the ages of 18-30 who live in more urbanized areas and who are from either mainline denominations or of no religion will be more highly educated than other respondents, is generally supported by the regression analysis. The standardized regression coefficients indicate a number of statistically significant relationships between educational attainment and the exogenous variables (See Table 4.2). Specifically, the beta values indicate significant relationships between AGE GP1 and EDATTAIN (.325), AGE GP2 and EDATTAIN (.274), NOREL and EDATTAIN (.093), REG3 and EDATTAIN (-.118), REG8 and EDATTAIN (-.114), REG10 and EDATTAIN (-.114), MUN2 and EDATTAIN (.100), and between MUN3 and EDATTAIN (.261). These beta values suggest that: respondents in AGE GP1 and AGE GP2 are much better educated than those in AGE GP3; NOREL respondents are better educated than Roman Catholic respondents; the levels of educational

Table 4.2

**Regression Analysis Results of the Effects of the Exogenous Variables on Educational Attainment<sup>1</sup>**

Independent Variables	Educational Attainment (V38)				
	B	SE B	Beta	T	Sig T
GEN	.067630	.097062	.022402	.697	.4861
AGEGP1	1.084872	.187349	.324673	5.791	.0000
AGEGP2	.853784	.175549	.273619	4.864	.0000
INT	.007882	.110360	.002622	.071	.9431
PA	-.296929	.205889	-.050839	-1.442	.1496
OTHERC	.266099	.307870	.028001	.864	.3877
NOREL	.720800	.253564	.092927	2.843	.0046
REG2	-.234208	.234909	-.034826	-.997	.3190
REG3	-.955114	.277594	-.117616	-3.441	.0006
REG4	-.302412	.253840	-.041367	-1.191	.2338
REG5	-.254212	.181392	-.046490	-1.401	.1614
REG6	-.354895	.194349	-.061441	-1.826	.0682
REG7	-.207337	.211023	-.035195	-.983	.3261
REG8	-.468751	.166505	-.113552	-2.815	.0050
REG9	-.199845	.285704	-.023811	-.699	.4844
REG10	-.746488	.220482	-.113699	-3.386	.0007
MUN2	.421490	.149195	.099957	2.825	.0048
MUN3	.795042	.137872	.260701	5.767	.0000
Multiple R = .4139					
R <sup>2</sup> = .1713					
Residual = .9103					

<sup>1</sup> All variables in Table 4.2 (and most in Tables 4.3 through 4.7) are dummy or dichotomous variables. Gender is a single binary (dummy) variable and is easily interpreted; that is, either the respondent is female or not female. In the case of the other variables in Table 4.2, each is part of a specific block of dummy variables. In such cases, estimation calls for the omission of one dummy variable from each block. In the religion category, for example, the Roman Catholic (RC) group is omitted. The omitted group (in this case Roman Catholic) is effectively constrained to zero. In short, this means that the Roman Catholic group is the reference group for interpreting the coefficients of the other variables that comprise the block of variables (Bulcock, 1990). In other words, the group that is constrained to zero is the "baseline group" from which comparisons can be made (Dometrius, 1992, p. 459). Any variable can be selected to serve as the baseline group variable. The general rule of thumb, however, is to "omit the variable in the block which in the judgement of the analyst offers the most meaningful interpretation" (Bulcock, 1990, p. 34). In the present study, the groups with the largest number of respondents are omitted since they are potentially the most influential groups (Bulcock, 1990; Cf., Afifi & Clark, 1984, pp. 222-223).



attainment of respondents from REG3, REG8, and REG10 are significantly below that of respondents from REG1; MUN2 respondents are significantly better educated than MUN1 respondents, while those from MUN3 represent those who have achieved the highest levels of education.

Conversely, the beta values also suggest that Integrated, Pentecostal, and Other Christian respondents were no different than Roman Catholics in terms of educational Attainment. Respondents from REG2, REG4, REG5, REG6, REG7 and REG9 have educational attainment levels which are not significantly different from those respondents in REG1. Gender did not have a significant effect on educational attainment. T-values support these conclusions. For this initial analysis, and subsequent analyses, a t-value with a probability level of 1.96 (95%) is utilized (Dometrius, 1992).

### Religiosity

The second stage of the analyses includes an expanded model which measures the effects of the exogenous variables and educational attainment on religiosity (See Table 4.3). This second analysis tests the second and third hypotheses (See Chapter 3.0), namely, that gender, age, religion, region of residence, place of residence, and level of educational attainment are predictors of religiosity. Generally, these hypotheses are supported by the regression analysis. A number of statistically significant relationships between the exogenous variables and educational attainment and religiosity are identified. Specifically, the beta values indicate significant

Table 4.3

**Regression Analysis Results of the Effects of the Exogenous  
Variables and Educational Attainment on Religiosity**

Independent Variables	Religiosity (ROSITY)				
	B	SE B	Beta	T	Sig T
GEN	.506097	.101112	.166479	5.005	.0000
AGEGP1	-1.102588	.198866	-.327687	-5.544	.0000
AGEGP2	-.431450	.185311	-.137312	-2.328	.0201
INT	-.304290	.114934	-.100502	-2.648	.0083
PA	.441135	.214679	.075006	2.055	.0402
OTHERC	-.175519	.320766	-.018342	-.547	.5844
NOREL	-.400610	.265304	-.051289	-1.510	.1314
REG2	-.131580	.244784	-.019430	-.538	.5910
REG3	-.105941	.291073	-.012956	-.364	.7160
REG4	.125177	.264576	.017004	.473	.6362
REG5	.095183	.189124	.017286	.503	.6149
REG6	-.017653	.202793	-.003035	-.087	.9307
REG7	-.353542	.219891	-.059597	-1.608	.1082
REG8	-.368157	.174199	-.088566	-2.113	.0349
REG9	.261139	.297627	-.030898	-.877	.3805
REG10	-.024383	.231138	-.003688	-.105	.9160
MUN2	-.051569	.156094	-.012145	-.330	.7412
MUN3	-.449459	.146324	-.146359	-3.072	.0022
EDATTAIN	.087817	.035443	.087208	2.478	.0134

Multiple R = .3386

R<sup>2</sup> = .1146

Residual = .9410

relationships between GEN and ROSITY (.166), AGEGP1 and ROSITY (-.328), AGEGP2 and ROSITY (-.137), INT and ROSITY (-.100), PA and ROSITY (.075), REG8 and ROSITY (-.089), MUN3 and ROSITY (-.146), and between EDATTAIN and ROSITY (.087).

These beta values indicate the following: females are more religious than males; AGEGP1 and AGEGP2 respondents are less religious than AGEGP3 respondents; INT respondents are less religious than RC respondents while PA respondents are significantly more religious than RC respondents. In terms of regions, a beta score of -.089 suggests that REG8 respondents are significantly less religious than respondents from REG1. No other region differs significantly from REG1 with respect to religiosity. (It is interesting to note that respondents from REG8 are also the least educated, except for those respondents from REG3 and REG10). The analysis also shows that MUN3 respondents are significantly less religious than MUN1 and MUN2 respondents. Finally, there was a significant positive relationship between EDATTAIN and ROSITY which suggests that those who are highly educated are also highly religious. T-values support these conclusions.

### Change

In the third stage of the analysis, the model is expanded to include the dependent variable CHANGE (Table 4.4). This stage of the analysis estimates the relationships between the exogenous variables and the two mediating variables and Change. Specifically, it was expected that the exogenous and mediating variables

Table 4.4

**Regression Analysis Results of the Effects of the Exogenous  
Variables and Educational Attainment and Religiosity on Change**

Independent Variables	Change (CHANGE)				
	B	SE B	Beta	T	Sig T
GEN	-.024328	.033445	-.024375	-.727	.4672
AGEGP1	.021985	.065989	.019901	.333	.7391
AGEGP2	.092638	.060613	.089800	1.528	.1268
INT	.246296	.037628	.247771	6.546	.0000
PA	-.162061	.070171	-.083929	-2.310	.0212
OTHERC	.192996	.104609	.061429	1.845	.0654
NOREL	.295467	.086621	.115219	3.411	.0007
REG2	-.049468	.079829	-.022249	-.620	.5357
REG3	-.105018	.094916	-.039117	-1.106	.2689
REG4	-.038840	.086280	-.016070	-.450	.6527
REG5	.054697	.061676	.030256	.887	.3754
REG6	-.008817	.066124	-.004617	-.133	.8940
REG7	.148255	.071806	.076120	2.065	.0393
REG8	.034013	.056947	.024922	.597	.5505
REG9	.071202	.097090	.025660	.733	.4636
REG10	.092306	.075367	.042526	1.225	.2210
MUN2	.020018	.050900	.014359	.393	.6942
MUN3	.083097	.047972	.082418	1.732	.0836
EDATTAIN	.054550	.011598	.164997	4.703	.0000
ROSTY	-.056285	.011103	-.171436	-5.069	.0000

Multiple R = .4356

R<sup>2</sup> = .1897

Residual = .9002

would effect the CHANGE variable (Hypothesis 4). Again, regression coefficients indicate a number of statistically significant relationships between the exogenous and mediating variables and change (Table 4.4). The beta values indicate significant relationships between INT and CHANGE (.248), PA and CHANGE (-.084), NOREL and CHANGE (.115), REG7 and CHANGE (.076), EDATTAIN and CHANGE (.165), and between ROSITY and CHANGE (-.171). These beta values suggest that INT respondents, compared to RC respondents, favour changing the denominational system of education. NOREL respondents also favoured change. Compared to RC respondents, PA respondents are significantly more opposed to change. REG7 respondents favoured change as did those respondents who were more highly educated. A strong negative relationship between ROSITY and CHANGE suggests that those who are highly religious strongly oppose changing the present denominational system of education. T-values again support these conclusions.

#### Church Involvement

In the final stage of the analysis, the model is expanded to include the dependent variable CINVOLVE. This stage of the analysis estimates the relationships between the exogenous variables and the two mediating variables and CINVOLVE. Specifically, it was expected that the exogenous and mediating variables would affect the CINVOLVE variable (Hypothesis 5). Specifically, regression coefficients suggest statistically significant relationships between the exogenous and mediating variables and CINVOLVE (Table 4.5). The beta values indicate significant relationships

TABLE 4.5

**Regression Analysis Results of the Effects of the Exogenous  
Variables and Educational Attainment and Religiosity  
on Church Involvement**

Independent Variables	Church Involvement (CINVOLVE)				
	B	SE B	Beta	T	Sig T
GEN	-.060964	.065129	-.032257	-.936	.3495
AGEGP1	.141207	.128504	.067503	1.099	.2722
AGEGP2	-.070951	.118036	-.036321	-.601	.5480
INT	-.073199	.073275	-.038888	-.999	.3181
PA	.420595	.136647	.115031	3.078	.0022
OTHERC	.026847	.203711	.004513	.132	.8952
NOREL	-.249362	.168682	-.051352	-1.478	.1397
REG2	.043045	.155456	.010224	.277	.7819
REG3	-.205727	.184836	-.040467	-1.113	.2660
REG4	.053997	.168019	.011798	.321	.7480
REG5	-.027078	.120105	-.007910	-.225	.8217
REG6	.033017	.128767	.009131	.256	.7977
REG7	-.135179	.139832	-.036653	-.967	.3340
REG8	-.140615	.110897	-.054411	-1.268	.2052
REG9	-.156548	.189068	-.029794	-.828	.4079
REG10	-.223024	.146766	-.054261	-1.520	.1290
MUN2	-.211093	.099121	-.079965	-2.130	.0335
MUN3	-.176446	.093418	-.092400	-1.889	.0593
EDATTAIN	-.190274	.022585	-.303936	-8.425	.0000
ROSIITY	.121782	.021622	.195887	5.632	.0000

Multiple R = .4300

R<sup>2</sup> = .1849

Residual = .8151

between PA and CINOLVE (.115), MUN2 and CINOLVE (-.080), EDATTAIN and CINOLVE (-.304), and between ROSITY and CINOLVE (.196). These beta values suggest that PA respondents, when compared to RC respondents, are by far more supportive of church involvement in education than are those from other religions or of no religion. An interesting finding is that those from MUN2 were more opposed to church involvement than were MUN1 and MUN3 respondents. An equally interesting finding is that, in spite of the fact that those highly educated tend to be more religious (Table 4.4), the highly educated did not support church involvement in education. Finally, when controlling for all the other factors in the model, those who were highly religious tended to support church involvement in education. And again, T-values support these conclusions.

#### Common Causes of the Covariation between the Dependent Variables

As shown in the R-matrix (Table 4.1), the correlation between the outcome variables, CHANGE and CINOLVE, is substantial. The question arises, therefore, as to whether the model predictors are common causes of their covariation, and if so, to what extent. The outcome variables would "vary together" if cases above (or below) the mean on the CHANGE variable are also consistently above (or below) the mean on the CINOLVE variable (Dometrius, 1992, p. 525). It was found that the predictor variables accounted for 27% of the covariation; and of these religiosity and educational attainment were among the most powerful. The proportion of the covariation accounted for by the predictor variables is calculated by subtracting the correlation

between the residuals of the outcome variables ( $r_2$ ) from the correlation between the dependent variables ( $r_1$ ) and dividing by the correlation between the dependent variables ( $r_1$ ), thus,  $(r_1 - r_2)/r_1 = .2653$  or 27%.

Hypothesis 6 stated that the covariance between changing or keeping the denominational system of education and church involvement would be responsive to educational attainment and religiosity as common causes when controlling for exogenous factors. A covariance of 27% between CHANGE and CINVOLVE suggests that this is indeed the case. In a substantive sense, this suggests that highly educated respondents favoured changing the denominational system with no provision for church involvement whereas highly religious respondents favoured keeping the present system with provision for church involvement.

#### Direct, Indirect and Total Effects

The analysis conducted thus far accounts for only the direct effects of predictor (exogenous and mediating) variables on the dependent variables. Model II is so designed, however, that an exogenous variable can affect the dependent variables both directly and indirectly via the mediating variables. It is possible, for example, that the direct effect of an exogenous variable on a dependent variable is negligible while the indirect effect, via a mediating variable, for the same exogenous variable may be substantial. And when the indirect effect(s) is added to the direct effect, the total effect which results may be statistically significant. This decomposition of effects is a standard technique of data analysis (Pedhazur, 1982; Bulcock, 1992).



Tables 4.6 and 4.7 provide the direct, indirect, and total effects of the exogenous and mediating variables on the two dependent variables, namely, CHANGE and CINNVOLVE. The results of Table 4.6, when compared to Table 4.4, indicate that when the indirect effects are taken into account, four additional relationships are statistically significant; namely, the total effects between AGE GP1 and CHANGE (.125), AGE GP2 and CHANGE (.155), OTHERC and CHANGE (.069), and between MUN3 and CHANGE (.147). These relationships suggest that whereas the direct effects of AGE GP1, AGE GP2, OTHERC, REG7, and MUN3 on preference for changing the system were not significant, the direct effects plus the indirect effects of AGE GP1, AGE GP2, OTHERC, REG7, and MUN3 on preference for changing the system *were* significant. In other words, the levels of religiosity and educational attainment of AGE GP1, AGE GP2, OTHERC, REG7, and MUN3 respondents have significant effects on their attitudes toward changing the present system of denominational education.

The significance level of four other relationships which were already statistically significant in Table 4.4 increased when the indirect effects were considered (Table 4.6). Specifically, the total effects of the relationships between INT, PA, NOREL, REG7 and CHANGE all increased significantly when the indirect effects were taken into account. And again, levels of religiosity and educational attainment, over and above the exogenous effects, significantly influence respondent preference for changing the present system.

With reference to CINNVOLVE, the results of Table 4.7, when compared to

Table 4.6

**Direct Effects, Indirect Effects, Total Effect and T-Values of  
Predictor Variables on CHANGE**

Variables	CHANGE			
	Direct Effects	Indirect Effects	Total Effects	T-Values
GEN	-.0244	-.0252	-.4958	-1.4908
AGEGP1	.0199	.1049	.1248	3.7774
AGEGP2	.0898	.0646	.1544	4.6921
INT	.2478	.0176	.2654	8.2679
PA	-.0839	-.0205	-.1044	-3.1520
OTHERC	.0614	.0073	.0688	2.0693
NOREL	.1152	.0227	.1379	4.1826
REG2	-.0222	-.0019	-.0241	-.7239
REG3	-.0391	-.0155	-.0546	-1.6419
REG4	-.0160	-.0091	-.0251	-.7549
REG5	.0303	-.0099	.0204	.6115
REG6	-.0046	-.0087	-.0133	-.3995
REG7	.0761	.0155	.0916	2.7626
REG8	.0249	-.0019	.0230	.6921
REG9	.0257	.0017	.0274	.8240
REG10	.0425	-.0164	.0267	.7833
MUN2	.0144	.0171	.0315	.9459
MUN3	.0824	.0642	.1466	4.4513
EDATTAIN	.1650	-	-	4.7030
ROSIY	-.1714	-	-	-5.0690

Table 4.5, indicate that when the indirect effects are taken into account, four additional relationships are statistically significant; namely, the relationships between AGE GP1 and CIN VOLVE (-.090), AGE GP2 and CIN VOLVE (-.142), NOREL and CIN VOLVE (-.088), and between MUN3 and CIN VOLVE (-.111). In short, the indirect effects analysis suggests that whereas the direct effects of AGE GP1, AGE GP2, NOREL and MUN3 on preference for church involvement in education were not significant, the total effects (direct plus indirect effects) of AGE GP1, AGE GP2, NOREL, and MUN3 on preference for church involvement were significant. Thus, the levels of religiosity and educational attainment of AGE GP1, AGE GP2, NOREL and MUN3 respondents have significant effects on their attitudes toward church involvement in education.

The significance level of two other relationships which were already statistically significant in Table 4.5 increased when the indirect effects were considered (Table 4.7). Specifically, the total effects of the relationships between PA and MUN2 increased significantly when the indirect effects were considered. And again, levels of religiosity and educational attainment, over and above the exogenous effects, significantly influenced respondent preference for having the churches involved in education.

The significance of Tables 4.6 and 4.7 is that they show the direct effects of a number of the exogenous variables on the two outcome variables (i.e., CHANGE and CIN VOLVE) were underestimated. In particular, the effects of AGE GP1, AGE GP2, OTHERC, and MUN3 on the outcome variable CHANGE were statistically significant

Table 4.7

**Direct Effect, Indirect Effects, Total Effects and T-Values of  
Predictor Variables on CINVOKE**

Variables	CINVOKE			
	Direct Effects	Indirect Effects	Total Effects	T-Values
GEN	-.0323	.0262	-.0061	-.834
AGEGP1	.0675	-.1573	-.0898	-2.7087
AGEGP2	-.0363	-.1054	-.1417	-4.2982
INT	-.0389	-.0204	-.0593	-1.7851
PA	.1150	.0293	.1443	4.3785
OTHERC	.0045	-.0116	-.0071	-.2137
NOREL	-.0514	-.0367	-.0881	-2.6561
REG2	.0102	.0062	.0164	.4920
REG3	-.0405	.0312	-.0093	-.2798
REG4	.0118	.0152	.0270	.8113
REG5	-.0079	.0167	.0088	.2651
REG6	.0091	.0170	.0261	.7848
REG7	-.0367	-.0016	-.0383	-1.1505
REG8	-.0544	.0152	-.0392	-1.1774
REG9	-.0298	.0008	-.0290	-.8721
REG10	-.0543	.0319	-.0224	-.6733
MUN2	-.0800	-.0311	-.1111	-3.3560
MUN3	-.0924	-.1035	-.1959	-5.9983
EDATTAIN	-.3039	-	-	-8.4250
ROSTY	.1959	-	-	5.6320

when the mediating variables were taken into account, whereas without these indirect effects, the relationships were otherwise insignificant. The same is true for indirect relationships between AGE GP1, AGE GP2, NOREL, MUN3 and the outcome variable CINVOLVE. Also, it is important to note that the effects of the exogenous variables INT, PA, NOREL, and REG7 on CHANGE (although previously significant) increased when the indirect effects were taken into account. The same is true for the indirect effects of PA and MUN2 on CINVOLVE.

#### **4.4 Discussion of the Findings**

The focus of the discussion of the findings is essentially two-fold. First and foremost, the discussion seeks to relate those relationships that were found to be statistically significant to the results of other studies cited in the literature review (Chapter 2). As might be expected, some of the findings of this study are consistent with the findings of other studies. In other cases, however, there are differences. Explanations to account for such differences are suggested. A second focus of the discussion is to suggest that certain relationships, although not statistically significant, may in fact represent important theoretical and practical educational implications. (Indeed, it has been found that some relationships, which were otherwise insignificant, were significant when the indirect effects were taken into account). (See section 4.3). In terms of organization, the discussion considers the relationships between variables under the following headings: Gender, Age, Religion, Region of Residence, Place of Residence, Religiosity and Educational Attainment.

### Gender

Gender did not have a statistically significant effect on educational attainment. Specifically, although female respondents were slightly more educated than male respondents, the difference was not statistically significant. This finding is relatively consistent with the findings of other studies. A study by Cornwall and Heaton (1989), for example, found that while Canadian males were 19% more likely than women to complete schooling beyond the secondary level, Canadian women have actually higher levels of educational attainment overall than men. In the United States, it is often reported that males are better educated than females. Touchton and Davis (1991), for example, report that by 1987, only 17% of all women age 25 and over, in contrast to 24% of all men, completed 4 or more years of college. This difference in educational attainment, however, is significantly reduced when specific age groups are considered. For instance, by 1987, 23% of women compared to 25% of men within the 25-34 age bracket, had completed 4 or more years of college (Touchton & Davis, 1991). In the Newfoundland context, a study by Sharpe and White (1993) found that although more males than females enter technology and apprenticeship programs, females were more likely than males to attend post-secondary educational institutions. They also report that distribution of males and females in university programs are more evenly balanced, however.

Gender was found to have a statistically significant effect on the mediating variable, religiosity. As expected, women were more avid church goers than were men. This finding is consistent with the findings of numerous other studies (Cf., e.g.,

Batson & Ventis, 1982; Finke, 1989; Gee, 1991; Argyle, 1992).

### Age

In terms of educational attainment, it was found that respondents between ages 18-30 (AGEGP1) were slightly more educated than those between 31-60 (AGEGP2). Respondents from both these age groupings, however, were much more educated than those over age 60 (AGEGP3). These findings are relatively consistent with the findings of Touchton and Davis (1991). They report that individuals between 25-34 and 35-44 attain higher levels of education than those who fall between ages 18-24 and those 45 and older.

In terms of religiosity, AGE GP1 respondents were less religious than AGE GP2 respondents. And respondents from both these categories were significantly less religious than those respondents in the 60 plus age bracket. These findings are consistent with the findings of other studies that report that as age increases so does religious interest, devotion and participation (Mol, 1976; Roof, 1978; Argyle, 1992; Bibby, 1995).

A number of other relationships, although not statistically significant, may reflect a particular sociopsychological ambience in the Newfoundland population. For example, AGE GP1 respondents were less in favour of changing the present denominational system of education ( $\beta = .020$ ) than were AGE GP2 respondents ( $\beta = .090$ ). See Table 4.4. This finding is also supported when the indirect effects are considered (Table 4.6). In addition, although AGE GP1 and AGE GP2 respondents

did not attain high, moderate, or even low levels of religiosity (Table 4.3), AGEGP1 respondents ( $\beta = .068$ ), unlike AGEGP2 respondents ( $\beta = -.036$ ), were slightly in favour of church involvement in education (Table 4.5). When the indirect effects are taken into account (Table 4.7), relationships between both AGEGP1 and AGEGP2 and CHANGE are negative. Nevertheless, the indirect values indicate that AGEGP1 respondents were less negative toward church involvement in education than were AGEGP2 respondents.

The direct effects, together with the indirect effects, are especially interesting in that they conflict with both conventional wisdom and empirical studies that purport that as age increases so does conservatism. In other words, it was expected that respondents between 18-30 (AGEGP1) would have been less conservative than respondents between 31-59 (AGEGP2). In fact, the opposite was found to be the case. These findings *may* reflect the development of a more positive attitude toward religion generally and denominationalism in particular by a segment of the Newfoundland population that are between the ages of 18-30. They also raise this question: Are "boomers" more liberal than their children?

### Religion

In terms of religion and educational attainment, the findings of this study are consistent with the findings of previous studies. Essentially, the analysis found little difference between the educational attainment levels of Roman Catholics and Protestants (So also Fox and Jackson, 1973). NOREL respondents were the exception.



They were significantly better educated than all other religious groups. This finding too is reflected in the literature, that is, if those of no religion can be considered secularists. Hogan (1979), for example, reports that "secularists are significantly better educated than the general population" (p. 397). Pentecostals were slightly less educated than were members of other groups (although not significantly so).

In terms of religion and religiosity, the findings were again similar to those of other studies. With the exception of Pentecostals and Roman Catholics, the relationships between all other categories of religion and religiosity were negative. In other words, Anglican, Salvation Army, and United Church respondents, as well as those of other religions or no religion, reported lower levels of church attendance than did Roman Catholics and Pentecostals. And, as hypothesized, Pentecostals were found to be significantly more religious than all other groups, including Roman Catholics. These findings are consistent with other studies that argue that members of mainline Protestant denominations are more lax in their religious behaviour than are Roman Catholics and non-mainline Protestant denominations (Mol, 1976; Wilson, 1978; Bibby, 1993).

Wilson (1978) reports, however, that Catholics and mainline Protestants are becoming more alike in their church going habits. Indeed Canadian statistics on church attendance by Bibby (1993) support Wilson's (1978) contention. Bibby (1993) reports that about 20% of mainline Protestants attend church once a week while the figure for Roman Catholics is about 30%. Interestingly enough, Bibby (1993) reports that church attendance is highest among conservative Protestants (about 50%). This

national church attendance rate of conservative Protestants is certainly reflective of the high rate of church attendance for Pentecostals found in this study.

As expected, INT respondents and those of NOREL were very supportive of changing the system. Interestingly enough, INT and NOREL respondents were not significantly different from Catholics in their attitudes toward church involvement in education. NOREL respondents were, however, especially opposed to church involvement in education when the indirect effects were taken into account. When the indirect effects were considered, INT respondents were strongly in favour of change, but not significantly different from Catholics with respect to church involvement in education. Roman Catholic and (especially) Pentecostal respondents, however, favoured church involvement in education and keeping the present denominational system. And again, when the indirect effects were considered, Pentecostal respondents were even more opposed to changing the system. These findings are consistent with those found in the literature that members of mainline Protestant denominations maintain a more liberal philosophy of education than do Roman Catholics and non-mainline Protestant denominations (Mol, 1976; Wilson, 1978; Bibby, 1993). And as has been argued above (Chapter 2), the liberal philosophy of mainline denominations allow for "a more accommodative stance on secular and scientific views" which results practically in less opposition to the establishment of non-religious institutions, including public schools. This position is supported by the findings of this study.

### Region of Residence

Region of residence was found to affect certain mediating and dependent variables. Specifically, respondents from Region 3 (South Coast), Region 8 (Baie Verte - Carmanville) and Region 10 (Labrador) attained significantly lower levels of education when compared to respondents from Region 1 (Avalon). Respondents from Region 8 were also significantly less religious than Region 1 respondents. Lower levels of educational attainment in Regions 3, 8, and 10 may reflect geographic distance and communication obstacles associated with rural Newfoundland and Labrador. The explanations of Argyle and Beit-Hallahmi (1975) regarding the "time-lag" factor and social cohesion may also be contributing factors to these lower levels of education (See Chapter 2, Section 2.2).

When controlling for all other factors in Model II, Region 7 (Clarenville) respondents were significantly more supportive of changing the present denominational system than were respondents from any other region. Clarenville area respondents were even more supportive of change when the indirect effects of educational attainment and religiosity on CHANGE were considered. The favourable ambience of respondents from the Clarenville area to change may be reflected by the fact that generally the area has not been infiltrated by Roman Catholics and Pentecostals. In practical terms, there are very few Roman Catholic and Pentecostal churches or schools in this area. The area is predominately occupied by more mainline Protestant denominations which, as argued above, are more supportive of secularization trends.

Region did not have any statistically significant affect on attitudes toward

church involvement in education. It is interesting to note, however, that Regions 3, 8, and 10 were most opposed to church involvement. Interestingly enough, respondents from these three regions (i.e., 3, 8, and 10) also reported the lowest levels of educational attainment.

While not statistically significant, it is also interesting to note the directionality suggested by the regression coefficients between region and educational attainment. The relationships between REG2 through REG10 and EDATTAIN are negative. This suggests that, when compared to respondents from REG1, respondents from REG2 through REG10 all report lower levels of educational attainment. This is certainly consistent with the literature that suggests that respondents from more rural areas are generally less educated than respondents from larger urbanized centres.

#### Place of Residence

As expected, MUN2 and MUN3 respondents were significantly more highly educated than those from MUN1. This finding is consistent with the conventional wisdom which advocates that people in larger urbanized areas take advantage of more educational opportunities and thus obtain higher levels of education than respondents from more rural areas. This finding is supported in a longitudinal study of several thousand Grade 12 students by Sharpe and White (1993). They report that of those students who elected to attend university, 56% were from urban areas. Other studies, however, suggest that the relationship between place of residence and educational attainment is more ambiguous. Hogan (1979), for example, argues that secularists,

who "are significantly better educated than the general [Australian] population, ... are spread fairly evenly throughout the population" (pp. 396-397). This discrepancy may be accounted for by the fact that Australia is a largely urbanized nation whereas Newfoundland, in contrast, is still very much a rural society. The fact is that almost 50% of Newfoundlanders and Labradorians continue to live in rural areas (*Urban Areas*, 1992).

It was also expected that MUN3 respondents (who reside in an area with a population greater than 10,000) would be less religious than those in more rural settings. This was in fact found to be the case. Also, MUN3 respondents were more in favour of change than MUN2 respondents and (especially) MUN1 respondents. This finding is somewhat consistent with the findings of a study by Bulcock (1992). He found that at the simple bivariate relationship level, "urban respondents were more in favour of changing denominational education than rural respondents" (p. 655). He also found, however, that when the effects of exogenous factors were taken into account, the multivariate relationship between place of residence and change proved negligible.

Differences between rural and urban respondents may reflect the development of a particular sociopsychological ambience in the population of Newfoundland and Labrador. A survey of the literature (Chapter 2) has suggested that respondents from more urbanized areas are likely to be less religious and, conversely, more secular. Accordingly, it would appear reasonable to assume that MUN3 respondents would be more opposed to church involvement in education than would MUN2 respondents.

The regression analysis suggested, however, that this is not the case. It was found that MUN2 respondents were in fact more opposed (at a statistically significant level) to church involvement in education than MUN3 respondents. This finding is particularly striking since MUN3 respondents are considered to be more secularized given they reside in more urbanized areas. Also, ironically, MUN3 respondents, who were found to be less religious and less opposed to change than MUN2 respondents, were not as opposed to church involvement as MUN2 respondents.

It was also found that some of the indirect relationships between rural/urban areas and CHANGE and CINOLVE were significant. As theorized, it was found that MUN3 respondents were much more in favour of changing the system and opposing church involvement than both MUN1 and MUN2 respondents. It was also found that the significance of the relationship between MUN2 and CINOLVE increased once the indirect effects were considered.

### Educational Attainment

The regression analysis indicates a relatively significant positive relationship between educational attainment and religiosity. This positive relationship suggests that highly educated respondents were more religious than uneducated respondents (Table 4.3). This finding is again consistent with the findings of numerous other studies (Mol, 1976; Batson & Ventis, 1982; Bibby, 1993; & Petersen, 1994).

Paradoxically, however, the more educated a respondent the more likely that that respondent would favour changing the present denominational system of

education, and the more likely they would oppose church involvement in education.

### Religiosity

As expected, there was a statistically significant negative relationship between ROSITY and CHANGE. This suggests that those respondents who are highly religious are strongly opposed to changing the present system of education. A statistically significant positive relationship between ROSITY and CINVOKE suggest that those respondents who are highly religious strongly support church involvement in education. Both these relationships are supported by the literature. Schwarzwald and Leslau (1992), for example, found that "the direct impact of religiosity on sector choice [i.e., choosing between secular or religious schools] increased as parent's educational level increased ... [and that] religiosity became the most potent influencing factor" (p. 271).

## **4.5 The 1995 Referendum on Educational Reform**

The 1995 Newfoundland referendum on educational reform differs from the 1993 public opinion poll on attitudes toward denominational education in that the 1995 referendum posed only one question. Essentially, the referendum question assessed whether or not voters were in favour of the proposal of the Government of Newfoundland and Labrador to seek a constitutional amendment in order to effect educational change. Specifically, the 1995 referendum question was: "Do you support revising Term 17 in the manner proposed by the government, to enable reform of the

denominational education system?" (*Week in Review*, July 24-30, 1995, p. 1).

Interestingly, the primary finding of the 1995 referendum was strikingly similar to the "change" question posed on the 1993 public opinion poll. On the 1995 referendum, 54% of the respondents voted in favour of changing the constitution so as to allow for educational change while on the 1993 poll 57% voted in favour of changing the present denominational system.

In the discussion that follows, the 1995 referendum results are compared to the findings of this study. The inclusion and discussion of the 1995 data is deemed important for two reasons. First, the 1995 Referendum reflects, to a large degree, the culmination of a long historical process in the development of education in Newfoundland and Labrador; the 1993 public opinion poll being one of a number of polls conducted on behalf of the government to assess the ambience of the population towards educational change. Second, the 1995 referendum can be utilized as a means to assess the validity of the findings of this present study. It is expected that the results of the 1995 referendum will concur with the results of the analysis of the 1993 public opinion poll data.

The initial reporting of the 1995 referendum results occurred on September 11, 1995 (*Week in Review*, September 11-17, 1995). The results were presented according to 52 electoral districts and the following categories: Voters List; Yes Ballots Counted; No Ballots Counted; Rejected Ballots Counted; and Total Ballots. In Table 4.8, the 1995 referendum results from the 52 electoral districts are presented according to the 10 divisions utilized in conducting the 1993 public opinion poll. These 10 divisions



Table 4.8

**1995 Referendum Results According to Electoral Districts and  
1991 Census Divisions 1, 2, 3, 4, 5, 6, 7, 8, 9 & 10**

Electoral Districts & Corresponding Regions	Eligible Voters	Voter Turnout Percentage	No Votes	No Vote Percentage	Yes Votes	Yes Vote Percentage
<i>Region 1</i>						
Carbonear	8,189	52.2%	1,984	46%	2,293	54%
Conception Bay South	8,447	53.0%	1,450	32%	3,033	68%
Ferryland	5,620	58.6%	2,040	62%	1,253	38%
Harbour Grace	6,973	45.6%	1,175	37%	2,008	63%
Harbour Main	9,455	52.1%	2,785	56%	2,146	44%
Kilbride	10,270	58.3%	2,894	48%	3,096	52%
Mount Pearl	12,513	51.8%	2,699	34%	5,229	66%
Mount Scio-Bell Island	10,589	56.3%	2,428	41%	3,536	59%
Placentia	5,277	56.2%	2,110	71%	856	29%
Pleasantville	9,842	61.8%	2,072	34%	4,009	66%
Port de Grave	8,771	52.6%	2,170	47%	2,442	53%
St. John's Centre	7,772	67.8%	2,270	43%	3,001	57%
St. John's East	6,025	68.0%	1,608	39%	2,487	61%
St. John's East Extern	10,806	67.0%	3,222	45%	4,018	55%
St. John's North	5,829	71.5%	1,786	41%	2,463	59%
St. John's South	6,110	58.4%	1,697	48%	1,872	52%
St. John's West	8,110	57.5%	2,187	47%	2,477	53%
St. Mary's-The Capes	4,992	55.8%	2,243	81%	541	19%
Trinity-Baie de Verde	6,378	47.0%	983	33%	2,020	67%
Waterford-Kenmount	<u>12,382</u>	<u>58.6%</u>	<u>2,536</u>	<u>35%</u>	<u>4,720</u>	<u>65%</u>
Totals →	151,968	57.5%	39,803	46%	53,500	54%
<i>Region 2</i>						
Burin-Placentia West	9,644	49.3%	2,541	53%	2,213	47%
Grand Bank	<u>7,705</u>	<u>39.7%</u>	<u>1,524</u>	<u>50%</u>	<u>1,539</u>	<u>50%</u>
Totals →	17,349	44.5%	4,065	51.5%	3,752	49%

Table 4.8 (Continued)

**1995 Referendum Results According to Electoral Districts and  
1991 Census Divisions 1, 2, 3, 4, 5, 6, 7, 8, 9 & 10**

Electoral Districts & Corresponding Regions	Eligible Voters	Voter Turnout Percentage	No Votes	No Vote Percentage	Yes Votes	Yes Vote Percentage
<i>Region 3</i>						
Fortune-Hermitage	6,408	29.7%	858	45%	1,048	54%
Burgeo-Bay d'Espoir	5,566	32.9%	570	31%	1,263	69%
LaPoile	<u>7,190</u>	<u>27.1%</u>	<u>456</u>	<u>23%</u>	<u>1,494</u>	<u>77%</u>
Totals →	19,164	29.9%	1,884	33%	3,805	67%
<i>Region 4</i>						
Port-au-Port	5,474	51.6%	1,920	68%	905	32%
St. George's	6,189	47.8%	1,745	59%	1,212	41%
Stephenville	<u>5,359</u>	<u>57.3%</u>	<u>1,659</u>	<u>54%</u>	<u>1,411</u>	<u>46%</u>
Totals →	17,022	52.2%	5,324	60%	3,528	40%
<i>Region 5</i>						
Bay of Islands	7,917	43.7%	1,322	38%	2,138	62%
Humber East	8,509	64.7%	1,814	33%	3,689	67%
Humber Valley	6,646	53.4%	1,573	44%	1,979	56%
Humber West	<u>7,848</u>	<u>55.3%</u>	<u>1,615</u>	<u>37%</u>	<u>2,725</u>	<u>63%</u>
Totals →	30,920	54.2%	6,324	38%	10,531	62%
<i>Region 6</i>						
Gander	8,240	55.1%	1,365	30%	3,180	70%
Grand Falls	6,230	65.2%	1,886	46%	2,182	54%
Windsor-Buchans	<u>5,638</u>	<u>53.1%</u>	<u>1,956</u>	<u>65%</u>	<u>1,037</u>	<u>35%</u>
Totals →	20,108	57.8%	5,207	47%	6,399	53%

Table 4.8 (Continued)

**1995 Referendum Results According to Electoral Districts and  
1991 Census Divisions 1, 2, 3, 4, 5, 6, 7, 8, 9, & 10**

Electoral Districts & Corresponding Regions	Eligible Voters	Voter Turnout Percentage	No Votes	No Vote Percentage	Yes Votes	Yes Votes Percentage
<i>Region 7</i>						
Bellevue	8,614	53.1%	1,513	33%	3,063	67%
Bonavista North	7,297	33.1%	625	26%	1,788	74%
Bonavista South	6,278	42.0%	1,512	57%	1,125	43%
Terra Nova	6,904	43.1%	1,059	36%	1,914	64%
Trinity North	<u>8,521</u>	<u>45.2%</u>	<u>1,218</u>	<u>32%</u>	<u>2,637</u>	<u>68%</u>
Totals →	37,614	43.3%	5,948	36.8%	10,509	63%
<i>Region 8</i>						
Baie Verte-White Bay	5,979	53.4%	2,202	69%	993	31%
Exploits	8,269	56.6%	2,752	59%	1,929	41%
Fogo	7,262	36.9%	1,226	46%	1,456	54%
Green Bay	7,425	54.5%	2,548	63%	1,498	37%
Lewisporte	8,769	63.5%	2,803	50%	2,769	50%
Twillingate	<u>6,042</u>	<u>50.4%</u>	<u>1,744</u>	<u>57%</u>	<u>1,301</u>	<u>43%</u>
Totals →	43,746	52.6%	13,275	57%	9,946	43%
<i>Region 9</i>						
St. Barbe	8,801	39.2%	1,239	36%	2,207	64%
Strait of Belle Isle	<u>8,211</u>	<u>46.5%</u>	<u>1,834</u>	<u>48%</u>	<u>1,986</u>	<u>52%</u>
Totals →	17,012	42.9%	3,073	42%	4,193	58%
<i>Region 10</i>						
Eagle River	3,396	37.8%	654	51%	628	49%
Menihek	6,804	51.3%	1,303	37%	2,188	63%
Naskaupi	6,009	39.8%	978	41%	1,412	59%
Torngat Mountains	<u>1,233</u>	<u>42.7%</u>	<u>230</u>	<u>44%</u>	<u>296</u>	<u>56%</u>
Totals →	17,442	42.9%	3,165	43%	4,524	57%

also reflect the 10 divisions utilized during the taking of the 1991 Canadian Census. The purpose of aligning districts and divisions is to allow for a comparison of the data. The categories presented in Table 4.8 are adapted from those included in the initial reporting of the 1995 referendum results (except for the "Rejected" category, which accounted for only 0.2% of all ballots).

The 1995 referendum results are particularly relevant since the data can be interpreted using four similar variables utilized in the analysis of the 1993 data, namely, religion, region of residence, place of residence and change. Although it is recognized that there are some discrepancies between the 1993 data and the 1995 data in the use of these four variables, the discrepancies are not substantial enough to invalidate the comparison of the two sets of data. Nevertheless, it should be noted that the largest discrepancies occur in the "fit" between electoral districts and regions (i.e., the 1991 Census divisions). Specifically, the discrepancies exist in the fit between the electoral districts of Exploits and the Strait of Belle Isle and Regions 8 and 9 (See Table 4.8).

The results reported in Table 4.8 generally support the findings of the analysis of the 1993 data. In Tables 4.9 through 4.12 the results reported in Table 4.8 are reproduced in a more manageable format. In the first instance, a comparison of electoral districts and regions indicates that the 1995 Referendum results largely reflect the opinions expressed on the 1993 public opinion poll. As Table 4.9 indicates, there is consistency of direction between the 1993 and the 1995 data for regions 1, 2, 4, 5, 6, 7, 9 and 10. Regions 3 and 8 are the exceptions. The inconsistency in Region 3

Table 4.9

**Comparison of 1993 Poll and 1995 Referendum Results On Educational  
Change According To Region**

Region	1993 Yes Votes	1995 Yes Votes	1995 Voter Turnout
1	59%	54%	57.5%
2	45%	49%	44.5%
3	42%	67%	29.9%
4	35%	40%	52.2%
5	66%	62%	54.2%
6	58%	53%	57.8%
7	72%	63%	43.3%
8	54%	43%	52.6%
9	55%	58%	42.9%
10	65%	57%	42.9%

may be partially explained by low voter turnout (30%). This in turn may be reflected by the fact that respondents from Region 3 reported significantly low levels of educational attainment. Conventional wisdom suggests that people with low levels of education may opt not to vote when the issues are not completely understood. Indeed, in a pre-referendum door-to-door and telephone canvassing of eligible voters by the Pentecostal and Roman Catholic Churches,

... many voters indicated that they were undecided and would likely not vote either because they were confused by the complexity of the issues or they felt that they were insufficiently informed about all the implications of approving a constitutional amendment (Statement by the Roman Catholic Bishops of Newfoundland and Labrador, Catholic Education Council, General Executive Committee of the Pentecostal Assemblies of Newfoundland and Labrador and the Pentecostal Education Council, September 8, 1995, p. 2).

Conversely, those with higher levels of education are more likely to vote. In addition, given the fact that the South Coast has a high percentage of "Integrated" respondents, it is not surprising that the majority of voters from Region 3 voted in favour of change on the 1995 referendum ballot.

The inconsistency in Region 8 may be explained with respect to religion. A higher percentage of Pentecostals reside in Region 8 than in any other region of the province. This is reflected by the fact that about 53% of all Pentecostal schools are found in Region 8. With the active campaign by the Pentecostal Assemblies prior to the 1995 Referendum vote, it is not surprising that support for educational change in Region 8 was lower on the 1995 referendum than on the 1993 public opinion poll.

As in the analysis of the 1993 poll data, the 1995 referendum data indicates that religion is a strong predictor of attitudes toward educational change. Table 4.10

Table 4.10

**Electoral Districts Opposed To Educational Change**

Electoral Districts	Opposing Votes
Baie Verte-White Bay	69%
Bonavista South	57%
Exploits	59%
Ferryland	62%
Green Bay	63%
Twillingate	57%
Placentia	71%
Port-au-Port	68%
St. George's	59%
St. Mary's-The Capes	81%
Windsor-Buchans	65%

Table 4.11

**Electoral Districts Favouring Educational Change**

Electoral Districts	In Favour of Change
Bellevue	67%
Bonavista North	74%
Conception Bay South	68%
Harbour Grace	63%
LaPoile	77%
St. Barbe	64%
Terra Nova	64%
Trinity-Baie de Verde	67%
Trinity North	68%
Bay of Islands	62%
Burgeo-Bay d'Espoir	69%

lists those electoral districts which opposed educational change (by a margin of at least 57%). Interestingly enough, all of the eleven districts cited have populations that have high concentrations of Roman Catholics and/or Pentecostals. In this respect, Table 4.10 supports the findings of this study, namely, that Pentecostals and Roman Catholics are more likely than members of other denominations to oppose educational change. Conversely, many of the remaining electoral districts (Table 4.11) favoured educational change (by a margin of at least 57%). And, as might be expected, these regions generally have higher proportions of Integrated respondents.

Support of the findings of the analysis of the 1993 data is also found with respect to urbanization. The analysis of the 1993 data found that respondents from larger more urbanized areas tended to favour educational change more than did respondents from more rural settings. The 1995 referendum results support this conclusion. As Table 4.12 reports, respondents from urbanized areas with a population greater than 10,000 supported educational change. Conversely, respondents from less urbanized areas tended to oppose educational change, especially if respondents from those areas were predominantly Roman Catholic or Pentecostal (Cf., e.g., Table 4.10).

In summary, the findings of the 1995 referendum generally validates the findings of this study, especially in terms of religion, region and urbanization with respect to the question of educational change. In short, electoral districts (or regions) which are comprised of mostly Catholics and Pentecostals tended to favour denominational education. Respondents from more mainline denominations tended to favour educational change. Finally, respondents from more urbanized areas generally



**Table 4.12**  
**1995 Referendum Results for Urban Areas<sup>1</sup>**

Urban Areas	Yes Votes
Conception Bay South	68%
Kilbride	52%
Mount Pearl	66%
Mount Scio-Bell Island	59%
Pleasantville	66%
St. John's Centre	57%
St. John's East	61%
St. John's East Extern	55%
St. John's North	59%
St. John's South	52%
St. John's West	53%
Waterford-Kenmount	65%
Gander	70%
Grand Falls	54%
Humber East	67%
Humber Valley	56%
Humber West	63%
Menihek	63%

<sup>1</sup> The places (i.e., electoral districts) identified as "urban" represent areas with a population of greater than 10,000. Some place names have been omitted from Table 4.12 because certain electoral districts include both rural and urban areas. The results in Table 4.12 nevertheless reflect most of the communities which comprise the larger urbanized areas of the province.

voted in favour of change. These findings reflect the findings of the analysis of the 1993 public opinion poll data.

## **5.0 CONCLUSION**

### **5.1 Introduction**

This chapter presents a synopsis of the study. In short, it includes a restatement of the purpose of the study, an overview of the methodology employed in the analysis of the data, a summary of the findings and a brief discussion of the extent to which reasoned action theory and secularization theory may be utilized in explaining the findings. The chapter also identifies a number of theoretical and practical implications of the study as well as recommendations for further research.

### **5.2 Purpose Restated**

The purpose of this study has been to identify the factors that account for public attitudes toward denominational education. Specifically, the study identified a number of sociopsychological factors that account for public attitudes toward church involvement in education and attitudes toward changing the present denominational system of education in Newfoundland and Labrador to a non-denominational system. Factors assessed include: age, religion, region of residence, place of residence, religiosity and educational attainment.

### **5.3 Data and Methodology**

Data from the October 1993 Public Opinion Poll commissioned by the Government of Newfoundland and Labrador on attitudes toward denominational education is analyzed using multiple regression analysis. Primarily, a four step

multiple regression analysis is used to estimate the magnitude of the relationships between exogenous, mediating, and dependent variables. Data analysis included the construction of a theoretical model. Path analyses were utilized to estimate the direct effects, indirect effects, and total effects of the hypothesized relationships depicted in Model II (Figure 2.1).

Specifically, the analysis explored the relationships between gender, age, religion, region of residence, place of residence (exogenous variables), religiosity, educational attainment (mediating variables), and attitudes toward changing the denominational system of education and attitudes toward church involvement in education (dependent variables). Most variables in the model were dichotomous. The two mediating variables, however, were ordinal variables. There was one composite variable, namely, church involvement. It was constructed using factor analysis.

#### **5.4 Summary of the Findings**

In terms of organization, this section is divided under the following headings: Gender, Age, Region of Residence, Place of Residence, Religiosity and Educational Attainment. The effects of the exogenous variables on religiosity and educational attainment are presented. The effects of each independent variable on the dependent variables, namely, church involvement and educational change, are also presented.

##### **Gender**

In terms of religiosity, it was found that, when accounting for all the exogenous

variables in the model and educational attainment, females were much more likely to attend church than males.

Gender did not prove to be a significant predictor of any other variable. Although it was found that female respondents were slightly more educated than male respondents, gender did not have a significant effect on educational attainment. Neither did gender effect significantly attitudes toward church involvement in education or educational change. Nevertheless, the findings did indicate that females were more likely than males to oppose changing the present denominational education system and to favour church involvement in education.

### Age

Age is the most potent predictor of religiosity and educational attainment. Not surprisingly, it was found that respondents between the ages of 18-59 were much better educated than those in the 60 plus age bracket. Conversely, those between the ages of 18-59 were much less religious than those respondents over age 60. More specifically, Newfoundlanders between 18-30 were found to be considerably less religious than those between 31-59 with those over age 60 being the most religious.

Interestingly enough, however, when controlling for all the other factors in the model, age was not found to be a significant predictor of support for changing the present denominational system of education or for church involvement in education. Yet, when the mediating variables were taken into account, age became a significant predictor of change and church involvement in education. In other words, younger

highly educated respondents who were not highly religious were more likely to favour educational change and to oppose the involvement of the churches in education than were older, less educated but more religious, respondents.

### Religion

Religion was not a strong predictor of level of educational attainment. The education levels of Anglican, Salvation Army, and United Church respondents did not differ significantly from those of Roman Catholic or even Pentecostal respondents, although Pentecostal educational levels were the lowest. The only statistically significant finding in terms of religion and educational attainment is that respondents of non-Christian religions and those of no religion reported higher levels of education than all other respondents.

Religion was, however, a significant predictor of religiosity. It was found that members of the Integrated churches attend church significantly less than do Roman Catholics. Pentecostal attendance is significantly greater than that of respondents from all other religions, including Catholics.

Religion also proved to be a significant predictor of attitudes toward educational change and church involvement in education. In comparison to Roman Catholics, Pentecostal respondents were more supportive of church involvement in the governance of schools. Other respondents were neither significantly in favour or opposed to church involvement in education. When compared to Catholics, Pentecostals were the only group to voice significant opposition to changing the

denominational system of education. Conversely, members of the Integrated churches, together with those of non-Christian religions and those of no religion, were strongly in favour of change.

When the indirect effects of religiosity and educational attainment were considered members of other Christian minority groups also favoured changing the system. For example, members of minority denominations (i.e., in terms of numbers; e.g., the Apostolic Church) who attained high levels of education were found to be significantly in favour of educational change. There was no significant relationship, however, between minority denominations and educational change for those respondents with low levels of education. Measurement of the indirect effects also showed that members of non-Christian religions and those of no religion were significantly opposed to church involvement in education.

#### Region of Residence

Region of residence was found to be a powerful predictor of educational attainment. Specifically, in comparison to the Avalon region, respondents from the south coast of Newfoundland, the Baie Verte - Carmanville region, and Labrador reported significantly low levels of education. Baie Verte-Carmanville respondents also reported significantly low levels of church attendance.

Region of residence was not, however, a significant predictor of attitudes toward church involvement in education. And in terms of educational change, only respondents from the Clarenville region were significantly united in their support for

changing the present denominational system of education.

### Place of Residence

It was found that the greater the population density of an area, the more highly educated its respondents. In particular, respondents from areas with a population greater than 10,000, were significantly better educated than respondents from areas with a population density of between 1,000 and 9,999 and areas with less than 1,000 people. And respondents from areas with a population density of between 1,000 and 9,999 were significantly better educated than those respondents from rural areas (i.e., less than 1,000 people).

In terms of religiosity, it was found that Newfoundlanders and Labradorians who reside in areas with a population density greater than 10,000 were significantly less religious than respondents from areas with less than 10,000 people.

Interestingly enough, however, those respondents from areas with a population density of between 1000 and 9999 were significantly more opposed to church involvement in education than respondents from more urbanized areas. In reality, this suggests that respondents from areas like Bay Roberts (pop. 5,474), Carbonear (pop. 5,259) and Marystown (6,739) were more opposed to church involvement in education than respondents from areas like Labrador City (pop. 11,392), Grand Falls-Windsor (pop. 14,693), Corner Brook (pop. 22,410) and St. John's (pop. 100,000 plus). When the indirect effects of the mediating variables were taken into account, however, residences in areas with a population in excess of 10,000 were significantly



opposed to church involvement in education. Communities of less than 1000 were most supportive of church involvement in education.

There were no significant differences between the responses from urban and rural residents in terms of changing the denominational system of education. But again, when the indirect effects of religiosity and educational attainment were taken into account residents from larger more urbanized areas were significantly more in favour of educational change than respondents from less populated areas.

#### Educational Attainment

There was a significant positive relationship between educational attainment and religiosity. This suggests that those individuals who were highly educated were more religious than those individuals with low or moderate levels of education.

Paradoxically, respondents with high levels of education were strongly opposed to church involvement in education. In fact, statistically, the relationship between educational attainment and church involvement in education was the strongest negative relationship of the entire analysis (T-value = -8.425). Highly educated respondents were also significantly in favour of changing the present system of denominational education.

#### Religiosity

Religiosity was found to be a significant predictor of support for church involvement in the governance of schools. And, conversely, those respondents who

were highly religious were strongly opposed to changing the present denominational system of education.

### **5.5 The Findings and Theoretical Congruency**

This study rests on two theoretical underpinnings, namely, reasoned action theory and secularization theory. To varying degrees, these two theoretical perspectives help explain the findings of this study.

In the first instance, it has been found that attitudes and subjective norms are significant predictors of social action or behaviour. Indeed, those respondents with positive attitudes toward religion (as measured by church attendance) favoured church involvement in education and keeping the present denominational system of education. Conversely, respondents who were generally not "religious" expressed negative views toward denominational education. Respondents with positive attitudes toward education (as measured by educational attainment) generally opposed church involvement in education and keeping the present system. It was also found that the responses of individuals reflected the subjective norms of the religious group with whom they identified. These subjective norms were also largely reflective of the region and/or the size of the community where the respondents resided. In addition, exogenous variables like gender and age were found to be predictors of behaviour.

The findings of this study with respect to secularization are more ambiguous. On the one hand, secularization theory was supported by the fact that respondents from more urbanized areas were more opposed to denominational education than those

respondents from smaller more rural areas. Also, highly educated respondents were more opposed to keeping the present system and church involvement in education than were less educated respondents. On the other hand, it was expected, according to secularization theory, that highly educated respondents would not be highly religious. This, however, was not found to be the case. A second conflicting finding was that respondents from areas with a population density of between 1,000 and 9,999 were more opposed to church involvement in education than were those from areas with populations over 10,000. It was expected that the reverse would have been the case. And third, when the effects of religiosity and educational attainment were accounted for, it was found, unexpectedly, that respondents between the ages of 31-59 were more opposed to church involvement in education and denominational education than those respondents between the ages of 18-30.

It is debatable what one can make of the findings which conflict with secularization theory. There are certainly explanations. In the first instance, sociopsychological explanations may explain why highly educated people tend to be highly religious. In the words of Petersen (1992), for example, "High-status [educated] individuals [may] participate in church activities because of the esteem or recognition such participation bestows" (p. 123). Secondly, the more positive attitudes expressed by respondents from larger urban areas compared to the more negative assessment of respondents from smaller urban areas may be explained by the fact that Roman Catholics, who generally favoured maintaining the present denominational system (58%), comprise much of the population in the larger urban centres (especially

St. John's). A strong Catholic urban presence may therefore account for the more positive attitudes found in larger urban areas and for the less positive attitudes found in smaller urban areas (with a population of between 1,000 and 9,999). The final conflicting finding, i.e., those between the ages of 18-30 were less antagonistic toward denominational education than those between 31-59, may be more difficult to explain. The conflict may be a reflection of the development of a more positive social ambience towards religion generally among those between the ages of 18-30. This explanation would certainly be consistent with the argument of oscillation theorists who purport that societies swing back and forth between the secular and the sacred. Indeed, many have argued that Newfoundland society is undergoing social change in a secular direction (e.g., McCann, 1971; Bulcock, 1992). The conflicting findings of this study, however, may represent the first signs of the movement of the pendulum in the direction of the sacred.

## 5.6 Implications

(1) Religion, religiosity and educational attainment are potent predictors of public attitudes. Although not as potent, gender, age, region of residence and place of residence (i.e., rural/urban) are also significant predictors of attitudes.

(2) The development of educational policy and the employment of resources should be utilized to effect increasing the levels of educational attainment in specific regions, namely, in Newfoundland's South and Northeast coastal regions and in Labrador.

(3) Educational policy and resources should also be focused on helping residents who reside in rural areas since this study has shown that the smaller the community, the less educated its people.

(4) In the interest of the churches, this study has shown that younger respondents (especially those between the ages of 18-30) rarely attend church. Also, men attend church much less regularly than do women. And respondents from the Clarenville region attend church significantly less than do people from all other regions. Nevertheless, there is *some* evidence of the development of a more positive social ambience towards religion generally in Newfoundland and Labrador.

(5) This study has shown that religion is still very important to many Newfoundlanders. Thus, whatever the formal structure of education in the future of this province, many parents and students will likely continue to operate socially, psychologically and otherwise on a conceptual framework that is essentially religious. There remains, therefore, a need for religious instruction by specialized religious education teachers and the pastoral staffs of various denominations. This religious instruction should not necessarily be compulsory, however, since the majority of Newfoundlanders favour a non-denominational system of education. To maintain compulsory religious instruction in a non-denominational system will likely continued to foster discrimination and segregation. A religious curriculum that allows for voluntary participation will likely reduce discriminatory and segregative activities as well as address the concern of many Newfoundlanders that there continue to be some degree of religious instruction in the schools. Indeed, voluntary student participation

in religious classes, especially at the secondary level, may be the most effective and efficient way to proceed with the development of religious education, albeit in either a denominational or a non-denominational system, than to proceed with participation that is compulsory.

(6) Similarly, there should be provision for the training of school counsellors to enable them to deal effectively and efficiently with student clients who are religious. Certainly, to effect cognitive and behavioral change in religious clients the counsellor must be relatively versed in religious concepts and practices.

### **5.7 Recommendations for Further Research**

(1) This study has shown that Newfoundlanders and Labradorians between the ages of 18-59 are significantly better educated than those over age 60. It has also shown that respondents between the ages of 18-30 are significantly better educated than those over age 31. Another analysis of the 1993 data may yield more specific information upon which to develop and implement educational policies and programs. Specifically, age categories could be restricted (i.e., narrowed) to produce more pointed results.

(2) Respondents from the Baie Verte - Carmanville, South Coast and Labrador regions report significantly low levels of educational attainment. A study of these areas may provide Government and educators with the necessary information to develop and implement the most effective and efficient educational programs for these areas. This recommendation may be especially timely given the recent demise of the

Newfoundland fishery.

(3) The 1993 data can be further analyzed to develop a profile of church attenders for specific denominations. For example, the data can identify the ages, educational attainment levels, regions, communities, and frequency of attendance for Anglicans, Roman Catholics, and Pentecostal church goers. This information may be especially useful for church leaders.

(4) Finally, the *methodology* utilized in this study may prove adaptable for assessing educational and religious issues in other geographic regions and/or provinces. In addition, it would appear that the *findings* of this study can be generalized to other regions and/or provinces in the development and assessment of educational policy and programs, especially with respect to questions related to religious or denominational education.

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## 7.0 APPENDICES

### 7.1 Appendix A - Wording of Survey Questions

The Warren (1978, 1983) surveys asked the respondents this question: "Newfoundland has a denominational system of education. To what extent do you agree with this system?" Respondents had to choose from a five point Likert scale ranging from strongly agree to strongly disagree.

The 1986 survey posed this question: "As you know, Newfoundland has a denominational education system, in which schools are organized by religion and come under church control. In your opinion, should Newfoundland keep the present denominational school system or change to a public system without church control?" (Graesser, 1988, p. 199).

On the 1991 and 1993 polls, respondents were asked to respond alternately to either:

- (A) Some people feel that Newfoundland should switch from its present denominational school system to one that is non-denominational. Others feel that Newfoundland should keep the denominational system. Which system do you prefer? Or,
- (B) Some people feel that Newfoundland should keep the present denominational school system. Others feel that Newfoundland should switch from the present system to one that is non-denominational. Which system do you prefer?

## 7.2 Appendix B - 1993 Codebook

This codebook contains all questions as included in the survey questionnaire, as well as several variables created within the SPSS file used for analysis of the data. For each question or variable, the following information is reported:

- \* Question number from the original questionnaire.
- \* Wording of the question and response choices read to respondents (bold face print), as well as instructions to interviewers (italic).
- \* SPSS variable name assigned to item (at right margin).
- \* Frequencies and percentages for each response category. Percentage are based on the total of valid responses. Categories treated as invalid or "missing" are designated by an "M" in the percentage column. These categories include *Don't Know*, *No Opinion* and *Refused* responses.

The information is presented in the following format:

SPSS Variable #		Question #		Question Text
Frequency		Valid Percent	Response Label	Response Category
V02	1.	Do you have children now in school? [IF ASKED, that is children in kindergarten to grade 12, not children at university or trade school].		
449	49.7%	1	Yes	
454	50.3%	2	No	
1	M	9	Refused	
V03	2.	Do you have any children who will be in school in the future?		
192	21.2%	1	Yes	
711	78.8%	2	No	
1	M	9	Refused	
Composite variable combining responses to V02 and V03.				
449	49.7%	1	Children now in school	
80	8.9%	2	Pre-school children	
374	41.5%	3	No children in school	
1	M	9	Refused	

V04	3.	In general, how interested would you say you are in education? Would you say you are:	
693	77.0%	1	Very interested
164	18.2%	2	Not very interested
43	4.8%	3	Somewhat interested
3	M	9	Refused
V05	4.	Students are often given the grades A,B,C,D or Fail to show the quality of their work. If the schools in your community were graded in the same way, what grade would you give them - A, B, C, D, or Fail?	
225	28.3%	1	A
410	51.5%	2	B
125	15.7%	3	C
24	3.0%	4	D
12	1.5%	5	Fail
107	M	9	DK/Refused
V06B	As you know, Newfoundland has an education system organized along denominational lines. The following questions mainly concern your views about this system. [rotate questions and check start]		
	5(a)	Some people feel that Newfoundland should switch from its present denominational school system to one that is non-denominational. Others feel that Newfoundland should keep the denominational system. Which system do you prefer?	
	5(b)	Some people feel that Newfoundland should keep the present denominational school system. Others feel that Newfoundland should switch from the present system to one that is non-denominational. Which system do you prefer?	
357	42.8%	1	Denominational School System
477	57.2%	2	Non-denominational School System
70	M	9	DK/Refused

V06A		<u>Proportion of Responses to A &amp; B Options of 5</u>	
444	49.1%	1	Option A - Switch
460	50.9%	2	Option B - Keep
<hr/>			
V07	6.	How important is this issue to you?	
335	38.3%	1	Very important
359	41.1%	2	Somewhat important
180	20.6%	3	Not very important
29	M	9	DK/Refused
<hr/>			
V08	7.	If Newfoundland were to change to a single system, several alternatives have been suggested. Of the two following alternatives which <u>one</u> do you prefer? [If a respondent answers 'neither', probe, saying, "If you had to choose, which would you prefer?" Circle 'neither' only as a last resort]	
210	23.7%	1	A single system with no church involvement
661	74.6%	2	A single system with all churches involved
15	1.7%	3	Neither
18	M	9	DK/Refused
<hr/>			
Some people feel churches should continue to be involved in the education system in the way they are now. Others feel churches should not be involved in the education system at all. The following are some examples of ways churches can be involved. Could you tell us whether you, personally, strongly agree, agree, disagree or strongly disagree with the following.			
<hr/>			
V09	8(a)	Churches should develop religious education programs	
107	12.0%	1	Strongly agree
601	67.3%	2	Agree
159	17.9%	3	Disagree
25	2.8%	4	Strongly disagree
12	M	9	DK/Refused
<hr/>			

V10	8(b)	Churches should appoint representatives to school boards		
55	6.4%	1	Strongly agree	
456	52.7%	2	Agree	
316	36.5%	3	Disagree	
38	4.4%	4	Strongly Disagree	
38	M	9	DK/Refused	
V11	8(c)	Churches should decide where new schools should be built		
11	1.2%	1	Strongly agree	
124	14.2%	2	Agree	
639	72.9%	3	Disagree	
102	11.6%	4	Strongly disagree	
28	M	9	DK/Refused	
V12	8(d)	Churches should decide what schools should be closed out		
6	0.7%	1	Strongly agree	
86	9.8%	2	Agree	
673	76.6%	3	Disagree	
114	12.9%	4	Strongly disagree	
25	M	9	DK/Refused	
V13	8(e)	Churches should decide where children will attend school		
6	0.7%	1	Strongly agree	
88	10.0%	2	Agree	
660	74.5%	3	Disagree	
131	14.8%	4	Strongly disagree	
18	M	9	DK/Refused	
V14	8(f)	Churches should be involved in the certification of teachers		
18	2.0%	1	Strongly agree	
225	25.9%	2	Agree	
521	59.9%	3	Disagree	
106	12.2%	4	Strongly disagree	
34	M	9	DK/Refused	

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V15            8(g)    Churches should be involved in the hiring of teachers

7	0.8%	1	Strongly agree
173	19.5%	2	Agree
592	66.9%	3	Disagree
113	12.8%	4	Strongly disagree
18	M	9	DK/Refused

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V16            8(h)    Churches should decide on school board boundaries

8	1.0%	1	Strongly agree
209	24.3%	2	Agree
567	65.9%	3	Disagree
76	8.9%	4	Strongly disagree
44	M	9	DK/Refused

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I am now going to read some statements to you. These are statements of opinions about education and schools in Newfoundland. After each one, I would like you to tell me whether you, personally, strongly agree, agree, disagree or strongly disagree with the statement.

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V17            9.       Teaching religion in school gives a better overall education.

92	10.5%	1	Strongly agree
553	62.8%	2	Agree
216	24.5%	3	Disagree
19	2.2%	4	Strongly disagree
24	M	9	DK/Refused

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V18            10.      Children should be taught in school about beliefs and practices of all religions.

127	14.4%	1	Strongly agree
640	72.3%	2	Agree
111	12.5%	3	Disagree
7	0.8%	4	Strongly Disagree
1	M	5	DK/Refused

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V19	11.	The denominational system is unfair to families who are not members of one of the churches which run schools. [Probe: Anglican, Catholic, United Church, Salvation Army and Pentecostal]		
44	5.5%	1	Strongly agree	
418	51.6%	2	Agree	
328	40.5%	3	Disagree	
19	2.4%	4	Strongly Disagree	
94	M	5	DK/Refused	
V20	12.	School boards should have the right to refuse to hire teachers if they are not of the board's religion.		
6	0.6%	1	Strongly agree	
114	13.0%	2	Agree	
574	65.3%	3	Disagree	
186	21.1%	4	Strongly Disagree	
24	M	5	DK/Refused	
V21	13.	Children should be taught in school on the beliefs <u>only</u> of their <u>own</u> religion.		
9	1.0%	1	Strongly agree	
157	17.8%	2	Agree	
596	67.6%	3	Disagree	
119	13.5%	4	Strongly Disagree	
22	M	5	DK/Refused	
V22	14.	There should be a single school system for everyone, regardless of their religion.		
112	12.8%	1	Strongly agree	
540	61.7%	2	Agree	
207	23.7%	3	Disagree	
16	1.8%	4	Strongly Disagree	
29	M	5	DK/Refused	



V23	15.	It is best for children to go to separate schools according to their religion.		
8	0.9%	1	Strongly agree	
137	15.6%	2	Agree	
614	70.2%	3	Disagree	
116	13.2%	4	Strongly disagree	
29	M	9	DK/Refused	
V24	16.	Teachers have a responsibility to show a commitment to religious values and standards.		
85	9.8%	1	Strongly agree	
604	70.2%	2	Agree	
153	17.8%	3	Disagree	
19	2.3%	4	Strongly Disagree	
43	M	9	DK/Refused	
V25	17.	The differences among the churches justify having separate denominational schools.		
13	1.6%	1	Strongly agree	
237	28.1%	2	Agree	
525	62.2%	3	Disagree	
69	8.1%	4	Strongly Disagree	
60	M	9	DK/Refused	
V26	18.	Denominational schools create divisions between people within the same community.		
64	7.5%	1	Strongly agree	
548	63.9%	2	Agree	
228	26.7%	3	Disagree	
17	2.0%	4	Strongly Disagree	
47	M	9	DK/Refused	

V27	19.	If churches want to operate schools they should help pay the cost.		
173	19.5%	1	Strongly agree	
626	70.6%	2	Agree	
83	9.3%	3	Disagree	
4	0.5%	4	Strongly Disagree	
18	M	9	DK/Refused	
V28	20.	There should be a single school bus system serving all denominations in each area.		
89	10.0%	1	Strongly agree	
669	75.7%	2	Agree	
117	13.3%	3	Disagree	
9	1.0%	4	Strongly Disagree	
20	M	9	DK/Refused	
V29	21.	A good thing about the Newfoundland school system is that church rights are preserved.		
29	3.6%	1	Strongly agree	
556	69.4%	2	Agree	
192	24.0%	3	Disagree	
24	3.0%	4	Strongly disagree	
102	M	9	DK/Refused	
V30	22.	Churches should no longer be involved in school boards.		
53	6.3%	1	Strongly agree	
280	33.1%	2	Agree	
474	56.1%	3	Disagree	
38	4.5%	4	Strongly disagree	
59	M	9	DK/Refused	

V31	23.	Some times children travel by bus to another community to attend a school of their own religion. Other times children stay in their local community to attend school even if it is not of their own religion. Which do you think is more important?		
93	11.1%	1	Attend a school of their own denomination	
747	88.8%	2	Attend a school in their own community	
64	M	9	DK/No opinion/Refused	
V32	24.	Currently some Newfoundlanders are not members of a denomination which run schools. Do you think these people should be allowed to run for election to a school board of their choice?		
690	81.3%	1	Yes	
159	18.7%	2	No	
55	M	9	DK/No opinion/Refused	
V33	25.	At present, denominations operate their own school boards. However, it has been suggested that all denominations in an area co-operate to establish jointly operated school boards. Which do you think is best, separate boards or joint boards?		
96	11.0%	1	Separate boards	
775	89.0%	2	Joint boards	
33	M	3	DK/No opinion/Refused	
V34	26.	If a child of yours were to be taught religion by a qualified teacher of another denomination, would you say you would strongly object, mildly object, or not object at all?		
70	8.0%	1	Strongly object	
140	15.9%	2	Mildly object	
657	74.8%	3	Not object	
4	0.5%	4	Not concerned/doesn't matter	
7	0.8%	5	No Children - No opinion	
25	M	9	DK/No Opinion/Refused	

V35	27.	By and large children now attend schools of their own religion. However, some people believe that all children should attend the same schools. Which do you think is best?		
140	16.6%	1	Children attend separate schools of their own religion	
705	83.2%	2	Children attend the same schools	
2	0.2%	7	Depends	
57	M	9	DK/No opinion/Refused	
V36	28.	If a child of yours had to attend a school run by a different denomination, would you say you would strongly object, mildly object, or not object at all?		
57	6.5%	1	Strongly object	
159	17.9%	2	Mildly object	
656	74.1%	3	Not object at all	
5	0.5%	4	Not concerned/doesn't matter	
9	1.0%	5	No Children - no opinion	
18	M	9	DK/No opinion/Refused	
V37	29.	The recent Royal Commission on Education recommended that school boards be reorganized along non-denominational regional lines with nine school boards covering the entire province. Could you tell us whether you, personally, strongly agree, agree, disagree or strongly disagree with this recommendation.		
127	15.2%	1	Strongly agree	
517	61.8%	2	Agree	
150	17.9%	3	Disagree	
43	5.1%	4	Strongly disagree	
67	M	9	DK/No opinion/Refused	
V38	30.	What is the highest level of education you have attained? [do not read categories]		
101	11.3%	1	Elementary school, up to grade 8	
196	21.9%	2	Some high school	
250	28.0%	3	Completed high school	
139	15.5%	4	Vocational or technical school	
108	12.0%	5	Some university	
101	11.3%	6	University graduation	
8	M	9	Refused	

V40	31.	What is your age? [Record exact age] [If necessary, PROBE and CODE using the following categories]	
119	13.2%	1	less than 25
223	25.9%	2	25 - 34
267	29.7%	3	35 - 44
154	17.2%	4	45 - 54
70	7.8%	5	55 - 64
55	6.2%	6	65 or older
6	M	9	Refused/Did not give
V41	32.	What is our religion? [Do not read list]	
287	32.1%	1	Roman Catholic
246	27.5%	2	Anglican
181	20.2%	3	United Church
68	7.6%	4	Salvation Army
64	7.1%	5	Pentecostal
28	3.1%	6	Other Religions
21	2.3%	7	No Religion
9	M	9	Refused
V42	33.	About how often do you attend church or a place of worship?	
283	31.8%	1	Nearly every week or more often
217	24.4%	2	Once or twice a month
153	17.2%	3	Several times a year
149	16.8%	4	Once or twice a year
88	9.9%	5	Never
15	M	9	Don't Know/Refused
V43	34.	What is the name of the community where you live? [Separate code list]	
V44	35.	What is the name of the electoral district in which you live? [Separate code list]	
SEX	<u>Gender of Respondent</u>		
393	43.5%	1	Male
511	56.5%	2	Female

### 7.3 Appendix C - Regional Divisions

In the 1992 Royal Commission report on Education, it is recommended that school board districts be reduced from the present number of twenty-nine to nine. The proposed nine new boards include (pp. 240-241):

- 1 Avalon East
- 2 Avalon West
- 3 Burin Peninsula
- 4 Gander - Bonavista
- 5 Exploits - Green Bay - Bay d'Espoir
- 6 Corner Brook-Deer lake
- 7 Stephenville - Port-aux-Basques
- 8 Northern Peninsula - Southern Labrador
- 9 Labrador

More recently, the government has proposed ten school board districts. The proposed ten districts resemble the previous proposal of nine districts. The proposed districts also closely approximate the ten regions utilized during the taking of the 1991 Canadian census and the regional divisions utilized in the October 1993 Public Opinion Poll on denominational education. The 1993 poll districts include:

- 1 Avalon
- 2 Burin Peninsula
- 3 South Coast
- 4 Stephenville
- 5 Corner Brook
- 6 Grand Falls-Windsor - Gander
- 7 Clarenville
- 8 Baie Verte - Carmanville
- 9 Northern Peninsula
- 10 Labrador

#### **7.4 Appendix D - Statement by Roman Catholic and Pentecostal Churches on 1995 Referendum Results**

##### **STATEMENT by the ROMAN CATHOLIC BISHOPS of NEWFOUNDLAND and LABRADOR, CATHOLIC EDUCATION COUNCIL, GENERAL EXECUTIVE COMMITTEE of the PENTECOSTAL ASSEMBLIES of NEWFOUNDLAND and LABRADOR and the PENTECOSTAL EDUCATION COUNCIL**

Yesterday, Premier Wells announced his government's intention to introduce in the House of Assembly on Monday, October 16, a resolution which will seek to amend Term 17 of the Canadian Constitution effectively to abolish the fundamental rights in education currently held by Roman Catholics, Pentecostals and adherents of other denominations in this Province. This action is being taken by Mr. Wells' government on the basis of an affirmative vote by only 28% of the eligible voters in Newfoundland and Labrador.

The Church leaders of the Roman Catholic and Pentecostal Churches whose members collectively represent 44% of the province's population wish to assure the over 90,000 voters who oppose the government's plan to amend Term 17 and who affirmed their desire to preserve their rights within a reformed and more cost efficient structure that we will not abandon our duty to vigorously defend their wishes.

When Premier Wells first suggested to us that a referendum would be a possible course for government to take, he expressed confidence that an overwhelming majority of eligible voters would support his proposal to amend Term 17 and that government polls confirmed his position.

Nevertheless, having rejected our position that fundamental reform could be achieved without a constitutional change, Premier Wells, with the support of his Cabinet, unilaterally and without public debate even in the House of Assembly, ordered a referendum to confirm his belief that overwhelming support existed for his plan to amend Term 17.

Even political analysts who clearly supported the government's position, publicly acknowledged that the referendum question was worded in a manner that was favourable to the "YES" vote that the government was seeking. The referendum question read as follows: "Do you support revising Term 17 in the manner proposed by the Government to enable reform of the denominational education system, Yes or No?" The question was very unfair since it clearly suggested that the only way to substantially reform our education system was to amend Term 17. After the referendum was announced, the Premier acknowledged to the media and others that a substantial majority of favourable votes for his proposal would be the proper basis for

a mandate to move forward.

Notwithstanding this fact and the stated intent of the government not to engage in a campaign, the government conducted an intensive campaign with numerous radio and newspaper ads and with Premier Wells and Minister Decker involved in numerous radio open-line programs and in television interviews to explain their position and to argue against our own campaign effort. Government, in the last days before the vote, produced an incomplete bus study and a seriously flawed legal opinion to gain public support without providing a fair opportunity for our people to reply. Another significant factor was that government had editorial support from virtually all the major print and electronic media. Despite all of these actions by and advantages for government, only 28% of all eligible voters in this Province went to the polls and expressed their support for the Premier's proposal.

While admitting that he was disappointed by the low voter turnout, Premier Wells has in the days since the referendum engaged in what we believe to be an extraordinary distortion of the results to justify moving forward with a plan to abolish constitutionally protected minority rights.

The Premier's allegations regarding our campaign to defend our rights in a referendum that was forced upon us is unworthy of our leader especially when his comments are used to excuse the narrow vote margin. Even worse is the Premier's suggestion that on referendum day all of the "No" supporters voted, but that those Newfoundlanders and Labradorians that did not vote in his words "are prepared to accept the results of the referendum" and in effect support the "Yes" side. We certainly believe that this is a completely unacceptable position for the Premier to take to excuse the fact that out of the 52% of the eligible voters who went to the polls there was such a narrow margin in favour of the government's position.

During door-to-door and telephone canvassing of eligible voters by our volunteer workers, many voters indicated that they were undecided and would likely not vote either because they were confused by the complexity of the issues or they felt that they were insufficiently informed about all of the implications of approving a constitutional amendment. Also we have strong evidence to indicate that many persons who advised us that they would vote "Yes" would do so not because they supported a constitutional amendment but because they felt it was the only way in which they could express support for substantial reform in education. Where is the evidence of clear and substantial support from the vast majority of the people of the Province for the government's plan to amend Term 17 as the Premier had said that he was seeking and was confident in obtaining?

Over 90,000 Newfoundlanders and Labradorians oppose this unnecessary action. Also, our government is showing complete disregard of the many districts in which "No" votes substantially outpolled "Yes". There are significant numbers of



Roman Catholics or Pentecostals in these districts. Also, other districts with significant numbers of members of other denominations decisively voted "No" on referendum day. From our perspective, it is both important and more appropriate to consider the wishes of the voters who opposed the government's plan to amend Term 17 since it is their constitutional rights that the Wells' government proposes to eliminate.

There is no example in Canadian history where constitutionally protected minority rights have been taken away by a decision or vote of the majority and without the consent of the minority affected. This is so because such action would be fundamentally undemocratic and would threaten rights of all minorities. It is therefore unthinkable that Premier Wells and his government could now seek to remove the rights of Roman Catholics and Pentecostals based not even on a vote by a majority of eligible voters in this Province but by a vote of only 28% of them. It is particularly distressing that our legislature will be asked on or after October 16th to vote to abolish educational rights which were granted to one denomination by unanimous resolutions of our House of Assembly and Parliament of Canada as recently as 1987.

It is regrettable that the Premier and his government are intent on removing denominational rights now honestly and faithfully held and exercised. The desire to retain and continue to exercise these rights was affirmed by over 90,000 of our members as well as by members of other denominations on September 5th.

Our defense of these rights will continue and we are confident that when this matter is fully debated in our House of Assembly and the Parliament of Canada, we will find the necessary support to protect them.

We remain ready not only to continue discussions on reform but wish to work with government to implement immediately so many reform measures that have been derailed by this unnecessary government action.

8 September, 1995

Contact:

Mr. Gerald Fallon  
Executive Director  
Catholic Education Council

Pastor E.A. Batstone  
Executive Director  
Pentecostal Education Council

## 7.5 Appendix E - SPSS Command File

```
Get file 'c:\spss\pop93.sav'.
Title 'POP93, WEIGHTED DATA'.
COMPUTE WGHT=1.
IF (V41=5) WGHT=.204.
WEIGHT BY WGHT.
```

```
VARIABLE LABELS V02 'CHILDREN IN SCHOOL'
                 V03 'SCHOOL IN FUTURE'
                 V04 'INTEREST IN EDUC'
                 V05 'SCHOOL GRADE'
                 V06B 'KEEP OR CHANGE DENOM SYSTEM'
                 V07 'IMPORTANCE OF ISSUE'
                 V08 'SYSTEM PREFERENCE'
                 V09 'INVOLVED IN RELIG EDUC'
                 V10 'INVOLVED IN BOARD APPOINTS'
                 V11 'INVOLVED IN BLDG SCHOOLS'
                 V12 'INVOLVED IN SCH CLOSURE'
                 V13 'INVOLVED IN PUPIL PLACEMENT'
                 V14 'INVOLVED IN TCHR CERTIFN'
                 V15 'INVOLVED IN TCHR HIRING'
                 V16 'INVOLVED IN BOARD BOUNDARIES'
                 V17 'RELIG EDUC BETTER EDUC'
                 V18 'TEACH ABOUT ALL RELIGIONS'
                 V19 'DENOM SYS UNFAIR TO FAMILIES'
                 V20 'RIGHT TO REFUSE TO HIRE'
                 V21 'TEACH ONLY OWN RELIGION'
                 V22 'SINGLE SCHOOL SYSTEM ONLY'
                 V23 'SEPARATE SCHS ON BASIS OF RELIG'
                 V24 'TEACHERS TO UPHOLD RELIGION'
                 V25 'DIFFERENCES JUSTIFY DENOM SCHS'
                 V26 'DENOM SCHS DIVISIVE'
                 V27 'CHURCHES HELP PAY COSTS'
                 V28 'SINGLE BUS SYSTEM'
                 V29 'CHURCH RIGHTS PRESERVED'
                 V30 'CHURCHES NO LONGER INVOLVED'
                 V31 'ATTEND SCH IN OWN COMMUNITY'
                 V32 'ROLE OF NON FOUNDING MBRs'
                 V33 'SUPPORT FOR JOINT BOARDS'
                 V34 'QUALIFIED RELIGIOUS TCHR'
                 V35 'ALL CHILDREN IN SAME SCH'
                 V36 'ATTENDANCE IN DIFF DENOM SCH'
```

V37 'NINE SCHOOL BOARDS'  
 V38 'EDUCATIONAL ATTAINMENT'  
 V39 'AGE IN YEARS'  
 V40 'AGE GROUP MEMBERSHIP'  
 V41 'RELIGIOUS AFFILIATION'  
 V42 'CHURCH ATTENDANCE'  
 V43 'URBAN RURAL'  
 GEN 'GENDER'.

Recode V41 (1=1) (2,3,4=2) (5=3) (6,9,12 THRU 17, 19,20,22 THRU  
 25,27,29,30,32=4) (7,10,11,18,26,31,99=5) INTO RV41.

Value Labels RV41 1 'RC' 2 'Integrated' 3 'Pentecostal' 4 'Other Christian'  
 5 'NonChristian or none'.

IF (RV41 EQ 1) RC=1.  
 IF (RV41 NE 1) RC=0.  
 IF (RV41 EQ 2) INT=1.  
 IF (RV41 NE 2) INT=0.  
 IF (RV41 EQ 3) PA=1.  
 IF (RV41 NE 3) PA=0.  
 IF (RV41 EQ 4) OTHERC=1.  
 IF (RV41 NE 4) OTHERC=0.  
 IF (RV41 EQ 5) NOREL=1.  
 IF (RV41 NE 5) NOREL=0.

RECODE V06B (1=1)(2=2)(3,8,9=9) INTO CHANGE.  
 RECODE V07 (1=1)(2=2)(3=3)(4,8,9=9).  
 RECODE V08 (1=2)(2=1)(3,4,7,9=9) INTO SINGLES.  
 RECODE V09 (1=4)(2=3)(3=2)(4=1) INTO RV09.  
 RECODE V10 (1=4)(2=3)(3=2)(4=1) INTO RV10.  
 RECODE V11 (1=4)(2=3)(3=2)(4=1) INTO RV11.  
 RECODE V12 (1=4)(2=3)(3=2)(4=1) INTO RV12.  
 RECODE V13 (1=4)(2=3)(3=2)(4=1) INTO RV13.  
 RECODE V14 (1=4)(2=3)(3=2)(4=1) INTO RV14.  
 RECODE V15 (1=4)(2=3)(3=2)(4=1) INTO RV15.  
 RECODE V16 (1=4)(2=3)(3=2)(4=1) INTO RV16.  
 RECODE V17 (1=4)(2=3)(3=2)(4=1) INTO RV17.  
 RECODE V20 (1=4)(2=3)(3=2)(4=1) INTO RV20.  
 RECODE V21 (1=4)(2=3)(3=2)(4=1) INTO RV21.  
 RECODE V23 (1=4)(2=3)(3=2)(4=1) INTO RV23.  
 RECODE V24 (1=4)(2=3)(3=2)(4=1) INTO RV24.  
 RECODE V25 (1=4)(2=3)(3=2)(4=1) INTO RV25.  
 RECODE V29 (1=4)(2=3)(3=2)(4=1) INTO RV29.

```

RECODE V31 (1=1)(2=2)(3,4,9=9) INTO COMMSCH.
RECODE V32 (1=1)(2=2)(3,4,9=9).
RECODE V33 (1=2)(2=1)(3,8,9=9) INTO RV33.
RECODE V34 (1=3)(2=2)(3,4=1)(5,6,7,8,9=9) INTO RV34.
RECODE V35 (1=2)(2=1)(3,7,9=9) INTO RV35.
RECODE V36 (1,2=1)(3,4=2) INTO DIFFDEN.
RECODE V37 (1,2=2)(3,4=1) INTO SUPPND.
RECODE V42 (1=5)(2=4)(3=3)(4=2)(5=1)(9=9) INTO ROSITY.
RECODE V43 (21,24,26,27,29,30,35,43,45,46,47,48,49,50,51,53,54,55,
56,57,58,59,60,61,62,66,70,72,75,76,78,80,82,85,87,88,91,92,
103,104,105,106,110,117,122,123,126,127,130,135,
142,144,148,149,155,158,160,167,169,171,
173,174,175,179,180,181,183,184,185,186,187,189,193,
194,196,201,202,203,204,205,206,207,212,213,215,216,217,
218,219,222,223,227,229,230,231,233,235,238,240,241,242,244,245,
249,252,253,254,255,256,259,260,261,263,268,271,272,273,280,281,
285,287,292,293,295,299,301,302,303,304,305,306,308 thru 326,
328 thru 340,342,343,344,347,348,352,355,356,357,363,364,
367 thru 373,375,376,377,380,383,384,389,391,392,393,395,396,
398,400,401,402,405,406,407,409,410,411,412,414,417,418,419,421,
423,424,428,429,431,432,433,435,436,440,442,443,446,447,448,
449,450,452,453,454,456,457,458,459,460,462,463,464,465,466,467,
469,471=1)
(20,25,33,34,95,99,101,109,111,131,132,134,146,152,153,165,170,172,
182,190,191,197,198,288,353,365,366,441=2)
(38,161,341,378,381,382,394,437=3)
(1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,32,39,44,102,
120,121,125,129,133,136,138,188,251,278,294,307,349,358,
359,360,361,385,390,408,413,415,416=4)into RV43.
RECODE RV43 (1,2=1) (3,4=2) INTO UR.
RECODE RV43 (1=1) (2,3=2) (4=3) INTO MUN.

```

```

IF (MUN EQ 1) MUN1=1.
IF (MUN NE 1) MUN1=0.
IF (MUN EQ 2) MUN2=1.
IF (MUN NE 2) MUN2=0.
IF (MUN EQ 3) MUN3=1.
IF (MUN NE 3) MUN3=0.

```

```

MISSING VALUES V02 V03 V04 V05 V06B V07 V08 V09 V10 V11 V12 V13 V14
V15 V16 V17 V18 V19 V20 V21 V22 V23 V24 V25 V26 V27 V28 V29 V30
V31 V32 V33 V34 V35 V36 V37 V38 V40 V42 GEN (9) V39 V41 (99).

```

```

IF (A1 EQ 1) AGE GP1=1.
IF (A1 NE 1) AGE GP1=0.
IF (A1 EQ 2) AGE GP2=1.
IF (A1 NE 2) AGE GP2=0.
IF (A1 EQ 3) AGE GP3=1.
IF (A1 NE 3) AGE GP3=0.

```

```

IF (V44 EQ 1) REG1=1.
IF (V44 NE 1) REG1=0.
IF (V44 EQ 2) REG2=1.
IF (V44 NE 2) REG2=0.
IF (V44 EQ 3) REG3=1.
IF (V44 NE 3) REG3=0.
IF (V44 EQ 4) REG4=1.
IF (V44 NE 4) REG4=0.
IF (V44 EQ 5) REG5=1.
IF (V44 NE 5) REG5=0.
IF (V44 EQ 6) REG6=1.
IF (V44 NE 6) REG6=0.
IF (V44 EQ 7) REG7=1.
IF (V44 NE 7) REG7=0.
IF (V44 EQ 8) REG8=1.
IF (V44 NE 8) REG8=0.
IF (V44 EQ 9) REG9=1.
IF (V44 NE 9) REG9=0.
IF (V44 EQ 10) REG10=1.
IF (V44 NE 10) REG10=0.

```

Variable Labels SINGLES 'SINGLE SYSTEM'

```

AGE GP1 'YOUNG ADULT'
AGE GP2 'MIDDLE AGE'
AGE GP3 'SIXTY PLUS'
EDUC1 'ELEMENTARY'
EDUC2 'SOME HIGH SCH'
EDUC3 'HS GRADUATE'
EDUC4 'VOC-TECH COLLEGE'
EDUC5 'SOME UNIVE'
EDUC6 'UNIV GRAD'
REG1 'AVALON'
REG2 'BURIN PENINSULA'
REG3 'SOUTH COAST'
REG4 'STEVENVILLE'
REG5 'CORNER BROOK'
REG6 'GRANDFALLS WINDSOR GANDER'

```

REG7 'CLARENVILLE'  
 REG8 'BAIE VERTE CARMANVILLE'  
 REG9 'NORTHERN PENINSULA'  
 REG10 'LABRADOR'  
 MUN1 'RURAL'  
 MUN2 'SMALL TOWN'  
 MUN3 'URBAN CENTRE'  
 RV43 'COMMUNITY'

Value Labels RV09 RV11 RV12 RV13 RV14 RV15 RV16 RV17 RV20 RV21 RV23  
 RV24 RV25 RV29

1 'Strongly Disagree'  
 2 'Disagree'  
 3 'Agree'  
 4 'Strongly Agree'  
 9 'NO,DK,R'/  
 RC 1 'Catholic' 0 'Other' /  
 INT 1 'Integrated' 0 'Other' /  
 PA 1 'Pentecostal' 0 'Other' /  
 OTHERC 1 'Other Christian' 0 'Other' /  
 NOREL 1 'NOREL' 0 'Other' /  
 Change 1 'Keep system' 2 'Change system' 9 'NO,DK,R' /  
 SINGLES 1 'All C involved' 2 'No c involved' 9 'NO,DK,R' /  
 GEN 1 'Male' 2 'Female' /  
 AGE GP1 1 'Yadult' 0 'Other' /  
 AGE GP2 1 'Midage' 0 'Other' /  
 AGE GP3 1 '60plus' 0 'Other' /  
 EDUC1 1 'Elementary' 0 'Other' /  
 EDUC2 1 'Some HS' 0 'Other' /  
 EDUC3 1 'HS grad' 0 'Other' /  
 EDUC4 1 'Voc Tech' 0 'Other' /  
 EDUC5 1 'Some Univ' 0 'Other' /  
 EDUC6 1 'Univ grad' 0 'Other' /  
 RV43 1 'LT 1000' 2 '1000 TO 4999' 3 '5000 TO 9999' 4 'GE 10000' /  
 MUN1 1 'LT 1000' 0 'OTHER' /  
 MUN2 1 '1000 TO 9999' 0 'OTHER' /  
 MUN3 1 'GE 10000' 0 'OTHER' /.

## 7.6 Appendix F - Descriptive Statistics

Variable	Cases	Mean	Std Dev
GEN	904	1.5653	.4960
AGEGP1	889	.2777	.4481
AGEGP2	889	.6414	.4799
INT	904	.5477	.4980
PA	904	.0706	.2564
OTHERC	904	.0254	.1576
NOREL	904	.0387	.1930
REG2	904	.0522	.2226
REG3	904	.0352	.1844
REG4	904	.0438	.2048
REG5	904	.0816	.2738
REG6	904	.0724	.2592
REG7	904	.0693	.2542
REG8	904	.1556	.3627
REG9	904	.0329	.1784
REG10	904	.0550	.2281
MUN1	904	.4500	.5000
MUN2	904	.1478	.3551
MUN3	904	.4041	.4910
V38	895	3.28861	.4973
ROSITY	904	3.60331	.5078
CHANGE	834	1.5724	.4950
CINVOLVE	794	-.0500	.9400









