

ATTITUDES OF PENTECOSTAL TEACHERS IN
NEWFOUNDLAND TOWARD APPROPRIATE
STRATEGIES FOR RESOLVING IMPASSES
IN COLLECTIVE BARGAINING

CENTRE FOR NEWFOUNDLAND STUDIES

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FREDERICK DAVID RIDEOUT

**ATTITUDES OF PENTECOSTAL TEACHERS IN NEWFOUNDLAND
TOWARD APPROPRIATE STRATEGIES FOR RESOLVING
IMPASSES IN COLLECTIVE BARGAINING**

by

© Frederick David Rideout, B.A., B.Ed.

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in partial fulfillment of the requirements for the degree
Master of Education**

**Faculty of Education
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ABSTRACT

This study was concerned mainly with Pentecostal teachers in Newfoundland and their refusal to participate in the duly authorized job actions of partial and complete withdrawal of services, as appropriate means for resolving impasses in the collective bargaining process. The Pentecostal teachers have claimed that their refusal to engage in such activity is an extension of their religious philosophy, which places education in a parochial context. Consequently, considerable tension has been created in the provincial bargaining unit over how these teachers can be accommodated in collective bargaining if they are unwilling to join their colleagues in these more militant impasse strategies.

This study was developed to document the differences between Pentecostal teachers and the rest of the teaching force in the province, on strategies for resolving impasses. The impasse procedures examined were mediation and conciliation, fact finding, binding arbitration, final offer arbitration, issue-by-issue arbitration, withholding of partial services, withholding of all services, political activity, and use of the media. An attempt was also made to identify any influencing factors which might contribute to these differences. The independent variables included for this purpose were school system (Pentecostal or non-Pentecostal), teaching certificate level, sex, grade level taught (elementary or secondary), position, years of teaching experience, size of home town, school size, degree of job satisfaction, religious commitment to the teachings and practices of one's church, importance assigned to one's church, extent of union involvement, and degree of support for denominational schooling. In addition, the study also sought direction from the teachers as to the most acceptable means for accommodating the Pentecostals in the collective bargaining process.

The questionnaire designed for this study was distributed to the total population of 397 Pentecostal teachers, and the same number of non-Pentecostal teachers, in the province. One way analysis of variance was used to test for significant differences between these two groups, while linear multiple regression (stepwise) was used to examine the factors influencing these differences.

Significant differences were found to exist between the Pentecostal and non-Pentecostal teachers with respect to the use of both partial and complete withdrawal of services, political involvement, and the use of the media to resolve impasses in collective bargaining. The Pentecostals expressed clear disagreement with partial and complete withdrawal of services to resolve impasses, while on political involvement and use of the media they expressed less agreement than their non-Pentecostal counterparts. In examining factors influencing such attitudes, only denominational affiliation (Pentecostal or non-Pentecostal) and sex registered as significant when considering all teachers in the province. However, when Pentecostal or non-Pentecostal teachers were analyzed separately, more variables entered the regression equation as significant.

The final part of the study attempted to ascertain the views of both Pentecostal and non-Pentecostal teachers on ways of accommodating the Pentecostals in collective bargaining. The most favoured option among Pentecostal teachers was the creation of a separate bargaining unit with the same bargaining agent, the Newfoundland Teachers' Association. The non-Pentecostals, however, were largely uncertain about all of the options, with no clear preference expressed for either of the choices provided in the questionnaire.

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Finally, the most important thanks is reserved for my wife, without whose support and encouragement this endeavour would not have been possible.

For Gaill

Who can find a virtuous woman? For her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life...

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

-(Proverbs 31)

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CHAPTER I

THE PROBLEM

I. INTRODUCTION

Teachers in the province of Newfoundland, like their colleagues across North America, have had to do some serious thinking over the past few years about the nature of their involvement in collective bargaining strategies. Increasing attention has been focussed on refusals to engage in supervision duties, work-to-rule campaigns, withdrawal of extra-curricular involvement, and strikes as tactics for resolving impasses in contract negotiations. In the midst of the continuing deliberations over such issues, Pentecostal teachers within the province have added to the tensions by refusing to join the majority of teachers in any type of job action which disrupts the educational service being provided to students, claiming exemption on the basis of religious conviction. At present, the sentiments are so strong that the Pentecostal teachers are actively pursuing legislative changes to allow them to be accommodated in a separate bargaining unit:

II. BACKGROUND TO THE PROBLEM

The right to bargain collectively, and the accompanying right to strike, were officially granted to the teachers of Newfoundland in 1973, after a vigorous campaign conducted by the Newfoundland Teachers' Association (N.T.A.), the organization which represents all teachers within the province. An earlier salary dispute, in 1971, had resulted in a "selective withdrawal of services" in designated schools. This experience convinced the Association of the need for a legitimate process, entrenched in legislation, for handling impasses in negotiations with the employer, which in this instance was the provincial government. Consequently, the Newfoundland Teacher (Collective Bargaining) Act, 1973 was enacted, allowing

for the resolution of impasses in negotiations through a conciliation board, binding arbitration when agreed to by both parties, or a strike (Myers, 1978: 69).

The first clear indication of difficulty with respect to Pentecostal teachers joining their colleagues in collective job action seems to have occurred during the 1971 negotiations. Shortly after strike action had been authorized, the General Executive of the Pentecostal Assemblies of Newfoundland, through their Superintendent, Rev. A.S. Bursay, sent a letter to all Pentecostal teachers expressing "grave concern" over the threat of a strike amongst teachers. While recognizing that teachers should be paid a "reasonable remuneration for professional services rendered", Reverend Bursay went on to say:

We cannot reconcile devotion to duty and commitment to a purpose, which calls for dedication, with empty classrooms and the loss of valuable time, when pupils badly need counsel and guidance. (Letter to Pentecostal Teachers, February 5, 1971)

Later in the letter reference was made to a constitutional by-law of the Pentecostal Assemblies of Newfoundland which states:

Article 18, Section 10. Strikes and Picket Lines:

- a. We place on record that as the Pentecostal Assemblies of Newfoundland and Labrador, we do not endorse unionism.
- b. That within prevailing circumstances we feel we must leave the matter of union membership at the discretion of the individual member of our Assemblies.
- c. That we strongly condemn the action of any member of our Fellowship being participants of picket lines, voting for strikes, or pledging allegiance to unions that are unlawful and detrimental to their Christian testimony and our standard of separation.
- d. That we insist on our members being governed by the Scripture as regards their attitude towards those in authority.

- e. That we declare ourselves opposed to any organization or union that has any tendencies of disloyalty to our freely elected form of Government, or that will bring in a class consciousness leading to unrest, strife, hatred or lawlessness.

The following year, after the immediate controversy of a strike had been settled, the Pentecostal Education Council, which was the recognized intermediary between the government and the church in educational matters, submitted a brief to the premier of the province opposing the proposed bill on collective bargaining rights for teachers. In that submission it argued against the right of teachers to strike, on the basis that an innocent third party, namely the student, would be negatively affected. Furthermore, they stated:

...for a teacher to strike on salary matters is for him to hold his innocent pupils and their families to ransom, to use them as pawns in his economic bargaining. Such behaviour is obviously unworthy of every basic principle and ideal of the teaching vocation. (P.E.C. Brief, December, 1972)

Shortly thereafter, the Pentecostal teachers themselves, through their elected representative, the Pentecostal Teachers' Fellowship (P.T.F.) Executive, began voicing similar concerns, and the church officials began adopting a much lower profile in such discussions. The first formal presentation to the Newfoundland Teachers' Association (N.T.A.) was made by the P.T.F. Executive, on behalf of their teachers, in December of 1972. In that brief, exception was taken to job action as an appropriate means for resolving impasses for eight basic reasons:

- (1) Such action was considered regressive in light of current thinking on labour relations;
- (2) No one really wins in a strike;
- (3) Innocent children would be the ones to suffer;
- (4) Education was an essential service;
- (5) Strikes damage the status of the profession;
- (6) Teachers would not be good role models if they engaged in such activity;
- (7) Scriptural principles prevented their

compliance with such action; and (6) Their church requested that its members not participate in such activity (P.T.F. Brief, December, 1972).

This effort seems to have given the Pentecostals satisfactory accommodation within the Association, for in April, 1973, the N.T.A. adopted a resolution at its annual convention which declared:

...a teacher who holds religious or moral convictions that in conscience prohibit him from participating in a strike may refrain from participation or support;

PROVIDED that a teacher exempted as aforesaid shall not voice an objection to such strike by public utterance or through such agencies as circulars, newspapers, television, or radio;

PROVIDED ALSO that the aforesaid exemption shall not apply to a teacher who refuses to participate in a strike for any reason other than as aforesaid stated and specifically a teacher is not exempted who may object to a strike for the reason that strike action itself or at any given time is bad policy or bad strategy. (AGM Minutes, April 24-26, 1973)

However, this policy was later rescinded at the 1976 convention of the Association, by a vote of 51 to 50, which was a cause for concern among the Pentecostals. In reaction to that concern, the president of the N.T.A., Mr. Lorne Wheeler, assured the Pentecostals that this change in policy did:

...not represent a change in N.T.A. policy regarding the right of members to opt out of a strike on the basis of religious or moral convictions. Rather, the action recognized the legal right of any member to opt out of strike action for any reason. (Letter to B.T. Fradsham, September 13, 1976)

The previous "conscientious objector" clause was, thus, represented as being too restrictive, and the rescinding of the 1973 resolution was presented as allowing teachers to opt out of strike action for either religious or non-religious reasons.

This interpretation, coming from the president of the Association, gave the Pentecostal teachers temporary reassurance, and the issue was not raised again until 1981, when the possibility of another teacher strike arose. At that time

the Pentecostal Teachers' Fellowship advised the Association that while they were "supportive of the N.T.A. position with regard to negotiations", they also felt obliged to remind them of their position with respect to job action. Once again, through their acting president, Mr. Calvin Belbin, they reiterated:

As professing Christians who believe in a fundamentalist statement of faith, we cannot, in all honesty of conscience, as a group, participate in or support any strike or similar action taken by our organization. (Letter to Brian Shortall, February 5, 1981)

The N.T.A. responded by meeting with the Executive of the Pentecostal Teachers' Fellowship to discuss the ramifications of their respective positions, but no definitive results were realized.

A similar meeting was held in the following school year, at which time Mr. Wayne Noseworthy, representing the Association, stated that, in his opinion, the position of the Pentecostals had not been adequately presented within the Newfoundland Teachers' Association. He therefore suggested some policy direction from the Pentecostals in the form of a brief or resolution (P.T.F. Minutes, October 28, 1981). In January, his request was honored and another brief was submitted to the N.T.A. on behalf of the Pentecostal teachers. This time an effort was made to enunciate precisely the rationale of the Pentecostal position, and for the first time it was intimated that the issue went beyond that of just job action. The following excerpt, from that brief, illustrates the Pentecostals' concern:

Any issues that will weaken the particular mandate our Church has to operate our schools cannot be supported by us as Pentecostal teachers. We are particularly wary of the N.T.A.'s position on the issue of "suitability clause". We also view with some alarm some N.T.A. statements that seem to reflect a preference for a non-denominational educational system, that is, a fully integrated government-administered educational system.

In view of this, we believe that the whole issue goes much deeper than the surface issue of strikes. Accordingly, we wonder if we shouldn't be negotiating with you on a position that would go beyond just a conscientious objector status. Particularly, we are thinking of a separate bargaining unit. (P.T.F. Brief, January 8, 1982)

In an attempt to clarify the Association's position on these matters, its executive secretary, Mr. William O'Driscoll, met with the P.T.F. Executive on February 25, 1982. He assured the Executive that the N.T.A. simply felt the suitability clause, which allowed school boards to hire teachers who were "suitable" to their respective philosophies, was too broad in scope. With regard to denominational schooling, he noted that official N.T.A. policy clearly demonstrated the Association's acceptance of the system, although some individual members might be opposed to it (P.T.F. Minutes, February 25, 1982).

During that same year the Pentecostals sought permission from the Association to attend its annual meeting as observers, with the intent of gaining an opportunity to address the matter on the convention floor. Although that request was denied, the president of the P.T.F. did manage to attend through the courtesy of the Exploit's Valley Branch of the N.T.A., and was able to place a resolution before the delegates suggesting that the previous conscientious objector clause be reinstated. His resolution was, however, rejected by the majority at the meeting (NTA, Disciplinary Committee Transcripts, September 23, 1983).

Eventually, the confrontation which had been dreaded by both parties occurred. In 1983 teachers withdrew selected services to protest unsatisfactory contract negotiations, and schools were subsequently closed. Yet, over 90% of the Pentecostal teachers continued to provide full services, and their schools remained open throughout the dispute. As would be expected, considerable frustration and tension was experienced by both parties.

At this stage the N.T.A. attempted to invoke disciplinary action against the Pentecostal teachers, charging them with "unprofessional conduct" under Section 16(9) of the Newfoundland Teachers' Association Act (1974). These proceedings were halted when an appeal against the judgement of the discipline committee was launched in the provincial district court by Harold Andrews.

At the end of the court proceedings the judge ruled in favour of the appellant, stating:

I find that the failure of the Appellant to withdraw selected services as ordered by the Executive on April 4, 1983, is not the sort of conduct contemplated in Section 16(9) of the N.T.A. Act (1974). The decision of the Disciplinary Committee is contrary to the evidence submitted to me on this appeal.

Notwithstanding the foregoing, the judge went on to note:

As previously stated there undoubtedly should be a method whereby the Association can deal with a member who fails to carry out an Executive decision but I find that Section 16(9) cannot be used to achieve that purpose.

Having determined that the evidence cannot support a breach of Section 16(9) it is not necessary for me to deal with the other grounds of the appeal. (Andrews v. Newfoundland Teachers' Association, 1984).

This statement led the N.T.A. to begin working towards the establishment of a specific disciplinary procedure to deal expressly with teachers who refused to comply with a duly authorized directive for withdrawal of services.

After the district court decision, the N.T.A. made a proposal that Pentecostal teachers be accommodated through a separate bargaining unit within the Association, and consequently a vote was conducted among the Pentecostals with two options provided:

1. I wish to remain a member of the N.T.A. through a separate bargaining unit, with the N.T.A. being my bargaining agent with the following understanding:

- a. I agree to pay an amount to the N.T.A. equal to 15/190 of my salary minus an amount equal to strike pay and other standard deductions;
 - b. I understand the N.T.A. will stop all disciplinary action against me for my action last spring.
2. I wish to exist in a unit completely separate from the N.T.A. (P.T.F. Newsletter, March 7, 1984)

As a result of that vote, 79% of the Pentecostal teachers expressed a preference for complete separation from the Newfoundland Teachers' Association.

The president of the N.T.A. at this time, Mr. Ray Goulding, responded to this decision by expressing disappointment, and acknowledging that the Association would have to oppose it, stating:

...the provincial Executive has now decided to recommend to the 1984 AGM (Annual General Meeting) that N.T.A. resolutely and vigorously oppose any attempts to amend the 1973 Newfoundland Teachers' (Collective Bargaining) Act to exclude the Pentecostal teachers. We can do no other. To allow that collective bargaining unit to be splintered along any line, denominational or otherwise, has grave implications for the protection of all 8,450 teachers in this province. (Letter to Ron Mosher, March 7, 1984)

Several months later the N.T.A. formally withdrew its previous offer of accommodation through a separate bargaining unit, but expressed an interest in the concept of a conscientious-moral-religious objector article for all teachers. At this point the Pentecostals rejected such a suggestion for three reasons: 1) they wanted the issue addressed for them collectively, as a group; 2) they feared such accommodation could be rescinded too easily at some future time, as was the previous conscientious objector clause; and 3) the conditions attached to such a clause were unacceptable to them (Ron Mosher, Letter to Ray Goulding, October 1, 1984).

The inability of the two parties to reach an agreement on an acceptable method for accommodating Pentecostal teachers within the collective bargaining

process resulted in a request to the provincial government, by the Pentecostal Teachers' Fellowship, for a separate bargaining unit. To date, no definitive actions have transpired which might lead to the necessary legislative changes being made to grant that request.

III. PURPOSE OF THE STUDY

The purpose of this study was to examine the attitudes of Pentecostal teachers in Newfoundland toward a variety of strategies for resolving impasses in contract negotiations, determine if their views in this regard differed from those of their non-Pentecostal colleagues, and attempt to account for any observed differences. Since the Pentecostal teachers claim their position arises out of religious principles, consideration was given to this variable, especially in its relation to the system of denominational schooling in which funding is provided for church-operated schools by the provincial government. The opinions of both Pentecostal and non-Pentecostal teachers were also sought as to how the Pentecostal position, with respect to job action, could be best accommodated within the structure of collective bargaining as it presently exists in the province.

It is hoped that the results of this study will help clarify the position of Pentecostal teachers, and provide some direction for accommodating them within the process of collective bargaining.

IV. RESEARCH QUESTIONS AND HYPOTHESES

Research Questions

This study attempted to address three general questions:

1. Are there differences between Pentecostal and non-Pentecostal teachers, with respect to preferred methods for resolving impasses in collective bargaining?

2. Are there variables, other than denominational affiliation, which are related to differences among teachers with respect to preferred methods for resolving impasses in collective bargaining?
3. What are the views of Pentecostal and non-Pentecostal teachers with respect to ways of accommodating Pentecostal teachers in the collective bargaining process?

Hypotheses

To examine these research questions, several hypotheses were tested. A detailed rationale for these hypotheses is provided in Chapter II.

1. (a) Pentecostal teachers are less likely than non-Pentecostal teachers to support the more militant bargaining strategies of partial or complete withdrawal of services, as appropriate means for resolving impasses in collective bargaining.
- (b) There are no differences between Pentecostal and non-Pentecostal teachers in their support of the less militant bargaining strategies of mediation and conciliation, fact finding, binding arbitration, final offer arbitration, issue by issue arbitration, involvement in the political process, and the use of the media, as appropriate means for resolving impasses in collective bargaining.
2. The attitudes of teachers, both Pentecostal and non-Pentecostal, towards appropriate means for resolving impasses in collective bargaining will be related to variables other than denominational affiliation.
 - (a) Male teachers will be more likely than female teachers to support the more militant bargaining strategies of partial and complete withdrawal of services.

- (b) Secondary school teachers (7-12) will be more likely than elementary school teachers (K-6) to support the more militant bargaining strategies of partial and complete withdrawal of services.
 - (c) Classroom teachers will be more likely than principals and vice-principals to support the more militant bargaining strategies of partial and complete withdrawal of services.
 - (d) Support for the more militant bargaining strategies of partial and complete withdrawal of services will vary directly with teaching certificate level, size of home town, size of school, and extent of union involvement, but will vary inversely with teaching experience, degree of job satisfaction, extent to which teachers consider themselves to be religious, the importance of the church to the teacher, and the extent to which the teachers favour denominational schooling.
3. Pentecostal teachers are more likely than non-Pentecostal teachers to support some form of separation from other teachers, as indicated by items APC 1, 2, and 5, and less likely to support such other measures as indicated in items APC 4, 6, and 7.

V. DEFINITION OF TERMS

arbitration: A procedure under which a neutral third party, either an individual or a panel, known as an arbitrator, hears both the union and employer side in a labour dispute, and renders a decision that may or may not be binding on both sides.

bargaining agent: The union organization that is the exclusive representative of all employees in a bargaining unit.

bargaining unit: A group of employees that an employer has recognized and/or an administrative agency has certified as appropriate for representation by a union for purposes of collective bargaining.

binding arbitration: Arbitration which is not advisory but binding on both parties.

collective bargaining: The comprehensive negotiating process which leads to a contract between labour and management on wages, hours, and other conditions of employment, as well as the subsequent administration and interpretation of the signed contract.

compulsory arbitration: A negotiating process whereby the parties in a labour dispute are required by law to submit it to arbitration by a third party, and to receive an award based on the judgement of the arbitrator.

fact finding: An impartial review of the issues in a labour dispute by a specially appointed third party (the "fact finder"), which could be an individual or a panel. The fact finder holds hearings and submits a report, usually advisory in nature.

final offer arbitration: Sometimes called final offer selection, this negotiating strategy has an arbitrator choose one complete offer from the disputing parties' final submissions.

Impasse:

A condition that exists during labour-management negotiations when either party feels that no further progress can be made toward reaching a settlement.

Issue by issue arbitration:

A negotiating strategy whereby individual items of dispute can be referred to arbitration, rather than a complete contract proposal.

mediation:

Sometimes called conciliation, mediation refers to any attempt by an impartial third party to help settle disputes between labour and management. The mediator has no power beyond that of suggestion and persuasion.

strike:

A mutual agreement among workers to a temporary work stoppage in order to obtain or resist a change in their working conditions. The term "partial" strike is sometimes used to refer to a withdrawal of some, but not all, services.

voluntary arbitration:

Arbitration which is mutually agreed to by two parties, in the absence of any legal or contractual requirements, and in which the parties so concerned are legally bound by the decision(s) of the arbitrator.

work to rule: Work slowdown in which all the formal work rules are so scrupulously obeyed that productivity suffers considerably.

VI. LIMITATIONS OF THE STUDY

The following limitations are recognized as being inherent within the present study:

1. This study is limited in that the participants may have had difficulty in responding to some very personal and sensitive questions. The possibility of teachers hesitating to express radical viewpoints is recognized.
2. Since the attitudes expressed in this study exist in a unique system of public education, in which the churches have significant control, caution should be exercised in extending the findings beyond its immediate context.
3. At the time of this study discussions were continuing on this problem. It is possible that future developments could transpire which might alter the attitudes presently being expressed.

VII. DELIMITATIONS OF THE STUDY

The following factors are acknowledged as delimitations in the study:

1. This study is limited to teachers presently employed in the Pentecostal, Integrated, and Roman Catholic school systems in the province of Newfoundland.
2. Substitute teachers, who are a part of the present bargaining unit, were not included in the study.

VIII. ORGANIZATION OF THE THESIS

This introductory chapter has provided the background to the study, stated the purpose, posed some basic research questions and hypotheses, provided the

necessary definition of terms, and acknowledged the limitations of the study. In Chapter II, a review of the current literature related to collective bargaining in education is given, with attention directed towards various strategies for resolving impasses in the negotiating process.

Chapter III presents a brief overview of the historical and philosophical context in which this problem occurred; Chapter IV presents the methodology used in the conduct of the research; while Chapter V presents the findings of the study. The final chapter deals with conclusions of the study, provides a summary of the thesis, and makes some recommendations.

CHAPTER II

REVIEW OF RELATED LITERATURE

I. INTRODUCTION

In Canada the acceptance of the rights of teachers to bargain collectively in their pursuit of satisfactory contracts is much more prevalent than in the United States, with nine of the ten provinces providing full collective bargaining rights for teachers. The tenth province, British Columbia, allows teachers to bargain only on monetary items, and not on terms or conditions of employment (Snelgrove, 1986: 10-11). By contrast, only 49% of the school districts in the United States reported collectively negotiated agreements in 1979. Yet even that figure represents a significant increase, from 19 collective agreements reported in schools in 1964 to over 16,000 in 1979 (Mitzel, 1982: 287). This comparison reflects one area in which Canada has taken the lead over its American counterparts, with its public employees enjoying the same rights under provincial legislation as employees in the private sector (Goldenberg, 1979: 254-255).

The growing trend of teacher involvement in making contract demands closely parallels the experiences of the public sector in general. Stinnett, Kleinmann, and Ware (1986: 173-176) postulate that this drive for collective action is attributable to a number of factors. One central influence was the rapid flow of events since World War II, which conditioned the American people to accept new values and mores, thus creating a more receptive climate for public employees to gain recognition. Included with this development was a substantial increase in the number of public employees, making them a potent group on the political scene, combined with an increasing move towards urbanization, which made the city population the dominant group. However, the really big influence in the evolution of public employees' rights was a changed public opinion, engendered by the nature of services demanded

from those employees and the increased degree of competence required of them. Highly skilled technicians, economists, scientists, sociologists, computer specialists, accountants, and many other professional groups, were needed to serve a society that was becoming more and more complex.

Other factors, highlighted by Snelgrove (1986: 8-10), merged with these to bring teachers into the bargaining arena. They included an increased effort by unions to get educators into their ranks, an increasing recognition by teachers of their economic potency, the development of larger school systems, the movement towards more democratic administration, and union competition in the United States.

Consequently, collective bargaining has become largely accepted as a legitimate negotiating process, but with it has come a noticeable increase in the use of strikes and other strategies, by teachers, to realize their contract demands (Muir, 1976: 11). There is evidence, however, that such strategies are being used with greater reluctance in recent years. In Ontario, for example, Selinger (1980: 52-53) has documented a marked decrease in teacher militancy with respect to the issue of collective negotiations and the use of sanctions to enforce contract demands. He reports a growing concern among teachers related to the inadequacies of an adversarial approach to bargaining, and a desire for other social mechanisms to replace it.

Findings like these inevitably cause people to question the bargaining process. The controversy over the relative merit(s) of collective bargaining has been present from its earliest inception. Critics argue that it fails to produce results, and may actually operate as a deterrent to quality education. Priest (1984: 9), for example, develops this theme when he claims that collective bargaining promotes adversarial positions between groups, stifles innovation, spawns hostility, misrepresents facts, and often ends in a manipulative struggle for power. Advocates of the

process, on the other hand, contend that it is reforming the schools, making them a better place for both students and teachers. Knott (1984: 20) claims that even the traditional adversary perspective can have a positive effect, given the "mutuality of interest" between teachers and their employers.

Both sides of this debate were presented two decades ago by Myron Lieberman (1965: 334-353), and little has changed since then except the spokespersons. It has been elaborated more recently by writers like Stephen Bailey (1981: ix), who declares:

...few issues in the field of American education have been more controversial in the past two decades than the rise of teachers' unions. Struggles over appropriate bargaining agents, what issues are negotiable, grievance procedures, the right to strike, and even the underlying compatibility of unions and the educating professions have divided faculty, outraged administrators, politicized schools and colleges, entangled the courts, and rolled public opinion.

Yet, despite the difficulties, collective bargaining is generally viewed as a necessary process in providing public employees with equal representation. As such, it has become firmly entrenched as a fundamental right in Canadian society.

II. PUBLIC VERSUS PRIVATE SECTOR BARGAINING

Collective bargaining has mushroomed in the public sector to include a large majority of public service employees. Robertson (In Thompson and Swimmer, 1984: xiii) claims this has improved the relative income positions of public servants, teachers, nurses, police officers, and others who work to serve the Canadian people. However, turbulent economic conditions have led to frequent suggestions that the rights exercised by employees in the public service should be curtailed to protect the interests of the general population.

Such suggestions imply a different approach for public sector bargaining, which has prompted some writers to investigate the differences between the two

groups. Retsinas (1982: 354-355) emphasizes that while public sector bargaining usually adopts the private sector model, with the same terms and procedures, there is a distinct difference between the two groups. In the private sector, labour and management bargain on a fiscal basis, with the key factors being the corporation's ability to pay. The goal of the private enterprise is to maximize profits, and by using various measures of productivity management can evaluate the "worth" of labour. If costs are judged excessive, management can shift to a cheaper labour market or change to a more lucrative endeavour.

Public sector bargaining also negotiates in fiscal terms, with a key question being government's ability to pay, but there is no profit motif whereby performance can be judged. In addition, public service employees bargain on political terms, with a fundamental question also being government's willingness to pay, especially as the need for revenue outstrips the willingness of the populace to pay increased levies when there is greater competition for the government dollar.

Goldenberg (1973: 27) confirms another major peculiarity of public service bargaining as stemming from the fact that the government is the employer:

A government, by virtue of its legislative and executive functions, its obligation to protect the public purse and to ensure the provision of essential services, is clearly a very different kind of employer than one finds in the private sector.

In such a relationship, party, the employer, can actually legislate an end to the dispute. Furthermore, there is an unavoidable conflict of interest inherent in the system since government, which is itself party to a particular labour dispute, administers the machinery for conciliation or arbitration.

Edwards (1977: 4) brings another significant difference between public and private sector bargaining to our attention, related to job action and its effect on the general public:

Many government services are monopoly services and when there is a strike those services are denied to the public. Within a relatively short period of time there are public demands for a cessation of the strike and either a legislated settlement or an introduction of legislation to remove the right to strike permanently from public employees where a denial of these services would upset the public.

It is factors like these which have limited the growth of collective bargaining among teachers in the United States, and have led some writers to argue against public sector bargaining laws because they have been wrongly patterned after the industrial model. Neal (1985: 91-92) contends the two sectors are just not comparable, repeating some of the earlier arguments:

Whereas the private sector is essentially a private economic matter between producer and specific consumers, government is essentially a public political matter between the government and citizens generally. Additionally, many government services are humane in nature, whereas most private enterprise is based on mutual gain. This fundamental incomparability of the private and public sectors is the basis for all of the many specific reasons that industrial labor-management collective bargaining cannot be transferred successfully to the public sector.

Myron Lieberman (1965: 334-353), a one time candidate for the presidency of the American Federation of Teachers, rejected these arguments, claiming that such bargaining by teachers did not mean a loss of discretionary powers by the school boards. Neither did the facts support any favourable advantages experienced by public service employees. In addition, although government was not motivated by profit, school administrators had to contend with pressures to reduce costs just like any other business executive. Lieberman concluded that collective bargaining was definitely not unprofessional, and it was an appropriate procedure for teachers to adopt in negotiations.

However, in a surprising twist of events, Lieberman (1979: 415-419) later rejected these viewpoints and began arguing strongly against them. His new perspective was taken upon consideration of the political advantages enjoyed by

teachers, especially when public management usually had less incentive than private management to resist union demands. Combined with this were several other influencing factors, such as the employer's financial situation being known to the union, there being very little obligation of loyalty to the employer, the school system's inability to move physically, and the existence of certain due processes for teachers even in the absence of a collective agreement. Within his new found philosophy Lieberman began to declare that teacher representational rights should be reduced considerably.

III. IMPACT OF COLLECTIVE BARGAINING ON EDUCATION

Collective bargaining is rapidly coming of age and becoming the subject of extensive research in the social sciences. The evidence gleaned to date is limited, but there is a spirit of enquiry prompting many researchers to investigate the impact which the bargaining process is having on education. Sometimes the results of that research are surprising. At other times they are predictable. Generally, however, the impact of collective bargaining on education can be considered in terms of the effect on teachers, on students, and on school governance.

Teachers

The absolute wage gain for unionized teachers in the United States has been relatively small, when compared to that of non-unionized teachers, with most studies reporting from one to five percent increases (Mitzel, 1982: 304). Hall and Carroll (1973: 840) found that teacher bargaining organizations did increase salaries, but the magnitude of increases was very minor. Zabriskie (1980: 38, 115) contends that teacher wages have not risen faster in negotiating jurisdictions with collective bargaining legislation than in those where teachers do not have such provisions.

In his own study, Zabriskie also found that the legal right to strike had not resulted in significant gains in wages and benefits among Pennsylvania teachers. Zuelke and Frohreich (1977: 86) made the surprising discovery that among small and intermediate sized school districts in Wisconsin, collective negotiations actually had a negative effect on teacher salaries. However, these seem to be exceptions to the general rule since, as Lipsky and Drotning (1978: 450) have demonstrated, the initial effect of collective bargaining on teacher salaries has been a slight increase in wages, but the increase is usually less than three percent.

Lipsky (1982: 36) also warns that such findings can be misleading because they fail to account for "spill over" effects, whereby the salaries of teachers who are not organized to bargain are higher because of the gains realized by bargaining teachers. He adds that other factors must also be taken into account when analyzing such data. These include the nature of the teacher labour market, the surplus of teachers during the 1970s, the structure of collective bargaining in education, and the general influence of public policies. In concluding his comments he concurs that the bargaining effects have not been nearly as large as some feared, and others hoped, they would turn out to be.

In addition to the direct benefits sought in contract talks, teachers have also turned their bargaining efforts to workload issues, encompassing items like class size and a clearer definition of duties. Flango (1976: 133) provides one example of how collective negotiations were found to have a dramatic effect on the pupil-teacher ratio in elementary schools. According to Mitzel (1982: 305), the most discernible changes resulting from this focus have been with respect to the limitation of duties and responsibilities of teachers. More and more contracts are including specified teacher preparation time, duty-free lunch periods, and recognition of extra-curricular demands. Snelgrove (1986: 41-48) illustrates this

trend in Canada, using specific examples, and speculates that teachers will become increasingly concerned with such items in future contract negotiations.

Students

Research is almost non-existent on the effect collective bargaining by teachers has had on students. This may be explained by the fact that such effects are natural byproducts of negotiations, rather than a central component of the process. It might also be that negotiators are so concerned with the immediate problems at hand that they fail to see the overall effect of their decisions on the educational system. McDonnell and Pascal are not satisfied with such explanations, although they do recognize the complex task involved in linking bargaining outcomes to student achievement:

Students experience the effects of bargaining only indirectly and occasionally. They may attend somewhat smaller classes, but for fewer hours per day and fewer days per year. Rising personnel costs may result in less supplementary learning resources for students, but at the same time teachers may be happier and aides and specialists more plentiful. An older and more highly credentialed teacher force may mean more expertise in instruction, but perhaps less flexibility and energy. How any of these consequences of collective bargaining influence the rate of learning or other student interests remains largely unknown. (In Eberts and Stone, 1984: 42)

According to Mitzel (1982: 305), collective bargaining would be expected to impact upon the age, sex, education, and experience of teachers through salary structure changes and the growing importance of seniority. Consequently, it would be reasonable to expect an older, more educated, more experienced, and more expensive teaching staff. Such teachers should, in turn, lead to higher pupil achievement.

There have been more specific findings on the effect of teacher strikes on students. Caldwell and Moskalski (1981: 3-14) summarize several studies done in

this regard. They report that in Ontario the Department of Education (1980) carried out a study which concluded that students with striking teachers experienced a deterioration in the student-teacher relationship, as they saw their teachers primarily concerned about money and their own welfare. That same study also found the number of students dropping out of school to have increased significantly during, and immediately following, a strike. They further report Hashwell's study (1977), which revealed that students in cities that had experienced strikes had poorer attitudes toward teachers, and felt the school system had less concern for their needs. Caldwell and Moskalski's own conclusion was that there was a negative effect on student achievement in the first two years following a strike, but no lasting effects remained after three years. Hogler and Thompson (1985: 460) cite another study showing that students attending school in districts without a strike had a more positive attitude toward learning, and felt their parents had more interest in and greater support for the school, than students in striking districts.

Crisci and Lulow (1985: 197) examined the impact of teacher strikes and the resulting loss of instructional time on student achievement in reading and mathematics. They found the reading and mathematics achievement of students in districts with long strikes to be significantly lower than those in districts with short strikes. However, they emphasize that additional research is necessary before any firm conclusions can be drawn.

School Governance

In addition to addressing contract issues, collective bargaining also provides teachers with the opportunity to voice their opinions on a wide range of school related matters. At the root of the collective bargaining philosophy is the concept of allowing employees to participate in the making and interpreting of the rules

by which they work. This principle then influences school board decision-making and policy development.

In the early 1970s, Perry and Wildman (1970: 188-189) indicated that such an opportunity had not yet resulted in any radical restructuring of traditional control patterns affecting school district policy or its implementation. However, they do acknowledge the potential in the bargaining process to allow ever increasing teacher involvement in these areas. More recently, Cresswell and Murphy (1980: 386-387) have generalized that the governance of schools has been strongly influenced by a multilateral bargaining system, the introduction of new participants into school decision-making, official influence from outside bodies, the broadening-scope of issues falling into bargaining talks, and the changing nature of managerial control. Other writers have agreed, stating:

Collective bargaining does impose rules that diminish the scope of management's unilateral decision-making authority. There are tendencies to formalize and centralize, to create more written policy and more careful organizational planning that considers the impacts of the labor contract. The number of ad hoc decisions tends to be reduced. Staff specialization and expertise in labor relations grow. (Mitchell, Kerchner, Erck and Pryor, 1981: 151)

A year long study of the effects of collective bargaining on the public schools of New York and Michigan concurred with this generalization, reporting that such bargaining gave teachers a greater voice in decision-making at the district level, thus giving them a higher degree of meaningful involvement in the educational system ("Study of", 1983: 30).

IV. IMPASSE PROCEDURES

When collective bargaining occurs in a democratic manner, total agreement between the parties involved, on all issues, will probably never be achieved. If the disagreements are so strong that either or both parties announce that it is

impossible to reach agreement at the bargaining table, and refuse to continue discussions, an impasse is said to exist. Becker (1976: 319) claims that such a condition is a crisis which amounts to an announcement that the process of collective bargaining is not an effective means for reaching an agreement on relevant issues. Most practitioners, however, reject this claim.

In theory, an impasse may be triggered by either party, but in practice it tends to be a tactic of the employee organization. Becker (1976: 319-320) suggests that the employer can afford to continue negotiations indefinitely, but the employees' organization wants and needs an agreement as soon as possible. Consequently, the impasse may be either the inevitable result of endless hours of bargaining without reaching an agreement or a matter of strategy to apply pressure on the employer, in an attempt to produce additional concessions.

There are various mechanisms for dealing with an impasse. The parties may insist on a strike or lockout. They may appeal for outside help from a neutral third party that either attempts to help the negotiators move towards an agreement or, in some instances, sets the terms of agreement on which the parties themselves were unable to reach a settlement. In more extreme cases the government or the courts may intervene and bring about some kind of legislated settlement. Crosswell and Murphy (1980: 344) indicate that in the United States the private sector has relied heavily on voluntary solutions and the strike, whereas the public sector has depended more on mediated or adjudicated solutions. This tendency has been attributed largely to American restrictions on the use of strikes in the public sector. In Canada, where public employees enjoy much greater freedom in collective bargaining, this distinction does not apply so readily.

Mediation and Conciliation

Mediation is a non-judicial attempt by one or more outside parties to help unions and management resolve their differences. Usually it is the first step in resolving an impasse. It can be considered as a direct extension of the collective bargaining process, since any settlement reached through this means must be mutually agreed upon by the parties. Cresswell and Murphy (1980: 365) use Maurice Trotta's definition of a "mediator" as:

...a disinterested third-party, usually a government employee, who helps to settle disputes involving the terms and conditions of a collective bargaining agreement. He is assigned and paid by the state or federal agency by which he is employed. He is not selected by the parties. The mediator renders no final and binding decision. He merely suggests solutions.

This concurs with Myron Lieberman's definition of mediation as "an attempt by an impartial third party to help move the bargaining forward or to settle an employment dispute by means of suggestion, advice or other ways of stimulating agreement short of dictating an ultimate solution" (Lieberman, 1979: 215).

The terms mediation and conciliation are synonymous today, but there has traditionally been a subtle distinction between the two. Conciliation was considered as the less active term, and technically referred to efforts to bring the parties together so that they could resolve their problems themselves. Mediation, however, implied that an active effort would be made to help the parties reach agreement by clarifying issues, asking questions, and making specific proposals. In recent years this distinction has disappeared and the two terms are used interchangeably (Shafritz, 1980: 208).

More recently, a new twist has been introduced to the collective bargaining process with the development of "preventive mediation". Whereas traditional mediation is used to effect contract settlement, when negotiations are about to break down, preventive mediation occurs during the life of a contract and emphasizes

the parties' relationships, thus aiming at affecting negotiations indirectly. The process of preventive mediation centers on individuals and communications, aiming to change the attitudes of parties who are hostile, examine the assumptions of each party in terms of behaviour and attitude, and clarify and explore the values that each party possesses. As a general thrust, it seeks to remove misunderstanding that can intrude upon an employer-employee relationship and adversely affect their ability to negotiate a contract (Marçotte, 1982: 117-121).

To be effective the mediator must maintain a strong belief in the values and strengths of the collective bargaining process, and recognize that he is a servant of the public that employs him, as well as a servant of the parties with whom he works. His function is to assist, not supplant, the parties and the process. Simkin (1971: 31) warns that the mediator who attempts to create the impression that he is the most important person at the bargaining table is of no help to anybody.

Robins (1972: 325-326) summarized the mediator's skills as identifying the decision-makers, narrowing the gap between the parties, earning their confidence, maintaining communications at various levels, setting a balanced pace, getting some understanding of the esoteric language of the negotiations, and keeping movement going, while developing and achieving a mutual will and push to settle. Simmons (1976: 23) emphasized that the mediator must have a fairly high degree of acceptability by the parties to the dispute, and he must be regarded as genuinely interested in the problem at hand, being both sympathetic and patient in his approach. Yet, as Simkin (1971: 32) cautions, at some point the mediator may be required to state clearly the differences between the desirable and the attainable. On some issues he may even be required to advise capitulation, but throughout all of his involvement he must remain courteous and diplomatic.

While there may be occasions when joint mediation is desirable, in most cases a single mediator deals with the disputing parties, in both their separate and joint meetings. The mediator may talk separately, and confidentially, with both parties, but he will always encourage them to make their respective positions known; or he may make a proposal himself.

Another important fact is presented by Bent and Reeves (1978: 245), when they note that a mediator continues to function only as long as both parties agree to his presence. He withdraws from the case if (1) an agreement is reached, (2) one of the two parties requests his departure, (3) the agreed upon time comes for another step in the procedure, such as arbitration, or (4) he feels his acceptability or effectiveness is exhausted.

In an experimental study conducted by the State University of New York, Pruitt and Johnson (1970: 246) found support for the hypothesis that a third party can effectively stimulate concessions from both parties by suggesting equitable solutions. Their conclusion was that this resulted from the mediator's providing a means whereby negotiators could make concessions without perceiving themselves as being weak. Such a face-saving device allowed the negotiators to shift blame for their own concessions onto the mediator.

It is necessary to recognize that mediation can be a timely and viable tool in continuing a stalled collective bargaining process. Its effectiveness may be difficult to judge accurately, but it appears that a skillful mediator can, according to Fuller:

...speed the negotiations, reduce the likelihood of miscalculation, and generally help the parties reach a sounder agreement, an adjustment of their divergent valuations that will produce something like an optimum yield of the gains of reciprocity (Birnbaum, 1980: 116).

There is, then, a general consensus by experts that mediation is the stage at which most impasses are resolved (Bimbaum, 1980: 117; Bent and Reeves, 1978: 243). Its general acceptance as the most desirable and the most favoured of intervention techniques rests in its function as a servant of the parties, with the mediator wedded to the concept of voluntary agreement and, thus, to free collective bargaining.

Fact Finding

In some jurisdictions, fact finding is the step in the impasse process that follows unsuccessful mediation attempts. Fact finding is defined as a process whereby a neutral or a party of neutrals is charged with the responsibility for hearing the arguments of both parties in a labour dispute, collecting relevant information, and issuing a report based on the "facts" discovered. Like mediation, the recommendations of the fact finder are advisory only, and not binding on either party. It is unlike mediation in that it is a rather formal process which occurs in a quasi-judicial setting, with its report usually being made public at the end of the hearings (Bimbaum, 1980: 117). Many statutes requiring fact finding also mandate that strikes and lockouts be prohibited during the fact finding procedures and for a stipulated period following the issuance of the fact finder's report.

Kearney (1984: 254) briefly summarizes the literature on public impasse procedures which labels the term "fact finder" a misnomer, conjuring up false notions of precision, objectivity, and virtue. He quotes McKelvey, who explains:

Although the 'name of the game' is fact finding, ...the sport itself has little to do with fact-finding in the literal sense of determining objective facts through the judicial processes of trial and proof to provide evidentiary answers to the resolution of impasses.

Since there are at least two different interpretations of the circumstances surrounding any dispute, objectivity becomes somewhat blurred, and the principal task of the fact finder is to determine which set of "facts" is paramount in any given labour relations context. Veir (1981: 187) reports that fact finding is less of an attempt at seeking a compromise and more of an attempt at determining which side is closest to being right.

O'Reilly (1978: 41-46) claims the process of fact finding often becomes a means of determining the parameters within which the parties may adopt a common base from which to continue bargaining. Or, the fact finding recommendation might be written in such a way as to encourage the parties to reject it and reach their own agreement. In still other instances the process may be used to do what the parties cannot do themselves, as when they may need an outside source to verbalize their agreement so that they can save face among their members.

There are several advantages given for using fact finding as a means of resolving impasses in collective bargaining. First, like mediation, it leaves the final determination of the contract to the parties in dispute. Secondly, unlike mediation, the fact finder does not have to gain a high degree of trust and confidence from the parties, so some degree of personal subjectivity is removed. A third advantage lies in the pressure that can be applied to both parties by the threat of public disclosure of the fact finder's report (Walter, 1975: 60-61).

At the same time, the fact finding process has several specific disadvantages associated with it. While it appeals to both parties to be mindful of the public interest, it can not be effective if one of the parties is insensitive to public opinion (Laddy, 1971: 16-25). A second difficulty is that the fact finder usually knows considerably less about the situation than the parties to the dispute (Bickel, 1969: 10-11). Gatewood (1974: 48-50) adds that the process is further limited by

the non-binding character of the fact finder's recommendations, the tendency it has to prolong bargaining to the extent that the parties may incorporate it into the negotiating process, its dependency on media coverage if maximum public influence is to be gained, and the direct costs incurred by both parties, who have to share the expense of the proceedings. However, the major disadvantage, as cited by Walter (1975: 61-62), is the "dilution of consent and the reduced effort by the parties to make the agreement work".

Word (1972: 60-64) analyzed the experiences of Wisconsin and New York State with public sector fact finding, in an attempt to discover whether it was an appropriate substitute for the strike. His conclusions were that, on the whole, the negotiating parties and the fact finders considered fact finding to be more of a complement to, rather than a substitute for, collective bargaining with the strike option. Two-thirds of the public employers and three-fourths of the fact finders said the process complemented bargaining. The employee organizations were not so certain, with 36% saying the procedure complemented, 36% saying that it substituted for the bargaining process, and 28% being undecided.

Gerhart and Drotning (1981: 279-286) considered the usefulness of fact finding, as a conflict resolving technique in public sector interest disputes, by studying the relative effectiveness of the procedure in six states. They concluded that fact finding forces the parties to think through issues, provides a time gap between the end of mediation and the beginning of arbitration, and reduces the dependency on arbitration. Their recommendation was that fact finding be retained, subject to several conditions. First, the fact finder should be encouraged to engage in mediation. Second, some form of final offer arbitration should follow fact finding if the parties could not resolve their differences in this manner. Third, a rigid timetable should be adopted for the conclusion of fact finding and

this timetable could only be modified with the mutual consent of each party. And finally, the parties should be permitted, by mutual agreement, to modify or create entirely separate impasse procedures.

O'Reilly (1978: 44-45) agrees that in some situations, which frequently arise in the public sector, fact finding can be very helpful. He provides several examples, such as when school boards refuse to make realistic offers, when militant teachers insist on unreasonable demands, or when citizens need to be convinced of the need for increased spending on education. However, he cautions that when too many items arrive at the fact finding stage it is a strong indication that one or the other of the parties has not bargained in good faith.

In practice, fact finding has never been afforded extensive recognition, and some areas have ceased using it altogether. In other jurisdictions it has never been used. The literature on its effect appears to be largely limited to opinion and logical argument, so there is really insufficient data to generate any conclusions on its suitability as an impasse resolution strategy.

Arbitration

Arbitration is described by Trower (1974: 3) as an ancient process for settling disputes between parties who agree to submit to the judgement of an umpire, a tribunal, or a panel of mutually agreed upon adjudicators. This strategy has been used to settle both commercial and international disputes, and has by no means been limited to disagreements between labour and management. Kuresa (1983: 17-19) provides an historical overview of arbitration, beginning with the biblical account of King Solomon, who was chosen to "arbitrate" the famous case in which two mothers were claiming the one baby. From there he traces its development through the Homeric period, into the Greek city states, across the ocean to the

early Quakers of North America, and into the industrial era. It was in this latter stage that arbitration rapidly gained credibility as a convenient means for resolving impasses in collective bargaining.

Most writers agree that arbitration, in any of its various forms, is the most controversial impasse procedure short of the strike. It is defined as essentially a judicial proceeding, with the arbitrator(s) holding formal hearings at which each party to a dispute submits evidence. The decision of the arbitrator(s) is similar to the verdict of the court in a civil lawsuit, and is called an award. The award specifies what action is to be taken with regard to each of the issues in the dispute. Arbitration is voluntary when both of the parties, of their own volition, agree to submit a dispute to arbitration, and compulsory if required by law in order to prevent a work stoppage. It is advisory when the arbitration award need not be accepted, and binding when the parties must accept the decision of the arbitrator(s) (Becker, 1976: 322; Kuresa, 1983: 7).

When considering arbitration it is necessary to distinguish the two types widely used in labour negotiations. First, there is "rights" arbitration, in which an interpretation or judgement is given on the meaning of the contract. This is often accommodated in some form of grievance process. The other major type of arbitration is called "interest" arbitration. In this case, the arbitration process is invoked to produce a decision about issues involved in the negotiation of a contract. Cresswell and Murphy (1980: 368) report that a large majority of arbitration cases tend to consist of rights arbitration.

A significant event in the history of labour arbitration in the United States was the founding of the National Academy of Arbitrators in 1947. The origin of this body was explained by one of its presidents in the following manner:

It was the conviction of a dedicated group of professional men that the arbitration process could be preserved only if it

were kept in professional hands, and away from both the amateurs and the shysters. (In Kuressa, 1983: 28)

The purpose and aims of the Academy are: (1) to establish and foster high standards and competencies among those engaged in the arbitration of disputes on a professional basis, (2) to adopt a code of ethics to govern the conduct of arbitration, and (3) to promote the study and understanding of arbitration in disputes.

The arbitrator's qualifications and responsibilities to the profession include qualities such as honesty, integrity, impartiality, and general competence in labour relations. The arbitrator must demonstrate ability to exercise these personal qualities faithfully and with good judgement, in both procedural matters and substantive decisions (Rothschild, 1979: 65).

Gunderson (1983: 28) argues against arbitration, saying that negotiation is preferable to arbitration. The negotiating process provides an understanding of the other party's side, encourages compromise and trade-offs, promotes the articulation of preferences and the intensity of those preferences, and encourages the parties to reveal their true demands and offers. These, in turn, help ensure that the settlement will be acceptable to both parties, and workable in the long run. In addition, the negotiators and their principals become accountable for the settlement, which can help reduce illegal strikes by unions and blatant contract violations by management.

Researchers and practitioners have worked diligently for techniques to make arbitration more compatible with the bargaining process. Some of the suggestions resulting from their efforts have included: (1) final offer arbitration, in which the arbitrator accepts the final position of only one of the parties; (2) issue-by-issue choice, with individual items of dispute submitted to arbitration rather than a complete contract proposal; (3) multiple-final offers that allow the arbitrator to require each party to submit several proposals, from which he chooses the one he

thinks the best; (4) repeat offer selection, allowing the arbitrator to reject both offers submitted by the parties and to require two more; (5) modified-final offer, which allows the arbitrator to modify the offers submitted by the parties and write his own award on that basis; and (6) mediation arbitration, or med-arb, with an arbitrator acting as a mediator in the early stages of negotiation (Donn, 1981: 461-463, Gunderson, 1983: 12-18).

Some of the criticisms levied against interest arbitration are summarized by Kruger and Jones (1981: 359). The most publicized complaint is that it has a "chilling" effect on the parties' incentive to bargain in good faith. If either party anticipates it will get more from the arbitrator than from a negotiated settlement, then it will hold its final position in the hopes that the arbitrator will provide the better settlement. Another criticism is that the parties may become dependent on the process. This is known as the "narcotic" effect, meaning the parties may feel they can avoid responsibility for making a decision if they allow the issue to go to arbitration. Consequently, the process may become attractive to the extent that they depend on it excessively. A third negative effect is labelled as the "flip flop" effect, in which a permanent arbitrator may award in favour of one party the first time and the other party the next time. Combined with these dangers is the lack of experience on the part of many arbitrators and their often limited understanding of public finance.

Ponak (1982: 366) illustrates that conventional arbitration leads to a lower rate of negotiated settlements in Canada, as compared to systems in which strikes are permitted. For example, British Columbia teachers operating under a conventional arbitration system have been able to achieve negotiated settlement 70% of the time; Ontario teachers, with a right to strike, have a settlement rate of 93%. Federal civil servants, who must submit their disputes to arbitration, manage to

settle 75% of the time, whereas federal civil servants who can strike achieve settlements 88% of the time.

Another major criticism of arbitration in the public sector is that it is a "decision process inimical to the tenets and operation of our system of representative government" (Feuille, 1979: 71). The accountability of elected public officials is shifted to administratively appointed arbitrators, who insulate public decision processes from public influence. Kearney (1984: 262) states that this constitutes an illegal delegation of power to persons who, though not responsive to the electorate, are charged with making decisions on the expenditure of public monies and other significant public issues. Because of this, several early judicial decisions in the United States found arbitration illegal, and even today it has been declared unconstitutional or illegal in four American states. Clark (1981: 371) agrees with such opinions, stating:

It would appear that the public is beginning to recognize that compulsory arbitration involves decisions being made by unelected third parties who have no political accountability to the public at large...

He goes on to suggest there is a trend away from using it as a means for resolving impasses in collective bargaining.

In Canada conventional interest arbitration has been quite successful at eliminating work stoppages in the public sector. Underlying the use of arbitration is the belief that certain organizations are so vital to the proper functioning of society that strikes and lockouts can not be permitted. Characteristically, this attitude has been taken with respect to the civil service, the police, firefighters, hospital employees, and in some instances the teaching profession. The result has been described as "institutionalized compulsory arbitration". However, all such schemes emphasize the value of reaching freely negotiated settlements rather than

arbitrated ones, so there is little chance of compulsory arbitration becoming the dominant impasse mechanism in the Canadian public sector (Glasbeek, 1976: 54-55).

Strike

The Canadian system of collective bargaining generally recognizes the inherent conflict of interests between employers and employees involved in contract negotiations. A natural and relatively frequent consequence of this conflict is the inability of management and employees to resolve all their disputes at the bargaining table. The most powerful and controversial economic weapon available for dealing with such a difference is the withdrawal of the employees' services by striking. Corresponding to that option is the management's ability to cease operations and "lock out" the employees until they are more willing to accept the employer's offer. The strike or lockout, or more accurately, the threat of a strike or lockout, provides a major inducement for both parties to make concessions and compromises rather than bear the costs related to such job action (Anderson and Gunderson, 1982: 220).

The term "strike" is thought to have originated on the oceans with the sailors' practice of hauling down, or "striking", their sails to quit work. The courts, and other interested parties, generally interpret a strike as "any concerted stoppage of work by employees...and any concerted slowdown or other concerted interruption of operations by employees" (Keamey, 1984: 207-208). This definition entails practically any interruption of normal job operations, whether through an actual walk-out, slowdown, sick-out, or similar tactic.

Since the Canadian provinces are given exclusive authority to control education in their respective jurisdictions, there tends to be some variation across the nation with respect to teachers' right to strike in the collective bargaining process.

Two provinces, Prince Edward Island and Manitoba, have outlawed teacher strikes and established arbitration as the final strategy for resolving an impasse in negotiations. Newfoundland, New Brunswick, Ontario and Alberta place no restrictions on the strike option. In Nova Scotia, the strike is legal at the provincial level of bargaining, but not at the local level. In Saskatchewan the legislation makes a distinction between conciliation and mediation, with conciliation being a more formalized process. If the conciliation process is selected strikes are legal, but they are illegal if the mediation process is chosen. In British Columbia the strike is legal only if the issues are non-salary and bonus related. Interestingly, in all areas where the strike is legal the provinces reserve the right to legislate an end to the strike (Snelgrove, 1986: 15-16).

Nicaud, Villere and O'Connor (1983: 199-207) investigated teacher strikes and concluded that they follow a set form of predictable patterns or phases: (1) individual complaints lead to group dissatisfaction; (2) general dissatisfaction increases union militancy and solidifies group goals; (3) increased militancy leads to open confrontation in the form of job action and strike; (4) aftermath. The duration and intensity of each phase depends on key situational and environmental factors, such as the intensity of the feelings of the participants, the degree of the adversary nature of the relationship, and the length of time resentments were harboured between the parties prior to the strike.

Another study by Horn, McGuire, and Tomkiewicz (1982: 162-164) agrees that teacher strikes are not unpredictable random occurrences. They focus on the discretionary powers of school boards, claiming that the incidence of strikes can be lessened considerably when boards engage in meaningful bilateral relations with their teachers.

The history of strikes in the public sector is reviewed by Kochan (1975: 169), who advances a number of tentative conclusions. First, the effectiveness of the strike as a union tactic is dependent upon the political power and influence of the employees. Second, the likelihood of a serious strike threat, and in actual strike, is greatest in large, politically complex areas where unions have traditionally been active and powerful. Third, injunctions have had little success in ending strikes by large unions. Fourth, employers and the public have become more willing to resist strike pressures in light of current economic conditions. And finally, not all strikes are caused by unions seeking major improvements for their members.

All of these conclusions lead Kochan to the conclusion that "the effectiveness of the strike as a political or economic weapon varies considerably across localities, employee groups, and over time" (1975: 169).

IV. DETERMINANTS OF TEACHER MILITANCY IN COLLECTIVE BARGAINING

Teacher militancy has been a growing phenomenon in Newfoundland over the past decade. This corresponds to increased teacher militancy in both the United States and the rest of Canada. The exact cause of such a trend is not precisely identified, since different disciplines take differing perspectives on the topic. Economists focus on the economic environment, sociologists look at the social system and the bargaining process, political scientists and historians tend to emphasize the political environment, while industrial analysts zero in on dispute resolution strategies.

Much of the literature suggests that low teacher pay, coupled with a general rise in the standard of living has been the impetus. Zuelke and Willerman (1984:

139-140) posit a number of other reasons, such as the rising number of men in the profession, the civil rights movement, the lowered public support for education, the low professional status afforded teaching in some areas of North America, the shift in union organizing from the private to the public sector, and the rising material expectations of our society. They also summarize the larger socio-economic and socio-political issues related to this phenomenon, incorporating both organizational and demographic variables. They contend the growth of public sector unions and the advent of collective bargaining in the 1960s meant teachers had a plausible means, through united efforts, to improve their conditions. Hence, unionism and bargaining each in turn contributed to teacher militancy.

Cresswell and Murphy (1980: 358-360) consider militancy in terms of propensity to engage in strike action, and they describe three categories of characteristics which have been useful in discussing this tendency. First, those who are better off economically are not as likely to support such activity. Second, the teacher who chooses to strike is likely to have a stronger professional orientation, whereas the non-striking teacher is more likely to resemble the "organization" man. And finally, there are a number of personal attributes which appear to be correlated with a willingness to strike. Such teachers are generally less religious, more liberal politically, likely to be male, younger (but not the very youngest), teaching at the secondary level, and less satisfied with their work and career.

The literature reviewed in this section concentrates on teacher characteristics, as they impact upon attitudes toward collective bargaining. Yet, it is acknowledged that there are other factors, mostly outside of teachers' personal domain, which can affect those attitudes. However, these are beyond the scope of the present study.

Sex

There is a preponderance of evidence supporting the hypothesis that male teachers are more militant than female teachers in their attitudes toward collective bargaining. Nichols (1981: 88) found that male teachers, more so than their female counterparts, were more favourable toward collective bargaining, were more receptive to advanced union activities, were bolder in advocating a strong bargaining process, and were more convinced that collective bargaining would enhance the professional status of teachers and lead to greater job security. Warren (1974: 97) reported that striking teachers are more often men than women. Rooks (1980: 30-31) reports that Sinicropi (1968) and Cloninger (1971) found significant differences in attitudes toward collective bargaining when respondents were categorized according to sex, with males being more militant, as did also Dunn and Bailey (1973), Mikrut (1976), and Johnson (1979). This finding is confirmed by Aluto and Belasco (1974: 223), Bruno and Nelken (1975: 82), Fox and Wince (1976: 55), and Zuelke and Willerman (1984: 142).

Rosenthal (1969: 63, 68) has suggested that this was because men have tended to be more aggressive than women due to social expectations encouraging males to be more dominant and power oriented. Tomkiewicz (1979: 92), however, provides a slightly different explanation. He claims males are typically more career oriented simply because of their greater long term financial responsibilities as "heads" of the family.

Teaching Certificate Level

For the most part, collective behaviour has been found to be positively correlated with the educational level of teachers. Fox and Wince (1976: 55), for example, found militancy to be positively associated with having a Master's degree.

Similar findings were recognized by Jessup (1978: 46). In Newfoundland, Snelgrove (1986: 104-109) documented significant differences between teachers with different level certificates on a variety of elements within the collective bargaining process in Newfoundland, but none of these differences was directly related to militancy in collective bargaining. Rothman (1982: 34) claims any positive correlation between higher certificate levels and teacher militancy in collective bargaining is because the rewards of teaching are relatively low, when compared to other professions. The perception of relative deprivation will thus be stronger among teachers with more education, so one would expect a greater inclination toward collective behaviour among teachers with higher levels of education.

However, this does not always translate into attitudinal militancy toward collective bargaining. Warren (1974: 98), for example, found that the educational level of teachers was not a significant factor in determining teacher attitudes toward strikes. Warren's finding echoes those of an earlier study, at the University of South Carolina, which reached the same conclusion (Towers, 1969: 206). Caution must therefore be exercised in making any bold claims about the influence of educational level in determining teacher attitudes toward collective bargaining.

Experience

Experience is generally related to age, although women teachers may sometimes interrupt their careers at various points to raise families. Still, according to Stenberg, the variable years of experience can be interchanged with age without negatively affecting conclusions (In Rocks, 1980: 29).

One of the classical studies done on collective bargaining in action was conducted by Stephen Cole (1969: 91-92), who showed that teachers over the age of fifty were less militant than their younger colleagues, and more likely to have

negative attitudes toward unions. Cole considered this finding important because it reflected the type of socialization to which the teacher had been exposed.

Nichols (1981: 21) cites Osburn's study in Oregon, which showed teachers with favourable attitudes toward collective bargaining generally having less than the average number of years of experience. In his own study, Nichols discovered that teachers who have one to five years of experience were much more supportive of the bargaining process than were more experienced teachers, and the younger teachers were identified as primary targets for union leaders who wanted greater teacher support (p. 87). Earlier, Stenberg had found that years of experience, or age, was the most consistent contributor to attitudinal differences among teachers toward collective action (In Rooks, 1980: 29). Ahlum's study (1980: 59) of public school teachers in Pennsylvania agreed, noting that teachers with fewer than twenty years of experience favoured strike action more than teachers with more than twenty years of experience. This factor was also considered by Fletcher (1976: 23), who reports that persons under forty supported organizations advocating collective bargaining, the passage of bargaining laws, and the withholding of services to a greater extent than did those over forty. More recently, Tomkiewicz and Tomkiewicz (1985: 188) demonstrated that non-tenured teachers have significantly more favourable attitudes toward unions than longer service teachers. Snelgrove (1985: 122) also found significant differences to exist in attitudes toward public disclosure of contract proposals when teachers were ranked by experience.

Warren (1974: 125) rationalizes that with respect to job action, the very youngest group of teachers tend to strike less than the group mean because they are still in the "honeymoon phase" of their career, and have not firmly established themselves in the profession. The oldest group, on the other hand, are not very militant either. Having taught for many years they are generally quite advanced

on the salary scale. So the teachers with the most to gain from an increase in salary levels are the ones with five to ten years of experience, and they are the ones who are usually most supportive of militant action. Rothman (1982: 32-33) adds that this could also be related to the fact that younger teachers receive less rewards from the system, and usually have less power and authority.

Teaching Level

There is sometimes conflicting evidence on the effect the grade level at which teachers are employed has on their attitudes toward collective bargaining. Nichols (1981: 22) summarizes several studies which show no difference in attitudes of teachers at the elementary level and their colleagues at the secondary level. Nichols did find some evidence in his own study, however, to suggest that secondary level teachers perceived a greater need for collective bargaining than did elementary teachers. He also concluded that secondary teachers felt collective bargaining would benefit their profession as a whole, while elementary teachers were much more careful in their assessment (p. 88).

In his analysis of the New York teacher strike of 1962, Cole (1969: 132-136) found that a much greater number of elementary teachers refused to follow the decision to strike than did high school teachers. Fox and Wince (1976: 55) found militancy to be positively correlated to grade level taught, though only to a minor extent. Donnerwerth and Cox (1978: 482) also found the grade level taught to have "a comparatively large direct effect on attitudinal militancy". However, they recognize that this might be a sex factor since, traditionally, there have been more male teachers employed at the secondary level. Similar findings were made by Warren (1974: 106), and Zuelke and Willerman (1984: 143), who have reported teachers at the junior and senior high school to be more militant than elementary

school teachers. Such evidence supports Rosenthal's earlier claim (1969: 68) that secondary teachers are more likely to rank high on an index of participation and combativeness scale, and be more inclined to participate in strike action.

Community Type

Community is sometimes seen as an influencing variable, when considered as being either rural or urban. Moore (1971: 250) has written that rural residents are known to share a strong anti-labour bias, which they often impart to their children. McKelvey (1969: 539) also noted this distinction when he acknowledged the fact finding process to be more effective in smaller communities and rural areas than in larger urban centers, where strong and militant labour unions exist and where both sides have had more experience with collective bargaining. Nichols (1981: 21) extends this claim by referring to Osburn's study, which found Missouri teachers in urban areas to have more favourable attitudes toward collective bargaining than teachers in rural areas.

The literature is rather limited on this rural - urban difference, however, and sometimes appears to be contradictory. Alutto and Belasco (1974: 222), for example, reject the above findings with their conclusion that teachers in urban districts revealed less militant attitudes, probably because they were provided a higher degree of participation in the decision-making process. The research, therefore, does not support any bold claims on the effect of community type on attitudes toward collective bargaining, but it is a factor to be considered since so little evidence presently exists on its influence in collective bargaining.

Position

Local school administrators, who basically include principals and vice-principals, are often described as being caught in the middle of a schizophrenic dilemma when it comes to collective bargaining. Teachers tend to perceive them as representatives of the school boards, but the boards do not afford them full management privileges.

Caldwell and Curfman (1979: 37) make reference to a number of studies which indicate that, in a bargaining situation teachers perceive the principal as the direct agent of their employer, the school board, and claim that relations between teachers and local administrators are strained after a period of negotiations. Dunn and Bailey (1973: 119-120) reviewed the literature in an attempt to identify trends in attitudes toward collective bargaining. They reported that the most significant difference in attitudes was linked to the position of the respondent. They cite Fisher's study (1968) showing significant differences between teachers and principals in their attitudes toward collective bargaining. Carleton's conclusion (1967) that principals were less favourable toward strikes, and Phelps's finding (1970) that administrators' attitudes were more similar to those of boards of education than to teachers. In Newfoundland, Snelgrove (1986: 134-135) found significant attitudinal differences to exist between principals and teachers on a number of selected aspects of collective bargaining, including compulsory binding arbitration, which principals tended to favour more than teachers.

Massett (1983: 79, 29) studied three urban school districts in Louisiana to determine if principals differed from teachers in their perceptions of collective bargaining. His data revealed that teachers perceived collective bargaining more positively than did principals. This led him to suggest that the atmosphere of polarization has often led principals to choose sides, and they tend to move

towards management. This concurs with Lieberman's earlier observation that "there is a clear cut tendency for principals and supervisors to pull out of teacher organizations at all levels and become clearly identified as a part of management" (In Roberts, 1980: 38). In Canada this tendency is not so evident because principals are often members of the teachers' unions.

Job Satisfaction

If a teacher's predisposition toward militant union activities is strongly influenced by socialization acquired prior to entering the profession, it seems logical that it is also affected by the experiences encountered after entering the school system. Cole (1969: 101) has reported teacher dissatisfaction with work conditions as having a slight influence on teacher militancy. Alutto and Belasco (1974: 224-225) found career dissatisfaction and felt job/tension to be a significant predictor of attitudinal militancy among teachers and nurses, while Bruno and Nelken (1975: 82) discovered that the higher a teacher's morale, the less likely was that teacher's propensity to strike. Warren's study (1974: 122) also showed striking teachers to be more unhappy with their choice of career than non-strikers.

Union Involvement

There is little research correlating union involvement with attitudinal militancy among teachers. Most of the available evidence comes from the United States, where membership in a teacher union is strictly voluntary. Nichols (1981: 21) did report Osburn's finding that teachers with favourable attitudes toward collective bargaining usually belonged to a union. Warren (1974: 114-117) likewise noted that membership in a union local was significantly related to teacher strike behaviour.

One of the strongest statements on the effect of membership in a professional employee organization on attitudes toward collective bargaining is made by Sternberg, who claimed that office holding union members supported strike tactics to a greater degree than did other teachers (In Rooks, 1980: 32). Such a finding does seem consistent with what one would logically assume. That is, more active union members would be more supportive of collective action taken by that organization.

Religion

Cole (1989: 86-87) discovered that "no characteristic of a teacher's position in his profession was more closely related to militancy than were religion and political affiliation". He reports a strong negative correlation between intensity of religion and teacher militancy.

Fox and Wince (1978: 55), in their study of occupational militancy among teachers, found that Roman Catholic teachers and teachers with no religious affiliation were more militant than were Protestant teachers. Palestini (1980: 83) has added that in a Roman Catholic setting, religious teachers perceive collective bargaining as having a more negative effect than do lay teachers, while Zuelke and Willerman (1984: 143) found religious affiliation to be a significant demographic variable in determining teacher militancy. In Newfoundland, Snelgrove (1986: 99-104) found highly significant differences between teachers in each of integrated districts and Roman Catholic districts on the one hand, and teachers in the Pentecostal district on the other. Pentecostal teachers expressed stronger agreement with compulsory binding arbitration than their non-Pentecostal colleagues, were less confident about the positive impact collective bargaining has had on the protection of teacher rights, and were more strongly convinced that the N.T.A. was more heavily involved in "union" rather than professional activities.

V. CONCLUSION

The emergence of the collective bargaining process has sparked the interest of many writers and scholars, as evidenced by the growing collection of literature on the subject. Researchers are gradually piecing together various clues to provide a clearer understanding of this new phenomenon. It is expected that collective bargaining will continue to flourish, especially in democratic societies which foster its growth.

At the same time, it must be recognized that the system has not yet been perfected. There remain some fundamental philosophical issues to be explored with respect to the nature and role of collective bargaining in education, as teachers seek to rationalize their attitudes toward the process. Educators cannot afford to accept collective bargaining *carte blanche*, without placing it in its total context and acknowledging the implications it has for the complete social structure. Neither can they consider collective bargaining as uni-directional or one-dimensional, for it is intertwined with a myriad of larger societal factors and shaped by a host of personal attributes. To place it in isolation from the very forces which shape it would be misleading.

As teachers examine their role in the bargaining process, and in society as a whole, new trends may emerge. Collective bargaining may be refined or modified to better serve teachers while also satisfying the needs of the people for whom the school systems have been established. However, through thoughtful analysis and careful reflection, aided by empirical research, teachers can adapt the collective bargaining principle to the field of education without sacrificing their professional integrity.

CHAPTER III

HISTORICAL AND PHILOSOPHICAL PERSPECTIVE

I. INTRODUCTION

The involvement of the Pentecostal Assemblies of Newfoundland in education is a relatively recent occurrence, with most of its activity taking place in the past thirty years. The Pentecostal schools in existence today, within the province of Newfoundland, grew out of a specific historical context, and the philosophy of education espoused by its supporters stems largely from that history. It is therefore important to examine these historical and philosophical roots if a clear understanding of the attitudes expressed by Pentecostal teachers is to be realized.

II. HISTORICAL PERSPECTIVE

Life during the early years of settlement in Newfoundland was quite chaotic. Although permanent settlement on the island was prohibited by the British, some people refused to heed that law and established themselves in various isolated communities. However, their life was not easy. They were menaced by the ship-fishermen and fishing admirals, while also being subjected to attacks by the French and other nations coveting Newfoundland's rich fishing grounds (Sheldon, 1972: 4).

In that environment no provision was made by any governing body for the moral or cultural welfare of these settlers. The only agencies to provide any form of education and culture were the churches, whose efforts in this regard were directed towards education through a number of "societies". These included The Society for the Propagation of the Gospel in Foreign Parts (c. 1723), The Society for Improving the Conditions of the Poor in St. John's (c. 1804), The Benevolent Irish Society (1806), and The Newfoundland School Society (1823).

which was later known as the Colonial and Continental Church Society. Of these four societies, the Colonial and Continental Church Society is generally considered as the most important. Its chief aim was "to communicate free instruction to the poor inhabitants of all denominations" (Rowe, 1964: 26-41).

This initial involvement of the churches in providing some measure of education was vital in establishing the tradition that churches had a right to direct education in Newfoundland. According to Teresina:

The early schools, then, were organized for the children of the poor, under the direction of the Churches, or under Church-sponsored institutions. This circumstance is perhaps one of the most significant in understanding the importance that the Churches have always been given in the organization and administration of education. (In Sheldon, 1972: 10)

The denominational character of education was reinforced by the patterns of settlement which developed in Newfoundland, with Protestants and Roman Catholics often settling in areas where theirs was the predominant religion. When this occurred, it was relatively easy for the Church to maintain control of the educational system (Parsons, 1964: 12-13).

Adherents of the Methodist Church also attempted to provide their own schools, and there is some evidence to suggest that Methodism made its greatest gains in those areas where educational facilities were most lacking. Their interest in education reflected the importance they attached to every individual being able to read and understand the Bible. Since the Methodists were largely converts from Anglicanism, there was often considerable tension between the two church groups (Parsons, 1964:10; Rowe, 1964: 75). This factor may have reduced any desire for extensive cooperation between the two in educational matters.

When Newfoundland's government passed its first Education Act in 1836, three years after its first local assembly for Representative Government had been set up, the denominational basis for education had been firmly established. In that

first Act, the government undertook to financially assist organizations carrying on educational work, and also set aside funding to encourage boards to build and maintain new schools.

In successive years, all attempts by the government to reduce the denominational character of education in Newfoundland met with dismal failure. One attempt to set up a non-denominational academy in 1844 met with resolute opposition, and the experimental school had to be abandoned a few years later. Other attempts to infringe on the ecclesiastical control of education resulted in an endless array of controversy and conflict (Rowe, 1964: 82).

By 1874 the political climate was ripe to allow the division of school systems along denominational lines to be extended even further. Consequently, the Bill of 1874 was enacted, which stated that Protestant education was to receive grants "equal in proportion, according to population", to the sums appropriated for Roman Catholic educational purposes. This allowed the subdivision of the Protestant grant along denominational lines, and a census was taken for this purpose. At that time the population of Newfoundland was shown to be distributed in the following manner:

Roman Catholic	64,317
Church of England	59,561
Methodist	35,702
Presbyterian	1,168
Congregational	461

These churches were then recognized for educational purposes, with the Salvation Army Church being added to the list in 1892 (Parsons, 1969: 8-9).

Interestingly, the principle of denominational schooling invited criticism from

the time of its inception. When the Bill of 1874 was being debated, the Honourable M. Stabb is recorded as warning:

Many in this Council would live to see the day, when those now urging on this work will regret that it was ever consummated; in St. John's its efforts may not be immediately or very largely felt, but in the small communities, besides lessening the efficiency of schools it will engender a spirit of dislike and hostility amongst children growing up as neighbours. (In Parsons, 1969: 9)

It was against this historical background that the Pentecostal Assemblies of Newfoundland initiated its attempts to gain government recognition for educational purposes in the first half of this century. Its present school system has a rather colourful history, inseparably linked to the growth of Pentecostal churches in the province. This link between church and school developed largely out of necessity more so than choice, and the intimate relationship between the two institutions has remained throughout the years.

Current Pentecostal roots in North America can be traced to the beginning of the twentieth century, when many of the traditional churches were ignoring the value of a personal experience in religion. In its stead, they were embracing a "new criticism" and liberal theology, which at times attacked the fundamentals of faith which had been considered sacred in the past. This led some to see religion as becoming a formalized ritual, devoid of personal relevance.

To counteract this perception of religious inertia, or loss of evangelical fervour, some people began to give themselves to heart searching prayer, fasting, and Bible study. Within this setting, the unusual phenomenon of glossolalia, commonly referred to as "speaking in tongues", began to occur in 1901 and 1906 (Nichol, 1966: 26-28). From these beginnings the Pentecostal message exploded into a massive fundamentalist movement which today encompasses the world in scope. At the heart of the Pentecostals' doctrine is an unshakeable conviction that the Bible

is the inspired and inerrant Word of God, and its principles are as relevant today as when they were first expressed. Their doctrinal teachings stress salvation through repentance, personal holiness, a deeply emotional and meaningful religious experience known as the baptism in the Holy Spirit, divine intervention by God into the affairs of man in response to prayer and faith, and the imminent return of Jesus Christ to earth. These beliefs, coupled with those of orthodox Christianity, stand as the cornerstones of their faith.

In Newfoundland, the Pentecostal Church began when a lady named Alice Belle Garrigus, 52 years of age and single, came to the country in response to what she considered a divine calling. She arrived at Port-aux-Basques in November, 1910, and proceeded to St. John's to begin her "missionary" endeavours. On Easter Sunday, 1911, the first Pentecostal church opened its doors under the name of "Bethesda Mission", at 207 Gower Street in the capital city. Yet, it was not until 1925 that the Pentecostal Assemblies of Newfoundland became incorporated as an official religious body (Janes, 1983: 133-144).

When the Pentecostals arrived on the ecclesiastical circuit in Newfoundland they were usually treated as a fanatical group, and various attempts were made to stifle their growth. One effective means of doing this was through the school system, as the existing churches were not always obligated to provide schooling for persons of other faiths. Since the mainline churches controlled the schools, any attempts to adopt anything outside of those systems could lead to being ostracized, being kept out of school, or being ridiculed (Janes, 1983: 132-133).

One clear illustration of the kind of religious prejudice faced by Pentecostal people stems from a situation in Wild Bight (now Beachside), where a Pentecostal church was being started. The superintendent of education with the United Church, Dr. Levi Curtis, wrote the following warning to a gentleman in that community:

Evidently the people of Wild Bight have proven disloyal to the Church, and have been running after something else. Now, let me say that we think no effort too great to make for people who are loyal to us, but when people prove disloyal they do not deserve much consideration. If the people of Wild Bight turn their back upon our Church and link up with something else, they must take that something else and make the best of it...

I am, however, writing Mr. Sweetapple requesting him to send the teacher to Wild Bight for the balance of the year and by that time we shall see whether the people of Wild Bight intend to stand by their Church or to leave it. If they have no more regard for their children than to have them grow up in ignorance for the sake of some fanatical movement, they do not deserve our consideration...

If you can assure me that the people of Wild Bight are going to stand by the Church I shall see that you get all that can be done for you in school matters. (Letter to Robert Young, March 13, 1928)

It was circumstances such as this which led the superintendent of the Pentecostal Assemblies, Reverend Eugene Vaters, to protest unfair treatment and embark on a 24 year struggle for government recognition in order to properly provide educational services to the Pentecostal people. The first foothold for the fledgling denomination came in Point au Bay, as the result of a "revival" in the early 1930s, when practically the whole community accepted the Pentecostal message. The United Church school board consequently felt no obligation to continue providing school services to these people, since they were no longer members of its church. This forced the parents in that community to seek some other means of schooling. In 1931, with no government funding, they decided to use a former fish loft as their school.

Reverend Vaters objected to having to resort to such measures, stating:

It seems to me the Pentecostal people of this country have a right to some attention on the part of those governing them... We as Pentecostal people, who now number some thousands, demand fair treatment and equal rights from our Government... The time has come for some practical cooperation. (Letter to Dr. P. Vincent Burke, August 25, 1933)

With the introduction of Commission Government, in 1934, Reverend Vaters repeated his appeal, complaining of no representation for his church, and speaking of unfair treatment from churches who "would prefer to see us out of existence". Pointing out that his church was operating schools in several communities, without government monies, Reverend Vaters continued his argument:

I would like to see it that the Pentecostal Newfoundlander or any other Newfoundlander would be given the same privileges and civic rights as any other of the most powerful denominations and that church influence was lifted out entirely. (Letter to F.C. Alderdice, April 11, 1935)

A subsequent request, in 1936, for a Pentecostal board of education and a further proportional division of the Education Grant was turned down, with the following note being recorded in the government's minutes:

Ordered that in connection with Educational administration in Newfoundland, the Commission adhere to the principle of recognition of the three predominating religious denominations, only, viz, the Church of England, the Roman Catholic Church and the United Church, as adopted in the Education (Amendment) Act No. 11 of 1935, and are not prepared to authorize any sub-division of the Educational Grants beyond these three major denominations.

It is open to...the Pentecostal Assemblies...to arrange to avail of the existing facilities afforded by the Schools or Boards of Education operated under the direction of the three major denominations, or the facilities provided directly through the Department of Education. (Minutes of Commission of Government, Newfoundland. 193-'38; H.A. 13-'38)

This order had to later be altered because it failed to acknowledge the other four denominations already recognized for educational purposes in the colony.

In the late 1930s an attempt was made to accommodate the Pentecostals in educational matters through the establishment of community schools, under the control and management of the Department of Education, in areas where neither of the recognized churches was providing a school. One key influence in this compromise was the 1935 census figures, which for the first time recorded Pentecostals

and showed their number to be 3,721. The Department then tried to satisfy the Pentecostal people by providing funding for schools in such communities and, whenever possible, a Pentecostal teacher. Consequently, by 1939, through these and other circumstances, there had been Pentecostal teachers engaged at Windsor (Reginald Andrews), Horse Island (Effie Rowe), Sansom's Island (Mabel March), Point au Bay (Robina Parsons), Salt Pond (Ursula Stade), and Black Island (Douglas Luff). The improved treatment accorded the Pentecostals at this time came about largely because of the efforts of one of the chief executive officers for education at the time, Mr. I.J. Samson, who cut across red tape and attempted to inject a greater degree of equal treatment into departmental policies. Reverend Valers was always lavish in his praise of Mr. Samson, later referring to him as "a father to us in educational affairs". (Pentecostal Brief, 1954: 4)

However, the arrangement did not prove satisfactory, for the Pentecostals still only had an indirect voice in the control and operation of those schools. It seemed that they were just as their name suggested, community schools, and anyone in the community could use them for any purpose. This resulted in the school buildings being used for dances, "tunes", bingo, card games, and similar activities, all of which were considered sinful by Pentecostal standards. This led Reverend Valers to write the Department of Education, stating:

The Department cannot expect to continue to hold down about 6,000 people - we have grown a lot since last census - and treat them as nonentities, particularly if a degree of self-governing or democratic rule is restored to this country. We...were willing with others to pool our aspirations for the general good, and we were not favourable to the denominational system as it was...

We are thoroughly dissatisfied with the present educational system, both as to management and curriculum, as it affects us, and shall be foremost, when we are allowed a voice, in repudiating it. (Letter to I.J. Samson, August 7, 1939)

In reply to expressions of concern over this matter, the Commissioner for Education, H.A. Winter, made it clear that while the Pentecostals were being accommodated in this manner, there was no way they could be allowed any sense of direct control over these community schools. He explained to Reverend Vaters:

I should like to make it perfectly clear to you that while the Department will welcome at any time any representation or recommendation you may wish to make.... nevertheless the appointment of teachers, their dismissal, and, indeed, all other matters pertaining to the control and management of Community Schools must remain with the Department. (Letter to Rev. E. Vaters, May 19, 1941)

When, in that same letter, the Commissioner suggested that the Pentecostal people were not willing to bear their share of the local costs in maintaining schools operated by other churches, in which they had students, Reverend Vaters replied that his people refused to contribute any more towards the construction of property over which they had no control and in which they had no special right.

At the same time other frustrations were expressed:

Asked to produce a good teaching staff we are not given the ground in which to produce such a one. Our teachers are confined to a few of the dingier places, Windsor being the one exception, and these are none too securely regarded as ours. In the larger places we are not permitted a teacher. At Bishop's Falls, for example, where fully one-half of all the pupils in the Amalgamated and United Church schools combined are Pentecostal, we cannot place a teacher. We have nothing to do with the running of the schools....

I feel sure, Sirs, that the absurdity of the situation is apparent. Cannot something more be done, something practical to meet the actual situation? (Letter to Educational Council, October 28, 1941)

The response of the Educational Council, through Commissioner Winter, was that the Education Act, by which they were bound, did not recognize the Pentecostal Assemblies as a "denomination" for educational purposes. However, where circumstances warranted, the Council would be willing to have certain properties vested in the Government to be held in trust for the Pentecostals, thereby protecting

their interests in the properties concerned. Any member of the local church assembly would then be working on his own school when he provided free labour or materials for its upkeep (Letter to Rev. E. Vaters, November 5, 1941). This arrangement was tried for several years, but it did not resolve the issue to the satisfaction of the Pentecostal people.

When the census of 1945 indicated there were 7,558 Pentecostals in the colony, Reverend Vaters renewed his efforts to receive government recognition of his denomination for educational purposes. This time his request contained specific examples of situations in which teachers were dismissed by other school boards for attending a Pentecostal church, situations where the majority of students were Pentecostal but the people were still without any input into the school systems, or where whole communities had embraced the Pentecostal teachings, only to find their schools closed down by their former church group. In the latter circumstances the Pentecostal Assemblies was then forced to address the need of its members for schools, but without the full benefit of government funding. (Rev. E. Vaters, Letter to Commission of Government for Newfoundland, March 11, 1945)

— Interestingly, at this time Reverend Vaters considered the possibility of merging the educational interests of his group with the United Church, to be looked after under its auspices. In writing to Dr. I.F. Curtis, at the Department of Education, he stated:

I have ever been and am now for amalgamation with proper protection for our interests with others, and particularly with the United Church which I believe of the denominations has the best schools in the country. Pentecostal people were generally of that mind too until they woke up to see how little their interests were thought of by others and how petty persecution could be. Granted an understanding of equal and fair treatment and with interests protected, I think the Pentecostal people would be as willing as before to merge with another for the good of education generally... (Letter to Dr. I.F. Curtis, May 7, 1945)

Later, it was stated that the consideration of this option was largely due to the fact that Mr. Samson, who was respected and appreciated so much by the Pentecostals, had been advancing the possibility (Pentecostal Brief, 1954: 3-4). Although the General Conference of the Pentecostal Assemblies of Newfoundland passed a resolution, in 1946, to the effect that it looked with favour upon the possibility of linking up with the United Church in school affairs, nothing materialized in this direction. This seems to have been because of some division among the Pentecostal people as to the wisdom of such a move.

Over the next eight years Reverend Vaters continued to make representation to government on behalf of his people. Faced with growing requests from various parts of the island, and Labrador, he could do no other. Over and over, he made the same case to government representatives, but to little avail.

When Newfoundland became a province of Canada in 1949, and a new system of government was introduced, the Pentecostal people received the first glimmer of hope in achieving the status which they had been seeking for a quarter of a century. The premier of the new province, the Honourable Joseph R. Smallwood, had a degree of sympathy for the Pentecostal cause, and that receptivity prompted another attempt for recognition. By 1954, the Pentecostals numbered 11,237, according to the 1951 census, and the time seemed ripe for another appeal to government. On April 1 of that same year a detailed brief was prepared, outlining the difficulties being experienced by the Pentecostal people in educational matters, and sketching the history of their attempts to resolve the problems. It was noted that the Salvation Army had been afforded such recognition when they numbered only 6,594. It was also pointed out that the Congregationalists, Presbyterians, and Seventh Day Adventists were enjoying the benefits of government recognition for educational purposes when their combined numbers, according to the 1945 census,

were but 1,984. Each of the previous arguments was raised again, and the appeal concluded with the following comment:

During the past several years we have tried to work under existing circumstances. We had hoped for something more acceptable to us to evolve from the welter of twists and turns in education, but up to the present nothing better has come forth. Just now we are thoroughly disgusted and cannot see that we can go further under existing circumstances. To get anything acceptable we feel we must be put on an equal basis with other denominations within the Department of Education. We need to be placed in a position to defend ourselves and to negotiate with others on an equitable basis within legal bounds and with something definite to offer or withhold as a bargaining power in order to be accorded equity and fair play. This to us seems but reasonable, right and proper. (Pentecostal Brief, 1954: 10-11)

To further support their request, an aggressive lobbying campaign was conducted, with Pentecostal people from all over the province contacting the premier in support of their cause. The result of all these efforts reached a climax on August 11, 1954, when the Government of Newfoundland and Labrador agreed to recognize the Pentecostal Assemblies as a "denomination" for educational purposes. By that time there were already 13 Pentecostal schools in existence, with 22 teachers, and approximately 750 students. Since then, their school district has expanded, until today it includes 48 schools, 397 teachers, and 8,720 students. The latest census figures, taken in 1981, show the Pentecostal people in the province to now number 37,450.

III. PHILOSOPHICAL PERSPECTIVE

It was not until after the Pentecostal Assemblies of Newfoundland was recognized as a "denomination", for educational purposes, that its leaders began to develop a distinct philosophy regarding education. Prior to the 1960s their Church hierarchy was absorbed in the simple logistics of establishing and operating schools, with little effort being made to formalize any specific philosophical foundations.

As the new board of education moved into the 1960s, one of its foremost spokesmen, Pastor Geoffrey Shaw, began to elaborate on the Pentecostal philosophy towards education and its "raison d'être".

That philosophy is based on a literal, fundamentalist interpretation of the Bible as the inspired and inerrant Word of God, the "final standard of authority in all matters of faith and conduct". Within this perspective, adherents to the faith are admonished to "see education through the Bible, not the Bible through education" (Shaw, 1972: 7). This ultimate authority of Scripture is reflected in the "Statement of Educational Philosophy", contained in the policy handbook of the Pentecostal Board of Education, which states:

The role of the Pentecostal school system is to establish and maintain an educational program in which everything is taught or done in accordance with:

- (1) a scripturally based philosophy of education;
- (2) a psychology of learning with a Christian view of the child as a child of God and of the covenant with God; and
- (3) a synthesis of the needs of contemporary society in which the child must live, in which he must serve, honor, and glorify his God.

On the basis of select Scriptural passages, it is advanced that all truth originates in God (1 Corinthians 3:11; John 17:17; Colossians 2:3), so real education is the process of identifying and promulgating God's truth. Consequently, the teacher is encouraged to integrate the Biblical perspective of "declared truth" with the more secular disciplines of "discovered truth". By merging these two dimensions of knowledge one is expected to arrive at a more accurate understanding of individual subject areas, and life in general. Thus the Pentecostal teacher attempts to blend God's revelation in the Bible with His revelation in creation. This view is summarized by the present executive director of the Pentecostal Education Council, Pastor A.E. Batstone, in the following manner:

The task of the Christian school is to provide an education that clearly has Christ at the center and perceives all truth in Him, an education that is based on the Word of God as the final authority in all matters of faith and practice, and education that strives for the student's fullest and best development in all facets of his being - spiritual, social, intellectual, emotional, and physical. (1982b: 30)

Pastor Dexter Higgins, a former religious education coordinator with the Pentecostal school board, attempted to illustrate this principle in practice. He proposed that in addition to the commonly accepted rationale for curriculum content within the school system, the Pentecostal teachers were also motivated by spiritual dimensions, which meant they were to make every attempt to inject Christian values into the program of study. Within this framework, it was suggested that:

Art opens channels for expression of beauty and gives eyes to the splendour of God's world. Language enables us to communicate truth concerning God and His world to others. Music courses arouse the voice of praise and gratitude to God. Mathematics displays form, design and relationship proceeding from an orderly God who is constant in a world of apparent flux. Physical Education acknowledges God's stress of the importance of body and soul. Science courses confirm a creation and its maintenance by God's hand. Social Studies serves to establish the existence and acts of a personal God and to find divine purpose in human transaction. Bible courses form the basis for the total curriculum, since the Word is the core around which the curriculum is built. These courses present the life, person and message of Christ and assist one to respond to God as a unique person. (Higgins, 1980: 27)

One premise deriving from this interpretation is that religious neutrality is impossible in life and in education. At its roots, education deals with man, the nature of society, one's goals for man and society, and the essence of truth. When these items are viewed as being essentially of a religious nature, it follows that religion cannot be divorced from education. Pastor Shaw contends that the "negative" in religion is just as "religious" as the positive. He argues:

The truth of the matter is that both atheists and agnostics are "religious" but in a negative way. It is impossible to prove that God does not exist, because it is impossible to prove a universal negative. Thus the atheist's negative belief in God is based upon a faith-assumption, no less than the Christian's positive belief in God. (Rethinking Education: 14-15)

To support this position with Scripture, reference is made to the Biblical passage in which Christ said, "He that is not with Me is against Me" (Matthew 12:30). On this basis, Pastor Shaw continues:

...consciously or unconsciously, every educational system has a religious premise - whether that religion is positive or negative, whether it is expressed or implied...

"Non-religious" education, or "neutral" education, is thus a fallacy, a contradiction in terms; not merely a mistake - it is an impossibility. All education is religiously partisan, prejudiced, sectarian - whether, for example, towards Christianity, or Islam, or secular humanism, or ethical culture, or Nazism, or Communism, or towards any other ideological philosophy (Rethinking Education: 15).

This view leads to the Pentecostal assertion that religion cannot be compartmentalized into discrete and independent time blocks in the school schedule. Instead, it is seen as a pervasive influence which affects the total environment in which the educational process occurs.

It follows that in any society a variety of religious viewpoints exist. If that is so, then the democratic principle dictates that parents be permitted some degree of choice with respect to the type of environment in which they want their children to be taught. According to Pentecostal philosophy, the Bible, in Deuteronomy 6, places responsibility for the education of children directly on parents. This belief concurs with that of the Universal Declaration of Human Rights, adopted by the United Nations, which states that "parents have a prior right to choose the kind of education that shall be given to their children" (in Batstone, 1982a: 29).

The emphasis within the Pentecostal philosophical position is on the collective and cooperative efforts of the home, the church and the school in helping students reach their fullest potential in society. These three institutions are linked so that each reinforces the other in providing consistent instruction to the child. Formally, this principle is recognized in the policy handbook of the school board, which declares:

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).

With this perspective, it is understandable that the Pentecostal Board of Education actively seeks teachers who are committed to the teachings and practices of its church, since the teacher is considered as one of the most important elements within the school system. As representatives of Pentecostal parents in the classroom ("in loco parentis"), the teacher's basic conception of truth and reality should be in harmony with that of the parents whom he represents. In Pastor Balstone's words:

The integration of culture and faith is mediated by the integration of faith and life in the person of the teacher. The nobility of the task to which teachers are called demands that in imitation of Christ...they reveal the Christian message not only by word but also by every gesture of their behaviour (1982: 30).

This view stresses the importance of the teacher's responsibility, as a role model, to "demonstrate through precept and example the virtues of a Christian life" (Policy Handbook, Section 121.5).

The pupils are the central figures within such an educational system, and the schools must "give attention to the individual needs of the children, to guide their interests, and to prepare them for Christian life" (Policy Handbook, Section 111). The teacher is, therefore, instructed to "respect, uphold, and promote the

dignity of each and every pupil, and provide learning experiences designed to assist them in realizing their fullest potential" (Policy Handbook, Section 121.6). All these efforts are geared towards helping the student experience a personal faith in Jesus Christ, through the teachings of the Bible. ~

The state cannot be ignored in this philosophy, simply because the same people who organize themselves into "parental school groups" also organize themselves politically in the form of the state. Since it is the same people in both systems, there should be a vital partnership between the parents and the state in educational matters, with the state using the people's money from taxes to finance schools, subject to established regulations and standards (Shaw, 1970: 5). The state then becomes the true servant of the people, establishing "a pluralism in education which will correspond to the desires of all parents" (Batstone, 1982: 28).

The end result emanating from such a philosophical perspective is a very cohesive and close-knit social unit, which shares a strong commitment towards a specific kind of educational system. Its members may at times become resentful if an outside party, who does not share their particular point of view, is perceived as trying to unduly influence their school system. The present chairman of the Pentecostal Board of Education, Pastor Roy King, has expressed this concern by declaring:

Phrases like "suitability clauses", "moral clauses", "walk outs" and "lock outs" give us no concern when we know that, by mutual agreement, we are committed to our Christian philosophy, aims and objectives. But when we allow ourselves to become bound by contract to any third party, who does not understand and appreciate our Christian values of life ("The Christian World View"), we obstruct our aims and objectives (1982: 30).

IV. CONCLUSION

In this chapter it has been shown that the historical circumstances surrounding education in Newfoundland provided the Pentecostal people with a unique opportunity to gain government funding for schools operated by their church. The relative recency of their development as a religious body, combined with government recognition of their denomination for educational purposes in 1954, means they are much closer to their historical roots, chronologically, than the other church groups in the province. When this factor is coupled with the philosophical solidarity shared by Pentecostal people, it provides a background for examining the attitudes of Pentecostal teachers more closely. Against such a backdrop, it is possible to better understand the influences which shape the attitudes and actions of Pentecostal educators.

CHAPTER IV

DESIGN OF THE STUDY

I. INTRODUCTION

The concept of attitude is important in the social sciences because attitudes shape perceptions, affect judgements, influence behaviour, and help govern various social actions. An early definition, by Thurstone (1929: 2), describes an attitude in terms of the intensity of affect for or against a psychological object. Gullford (1954: 457) gives a more detailed definition of an attitude as:

...a personal disposition common to individuals, but possessed to different degrees, which impels them to react to objects, situations, or propositions in ways that can be called favourable or unfavourable. While attitudes are subject to change, their directions and strengths are sufficiently enduring over periods of time to justify treating them as personality traits...The logic behind the use of opinion is that there is a positive correlation between what people say on a subject and what they will do about it.

There have been numerous other definitions for this concept, which according to Fisher (1977:283) has been given more definitions than any other in social psychology.

It is not universally accepted, however, that there is a necessary correspondence between attitudes and overt action. Murphy and Liker (1938: 28), who were among the pioneers of attitude scale construction, have recognized this criticism and addressed it in the following manner:

Contemporary definitions cluster around two chief conceptions: first, that attitudes are dispositions toward overt action; second, that they are verbal substitutes for overt action. The former usage seems to the present writers to be preferable. The verbal declarations of opinions and attitudes are regarded as an indirect method of measuring dispositions which are most easily signified and expressed in verbal form.

While there has traditionally been extensive debate over the use of attitudinal scales, in recent years there has been a renewed interest in attitudinal phenomena.

after a decade of relatively low interest (Mitzel, 1982: 180). Seidenberg and Snadowsky (1976: 19) have pointed out that:

In recent years some noticeably more sophisticated work has begun to appear. Attitude measures tailored to a specific behaviour are being used, combinations of attitudes are often employed, and some of the attention has shifted to behaviour with less formidable constraints systems than the old favorites.

It would seem, then, that the continued use of such a measure is somewhat indicative of its suitability for survey research, as is apparent in Robinson's and Shaver's (1973) comprehensive summary of major instruments of attitude measurement.

II. THE INSTRUMENT

The present section describes by general type and detail the instrument or questionnaire used in the study.

Type of Instrument

The questionnaire was developed with the assumption that attitudes do translate into overt action, and that information collected through a rating of responses can serve as an index of expected behaviour. The bulk of the instrument utilizes a Likert format, wherein a number of statements are given and participants are asked to circle the one response, out of five, which best describes their reaction to the particular statement. The five responses provided are: strongly disagree, disagree, uncertain, agree, and strongly agree. An arithmetic value ranging from one to five is to be assigned each of these responses respectively, in the following manner:

Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1	2	3	4	5

Such a scale is considered to be quite reliable, when properly designed, for establishing a ranking of people with regard to a particular attitude or attitude complex (Miller, 1977: 89).

In this study these ordinal responses are treated as if they conformed to interval scales. According to Labovitz (1970: 515), there is ample empirical evidence to support such a procedure, and any small error accompanying the procedure is "offset by the use of more powerful, more sensitive, better developed, and more clearly interpretable statistics with known sampling error". This treatment of data is "not risky if care is taken to avoid extreme exponential distributions" (Labovitz, 1971: 521).

The Likert technique was adopted because it has been widely used, and is familiar to most teachers. The items, while requiring care in formulating and organizing, are not difficult to construct, administer, or interpret.

Description of the Instrument

The questionnaire was set up to provide detailed background information from the respondents, thus allowing for analysis by denominational affiliation, level of certification, sex, grade level being taught, position, years of teaching experience, size of home town, size of school, degree of job satisfaction, commitment to the teachings and practices of one's church, importance assigned to one's church, extent of N.T.A. involvement, and degree of support for denominational schooling.

To facilitate analysis of data the instrument was divided into four separate sections. The first gathered the preliminary background information already cited, while the second section attempted to address issues related to denominational schooling. In this latter section teachers were asked to respond to nine statements reflecting some of the basic principles and practices undergirding this type of

educational system. These items were then treated additively to give one composite score to indicate extent of agreement or disagreement with denominational schooling. The aim here was to ascertain teacher attitudes towards a church-oriented system of education. The items included could apply equally well to a Protestant or Roman Catholic educational setting.

The third section focussed more directly on collective bargaining strategies which could be used to advance contract talks and considered some of the basic methods used to resolve impasses in negotiations. Most of these items would need to be analyzed separately, but some internal comparisons could be appropriate.

The final section was devoted to the specific problem of the position of Pentecostal teachers within the collective bargaining process. An attempt was made to elicit direction from all teachers as to the most acceptable means for accommodating the Pentecostals within the structure of collective bargaining. Again, most of these items would have to be assessed separately, but comparisons could be made within the section.

III. VALIDITY

In preparing the instrument for this study the available literature related to collective bargaining in education was reviewed and appropriate items were constructed accordingly. The initial group of thirty-four items was submitted to four university professors and a group of ten graduate students at Memorial University of Newfoundland for consideration and reaction. Their responses led to several deletions, additions, modifications, and organizational changes to the questionnaire. Further refinement resulted in other deletions and alterations, as required by this process.

Preliminary Information

The background information requested from respondents was intended to permit the analysis of teacher attitudes toward the resolution of impasses in collective bargaining according to a number of influencing variables. These include denominational affiliation, level of certification, sex, grade level taught, position, years of teaching experience, size of home town, size of school, degree of job satisfaction, religious rating, importance assigned to one's church, extent of N.T.A. involvement, and degree of support for denominational schooling. A number of studies, which are referred to in the earlier chapter on related literature, have demonstrated that most of these factors can impact on teacher attitudes in collective bargaining. It was therefore considered important to include them in the questionnaire, in the attempt to identify possible determinants of the attitudes of teachers toward appropriate bargaining strategies for resolving impasses.

Denominational Schooling

To ensure validity on items within the denominational schooling component, the complete section was submitted to each of the executive directors of the denominational education councils in Newfoundland for close scrutiny. They were asked whether the items adequately covered the basic principles embodied in denominational schooling, and whether any items should be added or deleted. Their responses were favourable, and are provided in the appendix.

Six statements, out of the nine given in this section, were worded positively and three were worded negatively, in order to ensure that scores were not influenced by "position set" without due regard to content. In the other sections this was not a concern, as the items tended to discriminate adequately.

Procedures to Resolve Impasses

Since Pentecostal teachers are unwilling to engage in strike action to advance their negotiating position, in this section measures were considered for resolving impasses in collective bargaining. The basic means available for this purpose, as presented in the literature, were identified for teachers' consideration. These include mediation and conciliation, fact finding, binding arbitration, final offer arbitration, issue by issue arbitration, withholding of selected services, and withholding of all services. In addition, teachers were asked to comment on the value of political lobbying and using the media to advance bargaining positions. Although there are many variations of these strategies, this list covered the basic options available to teachers when they cannot reach an agreement with their employer in contract talks.

This section was distributed to both the president of the Newfoundland Teachers' Association and the president of the Pentecostal Teachers' Fellowship and each was asked whether it adequately summarized the tactics usually considered for dealing with impasses. They were invited to respond with any comments or suggestions which might enhance the questionnaire. Their responses were favourable, with respect to the scope of the items, and are included in the appendix.

Accommodating Pentecostal Teachers

There are basically three distinct options which have been receiving the most attention in the discussions between the Pentecostal teachers and the Newfoundland Teachers' Association: (1) maintenance of the present bargaining unit, as is, with some internal arrangement to accommodate Pentecostal teachers within that structure; (2) the formation of a separate bargaining unit for Pentecostal teachers, within the Newfoundland Teachers' Association; (3) the formation of a separate bargaining unit for Pentecostal teachers, but outside the Newfoundland Teachers' Association.

There are also several adjunct issues related to these three choices, which were considered in the questionnaire, but these comprise the three main alternatives proposed to date.

This section also was submitted to the president of the Newfoundland Teachers' Association and the president of the Pentecostal Teachers' Fellowship, in order to ensure that the representation was accurate. They were asked whether the items included adequately addressed the issue under investigation. Their responses, by either telephone conversation or letter, were positive and they each suggested several other options which could be added to the questionnaire.

IV. RELIABILITY

After the parties identified in the validation process had been provided sufficient opportunity to react to the questionnaire items, the instrument was piloted among three non-Pentecostal and three Pentecostal teachers, presently on leave of absence from their respective school boards, and fourteen teachers at the Seventh Day Adventist school in St. John's. As a result of comments received through this process, several slight changes were made to the questionnaire format to facilitate completion of the items.

The reliability of the instrument was determined by re-testing the first twenty respondents two weeks after their initial return was received. Twelve of these questionnaires were returned, and the Pearson product-moment correlation coefficient was calculated to confirm the reliability of each item. These correlation coefficients are provided in Table 1. Items in the sections on personal information

TABLE I
RELIABILITY OF QUESTIONNAIRE ITEMS

ITEM	r	Z _r	ITEM	r	Z _r
PI1	1.0000*		IP1	.3780	.400°
PI2	1.0000		IP2	.7262	.918
PI3	1.0000		IP3	.4264	.454
PI4	1.0000		IP4	.0286	.025
PI5	1.0000		IP5	.0000	.000
PI6	.9986		IP6	.9211	1.589
PI7	1.0000		IP7	.9648	2.014
PI8	1.0000		IP8	.5145	.570
PI9	.9982		IP90	.8316	1.188
PI10	.9885	2.647	IP10	.8461	1.238
PI11	.8998	1.472	IP11	.7771	.850
PI12	.7311	.929			
PI13	.7494	.973	APC1	.9254	1.623
DS1	.6325	.750	APC2	.8156	1.142
DS2	.8528	1.274	APC3	.7100	.887
DS3	.9082	1.528	APC4	.6281	.733
DS4	.9228	1.623	APC5	.8007	1.099
DS5	.5421	.604	APC6	.8170	1.142
DS6	.8180	1.157	APC7	.6390	.765
DS7	.8728	1.354	APC8	.8183	1.157
DS8	.9322	1.658			
DS9	.9255	1.623			

$$\bar{Z}_r = \frac{\sum Z_r}{N} = \frac{35.388}{32} = 1.106$$

$$Z_{r1.10} = r_{.80}$$

* Items PI1 to PI9 were not included in calculating \bar{Z}_r because they were of a factual nature, and would generally have a perfect correlation each time. This would have unduly inflated the final reliability coefficient.

(PI), denominational schooling (DS), and accommodating Pentecostal teachers (APC) scored relatively high. In the third section, on Impasse procedures (IP), there were more items which had low correlations. Two items, related to final offer arbitration and issue-by-issue arbitration, had correlations of .0266 and .0000 respectively. It is possible that teachers are not familiar enough with these Impasse procedures to hold firmly established opinions about them.

In order to gain an overall view of the reliability of the instrument, all items of a non-factual nature were translated into Z scores, using Fisher's Z_r transformation. The mean Z-score was then calculated and transformed back into a correlation coefficient in the same manner. This technique resolves difficulties arising from the skewness of the sampling distribution of the correlation coefficients, thereby permitting the calculation of a mean score from a normal distribution (Ferguson, 1976: 182). In this case, a correlation coefficient of .80 was calculated for the instrument as a whole, omitting items PI1 to PI9. Table I provides the statistical results of this process.

V. POPULATION AND SAMPLE

Since the total number of active Pentecostal teachers in Newfoundland is only 397, it was decided to survey the complete population. Questionnaires were therefore distributed to all teachers employed by the Pentecostal Assemblies Board of Education at the time of the study. This included 7 program coordinators, 48 principals, 16 vice-principals, and 328 teachers.

In order to compare the attitudes of Pentecostal teachers with those of their colleagues in other school districts in the province, the same number of questionnaires were sent out to teachers in either Integrated or Roman Catholic districts. The decision to include Integrated and Roman Catholic teachers in the one group, and

label them as "non-Pentecostal", was based largely on Snelgrove's finding (1986: 99) that while there were very few differences between Integrated and Roman Catholic teachers with respect to selected aspects of collective bargaining, there were quite a number of significant differences between that group and Pentecostal teachers. This distinction was demonstrated when both Integrated and Roman Catholic teachers adhered to the 1983 directive from their Association to withdraw selected services, while the Pentecostals steadfastly refused to do so. However, on the questionnaire teachers were asked to identify themselves as either Integrated or Roman Catholic, in case more detailed analysis seemed desirable.

The 397 non-Pentecostal teachers chosen to participate in the study were selected at random from a computer generated list provided by the Department of Education. When the participants had been selected in this manner the result was 226 Integrated and 171 Roman Catholic teachers. This represented 4.8% and 5.5%, respectively, of each of these systems.

When testing the hypothesis that the attitudes of all teachers toward collective bargaining are influenced by factors other than denominational affiliation, a different sampling was used. Since the provincial allocation of teaching units is approximately 57% Integrated, 38% Roman Catholic, and 5% Pentecostal, these same proportions were used to provide a suitable sampling distribution to represent all teachers within the province. A computer program was utilized to generate a random sampling, from the questionnaires returned, of 155 Integrated, 103 Roman Catholic, and 14 Pentecostal teachers. This sample was used in the analysis of the second set of hypotheses, related to both Pentecostal and non-Pentecostal teachers in the province.

VI. COLLECTION OF DATA

Prior to the distribution of questionnaires, the Department Head for Educational Administration at Memorial University, Dr. H. Kitchen, wrote all district superintendents within the province informing them of the study and requesting approval to survey teachers within their respective districts. All superintendents consented to having their teachers surveyed.

In early March the questionnaires were mailed out to teachers, individually, at their school address. Included with the questionnaire was a covering letter and an addressed, postage-paid, return envelope. Each questionnaire was coded to enable the researcher to identify teachers who had not responded. After about a month, teachers who had not returned their questionnaires were contacted once more, in the same manner. To further encourage teacher responses, a notice was also placed in the N.T.A.'s monthly publication to teachers, The Bulletin, requesting their cooperation and support in the study.

VII. ANALYSIS OF DATA

Differences between Pentecostal and non-Pentecostal teachers, on the first and third set of hypotheses, were tested by performing a one way analysis of variance, using school system as the independent variable. The dependent variables for these analyses were Impasse procedures (IP) and methods of accommodating Pentecostal teachers in the collective bargaining process (APC). The SPSS:X subprogram ONEWAY was used for this purpose. This program outputs a standard analysis of variance summary table showing sums of squares, degrees of freedom, mean squares, the F-ratio, and the significance level of the obtained F. The null hypothesis to be tested in each case was that there was no significant difference

in means on the dependent variables between the two groups, Pentecostal and non-Pentecostal.

For the second set of hypotheses, the data were analyzed by the method of multiple regression. This procedure uses the principles of correlation and regression to help "explain" the variance of a dependent variable by estimating the contributions of two or more independent variables to this variance (Kerlinger and Pedhazur, 1973: 4). Multiple regression was used to determine the order of importance for each of the variables under study. The predictors were ranked in the order in which they contributed to the variance.

The level of significance for all testing was set at the .05 level. This alpha level was chosen because the study was concerned with finding differences that existed, and identifying factors contributing toward teacher militancy. A more stringent criterion, such as the .01 level, might have prevented the identification of these differences and factors. Furthermore, the consequence of a Type I error would not have been serious.

CHAPTER V

ANALYSIS OF DATA

This chapter comments on the respondents and non-respondents in the study, tests the hypotheses established in Chapter I, and discusses some other relevant findings which came out of the study. Some consideration is also given, in the appropriate sections, to comments written on the questionnaires.

I. RESPONDENTS AND NON-RESPONDENTS

The generalizability or external validity of research findings is affected by the extent to which the respondents represent the populations being studied. In the present study, questionnaires were sent to all Pentecostal teachers and to a randomly chosen equal number of non-Pentecostal teachers, but not all responded.

As indicated in Table II, approximately 67% returned completed questionnaires, with this response rate being almost identical among Pentecostal and non-Pentecostal teachers, and among Integrated and Roman Catholic teachers in the non-Pentecostal group. There were two teachers, one Pentecostal and one non-Pentecostal, who sent back their blank questionnaire indicating a desire not to participate in the study. Five of the non-Pentecostal questionnaires were also returned because the teachers concerned had relocated to a new address, which was unknown.

Using χ^2 analysis, a significant difference was noted in the distribution of responses according to sex, with a higher proportion of males responding than females (see Table III). However, this tendency was evident among both Pentecostal and non-Pentecostal teachers. Subsequent χ^2 analyses showed no significant differences between the Pentecostal females and non-Pentecostal females in their response rate, nor between Pentecostal males and non-Pentecostal males in their response rate.

TABLE II
SUMMARY OF RETURNS

School System	Number Distributed	Number Returned	% Returned
Integrated	227	155	68.3
Roman Catholic	170	112	65.9
Total Non-Pentecostal	397	267	67.3
Pentecostal	397	264	66.5

TABLE III
DISTRIBUTION OF RESPONDENTS BY SEX

School System	Males Responding		Females Responding	
	No.	%	No.	%
Pentecostal	168	78	95	53
Non-Pentecostal	141	75	128	60

A similar trend with respect to grade levels taught was observed, with a higher percentage of secondary than elementary teachers responding among both groups but there was inadequate information available about the original non-Pentecostal sample to test the significance of this tendency. Among the Pentecostal respondents, a χ^2 analysis revealed a statistically significant difference in the

sample when teachers were classified according to grade level taught, with elementary teachers having a lower rate of return than secondary teachers (see Table IV).

TABLE IV
DISTRIBUTION OF RESPONDENTS BY GRADE LEVEL TAUGHT

System	Elementary (K-6)	% Returned	Secondary (7-12)	% Returned
Pentecostal	136	57.3	124	79.5
Non-Pentecostal	134	N/A	128	N/A

A careful inspection of the returned questionnaires by the researcher was unable to reveal any obvious differences in response rate from various areas of the Province, or by size of school.

In summary, while the samples seemed generally to represent adequately the populations studied, there were statistically significant tendencies for males to respond more so than females, and for secondary school teachers to respond more so than elementary teachers.

II. METHODS FOR RESOLVING IMPASSES IN COLLECTIVE BARGAINING

In determining teacher attitudes toward a number of available strategies for resolving impasses in collective bargaining, and testing for significant differences between Pentecostal and non-Pentecostal teachers, the following hypothesis was tested at the .05 level of significance. A one way analysis of variance was carried out to identify significant differences between the two groups.

Hypothesis One

- (a) Pentecostal teachers are less likely than non-Pentecostal teachers to support the more militant bargaining strategies of partial or complete withdrawal of services, as appropriate means for resolving impasses in collective bargaining.
- (b) There are no differences between Pentecostal and non-Pentecostal teachers in their support of the less militant bargaining strategies of mediation and conciliation, fact finding, binding arbitration, final offer arbitration, issue by issue arbitration, involvement in the political process, and the use of the media, as appropriate means for resolving impasses in collective bargaining.

The mean scores for both Pentecostal and non-Pentecostal teachers on each of the impasse techniques in Hypothesis One are reported in Table V. In these calculations, a one represented "Strongly Disagree" and a five represented a "Strongly Agree".

The one way analysis of variance on Hypothesis 1(a) showed significant differences to exist, at $p < .001$, between Pentecostal and non-Pentecostal teachers in their attitudes toward both partial and complete withdrawal of services. Such a result leads to the conclusion that the two groups do differ significantly in their attitudes toward the appropriateness of using either partial or complete withdrawal of services as a means for resolving impasses in collective bargaining, with the Pentecostal teachers disagreeing with the use of such tactics.

In Hypothesis 1(b) it was stated that there were no differences between the attitudes of Pentecostal and non-Pentecostal teachers on the other impasse procedures under investigation. The one way analysis of variance carried out showed that, indeed, there were no differences between the two groups with respect to their attitudes toward the appropriateness of mediation and conciliation, fact finding, binding arbitration, final offer arbitration, and issue by issue arbitration, as appropriate means for resolving impasses. However, there were significant differences between the two groups with regards to involvement in the political process and

TABLE V

DIFFERENCES BETWEEN PENTECOSTAL AND NON-PENTECOSTAL
TEACHERS ON IMPASSE PROCEDURES

Item (IP)	Means		p
	Pentecostal	Non-Pentecostal	
1. Mediation and conciliation	3.962	3.902	.33
2. Fact finding	3.781	3.670	.10
3. Binding arbitration	3.646	3.521	.11
4. Final offer arbitration	2.985	2.879	.20
5. Issue by issue arbitration	3.506	3.517	.87
6. Partial withdrawal of services	2.234	3.508	< .001
7. Complete withdrawal of services	1.798	3.538	< .001
8. Political involvement	3.544	3.842	< .001
9. Using the media	3.238	3.716	< .001
10. Removing the right to strike would leave teachers powerless	2.783	3.989	< .001
11. Retaining the right to strike	2.903	4.232	< .001

For these comparisons, N's for the two groups combined ranged from 520 to 527.

the use of the media to advance the teachers' bargaining position. In each of these latter two items, non-Pentecostal teachers indicated stronger agreement for

political involvement and using the media to promote their bargaining efforts.

The hypothesis is therefore accepted for mediation and conciliation, fact finding, binding arbitration, final offer arbitration, and issue by issue arbitration, but rejected for involvement in the political process and use of the media.

A more detailed breakdown of the distribution of scores among Pentecostal and non-Pentecostal teachers is provided in Table VI. The extent of the difference between Pentecostal and non-Pentecostal teachers, and the respective ranges for each group, on withholding partial services, withholding all services, political involvement, and use of the media are evident. At the same time, the distribution of scores for both groups on mediation and conciliation, fact finding, and binding arbitration suggests that both Pentecostal and non-Pentecostal teachers tend to support these impasse resolution strategies. The relatively high scores on mediation and conciliation suggest that the teachers surveyed have a high degree of confidence in the possibility of these strategies being used effectively. Two impasse procedures, final offer arbitration and issue-by-issue arbitration, registered many responses in the "uncertain" category, which may be indicative of teachers' lack of familiarity with these strategies. If that is so, it might help explain the low reliability coefficients reported earlier on these items (Table I).

Interestingly, despite their strong objections to partial and complete withdrawal of services, the Pentecostal teachers were uncertain about whether or not teachers should retain the legislative right to strike, with a mean score of 2.903 on this item. It could be conjectured that this may have been because they were not presented with any alternative mechanism to replace the strike option. The non-Pentecostal teachers, however, were in strong agreement with retaining the legislative right to strike, showing a mean score of 4.232. This difference between the two groups is significant at the .001 level.

TABLE VI
DISTRIBUTION OF SCORES AMONG PENTECOSTAL AND
NON-PENTECOSTAL TEACHERS ON IMPASSE PROCEDURES

Impasse Procedure	System	SD	D	U	A	SA
<u>Mediation & Conciliation</u>	Pent.	0	5	42	174	42
	Non-Pent.	3	12	27	188	34
<u>Fact finding</u>	Pent.	3	10	51	173	23
	Non-Pent.	6	20	48	167	20
<u>Binding arbitration</u>	Pent.	3	20	77	128	34
	Non-Pent.	8	32	68	132	27
<u>Final offer arbitration</u>	Pent.	11	62	119	54	13
	Non-Pent.	21	71	103	59	11
<u>Issue-by-issue arbitration</u>	Pent.	1	37	69	134	18
	Non-Pent.	9	35	58	133	28
<u>Withhold partial services</u>	Pent.	60	129	32	31	9
	Non-Pent.	21	50	24	115	58
<u>Withhold all services</u>	Pent.	129	85	26	16	6
	Non-Pent.	17	49	27	120	53
<u>Political involvement</u>	Pent.	6	35	58	138	26
	Non-Pent.	10	22	35	131	67
<u>Use of media</u>	Pent.	12	58	85	108	18
	Non-Pent.	9	34	38	125	58

Similarly, the non-Pentecostal teachers agreed, with a mean score of 3.989, that removing the threat to strike would leave them in a powerless bargaining position. The Pentecostal teachers, on the other hand, were not so certain about this statement, showing a mean score of 2.903. This difference is also significant at the .001 level.

Teacher Comments

The comments written on the impassé procedure section of the questionnaire were many and varied. In the following two pages an attempt is made to provide a broad sampling of the comments received, incorporating opinions from both groups on the issue.

Strikes do not seem to work too well. Invariably they cause much loss of income, loss of productivity, much animosity, etc.. There must be a better way! (Non-Pentecostal)

If teachers are not willing to strike for what they want, they must suffer the consequences. (Non-Pentecostal)

The strike is psychologically a regression to childhood stone throwing and nose punching. Government and professionals must provide the positive examples by which to perpetrate a decent social forum. There has to be a better way!! There is - if we have the will! (Pentecostal)

An impartial person is hard to find. Experience with arbitrators of the past few negotiations has not inspired confidence in what in theory should be a sound alternative to strike action. (Non-Pentecostal)

My refusal to strike as a Pentecostal teacher does not stem from any religious conviction or doctrine. Rather it is a moral decision. Most disputes are over salary. God knows teachers do quite well with regards to salary! I'm not willing to give up my salary as long as I have a support group. (Pentecostal)

Regarding #8, letter writing and meetings with MHAs are fine, but participation in public rallies needs to be well organized so that it doesn't become a mob situation. (Pentecostal)

There is a great difference in our profession and other sectors of the labour force. Those who suffer are not really the government, school boards, or even teachers, but the innocent pupils who could have their careers put in jeopardy. (Pentecostal)

It's through unions that the ordinary working man has achieved the reasonable working conditions that he has. At all cost we should strive to keep the concept of collective bargaining, but keeping in mind the state of the economy. In cases where governments are unfair, and it's really obvious, they should be subjected to settlement by binding arbitration. How to achieve this is a problem, however, since it is government who makes these decisions in the first place. (Non-Pentecostal)

[With respect to using the media]: Certainly not open-line! (Non-Pentecostal)

Although I disagree with teachers striking, I think my disagreement should in no way curtail others' rights. (Pentecostal)

I have mixed feelings regarding strike. I am not so sure that either side really wins. Binding/arbitration is definitely the best method. (Non-Pentecostal)

Although I personally am opposed to strikes, I think that if other workers have the right to strike, teachers should also have that right. (Pentecostal)

[Re: Use of the media]: If the media, or anyone outside the front lines of the education process, were capable of true, accurate understanding of our situation, I would agree. However, I feel personal prejudices and selective reporting frequently do more harm than good during the bargaining process. Effective, honest public relations at all times might be a much more effective tool rather than the manipulative "use" of the media. (Non-Pentecostal)

Governments and individuals who say they are Christian, and act or practice otherwise, need to be controlled and the best way is by union. Strike if necessary. Why pussyfoot around with partial withdrawal? Go all the way or not at all! (Non-Pentecostal)

If I seem rather wishy washy in my stand it is because I am not very knowledgeable on some of these topics. (Pentecostal)

III. DETERMINANTS OF TEACHER MILITANCY IN COLLECTIVE BARGAINING

Hypothesis II states:

The attitudes of teachers, both Pentecostal and non-Pentecostal, towards appropriate means for resolving impasses in collective bargaining will be related to variables other than denominational affiliation.

- (a) Male teachers will be more likely than female teachers to support the more militant bargaining strategies of partial and complete withdrawal of services.
- (b) Secondary school teachers (7-12) will be more likely than elementary school teachers (K-6) to support the more militant bargaining strategies of partial and complete withdrawal of services.
- (c) Classroom teachers will be more likely than principals and vice-principals to support the more militant bargaining strategies of partial and complete withdrawal of services.
- (d) Support for the more militant bargaining strategies of partial and complete withdrawal of services will vary directly with

teaching certificate level, size of home town, size of school, and extent of union involvement, but will vary inversely with teaching experience, degree of job satisfaction, extent to which teachers consider themselves to be religious, the importance of the church to teachers, and the extent to which teachers favour denominational schooling.

The second set of hypotheses was established for two reasons. First, and most importantly, it was essential to find out whether any apparent Pentecostal/non-Pentecostal differences in teacher militancy could be explained partly or entirely by such other differences between the two groups as sex, certificate level, size of home town, size of school, extent of union involvement, teaching experience, degree of job satisfaction, extent to which teachers are committed to the teachings and practices of their church, and the extent to which teachers favour the present system of denominational schooling in the province. Secondly, it was of interest to find out how differences within each of the two groups - Pentecostal and non-Pentecostal - were related to these same variables.

Thus data are set forth below for the combined group, for Pentecostal respondents separately, and for non-Pentecostal respondents separately. First are displayed the zero-order correlation coefficients between each of the independent variables and each of the two dependent variables - partial and complete withdrawal of services - for the combined sample of all teachers. Prior to the calculation of the coefficients, scattergrams and crosstabulations were examined to verify that the assumption of linearity underlying r was met, so that inappropriate variables could be transformed or deleted if necessary. However, the data did not provide any information indicating a clear violation of this assumption. On one variable, experience, there was a slight tendency towards curvilinearity, which may have depressed the r for this factor. After this was done, the independent variables were combined using multiple linear regression (stepwise selection) to test the

hypotheses for each of the two dependent variables and to build for each the multiple correlation coefficient R .

Combined Groups

To test the extent to which teacher militancy in the province is related to variables other than teaching in the Pentecostal school system, or not, the 264 Pentecostal and 267 non-Pentecostal returns could not be combined because that would give a disproportionate representation to Pentecostal teachers. The provincial distribution of teachers is approximately 57% Integrated, 38% Roman Catholic, and 5% Pentecostal, so these figures were used to select a proportional stratified sample from among the returns received. Consequently, the first analysis on these hypotheses was carried out on 272 randomly selected returns, which included 155 Integrated, 103 Roman Catholic and 14 Pentecostal teachers. In keeping with the focus of this study, the Integrated and Roman Catholic teachers were then combined to represent all non-Pentecostal teachers in the province.

Partial Withdrawal of Services. As indicated in Table VII, there were six independent variables showing correlation coefficients significant at the .05 level. However, most of these correlations were small and did not register in the regression equation once the larger factor of school system had been entered.

Table VIII displays the results of the multiple regression analysis (stepwise selection). Of the thirteen variables examined, only two contributed to R . These were school system (Pentecostal/non-Pentecostal) and degree of commitment to the teachings and practices of one's church. Thus, for partial withdrawal of services the second set of hypotheses is rejected for all items except school system and Christian commitment to one's church.

Moreover, while statistically significant, the R^2 is small, explaining only 7.1% of the variance.

TABLE VII

CORRELATION BETWEEN SUPPORT FOR WITHDRAWAL OF SERVICES AND
SCORES ON INDEPENDENT VARIABLES, FOR COMBINED SAMPLE
OF ALL TEACHERS

Independent Variable	Partial Withdrawal		Complete Withdrawal	
	r	p	r	p
1. School System	.22	.001	.37	< .001
2. Certificate	.08	.11	.17	.002
3. Sex	-.01	.43	-.18	.002
4. Teaching Level (Elem./Sec.)	.00	.50	.12	.02
5. Position (Teacher/Admin.)	-.09	.07	-.003	.48
6. Experience	-.12	.03	-.02	.35
7. Size of Home Town	.02	.39	-.07	.15
8. School Size	.08	.09	.13	.02
9. Job Satisfaction	-.03	.29	-.02	.35
10. Christian Commitment	-.17	.002	-.18	.004
11. Church Importance	-.13	.017	-.14	.009
12. NTA Involvement	-.10	.045	-.13	.02
13. Denominational Schooling (DSComp)	-.11	.04	-.16	.004

Note: For these correlation coefficients the N ranged between 253 and 270.

TABLE VIII

SUMMARY OF REGRESSION ANALYSIS FOR COMBINED SAMPLE OF ALL TEACHERS ON PARTIAL WITHDRAWAL OF SERVICES (N = 272)

Independent Variable	Step	R ²	P
System (Pentecostal or non-Pentecostal)	1	.055	< .001
Christian Commitment	2	.071	< .001

Complete Withdrawal of Services. As shown earlier in Table VII, for complete withdrawal of services there were nine independent variables showing correlation coefficients significant at the .05 level. However, most of these correlations were rather small and, except for sex, did not register in the regression equation once the larger factor of school system had been entered.

Table IX displays the results of the multiple regression analysis. School system is the major contributor to the variance (15%). However, sex also enters the regression equation (3%), with male teachers being more supportive than female teachers of complete withdrawal of services (Table X). Thus, for complete withdrawal of services the second set of hypotheses is rejected for all variables except sex.

Furthermore, only approximately 18% of the variance in teacher attitudes toward complete withdrawal of services is accounted for by school system (Pentecostal/non-Pentecostal) and sex, in combination.

TABLE IX
SUMMARY OF REGRESSION ANALYSIS FOR COMBINED SAMPLE OF
TEACHERS ON COMPLETE WITHDRAWAL OF SERVICES (N = 272)

Independent Variable	Step	R ²	p
System (Pentecostal or non-Pentecostal)	1	.15	< .001
Sex	2	.18	< .001

TABLE X
SUMMARY OF MEAN SCORES FOR COMBINED SAMPLE OF ALL TEACHERS
ON COMPLETE WITHDRAWAL OF SERVICES ACCORDING TO SEX

Sex	Mean	N
Male	3.660	141
Female	3.225	129

Pentecostal Teachers

In examining factors among Pentecostal teachers contributing to militant attitudes in collective bargaining, as expressed by the extent of agreement with partial and complete withdrawal of services as appropriate means for resolving impasses in collective bargaining, a number of variables were found to be statistically significant.

Partial Withdrawal of Services. For partial withdrawal of services, the influencing variables were degree of support for denominational schooling, extent of union involvement, and sex of the respondent. Each of these independent variables was found to be significant at $p < .001$, and combined they account for approximately 23% of the variance in teacher attitudes toward this item (see Table XI). The mean scores show the nature of the variance and are reported in the respective tables. Generally, Pentecostal teachers who are more supportive of denominational schooling are in less agreement with the use of partial withdrawal of services (see Table XII). Those teachers who are more involved with the N.T.A. are inclined to be more agreeable towards partial withdrawal of services (see Table XIII), and female teachers are less opposed to partial withdrawal of services than male teachers (see Table XIV).

It can be concluded, then, that among Pentecostal teachers support for partial withdrawal of services varies directly with extent of teacher involvement in the union, varies inversely with degree of support for maintaining denominational schooling, and female teachers are less opposed to partial withdrawal of services than are male teachers.

Complete withdrawal of services. The attitudes of Pentecostal teachers toward complete withdrawal of services were influenced by their degree of support for denominational schooling, the extent of their union involvement, their years of teaching experience, sex, and the grade level at which they were teaching (either elementary or secondary). Each of these independent variables was significant at $p < .001$. In total they account for 32% of the variance in the Pentecostal population (see Table XV).

The mean scores calculated on each of these variables indicate that, generally, Pentecostal teachers who are more supportive of denominational schooling are less

supportive of complete withdrawal of services (see Table XII). Teachers who are more involved in the teachers' union (N.T.A.) are likely to be more supportive of complete withdrawal of services (see Table XIII). Teachers with more years of teaching experience are less supportive of complete withdrawal of services (see Table XVI) and female teachers are not quite so strong in their disagreement towards complete withdrawal of services as their male counterparts (see Table XVII). Similarly, secondary teachers, while disagreeing with complete withdrawal of services are not so strong in their disagreement as are elementary teachers (see Table XVIII). Each of these findings tends to concur with the current literature in this regard, except for the sex influence, which showed females to be slightly more militant than males in the degree of their support for complete withdrawal of services.

Therefore, it can be concluded that among Pentecostal teachers support for complete withdrawal of services varies directly with the extent of union involvement and inversely with degree of support for denominational schooling and years of teaching experience. In addition, Pentecostal females are slightly more militant than Pentecostal males, and secondary teachers are slightly more militant than elementary teachers.

*This finding might have been influenced by the low response rate among Pentecostal female teachers, as cited earlier, the majority of whom were teaching at the elementary level. With 20 out of 25 female secondary teachers responding, for a mean score of 2.450 on complete withdrawal of services, and only 75 out of 154 female elementary teachers responding with a mean score of 1.827 on the same item, it is possible that had more elementary female teachers responded this sex difference might not have been so evident.

TABLE XI

SUMMARY OF REGRESSION ANALYSIS FOR PENTECOSTAL TEACHERS
ON PARTIAL WITHDRAWAL OF SERVICES (N = 242)

Independent Variable	Step	R ²	p
Degree of support for denominational schooling (DSComp)	1	.20	<.001
NTA involvement (PI13)	2	.21	<.001
Sex (PI3)	3	.23	<.001

TABLE XII

DISTRIBUTION OF MEAN SCORES AMONG PENTECOSTAL TEACHERS
ON PARTIAL AND COMPLETE WITHDRAWAL OF SERVICES ACCORDING
TO COMPOSITE SCORE ON DENOMINATIONAL SCHOOLING

Composite Score on Denominational Schooling	Mean Scores on Withdrawal of Services			
	Partial Withdrawal	N	Complete Withdrawal	N
21 - 25	5.000	1	5.000	1
26 - 30	3.375	8	3.375	8
31 - 35	3.091	33	2.667	33
36 - 40	2.287	108	1.826	109
41 - 45	1.820	111	1.369	111

TABLE XIII

DISTRIBUTION OF MEAN SCORES AMONG PENTECOSTAL TEACHERS
ON PARTIAL AND COMPLETE WITHDRAWAL OF SERVICES ACCORDING
TO EXTENT OF UNION INVOLVEMENT

Extent of Involvement	Partial Withdrawal	N	Complete Withdrawal	N
(1) Executive activity and regular attendance at branch meetings	2.909	11	2.455	11
(2) Regular attendance at branch meetings	1.889	9	1.333	9
(3) Occasional attendance at branch meetings	2.315	73	1.892	74
(4) No attendance at branch meetings	2.173	168	1.738	168

TABLE XIV

SUMMARY OF MEAN SCORES FOR PENTECOSTAL TEACHERS
ON PARTIAL WITHDRAWAL OF SERVICES ACCORDING TO SEX

Sex	Mean	N
Male	2.127	155
Female	2.400	95

TABLE XV

SUMMARY OF REGRESSION ANALYSIS FOR PENTECOSTAL TEACHERS
ON COMPLETE WITHDRAWAL OF SERVICES (N = 242)

Independent Variable	Step	R ²	p
Degree of support for denominational schooling (DSComp)	1	.25	< .001
NTA Involvement (PI13)	2	.27	< .001
Years of teaching experience (PI6)	3	.30	< .001
Sex	4	.31	< .001
Grade level taught (PI4)	5	.32	< .001

TABLE XVI

DISTRIBUTION OF MEAN SCORES AMONG PENTECOSTAL TEACHERS ON COMPLETE
WITHDRAWAL OF SERVICES ACCORDING TO YEARS OF TEACHING EXPERIENCE

Years of Experience	Mean	N
1 - 5	2.097	72
(1-2)	(1.947)	(38)
(3-5)	(2.265)	(34)
6 - 10	1.843	51
11 - 15	1.723	65
16 - 20	1.487	39
21 - 25	1.625	32
26 - 30	1.333	3

TABLE XVII

DISTRIBUTION OF MEAN SCORES AMONG PENTECOSTAL TEACHERS
ON COMPLETE WITHDRAWAL OF SERVICES ACCORDING TO SEX

Sex	Mean	N
Male	1.693	166
Female	1.958	95

TABLE XVIII

DISTRIBUTION OF MEAN SCORES AMONG PENTECOSTAL TEACHERS
ON COMPLETE WITHDRAWAL OF SERVICES ACCORDING TO
GRADE LEVEL TAUGHT

Grade Level	Mean	N
Elementary (K - 6)	1.681	135
Secondary (7 - 12)	1.951	123

Non-Pentecostal Teachers

There were fewer factors entering into the regression equation for militancy among non-Pentecostal teachers, as measured by degree of support for partial and complete withdrawal of services.

Partial withdrawal of services. The only significant variable for partial withdrawal of services was degree of commitment to the teachings and practices of one's church, which registered at $p < .05$ and $R^2 = .018$ (see Table XIX). This R^2 is quite small, accounting for less than 2% of the variance. The mean scores in Table XX show that non-Pentecostal teachers who rate themselves as more religious are less likely to support such a tactic.

TABLE XIX

SUMMARY OF REGRESSION ANALYSIS FOR NON-PENTECOSTAL TEACHERS ON PARTIAL WITHDRAWAL OF SERVICES (N = 231)

Independent Variable	Step	R^2	p
Degree of commitment to teachings/practices of one's church	1	.018	.04

TABLE XX

DISTRIBUTION OF MEAN SCORES AMONG NON-PENTECOSTAL
TEACHERS ON PARTIAL WITHDRAWAL OF SERVICES ACCORDING TO
COMMITMENT TO THE TEACHINGS AND PRACTICES OF ONE'S CHURCH

Response	Mean	N
Not religious at all	4.143	14
Slightly religious	3.673	49
Fairly religious	3.492	124
Quite religious	3.328	67
Very religious	3.250	12

Complete withdrawal of services. On complete withdrawal of services, the only significant factor was sex, which accounted for 3.5% of the variance at $p < .01$ (see Table XXI). The mean scores in Table XXII show these male teachers to be more supportive of complete withdrawal of services than female teachers in the same population.

TABLE XXI

SUMMARY OF REGRESSION ANALYSIS FOR NON-PENTECOSTAL
TEACHERS ON COMPLETE WITHDRAWAL OF SERVICES (N = 231)

Independent Variable	Step	R ²	p
Sex	1	.035	.01

TABLE XXII

DISTRIBUTION OF MEAN SCORES AMONG NON-PENTECOSTAL TEACHERS.
ON COMPLETE WITHDRAWAL OF SERVICES ACCORDING TO SEX

Sex	Mean	N
Male	3.764	140
Female	3.304	125

IV. ACCOMMODATING PENTECOSTAL TEACHERS IN COLLECTIVE BARGAINING

Hypothesis III states:

Pentecostal teachers are more likely than non-Pentecostal teachers to support some form of separation from other teachers, as indicated by items APC 1, 2, and 5, and less likely to support such other measures as indicated in items APC 4, 6, and 7.

The mean scores of both Pentecostal and non-Pentecostal teachers on the various options under consideration, for accommodating Pentecostal teachers in the bargaining process, are reported in Table XXIII. In testing for significant differences between the two groups, on each of these alternatives, a one way analysis of variance was calculated, using the .05 alpha level.

TABLE XXIII

DIFFERENCES BETWEEN PENTECOSTAL AND NON-PENTECOSTAL TEACHERS
ON ACCOMMODATING PENTECOSTAL
TEACHERS IN THE COLLECTIVE BARGAINING PROCESS

Item (APC)	Means		p
	Pentecostal	Non-Pentecostal	
1. Separate bargaining unit within NTA	3.465	2.575	< .001
2. Separate bargaining unit outside NTA	2.734	2.926	.10
3. A professional and union organization	3.451	2.988	< .001
4. Memorandum of understanding	3.106	2.721	< .001
5. Possibility of philosophical accommodation	2.973	3.212	.016
6. Fund to pay into during strike	2.496	3.194	< .001
7. Conscientious objector status	3.222	2.282	< .001
8. Lower salaries for Pentecostal teachers	3.154	3.777	< .001

Note: In these comparisons, N's for the two groups combined ranged from 509 to 518.

This study did find that Pentecostal teachers were more supportive of a separate bargaining unit, within the Newfoundland Teachers' Association, to accommodate their interests (APC1), than were their non-Pentecostal counterparts. The differences between the two groups, as expressed by the mean scores of 3.465

for the Pentecostals and 2.575 for the non-Pentecostals, is significant at $p < .001$. However, the difference between Pentecostal teachers and non-Pentecostal teachers on accommodation in a separate bargaining unit outside the N.T.A. (APC2) was not statistically significant at $p < .05$. The difference between the two groups on whether or not philosophical position of Pentecostal teachers could be accommodated within the Newfoundland Teachers' Association (APC5) was significant but not in the direction hypothesized. On this basis, the hypothesis is accepted for APC1 but rejected for APC2 and APC5.

With respect to the latter part of this hypothesis, it was found that the Pentecostal teachers were less supportive of accommodation through the establishment of a mutually agreed upon fund, into which they would pay all salary received, above the rate of strike pay, during a job action (APC6). However, contrary to the hypothesis, the Pentecostals were more supportive than the non-Pentecostals towards accommodation through an internal "Memorandum of Understanding" (APC4) or through a conscientious objector status (APC7). The difference between the two groups on each of these three options is significant at $p < .001$. The hypothesis is therefore accepted for APC6 but rejected for APC4 and APC7.

The surprising aspect of these findings is that they suggest that non-Pentecostal teachers, more so than Pentecostal teachers, are more favourable towards complete separation of the Pentecostals from other teachers within the present bargaining unit. This is indicated by the respective responses on items APC2 and APC5. Contrasted with this, the Pentecostals responded more favourably than the non-Pentecostals towards some form of accommodation while remaining within the N.T.A., such as through a separate bargaining unit within the Association (APC1), a distinction between a professional and union organization (APC3), a mutually acceptable "Memorandum of Understanding" (APC4), or the re-creation of a

conscientious objector status (APC7). However, the mean scores for both groups on most of these items fall in the 2.5 to 3.5 "uncertain" category, and on all items the difference between the two groups is less than one. The exact distribution of the scores is reported in Table XXIV.

TABLE XXIV
DISTRIBUTION OF SCORES AMONG PENTECOSTAL AND
NON-PENTECOSTAL TEACHERS ON ACCOMMODATING
PENTECOSTAL TEACHERS IN THE COLLECTIVE BARGAINING PROCESS

Item	System	SD	D	U	A	SA
APC1	Pentecostal	14	50	45	97	50
	Non-Pentecostal	60	84	42	52	21
APC2	Pentecostal	40	78	71	35	28
	Non-Pentecostal	48	67	40	60	42
APC3	Pentecostal	8	24	96	96	29
	Non-Pentecostal	30	59	70	78	19
APC4	Pentecostal	19	48	90	81	16
	Non-Pentecostal	40	60	95	58	5
APC5	Pentecostal	22	83	59	68	26
	Non-Pentecostal	10	62	90	59	39
APC6	Pentecostal	59	93	35	51	16
	Non-Pentecostal	32	49	48	95	34
APC7	Pentecostal	16	56	60	105	20
	Non-Pentecostal	72	89	57	35	6
APC8	Pentecostal	31	68	30	90	40
	Non-Pentecostal	12	27	44	101	76

Teacher Comments

Once again, comments made on this section of the questionnaire were both varied and informative. Some of them are included here to give the reader an indication of what teachers are saying, beyond just their circling of appropriate numbers representing their opinions.

This is a complex issue. After several years dealing with this issue, I am convinced that Pentecostal teachers can only operate by becoming a separate bargaining unit. Pentecostal teachers, and other teachers, would be a lot more content when negotiating and job action occurs. (Pentecostal)

Let the Pentecostals go! Why hold on to some people who lack the desire to fight for what is a just treatment for all. (non-Pentecostal)

I, as an individual, do not agree with most of the philosophical positions of the Pentecostal Association, but I do feel that every person has a right to his or her beliefs, and if that right is taken away because of membership in a union that represents 8,000 Christian teachers, then it is time to re-define the word "Christian". (non-Pentecostal)

I think that if we have a separate school system we should also have separate bargaining unit. (Pentecostal)

I feel that the Pentecostal teachers forming a separate bargaining unit would be the "thin edge of the wedge". Education in general has profited by the existence of a strong NTA. Should our professional organization be fragmented in any way it will be to the detriment of teachers in particular, and our children and the educational system in general. (non-Pentecostal)

Pentecostal teachers should be treated, without any hesitation whatsoever, the same as any other denomination teachers in every way. (non-Pentecostal)

Conscientious objectors must have some guaranteed vehicle for expressing their feelings and acting according to conscience. (Pentecostal)

I like to take pride in the fact that I'm not prejudiced. However, I feel that the Pentecostal teachers want their cake and eat it too. If their religion forbids them to strike, then they should not put themselves in a position where strike action is necessary. In other words, they should leave the NTA and fight for their rights by other means. (non-Pentecostal)

The problem of the Pentecostal teachers and their refusal, unwillingness, or "inability" to engage in job action is also one for many individuals

who do not honestly believe, or who are unable to accept, that teaching as a "profession" can be reduced to the level of a list of duties. I cannot give clear cut answers to many of the questions in this section as this issue confuses me from time to time. The problem that I have with this issue is confusion over allegiance to an Association (NTA) and the question of what "teaching" as a profession means to me personally. As an individual, I have the same problem as Pentecostal teachers during job action. (non-Pentecostal)

The existing arrangement must change. However, consultation and cooperation, based on mutual respect, should result in benefits to both groups. We must aim for unity without destroying diversity (or vice versa). (Pentecostal)

I am for a workable solution, such as an acceptable "Memorandum of Understanding". However, I fear that if educational policies and/or philosophies keep following the standards of the United States and humanistic philosophy we are going to have to make a stand on our own. If we opt to separate, it should be complete separation. I feel this is necessary if we cannot philosophically agree, because to stay in even a loose connection may argue our support for a cause or idea we do not support. (Pentecostal)

All teachers have a common cause - education. We must remain united and strive to improve both positions - teachers and students. It's costly to go our own separate ways. As a fairly strong religious person, I firmly believe that we can have a good educational system, with our religious convictions taken into consideration in a united way. (non-Pentecostal)

The major issue for the NTA is the money we gain through their sacrifice. They say there is no problem in protecting teacher lifestyle if we can answer that issue. Suggestion: Pentecostal teachers take the salary offered at conciliation, and pay excess gained through actual strike towards union dues for a separate bargaining unit. Example: Government offers 5%, strike results in 6%. Pentecostals pay their regular dues plus the 1% difference to the union. (Pentecostal)

I am not of the Pentecostal faith. However, I consider their rights and fundamental beliefs. I think they can be reasonably accommodated within the NTA if it was handled better, with not so much militant behaviour by larger centres in the NTA. It was the Pentecostals before, it may be the Anglicans or Roman Catholics sometime down the road. I'm sure if questions about hiring Protestants, or the question of abortion or divorce, became a problem among teachers the Roman Catholic boards would get their feathers ruffled. (non-Pentecostal)

V. DENOMINATIONAL SCHOOLING

The degree of support for denominational schooling in Newfoundland, as represented by the composite score on the nine items presented for consideration, was a significant factor among Pentecostal teachers in predicting their attitudes toward both partial and complete withdrawal of services. However, it should be noted that two of the items in this section (DS5 and DS6) seemed to have created confusion because of the manner in which they were worded. Respondents identified this weakness in their comments and in their circling of the "uncertain" category. This may have slightly weakened the overall strength of the correlations generated by the composite score on denominational schooling, but not to any great extent.

On each of the items related to denominational schooling, the Pentecostals scored higher than any other group in the study. However, in performing the calculations for non-Pentecostal teachers it was also noted that there were significant differences between Integrated and Roman Catholic teachers on all items related to this variable, with the latter expressing stronger agreement with all aspects of denominational schooling, as assessed on the questionnaire. This suggests that these two groups do not share the same attitudes toward the denominational system of education, so caution should be exercised in making any interpretation which combines the Integrated and Roman Catholic teachers in their attitudes toward denominational schooling. The nature of these differences was beyond the scope of the present study, but the mean scores are reported in Table XXV to provide the reader with a brief summary of these attitudes. A one way analysis of variance was carried out and Scheffe's test used to determine the levels of significance for differences in each item.

TABLE XXV

DISTRIBUTION OF MEAN SCORES ON ITEMS RELATED
TO DENOMINATIONAL SCHOOLING

Item	Pentecostal	Non-Pentecostal	(Int.)	(R.C.)
1. The school helping to develop respect for God and Christian morals	4.897*	4.063	3.774**	4.455
2. Partnership of church, home, school	4.864*	4.117	3.824**	4.509
3. Teachers upholding church doctrine	4.633*	2.996	2.503***	3.682
4. Teaching as a form of Christian ministry	4.545*	3.201	2.665**	3.929
5. Religious instruction according to the church	4.069*	3.008	2.359**	3.892
6. Parental determination of religious context of education	4.008*	3.348	3.247**	3.482
7. Dismissal if personal life style violates church teaching	3.908*	2.287	1.890**	2.827

TABLE XXV (cont'd)

DISTRIBUTION OF MEAN SCORES ON ITEMS RELATED
TO DENOMINATIONAL SCHOOLING

Item	Pentecostal	Non-Pentecostal	(Int.)	(R.C.)
8. Hiring according to religious affiliation	4.798*	2.447	1.994**	3.063
9. Maintaining the denominational system of education	4.625*	2.736	2.182**	3.509
10. Mean Composite Score on all items when added (DSComp)	39.314*	27.993	24.297**	33.107

Note: Items 3, 7 and 8 were worded negatively to avoid response set. Their scores were adjusted to reflect the change in wording required to obtain a consistent sentence structure.

*Indicates significant difference between Pentecostal and non-Pentecostal scores at $p < .001$, using Scheffe's test.

**Indicates significant difference between Integrated and Roman Catholic scores at $p < .001$, using Scheffe's test.

CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents a synopsis of the problem under investigation, reports the basic conclusions reached in the study, and offers some recommendations related to the topic.

I. SUMMARY

Considerable tension has been created within the provincial bargaining unit of teachers in the province of Newfoundland by the existence of a minority group within that unit, namely Pentecostal teachers, who refuse to participate in job action to resolve impasses in collective bargaining. These Pentecostals claim their refusal to engage in such activity is an extension of their religious philosophy, which places education in a parochial context. Consequently, in recent years the Pentecostal teachers have mobilized to seek some suitable accommodation within the collective bargaining structure, which would permit them to continue teaching in the midst of a job action. This has led to the consideration of a variety of alternatives, such as a separate bargaining unit, either within or outside the present union (N.T.A.), an internal "memorandum of understanding" within the N.T.A. recognizing the Pentecostal position, the possibility of teaching without salary during a job action, and the establishment of a "conscientious objector" status. The Pentecostal teachers have gone on record as expressing preference for a separate bargaining unit within the present union, but that option is difficult to realize because it would require a change in provincial legislation. The Newfoundland Teachers' Association (N.T.A.) has indicated that it would oppose such a move because its executive does not see it as being in the best interest of teachers, as a whole, in the province.

This study was developed to investigate this problem more closely by documenting the differences between Pentecostal teachers and the rest of the teaching force in the province, on appropriate strategies for resolving impasses in collective bargaining. Since there was strong evidence to suggest that differences between the two groups do, indeed, exist (Snelgrove, 1986: 99), an attempt was also made to identify any influencing factors which might contribute to these differences. Therefore, on the basis of the current literature, a number of independent variables were examined, as they relate to job action. These included school system (Pentecostal or non-Pentecostal), teaching certificate level, sex, grade level taught (elementary or secondary), position, years of teaching experience, size of home town, school size, degree of job satisfaction, religious commitment to the teachings and practices of one's church, importance assigned to one's church, extent of union involvement, and degree of support for denominational schooling. In addition, the final part of the study was an attempt to seek direction from teachers as to the most acceptable means of accommodating the Pentecostal teachers in the collective bargaining process.

The questionnaire designed for this study was distributed to the total population of 397 Pentecostal teachers and the same number of non-Pentecostal teachers, in the province. One way analysis of variance was used to test for significant differences between these two groups, while linear multiple regression (stepwise) was used to examine the factors influencing these differences.

This study was considered significant because it examined directly the attitudes of teachers, both Pentecostal and non-Pentecostal, on these issues. Previously, most of the formal opinions expressed consisted of controlled statements made by the executive of either the Newfoundland Teachers' Association or the Pentecostal Teachers' Fellowship. Now, through the statistical procedures of one way analysis

of variance and linear multiple regression, an overview can be provided on what teachers themselves are saying on this matter.

II. CONCLUSIONS

In this section, the conclusions generated by the hypotheses established in Chapter One, in response to the three general research questions, are presented. The first of those questions sought to determine if differences existed between Pentecostal and non-Pentecostal teachers with respect to preferred methods for resolving impasses in collective bargaining. The testing of Hypothesis One showed statistically significant differences ($p < .001$) to exist between these two groups on partial withdrawal of services, complete withdrawal of services, political involvement, and use of the media, as appropriate means for resolving impasses in collective bargaining. The Pentecostals expressed clear disagreement with both partial and complete withdrawal of services to resolve impasses in collective bargaining, while on political involvement and use of the media they expressed less agreement than their non-Pentecostal counterparts.

The second question addressed in the study was whether any variables, other than denominational affiliation, were related to differences in attitudes toward partial and complete withdrawal of services. In testing Hypothesis Two, for all teachers in the province, it was found that denominational affiliation (Pentecostal or non-Pentecostal) was the strongest factor in explaining differences in these attitudes. However, the degree of Christian commitment was a factor in teacher attitudes toward partial withdrawal of services, while sex was a factor in complete withdrawal of services, with male teachers being more supportive of that particular strategy.

A subsequent analysis of teacher attitudes according to school system (Pentecostal or non-Pentecostal) was also carried out. Among the Pentecostal teachers, support for partial withdrawal of services varied inversely with degree of support for denominational schooling, and varied directly with extent of teacher involvement in the union, with female teachers also being in less disagreement than male teachers on this variable. Support for complete withdrawal of services varied inversely with degree of support for denominational schooling and years of teaching experience, and varied directly with extent of teacher involvement in the union. In addition, among the Pentecostals, female teachers more so than male teachers, and secondary teachers more so than elementary teachers, expressed less disagreement with the use of complete withdrawal of services to resolve impasses in collective bargaining.

For non-Pentecostal teachers, the only factor to statistically register as significant, with respect to partial withdrawal of services, was degree of religious commitment to the teachings and practices of one's church. On this variable persons who rated themselves as more religious generally indicated less support for partial withdrawal of services as an appropriate strategy for resolving impasses. When considering complete withdrawal of services, sex was the only significant contributor to teacher attitudes, with male teachers being more supportive of complete withdrawal of services than female teachers.

The third research question attempted to ascertain the views of Pentecostal and non-Pentecostal teachers on ways of accommodating the Pentecostals in the collective bargaining process. Generally, the Pentecostal teachers were more supportive than non-Pentecostal teachers of accommodation within the Newfoundland Teachers' Association, such as through a separate bargaining unit within the Association, a distinction between professional and union organization, a mutually

acceptable "memorandum of understanding", or the establishment of a "conscientious objector" status. The most favoured option among Pentecostal teachers was a separate bargaining unit within the Association, which is consistent with the position adopted by the Pentecostal Teachers' Fellowship. The non-Pentecostals, while not expressing strong preference in any direction, were somewhat more convinced that the philosophical position of the Pentecostals could not be accommodated within the Association. However, the mean scores on most of these alternatives were not strongly directed towards either option. This might indicate that so far as the teachers themselves are concerned, the position of neither party is as firmly entrenched as past experiences have suggested.

III. RECOMMENDATIONS

The distinction between Pentecostals and non-Pentecostal teachers in their attitudes toward partial and complete withdrawal of services, as a means of resolving impasses in collective bargaining, is unmistakably clear. This creates a dilemma because the potential threat of job action has, traditionally, been central to the bargaining process. However, the extent of the preferences, among both Pentecostal and non-Pentecostal teachers, for the use of the less militant bargaining strategies to resolve impasses, is a factor which should be taken into account by the respective negotiating teams.

On the basis of the data in this study, it seems that the specific problem of accommodating the Pentecostal teachers in the bargaining structure may not be an insurmountable problem. The Pentecostal teachers seem willing to entertain the possibility of some form of accommodation while remaining within the Newfoundland Teachers' Association. Furthermore, the large numbers from both groups responding in the uncertain category suggest that the position of neither is firmly entrenched.

It would seem that an acceptable settlement on the issue could be reached if the persons involved in the discussions were to exercise their political will to negotiate an agreement. It is therefore recommended that both parties show a greater degree of flexibility on this issue, in keeping with the attitudes expressed by teachers in the present study.

There are several areas emerging from this study which would benefit from further research. These include:

1. A closer examination of how religious orientation and church influence affect militancy in collective bargaining.
2. An attempt to improve the instruments used to measure the variables found in the present study to be related to attitudes towards militancy in collective bargaining.
3. An assessment of the extent to which duly elected bodies, such as the executive of the Newfoundland Teachers' Association and the Pentecostal Teachers' Fellowship, accurately represent the interests and wishes of the people who elect them.
4. An attempt possibly through extensive interviews with militant and non-militant teachers to identify the variables, other than those of the present study, underlying teacher attitudes towards collective bargaining, particularly strikes.
5. An overview of the expectations of the general public, including parents and students, related to collective bargaining by teachers in the province.
6. A comparison of teacher attitudes toward collective bargaining with those of similar professions in the province.

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APPENDICES

APPENDIX A

Questionnaire

QUESTIONNAIRE

In the following questionnaire you will be asked some rather personal and sensitive questions. Please be assured that all responses will be kept in the strictest confidence and tabulated in an anonymous manner.

PERSONAL INFORMATION (PI)

Please respond to each of the following questions by choosing the most appropriate answer and placing the number corresponding to it in the block provided. When no responses are given, place your own answer in the blocks provided.

1. Under which denominational system of education are you presently employed?
- (1) Pentecostal
(2) Integrated
(3) Roman Catholic

☐

2. What is your present teaching certificate level?
- (1) No Certificate
(2) Level I
(3) Level II
(4) Level III
- (5) Level IV
(6) Level V
(7) Level VI
(8) Level VII

☐

3. What is your sex?
- (1) Male
(2) Female

☐

4. In which area do you spend most of your instructional or curriculum time?
- (1) Elementary (K-6)
(2) Secondary (7-12)

☐

5. Which of the following categories best describes your present employment position?
- (1) Classroom Teacher
(2) Principal or Vice-Principal
(3) Program Co-ordinator
(4) Other (Please specify: _____)

☐

6. What is your total years of teaching experience, including this year?

☐

7. What was the approximate population of the community in which you spent most of your childhood and teenage years?

☐

8. How many pupils are enrolled in your present school?

☐

9. How many grades are taught in your school?

☐

10. How satisfied are you in your present job?

- (1) Very dissatisfied
(2) Somewhat dissatisfied
(3) Neither satisfied nor dissatisfied
(4) Fairly satisfied
(5) Very satisfied

☐

11. With respect to Christian commitment to the beliefs and practices of your church, how religious a person do you consider yourself to be?

- (1) Not Religious At All
(2) Slightly Religious
(3) Fairly Religious
(4) Quite Religious
(5) Very Religious

☐

12. How important would you say your church is to you?

- (1) Not Important At All
 (2) Rather Unimportant
 (3) Fairly Important
 (4) Quite Important
 (5) Very Important

13. How would you describe your involvement with the Newfoundland Teachers' Association, at either the branch or provincial level? Choose only one.

- (1) I have been, or presently am, active in executive or committee positions, and I attend branch meetings on a fairly regular basis.
 (2) I have not been involved in executive or committee positions, but I attend branch meetings on a fairly regular basis.
 (3) I attend branch meetings occasionally.
 (4) I do not usually attend branch meetings.

COMMENTS: _____

DENOMINATIONAL SCHOOLING (DS)

The following statements are considered to address some of the basic principles and issues surrounding a church-school partnership in education. Please indicate the extent of your agreement, or disagreement, with each statement by circling the appropriate number on the scale, using the following code:

- 1 = Strongly Disagree
 2 = Disagree
 3 = Uncertain
 4 = Agree
 5 = Strongly Agree

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. The school should help children develop respect for God and Christian morals, as well as their intellectual abilities.	1	2	3	4	5
2. The home, the school, and the church should be a united team in the education of children.	1	2	3	4	5
3. Teachers should not be required to uphold the basic doctrines of the church group(s) by which they are employed in Newfoundland's system of denominational education.	1	2	3	4	5
4. Teaching is a form of Christian ministry.	1	2	3	4	5
5. Children should be given religious instruction, by the school, according to the teachings of their respective church(es).	1	2	3	4	5
6. Parents should be able to determine the religious context of education for their children.	1	2	3	4	5
7. School boards should not be permitted to dismiss teachers whose personal life styles do not conform to the teachings of the church(es) concerned, assuming life style is the only issue involved.	1	2	3	4	5
8. Religious affiliation and practice, or lack of same, should not be a factor in hiring teachers.	1	2	3	4	5
9. The denominational system of education in Newfoundland should be maintained.	1	2	3	4	5

COMMENTS: _____

IMPASSE PROCEDURES (IP)

The following comments relate to strategies often employed to negotiate collective agreements and resolve impasses in contract talks. Please indicate the extent of your agreement, or lack of same, by responding, as in the previous section, with 1 = Strongly Disagree; 2 = Disagree; 3 = Uncertain; 4 = Agree and 5 = Strongly Agree.

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. Mediation and conciliation methods for resolving an impasse can be successful if used properly.	1	2	3	4	5
2. When there is a breakdown in negotiations, teachers should resort to "fact finding", whereby an impartial panel hears from both sides in a judicial manner, studies the case, and submits a public report with recommendations for settlement. The recommendations are not binding, however.	1	2	3	4	5
3. The final method for resolving an impasse should be binding arbitration, which is similar to fact finding except that the recommendations must be accepted by both parties.	1	2	3	4	5
4. Teachers should seek to have impasses resolved through "final offer arbitration", sometimes called "final offer selection", in which a panel, whose membership is agreed upon by both parties to the dispute, accepts the complete contract proposal of EITHER teachers OR school boards. The decision of the panel is binding.	1	2	3	4	5
5. Teachers should seek to have impasses resolved through "issue-by-issue arbitration", in which individual items of dispute can be referred to arbitrators, rather than a complete package.	1	2	3	4	5
6. Teachers should withhold partial services (e.g. extra-curricular involvement), if necessary, to advance their bargaining position.	1	2	3	4	5
7. Teachers should withhold all services (i.e. strike), if necessary, to advance their bargaining position.	1	2	3	4	5
8. Teachers should become involved in the political process to advance their bargaining position (e.g. participation in public rallies, letter-writing campaigns, asking MHAs to state their positions, etc.).	1	2	3	4	5
9. Teachers should use the media to advance their bargaining position.	1	2	3	4	5
10. Removing the threat to strike would leave teachers in a powerless bargaining position.	1	2	3	4	5
11. Teachers should retain the legislative right to strike.	1	2	3	4	5

COMMENTS:

ACCOMMODATING PENTECOSTAL TEACHERS (APC)

There has been considerable discussion in recent years over the role of Pentecostal teachers within the structure of collective bargaining, due to their refusal to engage in any duly authorized job action. Please provide some direction as to how Pentecostal teachers might be accommodated within the bargaining process by responding to the following statements, using the same code of 1 = Strongly Disagree; 2 = Disagree; 3 = Uncertain; 4 = Agree; and 5 = Strongly Agree.

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. Pentecostal teachers should form a separate bargaining unit, similar to Labrador West, while retaining the NTA as its bargaining agent.	1	2	3	4	5
2. Pentecostal teachers should form a separate bargaining unit with a bargaining agent of their choice, exclusive of the NTA.	1	2	3	4	5
3. Teachers should have a professional organization to care for professional concerns, and a separate union organization to negotiate collective agreements (e.g. similar to the approach taken by nurses in Newfoundland).	1	2	3	4	5
4. Pentecostal teachers can be accommodated in the NTA through an internal "Memorandum of Understanding", between Pentecostal teachers and the NTA, which would exist outside of the collective agreement itself. The contents of this memorandum would have to be agreeable to both parties.	1	2	3	4	5
5. The philosophical position of Pentecostal teachers cannot be accommodated within the NTA.	1	2	3	4	5
6. Pentecostal teachers can be accommodated in the NTA by teaching when a strike occurs and paying all monies received, above the rate of strike pay, into some mutually agreed upon fund.	1	2	3	4	5
7. Pentecostal teachers should be permitted to remain in the NTA as conscientious objectors to strike action.	1	2	3	4	5
8. If Pentecostal teachers form a separate bargaining unit because of their unwillingness to participate in job action, they should be prepared to accept the possibility of a lower wage settlement in contract talks.	1	2	3	4	5

COMMENTS: _____

APPENDIX B

Correspondence



MEMORIAL UNIVERSITY OF NEWFOUNDLAND

St. John's, Newfoundland, Canada A1B 3X8

Department of Educational Administration

Telex: 016-4101

Tel.: (709) 737-7647/8

February 13, 1986

Mr. Ron Mosher, President
Pentecostal Teachers' Fellowship
c/o Box 1, Site 3
Grand Falls, Newfoundland
A2A 2J3

Dear Mr. Mosher:

As part of the program requirements for the M. Ed. degree in educational administration, at Memorial University, I am preparing to conduct a study on "Attitudes of Pentecostal Teachers in Newfoundland Towards Appropriate Means for Resolving Impasses in Collective Bargaining". In order to explore this issue, I intend to survey the total population of Pentecostal teachers and a comparable number of Non-Pentecostal teachers.

Before proceeding with the study, however, I would like to make you aware of two sections in the questionnaire, which relate to your organization's interests, and invite your reaction to each. The first includes strategies often employed to resolve impasses in contract negotiations, while the second seeks some direction as to possible ways of accommodating Pentecostal teachers in the collective bargaining process.

Could you take the time to read the items included in these sections, as provided on the attached sheet, and advise me as to their suitability? Are the issues in each of these areas adequately addressed? Should any other items be added?

It would be very much appreciated if you would take the time to give this matter your attention at your earliest convenience, as I wish to send the questionnaire to the printers shortly.

In advance, please accept my thanks for your anticipated cooperation in this regard.

Sincerely,

David Rideout

Pentecostal Teachers' Fellowship

March 13, 1986

Mr. David Rideout
Department of Education Administration
P.O. Box 47
Memorial University of Newfoundland
St. John's, Newfoundland
A1B 9Z9

Dear David:

In response to your letter about your study, we have to tell you again that contrary to the indication given in your letter, as an executive we did not support nor encourage your study. After expressing to you our fears on an earlier letter to you, we felt your decision to proceed with the study was completely your own responsibility.

We realize that some of the information you will glean from your survey will be interesting, however, we feel that it might also be highly sensitive in the light of the present status of negotiations for a final solution. Some of our teachers have expressed concern over the wisdom of such a study at this particular point in time considering the very tenuous relationships of the parties involved in negotiations.

At the same time, we do realize how much time and work you have already put in on your project and that it would be impossible to stop it at this point in time. In fact, we are not asking that. However, we would request that, if it were possible, could you have your findings kept private until the final arrangement is made in our status?

We will say, that for the particular parameters of your study, your questionnaire seems valid and the questions do cover the full spectrum of the issues you are dealing with. Our concern is purely with the sensitivity of the matter.

Sincerely yours,

Ronald Mosner
President
PTF

RM/cw



MEMORIAL UNIVERSITY OF NEWFOUNDLAND

St. John's, Newfoundland, Canada A1B 3X8

Department of Educational Administration

Telex: 016-4101

Tel.: (709) 737-7627/8

February 13, 1986

Mr. Roger Grimes, President
Newfoundland Teachers' Association
3 Kenmount Road
St. John's, Newfoundland
A1B 1W1

Dear Mr. Grimes:

As part of the program requirements for the M. Ed. degree in educational administration, at Memorial University, I am preparing to conduct a study on "Attitudes of Pentecostal Teachers in Newfoundland Towards Appropriate Means for Resolving Impasses in Collective Bargaining". In order to explore this issue, I intend to survey the total population of Pentecostal teachers and a comparable number of Non-Pentecostal teachers.

Before proceeding with the study, however, I would like to make you aware of two sections in the questionnaire, which relate to your organization's interests, and invite your reaction to each. The first includes strategies often employed to resolve impasses in contract negotiations, while the second seeks some direction as to possible ways of accommodating Pentecostal teachers in the collective bargaining process.

Could you take the time to read the items included in these sections, as provided on the attached sheet, and advise me as to their suitability? Are the issues in each of these areas adequately addressed? Should any other items be added?

It would be very much appreciated if you would take the time to give this matter your attention at your earliest convenience, as I wish to send the questionnaire to the printers shortly.

In advance, please accept my thanks for your anticipated cooperation in this regard.

Sincerely,

David Rideout

Newfoundland

Teachers' Association

February 21, 1986

Mr. David Rideout
5A Glasgow Place
St. John's, NF
A1B 2B3

Dear David:

Thank you for the opportunity to peruse the sections of your questionnaire related to Impasse Procedures (IP) and Accommodating Pentecostal Teachers (APC). Your proposal appears to be very well prepared if these two sections are a reflection of the remainder.

I would offer a couple of comments that may or may not be helpful. You should feel free to incorporate them or ignore them as you see fit.

In relation to IP(4) I believe from my reading of the literature and my personal experience that the phrase "final offer selection" may be more commonly used than "final offer arbitration".

As for item APC(3), I feel it is a pertinent, relevant question, but it may still leave the question begging as to whether or not the Pentecostal teachers should participate in the "union", the "association", or both. Maybe a subsequent question could be developed to deal with a clarification of that matter. It might be very helpful to attempt a determination of how Pentecostal teachers should fit into a new dual structure if such a structure is deemed to have merit.

Let me wish you success in the conclusion of your most worthwhile project. Keep in touch if you feel I can be of further assistance.

Kindest regards,

Roger Grimes
President

RG:gmc

**MEMORIAL UNIVERSITY OF NEWFOUNDLAND**

St. John's, Newfoundland, Canada A1B 3X8

Department of Educational Administration

Telex: 016-4101

Tel.: (709) 737-7647/8

February 13, 1986

Pastor A. E. Batstone
Executive Director
Pentecostal Education Council
BFL Place, 133 Crosbie Road
St. John's, NF.
A1B 1H3

Dear Pastor Batstone:

As part of the program requirements for the M. Ed. degree in educational administration, at Memorial University, I am preparing to conduct a study on "Attitudes of Pentecostal Teachers in Newfoundland Towards Appropriate Means for Resolving Impasses in Collective Bargaining". In order to explore this issue, I intend to survey the complete population of Pentecostal teachers and a comparable number of Non-Pentecostal teachers.

One independent variable which I will be considering is attitudes towards the philosophy of denominational education. To do this, I will be asking teachers to respond to eight items which reflect the basic issues included in denominational schooling, as it has been known in Newfoundland.

Before proceeding with the study, however, I would like to ensure that the items I have included in this section are valid elements of such an educational system. Accordingly, I would like you to read through these eight statements, on the attached sheet, and advise me as to their suitability for such a purpose. Are there any which are not applicable within a context such as ours? Are there any others which you think should be added?

Could you take the time to give this matter your attention? If possible, an early reply would be appreciated.

In advance, please accept my thanks for your cooperation.

Sincerely,

David Rideout



Pentecostal Education Council

BFL Place, 133 Crosbie Road
St. John's, Nfld. A1B 1H3

Telephone 753-7263

February 17, 1986

Mr. David Rideout
Department of Educational Administration
Memorial University of Newfoundland
St. John's, Nfld
A1B 3X8

Dear David,

In response to your letter of February 13, 1986, I
have reviewed your proposed survey format.

In my opinion, the items you have included are
valid elements of the denominational system and should clearly
demonstrate the teacher's perception of the system.

Yours very truly,

A. E. Batstone
Executive Director

AEB/nsp

Catholic Education Council

BFL PLACE, 133 CROSBIE ROAD, ST. JOHN'S, NEWFOUNDLAND

A1B 1H3

TEL: (709) 753-4741, 42

February 17, 1986.

Mr. David Rideout
c/o Department of Educational Administration
Faculty of Education
Memorial University
St. John's, Newfoundland
A1C 5S7

Dear Mr. Rideout:

I am responding to your letter of February 13th and enclosed statements for your proposed M.Ed. study.

I find each of the eight statements on denominational schooling generally acceptable but there are a couple of points I would raise as follows:

- No. 1: Schools should, of course, engender the development of the total person "the whole child", including his/her religious and moral formation.
- No. 3: Teachers are employed by School Boards, not by churches, per se. The Boards are of course, representative of various denominations; one assumes these Boards support the basic doctrines of the church or churches they represent.
- No. 5: Generally acceptable but the words "determine the context" are open to various interpretations.
- No. 6: Generally agree, but teachers should be assisted pastorally in such instances.

I trust this will be satisfactory for the present and I wish you every success in your study.

Yours sincerely,

Frank J. Kearsey,
Executive Director.

:cn



INTEGRATED EDUCATION COUNCIL

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Financial Administrator W. D. Wadland
Architectural Coordinator O. F. Martin

February 26, 1986

Mr. David Rideout
C/O Department of Educational
Administration
Memorial University of Nfld.
St. John's, Newfoundland
A1B 3X8

Dear Mr. Rideout:

Just a note to explain further my reaction to your statements intended to address some of the basic tenets underlying the church-school partnership in this province. You will see part of my reaction on the attached sheet.

I want to point out that in Item 5, for example, while I appreciate the point you are making, I am not really convinced that the parents should determine the context of education. In a very real sense the state must be the guardian of the education system.

Item 6 is another one to think a little further about. I say this because some teachers' personal lifestyles do not conform to the teaching of the church, but they are very private in that regard. What I mean here is that the teachers do not intentionally make it obvious that their lifestyles are not in keeping with the church. On the other hand, a few teachers whose lifestyles do not conform with the church are often overt in that regard, almost to the point where they boast about it. Consequently, David, I am saying that along with the teacher's lifestyle has to be considered the manner in which the teacher operationalizes that lifestyle.

Item 8 does not fit. You will note that I have also added Items 9, 10, and 11. You might consider these as well.

In the meantime, I trust what I have written is helpful to you, and should you want to chat with me further, please do not hesitate to do so.

Yours sincerely,

T. POPE, PH.D.
EXECUTIVE DIRECTOR

TP/hld
Attachment

Denominational Schooling (DS)

The following statements are considered to address some of the basic principles and issues surrounding a church-school partnership in education. Please indicate the extent of your agreement, or disagreement, with each statement by circling the appropriate number on the scale, using the following code:

- 1 = Strongly Disagree
2 = Disagree
3 = Uncertain
4 = Agree
5 = Strongly Agree

	SD	D	U	A	SA
1. The school should help children develop respect for God and Christian morals, as well as their intellectual abilities.	1	2	3	4	5
2. The home, the school, and the church should be a united team in the education of children.	1	2	3	(4)	5
3. Teachers should be required to uphold the basic doctrines of the church group(s) by which they are employed in Newfoundland's system of denominational education.	1	2	3	4	5
4. Teaching is a form of Christian ministry.	1	2	3	(4)	5
5. Parents, rather than the state, should determine the context of education for their children.	1	2	3	4	5
6. School boards should be permitted to dismiss teachers whose personal life styles do not conform to the teachings of the church(es) concerned, assuming life style is the only issue involved.	1	2	(3)	4	5
7. Religious affiliation and practice, or lack of same, should be a factor in hiring teachers.	1	2	3	(4)	5
8. The denominational system of education in Newfoundland should be maintained. <i>Doesn't fit!</i>	1	2	3	4	5
9. Teaching of Religious Education					
10. <i>il daily devotional periods (commonly called group and closing exercises)</i>					
11. <i>The most loving and understanding approaches in dealing with people.</i>					
12.					



MEMORIAL UNIVERSITY OF NEWFOUNDLAND

St. John's, Newfoundland, Canada A1B 3X8

Department of Educational Administration

Telex: 016-4101

Tel.: (709) 737-7647/8

February 17, 1986

Dr. G.L. Moss, Superintendent
Green Bay Integrated School Board
P.O. Box 550
Batstone's Road
Springdale, Newfoundland A0J 1T0

Dear Dr. Moss:

One of our graduate students, David Rideout, is preparing to carry out under my supervision a study related to Pentecostal teachers and impasse procedures in collective bargaining. This will be developed as a thesis to meet part of the requirements of the graduate programme in educational administration at Memorial.

To clarify the problem, detail factors impacting on it, and seek direction as to some possible ways to resolve it, David wants to survey the complete population of Pentecostal teachers and a comparable number of Non-Pentecostal teachers. The latter will involve a random selection of some five percent of the teachers in each Integrated and Roman Catholic School District. All material collated will be kept in strictest confidence and handled in the most professional manner. Letters will be mailed directly to teachers at their schools, with a questionnaire and a return envelope to facilitate responses.

Before proceeding with the questionnaires we would like to make you aware of the study, and request your approval in having teachers within your district surveyed. Accordingly, it would be appreciated if you could complete the attached form indicating your support, or lack of same, and return it to the address indicated as soon as possible. If you require more details before giving your consent to this request, please feel free to raise any questions of concern.

In anticipation of your cooperation, please accept our thanks for your assistance in this matter.

Yours sincerely,

Hubert W. Kitchen, Head
Department of Educational Administration

PERMISSION TO SURVEY TEACHERS

Please check one of the following:

☒

Yes, I give permission to have teachers within the
Pentecostal school district
surveyed by David Rideout, on matters related to
Pentecostal teachers and collective bargaining.

☐

No, I cannot give permission to have teachers within the
_____ school district
surveyed by David Rideout, on matters related to
Pentecostal teachers and collective bargaining.

Signature

Position

Please return to: Mr. David Rideout
Department of Educational Administration
P.O. Box 47
Memorial University of Newfoundland
St. John's, Newfoundland
A1B 3X8



MEMORIAL UNIVERSITY OF NEWFOUNDLAND

St. John's, Newfoundland, Canada A1B 3X8

Department of Educational Administration

Telex: 016-4101

Tel.: (709) 737-7647/8

March 7, 1986

Dear Colleague:

It's that time of the year again, when schools are about to be flooded with questionnaires from aspiring graduate students, who are trying desperately to complete some study or project. And I must confess, I'm one of those "desperados", who needs about ten minutes of your time.

My study relates to attitudes of teachers towards impasse procedures in collective bargaining, and especially as pertains to difficulties encountered in recent years with Pentecostal teachers in this regard. The enclosed questionnaire has been designed to clarify this problem, detail factors impacting on it, and seek direction as to possible ways to accommodate Pentecostal teachers in the collective bargaining process. Both Pentecostal and Non-Pentecostal teachers are being surveyed.

The study has received support and encouragement from the Newfoundland Teachers' Association and the Pentecostal Teachers' Fellowship, with both groups expressing considerable interest in its findings. In addition, your district superintendent has shown his support for it by giving approval to have teachers in your district surveyed.

I would like to assure you that all material collated will be kept in strictest confidence and handled in the most professional manner. No one will ever know how you as an individual responded, so your anonymity is guaranteed. The numbers placed on the questionnaires are solely for clerical purposes, to allow me to send out follow-up letters if necessary.

No doubt you realize that I am completely at your mercy when it comes to getting a good rate of return for this study. So would it be possible for you to complete this questionnaire sometime today, and slip it in tomorrow's mail? The self-addressed, stamped envelope enclosed should make that fairly easy for you. Remember, every single response counts, and your opinion is vital to the findings!

I'll be looking forward to receiving your reply in the next little while. In anticipation of your cooperation, please accept my thanks for your assistance in this matter.

Sincerely,

David Rideout



MEMORIAL UNIVERSITY OF NEWFOUNDLAND

St. John's, Newfoundland, Canada A1B 3X8

Department of Educational Administration

Telex: 016-4101

Tel.: (709) 737-7647/8

March 17, 1986

Dear Sir/Madam:

First of all, please accept my thanks for being so prompt in returning the questionnaire I recently sent to you, related to impasse procedures in collective bargaining and Pentecostal teachers.

Now I am wondering if you could assist me further by completing the enclosed questionnaire once more! You see, I want to test the reliability of this instrument, so I need to re-test the first twenty respondents and then use Spearman's product-moment correlation for this purpose.

If you could go through this exercise once more and return the questionnaire to me at your convenience, I promise you won't hear from me again in this regard!

Thanks ever so much.

Sincerely,

David Rideout
Graduate Student

**MEMORIAL UNIVERSITY OF NEWFOUNDLAND**

St. John's, Newfoundland, Canada A1B 3X8

*Department of Educational Administration**Telex: 016-4101**Tel.: (709) 737-7647/8*

April 24, 1986

Dear Colleague:

Last month I sent you a questionnaire, related to appropriate means for resolving impasses in collective bargaining. To date, I have received quite a few encouraging returns, but I still don't have enough data to begin doing any kind of analysis. If you have not yet sent back your questionnaire, would you be able to complete this one, and drop it in the mail as soon as possible?

Of course, you may have already responded, in which case you may completely ignore this letter. There were three questionnaires which I inadvertently failed to code, and a couple of people wished to remain anonymous so they tore off the identifying number on their return. If you were one of those people, please forgive me for bothering you once again.

Thank-you for your participation in this study. Perhaps some day I'll be able to return the favour.

Sincerely,

David Rideout-
Graduate Student

PUBLIC SERVICE ALLIANCE OF CANADA

233 GILMOUR
OTTAWA ONT
K2P 0P1
TEL 560-4200

ALLIANCE DE LA FONCTION PUBLIQUE DU CANADA

March 12, 1986

Mr. David Rideout
5A Glasgow Place
St. John's, Nfld.
A1B 2B3

Dear Mr. Rideout:

This is in response to your recent letter asking how the Public Service Alliance of Canada accommodates members who on religious grounds do not participate in duly authorized strike actions.

Our collective agreement language permits an individual to receive an exemption from paying dues and to contribute the equivalent monies to a charitable organization providing that individual meets the following conditions:

1. He or she must be a member of a religious group which has as one of its basic tenets the belief that their members should not belong to labour organizations.
2. The religious group must be registered pursuant to the Income Tax Act, as a religious organization.
3. He or she must submit an affidavit properly sworn before a Commissioner of Oath or Justice of the Peace.
4. An official of the religious group must also certify as to the validity of the employee's claim.

.../2

- 2 -

If these conditions are met, the individual ceases to be a member of the Public Service Alliance of Canada. Given that he or she is not a member, accommodation in terms of non-participation in a strike becomes unnecessary.

I trust that this is useful to you.

Yours truly,

Daryl T. Bean,
National President.



