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ATTITUDES TOWARD  
DENOMINATIONAL EDUCATION IN NEWFOUNDLAND

Report of a Survey

Directed by

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for

CBC "ON CAMERA"  
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CBC "On Camera" is responsible for initiating the survey reported here and for initial presentation of the results to the public. The survey director is responsible for technical design and administration of the study, and for the accuracy and interpretations of the results as presented in this report. Neither Memorial University of Newfoundland nor the Department of Political Science bear any responsibility for the survey.

After first release through the medium of the "On Camera" show, the results reported here will be in the public domain. Original data will be deposited with the Department of Political Science, Memorial University, where they will be available for further academic analysis.

ATTITUDES TOWARD  
DENOMINATIONAL EDUCATION IN NEWFOUNDLAND

1. Purpose and objectives of the survey

Historically, education in Newfoundland through the secondary level has been administered exclusively by the principal religious denominations, albeit largely with public funding. This arrangement was entrenched constitutionally in the Terms of Union when Newfoundland joined Canada in 1949, and further by a special caveat in the 1982 Canadian Charter of Rights and Freedoms. Under these guarantees, all publicly funded schooling in the province is administered by Denominational Education Councils and School Boards representative of four religious groupings: Roman Catholic, Integrated (Anglican, United Church and Salvation Army), Pentecostal, and Seventh Day Adventist.

Since Confederation, the unique denominational character of the Newfoundland educational system has been a subject of public discussion and debate only rarely. In the past year, however, certain features have been the focus of public controversy. These include the questions of whether the democratic and non-discrimination rights of individuals are compromised by the special rights of the established denominations, and whether the system adds costs and inefficiencies through unnecessary duplication of facilities. Most of the public commentary on such issues has come from spokespersons of special interest groups, including the denominational authorities, or from a few parents and citizens who have a special grievance or concern.

The survey reported here was designed to describe accurately the views of all adult residents of Newfoundland and Labrador on the province's denominational education system. Its purpose is to contribute to the public consideration of educational issues by presenting to all concerned a valid picture of current public opinion.

2. Description of the survey and sample

2.1 The survey sample

The survey consisted of 418 interviews conducted by telephone between September 26 and October 10, 1986. This sample was designed to represent all adults in Newfoundland and Labrador (aged 18 and over). Individuals were reached by random selection of residential telephones, with a rotating quota system for selecting eligible respondents within households.

The sampling frame consisted of the systems of the Newfoundland and Terra Nova Telephone Companies. These companies estimate that 95% of residences in the province are connected with telephones. Using

information provided by the companies, the total of about 157,000 residential numbers were stratified by prefix or exchange number (NNX) into 227 areas throughout the province. Based on a total intended sample of 411, a selection ratio of 0.00262 (411/156,731) was calculated. Using this fraction, a quota of interviews ranging up to 17 was established for each NNX group in proportion to the number of residence main telephones (RMT's) in the group. Since the sampling fraction would have yielded a quota of less than 0.50, or 0, in many smaller NNX areas, the population was further stratified to separate the 160 NNX areas with 572 RMT's or less for a special selection procedure. (These each initially yielded quotas of 1 or 0 interviews, for a total of 99 in the stratum.) From the latter group, 89 NNX's were selected for 99 interviews by "walking" through the 37,850 RMT's arranged "end-to-end" by NNX at a fixed interval of 382, following a random start. (This resulted in 10 larger NNX's being selected twice, and therefore assigned quotas of 2.) Actual quota assignments for the full population totalled 418 rather than the intended 411 because of a net upward effect of individual rounding to whole numbers.

The effect of this primary selection procedure was to assure that residents of every telephone exchange in the province, including the smallest and most remote, had an equal chance of being included in the total sample.

## 2.2 Final selection of respondents

For each of the 67 large and 89 small NNX areas selected by the above procedure, lists of 4-digit numbers were randomly selected within the ranges of assigned number blocks provided by the telephone companies. Interviewers dialed from these lists until the assigned quota for the NNX was completed. Non-residence and non-working numbers were dropped. At least three calls were attempted to reach numbers for which there was initially no answer or a busy signal. Within households, interviewers alternately requested male and female respondents, over and under age 35. If the desired sex and/or age type was not part of the household, interviewers accepted the person on the phone as a respondent. If the desired type of respondent was temporarily not available, call-backs were arranged to complete the interview at another time. Refusals were rare, and usually explained by old age or illness of a potential respondent, and/or complete lack of interest in the announced purpose of the interview, "our education system".

This procedure was followed until the quota within each NNX area was completed. Interviews were conducted by eight persons under supervision of the study director. Most calls were made between 2:00 and 9:30 p.m. on every day of the week. 90% of the interviews were completed between Thursday, October 2, and Wednesday, October 8.

### 2.3 Accuracy of the sample

The "statistical accuracy" of a simple random sample of 418 is in the range of 3% to 5%. That is, if 50% of the sample give a particular answer to a question, that figure will be within 5% of the true population figure 19 times out of 20. Most of the time, the sample will be even closer to the population. If the sample percentage is more one-sided, say 90% or 10%, the expected accuracy will be greater, approximately 3%. These margins of error will be less for a sample stratified in the manner described above, with random selection from within numerous small areas covering the entire population.

To assess the accuracy of the sample, we may compare it with known characteristics of the population derived from the 1981 Census. This is done in Table 1 below. On the whole, the sample closely matches the Census figures. All religious categories fall within one percent. University graduates are slightly over-represented in the sample, and those with less than high school under-represented. The 30-44 year age range is over, and the younger and older groups under the Census proportions. Women and men are over and under-represented by 5 %, respectively. None of these latter variances is found to be significant in relation to overall attitudes on denominational education.

TABLE 1:  
COMPARISON OF SAMPLE AND 1981 CENSUS DISTRIBUTIONS:  
RELIGION, SEX, AGE AND EDUCATION

Religion	SAMPLE	CENSUS	Age	SAMPLE	CENSUS
Roman Catholic	36.%	36.%	20-29	28.%	34.%
Anglican	27	26	30-44	43	29
United Church	19	20	45-59	16	18
Salvation Army	8	7	60-older	13	18
Pentecostal	7	6	Total	100.%	99.%
Other religions	2	3			
No religion	1	2			
Total	100.%	100.%			
			Education	SAMPLE	CENSUS
Sex	SAMPLE	CENSUS	Grade 9 or less	28.%	33.%
Male	44.%	50.%	High School	38	36
Female	56	50	Some post-sec.	25	26
			Univ. graduate	10	6
Total	100.%	100.%	Total	101.%	101.%

Census percentages for religion are based on the full population. Census percentages for sex are for those aged 18 and older (the sample range). Age and education percentages for both sample and Census are based on total aged 20 years and older.

### 3. General attitudes toward education

Results of the survey will be presented here in a selective and summary form, with added analysis and comparisons in some cases. Full details for all questions are presented in the Appendix.

Several questions were asked to ascertain involvement of respondents with the education system, and how they rate its overall performance. 51% of the sample presently have children in school, and another 6% have pre-school age children. 60% said that they were "very interested" in education and school issues, 33% "somewhat", and only 7% "not very" interested. 25% had attended a school related meeting or had met with teachers over the past year.

When asked for an overall assessment of the quality of education in Newfoundland, 32% of those with an opinion said they were 'very satisfied' and another 58% were 'somewhat satisfied', leaving 7% 'not satisfied'. In response to a question recently asked across Canada by the Gallup Poll, respondents were asked to give the schools in their community a 'grade'. As the results in Table 2 show, 75% assigned a mark of 'A' or 'B', and only 2% would 'fail' their schools. These marks were higher than those awarded across Canada. 61% of the national sample gave 'A' or 'B' grades. This figure ranged from a low of 36% in British Columbia to 73% in the Atlantic region.

When asked to cite "the greatest problems with the Newfoundland education system", slightly more than half the sample responded with a variety of concerns. About 20% mentioned problems of limited funds and facilities; 11% cited deficiencies in the curriculum, such as the absence of special programs and subjects relevant to the job market; 6% referred to poor teacher attitudes or qualifications, and a like number to student and parent attitudes; 7% criticized religious aspects of the system.

TABLE 2 GRADE AWARDED TO LOCAL SCHOOLS

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STUDENTS ARE OFTEN GIVEN GRADES A, B, C, D, AND FAIL TO SHOW THE QUALITY OF THEIR WORK. SUPPOSE THE SCHOOLS THEMSELVES, IN YOUR COMMUNITY, WERE GRADED IN THE SAME WAY. WHAT GRADE WOULD YOU GIVE THE SCHOOLS THERE?  
("Don't know" excluded from totals)

	<u>Nfld.</u>	<u>Canada</u>
A grade	21%	19%
B grade	54	42
C grade	19	28
D grade	4	6
Fail grade	2	5
Total	100%	100%

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Figures for Canada for from a Gallup Poll survey in August 1986, released in The Gallup Report, September 4, 1986.

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Only two respondents mentioned the school tax system as a problem. On the other side of the picture, a smaller number (37%) were able to respond to a request for "the best features of Newfoundland education". These answers, again, were varied. Most mentioned for praise were aspects of the curriculum (14%) and teachers (11%). 3% praised religious or denominational features.

4. Overall attitudes on the denominational system: keep or change?

The central question in the survey asked for an opinion on whether Newfoundland should keep its present denominational system, or change to a single public system without church control. This was followed by a question on whether it would be a good idea to modify the present system by adding some non-denominational schools for those families which prefer this. Responses are reported in Table 3. They reveal a slight majority

TABLE 3 PREFERENCE FOR DENOMINATIONAL, NON-DENOMINATIONAL OR MIXED SYSTEM

Q.8 AS YOU KNOW, NEWFOUNDLAND HAS A DENOMINATIONAL EDUCATION SYSTEM, IN WHICH SCHOOLS ARE ORGANIZED BY RELIGION AND COME UNDER CHURCH CONTROL. IN YOUR OPINION, SHOULD NEWFOUNDLAND KEEP ITS PRESENT DENOMINATIONAL SCHOOL SYSTEM OR CHANGE TO ONE PUBLIC SYSTEM WITHOUT CHURCH CONTROL?

	Full Sample	Don't know Excluded
Change to one public system.....	51%	56%
Keep denominational system.....	41	45
Don't know, no opinion.....	8	--

Q.9 SOME PEOPLE HAVE SUGGESTED THAT WE COULD KEEP THE PRESENT SYSTEM, BUT ALSO HAVE SOME PUBLIC SCHOOLS THAT ARE NOT UNDER CHURCH CONTROL FOR PEOPLE WHO PREFER THIS. DO YOU THINK THIS WOULD BE A GOOD OR A BAD IDEA?

Good idea.....	53%	61%
Bad idea.....	34	39
Depends .....	3	--
Don't know.....	10	--

Responses to both questions combined:

Change to one public system.....	51%	56%
Keep denominational system (or don't know), but good idea to add some non-denom. schools for those who prefer.....	29	32
Keep denominational system unchanged.....	10	11
Don't know, depends.....	10	--

(56% of those with an opinion) in favour of changing to a single public system, given only the alternative of keeping the present denominational system. This proportion is identical with that obtained in a 1979 province-wide survey, conducted by the Memorial University Department of Political Science Department, based on an identical question. (The 1979 survey was based on a random sample of 1,538 in all electoral districts, using a mail questionnaire.)

In response to the first question, 49% of the total sample either preferred to keep the denominational system or had no opinion. Examination of responses of this group to the follow-up question reveals that most consider adding some non-denominational schools to be a "good idea", with only 10% of the total sample preferring "no change" in response to either question. Overall, then, 51% favour overall change to a single public system, 29% wish to keep the denominational system but would approve of adding alternative non-denominational schools, 10% oppose either change, and 10% had no final opinion on this combination of choices. (Within the first group, 24% would approve adding public schools to the denominational system; 27% disapproved or had no opinion.)

In Table 4 and Table 5, these responses are broken down by social characteristics of respondents and their orientations to and involvement in the school system. It should be noted that all percentages in these tables are based on 100% totals excluding "don't know" responses.

In Table 4, the most striking pattern is that based on religion. Pentecostals, who constitute 7% of the sample, most strongly support retention of the denominational system: only 25% would change to a single public system. However, most Pentecostals do not oppose the addition of non-denominational schools providing the overall denominational system is retained. 38% of Roman Catholics favour changing to a single public system; 62% prefer to keep the denominational system, but only 15% oppose modifying it with non-denominational schools. 70% of those in the three Protestant "Integrated School" denominations would like to have a single public system, while 9% oppose even adding some public schools.

Attitudes on these questions are also strongly related to the education level of respondents. Proportions favouring change to a single public system rise with education, 36% among those with grade 9 or less, 56% of the high school group, and 72% of the combined post-secondary categories.

Differences on age and sex lines are less pronounced, although respondents over age 40 and women are somewhat more likely than the young and male categories to favour retaining the denominational system. However, more than 50% in all sex and age categories except persons over age 60 favour changing to a single public system.

Just under 60% of St. John's city residents, as well as those in cities and towns over 5,000 outside the St. John's area, favour changing to a single public system, compared with 42% in rural areas. The urban region surrounding St. John's was most likely to favour change in the system, with 74% taking this view. This area includes such centres as Mount Pearl, Conception Bay South, and Torbay.

TABLE 4  
SOCIAL CHARACTERISTICS RELATED TO ATTITUDES ON DENOMINATIONAL EDUCATION

All figures are percentages within categories in the left column based on totals excluding "don't know" responses

	% in categ.	Q.8 Denominational vs one public system		Q.8 + Q.9		
		keep	change	no change	add some public	change to one public
TOTAL	100	45	56	11	29	51
RELIGION						
Pentecostal	7	75	25	17	57	26
Roman Catholic	35	62	38	15	47	38
Salvation Army	7	50	50	16	38	52
Anglican	26	30	70	8	22	70
United Church	21	25	75	7	17	76
3 Integrated denominations	54	30	70	9	21	70
"Other" and "no religion" excluded						
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EDUCATION						
Grades 0-9	26	64	36	19	43	38
High School	40	44	56	12	33	55
Some Post-Sec.	25	27	73	3	24	73
Univ. grad.	10	38	62	12	21	68
-----						
SEX						
Female	55	47	53	12	34	54
Male	45	41	59	11	30	59
-----						
AGE						
18-29	28	43	57	8	36	56
30-44	45	40	60	12	25	63
45-59	16	52	48	15	35	50
60-older	11	56	44	15	45	40
-----						
URBAN-RURAL						
St. John's City	15	41	59	6	38	56
St. John's Area	15	26	74	4	23	74
Towns over 5,000	19	43	58	11	30	59
Rural	51	48	42	16	34	50

St. John's Area includes Mount Pearl, Goulds, Conception Bay South Bell Island and all other locations within the "urban region".



TABLE 5  
ORIENTATIONS TO THE SCHOOL SYSTEM AND ATTITUDES TOWARD DENOMINATIONAL EDUCATION

All figures are percentages within categories in the left column based on totals excluding "don't know" responses

	% in categ.	Q.8 Denominational vs one public system		Q.8 + Q.9		
		keep	change	no change	add some public	change to one public
TOTAL	100	45	56	11	29	51
CHILDREN IN SCHOOL						
None	43	49	51	12	38	51
Now in school	51	43	57	11	31	58
Pre-school only	6	24	76	0	27	73
-----						
ATTENDED SCHOOL MEETING IN PAST YEAR						
No	74	42	58	11	31	59
Yes	26	54	46	13	38	49
-----						
INTEREST IN EDUCATION						
Not very int.	6	48	52	17	33	50
Somewhat	34	43	57	11	31	58
Very interested	60	46	54	11	33	56
-----						
SATISFIED WITH NEWFOUNDLAND EDUCATION						
Very satisfied	33	53	47	19	32	49
Somewhat sat.	60	42	58	9	35	57
Not satisfied	7	33	67	9	22	70
-----						
GRADE TO LOCAL SCHOOLS						
A grade	19	59	41	15	40	45
B grade	54	43	57	11	32	56
C grade	20	33	67	9	27	64
D or Fail	7	38	62	7	28	65

Table 5 shows the extent to which respondents' preferences are related to their personal involvement with the school system, and their overall satisfaction with it, as reported in Section 3 above. Respondents with pre-school children are above average in their desire for change to a non-denominational system (76%); but, as a group, those with children now in school are only slightly more likely than others to prefer change. Of those who attended a school meeting in the past year, 54% would retain the denominational system, compared with 42% among the respondents without this form of contact. Otherwise, expressed interest in educational matters bears no relation to preferences. Persons with critical views of school performance are more likely to favour change: 67% of those "not satisfied" compared with 47% of the "very satisfied".

##### 5. Attitudes toward specific features of the denominational system

Although the division of opinion varies among different segments of the population, the foregoing analysis reveals a widespread balance in favour of some degree of change away from the current denominational system. In order to clarify specific sources of discontent (and satisfaction) with the status quo, we will now examine responses to a series of questions focusing on different "denominational" aspects of the overall system. Many of these asked the respondent to "agree" or "disagree" with a particular policy or "opinion" related to the denominational framework. The questions and response patterns are listed in Table 6.

Central to the rationale of the denominational framework is the notion that education must have a spiritual or moral dimension, which can best be provided through denominationally specific religious instruction within a general milieu supporting the development of religious values and identity. Contrary to this view would be the belief that education should be secular and non-sectarian. Two questions were asked to tap the views of Newfoundlands on this aspect of the system. In response to the first, 72% of respondents expressing an opinion "agreed" with the proposition that "teaching religion in school gives a better overall education", while 28% "disagreed". To the second question, 57% "disagreed" that "denominational education causes bad feelings between children of different religions". Within the meaning of these propositions, evidently, a majority agrees with the "denominational" view that a religious component is in itself desirable, and not socially harmful.

Last year, for the first time, two-thirds of denominational school board members were elected directly by the public, compared with one-third previously. Yet, one-third continue to be appointed by church bodies, and controversy arose over the requirement that candidates must be members or adherents of the denomination (or one of the denominations) of the board to which they sought election. Both features, but especially the latter, were criticised in some quarters as being undemocratic and discriminatory. Responses from the survey sample indicate that the public as a whole, by a wide margin, also oppose these two "denominational" stipulations. When asked whether some board members should continue to be appointed by the churches, 31% agreed, while 69% preferred that all be elected directly by the public. 24% supported the current religious qualification for board candidacy, the remaining 76% disagreeing with it.

TABLE 6:  
ATTITUDES TOWARD SPECIFIC ASPECTS OF THE DENOMINATIONAL SYSTEM

Percentages are based on total responses excluding "undecided" and "don't know". Figures in the "oppose" column refer to the response choice printed immediately to their right.

	Position relative to Denominational system	
	Support	Oppose
Q.12 TEACHING RELIGION IN SCHOOL GIVES A BETTER OVERALL EDUCATION.	72%	28% disagree
Q.15 DENOMINATIONAL EDUCATION CAUSES BAD FEELINGS BETWEEN CHILDREN OF DIFFERENT RELIGIONS.	57%	43% agree
-----		
Q.10 UNDER THE LAW NOW, TWO-THIRDS OF THE MEMBERS OF SCHOOL BOARDS ARE ELECTED BY THE PUBLIC AND ONE-THIRD ARE APPOINTED BY CHURCH AUTHORITIES. DO YOU AGREE WITH CHURCHES APPOINTING SOME MEMBERS, OR WOULD YOU PREFER THAT ALL MEMBERS BE ELECTED?	31%	69% elect all
Q.11 LAST YEAR ALL CANDIDATES IN SCHOOL BOARD ELECTIONS WERE REQUIRED TO BE OF THE SAME RELIGION AS THE BOARD. DO YOU AGREE OR DISAGREE WITH THIS REQUIREMENT?	26%	74% disagree
-----		
Q.16 THE DENOMINATIONAL SYSTEM IS UNFAIR TO FAMILIES WHO ARE NOT IN ONE OF THE RELIGIONS WITHIN THE SYSTEM.	38%	62% agree
Q.13 SCHOOL BOARDS SHOULD HAVE THE RIGHT TO REFUSE TO HIRE TEACHERS IF THEY ARE NOT OF THE BOARD'S RELIGION.	19%	81% disagree
Q.14 SCHOOL BOARDS SHOULD HAVE THE RIGHT TO DISMISS TEACHERS WHO MARRY MEMBERS OF ANOTHER RELIGION.	5%	95% disagree
-----		
Q.17 THE DENOMINATIONAL SYSTEM WASTES MONEY THROUGH DUPLICATION OF FACILITIES.	25%	75% agree
Q.18 SOMETIMES IT IS NECESSARY FOR CHILDREN TO TRAVEL BY BUS TO ANOTHER COMMUNITY TO ATTEND A SCHOOL OF THEIR OWN DENOMINATION EVEN THOUGH THERE IS ROOM IN A LOCAL SCHOOL OF A DIFFERENT DENOMINATION. IN THIS SITUATION, WHICH DO YOU THINK IS MORE IMPORTANT? FOR CHILDREN TO ATTEND A SCHOOL OF THEIR OWN RELIGION, OR ... IN THEIR OWN COMMUNITY?	12% own religion 9% depends	79% own community

Among the most intensely felt issues raised by some critics of the denominational system are those features enforced by some boards which seem to violate basic human rights concerning freedom of choice and non-discrimination on grounds of religion and personal lifestyle. Such concerns have been voiced from time to time, for example, by the Newfoundland Teachers Association and the Newfoundland and Labrador Human Rights Association. The survey included three questions on this dimension, one referring to families and two to rights of teachers. In response to the first of these, 62% of respondents agreed that "the denominational system is unfair to families who are not in one of the religions within the system". 81% disagree that "school boards should have the right to refuse to hire teachers if they are not of the board's religion", and 95% disagreed that "school boards should have the right to dismiss teachers who marry members of another religion".

A final dimension of concern tested by the questionnaire is that of costs and availability of facilities. When asked if "the denominational system wastes money through duplication of facilities", 75% agreed. In a further question, a hypothetical situation was posed in which "it is necessary for children to travel by bus to another community to attend a school of their own denomination even though there is room in a local school of a different denomination." Given such a choice, 79% of respondents felt it would be better for children to attend a school in their own community; 12% thought it better to attend a school of their own religion; and 9% said their choice would depend of specific circumstances or the parents' preference.

In summary, a majority of the public supports the inclusion of a religious component in education. But equal or larger majorities oppose specific governing and administrative features which have been challenged as compromising principles of democratic and human rights, and three-quarters believe the system to be wasteful and oppose busing children to maintain denominational "purity". The balancing of these and other specific concerns, some supportive and some potentially critical of existing structures and practices, is worked out in different ways by each person. For the public as a whole, however, we now have a clearer idea of reasons for their general receptivity toward choices posed in previous questions either for eliminating the denominational system or reforming it by adding a non-denominational alternative.

## 6. Views on political leadership

Despite the fact that it is the largest single area of provincial government expenditure, and now also attracts substantial local revenues, education in general and the denominational aspect in particular have rarely appeared on the agenda of issues debated by political leaders in Newfoundland. Several questions tested the public's views about the "political" aspects of the issues covered by the survey. 77% agreed with the idea that "...our politicians seem to be afraid to face the issues of reforming the denominational system", and 94% believed that "our political and government leaders should be more active in educational issues". 40% of respondents said that their vote in an election might be affected by this issue, but these divided evenly in the direction of that effect. If a party took a position that it would replace the denominational system with a single public system, 21% of respondents said they would be more

likely to vote for that party, 19% less likely, and for 60% it would make no difference. (See Table 7.) The issue does not divide the public along partisan lines, at least between the two larger parties. As Table 7 shows, persons who identify themselves as Liberals and P.C.'s do not differ on the basic question of keeping or changing the denominational system. Both groups are almost equally divided. Of N.D.P. partisans, on the other hand, 75% prefer to change to a single public system, along with 68% of the "independent" respondents who identify with no party.

TABLE 7  
VOTING, PARTY PREFERENCE, AND ATTITUDES TOWARD DENOMINATIONAL EDUCATION

All figures are percentages within categories in the left column based on totals excluding "don't know" responses

	% in categ.	Q.8 Denominational vs one public system		Q.8 + Q.9		
		keep	change	no change	add some public	change to one public
TOTAL	100	45	56	11	29	51
VOTE FOR PARTY IF IT WOULD REPLACE DENOMINATIONAL SYSTEM						
Less likely	20	89	11	25	62	13
No difference	58	43	57	10	34	56
More likely	22	10	90	3	10	88
-----						
RESPONDENT'S POLITICAL PARTY IDENTIFICATION						
P.C.	36	52	48	13	38	49
Liberal	36	49	51	14	34	52
N.D.P.	8	24	76	4	26	70
No party	19	32	68	7	28	65

APPENDIX

SURVEY QUESTIONNAIRE  
WITH RESPONSE CATEGORIES, FREQUENCIES AND PERCENTAGES

Freq.	Pct.	Question and Response Categories
		1. DO YOU HAVE ANY CHILDREN NOW IN SCHOOL? (Grades kindergarten-12)
		Probe: DO YOU HAVE CHILDREN WHO WILL BE IN SCHOOL IN THE FUTURE?
182	43.5%	1 NO
23	5.5	2 Have pre-school children
213	51.0	3 YES, children now in school
		2. HOW SATISFIED ARE YOU WITH THE QUALITY OF EDUCATION IN NEWFOUNDLAND?
128	32.2%	1 ...VERY SATISFIED,
243	58.1	2 ...SOMEWHAT SATISFIED
26	6.5	3 or NOT SATISFIED?
21	--	8 Don't know
		3. STUDENTS ARE OFTEN GIVEN GRADES A, B, C, D, AND FAIL TO SHOW THE QUALITY OF THEIR WORK. SUPPOSE THE SCHOOLS THEMSELVES, IN YOUR COMMUNITY, WERE GRADED IN THE SAME WAY. WHAT GRADE WOULD YOU GIVE THE SCHOOLS THERE...
75	20.9%	A grade
193	53.8	B grade
68	18.9	C grade
13	3.6	D grade
10	2.4	Fail
59	--	8 Don't know
		4. HOW INTERESTED ARE YOU IN EDUCATION AND SCHOOL ISSUES? WOULD YOU SAY YOU ARE...
246	59.9%	1 ...VERY INTERESTED,
136	33.1	2 ...SOMEWHAT,
29	7.1	3 or NOT VERY INTERESTED?
7	--	8 Don't know
		5. DURING THE PAST YEAR, HAVE YOU ATTENDED ANY MEETING CONCERNED WITH SCHOOLS, SUCH AS THE P.T.A. OR SCHOOL BOARD?
311	74.6%	1 No
106	25.4	2 Yes -> WHAT KIND OF MEETING?
1	--	0 N.A.

6. WHAT WOULD YOU SAY ARE THE GREATEST PROBLEMS WITH THE NEWFOUNDLAND EDUCATION SYSTEM??

Freq.	Pct.	Question and Response Categories
186	44.5%	1 None, or don't know
(91)	21.9	FUNDS, RESOURCES, FACILITIES
30		10 Lack of resources, funds N.E.S.
26		11 Facilities inadequate, crowded
23		12 Student-teacher ratio; big classes
7		13 Unequal facilities, opportunities rural areas have less
2		14 School tax system
1		15 System backward, behind the times
2		16 Busing
(24)	5.8	TEACHERS
5		20 "Teachers" W.O.S.
6		21 Teachers not well qualified
12		22 Teachers' attitude, motivation -not dedicated, not sympathetic -poor relations with students
1		23 Teacher demands, union unrest
(44)	10.6	CURRICULUM
2		30 Curriculum, other
12		31 Too narrow; lacks certain programs not relevant for jobs; no extra-curr
9		32 Neglects core subjects; frills
10		33 Grade 12
4		34 Neglects special students
4		35 Too easy
3		36 Too demanding
(24)	5.8	STUDENTS, PARENTS, COMMUNITY
6		40 Lack of discipline; too much freedom
7		41 Student attitudes, behavior problems
4		42 Parents, community- too much/little involvement
7		43 High dropout rate
27	6.5	50 Denominational, religious aspects
4	1.0	60 Other (specific) -Cost of books -Need more shared facilities -Not enough religion
15	3.6	90 Vague, meaning unclear
3	--	0,9 N.A.

7. WHAT WOULD YOU SAY ARE THE BEST FEATURES OF NEWFOUNDLAND EDUCATION?

261	63.2%	1 None, or don't know
(15)	3.6	FACILITIES
2		10 Facilities good, modern
4		11 Larger, consolidated schools
8		12 Small schools, classes
1		13 Better rural/opportunities
(47)	11.3	TEACHERS
44		20 Teachers good
3		22 Good student teacher relations
(56)	13.6	CURRICULUM
9		30 Curriculum good, demanding
24		31 Curriculum improvements; new programs French; science; Nfld. cult; for jobs
2		32 Basic subjects well taught
20		33 Grade 12
1		34 Good for special students
( 5)	1.2	STUDENTS, PARENTS, COMMUNITY
2		40 Good discipline; positive attitudes
3		42 Good parent/community involvement; parent-teacher relations
13	3.1	50 Denominational, religious aspects
3	0.7	60 Other (specific) -free books -term system vs. 3 semesters
13	3.1	90 Vague, meaning unclear
5	--	0,9 N.A.

8. AS YOU KNOW, NEWFOUNDLAND HAS A DENOMINATIONAL EDUCATION SYSTEM, IN WHICH SCHOOLS ARE ORGANIZED BY RELIGION AND COME UNDER CHURCH CONTROL. IN YOUR OPINION, SHOULD NEWFOUNDLAND KEEP ITS PRESENT DENOMINATIONAL SCHOOL SYSTEM OR CHANGE TO ONE PUBLIC SYSTEM WITHOUT CHURCH CONTROL?

170	44.5%	1 Keep denominational system
212	55.5	2 Change to one public system
35	--	8 Don't know, no opinion
1	--	0 N.A.

9. SOME PEOPLE HAVE SUGGESTED THAT WE COULD KEEP THE PRESENT SYSTEM, BUT ALSO HAVE SOME PUBLIC SCHOOLS THAT ARE NOT UNDER CHURCH CONTROL FOR PEOPLE WHO PREFER THIS. DO YOU THINK THIS WOULD BE A GOOD OR A BAD IDEA?

223	59.2%	1 Good idea
141	37.4	2 Bad idea
13	3.4	3 Depends on _____



10. UNDER THE LAW NOW, TWO-THIRDS OF THE MEMBERS OF SCHOOL BOARDS ARE ELECTED BY THE PUBLIC AND ONE-THIRD ARE APPOINTED BY CHURCH AUTHORITIES.

DO YOU AGREE WITH CHURCHES APPOINTING SOME MEMBERS, OR WOULD YOU PREFER THAT ALL MEMBERS BE ELECTED?

121	30.8%	1	Agree with some church appointed
272	69.2	2	Prefer all elected
3	--	3	Depends on _____
20	--	8	Don't know, no opinion

11. LAST YEAR ALL CANDIDATES IN SCHOOL BOARD ELECTIONS WERE REQUIRED TO BE OF THE SAME RELIGION AS THE BOARD. DO YOU AGREE OR DISAGREE WITH THIS REQUIREMENT?

99	25.8%	1	Agree
284	74.2	3	Disagree
16	--	2	Undecided, depends
18	--	8	Don't know, no opinion
1	--	0	N.A.

I AM NOW GOING TO READ SOME OPINIONS ABOUT THE SCHOOL SYSTEM. I WOULD LIKE YOU TO TELL ME WHETHER YOU AGREE OR DISAGREE WITH EACH OF THESE OPINIONS.

12. TEACHING RELIGION IN SCHOOL GIVES A BETTER OVERALL EDUCATION. (DO YOU BASICALLY AGREE OR DISAGREE WITH THAT?)

285	72.0%	1	Agree
111	28.0	3	Disagree
17	--	2	Undecided, depends
5	--	8	Don't know, no opinion

13. SCHOOL BOARDS SHOULD HAVE THE RIGHT TO REFUSE TO HIRE TEACHERS IF THEY ARE NOT OF THE BOARD'S RELIGION.

77	19.4%	1	Agree
319	80.6	3	Disagree
10	--	2	Undecided, depends
12	--	8	Don't know, no opinion

14. SCHOOL BOARDS SHOULD HAVE THE RIGHT TO DISMISS TEACHERS WHO MARRY MEMBERS OF ANOTHER RELIGION.

21	5.2%	1	Agree
383	94.8	3	Disagree
7	--	2	Undecided, depends
7	--	8	Don't know, no opinion

15. DENOMINATIONAL EDUCATION CAUSES BAD FEELINGS BETWEEN CHILDREN OF DIFFERENT RELIGIONS.

158	43.5%	1	Agree
205	56.5	3	Disagree
29	--	2	Undecided, depends
25	--	8	Don't know, no opinion
1	--	9	Refused

16. THE DENOMINATIONAL SYSTEM IS UNFAIR TO FAMILIES WHO ARE NOT IN ONE OF THE RELIGIONS WITHIN THE SYSTEM.

Probe: THESE ARE CATHOLIC, ANGLICAN, UNITED CHURCH, SALVATION ARMY AND PENTECOSTAL.

223	61.9%	1	Agree
137	38.1	3	Disagree
15	--	2	Undecided, depends
41	--	8	Don't know, no opinion
2	--	9	Refused

17. THE DENOMINATIONAL SYSTEM WASTES MONEY THROUGH DUPLICATION OF FACILITIES.

Probe: FOR EXAMPLE, HAVING TWO SCHOOLS IN A TOWN INSTEAD OF ONE.

275	74.9%	1	Agree
92	25.1	3	Disagree
27	--	2	Undecided, depends
24	--	8	Don't know, no opinion

Freq.	Pct.	Question and Response Categories
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18. SOMETIMES IT IS NECESSARY FOR CHILDREN TO TRAVEL BY BUS TO ANOTHER COMMUNITY TO ATTEND A SCHOOL OF THEIR OWN DENOMINATION EVEN THOUGH THERE IS ROOM IN A LOCAL SCHOOL OF A DIFFERENT DENOMINATION. IN THIS SITUATION, WHICH DO YOU THINK IS MORE IMPORTANT? FOR CHILDREN TO ATTEND...

49	12.0%	1 ...A SCHOOL OF THEIR <u>OWN-RELIGION</u>
322	79.1	2 OR TO ATTEND A SCHOOL <u>IN THEIR OWN COMMUNITY?</u>
(36)	8.8	3 Depends on...
17		...parents' preference
19		...specific circumstances, age, distance
10	--	8 Don't know, no opinion
1	--	

19. SOME PEOPLE SAY THAT OUR POLITICIANS SEEM TO BE AFRAID TO FACE THE ISSUES OF REFORMING THE DENOMINATIONAL SYSTEM. DO YOU AGREE OR DISAGREE WITH THIS VIEW?

290	77.3%	1 Agree
85	22.7	2 Disagree
43	--	8 Don't know, no opinion

20. DO YOU THINK OUR POLITICAL AND GOVERNMENT LEADERS SHOULD BE MORE ACTIVE IN EDUCATIONAL ISSUES

371	93.7%	1 Yes
25	6.3	2 No
22	--	8 Don't know, no opinion

21. GENERALLY, IN PROVINCIAL POLITICS, ARE YOU A LIBERAL, A PROGRESSIVE CONSERVATIVE, OR A NEW DEMOCRAT?

128	36.5%	1. Liberal
127	36.2	2 Progressive Conservative
28	8.0	3 New Democrat
68	19.4	4 No party, "independent"
33	--	8 Don't know
33	--	9 Refused
1	--	0 N.A.

22. IF A POLITICAL PARTY SAID IT WOULD REPLACE THE DENOMINATIONAL SCHOOL SYSTEM WITH A SINGLE PUBLIC SCHOOL SYSTEM WITH NO CHURCH CONTROL, WOULD YOU BE MORE LIKELY TO VOTE FOR THAT PARTY, LESS LIKELY, OR WOULD THIS MAKE NO DIFFERENCE IN YOUR VOTE?

82	20.8%	1 More likely
74	18.8	2 Less likely
238	60.4	3 No difference
23	--	8 Don't know
1	--	0 N.A.

22. HOW OLD ARE YOU?

(Probe: WHICH OF THE FOLLOWING AGE GROUPS DO YOU FALL INTO?)

115	27.5%	1 18 TO 29
181	43.3	2 30 TO 44
68	16.3	3 45 TO 59
54	12.9	4 60 OR OLDER

Note: Exact age, recorded for all but 7 cases, is available as SPSS variable AGE. Age in the above categories is available as AGE2.

23. WHICH OF THE FOLLOWING LEVELS OF EDUCATION HAVE YOU COMPLETED?

114	27.3%	1 Grade 9 or less
163	39.0	2 High school, grades 10 to 12
62	14.8	3 Vocational or trade school
40	9.6	4 Some university
39	9.3	5 University graduate

24. WHAT IS YOUR RELIGION?

150	36.2	1 Roman Catholic
107	25.8	2 Anglican
83	20.0	3 United Church, Presbyterian
28	6.8	4 Salvation Army
25	6.0	5 Pentecostal
13	3.1	6 Other religion
8	1.9	7 None
4	--	9 Refused

A. Record respondent's SEX.

185	44.3%	1 Male
233	55.7	2 Female

W5 (Asked after Sept. 28)

DID YOU SEE THE "W5" SHOW ON DENOMINATIONAL EDUCATION RECENTLY (OR SUBSEQUENT REPORTS ON NTV)?

60	14.4%	1	Yes
328	78.5	2	No
30	7.2	0	Not asked

IVER Interviewer

59	14.1%	BB	Brian Bursey
41	9.8	CT	Corina Thomas
12	2.9	DF	Duane Frederick
95	22.7	KS	Kelly Stoyles
46	11.0	PR	Pat Roche
41	9.8	RB	Robert Banfield
33	7.9	SN	Suzanne Norman
91	21.8	VD	Valerie Dawe

DATE of interview

2	0.5	26	Sept.
23	5.5	27	Sept.
10	2.4	30	Sept.
2	0.5	1	Oct.
74	17.7	2	Oct.
48	11.5	3	Oct.
80	19.1	4	Oct.
36	8.6	5	Oct.
58	13.9	6	Oct.
39	9.3	7	Oct.
43	10.3	8	Oct.
2	0.5	9	Oct.
1	0.2	10	Oct.

TEL Telephone Exchange (3 digit)

TOWNSIZE (based on TEL)

67	16.0%	1	St. John's City
63	15.1	2	St. John's Urban Area
78	18.7	3	Other towns larger than 5,000 population
210	50.2	4	Rural

Freq.	Pct.	Question and Response Categories
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