The Hellenic School of Ottawa and Cultural Maintenance:

The Perceptions of the Administrators

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Dedication

To my parents for their endless love, encouragement, and support all the way since the beginning of my studies.

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Abstract

In multicultural societies like Canada where cultural diversity always exist, ethnic groups strive to preserve their cultural heritage and not become assimilated by the mainstream culture. Today, ethnic groups such as the Hellenic Community of Ottawa seek innovative means to sustain cultural elements such as ethnic language, religious beliefs, and social, cultural and leisure pursuits. This phenomenological study presents the perspectives of recent administrators of the Hellenic School of Ottawa toward language and cultural maintenance. The results of this study indicate that the Hellenic School of Ottawa is vital and effective for maintaining the Hellenic culture and language beyond the 3rd and 4th generation, as it includes the instruction of Greek language and familiarization with Greek culture. The results also indicate that students of the language school: (1) Are provided with an opportunity to learn Greek which may not be received at home, (2) learn to appreciate their ethnic heritage through language oriented leisure activities, (3) make friendships with those of same ethnic cultural heritage, (4) learn to have a deeper appreciation of multiculturalism and its place in Canadian society, and (5) develop confidence to speak their ethnic language. This study also provides suggestions for the enhancement of the operation of the HSO, such as addition of more Greek-content leisure activities, organization of trips to Greece, and expansion of the instructional time.

   Keywords: Greek ethnic group, Hellenic School of Ottawa, ethno-cultural leisure activities, heritage language, cultural maintenance

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Chapter 1

Introduction

Canada is a multi-ethnic society, characterized by cultural diversity and consisting of many different people from diverse countries and societies (Berry, 2013; Karlis 1987; Karlis 2004; Wood & Gilbert, 2005). Indeed, this is what Canada has become in the past hundred years. In 1971 Canada announced a policy of multiculturalism which endorses the preservation and evolution of cultural communities (the cultural component) and the advocacy of intercultural contact, and the paving of the way to such participation as well (the intercultural component) (Berry, 2013). Today twenty per cent of the population is consisted of foreign-born people and their descendants (Berry, 2013).

The confirmation of Canada as a multicultural society have been strengthened even more through legislative efforts, namely, the Multiculturalism Policy of 1971; the Multicultural Act of 1988; and the Employment Equity Act of 1986 (Ghosh, 2004). The history leading up to the creation of the multiculturalism policy in Canada begins in the late 1950s with the statement of former Prime Minister of that time John Diefenbaker. Given the large influx of immigrants at the time, the Prime Minister characterized Canadian society as a garden of cultures full of "the hardiest and brightest flowers from many lands", in order to support the ethnic and cultural diversity in Canada (as quoted in Karlis, 2004, p. 168).

Multiculturalism in Canada was further acknowledged in 1971 with the announcement of the "Policy of Multiculturalism within a Bilingual framework" by the Prime Minister Pierre Trudeau (Berry, 2013; Karlis, 2004; Wood & Gilbert, 2005). The legitimisation of the equal position of the various ethno-cultural groups (alongside the established French and English) in

Canadian society was a pivotal objective of the multiculturalism policy (Ghosh, 2004). This policy was the assurance that Canada celebrates and supports the existing diversity (Berry, 2013; Ghosh, 2004), that is, ethnic groups assured the right of cultural freedom and preservation of their ethnic culture (Berry, 2013; Karlis, 2004; Wood & Gilbert, 2005).

Specifically, the objectives of multiculturalism are, as described by Ghosh (2004) as follows: To create an environment where initially all ethnic groups can thrive and assist in the development n of Canada and secondly, where all cultural obstacles are surpassed and national unison is developed, so that ethic groups can enjoy full participation in Canadian society without experiencing any racial or ethnic differentiation. Culture is, thus, the means through which equality can be achieved. Thirdly, multiculturalism aims in developing a society with sound intergroup relations, without any signs of ethnic and racial discriminations. Whereas, fourthly, it aims to provide ethnic groups with language learning places.

The assurance of cultural freedom was confirmed in 1988 when the Multiculturalism policy became law (Karlis, 2004). The Multiculturalism Act of 1988 demands that the government cultivate equality and access for all Canadians. This signifies a crucial shift in the understanding of multiculturalism from merely the acknowledgement of diversity to the comprehensive and balanced incorporation of Canadians regardless of ethnic origin (Ghosh, 2004).

Thus, Canada has provided various cultural and ethnic groups with the opportunity to thrive within their own community milieu (Karlis, 1987). The policy of multiculturalism prevented ethnic groups from being obligated to assimilate, that is, to become absorbed by the mainstream culture (Berry, 2013). Indeed, Canada as a multi-ethnic society has made it possible to preserve and promote ethnic heterogeneity through ethno-cultural pursuits.

To better understand multiculturalism, it is helpful to conceptualize the notions that comprise this term, notions such as "culture", "ethnic group", and "ethnic identity". "Culture includes cultural products (e.g. food, painting, a pair of chopsticks), cultural practices (e.g. customs, rituals, festivals), and cultural perspectives (e.g. shared beliefs, values, attitudes)" (Pu, 2012, p. 31). Moreover, according to Smith (1991), an ethnic group is "a reference group called upon by people who share a common culture and history, ... and who, through the process of interacting with each other and establishing boundaries with others, identify themselves as being a member of a group" (p. 181). Moreover, ethnic identity "is a complex construct including a commitment and a sense of belonging to one's ethnic group, positive evaluation of the group, interest in the knowledge about the group, and involvement in the activities and traditions of the group" (Phinney, 1996, p. 145).

The successful transmission of an ethnic identity seems to play a vital role for an ethnic group, as the development and maintenance of an ethnic culture and heritage is based on an effective transition among immigrants, ethnic groups, and their descendants (Tamis & Gavaki, 2002). Without the successful dissemination of ethnic elements, it is highly likely that ethnic groups will get assimilated, unless the second and third generations acknowledge themselves as part of the ethnic group (Tamis & Gavaki, 2002). If ethnic groups distance themselves from their ethnic identity, it cannot be ensured whether their heritage will eventually be sustained or if it should be sustained (Tamis & Gavaki, 2002). As far as the policy of multiculturalism in Canada is considered, it has allowed the ethnic identity to evolve as desired by ethnic groups (Berry, 2013).

Multiculturalism policy has directly affected the cultures of all ethnic groups and thus, ethnic identities of Canada. The Greek ethnic group is not an exception. After 1900, Greek

immigration into Canada increased sharply, due to the desire of amelioration of their social and economic status. Yet, the largest influx of Greek immigrants to Canada took place between 1951 and 1971, right after the Greek civil war (Chimbos, 1980). Prior to 1950, only 80 Greek families lived specifically in the city of Ottawa (Chimbos, 1980). Today, roughly 8,000 Canadians of Greek descent reside in Ottawa (Hellenic School of Ottawa, n.d.).

With the growth of Greek population, Greek immigrants began establishing ethnic organizations in major Canadian cities which, as time passed, converted into communities and would be a means of maintaining their ethnic characteristics; their religion, culture, tradition, and language (Chimbos, 1980). In Ottawa, on February 25, 1929 the *Hellenic Community of Ottawa* was established for cultural, social, and religious preservation to be accomplished (Chimbos, 1980; Karlis, 1997).

The establishment of Greek ethnic communities in Canada reflects the determination of the Greek ethnic group to maintain its culture and identity (Chimbos, 1980). This determination is also depicted by the formation of a plethora of other institutions, such as Greek schools and the Greek Orthodox Church (Chimbos, 1980). Moreover, not risking a potential loss of the culture of their ancestors, Greek immigrants engaged in cultural activities that can be characterized as uniquely Greek (e.g., experiencing Greek music, dance, food, celebration of Greek ethnic celebrations, etc.), yet without rejecting the familiarization of cultural norms of the host society (Tamis & Gavaki, 2002). The participation in these cultural activities, not only contributed to the maintenance of the Greek heritage, but also was a means of connecting Greeks amongst themselves (Tamis & Gavaki, 2002).

It is worth noting that in comparison to many other ethnic groups in Canada, the Greek group differentiates because of its ethno-religious nature. The main objective of the

establishment of Greek community organizations in Canada was religious (Vlassis, 1953), because the Greek ethnic group is interconnected with the Greek Orthodoxy thus, giving the "ethno-religious" character to this ethnic group (Chimbos, 1980). Greek Orthodoxy has been a pivotal symbol for the Greek people in the religious, cultural, and social sense, having been the cornerstone of the Greek ethnic identity along with the Hellenic legacy (Tamis & Gavaki, 2002). Thus, Greek ethnic communities, including many of their leisure and recreation opportunities, has centered around religion as well as the promotion of Greek language and culture**.**

In addition, apart from the religious element that distinguishes the Greek ethnic group from other similar ones, the linguistic component is an important differentiation point. Specifically, the Greek ethnic group is the only one that utilizes the Greek language, that is, "the result of the synthesis of *Demotic*- common spoken Greek- and *Katharevousa*- a superimposed purist, archaizing form of Greek" (Tamis & Gavaki, 2002, p. 145) - as the Greek language is unique only to Greek people. Hence, the Greek ethnic group, like other ethnic groups, partly perceives its uniqueness through the preservation and use of the Greek language (Tamis & Gavaki, 2002).

In terms of assisting ethnic groups in preserving their culture and ethnic language, a plethora of ethnic families, under the administration and supervision of their ethnic communities, attempt to help their children preserve and develop their ethnic language and culture by attending ethnic schools (Arvanitis, 2004) or community-based Heritage Language (HL) schools (Pu, 2012; Tamis, 2010). The very term "school" has a different meaning when it refers to ethnic schools. Those schools are not schools in the normal sense, yet the term is widely accepted as far as the ethnic schools are concerned (Arvanitis, 2004). Those schools are operated in order to teach the ethnic language and culture, hence, for cultural preservation (Arvanitis, 2004). In

addition, according to Pu (2012), Heritage Language schools are mostly enacted by ethnic group members and support heritage language learners in order to develop cultural knowledge and linguistic skills related with their ethnic languages. Further, Pu stresses that Heritage Language schools usually operate on weekends or after the everyday school, in locations rented by the community, church, or public or private schools.

The curriculum of cultural schools usually focuses on language skills and culture (Pu, 2012; Tamis, 2010). The main objective of those ethnic institutions includes the learning and maintenance of the ethnic language, as well as the learning of school subjects, such as literature, history, geography, and crafts and arts related to the culture of the country of origin, so that cultural awareness can be developed and cultural cohesion and ethnic identity can be supported (Hellenic School of Ottawa, n.d.; Pu, 2012; Tamis, 2010). Thus, all the aforementioned, along with the educational activities applied in cultural-ethnic schools, have targeted the preservation of the mother language and the cultural heritage of ethnic people and their descendants.

Nevertheless, most Heritage Language schools are not administrated and supported only by the ethnic communities of ethnic groups. It has been mandatory in municipalities for public school systems to offer language-learning programs (Cumming, 1992). Specifically in Canada, the Canadian Federal Government has contributed in the maintenance of ethnic culture and language by funding and operating Heritage Language Schools, two and a half hours of language course teaching per week (Cummins, 1992; Ghosh, 2004; Tamis & Gavaki, 2002). In the late 1970's, learning and teaching of heritage languages were included in the public educational system in Canada. Based on requests of ethnic communities, ethnic language programs were established (Tamis & Gavaki, 2002), "thus heritage language instruction became a reality and aimed at cultural maintenance and educational enrichment" (Tamis & Gavaki, 2002, p. 311).

As a result of the aforementioned Act of Multiculturalism, Greek/Hellenic ethnic groups across Canada seized this opportunity of cultural maintenance and educational enrichment. Greek language classes were incorporated into public school systems and the Greek language was taught for two and a half hours each week in Ontario (Tamis & Gavaki, 2002). In Quebec, however, the Greek communities formed their own afternoon or Saturday schools, which were operated under the supervision of the community (Tamis & Gavaki, 2002). The curriculum included, as the synthesis of Heritage Language Schools indicates, teaching of the ethnic language, along with school subjects suitable for familiarization with the ethnic culture (i.e., history, geography, and religion) (Tamis & Gavaki, 2002). Thus, in an effort to provide Greek immigrants and their English speaking descendants with the opportunity to preserve the motherland culture, Greek community schools were established in Canada, with the purpose of teaching their ancestral language and familiarizing descendants with Greek culture and heritage (Karlis, 1987; Karlis, 1997; Tamis & Gavaki, 2002).

Apart from the Greek Community-based Heritage Language schools across Canada, a plethora of private and semiprivate everyday Greek cultural schools exist. Their instruction time exceeds the two and half hour timeframe and ranges from five to six hours per week (Tamis & Gavaki, 2002). Their objective is to increase the chances of maintaining Greek identity, as Greek schools have been regarded as the most significant factors, after family, for preserving and disseminating the Greek culture (Tamis & Gavaki, 2002). Those cultural schools seem to have been achieving this purpose, as, according to Stalikas and Gavaki's (1997) research, the use of the students' mother tongue in school may enhance their self-esteem and self-concept, and contribute to the creation of positive attitudes toward school.

As far as the community-based Hellenic school of Ottawa is concerned, its operation began in the late 30's and has since then undergone many changes and adjustments (Hellenic School of Ottawa, n.d.). Its objective has incorporated many social, leisure, as well as recreational services, which contribute to the preservation of the Greek heritage, religion, culture, and tradition (Chimbos, 1980; Karlis, 1997). Today, the Greek School of Ottawa offers classes and ethno-cultural leisure activities only once a week, that is, on Saturdays (Hellenic School of Ottawa, n.d.).

Today, the majority of students of the Greek school of Ottawa are either too distanced from their Hellenic heritage, being third generation Greek-Canadians or having one parent who is not of Greek descent. Consequently, their knowledge of the Greek language and culture ranges from limited to non-existent (Hellenic School of Ottawa, n.d.). Hence, it can be concluded that it is necessary for the Greek language to be taught in order for Greek culture and heritage to be preserved. Yet, a significant question concerns the efficacy and the extent to which these ethno-cultural leisure activities, such as language mastering, dance, celebration, festivals, etc., are administrated and how far they contribute to cultural maintenance. Specifically, the perceptions of administrators of the Hellenic School of Ottawa toward cultural maintenance may be beneficial in understanding how and why ethnic language programs are delivered, and the impact these language programs have in cultural maintenance.

What needs to be examined is whether perceptions of administrators of language-cultural programs towards the delivery of the programs target the maintenance of ethnic culture. The perceptions of administrators toward the delivery of language-cultural programs may thus play a critical role in cultural maintenance. Therefore, the purpose of this study is to examine the

perceptions of administrators of the Hellenic School of Ottawa towards the delivery of the Greek language-cultural program and the maintenance of Greek identity.

Importance of the Study

Initially, the significance of this study lies in the fact that it will benefit social science research by filling some gaps in the existing literature. Specifically, much of the work of cultural maintenance occurs in the context of cultural schools, as these schools promote cultural language and heritage (Chinen & Tacker; Park, 2013). Yet, very little is researched about the viewpoints and perceptions of administrators managing cultural schools. Most research on ethnicity and cultural maintenance focuses on the significance of cultural factors and language maintenance of ethnic groups (Chiro, 2003; Patten, 2013; Fillmore, 2000; Zárate, Shaw, Marquez, & Biagas, 2012), yet little emphasis is placed on language schools and their role for cultural maintenance (Berry, 1997; Lee, 2002; Marlow, 2011).

Moreover, no known research has examined the cultural maintenance of Greek School children of Ottawa in relation to the administration practices of cultural schools. Studies have mainly concentrated on administration models and practices of cultural schools (Bush, 2007; Little, 1999), yet no focus has been placed on the viewpoints of administrators of cultural schools, that is, the individuals managing those schools, towards the effectiveness of the cultural program.

Further, by examining the case of the Hellenic School of Ottawa, this study can offer an updated knowledge of what cultural schools and programs are, the way they are operated, and their actual role and contribution to cultural maintenance. In addition, the results of this study can provide significant help and feedback for the Hellenic School of Ottawa and the Hellenic Community of Ottawa on the importance of the provision of language-cultural programs. From

this study, the strong and weak points of the delivery of the Hellenic School of Ottawa may come to light. The recognition of those weaknesses, in particular, can lead to the improvement of the function of the cultural program towards the maintenance of Hellenic culture, as efforts may be put by the administration in alleviating these weaknesses. In turn, it is hoped that this study can positively influence other ethno-cultural schools that share common administrative models and practices. Although the findings of this study will focus specifically on the Hellenic Language School of Ottawa, the findings may be useful for the administration of other Greek or non-Greek heritage language programs in Canada.

In addition, in a multicultural society, like Canada, where cultural diversity and cultural preservation is usually an objective for ethnic groups, many ethnic individuals are eager to maintain their cultures and embed them in mainstream society (Chiro, 2013). Thus, this research can benefit society as a whole, as it provides the opportunity for ethnic groups to thrive and support the preservation and promotion of their culture. This research may aid in benefiting the cultural heterogeneity of Canada and the continuation of celebration of multiculturalism in Canada.

Finally, this research will provide applied research to the Hellenic Community of Ottawa pertaining to the administration of its language program. Administrators of both the Hellenic Community of Ottawa and the Greek Heritage Language School will thus be in a better position to evaluate the merits and drawbacks, as well as provide recommendations for future provisions of language services to the next generation of Greek-Canadians.

Operationalization of Key Terms

Below is an operationalization of the key terms of this study.

Hellenic School of Ottawa (HSO). Refers to the Greek (Hellenic) cultural and language school of Ottawa and its weekly operations, whose purpose is to teach and transmit the elements of the Greek heritage to the generations of Greek-Canadians.

Cultural maintenance. Refers to the preservation of the Greek culture and its behaviours, customs, religion, and belief characteristics. For the purpose of this research, these characteristics are comprised as the Greek ethno-cultural leisure activities and the Greek language, which is the contemporary variant of "demotiki" (demotic or popular Greek).

Perceptions. For this study, perceptions refer to the way individuals -the administrators of the Hellenic School of Ottawa in particular- view, regard, interpret, and comprehend their experiences.

Administrators. Refers to current and past administrators and management of the Hellenic School of Ottawa. Each year, the administration of the HSO is comprised of a School Director, the Parent and Guardian Association (PGA), as well as the liaison of the Hellenic Community of Ottawa and the Hellenic School of Ottawa.

Greek children of Ottawa. Refers to both the children of Greek immigrants, including the second and third generation Canadian children of Greek descent who study weekly at the Hellenic School of Ottawa.

Ethno-cultural leisure activities. It refers to the social, media, arts activities and sports activities that are ethno-cultural specific and representative of an ethnic group.

Greek language. "The synthesis of *Demotic*- common spoken Greek- and *Katharevousa*- a superimposed purist, archaizing form of Greek" (Tamis & Gavaki, 2002, p. 145).

Chapter 2

Literature Review

This chapter presents an overview of the Canadian society and provides the historical background of Greek immigration into Canada. Moreover, it examines existing literature on multiculturalism and cultural maintenance, leisure and ethnicity, as well as ethnic language and cultural schools, along with the administrative practices of cultural schools.

Canadian Society

Canada is one of the largest countries in the world. It is characterized by its enormous land areas, its relatively small population consequently, it is sparsely populated and its vast natural resources (Tamis & Gavaki, 2002). Demographically speaking, the ethnic stratification of the Canadian population could be divided into three general categories: 1) The indigenous groups, who are comprised of First Nations, Métis, and Inuits, 2) two cornerstone ethnic groups in society, the English-speaking group (Anglophone) and the French-speaking (Francophone), and 3) different ethnic groups, consisting of immigrants and their descendants (Leman, 1999). Hence, Canada can be characterized as a heterogeneous, ethnically diverse, and multicultural country.

From its roots, Canada has been developed and progressed in every aspects of life based on the influence of its two founding nationalities, the French and the English. The Canadian official language laws and policies stem from this demographic structure and the federal nature of its government (Tamis & Gavaki, 2002). Canada's two official languages are English and French and it was formally recognized as a bilingual country in 1969 by the Official Language Act. According to this act, English and French receive equal status and rights in the Government of Canada (Tamis & Gavaki, 2002). In the period 2006-2011, the individuals considering

themselves capable of holding a conversation in both English and French soared by nearly 350,000 to 5.8 million with the bilingualism rate rising from 17.4% to 17.5% in the same period (Statistics Canada, 2011).

Canada has been a country of immigrants, with the majority of its ethnic groups stemming from overseas from more than a hundred and eighty years (Tamis & Gavaki, 2002). Its immigration history dates back to the seventeenth century. For more than the second half of the 20th century, the majority of immigrants originated from European nations, such as UK, Italy, Germany and the Netherlands, but also from the neighbouring United States (Karlis 2004). Comparatively, most of them immigrated to Canada between 1951 and 1971, when European migration boomed, perhaps as a result of the end of the World War II (Karlis, 2004). On the other hand, in the 1980s, most immigrants moved out Africa, Central and South America, and Southeast Asia, as the socio-political conditions of that decade encouraged these populations to migrate (Karlis, 2004).The ethnic groups in Canada present significant fluctuations in factors that determine the size, the rate of incorporation, the complexity of the community organization, the geographic concentration, the culture, the period of immigrating into Canada, the level of socio-political mobility and socioeconomic achievements (Breton, Reitz & Valentine, 1980).

Multiculturalism is a pivotal element of Canada's structural framework, given its recognized social value, which – by the passage of time - has become a policy objective. In 1971, given the seven million people who were not part of the founding ethnic groups, the Canadian government suggested that Canada be considered a bilingual and multicultural society. Having been established as the first country in the world to acknowledge the multicultural nature of its society and affiliating multiculturalism as its official policy, Canada accepted the non-native

ethnic groups' political contribution and affirmed the dignity of all Canadian citizens, regardless

of their racial or ethnic origin, their language, or their religious beliefs.

A few years after the multicultural policy, it was ascertained that many immigrants in

Canada consented to a dual identity, embracing the concept that they are Canadians, yet

maintaining strong positive attitude towards their cultural and linguistic origins (O'Bryan, Reitz

& Kuplowska, 1976). In 2002, more than 200 different ethnic groups were reported (Statistics

Canada, 2006). Since the Multicultural Act, Canada has been committed to continuing the

promotion of its pluralistic nature, encouraging its residents to sustain their heritage, and finally,

celebrating its heterogeneity. In 2002, June 27 was established as Canadian Multiculturalism Day

by the Government of Canada (Canadian Bound Immigrant, 2013).

Multiculturalism and Cultural Maintenance

People gain experiences by moving from one place to another and, consequently, by

tasting the transition from one culture to another (Marlow, 2011). Cultural mobility is a global

reality (Zárate et al., 2012). The question is how easily people can integrate into the new host

society or how significant the changes in socioeconomic status and living conditions between the

country of origin and the country of destination are. The country of Canada, for example, is a

multi-ethnic and multifaceted nation consisting of individuals from a different societal and

cultural background (Karlis, 2004).

That being said, the concept of *multiculturalism* comes in light. There is a variety of

definitions about this concept. However, Van de Vijver, Breugelmans and Schalk-Soekar (2008),

mention three of them. The first one concerns its *demographic* characteristic, that is, its

pluralistic nature. The second one is referred to a *policy*, which provides immigrants with

opportunities and rights that ameliorate their living conditions and help them acclimatize in the

mainstream society as smoothly as possible. The third definition, *attitude*, is linked with a

psychological perspective and refers to the embracing and support of the non-natives who have a

different culture than the mainstream ones. Additionally, according to the multicultural ideology,

all cultures should maintain their basic cultural norms, style and language within a wider cultural

framework (Berry, 1997). Non-natives learn to adapt to the mainstream culture.

Fearing the potential loss of one's native culture is a familiar anxiety demonstrated in

socio-political debates around the world. Specifically, cultural shift- the termination of taking

part into one's ethnic culture- is a common outcome**.** According to Patten (2013), proponents of

multiculturalism stress the fear for cultural loss when they put forward various measures aimed

to cultivate cultural preservation. They support the rights to self-government and self-

determination, defend the language rights, and support the cultural and religious

accommodations based on the theory that such policies protect culture from distortion or loss

(Patten, 2013).

This multiculturalism has brought into light the notion of "hyphen" to describe the

blending of ethnic and national identity and culture and "witnessed identifications like Italian-

Canadian", "Japanese-Canadian" or "Somalian-Canadian" and so on (Mahtani, 2002, p. 3). On

the one hand, this notion is recognized as an outcome of the *multiculturalism policy* in Canada to

recognize the right. Some perceive the hyphen as an untended result of the policy of

multiculturalism in Canada. Putting this practice made every Canadian free to "adopt" the

cultural tradition of their liking, keeping at the same time the Canadian citizenship. On the other

hand, some deem the hyphen to symbolize a link, uniting contradictions and words that are of

inverse meaning to each other, thus denoting areas of vagueness and, in parallel, multiplicity

(Manhtani, 2002).

Ethnic groups usually deal with two significant thoughts when engaging in the acculturation process: "(1) is it of value to maintain my original cultural heritage? and (2) is it of value to engage in intercultural contact with other groups, including members of the dominant culture?" (Ward, 2013, p. 392). Berry's (1997) delineated acculturation techniques deal with the migration process – in these, individuals and groups opt among some acculturation orientations, such as *integration* and *assimilation*. Integration is the strategy that allows individuals to maintain their own cultural identity while at the same time they become participants in the host culture. It is considered that the preservation of one's native culture and that person's simultaneous participation in the culture of the mainstream society marks an important contribution additively to the adaptation of immigrants and their minorities from the psychological and socio-cultural aspect, and it has been demonstrated by international research that integration produces significantly more positive results than the processes of separation, assimilation or marginalization (Ward, 2013).

Assimilation can mean that the individual gives up his or her own cultural identity and becomes absorbed into the host "family". Marlowe (2011) states that the acculturation strategies stem from the principles of cultural maintenance, the extent to which individuals value and choose to preserve their cultural identity, and intercultural contact, the extent to which individuals value and seek contact with those other than their own culture. Hence, they wish to participate in the daily life of the mainstream society.

However, non-native individuals and groups can be subject to two other acculturation techniques; *Separation*/*segregation* and *marginalization* (Berry, 2013; Berry, 1997; Marlowe, 2011). Based on the separation/segregation orientation, non-natives sustain their own cultural identity and reject the involvement with the host culture. Marginalisation refers to the non-

natives' alienation from their own culture and within the larger society, that is the host society (Berry, 2013; Berry, 1997; Marlowe, 2011).

In addition, as far as the non-native students are concerned, they undergo a four-stage model of ethnic development: Unawareness, ethnic ambivalence or evasion, ethnic emergence, and ethnic identity incorporation (Park, 2013; Tse, 1998). The unawareness stage includes, as the word itself suggests, students who are unaware of their ethnic identity and language status, while in the ethnic ambivalence stage students tend to have an equivalent stance for their ethnic identity and ethnic language. Ethnic emergence is the phase in which minority students have to handle issues related to vague ethnic identity and group membership and finally, ethnic identity incorporation is the stage in which they are in a position to resolve their ambivalent and contradictory sentiments as concerns their ethnic identity and, particularly, their ancestral language (Park, 2013; Tse, 1998).

In affluent multicultural and multilingual societies, where cultural diversity always exists, cultural preservation can be a purpose, as many ethnic individuals appear to be determined to maintain their cultures and embed them in the mainstream ones (Chiro, 2003). Examining it from the core value perspective, Chiro and Smolicz (1993) have theorized that the preservation of minority cultures in multicultural/multilingual societies can be considered to be the end-result of the inter-relationship between the ideological values of the smaller groups and the core one. Literature reveals that the success of the cultural vitality and preservation attempts derive from a conjunction of "structural and cultural or symbolic factors" (Chiro, 2003, p. 3), as well as from social, historical, and the economic status (Chiro, 2003).

Thus, what strategies do immigrants utilize to preserve their culture, especially under the fear of cultural loss? Individuals can apply the integration strategy in order to preserve their

culture by enshrining their past histories and cultural backgrounds while simultaneously contributing to and participating in cultural preservation (Marlow, 2011). Furthermore, the literature reveals more factors that contribute to the preservation of a cultural heritage in a multicultural environment. An important strategy is making trips to the country of origin, so that the culture can be kept alive (Lee, 2002). Additionally, the cultural identity is stoutly defended and strengthened by parents and families and generally by the home environment, native culture associations, and schools (if any) in the host society (Park, 2013). In particular, the existence of ethnic communities is a critical factor for the establishment and function of ethnic schools, churches, grocery stores, restaurants, and sports clubs that become important centres of social and cultural life among immigrants and are of utmost significance for the maintenance of individuals' cultural identity (Bolla, Dawson, & Karlis, 1991). Moreover, Karlis (1997) emphasized the significant importance that leisure and the recreation activities have in the achievement of cultural preservation.

Park (2013) refers to the negative consequences of cultural loss. They usually begin with young members of immigrant communities, as they are much more likely to be vulnerable in the sense of losing their heritage language and cultural identities than adult immigrants. As a result, cultural heritage loss can lead to a negative self-image and cultural identity, since they represent the most significant aspect of themselves and can even "become ashamed of their own heritage language and culture" (p. 47).

The importance of the culture in the host society is obvious, and especially when there is a high level of motivation and interest in cultural maintenance by individuals who are not part of mainstream society, and positive attitudes toward their culture. It is important to mention that irrespective of significance of the immigrant cultural identity in multilingual societies, only few

immigrant communities exist that preserve their heritage languages and cultures beyond the third generation, the problem being that mixed marriages and the cultural influences undermine the bilingualism/multilingualism past the third generation (Park, 2013).

Ethnicity and Leisure

Over the years, the analysis of leisure behaviour among specific ethnic groups has received more widespread attention (Alison & Geiger, 1993). The ethnicity theory lays the foundation for the scrutiny of life satisfaction among immigrants. It proposes a two-dimensional model of acculturation in which the levels of association of any person with both their ethnic culture and the dominant culture fluctuate independently of each other (Kim, 2000). The patterns and the choices in the leisure behaviour of the ethnic groups reflect their own culture and their ethnic traditions, despite the protracted interaction with the prevalent culture.

So how do immigrants maintain their cultural identity in a foreign country? One way is to participate in activities that reinforce their ethnic identity. As mentioned above, leisure and recreation activities can be a sound means of preserving the culture and ethnic identity of non-natives in a multicultural society. Ethnic leisure and recreational behaviour have been the subject of studies for more than three decades and they were related to the civil rights movement in 1960 (Gómez, 2008). Over the years, the amount of studies in ethnicity and leisure and recreation has increased, because of the changing composition of the ethnic/cultural groups of the users (Gómez, 2008).

Research on ethnicity and leisure and recreational activities has revealed that ethnicity influences not only a part of the types of activities in which individuals engage, but also, how much time is devoted to leisure participation (Karlis, 2004; Kim, 2000). Specifically, Chimbos (1980) stressed that leisure and recreation is a significant attribute of culture. Moreover, Shaw

and Karlis (2002) referred to the aspects of leisure and recreation, that is, social, media, sports or arts activities as being an important part of culture. "Recreation is regarded as being an important avenue for cultural identity, maintenance and transition" (p. 45). Thus, ethno-cultural leisure and recreation represent the certain activities that are identifiable to a particular society.

Additionally, the nature of leisure behaviour varies from one cultural group to another, due to the differences in meaning and values of leisure behaviour that appear in different cultural societies (Kim, 2000). Therefore, leisure is of utmost significance in reflecting cultural heritage and identity in a multicultural society (Floyd, Gramann, & Saenz, 1993). Furthermore, the term "cultural recreation" derives from the notion that recreation, "in means and in practice, is an identifying attribute of culture" (Shaw & Karlis, 2002, p. 45). Also, the cultural meaning of the leisure behaviour is highly connected to ethnic preservation and cultural integration and leisure can influence the maintenance or enhancement of ethnic identity (Kropf, Kim, & Kleiber 2002).

So, what are the leisure/recreational patterns that immigrants use and what is the purpose of those specific selections? In a study carried out by Kropf, Kim and Kleiber (2002), the analysis of leisure activity among older Korean Americans revealed both personal and cultural leisure meanings though the personal also had cultural characteristics. Here it was found that the cultural meaning of leisure behaviour was highly connected with ethnic preservation and cultural integration.

Gentin (2011) having done a literature review on ethnicity and outdoor recreation stresses that utilizing the green space, such as having a picnic or a barbecue and meeting other people, was an important outdoor recreation activity for non-Westerns immigrants- Turks, Moroccans in Europe. Furthermore, a regular use of the forests as recreational destinations was noticed for the non-Western immigrants in Europe and reflected their cultural background. As far as the

immigrants of North America are concerned, they seemed interested in well-managed landscapes and are less keen on landscapes that are more wilderness or naturalistic (Gentin, 2011). Moreover, when Aizlewood, Bevelander and Pendakur (2006) studied the recreational participation patterns among ethnic minorities and immigrants in Canada and in the Netherlands, they found that immigrants and ethno- cultural minorities in Canada and in the Netherlands participated in community activities such as sports, music or hobby activities, associated with their culture.

In addition, another illustrating example of utilizing leisure as a sound means of keeping one's culture alive is the Greek community of Toronto, Canada. Immigrants originally from Greece and their descendants chose to engage in leisure activities that are considered Greek (Karlis, 2004). Particularly, Karlis (2004) states that Greeks, unlike the non-Greeks, prefer to engage in the leisure activities- social, media and arts activities- of the ethnic culture. This study is also consistent with an earlier study on Greek immigrants and their descendants in the city of Ottawa (Karlis, 1997).

Further research carried out by Bolla and Dawson (1990) revealed the need of the Lebanese, Chinese, Italian, Polish and Jamaican communities of Ottawa to take part in the leisure activities of their ethnic roots (Karlis, 2004). Moreover, Aguilar (1990) examined the relationship between ethnic leisure participation and ethnic identity among members of a non-dominant ethnic group in the United States. Aguilar's research, as did Bolla and Dawson's, confirmed that the potential connection between ethnic identity and leisure participation exists and revealed that leisure can influence the maintenance or enhancement of ethnic identity. The participants appeared to get involved in leisure activities, such as listening to music, reading

books and watching television programs of their country of origin, leisure activities related to the celebration of their ethnic holidays and participation in traditional dances as well.

Nevertheless, there are cases in which a considerable amount of non-natives who take part into leisure and recreational activities that represent their culture, but also they involve in the activities of the mainstream culture. Individuals that feel they belong to two cultures tend to experience the recreation activities of both societies in group. When called to choose between recreation opportunities, people of ethnic descent often realize that they keep "one foot in the ethnic homeland" and "one foot in the host country" (Karlis, 2004, p. 176).

According to Floyd, Walker, Stodolska, and Shinew (2014), leisure can be a significant contribution in adaptation and integration related to culture of immigrants in host society. On one hand, leisure patterns can be notably induced and frequently restricted by immigration experiences. On the other hand, leisure can assist in dealing with stress of immigration and contribute for a smooth integration into host societies.

Literature illustrates that much of the research examining the influence of ethnicity on leisure and recreation participation has attempted to explain the participation rates and patterns of ethnic minority members relative to larger mainstream society. The participation patterns of minorities in most types of leisure and recreation are often subject to "ethnicity explanations". The "ethnicity explanation" holds that under-participation is the result of sub-cultural differences in values and expectations related to outdoor recreation experiences (Carr & Williams, 1993).

Ethnicity represents a critical dimension in the selection of the leisure and recreational experiences for ethnic groups and their descendants who live in a multicultural environment (Karlis, 2004). The need and the preference exist for non-native individuals seeking to

experience leisure activities and recreation of their ethnic roots. This is referred to as participation in *ethno-cultural leisure and recreational activities*.

The maintenance of the cultural heritage of ethnic groups in a host society can be a quite meaningful and important process for ethnic groups. Research in the field of ethnicity and cultural sustenance has pointed out the factors, as well as the means for achieving it. Cultural identity is actively protected and promoted by parents and families and generally by the home environment, ethnic communities, and schools in the host society. Ultimately, the significance of leisure and recreation activities contributes to the "mission" of keeping ones' culture alive.

Finally, it is worth noting that in terms of literature on ethnicity and leisure, it is recommended that the domain into which future research should focus on is children and youth (Floyd et al., 2014). Based on the literature, immigrant and minority youth are estimated to constitute much of the proportion of immigrants and their descents (Floyd et al., 2014). Therefore, research should examine the leisure services requested by youth and youth families.

A Historical Profile of Greeks in Canada

The Hellenes or Greeks refer to the ethnic group native to Greece, located in the southern part of the Balkan Peninsula (Chimbos, 1980). Over the years, Greeks have migrated to all corners of the world (Chimbos, 1980). Greek migration to Canada is dated after the Greek War of Independence, that is, between 1821- 1829 (Chimbos, 1980; Vlassis, 1953). The majority of the first Greek immigrants came from the Islands and the peninsula o f Southern Greece, Peloponnesus (Chimbos, 1980; Vlassis, 1953). Since then Greek migration has been contributing to the economic and cultural flouring of the Canadian society and the economic opportunities of the immigrants as well (Chimbos, 1980; Tamis & Gavaki, 2002).

Greek immigration to Canada continued in 1891, as a ratification of the migration to the United States of America due to poverty (Chimbos, 1980; Tamis & Gavaki, 2002; Vlassis, 1953). Prior to 1900 Greek immigration to Canada was sporadic and it was not up until after the World War I, and especially after World War I, and the Civil War (1946-1949), when socio-political, socio-historical factors, and poverty led to a considerable increase of immigration into Canada (Chimbos, 1980; Tamis & Gavaki, 2002). Immigration was halted during the World War II. The first waves of immigrants in Canada left Greece with the intention of an early return to Greece as soon as they achieved financial success. Nevertheless, the migration after the World War II was accomplished by acknowledging the prospect of a permanent settlement in Canada (Tamis & Gavaki, 2002).

By 1921 the population of Greek immigrants had almost doubled, with the influx to be growing during the following two decades (Tamis & Gavaki, 2002). The largest influx of Greek immigrants is noted between 1950 and 1970 (Chimbos, 1980; Tamis & Gavaki, 2002). Most of the Greek immigrants settled in the Provinces of Ontario and Quebec and particularly, in the cities of Toronto and Montreal. At the beginning they arrived as individuals and then with their entire families (Chimbos, 1980; Tamis & Gavaki). Table 1 shows Greeks' demographic data.

Table 1

Greeks demographic data (Halifax Greeks, n.d.)

1871	39	1931	9.444
1901	291	1941	11.692
1911	3.614	1951	13.966
1921	5.740		

Greek settlement in Canada was a difficult procedure. It included low income, unskilled labor, long unemployment, and decreased level of schooling. As immigrants' economic status

was ameliorated, their quality of life was improved as well (Tamis & Gavaki, 2002). According to Chimbos (1980), at the initial stages of the settlement period in Canada, the Greek immigrants were employed in the street vending trades, such as selling cigars, flowers, sweets and peanuts. Soon, however, many of them moved upwards socially from these humble starting points to small businesses of their own. At the turn of the century, an economic improvement had been witnessed, as the standard of living had soared, and the number of confectioneries, restaurants, and various other stores owned by the members of the Greek community had increased sharply (Chimbos, 1980). Immigrants settling in a host country bring with them their cultural values and live according to their ethnic structure, as a result of their sentimental attachment to their motherland.

The first generation Greek immigrants in Canada protected their ethnic customs with devotion and it is noted that they were less absorbed by the Canadian culture than the Greeks in the United States (Chimbos, 1980). Moreover, they deemed that their ethnic heritage and identity was at risk, due to some Canadian customs and values, which could threaten their cultural maintenance. Therefore, any familiarization or adoption of Canadian customs was regarded by many immigrants as "immoral or deviant" (Chimbos, 1980, p. 147).

Hence, according to Tamis & Gavaki (2002), "during the 1980's Greeks were among the groups with the highest retention of ethnic identity. The adults still read Greek, visited other Greeks, were married to Greeks and would prefer their children to marry Greeks; they attended mostly Greek social events, ate Greek food often, listened to Greek radio programs, watched Greek television and expected a non-Greek spouse to convert to Orthodoxy" (p. 316-317). The preservation and dissemination of the Greek culture to their descendants was regarded as of the utmost significance by the Greek immigrants.

Ethnic Language and Cultural Schools

Non-natives residing in a host country may have a mother tongue other than the one of the host country. This is the case of the so-called *heritage languages*. That is, all languages, apart from native ones, brought to host societies by non-natives (Park, 2013). According to Park and Sarkar (2007), researchers in the field of language preservation have suggested that minority languages should be maintained and developed "for a linguistically and culturally diverse world" (p. 224).

It is indicated that the dual shift in language and culture most often end with a confusion or loss of one's true self, of the diminishment of the sense of the self security cultivated, of the cultural heritage carried along, and of its value added both for the individual and for the community (Withers, 2004). The downgrading of the ethnic language and steady praising of the mainstream one, as well as the consideration of the ethnic language as unnecessary by descendants of ethnic groups are some significant factors that can cause the aforementioned shift. Moreover, the use of the dominant language of the country prevalently in at least some sectors, an environment shift as to the employment of the heritage language, and the ubiquitous infiltration of words or phrases from the dominant language into the ancestral language (such as technology terms, swear words and youth slang) constitute other significant factors (Withers, 2004).

The problem facing immigrant children is that their home language is at risk, as they become assimilated in the host country. In some cases, immigrant children learn the language of the host country and use it until it becomes their dominant language (Fillmore, 2000). More specifically, Fillmore (2000) mentions that the second generation immigrants were able to speak both their mother and mainstream language, though a few of them were able to speak both

fluently. He also stresses that the loss of the mother tongue happened between the second and the third generations, due to its rare use by the second generation immigrants, who, in that way could not impart it to their children. "Thus, the process of language loss used to take place over two generations" (p. 203). It is suggested that ethnic groups that are adequately familiarized with their ethnic language and receive a plethora of language stimuli in it, are more likely to sustain the ethnic language (Park, 2013).

Nevertheless, there is a general belief that education can play a crucial role in maintaining the minority students' heritage language (Fillmore, 2000; Park, 2013). It is believed that when attending schools where the ethnic language is used along with the one of the host country, opportunities to reinforce both languages fully are provided (Fillmore, 2000). Furthermore, attending an ethnic language school from an early age is common practice for many immigrant children (Pu, 2012). This is especially the case in large metropolitan areas, where heritage language classes have been incorporated in the public school curriculum or offered by community organizations (Chow, 2001).

Hence, the significance of attending ethnic schools is highly illustrated. Ethnic children attending the host society's schools are susceptible to losing their self-esteem, since it is possible for them to think their family's language and culture are being devalued or disrespected (Baker, 2001). Studies which address the effects of schooling on language maintenance are numerous. These studies highlight that cultural schools that promote the ethnic language of the non-native children is of the utmost significance, due to their ability of providing children not only with appreciation and proficient learning of their heritage language, but with strong feeling of identity (Brown, 2009; Chinen & Tucker, 2006; Fillmore, 2000; Oketani, 1997).

It is worth noting that there have been arguments in terms of the language of instruction in classrooms. Wright (1995) mentions that according to the supporters of the traditional thinking, heritage languages should be supplanted by the mainstream language, so that students' assimilation into the mainstream culture and language would be accelerated. On the other hand, there is the school of thought supporting the heritage language education. This school involves a bilingual classroom, where students are instructed in both their heritage language and in the mainstream one and in some rare cases, the student's mother language is exclusively used (Wright, 1995).

Historically speaking, public schools for immigrant languages did not encourage the preservation of the ethnic home language(s) of its students in the past. Specifically, speaking the ethnic home language at school was a reason for punishment or other negative sanctions (Garcia, 2003; Wright, 1995). However, Garcia (2003) describes "the valuable linguistic input in the home language" (p. 28) of some school programs, whose goal is the learning and maintenance of the ethnic language and ethnic culture. Both public and private school programs have started providing ethnic language instructions. Particularly, the purpose of these programs is the curriculum and the syllabus to be taught in children's mother tongue and also, to help the children develop the reading and writing skills in their ethnic home language. Moreover, Garcia stresses that there are private programs that provide ethnic language lessons either after the regular, everyday-school or on Saturdays for the specific purpose of reinforcing the home language and culture.

In conclusion, the importance of culture in a multicultural society is obvious, especially when there is a high level of motivation and willingness for cultural preservation by the non-natives. Nevertheless, immigrant students' heritage language and cultural identity cannot be

expected to be automatically maintained unless their heritage language and cultural identities are actively protected and promoted (Park, 2013). Ethnic schools can be seen as ideal places to contribute towards heritage language development, not only because they teach the language, but also because they offer an opportunity for ethnic group induction and membership (Chinen & Tucker, 2006).

Administrative Practices of Cultural Schools

Cultural schools, or else community-based heritage language schools can be classified into: weekend schools, after-schools, as well as summer schools, yet most of them are delivered during weekends for two or three hours per week. Classes are centered into language acquisition, culture, as well as music and art (Arvanitis, 2004; Cheng, 2012; Pu, 2012). As Pu (2012) mentions, community-based heritage language schools are administrated by community members. Specifically, Cheng (2012) states that "community-based heritage language schools, are generally funded by religious groups, local civic groups, and group of parents" (p. 119-120) and the administration of those cultural schools is carried out by school administrators and instructors who generally volunteer and have a narrow background in curriculum and teaching in the heritage language.

One of the most important factors for the quality in education is sound school administration (Chiaha, Ogakwu, & Amaefula, 2014). Little (1999) pointed out that the areas of administration that have to be adjusted to serve a cultural-maintaining purpose are the organization of the school and the school's policies and procedures. The organization of cultural schools is culturally orientated and includes cultural practices (e.g., customs, rituals, festivals) (Callins, 2006; Pu, 2012). More specifically, the resources, i.e., the materials in general, the curriculum, and the textbooks have to focus on the particularities of the culture. In addition,

numerous cultural norms exist in schools, lying in-between academic and leisure that have been deemed effective in the pursuit of educational goals and deserve encouragement, such as morning assemblies, march pass, inter-house sports, excursions and visits, festivals, and staff meetings (Chiaha et al., 2014).

Furthermore, Bush (2007) identified six educational administrative models, one of which, the cultural model, focuses on culture. Moral and instructional practices are two main indicators that rule the use of a cultural model. The former practice suggests moral leadership by school administrators, that is, emphasis on values, beliefs and ethic moral leaders, while the latter suggests instructional leadership and it is highly connected with the students' growth, teaching and the learning as well (Bush, 2007). This is further articulated in a study conducted by Chiaha et al. (2014) highlighted that the implementation of moral-cultural educational administrative practices of school principals can lead to the achievement of quality in education.

As far as the heritage language programs of Ontario are concerned, they are administered by both the School Board- appointed by the Ministry of Education - and ethnic communities (Canadian Education Association, 1991). In 1991 it was reported that most of the School Boards in Ontario were in communication with ethnic communities. Specifically, they were in constant cooperation with representatives from ethnic communities, such as Parents Associations, other informal parent groups, as well as cross-cultural coordinators and school liaison committees (Canadian Education Association, 1991). Additionally, many of Ontario's school boards were financed by the Ministry of Education and were also financially supported by ethnic community groups in regard to resource materials and cultural activities (Canadian Education Association, 1991).

Furthermore, there is a plethora of heritage programs in the province of Ontario that was reported to have gained great contribution from the input of ethnic community members (Canadian Education Association, 1991). Particularly, parents' associations and ethnic community organizations provide financial aid, consultation on human resources issues and more broadly on the delivery of the program, as well as input into the classes' curriculum and on educational materials. Moreover, school liaison committees deal with heritage program issues (Canadian Education Association, 1991). Besides these, the involvement of parents or grandparents as classroom assistant volunteers, as well as teachers from parents associations who have assisted in a variety of events, such as plays, concerts, etc., has provided significant input to the delivery of heritage language programs (Canadian Education Association, 1991).

Finally, it is important to mention that most of the heritage language programs of Ontario were ascertained to include cultural components in their programs (Canadian Education Association, 1991). Heritage language programs offer activities such as Christmas concerts, celebration of cultural holidays, concerts, trips, dance, drama, songs, poems, arts and crafts, cooking, as well as religious festivities. This inclusion was deemed as "the basis for communicative development of language" (Canadian Education Association, 1991, p. 30).

As far as the Hellenic School of Ottawa is concerned, it is co-operated by the Ottawa-Carleton District School Board (OCDSB), which is under the supervision of the Ministry of Education of Ontario, as well as the Hellenic Community of Ottawa (Hellenic School of Ottawa, n.d.). The Hellenic School of Ottawa is comprised of the language program, the *International Language Program* (ILP), which is under the direction of the OCDSB and runs from 9:00am to 11:30am every Saturday. Also, the Hellenic School of Ottawa consists of the cultural program,

which is directed by the Hellenic Community of Ottawa and runs from 11:30am to 12:30pm

every Saturday (Hellenic School of Ottawa, n.d.).

It is worth noting that the HSO is administered based on the MBO approach.

Management by objectives (MBO) is a management model designed to focus on setting

particular objectives and goals to be accomplished through joint collaboration of managers and

subordinates. It involves establishing goals and selecting effective mix of method and means to

implement them (Elvik, 2008; Karlis, 1989). Hence, given the goals of an organization that need

to be achieved, organizational objectives are put forward, discussed, agreed on, and aimed at in

accordance with the purpose of the organization.

The MBO approach involves discussion for the transfer of objectives between the

different levels of the organization. The superior proposes specific goals and targets for the

subordinate to the meeting, the latter also adds specific objectives and targets considered as

suitable and/or beneficial towards the more expedient accomplishment of the task (Karlis, 1989).

In collaboration they develop particular goals, deploying in parallel the ways of achievement to

be used and time frames to be aimed; the subordinate pledges to attain those goals and is then

held accountable for their accomplishment (Karlis, 1989).

It is customarily known that there is no manual based on which the Hellenic School of

Ottawa is administered. It is operated according to the MBO model and for the most part this is

the procedure that has been followed. Specifically, it seems that according to the objectives of

the Hellenic School of Ottawa, its main body of administration, that is, the School Director, the

School Liaison between the Hellenic School of Ottawa and the Hellenic Community of Ottawa,

and the Parents and Guardians Association, collaborate and jointly formulate a group of specific

goals, expected achievements, as well as timeframes for the accomplishment of those goals and

establish individual responsibilities and measures of those goals.

Chapter 3

Methodology

This chapter delineates the methodology employed in answering the research question. It describes the research design, the participants and sampling procedures, as well as the data collection process. Moreover, the chapter discusses the process of data analysis and interpretation, and its consequent trustworthiness.

Research Design

In order to answer the research question, interviews of past and present administrators from the Hellenic School of Ottawa were conducted to understand the administrators' perceptions and a qualitative research approach was selected. Richards and Morse (2007) stated that qualitative methods are highly appropriate when the purpose is to understand in-depth a phenomenon as seen through the eyes of the people being interviewed. Furthermore, a qualitative approach enables the researcher to gain new insights about a particular phenomenon (Leedy & Ormrod, 2005). Thus, since the purpose of this study is to investigate the perceptions of the administrators, the use of qualitative methods was an appropriate method to employ.

This research was conducted as qualitative phenomenological study aiming to better understand the administration and the function of the Hellenic cultural school program and its contribution to cultural maintenance for Greek-Canadian children. It was expected that through the perceptions of the administrators of the school, further recommendations for future provision of language and cultural programs can be formed which can lead to the securing of cultural maintenance through participation in the program.

Participants

The participant population was comprised of administrators of the Greek School of

Ottawa. It was believed that administrators were in the best position to express their perceptions

as to the relationship between the administration of the Greek school and cultural maintenance.

As previously mentioned, the Hellenic School of Ottawa is comprised of the International

Language Program (ILP) which under the supervision of the Ottawa-Carleton District School

Board (OCDSB), and the cultural program which is directed by the Hellenic Community of

Ottawa (HCO). Since the objective of this study is to examine the delivery of the cultural

program with regards to cultural maintenance, focus was placed on administrators related to the

cultural program of the Hellenic School of Ottawa.

The Hellenic cultural school's structure consists of a School Director, five Board

Members of the Parents and Guardians Association (PGA), and a School Liaison between the

Hellenic School of Ottawa and the Hellenic Community of Ottawa appointed by the Council of

the HCO. Thus, the selection criterion for inclusion in the study consisted of present and past- as

far back as five years- Directors, Board Members of the Parent and Guardian Association of the

Greek cultural school of Ottawa and School Liaison members. Those participants were

responsible for the administration process of the school- i.e., planning, organizing, directing,

controlling, and evaluating- and could share their experiences.

Sampling. Purposive sampling was used for participant recruitment. This sampling

technique is often utilized in qualitative investigation. It involves choosing research participants

according to the needs of the study (Higginbottom, 2004). In this case the participants have

specific experience of interest to the researcher (Higginbottom, 2004).

According to Leedy and Ormrod (2005), the suggested sample size in phenomenological

approach is between five to 25 participants. For this study, the sample size was 10 participants

out of a total population group of 24 participants. The determination of the size stemmed from the total available amount of administrators who had administered the Hellenic School of Ottawa during the past five years. Moreover, according to Higginbottom (2004) small sample sizes are suggested in phenomenological research, because of the in-depth nature of the interviewing.

The researcher self-selected the participants by means of a contact list given through the Greek school of Ottawa. Each prospective participant was contacted through e-mail by the researcher or was invited directly by the researcher and was asked if he/she was willing to participate in a research study by taking part on one occasion in a face-to-face interview that lasted between thirty to sixty minutes. A convenient venue and time was determined for each interview. In order to preserve participant's anonymity and confidentiality, and to conceal any information that could give away their gender, each participant was referred to as a number (i.e., Participant 1, Participant 2, etc.)

Data Collection

The objective of this study was to understand the perceptions of the administrators of the Hellenic School of Ottawa towards the delivery of the cultural program of Hellenic school of Ottawa and its contribution to cultural maintenance. Thus, a phenomenological research method which examines experiences from the perspective of the research participant was used. According to Henderson (1991), interviews are used "to find out what is on people's minds and to access the perspective of others" (p.81). Thus, for this study, data was collected in the forms of face-to-face in-depth, semi-structured interviews, with which the researcher was able to collect relevant and constructive feedback from the participants. Interviews are discussions, usually one-on-one between an interviewer and an individual that intend to gather information on a specific set of topics (Whiting, 2008). Semi-structured interviews are those organized around a

set of predetermined questions, yet spontaneous questions can emerge at the time of the interview (Whiting, 2008).

An appropriate interview guide was developed after reviewing the literature review related to ethno-cultural leisure activities and cultural schools. Fontana and Frey (2005) emphasize the need to take a more humanized approach in order to formulate an empathetic understanding of participants and to build a trusting relationship. In order to better facilitate this, the use of semi-structured interviews best suited the objectives of the study. With the semi-structured interviews "the researcher and the participants work together to arrive at the heart of the matter" (Leedy & Ormrod, 2005, p. 139), thus allowing the researcher to acquire a greater breadth of knowledge due to its qualitative nature (Fontana & Frey, 2005). In this case, the previous relationship with some of the participants assisted in building trust and rapport that then enabled for a more forthcoming account (Whiting, 2008). Further probing at certain points throughout the interview allowed the participants to fully elaborate on their experiences related to administration and ethno-cultural leisure activities.

Interview guide

An appropriate interview guide was developed after reviewing the related literature. The researcher organized the interview guide that was used for all interviews; however, the direction of the conversation was influenced by the responses of the participants. The interview questions focused on three main areas. The first area focused on demographics of the participants, including information about their positions, responsibilities and duties at the Hellenic School of Ottawa. The second element focused on the perceptions of administrators related to the structure and administration of the program and the third element concerned the way the program is delivered in relation to the cultural maintenance.

The researcher initially pilot-tested a sample interview guide with two participants- who were not part of the final study- to assess the type of questions for use throughout the study and to ensure that data from the questions was valid and reliable. This process assisted in identifying main issues and formed the basis of the type of questions that were used in the study. Then, the researcher revised the interview guide and finalized it.

Interview procedures. At the onset of the interview, the participants were provided with an overview of the study rationale, how the interview data would be used, the main areas of focus for the study, as well as protocols for recording and transcribing. They were also reminded of their right to discontinue participation at any time they deemed to do so. The participants were given the opportunity to express any concerns or questions about the overall process. Once they understood these procedures and their involvement, they were asked to sign the consent form and the interview began.

Ethical Considerations

Due to the study involving participation of individuals and the sharing of personal information, certain ethical protocols were addressed. Advising the participants of important details pertaining to the study allowed them to feel comfortable with the overall experience. The researcher obtained the participants' written permission and made clear that engagement in the research was voluntary. Respecting the confidentiality of the participants' involvement was also discussed beforehand. Participants were made aware that the researcher would not disclose any personal information, and that confidentiality and anonymity would be assured, by being referred to as numbers (i.e., Participant 1, Participant 2, etc.). Participants were also given the opportunity to identify discrepancies or modify any of the information they felt did not

accurately represented their statements. These changes were taken into consideration before reviewing and analyzing data.

Data Analysis

Phenomenology was used as the specific research method for reviewing and organizing the data. Phenomenology is used when exploring the importance of people's experiences on a phenomenon (Grbich, 2013; Miller, 2004). This approach helped the researcher to properly organize and depict the data in descriptive detail and focus on discovering the perceptions of the participants about the administration and cultural maintenance through ethno-cultural leisure activities.

Specific procedures were followed for the data analysis, yet before the data was analyzed the researcher transcribed all interviews, as indicated by Miller (2004), so that she became acquainted with the data. The researcher created Microsoft Word files for the interviews. All files were protected by setting a password. All files were saved in the researcher's portable computer for which she only has access to. Afterwards, the researcher reviewed the interview text in order to find significant information. From the transcriptions, important statements provided meanings which consequently were organized into themes, and these themes were ultimately grouped into theme clusters.

Four specific steps were followed, in conjunction to phenomenological procedure as described by Leedy and Ormrod (2005). First, the researcher reviewed the interview texts in order to identify significant statements. The researcher distinguished relevant and irrelevant information in the interview and then, significant statements and phrases pertaining to the phenomenon being studied were extracted from each transcript and were set aside for further analysis.

Following this step, the second step was for the researcher to organize the essential statements into categories that reflected the various meanings of the phenomenon. Hence, as illustrated by Leedy and Ormrod (2005), themes were clustered, and eventually put into thematic categories. From there, the emerging themes were highlighted.

In the third step, the researcher focused on the diverse perspectives about the phenomenon. In order to explore the similarities and differences within the interview text, a comparative approach was used. The researcher compared the divergent perspectives that were described by each participant as well as personal experiences. This allowed the researcher to analyze and compare with precision the participants' interview data relating specifically to the connection between the administration of the school program and cultural maintenance.

Finally, in the fourth step, based on meanings that emerged, the researcher wrote a rich and exhaustive description of the lived experience. Ultimately, as depicted by Leedy and Ormrod (2005), essential to the fourth step, fundamental structure of the phenomena was formulated (Leedy & Ormrod, 2005).

Trustworthiness

Based on the recommendations of Sparkes and Smith (2009), trustworthy techniques were selected relative to the purpose of this study. Seeing that its purpose was to explore the perceptions of the administrators, trustworthiness techniques focused on two areas. The researcher first ensured that she accurately understood and interpreted what participants said. Therefore, participant checks happened over the phone to ensure that the information that was transcribed depicted authentic portrayals of the participants' personal perceptions. Moreover, written transcriptions and interpretations from the participants' responses were made available to

the participants, in order for them to judge for themselves the trustworthiness of the data

(Sparkes, 1998).

As highlighted by Giorgi and Giorgi (2008), the researchers need to be open to the

concrete experiences being researched, thus, suggesting that researchers bracket their knowledge

being studied, so that they are not influenced by it. Hence, the second area focused on the

researcher desiring to ensure that any preconceived notions in regard to the administration

practices related to ethno-cultural leisure activities and their impact on the maintenance of

cultural identity were made clear. To fulfill this process, the researcher underwent a brief

bracketing interview.

In sum, this study was approached from a phenomenological stance, which "attempts to

understand people's perceptions and perspectives, and understanding on a particular situation"

(Leedy & Ormrod, 2005, p. 139). Further, it provided the researcher with in-depth understanding

of the phenomenon that was investigated, as well as rich data from the experiences of

individuals. This in turn led to the uncovering of the administrators' perceptions towards the

delivery of the Greek cultural program and cultural preservation of the Greek school children of

Ottawa.

Chapter 4

Results

This chapter presents the findings specific to the research question from the data that was collected through conducting interviews which were later transcribed. The data has been recorded according to: 1) Information about participants' position, responsibilities, and duties, 2) perceptions of administrators towards the administration of the cultural program of the Hellenic School of Ottawa, 3) perceptions towards the delivery of the cultural program related to cultural maintenance, and 4) administrators' suggestions for the enhancement of the operation of the Hellenic School with regards to language services and cultural maintenance. For each of the aforementioned, descriptions and quotations were provided to highlight the context within the themes.

Administration of the Hellenic School of Ottawa

Structure of the Hellenic School of Ottawa. As the researcher possesses a constructivist ontological perspective, it was imperative that she did not enter these interviews with a preconceived explanation of what the school cultural program consists of. Therefore, the researcher wanted to find out about the function of the Hellenic cultural school program. The researcher asked the participants to describe the structure of the school, as well as its objectives, in order to determine whether those objectives are implemented by the administration.

There was unanimity in regards to the structure and intent of the Hellenic School of Ottawa. All of the participants described the structure of the school as focusing on both the instruction of the Greek language, including the four language skills- listening, speaking, reading, and writing- and identification and familiarization with the Greek culture. The appreciation of the Hellenic culture is targeted through cultural activities, such as songs, poems,

theatrical plays, festivities, as well as through the instruction of Hellenic history, mythology,

geography, and religion. As Participant 2 described:

> It is consisted of the language program which accommodates all levels of learning [...]
>
> and children are accommodated based on their ages. It also consists of the cultural
>
> component: History, geography of the country, cultural customs. The only thing that you
>
> cannot do is religion. That's off limits. It's sort of hard for the Greeks because their
>
> religion is part of the culture. Culture and language go pretty much together. For Greek,
>
> every Greek holiday is about religion; even the ethnic one has a religious side. Somehow
>
> the religion part gets in there because we can't do without it. The other thing they
>
> encourage is theatre, songs which bring cultural values. When we first extended the
>
> (teaching) time, we called it the "cultural program" (personal communication, April 26,
>
> 2015).

Participant 1 reiterated:

> It is not only learning the Greek language. It is also learning a little more history,
>
> geography and through all the different phases of Greek religion. They talk about the
>
> Greek heritage, the Independence of Greece. They do that through the "Apokries" and all
>
> that stuff. So, it is not just the language itself, but it is everything that goes around being
>
> Greek (personal communication, April 21, 2015).

Objectives of the Hellenic School of Ottawa. As far as the objectives of the school are

concerned, consensus was also noted in all participants' answers. The school's objectives can be

summarized into instilling love for the Greek language, promotion of the Greek heritage, along

with encouragement of social identification- i.e., students' interaction with other children with

Greek background. Participant 5 described:

The general objective is to instill love for the Greek language. It is through the songs and poems that they learn and practise during that hour that they start to love the Greek language. Also, to instil an appreciation for the culture and the history of Greece, because we talk about many historical events that took place there [...] they appreciate that part of Greece and the beauty of Greece. Also, students become aware of historical figures [...] So, I think those are some of the objectives; to get them to understand the Greek culture, to get knowledge of the Greek culture and learn about it. Also, they understand that there is a strong link between Hellenism and Orthodoxy and the role that Orthodoxy played to the maintenance of the Hellenic culture and language. There is the social part too: Getting to know kids with Greek background (personal communication, April 24, 2015).

Moreover, Participant 9 explained:

I think it's to introduce 2nd, 3rd, 4th generation students to aspects of Greek culture and Greek language that they wouldn't have the opportunity to experience anywhere else; learning a play, learning a song, going to a museum, doing something that exposes them to Hellenic culture and Hellenic language (personal communication, June 3, 2015).

Administrative tasks. As previously mentioned, the administration of the cultural program of the Hellenic School of Ottawa is under the direction of the Hellenic Community of Ottawa. The administrators responsible for the delivery of this program are the following: The School Director, the Parents and Guardians Association, and the School Liaison. A detailed description of the administrative tasks of each administrator follows, based on participants' descriptions.

The Director of the Hellenic School of Ottawa is responsible for communicating and cooperating with the School Liaison, the Hellenic Community of Ottawa (HCO), the PGA, as well as the Site Administrator appointed by the Ottawa-Carlton District School Board (OCDSB). Specifically, the responsibilities of the Director include informing and giving report to the School Liaison about events and incidents that take place at the school. Also, the Director works with the lead teacher of the school in order to develop the curriculum (textbooks, school subjects, etc.). Moreover, the Director constantly works with the PGA and the HCO for financial matters of events and discusses with them ideas on how to best accommodate students' needs. Furthermore, the Director is, among others, responsible for the hiring process of instructors on behalf of the HCO, the instructors' performance evaluations, which has to report them to the HCO, the organization of monthly meetings with the instructors, as well as professional development events, the preparation of the instructors' payroll, as well as the preparation of the school calendar and the monthly newsletter to the parents, making announcements or informing them about upcoming events and the cultural theme of the month.

The Parents and Guardians Association is the parent council of the school and it is consisted of the President, the Vice-president, the Treasurer, and members of the council. The PGA cooperates with the School Director and the School Liaison in order to provide support to teachers and students by assisting them in organizing cultural events, extracurricular activities with a cultural content and by providing financial support by raising money to purchase school equipment, resources, and school material. Finally, the PGA is the one responsible for recruiting each Saturday's hall monitors of the school, who are responsible for assisting in students' supervision throughout the school day.

As far as the School Liaison is concerned, he/she is the person who makes ties between the Hellenic school and the Hellenic community. The school liaison is responsible of advising the school on certain matters (e.g. hiring teachers), as well as guiding the teachers by providing teaching support, training or continuing education. Moreover, the school liaison is, among others, responsible for funding and budget issues, and human resources issues. Finally, the School Liaison attends regular meetings with the School Director and the PGA, discussing any type of issues and incidents there may be, as well as ideas on how to best advance students' learning.

Strengths of the administration. In order to better understand the function of the administration of the Hellenic School, participants were asked to identify strengths of the administration related to cultural maintenance. The following results represent the themes from all participants:

Support from the HCO. Support was a recurring theme that appeared during seven interviews. Support stemming from the Hellenic Community of Ottawa via different ways, such as offering financial assistance, paying the teachers for the additional hour that is meant for cultural engagement, providing venues for cultural events, as well as equipment and resources for carrying out cultural events, not only contributed to the promotion of culture, but also to the creation of sense of cultural belonging. Participant 6 explains the major support of the HCO:

> The Hellenic Community helps a lot the Greek school. For example, there are some events that take place at the Hellenic Community and we use the space of the Hellenic centre and that means that all those costs are covered by the Hellenic Community. As a school we do not pay any fees to use that place. We have their support. Sometimes we use their microphones; we borrow them for events that take place. Of course, the Hellenic

Community pays the teachers not only for the cultural program, but also one hour for preparation, one hour for the meeting that we do almost every month. The HCO supports the school financially and in many other ways (personal communication, April 30, 2015).

Participant 8 also explained the contribution of the Hellenic Community of Ottawa:

It's the contact with the Hellenic Community of Ottawa. That enables the broader contact. It's not just a tiny little school; it's a part of a system that we have there. Many times, students also get involved in the Greek dancing that we have. So there's more contact with the culture. That extends to other activities, such as church-related activities and so on (personal communication, May 21, 2015).

People's involvement. Another relevant theme that was mentioned by five participants as strength of the administration related to cultural maintenance was the people involved with the Hellenic School. Participants stressed that the administration is run through capable administrators who are interested in the cause and are eager to ensure that the program is managed soundly. Administrators were not only limited to the Director, the PGA, and the School Liaison, but also the instructors of the HSO were included:

There are a few key people who are very experienced in all of these things and very willing to teach others [...] They are going to do things either on a personal level, or on a community level to promote that educational culture [...] you are going to find out that people are interested in promoting that culture and they're going to encourage you to do it too (Participant 2, personal communication, April 22, 2015).

The contribution of the people involved in the Hellenic school as being a strength was also articulated by Participant 9:

Having an excellent director. Because there have been directors in the past who haven't

been excellent- not that their hearts haven't been in the right place- but either they had

issues, lack diplomacy skills, lack organizational skills, lack time, lack commitment.

Their heart might have been in the right place but they had some shortcomings that

caused issues, because if you have a director who is able to communicate with the board,

the teachers, the parents and the School Board and be diplomatic, I think it helps [...] So,

I think having an effective administrator, having board support, having somebody on the

board who cares. I think, having good representation of the board level of the needs of the

school and reminding everybody about "this is our main purpose; to support language,

culture and Faith". Also, having good administration and organizational skills at the

ground level with a good director and, of course, having teachers excited enough to

participate in a cultural program, having people who would share their excitement with

the students (personal communication, June 3, 2015).

Weaknesses of the administration. Participants were also asked about their perceptions

towards any weakness of the delivery of the program. Themes that were brought in light were the

following:

Funding. Interestingly enough, despite the fact that the Hellenic School of Ottawa

obtains financial support from both the HCO and the PGA, four participants stressed that there is

need for additional funding in order to better administer the cultural program. Participant 1

expressed "I wish we had more money to help out with more things" (Participant 1, personal

communication, April 21, 2015). Participant 2 identifies that "there's always an issue with the

funding [...]. You need money to administer all these activities" (personal communication, April

22, 2015). Moreover, Participant 5 explained "we do have the support from the HCO and the

PGA, but there could be other stuff we could do if we had further financial assistance" (personal communication, April 24, 2015).

Lack of human resources. Four of the participants reported that the amount of people responsible for the administration of the cultural program is limited and that there is need for more people to get involved. Specifically, participants regarded that more parents should be involved in administrative tasks related to the PGA responsibilities. Further, a more direct participation on behalf of the parents in the administration of the school would motivate the students to be more willing to engage in the school program:

> I think every PGA needs more parents involved. I think always the same group of people will get involved or help. I think if the children see their parents more involved in the Greek School, it will make them more to want to be there and participate in what is happening (Participant 6, personal communication, April 30, 2015).

Participant 9 also expressed the low level of human resources as a weakness of the program:

> Having people who are passionate about it are often a handful of people, so getting them to commit- they do, but at some point it can't be just one or two people. So, I think having limited access or having people being busy doing everything else and run out of energy and time to be able to do these kinds of things (personal communication, June 3, 2015).

Insufficient time. The HSO was initially run from 9:00am to 11:30am, yet the program was extended to an additional hour-up until 12:30pm every Saturday- and so did the cultural component. Despite the expansion, some participants regarded that the time for cultural activities is still insufficient. Further, they did not consider that three and a half hours once a week is an adequate timeframe that could lead to the acquisition of knowledge on the Greek culture and

maintenance of the cultural heritage. Participant 3 considers that "it would be surely better if we had more time" (personal communication April, 23, 2015), and Participant 5 explains:

> The school is only every Saturday- once a week- and we don't have enough time. I have parents meeting with me and telling me "you are doing so wonderful job, but it should be twice a week". In the past it was twice a week, I think Wednesdays and Saturdays- two hours on Wednesdays and three hours on Saturdays. That would help the students with learning the Greek language and with getting them to understand the Greek culture. So, having more time at school is important (personal communication, April 24, 2015).

> ***Untrained administrators.*** Despite the fact that it was noted that people involved in the administration are competent people and willing to soundly contribute to cultural maintenance, Participant 2 reported that, in the past, the administration was run through people who did not have adequate knowledge of the Greek language and culture:

> You would see that there were fewer and fewer who mastered the Greek language [...] A few years ago, you were looking high and low trying to find someone who is a cultural buff, who is aware of all the music, all the theatre and everything that is Greek and cultural [...] (personal communication, April 22, 2015)

Moreover, Participant 7 mentioned:

> If you have an administrator who doesn't know well the Greek language, he or she might be Greek, but for some reasons- mostly because they were born and raised in Canada-is not adequately familiarized with the Greek language and culture, is not as effective. It's not always the case. Also, the person who administers the school has to have μεράκι (personal "drive") for the language and the culture. This is one weakness I believe. Also

not all administrators have managerial skills. We have seen it and this is something that

affects greatly the school (personal communication, June 3, 2015).

From the above quote it is reflected that the direction of the cultural program from

suitable administrators is vital and that the administration is highly connected with cultural

maintenance.

Involvement of the School Board. As previously mentioned, the HCO is administrated

by the OCDSB, which is responsible for the language program and the HCO, which is

responsible for the cultural component. The direction by the OCDSB administrators is made of

people who are familiar neither with the Greek language, nor the Greek culture and heritage.

Participant 8 and Participant 10 consider that the involvement of the School Board to the

direction of the HSO complicates the delivery of the program and as a result, it impedes on the

cultural maintenance.

> There are instances I wish we wouldn't have the School Board; wish we would run it
>
> ourselves. Then [...] we wouldn't be restricted. There are some physical restrictions for
>
> example [...]. The scheduling is a problem too. They have their schedule and sometimes it
>
> conflicts with our schedule. So, it's not really our school. The minimum administration
>
> that we are allowed to do impedes sometimes on getting the more complete education
>
> that we might want to have (Participant 8, personal communication, May 21, 2015).

Participant 10 also expressed the opinion of the program running with only the financial

contribution of the School Board:

> If we had a facility of our own that would be just the Greek school, somewhere near the
>
> church, somewhere on our property and we could extend it and do it as we like, without

dealing with the OCDSB and still get the funding, that would be something that would be

helpful (Participant 10, personal communication, June 10, 2015).

Facilities. One of the Participants regarded that the fact that the Hellenic School of

Ottawa does not possess its own facilities- which should be located close to the Hellenic

Community and the Greek Orthodox church- yet it shares the venue with regular schools and

other cultural schools:

> If we had more money or if we had a place near the church- I don't think it's a weakness, I
>
> think it's just something we don't have. If we had a facility of our own that would be just
>
> the Greek school, somewhere near the church, somewhere on our property and we could
>
> extend it and do it as we like [...]. It's just luck of potential funds to expand the program
>
> and the facilities to do that. That could be considered a weakness or challenge within the
>
> Community (Participant 10, personal communication, June 10, 2015).

Cultural Maintenance

In this section the themes that came into light related to the contribution of the school for

cultural maintenance are highlighted.

Importance of the HSO. It is significant to note that all of the participants find the role

of the Hellenic School vital with regards to maintaining the Greek heritage. Specifically, in the

question "what is the importance of the Hellenic cultural school program for cultural

maintenance for the second and third generation Greek-Canadian students", all of the

administrators agreed that, despite the fact that there are other means for making students aware

of their heritage, such as through the family and Church, through the Hellenic school they

become culturally proficient. Particularly, Participant 6 mentioned:

I think it's vital. If we don't have a cultural program- Greek school or Sunday school- it's easily, not necessarily forgotten, but because we are in another country and it's not our motherland and it's not our roots, makes it even more difficult, because we are a mix of two nations. Without the cultural schools our children would forget where they came from, who they are and why they are. I think it is vital that we continue our cultural programs and I think that it is our responsibility to ensure that we do everything in our power to teach our children, not only the language, but also our heritage (personal communication, April 30, 2015).

Further, Participant 3 perceived the importance of the Hellenic School of Ottawa fundamental:

It's fundamental. Children do not have another means to learn the language and culture. Most marriages at their homes are mixed by now; they (language and culture) weaken as time passes. We observe that gradually the contact (with Greek heritage) lessens. So, the school holds on. It is one of the most fundamental means. Without it they do not learn much. (The school) is a basic means of contact with the language and culture (personal communication, April 23, 2015).

Effectiveness of the HSO. There was unanimity in terms of the effectiveness of the School related to cultural maintenance, as all ten participants regarded the Hellenic cultural school program effective for maintaining the Hellenic heritage. Interestingly enough, four of the participants considered that the cultural program of HSO is the only tool for children to be in touch with the Greek culture and preserve it. Particularly, Participant 1 believed that "sometimes it is the only culture they get [...]. Sometimes it is the only exposure they have" (personal communication, April 21, 2015). Furthermore, four participants regarded that despite the effectiveness of the cultural program and despite the fact that the HSO does a tremendous work,

there is still room for improvement for the program. However, two participants deemed that the school is just the base and that cultural awareness should continue outside the school. Participant 8 stressed that: "It's fairly effective. Perhaps, it could be more effective; there is room for improvement. There is room for improvement from my perspective and from other parents'..." (personal communication, May 21, 2015). Moreover, according to Participant 6:

> I think it's a start. Every little piece helps. The structure of the program of the Greek school helps the children. I don't think that only Greek school will solve it or maintain our culture. I think we need do it ourselves as well and that we have to take more responsibility for that (personal communication, April 30, 2015).

Learning outcomes. Since the purpose of this study was to study the Hellenic School of Ottawa administrators' perceptions towards the delivery of the cultural program of the school and its contribution to cultural maintenance, it was deemed necessary to examine what the administrators perceive as learning outcomes from the participation in the program. In that way, a greater insight of the school's input for cultural maintenance can be gained. Participants were thus asked to provide their perceptions towards the learning outcomes that have resulted in children that have participated in the Hellenic School of Ottawa. Interestingly enough, from the emerging themes, a lot of commonalities were noted from the participants' responses.

Improvement of Greek language skills. The first learning outcome which was mentioned as an aftermath of attending the Hellenic School of Ottawa was related to the understanding of the Greek language and development of the four language skills (i.e., listening, speaking, reading, and writing) in the Greek language. There was unanimity in the participants' responses, as all of them perceived learning and understanding of the Greek language as one of the most important learning outcomes. Specifically, Participant 1 explains:

I know from my kid's perspective, since I have a child in the school; I have found over the last few years that it's amazing how much Greek she has picked up. To tell you the truth, at the beginning, at earlier grades, I honestly didn't think she would speak Greek by the end of grade 6. It just seemed that in the last few years she just picked up. She's been able to write a few sentences, she understands Greek and she can even talk (personal communication, April 21, 2015).

Furthermore, Participant 3 also believed that a learning outcome is "understanding the language- even the basics; the alphabet. So, I think really good base for the Greek language and the Greek culture are the learning outcomes" (personal communication, April 23, 2015) and similarly, Participant 2 regarded that "they have improved on their language skills" (personal communication, April 22, 2015). Consistently, Participant 5 mentioned that "they learn and practice the language" (personal communication, April 24, 2015) and Participant 8 stressed that there are students who have also excelled in language mastering by possessing the Greek certificate "ellinomatheia", which is international standard of assessment of Greek language: "We have seen some excellent results. There are children who have excelled and who have progressed to "ellinomatheia" and have achieved various levels of knowledge of Greek that is recognized internationally" (personal communication, May 21, 2015).

Appreciation for the Greek culture. The second learning outcome is linked to culture. All of the participants perceived that appreciation of the Greek culture was a result of attending the Hellenic School, as well as gain of pride for their heritage. Participant 1 provided an illustrating example of how her child has familiarized with the Greek culture:

My kid for example is definitely more familiar with the culture and every year expects:"Apokries"; we get to dress up. March 25th- Independence Day- we celebrate it

at the Greek school and then we go to the parade. Definitely understands the significance

of it. The cultural side has really helped. Also, the fact that she is participating in the

(theatrical) play that is happening (at the Hellenic school) is good for her (personal

communication, April 21, 2015).

Essentially, students' pride is evident as Participant 7 believed that "they become more

aware of their culture and they are prouder of their heritage. We make little "fanatic" Greeks"

(personal communication, May 1, 2015). Participant 8 reiterated: "They are proud of their culture

and heritage... you see it also in Greek festivals; there are so many children involved there-

dancing or volunteering, being part of the Community" (personal communication, May 21,

2015).

Connections. Six of the administrators also considered connections as a learning

outcome. Students interact with other students of Greek descent and as a result, they create a

sense of belongingness, as well as an awareness of the Greek heritage through the interaction.

This can be observed through Participant's 7 statement: "We can start with the connections. I

believe this is a way to make friends with the same culture" (personal communication, May 1,

2015). Consistently, Participant 2 mentions: "They have known those friends since the age of

four and they have that sense of belonging" (personal communication, April 22, 2015). In

addition, Participant 5 also emphasized the interaction with other student with a common cultural

background as a learning outcome:

They also create those friendships with other Greek children or children of Greek origin.

They get to understand that there are families like their own family and say "oh, I'm not

the only one" and they form that connection. There's some bonding and belongingness

that comes out of this, because they understand they're Greek-Canadians, not only

Canadians. So, they have a better understanding of their identity. Also, as they grow, they

get to know people from the Greek Community and they get involved in events at the

Greek Community; e.g. we see past students involved in events of the HCO, like the

Greek festival in August (personal communication, April 24, 2015).

Appreciation of cultural differences. Two participants stressed that a significant learning

outcome that comes up when children attend the Hellenic School of Ottawa. This learning

outcome is the appraisal of cultural differences, as illustrated in the following quote:

Besides understanding the Greek language and being able to communicate with their

family, I think that they are taught how to be tolerant and they are taught how to

appreciate differences in culture, in language and in heritage. They are taught that

difference is good and beautiful, and different makes a better place in this world. As they

grow older and they learn the history of Greece they become more confident, because

their roots and their ancestors have shown them that Greece always survives (Participant

6, personal communication, April 30, 2015).

This perception was reiterated by Participant 10:

Giving them less of a xenophobic view of things. So, now they understand that there are

other parts of the world and they are part of that culture and heritage; they are different

than some of their school mates in terms of "my parents or grandparents came from

different countries". So, I think it's very important to have the children understand those

experiences (personal communication, June 10, 2015).

Confidence. Participant 9 noted that children participating in the Hellenic School

program have gained self-confidence which derived through the different activities they

participate, such as singing a song in front of an audience, reciting poems, and performing theatrical plays:

> Even what we saw last weekend (students performing on stage), their ability to get up in front of a crowded people and speak the Greek language. Whether it is with a little bit of an accent or not, the courage to get up, remember and practise and give time enough to speak in the Greek language. Some kids can read in Greek easier but they are always intimidated by speaking. It forces them to get outside themselves and actually speak the language. By speaking the language, I think it boosts their confidence and their appreciation of the culture (personal communication, June 3, 2015).

HSO Administrators' Perceptions about Children's Attitude towards the HSO. This study aimed to examine the delivery of the Hellenic school's program from the administrators' perspective and whether it assists in maintaining the Hellenic culture for the Greek school students of Ottawa. Thus, it was deemed important to ask the administrators about their perceptions about student's attitude towards the Hellenic school. This question would provide us with an insight of whether the way the school is organized is associated with student's attitude and understand whether the delivery of the school is a factor forming children's attitude. The different themes below are based on administrators' perceptions are highlighted.

Positive attitude. Seven of the participants agreed that the students' attitude towards the Hellenic school is positive. Interestingly, all seven of them stressed that, at the beginning, students have a natural negative reaction to the school, associated with their responsibility of attending the school on Saturday mornings and having to deal with additional tasks and homework to their regular day school. However, they perceived that once they pass that initial

denial stage, they make the most of the experiences the school offers. Particularly, Participant 3 explained:

> "I don't want go!", "I'm bored". Basically that's the general attitude, but I know that when the children are there, they like it and they leave happy afterwards. They may complain, but they forge their friendships that are different from their everyday school and they grow up together and I think they like it (personal communication, April 23, 2015).

Moreover, Participant 6 reiterated:

> Well, nobody wants to go to Greek school on Saturday morning. After they get the initial whining out of the way, I think they get a lot of enjoyment. Because when they come out of Greek school they're happy, they want to tell you what they've learned; they're excited. I think they form their friendships and this makes them feel like there are more people out there that care about them. So, if the Greek school teacher asks them "are you okay", they notice that they're part of a community. But it is normal kids to want to have the day off, but at the end of the day kids are happy. A lot of kids are sad when the Greek school experience finishes (personal communication, April 30, 2015).

Conversely, one of the participants stated that there are no complaints on behalf of the students and that they love studying at the Hellenic school. Specifically, Participant 2 regarded that "they like to go, they have a lot of friends going and they really look forward to it" (personal communication, April 22, 2015).

Mixed attitude. While six participants perceived children's attitude as being positive, three of them considered it mixed. They regarded that on one hand, there are students who love attending the Hellenic school and enjoy participating in the activities. On the other hand, there

are students who are not enthusiastic about the Hellenic school and prefer not being there every

Saturday. Specifically, according to Participant 5:

> I can see students who come to the Greek school and they are excited and I'd love to see
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> more students like that and I can see students who are prepared when they come to the
>
> Greek school and they have done their homework [...]. There are children who are excited
>
> to come to the Greek school and love what they're doing; they come to Greek school and
>
> they love to come to the Greek school; they learn the songs and participate actively in the
>
> events, and they also form those close relationships. Additionally, there are other students
>
> who do not want to be there (personal communication, April 24, 2015).

Consistent was Participant's 8 perceptions about the children's attitude towards the Hellenic

school:

> That's mixed as well. No child wants to get up at Saturday morning and go to Greek
>
> school... One of the things that encourages them, though, is their friends. Friendship
>
> encourages their involvement [...]. But the overall attitude is- I can't say it's enthusiastic-
>
> accepted. I think they are proud of it. When they achieve results, you see pride there.
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> They say, for example, they don't want to learn the song or the poem, but when they
>
> perform and they get all those cheers, there's a pride. So, I think ultimately there is sense
>
> of satisfaction (personal communication, May 21, 2015).

> ***Not enthusiastic.*** While some of the participants indicated that students' attitude towards

the Hellenic School is either positive or mixed, Participant 10 perceived that students are not

enthusiastic about the school and that its importance will be apprehended once they grow up:

> I think it's another day of school and I think when you are a young child it's difficult to
>
> understand that. I think when you are really young, you don't really care; you think it's

another day, but when they start to realize- when they get to Grade 1 and 2- what's going on: "Wait a second; none of my friends go to school on Saturdays, why do I have to do that"? On average, I don't know how many children are actually enthusiastic about going to Greek school and how many aren't, but you do see a significant drop-off y Grade 3 or 4, because the whine factor starts to kick in and they start to become more self-aware and self-evident. They say "why do I have to go to this"? [...]. I think the overall attitude of the children is, as you would expect as a child, to be not as positive. Not for all of them, but for some of them. But you could say the same thing about going to English school, French school or any other school. It's not as positive as saying going to a hockey or ballet or some other thing they enjoy [....]. In the end, they will understand how important this was, because they've learned another language and met new friends (personal communication, June 10, 2015).

HSO Administrators' Perceptions about Children's Attitude towards the Hellenic Culture. Since we gained an impression of the administrators' perceptions about the students' attitude towards the Hellenic school, it was interesting to find out more about the specifics and examine the administrators' perceptions about students' attitude towards the Hellenic culture. By recognizing the students' attitude towards the Hellenic culture, insight may be gained as to what students think of their heritage and whether children are on the process of maintaining their culture. Thus, according to administrators' perceptions, Greek school students have a positive attitude towards the Hellenic culture, as they seem interested in learning more about their origin, they appreciate their heritage, and they are proud of it. Specifically, Participant 1 noted:

I think they like the Greek culture. I think they do, because you see a lot of kids in Greek

dance every Monday and they love it. I think they have a great attitude towards. I think

they are proud of their origin (personal communication, April 21, 2015).

Further, Participant 4 reiterated:

I think it's positive. It depends on the family and the child too. To be honest, I think a lot

of them would like to know their background. Especially when their grandparents are

around, they understand it a little bit more. I think it's a positive attitude. I think they are

interested in learning more about their culture. For example, this year we are going to

Greece and my daughter goes "are we going to go to Acropolis?" and she is interested in

seeing it because she learned about it. So, I would like to say yes (personal

communication, April 24, 2015).

Suggestions for the Enhancement of Operation of the Hellenic School

Since one of the objectives of the study is to improve the function of the Hellenic School

towards the maintenance of Hellenic culture, it was imperative to find out the administrators'

suggestions in order to ameliorate language services provided at the Hellenic School of Ottawa,

as well as suggestions to pass on Hellenic culture. These suggestions may aid in eliminating

weaknesses of the school's administration while contributing to the maintenance of the Hellenic

heritage. Below are the suggestions illustrated by the participants, to suggestions are for

language services and promotion of the Greek culture.

Suggestions to best administer language services. As previously mentioned, the

Hellenic language is only utilized by Hellenes- a linguistic differentiation that makes Greek

language a significant characteristic of the Greek culture. Thus, it is important for Canadians of

Greek descent to maintain the Greek language as part of preserving Greek culture. Hence,

participants were asked to make suggestions as to how to administer language services at the Hellenic School. Participants' commonalities and differences on their recommendations are recorded below.

Teachers of higher qualifications. According to five participants, in order for the Hellenic School to best administer language services, it is necessary for the Hellenic School recruit instructors fluent in Greek- preferably native Greeks. If this is not an option, since most of the teachers' first language is English, the administration of the Hellenic School could provide professional development opportunities and workshops for the teachers so that they can perfect their language skills and transmit them to students.

> I would love to have more professional development opportunities for the teachers themselves. I know that some of our teachers don't come from Greece and Greek is not their first language and that plays an important role in teaching Greek itself. I would love to have workshops for those teachers. I think they love what they do and they have so much to offer and if we provide them with some opportunities to work on their language skills that would be better for our students (Participant 5, April 24, 2015).

Participant 9 also recommends that the Hellenic School hire instructors proficient in Greek or train them to reach this level:

> The way to do it I think is to have teachers who can speak Greek well, if they are not teachers themselves provide them with some training and some techniques for helping them teach- because teaching is a skill- but I think, ultimately, you need people who can speak the language very well and are passionate about it. The problem is, the further we get away from the generation of Greeks who came in the '50s, '60s and '70s, it's more and more difficult to find people who are willing to teach and can teach and speak the

language in a sophisticated enough way to provide a good experience for the students. So,

either you train and develop people who want to be teachers or you find people who can

speak the language very well and help them reach the position so that the students can

hear what Greek should sound like. So, it's getting the teachers (personal communication,

June 3, 2015).

Addition of more Greek-content activities. While four participants regarded that the

Hellenic School would need more better- qualified teachers, three of the participants suggested

that the school includes more Greek oriented activities that can assist students in advancing their

language level. Specifically, Participant 3 regarded that "more Greek-content teaching activities

could be added" (personal communication, April 23, 2015). Such activities could include

presentations to the public, theatrical plays, Greek movies, (Greek) music performances, and

museum presentations, as Participant 2 explained:

A lot of the teachers have already been doing this: if there is an opportunity to present

something to the public, either it is theatre or an old movie, anything that would interest

people, they do it. And I think that's the best way: through presentations, because you get

people on two ends; they get the cultural and the language through the actual medium-

whatever it is: music theatre, museum presentation- but you also get them to go and see

each other and talk to each other. So, you're promoting the culture and the language

(personal communication, April 22, 2015).

Time- frame expansion. As aforementioned, one of the weaknesses of the administration

of the Hellenic School is related to the limited time of instruction. Therefore, two administrators

perceive that in order to best administer language services, the language instructional time should

be added. Participant 3 suggested:

More teaching hours. In the older times they had lesson twice a week, Wednesday and

Saturday. And later on it became once a week but only until 13:30 (from 9:00 to 13:30).

Not all children stayed (until 13:30), but most of them did and better teaching work was

done (personal communication, April 23, 2015).

Moreover, Participant 5 believed that it would be beneficial for language mastering if more time

was added:

I realize now that we don't have enough time. We have so many things to cover in terms

of the curriculum and in terms of the events- we prepare four main events- but if we had

more time, it would be something that would help the students to better acquire the Greek

language (personal communication, April 24, 2015).

Resources. Lack of resources was also noted as a weakness of the administration. Hence,

two administrators suggested that if the Hellenic School could find the way and had more

enriched resources, would provide students with the opportunity to engage in more linguistic

activities:

Having more resources is very important and creating opportunities for students to work

on activities that would help in acquiring the language. For example, one of the ideas I

had at the beginning of the school year was to have all the students create their own

fairytales or story books about their lives or something like that (Participant 5, personal

communication, April 24, 2015).

Participant 8 specifies it into financial resources:

My sense is, if we had more resources it might be easy if we had the total control. But

that makes it very difficult with the knowledge that all members of the community know

that there is funding from Government to ask parents to contribute money to pay for the

Greek school when there is funding out there for it (personal communication, May 21,

2015).

Teaching support. While some participants' suggestions varied into teacher's professional

development, time, and resources, an administrator, on the other hand, recommended that

assistance could be offered to teachers in the classroom by either parents or volunteers who

could help in the language learning process. Participant 4 considered:

What would actually help is to have an aid for the teachers, to help even the ones that do

not understand what is going on in the class- whether it is a parent or somebody else or a

volunteer. I think that would help the teachers a lot and the kids, so that the teacher can

focus on teaching (personal communication, April 24, 2015).

Focusing on the students' education levels. One of the participants suggested that as

most of the classes are, per force, mixed-ability, there could be more teaching assistants helping

on the separate needs of each "tier" of students, placing more emphasis on a student-centered

teaching approach.

Also, if we could have the ability to focus the education for each group, for each level.

So, if you have, for example, a large grade 4 class, made up of 20% of kids who are at

level A and 20% at level B and 60% at a higher level, maybe you can direct the

education. Maybe they could be in the same environment, but be taught by three different

teachers (Participant 8, personal communication, May 21, 2015).

Summer camps in Greece. Among other recommendations, it was proposed by

Participant 5 that the organization of summer camps to Greece by the Hellenic School would

help the students familiarize themselves both with the language and the culture:

There are also summer camps in Greece and we informed the parents about this through

the newsletter, however, those camps were cancelled. That would definitely help the

students to acquire the Greek language for sure. If they are immersed into the Greek

surrounding, they are in Greece and they talk to people in Greek, this is how they will

learn the language for sure (personal communication, April 24, 2015).

Create school partnerships. Participant 5 recommended that the students of the Hellenic

School could communicate regularly with students from Greece in order to enhance their

knowledge of Greek language. Besides students from Greece, they could be in touch with other

students of Greek descent from all over Canada or the U.S.:

Something else that would be a wonderful idea is to create school partnerships-

relationships with schools from Greece- and have students from Greece talk to our

students here. The main difficulty is the hour difference. But we could communicate with

other Greek schools in Canada and the U.S. So, that would be something, but it requires a

lot of organization. They could even make friendships and correspond with e-mails in

Greek (personal communication, April 24, 2015).

Webinars or seminars. Conversely, one of the Participants suggested that the school

could get involved into the internet side of the education for the teachers and administrators to

benefit from.

Maybe, I would like to see some webinars or seminars to introduce new techniques and

show what we are aiming at, what we are planning o changing and hear what the teachers

have to say and then be able to adjust the manuals. I think it would be necessary to have a

connection-that's what's missing right now (Participant 6, personal communication, April

30, 2015).

Emphasis on conversational Greek. Participant 10 regarded that the Hellenic School should focus on teaching more conversational Greek and less structural grammatical Greek:

I've always been of the opinion that we need to start doing more conversational Greek and less structural grammatical Greek, because certainly trying to teach the children the grammar and the words is something important, but what's the priority? With all the different things that they need to do they're making choices and prioritizing and you need to almost cut through the noise of everything else by doing something that it's going to be relevant for them [...]. It would be great if they all wanted to learn the language and write it and do the proper grammar and so forth. We did surveys a few years ago and we found that the objective for the majority of the parents was for them to be able to communicate with their parents and grandparents in Greek [...]. I think you need to look at different ways of teaching to improve the acceptance by the children (personal communication, June 10, 2015).

Suggestions to best pass on Greek culture. As the focus of the study and of the Hellenic School of Ottawa is the maintenance of the Hellenic culture, it was imperative to ask about administrators' suggestions about ways to better facilitate passing on the Hellenic culture to students of Greek descent. Below the thematic categories derived from participants' perceptions are highlighted.

Trips to Greece. All ten participants unanimously suggested that trips to Greece or even summer camps in Greece are the optimum way to pass on the Hellenic culture to students of Greek descent. All participants recognized that it may not be a recommendation that could be carried out easily, due to financial reasons; it is though the soundest way to delve themselves into Greek heritage. Participant 8 explained:

Aside from what we said about school, dancing and church and trying to encourage more people to participate, the best solution is a visit to Greece. We should encourage that and do what we can to do that. My experience has been that the contact with the πατρίδα (motherland) is very important in cementing the attachment. It's another thing to learn about this place far off away and another to experience it- the beauty, the country, the people, the language, the heritage (personal communication, May 21, 2015).

Participant 1 explained why trips to Greece can assist in maintaining Greek culture and practicing the Greek language:

To pass Greek culture, definitely should go to Greece. Trips to Greece would make a huge difference not only in the culture but in the language. Because I know when we went to Greece, it's amazing how much work my daughter picked up. So, definitely going to Greece, seeing what Greece has (personal communication, April 21, 2015).

Engagement in Greek-content activities. As suggested for mastering the Greek language, commonly, all of the participants indicated that participation into more Greek-oriented activities is a major contributor for maintaining the Hellenic heritage. Those activities are varied from watching Greek movies, reading Greek books, listening to Greek music, participating in theatrical plays, participating in Greek dancing, participating in religious events, getting involved with what the Hellenic Community has to offer, participating in the Greek festival and so on.

Make sure that you speak Greek at home, subscribe for the Greek channels by satellite, because the kids will always pick something up. If they have a favorite Disney movie, then watch it in Greek too. I think it's very important to maintain the culture and the language within the home, but also something that we forget to do is to bring our children to the church- because those go hand in hand. I think if they're involved in the

community, they will be more likely to want to speak Greek and maintain the culture

(Participant 6, personal communication, April 30, 2015).

Participant 9 reiterated:

Try and live it. So, whether it is watching Greek videos, going to museums, going when

possible to Greece, having a community of people who are also Greek, reading stories

about Greek history and Greek culture, going to church- Greek culture is inextricably

linked to the Orthodox Faith; Living it, identifying yourself as a Greek-Canadian;

whether it's the food, the music, the language, having it as part of your life and your day-

to-day existence (personal communication, June 3, 2015).

Involvement of the family. While all of the participants perceived that trips to Greece and

engagement in more Greek-content activities are the best contributors for maintaining the

Hellenic culture, four participants suggested that the whole family, especially parents, need to be

actively involved in the process of maintaining the Hellenic heritage, since children can easily

internalize and adopt their parents' positive attitude towards their heritage. Participant 9 stressed:

You, as a parent, for example, get excited to show your child something- whether it is the

new art exhibit coming from Greece or a movie or a play-the more you expose them to it

I think it's the best way to do it (personal communication, June 3, 2015).

In addition, Participant 7 mentioned: "I also think that you have to make the parents understand

the importance" (personal communication, May 1, 2015) and Participant 4 reiterated: "I think as

parents we have to do our job. So, the basis is there- the community is there, the Church is there,

the Greek school is there- and we all have to bring our kids into it" (personal communication,

April 24, 2015).

Involvement of other people. Participant 5 suggested that the involvement of third-parties of Greek nationality/descent who could positive influence the students' attitude towards the Hellenic culture, such as grandparents or other members of the extended Greek community:

> In the past, we had a professor from the University of Ottawa who's Greek and she had students coming into Greek school, bringing archaeological artefacts- imitations from Greek artefacts- and students had them in boxes with sand and they did excavations. I found that to be exciting. So, my suggestions would be to have students participate in theatrical plays every year and have other people-for example from the University- artists or people that could play "karagiozis" into our school. Also, I would love to have the elderly more involved, like having grandparents coming and telling where they come from and how it is to live there. Maybe they have participated in some historical events in Greece and tell the students about those. Those are things that I say would help the students with the language and the cultural aspect of it. Also, once a year we could invite teachers from the Greek dance to come and teach our students, because not all of them take Greek dance lessons and that may make them learn something [...] (personal communication, April 24, 2015).

Chapter 5

Conclusion

This chapter presents a summary of the results of the interviews with the administrators of the Hellenic School of Ottawa, a discussion of the results, the limitations of the study, and recommendations for future research.

Summary

The purpose of this study was to examine the perceptions of the administrators of the Hellenic School of Ottawa towards the delivery of the cultural program of the Hellenic School of Ottawa and its contribution in cultural maintenance. Thus, emphasis was put on the administrators' perceptions towards the administration of the cultural program of the Hellenic School of Ottawa, as well as their perceptions towards the delivery of the cultural program related to cultural maintenance. Finally, this study focused on the administrators' suggestions for the enhancement of the operation of the Hellenic School with regards to language services and cultural maintenance.

Specifically, three categories of themes emerged from the data. The categories and their subsequent themes are provided in the following Tables. Themes under Administration of the HSO describe the structure and the objectives of the HSO, the administrators' administrative tasks, as well as the strengths and weaknesses of the administration of the HSO. Themes under Cultural Maintenance capture the importance and effectiveness of the HSO, the learning outcomes deriving from participating in the HSO, as well as children's attitude towards the Hellenic School of Ottawa and the Hellenic culture. Lastly, administrators' suggestions for the enhancement of operation of the HSO were identified through which suggestions to best administer language services and to best pass on Greek culture were made.

Table 2

Summary of results- Administration of the HSO

Administration of the HSO

All ten participants noted that the HSO consists of:
- Instruction of Greek language
- Familiarization with Greek culture

All ten participants noted that the objectives of the HSO are
- Promotion of Greek language
- Promotion of Greek heritage
- Students' interaction with other children of Greek background

Strengths of the administration of the HSO
- Seven participants noted the support from the HCO as strength
- Five participants noted the capability of administrators as strength

Weaknesses of the administration of the HSO
- Four participants mentioned lack of funding
- Four participants mentioned lack of HR
- Three participants mentioned insufficient time of the running of the program
- Two participants mentioned untrained administrators
- One participant mentioned the involvement of the School Board
- One participant mentioned that the HSO does not possess its own facilities

Table 3

Summary of results- Cultural maintenance

Cultural Maintenance

Importance of the HSO
- All ten participants found the importance of the HSO vital

Effectiveness of the HSO
- All ten participants found the HSO effective

Learning outcomes deriving from the participation in the HSO
- All ten participants mentioned the improvement of Greek language skills
- All ten participants mentioned the appreciation for the Greek culture
- Six participants mentioned students' interaction with other students of Greek descent
- Two participants mentioned the appreciation of cultural differences
- One participant mentioned the self-confidence gained through participating at the HSO

Children's attitude towards the HSO
- Six participants considered students' attitude as positive
- Three participants considered students' attitude as mixed
- One participant considered students' attitude as not enthusiastic

Children's attitude towards the Hellenic culture
- All ten participants considered students' attitude as positive

Table 4

Summary of results- Suggestions for the enhancement of operation of the HSO

Suggestions for the Enhancement of Operation of the HSO

Suggestions to best administer language services

- Five participants suggested the recruitment of teachers with higher qualifications
- Four participants suggested the addition of more Greek-content activities
- Two participants suggested the expansion of the instructional time
- Two participants suggested the addition of more enriched resources
- One participant suggested the provision of teaching support
- One participant suggested the focus on students' education levels
- One participant suggested the organization of summer camps in Greece
- One participant suggested the creation of school partnerships
- One participant suggested the use of seminars or webinars
- One participant suggested the focus on conversational Greek

Suggestions to best pass on Greek culture

- All ten participants suggested the organization of trip/camps to Greece
- All ten participants suggested the engagement in more Greek-content activities
- Four participants suggested the involvement of the whole family in the process of maintaining the Hellenic heritage
- One participant suggested the involvement of other people of Greek background who could positively influence students' attitude towards the Hellenic culture

Discussion

The findings of this study suggest that the existence of the Hellenic School of Ottawa is a significant issue as it relates directly to the preservation and development of the Greek ethnic language and culture. According to the administrators of the Hellenic School of Ottawa, the delivery of the cultural program, with both its indicated strengths and weaknesses, its curriculum, and the ethno-cultural leisure activities it includes, seems to play a vital role with regards to cultural maintenance and students' of Greek descent attitude towards the Hellenic culture. Children of Greek descent attending the HSO seem to improve their Greek language skills,

appreciate the Greek culture, learn to appraise cultural differences, gain self-confidence, and through the interaction with other children of the same cultural background, they create a sense of belongingness. Nevertheless, suggestions for the enhancement of the operation of the HSO were made by the administrators, so that language services can be best administered in the future and Greek culture can be best passed on.

Literature pertaining to ethnicity and cultural maintenance stresses the importance of an ethnic group living in a host country to ensure and preserve its ethnic identity and culture seems to be vital, as well as an end-result in order to prevent cultural assimilation and cultural loss (Chiro, 2003; Chiro & Smolicz, 1993; Patten, 2013; Tamis & Gavaki, 2002). This has been also the case for the Greek ethnic group. There has been a high determination among Greeks to preserve the culture of their ancestors (Chimbos, 1980; Karlis 2004; Tamis & Gavaki, 2002), as individuals from the Greek ethnic group participate in leisure activities that can be characterized Greek (Karlis, 2004).

Consistently with the literature, the results of this study indicate that children of Greek descent seem to have a positive attitude towards their cultural heritage, an attitude gained through their occupation with ethno-cultural leisure activities performed at the Hellenic School of Ottawa. Students taking part in the Hellenic School cultural program seem interested in learning more about their background, they are reported to appreciate their cultural heritage, and the most of them are willing to attend the Greek ethnic school of Ottawa, as it was illustrated as a major agent for preserving and promoting the Greek language and culture. Specifically, based on the themes emerging in the current study, the role of the Hellenic School of Ottawa is crucial in terms of maintaining the Greek heritage and its effectiveness is obvious, given that in some cases it is the only exposure to the Greek culture children receive. Those findings are inconsistent with

Park (2013) who argues that cultural heritage beyond third generation is less likely to be

maintained, due to mixed marriages and the cultural influence of the of the mainstream society

where ethnic groups live. The inconsistency could be explained by in part because a strong

cultural influence may reinforce the tendency for marriages within the Greek ethnic group as fear

of their possible assimilation.

In addition, literature has shown that one way of maintaining cultural identity is by the

students' engaging in leisure activities with a cultural content (Floyd, Walker, Stodolska, &

Shinew, 2014; Floyd, Gramann, & Saenz, 1993; Gómez, 2008; Karlis, 2004, Kim, 2000; Kropf,

Kim, & Kleiber, 2002), as leisure is a significant attribute of culture (Chimbos, 1980).

Specifically, cultural heritage is actively protected by making trips to the country of origin (Lee,

2002), by the home environment (parents and family), ethnic communities (Park, 2013), and

ethnic schools where cultural activities take place (Arvanitis, 2004; Park, 2013; Pu, 2012; Tamis,

2010). Moreover, ethnic groups engaging in leisure activities, such as listening to music, reading

books, watching television programs of their country of origin, leisure activities linked to the

celebration of their ethnic holidays, traditional dances (Aguilar, 1990; Bolla & Dawson, 1990)

successfully target cultural preservation.

In particular, the participants of this research illustrated that the Hellenic School of

Ottawa, in terms of keeping alive the Greek heritage, apart from instructing the Greek language,

targets cultural preservation for third and fourth generation Greek-Canadian students through the

operation of ethno-cultural leisure activities. As this study illustrated, the structure of the

Hellenic School of Ottawa is formulated by its objectives, those being the promotion of the

Greek language and culture, as well as the encouragement of social identification, and Greeks'

connection amongst themselves. Hence, the Hellenic cultural school program consists of the

instruction of Greek language, as well as familiarization and development of Greek culture through cultural activities (songs, poems, theatrical plays, festivities, Greek history, mythology, geography, and religion). Those are the main objectives and structure of ethnic schools (Arvanitis, 2004) or community-based Heritage Language schools (Pu, 2012; Tamis, 2010) and based on those objectives, the curriculum of cultural schools and their activities are developed in order to support cultural cohesion.

Further, as previously mentioned, cultural heritage is stoutly defended and strengthened by making trips to the country of origin (Lee, 2002), and the involvement of other factors, such as the family environment, ethnic communities (Park, 2013), and ethnic schools where cultural activities take place (Arvanitis, 2004; Park, 2013; Pu, 2012; Tamis, 2010). Interestingly enough, the administrators of the HSO marked the importance of those factors, by suggesting that in order to have better results with regards to a better administration of language services of the HSO, and to better pass on Greek culture to children of Greek origin, regular trips to Greece and summer camps in Greece should take place. Moreover, a greater involvement of the family, especially the parents and grandparents, and members of the extended Greek community would be valuable contributions to enhancing the administration of language services. Moreover, in accordance with the literature, participants pointed out that the support of the Greek ethnic Community of Ottawa immensely contributes to the promotion of the Greek culture and the creation of sense of cultural belonging.

An ethnic language constitutes a significant component of culture and attending ethnic schools where such a language is instructed is a common practice aimed in the reinforcement of the heritage language (Fillmore, 2000). Thus, the instruction of the Greek language at the HSO is of the utmost importance. Previous work on ethnic languages and cultural schools has

emphasized the importance of the promotion of a heritage language in cultural schools, as it

provides appreciation and proficient learning of the heritage language, as well as intense feeling

of identity (Brown, 2009; Chinen & Tucker, 2006; Fillmore, 2000; Oketani, 1997). Similarly, in

this current study, it was pointed out that children of Greek origin are considered to learn,

appreciate, and master the Greek language as a result of attending the Hellenic School, facts that

result in the perceived appreciation of their heritage in general and the creation of belongingness.

Consistently with Tamis and Gavaki (2002) this study suggested that the participation in cultural

activities on one hand contributes to cultural maintenance and on the other hand, aids in

connecting Greeks amongst themselves. Moreover, it is pointed out that ethnic children being

taught their heritage language have more confidence, as they regard that their family's language

is being valued (Baker, 2001)- a fact that was accordingly illustrated in this study, as it was noted

that children taking part in the HSO were deemed to have gained self-confidence.

Further, literature related to ethnic schools (Arvanitis, 2004), also known as community-

based Heritage Language (HL) schools (Pu, 2012; Tamis, 2010), has focused on the dual purpose

of those schools, those being, to develop cultural awareness and linguistic skills related to their

ethnic languages for the ethnic group children residing in a host society. As far as the structure of

those schools is concerned, they are enacted by ethnic community members (Pu, 2012) or/and

municipalities of the host country (Cummings, 1992). The curriculum and the activities practised

in those schools are cultural in nature and focus on school subjects linked to the culture of the

country of origin (Callings, 2006; Chiana et al., 2014; Pu, 2012; Tamis, 2010).

Similarly, the structure of the Hellenic School of Ottawa follows the model of ethnic

schools or HL community-based schools. Managed by both the Ottawa-Carleton District School

Board (OCDSB) and the Hellenic Community of Ottawa (HCO), the synthesis of the program

includes teaching of the Greek ethnic language by developing the four language skills- reading,

writing, speaking listening- along with school subjects and resources appropriate for the students'

familiarization with the Greek culture, such as history, mythology, geography, and religion. All

the aforementioned school subjects are instructed mainly in Greek and, as a supplement in

English. Moreover, as previously mentioned, the cultural leisure activities include festivities,

Greek national holiday events, arts and crafts, theatrical plays, poems, songs related to Greek

culture, and visits to Greek exhibitions. It is through those leisure activities that students of

Greek origin gain appreciation for the Greek culture.

In addition, the operation of the HSO is partly based on the operation model of the ethnic

schools. Ethnic schools are usually operated on weekends or after the everyday school in

locations provided by the ethnic community, church, public or private schools (Pu, 2012; Garcia,

2003). The operation of the HSO is limited to once a week, i.e., every Saturday, and it lasts three

and a half hours, in which the first two and a half hours are operated by the OCDSB and the last

hour is directed by the HCO, well in excess of the indicated by the literature timeframe average

of two and a half hours (Cummings, 2002; Ghosh, 2004; Tamis & Gavaki, 2002).

Furthermore, ethnic schools can be distinguished into weekend schools, after-schools, as

well as summer schools (Arvanitis, 2004), they may be funded by group of parents, and the

administration is conducted by school administrators and instructors who volunteer and have

limited background in instructing in a heritage language (Cheng, 2012). In terms of the

administration of the HSO, as previously mentioned, it is jointly carried out and by the OCDSB

and the Hellenic School of Ottawa. The OCDSB provides a site administrator supervising the

first two and a half hours of the school and finances as well those hours and the HCO

respectively is responsible for the cultural proportion of the HSO. The tremendous contribution

of the HCO, which except for the financial assistance and paying the instructors for the cultural hour provides venues for cultural events, was highlighted by the participants, as it was referred as one of the major strengths of the administration of the HSO, being, thus, in accordance with the Canadian Education Association (1991).

Specifically, in the case of Ontario, looking back at the reports of the Canadian Education Association (1991), a plethora of similarities with the current administration of the HSO can be noticed. Most importantly, heritage languages programs of Ontario in 1991 were ascertained to include cultural components in their programs by providing cultural activities, such as assemblies for ethnic events, cultural holidays, concerts, trips, theatrical performances, poems, arts and crafts, cooking, and religious activities. Today, the HSO contains a cultural program containing leisure activities with cultural and religious content, which according to the findings has a vital role for cultural maintenance and all participants unanimously confirmed the effectiveness of the program related to cultural maintenance.

Furthermore, back in 1991, it was indicated that in terms of administrating heritage programs, School Boards of Ontario were in constant communication with representatives of ethnic communities, such as Parents Associations and school liaison committees. Moreover, the input of Parents Associations, the School liaisons and community representatives was related to financial support, human resource, curriculum, classroom material, and generally on the delivery of a program. School liaisons used to deal with issues coming up in those schools as they still do at the HSO and Parents Associations assisted in a plethora of cultural events and assemblies, such as plays, concerts, etc., as the current PGA of the HSO similarly does. Thus, similarly with the administration of heritage schools in 1991, the HSO is run by the School Director, the Parents and Guardians Association and the School Liaison.

Interestingly, the findings of this study point out that the administration of the cultural proportion of the HSO is run through capable administrators who are interested in the cause and work intensively in order to ensure the sound management of the program. The results of collaboration among the School Director, the School Liaison, and the PGA are positive and they are considered as one of the strengths regarding the administration, as they target the objectives of the HSO; to promote the Greek language, culture, and Greek Orthodox Faith. Alternatively though, despite the fact that it was noted that people involved in the administration are competent people and willing to soundly contribute to cultural maintenance, as Arvanitis (2004) has pointed out, the administration has been previously run by untrained administrators who did not have adequate knowledge of the Greek language and culture.

The structure of the administration of the HSO focuses on instruction of Greek language, identification and familiarization with the Greek culture. The HSO is operated according to the MBO model and for the most part this is the procedure that has been followed. The three main bodies of administration; the School Director, the PGA, and School Liaison, cooperate and jointly formulate a group of specific goals, expected achievements, as well as timeframes for the accomplishment of those goals. Hence, according to the aforementioned objectives, the administration, the curriculum, the leisure activities performed, as well as the responsibilities of each administrator and instructor are based on those objectives.

The findings of this study indicate that the perceptions of the administrators of the Hellenic School of Ottawa towards the delivery of the cultural program and its contribution to cultural maintenance are positive, as they regard its administration effective for maintaining the Hellenic culture. The administration of the HSO seems to run soundly, yet there is always room for improvement. Major strengths of the administration of the cultural program were noted, such

as the support from the HCO, as well as the significant input of people involved in the administration. However, weaknesses that prevent the administration of the school from having better outcomes were highlighted, with these including lack of funding and HR, insufficient time of duration of the weekly program, untrained administrators, the involvement of the OCDSB, and the fact that the HSO is not accommodated in a venue at or close to the HCO are the main shortcomings that affect the function of the school.

The results of the study point out the positive administrators' perceptions towards the delivery of the cultural program related to cultural maintenance. Participants perceive that the HSO and its cultural program is both vital and effective with regards to preserving the Hellenic culture. The Greek-Canadian students' attitude towards the Hellenic culture and the HSO was clearly pointed out as mostly positive, despite the fact that it was noted by some participants that there are students who love attending the HSO and enjoy participating in the activities.

The way the school is operated results in providing great input for cultural maintenance. This fact derived from the themes emerging as learning outcomes from the participation in the program. Greek-Canadian students seem to better understand the Greek language and develop the four language skills (i.e., listening, speaking, reading, and writing) and while appearing to have gained a greater appreciation of the Greek culture and pride for their heritage. They are enthusiastic about celebrating cultural holidays, such as "Apokries", and being involved in any cultural activities, such as Greek festivals, Greek dancing, and theatrical plays. Moreover, students interact with other children of Greek origin, so that the awareness of the Greek heritage takes place and self-confidence is gained, from the different activities experienced (such as singing a Greek song in front of an audience or performing a Greek theatrical play). Finally, children of Greek descent learn to appraise differences in language and in heritage and have a

less xenophobic view of things; an essential learning outcome, especially when living in a multi-cultural society like Canada.

As previously mentioned, according to administrators' perceptions, the HSO and the ethno-cultural leisure activities performed contributes to cultural maintenance for children of Greek descent. However, it cannot be overseen the fact that serious weaknesses of the administration were highlighted and that according to the participants there is room for improvement. Thus, the results of this study point out suggestions for the enhancement of the operation of the HSO, so that language services can be best administered in the future and Greek culture can be best passed on. Yet, no known research related to cultural schools or community-based Heritage Language schools has been found that depicts similar findings to this one.

It appears to be significant for Canadians of Greek origin to preserve the Greek language, as it is an important part of the Greek culture. The Greek language is only utilized by Hellenes and that linguistic differentiation makes Greek language an important element of the Greek culture and hence, it should be maintained. Thus, in order for the HSO to best administer language services, it is necessary that the HSO recruit better qualified instructors and include more leisure activities with Greek content. Yet in order to accomplish the latter, the HSO should add more language instructional time. Moreover, the lack of resources was highlighted as a weakness of the administration; hence, the HSO could have more enriched resources that would give students the chance to take part in more linguistic activities. In addition, teaching support could be provided to teachers by either parents or volunteers who could assist in the language learning process. Lastly, the HSO administration should consider organizing summer trips to Greece for a direct students' familiarization with the Greek language, create school partnerships with other Hellenic Schools or include webinars or seminars.

In terms of best passing on Greek culture to students of Greek descent, trips to Greece was a popular theme that came up, as it is believed to be the soundest means for students to submerge themselves into Greek culture. Also, as recommended for mastering the Greek language, accordingly, it was stressed that engagement in more Greek-oriented activities is a major input for passing on Greek culture. Finally, current results suggest that the involvement of the entire family, particularly parents, is necessary, since children can easily internalize and adopt their parents' positive attitude towards the Greek culture. Yet the involvement of other people should not be limited to parents, as the involvement of any third-party of Greek descent would affect students' attitude towards the Hellenic culture.

Limitations

This study had a number of limitations that are important to be presented clearly and considered fully. First, given the small sample size of this study, it impedes its readers from consolidating on its findings and, even more, from generalizing its findings to other schools of the same or other ethnic group in Canada or elsewhere. This study included merely ten participants, all of whom have been administrators of the HSO. The determination of the size derived from the available amount of administrators of the HSO. Thus, the findings of this study may be limited to the perceptions of those ten HSO administrators that were studied– yet, this limitation had been foreseen during the planning stage of the research, it had been assessed during the selection of methodological approach and method and it had been discarded because of the suitability of the aforementioned to the HSO's case.

Second, it must be noted that this study has focused only on the administrators of the HSO due to the research question, since the intent of the study was to investigate the administration of the HSO related to cultural maintenance. Hence, it was regarded that priority

should be given to the individuals responsible for the administration process of the school- i.e., planning, organizing, directing, controlling, and evaluating. However, the effectives and significance of the HSO administration should not be limited to the administrators' perceptions, as there are other stakeholders (such as parents or teachers) that are directly affected by the direction of the school and its outcomes; indeed, a significant limitation for a school that takes pride in following the MBO model is that only one tier of the School organisation was researched. As a result, the study involved relatively few participants with respect to the entire population involved with the HSO.

Third, this study may be limited to the circumstances of the school that was examined. Thus, another limitation concerns the representation of the findings of this study to other ethnic groups that strive for cultural maintenance or to other Greek schools of Canada or elsewhere. It could be argued that this study concerns only the HSO. Thus, the findings of this study may be limited to the administration of the HSO and cultural maintenance for just the children of Greek descent. These findings cannot be generalized for other non-Greek cultural programs in Canada. Moreover, it could be argued that the results of this study could be related to the Greek ethnic group of Ottawa and do not concern the ethnic groups located in other cities of Canada.

In addition, this study was limited by the methodology of conducting most of the interviews at the end of the school year. Despite the fact that some interviews took place towards the end of the school year, the majority of the interviews were actually conducted while the HSO was closed. Thus, the study should be considered as a reflection of that specific time period. After the end of the school year, it is possible that some modifications in the participants' perceptions might have taken place, as their perceptions may have differed from those processed during the school year.

Finally, the interview guide of this current study may have limited the research. During the interviews, it was not taken into consideration that the HSO is consisted of two types of children: Those that were born in Greece and those that are descendants of Greek immigrants or children of Greek immigrants. Therefore, it could be considered that the findings of this study are limited to cultural maintenance of students of Greek descent.

Recommendations

The findings of this study provide an understanding of the contribution of language/cultural schools and their input for cultural maintenance. This study formulated a research question that can be elaborated on and enriched through future studies. Thus, further research questions arise from the current findings which researchers may pursue.

First, similar studies should be conducted in the future using a larger sample size of HSO administrators. Specifically, since in the current study numerous similarities among participants' perceptions were noted, an increased sample size of present and past HSO administrators may detect meaningful differences in their perceptions. In that way, a larger perspective regarding the administration of the HSO related to cultural maintenance could be gained.

Second, future research could examine other stakeholders' perceptions. While this study focused on administrators' perspectives, it would be useful to investigate this issue from the teachers', the parents and guardians', or even the students' point of view as well. All the aforementioned participants are directly involved with the HSO and its efficacy in connection to the preservation of the Hellenic culture, hence, their contribution to future research may lead to the acknowledgement of further strengths or weaknesses of the HSO, as well as further suggestions for the enhancement of the cultural program.

Third, it is suggested that future research should take place in other Hellenic Schools and regions of the country. In this way, results could determine whether the findings could be extended to such areas. Thus, it could be noted whether each Hellenic School follows different administrations processes and practices, different ethno-cultural leisure activities, and whether the results of this current study apply only to the Hellenic School of Ottawa.

Similarly, further studies could be undertaken by other ethnic groups, rather than the Greek one. This will make it possible to find out whether the results of this study apply particularly to children of Greek descent in Ottawa and the administration of the HSO. Future studies could also be conducted across a wider range of schools but with less depth in each individual school, in order to identify a broader range of emerging issues in the administration of cultural schools and their contribution to cultural maintenance.

A fourth recommendation concerns the time that future research should take place. Perhaps, conducting multiple interviews during the school year may have produced more meaningful data for this current research, as participants would be discussing administration and cultural maintenance in real time, rather than past experiences. Hence, it is recommended that the school considered in this research be reinvestigated during a suitable period when the administration is in progress to acknowledge changes over time.

Fifth, when examining cultural maintenance within ethnic groups, a clear distinction should be made between individuals of an ethnic descent and immigrants. In this case, it is possible that Greek immigrant students, given the fact that they have lived a part of their lives in Greece, may be integrated in their living society, than assimilated by the mainstream society. Thus, the extent to which cultural maintenance can be accomplished may differ amongst third or fourth generation Greek-Canadian students. Future research on cultural maintenance should be

utilizing questions that would include both children of Greek origin and Greek immigrant children.

Moreover, more research is needed in this area, not only in administration, but also in other aspects of language and cultural maintenance. Future research could focus on the influence of extra-curricular activities on heritage language acquisition, those being the leisure activities performed outside the heritage language school. Specifically, emphasis could be paid on the influence of leisure activities on the strengthening of the cultural bonds between the third/fourth generation immigrants and their ancestral culture.

Finally, as indicted by Floyd et al. (2014), the field in which future research should focus on is children and youth. Immigrant and minority youth are estimated to constitute much of the proportion of immigrants and their descent. Thus, future research would benefit from an investigation of leisure services requested by youth and their families and their connection to cultural maintenance.

Conclusion

The results of this study suggest that the ethno-cultural leisure activities performed at the HSO are important for cultural maintenance to children of Greek descent. This research explicates a deeper understanding of the experiences of the administrators of the HSO who deem the administration of the HSO and the HSO itself effective and important for maintaining the Hellenic culture. It is highlighted that the HSO is a vehicle to introduce and/or strengthen the Hellenic cultural heritage to students participating in the cultural program of the school.

The findings of the study point out the positive administrators' perceptions towards the delivery of the cultural program related to cultural maintenance, as the HSO is considered to play a vital and effective role for the preservation of the Greek culture. The Greek-Canadian students'

attitude towards the Hellenic culture and the HSO was noted as mostly positive as well. The school appears to contribute in providing great input for cultural maintenance. Students of Greek origin seem to develop and/or master the four language skills and they have created a greater appreciation and pride of the Greek culture.

Finally, students' interaction with other children of the same background (i.e., children of Greek descent) allows them to gain self-confidence, through the variety of ethno-cultural leisure activities they engage in at the HSO, such as singing in Greek or performing a Greek theatrical play. Children of Greek descent learn to appraise differences in language and in heritage as well. That constitutes an important learning outcome stemmed from taking part in the HSO, particularly when residing in a multi-cultural society such as Canada, where the co-existence of multiple cultures is welcomed.

The research presented in this study may help pave the way for future research that focuses on language and cultural maintenance. The influence of leisure activities through the use of ethnic languages has yet to be fully explained in the leisure study field. As found in this study, a relationship does exist between language and cultural maintenance in ethnic language schools, playing a critical role in cultural maintenance. Yet, more research is needed in this area to help understand the relationship and role of leisure through language transition and cultural maintenance.

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Appendix A

Interview Guide

1. Can you tell me a few things about yourself?

2. What is your position at the Hellenic school of Ottawa?

3. What has been your experience in administration?

4. Can you describe what this Hellenic cultural school program consists of?

5. What are the general objectives of the Hellenic cultural school program?

6. How is this Hellenic cultural school program administrated by the Hellenic School of Ottawa?

7. What administrative tasks do administrators of the Hellenic cultural language program undertake?

8. In your opinion, what is the importance of the Hellenic cultural school for cultural maintenance for 2nd and 3rd generation Greek-Canadian students?

9. In your opinion, what are the strengths of the administration of the Hellenic School program related to cultural maintenance?

10. What do you consider as weakness(es) of the administration of the Hellenic School program to cultural maintenance?

11. From your experiences, what learning outcomes have resulted in children that have participated in the Hellenic School program?

12. Do you find the Hellenic school effective for maintaining the Hellenic culture?

13. What is the overall attitude of children towards the Hellenic School program?

14. In your opinion, what is the overall attitude of children towards Greek culture?

15. Do you have any suggestions as to how to best administer language services of the Hellenic School?

16. Do you have any suggestions as to how to best pass on Greek culture to children of Greek descent?

Appendix B

Approval letter

File Number: H02-15-03   Date (mm/dd/yyyy): 03/06/2015

Université d'Ottawa   University of Ottawa
Bureau d'éthique et d'intégrité de la recherche   Office of Research Ethics and Integrity

Ethics Approval Notice

Health Sciences and Science REB

Principal Investigator / Supervisor / Co-investigator(s) / Student(s)

First Name	Last Name	Affiliation	Role
George	Karlis	Social Sciences / Human Kinetics	Supervisor
Sofia	Zoupa	Health Sciences / Human Kinetics	Student Researcher

File Number: H02-15-03

Type of Project: Master's Thesis

Title: The Hellenic School of Ottawa and Cultural Maintenance: the Perceptions of the Administrators

Approval Date (mm/dd/yyyy)	Expiry Date (mm/dd/yyyy)	Approval Type
03/06/2015	03/05/2016	Ia

(Ia: Approval, Ib: Approval for initial stage only)

Special Conditions / Comments:
N/A

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Université d'Ottawa   University of Ottawa
Bureau d'éthique et d'intégrité de la recherche   Office of Research Ethics and Integrity

This is to confirm that the University of Ottawa Research Ethics Board identified above, which operates in accordance with the Tri-Council Policy Statement (2010) and other applicable laws and regulations in Ontario, has examined and approved the ethics application for the above named research project. Ethics approval is valid for the period indicated above and subject to the conditions listed in the section entitled "Special Conditions / Comments".

During the course of the project, the protocol may not be modified without prior written approval from the REB except when necessary to remove participants from immediate endangerment or when the modification(s) pertain to only administrative or logistical components of the project (e.g., change of telephone number). Investigators must also promptly alert the REB of any changes which increase the risk to participant(s), any changes which considerably affect the conduct of the project, all unanticipated and harmful events that occur, and new information that may negatively affect the conduct of the project and safety of the participant(s). Modifications to the project, including consent and recruitment documentation, should be submitted to the Ethics Office for approval using the "Modification to research project" form available at: http://research.uottawa.ca/ethics/submissions-and-reviews.

Please submit an annual report to the Ethics Office four weeks before the above-referenced expiry date to request a renewal of this ethics approval. To close the file, a final report must be submitted. These documents can be found at: http://research.uottawa.ca/ethics/submissions-and-reviews.

If you have any questions, please do not hesitate to contact the Ethics Office at extension 5387 or by e-mail at: ethics@uOttawa.ca.

Signature:

Riana Marcotte
Protocol Officer for Ethics in Research
For Barbara Graves, Chair of the Social Sciences and Humanities REB

Appendix C

Recruitment text

Dear Participant,

My name is Sofia Zoupa and I am a Graduate student from the School of Human Kinetics at the University of Ottawa, Ontario, Canada, working on my Master's thesis. I would like to invite you to participate in my research study concerned with the Hellenic School of Ottawa and the perceptions of the administrators of the Hellenic School of Ottawa towards the delivery of the Hellenic school program and its contribution for cultural maintenance of the second and third generation Hellenic-Canadian school children of Ottawa and Canadian children of Hellenic descent. You are eligible to be in this study because you have been identified as an administrator at the Hellenic School of Ottawa.

If you decide to take part in this study, you will participate on one occasion in an interview, providing the best responses you possibly can from a series of questions. These questions are designed to allow you to share your experiences as an administrator of the Hellenic School of Ottawa. I would like to audio record the interview and then I will use the information to collect data for the purpose of completing my master's thesis.

Please note that your participation is completely voluntary. You can choose to be in the study or not. In addition, you can withdraw from the study at any time if you deem to do so. If you'd like to participate or have any questions about the study, please email or contact me

Thank you very much.

Sincerely,

Sofia Zoupa

Appendix D

Consent form

Title of the study: **The Hellenic School of Ottawa and Cultural Maintenance: The**

Perceptions of the Administrators.

Sofia Zoupa   Dr. George Karlis
School of Human Kinetics   School of Human Kinetics
Faculty of Health Sciences   Faculty of Health Sciences
University of Ottawa   University of Ottawa

Invitation to Participate: I am invited to participate in the abovementioned research study conducted by Sofia Zoupa as part of her Master's thesis, which is under the supervision of Professor George Karlis.

Purpose of the Study: The purpose of the study is to examine the perceptions of the administrators of the Hellenic School of Ottawa towards the delivery of the Hellenic School program and its contribution for cultural maintenance to the Greek school children of Ottawa.

Participation: My participation will consist of participating on one occasion in an interview. The interview will take approximately one hour of my time. The interview will be audio-recorded. During this interview I will be asked to provide the best responses I possibly can from a series of questions. These questions are designed to allow me to share my experiences as an administrator of the Hellenic School of Ottawa.

Risks: There are no known risks or discomforts associated with this research.

Benefits: My participation in the study will aid in providing feedback concerning the administration practices of the Hellenic School of Ottawa. Moreover, my participation in the study will assist in better understanding the relationship that exists between the administration process of the Hellenic School of Ottawa and cultural maintenance.

Confidentiality and anonymity: I have received assurance from the researcher that the information I will share will remain strictly confidential. I understand that the contents will be used only for the purpose of completing the master's thesis and that my confidentiality will be protected as following: Audio recording will only be used to transcribe the interview. Once the interview is transcribed, the researcher will create Microsoft Word files for the interviews. All files will be protected by setting a password. All files will be saved in the researcher's portable computer and it will be protected by setting a password for which she only has access to.

Anonymity will be protected in the following manner: During and after the interview, I will be referred to as a number (i.e., Participant 1, Participant 2, etc.).

Conservation of data: The collected data (the tape recordings and the interview transcripts) will be kept for 10 years after the completion of the project and will be kept in a secure manner on the researcher's personal portable computer, protected by a password that only the researcher will have access to. A copy of the data will be safely kept on uOttawa campus, at the supervisor's office during the full period of retention. Following the conservation time, shredding of hard copies will take place and data collection files and tape recordings will be securely deleted from the researcher's computer.

Compensation: I will not receive any type of compensation for participating in this study.

Voluntary Participation: I am under no obligation to participate and if I choose to participate, I can withdraw from the study at any time and/or refuse to answer any questions, without suffering any negative consequences. If I choose to withdraw, all data gathered up until the time of withdrawal will be safely deleted.

Acceptance: I, _____, agree to participate in the above research study conducted by Sofia Zoupa of the School of Human Kinetics, Faculty of Health Sciences, University of Ottawa, which research is under the supervision of Professor George Karlis.

If I have any questions about the study, I may contact the researcher or her supervisor.

If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 154, Ottawa, ON K1N 6N5

Tel.: (613) 562-5387

Email: ethics@uottawa.ca

There are two copies of the consent form, one of which is mine to keep.

Participant's signature: *(Signature)*   Date: *(Date)*

Researcher's signature: *(Signature)*   Date: *(Date)*