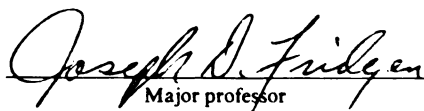THESIS

This is to certify that the

dissertation entitled

The Relationship Between Cultural Recreation and Cultural Identity Among Greek Immigrants of Toronto

presented by

George Karlis

has been accepted towards fulfillment
of the requirements for

__Doctoral__ degree in __Park and Recreation Resources__

Major professor

Date __May 26, 1993__

PLACE IN RETURN BOX to remove this checkout from your record.
TO AVOID FINES return on or before date due.

DATE DUE	DATE DUE	DATE DUE
157		
NOV 0 2 1991		
MAR 08 2003		

c:\circ\datedue.pm3-p.1

THE RELATIONSHIP BETWEEN CULTURAL RECREATION AND CULTURAL
IDENTITY AMONG GREEK IMMIGRANTS OF TORONTO

By

George Karlis

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Park and Recreation Resources

1993

ABSTRACT

THE RELATIONSHIP BETWEEN CULTURAL RECREATION AND CULTURAL
IDENTITY AMONG GREEK IMMIGRANTS OF TORONTO

By

George Karlis

This study focuses on the relationship between cultural
recreation and cultural identity, namely, ethnic culture in
multicultural societies. Specifically, the purpose of this
study is to examine the relationship between preferences for
cultural recreation activities, participation in cultural
recreation activities, and cultural identity among Greek
immigrants of Toronto.

The two key independent variables identified in this
study are: (1) preferences for cultural recreation
activities, and (2) participation in cultural recreation
activities. The dependent variable is cultural identity.
It is hypothesized that a relationship exists between
preferences and participation in cultural recreation
activities and cultural identity for Greek immigrants of
Toronto.

A sample of 500 Greek immigrants of Toronto were
randomly selected from the Greek Telephone Directory of
Toronto and were mailed questionnaires. From the 200
respondents 99 were identified as born in Greece and having
both parents born in Greece. These were classified "Greek
immigrants" and made up the useable sample of this study.

The questionnaire contains four sections: section one
focuses on information concerning participation in cultural

recreation activities, section two focuses on preferences for cultural recreation activities, section three focuses on information about cultural identity, and section four focuses on information concerning the background of subjects.

The correlation coefficients for cultural recreation activity preferences (.320) and participation in cultural recreation activities (.224) with cultural identity were both found to be positive. Yet, when entered into a planned stepwise regression analysis, the results revealed that cultural recreation is not significantly related with cultural identity. When entered into the equation with religion and language, the other cultural factors supported by the literature, only religion was found to contribute significantly to cultural identity.

Thus, the hypothesis of this study was not supported. Since cultural recreation was not found to contribute significantly to cultural identity in the regression analysis, it could be concluded that a relationship was not found to exist in this case. However, the positive correlations between preferences and participation in cultural recreation activities with cultural identity do reveal an association between cultural recreation and cultural identity, meriting the need to further explore this relationship.

Dedicated

To My Father, Nicholaos Karlis

and

To My Mother, Eoanna (Papoulias) Karlis

for opening the academic door to me. I also thank him for the continued support and encouragement received throughout my academic career.

I would also like to express my gratitude to the many members of the Greek Communities of Toronto and Ottawa. In particular, Reverend Nicholas Alexandris, Dr. A. Karantonis, and Mrs. Evangelia Maglaras.

A very special thank you to Miss Eugenia Gritziotis. Thank you for the support, encouragement and understanding. Thank you also to my close friends, Mr. Themis Boutziouvis, Mr. Tony Capordelis, Mr. John Halikas, Mr. Nick Karadimitriou, Mr. Nicos Lafkas, Mr. Chris Mouroukas, Mr. Kostaki Pezoulas, Mr. Tasso Vasilas, and Mr. Peter Zourdos for being there when needed.

I am most grateful to my extended family, for the support received throughout my life. A heartfelt thank you to my grandfather, Mr. Demetrios Elias Papoulias, who continues to be my greatest advisor in life. Special appreciation also to my sister in-law, Mrs. Georgina Karlis, my uncles and aunts, Mr. Louis Papoulias, Mrs. Maria Papoulias, Mr. Aristidis Iliopoulos, Mrs. Georgina Iliopoulos, and my cousins, Mr. Dino Iliopoulos, Mr. Taki Papoulias, Mrs. Tammy Papoulias, Mr. Spero Papoulias, Mr. Demetrios Iliopoulos, and Mr. Steven Papoulias.

Acknowledgement would not be complete without mention of family members deceased. My grandmother, Mrs. Maria

Papoulias, whom I was blessed to share 31 years of my life with, provided me with the drive, inspiration and love that I needed to progress. My grandmother, Mrs. Georgina Karlis, whom I shared only eleven years of my life with, left me with determination. My grandfather, Mr. Demetrios Karlis, whom I never met, passed on through my father to me, the desire to succeed academically.

A very special acknowledgement to my brother Mr. James Karlis. If it were not for Jim, this program would have never been completed. I thank him for encouraging and supporting me at all times. I am the luckiest brother in the world.

Most of all, I would like to thank my parents, Mr. Nicholaos Karlis, and Mrs. Eoanna Karlis. Thank you, to my father, who penniless at 16 years of age immigrated to Canada on his own, and struggled through laborious jobs to not only bring the family from Greece, but to also support them as well. Thank you to my mother, who at 12 years of age had to leave school to help economically support her family, and who continued to work in laborious jobs throughout her life to make ends meet. Despite a lifetime of hardships they continued to endure, love, and encourage. This doctoral program has been completed through their economic, social, emotional, and spiritual support. I dedicate this dissertation to them. In my heart they will always be the true Dr. Karlis'.

TABLE OF CONTENTS

ix

CHAPTER 1

INTRODUCTION

Canada is a pluralistic society comprised of many different nationalities and races (Vallee, 1975). Approximately one-third of the Canadian population consists of immigrants or their immediate descendants (Burnet and Palmer, 1988). The short history of Canada as a nation, in addition to the large influx of immigrants from 1950 to 1970, precipitated the conditions for the evolution of Canada as a multicultural society. Indeed, ethnic groups have been provided with the means and opportunity to establish their own churches, social centers, and recreation facilities to address the spiritual, intellectual and social needs necessary to practice their ethnic heritage.

One of the first to acknowledge the need for the provision of opportunities to address the reality of a multicultural Canada was former Prime Minister John Diefenbaker, who more than a quarter century ago stated that Canada was "a garden into which has been transplanted the hardiest and brightest flowers from many lands, each retaining in its new environment the best of the qualities for which it was loved and prized in its native land" (Secretary of State of Canada, 1987, p.7). The opportunity to practice one's ethnic heritage flourished after gaining further support from another former Prime Minister Pierre Trudeau, whose statement on multiculturalism emphasized an

1

expanded opportunity for Canadians to preserve their ethnic
heritage (House of Commons Debates: Official Report, Volume
VIII, October 8, 1971). Recently, current Prime Minister
Brian Mulroney has confirmed Canada's commitment to
multiculturalism by stating that:

> Multiculturalism is an affirmation of
> our commitment that Canadians of all
> ethnic and racial backgrounds have
> the right to equal recognition and equal
> opportunity in this country. Thus
> multiculturalism lies at the very heart
> of the idea of Canada, of our sense of
> country. As with our commitment to
> official languages, it reflects where we
> have come from and where we are going
> (Secretary of the State of Canada, 1987,
> p. 7-8).

Canada has thus attempted to provide ethnic groups with
an environment in which they can identify with the culture
of their choice. Canadians have the option of participating
in activities of their ethnic heritage, activities of the
dominant culture, or a combination of both. Multiculturalism
provides Canadians with the opportunity to not only
participate in the cultural activities they prefer, but also
with the right to shape their cultural identity as they
please through freedom of choice.

Studies of ethnicity tend to define culture as based upon three cultural activities: recreation, religion, and language (Gordon, 1964; McCrae, 1972; Burnet and Palmer, 1988; Fishman, 1972; and Karlis and Dawson, 1990; Korey, 1979). These cultural activities, which take distinguishable forms for most ethnic groups, are used to identify ethnic groups from each other. Studies focusing on the distinguishable activities of ethnic groups have indicated that it may be the level of involvement in these cultural activities which represents the degree to which one is likely to identify with an ethnic group (Karlis and Dawson, 1990; Karlis, 1987).

Studies such as these underline the probability that a number of variables are related to the culture with which one identifies. Variables such as preferences for and participation in the cultural activities of recreation, religion, and language may all be related to cultural identity. Yet, few studies have examined the relationship between preferences for cultural activities, participation in cultural activities and cultural identity. Most studies concerned with examining the relationship between cultural activities and cultural identity have focused primarily on the cultural variables of religion and language, while viewing recreation as secondarily related to cultural identity (Gavaki, 1986; 1983a; Chimbos, 1980a).

Since recreation has been viewed as being secondary in importance to cultural religion and language for the analysis of cultural identity, an exploration of the relationship between cultural recreation activities and cultural identity is undertaken. This study will assist in affirming whether this is indeed the case. The question to be addressed is: what is the relationship between cultural recreation and cultural identity. Specifically, what is the relationship between preferences for cultural recreation activities, participation in cultural recreation activities and cultural identity?

The exploration of such relationships will provide information about the relevance of cultural recreation activities to one's cultural identity. Furthermore, the exploration of such a relationship will make it possible to compare the relationship of cultural recreation activities and cultural identity, with the relationships of cultural religion and cultural language to cultural identity. This comparison will assist in the assessment of the relative importance of the relationship between cultural recreation activities and cultural identity.

The objective of this study therefore is to explore the relationship between cultural recreation and cultural identity. More specifically, the purpose of this study is to examine the relationship between preferences for cultural recreation activities, participation in cultural recreation

activities, and the cultural identity of Greek immigrants of Toronto.

Although recreation is often considered to be a cultural activity, there is a lack of culturally related research that includes recreation behaviour of ethnic groups as a variable (Ujimoto, 1985; Horna, 1987a; Crowther and Kahn, 1983; Kew, 1981; Hutchison, 1988; O'Leary and Benjamin, 1982; O'Leary and Benjamin, 1981; Aguilar, 1990a; Ekpo, 1991). The fact that recreation has traditionally been viewed as activity from an individual rather than a collective perspective (Godbey, 1980; Iso-Ahola, 1980; Parker, 1983; Goodale and Witt, 1980; Neulinger, 1984; Farina, 1969; Kelly, 1982; Russell, 1982) may provide evidence as to why the analysis of cultural recreation behaviour has received less attention. A recent survey reviewing literature concerned with the association of recreation to culture has confirmed that little research has evolved out of Canada, the United States, Australia, or England to substantiate this relationship (Karlis, and Bolla, 1989). This view has been further substantiated in studies conducted by Horna (1989) and Dawson (1989; 1990).

From the limited amount of existing research it has been found that recreation is important for bringing people together to experience activities of common interest (Iso-Ahola, 1980; Godbey, 1980). According to Godbey (1980), recreation is important for bringing individuals together to

practice the elements of their culture. Recreation activities addressing the aspects of a particular culture can be used as a means to enhance group cohesiveness. That is, recreation activities addressing cultural elements can be used to not only bring people of a common cultural background together, but to also act as a common point of interest through which group bonding can be sustained, and cultural identity shaped.

On the other hand, recreation activities featuring elements of the dominant culture within a pluralistic society, can act as a means to integrate or assimilate ethnic individuals into the dominant, hegemonic society (Jepperson and Meyer, 1979). The rejection of activities representative of one's ethnic culture may lead to the rejection of one's ethnic heritage (Gavaki, 1979). The rejection of ethnic heritage is signified through non-participation in the activities of one's ethnic culture and preferences for the culture of dominant society. Individuals rejecting participation in their ethnic culture may thus in turn identify with the dominant culture.

Selected studies support the view that recreation, being a distinct element of culture, cannot be separated from culture (Breton, Reitz and Valentine, 1980; Horna, 1987a; Munro, 1987; Sarantakos, 1980; Chase and Cheek, 1979; Carpenter and Howe, 1985; Heron, 1990). Conversely, other studies argue that culture and recreation are distinct, one

from the other. These researchers claim that cultural recreation activities can be sought while other distinguishable elements of the culture are ignored (Vlachos, 1968; Chimbos, 1980a; 1980b; Ontario Ministry of Tourism and Recreation, 1984; Cheska, 1987a; 1987b; Elias, 1978; Dunning, 1973). Regardless of the perspective, both support the notion that recreation may play an important role in culture, and that recreation can play a role in the acceptance or rejection of ethnic cultural identity. Indeed, as Pieper (1952) argued long ago, leisure may well be the basis of culture.

In order to examine the specific research problem of this study, the Greek community of the City of Toronto will be investigated as a case study. The sample group that will be used to fulfil the objective of this study consists of Greek immigrants living in Toronto. Toronto, with a metropolitan population of well over 2,000,000 is the largest city in Canada and as such offers a wide variety of recreation opportunities addressing activities representative of the Greek and Canadian cultures. Greek immigrants living in Toronto have therefore been selected as the target population because: (1) Toronto consists of one of the largest Greek populations in Canada making it possible to randomly select an appropriate sample size, (2) Toronto consists of a Greek community which provides a wide variety of ethnic culturally specific opportunities,

including the opportunity to practice the Greek Orthodox
Faith, the Greek language, and Greek cultural recreational
activities, and (3) Toronto has an identifiable "Greektown"
in which ethnic culture and ethnic cultural recreational
needs can be fulfilled.

Importance of the Research Problem

It is important to study this problem for the following
reasons:

1. Such research will make it possible to obtain
   information concerning the relationship between
   cultural recreation and cultural identity
   (Aguilar, 1990a; Karlis and Dawson, 1990). In
   order to lay the basis for the programming of
   recreation services for culturally plural
   societies, this kind of information is required.

2. It will address the call by Multiculturalism
   Canada and the Ontario Ministry of Tourism and
   Recreation to enhance research on the relationship
   between recreation, culture and ethnicity (Hall
   and Rhyme, 1989; Dembrowski, 1988; Burnet and
   Palmer, 1988; Bolla and Dawson, 1989; Bolla,
   Dawson, and Karlis, 1991).

Limitations

The following factors may have an impact on the results of this study:

1. Only the Greek population of the city of Toronto is utilized.

2. The Greek population of Toronto may not be representative of the universe of Greek immigrants in Canada.

3. The Greek population of Toronto may not be truly representative of the universe of all ethnic groups in Canada.

4. Indicators of preferences and participation patterns may not be constant for some or all subjects. Because needs change, individuals who prefer and participate in certain cultural activities today may not do so tomorrow.

5. All individuals are different. Although, for example, two subjects may report their identity as being "Greek", one may be more Greek than the other. This study does not account for greater specificity within the categories of the self-labelling process.

Operational Definitions

1. Culture: The way of life of a particular group of people within society shaped from the acceptance of shared norms, attitudes and values

(Gordon, 1964).

2.   Ethnicity: Emerges out of culture and refers to the cultural affiliation of a society subscribing to a particular way of life (Watson, 1983). These societies are distinguishable via their cultural activities (i.e., recreation, religion, and language).

3.   Ethnic Culture: The way of life of a particular ethnic group in a multicultural society (Chimbos, 1980a). This concept refers to the minority group in dominant society. For the purpose of this study, the Greek culture is referred to as the ethnic culture.

4.   Dominant Culture: The way of life of the dominant group of the multicultural society (Chimbos, 1980a). For the purpose of this study, Canadian culture is referred to as the dominant culture.

5.   Cultural Identity: The psychological attachment to the shared norms, values and behaviours of a particular group of people (Aguilar, 1990a; Herberg, 1989). The following three cultural identities are referred to in this study: Greek identity, a combination of Greek and Canadian identity, and Canadian identity. Cultural identity will be identified using a cultural identity measure developed by Gavaki (1983a;

1983b) and the cultural identity measure used by Isajiw (1981).

6. Preferences for Cultural Activities: The preferred selection of activities that are representative of one or more cultures (Wildavsky, 1987). For the purpose of this study, preferences for cultural activities are referred to as being either: Greek, a combination of both Greek and Canadian, or Canadian. These will be identified using a cultural activity preference measure adapted from a measure by Aguilar (1990b).

7. Participation in Cultural Activities: Engagement in activities that are representative of one or more cultures (Wildavsky, 1987). For the purpose of this study, this definition refers to participation in the cultural activities of Greek culture, a combination of Greek and Canadian culture, or Canadian culture. These will be identified using a cultural participation measure adapted after the work of Aguilar (1990a; 1990b).

8. Time Since Immigration: Refers to how long (in years) immigrants have been in Canada. The time period in which immigrants have lived in Canada up to and until the present date.

9. Greek Cultural Activities: The activities that are unique or distinguish the Greek cultural

group from other cultural groups (Chimbos, 1980a).
These activities are the Greek Orthodox Faith, the
Greek language, and Greek cultural recreational
activities (Chimbos, 1980b; Gavaki, 1983a;
Kourvetaries, 1976).

10. Canadian Cultural Activities: The activities
that are unique or distinguish the Canadian
cultural group from other cultural groups. These
activities are the Catholic and Protestant
religions, the English and French languages, and
the cultural recreational activities
representative of mainstream Canadian culture
(Careless, 1970).

11. Cultural Recreation Activities: The recreational
media, arts and social activities that are
cultural in nature. In this study, this concept
refers to activities of Canadian and Greek
culture.

12. Greek Cultural Recreation Activities: The media,
social, and arts activities that are unique to
Greek culture. Media activities refers to
listening to Greek radio programs, reading Greek
newspapers and magazines, and watching Greek
television; social activities refers to dining at
Greek restaurants, participating in Greek social
clubs, and going to Greek parties and dances; and,

arts activities refer to attending Greek concerts, attending Greek festivals, and participating in Greek folk dances.

13. Canadian Cultural Recreation Activities: The media, social and arts activities that are unique to Canadian culture. Media activities refer to listening to the radio, reading newspapers and magazines, and watching television; social activities refer to dining at restaurants, participating in social clubs, going to parties and dances, and attending private parties; whereas, arts activities refer to attending concerts, attending festivals, and participating in folk dances.

14. Cultural Religious Activities: Refers to religious activities which are representative of a specific culture. For the purpose of this study, cultural religious activities is used to refer to the Greek Orthodox Faith and the Dominant religions of Canadian society, that is, Catholicism and Protestanism.

15. Greek Orthodox Faith and Religion: The norms, values, and practices of Greek Orthodoxy. These are centered around the worship of the Holy Trinity and Patron Saints (Ware, 1981; Chimbos, 1980a).

16. Dominant Canadian Religions: Refers to the norms, values and practices of the Catholic and Protestant faiths (Careless, 1970; Statistics Canada, 1986).

17. Cultural Language: Refers to the language or languages that are used by specific cultural groups. For the purpose of this study, this notion tends to refer to the Greek language and the dominant Canadian languages of English and French.

18. Greek Language: The "demotiki" (demotic or popular Greek) dialect that comprises the Greek language utilized in Greece today (Chimbos, 1980a).

19. Canadian Languages: Refers to the languages of English and French constitutionalized as the two official languages of Canada (Van Loon and Whittington, 1976).

20. Greek Immigrants: Individuals who have immigrated from Greece to Canada (Chimbos, 1980a). These individuals were born in Greece but have decided to live in Canada. The parents of these individuals were also born in Greece. For the purpose of this study, Greek immigrants refer to those who now dwell in Canadian society.

CHAPTER 2

THEORETICAL MODELS AND HYPOTHESES

This chapter reviews the theories of cultural integration and cultural maintenance. These theories precipitate out of the fields of sociology and anthropology. The theories of cultural integration that are most pertinent to this study include the theories of Park (1950), Gordon (1964), and Atkinson, Morten and Sue (1979). The theories of cultural maintenance that are most pertinent to this study include those of Breton (1964), Isajiw (1981), and Driedger (1975). All of these theories have been used in past research to make up the basis of the analysis for the relationship of cultural activities to cultural identity. For the purpose of this study, these theories have been integrated into a whole to create the theoretical base for this study.

The null hypotheses tested in this study are also presented in this chapter. Thus, this chapter has been divided into five parts: (1) theories of cultural integration, (2) theories of cultural maintenance, (3) synopsis of the theories of cultural integration and the theories of cultural maintenance, (4) the theoretical foundation of this study, and (5) the hypotheses.

THEORIES OF CULTURAL INTEGRATION

Although a wide variety of theories of cultural integration can be found in the social sciences, the basic premises for each of these theories overlap. The basic ideology of these theories is formed around the concept that ethnic individuals can either maintain their ethnic culture while living in a multicultural society, or assimilate into the dominant society.

Park's Theory:

It is believed that the pioneer of cultural integration theory as it stands today was John Park (1950). Park's theory has acted as a basis for the development of subsequent cultural integration theories. Although Park's theory was originally designed for racial assimilation, sociologists have adapted it to cultural assimilation as well. Park's theory is based on the understanding that eventually all individuals of ethnic descent, including the children and grandchildren of immigrants, become assimilated into dominant society. In order to reach the assimilation stage however, individuals of ethnic descent must proceed through the stages of the integration process which may take more than one generation to complete.

However, despite the stages of assimilation, it is the preferences and participation patterns in cultural activities which determines the culture one identifies with. That is, at any stage during the assimilation process,

identification with the ethnic or the host culture is possible, thus determining the identity with which one associates. In this regard, emphasis is placed on the individual with respect to the determination of one's cultural identity.

Park has claimed that the assimilation process consists of four processes or phases: (1) the initial contact phase, (2) the competition phase, (3) the accommodation phase, and (4) the assimilation phase.

The first phase is the initial contact phase, the time when first contact is made with dominant society. This period is one of adjustment in which immigrants become accustomed to their new surroundings. Immigrants find themselves entering not only a new land, but a new social setting as well. This is a stage of adaptation in dominant society in which identification with ethnic culture persists in order to eliminate the fear of losing ethnic culture and to continue to interact in the activities representative of the homeland culture.

In the second phase, the competition phase, individuals experience duo-identities. During this phase, a conflict occurs between maintenance of ethnic culture and acceptance of the culture of dominant society. It is during this stage that immigrants explore the social arena of dominant society and start to compare it with that of their ethnic heritage. During this stage, decisions are made about preferred

cultural activities. Immigrants begin to contemplate participating, and in some cases actually do participate in the activities of dominant culture.

The third phase, the accommodation phase, is the one in which a decision is usually reached by the immigrant as to the acceptance or rejection of ethnic and/or dominant society's cultural activities. It is during this phase that an accommodation may take place and that some or all of the cultural activities of both the ethnic and the dominant society may be engaged in.

The final stage, the assimilation phase, is the one in which preferences and participation in ethnic cultural activities have been eliminated, and have been influenced by preferences and participation patterns in the activities of the dominant culture. It is during this stage when all association with ethnic ties are removed.

In sum, it is relevant to note that the competition phase is one in which preferences for and participation in ethnic cultural activities are associated with identification with ethnic culture. The accommodation phase has been referred to as one in which preferences for and participation in the cultural activities of both the ethnic and the dominant societies are moderately equal, with cultural identification also being moderately equal. The final phase, the assimilation phase, has been referred to as being one in which preferences and participation in the

cultural activities of dominant society and identification with dominant society are related, whereas ties with ethnic culture are omitted.

The unique contribution of Park's theory is that it set the stage for further research. Research conducted by Gordon (1964) and Atkinson, Morten and Sue (1979) have addressed the ideas initiated by Park. It is relevant to note that although Gordon's theory is coined the "assimilation theory" the major premise is "integration specific" (with only limited attention given to ethnic cultural maintenance), and does abide by the conceptualization laid out by Park.

Gordon's Theory:

The most renown of all cultural integration theories to date is that of Gordon which he enunciated in 1964. Similar to Park's theory, Gordon's is one which consists of a series of stages leading to the ultimate outcome of assimilation. Unlike Park's theory however, Gordon's theory includes factors such as the availability of ethnic community organizations, age of immigrants at immigration, and time since immigration on the adjustment of immigrants into dominant society. That is, Gordon's analysis of cultural integration goes beyond Park's by noting other factors which may mediate the ultimate assimilation outcome.

Yet despite the broad perspective of Gordon's theory in comparison to Park's theory, the emphasis of the importance

of preferences and participation in cultural activities
remains consistent. That is, despite the time-specificity
of the various stages of the assimilation process, all
immigrants are not subject to the same pace of assimilation
because of individual differences. However, preferences for
specific cultural activities and participation in these may
ultimately be responsible for shaping the cultural identity
one associates with.

According to Gordon (1964), assimilation or the gradual
distinctiveness of ethnic groups being absorbed into
dominant society may be the result of cultural, structural
(i.e., formal organizations such as ethnic community
centers), marital or identification factors, each having an
impact on the way of life of these individuals. As McCall
(1973) stated in relation to Gordon's view, four factors can
be identified which may cause immigrants to assimilate into
dominant society. These are: (1) the nature of the ethnic
culture, (2) the pressure to succeed in the dominant
society, (3) the role of institutional pathways in dominant
society, and (4) the reaction of the host society.
Regardless of the reasons for integration, Gordon's theory
claims that assimilation is ultimately inevitable once
initial contact is made with the dominant society.

Gordon (1964), has claimed that the process of cultural
integration consists of a number of steps commencing from
contact with dominant society and leading to assimilation.

Gordon's process of integration can be summarized and presented as consisting of three major stages after contact has taken place: cultural continuity, cultural change, and assimilation.

Cultural continuity is the stage in which ethnic identity and traditions are dominant; feelings, behaviours and relations are geared towards the ethnic group. This is the stage in which preferences and participation in the activities of the ethnic culture dominate, whereas adaptation to the host culture is very restricted.

Cultural change is the stage in which adoption of the host society is dominant, and ethnic identity and culture is limited to the private domain. During this stage, preferences and participation in a combination of the cultural activities of both the ethnic and the dominant culture take place. Engagement solely in ethnic activities has declined, and as a result identification with both the ethnic and dominant cultures takes place.

Assimilation is the stage in which the culture of the host society is totally accepted, and no elements that distinguish ethnic identity, feelings and individual relations remain. It is during this stage when ethnic individuals wish to identify only with dominant society while omitting any association or participation with compatriots of the same ethnic background.

In sum, Gordon's theory distinguishes immigrants, and other individuals of ethnic descent such as the children and grandchildren of immigrants born in the host society, into three classifications: (1) those who identify themselves with their ethnicity, (2) those who identify themselves with both their ethnicity and the dominant culture, and (3) those who identify themselves only with the dominant culture. Each of these stages is determined at least in part by preferences for and participation in cultural activities. Atkinson, Morten and Sue's theory of cultural integration builds on Gordon's theory by expanding to five stages instead of three.

Atkinson, Morten and Sue's Theory:

Atkinson, Morten and Sue (1979) have presented a model of cultural integration which attempts to encapsulate the entire process in five conditional stages. The process of integration, and subsequently cultural identity, as presented by Atkinson et al. (1979) tends to not only conform to the notions of Park and Gordon, but to also present the conditional relationship of all phases in the integration process, that is, the sequential importance of each step leading to assimilation. Unlike the models of Park and Gordon, which claim that one step in the integration process may be omitted while assimilation continues to be inevitable, the model of Atkinson et al. (1979) tends to assume that each stage must be experienced

in sequential order in order for the assimilation stage to eventually evolve.

The five stages of cultural integration according to Atkinson et al. (1979) are: (1) synergetic articulation and awareness, (2) introspection, (3) resistance and emergence, (4) conflict between self-depreciating and self-appreciating identification with ethnic culture, and (5) conformity.

The first stage, synergetic articulation and awareness, refers to the self-appreciating identification with ethnic culture by immigrants. It is during this stage that immigrants are not only proud to refer to themselves with their ethnic culture, but also try to engage in as many ethno-specific activities as possible in order to promote their ethnic culture. Limited if any association takes place with the activities or the attributes which are representative of dominant society during this stage.

The second stage, introspection, refers to one in which concern with the basis of self-appreciation towards identification with ethnic culture takes place. It is during this stage that immigrants tend to grasp the potential negative implications associated with their ethnic label, such as negative stereotypes imposed by some members of dominant society restricting integration into mainstream society (i.e., the labor force, social and housing conditions encouraged by the host society). During this stage, some initiating effort may be placed by immigrants on

accepting or participating in the activities of the dominant society.

The third phase, resistance and emergence, is one in which self-appreciating identification is revitalized. Immigrants fear that perhaps they will lose their background if they keep integrating at a moderate pace into dominant society. The integration process is thus slowed down, and appreciation, identification, and participation for both the ethnic and the dominant culture commences to evolve.

The fourth phase, conflict, is one in which appreciation for the dominant society continues to grow while identification with the ethnic culture declines or remains the same. Identification with both cultures continues to predominate, however the magnitude of identification with dominant culture prevails over that of ethnic culture.

The fifth stage, conformity, is one in which self-appreciating identity towards dominant culture persists. Although some self-appreciation towards ethnic culture may still exist, appreciation, preferences and participation are geared towards the activities of dominant society. Few immigrants are found at this stage. Most individuals found in this stage tend to be the children and grandchildren of immigrants born in the host society.

In sum, unlike Park's and Gordon's theories, Atkinson, Morten and Sue's theory presents a greater tolerance for the

maintenance of ethnicity. Park and Gordon present the viewpoint that assimilation is inevitable, yet also place importance on the individual to determine their specific cultural identity through preferences and participation in cultural activities. Atkinson, Morten and Sue present the ideology that some appreciation, preference and participation in ethnic cultural activities may continue to persist despite the onset of assimilation. That is, Atkinson, Morten and Sue's theory provides for the theoretical conceptualization of cultural maintenance. In this case, assimilation is not viewed as being a terminal condition with the dying of ethnic identification, but is rather viewed as a state in which a minimal form of ethnic identification persists including minimal preferences and participation in ethnic activities (Montero, 1981; Schoen and Cohen, 1980).

Atkinson, Morten and Sue's theory, supporting the ideology that ethnic individuals never completely assimilate into dominant society, is more closely related to theories of cultural maintenance. The following section reviews some of the most pertinent theories of cultural maintenance.

THEORIES OF CULTURAL MAINTENANCE

In the aforementioned section three models of cultural integration have been presented. These would not be complete without some mention of similar theories which have developed from a different ideological perspective, that is

from a ethnic-group cultural maintenance perspective. These theories are attributed to Breton, Isajiw, and Driedger and are differentiated from cultural integration perspectives by the fact that maintenance theories focus on cultural continuity among ethnic individuals. These theories focus on highlighting the importance of preferences and participation patterns in cultural activities for the maintenance of ethnic identity while living in multicultural society.

<u>Breton's Theory</u>:

Breton (1964) examining the degree of cohesion of ethnic groups in Montreal derived the term "institutional completeness". The compartmentalization of an ethnic group, that is, the degree to which an ethnic group in a particular locale has developed a set of institutions of its own paralleling those of dominant society, is what Breton has called "institutional completeness". Ethnic groups are institutionally complete when they resist integration into dominant society.

According to Breton, this refers to the social structure (i.e., religious ethnic communities such as the Amish, or ethnic community centers) which promote maintenance of ethnicity in dominant society. For Breton, these social structures refer to the existence of social boundaries which bind ethno-racial-religious groups and distinguish them from other groups. This enclosure also

refers to the networks used by a group to maintain intergroup boundaries, networks such as recreation, religion and language.

Yet the parameters of "institutional completeness" may have limitations, particularly if the "institutionally complete" forces of dominate society have a stronger appeal to immigrants. It may be that for immigrants who immigrated at a younger age and dwelled for a long period of time in dominant society, ethnic institutions have a less powerful appeal. Such immigrants may prefer to abide with the more powerful social institutions of dominant culture, limiting or omitting association with ethnic culture.

Thus, unlike the theories of integration wherein assimilation appears inevitable, Breton believes that the maintenance of ethnicity depends on the power of cultural institutions and the cultural activity patterns of its ethnic members. That is, ethnicity will be maintained if ethnic institutions (i.e., church, community organizations) are more powerful (i.e., such as those providing the greatest resources, opportunities), better organized and subsequently preferred by immigrants more than those of dominant society.

Through preference and participation in ethnic and/or dominant activities and institutions, identity evolves. It is possible in Breton's theory for immigrants to belong to both institutions simultaneously, while identifying with

both cultures. For Breton therefore, the maintenance of ethnicity depends primarily on one's preferences and participation in cultural activities, and the availability of ethnic institutions and opportunities. He claims that it is possible to prefer and participate in not only ethnic activities but also in the activities of the host culture, thus subsequently identifying with both cultures.

Isajiw's Theory:

According to Isajiw (1981), the ethno-racial-religious bonds of ethnic individuals always persist in the form of intrinsic feelings, thus ethnicity is maintained while some attachment to ethnic groups remains. The ethno-racial-religious bonds contribute to personal and collective ethnic identity through transmission of the sense of personal attachment. That is, the primary source of ethno-racial-religious identity in Canada is the sense of belonging one derives from membership in an ethnic group, a racial group, and/or a religious group.

Isajiw's theory purports that immigrants identify with their background because of involvement in ethnic activities which provides them with a feeling of competence and acceptance. As long as ethnic social institutions continue to have an appealing role for immigrants, ethnicity will be maintained and identification with ethnic groups will exist.

Intrinsic feelings of immigrants are such that time (i.e. age of immigrants at immigration, time since

immigration) cannot diminish them completely. The personal attachment towards an activity of an ethnic culture, such as religion, is often so strong that integration into dominant society, no matter how strong the social forces (i.e., the appeal of a competing religion of dominant society), will not occur.

Therefore, according to Isajiw it is these intrinsic beliefs which make one prefer and identify with ethnic and/or dominant culture. Furthermore, it is these intrinsic feelings which make one participate and identify with ethnic and, or, dominant culture. Thus it is preferences and participation in cultural activities which determine cultural identity.

Driedger's Theory:

Driedger, in a series of publications (1975; 1976; 1977a; 1977b; Driedger and Church, 1974; Driedger, Thaker, and Currie, 1982), has offered a conceptualization of ethnic maintenance similar to Breton and Isajiw. However, Driedger extends his analysis beyond that of Breton and Isajiw. Driedger postulates that ethnic group identity performs a role which today is conceptualized differently from what it was in the past. Although the potential importance of religion, recreation and language still persists for the preservation of ethnicity, adaptations to the living conditions of today's society may take place while not having a negative impact on association with ethnicity. It

is possible for ethnic immigrants to adjust and partake in the social institutions of Canadian society (i.e. work and play) while maintaining their sense of value for ethnicity. Ethnicity is something that is intrinsically valued and as such is culturally maintained.

Similarly to Isajiw, Driedger purports that intrinsic bonds towards ethnicity, or one or more of the activities of ethnic culture, cannot be diminished despite the inevitable process of assimilation. Personal attachment to an ethnicity will remain, although identification with dominant society may prevail. It is the intrinsic bond with ethnic identity which may never be broken, thus in turn restricting complete assimilation from taking place.

The critical differentiation between Driedger's and Isajiw's theories is that Driedger, unlike Isajiw, places less emphasis on the importance of participation in cultural activities for cultural maintenance. According to Driedger, it may be possible to maintain ethnicity without involvement in ethnic activities as long as a strong intrinsic bond with ethnic culture exists. Driedger supports the perspective that preferences and participation for the dominant culture can take place while identification with both ethnic and dominant culture continues to exist.

In sum, Driedger has placed less emphasis on the importance of formal social settings (i.e. ethnic community centers) than Isajiw and even less emphasis than Breton.

Driedger places more emphasis on the importance of intrinsic bonds with ethnic culture for the maintenance of ethnicity in comparison to Isajiw and Breton. Of note however is the fact that these intrinsic bonds may entice one to prefer and participate in certain cultural activities.

Despite the differing perspectives of Breton, Isajiw, and Driedger, all support the ideology that cultural maintenance can take place as long as personal attachment to ethnic culture remains strong. Furthermore, all support the ideology that preferences and participation in cultural activities can shape cultural identity. In sum, all three of these theories of cultural maintenance suggest preferences or participation in cultural activities can be important for cultural maintenance and cultural identification.

SYNOPSIS OF THE THEORIES OF CULTURAL INTEGRATION AND THE THEORIES OF CULTURAL MAINTENANCE

The previous two sections of this chapter review theories of cultural integration and cultural maintenance. Cultural maintenance can be viewed as a component of the theories of cultural integration. This component is evident in Gordon's presentation of the stage of cultural continuity indicating the assimilation of ethnic individual into dominant society. From this perspective, theories of cultural maintenance are perceived to be limited in scope focusing mostly on the dimension of cultural maintenance.

Theories of integration tend to be more comprehensive, highlighting the alternatives in which not only cultural maintenance can take place, but also presenting the means in which cultural change and assimilation take place. Integration theories reflect an ideology that it is possible for immigrants to become assimilated into dominant society, identifying solely with the dominant culture.

Theories of cultural integration include the same basic ideologies with limited variations in terminology. Although they assume to adhere to the principle that assimilation is inevitable, like theories of cultural maintenance, they refer to the potential importance of cultural activities as mediators to cultural identity.

To analyze the relationship between cultural activities and cultural identity, the theories of cultural integration reviewed here have been used and can be summarized as having three stages. The first stage features preferences for cultural activities, participation in cultural activities, and identification with ethnic culture. The second stage refers to a combination of preferences for ethnic and dominant cultural activities, participation in ethnic and dominant cultural activities, and identification with both ethnic and dominant cultures. The third stage refers to preferences for dominant cultural activities, participation in dominant cultural activities, and identification with dominant culture.

All theories of cultural integration are time specific. That is, it takes a certain amount of time to go through each stage. Based upon the literature, it usually takes two to three generations to go through these stages (Gavaki, 1979; Vlachos, 1968), yet it is possible that this process of integration can occur within the same generation (Chimbos, 1980a). The contact stage for all theories is defined as one in which the immigrant lands in the dominant society. Although it has been found in literature that immigrants who have dwelled longer in dominant culture and immigrated at a younger age, tend to be more culturally integrated in dominant society than those who have been in contact for less time and experienced first contact at an older age (Jepperson and Meyer, 1987), subsequent literature reveals that time is not the major indicator of cultural change, rather cultural change depends more on preferences for and participation in cultural activities (Gavaki, 1979; Vlachos, 1968; Chimbos, 1980a).

THE THEORETICAL BASE OF THIS STUDY

The theoretical base for this study is drawn from the tenets of cultural integration and maintenance theories reviewed previously. The assumption drawn from these theories is that preferences and participation in cultural activities may be related to the culture an immigrant identifies with. The reviewed theories reveal that the cultural activity preferred and engaged in tends to be

related to the culture with which one identifies. From this perspective, the relationship of preferences for cultural recreation activities, participation in cultural recreation activities and cultural identity will be investigated.

HYPOTHESES

From the aforementioned theories, the null hypotheses of this study are derived. These null hypotheses are as follows:

Null Hypothesis 1:

No relationship exists between preferences for cultural recreation activities and cultural identity among Greek immigrants of Toronto.

Null Hypothesis 2:

No relationship exists between participation levels in cultural recreation activities and cultural identity among Greek immigrants of Toronto.

CHAPTER 3

REVIEW OF LITERATURE

This chapter reviews the literature used to complement

the theoretical framework for the study. In this chapter,

five areas of research have been reviewed. The first

section presents the concepts of culture and ethnicity. The

second section presents the research which has been

conducted in regards to culture and recreation. The third

section presents a description of Canadian culture and

Canadian cultural recreation activities. The fourth section

presents a description of Greek culture and Greek cultural

recreation activities. Finally, the fifth section reviews

the literature highlighting preferences for cultural

activities, participation in cultural activities, and

cultural identity.

CULTURE AND ETHNICITY

According to Bavington, Lithwick, Sproule and Thompson

(1976), culture is something that provides collective

identity as well as being an indicator of the attitudes and

values of a society. To a great extent it determines the

way people act and behave (Wood and Remnant, 1980; Stadler,

1983). Moreover, through culture different types of needs

will be fulfilled and fulfilled in distinct manners (Abrams,

1969; D'Amours, 1989). Culture refers to a set of socially

acquired behavioral patterns common to members of a

particular society or group (Fairchild, 1970). Culture can
therefore be said to be the style of life of a particular
society (Wood and Remnant, 1980). Gordon (1964: 32-33) in
his seminal book <u>Assimilation in America</u>, has defined
culture as:

> A way of life of a society, and if analyzed
>
> further is seen to consist of prescribed
>
> ways of behaving or norms of conduct,
>
> beliefs, values and skills, along with
>
> the behavioral patterns and uniformities
>
> based on these categories - all this we
>
> call "non-material culture" - plus, in
>
> an extension of the term artifacts
>
> created by these skills and values,
>
> which we call "material culture.

From the variety of existing definitions of culture,
three general categories of culture can be depicted: ideal;
documentary; and social (Williams, 1981). Ideal culture
refers to the state or process of human perfection in terms
of certain or absolute universal values (Williams, 1981).
Documentary culture refers to the body of intellectual and
imaginative work in which human thought and experience is
processed (Williams, 1981). Whereas, social culture refers
to the description of a particular way of life expressing
meanings and values in institutions and ordinary behaviour
(Williams, 1981; Olsen, 1978; and Herskovits, 1967).

Ethnicity emerges out of culture. Ethnicity refers to the similarity and affiliation of people who are part of a larger society (Carpenter and Howe, 1985). The members of an ethnic group share a historical, cultural, linguistic, religious, and recreational background which distinguishes it from other groups (Carpenter and Howe, 1985). The ancestry of a group of individuals according to country of origin, rather than nationality, is a defining feature of membership of an ethnic group (Kew, 1981).

Watson (1983), with reference to supporting literature, has presented two definitional categories of ethnicity: primodial loyalties and a political approach. Both of these categories describe "ethnicity" in terms of the attitudes of individuals and group formation. Primodial loyalties (Issacs, 1975) refers to a type of ethnicity in which primal unchanging attachments exist to a particular social category. In this case, ethnicity stems out of a shared culture with strong feelings towards the ethnic group, and the resulting ethnic identity prevails despite the influence of the dominant society (Watson, 1983). That is, one who has been raised in a particular society, continues to identify with it despite moving to a new homeland.

The political approach, on the other hand, describes ethnic groups as "informal interest groups", each maintaining cohesiveness in order to satisfy ethnic needs (Cohen, 1969). These groups have strong associations and

strive to attain power in dominant society via the cohesive promotion of common culture (Cohen, 1969). The objective of the political approach is thus based on the premise that grouping together increases power in society. That is, the larger the number, the greater the likelihood of having interests fulfilled by the decision makers of society.

It should be noted that both the primodial and political categories of culture are seen to form only a small fraction of what is commonly referred to as "ethnicity". That is, the term ethnicity tends to expand in scope beyond the primodial and political categories.

Although the term "ethnicity" is used to refer to a group of individuals, it is important to recognize the cultural activities that are pertinent to the definition of ethnicity. Ethnicity or ethnic groups, when considered minority groups, tend to be classified according to race, religion, language, or national origin (Watson, 1983; Elliot, 1983). In order for ethnicity or ethnic groups to exist, at least one of these cultural activities must be present, recognized and promoted by a group of people. It is also important to note that ethnicity stems from cultural identity, that is, unique cultural activities which cannot be duplicated by the average members of dominant society (DeVos and Romanucci-Ross, 1982). Subsequently, all definitions of ethnicity include at least some reference to the cultural traits of particular groups.

As previously noted, from ethnicity, arises the notion of the "ethnic group". An ethnic group refers to a collectivity of people within the larger society having a shared culture and background (O'Leary and Benjamin, 1982). It should be noted that from this perspective ethnic groups are largely determined by social definitions (O'Leary and Benjamin, 1982). Bahr, Chadwick, and Stauss (1979:4) for example, provide the following description of ethnic groups from a social perspective:

> The essential determinant of ethnic group membership is social identification. If the group defines a person as similar enough to belong to it, and if that person identifies with that group, then he or she belongs to that group, whatever his or her real ancestry may be.

Like ethnic groups, racial groups may also stem out of culture. For this reason racial groups are sometimes confused with ethnic groups in the literature. In fact, both groups refer to quite different notions. Racial groups arise out of distinguishable physical characteristics such as colour of skin or hair that are unique to a particular group (O'Leary and Benjamin, 1982). Clearly, it is inaccurate to claim that this notion is the principle determinant of ethnic groups. Common ancestry and cultural

activities are principle characteristics in the determination of ethnic groups, whereas common racial characteristics are secondary characteristics. This is so because the "way of life" of a group, its values and beliefs, determine behaviour rather than skin colour, although skin colour may enhance identifiability and cohesion. Bahr et al. (1979) provide an instructive analysis of this position in the following statement:

> As is by now widely recognized, there is
> no society in the world which ranks
> people on the basis of biological race,
> i.e., on the basis of anything a
> competent geneticist would call "race,"
> which means on the basis of distinctive
> shared genetic makeup derived from a
> common gene pool. "Race," as a basis for
> social rank is always a socially defined
> phenomenon which at most only very
> imperfectly corresponds to genetically
> transmitted tracts and then, of course,
> only to phenotypes rather than genotypes
> (Bahr et al, 1979:7)

Although the idea of ethnicity has been analyzed in this review of literature, ethnic culture is the concept that will be referred to in this study. The term culture will be used to refer to the "way of life", that is, the

composition of individuals who share a common national or
ethnic heritage, (i.e. Greeks, Italians, Jews, etc). Race,
has been recognized as being a sub-component of culture
(i.e. Black-Jews) and will be treated as such. Thus, in
this study, culture and recreation will be analyzed from a
cultural identity perspective rather than from a racial
identity perspective.

<center>CULTURE AND RECREATION</center>

A clear understanding of the difference between culture
and race is important because a review of the literature
associated with culture and recreation reveals a tendency to
confuse these notions. Within the recreation field, much of
the literature depicts racial groups as if they were
cultural groups with their significance being socially
determined. Yet race, in literature associated with
culture, has been highlighted as a cultural attribute to the
same extent that language and religion represent
distinguishable elements of culture. Nevertheless, from the
existing literature concerned with recreation and culture,
several analytical perspectives can be identified. Each
perspective arises largely as a consequence of the political
and social framework of the particular society in question.

In Canada it was not until the 1970's that the issue of
culture developed as an identifiable subject within the
recreation and leisure studies field. An investigation
conducted by Malpass (1973) led him to the revelation that

the "total" community included minority culture groups.
This study was one of the first to reveal that immigrants
did not have equal access to recreation resources in Canada
because, in part, municipal services failed to take into
account the recreation needs of immigrants. The national
statement on multiculturalism by Prime Minister Trudeau in
1971 (emphasizing an expanded opportunity for Canadian
people to preserve ethnic cultural heritage), lead to
increased recognition of the needs of ethnic Canadians.
Within the Canadian multicultural framework, ethnic cultural
recreational activities have come to be characterized as
"complimentary" to majority recreation practices (Horna,
1980).

Although the need for increased provision of ethno-
specific recreation resources has become apparent in the
1970's, research in this area has grown at a minimal rate
(Karlis, 1990c; Hall, 1988). Research that currently exists
has primarily focused on analyzing the relationship between
recreation and culture with culture being considered as but
one contributing factor. Reviews by Horna (1987a) Mundy
(1990), and Ekpo (1991), for example, reveal that race and
ethnicity along with socio-economic, cultural and
psychological factors represent some of the major dimensions
in the selection of recreation experiences. Furthermore,
Karlis (1989; 1990a; 1990b; 1990d; 1992a; 1992b) and Dawson
(1990), have illustrated that cultural perceptions can be

key determinants of recreation participation for ethnic individuals (Horna, 1987b; Ekpo, 1991). A few Canadian studies exist which clarify the relationship between recreation activities and culture (Gavaki, 1979; Jansen, 1978; Kirsh, Dixon and Bond, 1973; Schliewan, 1977; Karlis and Dawson, 1992; 1991; 1990; 1989; Karlis and Kartakoullis, 1992; Karlis, 1990a; Kay and Mannell, 1990; Whitson, 1990; Butler, 1990; Rublee and Shaw, 1990; Bolla and Dawson, 1989). It is important to note however that the principle focus of some of these studies is with larger cultural matters and that recreation participation and behavioral patterns receive secondary analytical consideration.

The need to expand research on recreation and culture is clearly articulated by Horna (1987a) and Hall and Rhyme (1989). This concern stems from the view that not enough is known about the recreation behaviour of individuals belonging to ethnic cultural groups (Orthner, 1990; Ferguson, 1990; Hartzog, 1990). It also stems from the fact that despite the stated belief of the Canadian government that much recreation is culturally specific (Hall and Rhyme, 1989; Dembrowski, 1988; Munro, 1987; Malpass, 1973), minimal attention has been given to ascertaining the relationship between participation in recreation activities and culture.

In the United States, empirical and theoretical research concerned with ethnicity and recreation has shown steady growth since the 1960's (O'Leary and Benjamin, 1981).

However, similar to its development in Canada, this growth has been slow. Research on culture and recreation in the United States arose out of a concern with the programming of recreation services for underprivaledged individuals and groups (Hutchison, 1973). There were calls, for example, for "compensatory recreation" for the "culturally deprived" of the ghetto (Gray, 1973). Attention has since focused upon enriching existing programs and services in order to enhance the quality of life of minority groups in general (Karlis, Bolla and Dawson, 1990; Karlis, 1990c; 1991; Cheek, Field and Burdge, 1976).

American research into culture and recreation has taken a different dimension in comparison to that carried out in Canada because most research carried out in the United States is concerned with racial differences and understanding the impact of urbanization on minority leisure behaviour (Chew, 1984; Crowther and Kahn, 1983; Kelly, 1982; West, 1989; Robinson, 1987; and Klobus-Edwards, 1981). It has not been until recently that the need to understand the relationship between recreation and culture of other groups beyond black/white differences has been recognized (DeWall, 1984). This shift may be attributed to the increased sympathy for multiculturalism and the weakening of the traditional melting pot ideology which has apparently been widely embraced in the past by American recreation policy makers (Carpenter and Howe, 1985).

To date, many American researchers have claimed that other factors, such as social class, may be more critical determinants of recreation participation than cultural factors (McDonald and Hutchison, 1987). Others such as West (1989), in analyzing the activity patterns of blacks and whites have further contributed to this position by claiming that socio-cultural differences between the races do not seem to have a direct impact on recreation participation in general. However, others have concluded that there are indeed observable differences in recreation participation patterns between cultural groups in the U.S.A. (Stamps and Stamps, 1985; Klobus-Edwards, 1981; and Woodward, 1988) and that the relationship between recreation and culture must be more clearly understood (Aguilar 1990a; Hall and Rhyme, 1989; Irwin, Gartner and Phelps, 1990).

Nevertheless, from the American literature one can identify four theories concerned with culture and recreation that have evolved. These are as follows: (1) socioeconomic demographic theory - attributes similarities and differences in recreation participation to social class affiliation of cultural groups (McMillen, 1983); (2) theory of marginality - based on the notion that cultural underparticipation in recreation results from preventative factors, such as racial discrimination (Yancey and Snell, 1971); (3) opportunity theory - attributes variations in ethnic recreation patterns to disparities in the availability and accessibility of

recreation resources (Kelly, 1987; 1982; Lindsay and Ogle, 1977), and (4) ethnicity perspective theory - ascribes differences in recreation participation to subcultural recreation norms and values while describing cultural variations in recreation participation patterns as a function of social organization, and an outcome with respect to what social behaviour is considered appropriate by the respective society in question (Washburne, 1978). Although many of these theories were originally concerned with racial black/white differences, recently they have been extended to the analysis of recreation patterns of other cultural groups. Hutchison (1988) has assailed the confusion of culture and race and has noted that the application of these theories to other cultural groups should be approached with caution. Thus, the need to establish generic theories to link recreation with other cultural groups has been recognized, since reliance cannot be placed on the applicability of racially derived theories.

Literature from abroad has been even more limited, with most research coming from Australia and Great Britain. Neglect of analyzing the relationship between culture and recreation is now recognized in studies coming out of Britain (Carrington, Chivers and Williams, 1987; Kew, 1981). It is only recently that culture has come to be generally accepted as being related to leisure in Britain. The main impetus for the recent concern is an attempt to clarify the

extent to which recreation participation impacts social behaviour of members of minority groups. The emerging consensus coming out of the United Kingdom is that recreation reinforces culture and that recreation can be used to either integrate ethnic immigrants or to preserve distinctive ethnic cultural identities.

In Australia, research on the planning process of recreational services has resulted in the provision of multicultural recreation opportunities (Sarantakos, 1980; Grassby, 1981). Australian planners increasingly accept that recreation is an important dimension in formulating multicultural policies and programs. Researchers recognize the unique identity of ethnic cultural groups and the importance of planning specifically for each group. Nevertheless, many issues have yet to be sufficiently addressed by political decision-makers. The challenge is to make Australia's social policies more sensitive to the ethno-specific leisure needs of its people. In order to do so, Sarantakos (1980) recommends that decision-makers first recognize the ethno-cultural pluralism of Australian society and the pluralistic facets of recreation. To do this, it is necessary however to first understand the relationship between culture and recreation from a theoretical perspective.

As this review demonstrates, there has in the past been some neglect in examining the relationship between culture

and recreation in Canada, the United States and abroad.
This neglect can partially be attributed to the lack of an
adequate theoretical base depicting the relevance of the
relationship between culture and recreation to integration
into dominant multicultural societies. Indeed, no
theoretical base such as this has been established to
examine the importance of and role played by cultural
recreational activities in the maintenance of ethnic
cultural groups in multicultural societies.

CANADIAN CULTURE AND CANADIAN CULTURAL RECREATION ACTIVITIES

Canada, as a multicultural society, provides
opportunities for ethnic individuals to participate in the
recreation and cultural activities of their preference,
either ethno-specific or from the dominant culture. But
what are recreation activities of Canadian culture?
Furthermore, what is Canadian culture?

Canada, although originally inhabited by Native Indians
and Eskimos, was occupied by the British and French during
the mid-1800's (Careless, 1970; Van Loon and Whittington,
1976). Along with this occupation, the British and French
brought the traditions and values of their homelands. As a
result Canadian culture as it stands today was formulated
around the traditions of these two "occupying groups"
(Careless, 1970). It is because of these two occupying
groups that Canada has now been recognized as being
officially bilingual having two national languages, French

and English.

The traditions of the British and French are reflected in the Canadian Charter of Rights and Freedoms and have thus become important attributes of Canadian culture. The traditions of the British and French have focused around Christianity, more specifically the Protestant and Catholic churches, and served to shape the cultural identity of Canadian society. These religious traditions, in addition to the English and French language, have become distinguishable cultural elements of the Canadian "way of life" (Statistics Canada, 1986; House, 1992). The British throne, and its adaptation in Canadian society should also be mentioned as being a key determinant in shaping the institutions of Canadian society. For example, Canada, has adopted the British parliamentary traditions to its own system of government.

Recreation activities of Canadians tend to be partially representative of North American culture as a whole. Access to media coming out of the United States has lead to the evolution of a partially shared recreational base between Canada and the United States. Activities such as disco dancing and rock music are equally representative of both Canadian and American societies. Yet other activities would appear to be uniquely Canadian, although they may have counterparts in the United States. Examples of such recreation activities are the festivals which portray

elements of French Canadian culture (i.e. Quebec Carnival), the exhibition of uniquely Canadian artists (i.e. The Group of Seven), and the social and service clubs that are wholly Canadian (i.e. the Canadian Legion).

To participate in activities such as these does not necessarily make one a Canadian. Yet to participate primarily in these activities, while neglecting participation in activities that are representative of one's ethnic group, enhances the probability of accepting the traditions of Canada while rejecting or minimizing involvement in the traditions of the respective ethnic culture. Multicultural policy as well as immigration law in Canada, makes it possible for someone to identify with two or more cultures (with one being Canadian) and to have dual or more national citizenship statuses (with one being Canadian). This freedom not only provides individuals with a cultural choice, but also with the freedom to accept or reject the activities of particular cultures as well.

GREEK CULTURE AND GREEK CULTURAL RECREATION ACTIVITIES

The Greek ethnic group has often been called an ethno-religious group (Vlassis, 1953; Chimbos, 1980a; The Ottawa Citizen, July 14, 1990). The primary attribute of Greek culture that makes it distinguishable from other ethnic groups is its tie to the Greek Orthodox Faith. The Greek language is another unique attribute of the Greek group which makes it culturally distinguishable (Gavaki, 1983a).

The influx of Greek immigrants into Canada not only brought its people, but also brought the Greek culture and way of life. As a result, immigrants became introduced to a different culture and found themselves in a state of ethnic marginality with "one foot in the homeland, and one foot in the new land" (Martin and Franklin, 1973). Greek ethnic institutions were therefore established not only to provide for the cultural needs that were brought over from the homeland, but to also preserve the Greek culture in the face of the new society.

The general objective of Greek community organizations is to work hand-in-hand with individuals and their families in order to transmit the cultural symbols of Greece (Gavaki, 1983a). In order that assimilation be avoided, it is reasonable to assume that ethnic groups such as Greeks, must preserve and transmit some or all of the traditions and values of their homeland. Since social, psychological, and socio-psychological support systems were left behind in Greece (Gavaki, 1983a), it would appear that Greek immigrants would have a difficult time preserving their culture. This however does not seem to be the case. Greek immigrants in both Canada and the United States (Gavaki, 1983a; Mayone Stycos, 1965) do not appear to have had difficulty maintaining their culture. That is, their appears to be a high determination amongst immigrants to preserve Greek culture (Chimbos, 1980a; Chimbos, 1980b).

Perhaps this successful maintenance of culture is a result, due in part to participation in Greek cultural recreation activities. In order to understand the relevance of this assumption, a comprehension of the three main activities of Greek culture, that is recreation, religion and language, is necessary. Below is a review of literature emphasizing how it is possible for each of these activities to have an impact on ethnic group maintenance or assimilation.

Greek Cultural Recreation:

Greek cultural recreation activities consist of those activities that are unique to Greek culture. Recreation activities representative of Greek culture include the Greek media which portray aspects from Greek society or from Greece; recreational clubs that are unique to the Greek population (i.e. activities representing various residential districts in Greece); and Greek folk dances and festivals connoting different special occasions or celebrations of Greek culture.

Gavaki (1979) has shown that for Greek families in which parents and children are Canadian born, identification tends to be more Canadian oriented and involvement in Greek manifestations is occasional. That is, descendants tend to be happy with dual identity and do not feel that they have to act in the Greek way (Gavaki, 1983b), which includes participating in Greek recreational activities. In respect to this finding The Ottawa Citizen (July 25, 1986), with

reference to the Greek Community of Ottawa, has claimed that Canada Day, a cultural recreation activity is comparable in importance as the celebration of Greek Independence Day to the Greek group. That is, significant Canadian recreation activities tend to match Greek recreation activities in level of importance by the Greek group and for many of the Greek immigrants as well. This however is not necessarily the case for Greek immigrants who according to Chimbos (1980a) identify to a greater extent with Greek culture rather than Canadian culture.

Participation in Greek cultural recreational activities depends not only on the preferences of individuals, but also on the propensity of these activities to fulfil needs (Chimbos, 1980a; Karlis, 1990c). Recreational experiences must satisfy the basic physical, spiritual, mental, creative and cultural needs of individuals if they are to be participated in (Kraus, 1977; Swartz, 1990). When the basic recreational needs are fulfilled by an ethnic group, identification with the culture of that group may take place. The Greek group is no exception. It may thus be the case that the greater participation in Greek cultural recreation activities, the greater cultural identification with Greek ethnicity, and the greater the resistance to participating in the functions of dominant society.

Greek cultural recreational activities, being a part of Greek culture, may act as a means to preserve culture

(Chimbos, 1987; 1986; Karlis, 1990c). The actual
relationship between participation in recreation activities
and cultural identity has not been adequately addressed by
researchers who have examined Greek culture (Gavaki, 1979;
1983a; 1983b; Mayone Stycos, 1965; Saloutos, 1964;
Stathopoulos, 1971; Vlassis, 1953; and Chimbos, 1980a).
Although Greek cultural recreation activities can be
highlighted as a unique part of Greek culture, no research
has focused specifically on determining the relevance of
recreation per se.

Greek Orthodox Religion:

Religion has been recognized as being a fundamental
element for ethnic group identity (Burnet and Palmer, 1988).
Religion is a means which bonds people together on certain
beliefs and practices concerning the supernatural while in
some cases distinguishing a certain group from others who
identify with differing beliefs (Burnet and Palmer, 1988).
To this extent, some religions are explicitly ethnic while
others are de-ethnicizing. Religions that are explicitly
ethnic may partially focus on addressing the concerns of the
ethnic group in question, while religions that are de-
ethnicizing tend to focus on the concerns of society as a
whole.

Jansen (1978) referring to explicit ethnic religions,
has stated that the Church provides continuity between the
old life in the ethnic society and the new life in the

dominant society. Since the Church reduces contact with outsiders (Breton, Reitz, and Valentine, 1980) and dominant society, religion can be recognized as a means of ethnic group maintenance (Jansen, 1978; The Ottawa Citizen, January 6, 1991). It may thus be the case that a relationship exists between religion and the maintenance of ethnic culture for some ethnic groups.

Contrary to these findings, Scourby (1984) has noted that community studies reveal a growing dichotomy between nationalism and religion. That is, a separation exists between nationhood and religion. It may be possible to preserve religion without ethnicity and ethnicity without religion. In this case, the respective religions of different ethnic groups can be said to overlap in regards to common principles and practices and thus become a force of de-ethnicizing ethnic groups.

The contradictory viewpoints concerning the relationship between religion and the preservation of ethnicity make it feasible to assume that a relationship between the two will greatly depend on the type of ethnic group and its identification to religion. Gavaki (1983a) has stated that maintenance of "Greekness" refers to the preservation of the Greek Orthodox Faith. In other words, Hellenism is the combination of Greek culture and the Greek Orthodox tradition (Gavaki, 1893a; Schultz, 1978; Mayone Stycos, 1965; Chimbos, 1980a). To this extent, the Greek

Orthodox Faith has become largely explicitly ethnic (Burnet and Palmer, 1988). On the other hand however, the findings of Vlachos (1968), indicating a return of the third generation to Greek identification, offers the assumption that Greek culture can be maintained without religion. That is, people can identify themselves as being Greek without having any ties to the Greek Orthodox Faith.

The preservation and practice of Greek Orthodoxy has been easy for Greeks in Greece because of the dominant appeal of religion. Despite the fact that only 1.5% of the total population is Eastern Orthodox (Statistics Canada, 1986), Greek immigrants appear to have an increased level of religiosity in Canada because of the fear of losing their identity (Stathopoulos, 1971; Saloutos, 1964).

Nagata (1969) believes that in order for the Greek Orthodox Faith to survive newcomers must subscribe to its beliefs. It is through ethnic community organizations and private institutions that individuals and families transmit the Greek Orthodox Faith (Gavaki, 1983a). According to Chimbos (1986), it is the Greek Orthodox Church which continues to play an important role in satisfying the spiritual needs of community members while reinforcing the Greek identity. An article in The Ottawa Citizen (July 25, 1986) claims that the rallying point of the Greek Community of Ottawa heading towards the third generation appears to be the Church. It is the immigrants who must therefore

maintain the Church in order to pass its traditions down to future generations. Favorable preferences and participation patterns of immigrants towards the Church will increase the probability that this institution, and the likelihood of the sustainability of a level of Greek cultural identification, will be sustained.

Greek Language:

The literature on cultural language reveals that as the time since immigration increases, the maintenance and practice of ethnic language will continue to decrease (Reitz and Ashton, 1980; Crispino, 1980; Sawaie and Fishman, 1985; Saint Jacques, 1976; and von Raffler Engel, 1979). As time in dominant society also increases, immigrants utilize and practice their ethnic tongue to a lesser extent choosing to communicate more frequently in the language of the dominant society. According to Wardhaugh (1983) and Edwards and Shearn (1987), if language was the essential attribute of ethnic group survival, language loss would mean the loss of ethnic cultural identity. If this is the case, immigrants who immigrated at a younger age, and have dwelled in dominant society for a long period of time, will be more likely to identify with the culture of dominant society, particularly if they have become integrated into the host culture. Notwithstanding this however, research has revealed that ethnicity can survive without language retention (Fishman, 1972; Lieberson, 1970).

It can therefore be said that the preservation of language depends on the preferences and participation patterns of individuals toward the use of the language in question. Hofman and Cais (1984) believe that the language of origin is positively associated with favorable intrinsic motives, sentiments and habits. Preferences for the ethnic tongue will likely enhance its use. According to Reitz (1974), the maintenance of language is important for the preservation of ethnicity, but as mentioned above it may not be essential. However, if language is not practiced, it may be that the other cultural activities are not powerful enough to sustain ethnic groups (Stadler, 1983; Lieberson, 1970). That is, it may be that religion and recreation are not powerful enough for the maintenance of ethnicity in multicultural societies.

Although the Greek ethnic group appears to be strongly in favor of language retention (Chimbos, 1980a; Chimbos, 1980b; Gavaki, 1979), the integration of the English language into community functions such as Church services (The Ottawa Citizen, July 25, 1986) indicates that preferences toward the preservation of the Greek language may not be all that strong. Studies by Kourvetaries (1976) and Gavaki (1983b) appear to support this finding by claiming that English language use has increased among Greek immigrants. On the other hand, Statistics Canada (1981) indicates that 75% of Greeks in Montreal speak Greek at

home, whereas only 22% speak English and 3% speak French. Since statistics from Statistics Canada are representative of the nation-wide Greek population of Canada, the results suggest that cultural language tends to be important for most Greek families in Canada. This trend appears to be related to the findings for the Ottawa-Carleton Greek group, they found that approximately 66% of Greeks claim Greek as their first language (The Ottawa Citizen, July 25, 1986).

Although some literature claims that language may not be important for the preservation of cultural identity, most research tends to indicate that it is at least associated with cultural identity. In conclusion, there is limited data to suggest language may be important for the preservation of identity. With regards to the Greek community, the Greek language represents a distinguishable part of Greek culture enhancing Greek identity.

Synopsis of Greek Culture:

The review of literature on Greek culture reveals that it may be possible to maintain the culture of this ethnic group only through the adherence to one cultural activity. Yet it may be assumed that the acceptance of more than one cultural activity would probably enhance the degree of attachment to Greek culture. Although recreation, religion and language all appear to be important for the maintenance of Greek culture in multicultural society, the literature reveals that each is important in its own way for making the

Greek culture identifiable. That is, each cultural activity, both individually and as a whole, has an impact on the degree of maintenance of Greek culture.

PREFERENCES FOR AND PARTICIPATION IN CULTURAL ACTIVITIES AND CULTURAL IDENTITY

An element of cultural theory, cultural identity, has often been equated with national pride. To acknowledge cultural identity, one must have some emotional attachment to the cultural group in question. To have some emotional attachment with a cultural heritage, one must engage in some participation in the activities representative of the culture and/or have positive preferences toward the features of a particular culture (Issacs, 1975; Vallee, 1975; Driedger and Peters, 1977; Reitz and Ashton, 1980; and McGivern, 1979; Aguilar, 1990a; Harrington, 1991).

According to Wildavsky (1987) preferences come from living with other people. In multicultural societies, the opportunity to interact with those belonging to one's ethnic group and those belonging to the dominant group, brings about the decision to select the culture of one's preference. From this premise, it can be said that support for and opposition to different ways of life plus the shared values legitimizing social relations, are the generators of preference (Wildavsky, 1987).

Preferences come from the interests people have (Wildavsky, 1987; Bindle, Bank and Slavings, 1987).

Individuals presumably size up the situation, distinguish interests, and choose their preferred behaviour (Wildavsky, 1987; Harrington, 1991). Although evidence suggests that a relationship exists between preferences and behaviour (Bindle, Bank, Anderson, Hauge, Keats, Keats, Marlin and Valantin, 1985; Adler, 1983; Murphy and Lithopoulos, 1988), little research has evolved concerning the relationship between preferences, participation, and cultural identity (Bindle, Bank and Slavings, 1987). Yet from the literature that exists, a relationship has been noted between identity and participation (Gecas, 1982; Rosenberg, 1979; 1981; Stryker, 1985; Wylie, 1979; Blanck, 1989; Aguilar, 1990a). Despite this, researchers have differed over the years about the central conceptual processes that formulate social behaviour (Bindle, Bank and Slavings, 1987).

To conceptualize the relationship between preferences, participation and identity, three theories of preferences should be pinpointed. These theories make it possible to acknowledge the cognitive thrusts which precipitate choice. These theories are the economic, political, and cultural theories of preference (Wildavsky, 1987).

The economic theory of preference assumes that choice is external. Preferences come from or are "shaped" by exogenous factors, external to the individual being considered. Under this train of thought, preferences are tastes which lead to action or some form of behavioral

participation leading to monetary benefits (Michael and Becker, 1976). That is, a choice exists, and the preferred selection reflects the outcome which is perceived to be the most beneficial within economic reason (Tse, Lee, Vertinsky, and Wehrung, 1988). According to Wildavsky (1987), if preferences are fixed and have a direct effect on the process of choice, as stated in economic theory, then no formal means of inquiry can be made as to how decision-making evolves. In other words, preferences or *actions* are based on economic benefits, and the feasibility of monetary gain.

Political theory claims that preferences are modelled through political experiences (March and Olsen, 1984). That is, preferences are formed through opposing and supporting institutions. Preferences are formed by the philosophies of external agents and these result in the acceptance of a particular behaviour and identification of a group of people. This is evident through the assumption that the activities one participates in are likely to be influenced by the political philosophy one acknowledges. Thus, political theory assumes that action and preferences precipitate out of accepted ideologies (i.e. such as those of a particular ethnic group) prescribing a certain norm of behaviour.

Cultural theory, on the other hand, asserts the notion that when individuals make important decisions these choices

are made simultaneously with choices of culture, that is, shared values legitimating different patterns of social practices (Wildavsky, 1987). The basic dimensions of cultural theory are based on answers to two questions: Who am I?, and What should I do? This implies that the basic dimensions of cultural theory are founded on finding out what one prefers, what one participates in, and who one thinks one is, thus making it possible to conceptualize a broad perspective of the individuals' way of life. As soon as one subscribes to a certain way of life, preferences and decisions leading to certain behaviours evolve out of what action is deemed as conforming to that particular situation or selected way of life. Preferences are thus partially shaped by the social forces of a culture that prescribe what is appropriate behavior.

Similar to the conceptualizations of the economic and political theories, the principle ideology of cultural theory suggests preferences and participation are related to the identity of the individual. The relationship of these three theories can thus be said to form the cognitive basis from which preferences evolve. Preferences, leading to participation, should be related to identity, specifically cultural identity.

According to Rotheram and Phinney (1987), cultural identity is defined as "one's sense of belonging to an ethnic group and the part of one's thinking, perceptions

feelings and behaviour that is due to ethnic group membership" (p. 13). Literature concerned with cultural identity reveals that the measurement of this variable consists of recognizing the emotional attachment of individuals to the national group (Gavaki, 1991; Jackson, 1990; Issacs, 1975; Vallee, 1975; and Driedger and Peters, 1977). That is, a cognitive framework has been used to analyze cultural identity or the degree of attachment of individuals to ethnicity (Phinney, 1989; Bernal, Knight, Garcia, Ocampo, and Cota, 1990). As a means of measuring identification with culture, past studies have focused on collecting information concerning the closeness of ties to one's nationality, the importance one attaches to national identity, and the use of a cultural identity label to describe oneself (see Gavaki, 1983). In other words, "self-labelling" (Aguilar, 1990a; 1990b) has been used as a means by which immigrants identity themselves.

Cultural identity as it reflects the "self-labelling" of immigrants consists of three dimensions: collective identity, individual identity, and external identity (Herberg, 1989). Collective identity refers to cultural practices such as those which precipitate out of preferences and participation in cultural activities such as religion, language and recreation. External identity consists of factors in which the individual has no control over, such as age at immigration and time since immigration as situations

which are ongoing and cannot be controlled. Whereas, individual identity refers to the emotional attachment within the individual which is shaped towards a particular ethnic group. To this extent, it is possible that individual perceptions shaping cultural identity can be shaped by collective, intrinsic or external factors. That is to say, cultural identity is a product of the feelings of people towards aspects of a certain culture and how elements of a particular culture (i.e. social institutions such as political structures) influence or convince one to undertake certain actions or feelings.

According to Issacs (1975), cultural identity is developed through participation in any cultural activity representative of the particular cultural group, including recreation. Singh (1977), for example, claims that the cultural activities of a second language, preparation of ethnic foods, listening to ethnic music, having ethnic friends, and reading ethnic literature are related to ethnic identity. The activities of culture, such as religion, language and recreation, may thus in whole or in part be representative of cultural identity. An attachment to any one of these cultural activities may retard integration into the dominant society. If an attachment to some or all of the activities of ethnic culture are maintained, integration becomes retarded to a greater degree. Yet, studies show that in order to maintain cultural identity, only one

attribute of ethnic culture need be maintained (Issacs, 1975; Stadler, 1983).

To depict the relationship of cultural identity to the activities of culture, cultural analysis studies have focused on understanding the relevance of cultural activity preferences and participation patterns to identification. In order to ascertain that a relationship exists between cultural activities and cultural identity, an analysis of the preferences and participation patterns of the activities of the culture in question must be conducted. Yet it is also relevant to note that a number of other factors may have an impact on the culture one identifies with. Factors such as age, time since immigration from the ethnic homeland, nationality and cultural identify of friends, and nationality and cultural identity of the family one is living with. Factors such as these however tend to be secondary in importance when compared to the factors of cultural activities for cultural identity (Gavaki, 1983a; Kourvetaries, 1976; Isajiw, 1981; 1978; Melville, 1980). For this reason, only a brief review of these other factors which may have an impact on cultural identity will be presented in this literature review.

Other Factors Which May Have An Impact on Cultural Identity:

To understand the impact of preferences in cultural activities and participation in cultural activities on cultural identity, it is helpful to be cognizant of external

conditions such as age of immigrants at the time of immigration and time since immigration on the self-identification of such individuals. Integration theory denotes that the longer immigrants have been in dominant society, and the younger their age at immigration, the less likely they are to identify with their ethnic culture (Gordon, 1964; Park, 1950; Atkinson, Morten and Sue, 1979; Monos, 1986; Gelfand, 1982; Montero, 1981). Furthermore, immigrants who integrated at a young age, are presently older in age, and have been in dominant society for a longer time period, are more likely to be more integrated into dominant society.

To more comprehensively understand the impact of preferences for cultural activities and participation in cultural activities on cultural identity, the external factors of age at immigration and time since immigration should also be studied. Social conditions that have an impact on the ethnic cultural identity of individuals include household composition (such as birthplace and nationality of spouse, birthplace and age of children, and presence of immigrant parents) and the social makeup of the workplace (such as nationality of co-workers and customers).

Birthplace and nationality of spouse are often cited as being important variables for the maintenance of cultural identity by immigrants. According to Kobayashi (1991), immigrants who have married outside their cultural group

have decreased their involvement in the cultural pursuits of the ethnic group. Furthermore, of immigrants who have married outside their cultural group, those who have children are probably more likely to be integrated into dominant society than immigrants who have married outside their cultural group but have no children. Marriage outside one's cultural group could affect immigrants' identity. Spouse's of immigrants who are a part of the dominant society will probably have a stronger impact on the integration of immigrants into dominant society, than spouses who are a part of other ethnic groups (Kourvetaries, 1976; Mayone Stycos, 1965).

Immigrants who have children, particularly school age children, are more likely to have stronger ties with ethnicity than immigrants who have no children (Adamopoulos, 1991). Yet this finding may be questioned since immigrants who have children born in the dominant society are more likely to feel the acculturation affects of their children and in turn become more integrated into dominant society. Despite these findings, immigrants who take the initiative and promote ethnic culture to their children are more likely to have favorable preferences towards the activities of ethnicity and subsequently identify with their respective ethnic culture (Chimbos, 1990).

The presence of ethnic parents of immigrants living in the same households could also have an effect on association

with ethnic culture. Immigrants who have one or both of their parents living with them are more likely to have more favorable opinions towards the ethnic culture due to the impact of the presence of their parents. The parents of immigrants often act as agents of ethnic cultural transmission, even if they do not promote ethnic culture, by sharing the memories that they bring with them concerned with ethnic culture (Chimbos, 1990).

The nationality of co-workers (or even customers to places where immigrants are employed), in addition to the nature of the place of employment (i.e. producing or selling ethnic products) could also have an impact on the attachment of immigrants to ethnic culture (Griffith, 1990; Chimbos, 1987). Immigrants who work with ethnic compatriots, and produce or sell products representative of ethnic culture, are more likely to favor the activities of ethnic culture (McCall, 1973; Wacquant and Wilson, 1988). According to Dawson (1986) employment, and subsequently the workplace, is the source by which individuals identify themselves. Immigrants who work in areas representative of some aspect of their culture are more likely to identify with their ethnic culture.

The aforementioned is a list of only a few additional variables which may be related with one's cultural identity. Thus, a number of variables extending beyond the variables of cultural activities may have an impact on cultural

identity. The impact of variables other than those of
cultural activities tend to be external to the immigrant,
that is, for the most part may be affected by involuntary
conditions occurring outside of the free choice of the
individual (Herberg, 1989). On the other hand, the varia-
bles of cultural activities tend to be collective, relying
on the voluntary, free choice efforts of the individual
(Herberg, 1989). For this study, the focus of collective
identity centered on the voluntary, free choice efforts of
the immigrant will be highlighted to examine cultural
identity. The cultural activities "preferred" and actually
"participated" in by immigrants will be studied.

CHAPTER 4

METHODOLOGY AND PROCEDURES

The specific research objective of this study is to examine if a relationship exists between preferences for cultural recreation activities, participation in cultural recreation activities, and cultural identity of Greek immigrants of Toronto. This chapter presents the methodology and procedures that were utilized to undertake this research. It is divided into four parts: subject population, test instrument, distribution of test instrument, and data analysis.

Subject Population:

The Greek population of the City of Toronto consists of approximately 12,000 people, within this number are included immigrants, their descendants, and the children of descendants (Ontario's Greek Telephone Guide, 1990). For the purpose of this study, individuals, whose family names are Greek and appear in the "City of Toronto" section of Ontario's Greek Telephone Guide 1990 (published by T.T. Milionis Ltd.) have been used. This directory, which is derived from a census count of Greek individuals living in this region, was used because it is the most comprehensive listing available that can be used as a mailing list for the Greek population of Toronto.

It is relevant to note that the population group is made up only of individuals living in the City of Toronto.

Individuals living in the surrounding neighbouring municipalities of Toronto such as Mississauga, Ajax, Scarborough, and North York have been excluded from this study. These municipalities were excluded because it is believed that individuals living in these outlying areas do not have the same access to Greek culturally specific activities and services as do those living in the City of Toronto itself; the municipality in which an identifiable "Greektown" is located.

Using the data available from the aforementioned Greek telephone directory, 12,000 potential members of the target population were identified. These individuals were chosen not only because of the availability of the population list, but also because it is assumed that such an exhaustive and encompassing list will eliminate any bias that would prevail if only a selected segment of the population were chosen (i.e., such as focusing those belonging to one of the twelve Greek associations which make up the Greek Community of Toronto). Such a limited segment would not be representative of the Greek population of Toronto as a whole.

A total of 500 subjects were randomly selected. The final sample group consists of those subjects who are immigrants conforming to the following characteristics: (1) they were born in Greece, and (2) both of their parents were born in Greece. These restrictions have been applied in an

attempt to eliminate bias that might be caused by factors such as subjects being born in Canada but listed in the Toronto section of Ontario's Greek Telephone Guide; or subjects having one parent born in Canada and listed in this guide. Questionnaires were addressed to the names of the selected individuals as listed in this directory. Respondents were mostly male because of the primarily "male-name" dominated telephone directory utilized by the Greek Community of Toronto.

<u>Test Instrument</u>:

The test instrument consists of four sections: section one focuses on information concerning participation in cultural activities; section two focuses on information about preferences for cultural activities; section three focuses on information about cultural identity; and section four focuses on information concerning the background (demographics) of subjects.

<u>Participation in Cultural Activities</u>:

This section of the test instrument presents information having to do with participation in cultural activities, that is, the activities of recreation, religion and language. The focus of this section is on participation of Greek immigrants in cultural recreation activities. It is here that information is collected concerning the independent variable of participation in cultural recreation activities. The objective is to find out whether or not

Greek immigrants participate in only Greek cultural recreation activities, a combination of both Greek and Canadian cultural recreation activities, or only Canadian cultural recreational activities.

The scale used by Aguilar (1990a: 1990b) to measure participation in cultural activities (including recreation activities) is the primary instrument adapted for the construction of this section of the questionnaire. The scale of ethnic culture used to measure cultural involvement by Gavaki (1983a; 1983b) and a similar cultural perception and participation scale constructed by Karlis (1987) have also been used to develop this part of the instrument.

The scales of Aguilar, Gavaki and Karlis have been designed to analyze the cultural participation patterns of ethnic individuals. In Aguilar's scale for example, the self reported measure of participation involvement of Mexican-Americans in activities of either Mexican culture or American culture have been compared. Aguilar's scale ranges from participation in activities that are representative of: (1) only American culture, (2) both American and Mexican culture, and (3) only Mexican culture.

Similarly, Gavaki's and Karlis' scales also focus on comparing participation patterns in culture activities. In both of these scales, the emphasis is placed on comparing the self reported measure of participation involvement of Greek immigrants by utilizing the classifications of either

"only Canadian", "a combination of Canadian and Greek", and "only Greek" activities. More specifically, both of these scales identify participation in culture as ranging from: (1) only non-Greek, (2) mostly non-Greek, (3) an equal amount of non-Greek and Greek, (4) mostly Greek, and (5) only Greek.

Based on these scales used previously, participation in cultural activities, including the cultural activities of recreation, were measured and scored according to the following response format: (1) only non-Greek, (2) mostly non-Greek, (3) equal non-Greek and Greek, (4) mostly Greek, and (5) only Greek.

The scale used in this study to measure participation in cultural recreation activities consists of nine items. These nine items make up questions one to nine in the section of the test instrument entitled "Participation in Cultural Activities" (Appendix A). These items consist of three questions having to do with cultural media activities, three dealing with cultural social activities, and three on cultural arts activities. For all multi-item scales, the simple sum of the item scores was used to arrive at the final scale score.

To illustrate the relationship between items a correlation matrix of the nine items is presented in Table 1. As can be seen in Table 1, reasonably strong inter-item correlations exist between most of the items. The

correlation coefficients for the most part fall between .20 and .40, thus indicating acceptable inter-item correlations. The highest inter-item correlation is between parties and dances (.602). The lowest inter-item correlation is between clubs and restaurants (.106). Since most items presented in this scale reveal consistent correlation coefficient scores between .20 and .40, it was decided that all should be considered in the development of the scale.

The scale for participation in cultural recreation activities, being a multi-item scale consisting of nine items, was tested for reliability. Through the use of the alpha model (Table 1), a maximum estimate of the reliability coefficient was obtained. The reliability coefficients revealed that in fact the scale used for participation in cultural recreational activities was reliable. A alpha score of .834 and a standardized alpha score of .834 both indicate a high degree of internal consistency. It was concluded that all items should be used to form the scale for participation in cultural recreation activities.

For the purpose of further analysis, five additional scales were constructed from questions posed in the "Participation in Cultural Activities" section of the questionnaire (Appendix A). These additional scales were not used as a means to directly test the hypotheses, rather they were used as a means to provide additional information about the respondents.

TABLE 1

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SCALE FOR PARTICIPATION IN CULTURAL RECREATION ACTIVITIES

Scale Item Legend:

1.=Radio
2.=Newspapers/Magazines
3.=T.V.
4.=Restaurants
5.=Clubs
6.=Parties
7.=Concerts
8.=Festivals
9.=Dancing

Scale Items

Scale Items:	1.	2.	3.	4.	5.	6.	7.	8.	9.
1.	1.000								
2.	.593*	1.000							
3.	.288*	.393***	1.000						
4.	.188**	.242**	.355***	1.000					
5.	.352***	.312*	.198**	.106	1.000				
6.	.405***	.311*	.269*	.134**	.503***	1.000			
7.	.279*	.307*	.301*	.329***	.398***	.521***	1.000		
8.	.237***	.258*	.352***	.401***	.474***	.361***	.597***	1.000	
9.	.420***	.448***	.211**	.304*	.462***	.602***	.430***	.457***	1.000

Reliability

Reliability Coefficients: 9 Items
Alpha = .8340
Standardized Item Alpha = .8343
N=99

*   p < .05
**   p < .01
*** p < .001

These additional scales had to do with: (1) participation in cultural media activities; (2) participation in cultural arts activities; (3) participation in cultural social activities; (4) participation in cultural religious activities; and (5) cultural language use activities. The first three are sub-scales from the nine item scale used to measure participation in cultural recreation activities. As was the case with the scale for participation in cultural recreation activities, each of these sub-scales was measured and scored according to the following response format: (1) non-Greek, (2) mostly non-Greek, (3) an equal amount of non-Greek and Greek, (4) mostly Greek, and (5) only Greek.

The sub-scale for participation in cultural media activities consists of three items. These three items are: radio programs, T.V. programs, and newspapers and magazines. The specific three items were questions one to three in the part of the test instrument entitled "Participation in Cultural Activities" (see Appendix A).

The inter-relationship between all items in the sub-scale to measure participation in cultural media activities were positive with correlation coefficients greater than .250. The values of the correlation coefficients ranged also from .288 to .493.

The reliability coefficient for this sub-scale is .6942. Although this is not an extremely high alpha, Tull

and Hawkins (1987) indicate that a alpha level of this size
provides evidence of reliability.

TABLE 2

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SUB-
SCALE FOR PARTICIPATION IN CULTURAL MEDIA ACTIVITIES

Scale Items

Scale Items:	Radio	Newspapers/Magazines	T.V.
Radio	1.000		
News./Mag.	.493*	1.000	
T.V.	.288*	.393*	1.000

* P<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .6942
Standardized Item Alpha = .6891
N=99

The sub-scale used for participation in cultural social
activities consists of three items: restaurants dined at,
social clubs, and parties and dances. These three items
make up questions four to six in the questionnaire section
entitled, "Participation in Cultural Activities"
(Appendix A).

As seen in Table 3, two correlations are quite low,
while a third is stronger. The correlation for clubs with
restaurants is .106, and the correlation coefficient for
parties and restaurants is .134, whereas the correlation
coefficient for parties with clubs is .503. The alpha
reliability coefficient for this sub-scale is low, .503.

Although the alpha score is low, the correlation coefficients between all items in this scale are positive. The sub-scale could thus be utilized, but it is a scale with low reliability (Hedderson, 1991).

TABLE 3

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SUB-SCALE FOR PARTICIPATION IN CULTURAL SOCIAL ACTIVITIES

<u>Scale Items</u>

<u>Scale Items</u>:	Restaurants	Clubs	Parties
Restaurants	1.000		
Clubs	.106	1.000	
Parties	.134*	.503**	1.000

* P<.01
** P<.001

<u>Reliability</u>

Reliability Coefficients: 3 Items
Alpha = .5030
Standardized Item Alpha = .4978
N=99

The sub-scale used for participation in cultural arts activities also consists of three items: concerts, festivals, and dances. These three items are found in questions seven through nine in the test instrument section labelled, "Participation in Cultural Activities" (Appendix A).

Each of the correlation coefficients presented in Table 4 reveal strong inter-item relationships. The values of all three are positive and similar in strength, .430, .457, and

.597. With an alpha score of .745 it was concluded that the items in this sub-scale show high internal consistency.

TABLE 4

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SUB-SCALE FOR PARTICIPATION IN CULTURAL ARTS ACTIVITIES

Scale Items

Scale Items:	Concerts	Festivals	Dancing
Concerts	1.000		
Festivals	.597*	1.000	
Arts	.430*	.457*	1.000

* P<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .7458
Standardized Item Alpha = .7464
N=99

The scale for measuring participation in cultural religious activities consists of three items. These three items are: Sunday Church services, Special Day Church services, and religious traditions practices. These three items are found in questions ten to twelve of the instrument in the section entitled, "Participation in Cultural Activities" (Appendix A).

Among these items, all correlation coefficients are not only positive, they also indicate a strong degree of relationships with correlations of .610, .653, and .791. The alpha score for this scale is .847 indicating a strong internal consistency.

TABLE 5

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SCALE FOR PARTICIPATION IN CULTURAL RELIGIOUS ACTIVITIES

Scale Items

Scale Items:	Sunday Church Services	Special Day Church Serv.	Religious Traditions
Sun. Church Serv.	1.000		
Spec. Day Church	.610*	1.000	
Rel. Traditions	.653*	.791*	1.000

* P<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .8475
Standardized Item Alpha = .8522
N=99

The scale for cultural language use also consists of three items. The three items making up this scale are: language spoken (practised), language read, and language written. These three items are found in questions thirteen to fifteen in the test instrument in the part entitled, "Participation in Cultural Activities" (Appendix A).

The correlation matrix for the three scale items can be seen in Table 6. The correlation coefficients between all items are positive and strong. A stronger correlation coefficient exists between writing and reading (.828), than between reading and speaking (.517), or writing and speaking (.635). As indicated in Table 6, the alpha reliability score for the scale for cultural language use

scale is .9516 indicating high reliability for this scale.

TABLE 6

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SCALE
FOR CULTURAL LANGUAGE USE

Scale Items

Scale Items:	Speak	Read	Write
Speak	1.000		
Read	.517*	1.000	
Write	.635*	.828*	1.000

* P<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .9516
Standardized Item Alpha = .9516
N=99

Preferences for Cultural Activities:

Since preferences for cultural activities are often measured hand-in-hand with participation in cultural activities, the scales used to measure preferences for cultural activities are similar to those used to measure participation in cultural activities. The scales adapted for this study are no exception.

As is the case with the scale of participation in cultural recreation activities, the scale of preferences for cultural recreation activities developed by Aguilar (1990a: 1990b) was the instrument used as a model for the construction of the preference section of the questionnaire. In addition, other existing surveys were considered to be

useful and were used for the construction of this section of
the questionnaire; these include Gavaki's (1983a: 1983b)
scale of ethnic culture and Karlis' (1987) cultural
perception and participation scale.

Aguilar, in her scale, developed response categories to
range from preferences for cultural ethnic activities to
preferences for non-ethnic (American) cultural activities.
More specifically, her scale consisted of the following
response classifications: (1) only ethnic cultural activity
preferences, (2) both ethnic and host cultural activity
preferences, and (3) only host culture activity preferences.

Similar to Aguilar's scale, Gavaki's and Karlis' scales
measured preferences for cultural activities of ethnic
individuals. Both Gavaki's and Karlis' scales distinguished
preferences for cultural activities by asking respondents to
indicate: (1) mostly non-Greek, (2) only non-Greek, (3) an
equal amount of non-Greek and Greek, (4) mostly Greek, and
(5) only Greek.

For the purpose of this study, each of these scales
have been adapted to form preferences for cultural activity
scales. The following response format has been used to
measure preferences for cultural activities in this study:
(1) only non-Greek, (2) mostly non-Greek, (3) equal non-
Greek and Greek, (4) mostly Greek, and (5) only Greek. This
response format is consistent with the one used to measure
participation in cultural activities.

As is the case with "participation" in cultural activities, a number of multi-item scales have been constructed to measure preferences for cultural activities. One of these is a multi-item scale for preferences for cultural recreation activities. This scale consists of nine items. These nine items are seen as questions one to nine in the section of the questionnaire entitled, "Preferences for Cultural Activities" (Appendix A). Components of the scale include preference questions for cultural media activities, cultural arts activities, and cultural social activities.

The correlation matrix for all nine items can be seen in Table 7. All correlations are positive ranging from .240 to .692. The correlation for TV with newspapers/magazines yielded the strongest correlation (.692), whereas the correlation coefficient for parties and restaurants yielded the lowest value (.240).

The alpha reliability score for the nine items was .902 (Table 7). This is a very high alpha score suggesting the items are internally consistent.

TABLE 7

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SCALE FOR PREFERENCES FOR CULTURAL RECREATION ACTIVITIES

Scale Item Legend:
1.—Radio
2.—Newspapers/Magazines
3.—T.V.
4.—Restaurants
5.—Clubs
6.—Parties
7.—Concerts
8.—Festivals
9.—Dancing

Scale Items

Scale Items:	1.	2.	3.	4.	5.	6.	7.	8.	9.
1.	1.000								
2.	.648*	1.000							
3.	.620*	.692*	1.000						
4.	.261*	.347*	.390*	1.000					
5.	.525*	.485*	.486*	.363*	1.000				
6.	.619*	.478*	.429*	.240*	.607*	1.000			
7.	.583*	.576*	.550*	.318*	.561*	.717*	1.000		
8.	.504*	.471*	.440*	.269*	.445*	.671*	.660*	1.000	
9.	.548*	.423*	.381*	.236*	.527*	.835*	.658*	.620*	1.000

$* p < .001$

Reliability

Reliability Coefficients: 9 Items
Alpha = .9005
Standardized Item Alpha = .9020
N=99

In addition to the scale constructed for preferences for cultural recreation activities, a number of other scales and sub-scales concerned with preferences for cultural activities have also been constructed. These are for: (1) preferences for cultural media activities, (2) preferences for cultural social activities, (3) preferences for cultural arts activities, (4) preferences for cultural religious activities, and (5) preferences for cultural language use.

Each of these scales is derived using the questions in the section of the questionnaire titled "Preferences for Cultural Activities". That is, the sub-scale for preferences in cultural media activities is derived using questions one to three focusing on the items of radio programs, T.V. programs and newspapers and magazines. The sub-scale used for preferences for cultural social activities is derived using the three items of restaurants dined at, social clubs, and parties and dances, that is, questions four to six. The sub-scale used for preferences for cultural arts activities is made up of the three items of concerts, festivals, and dances, that is, questions seven to nine.

An examination of the inter-item correlations for cultural media preference items (Table 8) and items of the cultural arts preference sub-scale (Table 10), reveals consistently high inter-item correlations, all above .60.

The alpha reliability scores for each of these two sub-scales were quite high, each above .80. The alpha level for the sub-scale for preferences in cultural media activities is .849, whereas the alpha score for preferences for cultural arts scale is .843. Both sub-scales are deemed reliable with three items in each sub-scale.

TABLE 8

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SUB-SCALE FOR PREFERENCES FOR CULTURAL MEDIA ACTIVITIES

Scale Items

Scale Items:	Radio	Newspapers/ Magazines	TV
Radio	1.000		
Newspapers/Magazines	.648*	1.000	
TV	.620*	.692*	1.000

* p<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .8497
Standardized Item Alpha = .8502
N=99

As shown in Table 9, the inter-item correlations in the sub-scale for preferences in cultural social activities are not as strong as is the case for the two previous sub-scales. However, the inter-item correlation coefficients for this scale reveal positive relationships, with all having a value of .240 or greater. The correlations of clubs with restaurants (.363) and parties with restaurants

TABLE 9

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SUB-
SCALE FOR PREFERENCES FOR CULTURAL SOCIAL ACTIVITIES

Scale Items

Scale Items:	Restaurants	Clubs	Parties
Restaurants	1.000**		
Clubs	.363*	1.000**	
Parties	.240*	.607**	1.000

* p<.01
** p<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .6707
Standardized Item Alpha = .6701
N=99

TABLE 10

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SUB-
SCALE FOR PREFERENCES FOR CULTURAL ARTS ACTIVITIES

Scale Items

Scale Items:	Concerts	Festivals	Dancing
Concerts	1.000*		
Festivals	.660*	1.000*	
Dancing	.658*	.620*	1.000

* p<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .8438
Standardized Item Alpha = .8456
N=99

(.240) are not as strong as that for parties with clubs, which has a correlation coefficient of .607.

The alpha reliability of this scale is .670. Although this may not be as high as some of the other scales used here, it is still considered to be reliable.

The scale used to make up preferences for cultural religious activities is based upon questions focusing on preferences in Sunday Church services, Special Day Church services, and religious traditions. Whereas, the scale used to make up preferences for cultural language use was based upon three items: languages spoken (practised), languages read, and languages written, that is, questions thirteen to fifteen in the section of the questionnaire focusing on preferences (Appendix A).

Both of these scales reveal high inter-item correlations. The preference items for cultural religious activities (Table 11) for example, yields correlation coefficients of .815, .694, and .427. Although these vary somewhat, they are reasonably high and positive. Coupled with a alpha reliability of .914, it is concluded that these three items would be used to make up the preferences for cultural religious activities scale.

Similarly, the scale for preferences in cultural language use reveals correlation coefficients of .850, .606, and .845. They are also highly inter-correlated with only the relationship for writing with speaking (.606) varying

slightly from the other two. The alpha reliability
coefficient is .951. The scale was deemed reliable
(Table 12).

TABLE 11

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SCALE
FOR PREFERENCES FOR CULTURAL RELIGIOUS ACTIVITIES

Scale Items

Scale Items:	Sunday Church Services	Special Day Church Serv.	Religious Traditions
Sun. Church Serv.	1.000*		
Spec. Day Church	.815*	1.000*	
Rel. Traditions	.694*	.427*	1.000

* p<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .9060
Standardized Item Alpha = .9137
N=99

TABLE 12

CORRELATION MATRIX AND RELIABILITY ANALYSIS FOR THE SCALE
FOR PREFERENCES IN CULTURAL LANGUAGE USE

Scale Items

Scale Items:	Speak	Read	Write
Speak	1.000*		
Read	.850*	1.000*	
Write	.606*	.845*	1.000

* p<.001

Reliability

Reliability Coefficients: 3 Items
Alpha = .9516
Standardized Item Alpha = .9516
N=99

<u>Cultural Identity</u>:

The objective of the cultural identity section of the questionnaire (Appendix A) is to determine what culture Greek immigrants identify with: either Greek, a combination of Greek and Canadian, or Canadian.

A measure of cultural identity has been established based upon the theories and procedures of Park (1950), Gordon, (1964) and Atkinson, Morten and Sue (1979). For the construction of this section of the questionnaire, Isajiw's (1981) ethnic identity index and Gavaki's (1983a: 1983b) cultural scale have been adapted.

Both Isajiw's and Gavaki's scales focus on depicting how subjects identify themselves. With respect to the notion that ethnic individuals may identify themselves with either ethnic culture, host culture, or a combination of both, Isajiw's scale has focused around these specifics. Isajiw's scale presents a range of ethnic identification from: (1) Canadian cultural identification, (2) Both Canadian and ethnic cultural identification at the same time, and (3) ethnic cultural identification.

Gavaki, on the other hand, in her scale focusing on Greek immigrants, suggested cultural identity consisted of five classifications. These were presented as follows: (1) Canadian, (2) Canadian of Greek descent, (3) Canadian-Greek, (4) Greek-Canadian, and (5) Greek.

In both Isajiw's and Gavaki's measures of identific-

ation, a single item has been used. Since cultural
identification is a reported feeling about the cultural
label one classifies oneself as, a one item index has been
shown to be a useful means to depict one's chosen culture
(Gavaki, 1983a; Gavaki, 1983b). A one item self
identification measure has been deemed an appropriate
measure in many studies focusing on subjects' cultural
labels of themselves (Park, 1950; Gordon, 1964; and
Atkinson, Morten and Sue, 1979). Since cultural
identification is a direct reference to how individuals
perceive themselves, a one item measure with a forced choice
response provides accurate straight forward information of
how one labels oneself.

For the purpose of this study, an existing one item
self reported measure of cultural identity has been adapted
for the measurement of cultural identity (Isajiw, 1981;
Gavaki, 1983; Karlis, 1987). Gavaki's one item measure of
cultural identity is most relevant to the subject matter in
question and was adapted for use in this study. The
question reads: "How do you think of yourself? Mostly as a
..." (Gavaki, 1983). The item has the following response
format: (1) Canadian, (2) Canadian of Greek descent, (3)
Canadian-Greek, (4) Greek-Canadian, and (5) Greek. This
item makes it possible to recognize which immigrants
identify with only or mostly Canadian culture, both Canadian
and Greek cultures, and only or mostly Greek culture.

<u>Background (Demographics)</u>:

The purpose of this section is to describe the questions used to obtain general demographic information about the respondents. The following information has been sought: place of birth, parents' place of birth, gender, marital status, household composition (presence of children and parents; cultural behaviour of children), place of residence, future migration plans to Greece, peer relations, work environment and nature of work (culturally specific workplace, or cultural similarity of co-workers), hours worked, education, occupation, years since immigration, years lived in Toronto, place of residence before coming to Toronto, age, and income.

<u>Construction of Questionnaire</u>:

The test instrument utilized is a self-administered questionnaire. The construction of the entire questionnaire (section one to four) consisted of five steps.

The first step consisted of three sub-steps: (1) a review of knowledge from similar existing questionnaires, literature and related sources; (2) assistance and feedback from twelve knowledgeable researchers, including input from five highly regarded Canadian researchers of Greek descent; and (3) assistance and guidance from professionals having conducted similar research for Multiculturalism Canada and the Ontario Ministry of Tourism and Recreation, as well as input from professional statisticians with respect to the

coding of the instrument.

These steps were important not only for the construction of the questionnaire, but also for helping enhance the researcher's knowledge and critical abilities with regard to the construction of the instrument. It also made it possible to utilize professional input as well as adapt appropriate aspects from previous questionnaires which focus on similar subject matter while being beneficial to fulfilling the purpose of this study.

After the questionnaire was constructed, the second step was to conduct the first pilot test. Five subjects were utilized for this test. All five were professionally educated Greek descendants, since the original draft of the questionnaire was written in English and it was believed that descendants, who have an indepth understanding of the social and psychological behaviour of immigrants, could be beneficial in providing information concerning the construction of the questionnaire. Feedback provided by these five subjects was thus received and utilized in making appropriate changes.

The third step consisted of the translation of the questionnaire. As previously mentioned, the original questionnaire was constructed in English. However, in order to obtain the most accurate responses possible, to provide all individuals with an equal chance to answer questions, and to enhance the return rate, the questionnaire was

translated into Greek. The translation of the questionnaire was conducted by three professionally trained translators of the Greek language. These translators (who have experience in the translation of Greek and English questionnaires) work for the Greek Community of Ottawa, a sister organization of the Greek Community of Metropolitan Toronto.

The translators, one possessing a Ph.D, and the other two engaged in translating "Greek-English" and "English-Greek" as a profession, undertook the project by first translating the instrument into Greek, then translating each respective question back into English. These individuals undertook the translation working both in groups and individually. The final product was put together by one of the three translators while receiving and utilizing input from the other two.

The fourth step consisted of the testing of the translation of the questionnaire. To test the validity of the translation, five Canadians of Greek descent (born in Greece, and educated in Canadian and Greek schools), all possessing Ph.D's, were selected. Two of these five are also employed as professional translators. All of these individuals possess an exceptional comprehension of both the Greek and English languages. In addition, all have dwelled at one time or another in Toronto, taking part in the opportunities and services of the Greek Community of Toronto, while having a broader understanding of the purpose

and operation of Greek communities across Canada.

The test of the translation process consisted of the presentation of both the Greek and English questionnaires to these respondents. Upon presentation, each was presented with a brief overview of the objectives of the study. Each was also instructed to first answer the questionnaire in English, wait two to three minutes, then answer the questionnaire in Greek. These individuals were requested to review all questions for translation consistency. If problems persisted, these individuals were requested to provide appropriate feedback which could help solve any errors. Feedback concerning this testing was collected and compared, and appropriate changes were implemented.

The fifth step consisted of the second pilot test. During this test, twenty individuals were selected and presented with the questionnaire in Greek and/or English. These individuals, of whom twelve were descendants and eight were immigrants, were selected because they were representative of the population group of this study. Descendants preferred to answered the questionnaire in English, immigrants in Greek. Feedback was provided by these individuals, and necessary changes in the structure, format and construction of the questionnaire were undertaken.

The sixth and final step consisted of the third pilot test. After all changes had been undertaken, the final

questionnaire package was put together. Placed in its final form (including cover letters), the questionnaire package was distributed to five subjects for testing. Of these subjects, three were immigrants and two were descendants. After feedback was received, it was concluded that no further problems existed, and that the instrument was ready for distribution.

The procedures used in the construction of the questionnaire were designed to enhance the validity of the instrument and the research. By utilizing Isajiw's and Gavaki's validated measures of cultural identity, and Aguilar's measures of participation in cultural activities and measures of preferences in cultural activities, for example, a degree of validity is achieved. It is assumed that these procedures assisted in having an instrument that is more likely to measure what it is purporting to measure.

The questionnaire package consisted of a letter of support signed by the President of the Greek Community of Metropolitan of Toronto (an influential person in the local Greek community), a introductory letter from the researcher (with each letter individually signed); the questionnaire itself both in English and Greek; and a self-addressed stamped envelope for the return of the questionnaire (Appendix A).

Upon completion of the questionnaire, the questionnaire package and a summary of the intent of the study were

presented to the Greek community of Toronto. A request was made to the community for volunteer research help with the collection of data, and financial assistance to help ease the expenses of this study. Due to economic limitations and the unavailability of community members wishing to assist with data collection, it was not possible to receive financial or research assistance.

Distribution of Test Instrument:

A questionnaire package was mailed to each of the 500 selected subjects. Questionnaire packages were addressed to randomly selected individuals whose names are listed in the Toronto section of Ontario's Greek Telephone Guide. The names of selected individuals were purchased as a mailing list from the publisher of Ontario's Greek Telephone Guide, and were randomly chosen for inclusion in the study. From this list it was assumed that these individuals would in most cases be male heads of households (since most first names are listed by first initial only, it was difficult to identify which names are male and which are female).

The distribution of the test instrument commenced with the first mailing of the questionnaire. Subjects were first mailed the questionnaire package on November 13, 1990 with instructions encouraging its return by November 18. These instructions for rapid return were indicated as such in order to encourage a faster return rate, and to provide an extra "push" for the completion and return of the

instrument.

Ten days later, on November 23, subjects who had yet to return the questionnaire were mailed a reminder postcard encouraging a return. On December 10, subjects who had still not returned the questionnaire were mailed another questionnaire package with a new cover letter encouraging their participation in the study.

On January 16, 1991 subjects who had yet to return the questionnaire were mailed yet another questionnaire package with a new cover letter. Finally, on February 16, the process of data collection was completed. At this point it was decided that all questionnaires that would be returned were already received.

This process used to distribute and collect the data is modelled after the principles of data collection recommended by Dillman (1978) for social science research. This process was followed because it is considered to be the most appropriate for social science research, including studies similar to this one (Babbie, 1978).

CHAPTER 5

ANALYSIS OF DATA

This chapter contains the analysis of data relevant to
the two null hypotheses of this study. These null
hypotheses are stated as follows: (1) no relationship exists
between preferences for cultural recreational activities and
cultural identity among Greek immigrants of Toronto; and (2)
no relationship exists between participation levels in
cultural recreational activities and cultural identity among
Greek immigrants of Toronto.

This analysis is presented in seven sections. The
first section presents the demographic profile of the sample
of Greek immigrants of Toronto. The second section examines
respondents preferences for cultural activities, while the
third examines data relating to participation in cultural
activities by Greek immigrants. The fourth section presents
additional information related with cultural recreation,
beyond preferences and participation. The fifth section
highlights data about Greeks' self reported cultural
identity. In the sixth section the hypothesis are analyzed.
The seventh section presents the analysis of other
additional findings.

Demographic Profile of Respondents:

Table 13 provides the place of birth (nationality) of
all subjects who returned questionnaires. Out of a total of

500 questionnaires mailed, 200 were returned for a 40%
overall response rate. Due to screening, only ninety-nine
or 49.5% out of the 200 repondents were found to be
immigrants having both parents born in Greece. It is this
group of individuals who conform to the restrictions of this
study and are used in the analysis.

Out of the remaining one-hundred and one subjects, 4.0%
were found to be immigrants with only one or no parents born
in Greece; 30.5% were descendants born in Canada; 4.0% were
born in countries other than Greece or Canada; and 12.0% did
not indicate their place of birth.

TABLE 13

PLACE OF BIRTH (NATIONALITY) OF ALL RESPONDENTS

Place of Birth (Nationality)	Count	Column %
Immigrants (Both Parents Born in Greece)	99	49.5%
Immigrants (One or No Parents Born in Greece)	8	4.0
Descendants (Born in Canada)	61	30.5
Other (Born in Countries Other Than Canada or Greece)	8	4.0
Missing (Did Not Indicate Birthplace)	24	12.0
Total	200	100.0%

Table 14 provides a demographic profile of the sample
of Greek immigrants of Toronto. In regards to gender, 69.7%
were found to be male, whereas 30.3% were identified as
female.

TABLE 14

DEMOGRAPHIC PROFILE OF GREEK IMMIGRANTS SAMPLED

Category	Count	Valid %
Gender of Greek Immigrants		
Male	69	69.7%
Female	30	30.3
Total	99	100.0%
Age of Greek Immigrants		
0-25	9	9.1%
26-35	20	20.2
36-45	34	34.3
46-55	20	20.2
56+	16	16.2
Total	99	100.0
Time Since Immigration		
0-20 (Years 1971-1991)	23	24.0%
21-30 (Years 1961-1970)	60	62.5
31+ (Years 1960 and Prior)	13	13.5
Missing	3	
Total	99	100.0%
Marital Status		
Single	7	7.1%
Married	83	84.7
Divorced/Separated	2	2.1
Widowed	6	6.1
Missing	1	
Total	99	100.0%
Nationality of Spouse		
Greek	80	87.9%
Non-Greek	11	12.1
Missing	8	
Total	99	100.0%
Nationality of Friends		
All Greek	11	11.5%
Mostly Greek	51	53.0
Equal Greek and non-Greek	21	21.9
Mostly non-Greek	11	11.5
All non-Greek	2	2.1
Missing	3	
Total	99	100.0%

TABLE 14 (CONT'D)

Category	Count	Valid %
Have School Age Children Living At Home		
Yes	63	65.6%
No	33	34.4
Missing	3	
Total	99	100.0%
Household Income		
Less Than $20,000	17	18.5%
$20,000-$29,999	17	18.5
$30,000-$39,999	15	16.3
$40,000-$49,999	8	8.7
$50,000-$59,999	12	13.0
$60,000-$69,999	7	7.6
$70,000 or more	16	17.4
Missing	7	
Total	99	100.0%
Highest Level of Education Completed		
Some Elementary	9	9.5%
Elementary	26	27.4
Some High School	12	12.6
High School	19	20.0
Some College or University	10	10.5
College or University	19	20.0
Missing	4	
Total	99	100.0%
Occupation		
Managerial/Administration	8	10.8%
Science/Engineering/Mathematics	5	6.5
Teaching	2	2.7
Medicine/Health	3	4.1
Arts/Recreation	1	1.4
Clerical	1	1.4
Sales	3	4.1
Services	32	43.2
Processing (non-Food)	1	1.4
Processing (Food)	2	2.7
Repairing	12	16.2
Construction	1	1.4
Other	3	4.1
Missing	25	
Total	99	100.0%

TABLE 14 (CONT'D)

Category	Count	Valid %
Hours Worked Per Week		
Less Than 36	15	19.7%
36-44	31	40.8
45 and Greater	30	39.5
Missing	23	
Total	99	100.0%
Live "In" or "Near" Greektown (Danforth District)		
Yes	32	33.3%
No	64	66.6
Missing	3	
Total	99	100.0%
Plan To Move Back To Greece In Future		
Yes	18	18.9%
No	40	42.1
Not Sure	37	39.0
Missing	4	
Total	99	100.0%

For the age of respondents, most were found to be between thirty-six and forty-five years of age (34.3%). Only 9.1% of the respondents were in the age group of twenty-five and less. For the age groups of twenty-six to thirty-five; and forty-six to fifty-five, 20.2% of subjects were found in each. In addition, 16.2% of the respondents were aged fifty-six and older. The mean age of subjects was 49.6 years of age.

A majority of subjects (62.5%) came to Canada between twenty-one and thirty years ago. It was also found that 13.5% of respondents came to Canada more than thirty years ago; whereas, 24% of respondents came to Canada during the

past twenty years. The mean time since immigration to Canada was found to be 23.7 years.

Most subjects, 84.7%, were married. Only 7.1% of subjects were identified as being single. Furthermore, only 2.0% were divorced or separated. Out of those who were married, 87.9% were identified as being married to a Greek. In addition, those responding were in the active family years of their lives with 65.5% reporting that school age children were still living at home.

Slightly over half of the subjects (53.0%) claimed to have mostly Greeks as friends. Moreover, 21.9% claimed to have an equal amount of Greek and non-Greek friends. Only 2.1% of subjects indicated that they have only non-Greek friends, whereas 11.5% reported having all Greek friends.

With respect to household income, it was found that 18.5% of the respondents made less than $20,000. Similarly, 18.5% made between $20,000 and $29,999. Slightly more than half of the responding immigrants (53.3%) indicated to have a household income of less than $39,999. Respondents indicated that 50.05% completed high school or had more education, with 20% reporting that they completed college. Yet 49.5% reported less than a high school education.

It was found that the most frequently reported occupation for Greek immigrants was in the service industry (43.2%). The second most frequently recorded occupation was repair work (16.2%). The third most frequently indicated

occupation was management and administration (10.8%). In addition, most respondents indicated that they work more than thirty-six hours a week (80.3%).

It was found that most subjects (66.6%) do not live in or near Greektown, the Danforth district of the City of Toronto. A significant minority of respondents (42.1%) do not plan to move back to Greece in the future. However, 39.0% are not sure whether or not they would like to move back to Greece in the future, while 18.9% plan to move back.

Preferences for Cultural Activities Among Sampled Greek Immigrants of Toronto:

As has been mentioned previously (Chapter 4), the variables of preferences for cultural recreation activities, preferences for cultural religious activities, and preferences for cultural language use are all multi-item scales.

Table 15 presents the means and standard deviations of individual items of the scale for preferences in cultural recreation activities. The scores for individual items have a minimum of one and a maximum of five. It is revealed that all mean scores are between 3.00 and 4.00, that is, reflecting scores on the scales between "an equal amount of non-Greek and Greek" recreation activities" and "mostly Greek" recreation activities. The highest mean scores are for parties (3.94) and clubs (3.94) thus revealing a strong tendency to participate in mostly Greek clubs and parties.

The lowest mean is for TV (3.06), thus indicating average scores closer to equal amounts of non-Greek and Greek television viewing. The highest standard deviation is for clubs (1.48) and the lowest is for concerts (1.25). The mean score of the nine items for preferences for cultural recreation is 3.59, whereas, the standard deviation is 1.02.

TABLE 15

MEANS AND STANDARD DEVIATIONS FOR THE ITEMS OF THE SCALE
FOR PREFERENCES FOR CULTURAL RECREATION

	Mean	Std. Dev.
Radio	3.43	1.35
Newspaper/Magazines	3.16	1.34
TV	3.06	1.43
Restaurants	3.52	1.36
Clubs	3.93	1.48
Parties	3.94	1.26
Concerts	3.77	1.25
Festivals	3.66	1.42
Dancing	3.81	1.34

	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.59	9.34	1.02	9

The means and standard deviations for the individual items of the scale for preferences in cultural religion are presented in Table 16. Again, the items have a minimum of one and a maximum of five. The indicated means range from 4.42 for Sunday Church services to 4.65 for special day Church services. These all fall between the categories "mostly Greek" and "only Greek", thus revealing a high tendency for Greek immigrants of Toronto to prefer the Greek

Orthodox religion. The standard deviations for this table
are relatively small, ranging from .99 for special day
Church services to 1.25 for religious traditions. This
indicates that the responses to each item examined tend to
be fairly consistent.

TABLE 16

MEANS AND STANDARD DEVIATIONS FOR THE ITEMS OF THE SCALE FOR
PREFERENCES FOR CULTURAL RELIGION

	Mean	Std. Dev.
Sunday Church Services	4.42	1.25
Special Day Church Serv.	4.65	.99
Religious Traditions	4.51	1.16

	Mean	Variance	Std. Dev.	Variables
Scale Statistics	4.53	3.29	1.05	3

Table 17 presents the scale for preferences in cultural
language use. This table presents the mean score of 3.25
for language preferred to be spoken, the mean score of 3.17
for language preferred to be read, and the mean score of
3.11 for language preferred to be written. All of these
mean scores fall between 3.00 and 4.00, that is between the
classification "an equal amount of non-Greek and Greek" and
"mostly Greek". All of these mean scores however, tend to
be closer to 3.00, that is "an equal amount of non-Greek and
Greek". The standard deviations presented in this table
range from 1.33 for preferred languages spoken and 1.44 for
preferred languages written.

TABLE 17

MEANS AND STANDARD DEVIATION FOR THE ITEMS OF THE SCALE FOR
PREFERENCES FOR CULTURAL LANGUAGE USE

	Mean	Std. Dev.	
Speak	3.25	1.33	
Read	3.17	1.40	
Write	3.11	1.44	

	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.18	5.31	1.33	3

The sub-scales of preferences for cultural media activities, preferences for cultural social activities, and preferences for cultural arts activities all consist of three items. Table 18 presents the means and standard deviation for the sub-scale for preferences in cultural media activities. This scale reveals mean scores ranging from 3.06 for T.V. to 3.43 for radio. These mean scores fall between the classifications "an equal amount of non-Greek and Greek" and "mostly Greek". Moreover however, these tend to be closer to the score 3.00 thus indicating a closer association to the classification "an equal amount of non-Greek and Greek". The standard deviations range from 1.34 for radio to 1.43 for T.V., indicating a moderate level of dispersion for each item examined.

TABLE 18

MEANS AND STANDARD DEVIATIONS FOR THE ITEMS OF THE SUB-
SCALE FOR PREFERENCES FOR CULTURAL MEDIA ACTIVITIES

	Mean	Std. Dev.	
Radio	3.43	1.35	
Newspaper/Magazines	3.16	1.34	
TV	3.06	1.43	

	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.22	4.39	1.21	3

Scale means and standard deviations for social activity preferences can be seen in Table 19. This table presents the lowest mean score for restaurants (3.52) and the highest mean score for parties (3.94). These scores all fall within the categories "an equal amount of non-Greek and Greek" and "mostly Greek". Since however the scores for clubs and parties are closer to a score of 4.00, they tend to indicate preferences closer to "mostly Greek". The standard deviation ranges from 1.26 for concerts to 1.48 for clubs.

In Table 20, the means and standard deviations are indicated for the sub-scale for preferences in cultural arts activities. As is the case with the sub-scales for preferences in cultural media activities and preferences in cultural social activities, the sub-scale for preferences in cultural arts activities reveals item mean scores between 3.00 and 4.00. These mean scores fall between the categories "an equal amount of non-Greek and Greek" and "mostly Greek". More specifically, these mean scores range

from 3.77 for concerts to 3.81 for dancing, thus indicating a closer association to the category "mostly Greek" (4.00). The standard deviations are also relatively small with the lowest at 1.25 for concerts and the highest at 1.42 for festivals.

TABLE 19

MEANS AND STANDARD DEVIATIONS FOR THE ITEMS OF THE SUB-SCALE FOR PREFERENCES FOR CULTURAL SOCIAL ACTIVITIES

	Mean	Std. Dev.		
Restaurants	3.52	1.36		
Clubs	3.93	1.48		
Parties	3.94	1.26		
	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.75	3.41	1.07	3

TABLE 20

MEANS AND STANDARD DEVIATIONS FOR ITEMS OF THE SUB-SCALE FOR PREFERENCES FOR CULTURAL ARTS ACTIVITIES

	Mean	Std. Dev.		
Concerts	3.77	1.25		
Festivals	3.66	1.42		
Dancing	3.81	1.34		
	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.75	4.12	1.17	3

Participation in Cultural Activities Among Greek Immigrants
of Toronto:

As is the case with preferences for cultural

activities, the variables for participation in cultural

recreation activities, participation in cultural religion,

and cultural language use are all multi-item variables.

The means and standard deviations for the scale for

participation in cultural recreation activities are

presented in Table 21. This table reveals the lowest mean

score as 2.48 for T.V. and the highest mean score as 3.87

for clubs. With the exception of T.V., all mean scores fall

between 3.00 and 4.00, that is, between "an equal amount of

non-Greek and Greek" and "mostly Greek". The mean score for

T.V. tends to fall between "mostly non-Greek" (2.00) and "an

equal amount of non-Greek and Greek" (3.00). The standard

deviations in this table range from 1.25 for T.V. to 1.87

for concerts. Moreover, the mean score for participation in

cultural recreation scale is 3.27, whereas, the standard

deviation is 1.03.

Table 22 presents the means and standard deviations for

the scale for participation in cultural religion. For each

of the items, the mean scores fall between 4.00 and 5.00,

that is between the categories "mostly Greek" and "only

Greek". Yet, it is relevant to note that all means tend to

be closer to 4.00, with Sunday Church services at 4.21,

special day Church services at 4.37, and religious

TABLE 21

MEANS AND STANDARD DEVIATIONS FOR ITEMS OF THE SCALE FOR
PARTICIPATION IN CULTURAL RECREATION ACTIVITIES

	Mean	Std. Dev.
Radio	3.27	1.40
Newspaper/Magazines	3.15	1.48
TV	2.48	1.25
Restaurants	3.11	1.54
Clubs	3.87	1.63
Parties	3.73	1.61
Concerts	3.03	1.87
Festivals	3.04	1.80
Dancing	3.69	1.43

	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.27	9.55	1.03	9

TABLE 22

MEANS AND STANDARD DEVIATIONS FOR THE ITEMS OF THE SCALE FOR
PARTICIPATION IN CULTURAL RELIGION

	Mean	Std. Dev.
Sunday Church Services	4.21	1.57
Special Day Church Serv.	4.37	1.46
Religious Traditions	4.46	1.31

	Mean	Variance	Std. Dev.	Variables
Scale Statistics	4.35	4.86	1.27	3

traditions at 4.46. That is, all mean scores tend to be

closer in the categories "mostly Greek" rather than "always

Greek". Moreover, the standard deviations for each of these

is somewhat low, ranging from 1.31 for religious traditions

to 1.57 for Sunday Church services.

The means and standard deviations for the scale for cultural language use are presented in Table 23. This table shows the mean score for language read (3.26), the mean score for language spoken (3.32), and the mean score for language written (3.48). Each of these scores tend to fall close to the "equal amount of non-Greek and Greek" category (3.00). Furthermore, all of these scores fall between the categories "an equal amount of non-Greek and Greek" (3.00) and "mostly Greek" (4.00). The standard deviation in this table indicates a range from 1.29 for language spoken to 1.38 for languages read.

TABLE 23

MEANS AND STANDARD DEVIATIONS FOR THE ITEMS OF THE SCALE FOR CULTURAL LANGUAGE USE

	Mean	Std. Dev.		
Speak	3.32	1.29		
Read	3.26	1.38		
Write	3.48	1.35		
	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.36	4.20	1.18	3

Table 24 presents the means and standard deviations for the sub-scale for participation in cultural media activities. This table indicates a mean of 2.48 for T.V., a mean of 3.15 for newspapers and magazines, and a mean of 3.27 for radio. The mean for T.V. falls between the

categories "mostly non-Greek" (2.00) and "an equal amount of non-Greek and Greek" (3.00). On the other hand, the means for newspapers and magazines and radio fall between the categories "an equal amount of non-Greek and Greek" (3.00) and "mostly Greek" (4.00), yet these means scores tend to be closer to the category "an equal amount of non-Greek and Greek".

TABLE 24

MEANS AND STANDARD DEVIATIONS FOR ITEMS OF THE SUB-SCALE FOR PARTICIPATION IN CULTURAL MEDIA ACTIVITIES

	Mean	Std. Dev.		
Radio	3.27	1.40		
Newspaper/Magazines	3.15	1.48		
TV	2.48	1.25		
	Mean	Variance	Std. Dev.	Variables
Scale Statistics	2.97	3.56	1.09	3

The means and standard deviations for participation in cultural social activities is presented in Table 25. This table reveals that all means fall between the categories "an equal amount of non-Greek and Greek" (3.00) and "mostly Greek" (4.00). The lowest mean score is for restaurants at 3.11, and the highest mean score is for clubs at 3.87. The standard deviation for each of these items range from 1.54 for restaurants to 1.63 for clubs.

TABLE 25

MEANS AND STANDARD DEVIATIONS FOR THE ITEMS OF THE SUB-SCALE
FOR PARTICIPATION IN CULTURAL SOCIAL ACTIVITIES

	Mean	Std. Dev.		
Restaurants	3.11	1.54		
Clubs	3.87	1.63		
Parties	3.73	1.61		
	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.57	3.83	1.13	3

Table 26 presents the means and standard deviations for

the sub-scale for participation in cultural arts activities.

This sub-scale represents means of 3.03 for concerts, 3.04

for festivals, and 3.69 for dancing. All of these means

fall between the categories "an equal amount of non-Greek

and Greek" (3.00) and "mostly Greek" (4.00). The standard

deviations as indicated in the table range from 1.43 to

1.87.

TABLE 26

MEANS AND STANDARD DEVIATIONS FOR ITEMS OF THE SUB-SCALE FOR
PARTICIPATION IN CULTURAL ARTS ACTIVITIES

	Mean	Std. Dev.		
Concerts	3.03	1.87		
Festivals	3.04	1.80		
Dancing	3.69	1.43		
	Mean	Variance	Std. Dev.	Variables
Scale Statistics	3.25	5.85	1.40	3

Cultural Recreation:

Table 27 indicates that for most subjects both recreation and free time are perceived to be an important part of their lives. With respect to recreation, it was revealed that 34.0% found it to be moderately important, while 28.9% believed that it was very important. In regards to free-time, 30.6% perceived it as being moderately important, whereas, 36.8% considered free-time as being very important.

A strong majority of the respondents (80.4%) "agreed" or "strongly agreed" that recreation was an important avenue for maintaining Greek culture while living in Canada. Only three subjects did not agree that recreation was an important avenue for maintaining Greek culture.

Table 28 presents the reasons for participating in Greek cultural recreation activities. In respect to Greek cultural recreation activities, it was found that the largest group of subjects (31.6%) engaged in these in order to maintain Greek culture. The second most frequent reason for engaging in Greek cultural recreation activities was to be with friends (27.4%).

The most popular reason for engaging in Canadian cultural recreation activities was for enjoyment (23.7%). The next most popular reason was to be with friends (20.6%). Nearly 30% (29.9%) claimed to not participate at all in non-Greek cultural recreation activities.

TABLE 27

IMPORTANCE OF CULTURAL RECREATION, RECREATION AND FREE TIME

Category	Count	Valid %
Importance of Recreation		
Not Important	3	3.1%
Somewhat Important	14	14.4
Moderately Important	33	34.0
Very Important	28	28.9
Extremely Important	19	19.6
Missing	2	
Total	99	100.0%
Importance of Free Time		
Not Important	1	1.0%
Somewhat Important	10	10.2
Moderately Important	30	30.6
Very Important	36	36.8
Extremely Important	21	21.4
Missing	1	
Total	99	100.0%
Belief That Greek Cultural Recreation is Important for the Maintenance of Greek Culture		
Do Not Agree	3	3.1%
Somewhat Agree	7	7.2
Moderately Agree	9	9.3
Agree	39	40.2
Strongly Agree	39	40.2
Missing	2	
Total	99	100.0%

The nationality of fellow recreation participants was frequently reported to be mostly Greek (fourty-one subjects or 42.7%). Furthermore, twenty subjects (20.8%) indicated that they participate in recreation activities with both Greeks and non-Greeks. Only six respondents (6.3%) indicated to participate in recreation activities only with non-Greeks.

TABLE 28

REASON FOR PARTICIPATING IN CULTURAL RECREATION ACTIVITIES

Category	Count	Valid %
Reason For Participating in Greek Cultural Recreation Activities		
For Enjoyment	18	18.9%
To Be With Friends	26	27.4
To Be With Greeks	10	10.5
For Maintenance of Greek Culture	30	31.6
Other	2	2.1
Do Not Participate	9	9.5
Missing	4	
Total	99	100.0%
Reason For Participating in Canadian Cultural Recreation Activities		
For Enjoyment	23	23.7%
To Be With Friends	20	20.6
To Be A Part of the Canadian Group	6	6.2
To Integrate Into Canada	18	18.6
Other	1	1.0
Do Not Participate	29	29.9
Missing	2	
Total	99	100.0%
Nationality of Fellow Recreation Participants		
Only non-Greeks	6	6.3%
Mostly non-Greeks	14	14.6
Equal non-Greeks and Greeks	20	20.8
Mostly Greeks	41	42.7
Only Greeks	15	15.6
Missing	3	
Total	99	100.0%

Table 29 indicates that most subjects (thirty-nine or 39.8%) perceive the cultural recreation activities of the organized Greek Community of Metropolitan Toronto as being moderately important to them. It was also reported that half of the subjects (fifty or 50.5%) participate one time or less per month in the activities offered by the Greek

Community of Metropolitan Toronto. Only ten (10.1%)

indicated that they participate more than four times a month

in the recreation activities offered by the Greek Community

of Toronto. Twenty subjects indicated that they do not

participate at all in any of the recreational activities of

Greek community organizations (20.2%)

TABLE 29

PARTICIPATION IN THE GREEK COMMUNITY ORGANIZATION
OF TORONTO

Category	Count	Valid %
Importance of Participation in Recreation Activities of Greek Community Of Toronto		
Not Important	9	9.2%
Somewhat Important	16	16.4
Moderately Important	39	39.8
Very Important	22	22.4
Extremely Important	12	12.2
Missing	1	
Total	99	100.0%
Times/Per Month Participated in the Recreation Activities of Greek Community Organizations		
One Time or Less	50	50.5%
Two Times	13	13.1
Three Times	6	6.1
Four Times or More	10	10.1
Do Not Participate	20	20.2
Total	99	100.0%

Cultural Identity of Respondents:

Table 30 reveals that nearly half of the subjects

identify themselves as "Greek-Canadian" (49.0%). The second

most frequently indicated identification classification is

"Greek" (twenty-five or 25.5%). Only 2.0% of subjects

identify themselves as Canadians. However, 19.4% of respondents identify themselves as "Canadians of Greek descent".

Related to these findings, more than half of the subjects (58.2%) have a "very close" or "extremely close" identification with Greek culture. In addition, 43.9% indicated that Greek culture is extremely important for them. Furthermore, 40.6% of subjects believe that it is "extremely important" to maintain Greek culture while living in Canada.

To add to these findings, 39.4% of subjects indicated that they only have a "somewhat close" identification with Canadian culture. Furthermore, 22.2% revealed that they do not have a close identification with Canadian culture. Finally, only 3.1% of respondents indicated that Canadian culture is extremely important to them.

TABLE 30

CULTURAL IDENTITY OF THE SAMPLE OF GREEK IMMIGRANTS OF TORONTO

Category	Count	Valid%
Identity of Subjects		
Canadian	2	2.0%
Canadian of Greek Descent	19	19.4
Canadian-Greek	4	4.1
Greek-Canadian	48	49.0
Greek	25	25.5
Missing	1	
Total	99	100.0%

TABLE 30 (CONT'D)

Category	Count	Valid%
Identification With Greek Culture		
Not Close	3	3.1%
Somewhat Close	16	16.3
Moderately Close	22	22.4
Very Close	29	29.6
Extremely Close	28	28.6
Missing	1	
Total	99	100.0%
Importance of Greek Culture		
Not Important	0	0.0%
Somewhat Important	6	6.1
Moderately Important	20	20.4
Very Important	29	29.6
Extremely Important	43	43.9
Missing	1	
Total	99	100.0%
Importance To Maintain Greek Culture		
Not Important	4	4.2%
Somewhat Important	9	9.4
Moderately Important	15	15.6
Very Important	29	30.2
Extremely Important	39	40.6
Missing	3	
Total	99	100.0%
Identification With Canadian Culture		
Extremely Close	2	2.0%
Very Close	11	11.1
Moderately Close	25	25.3
Somewhat Close	39	39.4
Not Close	22	22.2
Total	99	100.0%
Importance of Canadian Culture		
Extremely Important	3	3.1%
Very Important	11	11.3
Moderately Important	30	30.9
Somewhat Important	40	41.3
Not Important	13	13.4
Missing	2	
Total	99	100.0%

For the purpose of this study, cultural identity was measured using one item, based on directly asking respondents what culture they identify with, in other words, how they think of themselves. This is posed in question 1, part 3 of the questionnaire (Appendix A).

In order to provide further support for the one-item variable of cultural identity, questions related to cultural identity were posed. These questions were based on finding out how closely respondents identify with Greek and Canadian cultures. These questions appear in part 3 of the questionnaire, questions 2 and 3 (Appendix A). Question 2 states, "How closely do you identify with Greek culture?". Question 3 asks, "How closely do you identify with Canadian culture?". Although these questions do not ask subjects to directly state their cultured identity, the responses presented complementary information about cultural identity.

For the item "closeness to Greek culture", the scale range was as follows: 1 for not at all close, 2 for somewhat close, 3 for moderately close, 4 for very close, and 5 for extremely close. For the item "closeness to Canadian culture", the scale ranged from: 1 for extremely close, 2 for very close, 3 for moderately close, 4 for somewhat close, and 5 for not at all close. It is relevant to note that these two scales are reversed. For instance, for "closeness with Greek culture" a score of 1 refers to "not at all close", whereas, for "closeness with Canadian

culture" a score of 1 refers to extremely close. The rationale behind this is to maintain consistency with the other scales used in this study, that is, with scores at the lower end scale (i.e., 1 and 2) being more reflective of Canadian culture, and scores at the higher end of the scale (i.e., 4 and 5) being more indicative of Greek culture. The frequency distribution for these items was discussed previously and can be seen in Table 34.

Table 31 presents the means and standard deviations of questions 1,2 and 3 of part 3 of the questionnaire. In other words, it presents a comparison of self labelled cultural identity with closeness of attachments to Greek and Canadian culture. This table reveals mean scores of 3.64 for cultural identity, 3.68 for closeness to Greek culture, and 3.75 for closeness to Canadian culture. It should be mentioned that for each of these items, a score of 1.00 refers to Canadian and a score of 5.00 refers to Greek.

To examine the relationship of the cultural identity item used in this study with other related items of cultural identity, a correlation matrix can be seen in Table 31. The coorelation coefficients provided in this table are reasonably strong and positive as would be expected. Yet, they are not extremely high correlations indicating that respondents had differential responses to these three items. The correlation coefficient for closeness to Greek culture and cultural identity is .414. The correlation coefficient

for closeness to Canadian culture and cultural identity is .417. Thus, since all three of these items are not highly correlated, they are not measuring exactly the same thing.

TABLE 31

MEANS, STANDARD DEVIATIONS AND CORRELATION MATRIX FOR ITEMS
RELATED TO CULTURAL IDENTITY

	Mean	Std. Dev.
Cultural Identity	3.75	1.09
Closeness to Greek Cult.	3.64	1.15
Closeness to Cdn. Cult.	3.68	1.00

Correlation Matrix

	1.	2.	3.
1. Cultural Identity	1.000		
2. Closeness to Greek Culture	.414	1.000	
3. Closeness to Canadian Culture	.417	.315	1.000

The Relationship Between Preferences for and Participation in Cultural Recreation Activities and Cultural Identity:

The primary focus of this study is to examine if a relationship exists between preferences for cultural recreation activities, participation in cultural recreation activities, and cultural identity. Based upon the literature review, two key independent variables were selected: preferences for cultural recreation activities and participation in cultural recreation activities. These variables were thought to be related to cultural identity, the dependant variable.

Therefore, to examine the relationships between the independent and dependent variables, the following null hypotheses were tested:

Null Hypothesis 1:

No relationship exists between preferences for cultural recreation activities and cultural identity for Greek immigrants of Toronto.

Null Hypothesis 2:

No relationship exists between participation in cultural recreation activities and cultural identity for Greek immigrants of Toronto.

Analysis of Data for the Hypotheses of this Study

As a starting point for the analysis of data, a first-order correlation matrix was created and analyzed. The objective of this correlation matrix was to examine the relationships amongst the independent variables, and to examine the relationship between the independent variables and the dependent variable. Furthermore, this correlation matrix made it possible to explore the relationships between other variables, not stated in the hypotheses but mentioned in the review of literature having a relationship with cultural identity; variables such as age at immigration and time since immigration. A further objective of analyzing this first-order correlation matrix was to look for multicollinearity. That is, to examine the relationship between independent variables in order to make sure that

variables used in the analysis are not simply measures of the same thing.

Table 32 presents the zero-order correlation matrix including the variables of the study and other variables indicated in the literature as tending to be related with cultural identity. In total 16 variables were included in the correlation matrix.

This matrix reveals that a positive correlation exists between the dependent variable and all of the main scales of this study. That is: the correlation coefficient for preferences in cultural recreation with cultural identity is .320; for participation in cultural recreation with cultural identity it is .224; for preferences in cultural religion with cultural identity it is .292; for participation in cultural religion with cultural identity it is .241; for preferences in cultural language use with cultural identity it is .245; and, the correlation coefficient for cultural language use with cultural identity is .259.

In addition to being positive, all of the correlation coefficients for the scales with the dependent variable are similar in strength. The correlation coefficients range from .224 for participation in cultural recreation with cultural identity to .320 for preferences in cultural recreation and cultural identity.

Further examination of the zero-order correlation matrix reveals a very strong relationship between the sub-

TABLE 32

ZERO-ORDER CORRELATION MATRIX OF ALL VARIABLES

1: Scale for Cultural Identity
2: Scale for Preferences in Cultural Recreation
3: Scale for Participation in Cultural Recreation
4: Scale for Preferences in Cultural Religion
5: Scale for Participation in Cultural Religion
6: Scale for Preferences in Cultural Language Use
7: Scale for Cultural Language Use
8: Sub-Scale for Preferences in Cultural Media Activities
9: Sub-Scale for Participation in Cultural Media Activities
10: Sub-Scale for Preferences in Cultural Social Activities
11: Sub-Scale for Participation in Cultural Social Activities
12: Sub-Scale for Preferences in Cultural Arts Activities
13: Sub-Scale for Participation in Cultural Arts Activities
14: Research Variable - Age at Immigration
15: Research Variable - Time Since Immigration
16: Research Variable - Participation in the Recreation Activities of the Greek Community of Toronto

Scales	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1.	1.000															
2.	.320*	1.000														
3.	.224	.750***	1.000													
4.	.292**	.535***	.560*	1.000												
5.	.241**	.437***	.447*	.755***	1.000											
6.	.245**	.571*	.459***	.459***	.271*	1.000										
7.	.259*	.742***	.670*	.482***	.369***	.605***	1.000									
8.	.280*	.727***	.657***	.459***	.334***	.779***	.695***	1.000								
9.	.227**	.844***	.699***	.359***	.335***	.591***	.730***	.694***	1.000							
10.	.302*	.688***	.722***	.549***	.456***	.556***	.584***	.586***	.523***	1.000						
11.	.196	.830***	.813***	.534***	.462***	.511***	.545***	.521***	.545***	.721***	1.000					
12.	.232**	.663***	.663***	.520***	.417***	.663***	.636***	.706***	.586***	.449*	.605***	1.000				
13.	.221	.837***	.846***	.556***	.487***	.558***	.592***	.580***	.496***	.645***	.704***	.682***	1.000			
14.	.092	-.010	.095	.121	-.025	-.009	.022	-.019	-.110	.137	.132	-.070	.075	1.000		
15.	-.073	.003	-.094	-.110	-.114	.005	-.064	.004	.024	-.080	-.064	.018	-.161	-.500	1.000	
16.	.027	.152	.236	.229	.238	.070	.176	.082	.105	.206	.192	.102	.180	.120	-.020	1.000

* p < .05
** p < .01
*** p < .001

scales of cultural recreation and the variable cultural recreation itself as would be expected. Similarly, preferences in cultural social activities and preferences in cultural arts activities each reveal very high correlation coefficients with preferences in cultural identity. These are .830 and .837 respectively. Moreover, the correlations for the variables participation in cultural social activities and participation in cultural arts activities reveal very high correlation coefficients with participation in cultural recreation, .813 and .846 respectively. As mentioned by Nie, Hull, Jenkins, Steinbrenner and Bent (1975), a correlation coefficient between .800 and 1.000 implies that variables are measuring the same thing, thus presenting a risk of multicollinearity. Since this is so, and due to the fact that some were not reliable, the sub-scales for preferences and participation in cultural recreation were not utilized for further analysis in this study.

Furthermore, the additional variables revealed in literature as having a relationship with cultural identity were also included in the correlation matrix. Two of these variables indicated a positive relationship with cultural identity, yet both of these correlation coefficients were very low, age at immigration with cultural identity (.092), and participation in the recreation activities of the Greek community of Toronto with cultural identity (.027). The

other variables indicated a low negative score, -.073 for

the correlation coefficient of time since immigration with

cultural identity. Thus the correlation coefficients for

these three additional variables reveal that all three do

not have a strong zero order relationship with cultural

identity. To explore these further, however, it was decided

that these variables should be included in the data

analysis.

For the purpose of the analysis, it was deemed that the

planned stepwise regression technique was most suitable for

this study. The literature reveals that religion and

language tend to be consistently related to cultural

identity. To affirm these relationships, these two

variables represented by four scales would be used first as

independent variables in the regression analysis. Then, by

adding recreation to these independent variables, it would

be possible to examine how much recreation contributes to

the understanding of cultural identity.

Thus, the planned stepwise regression technique allows

for variables to be entered into a regression analysis

individually. It is therefore possible to examine the

degree to which each of these has an impact on the dependent

variable.

It should be noted that throughout this study, the

relationship between preferences for cultural recreation

activities and cultural identity, and the relationship

between participation in cultural recreation activities and cultural identity, were examined independently. This is so because the literature reveals that it is possible to participate in a activity while not necessarily preferring it over others (Wildavsky, 1987; Bindle, Bank and Slavings, 1987). The literature also reveals that it is possible to prefer an activity while not participating in it (Wildavsky, 1987; Bindle, Bank and Slavings, 1987). As seen in the correlation matrix, correlations between preferences and participation scales are strong but in no case were any of these above .80. Grant that there is not a one-to-one relationship between the preference scales and the participation scales both would be included in further analyses.

As a starting point, the variables for cultural religion were entered into the stepwise regression. Cultural religion was selected to be entered first because the correlation coefficient for preference in cultural religion exceeded the correlation coefficients for cultural language.

Table 33 presents the results of the stepwise analysis for cultural religion. This table reveals a multiple R between cultural identity and preferences and participation in cultural religion of .345. Thus there is an R square of .119, which is the explanatory power of the regression, indicating the proportion of variance in the dependent

variable that is explained by the independent variables.

Table 33 reveals a significant T score (2.858) for preferences in cultural religion. Thus this variable is significantly related to cultural identity. On the other hand, the variable of participation in cultural religion is not statistically significant, with a t-value of -.819.

TABLE 33

STEPWISE REGRESSION ANALYSIS FOR CULTURAL RELIGION AND
CULTURAL IDENTITY

Dependent Variable: Cultural Identity

Variable Entered on Step:
1. Preferences in Cultural Religion
2. Participation in Cultural Religion

Multiple R .345
R Square .119
Adjusted R Square .100
Standard Error 1.038

	DF	Sum of Squares	Mean Square
Regression	2	13.297	6.648
Residual	91	98.074	1.077

F = 6.169   Significant F = .003

Variable	B	SE B	Beta	T	Sig T
1.	.569	.199	.428	2.858	.005
2.	-.134	.163	-.122	-.819	.414
(Constant)	1.704	.619		2.752	.007

The beta score for preferences in cultural religion is .428, whereas the beta score for participation in cultural religion is -.122. The beta score for preferences in cultural religion indicates that a differences of one

standard deviations in preferences in cultural religion is predicted to cause a difference of .428 standard deviations in cultural identity. Because the correlation coefficient is positive, it reveals that a higher score of preferences is equated with a higher score of cultural identity.

Table 34 presents the second step of the planned stepwise regression analysis. In this table, the variables for cultural language are included in the analysis with the variables for cultural religion. The results reveal a multiple R of .392 and an R square of .154. Both of these have increased, from the previous analysis as a result of the addition of the variable cultural language. Of note, R square which presents the explanatory power of the regression indicates that the proportion of variance explained in the dependent variable has increased as a result of the inclusion of the variable cultural identity. Thus, the explained variance in cultural identity increased from 11.9% (R Square = .119 in Table 33) to 15.4% (R Square = .154 in Table 34).

The scale for preferences for cultural religion is still significant as seen in Table 34. Although this is not as significant as the previous analysis focusing only on cultural religion (p<.005), this variable continues to be significant beyond the .05 level. As a result of the addition of cultural language, the beta score for preferences in cultural religion also lowered to .380, yet

this continues to reveal a modestly high positive score indicating a favourable relationship between cultural identification and cultural religion. For participation in cultural religion, a non-significant T score remained and a negative beta continued after the inclusion of cultural language to the analysis. Again, this reveals no significant relationship between participation in cultural religion and cultural identity.

TABLE 34

STEPWISE REGRESSION ANALYSIS FOR CULTURAL RELIGION, CULTURAL LANGUAGE AND CULTURAL IDENTITY

Dependent Variable: Cultural Identity

Variable Entered on Step:
  1. Preferences in Cultural Religion
  2. Participation in Cultural Religion
  3. Cultural Language Use
  4. Preferences in Cultural Language Use

Multiple R .392
R Square .154
Adjusted R Square .114
Standard Error 1.042

	DF	Sum of Squares	Mean Square
Regression	4	16.677	4.169
Residual	84	91.367	1.087

F = 3.833   Significant F = .006

Variable	B	SE B	Beta	T	Sig T
1.	.513	.227	.380	2.253	.026
2.	-.142	.167	-.130	-.851	.397
3.	.104	.128	.108	.811	.419
4.	.048	.123	.050	.390	.697
(Constant)	1.486	.642		2.313	.023

For preferences in cultural language use and cultural language use, significance levels of .419 and .637 were found respectively. In addition, both of these variables presented low beta scores, with .108 for cultural language use and .050 for preferences in cultural language use. It was thus concluded that a significant relationship does not exist between preferences in cultural language and cultural identity, and cultural language use and cultural identity.

The third step in the planned stepwise regression analysis focused on the inclusion of cultural recreation with the variables of cultural religion and cultural language. This analysis is presented in Table 35. This table reveals that as a result of the inclusion of the variables of preferences for cultural recreation and participation in cultural recreation, the multiple R score has increased to .420 from .392. Furthermore, as a result of the addition of the cultural recreation, the R square has also increased from .154 to .177. This reveals that the proportion of variance explained in cultural identity has increased as a result of adding cultural recreation from 15.4% to 17.7%.

As was the case in the previous two analysis, the variable for preferences in cultural religion is found to be significantly related to cultural identity at the .05 level with a significant T score of 2.219. The beta for this variable remains consistently high indicating a relationship

between preferences in Greek cultural religion and cultural identity. The variables for participation in cultural religion, cultural language use, and preferences in cultural language use, as revealed in the previous two analysis, were not found to be significantly related to cultural identity. Each of these also present low negative beta scores.

TABLE 35

STEPWISE REGRESSION ANALYSIS FOR CULTURAL RELIGION, CULTURAL LANGUAGE, CULTURAL RECREATION AND CULTURAL IDENTITY

Dependent Variable: Cultural Identity

Variable Entered on Step:
1. Preferences in Cultural Religion
2. Participation in Cultural Religion
3. Cultural Language Use
4. Preferences in Cultural Language Use
5. Preferences in Cultural Recreation
6. Participation in Cultural Recreation

Multiple R .420
R Square .177
Adjusted R Square .116
Standard Error 1.041

	DF	Sum of Squares	Mean Square
Regression	6	19.142	3.190
Residual	82	88.902	1.084

F = 2.942   Significant F = .011

Variable	B	SE B	Beta	T	Sig T
1.	.505	.227	.375	2.219	.029
2.	-.182	.171	-.166	-1.061	.291
3.	-.005	.153	-.005	.034	.973
4.	-.074	.148	-.078	.500	.618
5.	.331	.223	.309	1.483	.142
6.	-.053	.174	-.050	-.309	.758
(Constant)	1.423	.643		2.214	.029

Both preferences in cultural recreation and participation in cultural recreation were not found to contribute significantly to the equation. However, in comparison to other scales the beta score for the preferences in cultural recreation variable was found to be positive (.309) and the t-test was marginal (p<.142).

The variable participation in cultural recreation activities is not significant (p=.758) and has a low negative beta (-.050). This reveals that this scale does not contribute significantly to the equation.

A fourth step was taken in the analysis of data. The objective of this step was to include other variables related to cultural identity as revealed in the literature. These variables, age at immigration, time since immigration, and participation in the recreation services of ethnic communities (in this case the Greek Community of Toronto), did not reveal high positive correlation coefficients in the first-order matrix, yet in order to provide further exploration of their impact on cultural identity, they were included in the regression analysis. Table 36 presents the stepwise regression analysis and the inclusion of these variables.

This table reveals that as a result of the addition of these variables, the multiple R and R squared have decreased to .397 and .158 respectively. Furthermore, the significance of T and the beta scores have also decreased

for each variable. Of note, preferences in cultural religion and preferences in cultural recreation, still are the two variables with the highest scores, but neither is now significant according to the T scores.

TABLE 36

STEPWISE REGRESSION ANALYSIS FOR CULTURAL RELIGION, CULTURAL LANGUAGE, AND CULTURAL RECREATION AND OTHER VARIABLES

Dependent Variable: Cultural Identity

Variable Entered on Step:
1. Preferences in Cultural Religion
2. Participation in Cultural Religion
3. Cultural Language Use
4. Preferences in Cultural Language Use
5. Preferences in Cultural Recreation
6. Participation in Cultural Recreation
7. Age at Immigration
8. Participation in the Recreation Activities of the Greek Community of Toronto
9. Time Since Immigration

Multiple R .397
R Square .158
Adjusted R Square .039
Standard Error 1.050

	DF	Sum of Squares	Mean Square
Regression	9	13.291	1.476
Residual	64	70.668	1.104

F = 1.337   Significant F = .235

Variable	B	SE B	Beta	T	Sig T
1.	.422	.255	.305	1.656	.102
2.	-.178	.186	-.166	-.960	.340
3.	.014	.179	.015	.081	.935
4.	.035	.178	.037	.199	.842
5.	.259	.270	.246	.961	.340
6.	-.059	.190	-.059	-.312	.756
7.	-.002	.186	-.166	-.960	.340
8.	-.033	.110	-.037	-.307	.759
9.	-.237	.256	-.114	.927	.357
(Constant)	2.990	1.440		2.076	.042

Each of the three variables that were added in this step were not found to be significantly related with cultural identity. Moreover, these variables of age at immigration (-.166), participation in the recreation activities of the Greek community of Toronto (-.037), and time since imnmgration (-.114) all revealed negative beta scores. Coupled with the fact that both the multiple R and the R squared were slightly reduced as a result of the inclusion of these additional variables, it was concluded that the variables of age at immigration, participation in the recreation activities of the Greek Community of Toronto, and time since immigration did not contribute substantially to an understanding of the variance in cultural identity.

CHAPTER 6

SUMMARY AND CONCLUSIONS

The purpose of this study was to examine if a relationship exists between cultural recreation and cultural identity for Greek immigrants of Toronto. More specifically, the study was conducted to examine the nature of two key relationships: that a relationship exists between preferences for cultural recreation and cultural identity; and that a relationship exists between participation in cultural recreation and cultural identity.

This chapter presents the summary and conclusions of this study, as well as implications, limitations and recommendations for future studies. The chapter is organized in the following manner: (1) a summary of the results for the hypotheses of this study, (2) conclusions of the results of the hypotheses testing, (3) further findings, (4) descriptive findings of recreation, and (5) recommendations, limitations and implications.

Summary of the Results for the Hypotheses Tested:

The null hypotheses of this study were stated as follows:

Null Hypothesis 1:

No relationship exists between preferences for cultural recreation activities and cultural identity for Greek immigrants of Toronto.

Null Hypothesis 2:

No relationship exists between participation levels in
cultural recreation activities and cultural identity
for Greek immigrants of Toronto.

Religion and language have been viewed as the two
cultural variables most likely to determine cultural
identity, hence their relationship to identity was examined
as well. As cited in the review of literature, recreation
has been viewed as being at most secondary in importance to
the cultural variables of religion and language in cultural
research.

This study provides a means to determine whether or not
recreation is related to cultural identity. Thus, the
premise behind the analysis of this study was to first
examine the cultural variables traditionally associated with
cultural identity, and, second, add the variable of cultural
recreation to determine its relationship with cultural
identity. This would make it possible to compare the
contribution of cultural recreation with that of the
cultural variables of religion and language.

To test the hypotheses, a planned stepwise regression
analysis technique was utilized. This procedure consisted
of the following steps: (1) entering the variable of
cultural religion to the analysis; (2) entering the variable
of cultural language into the analysis; (3) entering the
variable of cultural recreation into the analysis; and (4)

entering other variables presented in the literature as contributing to cultural identity (age at immigration, time since immigration, and participation in the recreation services of ethnic community organizations).

The results of this analysis make it difficult to conclude that cultural recreation makes a contribution to the variance in cultural identity. When entered in a regression analysis with cultural religion and cultural language, the strength of the correlation with cultural identity increased, yet this increase is only minimal. The multiple R and R square did increase from the previous steps which included only religion and language. The increase for the multiple R was from .392 to .420, and the increase in the R square was from .154 to .177. The inclusion of cultural recreation, therefore, adds a small, but not significant proportion of the variance in understanding self reported cultural identity. To this end, it can be concluded that recreation did not contribute significantly to cultural identity beyond the contribution already made by traditional variables.

Preferences in cultural religion continued to be a significant contributing variable in each equation. The addition of other theoretically related variables to the equation (time since immigration, age at immigration, and participation in the recreation services of ethnic community organizations) did not improve the equation and

offered little additional information.

Thus, the results of this analysis reveal that preferences for cultural recreation and participation in cultural recreation did not reveal significant relationships with cultural identity in this set of regression equations. Nonetheless, the zero-order correlation between cultural identity and preferences for cultural recreation was modest at .302, suggesting some limited level of association between the two variables.

Conclusions of the Results for the Hypotheses Tested:

The review of literature (Chapter 3), indicated that not all past research has completely overlooked recreation as an element of culture. Some studies have claimed that cultural recreation is not only an important element of culture as a whole, but may also be relevant to the culture, more specifically the ethnic culture, with which one identifies (Hall and Rhyme, 1989; Malpass, 1973; Dembrowski, 1988; Hartzog, 1990). The results of this study make it difficult to support the findings of Breton, Reitz and Valentine (1980), Horna (1987a), Munro (1987), Sarantakos (1980), Chase and Cheek (1979), Carpenter and Howe (1985), and Heron (1990) which suggest that cultural recreation is directly associated to cultural identity. The results of this study also lend little support to the studies of Aguilar (1990a) Chimbos (1986), and Karlis (1990c) claiming that preferences for cultural recreation activities may be

associated with cultural identity.

The intent of this study was to further address the need in Canada to examine the relationship between cultural recreation and cultural identity as originally suggested by Malpass (1973). The results of this study based on the contribution of recreation to the regression analysis, and the modest zero-order correlation of this variable with cultural identity, make it difficult to support the view that there is an important association of cultural recreation to cultural identity. It does, however, respond to the call for expanded research made by government agencies such as Multiculturalism Canada and the Ontario Ministry of Tourism and Recreation (Hall and Rhyme, 1989; Dembrowski, 1988; Burnet and Palmer, 1988; Bolla and Dawson, 1989).

Studies such as those of Kraus (1977) and Swartz (1990) claim that physical, spiritual, mental and creative needs of culture are more important than "cultural recreation" per se. Their view is that other elements of culture such as religion and language are more important for the determination of cultural identity than is recreation. Indeed, one can conclude from the results of this study that religion tends to be more closely associated to cultural identity than recreation. This does not mean, however, that the effect of recreation can be completely dismissed as negligible. It does however suggest that alternative

explanations could account for the results of this study.

From literature having to do with the theories of cultural maintenance and cultural integration, it was posited that recreation preferences and participation patterns can influence cultural identity, and subsequently whether or not immigrants will maintain their ethnic culture or assimilate into mainstream society (Gordon, 1964; Atkinson, Morten and Sue, 1979; Breton, 1964; Isajiw, 1981; Driedger, 1975). While reflecting upon the relevant information presented in these theories (see Chapter 2), the results of this study make it difficult to conclude that cultural recreation is an important variable for either maintaining ethnic identity or adopting the identity of the dominant society. Further research is needed, particularly in respect to drawing a direct linkage between cultural identity and the stages of cultural integration.

Further Findings:

The major focus of this study is on recreation as an element of culture. To assist in exploring this focus, however, emphasis was also placed on two other important cultural variables; religion and language. As a means of comparing the main findings of this study with the findings of other cultural studies, preferences and participation in cultural religion, and preferences in cultural language use and actual cultural language use for Greek immigrants were

examined.

In respect to these other cultural variables, this study showed a significant relationship to exist only between preferences for cultural religion and cultural identity. This result supports the findings from studies of Jansen (1978), Shultz (1978), Mayone Stycos (1965), and Chimbos (1980a) claiming that cultural religion is related to cultural identity. In other words, cultural religion can help determine the culture with which one identifies.

The findings of studies such as Scourby (1984) and Karlis (1987) claiming that cultural religion is not important for the determination of cultural identity, were not supported by the results of this study. Studies such as these present the possibility that one's cultural identity can be determined without any involvement in cultural religion.

Despite the existence of a number of studies claiming that a relationship does not exist between cultural religion and cultural identity, most studies tend to claim that such a relationship does exist. The results of this study provide at least some support to past studies claiming that a relationship exists between cultural religion and cultural identity.

Furthermore, the results for cultural language and cultural identity are not strong enough to offer support to the findings by Wardhaugh (1983), Reitz (1974), and

Lieberson (1970). These studies stem from the common base which supports the existence of a relationship between cultural language use and cultural identity.

Moreover, the results of this study support the findings from the research of Fishman (1972) and Lieberson (1970) which claim that cultural language use is not necessarily related with cultural identity. That is, an ethnic individual living in a multicultural society can still identify with his or her ethnic culture without speaking the ethnic language. According to Fishman (1972) and Lieberson (1970), it is possible to identify with a culture without practising its language. Thus preference in language use, and actual language use, may not be related to cultural identity.

Further findings revealed that the inclusion of the variables, time since immigration, age at immigration, and participation in the recreation services of ethnic community organizations, did not present a significant relationship with cultural identity. Rather, the inclusion of these variables reduced the scores of multiple R and R squared (Table 36).

These results do not concur with the studies of Gordon (1964), Park (1950) and Atkinson, Morten and Sue (1981) which make the assumption that the longer immigrants have been in the host society, the less likely they are to identify with their ethnic culture. Rather, these results

support the findings of Isajiw (1981) claiming that factors such as time since immigration may not have an impact on the cultural identity of individuals.

Moreover, these findings do not support the findings of Karlis (1987) which showed that older immigrants do not necessarily identify with their ethnic culture. On the other hand, the findings of the present study support the research of Driedger (1975) claiming that age does not have a direct correlation with cultural identity.

Finally, the findings of this study do not directly support the claims of Breton (1964), Gavaki (1979) and Bolla and Dawson (1989), that participation in the organized cultural recreation services of ethnic community organizations lead to the determination of cultural identification. Rather, the findings of the current study can be seen to lend support to the findings of Isajiw (1981), who claims that cultural identity can be substantially influenced by factors from outside the ethnic community.

It can, therefore, be said that although considerable literature claims that time since immigration, age at immigration, and participation in the cultural recreation services of ethnic community organizations may be associated with cultural identity, the findings of this study do not offer support for this view. Although these factors may well contribute to shaping one's cultural identity for some

members of some ethnic groups, the selected group of
subjects examined in this study of the Greek Community of
Toronto did not collectively exhibit such a relationship.

Descriptive Findings of Recreation:

Further findings concerned with recreation revealed
that most Greek immigrants examined in this study perceived
"recreation" as being moderately or very important to them
(see Table 27). Likewise, most Greek immigrants perceived
"free-time" as being moderately or very important (Table
27). In addition, most agreed or strongly agreed that Greek
cultural recreation is important for the maintenance of
Greek culture while living in Canada (Table 27).

Most Greek immigrants also indicated that the reason
they participate in Greek cultural recreation activities is
to "maintain Greek culture" or "to be with friends" (Table
28). It is relevant to note that most Greek immigrants
indicated to either not participate in Canadian cultural
recreation activities or, on the other hand, to participate
in them purely "for enjoyment" (Table 28). To this end, it
was no surprise that most Greek immigrants tended to
participate in recreation activities with mostly or only
Greeks (Table 28).

In respect to recreation and the Greek community of
Toronto, it should be mentioned that most Greek immigrants
sampled thought that it was moderately or very important to
participate in the organized recreation activities of the

Greek community of Toronto (Table 29). In this regard, it was found that most Greek immigrants participate at least once a month in the recreation activities offered by Greek community organizations of Toronto (Table 29).

The value of recreation and free-time seems to therefore be well recognized by Greek immigrants of Toronto. Not only is recreation and free-time perceived to be important in general, it also seems to be valued in helping to maintain ethnicity and to improve quality of life (Table 27). For Greek immigrants coming from a land in which a strong "recreation" and "leisure" ethic exists (Chimbos, 1980a; Brademas, 1986), these findings are not surprising.

Thus, this sampled group of Greek immigrants value recreation, and participate, at least somewhat, in Greek cultural recreation activities. This is not to say that cultural recreation is related to cultural identity, it is merely to report that the descriptive findings of this study reveal that recreation, and Greek cultural recreation, appear to be important for this group. In addition, they have perceptions of linkages between their recreation activities and cultural connections and maintenance.

Implications, Limitations and Recommendations:

Implications:

The results of this study do not lend full support for a case to be made for the relationship between cultural recreation and cultural identity. The results of this study

do suggest a modest zero-order relationship does exist
between cultural recreation and cultural identity in the
case of recreation preferences.

By understanding the relevance of cultural recreation
to culture as a whole, researchers and practitioners will be
in a better position to not only address the needs and
desires of the whole of society, but also to better
understand the role recreation plays in relation to cultural
identity. Moreover, researchers and practitioners will be
in a position to better understand the cultural, including
recreational, needs and desires of individuals living in
multicultural societies.

In the case of Canada, researchers and practitioners in
the public, private and non-profit sectors will gain by
focusing on the cultural dimension of recreation. A
multicultural society such as Canada's, which is currently
struggling to maintain cohesiveness amongst its diverse and
pluralistic population (see The Star Phoenix, Thursday,
February 14, 1991) would do well to focus on "cultural
recreation" as a means of assisting in the maintenance of
harmony and unity. A greater emphasis on social programs
which encourage and provide opportunities to experience the
cultural recreational activities of one's choice would help
enhance quality of life and social interaction. As Iona
Campagnolo, the former Minister of Fitness and Amateur Sport
in Canada, stated in her classic Policy Statement on

recreation in Canada in 1979, the purpose of recreation is to: (1) improve social functioning, (2) assist individual and community development, and (3) enhance quality of life. This can be specifically applied to cultural recreation. To benefit multicultural Canada from a holistic perspective (individual and societal), cultural recreation can be used to fulfil the purposes of recreation as stated by the Government of Canada, thus allowing a more complete lifestyle for all Canadians.

With respect to the field of recreation and leisure studies, researchers and practitioners can no longer rely on research coming out of other fields for information concerning cultural recreation. The field of recreation and leisure studies from an academic and research perspective has reached a point in its evolution where it must provide that information which is of direct relation to the concepts of recreation and leisure. The time has come for recreation and leisure professionals to take a lead role in conducting cultural research related to the field. Action must be taken by all those concerned with recreation to expand the research focus of the field. Research focusing on the area of ethnicity, culture and recreation is no exception.

More research is needed from all perspectives concerning the interrelationship of culture and recreation. More researchers and practitioners in the field of recreation and leisure studies have to not only become

cognizant of this growing need, but to also become more actively involved in research and the promotion of greater understanding of cultural recreation.

This study reveals through the descriptive examination of preferences and participation in cultural activities (Tables 15 and 21) that preferences and participation towards Greek cultural recreation is indeed favourable. Greek cultural recreation is thus desired and needs to be fulfilled by the selected sample of Greek immigrants of Toronto. For the Greek group of Toronto this need is not a problem since opportunities exist for participants to be active in the recreational pursuits of either Canadian or Greek culture. For smaller, newer immigrant groups such as the Ethiopians and Somalians living in urban centers such as Ottawa, these opportunities are much more limited (Karlis, 1992b). That is, there are few opportunities to participate in the recreation activities representative of their respective ethnic cultures. Recreation researchers and practitioners should therefore take leadership roles and attempt to not only recognize groups such as these, but to also attempt to help fulfil the cultural recreation needs of all Canadians.

Limitations and Recommendations:

It is important to note that this study was limited only to a select group of Greek immigrants of Toronto. The study was restricted to the population of Greek immigrants

living in Toronto whose parents were both born in Greece. Furthermore, the study was conducted using a limited sample group, and had a low overall response rate of 40%. To this extent, it is difficult to draw any generalizations.

The use of a larger sample group may have altered the results. A higher response rate would have provided more data, which subsequently may have altered the results.

Although the findings of this study do make a minimal case for the relationship between cultural recreation and cultural identity, it is difficult to generalize the results for all ethnic groups. Similar studies should be conducted using a larger sample size of Greek immigrants of Toronto before it can concluded with a great deal of accuracy that a general relationship exists or does not exist between cultural recreation and cultural identity for Greek immigrants of Toronto. Furthermore, similar studies should also be conducted using Greek populations of other urban regions in Canada, and other ethnic groups in multicultural societies, to further examine the relationship between cultural recreation and cultural identity.

Future studies should also consider the use of other measures for cultural variables. Emphasis should be placed on developing preference and participation scales for cultural recreation which could provide a higher validity and reliability than the scales used in this study. Moreover, further studies should be conducted utilizing a

multi-item cultural identity scale to replace the more traditionally single item cultural identity measure. Although literature does suggest that the single item measure is sufficient, it may indeed have limitations reflective of the fact that an individual's stated, self-reported identity may not be an accurate representation of the actual culture to which one cognitively attaches oneself. To this end, it may be that the development of further cultural identity items will contribute to the construction of a more fruitful measure.

Future studies may be conducted using means other than mailed surveys for data collection. Perhaps a higher response rate would have been received if interviews or case studies were conducted. The use of researchers who are members of the community may have also helped increase the response rate. Studies on ethnicity by Hinch and Delamere (1993), Reid (1993), and Aguilar (1990a) reveal that case studies and interviews using researchers from the ethnic community are effective ways of conducting ethnic research. In the case of the current study, the financial constraints of the researcher and the budget limitations of the Greek community of Toronto restricted data collection to mailed surveys.

The response rate may have been enhanced if a letter of support by an influencial religious leader such as the Bishop of the Greek Community of Toronto was used. Only one

letter of support was enclosed with the questionnaire package, this was signed by the President of the community. Since the Greek community is ethno-religious (Chimbos, 1980a), a letter of support from a religious leader may have helped encourage responses.

Perhaps the results are related to the response bias, where the one's who actually responded to the questionnaire were more likely to consider themselves as Greek. Immigrants who did not respond may be the one's who do not wish to have any association with Greek culture.

It would also be enlightening to examine the relationship between cultural recreation and cultural identity for the descendants of immigrants, and, even the children of these descendants. This would provide a flavour as to how important cultural identity is for second and third generations, and how a more expanded contact with the host culture, including being born in dominant society, shapes preferences and participation patterns.

Emphasis should also be placed on exploring the relationship between recreation and the cultural activities of religion and language. The zero-order correlation matrix reveals that the correlation coefficients between recreation with religion, and recreation and language tend to be higher than the correlation coefficients between the main variables of this study and cultural identity (Table 32). For instance, the correlation coefficient for preferences for

cultural recreation with cultural identity is .320, whereas the correlation coefficients for preferences for cultural religion with cultural identity and preferences for cultural language use and cultural identity are .525 and .742 respectively. This indicates that cultural recreation is more closely related to religion and language than cultural identity. Further research however is needed to explore these relationships.

Although only a limited sample size was used in this study the results may be useful for the Greek Community of Toronto from the perspective that findings reveal preferences and participation patterns leaning towards the Greek cultural activities of recreation and religion for members of the community surveyed. It may be beneficial for those responsible for providing services to this community to focus on fulfilling the recreation and religious needs of immigrant members. Furthermore, if the preservation of Greek culture is important for this community organization, planning and programming efforts should be coordinated to continue to address the needs of this immigrant group, while not underestimating the potential importance of Greek cultural religion and recreation for participants of this community.

The results of this study reveal that a high proportion of the select group of Greek immigrants of Toronto continue to prefer and participate in the recreation and cultural

activities representative of their homeland culture. If
this finding is supported by future studies, and if the
government of Canada abides by the principles of its
Multiculturalism Policy, then Canada should consider taking
action to assure that all ethnic individuals have greater
equality of opportunity to experience ethnic cultural
activities if so desired. The government of Canada should
recognize the potential of cultural recreation and look into
further examining the need to enhance the provision of
cultural recreational opportunities. It may be wise,
therefore, for government to encourage and support more
research in the area of ethnicity, culture and recreation.

In conclusion, therefore, it is recommended that more
research be conducted in the area of culture and recreation.
A challenge is thus posed to academics, researchers and
practitioners in the field of recreation and leisure studies
to first become more cognizant of the existence of the
diverse and pluralistic populations in multicultural
societies such as Canada, and to then recognize that
individuals in these groups often have recreation needs
different from members of mainstream society. Once this is
achieved, academics, researchers and practitioners in the
field of recreation and leisure studies will be in a better
position to expand research dealing with the planning and
provision of recreation services for multicultural societies
and culturally diverse populations.

BIBLIOGRAPHY

BIBLIOGRAPHY

Adamopoulos, C. (May 1991). <u>Role of Youth in the Community</u>.
    A Paper Presented at the Canadian Youth Leadership
    Cross Cultural Experience Research Symposium,
    Montreal.

Adler, N. J. (1983). "Cross-cultural management. Issues to
    be faced". <u>International Studies of Management and
    Organization</u>, <u>8</u>, Nos. 1-2, pp. 7-45.

Abrams, J. (1969). "Cybernetics and automation". In <u>Leisure
    In Canada</u>. The Proceedings of the Montmorency
    Conference on Leisure. Montmorency, Quebec.

Aguilar, T. E. (1990a). "The relationship of participation
    in ethnic leisure activity and strength of ethnic
    identity: Preliminary findings". <u>Proceedings:
    Sixth Canadian Congress on Leisure Research</u>,
    Waterloo, Ontario.

Aguilar, T. E. (May 10, 1990b). Interview of Preferences and
    Participation in Cultural Recreation. University
    of Waterloo, Waterloo.

Atkinson, D. R., Morten, G., & Sue, D. W. (1979). <u>Counseling
    American Minorities: A Cross-Cultural Perspective</u>.
    Dubuque, IO: W.C. Brown.

Babbie, E. 1986. <u>The Practice of Social Research</u>. Belmont,
    California: Wadsworth.

Bahr, H. M., Chadwick, B. A., & Stauss, J. H. (1979).
    <u>American Ethnicity</u>. Lexington, MA: D.C. Health and
    Company.

Bavington, J., Lithwick, B., Sproule, W., & Thopmson, N.
    (1976). <u>Culture in Canada</u>. Toronto: Maclean-Hunter
    Learning Materials Co.

Bernal, M. E., Knight, G. P., Garcia, C. A., Ocampo, K. A.,
    and Cota, M. K. (1990). "The development of ethnic
    identity in Mexican American children." <u>Hispanic
    Journal of Behavioral Sciences</u>, <u>12</u>, No. 1, pp. 3-
    24.

Bindle, B. J., Bank, B. J., Anderson, D. S., Hauge, R.,
    Keats, D. M., Keats, J. A., Marlin, M. M., &
    Valantin, S. (1985). "Social influence, self-
    referent labels and behavior". <u>Sociological
    Quarterly</u>, <u>26</u>, pp. 159-85.

Bindle, B. J., Bank, B. J., & Slavings, R. L. (1987). "Norms, identities and retention decisions". Social Psychology Quarterly, 50, No. 4, pp. 322-37.

Blanck, D. (1989). "Constructing an ethnic identity: The case of Swedish Americans". In Kivisto, P. (Ed.). The Ethnic Enigma. The Balch Institute: Philadelphia.

Bolla, P., & Dawson, D. (1989). Recreation Programs and Multiculturalism in Ontario. Toronto: Ontario Ministry of Tourism and Recreation.

Bolla, P., Dawson, D., & Karlis, G. (1991). "Serving the multicultural community: Directions for leisure service providers". Journal of Applied Recreation Research, 16, No. 2, pp. 116-132.

Brademas, J. (1986). Public Leisure Service Delivery Systems in Greece. University of Illinois at Urbana Champaign: Department of Leisure Studies.

Breton, R. (1964). "Institutional completeness of ethnic communities and the personal relations of immigrants." American Journal of Sociology, 70, No. 2 (Sept.), pp. 193-205.

Breton, R., Reitz, J. G., & Valentine, V. (1980). Cultural Boundaries and the Cohesion of Canada. Toronto: Maclean-Hunting Learning Materials Co.

Burnet, J. R., & Palmer, H. (1988). "Coming Canadians": An Introduction to the History of Canada's Peoples. Toronto: McClelland & Stewart in association with the Multiculturalism Program, Department of the Secretary of State and the Canadian Government Publication Centre, Supply and Services, Canada.

Butler, R. W. (1990). "The role of ethnic clubs in providing leisure opportunities." Proceedings: Sixth Canadian Congress on Leisure Research, Waterloo, Ontario.

Campagnolo, I. (1979). Towards A National Policy on Fitness and Recreation. Government of Canada: Ministry of State for Fitness and Amateur Sport.

Careless, J. M. S. (1970). Canada: A Story of Challenge. Toronto: McMillan.

Carpenter, G. M., & Howe, C. Z. (1985). Programming Leisure Experience: A Cyclical Approach. Englewood Cliffs, NJ: Prentice-Hall.

Carrington, B., Chivers, T., & Williams, T. (1987). "Gender, leisure and sport: A case study of young people of South Asian descent". Leisure Studies, 6, No. 3, pp. 265-279.

Chase, D., & Cheek, N. J. (1979). "Activity preferences and participation: Conclusions from a factor analysis study". Journal of Leisure Research, 11, No. 2, pp. 92-101.

Cheek, N., Field, D., & Burdge, R. (1976). Leisure and Recreation Places. Ann Arbor: Science Publishing.

Cheska, A. T. (1987a). The role and place of traditional games and dances in West African nations, Paris: UNESCO.

Cheska, A. T. (1987b). "Revival, survival and revisal: Ethnic identity through "traditional games"". In Fine, G. A., (Ed.). Meaningful Play, Playful Meaning. Champaign, Il: Human Kinetics Pub.

Chew, S. S. (1984). "Family recreation among the ethnic minority in the United States". Proceedings of the AALR/AAHPERD Pre-Conference Symposium, Bringham Young University.

Chimbos, P. D. (1980a). The Canadian Odyssey: The Greek Experience in Canada. Toronto: McClelland and Stewart in Association with the Multiculturalism Directorate (Ministry of Supply and Services, Canada).

Chimbos, P. D. (1980b). "The Greek family: Tradition and change". In Ishwaran, K., (Ed.). Canadian Families: Ethnic Variations. Toronto: McGraw-Hill Ryerson.

Chimbos, P. D. (1986). "The changing organization of Greek Canadian communities". International Journal of Comparative Sociology, 27, Nos. 3-4, pp. 208-216.

Chimbos, P. D. (1987). "Occupational distribution and social mobility of Greek-Canadian immigrants". Journal of the Hellenic Diaspora, 14, Nos. 1-2, pp. 131-143.

Chimbos, P. D. (July 10, 1990). Interview on Demographic and Cultural Integration Trends of Greek Immigrants in Canada. Department of Sociology, University of Western Ontario, London.

Cohen, A. (1969). Custom and Politics in Urban Africa: A Study of Hausa Immigrants in Yaruka Towns. London: Routledge and Kegan.

Crispino, J. A. (1980). The Assimilation of Ethnic Groups: The Italian Case. Staten Island, N.Y.: Centre for Migration Studies.

Crowther, B., & Kahn, A. (1983). "Arts and leisure activities in the St. Louis region". American Behavioural Scientist, 26, No. 4, pp. 509-520.

D'Amours, M. (1989). "Free time and education: A political issue of the coming decade". Leisure and Recreation, 30, Nos. 3-4.

Dawson, D. (1986). "Unemployment, leisure and liberal-democratic ideology." Loisir et societe/ Society and Leisure, 9, No. 1, pp. 165-182.

Dawson, D. (October, 1989). Ethnicity and Leisure Theory: State of the Art. A Paper Presented at the 10th Biennial Canadian Ethnic Studies Association Conference, Calgary.

Dawson, D. (June 1990). Multiculturalism and Ethnic Festivals: A Critical Analysis. A Paper Presented at the Annual Research Conference of the Ontario Research Council on Leisure, Ottawa.

Dembrowski, K. (1988). Survey on Recreation for Ethnic Older Adults. Toronto: Ontario Ministry of Tourism and Recreation.

DeVos, G., & Rommanuci-Ross, L. (1982). Ethnic Identity: Cultural Continuity and Change. Chicago: University of Chicago.

DeWall, B. (1984). "Leisure satisfaction in profiles of selected American Indians, Anglo Americans and Hispanic Americans". National Recreation and Park Symposium on Leisure Research Abstracts.

Dillman, D. (1978). Mail and Telephone Surveys: The Total Design Method. New York: John Wiley and Sons.

Driedger, L. (1975). "In search of cultural identity factors: A comparison of ethnic students." Canadian Review of Sociology and Anthropology, 12, No. 2 (May), pp. 150-162.

Driedger, L. (1976). "Ethnic self-identity: A comparison of ingroup evaluations." Sociometry, 39, No. 2 (June), pp. 131-141.

Driedger, L. (1977a). "Structural, social and individual factors in language maintenance in Canada." In Coons, W. H. (Ed.). The Individual, Language, and Society in Canada. Ottawa: The Canada Council.

Driedger, L. (1977b). "Toward a Perspective on Canadian pluralism: Ethnic identity in Winnipeg." Canadian Journal of Sociology and Anthropology, 11, No. 1 (Winter), pp. 77-95.

Driedger, L., & Peters, J. (1977). "Identity and social distance: Towards understanding Simmel's "The Stranger"". Canadian Review of Sociology and Anthropology, 14, pp. 20-32.

Driedger, L., & Church, G. (1974). "Residential segregation and institutional completeness: A Comparison of ethnic minorities." Canadian Review of Sociology and Anthropology, 11, No. 1 (Feb.), pp. 30-52.

Driedger, L., Thaker, C., & Currie, R. (1982). "Ethnic identification: Variations in Regional and National Preferences." Canadian Ethnic Studies, 14, No. 3, pp. 57-68.

Dunning, E. (1973). "The structural-functional properties of folk games and modern sports". Sportwissenchaft, 3, pp. 215-32.

Edwards, J., & Shearn, C. (1987). "Language and identity in Belgium: Perceptions of French and Flemish students". Ethnic and Racial Studies, 10, No. 2, pp. 135-148.

Ekpo, K. (1991). "Socio-cultural views of leisure in a multi-tribal setting". World Leisure and Recreation, 33, No. 2 (Summer), pp. 17-21.

Elias, N. (1978). The Civilizing Process. New York: Urizen.

Elliot, J. G. (1983). Two Nations, Many Cultures: Ethnic Groups in Canada. Scarborough: Prentice-Hall.

Fairchild, H. P. (1970). <u>Dictionary of Sociology</u>. Totowa, NJ: Littlefield, Adams.

Farina, J. (1969). <u>Two Nations, Many Culture: Ethnic Groups in Canada</u>. Scarborough, Ontario: Prentice-Hall.

Ferguson, D. (September, 1990). <u>The Recreation Needs of New Immigrants</u>. Paper Presented at the Symposium for Select Populations: Homeless, Migrant Workers, New Immigrants and Urban Elderly, Myrtle Beach, South Carolina.

Fishman, J. A. (1972). "Language maintenance in a supra-ethnic age". In Dil, A., (Ed.). <u>Language in Sociocultural Change</u>. Stanford University Press.

Gavaki, E. (1979). "The Greek family in Canada: Continuity and change and the process of adjustment". <u>International Journal of Sociology of the Family</u>, <u>9</u>, No. 1, pp. 1-15.

Gavaki, E. (1983a). "Urban villagers: The Greek community of Montreal". In Elliot, J. L., (Ed.). <u>Two Nations, Many Cultures</u>. Scarborough: Prentice-Hall.

Gavaki, E. (1983b). "Cultural changes in the Greek family in Montreal: An intra- and inter- generational analysis". <u>Hellenic Studies</u>, <u>October</u>.

Gavaki, E. (May 2, 1986). Interview on Greek Culture and Recreation in Canada. Department of Sociology, Concordia University, Montreal.

Gavaki, E. (May 1991). <u>Heritage and Identity: Living Between Cultures</u>. A Paper Presented at the Canadian Youth Leadership Cross Cultural Experience Research Symposium, Montreal.

Gecas, V. (1982). "The self-concept". <u>Annual Review of Sociology</u>, <u>8</u>, pp. 1-33.

Gelfand, D. E. (1982). <u>Aging: The Ethnic Factor</u>. Boston: Little, Brown & Co.

Godbey, G. (1980). <u>Leisure In Your Life: An Exploration</u>. Philadelphia: Saunders.

Goodale, T. L., & Witt, P. A. (1980). <u>Recreation and Leisure: Issues In A Era of Change</u>. State College, PA: Venture.

Gordon, M. (1964). <u>Assimilation in American Life: The Role of Race, Religion and National Origins</u>. New York: Oxford University Press.

Gouliamos, K. (September 15, 1991). Interview on Media and Ethnicity in Canada. Department of Communications, University of Ottawa, Ottawa.

Gramsci, A. (1981). "Class, culture and hegemony". In Bennet, G., Martin, G., Mercer, C., & Woollacott, J., (Eds.). <u>Culture, Ideology and Social Process</u>. Great Britain: Batsford Academic and Educational Ltd.

Grassby, A. (1981). "Recreation in multicultural society". <u>The Australian Journal for Health, Physical Eduction and Recreation</u>, <u>93</u>, pp. 10-12.

Gray, D, (1973). "The case for compensatory recreation". In Gray, D., & Delerino, D., (Eds.). <u>Reflections on the Park and Recreation Movement</u>. Dubuque, IO: Brown.

Griffith, D. (September 1990). <u>Migrant Workers</u>. Paper Presented at the Symposium for Select Populations: Homeless, Migrant Workers, Immigrants and Urban Elderly, Myrtle Beach.

Hall, M. H. (1988). <u>Survey on Recreational Services for Ontario's Ethnocultural Populations</u>. Toronto: Ontario Ministry of Tourism and Recreation.

Hall, M. H., & Rhyme, D. (1989). <u>Leisure Behavior and Recreation Needs of Ontario's Ethnocultural Populations</u>. Toronto: Ontario Ministry of Tourism and Recreation.

Harrington, M. A. (February 1991). <u>Leisure, Leisure Preferences and Leisure Time of Working Mothers: Implications for Recreation Practitioners</u>. A Paper Presented at the Ontario Research Council on Leisure Research Symposium, Hamilton.

Hartzog, G. (September 1990). <u>Keynote Address</u>. Symposium for Select Populations: Homeless, Migrant Workers, New Immigrants and Urban Elderly, Myrtle Beach.

Hedderson, J. (1990). <u>SPSS\PC+ Made Simple</u>. Belmont, CA: Wadsworth.

Herberg, E. N. (1989). Ethnic Groups in Canada: Adaptations and Transitions. Scarborough: Nelson Canada.

Heron, R. P. (1990). "The institutionalization of leisure: Cultural interpretations." Proceedings: The Sixth Canadian Congress on Leisure Research, Waterloo, Ontario.

Herskovits, M. J. (1967). Cultural Dynamics. New York: Alfred A. Knopf.

Hinch, T. & Delamere, T. (1993). "Native festivals as tourist attractions: Community celebration or community sell out?" Proceedings: The Seventh Canadian Congress on Leisure Research, Winnipeg, Manitoba.

Hofman, J. E., & Cais, J. (1969). "Children's attitude to language maintenance and shift". International Journal of the Sociology of Language, 50, pp. 147-53.

Horna, J. L. A. (1980). "Leisure re-socialization among & immigrants in Canada". Society and Leisure, 3, No. 1, pp. 97-110.

Horna, J. L. A. (1987a). "Leisure and ethnic minorities". In Graefe, A., & Parker, S. Recreation and Leisure: An Introduction Handbook. State College, PA: Venture.

Horna, J. L. A. (1987b). "The process of choosing leisure activities and preferences: A stream model". Society and Leisure, 10, No 2, pp. 219-234.

Horna, J. L. A. (October 1989). Immigration and Leisure in Canada. A Paper Presented at the 10th Biennial Ethnic Studies Association Conference, Calgary.

House, E. R. (1992). "Multicultural evaluation in Canada and the United States". The Canadian Journal of Program Evaluation, 7, No. 1, pp. 133-156.

House of Commons Debates: Official Report, Volume VIII, October 8, 1971. Ottawa: Government of Canada.

Hutchison, I. J. (1973). Recreation and racial minorities. In Stein, T., & Sessoms, D., (Eds.). Recreation and Special Populations. Boston: Holbrook.

Hutchison, R. (1988). "A critique of race, ethnicity, and social class in recent leisure-recreation research". Journal of Leisure Research, 16, pp. 344-49.

Irwin, P. N., Gartner, W. C., & Phelps, C. C. (1990). "Mexican-American \ Anglo cultural differences as recreation style determinants" Leisure Sciences, 12, pp. 335-348.

Isajiw. W. W. (1978). "Olga in Wonderland: Ethnicity in technological society." In Driedger, L. (Ed.). The Canadian Ethnic Mosaic. Toronto: McClelland and Stewart.

Isajiw, W. W. (1981). "Ethnic Identity Retention", Ethnic Pluralism Paper No. 5. Toronto: Center for Urban and Community Studies, University of Toronto.

Issacs, H, R. (1975). Basic group identity. In Glazer, N., & Moynihan, D. (Eds.). Ethnicity, Theory and Experience. Cambridge: Harvard University Press.

Iso-Ahola, S. E. (1980). The Social Psychology of Leisure and Recreation. Dubuque, Iowa: Wm. C, Brown.

Jackson, E. L. (1990). "Trends in leisure preferences: Alternative constraints-related explanations". Journal of Applied Recreation Research, 15, No. 3, pp. 129-145.

Jansen, C. J. (1978). "Community organization of Italians in Toronto". In Driedger, L. (Ed.) The Canadian Ethnic Mosaic: A Quest for Identity. Toronto: McClelland and Stewart.

Jepperson, R. L., & Meyer, J. W. (1979). "The public order and the construction of formal organizations". In Powell, W. W., & DiMaggio, P. J. (Eds.). The New Institutionalism in Organizational Analysis. Chicago: University of Chicago Press.

Karlis, G. (1987). Perceptions of Greek Immigrants and Descendants Toward Greek Culture and Participation in the Hellenic Community of Ottawa. Unpublished Masters Thesis, Acadia University.

Karlis, G. (1989). "Cultural perceptions, ethnicity and recreation: The case of the Greek community of Halifax". Tidings, (Summer), No. 3, 11-12.

Karlis, G. (1990a). "Aged immigrants: Forgotten clients in the provision of recreation services". Recreation Canada, 48, No. 4 (October), 36-41.

Karlis, G. (1990b). "Leisure counseling: An innovative means for counseling unemployed minority individuals living in urban districts". Educational Resources Information Center (ERIC). U.S. Department of Education - Office of Education Research and Improvement (Issue number to be announced)

Karlis, G. (1990c). Ethnicity and Leisure: A Bibliographic Review of Current Theory and Research. Ottawa: The Department of Leisure Studies, University of Ottawa.

Karlis, G. (1990d). "Research, technology transfer and programming for recreation". Tidings, (Winter), pps. 1,12,13,16.

Karlis, G. (1991). "Leisure Counseling: Minorities and Unemployment in the United States." World Leisure and Recreation, 33, No. 4, pp. 27-32.

Karlis, G. (1992a). Toward More Equitable Recreation Service Delivery Systems for Multi-Cultural Environments. A Paper Presented at the Social Aspects and Recreation Research Symposium, Ontario, California.

Karlis, G. (1992b). Active Living For Canada's Ethnic Population: Recommendations For Physical Activity and Recreation Practitioners. A Paper Presented at the Physical Activity, Fitness and Health Conference, Toronto.

Karlis, G., & Bolla, P. (October 1989). Ethnicity and Leisure Studies: The State of the Art. A Paper Presented at the 10th Biennial Ethnic Studies Association Conference, Calgary.

Karlis, G., Bolla, P., & Dawson, D. (1990). "Leisure studies and ethnicity: A review and resource for educators." Education and Society. (in press).

Karlis, G., & Dawson, D. (August 1989). Minority Cultural Maintenance and Participation in Ethnic Socio-Cultural Recreation and Leisure Organizations: A Case Study of the Hellenic Community of Ottawa. A Paper Presented at the Canadian Parks and Recreation Association Annual Conferences, Hamilton.

Karlis, G., & Dawson, D. (1990). "Ethnic Maintenance and
Recreation: A Case Study". Journal of Applied
Recreation Research, 15, No.2, 85-99.

Karlis, G., & Dawson, D. (February 1991). Ethnicity and
Recreation: Concepts, Approaches and Programming.
A Paper Presented at the Research Symposium of the
Ontario Research Council on Leisure Annual
Conference, Hamilton.

Karlis, G., & Dawson, D. (May 1992). The Evaluation of
Municipal Policies and Societies: The
Multicultural Policy in the City of Ottawa's
Department of Culture. A Paper Presented at the
Canadian Evaluation Society Conference, Ottawa.

Karlis, G., & Kartakoullis, N. (June 1992). Leisure in
Multicultural Societies: Learning From The
Canadian Experience. A Paper Presented at the
European Leisure and Recreation Association,
Bilbao, Spain.

Kay, R. J., & Mannell, R. C. (1990). "Cross-cultural
stability of the factor structure of the Beard and
Ragheb leisure motivation scale." Proceedings:
Sixth Canadian Congress on Leisure Research,
Waterloo, Ontario.

Kelly, J. R. (1982). Leisure. Englewood Cliffs, NJ:
Prentice-Hall.

Kelly, J. R. (1987). Freedom To Be: A New Sociology of
Leisure. New York: Macmillan.

Kew, S. (1981). Ethnic Groups and Leisure. London: The
Sports Council and Social Science Research
Council.

Kirsch, C., Dixon, B., & Bond, M. (1973). A Leisure Study of
Canada, 1972. Ottawa: Government of Canada.

Klobus-Edwards, P. (1981). "Race, residence, and leisure
style: Some policy implications". Leisure
Sciences, 4, No. 2, pp. 95-102.

Kobayashi, A. (May 1991). Cross Cultural Integration. A
Paper Presented at the Canadian Youth Leadership
Cross Cultural Experience Research Symposium,
Montreal.

Korey, G. (1979). "Ethnocultural groups and the problems of unity". In Bouraoui, H., (Ed.). The Canadian Alternative. Ontario: ECQ Press.

Kourvetaries, G. A. (1976). "The Greek American family". In Mindell, H., & Habenstein, R. W., (Eds.). Ethnic Families in America. New York: Elsevier.

Kraus, R. G. (1977). Recreation Today: Program Planning and Leadership. Santa Monica, CA: Goodyear Pub.

Lieberson, S. (1970). Language and Ethnic Relations in Canada. New York: John Wiley and Sons.

Lindsay, J. J., & Ogle, R. A. (1977). "Socioeconomic patterns of outdoor recreation use near urban areas". Journal of Leisure Research, 9, No. 4, pp. 19-24.

Malpass, D. (1973). "The total community includes the ethnic groups". Recreation Canada, 31, No. 3, pp. 46-47.

March, J. G., & Olsen, J. P. (1984). "The new institutionalism: Organizational factors in political life". American Political Science Review, 78, pp. 734-49.

Martin, J. G., & Franklin, C. W. (1973). Minority Group Relations. Columbus, OH: Charles E. Merrill.

Mayone Stycos, J. (1965). "Community cohesion among the Greeks of Bridgetown". In Rose, A. M. & Rose, C. B., (Eds.). Minority Problems. New York: Harper and Row.

McCall, G. E. (1973). Basque Americans and a Sesquencial Theory of Migration and Adaptation. San Francisco: R & E Associates.

McCrae, K. (September 1972). Language Policies As An Aspect of Cultural Policy. Working Paper Prepared for Linguistic and Cultural Diversity, A Canada/ Unesco Symposium, Ottawa.

McDonald, J. M., & Hutchison, I. J. (1987). "Minority and ethnic variations in outdoor recreation participation: Trends and issues". Therapeutic Recreation Journal, 21, No. 1, 26-35.

McGivern, E. P. (1979). "Ethnic identity and its relation to group norms: Irish Americans in metropolitan Pittsburgh" (Doctoral Dissertation, University of Pittsburgh) Dissertation Abstracts International, 40, 2920-1A.

McMillen, J. B. (1983). "The social organization of leisure among Mexican-Americans". Journal of Leisure Research, 15, No. 2, pp. 164-173.

Melville, M. (1980). Twice A Minority: Mexican American Woman. St. Louis: C.V. Mosby.

Michel, R. T., & Becker, G. S. (1976). "On the new theory of consumer behavior". In Becker, G. S., (Ed.). The Economic Approach to Human Behavior. Chicago: University of Chicago Press.

Montero, D. (1981). "The Japanese Americans: Changing patterns of assimilation over three generations". American Sociological Review, 46, (December), pp. 829-839.

Monos, D. (1986). The Achievements of Greek Americans in the United States. Philadelphia: Cantrum.

Mundy, J. (1990). "Educating for leisure across cultures". World Leisure and Recreation, 32, No. 4, pp. 19-22.

Munro, L. (1987). Letter to the Ontario Recreation Society. Ontario Recreation Society Newsletter, 10, No. 1, pp. 12.

Murphy, C., & Lithopoulos, S. (1988). Social Determinants of Attitudes Towards Police: Findings From the Toronto Community Policing Survey. Ottawa: Solicitor General of Canada, and Research Division of the Police.

Nagata, J. (1969). "Adaptations and integration of Greek working class immigrants in the City of Toronto: A situation report". International Migration Review, 4, No. 1, pp. 44-70.

Neulinger, J. (1984). To Leisure: An Introduction. State College, PA: Venture.

Nie, N. H., Hull, C. H., Jenkins, J. G., Steinbrenner, K., & Bent, D. H. (1975). SPSS. New York: McGraw-Hill.

O'Leary, J. T., & Benjamin, P. (1981). "Ethnic variations in leisure behaviour: Studies, theories and directions for future research". Cooperation Research Project, U.S. Forest Service, North Central Forest Experiment Station, Chicago, and Purdue University.

O'Leary, J. T., & Benjamin, P. (1982). Ethnic variations in leisure behaviour: The Indiana Case. Unpublished Paper: University of Indiana.

Olsen, M. E. (1978). The Social Process of Organization: Power in Social Systems. New York: Holt, Rhinehart, and Winston.

Ontario's Greek Telephone Guide. (1990). Published by T.T. Millionis. Toronto.

Ontario Ministry of Tourism and Recreation. (1984). Malton Youth Survey. Toronto: Government of Ontario.

Orthner, D. (September 1990). Opening Address. Symposium for Select Populations: Homeless, Migrants Workers, New Immigrants and Urban Elderly, Myrtle Beach.

Park, R. (1950). Race and Culture. Glencoe, Il: Free Press.

Parker, S. (1983). Leisure and Work. London: George Allen and Unwin.

Phinney, J. S. (1989). "Stages of ethnic identity development in minority group adolescents." Journal of Early Adolescence, 9, No. 1/2, pp. 34-49.

Pieper, J. (1952). Leisure: The Basis of Culture. New York: New American Library.

Reid, D. (1993). "Community recreation service delivery in first nation communities." Proceedings: The Seventh Canadian Congress on Leisure Research. Winnipeg, Manitoba.

Reitz, J. G. (1974). "Language and ethnic community survival". The Canadian Review of Sociology and Anthropology (Special Issue), pp. 104-22.

Reitz, J. G., & Ashton, M. A. (1980). "Ukrainian language and identity retention in urban Canada". Canadian Ethnic Studies (Special Issue: Ukrainians in the Canadian City), 12, No. 1, pp. 33-54.

Robinson, J. (1987). How Americans Use Time: A Socio-Psychological Analysis of Everyday Behavior. New York: Praeger.

Rosenberg, M. (1979). Conceiving The Self. New York: Basic Books.

Rosenberg, M. (1981). "The self-concept: Social product and social force". In Rosenberg, M., & Turner, R. H., (Eds.). Social Psychology: Social Perspectives. New York: Basic Books.

Rotherham, M. J., & Phinney, J. S. (1987). "Introduction: Definitions and perspectives in the study of childrens ethnic socialization." In Phinney, J. S., & Rotherham, M. J. (Eds.). Childrens Ethnic Socialization. Newbury Park, CA.: Sage.

Rowntree, D. (1981). Statistics Without Tears. Charles Scribner's Sons: New York.

Rublee, C., & Shaw, S. M. (1990) "Constraints on leisure and community participation of immigrant woman: Implications for social integration." Proceedings: Sixth Canadian Congress on Leisure Research, Waterloo, Ontario.

Russell, R. V. (1982). Planning Programs in Recreation. St.Louis, MI: C.V. Mosby.

Saint Jacques, B. (1976). Aspects Sociolinguistiques de Bilinguisme Canadien. Quebec: Centre International de Recherche sur le Bilinguisme, Universite Laval, Collection: Travaux du CIRB. Serie B.

Saloutos, T. (1964). The Greeks in the United States. Cambridge, MA: Harvard University Press.

Sarantakos, S. (1980). "Family leisure". The Australian Journal of Health, Physical Education and Recreation, 88, pp. 20-27.

Sawaie, M., & Fishman, J. A. (1985). "Arabic-language maintenance efforts in the United States". The Journal of Ethnic Studies, 13, No. 2, pp. 33-49.

Schliewan, R. (1977). A Leisure Study: Canada, 1975. Ottawa: Government of Canada.

Schultz, S. L. (1978). "Intermarriage in a Greek-American community: An analysis of ethnic boundaries" (Doctoral Dissertation, The University of Arizona). Dissertation Abstracts International, 38, 6806-7A.

Schoen, R., & Cohen, L. E. (1980). "Ethnic endogamy among Mexican-American grooms: A reanalysis of generational and occupational effects". American Journal of Sociology, 86, (September), pp. 359-366.

Scourby, A. (1984). The Greeks Americans. Boston: Twayne Pub.

Secretary of State of Canada. (1987). Multiculturalism. Ministry of Supply and Services, Canada.

Singh, V. P. (1977). " Some theoretical and methodological problems in the study of ethnic identity: A cross-cultural perspective." Annals of the New York Academy of Sciences, 285, pp. 32-45.

Stadler, B. (1983). Language Maintenance and Assimilation: The Case of Selected German Speaking Immigrants. Vancouver: Cautg.

Stamps, S. M., & Stamps, M. B. (1985). Race, class and leisure activities of urban residents. Journal of Leisure Research, 17, No. 1, pp. 40-56.

Stathopoulos, P. (1971). The Greek Community of Montreal. Athens: National Center for Researchers.

Statistics Canada. (1981). Ministry of Supply and Services, Ottawa, Ontario.

Statistics Canada. (1986). Ministry of Supply and Services, Ottawa, Ontario.

Stryker, S. (1985). "Symbolic interaction and role theory". In Lindzay, G., & Aronson, E., (Eds.). Handbook of Social Psychology (Volume 1). New York: Random House.

Swartz, J. (1990). "Solitude is for idiots". Saturday Night, (September), pp. 72-74.

The Ottawa Citizen. "Area Greeks seek to integrate with dignity". Newspaper article by T. MacCharles, Friday July 25, 1986.

The Ottawa Citizen. "Orthodox Church leader begins U.S.
          tour". Newspaper article by D. Lattin. Saturday
          July 14, 1990.

The Ottawa Citizen. "Ancient identities". Newspaper article
          by D. McManus, & R. Wright. Sunday January 6,
          1991.

The Star Phoenix. "PM Begins Restructuring Canada".
          Newspaper article by W. Johnson, Thursday February
          14, 1991.

Tse, D. K., Lee, K., Vertinsky, I., & Wehrung, D. A. (1988).
          "Does culture matter? A cross-cultural study of
          executives' choice, decisiveness, and risk
          adjustment in international marketing". Journal of
          Marketing, (October), pp. 81-95.

Tull, D. S., & Hawkins, D. I. (1987). Marketing Research:
          Measurement and Method. New York: Macmillan.

Ujimoto, K. V. (1985). "The allocation of time to social and
          leisure activities as social indicators for the
          integration of aged ethnic minorities". Social
          Indicators Research, 17, No. 3, pp. 253-266.

Wacquant, L. J. D., & Wilson, W. J. (February 1988). Beyond
          Welfare Reform: Poverty, Jobless, and the Social
          Transformation in the Inner City. A Paper
          Presented at the Rockefeller Foundation Conference
          on Welfare Reform, Williamsburg, Virginia.

Wardhaugh, R. (1983). Language and Nationhood: The
          Canadian Experience. Vancouver: New Star Books.

Ware, T. 1981. The Orthodox Church. New York: Penguin.

Washburne, R. (1978). "Black under-participation in wildland
          recreation: Alternative explanations". Leisure
          Sciences, 1, No. 2, pp. 175-189.

Watson, J. L. (1983). Between Two Cultures: Migrants and
          Minorities in Britain. Oxford: Basil Blackwell.

West, P. C. (1989). "Urban region parks and black
          minorities: Subculture, marginality, and
          interracial relations in park use in the Detroit
          metropolitan area". Leisure Sciences, 11, pp. 11-
          28.

Whitson, D. (1990). "Cultural studies: New Dimensions in the study of gender relations." Proceedings: Sixth Canadian Congress on Leisure Research, Waterloo, Ontario.

Wildavsky, A. (1987). "Choosing preferences by constructing institutions: A cultural theory of preference formation". American Political Science Review, 81, No. 1, pp. 3-21.

Williams, R. (1981). The analysis of culture. In Bennet, T., Martin, G.,. Mercer, C., & Woollacott, J., (Eds.). Culture, Ideology and Social Process. Great Britain: Batsford Academic and Educational Ltd.

Wood, D., & Remnant, R. (1980). The People We Are: Canada's Multicultural Society. Toronto: Gage.

Woodward, M. (1988). "Class, regionality, and leisure among urban Black Americans: The post-civil rights era". Journal of Leisure Research, 20, No. 2, pp. 87-105.

Wylie, R. (1979). The Self-Concept: Theory and Research on Selected Topics. Lincoln, NE: Nebraska University Press.

Vallee, F. G. (1975). "Multi-ethnic societies: The issues of identity and inequality". In Forcese, D., & Richer, S. (Eds.). Issues in Canadian Society: An Introduction to Sociology. Scarborough: Prentice Hall.

Van Loon, R. J., & Whittington, M. J. (1976). The Canadian Political System: Environment, Structure and Process. Toronto: McGraw-Hill Ryerson.

von Raffler Engel, W. (1979). "The language of immigrant children". In Chambers, J. K., (Ed.). The Languages of Canada. Ottawa: Didier.

Vlachos, E. G. (1968). The Assimilation of Greeks in the United States (With Special Reference to the Greek Community of Anderson, Indiana). Athens: National Center for Social Researches (E.K.K.E.).

Vlassis, G. (1953). The Greeks in America. Ottawa: Leclerc Printers.

Yancey, W. L., & Snell, J. (1971). Parks as Aspects of Leisure in the Inner City: An Exploratory Investigation. Paper Presented at the American Association for the Advancement of Science Meetings, Philadelphia.

APPENDICES

APPENDIX A

**The Greek Community
of Metropolitan
Toronto Inc.**

30 Thorncliffe Park Drive
Toronto, Ontario
M4H 1H8

Office of the President

(416) 425-2485

November 7, 1990

Αγαπητέ Συμπατριώτη:
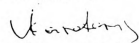
Με το γράμμα μας αυτό, θέλουμε να σας παρακαλέσουμε για
τη συμπαράστασή σας στην προσπάθεια του κ. Γιώργου Καρλή,
μεταπτυχιακού φοιτητή, ο οποίος εργάζεται στην διδακτορική
του διατριβή που σχετίζεται με την Ελληνική κουλτούρα.

Επειδή αυτή η μελέτη είναι μεγάλης σπουδαιότητας τόσο για
τον Γιώργο, όσο και για την Ελληνική Κοινότητα του Τορόντο,
θα πρέπει να απαντήσετε σε όλες τις ερωτήσεις του ερωτημα-
τολόγιου. Να είστε βέβαιοι ότι θα κρατηθεί απόλυτη
εχεμύθεια.

Γι' αυτό σας παρακαλούμε θερμά, αφιερώστε λίγο χρόνο και
συμπληρώστε το ερωτηματολόγιο του Γιώργου είτε στα ελληνικά
είτε στα Αγγλικά, και ταχυδρομείστε το στον εσώκλειστο
φάκελλο το αργότερο μέχρι τις 17 Νοεμβρίου, 1990.

Ευχαριστώ για την συνεργασία σας.

Με πολύ εκτίμηση,
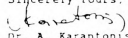
Δο.Αναστάσιος Καραντώνης
Πρόεδρος

Dear Fellow Compatriot:

This letter has been written in support of George Karlis, a
Greek-Canadian working on a doctoral thesis concerned with Greek
culture. Because of the relevance of the study both to George
and the Greek Community of Metropolitan Toronto, it is of the
greatest importance that all questions in the questionnaire be
answered. It is assured that confidentiality will be preserved.

We kindly request that you take a few minutes to complete
George's questionniare in either Greek or English, place the
completed portion in the self-addressed stamped envelope, and
drop it in a mailbox. This will take only a few minutes of your
time. Please complete this right away and mail it to George by
November 17, 1990. Thank you for your cooperation in this very
important matter.

Sincerely Yours,

Dr. A. Karantonis
President.

**The Greek Community
of Metropolitan
Toronto Inc.**

30 Thorncliffe Park Drive
Toronto, Ontario
M4H 1H8

(416) 425 2485

November 7, 1990

Dear Fellow Compatriot:

I am a graduate student working on a doctoral thesis concerned with the Greek Community of Metropolitan Toronto.

More specifically, the purpose of this research is to examine the relationship between ethnicity, Greek culture and recreation. You have been selected to participate in this study from a listing of the Greek population of Toronto. What I am kindly requesting of you is to complete the enclosed questionnaire and to forward it in the self-addressed stamped envelope. This will only take 10-15 minutes of your time and you may answer the questionnaire in the language of your choice (either English or Greek). Your participation in this study is very important and much appreciated.

You indicate your voluntary agreement to participate by completing and returning this questionnaire. I assure you confidentiality will be preserved and you will remain anonymous in research findings. Thank You.

Sincerely,

George Karlis
Principle Researcher

INSTRUCTIONS

(1) THIS QUESTIONNAIRE CONSISTS OF FOUR PARTS. PLEASE TRY TO ANSWER ALL QUESTIONS IN ALL FOUR PARTS.

(2) PLEASE NOTE THAT PART 1 AND PART 2 STATE DIFFERENT QUESTIONS. PART 1 FOCUSES ON PARTICIPATION, PART 2 FOCUSES ON PREFERENCES. PLEASE ANSWER BOTH PARTS.

(3) PLEASE ANSWER THE QUESTIONS IN EITHER ENGLISH OR GREEK (NOT IN BOTH).

(4) PLACE ONLY THE COMPLETED QUESTIONNAIRE IN THE SELF-ADDRESSED STAMPED RETURN ENVELOPE.

(5) DROP THE SELF-ADDRESSED STAMPED ENVELOPE IN A MAIL BOX. MAIL TO:

George Karlis
1050 Broadview Ave. # 607
Toronto, Ontario M4K 2S3

THANK YOU FOR YOUR COOPERATION!

1

CULTURAL RECREATION SURVEY

PART 1:

The following questions have been designed to find out about your participation in certain activities. We would like to know what you actually do. For each question, please circle one number, the one which best represents your participation. For example, if you participate in only non-Greek activities, circle a one. On the other hand, if you participate in only Greek activities, circle a five. If the question is not applicable to you, circle a nine.

Only non-Greek	Mostly non-Greek	Equal non-Greek and Greek	Mostly Greek	Only Greek	Not Applicable
1	2	3	4	5	9

1. What radio programs do you listen to? 1 2 3 4 5 9

2. What newspapers and magazines do you read? 1 2 3 4 5 9

3. What T.V. programs do you watch? 1 2 3 4 5 9

4. What restaurants do you dine at? 1 2 3 4 5 9

5. What social clubs (Church clubs, community clubs etc.) do you participate in? 1 2 3 4 5 9

6. What parties or dances do you attend? 1 2 3 4 5 9

7. What concerts do you attend? 1 2 3 4 5 9

8. What festivals do you attend? 1 2 3 4 5 9

9. What kinds of dancing do you participate in? 1 2 3 4 5 9

10. What Sunday Church Services do you attend? 1 2 3 4 5 9

11. What Special Day Church Services (Christmas, Easter) do you attend? 1 2 3 4 5 9

12. What religious traditions do you practice? 1 2 3 4 5 9

13. What language do you speak? 1 2 3 4 5 9

14. What language do you read? 1 2 3 4 5 9

15. What language do you write? 1 2 3 4 5 9

PART 2:

The following questions have been designed to find out about your _preferences_ for certain activities. We would like to know what you prefer if you had the opportunity. For each question, please circle one number, the one which best represents your _preferences_. For example, if you prefer non-Greek activities, circle a one. On the other hand, if you prefer Greek activities, circle a five. If the question is not applicable to you, circle a nine.

Only non-Greek	Mostly non-Greek	Equal non-Greek and Greek	Mostly Greek	Only Greek	Not Applicable
1	2	3	4	5	9

1.	What radio programs would you prefer to listen to?	1 2 3 4 5 9
2.	What T.V. programs would you prefer to watch?	1 2 3 4 5 9
3.	What newspapers and magazines would you prefer to read?	1 2 3 4 5 9
4.	What restaurants would you prefer to dine at?	1 2 3 4 5 9
5.	What social clubs (Church clubs, community clubs etc.) would you prefer to participate in?	1 2 3 4 5 9
6.	What parties or dances would you prefer to attend?	1 2 3 4 5 9
7.	What concerts would you prefer to attend?	1 2 3 4 5 9
8.	What festivals would you prefer to attend?	1 2 3 4 5 9
9.	What kinds of dancing would you prefer to participate in?	1 2 3 4 5 9
10.	What Sunday Church Services would you prefer to attend?	1 2 3 4 5 9
11.	What Special Day Church Services (Christmas, Easter) would you prefer to attend?	1 2 3 4 5 9
12.	What religious traditions would you prefer to practice?	1 2 3 4 5 9
13.	What language would you prefer to speak?	1 2 3 4 5 9
14.	What language would you prefer to read?	1 2 3 4 5 9
15.	What language would you prefer to write?	1 2 3 4 5 9

PART 3:   3

The following questions have been designed to find out information about culture and recreation. Please circle only one response for each question, the one that best describes you.

1. How do you think of yourself? Mostly as a ...   1 Canadian
                                                      2 Canadian of Greek descent
                                                      3 Canadian-Greek
                                                      4 Greek-Canadian
                                                      5 Greek
                                                      9 None of the above,
                                                         please specify_____

2. How closely do you identify with Greek culture?   1 Not at all close
                                                      2 Somewhat close
                                                      3 Moderately close
                                                      4 Very close
                                                      5 Extremely close

3. How closely do you identify with Canadian
   culture?   1 Extremely close
                                                      2 Very close
                                                      3 Moderately close
                                                      4 Somewhat close
                                                      5 Not at all close

4. How important is Greek culture to you?   1 Not at all important
                                                      2 Somewhat important
                                                      3 Moderately important
                                                      4 Very important
                                                      5 Extremely important

5. How important is Canadian culture to you?   1 Extremely important
                                                      2 Very important
                                                      3 Moderately important
                                                      4 Somewhat important
                                                      5 Not at all important

6. How important is it for you to maintain your
   Greek identity while living in Canada?   1 Not at all important
                                                      2 Somewhat important
                                                      3 Moderately important
                                                      4 Very important
                                                      5 Extremely important

7. How important is recreation to you personally?   1 Not at all important
                                                      2 Somewhat important
                                                      3 Moderately important
                                                      4 Very important
                                                      5 Extremely important

8. How important is free time to you personally?   1 Not at all important
                                                      2 Somewhat important
                                                      3 Moderately important
                                                      4 Very important
                                                      5 Extremely important

4

9. How important is it for you to participate
    in the recreation activities offered by
    Greek Community Organizations?

    1 Not at all important
    2 Somewhat important
    3 Moderately important
    4 Very important
    5 Extremely important

10. Do you feel that your involvement in Greek
    social, cultural, and recreational
    activities helps you preserve Greek culture
    while living in Canada?

    1 Do not agree
    2 Somewhat agree
    3 Moderately agree
    4 Agree
    5 Strongly agree

11. When you engage in social, cultural or
    recreation activities, do you do so with?

    1 Only non-Greeks
    2 Mostly non-Greeks
    3 Equally with non-Greeks
       and Greeks
    4 Mostly Greeks
    5 Only Greeks

12. If you participate in Greek recreation
    activities, why do you do so? (please
    circle only one, the one which most
    causes you to participate):

    1 for enjoyment
    2 to be with friends
    3 to be a part of a Greek
       group
    4 to maintain Greek culture
    5 other, please
       specify _____
    9 do not participate

13. If you participate in Canadian recreation
    activities, why do you do so? (please
    circle only one, the one which most causes
    you to participate):

    1 for enjoyment
    2 to be with friends
    3 to be a part of a
       Canadian group
    4 to integrate into
       Canadian society
    5 other, please
       specify _____
    9 do not participate

14. For you personally, which of the following
    do you feel best represents Greek culture?
    (please rank each according to importance:
    1 for most important, 2 for second most
    important and 3 for third most important)

    _____ the Greek language
    _____ the Greek social,
           cultural activities
    _____ the Greek Orthodox
           Faith

15. On average, how many times a month do you
    participate in the recreation activities
    offered by Greek Community Organizations?

    _____ times a month

PART 4:   5

The following questions have been designed to find out about your background.
Please circle the one most appropriate response for each question.

1.   What is your place of birth?   1 Greece
                                                    2 Canada
                                                    3 Other

2.   Was your mother born in Greece?   1 Yes
                                                    2 No

3.   Was your father born in Greece?   1 Yes
                                                    2 No

4.   Are you...   1 Male
                                                    2 Female

5.   What is your marital status?   1 Single
                                                    2 Married
                                                    3 Divorced/Separated
                                                    4 Widowed

6.   If you are married, is your spouse of
     Greek descent?   1 Yes
                                                    2 No

7.   Do you have school age children?   1 Yes
                                                    2 No

8.   If you have children, do they or have they
     attended Greek school in Canada?   1 Yes
                                                    2 No
                                                    3 Do not have children

9.   If you have children, do they or have they
     participated in a Greek dance group?   1 Yes
                                                    2 No
                                                    3 Do not have children

10. If you have children, do they or have they
     attended Greek Orthodox Sunday school?   1 Yes
                                                    2 No
                                                    3 Do not have children

11. Do you live in or near the "Greektown"
     Danforth Area?   1 Yes
                                                    2 No

12. Do your parents live with you?   1 My mother only
                                                    2 My father only
                                                    3 Both my mother and father
                                                    4 Neither my mother or father

13. Do you hope to move back to Greece in
     the future?   1 Yes
                                                    2 No
                                                    3 Not sure

6

14. Are your friends...

1 All non-Greek
2 Mostly non-Greek
3 Equally non-Greek and Greek
4 Mostly Greek
5 All Greek

15. If you work, is your place of employment owned by Greeks or yourself?

1 Yes
2 No
3 Not sure

16. If you work, are your co-workers...

1 All non-Greek
2 Mostly non-Greek
3 Equally non-Greek and Greek
4 Mostly Greek
5 All Greek

17. If you work, does your place of employment specialize in producing or selling Greek products?

1 Yes
2 No

18. If you work, how many hours a week do you work on average?

_____ hours

19. If you work, what is your occupation?

_____

20. What is the highest level of education that you have completed?

1 Some elementary
2 Elementary
3 Some high school
4 High school
5 Some college or university
6 College or university

21. If you were born in Greece, what year did you immigrate to Canada?

19 ____

22. How long have you lived in the Metropolitan Toronto region?

_____ years

23. Where did you live before moving to Metropolitan Toronto?

_____
(city/ country)

24. When were you born?

19 ____

25. What is your household income?

1 Less than 20,000
2 20,000 to 29,999
3 30,000 to 39,999
4 40,000 to 49,999
5 50,000 to 59,999
6 60,000 to 69,999
7 70,000 or more

**The Greek Community
of Metropolitan
Toronto Inc.**

30 Thorncliffe Park Drive
Toronto, Ontario
M4H 1H8

(416) 425-2485

7 Νοεμβρίου 1990

Αγαπητέ Συμπατριώτη:

Είμαι φοιτητής και εργάζομαι πάνω στη διδακτορική μου διατριβή,
η οποία σχετίζεται με την Ελληνική Κοινότητα του Μητροπολιτικού
Τορόντο.
Ειδικώτερα, σκοπός αυτής της έρευνας είναι να εξετάσει τις σχέσεις
μεταξύ εθνικότητας, ελληνικής κουλτούρας και ψυχαγωγείας.

Έχετε επιλεγεί,να συμμετέχετε σ' αυτή την έρευνα, απο τους
ελληνικούς καταλόγους του Τορόντο.

Θα ήθελα να σας παρακαλέσω όπως συμπληρώσετε το εσώκλειστο ερω-
τηματολόγιο και το ταχυδρομήσετε χρησιμοποιώντας τον εσώκλειστο
φάκελλο. Θα απασχολήσει μόνο 10-15 λεπτά απο τον χρόνο σας, και
μπορείτε να απαντήσετε στη γλώσσα της προτιμήσεώς σας (αγγλικά ή
ελληνικά). Η συμμετοχή σας στη μελέτη αυτή έχει μεγάλη σημασία.

Την εθελοντική σας συμμετοχή δηλώνετε με το να συμπληρώσετε και
να επιστρέψετε αυτό το ερωτηματολόγιο. Σας βεβαιώνω ότι θα υπάρξει
πλήρης εχεμύθεια και θα μείνετε ανώνυμος στα ευρήματα της έρευνας.

Με εκτίμηση,

Γιώργος Καρλής
Κύριος Ερευνητής

O Δ H Γ I E Σ

(1) ΑΥΤΟ ΤΟ ΕΡΩΤΗΜΑΤΟΛΟΓΙΟ ΑΠΟΤΕΛΕΙΤΕ ΑΠΟ ΤΕΣΣΕΡΑ ΜΕΡΗ.
     ΠΑΡΑΚΑΛΩ ΠΡΟΣΠΑΘΕΙΣΤΕ ΝΑ ΑΠΑΝΤΗΣΕΤΕ ΟΛΕΣ ΤΙΣ
     ΕΡΩΤΗΣΕΙΣ ΚΑΙ ΣΤΑ ΤΕΣΣΕΡΑ ΜΕΡΗ.

(2) ΠΑΡΑΚΑΛΩ ΣΗΜΕΙΩΣΤΕ ΟΤΙ ΤΟ ΜΕΡΟΣ 1 ΚΑΙ ΤΟ ΜΕΡΟΣ 2
     ΑΝΑΦΕΡΟΝΤΑΙ ΣΕ ΔΙΑΦΟΡΕΤΙΚΕΣ ΕΡΩΤΗΣΕΙΣ.
     ΤΟ ΜΕΡΟΣ 1 ΑΝΑΦΕΡΕΤΑΙ ΣΤΗ ΣΥΜΜΕΤΟΧΗ,
     ΤΟ ΜΕΡΟΣ 2 ΑΝΑΦΕΡΕΤΑΙ ΣΤΙΣ ΠΡΟΤΙΜΗΣΕΙΣ.
     ΠΑΡΑΚΑΛΩ ΑΠΑΝΤΕΙΣΕΤΕ ΚΑΙ ΣΤΑ ΔΥΟ ΜΕΡΗ.

(3) ΠΑΡΑΚΑΛΩ ΑΠΑΝΤΕΙΣΤΕ ΣΤΙΣ ΕΡΩΤΗΣΕΙΣ ΕΛΛΗΝΙΚΑ ή ΑΓΓΛΙΚΑ
     (OXI ΚΑΙ ΣΤΙΣ ΔΥΟ).

(4) ΤΟΠΟΘΕΤΕΙΣΤΕ ΜΟΝΟ ΤΟ ΣΥΜΠΛΗΡΩΜΕΝΟ ΕΡΩΤΗΜΑΤΟΛΟΓΙΟ ΣΤΟΝ
     ΦΑΚΕΛΛΟ ΤΟΥ ΠΑΡΑΛΗΠΤΗ.

(5) ΤΑΧΥΔΡΟΜΕΙΣΤΕ ΤΟ ΣΤΟΝ:

             Γιώργο Καρλή
             1050 Broadview Ave. # 607
             Toronto, Ontario M4K 2S3

             ΕΥΧΑΡΙΣΤΩ ΓΙΑ ΤΗΝ ΣΥΝΕΡΓΑΣΙΑ ΣΑΣ!

Ε Ρ Ω Τ Η Μ Α Τ Ο Λ Ο Γ Ι Ο :

ΣΕ ΠΟΛΙΤΙΣΤΙΚΕΣ ΚΑΙ ΨΥΧΑΓΩΓΙΚΕΣ ΕΚΔΗΛΩΣΕΙΣ

ΤΜΗΜΑ 1:

Οι παρακάτω ερωτήσεις στοχεύουν να ερευνήσουν το δείκτη συμμετοχής σας σε συγκεκριμμένες δραστηριότητες. Θα θέλαμε να γνωρίζουμε τι κάνετε (στις συγκεκριμμένες περιπτώσεις). Για κάθε ερώτηση παρακαλούμε σημειώστε έναν κύκλο γύρω από έναν αριθμό, εκείνον ο οποίος αντιπροσωπεύει τη συμμετοχή σας. Για παράδειγμα, αν συμμετέχετε μόνο σε μη ελληνικές δραστηριότητες σημειώστε έναν κύκλο στο ένα (1), ή αν συμμετέχετε σε μόνον ελληνικές δραστηριότητες σημειώστε έναν κύκλο στο πέντε (5). Αν η ερώτηση σάς είναι άσχετη σημειώστε έναν κύκλο στο εννέα (9).

Μη ελληνικά	Κυρίως μη ελληνικά	Ίσα μη ελληνικά Ίσα ελληνικά	Κυρίως ελληνικά	Μόνο ελληνικά	άσχετο
1	2	3	4	5	9

1. Τι ραδιοπρογράμματα ακούτε;	1	2	3	4	5	9
2. Τι εφημερίδες και περιοδικά διαβάζετε;	1	2	3	4	5	9
3. Τι τηλεοπτικά προγράμματα παρακολουθείτε;	1	2	3	4	5	9
4. Σε τι εστιατόρια τρώτε;	1	2	3	4	5	9
5. Σε τι κοινωνικές ομάδες συμμετέχετε; (εκκλησίες-κοινότητες κτλ).	1	2	3	4	5	9
6. Σε τι χορούς ή γιορτές πάτε;	1	2	3	4	5	9
7. Σε τι συναυλίες πάτε;	1	2	3	4	5	9
8. Σε τι φεστιβάλ πάτε;	1	2	3	4	5	9
9. Τι χορούς χορεύετε;	1	2	3	4	5	9
10. Σε τι Κυριακάτικες τελετές παρευρίσκεσθε;	1	2	3	4	5	9
11. Σε τι θρησκευτικές γιορτές παρευρίσκεσθε; (Χριστούγεννα - Πάσχα).	1	2	3	4	5	9
12. Ποιά θρησκευτικά έθιμα ακολουθείτε;	1	2	3	4	5	9
13. Τι γλώσσα μιλάτε;	1	2	3	4	5	9
14. Σε ποιά γλώσσα διαβάζετε;	1	2	3	4	5	9
15. Σε ποιά γλώσσα γράφετε;	1	2	3	4	5	9

ΤΜΗΜΑ 2:

Οι παρακάτω ερωτήσεις στοχεύουν να ερευνήσουν το δείκτη προτίμησής σας σε συγκεκριμένες δραστηριότητες. Θα θέλαμε να γνωρίζουμε την προτίμησή σας αν είχατε να διαλέξετε. Για κάθε ερώτηση παρακαλώ σημειώστε έναν κύκλο γύρω από τον αριθμό εκείνον που αντιπροσωπεύει την προτίμησή σας. Για παράδειγμα, αν προτιμάτε μη ελληνικές δρα- στηριότητες σημειώστε κύκλο στο ένα (1) ή αν προτιμάτε ελληνικές δραστηριότητες σημειώστε κύκλο στο πέντε (5). Αν η ερώτηση σάς είναι άσχετη σημειώστε έναν κύκλο στο εννέα (9).

Μη ελληνικά	Κυρίως μη ελληνικά	Ίσα μη ελληνικά Ίσα ελληνικά	Κυρίως ελληνικά	Μόνο ελληνικά	άσχετο
1	2	3	4	5	9

1.	Τι ραδιοπρογράμματα θα θέλατε να ακούτε;	1	2	3	4	5	9
2.	Τι εφημερίδες και περιοδικά θα θέλατε να διαβάζετε;	1	2	3	4	5	9
3.	Τι τηλεοπτικά προγράμματα θα θέλατε να παρακολουθείτε;	1	2	3	4	5	9
4.	Σε τι εστιατόρια θα θέλατε να τρώτε;	1	2	3	4	5	9
5.	Σε τι κοινωνικές ομάδες θα θέλατε να συμμετέχετε; (εκκλησίες-κοινότητες κλπ.)	1	2	3	4	5	9
6.	Σε τι χορούς ή γιορτές θα θέλατε να πάτε;	1	2	3	4	5	9
7.	Σε τι συναυλίες θα θέλατε να πάτε;	1	2	3	4	5	9
8.	Σε τι φεστιβάλ θα θέλατε να πάτε;	1	2	3	4	5	9
9.	Τι χορούς θα θέλατε να χορεύετε;	1	2	3	4	5	9
10.	Σε τι Κυριακάτικες τελετές θα θέλατε να παρευρίσκεσθε;	1	2	3	4	5	9
11.	Σε τι Θρησκευτικές γιορτές θα θέλατε να παρευρίσκεσθε; (Χριστούγεννα-Πάσχα).	1	2	3	4	5	9
12.	Ποιά θρησκευτικά έθιμα θα θέλατε να ακολουθείτε;	1	2	3	4	5	9
13.	Τι γλώσσα θα θέλατε να μιλάτε;	1	2	3	4	5	9
14.	Σε ποιά γλώσσα θα θέλατε να διαβάζετε;	1	2	3	4	5	9
15.	Σε ποιά γλώσσα θα θέλατε να γράφετε;	1	2	3	4	5	9

TMHMA 3:

Οι παρακάτω ερωτήσεις στοχεύουν στην αξακρίβωση πληροφοριών σχετικά
με την κουλτούρα και την ψυχαγωγία. Παρακαλώ σημειώστε έναν κύκλο σε
μια απάντηση για κάθε ερώτηση εκείνη η οποία σας αντιπροσωπεύει
ακριβέστερα.

1. Πώς σκέπτεσθε τον εαυτό σας; σαν....   1. Καναδό/ή
                                            2. Καναδό/ή ελληνικής καταγωγής
                                            3. Καναδό-έλληνα-ελληνίδα
                                            4. Ελληνοκαναδό - δή
                                            5. 'Ελληνα-Ελληνίδα
                                            9. Τίποτε απο τα παραπάνω
                                                παρακαλώ εξηγείστε_____

2. Πόσο στενά συνταυτίζεστε με την ελληνική
    κουλτούρα;   1. Καθόλου στενά
                                            2. Κάπως στενά
                                            3. Στενά
                                            4. Πολύ στενά
                                            5. Πάρα πολύ στενά

3. Πόσο στενά συνταυτίζεστε με την   1. Πάρα πολύ στενά
    Καναδική κουλτούρα;   2. Πολύ στενά
                                            3. Στενά
                                            4. Κάπως στενά
                                            5. Καθόλου στενά

4. Πόσο σημαντική είναι για σας η   1. Καθόλου σημαντική
    ελληνική κουλτούρα;   ?. Κάπως σημαντική
                                            3. Σημαντική
                                            4. Πολύ σημαντική
                                            5. Πάρα πολύ σημαντική

5. Πόσο σημαντική είναι η Καναδική   1. Πάρα πολύ σημαντική
    κουλτούρα για σας;   2. Πολύ σημαντική
                                            3. Σημαντική
                                            4. Κάπως σημαντική
                                            5. Καθόλου σημαντική

6. Πόσο σημαντικό είναι για σας το να   1. Καθόλου σημαντικό
    διατηρήσετε την ελληνική σας ταυτότητα 2. Κάπως σημαντικό
    ενώ ζείτε στον Καναδά;   3. Σημαντικό
                                            4. Πολύ σημαντικό
                                            5. Πάρα πολύ σημαντικό

7. Πόσο σημαντική είναι η προσωπική σας   1. Καθόλου σημαντική
    ψυχαγωγία.   2. Κάπως σημαντική
                                            3. Σημαντική
                                            4. Πολύ σημαντική
                                            5. Πάρα πολύ σημαντική

8. Πόσο σημαντικός είναι ο ελεύθερος χρόνος για σας προσωπικά;

1. Καθόλου σημαντικός
2. Κάπως σημαντικός
3. Σημαντικός
4. Πολύ σημαντικός
5. Πάρα πολύ σημαντικός

9. Πόσο σημαντικό είναι για σας το να πέρνετε μέρος σε ψυχαγωγικές εκδηλώσεις που διοργανώνουν τα ελληνικά κοινοτικά σωματεία;

1. Καθόλου σημαντικό
2. Κάπως σημαντικό
3. Σημαντικό
4. Πολύ σημαντικό
5. Πάρα Πολύ σημαντικό

10. Πιστεύετε ότι, η συμμετοχή σας σε ελληνικές κοινωνικές, πολιτιστικές και ψυχαγωγικές εκδηλώσεις, σας βοηθούν στο να διατηρείτε την ελληνική κουλτούρα ενώ ζείτε στον Καναδά;

1. Δεν συμφωνώ
2. Συμφωνώ λίγο
3. Σχεδόν συμφωνώ
4. Συμφωνώ
5. Συμφωνώ απόλυτα

11. Συμμετέχετε σε κοινωνικές, πολιτιστικές ή ψυχαγωγικές εκδηλώσεις με ......

1. Μόνο με έλληνες
2. Περισσότερο μη έλληνες
3. Μισά μη έλληνες και μισά έλληνες
4. Περισσότερο έλληνες
5. Μόνο έλληνες

12. Αν παίρνετε μέρος σε ελληνικές ψυχαγωγικές δραστηριότητες γιατί το κάνετε; (παρακαλώ σημειώστε έναν κύκλο μόνο στην απάντηση αυτή που σας κάνει να συμμετέχετε).

1. Για διασκέδαση
2. Για να βρεθώ με φίλους
3. Για να είμαι μέρος της ελληνικής ομάδας
4. Για να διατηρήσω την ελληνική κουλτούρα
5. άλλοι λόγοι, παρακαλώ εξηγείστε.
9. Δεν παίρνω μέρος

13. Αν παίρνετε μέρος σε Καναδικές ψυχαγωγικές δραστηριότητες γιατί το κάνετε; (παρακαλώ σημειώστε έναν κύκλο μόνο στην απάντηση αυτή που σας κάνει να συμμετέχετε).

1. Για διασκέδαση
2. Για να βρεθώ με φίλους
3. Για να είμαι μέρος της Καναδικής ομάδας
4. Για να αναμειχθώ με την καναδική κοινωνία
5. άλλοι λόγοι, παρακαλώ εξηγείστε.
9. Δεν παίρνω μέρος

14. Εσας προσωπικά ποιά από τα ακόλουθα νομίζετε ότι αντιπροσωπεύουν την ελληνική κουλτούρα; (παρακαλώ γράψτε τε με τη σειρά προτίμισης)

_____ Η ελληνική γλώσσα
_____ Οι ελληνικές κοινωνικές ε πολιτιστικές εκδηλώσε
_____ Η ελληνική Ορθόδοξη θρησκεία.

15. Πόσες φορές τον μήνα περίπου, παίρνετε μέρος σε ψυχαγωγικά προγράμματα που διοργανώνει η ελληνική Κοινότητα;

1. _____ φορές το μήνα

ΤΜΗΜΑ 4:

Οι ακόλουθες ερωτήσεις στοχεύουν στην αξακρίβωση πληροφοριών σχετικά
με την <u>καταγωγή σας.</u> Παρακαλώ, για κάθε ερώηση σημειώστε έναν κύκλο
σε μια απάντηση, αυτή που σας αντιπροσωπεύει καλύτερα.

1. Πού γεννηθήκατε;	1. Ελλάδα 2. Καναδά 3. Αλλού
2. Η μητέρα σας γεννήθηκε στη Ελλάδα;	1. Ναι 2. Όχι
3. Ο πατέρας σας γεννήθηκε στη Ελλάδα;	1. Ναι 2. Όχι
4. Ανήκετε στο	1. Αρσενικό φύλο 2. Θηλυκό φύλο
5. Ποιά είναι η οικογενειακή σας κατάσταση;	1. Ανύπαντροι 2. Παντρεμένοι 3. Διαζευγμένοι/Χωρισμένοι 4. Χήροι
6. Αν είστε παντρεμένοι, ο/η σύζυγος σας είναι ελληνικής καταγωγής;	1. Ναι 2. Όχι
7. Έχετε παιδιά σχολικής ηλικίας;	1. Ναι 2. Όχι
8. Αν έχετε παιδιά, πηγαίνουν ή πήγαν σε ελληνικό σχολείο στον Καναδα;	1. Ναι 2. Όχι 3. Δεν έχω παιδιά
9. Αν έχετε παιδιά συμμετέχουν ή συμμετείχαν σε ελληνική χορευτική ομάδα;	1. Ναι 2. Όχι 3. Δεν έχω παιδιά
10. Αν έχετε παιδιά πηγαίνουν ή πήγαν σε ελληνικό Ορθόδοξο Κατηχητικό σχολείο;	1. Ναι 2. Όχι 3. Δεν έχω παιδιά
11. Κατοικείτε μέσα ή κοντά στην "ελληνούπολη" της περιοχής Danforth;	1. Ναι 2. Όχι
12. Συγκατοικείτε με τους γονείς σας;	1. Με την μητέρα μου 2. Με τον πατέρα μου 3. Με την μητέρα και τον πατέρα μου 4. Με κανέναν απο τους δυό
13. Ελπίζετε να επιστρέψετε στην Ελλάδα για μόνιμη διαμονή;	1. Ναι 2. Όχι 3. Δεν είμαι σίγουρος/η

14. Είναι οι φίλοι σας ....

1. Όλοι μη έλληνες
2. Οι περισσότεροι μη έλλην
3. Μισά μη έλληνες μισά έλληνες
4. Περισσότεροι έλληνες
5. Όλοι έλληνες

15. Αν εργάζεστε, ανήκει η επιχείρηση σε Έλληνες ή είναι δική σας;

1. Ναι
2. Όχι
3. Δεν είμαι σίγουρος/η

16. Αν εργάζεστε, είναι οι συνεργάτες σας

1. Όλοι μη έλληνες
2. Περισσότερο μη έλληνες
3. Μισοί μη έλληνες και μισοί έλληνες
4. Περισσότερο έλληνες
5. Όλοι έλληνες

17. Αν εργάζεστε, η επιχείρησή σας ειδικεύετε στην παραγωγή και κατανάλωση ελληνικών προϊόντων;

1. Ναι
2. Όχι

18. Αν εργάζεστε, πόσες ώρες την εβδομάδα εργάζεστε περίπου;

1. _____ ώρες

19. Αν εργάζεστε, ποιό είναι το επάγγελμά σας;

1. _____

20. Τί μόρφωση έχετε;

1. Λίγα χρόνια Δημοτικού
2. Δημοτικό
3. Λίγα χρόνια στο Γυμνάσιο
4. Γυμνάσιο (εξατάξιο)
5. Λίγα χρόνια σε Κολλέγιο ή Πανεπιστήμιο
6. Κολλέγιο ή Πανεπιστήμιο

21. Αν γεννηθήκατε στη Ελλάδα ποιά χρονολογία μεταναστεύσατε στον Καναδά;

19 _____

22. Πόσα χρόνια κατοικείτε (ζείτε) στην περιφέρεια του Μητροπολιτικού Τορόντου;

_____ χρόνια

23. Πού κατοικούσατε πριν μετακομίσετε στο Τορόντο;

_____
(πόλη / χώρα)

24. Πότε γεννηθήκατε;

19 _____

25. Ποιό είναι το ετήσιο οικογενειακό σας εισόδημα;

1. Λιγώτερο από 20,000
2. 20,000 - 29,999
3. 30,000 - 39,999
4. 40,000 - 49,999
5. 50,000 - 59,999
6. 60,000 - 69,999
7. 70,000 και περισσότερο

*** ΥΠΕΝΘΥΜΙΣΗ *** **REMINDER** ***

18 Νοεμβρίου 1990

November 18, 1990

Αγαπητέ Συμπατριώτη:

Πρόσφατα λάβατε δια μέσου ταχυδρομείου ένα ερωτηματολόγιο το οποίο σχετίζεται με την ελληνική κουλτούρα. Σύμφωνα με τους καταλόγους μας δεν λάβαμε ακόμη απάντησή σας. Η συμπλήρωση αυτού του ερωτηματολογίου έχει πολύ μεγάλη σημασία για αυτή τη μελέτη. Παρακαλώ, διαθέσετε λίγο απο τον χρόνο σας σήμερα (αν ακόμη δεν το έχετε κάνει) συμπληρώστε και ταχυδρομείστε αυτό το ερωτηματολόγιο. Η συμπαράστασή σας θα εκτιμηθεί αφάνταστα. Ευχαριστώ.

Dear Fellow Compatriot:

Recently you were mailed a questionnaire associated with Greek **culture. According to our records, we have yet to receive your response. Your completion of this questionnaire is very important for this study. Please take a few minutes today (if you have not already done so) to complete and mail this questionnaire. We appreciate your cooperation. Thank You.**

Με εκτίμηση,
Sincerely,

Γιώργος Καρλής
George Karlis
Κύριος Ερευνητής
Principle Researcher

December 5, 1990

Dear Fellow Compatriot:

Recently you were mailed a questionnaire concerned with Greek culture. According to our records, we have yet to receive this from you. Your participation is very important for the completion of this study. All you have to do to help us is to complete and mail the enclosed questionnaire.

This will only take a few minutes of your time. Please act on this immediately as time for the completion of this study is limited.

Your participation is greatly appreciated.

Thank You.
Sincerely,
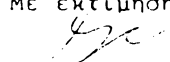
George Karlis
Principle Researcher

Αγαπητέ συμπατριώτη:

Πρόσφατα λάβατε ταχυδρομικώς ένα ερωτηματολόγιο που σχετιζόταν με την ελληνική κουλτούρα, το οποίο όμως ακόμη δεν μου έχει επιστραφεί. Η συμμετοχή σας έχει μεγάλη σημασία για την τελειοποίηση αυτής της έρευνας. Το μόνο που έχετε να κάνετε για να μας βοηθήσετε, είναι να συμπληρώστε και να ταχυδρομείστε το εσώκλειστο ερωτηματολόγιο.

Θα πάρει μόνο λίγα λεπτά από τον χρόνο σας. Παρακαλούμε, ενεργείστε αμέσως, γιατί ο χρόνος αυτής της έρευνας είναι περιορισμένος.

Η συμμετοχή σας θα υπολογισθεί αφάνταστα.

Ευχαριστώ.
Με εκτίμηση,

Γιώργος Καρλής
Κύριος Ερευνητής

January 16, 1991

Dear Fellow Compatriot:

Recently you were mailed a questionnaire concerned with Greek culture. According to our records, we have yet to receive this from you. Your participation is very important for the completion of this study. All you have to do to help us is to complete and mail the enclosed questionnaire.

This will only take a few minutes of your time. Please act on this immediately as time for the completion of this study is limited.

Your participation is greatly appreciated.

Thank You.
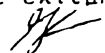Sincerely,

George Karlis
Principle Researcher

Αγαπητέ συμπατριώτη:

Πρόσφατα λάβατε ταχυδρομικώς ένα ερωτηματολόγιο που σχετιζόταν με την ελληνική κουλτούρα, το οποίο όμως ακόμη δεν μου έχει επιστραφεί. Η συμμετοχή σας έχει μεγάλη σημασία για την τελειοποίηση αυτής της έρευνας. Το μόνο που έχετε να κάνετε για να μας βοηθήσετε, είναι να συμπληρώστε και να ταχυδρομείστε το εσώκλειστο ερωτηματολόγιο.

Θα πάρει μόνο λίγα λεπτά από τον χρόνο σας. Παρακαλούμε, ενεργείστε αμέσως, γιατί ο χρόνος αυτής της έρευνας είναι περιορισμένος.

Η συμμετοχή σας θα υπολογισθεί αφάνταστα.

Ευχαριστώ.
Με εκτίμηση,

Γιώργος Καρλής
Κύριος Ερευνητής

APPENDIX B

MICHIGAN STATE UNIVERSITY

UNIVERSITY COMMITTEE ON RESEARCH INVOLVING
HUMAN SUBJECTS (UCRIHS)
232 ADMINISTRATION BUILDING
(517) 355-2180

EAST LANSING • MICHIGAN • 48824-1046

September 21, 1990

Mr. George Karlis
Dept. of Park & Recreation Resources   IRB# 90-385
131 Natural Resources Building

Dear Mr. Karlis:

RE: YOUR PROPOSAL ENTITLED: THE RELATIONSHIP BETWEEN AGE, TIME OF IMMIGRATION,
    PREFERENCE AND PARTICIPATION IN CULTURAL RECREATION ACTIVITIES AND CULTURAL
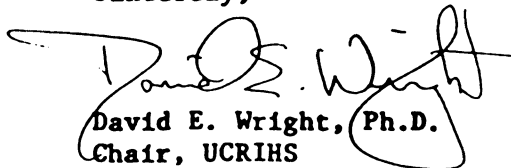   IDENTITY OF GREEK IMMIGRANTS OF TORONTO - IRB# 90-385

The above project is exempt from full UCRIHS review. I have reviewed the
proposed research protocol and find that the rights and welfare of human
subjects appear to be protected. You have approval to conduct the research.

You are reminded that UCRIHS approval is valid for one calendar year. If you
plan to continue this project beyond one year, please make provisions for
obtaining appropriate UCRIHS approval one month prior to September 21, 1991.

Any changes in procedures involving human subjects must be reviewed by the
UCRIHS prior to initiation of the change. UCRIHS must also be notified
promptly of any problems (unexpected side effects, complaints, etc.) involving
human subjects during the course of the work.

Thank you for bringing this project to our attention. If we can be of any
future help, please do not hesitate to let us know.

Sincerely,

David E. Wright, Ph.D.
Chair, UCRIHS

DEW/ deo

cc: Dr. Joseph D. Fridgen