

**UNBOUNDED ETHNIC COMMUNITIES:  
THE GREEK-CANADIAN CULTURESCAPE OF  
SOUTH FLORIDA**

**by**

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**submitted in accordance with the requirements  
for the degree of**

**DOCTOR OF LITERATURE AND PHILOSOPHY**

**in the subject**

**GEOGRAPHY**

**at the**

**UNIVERSITY OF SOUTH AFRICA**

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**JANUARY 2007**

I declare that “Unbounded Ethnic Communities: “The Greek-Canadian Culturescape of South Florida” is my own work and that the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

  
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**MAY 15, 2006**  
**DATE**

## **ACKNOWLEDGEMENTS**

I would like to express my sincere gratitude to the many people who have assisted me directly or indirectly in the development of this thesis.

First I want to thank my supervisory committee members who provided much needed encouragement, especially Professors S. Yirenkyi-Boateng and R. Ivy.

Additionally, I would like to thank Dr. Schultz for his direction with the methodology part of this dissertation.

Moreover, this study would not have been possible without the help and patience of the many self-identified Greeks, both in the Tri-County area in South Florida, and Montreal Canada, who wholeheartedly answered and explained all my probing questions.

Finally, I wish to thank my family for their constant support.

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## **ABSTRACT**

Drawing insight from ethnic studies along with cultural and human geography, the main focus of this thesis is to identify the cultural survival mechanisms of immigrants by using as a case study the framework of the Greek-Canadian unbounded ethnic community in South Florida. Greek- Canadians, being a twice-migrant group, first in Canada and later in the United States, reflect the challenges contemporary immigrants face in order to maintain their ethnic culture in this increasingly transnational environment. In the past few years, researchers have examined the impact of the spatial concentration of immigrants in large metropolitan areas with little attention centered on ethnic communities that lack geographic propinquity. In order to uncover the cultural survival mechanisms of this immigrant group, this study suggests looking beyond the traditional model. This new model of ethnic community is called 'Culturescape.' This contemporary ethnic community not only meets the needs of immigrants but also aids their cultural maintenance and preservation. The use of the realism-structuration framework enables a multi-method research approach in order to examine beyond the level of events and to explore the mechanisms that generate the creation of unbounded ethnic communities. This study combines a number of sources that have been collected over a three-year period. Multiple in-depth interviews with Greek immigrants were conducted not only in South Florida but in Montreal as well. Additionally, an on-line structured survey open to all self-identified Greeks in South Florida was conducted. Field notes from many ethnic events as well as official documents and the Internet were utilized. This research reveals that Greek-Canadians constructed their culturescape as a strategy to maintain and practice their ethnic culture. Their culturescape functions as a traditional

geographically bounded ethnic community; however, it is a reflection of contemporary global conditions. Based on this case-study, geographic setting does matter because it structures the way cultures evolve. When immigrants move to a new setting, a two-way process of cultural exchange inevitably takes place. Hence, the Greek-Canadian culturescape is as unique as the setting that creates it.

# **CHAPTER 1.**

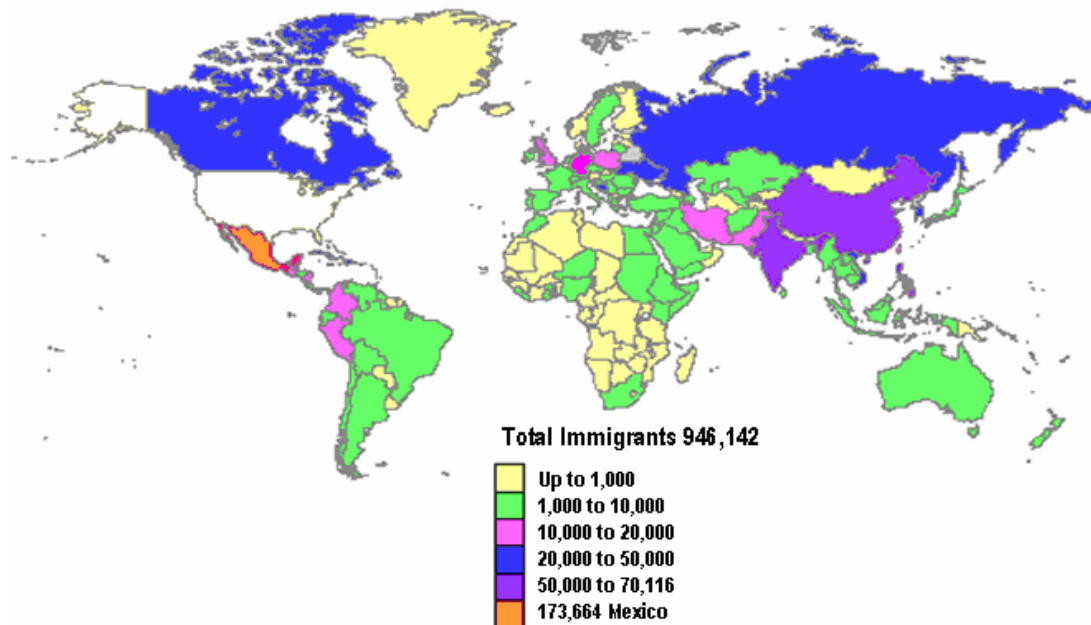
## **THE CREATION OF THE GREEK-CANADIAN CULTURESCAPE IN SOUTH FLORIDA**

### **1.1 Migration to North America**

The peopling of the North American continent began with migration. The multitude of immigrants who arrived on America's shores is responsible for the North American cultural landscape. Those immigrants helped create the multiethnic social and cultural mosaic that defines American society. Contemporary American culture emerged out of a complex process of interaction, blending, and adaptation among communities with diverse cultural heritages (Fuchs 1990). The 2000 United States Census figures show that "three out of ten residents are something other than 'white Anglos'" (Frey 2001). The same figures show that sixty percent of the foreign-born residents live in seven metropolitan areas: New York, Los Angeles, San Francisco, Houston, Chicago, Miami and Washington D.C. As these immigrants settle in those "migrant metropolises" (Waldinger and Bozorgmehr 1996), they create diverse ethnic communities.

South Florida is among the top ten immigrant destinations in the United States. Over the past forty years, the area has been transformed from a winter resort playground at the southern periphery of the United States to a dynamic metropolis. The transformation took place as a result of the arrival of large numbers of immigrants. These immigrants have transformed South Florida culturally, socially, and economically into a vibrant multicultural region. Greeks are one of those diverse ethnic groups who migrated to Florida in substantial numbers. Among those, one

subgroup that attracts very little attention is the Greeks who migrated to Florida via Canada.



**Figure 1.1 Immigration to the United States** (Source: Immigration and Naturalization Services Yearbook 2004)

Like many before them, these immigrants had to learn a new language, adopt the social norms of the established society, and discover how to navigate through their new social environment. Today this process is even more complicated. Unlike immigrants of the previous generation who moved from the “old” country to the “new” without many hopes of ever seeing their loved ones or visiting their native land again, contemporary immigrants, due to transportation and communication innovations, have the ability to move back and forth physically or virtually. These modern-day immigrants are called transnational because they build new webs of connections across many national states (Glick-Schiller et al.1992, Basch et al. 1994, Portes et al.1999). Their transnational existences not only have an impact on their ethnic culture but also have an effect on the cultures that they come in contact with.



## **1. 2 Research Problem and Research Questions**

Given the above reality within the context of the multiethnic American environment, the research problem to be investigated in this study would be:

What strategies do transnational immigrants employ in this “age of migration” (Castles and Miller 1998) in order to maintain their ethnic culture and identity in their new setting?

The following are research questions that arise from the above research problem:

1. What factors give rise to transnational immigration?
2. What are the distinct cultural survival mechanisms used by immigrants?
3. What role do transnational social networks play in the sociospatial behavior of immigrants?
4. What are some suggestions and recommendations as to what social scientists can learn from this case study?

Most of the migration theories are anchored in a paradigm of movement that was applicable before the onset of modern transportation and communication innovations. Those theories focus almost exclusively on one directional permanent settlement. In order to properly assess the current migration factors of today's immigrants, one must consider the possibility that the process itself may be changing. The factors that give rise to transnational migration are complex and need to take into account the economic, social, cultural, demographic, and political processes that operate at the local, regional, national, and international levels (Castles and Miller 1993).

Social scientists agree that an important factor, which aids in the preservation and maintenance of an ethnic culture is the continuous interaction with other co-ethnics (Alba 1990; Gold 1997; Newbold 1999; Zelinsky 2001). Historically, non-

English speaking immigrants to America clustered in neighborhoods with high concentrations of residents from the same ethnic group. Those first geographically connected ethnic communities became known as ethnic enclaves where ethnic groups often separated themselves from the dominant society. These enclaves were given names such as Greektown, Little Italy, or Germantown and provided the ethnic group the space for social and economic interaction. A physical connection to kin existed within those neighborhoods, which provided the social support necessary for survival within the new environment.

This study departs from the current dominant theoretical premise, which argues that the preservation and maintenance of an ethnic culture is mostly achieved through residential clustering. This case study proposes that the Greek-Canadians have structured an ethnic community in South Florida that is not spatially connected, yet provides the essential social connections needed in order to pursue their goal of maintaining their Greek ethnic identity. The process behind community creation and recreation is articulated best by Anthony Giddens' theory of "structuration" (1984). Giddens (1984) argues that an ongoing interaction exists between individual agents and the social structures that surround them within ethnic communities. Giddens (1984) points out that within an ethnic community, institutionalized behavior is transmitted from generation to generation and thus, cultural preservation and maintenance can be achieved.

Researchers of immigration have long acknowledged the fact that immigrants maintain varying forms of contact with people and institutions in their place of birth. The majority of past research focused on the influence of social networks on the immigration decision and the choice of destination (Boyd 1989; Brettell and Hollifield 2000; Massey 1989; Faist 1997). Due to the rapid development of travel

and communication technologies, modern immigrants are able to maintain links effectively both “there” and “here” and support a transnational existence.

Drawing insight from ethnic studies along with cultural and human geography, the goal of this study is to open a new chapter in social science research by utilizing the Greek-Canadian unbounded ethnic community in South Florida to identify the cultural survival mechanisms of immigrants. Additionally, this study aims to uncover the strategies employed by Greek-Canadian immigrants towards the preservation of their ethnic culture. In order to unravel this complex process, various theoretical and methodological approaches are utilized.

### **1.3 Group Under Study and the Study Area**

In the late 1970s and early 1980s, Greek Canadians, especially from Montreal, began migrating to South Florida in significant numbers. According to the 2000 United States Census figures, Florida has 76,908 persons claiming Greek descent. Of those individuals, 21,492 reside in the tri-county area of South Florida, which is comprised of Miami-Dade, Broward and Palm Beach counties. Based on population estimates provided by community leaders, approximately one third of these residents are Greeks who migrated to South Florida from Canada.

Wedged between the vast Florida Everglades to the west and the azure waters of the Atlantic Ocean to the east, this region has grown from 39,073 residents in 1910 to more than 5.2 million in 2000. (South Florida Regional Planning Council 2002). Southeast Florida is also known as the “Gold Coast” of Florida, a name that not only implies the golden climate and beaches but also the wealthy residents who live here.



**Figure 1.2 Map of the United States and the Study Area** (Source: U.S. Bureau of the Census 1990)

The tri-county's very rapid population growth has created a new megalopolis along a narrow strip of coastal land that stretches for over one hundred miles from the Palm Beach county line to the end of the Miami Dade county line to the south. All three counties comprise a Metropolitan Statistical Area (MSA) which is the sixth most populous in the United States. (Miami Herald 2003).

The majority of the Greek-Canadians left Montreal because of the economic and political reforms the Quebecois party instituted in 1977. Under that bill, French was declared the official language of the province. Commercial signs had to be written in French only, and with few exceptions, the use of English was banned. Filippo Salvatore (2001) wrote in the Unesco Courier that Bill 101 was utilized in order to:

*“ ‘Frenchify’ (or ‘francify’) the schools and workplace as well as the commercial environment through rules restricting the use of English on public signs or even on the beer coasters of a neighbourhood bar. Language police still roam the streets, measuring the letters of billboards to ensure that “Poulet-frit” dominates the fast-food world of “fried chicken,” for example. The provincial government regularly adds a fresh coat of legislative paint to reinforce the spirit of 101. With each major brushstroke another wave of English Quebecers migrates to other parts of Canada or the U.S.”.*

Public reaction to this law was powerful, especially among young couples with school-aged children. Bill 101 specified that all children had to attend French speaking schools unless their parents had received an English elementary education in the province. In effect, all new immigrants could not enroll their children in English speaking schools. Greek-Canadians felt that the new political environment had a negative effect on their lives. The universal preference among Greek-Canadians was the English language since French was viewed as a relic of the past. Most of the Greek-Canadians felt that their children had many more opportunities within an Anglophone environment, and many chose to show their displeasure by migrating to ‘other parts’.

Florida with its abundant sunshine, warm ocean breezes, and many economic opportunities proved irresistible. When the Greek-Canadians migrated to South Florida, the lack of a visible Greek ethnic enclave became evident. All ethnic activity was centered on the Greek Orthodox Churches of the area. The only public exhibition of any Greek activity was the annual Greek Festival that each Orthodox Church organized. Alexander Makedon (1989 2) writes:

*The Greek Church came to symbolize for Greek Americans the sense of belonging, which Greek society as a whole did for the Greeks living in Greece. This is why we have today the seemingly unexplainable, if not contradictory phenomenon of completely anglicized third and fourth generation Greeks zealously supporting the Greek Orthodox Church: their Church touches them as deeply, or as completely, as does one's place of birth, or even country of origin. This is why Greek churches in the United States have traditionally been more than just places of worship; they are veritable small- nations-within-a-nation, complete with Greek schools, large halls for lunches, dinners, dances, and conferences, annual festivals and ceremonies, communal and camouflaged political activities and elections, sport events and study groups.”*

The above observations hold true for most of the Greeks in South Florida. Affiliation with the Greek Orthodox Church and the area's ethnic organizations promote the ethnic cohesiveness of the Greek community. Most of the Greek-Americans in the area were born in the United States and have a poor command of the Greek language. Studies show that this loss of language occurs within immigrant communities when the number of new immigrants dwindles. The Greeks never created a contiguous ethnic community because they did not feel the need to congregate. They felt connected with other Greeks through the means of modern communication and transportation and their affiliation with the Greek Orthodox Church.

In contrast to the lack of physical propinquity of the Greek-American community in South Florida, the Greek-Canadians of Montreal left a vibrant Greek community with an abundance of visible ethnic markers. Chomedey Avenue, on the island of Laval, is lined with an uninterrupted string of Greek restaurants, ethnic grocery stores, Greek coffee shops, bakeries and even a branch of the Greek National Bank. The Greek language is commonplace and all of the local shops display signs in three languages: French, English and Greek, respectively. Greek flags are flown in abundance and most shop owners prefer the blue and white color scheme for decorating their establishments. The Greek community in Montreal is described as being the most institutionally developed Greek community in Canada even though its Greek-Canadian population is less numerous than the Greek community in Toronto (Gavaki 1998).



**Figure 1. 3 Map of Greater Montreal** (Source: Montreal Tourism Board, 2004)

Montreal is a culturally diverse city with distinct isolated ethnic areas. Montreal's long history of voluntary segregation of the Francophone and Anglophone population became the acceptable way for other ethnic groups to isolate themselves (Germain and Rose 2000). When other groups arrived, there were two distinct societies, the French Catholics in the east of the city and English Protestants in the west.

When the Greek-Canadians migrated to South Florida they found themselves thrust into a Greek community that was already assimilated into the greater American society and its members live scattered throughout the area. The Greek-Americans, being second and third generation Greeks, have a poor command of the Greek language and many Greek customs and dances are saved for special occasions. All ethnic activity is centered on the Greek Orthodox Churches. These recent Greek migrants from Canada challenged the older Greek order and changed the nature of the Greek community in South Florida. Even though, Greek-Canadians did not create a contiguous ethnic community, with the use of modern technology they live in a cohesive ethnic community not bounded by traditional ethnic markers. Almost from the start, the Greek-Canadians established social network to aid and help new arrivals to settle in South Florida. At the same time, the lack of ethnic propinquity in South

Florida appears to foster the creation of an ethnic community that reflects contemporary transnational conditions.

**Photograph 1.1 Greek Store in Chomeday Laval.**



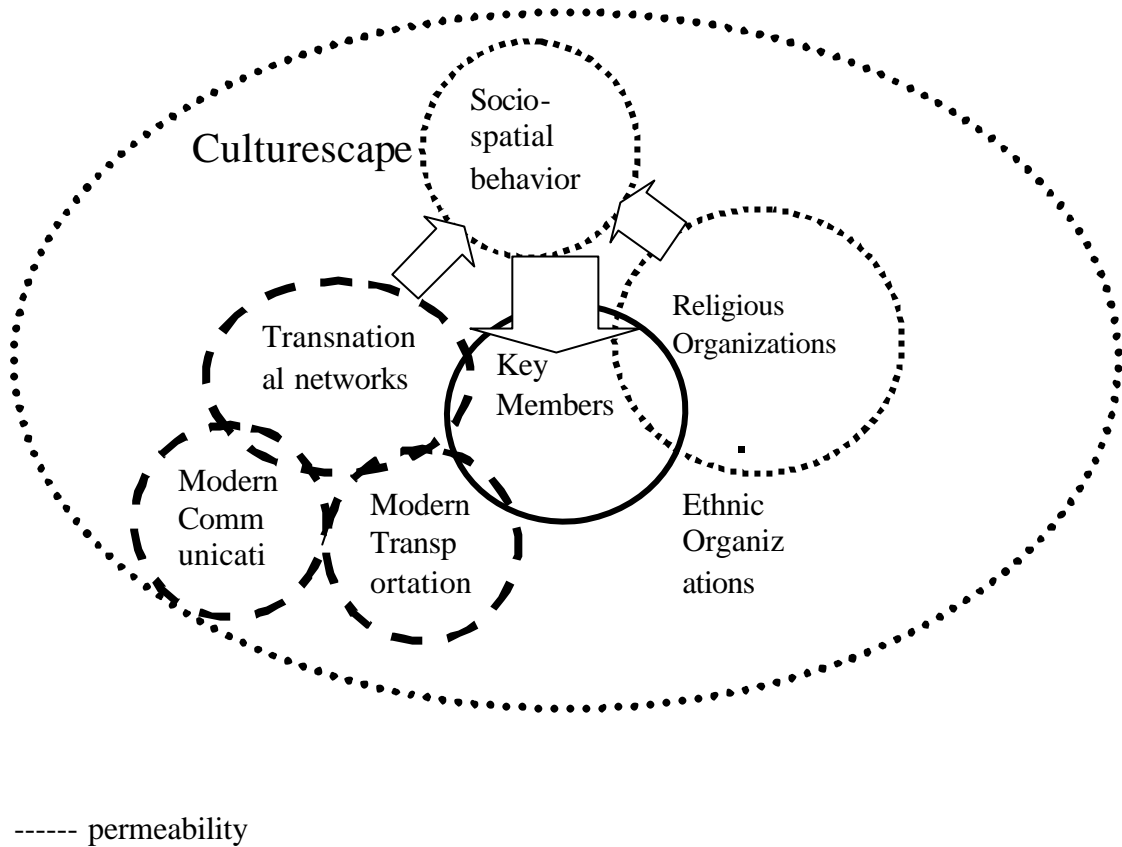
Immigrant settlement patterns and cultural maintenance have attracted the attention of many social scientists. Most of the studies, though, have been conducted among immigrants who reside within ethnic enclaves. Greektown, Little Italy or Chinatown are viewed as model ethnic communities; thus, the concept of spatially connected ethnic community prevails. In the past few years researchers have examined the impact of the spatial concentration of immigrants in large metropolitan areas with little attention centered on ethnic communities that lack geographic propinquity.

#### **1.4 Greek-Canadian Culturescape**

In order to uncover the cultural survival mechanisms of immigrants this study suggests looking beyond the traditional model. A new model of ethnic community is suggested and called 'Culturescape'. This contemporary ethnic community not only meets the needs of immigrants but also aids their cultural maintenance and



preservation. Culturescape is defined as a world-wide 'scape' of cultural flows within which people can interact regardless of their geographic location.



**Figure 1. 4 Author's Understanding of Factors that Create Culturescapes**

The model (see figure 1.4) hypothesizes that culturescapes are possible because of modern innovations in communications and transportation that allow people to maintain their cultural ties with many different geographic locations. The community is tied by a network of social, economic, cultural and religious institutions that reach across borders. Culturescapes are created through the intentional efforts of some key members of the ethnic network in order to preserve and maintain the ethnic culture within the evolving context of the global, national, and local environment.

The term culturescape was inspired by Arjun Appadurai (1990) in which he suggests that there are worldwide flows which flourish in global 'scapes' disconnected

from a specific territory. Appadurai (1990) argues that global flows can be explored by looking at five different dimensions: the different ethnoscaples, mediascaples, technoscaples, financerscaples, and ideascaples that have been created because of modern technological innovations. Appadurai (1990 296) views these 'scaples' as "constructs" of different kinds of actors such as :

*"nation-states, multinationals, diasporic communities, as well as sub-national groupings and movements (whether religious, political or economic), and even intimate face-to-face groups, such as villages, neighborhoods and families"*

Ethnoscaples deal with the changing group identity of immigrants, refugees and exiles who have transported their identity to a new environment and with the manner in which this transported identity manifests itself. Appadurai (1990) views ethnoscaples as substitutions for earlier 'wholes', such as villages, communities, and localities. Mediascaples deal with the images that are dispatched across the globe almost instantaneously, assisted by modern information and communication technologies. Ideascaples are "composed of elements of the enlightenment world-view, which consists of ideas, term and images, including 'freedom', 'welfare', 'rights' ... and 'democracy'" (Appadurai 1990 299). Technoscaples and financerscaples refer both to economic interests across national borders and to the flow of money and technology at the global level (Appadurai 1990).

### **1.5 Research Objectives**

This research, attempts to investigate how immigrants in this increasingly transnational world organize their lives in order to preserve their ethnic culture by looking at the Greek-Canadians who reside in South Florida. This case-study is important since this topic has attracted very little attention among researchers; therefore, this study attempts to deepen our understanding of the cultural survival

strategies and sociospatial behavior of the Greek-Canadians within the dominant South Florida culture. Greek- Canadians, being a twice-migrant group, first in Canada and later in the United States, offer an insight in to how contemporary immigrants struggle to maintain their ethnic culture within a multicultural society that requires a certain degree of conformity. Cultural maintenance is a challenge that most immigrants face both locally and globally. The understanding of their actions may have social, demographic, political or economic implications not only for the immigrants themselves but for the host societies in which they reside.

Ethnic communities are necessary vehicles to ethnic cultural preservation (Castles 2002). The maintenance of the ethnic culture is easier when there are substantial numbers of an ethnic group within a host country (Newbold 1999). The chief cultural survival interest of most ethnic minority groups is maintaining links with their native country's shared belief systems. Once the community is established, community institutions become an important site to perpetuate and reinforce a sense of ethnicity. Therefore, the creation of an ethnic community, the maintenance of cultural ties, the preservation of the native language, and in many cases, the continuation of native religious institutions in the new setting, promote the survival of the ethnic group (Zelinsky 2001).

## **1.6 Research Design and Methodology**

This thesis builds on the methodological framework of critical realism articulated by Andrew Sayer (1992). The adoption of this approach invites the use of both qualitative (intensive) and quantitative (extensive) methods of data collection. The term triangulation is often used to describe the above combination of methods and provides a flexible approach that allows the researcher to examine processes that

unfold at the regional scale, but originate within broader international structures (Yeung 1997). The qualitative methods for this thesis are used to gain in-depth knowledge of how and why the Greek-Canadian culturescape formed. The quantitative methods provide the context for drawing empirical conclusions based on the sample and allow to better understand the results of this case study.

This study is comprised of a sample of 538 self-identified Greeks (273 Greek-Canadians and 177 Greek-Americans residing in South Florida). For comparison reasons, 88 Greeks permanently residing in Montreal participated in this research. The sample was acquired through snowball and purposive sampling techniques. These two techniques were utilized due to the specificity of the study group and the resulting difficulty in locating Greek-Canadians in South Florida. Many of the participants were members of the area churches and six Greek ethnic and cultural organizations from the same location. The Greek Orthodox Churches and the ethnic and cultural organizations were targeted because they provide an easily identifiable pool of people who claim Greek origins. It is not feasible to locate individuals of Greek origins through random sampling techniques due to the fact that many Greeks have ‘Americanized’ their surnames.

The survey questionnaire was administered in a variety of ways and distribution and completion took place between September of 2003 and January of 2006. The main sources of data were: survey questionnaires (distributed online, in-person and via telephone), in-depth interviews, government statistics and observation notes. For the data analysis the Statistical Package for the Social Sciences (SPSS for Windows 14 version) was utilized.

## **1.7 Chapter Framework**

This thesis is divided into seven chapters. Chapter Two is a review of existing literature on the factors that influence people to migrate. Once they get to their chosen destination, what strategies do immigrants employ in order to preserve their ethnic culture? Theoretical models of immigrant sociospatial behavior will therefore be examined. The intersection of ethnic space and cultural maintenance will be evaluated. This literature review will establish the foundation for this case study, and several theoretical gaps will be identified. Chapter Three chronicles the different time periods of Greek immigration to the United States and Canada. The geographical distribution of the Greek population in the United States, Florida and the tri-county area is illustrated. The historical evolution the Greek-Canadian ethnic communities in South Florida and Canada are discussed. Focus is given to the demographics, diversity and geography of the study area. Chapter Four outlines the objectives of this research and lays out the pertinent theories that relate to the research objectives. Chapter Five covers the way the data was collected within the framework of realist research methodology. This chapter highlights the data collection processes, the techniques used, and the strategies applied during the course of the study. Chapter Six presents the results of both the quantitative and qualitative data. The findings of this research are discussed in light of the various theoretical perspectives. The last chapter draws conclusions and reflects upon the number of strategies that Greek-Canadians employ in order to preserve their ethnic culture. In this chapter further recommendations are made as to what social scientists and human geographers can learn from this case study.

## **CHAPTER 2.**

### **EXPORING MIGRATION: LITERATURE REVIEW**

#### **2.1 Introduction**

The purpose of this chapter is to review the existent literature on immigrant behavior and patterns. The subsequent analysis examines evidence from several different bodies of research and analyzes the strategies immigrants employ in order to preserve their ethnic culture. Theoretical models of immigrant sociospatial behavior are discussed and provide a critical understanding of the creation of ethnic communities. This literature review establishes the foundation for the creation of the Greek-Canadian culturescape, and several theoretical gaps will be identified.

#### **2. 2 Migration Theories and their Applications**

Why people migrate from one country to another has attracted the attention of social scientists for over one hundred years. International migration has been described as an extremely diverse and complex phenomenon with economic, social, cultural, demographic, and political processes operating at the local, regional, national, and international levels (Castles and Miller 1993). Migration has been analyzed from diverse disciplines perspectives, and each discipline theorized and created models in accordance to the migration aspects under study. Bretell and Hollifield (2000) remind us that migration is an interdisciplinary process that begs for analysis from many different disciplinary perspectives. McHugh (2000 85-86) writes that geographers:

*“Steeped in thinking in terms of space, place and connection – are well posed to explore and elucidate peoples, place and societal implications of migration and circulation systems. This challenge requires openness to multiple epistemologies and perspectives, as intellectual life across the social sciences and humanities is*

*becoming increasingly defined by what Geertz (1983) terms blurred genres in social thought.”*

In order to better understand the different factors that motivate individuals to migrate, analysis needs to be carried out in different analytical levels. Contemporary researchers agree that a combination of micro, meso and macro levels of analysis is necessary (Faist 2000), as indicated in Table 2.1.

### 2.3 Scales of Analysis

Migration theories that view the process from the global, national or state perspective use the macro level analysis, and focus on those structural forces that shape migration decisions. Migration theories at the micro scale focus on the individual immigrants and how their decisions to migrate affect them or their families. Meso scale migration theories locate migration decisions within a complex system of links or networks between the immigrants in the sending and receiving countries.

**Table 2.1 The Three Stylized Levels of Migration Analysis (Faist 2000 31)**

<b>MICRO</b> values or desires and expectancies	<b>MESO</b> collectives and social networks	<b>MACRO</b> macro-level opportunity structures
<i>individual values and expectancies</i> - improving and securing survival, wealth, status, comfort, stimulation, autonomy, affiliation, and morality	<i>social ties</i> - strong ties families and households - weak ties networks of potential movers, brokers, and stayers; <i>symbolic ties</i> kin, ethnic, national, political, and religious organizations; symbolic communities <i>content of ties - transactions</i> obligations, reciprocity, and solidarity; information, control, and access to resources of others	<i>economics</i> - income and unemployment differentials <i>politics</i> - regulation of spatial mobility through nation- states and international regimes; - political repression, ethnic, national, and religious conflicts cultural setting - dominant norms and discourses <i>demography and ecology</i> - population growth; - availability of arable land - level of technology

### **2.3.1 Macro Scale of Analysis**

The theoretical perspectives at the macro scale emphasize conditions that Faist (2000 31) calls “opportunity structures,” which include global or national, economic, political or demographic factors. Even though geography never embraced one comprehensive theory of migration, E.G. Ravenstein (1885, 1889), with the introduction of his “laws of migration,” established the foundation for such research. Ravenstein had a lasting and important impact on contemporary geographic migration studies (Grigg 1977). Ravenstein based his findings on the migration patterns of 19th century Europe. He theorized that economic forces were the most prominent in migration decisions. Migration theory was further augmented with the introduction of the concept of ‘push’ or ‘pull’ factors in the immigration decision (Lee 1966). The author suggested that positive and negative factors exist in both the countries of origin and destination. Lee’s (1966) notion of ‘intervening obstacles’ between the two points and the migrants will weigh the advantages and disadvantages before they decide to move (Lee 1966). Intervening obstacles might be the cost associated with move or government policies that have to be negotiated before the migration move. Push and pull theories are the most widely accepted approaches in order to explain international migration. Examples of push factors might include economic stagnation, political or religious persecution, or even environmental issues in the origination country. Examples of pull factors might include job opportunities, political or religious freedom, or a better climate or lifestyle in the new location (Lee 1966). In many aspects, however, the pull and push factors work in tandem to propel or inhibit migration.

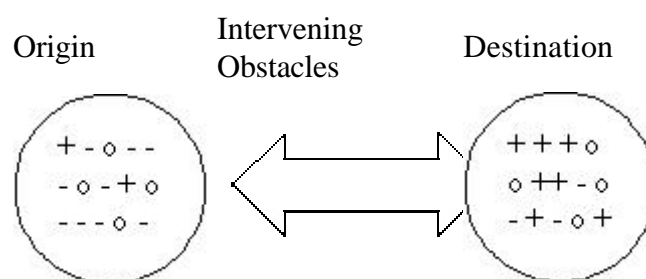
The so called neo-classical macro economic theories have been the most prominent economic perspective applied to migration (Massey et al. 1993). The core



assumption is that people will move from low to high income areas in response to labor markets. This theoretical perspective focuses on economic disparity between places and a vast immigration analysis based on this framework (Lewis 1954, Todaro 1969, Borjas 1987, Massey Arango et al. 1993), believes that the neo-classical economic perspective is based on orthodox economics that reaffirm that migration is a universal desire for humans to better themselves.

### 2.3.2 Micro Scale of Analysis

On the opposite scale of analysis are the micro level theories which focus on the individuals and the factors that influence them to pull up stakes and migrate. Faist (2000 31) labels this level as the “values or desires and expectancies”. At the micro level perspective, migration theories often draw on rational choice theories. These theories are centered on the economic factors that influence the migration decision (Todaro 1989).



**Figure 2.1 Migration Push and Pull Factors (Lee 1966)**

Lee's (1966) approach of the pull and push factors in the micro scale of analysis does take into consideration a wide range of individual factors to explain the migration decision. According to this theory, migrants weigh their option by comparing the differences between the origination and destination areas. If the destination area is perceived as more attractive then they might move. Circumstances

in the country of origin push people out towards a new destination that exert a positive attraction or pull.

The push-pull approach to migration factors in the positive and negative aspects of both the origination and destination areas. According to this view, immigrants will decide to migrate only when they expect a positive economic return from their move (Sjaastad 1962). Because international migration is a process that is as varied as the people who are involved in it, there are countless pull and push factors that propel migration (Boyd 1989, Portes 1989). Most of the migration literature is centered on economic factors and this view has received support from hundreds of published articles. The notion of non-economic migration influences, such as location amenities, attracted the interest of researchers early on. Ullman (1954 119) noted that areas that offer pleasant living conditions should be paid attention to. The author observed that amenities such as pleasant climate offer advantages that can be “the sparks that generate significant population increase, particularly in the United States”. The role of the place was introduced in the migration analysis early on when Stouffer’s (1940) introduction of the variable of “intervening opportunities” at the origin and destination areas. According to this theoretical perspective, intervening opportunities are the different possible alternative migration destinations that migrants might take into consideration. The attractions of a place rather than distance emerged as an important feature of this theoretical perspective.

Along the same lines, Wolpert (1965) introduced the notion of ‘place-utility’. Place utility is an individual's existing degree of satisfaction or dissatisfaction with both the origin and destination areas. This theory exposes the fact that immigrants determine the ‘place utility’ of each location before they decide to move. Speare

(1974), in parallel lines, introduced the concept of the ‘threshold of dissatisfaction’, which is the impetus for individuals or households to consider migration. Economic conditions are not the only determinants of the location choice. Environmental conditions such as the good climate and the perception of better lifestyle.

### **2.3.3 Meso Scale Analysis**

The factors that generate migration can be understood as the “dynamics or relations between two places” (Massey 1990). Over the last fifty years international migration has been characterized by profound changes. Globalization and the rapid advancement in communication and transportation connections beg for new theoretical perspectives. Two theories that gained a predominant place within the migration field are the “social capital theory” and the “theory of cumulative causation” (Massey et al. 1998).

The core of the social capital theory rests in the importance of the social networks in both the sending and receiving countries. Social networks are viewed as sets of interpersonal ties that link migrants in both locations and help reduce the social, economic, and emotional costs of migration (Faist 1997; Massey 1989). Social networks are perceived as links made through personal relationships with relatives or friends. Boyd indicates (1989 661):

*Social networks based on kinship, friendship and community ties are central components in migration system analysis. They mediate between individual actors and larger structural forces. They link sending and receiving countries. And they explain the continuation of migration long after the original impetus for migration has ended.*

Within this level social links of all kinds can be analyzed. Faist (2000 31) explain

*“The set of social and symbolic ties among movers and groups, and the resources inherent in these relations constitute the meso-level. This refers to the structure, strength, and density of social ties, on the one hand, and their content, on the other.”*

The majority of past research focused on the influence of social networks in the immigration decision and the choice of destination. Boyd (1989 641) explains:

*Once begun, migration flows often become self-sustaining, reflecting the establishment of networks of information, assistance and obligations which develop between migrants in the host society and friends and relatives in the sending area.*

Brettell and Hollifield (2000 6) noticed that these networks create a “culture of migration” where immigrants are encouraged by previous successes, and migration can become a “normal part of the life course” for entire communities. Examples were cited from many studies in Mexico and the Caribbean. Within the communities of Mexico such as the Oaxaca, migration becomes so deeply embedded that young people expect to live and work in the United States at some point in their lives. “Rural Migration News” reports that most Mexican immigrants come from nine of Mexico's 31 states. In Jamaica many young men, dream of the day when they can leave for North America. This dream to 'go foreign' is stimulated by their peer's migratory patterns and by stories in the media, which play a large role in the formation of contemporary youth culture (Weis 2005).

The theory of cumulative causation posits that over time immigration becomes a self sustaining activity. The focus is concentrated on the micro-level individual factors that generate and perpetuate international migration. Networks expand and a ‘culture of migration’ develops (Massey 1989). Faist (1997) advances this perspective when he argues that networks are more successful when they explain the direction instead of the volume of international migration.

When immigrant social networks are perceived from the transnational perspective, the continuous circulation of people, money, goods, and information between the various settlements of a “transmigrant population” comes to constitute a single community spread across many borders (Kearney 1991). Immigrants are

conceptualized as acting in a transnational social field (Basch et al. 1994) or a transnational social space (Faist 2000) which connects their country of origin and destination. Within these social spaces immigrants interact with other immigrants and non-immigrants in both places. He defines social spaces as: “combinations of ties, positions in networks and organizations and network of organizations that reach across the borders of multiple ties” (Faist 2000 197). What makes Faist’s theory distinctive from all the others is that transnational spaces treat immigration as a “boundary-breaking process in which two (usually) or more nation-states are penetrated by and become a part of a singular new social space” (Faist 2000 210).

More recent work has begun to examine the influence of social networks beyond the migration phase. Social networks play a very important role in the settlement area. Many times the immigrant’s wellbeing depends on their social connections in their new setting. Once immigrants settle in the new country, many studies have shown that social networks provide immigrants with many resources such as help with jobs or housing, in the form of social capital. Putnam (1995) refers to social capital as the ‘features of social life – networks, norms and trust – that enable participants to act together more effectively to pursue shared objectives’ (1995 664–65). Therefore, both social capital and social networks may enable immigrants to gain access to other resources. The social networks perspective can explain the creation and maintenance of ethnic communities. Since social capital enables participants to have dense networks, it can be seen as a very relevant concept with the continuation and transmission of the ethnic culture.

## 2.4 Immigrant Settlement Theories

The immigrant settlement patterns could be viewed through the lenses of three theoretical models: the assimilationist, the pluralist, and the heterolocal (see Zelinsky and Lee, 1998, for a review). The assimilationist model is based on the older European contiguous ethnic enclaves in North American cities. According to this model arriving immigrants will initially cluster in low cost neighborhoods with high concentrations of residents from the same ethnic group. Later, immigrants will move out of the ethnic neighborhoods if their economic condition improves (Park, Burgess, and McKenzie 1925; Allen and Turner 1996; Zelinsky and Lee, 1998; Logan, Alba, and Zhang 2002).

According to the assimilationist model, ethnic boundaries were encouraged to be eliminated with the help of American government policies. Enrolment in “Americanization School” was expected. English language classes were a must, and the process of becoming American was encouraged at all levels. Early in the 20th century the assumption was that “structural and cultural assimilation of immigrants into ‘mainstream’ American life was both inevitable and desirable” for the nation and for the immigrants. (Kasinitz 2000 34) There is no single definition of Americanization, but the one major indication of Americanization is the mastering of the English language. Even today, Americanization is seen as a necessary venue for the government to pursue. The “Migration News” ([migration.ucdavis.edu](http://migration.ucdavis.edu)) in February 1996 reported:

*“The Commission on Immigration Reform (CIR) believes that the United States should continue to be a country of immigration, but that the US must worry about whether newcomers arriving today are integrating into American society. According to the CIR, the melting pot works, in the sense that turn of the century German and Italian immigrants become Americans committed to democratic ideals. The CIR endorsed “Americanization,” or immigrants accepting the core civic culture of the US, and becoming naturalized US citizens.”*

Milton Gordon (1964) identified the various dimensions of this model by introducing the seven dimensions of assimilation: 1) cultural, 2) structural, 3) marital, 4) identificational, 5) attitude receptional, 6) behavioral receptional, and 7) civic. The two most important dimensions, according to Gordon, are cultural and structural assimilation. Gordon (1964) argued cultural assimilation occurs for any new immigrant group when ethnic groups adapt to the cultural patterns of the dominant culture, such as mastering the language and adopting the host society's social customs. Structural assimilation was viewed as the entrance of the immigrant group into the social groups of the host society. The author believed that daily interaction would bring familiarity, acceptance, and finally, integration with the host society; therefore, "once structural assimilation occurs it is inevitable for all other forms of assimilation to naturally follow" (Gordon 1964 81). This ethnic segregation model was studied at great length and became the base of the popular 'melting pot' theory of immigrant assimilation into the host society.

The perception that assimilation will be a linear and uniform transition from "immigrant" to "American" drew many critics. Alba and Nee (1997 826) argued that the earlier versions of this model did not fully explain the assimilation processes of different ethnic groups in the United States and the authors criticized the past views of assimilation as "ethnocentric and patronizing" Early criticism of the assimilation model prompted the pluralist model, which argues that the ethnic group maintains its separate cultural identity, and thereby "encourage group diversity and the maintenance of group boundaries" (Boal 1999 589). Cultural pluralism provides a framework under which ethnic minorities can retain cultural distinction without compromising their social equality. According to this model, immigrants are allowed to maintain and express their identity, while at the same time they are encouraged to

integrate within the dominant society. From this perspective, pluralism provides an analysis of different dynamics that shape ethnic communities. Ethnic groups will not discard ethnic allegiances regardless of length of residence in North America. Immigrants and their children retain significant parts of their ethnic cultural ties with their country of origin (Holmes 1994).

Glazer and Moynihan (1970) reported that even though many ethnic groups became assimilated and lost their ethnic language, they created a new reconstituted ethnic culture and continued to identify with their ethnic origins. Peach (1999 320) refers to the melting pot perspective as an assimilationist model of ethnic de-segregation over time. The author views the pluralist model as a 'new ethnicity' in which not only she envisions "economic integration, but also social distinctiveness or closure, which would be manifested in continuing levels of spatial segregation".

The assimilationist and the pluralist models, however, were "strained beyond their ability" to explain recent immigration settlement patterns (Newbold and Spindler 2000 1904). Both models argue that immigrants in the beginning at least tend to live close to their co-ethnics. The United States changing immigration laws of 1965 opened the doors to immigrants from almost all parts of the world. After 1965, the immigrant origination areas shifted from Europe to Latin America and Asia. These new groups appear to display dissimilar residential settlement patterns (Walker and Hannan 1989) The Latin American immigrants prefer to settle close to their cohorts in earlier established ethnic communities closer to downtown areas. Newbold and Spindler (2000 1912) noticed that in the Chicago area, immigrants from Latin America preferred to "cluster within identifiable communities, aiding adaptation through employment, social and housing links."



Ethnic communities are necessary vehicles to ethnic cultural preservation (Castles 2002). The maintenance of the ethnic culture is easier when there are substantial numbers of an ethnic group within a host country (Newbold 1999). The chief cultural survival interest of most ethnic minority groups is maintaining links with their native country's shared belief systems. Once the community is established, community institutions become an important site to perpetuate and reinforce a sense of ethnicity. Therefore, the creation of an ethnic community, the maintenance of cultural ties, the preservation of the native language, and in many cases, the continuation of native religious institutions in the new setting, promote the survival of the ethnic group (Zelinsky 2001).

Ethnic communities as Kennedy and Roudometof (2001: 9) explain are

*"Units of belonging whose members perceive that they share moral, aesthetic/expressive or cognitive meanings, thereby gaining a sense of personal as well as group identity. In turn, this identity distinguishes the boundary between members and non-members. Communities, therefore, are constructed symbolically through an engagement with rituals, signs and meanings".*

Geographers have always stressed that all human settlements have two basic elements: physical space and social space. Physical space is defined as the grounded geographic location, and social space is the arena of social interaction. The physical aspects of ethnic communities have been studied extensively from many different scales, national (Zelinsky 1973; Allen and Turner 1988; Conzen 1990), regional (Constantinou 1989; Hardwick 1993; Nostrand and Estaville 2001; Arreola 2002), and metropolitan (Agocs 1981; Allen and Turner 1997; Li 1998; Newbold and Spindler 2001).

Formation of ethnic communities in North America began late in the nineteenth and early twentieth centuries when great numbers of European immigrants found their way to the New World. From the onset, the majority of new immigrants

settled within ethnic enclaves. Many reasons were cited for this spatial preference. Within the community there is connection with kin, who helps with employment, affordable housing, and social adjustment. Researchers agree that these concentrated immigrant settlement areas are created and sustained because they meet the needs of new immigrants (Castles and Miller 1993; Massey, Goldring 1992, and Durand 1994; Pedraza and Rumbault 1996; Newbold 1999; Kennedy and Roudometof 2001). Ethnic enclaves were given names such as Little Italy, Greektown or Chinatown and were seen by researchers as a temporary phase in the adaptation and incorporation of the new immigrant groups into the host society.

Researchers recently noted that certain ethnic groups such as many Asians, prefer to cluster in the suburbs. Li (1998) constructed the term “ethnoburb,” showing the settlement pattern of the Chinese in the Los Angeles area. The author writes: “Ethnoburbs can be recognized as suburban ethnic clusters of residential areas and business districts in large metropolitan areas” (Li 1998 482). This form of clustering implies the higher socioeconomic status of the Asian immigrants. Researchers also suggest that this preference results in an “enclave economy” where the acquisition of new skills and the overall adjustment process is aided through the access to community networks (Zhou 1996).

#### **2. 4.1 Heterolocalism**

In the past two decades however, the most common immigrant residential settlement pattern is within the dominant population. This has resulted in the creation of multi-ethnic neighborhoods (Allen and Turner 1996). Denton and Massey (1991) argue that we have entered a new era where immigrants do not concentrate in a single ethnic geographic space but are dispersed within the host society. The result is an

ethnic community without propinquity or unbounded. Support for the concept of ethnic community without propinquity also comes from the research by Agocs (1981), based upon her empirical research in the Detroit metropolitan area. She developed a typology of seven patterns of ethnic settlements. One that is relevant to this research is a settlement pattern that she identified as “community without neighborhood.” According to Agocs (1981), ethnic communities can survive without residential propinquity when members maintain active social networks. The author noted that residents of ethnic groups who live outside of their ethnic neighborhood continue to attend ethnic institutions in older central city neighborhoods. Additionally, ethnic groups create new institutions closer to their new location. Ethnic institutions, such as churches, act as centers of ethnic group social interaction, where persons living in scattered locations gather for common activities. This dispersal pattern of recent immigrants has been labeled by Zelinsky and Lee (1998 285) as heterolocalism and is characterized by the following five attributes:

1. *There is immediate or prompt spatial dispersion of heterolocal immigrants within the host country.*
2. *Residence and workplace are usually widely separated, and, frequently there is also a lack of spatial overlap between residence on the one hand and shopping districts and sites of social activity on the other.*
3. *Despite the absence of spatial propinquity, strong ethnic community ties are maintained via telecommunications, visits, and other methods at the metropolitan, regional, national, and even international scale.*
4. *Heterolocalism is a time-dependent phenomenon. Although we can detect some partial manifestations in earlier periods, its full development is conceivable only under the socioeconomic and technological established in the late twentieth century.*
5. *As is the case with the other models, heterolocalism can exist in both metropolitan and non-metropolitan settings.*

Zelinsky and Lee (1998) argue that heterolocalism is possible because today immigrants have more residential options than they had in the past. Additionally, the socioeconomic conditions of the current wave of immigrants are markedly different.

Today a large number of immigrants are well-educated (including better knowledge of English) and skilled with higher status occupations back in their native lands. The heterolocal sociospatial behavior suggests that residential concentration may not be necessary to retain close ethnic ties. The notion of heterolocalism implies that ethnic communities today are actively created by their members. Members must have the opportunities present as well as the desire to go the extra mile so they can connect with their compatriots.

## **2.5 Structuration Theory and Community Formation**

The process behind community creation and recreation is articulated best by Anthony Giddens' theory of "structuration" (1984). Within ethnic communities there is an ongoing interaction between individual agents and the social structures that surround them. This theoretical perspective explores the question whether it is the individual agents or the social structures that shape everyday reality. Structures are regarded as "rules and resources, recursively implicated in the reproduction of social systems" (Giddens 1984 6). Agency refers to the human's "capability of doing...things... which is why agency implies power" (Giddens 1984 9).

Giddens (1984) main argument is encapsulated in the concept of the "duality of structure". At the basic level structures are the result, the mode, and the outcome of the practices which consist of the social systems. These social systems "are constraining and enabling" at the same time and as Giddens (1984 25) explains society is viewed as a structuration process whereby human actions are structured both by the social and structural determinants of the society. Yirenki-Boateng (1995 57) writes:

*The different interpretations that agents give to structure explain why structures are described as having both enabling and constraining influences on agents and why the*

*intended and unintended outcomes associated with the agency-structural dialectics-later become the acknowledged and unacknowledged conditions for future reproduction”*

According to Giddens (1984) social structures guide and provide the context for human agency. Structures and social systems do not exist outside the agents. Additionally, Giddens suggests that social interactions take place in time and space which furnish the resources in which agents “draw in their interaction” (Johnston 2000 455). Giddens labels the agents interaction in time and space as a ‘locale’. Giddens (1984 118) defines locale as:

*‘Locale’ is in some respects a preferable term to that of ‘place’, more commonly employed in geography. “The use of space to provide the settings for interaction, the settings of interaction in turn being essential to specifying its contextuality ...It is usually possible to designate locales in terms of their physical properties, either as features of the material world or, more commonly, as combinations of those properties and human artifacts”. In this sense, a place (“locale”) might range from “room in a house, a street corner, the shop floor of a factory, towns and cities, to the territorially demarcated areas occupied by nation states”*

Giddens (1984 b) refers to locales as the characteristic physical settings associated with different types of actors or collectivities; all collectivities have defined locales of operation which are the physical settings that are associated with the “typical interactions” composing those collectivities as social systems’ such as communities. Therefore, social systems consist of relations between actors or collectivities which are reproduced across time and space. Consequently, social systems, as the result of social practices, are reproduced, and a pattern of social relations emerge.

Giddens (1984) asserts that social life is constituted through social practices. Social practice is composed of individual agents is the mediating concept between agency and structure, individual and society. Additionally, Giddens establishes that there are ‘institutions’ of social behavior. He defines these ‘institutions’ as the sets of

practices of individuals that encompass ‘the more enduring features of social life’ (Giddens 1984 24) and are “deeply embedded in time and space.” Based on these definitions, ethnic communities can clearly be interpreted as an example of an institution. Giddens (1984) also asserts that these institutions did not occur randomly but were placed in time and space at locales. The author also believes that institutions have life cycles, which he refers to as their “longue duree”.

Giddens (1984) points out that within an ethnic community the institutionalized behavior is transmitted from generation to generation. Based on the above cultural preservation and the cultural survival mechanisms of immigrants can be viewed through the consideration of the agency and structure. An ethnic community therefore is said to have a life cycle on the basis of its locale, and it is in the process of completing its “longue duree” with respect to the institution of ethnic culture. Thus the ethnic community’s life cycle begins when any aspect of culture becomes institutionalized. When an ethnic community is considered as an institution, it is apparent that it will be just one of many to dominate a locale over the course of its history. According to the structuration perspective, the ethnic communities as institutions can be seen as a link between the global and local, the institutional and individual.

Such an idea is familiar in human geography as expressed through Derwent Whittlesey’s (1929) concept of a locational ‘sequent occupance’, consisting of several eras. Over the course of the longer sequent occupance ethnic communities will be just one of many institutional eras. This, in turn, allows the assumption that all ethnic communities can be interpreted to have begun a life cycle, and it will continue to exist as long as the minimum definitions of institutionalization have been met (Pred 1984).

## **2.6 Transnationalism**

Researchers agree that cultural maintenance is a time-dependent phenomenon, and it depends on how willing immigrants are to retain contact with other co-ethnics. Today, immigrants are able to maintain strong social, cultural, economic, and political ties not only with their compatriots but also with their country of birth, forming global networks through which information, goods, services, and individuals move (Schiller et al. 1992; Basch et al. 1994; Portes 1999; Faist 2000; Kivisto 2001). This recent phenomenon is known as transnationalism. The core view of transnationalism is the concept that immigration is a multi-level process (demographic, economic, cultural, and political) that involves relationships between two places rather than a one time permanent move from one nation to another. Transnationalism emphasizes immigration as an on-going process through which “ideas, resources and people change locations and develop meanings in multiple settings” (Schiller et al. 1992). Multiple ties and interactions link people and institutions across borders with multiple senses of belonging. New technologies, especially in communication and transportation, serve to connect these transnational immigrants with increasing speed and efficiency.

Transnational immigrants refer to immigrants whose daily lives, work, and social ties extend across the borders of two or more nation-states. Some theorists have stopped using the term immigrant all together and have adopted the concept of ‘transmigrant’ (Basch, et al. 1994). The authors explain that transmigrants are those immigrants “whose daily lives depend on multiple and constant interconnections across international borders and whose public identities are configured in relationship to more than one nation-state” (1994 48). In more detail, Basch and her colleagues (Basch et al. 1994 22) argue that:

*‘Transnationalism is a process by which migrants, through their daily activities and social, economic, and political relations, create social fields that cross national boundaries. By living their lives across borders, transmigrants find themselves confronted with and engaged in the nation-building processes of two or more nations’.*

Researchers of immigration have long acknowledged the fact that immigrants have always maintained varying forms of contacts with people and institutions in their place of birth. Today, because of the rapid development of travel and communication technologies, immigrants are able to maintain links effectively both “there” and “here” and support a transnational existence. Alejandro Portes and his colleagues argue that “people are able to live dual lives: speaking two languages, having homes in two countries, and making a living through continuous regular contact across national borders” (Portes et al. 1999 217). What makes this movement unique today is the scale of such flows, which have reached unprecedented numbers. To some, this volume of movement justifies the labeling of transnationalism as a new social phenomenon (Portes et al. 1999).

Faist (2000 191) recognizes that international migrants build ties that cross political borders by maintaining multiple and “border-transgressing familial, economic, social, religious, cultural and political relationships” Researchers also recognize that today immigration occurs not as a singular journey. Travel back and forth to the native country becomes an integral part of the immigrants’ lives (Glick Schiller 1997; Portes 1996; Faist 2000). Moreover, Faist (2000) notes the distinction between the countries of origin and destination blurs even further. Kivisto (2001 568) explains that “transnational migrants forge their sense of identity and their community, not out of a loss or mere replication, but as something that is at once new and familiar-a bricolage constructed of cultural elements from both the homeland and the receiving nation”



Transnational communities are thus made up of individuals or groups who are settled in different societies, share a common history, and maintain ties across borders by using “transnational circuits” or social networks that cross many borders. The newest and by far the most relevant research to this study are the concept of the ‘social space’ as it is articulated by Thomas Faist (2000). The author defines social spaces as “combinations of ties, positions in networks and organizations and network of organizations that reach across the borders of multiple ties” (2000 197). What makes Faist’s theory distinctive from all the others is that transnational spaces treat immigration as a “boundary-breaking process in which two (usually) or more nation-states are penetrated by and become a part of a singular new social space” (Faist 2000 210).

Globalization and transnational immigration are changing ethnic communities. Technological advantages continue to liberate people from the constraints of place. Robertson (1992 100) describes the new spaces that are created by transnational immigrants as the “global construction of locality”; he elaborates that immigrants introduce to their new communities their cultural practices, from their food, to the types of music they listen to, to the creation of institutions that are familiar to them.

Kennedy and Roudometof (2001 30) write:

*“The ways in which its members experience community today is different from the forms of community that flourished in pre-modern and early modern societies. Nevertheless, none of this undermines the capacity of ‘community’ to meet the needs of its members. In an age of globalization, ‘culture’ and ‘community’ have become separated from locality. Indeed, the deteriorialization of culture is in large part responsible for transforming people’s notion of what a community is. Community now assumes a more fluid nature. This opens up opportunities for groups, to reconstitute themselves around various kinds of shared identities despite their dispersal over considerable distances. In a global age, distance is no longer an impediment to community”.*

Based on the above at this global age ethnic communities can continue to flourish and cultural maintenance will become easier to achieve.

## **2.7 Theoretical Gaps**

Even though the neo-classical economic perspective does answer quite accurately why people decide to migrate, it has difficulty accounting for the continuing migration stream when economic conditions in the receiving or sending countries change. Neo-classical economic theory in the micro level of analysis views migrants as rational agents acting in their best economic interests. One problem with this approach is that immigrants very rarely make decisions to move in isolation. All immigrants are part of families, and their decisions affect not only them but their family members as well. Faist (2000 58), points out the “the main problem with rational choice theories on the micro-level is their rigid micro-macro understanding of social processes and their insufficient attention to the mechanisms translating into migration decisions.”

For the past fifty years the push and pull theories dominated the migration literature. Push and pull factors are widely accepted; they exist in the majority of countries around the globe. Why then do some countries generate mass migration and others do not? (Massey et al 1993; Faist 2001). Another view sees this perspective as too simplistic in the macro scale analysis. The emphasis appears to be on impersonal world-wide forces and omit the role of the human agency in the migration process (Massey et al. 1993; Faist 2000).

While most researchers agree that immigrant networks play a very important role in the immigration process, the network analysis tends to lump most of the immigrants in the same category. Issues such as class or gender have attracted very little attention. Also, most of the case studies are studying immigration flows from developing to developed countries. Massey et al. (1994) warned that Mexico has attracted most of the attention of researchers at the expense of other prominent

sending countries; therefore, there is a gap in research studies from other areas. Also rigorous research is lacking especially in the immigration flows between developed countries. Studies that have examined networks over a long period of time are almost not existent. If networks have a lasting or temporary influence to the immigrant's lives beg for research. The unit of network analysis also could be somewhat unclear. Boyd (1989) suggests it should be the family unit, yet Tilly (1990) maintains that it should be the whole network. What about the individuals in a particular ethnic group or the ethnic group itself?

Research on transnational communities have been addressed in such works as (Pries 1999; Hannerz 1996; Glick-Schiller et al. 1992), mostly deals with experiences of first generation immigrants, although, recent research does take into consideration the experiences of subsequent generations (Faist 2000; Rumbaut and Portes 2001; Gans 1992), the researchers are mostly concerned with the impact on the sending countries, not the changes that are taking place in the receiving. A significant research gap appears in understating how cultural perpetuation could be achieved within an unbounded ethnic space. Will subsequent generations continue to maintain social connections with other co-ethnics?

Faist (1997 267-268) writes:

*“in the case of permanent migration, we would expect that ties and linkages, of both material and symbolic nature, gradually decline as time passes. In the second generation we would expect these ties to the communities and countries of origin to be less prevalent than among the first generation. Yet, it is an open question for empirical investigation whether facilitated means of transportation and exchange of information and goods could prolong the period in which strong and symbolic social ties are maintained to the country of origin”.*

When ethnic communities span across national borders, new theories and frameworks are needed to explain how identities, (transnational, ethnic, or local), the sense of belonging, and relationships are constructed. The following chapter provides a historical overview of the Greek immigration to the United States and Canada and

focuses on the demographics, diversity and ethnic geography of the study area. The distribution of the Greek population within the area is investigated.

## **CHAPTER 3.**

### **PASSAGE FROM GREECE TO NORTH AMERICA**

#### **3.1 Introduction**

The purpose of this chapter is to trace the development of Greek immigration to the United States and Canada. The geographical distribution of the Greek population in the United States, Florida and the tri-county area is discussed and the historical evolution their respective ethnic communities is examined. Focus is given to the demographics, diversity and geography of the study area. Finally, a brief overview of the different immigration policies of the United States and Canada will be evaluated.

#### **3.2 Greek Immigration Patterns**

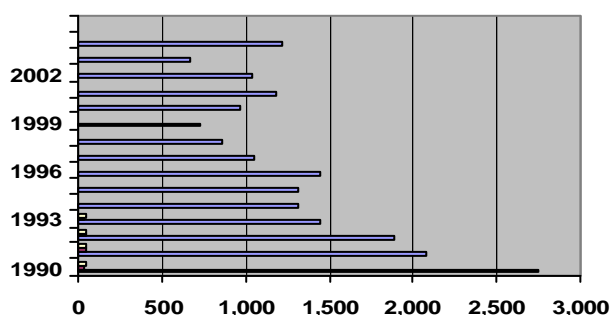
The first documented Greek person to arrive in North America was Don Teodoro, who in 1528 was a member of the Spanish “Narvaez” expedition which explored the Gulf of Mexico and the east coast of Florida (Moskos 1980). While other Greeks followed, it was not until 1768 that the first sizable Greek presence was established in Florida. Andrew Turnbull, a British physician, brought with him four to five hundred Greeks and set up the colony of New Smyrna on the Northeast coast of Florida, approximately 350 miles north of Miami (Panagopoulos 1966). Turnbull’s dream of establishing a new world plantation came to naught. He had very little knowledge of primitive eighteenth century Florida, and his subsequent lack of planning, coupled with natural disasters and illnesses, resulted in the destruction of the colony (Panagopoulos 1966).

In subsequent years emigration from Greece was sporadic at best. The largest number of Greeks who immigrated to North America came between 1890 and 1924. This is known as the great wave, and more than 520,000 Greeks came to the United States (Saloutos 1964). The Johnson Reed Act of 1924 brought a halt to Greek immigration with 105,000 Greeks until 1965.

**Table 3.1 Greek Immigration to the United States :** (Source: Charles Moskos (2001)

<b>Era</b>	<b>Approx. Total</b>	<b>Approx. Annual Average</b>
Early migration 1873-1899	15,000	500
Great Wave 1890-1917	450,000	25,000
Last Exodus 1918-1924	70,000	10,000
Closed Door 1925-1946	30,000	1,300
Postwar Migration 1947-1965	75,000	4,000
New Wave 1966-1979	160,000	11,000
Declining Migration 1980-1989	25,000	2,500

After 1965 the number of Greeks who were permitted to immigrate in the United States began to increase. The reason for the increase was the 1965 Immigration Act which ended the national immigration quota system and gave preference to Greeks who had family members in this country and they wished to be reunited. According to immigration statistics between 1965 and 1975 alone, more than 142,000 Greeks came to the United States. Regardless of this increase, however, Greek immigration to the United States never reached the highs of the first two decades of the twentieth century.



**Figure 3.1 Greeks Admitted to the United States from Greece 1990 -2003**

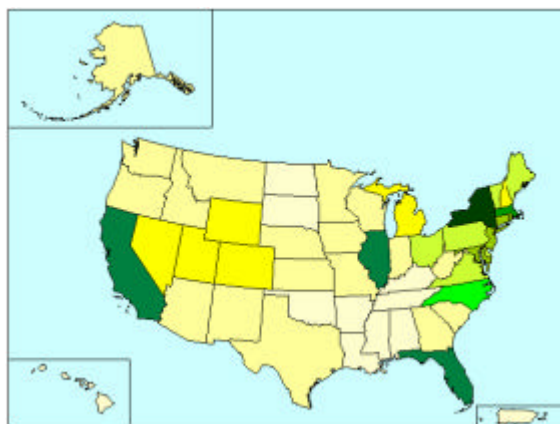
One of the most widely used publications on United States immigration statistics, is *The Yearbook of Immigration Statistics*. According to the 2004 Yearbook the total number of Greeks who immigrated to the United States between 1990 and 2004 is 35,110.

The geographical Distribution of the Greek population in the United States shows that the majority of the Greeks, 42 percent, of the estimated 1.153,307 million Greeks living in the United States reside in the following states: New York, California, Illinois, Massachusetts and Florida. Table 3.2 represents a breakdown by states of the largest Greek communities in the United States.

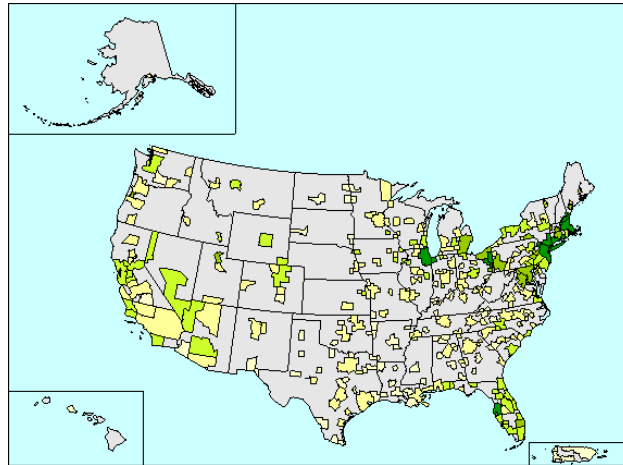
**Table 3. 2 Top Five States with Largest Greek Population, 2000**

State	2000 Population
New York	159,763
California	125,286
Illinois	95,064
Massachusetts	78,172
Florida	76,908

Figure 3.2 illustrates the unequal geographic distribution of the Greek population in the United States. Based on the 2000 Census figures most of the Greeks concentrate in the East Coast with the exception of California. Upon closer examination of the census figures Greeks prefer to reside in large metropolitan areas as figure 3.3 illustrates



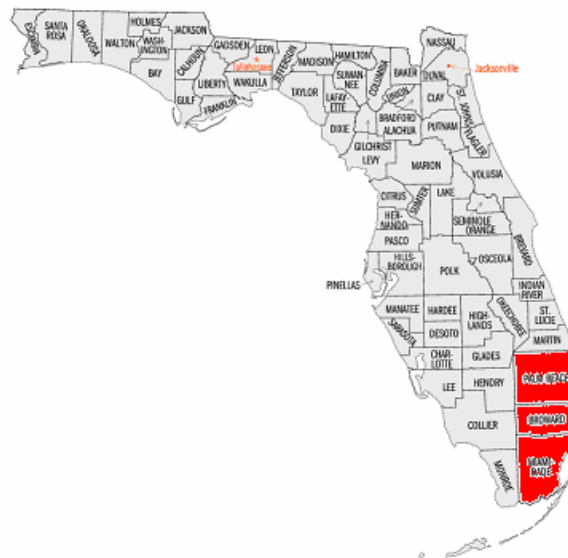
**Figure 3.2 State by State Distribution of the Greek Population in the United States**  
(Source: U.S. Census Bureau 2000. Census 2000 Summary File 3 (SF 3) - Sample Data)



**Figure 3.3 2000 Distribution of the Greek Population in the United States by Major Metropolitan Areas** (Source: U.S. Census Bureau 2000. Census 2000 Summary File 3 (SF 3) - Sample Data)

### 3.3 Greek-Canadian Community in South Florida

The Greek-Canadian community under study is located in the southeast corner of the state of Florida in the United States (Figure 3.4).



**Figure 3. 4 Study Region and Florida Counties** (Source: U.S. Census Bureau 2000)

The population growth of the region in the past three decades is described as “phenomenal” (Shultz 1991). (See table 3.3). Southeast Florida's population began to



grow with the coming of the railroad late in the nineteenth century, the drainage of the swamp land, and the frenetic land speculation of the 1920s. By 1930, the area had more than 230,000 residents (Shultz 1991).

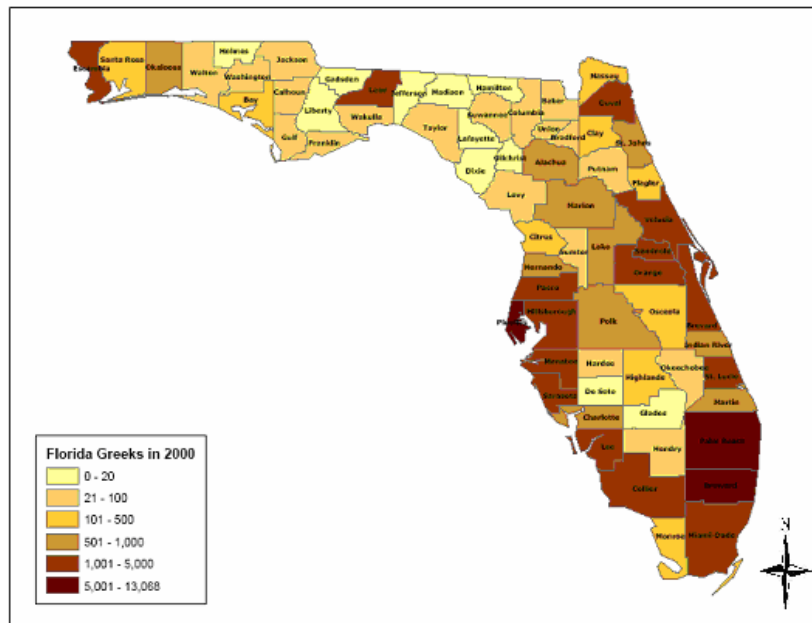
The population growth through the end of the 1950s was mainly the result of incoming migrants from the northern states of the United States. International migration began to play an increasingly prominent role since the 1960s when hundreds of thousands of Cuban refugees migrated to South Florida. These Cubans were joined in the 1970s and 1980s by large numbers of other immigrants from Central and South America and the Caribbean (Tebeau 1980). The region's population became increasingly diversified, with significant growth of minority and ethnic groups moving to the area.

**Table 3.3 Comparison of the Tri-County Greek Population**

(Source: Census 1980, 1990, 2000).

Tri-Counties	Total Population			Greek Population		
	2000	1990	1980	2000	1990	1980
<b>Broward</b>	1,623,018	1,255,488	1,018,200	9,222	9,193	3,960
<b>Miami-Dade</b>	2,253,362	1,937,094	1,625,761	4,835	6,636	4,685
<b>Palm Beach</b>	1,131,184	863,518	576,863	7,434	5,141	1,603
<b>Total</b>	5,0178,812	3,193445	3,220,824	21,491	20,970	10,248

According to the 2000 United States Census, the foreign-born population accounts for 35 percent of the area's population with 13 percent of those immigrants entering the United States between 1990 and March 2000. This data shows that the majority, 85 percent, of the foreign-born population came from Central, Latin America, and the Caribbean (Census 2000). These growth trends reflect the multi-ethnic character of the tri-county region. As a diverse population has settled in the region, they have brought with them their culture and customs, creating an area with rich ethnic and cultural diversity.



**Figure 3. 5 Distribution of the Greek Population in Florida (Census 2000)**

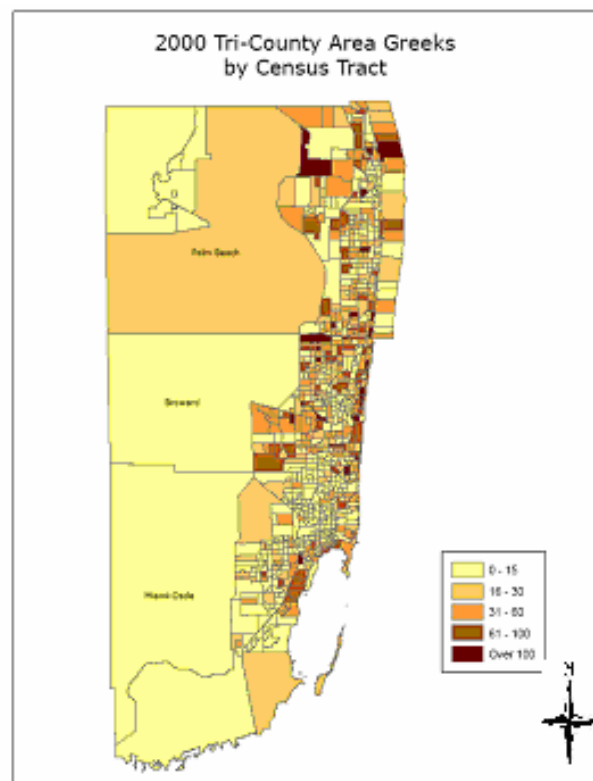
Based on the same census figures, Florida has the fifth largest population of self identifying Greeks. Southeast Florida has the second largest concentration of Greeks in the state. There are a little more than 21,000 Greeks in the tri-county area, and about one third of them came from Canada.

Thirty six Greek Orthodox Churches serve as the anchors of the Greek communities around the state. The first sizable number of Greeks who moved to Florida was in the 1960s. The census reported 11,637 Greeks residing in the state and 2,454 of them were residing in southeast Florida (Census 1970). Starting in the mid-1970s, Florida experienced a sharp growth of its Greek population. The United States Census figures from 41,022 in 1970 to 76,908 in 2000.

Based on the same figures, the Greek population of the tri-county area increased from 3,800 in 1970, to 21,491 in 2000. This dramatic increase is partly due to the influx of Greek-Canadians especially from Montreal. The majority of the Greek-Canadians came to Florida because of the political and economic turmoil in Canada (Rozakis 2003; Manessi 2003). They were attracted to Florida because of a

friendlier and milder climate as well as better economic opportunities. Many of the Greek-Canadians originally came as visitors, but a very large number of them stayed and made Florida their permanent home (Karachalios 2003).

Today in Southeast Florida, it is safe to say that there are two Greek communities. The first one was formed in the 1960s by Greeks who immigrated to the United States prior to the 1920s. In the 1960s they began to move to South Florida. The second one was created in the 1980s by the Greeks who originally immigrated to Canada between the 1950s and 1960s and after gaining Canadian permanent status immigrated to South Florida.



**Figure 3.6 Distribution of the Greek Population in the Tri-County Area (Source: Census 2000)**

There are many differences between the two ethnic communities and many similarities, but the one institution that seems to be the glue that keeps both communities together is the Greek Orthodox Church. The Greeks from Canada are dispersed residentially, but they have created a strong ethnic community. The

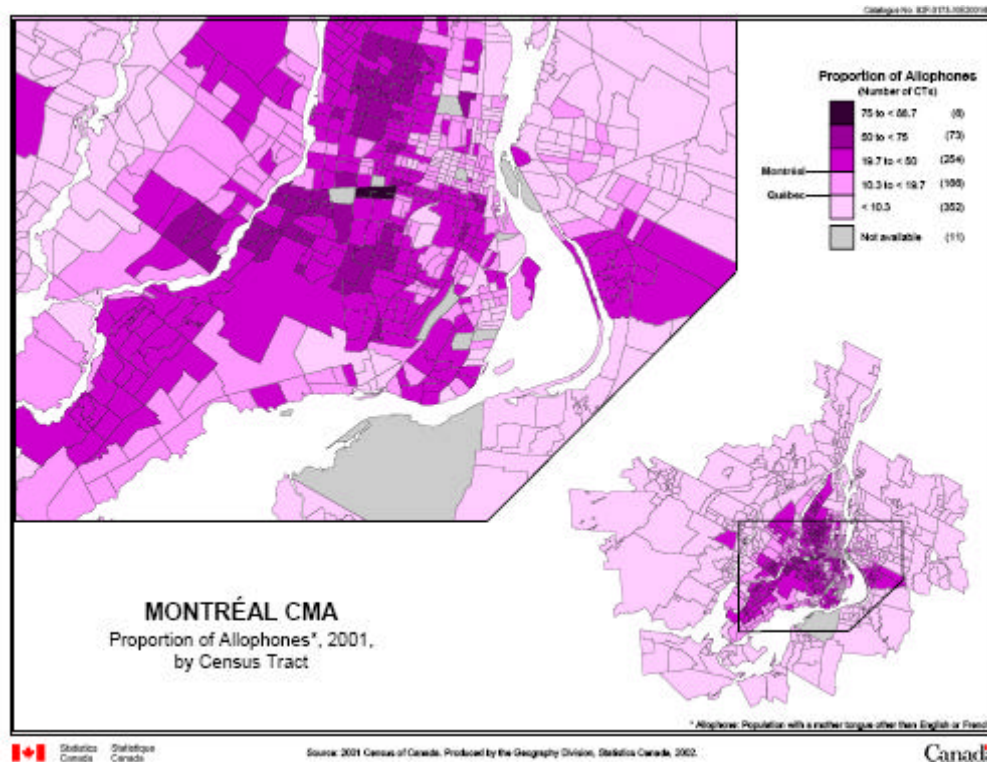
methods they have employed in order to maintain their ethnic cohesiveness has been their affiliation with the Greek Orthodox Church and the joining of ethnic organizations. Among the younger Greek-Canadians, who are proficient with modern computer technologies, they have used the internet to further their attachments with other Greeks from Canada and other communities within the United States while continuing their attachments with their original community in Canada (Karachalios 2003). The main goal of the Greek-Canadians and their children in South Florida is to maintain their cultural ties, preserve their Greek language, and continue their affiliations with their ethnic organizations and the Greek Orthodox Church in order to promote the survival of their ethnic community.

### **3.4 Greek-Canadian Community in Montreal**

Greek immigration to Canada can be divided into three stages. The first stage was the period of preferred countries such as Great Britain and the other northern European nations, as sources for immigration. Southern European immigrants were not among that category. Nevertheless, during this stage, Greek immigration to Canada was predominantly male and unskilled, ready source for cheap labor (Chimbos 1980). By the end of this first stage in 1944 there were 11,692 Greek immigrants in Canada (Heritage Languages 1989).

The second stage was after World War II. Along with the increasing liberalization of immigration regulations because of Canadian economic demands and humanitarian concerns for the displaced persons of World War II, Canada allowed more relatives and friends to be admitted in the country. Consequently, Greece became one of the most important sources of Canadian immigration (Tassioglou 1997). The steady increase in Greek immigration did not start, however, before the

late 1950's and reached its peak in 1967. Greek immigration remained high in the late 1960s and 1970s, declining only gradually as a result of improvement of the Greek economy and changes in the Canadian immigration policies. From 1946 to 1981 about 116,300 Greek immigrants immigrated to Canada (Gavaki 1997).



**Figure 3.7 Proportion of Allophones in Montreal** (Source: Statistics Canada 2001)

According to Statistics Canada (2001), approximately 215,105 people of Greek descent are Canadian permanent residents. Sixty six percent of the Greek concentrate in Montreal 55,865 and Toronto 85,375. Within these cities, Greek communities formed following the classical pattern of ethnic enclave formation. Originally, Greeks concentrated in older parts of the city where affordable housing could be found. Often, several families would live together in one house, sharing expenses until they became established and could afford their own homes (Chimbos 1980). Today, those early enclaves are slowly transplanted to other parts of the city especially the suburbs (Germain and Rose 2000).

In Montreal, most of the Greek immigrants originally settled in the area of Park Extension. By 1975, two thirds of the population was Greek. One of the elementary schools students were almost exclusively Greek-speaking students. Today, Park Extension is being transformed again and is the home of newly arrived immigrants such as Haitians, Latin Americans or Sri Lankans (Germain and Rose 2000). Most of the Greeks have moved to Chomedey in Laval, Ahuntsic and Saint-Laurent (Statistics Canada 2001).

Canada, with the aid of its government-sponsored multicultural policies, has fostered the creation of separate ethnic communities. When the Greeks immigrated to Montreal, they found themselves in a divided society between the French and Anglo-Saxon cultures. The policies of the Canadian government encouraged the retention of their language, culture, and religion, by frequently providing funding for ethnic institutions (Germain and Rose 2000). Consequently, Greek-Canadians created contiguous ethnic communities with very strong ties to Greece. The hostile attitude of the francophones towards the non-French speaking Greeks created similar conditions for the Greek-Canadians in Montreal (Manessi 2003).

This chapter provided a historical background of the different time periods of Greek immigration to the United States and Canada. Additionally, the geographical distribution of the Greek population in the United States, Florida in specific, was mapped and discussed. An examination of the Greek-Canadian ethnic communities in South Florida showed that Greek-Canadians moving to South Florida were exposed to a new set of ethnic realities. Even though there are many Greeks in Florida, with the exception of Tarpon Springs, there is not a contiguous ethnic community anywhere in the state. What serves as the ethnic marker of Greeks in Florida has always been the Orthodox Church. Greek-Canadians responded to this lack of geographic propinquity

by building social, economic, and cultural institutions in South Florida without severing their ties with Canada and Greece. Thus, Greek-Canadians created a transnational ethnic community with multiple ties and interactions across borders spanning several global culturescapes. The next chapter will outline the objectives of this research and lay out the pertinent theories that relate to the research objectives.

## **CHAPTER 4.**

### **RESEARCH OBJECTIVES AND THEOTETICAL FRAMEWORK**

#### **4.1 Introduction**

This chapter defines the four main research objectives of this study and provides the theoretical framework adopted to address that goal. Research questions were formulated towards the aim of guiding this study and setting parameters for its direction. The major purpose of this chapter is to develop a theoretical framework for understanding the cultural survival strategies Greek-Canadians employ in order to preserve their ethnic cultural landscape.

#### **4.2 Research Objectives**

This focus of this research is to investigate how immigrants in this increasingly transnational world organize their lives in order to preserve their ethnic culture by looking at the Greek-Canadians who reside in South Florida. This research has the following objectives:

1. To examine the factors which have influenced the migration of the Greek-Canadians to South Florida
2. To highlight the distinct cultural survival mechanisms used by the Greek-Canadians in South Florida
3. To examine the role transnational social networks play in the socio spatial behavior of the Greek-Canadians in South Florida.
4. To indicate what social scientists can learn from this study.



There are several theoretical perspectives that can explain the first research objective. Massey and his colleagues (1996) agree that there is not one definitive theory that can account for the various causes of migration movements. However, the factors that have influenced the Greek-Canadians to migrate to South Florida can be explained based on the theories that were discussed in the preceding chapter. From the individual level or the micro level of analysis, Lee's (1966) approach of the pull and push factors explain some of the factors. According to this theory Greek-Canadians, considered their option by comparing the differences between the Canada and South Florida. The theory states that if the destination area is perceived as more attractive then immigrants might undertake the move. Many of the Greek-Canadians viewed South Florida as offering many more opportunities and it became apparent that a move south was beneficial to them. Researchers agree that economic factors are very important causes of migration, and in the case of Greek-Canadians this assumption does hold true. Both the Canadian and United States economies are similar and offer comparable opportunities to their citizens. In the case of Greek-Canadians, economic stagnation especially in Montreal, because of the political climate did account many to leave Canada. Non-economic factors such as a better climate and more desirable lifestyle in South Florida however, offer a better explanation as to why Greek-Canadians chose to leave Montreal. Wolpert's (1965) notion of "place-utility" and the individual's degree of satisfaction or dissatisfaction with both the origin and destination areas is a theoretical perspective that seems to offer a better explanation for this particular case study. Greek-Canadians determined the 'place utility' of Montreal and South Florida and they decided that South Florida scored higher in the satisfaction scale than Montreal. Therefore, the better environmental

conditions such as the good climate of the area and the perception of better lifestyle encouraged their move.

#### **4.3 Migration Factors from Different Scale Perspectives**

When migration decisions are viewed from the macro-level analysis, the economic uncertainty in Montreal because of the political changes the Quebecois party originated pushed some of the Greeks out of the area. More importantly was the United States' favorable immigration laws towards Canadian citizens at the time. National immigration policies again influenced the Greek-Canadians choices. Based on discussions with many Greek-Canadians they migrated to Canada because of Canada's more liberal immigration policies. In contrast, immigration from Greece to the United States continues to be more restrictive and lengthy. The change in their status from Greek citizens to Canadian citizens or Canadian permanent residents allowed them to migrate again.

Theories at the meso-level of analysis offer a better explanation of the factors that influenced Greek-Canadians to move to South Florida. Meso-level theories, such as social networks, locate the migration decisions within a complex system of networks between the immigrant's origination and destination countries. The two most relevant theories for this case study are the "social capital theory" and the "theory of cumulative causation" (Massey et al. 1998). The core of the social capital theory rests in the importance of the social networks in both the sending and receiving countries. In the case of the Greek-Canadians social networks are the ties that link Greeks in Montreal and South Florida. Almost all the Greek-Canadians had friends or relatives in South Florida. These connections helped them to reduce the social, economic and emotional costs of their move to the new

area. Social ties not only offer material assistance but emotional support as well. Massey (1990) notes that people that have relatives or friend in the destination area are more prone to migrate and this appears to be the case with the Greek-Canadians.

Faist (1990 51) explains that migration networks “rely on people from the same origin and brokers for information, informal aid, and various other resources”. In the case of the Greek-Canadians, these migration networks began in the early 1970’s when the first Greek-Canadians moved to South Florida and they became the ‘brokers’ connecting South Florida with Montreal. By the mid 1980’s, migration from Montreal to South Florida was still strong and continues without taking into consideration the short-term changes in the economic and social environment of South Florida. Greek-Canadians were able to draw upon the social capital which was embedded within their social networks and were better able to withstand adverse economic conditions.

The theory of cumulative causation posits that over time immigration becomes a self sustaining activity. Networks expand and a ‘culture of migration’ develops (Massey 1989). In the case of the Greek-Canadians they expanded their social environment across the border of the United States and Canada and took advantage of the geographical differences and the once who deemed moving to South Florida beneficial they moved. As Massey (1990) argues the factors that generate migration can be understood as the “dynamics or relations between two places” (Massey 1990). When there are strong social connections between the two areas the immigration decision is easier to make and the actual migration takes place with less stress. Greek-Canadians decided to move to South Florida because they had strong connections with family and friends in the area already.

#### **4.4 Cultural Survival Strategies**

With regards to the second research objective, the theory of cultural pluralism is one of the theories that can explain the cultural survival mechanisms of the Greek-Canadians in South Florida. According to this theoretical perspective the dominant society consents to the maintenance and expression of the different immigrant groups in North America, while at the same time immigrants are encouraged to integrate within the dominant society. From this perspective pluralism provides an analysis of the different strategies that ethnic groups employ to maintain their ethnic culture.

From the above, we should expect the cultural pluralist model to be important in the highlighting the cultural survival mechanisms that Greek-Canadians employ. Even though, many Greek-Canadians have adopted many cultural traits of the dominant society and do not have a good command of the Greek language they find ways to create a new reconstituted Greek culture and continue to identify with their ethnic origins. This case study does offer considerable support for the cultural pluralism paradigm. In fact, the Greek-Canadian culturescape was created because of the opportunities that the ethnic pluralist model offers. Ethnic pluralism offers immigrants and their children the prospect to retain significant parts of their ethnic cultural ties with their country of origin, and at the same time fully participate in the host society.

Another aspect that the pluralist perspective recognizes is that ethnic communities are necessary vehicles to ethnic cultural preservation (Castles 2002). The maintenance of the ethnic culture is easier when there are substantial numbers of an ethnic group within a host country (Newbold 1999). The chief cultural survival interest of most ethnic minority groups is maintaining links with their

native country's shared belief systems. Once the community is established community institutions become an important site to perpetuate and reinforce a sense of ethnicity. Therefore, the creation of an ethnic community, the maintenance of cultural ties, and the preservation of the native language and in many cases, the continuation of native religious institutions in the new setting promote the survival of the ethnic group (Zelinsky 2001).

Ethnic communities of today are however different. Immigrants do not concentrate in a single ethnic geographic space, but are dispersed within the host society. The result is an ethnic community without propinquity or unbounded. Culturescapes have similar functions of the traditional geographically bounded ethnic community but are the reflection of the contemporary transnational conditions. Members of culturescapes include new immigrants as well as later generations but the members tend to be of higher socioeconomic status. Culturescapes are ethnic communities with their own cultural social and religious institutions, with activities that span many national borders and change based on the needs of the members. Cultuscapes are as varied as their expression of it in practice: religious institutions, ethnic schools, social organizations and even virtual communities could become the anchors that define them.

The theoretical model of heterolocalism is able to explain how unbounded ethnic communities can survive without the traditional clustering system. The heterolocal model is important in explaining how Greek-Canadians are able to maintain a strong ethnic community without physical proximity. This model should be able to explain why since the 1970's new migrants choose to settle in widely dispersed neighborhoods in North American cities rather than in ethnic enclaves, while still finding ways to maintain their ethnic identity and culture.

Heterolocalism, according to Zelinsky and Lee (1998 281), is a “function of the profound restructuring of the relationships within a globalizing society among people, places, and social and economic entities”. Additionally, the heterolocal model also reflects the changing affluence of the foreign born. In the case of the Greek-Canadians, when they moved to South Florida, they not only had good economic means but they had a very good command of the English language which allowed them greater freedom of residential location. The assumption that residential clustering is a necessary condition for the survival of an ethnic community is not supported and the heterolocal model is expected to be very much alive in South Florida.

Giddens’ (1984) theory of structuration provides the necessary foundation to answer the question of the long term implications of the cultural survival of the Greek-Canadians. The question that can be explored based on the theory of structuration is whether it is the Greek-Canadians (agents) or their social environment (social structures) that shape their ethnic culture? Based on this theory the Greek-Canadians ethnic culture when it is viewed through the structuration theory, a continuous interplay and interaction between their actions and their environment, is detected, that both enable and constrain their behavior. In our case, structure is represented by the nature of the Florida society into which the Greek-Canadians have moved. Agency is represented by the actions of the Greek-Canadian migrants.

Giddens (1984) asserts that social life is constituted through social practices. Social practice is composed of individual agents and it is the mediating concept between agency and structure, individual and society. Additionally, Giddens establishes that there are ‘institutions’ of social behavior. He defines these

‘institutions’ as the sets of practices of individuals that encompass ‘the more enduring features of social life’ (Giddens 1984 24) and are ‘deeply embedded in time and space’. Based on these definitions ethnic communities can clearly be interpreted as an example of an institution. Giddens (1984) also asserts that these institutions did not occur randomly but were placed in time and space at locales. The author also believes that institutions have life cycles to which he refers as their long terms “longue duree”. Within such a life cycle the institutionalized behavior is transmitted from generation to generation. An ethnic community can therefore be said to have a life cycle on the basis that, as a locale, it is in the process of completing its “longue duree” with respect to the institution of ethnic culture. Thus the ethnic community’s life cycle has begun when any aspect of culture has become institutionalized.

When an ethnic community is considered as an institution, it is apparent that it will be just one of many to dominate a locale over the course of its history. Such an idea is familiar in human geography as expressed through Derwent Whittlesey’s (1929) concept of a locational ‘sequent occupance’, consisting of several eras. Over the course of the longer ‘sequent occupance,’ ethnic communities will be just one of many institutional eras. This, in turn, allows the assumption that all ethnic communities can be interpreted to have begun a life cycle and it will continue to exist as long as the minimum definitions of institutionalization have been met. (Pred 1984).

Similar to structuration theory, critical realism is preoccupied with the relationship between structure and agency. Structure in structuration theory equals the real level in realist research methodology. Agency in structuration theory equals the actual level in realist research methodology and the outcomes in

structuration theory equal the empirical level in realist research methodology. In our case study the main objective is to find the strategies that the Greek-Canadians use in order to preserve their ethnic culture. If the real level in realist methodology contains the rules that American society imposes on immigrants then according to the structuration theory those rules will be the structure that the immigrants find themselves in the new environment. This perspective therefore, will guide the data collection and analysis task. The bulk of the research will be concentrated in the processes operating in the real, the actual and the empirical levels.

When the immigrant's socio spatial behavior is viewed from the social network perspective it is apparent that their locational choices are affected by the information, ideas and resources that the social networks provide. When social networks are viewed from the transnational perspective migrants become transmigrants and as Glick Schiller et al (1992 ix), notes they live in a transnational field, make decisions and take actions within their field of social relations that spans international borders. Even though transnationalism is not a new phenomenon, the rapid development of communication and transportation technologies allows immigrants to maintain links effectively both "there" and "here" and support a transnational existence. Most of the literature on transnational migrants focuses on connections between the country of birth and country of immigration this research argues that transnational literature has not paid attention to transnational connections between co-ethnics in countries other than the country of birth and how these transnational social networks affect the socio spatial behavior of migrants.



#### **4.5 Role of Transnational Networks**

Regarding the third research objective, it is important to analyze the transnational social networks between the Greeks in Montreal and South Florida in a theoretical framework/perspective. Researchers agree that the volume and direction of migration is greatly influenced by the information and resources available in the destination country (Faist 2000; Massey et al. 1993). In the case of the Greek-Canadians we should expect the transnational perspective to be important in the understanding their socio-spatial behavior. This theoretical perspective should be able to explain how Greek-Canadians were able to form dense social connections that span many international borders and manage to maintain their ethnic culture.

The focus of this research is to understand why Greek-Canadians migrated to South Florida and, once they came, how they organized their sociospatial behavior in order to preserve and maintain their Greek ethnic culture. This project synthesizes several theoretical traditions: from migration theory the social network perspective is employed as an explanation for the Greek-Canadian migration to South Florida. The cultural pluralism/identity preservation is relevant in this research and thus needs to be called upon in order to explain the ways Greek-Canadians are able to maintain their ethnic culture. The perspective of the culturescape is also equally relevant since it is the outcome of a choice of an unbounded ethnic community. The theory of transnationalism provides a theoretical perspective to understand contemporary migrant's sociospatial behavior. Transnationalism offers a framework similar to multiculturalism. Migrants do not have to abandon their ethnic culture but preserve it with the aid of modern communication technologies.

Table 4.1 was created by the author in order to have a schematic comparison of the different theories key to explaining the impact of the host society on the immigrant's lives.

***Table 4.1 Schematic Comparison of Key Theories***

<b>Theoretical Perspective</b>	<b>Impact on Ethnic Community</b>	<b>Impact on Ethnic Identity</b>	<b>Impact on Ethnic Culture</b>	<b>Geographic Space of Interaction</b>
Assimilation	Integration into dominant society	Relinquish own ethnicity becomes "American"	Absorbs the cultural norms, values, beliefs, and behavior patterns of the "host" society	Within same area close proximity
Pluralism	Maintenance of ethnic boundaries co-existing within dominant culture	Ethnic identification remains strong but immigrants vital member of dominant society	Retention of ethnic cultural heritage ethnic institutions adoption of dominant cultural norms slowly	Within same place close proximity
Heterolocalism	Maintenance of ethnic community via modern communication and transportation advances. ethnic or religious meeting place glue that keeps community together	Ethnic identifications as means of belonging ethnic groups adapted within host society	Ethnic or religious meeting places important in helping retain ethnic culture.	Within same place dispersed proximity
Trans-nationalism	Multiple ties, networks that cross boundaries of two or more countries	Negotiated within social worlds that span more than one country	Hybrid culture incorporate elements of host society and homeland	Between different places anchored in networks and by flows between countries

From the above, we should therefore expect the Greek-Canadians to be strongly influenced by their continuing ties to their destination and home countries. Core issues that we expect to be crucial for social scientists will be the cultural impact that all these ties will have on the immigrants. Transnationalism will emphasize immigration as an on-going process through which “ideas, resources and people change locations and develop meanings in multiple settings” (Schiller et al. 1992). The theory of heterolocalism will be used to explain how ethnic communities continue to function without the traditional ethnic community clustering pattern of the last century. The theory of structuration (Giddens 1984) will then provide the necessary foundation to answer the question of the long-term implications of the cultural survival of ethnic cultures. The next chapter will outline the research methodology and will explain how data was generated.

## **CHAPTER 5.**

### **RESEARCH METHODOLOGY**

#### **5.1 Introduction**

The goal of this chapter is to illustrate how data was collected and analyzed to address the research objectives within the framework of the theories previously discussed. The research methodology is outlined and provides details of data collection and instruments used. The adopted sampling procedures are also discussed. Methodologically, this research involves a holistic approach of inquiry, linking the use of multiple methods and sources of data collection. The complex multilayer aspects of this case study invite the use of both qualitative and quantitative methods of data collection and interpretation. The qualitative approach, however, is the dominant orientation.

#### **5.2 Critical Realism Methodology**

In order to study the complex process of the creation of the Greek-Canadian culturescape, this exercise will rely on a number of different theoretical and methodological approaches. It is more appropriate to characterize this case study as an empirical exploratory research where different approaches are used. One important guide has been the methodological guidance of critical realism based on the work of Andrew Sayer (1992). Critical realism provides the foundation for the use of multiple methodological approaches. Based on this approach the data collection exercise will be based on the observation and knowledge that social reality is "theory-laden" rather than theory-determined (Sayer 1992 83).

Sayer (1992) outlines two different kinds of research design: intensive and extensive. These two types of research design have different orientations, ask

different questions, and use different methodological techniques. The intensive research design is employed when the focus of the study is to obtain in-depth knowledge of specific phenomena, such as how and why ethnic communities are formed. Table 5.1 provides a comparison of the intensive and extensive research approaches.

**Table 5.1 Comparison of Intensive and Extensive Research**

(After Sayer's 1992, 30, as it appeared in Johnston et al 2001 403).

	INTENSIVE	EXTENSIVE
Research questions	How does a process work in a particular case? What produces a certain change? What did the agents actually do?	What are the common patterns of a population? How widely are certain characteristics distributed?
Relations	Substantial relations of connection	Formal relations of similarity
Types of groups studied	Causal groups	Taxonomic groups
Type of account produced	Explanation of the production of certain events, though not necessarily representative ones	Descriptive, 'representative' generalizations, lacking in explanatory penetration
Typical methods	Study of individual agents in their causal contexts, interactive interviews, ethnography; qualitative analysis	Large-scale survey of population or representative sample, formal questionnaires, standardized interviews; statistical analysis
Limitations	Actual concrete patterns are contingent relations are unlikely to be 'representative', 'average' or generalizable - necessary relations discovered will exist wherever their relations are present, e.g. causal powers of objects are generalizable to other contexts as they are necessary features of these object	Although representative of a whole population, they are unlikely to be generalizable to other populations at different times and places - problem of ecological fallacy in making inferences about individuals - limited explanatory power
Appropriate tests	Corroboration	Replication

Intensive research mainly applies qualitative methods and analysis, and can offer causal accounts on how processes work. The extensive research design is appropriate when the focus of the study is to establish empirical regularities between

processes such as what factors influence the migration of people. Extensive research is mostly concerned with discovering some of the common properties and general patterns of the study of the ethnic group as a whole.

Sayer (1992) indicates a preference for the intensive research design. He does not view very favorably quantitative methods, because he believes that most projects describe “the individuals and their activities concretely rather than in the bloodless categories of statistical indicators” (Sayer 1992 242). Other realists advocate the use of mixed methods, and discuss the complementary nature of intensive and extensive methods.

### **5.3 Triangulation**

Lawson and Staeheli (1990 18), argue that researchers must “combine methodologies as different rounds raise different questions, some of which require qualitative and some of which require quantitative techniques.” The term triangulation has been advanced, and refers to the use of more than one approach to investigating the same research problem. Using this method enhances the confidence in the ensuing findings (Denzin 1970). The author proposes the following four forms of triangulation as they appear in Yeung (1997 64):

- 1. Data triangulation: with respect to time, place, person and level*
- 2. Investigator triangulation: via multiple observes of the same phenomenon*
- 3. Theoretical triangulation: via multiple theoretical perspectives with respect to the same set of objectives.*
- 4. Methodological triangulation: via both between-method (dissimilar method) triangulation and within-method (variations within the same basic methodology) triangulation.*

Yeung (1997 68) writes: “Triangulation, in particular its methodological form, can do much to improve the validity and reliability of data collected”.

#### **5.4 Data Collection and Procedures**

Data collection did not only involve interviews and the execution of a survey but the consent of the religious and ethnic organization leaders since the majority of the interviews and data collection took place in those ethnic spaces. Criteria for inclusion in this survey were that the respondents are self-identified Greeks who live in South Florida or Greeks who live in Montreal, Canada. In order for a person to be included in this study he/she had to be a member of the following mutually exclusive categories:

1. A person of Greek ancestry who immigrated to North America from Greece.
2. A person of Greek ancestry who immigrated to North America from other parts of the world, but who identify himself/herself as Greek.
3. Any person who is a descendant of Greek immigrants and considers himself/herself Greek.
4. A person should be at least 18 years old
5. A person should be a legal resident either in the United States or Canada and not a visitor from Greece.

Participants were found through a variety of ways. Initial contacts were made through personal acquaintances within the Greek Orthodox Churches of South Florida. There are seven Orthodox Churches in the region that act as the anchors of the Greek community. All the churches also house most of the different socio-ethnic organizations. Initial solicitation for all participants was connected with the Greek Churches in South Florida. Many of the participants were members of the area churches and six Greek ethnic and cultural organizations from the same location. The reason for targeting the Greek Orthodox Churches and the ethnic and cultural organizations is that they provide an easily identifiable pool of people who claim

Greek origins. It is not feasible to locate individuals of Greek origins through random sampling techniques because many Greeks have 'Americanized' their surnames. In addition to the Greek Orthodox Church and ethnic organization membership, every effort was made to locate non-members of the church or the ethnic organizations. Additionally, considerable effort was expended in order to obtain a broad representation of the Greek-Canadian/American population according to age, sex, and education. It was, however, extremely difficult to identify Greek-Canadians who were not members of the church or the ethnic organizations as they were not known by others in the community.

The sample was developed through snowball and purposive sampling techniques. These two techniques were used because of the difficulty in locating the target population (Seidman 1998). Most of the time respondents were asked to recruit others that might contribute to this study. Many times the respondents themselves asked their friends to participate. This way many key informants were recruited who gave valuable information to complete the study (Hay 2000). Purposeful sampling was a technique that was valuable in reaching Greek-Canadians who had distinct and important perspectives on the many aspects of my research questions.

Other Quantitative data that was employed was the 2000 United States Census; and the 2001 Canadian Census Survey. Furthermore, ethnic telephone directories, ethnic organization rosters, and other Greek Orthodox Church directories and church bulletins were accessed.

Overall 538 self identified Greeks participated in this research. For this study 273 Greek-Canadians who reside in South Florida completed a structured questionnaire survey. Additionally, 177 Greek-Americans completed the same survey



questionnaire. For comparison reasons, 88 participants from Montreal participated in this research. The survey questionnaire was administered in a variety of way:

- by personal invitation for filling out the interview survey,
- by telephone interviews and filling out of the survey,
- by e-mail solicitations for online participation of the survey questionnaire.

Table 5.2 shows the actual numbers of participants and the method of filling of the survey questionnaire.

**Table 5.2 Types of interviews**

	Personal Interview	Telephone interview	Online survey	Total
Greek-Canadians South Florida	93	54	126	273
Greek-Americans South Florida	60	11	106	177
Greek-Canadians Montreal	19	42	27	88
<b>Total</b>	<b>172</b>	<b>107</b>	<b>259</b>	<b>538</b>

#### **5.4.1 On-line Survey**

The survey questionnaire distribution and completion took place between September of 2005 and January of 2006. The online survey questionnaire was launched between December of 2005 and January 2006. Before the launch of the online survey, the author contacted all the Orthodox Churches of the area, and the leaders of the ethnic organizations for permission to access their members using their e-mail databases. Prospective participants were contacted by e-mail explaining the research and inviting them to participate. The e-mail contained a link to the web-based survey. The web-based survey was conducted using elisten.com, a survey

software package offered online. Overall, 619 e-mail solicitations were sent out, and 283 responses were recorded. All the 619 persons received 2 reminders with a final response rate of 45.7% percent.

In combination with the structured questionnaire this research also, relied in ethnographic techniques, such as non-directional in depth interviews, participant-observation, oral histories and informal surveys with key members of the Greek-Canadian community. Herbert (2000 550), states that ethnography is a “uniquely useful method” in human geography for “uncovering the processes and meanings that undergrid sociospatial life.” The researcher expended considerable time observing and interacting with this ethnic group; therefore, the researcher was able to understand how the group developed, their web of relations, and the “cultural constructions” that tie them together (Herbert 2000). Another important element of ethnography is its exploratory nature. Ley (1998 121) explains that ethnography is concerned with how to “make sense of the actions and intentions of people as knowledgeable agents.” For this research, ethnography was used to produce an ethnographic account of the creation of culture that cannot be understood without engaging in the group’s lived experiences.

Ethnographers note the various symbolic markers and activities that are important to the group and are relevant to geography, such as ethnic institutions, ethnic organizations, places of worship, ethnic marketplaces, or ethnic celebrations and festivals. Additionally, ethnography is particularly suited for studying the creation and durability of transnational social fields. Participant observation and ethnographic interviews allowed the researcher to document how people interacted within a location and across its boundaries. The researchers observed how participants juggle their multiple identities by maintaining, shedding, or adapting their

cultural practices to their new location. Herbert (2000 564) concludes that “no other methodology enables a researcher to explore the complex connections that social groups establish with one another and with the places they inhabit, cultivate, promote, defend, dominate and love.”

#### **5.4.2 Non-directional In-depth Interviews**

Eyles (1988) describes this method as a conversation with a purpose. The researcher’s intention was to get close to those involved in the study by the creation of what Patton (2002 48) describes “closeness in the social sense of shared experience, empathy, and confidentiality.” Entering the research field with such intentions is in disagreement with those who make every effort to be ‘detached’ from their researched subjects. Patton (2002 49) believes that “without empathy and sympathetic introspection derived from personal encounters, the observer cannot fully understand human behavior.” Denzin (1978) is in accord when he also notes that closeness with the researched can produce key insights not only in observable but also in non-observable behaviors such as values attitudes or their worldview in general. This study after all is an attempt to understand human behavior. Philip (1998 267) explains that the qualitative methodology is appropriated for this kind of research, because “such studies allow the complexities and differences of the worlds under study to be explored and represented.”

The researcher interviewed in-depth 88 participants. The interviews averaged from half an hour to two hours in length. The interviews were conducted at the different Orthodox Church Halls after church services or during other ethnic or cultural meetings, at the homes of the interviewees, or area restaurants. There was an effort to divide the sample between first, second and third generations. First

generation Greeks are those who were born in Greece and immigrated to North America. Second generation refer to those whose parents were born in Greece. Third and subsequent generations are those whose grandparents were born in Greece. Interviews were especially solicited from most of the leaders of the ethnic organizations in South Florida. Gill Valentine (1997 111) writes, that semi-structured interviews take a conversational fluid form and they are a dialogue rather an interrogation. The advantage of this approach were that it allowed the interviewees to construct their own accounts of their experiences in their own words, and offers the chance for the researcher and interviewee to have “a far more wide-ranging discussion than a questionnaire would allow.”

During the interviews, about one-third of the participants were not very comfortable with the written questionnaire and preferred to talk about their immigrant experiences. In almost all of the cases, the use of the tape recorder caused discomfort and was abandoned. All of the participants were fluent in English, and only four asked for help with some of the questions. Originally, the socioeconomic section had a question asking the participant’s yearly family income. This was one question that almost all of the early participants were reluctant to answer and was subsequently excluded from the questionnaire. All of the participants were assured that their privacy was going to be respected, and they were identified with an assigned number instead of their names.

#### **5.4.3 Non-participant Observation**

The researcher expended considerable time observing and interacting with the target group in order to understand how Greek-Canadians developed their cultural survival strategies. Many times Greek-Canadians were observed without directly

interacting with them and without letting them know that they were being observed. This is a form of unobtrusive research that is concerned with developing understanding “through being part of the spontaneity of everyday interactions” of the studied group (Kearns in Hay 2000 108). According to Adler and Adler (1994), the main reason for using this type of field research is for the researcher to record the context in which certain behaviors take place. Such direct and in-depth experience frequently leads to useful insights into the area under study. The advantage of this method is that it allows the researcher to build detailed descriptions of the group’s behavior. The non-participant observation method was focused on the spatial expressions of the Greek-Canadian culturescape such as mode of communication and interaction.

#### **5.4.4 Field Notes**

A fieldwork diary was utilized, including notes from participant and non-participants observation and unrecorded interviews. Robin Kearns in Hay (2000 118) points out that field notes represent the process of “transforming observed interaction into written communication.” The author advises that a successful field note diary should contain a detailed and vivid impression of ‘being there’ in the community under study.

#### **5.5 The Questionnaire**

Parfitt (1997 76) stresses that in the context of human geography the questionnaire survey is an indispensable tool when primary data are required about people, their behaviour, attitudes and opinions.” Parfitt (1997) cautions, however, the content of the questionnaire needs to be firmly rooted in the research question.

Additionally, the questions should be written in ways that are readily understood and no questions should rely on recall of events.

In order to develop an effective survey, a pilot survey was conducted in 2004. The survey originally had 64 questions but after analyzing the results of the pilot study 21 questions were deemed repetitive and thus not necessary to be included in the final survey. The final survey questionnaire for this study consisted of 42 questions. The questionnaire was designed for the generation of data based on the research objectives of the research (Appendices A). The questionnaire was organized under 4 sections. Data for the first section related to immigration history and the connectiveness of the respondents with their origination state or province. The first section was designed to obtain data related to the following categories:

- Ethnic generational variable
- Place of birth
- Place of prior residence
- The pull factors exerted by the South Florida area such as:
  - a) Economic opportunities,
  - b) educational opportunities,
  - c) Friends an family in South Florida,
  - d) Climate,
  - e) Marital reasons
  - f) Following parents to the new destination
  - g) Retirement or
  - h) Any other reasons
- Push factors exerted by the participants originating state such as
  - a) Economic conditions

- b) Political conditions
- c) Social conditions
- d) Climate
- e) Marital changes
- f) Left because followed parents
- g) Retirements
- h) Any other reasons not given in the survey

This information was particularly useful in testing the migration theoretical models that were discussed in chapter two. Additionally, the participant's responses were measured on an eight-point Likert-type scale where 1 was the least important and 8 the most important factor that influenced their migration decision.

The second section focused on the participants' self perception in regards to their ethnic identification and their level of formal and informal participation with the Greek community. Formal participation is their membership status with the Greek Orthodox Church as well as their membership to ethnic organizations. Responses on their church participation were measured on a five-point Likert-type scale (1= "almost always" to 5="almost never). Informal participation included the various ethnic activities organized by the ethnic organizations. Adherence to national or religious holidays was measured as well as how they described their knowledge of the Greek language.

The third section focused on the participants' transnational activities and how connected they are with their Greek relatives and the news from their country or origin. Within the transnational activities were included the participant's behavior regarding following Greek national news by subscribing to the Greek satellite television, reading Greek newspapers or visiting Greek web sites. In this section, the

participant's overall stance regarding selected aspects of the strength of their ethnic identity was measured. The responses were measured based on a five-point Likert-type scale (1= "always false" to 5="always true).

The last section gathered data containing the participant's biographical characteristics. This included questions pertaining to their gender, age marital status, education level, employment, years in South Florida and if they had a Greek passport.

## **5.6 Methods of Data Analysis**

Methodologically, this research involves a holistic approach of inquiry, linking the use of multiple methods and sources of data collection. The complex multilayer aspects of this case study invite the use of both qualitative and quantitative methods of data collection and interpretation. A qualitative approach, however, was the dominant orientation. The focus of this research is to uncover what strategies Greek-Canadian immigrants employ in order to preserve their ethnic culture. As with any attempt to quantify human behavior, there are shortcomings in this study that need to be identified. The sample was developed through snowball and purposive sampling techniques, and the findings apply only to those who participated in this research.

The main sources of data were: On-line, in-person and telephone survey questionnaire, in-depth interviews data, government statistics and observation notes. First, responses to the survey were tabulated and coded. Next the data was exported to a Microsoft excel spreadsheet and then transferred to a statistical software package. For the data analysis the Statistical Package for the Social Sciences (SPSS for Windows 14 version) was utilized. Most of the data collected was categorical (i.e. Yes, No) or ordinal (i.e. ranked on a Likert-type scale). In order to describe and



summarize the data descriptive statistics were used. The frequencies command of the SPSS program was employed in order to get the “feel” of the data collected. Cronk (2006 17) explains that this method “provides more information than just a mean and standard deviation and can be useful means of determining skew and identifying outliers”. Frequencies measure the number of the respondents and the possible answers. Frequencies show each distinct value of the variables, as well as the number of times each value occurs. In order to explore possible relationships for multiple variables the Crosstabs command was also very useful. Crosstabulation was used to compare frequencies in each category and to determine the association of the intersecting variables. This method proved very useful when similarities and differences between the three groups of participants in the dataset were investigated.

### **5.7 Ethical Considerations**

The following guidelines, issued by the Association of American Geographers Statement on Professional Ethics were endorsed by the Council of the Association of American Geographers on October 18, 1998 was observed during the field research.

*“The dignity, safety, and well-being of informants and local colleagues should always have precedence over the goals of the project. Informants and local researchers should be asked whether they prefer anonymity or recognition, and the project should be implemented and its results should be presented in keeping with these individuals’ preference. Prior to participation, informants and local collaborators have a basic right to know the purpose of the project and the end uses of the information...Researchers should ascertain the purpose of such interviews before they are conducted, and if language barriers exist, they should endeavor to ensure that any translation of the interview is fair and accurate. Moreover, researchers should report only on matters about which they have acquired considerable understanding, and they should always keep the best interests of their research subjects in mind”.*

### **5.8 Limitations of the Study**

This research project is not without some limitations. The first one was that the findings, especially the quantitative methodology, cannot be generalized to the

entire Greek-Canadian population in Canada and the United States. This is because subjects were selected non-randomly by the snow ball method in South Florida and Montreal. Greek-Canadians because of the somehow not very traditional access to the United States visas were not easily persuaded to be interviewed. Initially, most of the participants wanted to know why even an attempt was made to study them. Almost all of the participants viewed themselves as average Greeks who were looking for a better way of life for them and their children. There were a few prospective participants who refused to even be approached. The researcher feels that if she was not a trusted member of the Greek community in the tri-county area, it would have been extremely difficult to secure the present number of participants. Even though Parfitt (1997) cautions researchers to establish an initial wide base of interviewees before the snowballing contacts are established so that recruits do not come from a narrow circle of like-minded people, this proved to be almost impossible. If some Greek-Canadians choose not be involved with any other Greeks the researcher had no way of locating them. The second limitation was that the field work was conducted only in South Florida and Montreal, which is only a small part of the social fields in question.

Complex realities call for multiple methods. In order to understand the Greek-Canadian case quantitative as well as qualitative methods had to be employed. This methodology gives inside to many observed phenomenon.

Yeung (1997 68) writes:

*“Triangulation, in particular its methodological form, can do much to improve the validity and reliability of data collected. This contribution is based on the assumptions that the method is well understood and different data complement each other in revealing different facets of the social world.”*

Ethnic group behavior is extremely difficult to quantify. Quantitative techniques are inadequate to explain causal processes. At the same time qualitative techniques rely too much on individual cases. Consequently, for this study the combined use of quantitative and qualitative methods was adopted. An obvious disadvantage of mixing methods, which has also affected this study, is the reduced chance for in-depth involvement with either of the methods.

This chapter detailed the research methodology and provided details of data collection. This study integrated both qualitative and quantitative research methods of data collection, including on-line surveys, focus group and in-depth non-directional interviews, and participant observation. The following chapter presents the actual research findings of this study and discusses the results of both the qualitative and quantitative methods of data collection.

## CHAPTER 6.

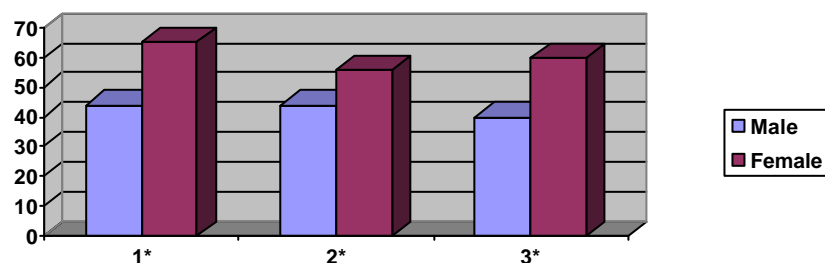
### RESEARCH RESULTS AND DISCUSSION OF THE FINDINGS

#### 6.1 Introduction

This chapter presents the results of this study as collected from both the qualitative and quantitative data. The significance of the findings is discussed and an assessment is made of their applicability to the various theoretical perspectives. This chapter reflects upon the number of strategies that Greek-Canadians employ in order to preserve their ethnic culture.

#### 6. 2 Demographics

Of the 538 survey participants, 273 were Greek-Canadians residing in South Florida. Of those, 119 (43.6%) were male and 154 (56.4%) were female. There were 177 Greek-Americans who participated in this study. Of those, 78 (44.1%) were male, and 99 (55.9) were female. In Montreal, 88 persons participated, and from those, 35 (39.8) were male, and 53 (60.2%) were female. The Valid Percent variable was used because it calculates the relative frequencies excluding the missing cases consequently, the relative frequencies of the valid cases count up to 100 %.



**Figure 6. 1 Gender of the Participants**

\* 1 Greek-Canadians South Florida. 2. Greek-Americans South Florida  
3. Greek-Canadians Montreal

The age of the participants ranged between 18 and 87. The majority of the respondents however, were between the ages of 35 and 74.

**Table 6.1 Greek-Canadians Age Composition**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24	19	7.0	7.0	7.0
	25-34	31	11.4	11.4	18.3
	35-44	45	16.5	16.5	34.8
	45-54	56	20.5	20.5	55.3
	55-64	46	16.8	16.8	72.2
	65-74	52	19.0	19.0	91.2
	75 +	24	8.8	8.8	100.0
	Total	273	100.0	100.0	

**Table 6.2 Greek-Americans Age Composition**

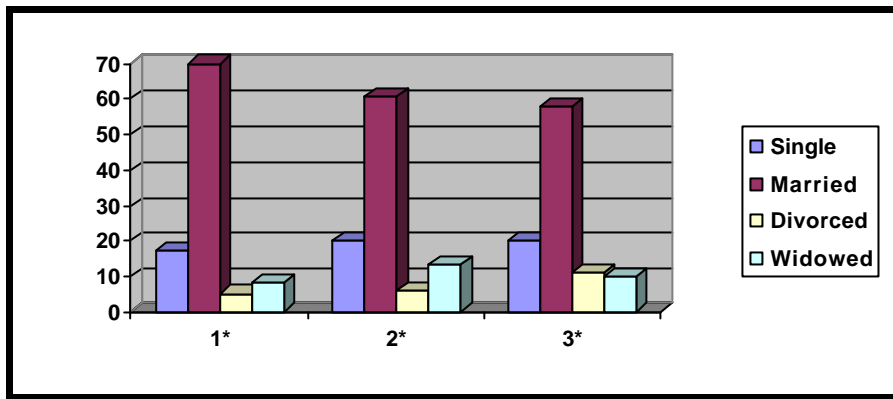
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24	7	4.0	4.0	4.0
	25-34	17	9.6	9.6	13.6
	35-44	28	15.8	15.8	29.4
	45-54	34	19.2	19.2	48.6
	55-64	31	17.5	17.5	66.1
	65-74	33	18.6	18.6	84.7
	75 +	27	15.3	15.3	100.0
	Total	177	100.0	100.0	

**Table 6.3 Greeks in Montreal Age Composition**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24	4	4.5	4.5	4.5
	25-34	9	10.2	10.2	14.8
	35-44	24	27.3	27.3	42.0
	45-54	19	21.6	21.6	63.6
	55-64	14	15.9	15.9	79.5
	65-74	10	11.4	11.4	90.9
	75 +	8	9.1	9.1	100.0
	Total	88	100.0	100.0	

The majority of the participants were married. Less than twenty percent were single, with about ten percent widowed and the smallest numbers were divorced.

Figure 6.2 shows the marital status of the participants.

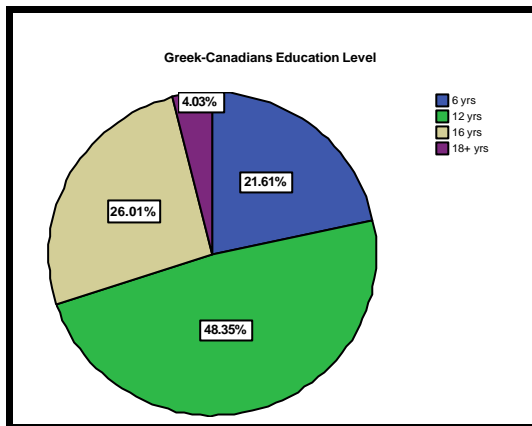


**Figure 6.2 Marital Status of the Participants**

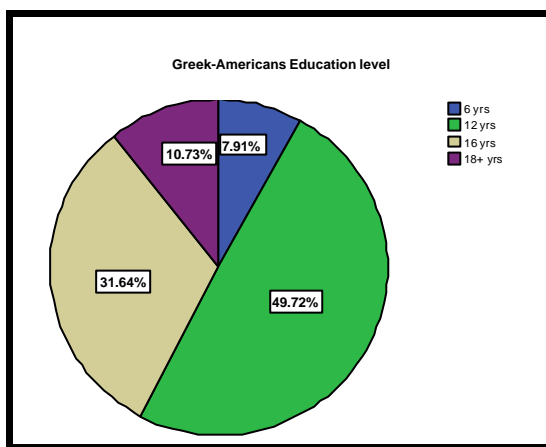
\* 1 Greek-Canadians South Florida. 2. Greek-Americans South Florida  
3. Greek-Canadians Montreal

The education level of the participants was broad and reflects their immigrant generational status. The majority of the Greek-Canadians (48.4%) had a high school education but a sizable number (21.6%) had only 6 years of schooling. Most of the Greeks who immigrated to Canada were school age either during WWII or just after that. The majority of the Greeks, especially the ones from rural areas, did not have the opportunity to attend high school. Twenty six percent of the Greek-Canadians have a Bachelors Degree from a college or university, and 4% have graduate degrees.

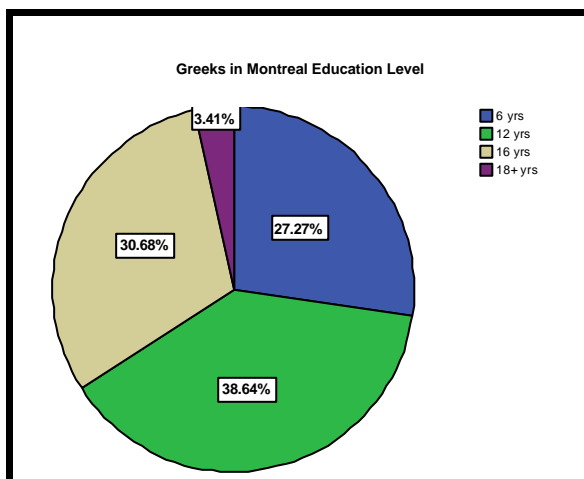
The educational levels of the Greek-Americans are a reflection of different educational opportunities. Almost half of the participants (49.7%) had graduated from high school. One third (31.6%) had completed their Bachelors Degrees while more than 10% had a graduate degree. Out of the 177 participants, 14 (7.9%) had only an elementary level education. Over 27 percent were among the Montreal Greeks. The majority (38.6%) had a high school diploma; one third (30.7%) had completed four years of college. A small number 3.4% had a graduate degree.



**Figure 6.3 Education Level of the Greek-Canadians**



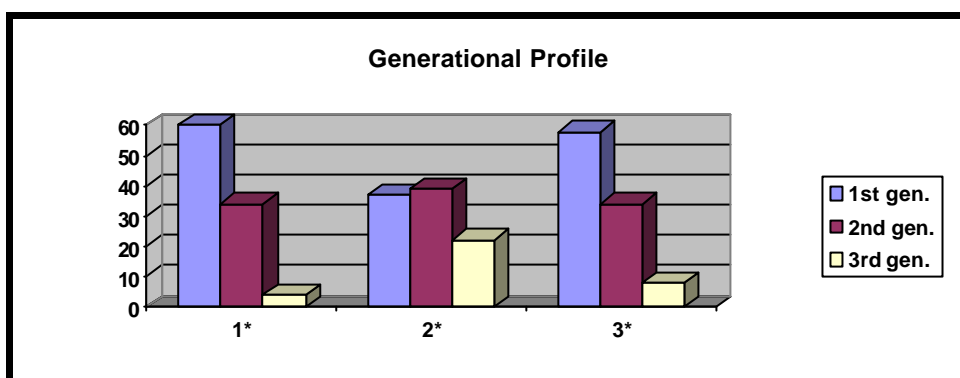
**Figure 6.4 Education Level of the Greek-Americans**



**Figure 6.5 Education Level of the Greeks in Montreal**

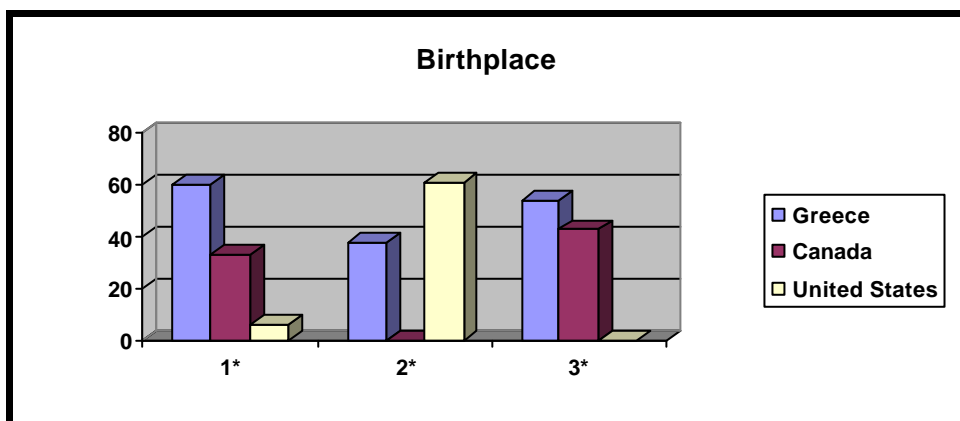
### 6.3. Generational Profile

The participant's generational status (figure 6.6) was established next. First generation refers to those who were born in Greece; second generation refers to those whose parents were born in Greece; and third and subsequent generations refer to those whose grandparents were born in Greece. An analysis of the data shows the variability between the three groups.



**Figure 6.6 Generational Profile**

\* 1 Greek-Canadians South Florida. 2. Greek-Americans South Florida  
3. Greek-Canadians Montreal



**Figure 6.7 Participants by Country of Birth.**

\* 1 Greek-Canadians South Florida. 2. Greek-Americans South Florida  
3. Greek-Canadians Montreal

Of the 538 survey participants, 273 were Greek-Canadians residing in South Florida. Of those 273, 166 (60.8%) were born in Greece. The number for the second generation is 94 (34.4%) persons. Thirteen participants (48%) are third-generation



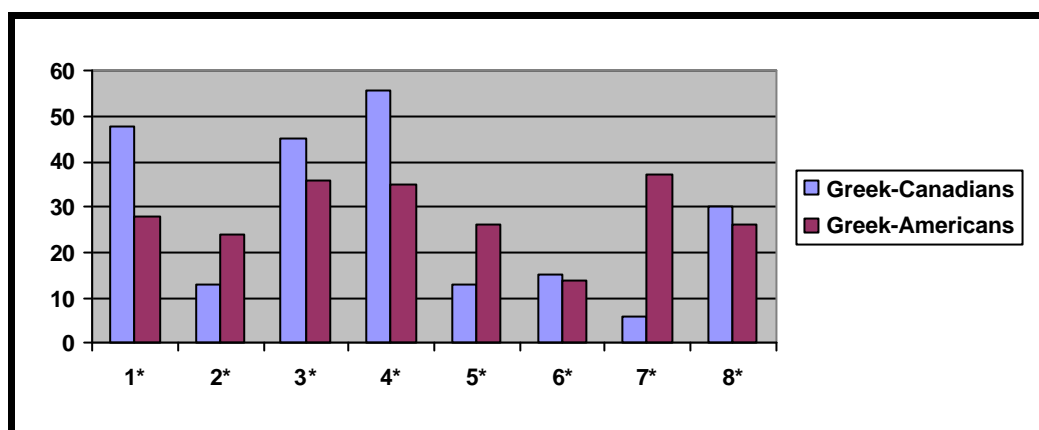
Greek-Canadians. Of the 177 Greek-Americans who participated in the survey, 66 (37.3%) were born in Greece, 70 (39.5%) had parents who were born in Greece, and 39 (22.0%) had grandparents born in Greece.

#### **6.4. Reasons for Moving to South Florida**

The next section of the survey questionnaire was concerned with the factors that influenced the migration of the Greek-Canadians to South Florida. All the questions in this section were following Lee's (1966) migration theory of push and pull factors. Based on the premise that origins and destinations had positive and negative features associated with them, the goal of this exercise was to test how South Florida was perceived not only from the Greek-Canadian perspective but also from the Greek-American as well. They had to choose between eight factors that pulled them to South Florida. Participants were asked to rate their reasons for moving to South Florida. Eight choices were given: economic reasons; educational reasons; friends and family in South Florida; climate; follow their parents; and other reasons for the move. They could choose as many factors that were appropriate and rate them on an eight-point Likert-type scale option. One was the least important migration factor and 8 the most important. In this case the Likert-type scale was more appropriate than the yes/no option. Immigration decisions are complex and variable and the researcher felt that the Likert-scale gave the participants the opportunity to express their choices better.

The chart in figure 6.8 illustrates the answers of the Greek Canadian participants. Climate was the most important factor that pulled the Greek-Canadians and the Greek-Americans to South Florida. Out of 273 Greek-Canadians, 112 (56.3) came to South Florida because of the weather. One third (35.1%) of the Greek-

Americans felt that the climate was an important reason to migrate to the region. These findings are in accordance to the theories discussed in previous chapters. Enjoyable living conditions, such as a pleasant climate, offer advantages that can be “the sparks that generate” the move (Ullman 1954; Wolpert 1965; Speare 1974).



**Figure 6.8 Migration Pull Factors**

1. Economic reasons. 2. Education reasons. 3. Friends & Family in S.FL  
4. Climate, 5. Marriage/divorce, 6. Follow parents, 7. Retirement, 8. Other reasons

#### 6.4.1 Economic Reasons

Economic reasons were the second most important factor that propelled the Greek Canadians (48.5%) to migrate to South Florida. One participant offered the following explanation:

*“Economic reasons are always important. If I could not find a job in South Florida I would not bring my wife and children, no matter how much we loved the area.”*

Most of the Greeks, who migrated to South Florida, according to personal interviews, already had secured employment, or they already had laid the foundation for a new venture in the “sunshine” state. The following statement from one of the participants reflects the story of many:

*“We moved to Florida because my brother in law was already here, and he told us about an opportunity to buy a gasoline station. We came for vacation and found a friend who already operated a gasoline station, and he was willing to sponsor us. We needed a sponsor, so the oil company could give us permission to become operators of the (brand name) gasoline station. We went back to Montreal, gave notices that we were moving and we came. After we bought the gasoline station we*

*applied for an investor visa. The visa was granted and we could stay as long as we operated that gasoline station.”*

Many of the Greek-Canadian participants already had plans to apply for this popular investor visa after moving to South Florida. During the 1970s and early 1980s, based on the respondent’s accounts, it was relatively easy to obtain this kind of visa. Many immigration attorneys were doing a brisk business assisting the Greek-Canadians in their application process.

**Table 6. 4 Rate of Self-employment Among Greek-Canadians in South Florida**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	72	26.4	30.3	30.3
	No	166	60.8	69.7	100.0
	Total	238	87.2	100.0	
Missing	System	35	12.8		
Total		273	100.0		

The investor visas are based on treaties that the United States signed with Canada and other favorable countries (Greece was not one of them). According to the Immigration and Naturalization Service (INS) (2004), these treaties are designed to promote trade and investment between the signatory countries. Such visas are called E-visas and come in two types: The ‘E1 Treaty Trader’ and the ‘E2 Treaty Investor’. Many of the Greek-Canadians applied for E2 Treaty Investor visas. The investment had to be an operating business. Even better, this treaty allowed the investor to apply for E2 visas for their employees who were important for the operation of the business; hence the relatives could follow. The law specifies that the investor has to make a substantial capital investment in the United States, but according to many Greek-Canadians, at that time \$25,000 was sufficient. Today, based on conversations the researcher had with two immigration attorneys, no specific amount is defined, but \$40,000 is probably an absolute minimum, and any investment below \$100,000 would

need a very strong case in order to convince the United States government to grant this kind of visa.

A plausible explanation for the high number of self-employed among the Greek-Canadians could rest with the method that they used in order to move to South Florida. Based on the survey, a little over 30% of the Greek-Canadians are self employed (Table 5.15). The figures of Table 5.15 are a little higher than what the 2000 Census figures revealed for immigrant groups. According to 2000 Census figures, among the foreign-born by country of birth, those with the highest self-employment rates were from Greece (26.9 percent), Syria (26.2 percent), Korea (25.4 percent), and Israel (25.2 percent).

**Table 6.5 Greek-Canadians Birthplace and Self-employment Cross Tabulation**

birthplace				Self_Employment		Total
				Yes	No	
USA	Age 18-24	Count		0	5	5
		% within Age		.0%	100.0%	100.0%
	25-34	Count		0	11	11
		% within Age		.0%	100.0%	100.0%
	35-44	Count		1	16	17
		% within Age		5.9%	94.1%	100.0%
	45-54	Count		5	20	25
		% within Age		20.0%	80.0%	100.0%
	55-64	Count		4	17	21
		% within Age		19.0%	81.0%	100.0%
	65-74	Count		2	4	6
		% within Age		33.3%	66.7%	100.0%
	Total		Count	12	73	85
			% within Age	14.1%	85.9%	100.0%
Greece	Age 18-24	Count		0	2	2
		% within Age		.0%	100.0%	100.0%
	25-34	Count		1	3	4
		% within Age		25.0%	75.0%	100.0%
	35-44	Count		3	6	9
		% within Age		33.3%	66.7%	100.0%
	45-54	Count		2	6	8
		% within Age		25.0%	75.0%	100.0%
	55-64	Count		3	5	8
		% within Age		37.5%	62.5%	100.0%
	65-74	Count		1	3	4
		% within Age		25.0%	75.0%	100.0%
	75 +	Count		0	1	1
		% within Age		.0%	100.0%	100.0%
	Total		Count	10	26	36
			% within Age	27.8%	72.2%	100.0%
Other	Age 25-34	Count			1	1
		% within Age			100.0%	100.0%
	45-54	Count			1	1
		% within Age			100.0%	100.0%
	65-74	Count			1	1
		% within Age			100.0%	100.0%
	Total		Count		3	3
			% within Age		100.0%	100.0%

Table 6.5 reflects the rates of self employment and birthplace. Upon examining the Cross tabulation (Table 5.16) of the place of birth, self-employment and the length in South Florida reveals some very interesting statistics. According to the figures (see Table 6.5), 37.5% of the Greek-Canadians between the ages of 55 and 64 years are self employed. The majority of the Greek-Canadians who migrated to South Florida in the late 1970s and 1980s are in this age category today. In contrast, among the Greek-Americans, the self-employed are just above 17%. A plausible explanation is that most of the Greek-Americans who participated in this study were born in the United States.

**Table 6. 6 Greek-Americans Birthplace and Self-employment Cross Tabulation**

			Self-Employment		Total
			Yes	No	
birthplace	USA	Count	12	73	85
		% within birthplace	14.1%	85.9%	100.0%
	Greece	Count	10	26	36
		% within birthplace	27.8%	72.2%	100.0%
	Other	Count	0	3	3
		% within birthplace	.0%	100.0%	100.0%
Total	Count		22	102	124
	% within birthplace		17.7%	82.3%	100.0%

Greek-Americans born in Greece follow a similar pattern as the Greek-Canadians. From those, 27.8% are self employed, but the numbers of Greek-Americans born in the United States falls to 14.1%. Many of the self employed Greek-Canadians, besides owning gasoline stations, own restaurants, operate small apartment units or own other service-oriented businesses. Many of the United States born Greek-Americans, are professionals such as lawyers, doctors or computer specialists. The business directory that is linked with the Greek Orthodox Church of St. Mark in Boca Raton in Palm Beach provides an excellent glimpse into this phenomenon.

The Greek-Canadians in Montreal had the highest number of people who were self employed. Because of the large number of Greeks who own their own businesses the Greek telephone directory, published yearly, has a business section attached in the back. In the past few years, this telephone directory has been published on line for easier access (see figure 6.9).



**Figure 6.9 Internet Based Montreal Greek Telephone Directory**  
[www.greekpagesplus.com](http://www.greekpagesplus.com).

The following is an excerpt from the web page:

*“Greek Pages Plus is the modern telecommunications' answer to the Greek Telephone Directory, which has been serving Montreal's Hellenic community for over 20 years. Together, we provide users of both the print and digital media the most comprehensive publication of information of interest to the Greek Community.”*

#### **6.4.2 Family and Friends in South Florida**

The third most important factor that pulled the Greek-Canadians to South Florida was their family and friends already in the area. This question generated the most interesting responses. Based on the survey, only 11 Greek-Canadians out of 273 responded that when they came to Florida they had no friends or family in the area. Almost all of the Greek-Canadians involved in the non-directional in-depth portion of this study revealed that they moved to this specific area of South Florida because they

had someone close who was already living here. Almost one third of the Greek-Canadian respondents, both in South Florida and Montreal, agreed that friends and family pulled them towards their destination. In comparison, 23.4% of the Greek-Americans came to South Florida because of their family connections. Unlike the American ideal that encourages independence and self-reliance, Greeks place more emphasis on their family, nuclear or not, over the individual. Scourby (1984 156) wrote:

*Close family bonds and the provisions of mutual assistance are strong cultural explanations, which illustrate to a large extent the upward mobility aspirations of the Greeks in the United States."*

Most of the Greeks that participated in the study were appreciative of the assistance that they received from friends and families already in the area. Their social connections both in Montreal and South Florida lessened not only the financial but also the emotional costs involved in every move. Table 6.7 illustrates the importance of the family and friends in the destination area for all three participant groups.

**Table 6.7 Friends and Family in Destination Area**

<b><i>Friends &amp; Family in destination</i></b>	<b><i>Greek-Canadians South Florida</i></b>		<b><i>Greek-Americans South Florida</i></b>		<b><i>Greek-Canadians Montreal</i></b>	
	Frequency	Valid Percent	Frequency	Valid Percent	Frequency	Valid Percent
1.Least Important	12	4.6	19	13.9	1	2.9
2	10	3.9	8	5.8	0	0
3	8	3.1	8	5.8	0	0
4	19	7.3	19	13.9	0	0
5	39	15.1	16	11.7	0	0
6	34	13.1	15	12.4	6	17.6
7	53	20.5	18	13.1	15	44.1
8. most Important	84	32.4	32	23.4	12	35.3
Total	259	100.0	137	100.0	34	100.0

Based on the social network theories discussed in Chapter two, the effect of the Greek-Canadian social networks was the ‘channeling’ of the migration flow in the direction of the earlier Greek-Canadian flows. This happened by the sharing of

information on what is the best way to enter the United States, where there are the employment opportunities, and how to go about finding a desirable house in the area. As more and more Greek-Canadians moved into the area, social ties multiplied. Thus the migration of the Greek-Canadians to the area became a self-sustaining process (Boyd 1989).

#### **6.4.3 Other Reasons**

Moving to South Florida for educational reasons was included in the final survey because during the pilot study, almost 10% of the participants indicated that another reason for their move to South Florida was to continue their education. However, during the actual survey, this question was ignored most of the time. Among Greek-Canadians, a total of 8 persons, or 2.9% of the respondents, indicated that this factor was an important migration pull. Among the Greek-Americans, 15 (8.5%) persons moved to the area because of the schools. The same results impacted the marriage/divorce and following one's own parent's variables. Of 272 Greek-Canadians, only 22 came to South Florida either to marry or after they left their marriage in Canada. From the same number of participants, 42 came with their parents when they were young children.

Retirement was not a very important reason for moving to South Florida among the Greek-Canadians. From the 273 participants, only 104 participants answered this question and 13% responded that retirement was an important factor that pushed them out of Canada. In comparison, out of 177 Greek-Americans, 74 responded. From those, 37.8% felt that retirement propelled them to leave their States of origin and move to South Florida. One possible explanation for the low number of

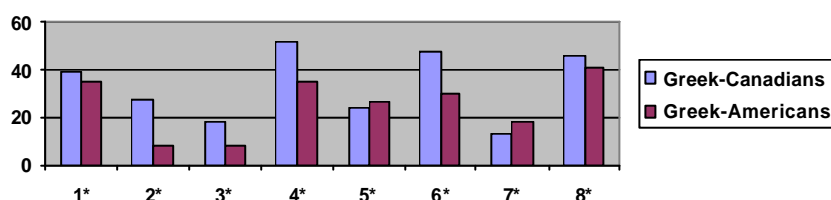


the Greek-Canadians respondents was that the majority of them moved to this area when they were young and retirement was not one of their pressing issues.

About one third of the Greeks who migrated to South Florida, either from Canada or from other parts of the United States, checked the ‘other’ category for a reason to move to the area. Those other reasons were as varied as the participants and included such reasons as health-related issues, or spouse’s job transfer, or always “dreamed” of living in Florida.

## 6. 5 Reasons for Leaving Canada

The push migration factors that influenced Greek-Canadians to leave Canada in order of importance were weather conditions; following parents; other reasons; economic conditions, the political and social turmoil in Montreal at the time, and the least important, retirement.



**Figure 6.10 Migration Push Factors**

1. Economic reasons. 2. Political Reasons. 3. Social conditions 4. Climate, 5. Marriage/divorce, 6. Follow parents, 7. Retirement, 8. Other reasons

The largest percentage of respondents (52.8%) indicated that they had left Montreal because of the winters. Many of the Greek-Canadians described their experience with the Canadian winter conditions as ‘brutal’ and ‘miserable’. One of the participant’s expressed her experiences the following way:

*Winter in Montreal starts in October and most of the time lasts way after Easter (mid-April). Sometimes there was so much snow you could not open your front door. I had to get up by 6:00 am so I can get my family ready for work and school. My husband had to be at his job by 7:00 am so he was the first to go. My children’s elementary school was within walking distance but I always walked them there. Then I had to take the bus so I could get to work myself. I remember my first winter in*

*Montreal. I was waiting for a bus at this very busy intersection and it was so cold. It felt worse because the wind was so strong; I thought my ears were going to freeze and fall off my face. It was nothing like the cold [I had experience] in Greece.”*

The economic factors that pushed the Greeks out of Montreal were listed as the economic conditions that were the result of political changes that were introduced by the Bill 101 in Quebec in the late 1970s. Twenty seven percent of the Greek Canadians rated those conditions as ‘worrisome’ and they decided to leave. Parallel to the political conditions, 18, 6 % of the respondents felt that the social conditions were not desirable either. This is corroborated by the research of the Institute Nationale de la Recherche Scientifique (INRS 2005) which reported that the political and social upheaval of the late 1970s and 1980s were factors for the record number of Anglophone Quebecers to emigrate elsewhere. Consequently, the economic uncertainty, which was the result the Quebecois political party reforms, drove many to seek better conditions in other parts (Newbold 1996). In the case of the Greek-Americans, the factors that pushed them out of their states of origin in order of importance were other reasons followed by economic factors and climate. All those factors commanded about the same response of 35.5%.

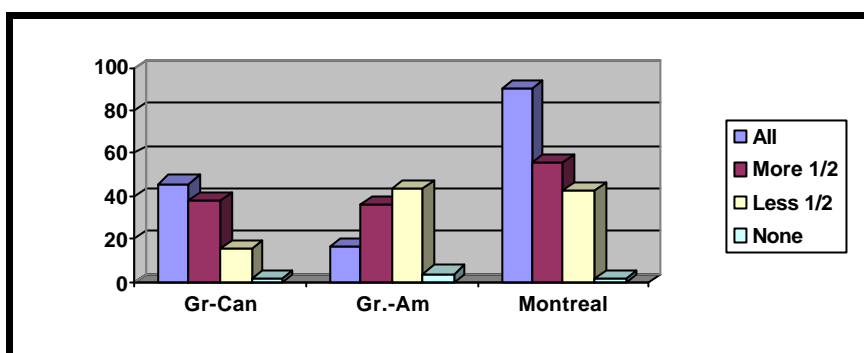
## **6.6 Social Connections in South Florida**

The survey questions of the next section are designed to measure the social circle of all the Greeks in this study. Upon analyzing the question results, out of 273 Greek-Canadians, 124 (45.5%) said that all of their friends are Greek and 103 (37.7%) said that more than half were Greek. The remaining 43 (15.8%) had fewer than half Greek friends, and only 3 (1.1%) had none. These numbers show that most of the Greek-Canadians socialize most of the time with other Greeks. This is one of the reasons that Greek-Canadians have created their ethnic Culturescape. Many times during the interviews they explained that they feel more comfortable with other

Greeks because they had similar immigration experiences in Canada. The assumption that residential clustering is a necessary condition for the survival of an ethnic culture is not supported by this case study. The Greek-Canadian culturescape with its own cultural, social and religious institutions, allows the Greek-Canadians to share social space and activities with other co-ethnics, even though they do not reside within close proximity of each other.

The present survey confirms that Greek-Canadians prefer to socialize mostly with other Greek-Canadians. Their social circle is comprised by others who share their values. This created social space or their culturescape, is structured through the social processes that are taking place within their circle of friends. By socializing mostly with other Greek-Canadians the social behavior of the Greek-Canadians exists in a dual relationship that tends to produce and reproduce their ethnic culture in an ongoing cycle. According to Giddens (1984) this is viewed as the structuration process, whereby the actions of the Greek-Canadians are both structured by the social and structured determinants of their culturescape. Thus, the Greek-Canadian culturescape is developed through the actions of the Greek-Canadians based on the localized social norms at this specific time and place. These local structures consist of the accepted social practices that are taking place within the culturescape's boundaries. As Giddens (1984 17) explains, "rules and resources drawn upon in the production and reproduction of social action are at the same time the means of the system reproduction" or 'the duality of structure' as he calls it. In other words, "structure and agency cannot therefore be analyzed as two independent given sets of phenomena but in terms of duality, with each being dependent upon and implicating the other in a mutual process of transformation" (Yirenkyi-Boateng 1995 57). Thus the daily interactions that the Greek-Canadians have with other Greek-Canadians,

offer certain opportunities and constraints on their social activities thus, allowing the production and reproduction of the Greek-Canadian culturescape.



**Figure 6.11 Greek Friends**

Based on the survey results the majority of the Greek-Canadians prefer to socialize mostly with other Greek-Canadians. In comparison out of 177 Greek-Americans, 30 (16.9%) had only Greek friends, 63 (35.6%) had more than half, and 78 (44.1%) had less than half Greek friends. From all the Greek-American participants, only 6 (3.4) had no Greek friends at all. In Montreal, out of 88 participants, 49 (55.7%) reported that all their friends were Greek. From the remainder, 38 (43.2%) said more than half of their friends were Greeks, and only 1 person reported that less than half of his/her friends were Greek. Overall, the above figures show the way the sample was gathered. Since all the participants were involved with the Greek community either through the Orthodox Church or ethnic organizations, it was not very probable to find self-identifying Greeks without any Greek friends.

## 6.7 Self-identification

Self-ethnic identification can be described as the particular ethnic label that persons choose for themselves thus expressing their ethnic identity. Isajiw (1993 5), explains that ethnicity refers to a “collective phenomenon” at the ethnic group level whereas ethnic identity refers to ethnicity as an “individually experienced

phenomenon.” Self-identification reflects the level of assimilation into the dominant society. In this specific case study, the impact of the dominant society could be viewed in the way Greeks self-identify. Greek-Canadians tend to see themselves as Greek more often than the Greek-Americans, and the Greeks in Montreal have the highest retention of the Greek identity.

**Table 6.8 Greek-Canadians Self-identification**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	American	3	1.1	1.1	1.1
	Greek	123	45.1	45.1	46.2
	Greek-Canadian	78	28.6	28.6	74.7
	Greek-American	69	25.3	25.3	100.0
	Total	273	100.0	100.0	

Based on the survey from the 273 Greek-Canadians, 45.1% identify themselves as Greek while 28.6% identify as Greek-Canadians. An interesting fact emerged. More than twenty five percent of the Greek-Canadians adopted the Greek-American identification by confirming other studies which found over time, ethnic identity evolves as ethnic group boundaries that define the group become permeable (Waters 1990). In comparison, an overwhelming number of Greek-Americans think of themselves as Greek-American. A smaller percentage 21.5% self identify as Greek while 7.9% declare that they are Americans.

**Table 6.9 Greek-Americans Self-identification**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	American	14	7.9	7.9	7.9
	Greek	38	21.5	21.5	29.4
	Greek-American	125	70.6	70.6	100.0
	Total	177	100.0	100.0	

When the data figures of self perception are analyzed using the cross tabulation of the country of birth and self perception, Tables 6.9 and 6.10, shed some light on the reasons for the formation of the Greek-Canadian culturescape.

**Table 6.10 Greek-Canadians Birthplace and Self-identification Cross Tabulation**

			Self perception				Total
			American	Greek	Greek-Canadian	Greek-American	
birthplace	USA	Count	2	7	3	5	17
		% within birthplace	11.8%	41.2%	17.6%	29.4%	100.0%
	Greece	Count	0	98	33	34	165
		% within birthplace	.0%	59.4%	20.0%	20.6%	100.0%
	Canada	Count	1	18	42	30	91
		% within birthplace	1.1%	19.8%	46.2%	33.0%	100.0%
Total	Count		3	123	78	69	273
	% within birthplace		1.1%	45.1%	28.6%	25.3%	100.0%

Out of the 165 Greek-Canadian participants who were born in Greece, an overwhelming majority, 98 or (59.4%), see themselves as Greek. The next insightful detail was that 20.6% of the Greek-born Greek-Canadians saw themselves as Greek-Americans, while 20.6% continued to identify with Canada, thus classifying themselves as Greek-Canadian. From the 17 United States born Greeks whose parents moved to South Florida from Canada, 2 (11.8%) viewed themselves as American, 7 (41.2%) as Greek, 3 (17.6%) as Greek-Canadian and 5 (29.4%) as Greek-American. Even though the sample is not very large for generalizations, it does provide an insight into how active participants to an immigrant community can shape self-identity perceptions.

In comparison out of 177 Greek-Americans, 65 of whom were born in Greece, only 20 (30.8%) continue to self-identify as Greek. The majority of the respondents, 45 (69.2%), self-identified as Greek-Americans. Out of the 108 United States born

Greeks, 14 (13%) saw themselves as American, 15 (13.9%) as Greek, and 79 (73.1%) as Greek-American.

**Table 6.11 Greek-Americans Birthplace and Self-identification Cross Tabulation**

			Self perception			Total
			American	Greek	Greek-American	
Birthplace	USA	Count	14	15	79	108
		% within birthplace	13.0%	13.9%	73.1%	100.0%
	Greece	Count	0	20	45	65
		% within birthplace	.0%	30.8%	69.2%	100.0%
	Other	Count	0	3	1	4
		% within birthplace	.0%	75.0%	25.0%	100.0%
Total	Count		14	38	125	177
	% within birthplace		7.9%	21.5%	70.6%	100.0%

When the figures from the Greeks in Montreal were analyzed in the same manner, the following interesting results emerge: out of the 48 Greek-born Greek-Canadians, 87.5% of them saw themselves as Greek and 12.5% as Greek-Canadians. Out of the 37 Canadian born, 16 of them (43.2%) self-identified as Greek and 21 (56.8%) as Greek-Canadian.

Overall the Greeks in Montreal who participated in this study had the highest retention of their Greek self-perception of all the groups. One very probable explanation is their bounded ethnic community. Based on interviews as well as observations, the bounded community of Montreal played a very important part in the Greek-Canadians self-perception. This bounded ethnic existence created what Portes (1995) calls a “bounded solidarity” based on the shared belief system as well as the commonality of immigrant experiences. The Greeks in Montreal, because of the

geographic concentration of their ethnic community, have more opportunities to associate with other Greeks and thus maintaining their ethnic identity.

**Table 6.12 Greeks in Montreal Birthplace and Self-identification Cross Tabulation**

			Self-perception		Total
			Greek	Greek-Canadian	
Birthplace	Greece	Count	42	6	48
		% within birthplace	87.5%	12.5%	100.0%
	Canada	Count	16	21	37
		% within birthplace	43.2%	56.8%	100.0%
	Other	Count	2	1	3
		% within birthplace	66.7%	33.3%	100.0%
Total	Count	60	28	88	
	% within birthplace	68.2%	31.8%	100.0%	

The self identification question became somewhat problematic for the 2<sup>nd</sup> generation of Greek-Canadians in South Florida. They had lived in South Florida most of their lives and they identified with the United States, but they feel Greek because of their parent's allegiance to Greece. At the same time, they are Canadian-born. Many expressed ambivalent feelings as to how they should label themselves. Four of them suggested that I should have a category for Greek/Canadian/ American, and one of them suggested the term "Gree-Can-American".

The dilemma that many Greek-Canadians face when they have to choose their ethnic self-perception is another way that the structuration theory can be applied. The social structures that shape their environment are comprised of both the dominant American culture as well as their ethnic culture. There is a continuous interplay and interaction between their actions and their environment. Both cultures enable and constrain their actions and as Giddens (1976; 1984) suggests, social transformation occurs through the conscious efforts and perceptions of the human agents. Yirenkyi-



Boateng (1995 57) explains that the theory of structuration can indicate “how changes take place as a result of general tendencies (structures) being played out in particular milieux (places) by particular agents (perceptions) at particular times.” For Giddens (1984) the actions of the agents can have both intended and unintended outcomes. Since social structures do not only constrain the agents but also enable their actions, they are the “medium and the outcome of social practices they recursively organize” (Giddens 1984 25). The essential features of the structuration theory takes into account not only the interests and actions of the agents but the influences of the ethnic cultures, including their community or the state where they live.

## **6.8 Community Participation**

The goal of this analysis is to understand the strategies that the Greek-Canadians employ in order to preserve their ethnic culture and identity. Isajiw (1993), suggests that in order to measure how ethnic culture is maintained, it is necessary to find a way to identify the different “dimensions” of ethnicity on either the ethnic group or individual level. Therefore, according to Isajiw (1993 5),

*“Methodologically, the difference between the two consists in direct or indirect observability. Objective aspects are those which can be observed as facts in the existence of institutions, including that of kinship and descent and in overt behaviour patterns of individuals. The subjective dimensions refer to attitudes, values and preconceptions whose meaning has to be interpreted in the context of the process of communication”*

In this specific case study, in order to identify the different ‘dimensions’ of the ethnic community under study, it will be necessary to uncover the level of formal and informal participation of the respondents. Membership in the Greek Orthodox Church as well as membership in ethnic organizations and associations is considered formal participation. Participation to the various ethnic activities organized by the Greek Orthodox Church and the ethnic organizations and associations is considered informal participation. Additionally, adherence to national

or religious holidays is measured in order to observe some of the ethnic behaviors of the Greek participants.

Identification with the Greek Orthodox Church and membership in the Orthodox parishes has been an important element of the preservation of the Greek culture (Saloutos 1980; Moskos 1980). Participation in ethnic activities through the auspices of the Orthodox Church reinforces how Greeks perceive their Greek identity. For this research, in almost all the cases, the affiliation with the Greek Orthodox Church is one of the self identifying components of Greek ethnicity. Participation in church activities provides a setting where almost all ethnic interaction takes place. Table 6.13 demonstrates the percentage of respondents who are regular members of the Greek Orthodox Church.

Based on the survey, Greek-Canadians in South Florida who are members of the Orthodox Church appear not to be attending church as often as the Greeks in Montreal or Greek-Americans. Greeks in Montreal note that there are many churches within close proximity, so it is easier for them to go to church. In contrast, in South Florida, many churches could be as far as 15 miles away from the respondent's residence. Additionally, Greek-Canadians seem to have a preference for attending the Greek Orthodox Church of St. George in Broward County. The main reason for favoring this particular church is that the services are all in the Greek language.

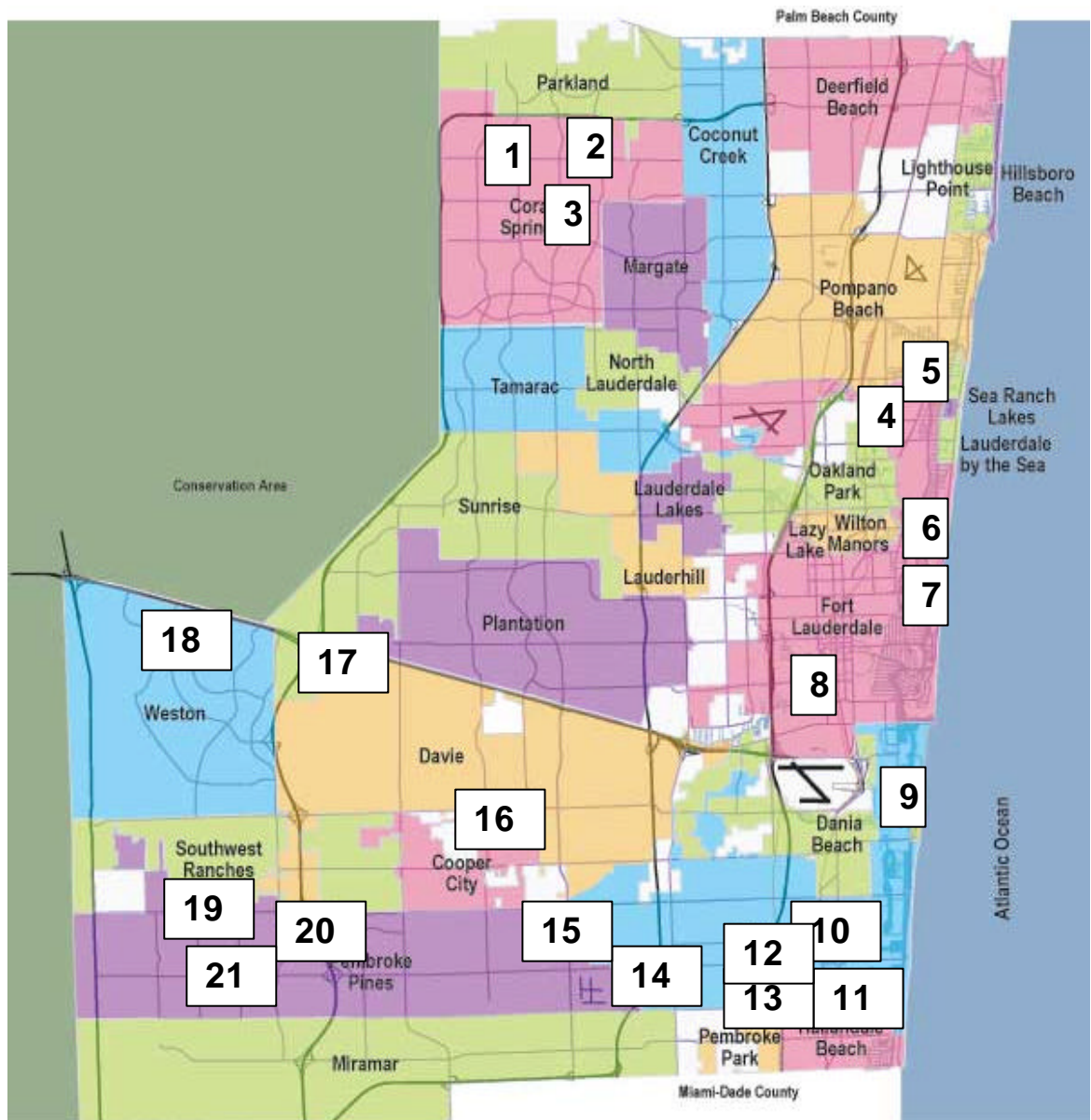
**Table 6.13 Participation and Membership in Greek Orthodox Churches**

	Attend services More than 20 times	Attend services Less than 20 times	Membership to the Greek Orthodox Church	
			Yes	No
Greek- Canadians	33.7%	64.1%	78.8%	21.2%
Greek- Americans	40.7%	53.7%	86.4%	13.6%
Greeks in Montreal	36.4%	54.5%	59.1% 8%	40%

The theoretical model of heterolocalism is able to explain how the Greek ethnic communities can survive without having members who live within close proximity from each other. This model suggests that residential concentration may not be necessary to retain close ethnic ties, as it has been confirmed by this case study. The notion of heterolocalism implies that ethnic communities today are actively and consciously created by their members. More important the findings of this study ascertain that the members of this ethnic community, not only have the opportunities at hand to establish an ethnic community, but most importantly the desire to drive many extra mile so they can meet and celebrate their ethnic culture with other Greeks.

#### **6.9 Nearest Neighbor Analysis (NNA)**

This study posits that the uneven spatial distribution of the Greek-Canadian residences reflects their heterolocal sociospatial behavior. To test this hypothesis, a Nearest Neighbor Analysis (NNA) was carried out. Twenty one Greek-Canadian households were selected at random in Broward County and asked a series of questions (see Appendix A). Based on their home addresses their place of residence was mapped (see figure 6.12). This attempted to measure the degree of clustering or regularity in their settlement patterns. The distance between the homes of each Greek-Canadian and their closest Greek-Canadian neighbor were measured. This descriptive statistical method “examines the spatial arrangement of a pattern of points within a defined study area” (McGrew and Monroe 2000 172).



**Figure 6:12 Location of Residency of Greek-Canadians in Broward County**  
(Source: Broward County Zoning and Planning)

The distance of each Greek-Canadian residence to its nearest Greek-Canadian neighbor is a good measure of dispersion. First the distance between each point and its nearest neighbor was calculated (NND) (see Appendices B). The coordinate system in order to calculate these differences was the area of Broward County which is 31 miles by 33 miles or 1,023 square miles.

**Table 6:14 Observed Nearest Neighbor Distance**

# Greek-Canadian	Nearest Neighbor	Distance Miles
1	3	2.1
2	1	2.5
3	2	2.9
4	5	1.6
5	4	1.6
6	7	2.3
7	6	2.3
8	7	5.3
9	10	4.7
10	11	2.9
11	10	2.9
12	13	2.1
13	14	1.9
14	12	3.1
15	14	3.7
16	15	6.3
17	18	7.1
18	17	7.1
19	20	4.3
20	21	5.7
21	20	5.7

**Total 78.1/21= 3.72**

Twenty one homes were plotted on the area under study which is 1023 square miles.

$$\text{Expected Distance} = \frac{1}{2} \sqrt{\frac{\pi}{n}} = \frac{1}{2} \sqrt{\frac{\pi}{21}} = 3.57$$

$$\frac{1}{2} \sqrt{\frac{\pi}{n}} = 0.28$$

$$R = \frac{\text{Mean Observed Distance}}{\text{Expected Distance}} = \frac{3.72}{3.57} = 1.042$$

The nearest neighbor analysis is an accepted spatial statistical tool used by geographers in order to draw inferences about spatial patterning. The nearest neighbor statistic, or the R-scale, is calculated by dividing the observed average distance between nearest neighbors by the expected average distance between nearest neighbors. The R scale ranges from 0 (completely clustered) to 1 (random) to a maximum of 2.149 (completely dispersed).

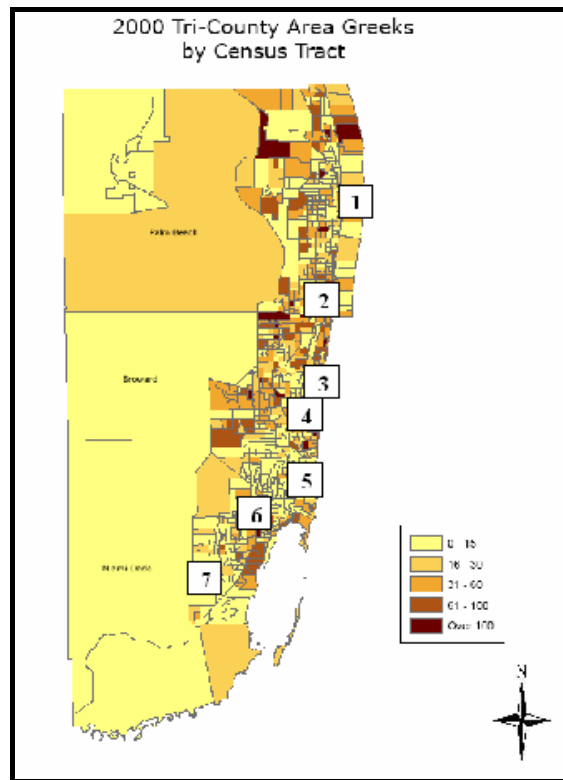
The result of the nearest neighbor analysis for the Greek-Canadians is  $R=1.042$ , which is an indication that the Greek-Canadians live in a dispersed pattern. If Greek-Canadians lived in a clustered contiguous ethnic area the  $R$  would be 0. If their residences were regularly dispersed then the  $R$  would have been close to 2.15. Based on the above the distribution of the Greek-Canadians is near random because the  $R$  is 1.042 which is above 1.

The distributions also indicate the tendency of the Greek-Canadians to choose homes on a random pattern. This is confirmed by using the spatial analysis of the nearest neighbor technique. The  $R$ -value will lie somewhere on a continuum in the nearest neighbor index. The extreme points are represented by zero, which shows perfect clustering, and 2.15 which denotes perfectly dispersed distribution. Any value higher than 1.0 shows a dispersed distribution as in this case study.

The above statistical analysis provides the empirical evidence that supports the heterolocal model, central in explaining how Greek-Canadians are able to maintain a strong ethnic community without physical proximity. Heterolocalism also reflect the socioeconomic level of the Greek-Canadian/Greek-American ethnic communities. Both the Greek-Canadians and Greek-Americans not only have the economic means, but they also have the command of the English language which allows them greater freedom of residential location. The assumption that residential clustering is a necessary condition for the survival of an ethnic community is not supported by the findings of the study. Furthermore, the sociospatial behavior of all the participants proves that the heterolocal model is very much alive in South Florida.

## 6.10 Church Participation

Participation is high among the participants of this study. Most of the respondents are members of the nearest Orthodox Church, in relation to their place of residence. In 2004, the St. Demetrios Parish Council in Fort Lauderdale, wanted to know if regular church attendance and participation was related to the distance of their parishioner's residence from the church. First they mapped their parishioner's place of residence and then they tracked their attendance over 90 days. The findings were that distance does matter. The most active parishioners were living within a distance of less than 15 miles from the church.

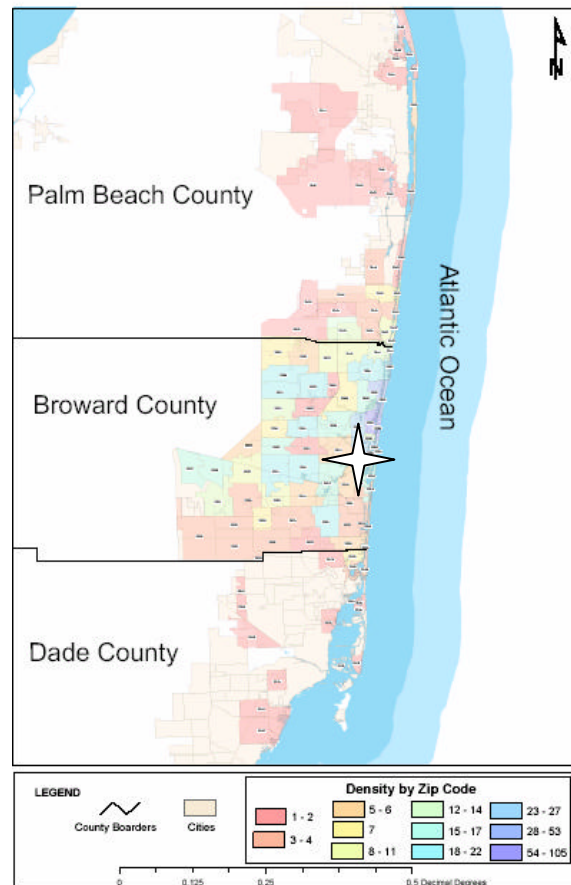


**Figure 6.13 Tri-County Orthodox Churches Location**

1. St. Catherine West Palm Beach, 2. St. Mark Boca Raton, 3. St. Demetrios Fort Lauderdale, 4. St. George Hollywood, 5. The Annunciation North Miami Beach, 6. St. Sofia Coral Gables Miami, 7. St. Andrew Kendall, Miami.

The activities of all the churches of the Tri-County area include participation in Sunday school, Greek school and the most popular Greek folk dance lessons.

Adults have the option to attend Bible classes or be involved in the future of the community by participating in planning sessions or other pertinent committees.

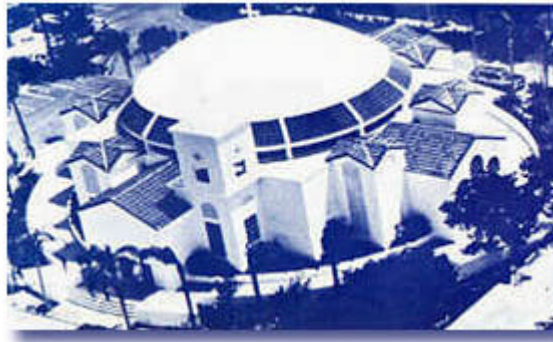


**Figure 6.14 St. Demetrios Parishioners Place of Residency** (Source St. Demetrios Church 2004)

All the Orthodox churches of the area are especially concentrating their efforts to reach the young people by tailoring programs to the needs of their communities. All the churches offer Sunday school religious education. Sunday school has programs for 3 years olds through high school. Catechism takes place on Sundays immediately following Communion. Sunday school is held from September through May and recesses during the summer months. Additionally, Bible classes are offered for adults on a weekly basis.



**Photograph 6.1 St. Demetrios Greek Church** (Source: St. Demetrios 2006)



When participants were asked if it was important for their children to attend Sunday school, about one third of the South Florida participants agreed. The parents felt that one of their membership benefits was their children's religious education. Almost all the participants view Sunday school not just as a religious obligation but as an approach to expose their children to the "Greek ways". Time and time again, most of the Greeks connect the Greek Orthodox Church with Greek ethnicity and identity and vice versa.

There are seven afternoon Greek schools in the Tri-County area; all housed within the Greek Orthodox churches of the area. Greek schools usually are in session after the end of the classes of the local elementary, middle, and high schools. Part of the language school's mission is to "expose the students to the marvels of Greek culture and heritage, introduce Greek history and geography, and to teach Greek terminology and prayers of the liturgical tradition." <http://www.stdemetrios.org/greekschool/index.htm> (last accessed 29 June 2006). Overall, about thirty percent of the Greeks enroll their children to Greek Schools. Tuition is involved with this activity, but it is very minimal. Many of the participants, whose children were not attending Greek school, during interviews, expressed how sorry they were for their inability to register their children to this very important activity. They explained that

the reasons were related to the distance between their homes, jobs and the church as well as all the other many activities that their children were involved in.

**Photograph 6:2 Greek School Commemoration of Ethnic Greek Holiday 2006**



Another program connected with the area churches is the Greek folk dance lessons. Many churches consider Greek dances part of the cultural education. Dance lessons are especially popular with the Greek-Canadians in South Florida. Almost 67 percent of the respondents support this program. St. Mark's Greek Orthodox Church connects Greek dance with their Greek school. Their web site [www.saintmarkboca.net](http://www.saintmarkboca.net) (last accessed 11 March 2005) explains the reasons:

*In our attempt to provide a comprehensive education, the St. Mark Greek program also exposes the students to Greek dance, culture and history, as well as Orthodox religion and customs. The students of our Greek School provide some of the entertainment by dancing at the annual St. Mark Festival”.*

In addition to the above programs, there are other programs designed especially for young people's social needs.

## Organizations and Activity Groups of St. Demetrios

- **Acolytes** – Altar boys assist in the Divine Liturgy. Boys ages 5 years and up interested in serving in the altar are welcome. Call church office @ (954) 467-1513.
  - **Adult Choir** – New members, men and women, are welcome. Rehearsals are each Sunday after Liturgy. Call Judy Jimokas @ (954) 977-5122.
  - **AGAPE** – Senior group for men and women over 50 years. Luncheons are scheduled on the fourth Tuesday of every month, as well as other social events and fund raisers. Call Ethel Gerakas @ 954-772-5726 or Alice Aspas @ 954-776-7001.
  - **Bereavement Support Group** – Meets periodically. Call church office @ (954) 467-1513.
  - **Cancer Unit** – Meetings on the 4<sup>th</sup> Thursday of every month and other fundraising activities.
  - **Center for Church Family Life** – Programs with an emphasis on balancing spirituality and physical and emotional health. Call Drs. Anthony and Joyce Kales @ (954) 424-0502.
  - **Come Receive The Light** – Orthodox Christian National Radio program that inspires and enlightens. Tune in to WKAT 1360 AM on Sunday at 8:00 AM or visit the website – [www.receive.org](http://www.receive.org). Call Spiro Bobotas @ (954) 322-3567.
  - **GOYA** – Greek Orthodox Youth of America group. Activities for youth ages 13-17 years. Call Anastasia Merkel @ (954) 704-4268.
  - **Greek Festival and Grand Drawing** – Annual St. Demetrios Festival scheduled next 2006. Preparations begin in September 2005.
  - **Greek Dance Troupes** Palazakia Jr., Palazakia & Palazakia Sr. and Kamaria – Youth Greek dance troupes are grouped by school grade from kindergarten to 12th. Practice is every Monday evening. Call Joy or Stephanie Catsicas @ (561) 362-7884.
  - **Greek School** – Offers instruction in the language and culture of Greece for all ages. Call Mary Caravelis @ (954) 491-8858.
  - **Junior Choir** – Ages 6-17. Once a month during Sunday School. Call Judy Jimokas @ (954) 977-5122.
  - **Inquiry Class** – Classes held periodically for those non-Orthodox persons wishing to enter the Greek Orthodox church. Call the church office @ (954) 467-1515.
  - **Religious Education:**
    - Orthodox Study Class - Monday 6:30 p.m. - 7:30 p.m.
    - Morning Bible Study - Wed. mornings 10 - 11 a.m.
  - **Orthodox Bookstore** – Offers a wide selection of books on spiritual topics. Open on Sundays after Divine Liturgy. Volunteers to help with the bookstore are welcome. See Larry Kirfides.
  - **Philothechos** – A national philanthropic organization for women/men supporting various social events, luncheons and fund raisers incl. St. Basil's Academy. Meet 2nd Mon. of every month. Call Diane Paxinos @ (954) 973-8475.
  - **Pre-Marital Class** – Classes held periodically for those who prepare for marriage. Call the church office @ (954) 467-1515.
  - **Stewardship Committee** – Oversees supporting and enhancing the church's stewardship program. Call Lynn Michaelides (954)349-2905 or Stella Stringer at 954-888-4798.
  - **Sunday School** – A religious educational program for children between the ages of 3 - 18 years offered after Communion every Sunday at 11 a.m. Call church office @ (954) 467-1515.
  - **Three Hierarchs Scholarship Awards** – For high school seniors active in St. Demetrios who have attained outstanding academic achievement. Applications available in church office. Call Drs. A & J. Kales @ (954) 424-0502.
  - **Volunteer Opportunities** – Call the church office @ (954)467-1515.
  - **Website** – <http://www.stdemetrios.org> – Provides information on various church events and programs including the Center for Church Family Life. Email address: [office@stdemetrios.org](mailto:office@stdemetrios.org) or call Lora Foster @ (954) 349-9719.
- Other Organizations:*
- **AHEPA** – Meet on the first and third Tuesday of every month. Call Peter Angelakos @ (954) 752-3179.
  - **Daughters of Penelope** – Meet on the first Tuesday of every month. Contact Betty Athanasakos, President, home (954) 630-1715 office (954) 564-7545.

### St. Demetrios Parish Council

- **Officers:**
  - Harry Tangelakis, President
  - Alex Michaelides, Vice President
  - Tony Maitreana, Treasurer
  - Christopher Nichols, Asst. Treasurer
  - John Ioannou Jr., Secretary
  - Michael Foster, Asst. Secretary
- **Parish Council Members:**
  - Paul Biszikos, George Jimokas, John Kapaalis,
  - Gerry Paxinos, Stephen Solos, Tony Tomadakis,
  - Lee Vondos, Jacques Waters and
  - Honorary member Frances Katsikas
- **Mission Statement**

The mission of Saint Demetrios Greek Orthodox Church is to assist all who seek eternal salvation through Jesus Christ.
- **Vision Statement**

To be a loving, vibrant and proactive community of Jesus that reaches out to all through liturgy and responsive fellowship.

**Figure 6.15 Typical Church Activities (Source: St. Demetrios 2005)**

These programs have names such as GOYA (Greek Orthodox Youth of America) and YAL (Young Adult League). The purpose of all these programs is to ‘nurture the religious growth’ of the Orthodox youth ‘through their service in worship; service; fellowship; and witness’ (Greek Orthodox Archdiocese of America, Yearbook 2005). OYA is a religious organization designed for teenagers between the ages of 12 and 17 (grades 7<sup>th</sup> through 12<sup>th</sup>). GOYAns usually have a monthly formal meeting. There are elections and their leaders are chosen from among their peers. There are always advisors (parents) present. Meetings usually include a religious activity, such

as discussion of a certain portion of the Bible or other moral and ethical issues that young people face today. These activities are conducted through the prism of the Orthodox Church teachings. In addition to the religious activities, there are many social aspects built into this program. There are planned outings such as going to the movies or meeting the other GOYAns of the surrounding areas. There are athletic events, trips, and even weekend retreats that contribute to building lasting friendships.

**Photograph 6.3 Exhibiting Greek Pride During Festival of Nations Festival (2005)**



YAL is a program that is designed to meet the needs for single adults between 18 and 35 years of age. According to the *Orthodox Archdiocese Yearbook* (2005), this group exists to continue the traditions of 'our culture and religion within our young adult population'. YAL is at the time of this research housed in St. George and draws members from the entire Tri-County area. Many Greek mothers view YAL activities as a great way for their children to meet their future mates and wholeheartedly support this endeavor.

## 6.11 Greek Festivals and Dinner Dances

The most popular activity connected with the Greek churches of the Tri-County area is the Annual Greek Festival. All the churches hold this annual celebration as a major fundraising activity.



**Figure 6:16 Greek Festival Flyer**

For the Greeks in South Florida, Greek festivals are a long cultural traditional event. Dawson (1991: 40) explains:

*“For members of ethnic groups, their festivals are seen to bring them together in a common meeting place and through a set of common experiences which can then be used as cultural reference points throughout the year. In this sense, the festival creates experience, and once it is over it becomes a new text itself, providing a current reading of an ongoing ethnic culture.”*

Among the respondents of this survey, more than 70 percent participate either as volunteers or attendees. Festivals have been a religious and cultural tradition of Greek society since ancient times. The Greek festivals in the Tri-County area are anxiously awaited by Greeks and non-Greeks alike. The planning of such an event takes months of preparation and organization. The volunteers get together and cook traditional Greek foods. Another usual attraction is the demonstration of traditional Greek folk dances performed by the young Greek dance students. Dancers wear traditional Greek



costumes from many different parts of Greece. There is a special place for the boys who wear the traditional white pleated skirts called “foustanella”. The most elaborate costumes however are the girl’s costumes whose colors, style, and detail represent the great variability of the Greek countryside (picture 6.5).

**Photograph 6.4 Greek Youth Displaying their Greek Costumes during the Greek Festival in St. George (2006)**



There is always a band that plays loud Greek music. Everyone is invited to participate in the Greek customs for at least one day. Greek folk dances are mostly performed by the children who show off their special skills. After all they were taking lessons for months. Greek festivals, besides offering Greek food, sell Greek artifacts imported from Greece, such as souvenirs, jewelry, pottery, music, and other traditional artifacts. Greek festivals require the participation of many Greeks and promote the social ethnic interaction. To organize an event where more than 10,000 people will attend requires these individuals to share responsibilities to ensure the continuity of such an affair. Most of the participants in this study, who were actively involved in the Greek festivals, explained that their motivation for participation is

because of the social interaction and relationships they have with other Greeks. Greek festivals focus on Greek ethnic customs. Many of the participants explained that by attending Greek festival, they reconnect with other Greeks, reaffirming their ethnic identity by expressing it to others who are in attendance.

**Photograph 6.5 Greek Dancing at St. Mark's Greek Festival (2005)**



Greek festivals contribute to Greek ethnic cohesiveness. No other event provides Greeks the opportunity to express their ethnicity in such a spatial manner. Based on the author's observations, Greek festivals play a very important role in building the continuum of this ethnic community.



**Figure 6.17 Dinner Dance Flyer**

Dinner dances are other popular activities even though they seem to be favored by the older Greeks. The survey figures show that 24.8 percent of the Greek-Canadians always attend those events in comparison to 27.6 percent of the Greek-Americans and less than 10 percent of the Greeks in Montreal. Dinner dances are organized both from the local churches and the ethnic organizations.

### **6.12 Church Organization**

The organization that has a considerable following among older Greek women is the 'Philoptohos' society. The Philoptohos (translated "Friends of the Poor") is a philanthropic organization where the 'ladies of Philoptohos' support many charities not only local but also national. About one third of the Greek women members of the church are also members of the Philoptohos societies. Attendance is rather high, 'about 60%' of the enrolled members, according to local Philoptohos presidents. Most of the Philoptohos chapters are responsible for the 'coffee hour' after church services. An offering of Greek 'koulourakia' "cookies," accompanied with a small donation is one of the major ways of their fundraising efforts.

Other organizations that are under the auspices of the local churches are usually senior citizen's clubs. These ethno-social clubs have different names: the "Agape" at St. Demetrios, to "Super Senior's Club" at St. Mark's in Boca Raton to the "Golden Jet Set" at St. Andrews in Kendall, Miami. The above mentioned names reflect the wishes of the over the 65 years old members. These clubs usually meet once a month for lunch, to organize other activities. One very popular activity is the annual cruise to the Caribbean on a Greek cruise ship with Greek crew, food, music and such.



Most of the Greeks in South Florida and in Canada rate their participation high at ethnic activities. According to the survey, most of the first generation Greeks belongs to at least one ethnic organization and participate regularly in the organized activities. Second generation Greeks are not as active in the ethnic organizations, but they continue to participate in the Church activities.

### **6.13 Adherence to Ethnic Holidays**

One way to measure the maintenance of the Greek ethnic culture is to find out how many ethnic holidays the Greeks continue to celebrate. The celebration of ethnic national holidays shows the ethnic choices that Greeks make in order to continue and maintain their ethnic culture. The choice of celebrating ethnic holidays is one prevalent indicator of ethnic maintenance. As Alba (1990: 20) explains, ethnic maintenance is increasingly voluntary, “dependent upon deliberate actions of individuals to maintain activities and relationships that have an ethnic character”.

Based on the survey questionnaire, the Greeks in Montreal are the one group that celebrates more Greek holidays than the others. By residing within a bounded ethnic community, the celebration of these holidays is not only easier but expected. As respondents have indicated, it never occurred to them not to celebrate ethnic events since every one else was doing the same. They also indicated that they did not have to go to great lengths to prepare for the event. The corner Greek grocery store had all the necessary ingredients for special foods, and the ethnic organization already had organized some event pertaining to the celebrated event. Tables 6.15, 6.16 and 6.17 show the differences between the three groups.

**Table 6.15 Greek-Canadians Greek Holiday Celebrations**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	105	38.5	38.7	38.7
	More than 1/2	103	37.7	38.0	76.8
	Less than ½	57	20.9	21.0	97.8
	None	6	2.2	2.2	100.0
	Total	271	99.3	100.0	
Missing	System	2	.7		
Total		273	100.0		

**Table 6.16 Greek-Americans Greek Holiday Celebrations**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	16	9.0	9.0	9.0
	More than ½	50	28.2	28.2	37.3
	Less than ½	105	59.3	59.3	96.6
	None	6	3.4	3.4	100.0
	Total	177	100.0	100.0	

**Table 6.17 Montreal Greeks Greek Holiday Celebrations**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	57	64.8	65.5	65.5
	More than 1/2	29	33.0	33.3	98.9
	Less than ½	1	1.1	1.1	100.0
	Total	87	98.9	100.0	
Missing	System	1	1.1		
Total		88	100.0		

By comparing the responses, it is apparent that Greek-Americans have the lowest percentage of celebrating Greek ethnic holidays. Greek-Canadians in South Florida celebrate more than Greek-Americans, but when compared with the Greeks in Montreal, they were not as observant as their friends and relatives in Canada. One of the Greek-Canadian participants in South Florida expressed her difficulties celebrating Greek Easter the following way:

*I make an extra effort to celebrate at least the most important Greek holidays because no one here does anything. I miss Montreal. At least there you knew that Easter is coming. All the stores were selling tsourekia (Easter bread) and lambathes (Easter candles). Here you have to either make the tsoureki yourself or to make an extra trip to the Greek store for the holiday stuff. As for lambathes no one sells them. Thank God my cousin sends two for my grandchildren every year."*

Many others expressed similar sentiments, and some indicated they make an effort to visit Montreal during Greek special celebrations. The first generation of Greek-Canadians especially feels most acutely the lack of the celebratory spirit in South Florida. Many explained that this is one of the reasons that they spend so much time and effort to meet with other Greek-Canadians in every possible social opportunity.

Adherence to ethnic holidays is an intentional effort on the part of all the Greeks in the New World. By applying Giddens (1984) structuration framework it becomes apparent that structure is internal to human agents and action takes place through their conscious efforts. Giddens (1984 2) writes that "the basic domain of study of the social sciences, according to the theory of stucturation, is neither the experience of individual actor, nor the existence of any form of societal totality, but social practices ordered across space and time." Thus adherence to social practices, as Giddens (1984) argues, are the means by which the social system is produced and reproduced. Thus, according to the structuration perspective the individual agent and society are entwined, the individual agent influences in the creation of society just as society influences and creates the individual agent.

#### **6.14 Greek Language Retention**

Researchers agree that Greek language retention is a very strong identifier of ethnic cultural maintenance (Christou 2001; Constantinou 1996; Saloutos 1964, 1980; Moskos 1980; Costantakos 1980; Zotos 1976). Studies also show that the knowledge

of the Greek language declines along sequent generations. Based on the survey, this study finds that the Greek language retention as an identifier of ethnic cultural maintenance is important, but the proficiency in speaking Greek is not.

During the personal interview process for this study, it became apparent that many participants rated their Greek language skills as ‘good’ or ‘average’ when it was deemed by the researcher (native Greek speaker) ‘below average’ or even ‘poor’. One explanation is that participants rated their knowledge of Greek good because they could converse at the most basic levels, and they could understand simple commands. This knowledge of the most basic Greek words appeared sufficient for many to identify their Greek language knowledge as good. Tables 6.18, 6.19 and 6.20, show how participants self-evaluate their language skills.

**Table 6.18 Self-evaluation of Greek Language Proficiency among Greek-Canadians**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	117	42.9	43.0	43.0
	Good	87	31.9	32.0	75.0
	Average	43	15.8	15.8	90.8
	Below Average	16	5.9	5.9	96.7
	Poor	9	3.3	3.3	100.0
	Total	272	99.6	100.0	
Missing	System	1	.4		
Total		273	100.0		

**Table 6.19 Self-evaluation of Greek Language Proficiency among Greek-American**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	60	33.9	33.9	33.9
	Good	17	9.6	9.6	43.5
	Average	40	22.6	22.6	66.1
	Below Average	45	25.4	25.4	91.5
	Poor	15	8.5	8.5	100.0
	Total	177	100.0	100.0	

**Table 6.20 Self-evaluation of Greek Language Proficiency among Greeks in Montreal**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	48	54.5	54.5	54.5
	Good	36	40.9	40.9	95.5
	Average	2	2.3	2.3	97.7
	Below Average	2	2.3	2.3	100.0
	Total	88	100.0	100.0	

Based on the survey figures, Greek language retention is much higher within in the Montreal Greeks than the Greek-Canadians in South Florida. Among the Greek-Americans, there is a definite downward trend among the second and much more among the third generation. Greek-Canadians in South Florida explained that in Montreal almost all second and third generation Greeks attend Greek schools<sup>1</sup>. Secondly, in Montreal more first generation Greeks do not speak English, so their children and grandchildren have to use Greek in order to communicate. Almost all of the Greek-Canadian participants fondly remembered their contiguous ethnic community in Montreal where everyone spoke Greek. This geographic proximity encouraged the retention of the Greek language by practicing the native language every day.

One interesting aspect that emerged among the Greek-Canadian families in South Florida in regard to language retention is that if the mothers had a good command of the English language, their children preferred to speak English instead of Greek at home, and consequently, their command of the Greek language went progressively down. Additionally, the mother's employment outside of the home also had a negative impact in language retention. If the mother was employed full time

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<sup>1</sup> In 1974, the Canadian Consultative Council on Multiculturalism recommended federal funding to the teaching of languages other than the two official languages of French and English. Additionally, the federal government introduced the Cultural Enrichment Program in 1977, with the objectives of encouraging and supporting projects and activities to strengthen the cultural identity of different ethnic groups.

when her children were young, their command of the Greek language was low. In three instances where the mothers were employed and the Greek grandmothers were the major caregivers, the children were fluent in Greek. The opposite spectrum showed that if the mothers did not speak English (only one case), the child spoke fluent Greek.

### **6.15 Ethnic Organizations**

Ethnic organizations and association have played a very important role in the Greek immigrants' lives in the new world. (Constantinou 1989; Saloutos 1980; Moskos 1980). Greek ethnic organizations have a three level structure. In the first level are those ethnic organizations (*topika somatia*) that bring together Greeks who are born in the same geographic location. For example, anyone with biological ties to Crete can join the Cretan association. In the same way the Macedonian, Athenian, Peloponnesian, etc. organizations are formed. The second level usually has the prefix "Pan" and represents all the local organizations. For example, the Cretan local chapters in the United States are under the umbrella of the PanCretan Association of America. The national organizations are at the top level, and the largest national organization is the American Hellenic Educational Progressive Association (AHEPA). This ethnic organization was founded in Atlanta during the 1920s in order to curb the activities of the Ku Klux Klan against the Greek immigrants in the United States' southern states. One of the main missions of AHEPA was to help Greek immigrants assimilate into society ([www.ahepa.org](http://www.ahepa.org)).

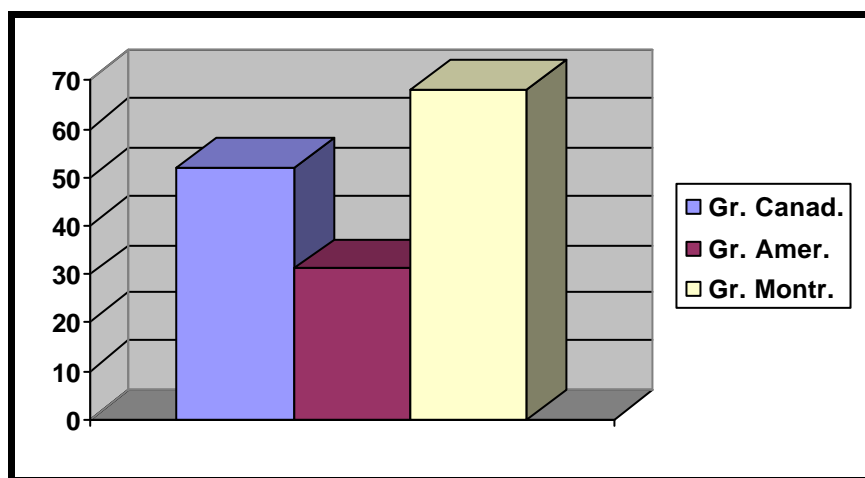
In Canada, the various ethnic organizations evolved slightly differently because of the initial financial support from the Canadian government. Jedwab (2001 110) explains:

*“Although the State provided some institutional support, the community organizations were generally required to provide services to their members. Following 1960, the diversity of immigrants’ origins resulted in a proliferation of community organizations which reflected the increasingly multiethnic character of the population. By the 1980s however, it became more difficult to establish institutional infrastructure based on ethnocultural identification. This was, in part, the result of government making greater efforts to accommodate and recognize community needs within the institutions of the state while at the same time significantly reducing support to organizations that promote ethnic identification.”*

Based on the Greek telephone pages (<http://www.greekpagesplus.com>) as of December 2005, there were 79 Greek organizations and associations in Montreal alone. Based on interviews, more than half have less than 25 members. The other half have from 100 to 250 regular members. In 1986 the Hellenic Canadian Congress was created which, according to their web site (<http://www.hellenes.ca/national/index.cfm>), is:

*“pan-Canadian, non-partisan organization for the primary purpose of: Uniting Canadians of Hellenic heritage; Promoting Hellenism; Fostering inter group relations; and providing a collective voice for the Canadian Hellenic community.”*

Ethnic organizations and associations provided in the past a place to connect with other Greeks from the same geographic location, but in the past few years there has been a noticeable drop to the membership numbers (Constantinou 1989). Table 6.18 illustrates the level of membership involvement of the participants.



**Figure 6. 18 Ethnic Organization Participation Level**

Most of the ethnic organizations in South Florida have monthly meetings with at least two large yearly celebrations. Based on the survey, all of the ethnic organizations of South Florida always meet in the beginning of the year for the customary cutting of the Vasilopita. In Greek tradition, the cutting of the Vasilopita (St. Basil's bread) ushers in the New Year. According to the custom, a gold coin ("flouri") is inserted in the Vasilopita<sup>2</sup>. When the bread is sliced and offered to all present, whoever gets the piece with the gold coin is supposed to have a lucky New Year. Greek women bake their own Vasilopita, and they cut the first piece at midnight on New Year's Eve in their own homes first.

**Photograph 6.6 Vasilopita**



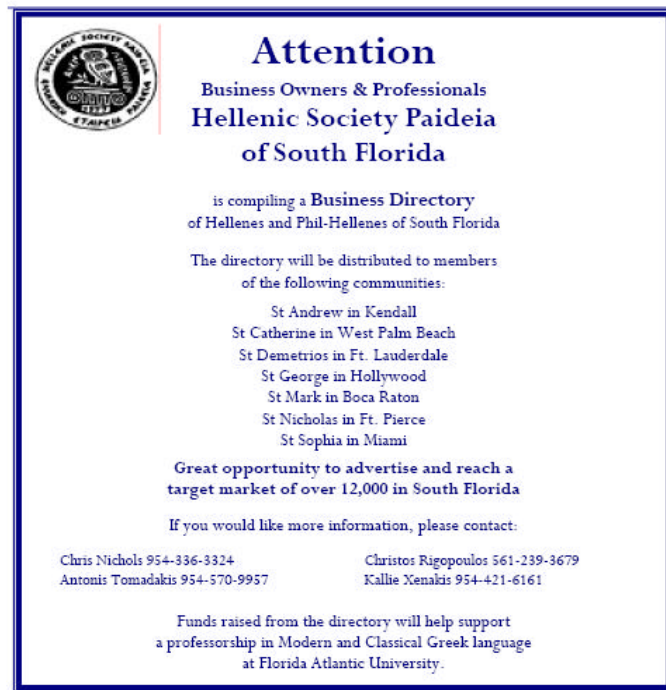
Greek ethnic organizations are always soliciting for new members, and many attempt to evolve with the current needs of their Greek members. One organization that was established in the mid 1990s is the Hellenic Society Paideia of South Florida. This main effort of this ethnic organization is to establish a Modern and Classical Greek languages program at Florida Atlantic University, the local state university.

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<sup>2</sup> The Vasilopita commemorates a miracle performed by St. Basil while serving as a bishop of Caesarea. In order to protect the city from invasion by foreign tribes, Saint Basil collected gold coins and other valuables to give to his enemies as a bribe not to loot the city. The enemy, however, did not invade the city and the valuables remained with St. Basil who had to return the valuables to the people. Since no one could agree who the rightful owner was, Saint Basil ordered that small pies and breads be made, in which a gold coin or another one of the valuables should be placed. These pies were distributed amongst all the people and everyone kept whatever they happened to find.



Most of their efforts are concentrated in attracting the Greek business community in the area for monetary support. The method of doing this is to compile a business directory of “Hellenes and Phil Hellenes of South Florida”. Time will tell if they will be successful.



**Figure 6.19 Typical Flyer of Ethnic Organization Activity 12/2005**

## 6.16 Transnational Activities

The participants in transnational activities and their connectiveness with their Greek relatives was the focus of the third section of the questionnaire. When comparing the Greek-Canadians with the Greek-Americans, the connectiveness of both is about the same. Based on personal interviews with both groups, Greek-Americans born in Greece were visiting Greece more often than the Greek-Canadians. Of the 88 Greeks that were interviewed in depth in South Florida, 56 were Greek-Canadians and 32 Greek-Americans. Out of the 32 Greek-Americans, 15 were born in Greece and 9 of those were visiting Greece every year. In contrast, out of the 41

Greek-Canadians who were Greek born, only 12 visited Greece every year. One explanation could be that many of the Greek-Canadians who immigrated to Canada immigrated with their families, and they do not have close relatives in Greece.

Another indicator of transnational activities is property ownership in Greece or Canada. After analyzing the survey questionnaires, one surprising fact emerged in this category. The level of property ownership in Greece for both groups in South Florida is the same 15.8%. In contrast more Greeks in Montreal own property in Greece. Based on the survey figures, out of 273 Greek-Canadians, 43 (15.8%) own property in Greece. Out of 177 Greek-Americans, 28(15.8) had property ties with Greece.

**Table 6. 21 Greek Property Ownership among Greek-Canadians**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	43	15.8	15.8	15.8
No	205	75.1	75.1	90.8
My parents do	25	9.2	9.2	100.0
Total	273	100.0	100.0	

**Table 6. 22 Greek Property Ownership among Greek-Americans**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	28	15.8	15.8	15.8
No	138	78.0	78.0	93.8
My parents do	11	6.2	6.2	100.0
Total	177	100.0	100.0	

**Table 6.23 Greek Property Ownership among Greeks in Montreal**

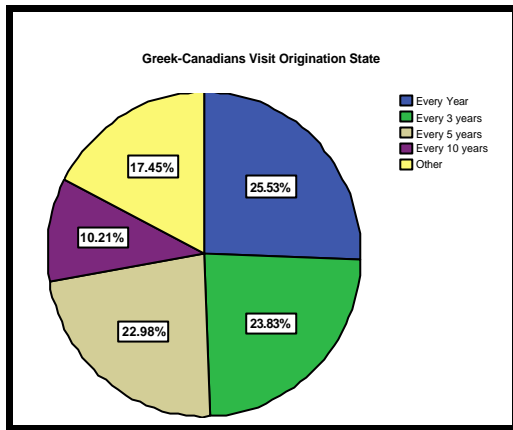
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	31	35.2	36.9	36.9
No	42	47.7	50.0	86.9
My parents do	11	12.5	13.1	100.0
Total	84	95.5	100.0	
Missing System	4	4.5		
Total	88	100.0		

Based on the same figures, more Greek-Canadians own property in Canada (24.6%) than in Greece. One explanation is that most of the Greek-Canadians have closer ties with Canada than Greece as the next figures show. Most of the participants have close contact with their state of origin. This of course is aided with the ease and affordability of the South Florida location. South Florida is served by three major international airports with connections to all parts of North America and Europe. Additionally, the excellent interstate highway system promotes travel with all states in the United States and Canadian provinces.

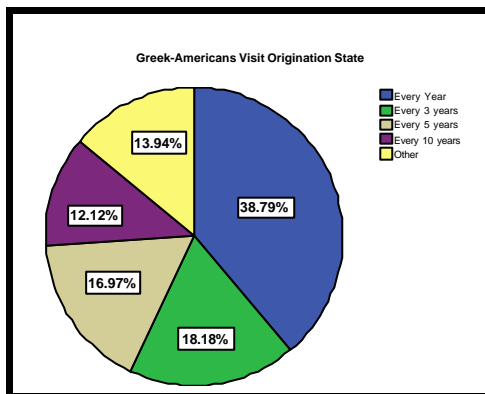
Greek-Americans, based on the survey, travel more to their state of origin than the Greek-Canadians. Thirty eight percent of Greek-Americans visit their home state vs. 26.6% of the Greek-Canadians. In comparison, over 21% of the Greeks in Montreal visit their home which is Greece. One inference that can be obtained by studying the transnational behavior of the Greeks is that in Montreal the transnational connections are between Greece and Canada. In South Florida the Greek-Canadians share their transnational connections between Greece, Montreal and South Florida. Greek-Americans on the other hand, have fewer transnational connections with Greece. The exception is the first generation Greek-Americans who are very much connected with Greece.

The transnational activities of the three groups have an important impact to their respective ethnic communities. In depth knowledge of Greek news and politics is a recent phenomenon, and it is taking place because of subscription to Greek satellite television programming. Based on the survey, the most connected are the Greeks in Montreal. Over 60 percent of the participants subscribe to either the ANTENA satellite TV or ERT. Greek satellite was introduced in South Florida in 1992, and based on the survey, almost one third of the participants subscribe. Greek-Canadians

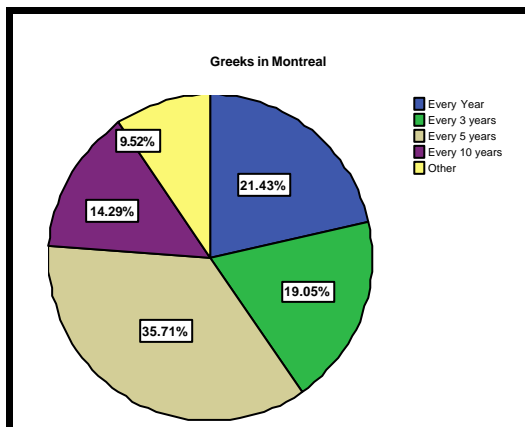
had a slightly higher subscription rate than Greek-Americans. Even though the Greek-Canadians are not traveling to Greece very often, they are very aware of life in Greece.



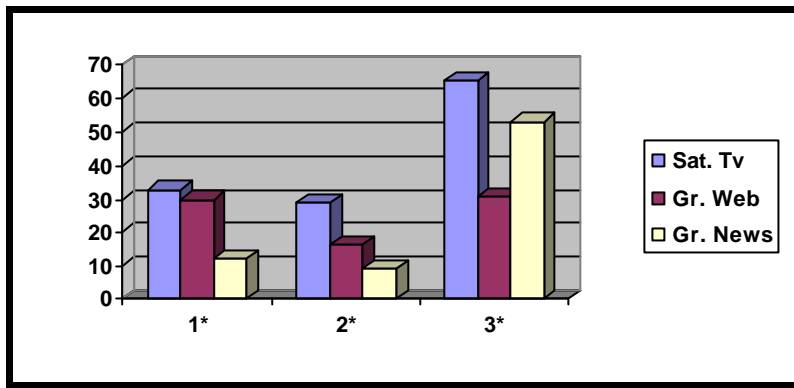
**Figure 6.20 Visits to State of Origin by Greek-Canadians**



**Figure 6.21 Visits to State of Origin by Greek-Americans**



**Figure 6.22 Visits to State of Origin by Greeks in Montreal**



**Figure 6.23 Following Greek News and Events through Satellite, Print and Web Media Technologies**

\* 1 Greek-Canadians South Florida. 2. Greek-Americans South Florida 3. Greek-Canadians Montreal

Telephone communication with Canada and Greece has greatly increased in frequency and duration during the past few years due to the introduction of discount telephone cards. Now it is common to pay only 2 cents per minute to call Greece and one cent to call Canada. Almost all of the respondents know about these calling cards, and they all use them. In a way, modern communications are becoming a lot more affordable and continue to shape the social activities of the Greek-Canadians. Internet connectivity seems to be more prevalent among the younger Greek-Canadians.

### 6.17 Cultural Attitudes

The final section of the questionnaire gathered data in order to establish some measure of the ‘subjective dimension’ of the Greek-Canadian’s ethnic attitudes and behavior as compared with the other groups under study. This dimension, according to Isajiw (1993 5), refers to the “attitudes, values and preconceptions” as they are expressed in the ‘process of communications’ with others. The core value of this dimension of ethnicity is the commitment of a person to the ethnic group’s solidarity, and consequently, it has implications for the person’s behavior (Isajiw 1993). Some

of these 'values, attitudes and preconceptions' are expressed by the importance a person attaches to certain behaviors, such as feelings of obligation to keeping and maintaining the ethnic culture. The importance of raising one's children in a Greek environment or marrying within the group shows the level of commitment to preserving the ethnic culture.

Isajiw (1993: 6) writes that socialization with other co-ethnics in turn "encourages self-identification and may condition new forms of social organization." As shown by the survey, the above statement is corroborated by the responses of the participants. To the question of how important it is for Greeks to stay together and participate in the same activities as a closely knit group for the purpose of keeping the culture alive, more than 70 percent of Greek-Canadians agreed that this statement was true. In comparison, a little over 50 percent of the Greek-Americans agreed, but over 87 percent of the Greeks in Montreal were in agreement.

Participation is another indicator of how the three different groups view their involvement with ethnic institutions. Based on the responses of the Greek-Canadians in South Florida in regards to their ethnic involvement, it becomes apparent that most of Greek-Canadians favor their close association with other Greek-Canadians as a means to keep their ethnic community together. Most believe their association with their own ethnic group gives them a sense of belonging and many express feelings of satisfaction when they socialize with their compatriots (Argyriou 2005).

Many of the participants agreed that their children should be raised in a Greek environment. This was not a surprise since most of the people who participated were members of this 'Greek environment.' Based on personal interviews, many mothers expressed that it was their duty to their Greek ancestors to raise their children the Greek traditional way. One surprising factor was that many of the people who

expressed these views did not speak the Greek language and were 3<sup>d</sup> generation Greek-Americans. Others felt that by immersing their children into Greek cultural traditions, they were teaching them how special they were to be the future carriers of such a special heritage. Many are convinced that it is important for their children to have strong ethnic self-identification, especially because they have to live in such a diverse multicultural environment. In contrast, a handful of the Greek-American mothers felt that raising their children as Greek Orthodox was enough. If they were immersing their children into “all” Greek traditions, their children were going to “be confused”. This view was not shared by many, especially the Greek-Canadians. More than 85% of these participants wanted to raise their children in a Greek environment, and that was one of the reasons that they were making every effort to participate in all Greek activities. Based on observations, the Greek-Canadian mothers were very involved with every activity their children participate in.

The issue of marrying outside of the ethnic group brought to light the ambivalent feelings that many second generation Greek-Canadians and some Greek-Americans have on that issue. Many expressed the lack of available Greek mates for their children or themselves. Some single respondents in South Florida pointed out that even if they wanted to find a Greek person of the opposite sex, it was not always easy. Two of the male respondents directed me to the “hottest” Greek dating website ([www.greekdate.com](http://www.greekdate.com)), and they felt that by registering with that site they might have a better chance of finding a Greek mate. Another Greek-Canadian told me that she was chatting with other Greeks via [www.GreekMontreal.com](http://www.GreekMontreal.com), and she already had made some “promising contacts”. Based on these responses, it is evident that there is a definite difference of opinion between the Greek-Canadians and the Greek-Americans in South Florida.

Based on the survey figures, over 40 percent of the Greek-Canadians agree that Greeks should not marry outside of their faith. In contrast, a little over 20 percent of the Greek-Americans think that they should only marry other Greeks. The responses of the Greeks in Montreal were somewhat surprising. About a third of them agreed that they should only marry other Greeks. One plausible explanation is that it is not as difficult to find a Greek mate in Montreal as it is in South Florida since there are enough Greeks in the area.

Based on the high positive numbers of the Greek-Canadians, it is apparent that a large percentage agrees with the old Greek proverb. “Παπουτσι απο τον τοπο σου και ας εινε μπαλωμενο” loosely translated “Get a shoe from your own birthplace even if it is not perfect; it will still fit better.” In other words, choose a mate from your own ethnic background even if that mate might have some imperfections. Most of the Greek-Americans, on the other hand, believe that you should marry a person that is right for you regardless of ethnic background. This is supported with the findings of the Greek Orthodox Archdioceses in North America which reports that 67% of all the marriages that are conducted in the Greek Orthodox Church are considered “inter Christian” between different Christian denominations. According to the same source, marriages taking place outside of the Greek Orthodox church are estimated to be between 75% and 80% <http://interfaith.goarch.org/MillenniumConferencePaper.pdf> (last accessed 11 November 2003).

#### **6.17.1 Greek Cuisine**

Almost all of the respondents voiced the opinion that Greek food was their favorite even if not all cooked it at home. They blamed their busy schedules and the time it takes to prepare complicated Greek dishes. The question about cooking at



home brought forward some interesting facts. Even the people who do not cook at home very often eat Greek food at Greek restaurants.

In the past two decades, Greek cuisine has become very popular in South Florida. Along with the plethora of Greek-owned restaurants in the area, most of Floridians are very familiar with many traditional Greek dishes. One Greek specialty that has crossed the ethnic boundary is the Greek salad. This special salad is offered now at almost every restaurant in the area. Even McDonalds has a version of it. Additionally, Greek ingredients these days are readily available. Cooking Greek dishes, especially on special occasions, is a way of maintaining one's own ethnic identity and uniqueness from all other different ethnic groups. Bell and Valentine (1997 3) write:

*...food has long ceased to be merely about sustenance and nutrition. It is packed with social, cultural and symbolic meanings. Every mouthful, every meal, can tell us something about our selves, and about our place in the world."*

Greek food has always been the centerpiece of every Greek celebration. Very few Greek households celebrate Orthodox Easter without serving lamb. Many Greeks express a sense of connection between Greek food and the continuation of their ethnic culture.

### **6.17.2 Greek Music**

The ease that someone can listen to the latest Greek hits through the internet is changing the way Greeks in North America are connected to Greek music. A few years ago, Greeks who did not live close to Greek ethnic enclaves could not access Greek radio programs. They had to make a special trip to Greek stores in order to buy records or tapes in order to listen to Greek music.

**Photograph 6.7 Greek Musicians Performing at a Greek Dance**



A few years ago, Greek music was stuck in a time warp. Most of the Greek musicians were playing patrons' requests in most dances either at the Orthodox Church or at the ethnic associations' affairs. Those requests were the favorite songs from the time the immigrants came to the New World. Consequently, the only music that was played and listened to was more than a few decades old.

Today Greek-Canadians and Greek-Americans alike have discovered a new version of Greek music, the music which is popular in Greece today, and they have embraced it with a new vigor. Many participants mentioned enthusiastically the latest Greek pop stars and their favorite web sites. In South Florida there is only one Greek radio station, and it is only on the air for three hours per week, so if someone wants to listen to Greek music, they have to buy the CDs. If they have access to the internet, they can visit many Greek music internet sites and can enjoy the latest Greek songs. In contrast, in Montreal, Greek CDs are available everywhere from the Greek grocers' stores to even the gasoline stations. Greeks in Montreal do not have to go out of their way to find Greek music. There are many Greek radio stations that broadcast Greek music all day long. As a matter of fact, one cannot escape Greek music as almost all the Greek stores play the latest tunes all day long.

### **6.18 Similarities and Differences between the Greek-Canadians and Greek-Americans**

Based on the answers of all the respondents in South Florida, it is apparent that ethnic communities reflect the ethnic behavior of their members. In South Florida today the Greek-American and Greek-Canadian ethnic communities have some similarities but also they have differences. In order to establish the statistical significance of the observed similarities and differences of the three Greek groups under study, Analysis of Variance (ANOVA) or as sometimes called the F-test, is employed. In an ANOVA the *F* ratio shows the statistical significance of the observed variations regarding the ethnic attitudes of the Greek-Canadians in comparison to the Greek-Americans and the Greeks in Montreal. Cronk (2006 64) explains that an ANOVA tests the difference between the means of two or more groups and it is a procedure that determines the proportion of variability between groups and within groups. ANOVA will allow us to determine whether there are significant differences between the Greek-Canadians in South Florida, the Greek-Americans and the Greeks in Montreal. Table 6:24 illustrates the statistical significance of the observed similarities.

The obvious similarities of all the Greek ethnic communities are their adherence with the Greek Orthodox Church. Almost all the Greeks who participated in this study believe that their connection with the Greek Orthodox Church is an important element of ethnic cohesion. Another similarity was the desire of the participants to raise their children within the Greek ethnic traditions. Most of the Greeks expressed great desire and willingness to continue the Greek traditions despite the survey findings that not all of them practice what they preach. Only about one

third of Greek-Canadians observe all the Greek holidays and nine percent of the Greek-Americans do the same.

**Table 6:24 Similarities Analysis of Variance (ANOVA)**

		Sums of Square	DF	Mean Square	F	Sig.
Visits to area of origin	Between Groups	7.526	2	3.726	1.936	.145
	Within Groups	934.995	481	1.944		
	Total	942.521	483	2.211		
Church membership	Between Groups	4.423	2	.164	13.491	.000
	Within Groups	87.696	535			
	Total	92.119	537			
Greek Festival participation	Between Groups	4.667	2	2.334	3.711	.025
	Within Groups	281.741	448	.629		
	Total	286.408	450			
Dinner Dance participation	Between Groups	16.042	2	8.021	6.571	.002
	Within Groups	469.927	385	1.221		
	Total	485.969	387			
Raise children within Greek environment	Between Groups	1.178	2	.589	.891	.411
	Within Groups	1350.480	530	.661		
	Total	351.659	532			

Another similarity that the groups share is their participation in activities organized by the Greek Orthodox Church. The Greek festival especially appears to be the one important public expressive instrument of Greek cultural practices. Greek festivals provide a glimpse of how Greek traditions have evolved in the New World. These festivals reflect the shared experiences of the Greek immigrants and their

descendants and at the same time promote Greek ethnic cultural awareness. The Greek festivals act as symbolic markers of Greek identity.

One of the most striking differences among the Greek communities in South Florida is the way the different groups socialize. The survey showed that more than forty five percent of the Greek-Canadians in South Florida associate with other Greeks only. Personal interviews revealed more specifically that almost all of their friends were Greek-Canadians. One of the interviewees expressed her choice of friends the following way:

*“My Greek-Canadian friends know where I came from. They have shared my difficulties when I moved to Canada and many were my friends from Montreal anyway. I do not need to find new friends.”*

Many Greek-Canadians during the interviews expressed time and time again that the only way to minimize the influences of the multicultural society that they live in is to socialize with other Greeks like themselves. Greek-Americans on the other hand, do not appear to share such deep feelings for their social connections. Table 6:25 shows some of the differences between Greek-Canadians, Greek-Americans and the Greeks in Montreal.

Most of the differences for the two communities originate back to the forces that created them. The Greek-Canadian ethnic community in the Tri-County area reflects the spatial and temporal dimension of the local society. At the same time they reflect the power that the Greek-Canadians (agents) have and how they use it to influence their social structure. The differences between the communities and the individual households thus highlight one central tenet of realist and structurationist theories: which is that within the constraints of the powers of mechanisms agents always have the freedoms to act otherwise.

**Table 6:25 Differences Analysis of Variance (ANOVA)**

		Sums of Square	DF	Mean Square	F	Sig.
Greek Friends	Between Groups	59.748	2	29.874	54.386	.000
	Within Groups	293.875	535	.549		
	Total	353.623	537			
Self-Perception	Between Groups	66.846	2	33.423	43.694	.000
	Within Groups	409.237	535	.765		
	Total	476.084	537			
Celebrate Greek holidays	Between Groups	98.310	2	49.155	90.006	.000
	Within Groups	290.539	532	.546		
	Total	388.849	534			
Able to speak the Greek language	Between Groups	89.326	2	44.663	34.950	.000
	Within Groups	682.410	534	1.278		
	Total	771.736	536			
Prefer to marry to a Greek	Between Groups	142.911	2	71.455	55.875	.000
	Within Groups	673.957	527	1.279		
	Total	861.868	529			
Listening to Greek music	Between Groups	325.173	2	162.586	180.468	.000
	Within Groups	478.387	531	.901		
	Total	803.569	533			
Prefer to eat Greek food	Between Groups	146.550	2	73.275	52.608	.000
	Within Groups	740.997	532	1.393		
	Total	887.544	534			

Giddens (1984 92) explains that in order to understand the powers of agents, it is necessary to recognize the resources available to them. The author defines resources as “the media whereby transformative capacity is employed as power in the routine course of social action; but they are at the same time structural elements of social systems as systems, reconstituted through their utilisation in social interaction.”

Thus this ‘transformative capacity’ that leads to different outcomes, is the same mechanism that can produce different results.

In this specific case study, the Greeks who participated in this research showed that they can act independently of the social structures or norms and in a way that transformatively can impact their structures. At the same time the same social structure is the force to which the Greeks act by behaving in certain ways, even though it does not determine the outcome. This means that the Greeks have the power to act differently to create different outcomes. Giddens (1979) explains further that there is a distinction between structure and system. He proposes three primary properties of a social system: structure, modality, and interaction. Structures are rules and resources organized as properties of social systems. Modalities are the means by which structures are translated into action. Interaction is the action or activity created by the agent acting within the social system. According the same author, social systems are social practices that are reproduced in space and time and from which emerges the patterns of social relations.

The emergence of the Greek-Canadian culturescape therefore is not independent of the Greek-Canadians but only created through the social practices of the agents (Yirenkyi-Boateng 1995). Since social systems are “spatially binding and time-space constitutive” the actions of the Greek-Canadians that constitute and are constituted by their culturescape produces the social space in which their social practices take place. At the same time the culturescape binds the actions of the Greek-Canadians to specific temporal and spatial contexts. Thus the various actions of the Greek-Canadians aid in the production and reproduction of their ethnic community. Their actions, as Yirenkyi-Boateng (1995 65) argues, are “doubly structured both as product and as process, that is, both structured and structuring.”

The historical evolution of the Greek communities in the Tri-County area is vital to this research. Many important historical events have impacted and structured those communities. Yirenkyi-Boateng (1995 63) argues, that “social reproduction is concerned with how societies keep going over time.....and the lessons they learn are often incorporated into their future decision-making process to produce change.” The first and the oldest is the Greek-American community. The foundation for this ethnic community was put in place in the 1940s by establishing St. Sophia, the first Orthodox Church in Miami. This community was organized by Greeks who immigrated to the United States prior to the 1920s. These immigrants first settled in the north eastern United States. They then began to move to the sunshine state. Greek-American communities proliferated in South Florida after WWII and especially in the 1960s and 1970s when many Greeks came to Florida to retire.

The foundation of the Greek-Canadian community was put in place in the early 1970s when a few Greek-Canadians moved to Florida because of the weather and good business opportunities. By the 1980s this community flourished with a huge increase of newcomers from Montreal. Almost all of those Greek-Canadians originally immigrated to Montreal between the 1950s and early 1970s. After gaining Canadian citizenship or permanent status, they migrated to South Florida.

Florida, with its tropical setting, has traditionally been the vacation destination for many Canadians from the eastern provinces. Almost all of the Greek-Canadian respondents had visited Florida prior to their decision to migrate. The majority had friends and family in the area. Additionally, economic opportunities in Florida at that time created a powerful pull for many. Another factor for the arrival of the Greek-Canadians in the early 1980s was the anxiety that was created with the reforms that the Quebecois party instituted in Quebec. In 1977 the Quebec National Assembly



adopted the controversial “Bill 101.” As mentioned earlier, this bill restricted immigrant children’s access to English schools and prohibited the use of English on commercial signs. Many Greeks felt threatened when the bill mandated French-language schools, for their children and they decided to vote with their feet. A very large number just picked up and left the province. Based on the interviews, the great Florida weather compared with ‘brutal winters’ in Montreal was the deciding factor for their move. Another reason for their departure was the adversely effected economic climate in Montreal. Therefore, Florida had the economic opportunities as well as a great climate. Photographs 6.8 and 6.9 illustrate the typical different weather scenes at Montreal and Florida in the month of January.

***Photograph 6.8 Montreal Winter 2003***



***Photograph 6.9 Fort Lauderdale, Florida winter 2003***



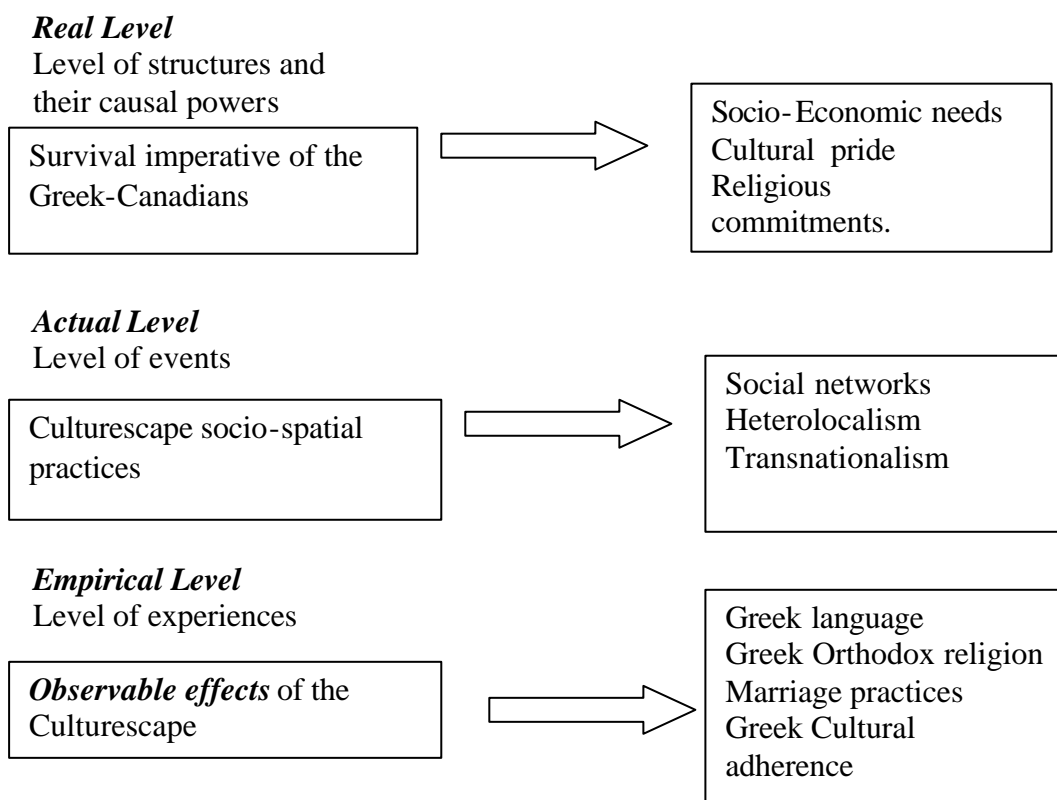
### **6.19 Creation of the Greek-Canadians Culturescape**

The term ‘culturescape’ is a key concept of this research. The Greek-Canadian culturescape can be explained as world-wide ‘scape’ where Greeks interact and they practice their Greek ethnic customs and norms regardless of their geographic location. Culturescapes are possible today because of modern innovations in communications and transportation that allow Greeks to maintain their ethnic cultural ties with other Greeks in different geographic locations. The Greek-Canadians culturescape is tied by a network of social, economic, cultural and religious institutions that reach across borders. This culturescape is created through the intentional efforts of the Greek-Canadians backed by modern infrastructural facilities (Baker 1999).

Even though it is very difficult to identify the physical aspects of the Greek-Canadian culturescape the most obvious physical markers are the Greek-Canadian establishments such as shops and restaurants. However the least “visible” aspects of the Greek-Canadian culturescape relate to cultural elements of their culturescape. Those elements are the Greek language heard when Greek-Canadians communicate

with each other, their entertainment medium preferences (Greek satellite television) and most importantly how they organize their daily lives through their social networks. These networks depend on the unique ethnic infrastructures that enable Greek-Canadians to continue the transmission of their ethnic culture to their offspring. At the same time by being members of their cultural landscape they resist values imposed upon them by the dominant American culture.

The use of the realism-structuration framework in this part of the research enables a multi-method research approach in order to examine beyond the level of events and to explore the mechanisms that generate the creation of the Greek-Canadian culturescape. Critical realism presupposes that reality consists of three levels: the empirical, the actual and the real (Bhaskar 1975, 1989).



**Figure 6.24** *Three Layers of Reality in Relation to the Greek-Canadian Culturescape*

The empirical level is comprised of the outcomes of personal actions and interactions as well as the impressions and perceptions of reality. The actual level consists of events that happen independently of our experiences and, according to Giddens (1984) and Bhaskar (1989) these events are the result of causal powers that generate structures, mechanisms, and capabilities at the real level. Sayer (2000 11) explains that the real level is “whatever exists, be in natural or social” and it is at this level that the “objects and their structures and powers” can be found. Figure 6.24 provides an outline of the three levels of reality and its application to the Greek-Canadian culturescape.

In this case study the causes of the creation of the Greek-Canadian culturescape are present in the real level (see Figure 6.24). Some of the causes could be the nature of the real or perceived policies that the host government adopts in regards to immigrant adaptation or the stance of the “native” population towards the immigrants. When the immigrants are faced with these obstacles they react by staying socially close to their own ethnic group. The actual level shows the ethnic community’s practices. It is at this level that the creation of the “unbounded” or heterolocal spatial behavior of the Greek-Canadians is evident.

The investigation of the Greek-Canadian culturescape involves analyzing the formation of this ethnic community through their material practices at the actual level. Additionally at this level the forces of transnationalism have to be taken into account. However, Giddens (1984) and Sayer (1992, 2000) argue that powers on all levels exist and their mechanisms are not always activated therefore, depending on conditions we cannot always predetermine what the end result will be.

Sayer (2000 13) writes “in the social world, people’s roles and identities are often internally related, so that what one person or institution can do, depends on their

relation to others". Thus, what it is to be a member of the Greek-Canadian ethnic minority cannot be explained at the individual level but only in terms of the Greek-Canadians relation to the dominant North American culture. This research has clearly demonstrated that the powers that Greek-Canadians can draw upon depend on their relation to the relevant parts of their situation within their social structure. The research has shown that the Greek ethnic social institutions are the creations of the Greek-Canadians who live outside of Greece, a system which is constantly changing to reflect the evolving cultural environment where Greek-Canadians live.

This research illustrates that Greek-Canadians have constructed their culturescape as a strategy to maintain and practice their ethnic culture. From the findings of this case-study, we note that one cannot understand the topic without putting it in the cultural and historical contexts. To understand the cultural survival mechanisms that Greek-Canadians employ their actions need to be viewed through the consideration of the agency and structure perspective. This can be achieved through the structuration approach which seeks to "illuminate the concrete processes of social life" by spotlighting the "social practices ordered across time and space," (Giddens, 1984 219). Yirenkyi-Boateng (1995 57) applied the role of agents in the social process as he explains:

*"The theory of structuration is basically a transformation model indicating how changes take place as a result of general tendencies (structures) being played out in particular milieu (places) by particular agents (perceptions) at particular times".*

Giddens (1984) asserts, social life is constituted through social practices which Giddens (1984 24) defines as 'institutions' and are 'deeply embedded in time and space.' Based on the above definition the Greek-Canadian culturescape is an example of such an institution. Giddens (2004 242) also asserts that these institutions do not occur randomly but occupy specific geographic locations which he terms 'locales'. In

the case of the Greek-Canadian culturescape 'locale' does not necessary occupy a specific physical location but it provides the setting for social interaction that aids the transmission of the Greek ethnic culture.

The Greek-Canadians in South Florida are faced with different challenges in maintaining their ethnic community. In Montreal they lived within a bounded ethnic community, and they had ample chances to practice not only their language but also all other aspects of their Greek culture. In South Florida however, the Greek-Canadians live in scattered areas, and they come in more frequent contact with the dominant Anglo majority society. They are constantly affected by the dominant cultural and value systems of the host society. Therefore, they face a greater risk of adopting the dominant cultural norms or of being assimilated. Conformity to the host society's norms is not forced, but it is expected. If they want to climb the economic and social ladder of success, then they have to behave like the dominant population. From this perspective, the Greek-Canadians have to define what aspects of their ethnic culture are at greater risk and develop strategies to overcome the social pressures.

One of the strategies that they employ in order to maintain their ethnic culture is to fully participate in most of the activities organized by the Greek ethnic community. Participation in the ethnic community's programs allows the Greek-Canadians to feel connected with others just like themselves and maintain their distinct ethnic identity. Adherence to Greek cultural customs strengthens their ethnic consciousness. Their resistance to assimilation pressures can also be explained by their reluctance to have social relations with 'others' but Greeks. Because most of the Greek-Canadians place such a very strong emphasis on their sense of common origin

and the practice of their Greek ethnic and religious customs, they have managed to create their distinct ethnic culturescape.

The Greek-Canadian culturescape has similar functions as their geographically bounded ethnic community in Montreal. It provides social cohesion and a sense of belonging. However, the Greek-Canadian culturescape is a reflection of contemporary transnational conditions. The Greek-Canadians can maintain close contact with other Greek-Canadians with the aid of modern communication technologies. The Greek-Canadian culturescape thus provides the spatial and ethnic arena for their cultural, social, and religious institutions to exist. The Greek-Canadian culturescape is flexible and can adapt based on the needs of its members. The anchors that define the Greek-Canadians culturescape are thus the religious institutions, the ethnic schools, the social organizations and even the virtual communities.

This chapter presented the results of the quantitative and qualitative data. The findings of this research were discussed in light of the various theoretical perspectives. The next and last chapter attempts to draw conclusions and reflect upon the main goal of this study which is to uncover the number of strategies that Greek-Canadians employ in order to preserve their ethnic culture.

## **CHAPTER 7.**

### **FINDINGS AND CONCLUSIONS**

#### **7.1 Introduction**

The previous chapters of this study sought to identify the cultural survival strategies that Greek-Canadians employ in order to preserve their ethnic culture in South Florida. The aim of this chapter is to integrate these findings and outline the manner in which they relate to the interests and goals of the study participants. An additional purpose of this chapter is to provide guidance and further recommendations to the community of social scientists and human geographers concerning the findings and implications of this research.

#### **7.2 Findings**

This thesis has attempted to expand our knowledge of how immigrants in this increasingly transnational world organize their lives in order to preserve their ethnic culture by examining the special case of Greek-Canadians who reside in South Florida. The study achieved this goal by employing the humanistic approach to illustrate that the fundamental task of the social researcher must be to understand agents through the method of participatory research. Results indicate that human beings have the power to change the course of events and do not have to simply follow repetitive or slavish routines. It was noted that people can make choices to address their needs. These choices involve making decisions concerning geographic preferences such as the regional destination (the meso scale) and the specific place of residence within that region (the micro scale). In conclusion, geography therefore matters. It was further noted that geographical decisions cannot be meaningfully



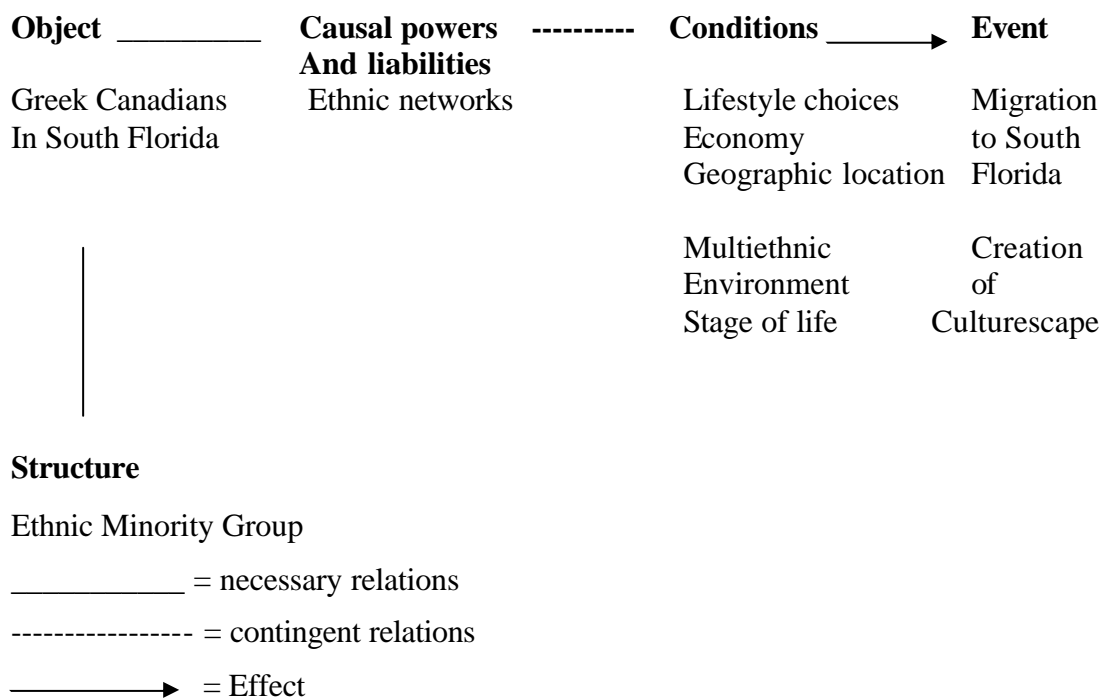
considered and implemented without considering their economic, social, temporal, and other implications.

Drawing insight from ethnic studies along with cultural and human geography, the first objectives of this research was to examine the factors which have influenced the migration of the Greek- Canadians to South Florida. Macro-level analytical theories based on push/pull immigrations factors shed some light on some of the reasons that propelled Greek-Canadians to migrate to South Florida. Wolpert's (1965) notion of 'place-utility' and the individual's degree of satisfaction or dissatisfaction with both the origin and destination areas was drawn upon to offer an explanation for the migration decision of this particular ethnic group. It was noted that better environmental conditions such as the good climate of South Florida and especially the perception of better lifestyle definitely encouraged many to move.

Two other theories which proved useful in this specific case study are the "social capital theory" and the "theory of social reproduction" (Massey et al. 1998). Both of these theories utilized the meso level analysis that stresses the importance of social networks in both the sending and receiving countries. Social capital theory stresses the importance of social networks not only in the immigration decision but also in the choice of destination. In the case of the Greek-Canadians their social networks offered the impetus for an easier migration move to South Florida. Their social connections were observed to help them to reduce the social, economic and emotional costs associated with their move. The theory of social reproduction posits that over time the outcomes of the strategies used by agents tend to become the conditions for future decision. This case study confirms the major tenets of this theory which states that immigrants are encouraged by previous successes thus encouraging or reinforcing a particular culture of migration.

Most of the participants in this research agreed that one of the reasons for their move was the encouragement that they received from the friends or relatives both in Canada and South Florida. Most of their acquaintances in Montreal wanted to leave the cold and dreary weather in Montreal and move to sunny Florida. The ones who were already in South Florida were talking of economic opportunities ‘once in a lifetime’. Since they did not want to be left behind, they packed their belonging and came to South Florida.

The causes of the migration of the Greek-Canadians from Canada to South Florida when analyzed from the realist methodological perspective and structuration theory revealed some interesting realities. The realist and structuration concepts indicated that there is a reality independent of the perceptions of the Greek-Canadians. That reality is composed of the survival and reproduction imperatives which tend to offer challenges to the Canadian Greeks but not in a deterministic way (Giddens 1984; Giddens 2004; Sayer 1992).



**Figure 7: 1 Spatial Abstraction of the Greek-Canadian Culturescape**

Figure 7:1 shows a schema, based on Sayer (1992 109) which shows the abstraction of the processes that underlie so much of what goes on in the social geography of the Greek-Canadians in South Florida.

**Table 7:1 Summary of Study Findings**

	<i>Greek Canadians South Florida</i>	<i>Greek Americans South Florida</i>	<i>Greek Canadians Montreal</i>
Usage of the Greek Language	Language retention falls after 2 <sup>nd</sup> generation	Very low for most Greek Americans in Florida who are 2 <sup>nd</sup> and 3 <sup>rd</sup> generation	Language retention is very high
Usage of English at home	Low 1 <sup>st</sup> generation higher 2 <sup>nd</sup>		Very low 1 <sup>st</sup> generation
Attendance to Religious Institutions	Attendance stays high for 1 <sup>st</sup> generation about the same for 2 <sup>nd</sup> and 3 <sup>rd</sup> generations Most attend the same Orthodox Church St. George, Hollywood	High among 1 <sup>st</sup> generation lower 2 <sup>nd</sup> generation about the same 3 <sup>rd</sup> generation	Attendance is high for 1 <sup>st</sup> generation drops for 2 <sup>nd</sup> and more for 3 <sup>rd</sup> generation
Who sponsors Community activities	Ethnic associations Fewer the Greek Orthodox Church	Almost all sponsored and organized by the Greek Orthodox Church	Ethnic associations Fewer Church
Attendance Ethnic Organizations.	Higher	High in some (festival) Lower in others (Dance)	Higher
Attendance Ethnic Church	Lower		Lower
Adherence to Greek Cultural practices	High 1 <sup>st</sup> generation lower 2 <sup>nd</sup> and lowest 3 <sup>rd</sup>	High 1 <sup>st</sup> generation lower 2 <sup>nd</sup> generations Rises again for 3 <sup>rd</sup> generation	Very high 1 <sup>st</sup> and 2 <sup>nd</sup> generation
Social relations	1 <sup>st</sup> generation socialize almost exclusively with other Greek Canadians and at a lower rate Greek-Americans 2 <sup>nd</sup> generation more involvement with Greek Americans and others	Most associate with Americans 1 <sup>st</sup> generation preference to other Greek Americans	All generations mostly socialize exclusively with other Greek Canadians
Marriage practices	Intermarriage is about 50% between Greek	Intermarriage is 80% between non Greeks	Intermarriage is about 80% between Greek
Greek ethnic networks	High most business decisions and transactions within the network	Very low	Very high almost all decisions and transactions within the network

At the micro scale, it was noted that this ethnic minority group has devised heterolocalism and external networking systems, among others, to promote the reproduction of their lives in particular spots in South Florida. The strategies are always being monitored on a continuous basis to see how successful they are in addressing the challenges.

In terms of realist and structuration theories, the survival strategies of the Greek-Canadians are thus “not in frozen states, but always and everywhere in the process of becoming”. This indicates that the Greek-Canadians are in no way involved in simply following certain routines but actively bargaining using all the transformative capacities they have to produce novel outcomes. This idea of agents choosing various practices to facilitate their lives could further be understood by an examination of Table 7.1.

As noted above, the third objective of this study was to examine the role that transnational social networks play in the socio-spatial behavior of the Greek-Canadians in South Florida. The Greek-Canadian transnational social networks allow them to have continuous connections with their friends and relative in Canada as well as in Greece. The research findings point to a constant circulation of information across those borders. Even though Greek-Canadians live in South Florida they are very aware of the current conditions in Canada and Greece by creating a ‘transnational social space’ (Faist 2000). A very good example of this social space is the latest increase in travel to Canada for medical care. Canada with its socialized medicine offers many affordable opportunities for its residents. Even though many Greek-Canadians are going to Canada for medical care, they are buying their prescription drugs from Greece because of the differences in price. Because of their strong transnational connections Greek-Canadians are able to maintain strong ties not

only with their country of birth, but also their county of first migration by forming global networks through which information, goods, services, and individuals are able to move.

When the sociospatial behavior of the Greek-Canadians is viewed through the transnational lens it shows the impact of the technological innovations, especially in communication and transportation is very evident. The Greek-Canadians can choose to live wherever they want and at the same time be able to be members of their culturescape. Their heterolocal sociospatial behavior obviously indicates that residential concentration is not necessary to retain close ethnic ties.

Based on observations, interviews and testimonials the Greek Canadians were found to have created their culturescape within South Florida's multicultural mosaic as a way to preserve what is treasured by them. In our modern society when immigrants live in multi-ethnic areas, the need for creating an ethnic space seems to be a declaration of one's uniqueness. Many times immigrants have a parallel ethnic existence. Immigrants are members of their own ethnic groups and at the same time they have to adopt the norms of the dominant culture if they want to improve their socioeconomic status. By residing in areas with many competing ethnic groups this ethnic parallel existence can create feelings of exclusion and even alienation not only from the dominant society but from all the other ethnic groups that occupy the area. Thus, the creation and maintenance of an ethnic community becomes necessary for the social well being of many immigrants.

The Greek-Canadians expressed various reasons for the creation of their culturescape reflecting their individuality. This ethnic group like any other is by no means homogeneous. Most of the interviews revealed that the time and the reason for migrating to the new world have played an important role why they want to associate

with other like themselves only. Also, the education level and knowledge of the English language prior to immigration seems to have a great effect on how the Greeks perceive themselves and whom they choose to socialize with. The ones with very good English language skills very rarely see themselves as a minority group who only feel comfortable to be with their own ethnic group. These Greek-Canadians have formed strong and lasting bonds not only with members of the dominant American culture but other ethnic groups too. On the opposite spectrum the ones with limited knowledge of English feel marginalized and are drawn to socialize with other Greeks only. They are the ones who feel guilty if they do not practice their ethnic customs by stubbornly clinging to Greek ethnic traditions. Their lack of understanding the world around them makes them distrustful of all others.

Another observed reason for the creation of the Greek-Canadian culturescape was the immigration status of the Greek-Canadians when they migrated to South Florida. If they were here on a non-permanent status, they preferred to associate with others in the same circumstances. Based on personal interviews, many Greek-Canadians, before getting their permanent status, were even reluctant to become paying members of the local Orthodox Churches. Once their status became permanent they became members and were involved with activities not only with Greek-Canadians but with Greek-Americans as well. Also, the factors that pushed them out of Greece were an important predictor with whom they were going to associate. Many preferred only the ones who shared their migration experience such as those from the same Greek geographic area. The spatial impact of this preference is the creation of the local ethnic associations already discussed elsewhere.

The Greek-Canadian culturescape is a transnational ethnic community whose occupants have created a social space of interaction between different localities. The

socio-spatial construction of the Greek-Canadian culturescape is a complex process which is taking place at multiple levels with evidence of a continual evolution reflecting its members. The domains of the Greek Canadian culturescape emerging from the interviews were the following: The use of the Greek language, identification with the Greek orthodox faith, adherence to Greek ethnic identity, observance of Greek traditions, and participation to ethnic socio-cultural and religious functions. Additionally, the creation of strong socio-cultural networks are fostering the connections within the culturescape and reinforcing the importance of this ethnic community. The case of the Greek-Canadian community in South Florida thus captures the complexities that are involved in the process of creating and reproducing an ethnic community in a new transnational setting.

### **7.3 Conclusions and Recommendations**

The findings of this research can be summarized in terms of several theoretical assumptions that can be best stated in the following propositions: These assumptions are suggestive and subject to further verification. They therefore indicate the lessons which can be learnt by social researchers as well as the research challenges that await them.

1: The formation of the Greek-Canadian culturescape is an ethnic community, which constantly evolves reflecting the level of acculturation to the dominant culture of its members. The culturescape is shared by persons who are at both ends of the acculturation scale, ranging from individuals who are resisting adopting the host society's norms to individuals who are fully acculturated and in a way live a parallel ethnic existence. They are separating their lives into their professional lives within the

dominant American society and their private social sphere within their Greek-Canadian culturescape.

2. Among all participants the pattern that emerged was that Greek (Americans/Canadians) regardless of where they were born have retained a strong attachment to their ethnic background. Their attachment is aided by their membership in the Orthodox Church and formal ethnic organizations. Participation to Church sponsored cultural activities, especially the Greek festivals, is considered a very important part of their Greek identity.

3. Modern transnational connections between Greece/Canada and the United States are aiding the maintenance of Greek cultural customs. The Greeks feel more connected with other Greeks in different parts of the globe and, in a way, these connections reinforce their self identification as Greek. Furthermore, easy access to the internet and Greek satellite television further connects many Greeks with the land of their ancestors.

4. The study illustrates that the formation of unbounded ethnic communities is a relatively recent phenomenon and it is very difficult to predict its longevity. Globalization and transnational immigration along with technological innovations continue to liberate people from the constraints of specific geographic place. Additionally, the multiethnic conditions present in urban areas of many developed countries create conditions that aid the mixing of global influences.

5. Gaining insight into the experiences of the Greek-Canadians, a twice-migrant group, first in Canada and later in the United States, social scientists can learn the challenges contemporary immigrants face in this increasingly transnational world.

6. Most of the researchers on international migration devote time and effort to migration, from developed to developing nations at the expense of migration between



developed nations. This case study introduces a new chapter in the migration research agenda.

7. The deployment of mixed methods of transnational research in this study is designed to uncover the strategies that modern migrants employ, in order to maintain and perpetuate their ethnic culture across and between different places and separate states. This study thus attempts to deepen our understanding of the cultural survival strategies and sociospatial behavior of transnational immigrants by proposing a new type of an ethnic community, the *culturescape*.

This research thus reaches across the social sciences by providing insights on agency, structure, and the production and reproduction of space-time relations with reference to the realist research methodology and the structuration theory of Giddens (1984). The structuration theory in particular, provides the necessary foundation to answer the question of the long term implications of the cultural survival of the Greek-Canadian *culturescape*. The research has sought to disclose the increasing impacts of modern communication and transportation innovations on ethnic community formation.

The use of the realism-structuration framework enables a multi-method research approach which aids in the examination of this ethnic space, beyond the level of the every day events of the lives of the Greek-Canadians. The exploration of the mechanisms that generate the Greek-Canadian *culturescape* provides a more in depth examination in the strategies that the subjects use in order to maintain and preserve their ethnic culture.

This thesis is an important contribution to the study of how modern immigrants maintain and practice their ethnic culture. The research indicates that the idea of *culturescapes* is a reflection of contemporary global developments. The

residential locations where members of communities reside is not as important for ethnic cohesion because modern communication systems and the related technologies are rendering geographic location insignificant. This is thus a case study in the “annihilation of space by technology and culture”, a study which illustrates that the survival strategies of communities cannot be meaningfully analyzed without considering their spatial and temporal dimensions (Harvey 1989). It is hoped this study will help to stimulate more interest and therefore more research in this exciting area of human geography.

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## APPENDIX A

## QUESTIONNAIRE

DATE \_\_\_\_\_

*1. Please check appropriate category. For non-applicable questions leave blank*

- ☐ First generation refers for those who were born in Greece.
- ☐ Second generation refers to those whose parents were born in Greece.
- ☐ Third generation refers to those whose grandparents were born in Greece.
- ☐ Fourth generation refers to those whose great-grandparents were born in Greece.
- ☐ Other

### ***Migration history***

2. Where were you born? USA ☐ Greece ☐ Canada ☐

3. What were your reasons for migrating to South Florida?

*Using a scale from 1 to 8 (in which 1 is least important and 8 is most important), how important would you rate the following migration reasons?*

	1	2	4	4	5	6	7	8
1 Economic opportunities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2 Educational opportunities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 Friends and Family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 Climate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5 Marriage/Divorce/	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6 Followed my parents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7 Retirement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8 Other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. What were your reasons for leaving your country/state of birth?

*Using a scale from 1 to 8 (in which 1 is least important and 8 is most important), how important would you rate the following migration reasons?*

	1	2	4	4	5	6	7	8
1 Economic conditions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2 Political conditions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 Social conditions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 Climate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5 Marriage/Divorce	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6 Followed my parents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7 Retirement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8 Other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. How often do you visit your country/state of origin?  
 Every year [ ] Every 3 years [ ] Every 5 years [ ] Every 10 years [ ]  
 Other [ ]
6. Of those people whom you consider friends what proportion are Greek?  
 all of them [ ] more than ½ [ ] less than ½ [ ] none [ ]
7. How do you see yourself?  
 American [ ] Greek [ ] Greek-Canadian [ ] Greek-American [ ]

### ***Community Interactions***

8. Are you a member of the Greek Orthodox Church? Yes [ ] No [ ]
9. Approximately how many times a year attend your Church?  
 Every Sunday [ ]  
 About 20 and 30 times a year [ ]  
 About 10 and 20 times a year [ ]  
 About 5 to 10 times a year [ ]  
 I never attend [ ]
10. Do you participate in any activities sponsored by you Church? Yes [ ] No [ ]  
 If you answered yes please check the appropriate box.

	Almost Always	Frequently	Occasionally	Rarely	Almost Never
A Sunday School	[ ]	[ ]	[ ]	[ ]	[ ]
B Greek School	[ ]	[ ]	[ ]	[ ]	[ ]
C Bible study	[ ]	[ ]	[ ]	[ ]	[ ]
D GOYA	[ ]	[ ]	[ ]	[ ]	[ ]
E YAL	[ ]	[ ]	[ ]	[ ]	[ ]
F Greek Dance	[ ]	[ ]	[ ]	[ ]	[ ]
G Greek Festival	[ ]	[ ]	[ ]	[ ]	[ ]
H Dinner/Dance	[ ]	[ ]	[ ]	[ ]	[ ]
I Planning	[ ]	[ ]	[ ]	[ ]	[ ]
J Committee	[ ]	[ ]	[ ]	[ ]	[ ]
K Philoptohos	[ ]	[ ]	[ ]	[ ]	[ ]
L Other	[ ]	[ ]	[ ]	[ ]	[ ]

11. How many Greek national and religious holidays do you celebrate?  
 all of them [ ] more than ½ [ ] less than ½ [ ] none [ ]

12. How do you describe your knowledge of the Greek language?  
 Excellent [ ] Good [ ] Average [ ] Below Average [ ] Poor [ ]

13. Are you a member of any Greek ethnic organization? Yes [ ] No [ ]



***If you answered NO please go to question 18***

14. If you answered yes please check the appropriate box.  
1 AHEPA [ ] 2 DOP [ ] 3 SOP [ ] 4 MOA [ ]  
5 Pan Cretan [ ] 6 Macedonian [ ] 7 Athenians/Pereotes [ ]  
8 Peloponnesians [ ] 9 Nissioties [ ] 10 Other [ ]
15. Does your organization meet formally on a regular basis? Yes [ ] No [ ]
16. Does your organization organize any ethnic activities? Yes [ ] No [ ]
17. If you answered yes please check the appropriate box.  
1 Dinner/Dance [ ] 2 Youth activities [ ] 3 Greek dance lessons [ ]  
4 Picnics [ ] 5 Vassilopita [ ]
18. Do you own property in Greece? Yes [ ] No [ ] My parents do [ ]
19. Do you own property in Canada? Yes [ ] No [ ] My parents do [ ]
20. Do you have close relatives in Greece? Yes [ ] No [ ]
21. How often do you communicate with them?  
Frequently [ ] Occasionally [ ] Rarely [ ] Almost Never [ ]
22. Do you have close relatives in Canada? Yes [ ] No [ ]
23. How often do you communicate with them?  
Frequently [ ] Occasionally [ ] Rarely [ ] Almost Never [ ]
24. Do you subscribe to Greek satellite TV? Yes [ ] No [ ]
25. If Yes how many hours a week do you watch?  
More than 10 [ ] less than 9 [ ]
26. What major programs do you watch? Please check appropriate box  
Greek News [ ] Good Morning Greece [ ] Greek Talk Shows [ ]  
Greek Movies [ ] Greek Serials [ ]
27. Do you read any Greek language newspapers or magazines? Yes [ ] No [ ]
28. Do you visit any Greek web sites? Yes [ ] No [ ]

***Cultural Attitudes***

*Respond to the following statements by indicating the degree to which the statement is true regarding the way you typically think about yourself.*

Always False	Mostly False	Sometimes	Mostly True	Always True
1	2	3	4	5

- 29 [ ] It is important for Greek-(Americans/Canadians) to stay together as a closely-knit group for the purpose of keeping the culture alive.
- 30 [ ] In order to keep the Greek culture alive in North America Greek-(Americans/Canadians) should participate as fully as possible in their own cultural community.
- 31 [ ] I would want my children to be raised in a Greek environment (i.e. attend Greek school, speak Greek at home, socialize with other Greeks, participate in Greek organizations and clubs, etc.)

32. ☐ Greeks in the United States/Canada should not marry outside of their faith
33. ☐ I listen to Greek music
34. ☐ I cook Greek food at home

***Profile***

35. What is your gender? Male ☐ Female ☐
36. What is your age group?
- 1 18 to 24 years ☐
- 2 25 to 34 years ☐
- 3 35 to 44 years ☐
- 4 45 to 54 years ☐
- 5 55 to 64 years ☐
- 6 65 to 74 years ☐
- 7 75 and above ☐
37. What is your marital status?
- Single ☐ Married ☐ Separated ☐ Divorced ☐ Widowed ☐
38. How many years did you attend school?
- 6 ☐ 12 ☐ 16 ☐ 18+ ☐
39. Are you employed? Yes ☐ No ☐ Retired ☐
40. Are you Self-Employed? Yes ☐ No ☐
41. How many years have you lived in South Florida?
- 1-3 ☐ 4-7 ☐ 8-12 ☐ 13-16 ☐ 17-24 ☐ 25+ ☐
42. Do you have a Greek Passport? Yes ☐ No ☐

## QUESTIONNAIRE

### To determine Residential Location Decisions

1. How long have you lived in this house?

1-4 yrs [ ]    5-9yrs [ ]    10-15 yrs [ ]    16+ yrs [ ]

2. What is your exact address?

---



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3. Why did you move in your present home?

*Using a scale from 1 to 8 (in which 1 is least important and 8 is most important), how important would you rate the following reasons?*

	1	2	4	4	5	6	7	8
1 Price of home	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]
2 Location close to work	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]
3 Friends and Family	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]
4 Good Schools	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]
5 Close to Greek Church	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]
6 Close to other Greeks	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]
7 Style of home	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]
8 Other	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]	[ ]

## APPENDIX B

### Frequencies

	hera	hpla	O	U	g	F	M	A	R	ILL	ETIR	HERO	p	LITS	p	ate	age	ow	p	remer	p	visit	k	fr	sepi	ch	ret	indai
N Val	273	273	163	59	259	199	81	42	104	69	131	131	126	197	73	97	69	93	235	273	273	273	273	273	273	273	1	
Miss	0	0	1	10	214	14	74	192	231	169	204	142	142	147	76	200	176	204	180	38	0	0	0	0	0	0	1	
Model	.00	.00	1.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	.00	1.00	1.00	1.00	2.90	1.		

### Frequency Tables

generation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	'First generation refers for those who were born in Greece.'	166	60.8	60.8	60.8
	'Second generation refers to those whose parents were born in Greece.'	94	34.4	34.4	95.2
	'Third generation refers to those whose grandparents were born in Greece.'	13	4.8	4.8	100.0
	Total	273	100.0	100.0	

birthplace

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	USA	17	6.2	6.2	6.2
	Greece	165	60.4	60.4	66.7
	Canada	91	33.3	33.3	100.0
	Total	273	100.0	100.0	

ECO\_pull

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	10	3.7	6.1	6.1
	2.00	1	.4	.6	6.7
	3.00	7	2.6	4.3	11.0
	4.00	6	2.2	3.7	14.7
	5.00	8	2.9	4.9	19.6
	6.00	21	7.7	12.9	32.5
	7.00	31	11.4	19.0	51.5
	most important	79	28.9	48.5	100.0
	Total	163	59.7	100.0	
Missing	System	110	40.3		
Total		273	100.0		

### EDU\_pull

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	24	8.8	40.7	40.7
	2.00	4	1.5	6.8	47.5
	3.00	5	1.8	8.5	55.9
	4.00	7	2.6	11.9	67.8
	5.00	6	2.2	10.2	78.0
	6.00	2	.7	3.4	81.4
	7.00	3	1.1	5.1	86.4
	most important	8	2.9	13.6	100.0
	Total	59	21.6	100.0	
Missing	System	214	78.4		
Total		273	100.0		

### FRS\_FAM

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	12	4.4	4.6	4.6
	2.00	10	3.7	3.9	8.5
	3.00	8	2.9	3.1	11.6
	4.00	19	7.0	7.3	18.9
	5.00	39	14.3	15.1	34.0
	6.00	34	12.5	13.1	47.1
	7.00	53	19.4	20.5	67.6
	most important	84	30.8	32.4	100.0
	Total	259	94.9	100.0	
Missing	System	14	5.1		
Total		273	100.0		

### CLIMATE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	5	1.8	2.5	2.5
	2.00	6	2.2	3.0	5.5
	4.00	12	4.4	6.0	11.6
	5.00	18	6.6	9.0	20.6
	6.00	21	7.7	10.6	31.2
	7.00	25	9.2	12.6	43.7
	most important	112	41.0	56.3	100.0
	Total	199	72.9	100.0	
Missing	System	74	27.1		
Total		273	100.0		

**MAR\_DIV**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	44	16.1	54.3	54.3
	2.00	5	1.8	6.2	60.5
	3.00	2	.7	2.5	63.0
	4.00	1	.4	1.2	64.2
	6.00	4	1.5	4.9	69.1
	7.00	3	1.1	3.7	72.8
	most important	22	8.1	27.2	100.0
	Total	81	29.7	100.0	
Missing	System	192	70.3		
Total		273	100.0		

**FOLL\_par**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	8	2.9	19.0	19.0
	3.00	1	.4	2.4	21.4
	5.00	1	.4	2.4	23.8
	6.00	5	1.8	11.9	35.7
	7.00	4	1.5	9.5	45.2
	most important	23	8.4	54.8	100.0
	Total	42	15.4	100.0	
Missing	System	231	84.6		
Total		273	100.0		

**RETIRE**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	27	9.9	26.0	26.0
	2.00	4	1.5	3.8	29.8
	3.00	18	6.6	17.3	47.1
	4.00	21	7.7	20.2	67.3
	5.00	13	4.8	12.5	79.8
	6.00	6	2.2	5.8	85.6
	7.00	8	2.9	7.7	93.3
	most important	7	2.6	6.7	100.0
	Total	104	38.1	100.0	
Missing	System	169	61.9		
Total		273	100.0		

**OTHER\_pl**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	29	10.6	42.0	42.0
	3.00	2	.7	2.9	44.9
	4.00	3	1.1	4.3	49.3
	5.00	4	1.5	5.8	55.1
	6.00	4	1.5	5.8	60.9
	7.00	6	2.2	8.7	69.6
	most important	21	7.7	30.4	100.0
	Total	69	25.3	100.0	
Missing	System	204	74.7		
Total		273	100.0		

**ECO\_push**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	26	9.5	19.8	19.8
	2.00	4	1.5	3.1	22.9
	3.00	3	1.1	2.3	25.2
	4.00	3	1.1	2.3	27.5
	5.00	11	4.0	8.4	35.9
	6.00	12	4.4	9.2	45.0
	7.00	22	8.1	16.8	61.8
	most important	50	18.3	38.2	100.0
	Total	131	48.0	100.0	
Missing	System	142	52.0		
Total		273	100.0		

**POLITIC**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	20	7.3	15.3	15.3
	2.00	1	.4	.8	16.0
	3.00	5	1.8	3.8	19.8
	4.00	8	2.9	6.1	26.0
	5.00	15	5.5	11.5	37.4
	6.00	11	4.0	8.4	45.8
	7.00	35	12.8	26.7	72.5
	most important	36	13.2	27.5	100.0
	Total	131	48.0	100.0	
Missing	System	142	52.0		
Total		273	100.0		

### SOS\_push

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	20	7.3	15.9	15.9
	2.00	4	1.5	3.2	19.0
	3.00	3	1.1	2.4	21.4
	4.00	12	4.4	9.5	31.0
	5.00	21	7.7	16.7	47.6
	6.00	21	7.7	16.7	64.3
	7.00	22	8.1	17.5	81.7
	most important	23	8.4	18.3	100.0
	Total	126	46.2	100.0	
Missing	System	147	53.8		
Total		273	100.0		

### Climate\_Push

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	11	4.0	5.6	5.6
	2.00	5	1.8	2.5	8.1
	3.00	8	2.9	4.1	12.2
	4.00	12	4.4	6.1	18.3
	5.00	10	3.7	5.1	23.4
	6.00	18	6.6	9.1	32.5
	7.00	29	10.6	14.7	47.2
	most important	104	38.1	52.8	100.0
	Total	197	72.2	100.0	
Missing	System	76	27.8		
Total		273	100.0		

### Marriage\_DIV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	42	15.4	57.5	57.5
	2.00	4	1.5	5.5	63.0
	3.00	2	.7	2.7	65.8
	4.00	1	.4	1.4	67.1
	6.00	4	1.5	5.5	72.6
	7.00	2	.7	2.7	75.3
	most important	18	6.6	24.7	100.0
	Total	73	26.7	100.0	
Missing	System	200	73.3		
Total		273	100.0		



### Follow\_paren

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	39	14.3	40.2	40.2
	2.00	4	1.5	4.1	44.3
	3.00	3	1.1	3.1	47.4
	4.00	1	.4	1.0	48.5
	6.00	3	1.1	3.1	51.5
	most important	47	17.2	48.5	100.0
	Total	97	35.5	100.0	
Missing	System	176	64.5		
Total		273	100.0		

### Retirement

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	46	16.8	66.7	66.7
	2.00	3	1.1	4.3	71.0
	3.00	4	1.5	5.8	76.8
	4.00	3	1.1	4.3	81.2
	5.00	2	.7	2.9	84.1
	6.00	1	.4	1.4	85.5
	7.00	1	.4	1.4	87.0
	most important	9	3.3	13.0	100.0
	Total	69	25.3	100.0	
Missing	System	204	74.7		
Total		273	100.0		

### Other\_push

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	32	11.7	34.4	34.4
	2.00	3	1.1	3.2	37.6
	3.00	2	.7	2.2	39.8
	4.00	4	1.5	4.3	44.1
	5.00	1	.4	1.1	45.2
	6.00	2	.7	2.2	47.3
	7.00	6	2.2	6.5	53.8
	most important	43	15.8	46.2	100.0
	Total	93	34.1	100.0	
Missing	System	180	65.9		
Total		273	100.0		

**visit**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Every Year	60	22.0	25.5	25.5
	Every 3 years	56	20.5	23.8	49.4
	Every 5 years	54	19.8	23.0	72.3
	Every 10 years	24	8.8	10.2	82.6
	Other	41	15.0	17.4	100.0
	Total	235	86.1	100.0	
Missing	System	38	13.9		
Total		273	100.0		

**Greek\_friends**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	124	45.4	45.4	45.4
	More than 1/2	103	37.7	37.7	83.2
	Less than 1/2	43	15.8	15.8	98.9
	None	3	1.1	1.1	100.0
	Total	273	100.0	100.0	

**self\_perseption**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	American	3	1.1	1.1	1.1
	Greek	123	45.1	45.1	46.2
	Greek-Canadian	78	28.6	28.6	74.7
	Greek-American	69	25.3	25.3	100.0
	Total	273	100.0	100.0	

**Church\_mem**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	215	78.8	78.8	78.8
	No	58	21.2	21.2	100.0
	Total	273	100.0	100.0	

**Church\_attend**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid more than 20 times a year	92	33.7	33.7	33.7
less than 20 times a year	175	64.1	64.1	97.8
I never attend	6	2.2	2.2	100.0
Total	273	100.0	100.0	

**Church\_partic1**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	93	34.1	67.9	67.9
No	15	5.5	10.9	78.8
3.00	2	.7	1.5	80.3
4.00	2	.7	1.5	81.8
5.00	25	9.2	18.2	100.0
Total	137	50.2	100.0	
Missing System	136	49.8		
Total	273	100.0		

**Sunday\_School**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Almost Always	20	7.3	28.6	28.6
Frequently	6	2.2	8.6	37.1
Occasionally	11	4.0	15.7	52.9
Rarely	4	1.5	5.7	58.6
Almost never	29	10.6	41.4	100.0
Total	70	25.6	100.0	
Missing System	203	74.4		
Total	273	100.0		

**Greek\_School**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Almost Always	15	5.5	17.0	17.0
Frequently	5	1.8	5.7	22.7
Occasionally	23	8.4	26.1	48.9
Rarely	11	4.0	12.5	61.4
Almost Never	34	12.5	38.6	100.0
Total	88	32.2	100.0	
Missing System	185	67.8		
Total	273	100.0		

### Bible\_Study

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	12	4.4	16.2	16.2
	Frequently	10	3.7	13.5	29.7
	Occasionally	14	5.1	18.9	48.6
	Rarely	3	1.1	4.1	52.7
	Almost Never	35	12.8	47.3	100.0
	Total	74	27.1	100.0	
Missing	System	199	72.9		
Total		273	100.0		

### GOYA

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	10	3.7	14.1	14.1
	Frequently	3	1.1	4.2	18.3
	Occasionally	14	5.1	19.7	38.0
	Rarely	1	.4	1.4	39.4
	Almost Never	43	15.8	60.6	100.0
	Total	71	26.0	100.0	
Missing	System	202	74.0		
Total		273	100.0		

### YAL

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	13	4.8	16.5	16.5
	Frequently	12	4.4	15.2	31.6
	Occasionally	21	7.7	26.6	58.2
	Rarely	5	1.8	6.3	64.6
	Almost Never	27	9.9	34.2	98.7
	8.00	1	.4	1.3	100.0
	Total	79	28.9	100.0	
Missing	System	194	71.1		
Total		273	100.0		

**Greek\_Dance**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	98	35.9	66.7	66.7
	Frequently	27	9.9	18.4	85.0
	Occasionally	11	4.0	7.5	92.5
	Rarely	2	.7	1.4	93.9
	Almost Never	9	3.3	6.1	100.0
	Total	147	53.8	100.0	
Missing	System	126	46.2		
Total		273	100.0		

**Grekfest**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	165	60.4	72.7	72.7
	Frequently	41	15.0	18.1	90.7
	Occasionally	17	6.2	7.5	98.2
	Rarely	1	.4	.4	98.7
	Almost Never	3	1.1	1.3	100.0
	Total	227	83.2	100.0	
Missing	System	46	16.8		
Total		273	100.0		

**Dinner\_Dance**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	43	15.8	22.4	22.4
	Frequently	71	26.0	37.0	59.4
	Occasionally	53	19.4	27.6	87.0
	Rarely	14	5.1	7.3	94.3
	Almost Never	11	4.0	5.7	100.0
	Total	192	70.3	100.0	
Missing	System	81	29.7		
Total		273	100.0		

### Planning

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	22	8.1	24.7	24.7
	Frequently	14	5.1	15.7	40.4
	Occasionally	26	9.5	29.2	69.7
	Rarely	11	4.0	12.4	82.0
	Almost Never	16	5.9	18.0	100.0
	Total	89	32.6	100.0	
Missing	System	184	67.4		
Total		273	100.0		

### Committee

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	24	8.8	27.0	27.0
	Frequently	17	6.2	19.1	46.1
	Occasionally	17	6.2	19.1	65.2
	Rarely	11	4.0	12.4	77.5
	Almost Never	20	7.3	22.5	100.0
	Total	89	32.6	100.0	
Missing	System	184	67.4		
Total		273	100.0		

### Philoptohos

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	26	9.5	24.8	24.8
	Frequently	19	7.0	18.1	42.9
	Occasionally	19	7.0	18.1	61.0
	Rarely	11	4.0	10.5	71.4
	Almost Never	30	11.0	28.6	100.0
	Total	105	38.5	100.0	
Missing	System	168	61.5		
Total		273	100.0		

### Other

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	41	15.0	34.7	34.7
	Frequently	40	14.7	33.9	68.6
	Occasionally	21	7.7	17.8	86.4
	Rarely	7	2.6	5.9	92.4
	Almost Never	9	3.3	7.6	100.0
	Total	118	43.2	100.0	
Missing	System	155	56.8		
Total		273	100.0		

### Holidays

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	105	38.5	38.7	38.7
	More than 1/2	103	37.7	38.0	76.8
	Less than 1/2	57	20.9	21.0	97.8
	None	6	2.2	2.2	100.0
	Total	271	99.3	100.0	
Missing	System	2	.7		
Total		273	100.0		

### Language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	117	42.9	43.0	43.0
	Good	87	31.9	32.0	75.0
	Average	43	15.8	15.8	90.8
	Below Average	16	5.9	5.9	96.7
	Poor	9	3.3	3.3	100.0
	Total	272	99.6	100.0	
Missing	System	1	.4		
Total		273	100.0		

### Organization\_mem

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	141	51.6	51.6	51.6
	No	132	48.4	48.4	100.0
	Total	273	100.0	100.0	

**Ahepa**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	16	5.9	5.9	5.9
no	256	93.8	93.8	99.6
22.00	1	.4	.4	100.0
Total	273	100.0	100.0	

**pancretan**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	43	15.8	15.8	15.8
no	230	84.2	84.2	100.0
Total	273	100.0	100.0	

**nissio**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	5	1.8	1.8	1.8
no	268	98.2	98.2	100.0
Total	273	100.0	100.0	

**dop**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	17	6.2	47.2	47.2
no	19	7.0	52.8	100.0
Total	36	13.2	100.0	
Missing System	237	86.8		
Total	273	100.0		

**macedo**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	25	9.2	100.0	100.0
Missing System	248	90.8		
Total	273	100.0		



**pelopon**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	25	9.2	100.0	100.0
Missing System	248	90.8		
Total	273	100.0		

**oth**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	32	11.7	100.0	100.0
Missing System	241	88.3		
Total	273	100.0		

**Org\_meet**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	122	44.7	44.7	44.7
No	151	55.3	55.3	100.0
Total	273	100.0	100.0	

**Org\_Activ**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	122	44.7	44.7	44.7
No	151	55.3	55.3	100.0
Total	273	100.0	100.0	

**dinnerdance**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	122	44.7	44.7	44.7
no	151	55.3	55.3	100.0
Total	273	100.0	100.0	

**youthact**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	38	13.9	100.0	100.0
Missing System	235	86.1		
Total	273	100.0		

**dancelesso**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	38	13.9	100.0	100.0
Missing System	235	86.1		
Total	273	100.0		

**picnic**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	121	44.3	44.3	44.3
no	151	55.3	55.3	99.6
4.00	1	.4	.4	100.0
Total	273	100.0	100.0	

**vasilopita**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	121	44.3	44.3	44.3
no	151	55.3	55.3	99.6
5.00	1	.4	.4	100.0
Total	273	100.0	100.0	

**Greek\_Prop**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	43	15.8	15.8	15.8
No	205	75.1	75.1	90.8
My parents do	25	9.2	9.2	100.0
Total	273	100.0	100.0	

**Canad\_Prop**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	66	24.2	24.6	24.6
No	185	67.8	69.0	93.7
My parents do	14	5.1	5.2	98.9
22.00	3	1.1	1.1	100.0
Total	268	98.2	100.0	
Missing System	5	1.8		
Total	273	100.0		

### Greek\_Relatives

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	203	74.4	76.3	76.3
	No	63	23.1	23.7	100.0
	Total	266	97.4	100.0	
Missing	System	7	2.6		
Total		273	100.0		

### Communication

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Frequently	102	37.4	90.3	90.3
	Occasionally	11	4.0	9.7	100.0
	Total	113	41.4	100.0	
Missing	System	160	58.6		
Total		273	100.0		

### Canada\_Relatives

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	230	84.2	84.2	84.2
	No	43	15.8	15.8	100.0
	Total	273	100.0	100.0	

### Communic

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Frequently	108	39.6	41.5	41.5
	Occasionally	79	28.9	30.4	71.9
	Rarely	61	22.3	23.5	95.4
	Almost Never	12	4.4	4.6	100.0
	Total	260	95.2	100.0	
Missing	System	13	4.8		
Total		273	100.0		

### GreekTV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	89	32.6	32.7	32.7
	No	183	67.0	67.3	100.0
	Total	272	99.6	100.0	
Missing	System	1	.4		
Total		273	100.0		

### Viewing

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	More than 10 hrs	69	25.3	75.8	75.8
	Less than 10 hrs	22	8.1	24.2	100.0
	Total	91	33.3	100.0	
Missing	System	182	66.7		
Total		273	100.0		

### grnews

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	70	25.6	76.9	76.9
	no	21	7.7	23.1	100.0
	Total	91	33.3	100.0	
Missing	System	182	66.7		
Total		273	100.0		

### goodmorn

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	68	24.9	76.4	76.4
	no	21	7.7	23.6	100.0
	Total	89	32.6	100.0	
Missing	System	184	67.4		
Total		273	100.0		

### talkshow

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	68	24.9	76.4	76.4
	no	21	7.7	23.6	100.0
	Total	89	32.6	100.0	
Missing	System	184	67.4		
Total		273	100.0		

**grmovies**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	68	24.9	76.4	76.4
	no	21	7.7	23.6	100.0
	Total	89	32.6	100.0	
Missing	System	184	67.4		
Total		273	100.0		

**grserial**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	68	24.9	76.4	76.4
	no	21	7.7	23.6	100.0
	Total	89	32.6	100.0	
Missing	System	184	67.4		
Total		273	100.0		

**Greek\_Newspaper**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	31	11.4	11.4	11.4
	No	240	87.9	88.6	100.0
	Total	271	99.3	100.0	
Missing	System	2	.7		
Total		273	100.0		

**Greek\_Web**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	82	30.0	44.6	44.6
	NO	84	30.8	45.7	90.2
	3.00	18	6.6	9.8	100.0
	Total	184	67.4	100.0	
Missing	System	89	32.6		
Total		273	100.0		

### Social

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly False	8	2.9	2.9	2.9
	Sometimes	48	17.6	17.6	20.5
	Mostly True	92	33.7	33.7	54.2
	Always True	125	45.8	45.8	100.0
	Total	273	100.0	100.0	

### Com\_Partici

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly False	2	.7	.7	.7
	Sometimes	37	13.6	13.7	14.4
	Mostly True	104	38.1	38.4	52.8
	Always True	128	46.9	47.2	100.0
	Total	271	99.3	100.0	
Missing	System	2	.7		
Total		273	100.0		

### Children

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	1	.4	.4	.4
	Mostly False	9	3.3	3.3	3.7
	Sometimes	29	10.6	10.7	14.4
	Mostly True	77	28.2	28.5	43.0
	Always True	154	56.4	57.0	100.0
	Total	270	98.9	100.0	
Missing	System	3	1.1		
Total		273	100.0		

### Marriage

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	6	2.2	2.2	2.2
	Mostly False	16	5.9	5.9	8.1
	Sometimes	50	18.3	18.5	26.7
	Mostly True	85	31.1	31.5	58.1
	Always True	113	41.4	41.9	100.0
	Total	270	98.9	100.0	
Missing	System	3	1.1		
Total		273	100.0		

### Music

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	6	2.2	2.2	2.2
	Mostly False	18	6.6	6.6	8.9
	Sometimes	81	29.7	29.9	38.7
	Mostly True	80	29.3	29.5	68.3
	Always True	86	31.5	31.7	100.0
	Total	271	99.3	100.0	
Missing	System	2	.7		
Total		273	100.0		

### Food

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	6	2.2	2.2	2.2
	Mostly False	31	11.4	11.5	13.7
	Sometimes	64	23.4	23.7	37.4
	Mostly True	99	36.3	36.7	74.1
	Always True	70	25.6	25.9	100.0
	Total	270	98.9	100.0	
Missing	System	3	1.1		
Total		273	100.0		

### Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	119	43.6	43.6	43.6
	Female	154	56.4	56.4	100.0
	Total	273	100.0	100.0	

### Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24	19	7.0	7.0	7.0
	25-34	31	11.4	11.4	18.3
	35-44	45	16.5	16.5	34.8
	45-54	56	20.5	20.5	55.3
	55-64	46	16.8	16.8	72.2
	65-74	52	19.0	19.0	91.2
	75 +	24	8.8	8.8	100.0
	Total	273	100.0	100.0	

### Marital\_Stat

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	47	17.2	17.2	17.2
	Married	192	70.3	70.3	87.5
	Separated	1	.4	.4	87.9
	Divorced	13	4.8	4.8	92.7
	Widowed	20	7.3	7.3	100.0
	Total	273	100.0	100.0	

### Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	6 yrs	59	21.6	21.6	21.6
	12 yrs	132	48.4	48.4	70.0
	16 yrs	71	26.0	26.0	96.0
	18+ yrs	11	4.0	4.0	100.0
	Total	273	100.0	100.0	

### Employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	165	60.4	60.4	60.4
	No	40	14.7	14.7	75.1
	Retired	68	24.9	24.9	100.0
	Total	273	100.0	100.0	

### Self\_Employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	72	26.4	30.3	30.3
	No	166	60.8	69.7	100.0
	Total	238	87.2	100.0	
Missing	System	35	12.8		
Total		273	100.0		



**Yrs\_SFL**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-3	7	2.6	2.6	2.6
	4-7	18	6.6	6.6	9.2
	8-12	32	11.7	11.7	20.9
	13-16	41	15.0	15.0	35.9
	17-25	87	31.9	31.9	67.8
	25+	88	32.2	32.2	100.0
	Total	273	100.0	100.0	

**GR\_Passport**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	37	13.6	13.6	13.6
	No	236	86.4	86.4	100.0
	Total	273	100.0	100.0	

**intervtype**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	personal interview	92	33.7	33.7	33.7
	telephone	54	19.8	19.8	53.5
	online	127	46.5	46.5	100.0
	Total	273	100.0	100.0	

**interviewer**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	MC	88	32.2	32.2	32.2
	EA	37	13.6	13.6	45.8
	DK	16	5.9	5.9	51.6
	EL	5	1.8	1.8	53.5
	online	127	46.5	46.5	100.0
	Total	273	100.0	100.0	

## Frequencies

[illegible]

## Frequency Table

		generation			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	'First generation refers for those who were born in Greece.'	66	37.3	37.3	37.3
	'Second generation refers to those whose parents were born in Greece.'	70	39.5	39.5	76.8
	'Third generation refers to those whose grandparents were born in Greece.'	39	22.0	22.0	98.9
	'Fourth generation refers to those whose great-grandparents were born in Greece.'	2	1.1	1.1	100.0
	Total	177	100.0	100.0	

		birthplace			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	USA	108	61.0	61.0	61.0
	Greece	65	36.7	36.7	97.7
	Other	4	2.3	2.3	100.0
	Total	177	100.0	100.0	

**ECO\_pull**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	12	6.8	10.3	10.3
	2.00	2	1.1	1.7	12.0
	3.00	6	3.4	5.1	17.1
	4.00	4	2.3	3.4	20.5
	5.00	7	4.0	6.0	26.5
	6.00	12	6.8	10.3	36.8
	7.00	25	14.1	21.4	58.1
	most important	49	27.7	41.9	100.0
	Total	117	66.1	100.0	
Missing	System	60	33.9		
Total		177	100.0		

**EDU\_pull**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	31	17.5	38.8	38.8
	2.00	9	5.1	11.3	50.0
	3.00	5	2.8	6.3	56.3
	4.00	4	2.3	5.0	61.3
	5.00	7	4.0	8.8	70.0
	6.00	4	2.3	5.0	75.0
	7.00	5	2.8	6.3	81.3
	most important	15	8.5	18.8	100.0
	Total	80	45.2	100.0	
Missing	System	97	54.8		
Total		177	100.0		

**FRS\_FAM**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	19	10.7	13.9	13.9
	2.00	8	4.5	5.8	19.7
	3.00	8	4.5	5.8	25.5
	4.00	19	10.7	13.9	39.4
	5.00	16	9.0	11.7	51.1
	6.00	17	9.6	12.4	63.5
	7.00	18	10.2	13.1	76.6
	most important	32	18.1	23.4	100.0
	Total	137	77.4	100.0	
Missing	System	40	22.6		
Total		177	100.0		

### CLIMATE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	9	5.1	6.7	6.7
	2.00	4	2.3	3.0	9.7
	3.00	5	2.8	3.7	13.4
	4.00	8	4.5	6.0	19.4
	5.00	21	11.9	15.7	35.1
	6.00	20	11.3	14.9	50.0
	7.00	20	11.3	14.9	64.9
	most important	47	26.6	35.1	100.0
	Total	134	75.7	100.0	
Missing	System	43	24.3		
Total		177	100.0		

### MAR\_DIV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	46	26.0	59.0	59.0
	2.00	1	.6	1.3	60.3
	3.00	2	1.1	2.6	62.8
	4.00	2	1.1	2.6	65.4
	5.00	2	1.1	2.6	67.9
	6.00	3	1.7	3.8	71.8
	7.00	2	1.1	2.6	74.4
	most important	20	11.3	25.6	100.0
	Total	78	44.1	100.0	
Missing	System	99	55.9		
Total		177	100.0		

### FOLL\_par

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	41	23.2	51.9	51.9
	2.00	1	.6	1.3	53.2
	3.00	2	1.1	2.5	55.7
	4.00	3	1.7	3.8	59.5
	5.00	1	.6	1.3	60.8
	6.00	3	1.7	3.8	64.6
	7.00	2	1.1	2.5	67.1
	most important	26	14.7	32.9	100.0
	Total	79	44.6	100.0	
Missing	System	98	55.4		
Total		177	100.0		

# RETIRE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	10	5.6	13.5	13.5
	2.00	2	1.1	2.7	16.2
	3.00	1	.6	1.4	17.6
	4.00	5	2.8	6.8	24.3
	5.00	9	5.1	12.2	36.5
	6.00	7	4.0	9.5	45.9
	7.00	12	6.8	16.2	62.2
	most important	28	15.8	37.8	100.0
	Total	74	41.8	100.0	
Missing	System	103	58.2		
Total		177	100.0		

# OTHER\_pl

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	28	15.8	50.0	50.0
	2.00	1	.6	1.8	51.8
	3.00	1	.6	1.8	53.6
	4.00	3	1.7	5.4	58.9
	5.00	3	1.7	5.4	64.3
	6.00	2	1.1	3.6	67.9
	7.00	3	1.7	5.4	73.2
	most important	15	8.5	26.8	100.0
	Total	56	31.6	100.0	
Missing	System	121	68.4		
Total		177	100.0		

# ECO\_push

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	14	7.9	15.1	15.1
	2.00	2	1.1	2.2	17.2
	3.00	3	1.7	3.2	20.4
	4.00	5	2.8	5.4	25.8
	5.00	6	3.4	6.5	32.3
	6.00	15	8.5	16.1	48.4
	7.00	15	8.5	16.1	64.5
	most important	33	18.6	35.5	100.0
	Total	93	52.5	100.0	
Missing	System	84	47.5		
Total		177	100.0		

**POLITIC**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	26	14.7	52.0	52.0
	2.00	1	.6	2.0	54.0
	3.00	1	.6	2.0	56.0
	4.00	3	1.7	6.0	62.0
	5.00	3	1.7	6.0	68.0
	6.00	5	2.8	10.0	78.0
	7.00	6	3.4	12.0	90.0
	most important	5	2.8	10.0	100.0
	Total	50	28.2	100.0	
Missing	System	127	71.8		
Total		177	100.0		

**SOS\_push**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	28	15.8	59.6	59.6
	2.00	3	1.7	6.4	66.0
	3.00	1	.6	2.1	68.1
	4.00	2	1.1	4.3	72.3
	5.00	2	1.1	4.3	76.6
	6.00	5	2.8	10.6	87.2
	7.00	4	2.3	8.5	95.7
	most important	2	1.1	4.3	100.0
	Total	47	26.6	100.0	
Missing	System	130	73.4		
Total		177	100.0		

**Climate\_Push**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	13	7.3	12.1	12.1
	2.00	1	.6	.9	13.1
	3.00	4	2.3	3.7	16.8
	4.00	6	3.4	5.6	22.4
	5.00	15	8.5	14.0	36.4
	6.00	18	10.2	16.8	53.3
	7.00	12	6.8	11.2	64.5
	most important	38	21.5	35.5	100.0
	Total	107	60.5	100.0	
Missing	System	70	39.5		
Total		177	100.0		

### Marriage\_DIV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	42	23.7	60.9	60.9
	2.00	1	.6	1.4	62.3
	3.00	1	.6	1.4	63.8
	4.00	2	1.1	2.9	66.7
	6.00	2	1.1	2.9	69.6
	7.00	3	1.7	4.3	73.9
	most important	18	10.2	26.1	100.0
	Total	69	39.0	100.0	
Missing	System	108	61.0		
Total		177	100.0		

### Retirement

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	11	6.2	15.7	15.7
	2.00	2	1.1	2.9	18.6
	3.00	5	2.8	7.1	25.7
	4.00	2	1.1	2.9	28.6
	5.00	11	6.2	15.7	44.3
	6.00	11	6.2	15.7	60.0
	7.00	7	4.0	10.0	70.0
	most important	21	11.9	30.0	100.0
	Total	70	39.5	100.0	
Missing	System	107	60.5		
Total		177	100.0		

### follow\_paren

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	39	22.0	60.9	60.9
	2.00	2	1.1	3.1	64.1
	3.00	2	1.1	3.1	67.2
	4.00	4	2.3	6.3	73.4
	5.00	2	1.1	3.1	76.6
	6.00	2	1.1	3.1	79.7
	7.00	1	.6	1.6	81.3
	most important	12	6.8	18.8	100.0
	Total	64	36.2	100.0	
Missing	System	113	63.8		
Total		177	100.0		

**Other\_push**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	24	13.6	41.4	41.4
	4.00	4	2.3	6.9	48.3
	5.00	1	.6	1.7	50.0
	6.00	3	1.7	5.2	55.2
	7.00	2	1.1	3.4	58.6
	most important	24	13.6	41.4	100.0
	Total	58	32.8	100.0	
Missing	System	119	67.2		
Total		177	100.0		

**visit**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Every Year	64	36.2	38.8	38.8
	Every 3 years	30	16.9	18.2	57.0
	Every 5 years	28	15.8	17.0	73.9
	Every 10 years	20	11.3	12.1	86.1
	Other	23	13.0	13.9	100.0
	Total	165	93.2	100.0	
Missing	System	12	6.8		
Total		177	100.0		

**Greek\_friends**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	30	16.9	16.9	16.9
	More than 1/2	63	35.6	35.6	52.5
	Less than 1/2	78	44.1	44.1	96.6
	None	6	3.4	3.4	100.0
	Total	177	100.0	100.0	

**self\_perseption**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	American	14	7.9	7.9	7.9
	Greek	38	21.5	21.5	29.4
	Greek_american	125	70.6	70.6	100.0
	Total	177	100.0	100.0	



**Church\_mem**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	153	86.4	86.4	86.4
	No	24	13.6	13.6	100.0
	Total	177	100.0	100.0	

**Church\_attend**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	more than 20 times a year	72	40.7	40.7	40.7
	less than 20 times a year	95	53.7	53.7	94.4
	I never attend	10	5.6	5.6	100.0
	Total	177	100.0	100.0	

**Church\_partic1**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	146	82.5	87.4	87.4
	No	21	11.9	12.6	100.0
	Total	167	94.4	100.0	
Missing	System	10	5.6		
Total		177	100.0		

**Sunday\_School**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	19	10.7	25.0	25.0
	Frequently	9	5.1	11.8	36.8
	Occasionally	3	1.7	3.9	40.8
	Rarely	2	1.1	2.6	43.4
	Almost never	43	24.3	56.6	100.0
	Total	76	42.9	100.0	
Missing	System	101	57.1		
Total		177	100.0		

**Greek\_School**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	16	9.0	21.1	21.1
	Frequently	6	3.4	7.9	28.9
	Occasionally	10	5.6	13.2	42.1
	Rarely	1	.6	1.3	43.4
	Almost Never	43	24.3	56.6	100.0
	Total	76	42.9	100.0	
Missing	System	101	57.1		
Total		177	100.0		

**Bible\_Study**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	13	7.3	15.5	15.5
	Frequently	2	1.1	2.4	17.9
	Occasionally	18	10.2	21.4	39.3
	Rarely	10	5.6	11.9	51.2
	Almost Never	41	23.2	48.8	100.0
	Total	84	47.5	100.0	
Missing	System	93	52.5		
Total		177	100.0		

**GOYA**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	8	4.5	11.4	11.4
	Frequently	10	5.6	14.3	25.7
	Occasionally	4	2.3	5.7	31.4
	Almost Never	48	27.1	68.6	100.0
	Total	70	39.5	100.0	
Missing	System	107	60.5		
Total		177	100.0		

**YAL**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	6	3.4	9.4	9.4
	Occasionally	3	1.7	4.7	14.1
	Almost Never	55	31.1	85.9	100.0
	Total	64	36.2	100.0	
Missing	System	113	63.8		
Total		177	100.0		

### Greek\_Dance

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	14	7.9	17.1	17.1
	Frequently	12	6.8	14.6	31.7
	Occasionally	19	10.7	23.2	54.9
	Rarely	10	5.6	12.2	67.1
	Almost Never	27	15.3	32.9	100.0
	Total	82	46.3	100.0	
Missing	System	95	53.7		
Total		177	100.0		

### Festiv

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	114	64.4	77.6	77.6
	2.00	19	10.7	12.9	90.5
	3.00	11	6.2	7.5	98.0
	5.00	3	1.7	2.0	100.0
	Total	147	83.1	100.0	
Missing	System	30	16.9		
Total		177	100.0		

### Dinner\_Dance

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	35	19.8	27.6	27.6
	Frequently	41	23.2	32.3	59.8
	Occasionally	34	19.2	26.8	86.6
	Rarely	8	4.5	6.3	92.9
	Almost Never	9	5.1	7.1	100.0
	Total	127	71.8	100.0	
Missing	System	50	28.2		
Total		177	100.0		

### Planning

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	19	10.7	22.4	22.4
	Frequently	12	6.8	14.1	36.5
	Occasionally	24	13.6	28.2	64.7
	Rarely	11	6.2	12.9	77.6
	Almost Never	19	10.7	22.4	100.0
	Total	85	48.0	100.0	
Missing	System	92	52.0		
Total		177	100.0		

### Committee

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	20	11.3	24.4	24.4
	Frequently	14	7.9	17.1	41.5
	Occasionally	16	9.0	19.5	61.0
	Rarely	10	5.6	12.2	73.2
	Almost Never	22	12.4	26.8	100.0
	Total	82	46.3	100.0	
Missing	System	95	53.7		
Total		177	100.0		

### Philoptohos

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	18	10.2	20.5	20.5
	Frequently	15	8.5	17.0	37.5
	Occasionally	14	7.9	15.9	53.4
	Rarely	6	3.4	6.8	60.2
	Almost Never	35	19.8	39.8	100.0
	Total	88	49.7	100.0	
Missing	System	89	50.3		
Total		177	100.0		

### Other

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	35	19.8	45.5	45.5
	Frequently	18	10.2	23.4	68.8
	Occasionally	9	5.1	11.7	80.5
	Rarely	3	1.7	3.9	84.4
	Almost Never	12	6.8	15.6	100.0
	Total	77	43.5	100.0	
Missing	System	100	56.5		
Total		177	100.0		

### Holidays

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	16	9.0	9.0	9.0
	More than 1/2	50	28.2	28.2	37.3
	Less than 1/2	105	59.3	59.3	96.6
	None	6	3.4	3.4	100.0
	Total	177	100.0	100.0	

### Language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	60	33.9	33.9	33.9
	Good	17	9.6	9.6	43.5
	Average	40	22.6	22.6	66.1
	Below Average	45	25.4	25.4	91.5
	Poor	15	8.5	8.5	100.0
	Total	177	100.0	100.0	

### Organization\_mem

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	55	31.1	31.1	31.1
	No	122	68.9	68.9	100.0
	Total	177	100.0	100.0	

### Yes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AHEPA	25	14.1	100.0	100.0
Missing	System	152	85.9		
Total		177	100.0		

**sop**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	DOP	7	4.0	100.0	100.0
Missing	System	170	96.0		
Total		177	100.0		

**pancret**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AHEPA	5	2.8	100.0	100.0
Missing	System	172	97.2		
Total		177	100.0		

**athen**

		Frequency	Percent
Missing	System	177	100.0

**nissio**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pan Cretan	7	4.0	100.0	100.0
Missing	System	170	96.0		
Total		177	100.0		

**dop**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Macedonians	7	4.0	100.0	100.0
Missing	System	170	96.0		
Total		177	100.0		

**moa**

		Frequency	Percent
Missing	System	177	100.0

**macedo**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AHEPA	5	2.8	71.4	71.4
	Nissiotas	2	1.1	28.6	100.0
	Total	7	4.0	100.0	
Missing	System	170	96.0		
Total		177	100.0		

**pelopon**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	DOP	1	.6	100.0	100.0
Missing	System	176	99.4		
Total		177	100.0		

**oth**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Other	12	6.8	100.0	100.0
Missing	System	165	93.2		
Total		177	100.0		

**Org\_meet**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	64	36.2	91.4	91.4
	No	6	3.4	8.6	100.0
	Total	70	39.5	100.0	
Missing	System	107	60.5		
Total		177	100.0		

**Org\_Activ**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	67	37.9	95.7	95.7
	No	3	1.7	4.3	100.0
	Total	70	39.5	100.0	
Missing	System	107	60.5		
Total		177	100.0		

**If\_yes1**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Dinner/Dance	64	36.2	100.0	100.0
Missing	System	113	63.8		
Total		177	100.0		

**If\_yes2**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Youth Activities	20	11.3	100.0	100.0
Missing	System	157	88.7		
Total		177	100.0		

**If\_yes3**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Greek Dance Lessons	16	9.0	100.0	100.0
Missing	System	161	91.0		
Total		177	100.0		

**If\_yes4**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Picnics	27	15.3	100.0	100.0
Missing	System	150	84.7		
Total		177	100.0		

**If\_yes5**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Vassilopita	33	18.6	100.0	100.0
Missing	System	144	81.4		
Total		177	100.0		

**Greek\_Prop**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	28	15.8	15.8	15.8
	No	138	78.0	78.0	93.8
	My parents do	11	6.2	6.2	100.0
Total		177	100.0	100.0	



**Canad\_Prop**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	173	97.7	100.0	100.0
Missing	System	4	2.3		
Total		177	100.0		

**Greek\_Relatives**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	108	61.0	62.4	62.4
	No	65	36.7	37.6	100.0
	Total	173	97.7	100.0	
Missing	System	4	2.3		
Total		177	100.0		

**Communication**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Frequently	44	24.9	34.1	34.1
	Occasionally	45	25.4	34.9	69.0
	Rarely	21	11.9	16.3	85.3
	Almost Never	19	10.7	14.7	100.0
	Total	129	72.9	100.0	
Missing	System	48	27.1		
Total		177	100.0		

**GreekTV**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	51	28.8	28.8	28.8
	No	126	71.2	71.2	100.0
Total		177	100.0	100.0	

**Viewing**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 10 hrs	27	15.3	100.0	100.0
Missing	System	150	84.7		
Total		177	100.0		

### Programs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Greek Talk Shows	24	13.6	100.0	100.0
Missing	System	153	86.4		
Total		177	100.0		

### Greek\_Newspaper

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	16	9.0	9.1	9.1
	No	160	90.4	90.9	100.0
	Total	176	99.4	100.0	
Missing	System	1	.6		
Total		177	100.0		

### Greek\_Web

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5.00	30	16.9	100.0	100.0
Missing	System	147	83.1		
Total		177	100.0		

### Social

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly False	14	7.9	7.9	7.9
	Sometimes	58	32.8	32.8	40.7
	Mostly True	55	31.1	31.1	71.8
	Always True	50	28.2	28.2	100.0
Total		177	100.0	100.0	

### Com\_Partici

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly False	10	5.6	5.6	5.6
	Sometimes	56	31.6	31.6	37.3
	Mostly True	53	29.9	29.9	67.2
	Always True	58	32.8	32.8	100.0
Total		177	100.0	100.0	

### Children

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	1	.6	.6	.6
	Mostly False	3	1.7	1.7	2.3
	Sometimes	21	11.9	12.0	14.3
	Mostly True	67	37.9	38.3	52.6
	Always True	83	46.9	47.4	100.0
	Total	175	98.9	100.0	
Missing	System	2	1.1		
Total		177	100.0		

### Marriage

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	31	17.5	17.8	17.8
	Mostly False	44	24.9	25.3	43.1
	Sometimes	37	20.9	21.3	64.4
	Mostly True	32	18.1	18.4	82.8
	Always True	30	16.9	17.2	100.0
	Total	174	98.3	100.0	
Missing	System	3	1.7		
Total		177	100.0		

### Music

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	4	2.3	2.3	2.3
	Mostly False	56	31.6	31.6	33.9
	Sometimes	66	37.3	37.3	71.2
	Mostly True	34	19.2	19.2	90.4
	Always True	17	9.6	9.6	100.0
	Total	177	100.0	100.0	

### Food

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	11	6.2	6.2	6.2
	Mostly False	70	39.5	39.5	45.8
	Sometimes	61	34.5	34.5	80.2
	Mostly True	19	10.7	10.7	91.0
	Always True	16	9.0	9.0	100.0
	Total	177	100.0	100.0	

### Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	78	44.1	44.1	44.1
	Female	99	55.9	55.9	100.0
	Total	177	100.0	100.0	

### Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24	7	4.0	4.0	4.0
	25-34	17	9.6	9.6	13.6
	35-44	28	15.8	15.8	29.4
	45-54	34	19.2	19.2	48.6
	55-64	31	17.5	17.5	66.1
	65-74	33	18.6	18.6	84.7
	75 +	27	15.3	15.3	100.0
	Total	177	100.0	100.0	

### Marital\_Stat

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	35	19.8	19.8	19.8
	Married	109	61.6	61.6	81.4
	Separated	1	.6	.6	81.9
	Divorced	9	5.1	5.1	87.0
	Widowed	23	13.0	13.0	100.0
	Total	177	100.0	100.0	

### Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	6 yrs	14	7.9	7.9	7.9
	12 yrs	88	49.7	49.7	57.6
	16 yrs	56	31.6	31.6	89.3
	18+ yrs	19	10.7	10.7	100.0
	Total	177	100.0	100.0	

### Employment

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	104	58.8	58.8	58.8
No	18	10.2	10.2	68.9
Retired	55	31.1	31.1	100.0
Total	177	100.0	100.0	

### Self\_Employment

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	22	12.4	17.7	17.7
No	102	57.6	82.3	100.0
Total	124	70.1	100.0	
Missing System	53	29.9		
Total	177	100.0		

### Yrs\_SFL

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1-3	11	6.2	6.2	6.2
4-7	28	15.8	15.8	22.0
8-12	64	36.2	36.2	58.2
13-16	24	13.6	13.6	71.8
17-25	23	13.0	13.0	84.7
25+	27	15.3	15.3	100.0
Total	177	100.0	100.0	

### GR\_Passport

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	25	14.1	14.1	14.1
No	152	85.9	85.9	100.0
Total	177	100.0	100.0	

### intervtype

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid personal interview	60	33.9	33.9	33.9
telephone	11	6.2	6.2	40.1
online	106	59.9	59.9	100.0
Total	177	100.0	100.0	

### interviewer

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	MC	72	40.7	40.7	40.7
	online	105	59.3	59.3	100.0
	Total	177	100.0	100.0	

## Frequencies

	eraplo	J	S	FMAR	L	TIHEB	PLIS	ate	agew	premr	risik	frsepch	ittinar	elf	u'cuu									
NV	88	88	30	15	34	13	11	14	6	14	34	16	17	15	18	14	8	14	84	88	88	88	38	1
M	0	0	58	73	54	75	77	74	82	74	54	72	71	73	70	74	80	74	4	0	0	0	0	0
Mod	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00

Multiple modes exist. The smallest value is shown

## Frequency Table

### generation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	'First generation refers for those who were born in Greece.'	51	58.0	58.0	58.0
	'Second generation refers to those whose parents were born in Greece.'	30	34.1	34.1	92.0
	'Third generation refers to those whose grandparents were born in Greece.'	7	8.0	8.0	100.0
	Total	88	100.0	100.0	

### birthplace

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Greece	48	54.5	54.5	54.5
	Canada	37	42.0	42.0	96.6
	Other	3	3.4	3.4	100.0
	Total	88	100.0	100.0	

**ECO\_pull**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3.00	1	1.1	3.3	3.3
	5.00	1	1.1	3.3	6.7
	6.00	7	8.0	23.3	30.0
	7.00	3	3.4	10.0	40.0
	most important	18	20.5	60.0	100.0
	Total	30	34.1	100.0	
Missing	System	58	65.9		
Total		88	100.0		

**EDU\_pull**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	1	1.1	6.7	6.7
	2.00	2	2.3	13.3	20.0
	3.00	1	1.1	6.7	26.7
	4.00	3	3.4	20.0	46.7
	5.00	1	1.1	6.7	53.3
	7.00	2	2.3	13.3	66.7
	most important	5	5.7	33.3	100.0
	Total	15	17.0	100.0	
Missing	System	73	83.0		
Total		88	100.0		

**FRS\_FAM**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	1	1.1	2.9	2.9
	6.00	6	6.8	17.6	20.6
	7.00	15	17.0	44.1	64.7
	most important	12	13.6	35.3	100.0
	Total	34	38.6	100.0	
Missing	System	54	61.4		
Total		88	100.0		

**CLIMATE**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	13	14.8	100.0	100.0
Missing	System	75	85.2		
Total		88	100.0		

**MAR\_DIV**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	3	3.4	27.3	27.3
	3.00	1	1.1	9.1	36.4
	5.00	1	1.1	9.1	45.5
	7.00	1	1.1	9.1	54.5
	most important	5	5.7	45.5	100.0
	Total	11	12.5	100.0	
Missing	System	77	87.5		
Total		88	100.0		

**FOLL\_par**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	3	3.4	21.4	21.4
	4.00	1	1.1	7.1	28.6
	5.00	1	1.1	7.1	35.7
	7.00	1	1.1	7.1	42.9
	most important	8	9.1	57.1	100.0
	Total	14	15.9	100.0	
Missing	System	74	84.1		
Total		88	100.0		

**RETIRE**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	5	5.7	83.3	83.3
	6.00	1	1.1	16.7	100.0
	Total	6	6.8	100.0	
Missing	System	82	93.2		
Total		88	100.0		

**OTHER\_pl**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	2	2.3	14.3	14.3
	4.00	2	2.3	14.3	28.6
	5.00	2	2.3	14.3	42.9
	6.00	2	2.3	14.3	57.1
	7.00	1	1.1	7.1	64.3
	most important	5	5.7	35.7	100.0
	Total	14	15.9	100.0	
Missing	System	74	84.1		
Total		88	100.0		



**ECO\_push**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	8	9.1	23.5	23.5
	2.00	1	1.1	2.9	26.5
	3.00	1	1.1	2.9	29.4
	5.00	1	1.1	2.9	32.4
	6.00	5	5.7	14.7	47.1
	7.00	5	5.7	14.7	61.8
	most important	13	14.8	38.2	100.0
	Total	34	38.6	100.0	
Missing	System	54	61.4		
Total		88	100.0		

**POLITIC**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	2	2.3	12.5	12.5
	3.00	1	1.1	6.3	18.8
	4.00	3	3.4	18.8	37.5
	5.00	1	1.1	6.3	43.8
	6.00	2	2.3	12.5	56.3
	7.00	4	4.5	25.0	81.3
	most important	3	3.4	18.8	100.0
	Total	16	18.2	100.0	
Missing	System	72	81.8		
Total		88	100.0		

**SOS\_push**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	1	1.1	5.9	5.9
	2.00	1	1.1	5.9	11.8
	4.00	2	2.3	11.8	23.5
	5.00	6	6.8	35.3	58.8
	6.00	5	5.7	29.4	88.2
	7.00	2	2.3	11.8	100.0
	Total	17	19.3	100.0	
Missing	System	71	80.7		
Total		88	100.0		

### Climate\_Push

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	1	1.1	6.7	6.7
	2.00	1	1.1	6.7	13.3
	6.00	1	1.1	6.7	20.0
	7.00	1	1.1	6.7	26.7
	most important	11	12.5	73.3	100.0
	Total	15	17.0	100.0	
Missing	System	73	83.0		
Total		88	100.0		

### Marriage\_DIV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	8	9.1	44.4	44.4
	4.00	1	1.1	5.6	50.0
	most important	9	10.2	50.0	100.0
	Total	18	20.5	100.0	
Missing	System	70	79.5		
Total		88	100.0		

### Follow\_paren

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	7	8.0	50.0	50.0
	4.00	1	1.1	7.1	57.1
	5.00	1	1.1	7.1	64.3
	most important	5	5.7	35.7	100.0
	Total	14	15.9	100.0	
Missing	System	74	84.1		
Total		88	100.0		

### Retirement

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	2	2.3	25.0	25.0
	3.00	1	1.1	12.5	37.5
	4.00	1	1.1	12.5	50.0
	most important	4	4.5	50.0	100.0
	Total	8	9.1	100.0	
Missing	System	80	90.9		
Total		88	100.0		

### Other\_push

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	least important	3	3.4	21.4	21.4
	6.00	1	1.1	7.1	28.6
	7.00	1	1.1	7.1	35.7
	most important	9	10.2	64.3	100.0
	Total	14	15.9	100.0	
Missing	System	74	84.1		
Total		88	100.0		

### visit

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Every Year	18	20.5	21.4	21.4
	Every 3 years	16	18.2	19.0	40.5
	Every 5 years	30	34.1	35.7	76.2
	Every 10 years	12	13.6	14.3	90.5
	Other	8	9.1	9.5	100.0
	Total	84	95.5	100.0	
Missing	System	4	4.5		
Total		88	100.0		

### Greek\_friends

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	49	55.7	55.7	55.7
	More than 1/2	38	43.2	43.2	98.9
	Less than 1/2	1	1.1	1.1	100.0
	Total	88	100.0	100.0	

### self\_perseption

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Greek	60	68.2	68.2	68.2
	Greek-Canadian	28	31.8	31.8	100.0
	Total	88	100.0	100.0	

### Church\_mem

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	52	59.1	59.1	59.1
	No	36	40.9	40.9	100.0
	Total	88	100.0	100.0	

**Church\_attend**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	more than 20 times a year	32	36.4	36.4	36.4
	less than 20 times a year	48	54.5	54.5	90.9
	I never attend	8	9.1	9.1	100.0
	Total	88	100.0	100.0	

**Church\_partic1**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	64	72.7	74.4	74.4
	No	22	25.0	25.6	100.0
	Total	86	97.7	100.0	
Missing	System	2	2.3		
Total		88	100.0		

**Sunday\_School**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	6	6.8	10.5	10.5
	Frequently	7	8.0	12.3	22.8
	Occasionally	7	8.0	12.3	35.1
	Rarely	3	3.4	5.3	40.4
	Almost never	34	38.6	59.6	100.0
	Total	57	64.8	100.0	
Missing	System	31	35.2		
Total		88	100.0		

**Greek\_School**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	14	15.9	23.0	23.0
	Frequently	9	10.2	14.8	37.7
	Occasionally	5	5.7	8.2	45.9
	Rarely	9	10.2	14.8	60.7
	Almost Never	24	27.3	39.3	100.0
	Total	61	69.3	100.0	
Missing	System	27	30.7		
Total		88	100.0		

**Bible\_Study**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Occasionally	4	4.5	9.5	9.5
	Rarely	4	4.5	9.5	19.0
	Almost Never	34	38.6	81.0	100.0
	Total	42	47.7	100.0	
Missing	System	46	52.3		
Total		88	100.0		

**GOYA**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Never	17	19.3	100.0	100.0
Missing	System	71	80.7		
Total		88	100.0		

**YAL**

		Frequency	Percent
Missing	System	88	100.0

**Greek\_Dance**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	1	1.1	2.0	2.0
	Frequently	16	18.2	32.0	34.0
	Occasionally	19	21.6	38.0	72.0
	Rarely	7	8.0	14.0	86.0
	Almost Never	7	8.0	14.0	100.0
	Total	50	56.8	100.0	
Missing	System	38	43.2		
Total		88	100.0		

**Festiv**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	45	51.1	58.4	58.4
	2.00	17	19.3	22.1	80.5
	3.00	12	13.6	15.6	96.1
	4.00	3	3.4	3.9	100.0
	Total	77	87.5	100.0	
Missing	System	11	12.5		
Total		88	100.0		

### Dinner\_Dance

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	6	6.8	8.7	8.7
	Frequently	22	25.0	31.9	40.6
	Occasionally	18	20.5	26.1	66.7
	Rarely	20	22.7	29.0	95.7
	Almost Never	3	3.4	4.3	100.0
	Total	69	78.4	100.0	
Missing	System	19	21.6		
Total		88	100.0		

### Planning

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Frequently	1	1.1	14.3	14.3
	Rarely	1	1.1	14.3	28.6
	Almost Never	5	5.7	71.4	100.0
	Total	7	8.0	100.0	
Missing	System	81	92.0		
Total		88	100.0		

### Committee

		Frequency	Percent
Missing	System	88	100.0

### Philoptohos

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	5	5.7	27.8	27.8
	Frequently	3	3.4	16.7	44.4
	Occasionally	5	5.7	27.8	72.2
	Rarely	4	4.5	22.2	94.4
	Almost Never	1	1.1	5.6	100.0
	Total	18	20.5	100.0	
Missing	System	70	79.5		
Total		88	100.0		

### Other

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Almost Always	12	13.6	32.4	32.4
	Frequently	16	18.2	43.2	75.7
	Occasionally	6	6.8	16.2	91.9
	Rarely	3	3.4	8.1	100.0
	Total	37	42.0	100.0	
Missing	System	51	58.0		
Total		88	100.0		

### Holidays

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All of them	57	64.8	65.5	65.5
	More than 1/2	29	33.0	33.3	98.9
	Less than 1/2	1	1.1	1.1	100.0
	Total	87	98.9	100.0	
Missing	System	1	1.1		
Total		88	100.0		

### Language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Excellent	48	54.5	54.5	54.5
	Good	36	40.9	40.9	95.5
	Average	2	2.3	2.3	97.7
	Below Average	2	2.3	2.3	100.0
	Total	88	100.0	100.0	

### Organization\_mem

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	60	68.2	68.2	68.2
	No	28	31.8	31.8	100.0
	Total	88	100.0	100.0	

### Yes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	AHEPA	6	6.8	100.0	100.0
Missing	System	82	93.2		
Total		88	100.0		

**sop**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	DOP	5	5.7	100.0	100.0
Missing	System	83	94.3		
Total		88	100.0		

**pancret**

		Frequency	Percent
Missing	System	88	100.0

**athen**

		Frequency	Percent
Missing	System	88	100.0

**nissio**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pan Cretan	2	2.3	66.7	66.7
	Nissiotas	1	1.1	33.3	100.0
	Total	3	3.4	100.0	
Missing	System	85	96.6		
Total		88	100.0		

**dop**

		Frequency	Percent
Missing	System	88	100.0

**moa**

		Frequency	Percent
Missing	System	88	100.0

**macedo**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Macedonians	3	3.4	100.0	100.0
Missing	System	85	96.6		
Total		88	100.0		



**pelopon**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	DOP	6	6.8	35.3	35.3
	Peloponnesians	11	12.5	64.7	100.0
	Total	17	19.3	100.0	
Missing	System	71	80.7		
Total		88	100.0		

**oth**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Other	31	35.2	100.0	100.0
Missing	System	57	64.8		
Total		88	100.0		

**Org\_meet**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	56	63.6	100.0	100.0
Missing	System	32	36.4		
Total		88	100.0		

**Org\_Activ**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	43	48.9	97.7	97.7
	No	1	1.1	2.3	100.0
	Total	44	50.0	100.0	
Missing	System	44	50.0		
Total		88	100.0		

**If\_yes1**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Dinner/Dance	39	44.3	100.0	100.0
Missing	System	49	55.7		
Total		88	100.0		

**If\_yes2**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Youth Activities	19	21.6	100.0	100.0
Missing	System	69	78.4		
Total		88	100.0		

**If\_yes3**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Greek Dance Lessons	7	8.0	100.0	100.0
Missing	System	81	92.0		
Total		88	100.0		

**If\_yes4**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Picnics	37	42.0	100.0	100.0
Missing	System	51	58.0		
Total		88	100.0		

**If\_yes5**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Vassilopita	48	54.5	100.0	100.0
Missing	System	40	45.5		
Total		88	100.0		

**Greek\_Prop**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	31	35.2	36.9	36.9
	No	42	47.7	50.0	86.9
	My parents do	11	12.5	13.1	100.0
	Total	84	95.5	100.0	
Missing	System	4	4.5		
Total		88	100.0		

### Canad\_Prop

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	71	80.7	80.7	80.7
	No	17	19.3	19.3	100.0
	Total	88	100.0	100.0	

### Greek\_Relatives

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	71	80.7	86.6	86.6
	No	11	12.5	13.4	100.0
	Total	82	93.2	100.0	
Missing	System	6	6.8		
Total		88	100.0		

### Communication

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Frequently	27	30.7	35.1	35.1
	Occasionally	33	37.5	42.9	77.9
	Rarely	15	17.0	19.5	97.4
	Almost Never	2	2.3	2.6	100.0
	Total	77	87.5	100.0	
Missing	System	11	12.5		
Total		88	100.0		

### Canada\_Relatives

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	84	95.5	98.8	98.8
	No	1	1.1	1.2	100.0
	Total	85	96.6	100.0	
Missing	System	3	3.4		
Total		88	100.0		

### Communic

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Frequently	79	89.8	100.0	100.0
Missing	System	9	10.2		
Total		88	100.0		

### GreekTV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	49	55.7	64.5	64.5
	No	27	30.7	35.5	100.0
	Total	76	86.4	100.0	
Missing	System	12	13.6		
Total		88	100.0		

### Viewing

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	More than 10 hrs	50	56.8	62.5	62.5
	Less than 10 hrs	30	34.1	37.5	100.0
	Total	80	90.9	100.0	
Missing	System	8	9.1		
Total		88	100.0		

### Programs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	45	51.1	60.0	60.0
	no	30	34.1	40.0	100.0
	Total	75	85.2	100.0	
Missing	System	13	14.8		
Total		88	100.0		

### morn

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	53	60.2	73.6	73.6
	no	19	21.6	26.4	100.0
	Total	72	81.8	100.0	
Missing	System	16	18.2		
Total		88	100.0		

### talk

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	30	34.1	37.5	37.5
	no	50	56.8	62.5	100.0
	Total	80	90.9	100.0	
Missing	System	8	9.1		
Total		88	100.0		

**movies**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	58	65.9	72.5	72.5
	no	22	25.0	27.5	100.0
	Total	80	90.9	100.0	
Missing	System	8	9.1		
Total		88	100.0		

**cerials**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	26	29.5	32.5	32.5
	no	54	61.4	67.5	100.0
	Total	80	90.9	100.0	
Missing	System	8	9.1		
Total		88	100.0		

**Greek\_Newspaper**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	47	53.4	53.4	53.4
	No	41	46.6	46.6	100.0
	Total	88	100.0	100.0	

**Greek\_Web**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	28	31.8	31.8	31.8
	NO	60	68.2	68.2	100.0
	Total	88	100.0	100.0	

**Social**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly False	6	6.8	6.8	6.8
	Sometimes	7	8.0	8.0	14.8
	Mostly True	24	27.3	27.3	42.0
	Always True	51	58.0	58.0	100.0
	Total	88	100.0	100.0	

### Com\_Partice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	5	5.7	5.8	5.8
	Mostly False	13	14.8	15.1	20.9
	Sometimes	17	19.3	19.8	40.7
	Mostly True	21	23.9	24.4	65.1
	Always True	30	34.1	34.9	100.0
	Total	86	97.7	100.0	
Missing	System	2	2.3		
Total		88	100.0		

### Children

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly False	2	2.3	2.3	2.3
	Sometimes	10	11.4	11.4	13.6
	Mostly True	24	27.3	27.3	40.9
	Always True	52	59.1	59.1	100.0
	Total	88	100.0	100.0	

### Marriage

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mostly False	6	6.8	7.0	7.0
	Sometimes	22	25.0	25.6	32.6
	Mostly True	29	33.0	33.7	66.3
	Always True	29	33.0	33.7	100.0
	Total	86	97.7	100.0	
Missing	System	2	2.3		
Total		88	100.0		

### Music

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	33	37.5	38.4	38.4
	Mostly False	53	60.2	61.6	100.0
	Total	86	97.7	100.0	
Missing	System	2	2.3		
Total		88	100.0		

### Food

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always False	4	4.5	4.5	4.5
	Mostly False	9	10.2	10.2	14.8
	Sometimes	24	27.3	27.3	42.0
	Mostly True	18	20.5	20.5	62.5
	Always True	13	14.8	14.8	77.3
	6.00	5	5.7	5.7	83.0
	7.00	15	17.0	17.0	100.0
	Total	88	100.0	100.0	

### Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	35	39.8	39.8	39.8
	Female	53	60.2	60.2	100.0
	Total	88	100.0	100.0	

### Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-24	4	4.5	4.5	4.5
	25-34	9	10.2	10.2	14.8
	35-44	24	27.3	27.3	42.0
	45-54	19	21.6	21.6	63.6
	55-64	14	15.9	15.9	79.5
	65-74	10	11.4	11.4	90.9
	75 +	8	9.1	9.1	100.0
	Total	88	100.0	100.0	

### Marital\_Stat

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	18	20.5	20.5	20.5
	Married	51	58.0	58.0	78.4
	Separated	3	3.4	3.4	81.8
	Divorced	7	8.0	8.0	89.8
	Widowed	9	10.2	10.2	100.0
	Total	88	100.0	100.0	

### Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	6 yrs	24	27.3	27.3	27.3
	12 yrs	34	38.6	38.6	65.9
	16 yrs	27	30.7	30.7	96.6
	18+ yrs	3	3.4	3.4	100.0
	Total	88	100.0	100.0	

### Employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	61	69.3	69.3	69.3
	No	10	11.4	11.4	80.7
	Retired	17	19.3	19.3	100.0
	Total	88	100.0	100.0	

### Self\_Employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	30	34.1	34.1	34.1
	No	58	65.9	65.9	100.0
	Total	88	100.0	100.0	

### Yrs\_MTRL

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	13-16	4	4.5	4.5	4.5
	17-25	16	18.2	18.2	22.7
	25+	68	77.3	77.3	100.0
	Total	88	100.0	100.0	

### GR\_Passport

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	32	36.4	36.4	36.4
	No	56	63.6	63.6	100.0
	Total	88	100.0	100.0	



**intervtype**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid personal interview	19	21.6	21.6	21.6
telephone	42	47.7	47.7	69.3
online	27	30.7	30.7	100.0
Total	88	100.0	100.0	

**interviewer**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid MC	35	39.8	39.8	39.8
EA	9	10.2	10.2	50.0
SM	17	19.3	19.3	69.3
online	27	30.7	30.7	100.0
Total	88	100.0	100.0	

## TABLES OF RESPONSES TO RESIDENTIAL LOCATION DECISIONS

### Question 1: How long have you lived in this house?

	Frequency	Percent	Valid Percent	Cumulative Percent
1-4 yrs	3	14.3	14.3	14.3
5-9yrs	4	19.0	19.0	33.3
10-15 yrs	6	28.6	28.6	61.9
16+ yrs	8	38.1	38.1	100.0
Total	21	100.0	100.0	
Missing System	0	0		
Total	21	100.0		

### Question 2: Why did you move in your present home?

#### Price of home

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	2	9.5	9.5	9.5
2.00	0	0	0	14.2
3.00	0	0	0	23.7
4.00	1	4.7	4.7	33.2
5.00	2	9.5	9.5	57.2
6.00	2	9.5	9.5	100.0
7.00	5	23.8	23.8	
Most Important	9	42.8	42.8	
Total	21	100.0	100.0	
Missing System	0	0		
Total	21	100.0		

#### Location Close to Work

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	1	4.7	5.9	5.9
2.00	0	0	0	11.8
3.00	0	0	0	23.6
4.00	1	19.0	5.9	41.2
5.00	2	9.5	11.8	76.5
6.00	3	14.3	17.6	100
7.00	6	28.6	35.3	
Most Important	4	19.0	23.5	
Total	17	95.2	100	
Missing System	4	4.7		
Total	21	100.0		

### Friends and Family

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	1	4.7	4.7	4.7
2.00	1	4.7	4.7	9.4
3.00	0	0	0	18.9
4.00	2	9.5	9.5	33.2
5.00	3	14.3	14.3	47.5
6.00	3	14.3	14.3	76.2
7.00	6	28.6	28.6	100.0
Most Important	5	23.8	23.8	
Total	21	100.0	100.0	
Missing System	0	0		
Total	21	100.0		

### Good Schools

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	1	4.7	5.6	5.6
2.00	1	4.7	5.6	11.2
3.00	0	0	0	22.3
4.00	2	9.5	11.2	28.0
5.00	0	0	0	55.8
6.00	1	4.7	5.6	100.0
7.00	5	23.8	27.8	
Most Important	8	38.1	44.5	
Total	18	85.7	100.0	
Missing System	3	14.3		
Total	21	100.0		

### Close to Greek Church

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	2	9.5	9.5	9.5
2.00	0	0	0	14.2
3.00	1	4.7	4.7	23.7
4.00	2	9.5	9.5	37.9
5.00	3	14.2	14.2	52.1
6.00	3	14.2	14.2	80.6
7.00	6	28.5	28.5	100.0
Most Important	5	23.8	23.8	
Total	21	100.0	100.0	
Missing System	0	0		
Total	21	100.0		

### Close to other Greeks

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	1	4.7	4.7	4.7
2.00	0	0	0	9.4
3.00	1	4.7	4.7	18.8
4.00	2	9.5	9.4	33.1
5.00	3	14.3	14.3	52.1
6.00	4	19.0	19.0	75.9
7.00	5	23.8	23.8	100.0
Most Important	5	23.8	23.8	
Total	21	100.0	100.0	
Missing System	0	0		
Total	21	100.0		

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#### Style of home

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	0	0	0	4.7
2.00	0	0	0	9.4
3.00	1	4.7	4.7	33.2
4.00	0	0	0	100.0
5.00	1	4.7	4.7	
6.00	0	0	0	
7.00	5	23.8	23.8	
Most Important	14	66.7	66.7	
Total	21	100.0	100.0	
Missing System	0	0	0	
Total	21	100.0	100.0	

#### Other

	Frequency	Percent	Valid Percent	Cumulative Percent
Least Important	0	0	0	16.7
2.00	0	0	0	41.7
3.00	0	0	0	58.4
4.00	2	9.5	16.7	66.7
5.00	3	14.3	25.0	100.0
6.00	2	9.5	16.7	
7.00	1	4.7	8.3	
Most Important	4	19.0	33.3	
Total	12	57.0	100.0	
Missing System	9	42.9		
Total	21	100.0		

## **APPENDIX C**



### **CONSTITUTION AND BYLAWS AS AMENDED AT THE 39TH CONVENTION OF SAID ASSOCIATION IN THE YEAR 2005**

**PANCRETAN ASSOCIATION OF AMERICA  
ESTABLISHED OCTOBER 14, 1929  
IN CHICAGO, ILLINOIS  
Pancretan Association of America  
32-33 31st Street  
Astoria, New York 11106-2652**

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## **CONSTITUTION AND BYLAWS**

### **OF THE**

### **PANCRETAN ASSOCIATION OF AMERICA**

AS AMENDED AT THE 39TH CONVENTION OF SAID ASSOCIATION IN  
THE YEAR 2005

## **CONSTITUTION**

## **ARTICLE 1**

### **NAME**

The Cretan Chapters in the United States and Canada unite in a confederation, which will be hereafter known as the Pancretan Association of America. (The Association)

## **ARTICLE 2**

### **PURPOSE**

The purpose of the Pancretan Association shall be:

1. To promote and develop social ethnic and cultural relationships and mutuality among all Cretans and their descendants residing in the United States and Canada.
2. To promote and develop education through scholarships and otherwise; to raise voluntary contribution and funds and to distribute such funds to legally recognized philanthropic institutions and educational, charitable, or cultural purposes.
3. To inspire and encourage loyalty and devotion to each member to his adopted country and its flag, obedience of its constitution and laws and to instruct and encourage non citizen members to become citizens of their respective countries.
4. To give such moral encouragement and assistance as necessary to the members and Chapters of the Association.
5. To promote throughout the world, and especially in the United States of America, a better and more comprehensive understanding of Crete and its history and culture.

## **ARTICLE 3**

### **BOARD OF DIRECTORS**

The Board of Directors shall consist of no less than five (5) nor more than thirty (30) members.

## **ARTICLE 4**

### **OPERATIONS**

The operations of the Association shall principally be conducted in the State of New York or any other State or territory in the United States or Canada where descendants of the Island of Crete, Greece, may reside. The official headquarters of the Association shall be New York City, New York. The administrative headquarters shall be in the city where the President resides.

## **ARTICLE 5**

### **LIFE OF THE ASSOCIATION**

The life of the Association shall be perpetual and shall continue as long as there remains more than one Chapter. In the event of dissolution, its property and funds will be distributed among philanthropic institutions by a Special Convention called for that purpose.

**ARTICLE 6**  
**FISCAL YEAR**

The fiscal year of the Association shall begin on June 1 and end on the 31st day of May.

**ARTICLE 7**  
**HOLIDAYS OF THE ASSOCIATION**

Each Chapter of the Association shall on the 8th day of November of each year commemorate, with a solemn memorial, the Holocaust of Arcadi and the Cretan Heroes who on that day sacrificed their lives for their Faith and Country. On the 13th day of March of each year, each Chapter shall commemorate, with a solemn memorial, the death of the great son of Crete, Eleftherios K. Venizelos, the sole Honorary President of the Association. The office holidays for the Association shall be celebrated on the 14th day of October, the anniversary date of its organization and on May 20, the anniversary date of the Battle of Crete.

**ARTICLE 8**  
**REGALIA OF THE ASSOCIATION**

The Seal of the Association shall bear in the center a facsimile of the Island of Crete with the Monastery of Arcadi, two Cretan Hatchets crossed, and a laurel wreath centered by the Orthodox Cross. In the border shall be the words "PANCRETAN ASSOCIATION OF AMERICA." A field of blue with a white centered cross--and upper left corner of red with white star.

**ARTICLE 9**  
**CONVENTION POWER AND AUTHORITY**

1. The Biennial Conventions of the Association are vested with the highest legislative executive power in the Association. The Biennial Convention of the Chapters shall entertain and resolve any and all questions presented concerning the Association. The convention shall have the power to call upon the officers of the Executive council for an accounting. It shall have the power to authorize the expenditures of monies and to designate the objects, purposes and manner for which the same shall be expended. It shall have the power to prepare the budget for the following two years and to determine the source of its revenue. Each Convention shall be the judge of the election and qualification of its members, shall elect its officers. shall arbitrate any differences between Chapters, and shall have the exclusive right to amend the Constitution and By-laws.

2. The resolutions adopted by the Conventions of the Association are binding upon the chapters regardless of whether they have been represented by Convention delegates.

3. The determination of all issues or matters which concern the Association in general and those concerning each Chapter, member or person in relation to the Association and not provided for by the Constitution and By-Laws, shall be left to the discretion of the Executive Council.



## **ARTICLE 10**

### **AMENDMENTS TO CONSTITUTION & BY-LAWS**

All Constitution and Bylaw Amendments must be presented at the National Convention.

Constitutional changes shall require an affirmative vote of three-fourths (3/4) of the registered voting strength at the convention. Bylaw changes shall require an affirmative vote of two-thirds (2/3) of the registered voting strength of the convention. If there were not enough people on the floor to vote on a change, the Chair would have the authority to add the amendment to the ballot. Voting may be done by secret ballot. Issues determined to be operational in nature shall only require a majority vote of the delegates present to pass.

## **ARTICLE 11**

### **CONVENTION VOTING RIGHTS**

1. One vote to each officer of the Board of Directors, Past President of the P.A.A. and  
Past Women's Executive Director.

2. Each Chapter shall have the following number of votes based upon its membership  
as follows:

### **MEMBERS VOTES**

15 - 25 1  
26 - 50 2  
51 - 75 3  
76 - 100 4  
101 - 125 5  
126 - 150 6  
151 - 175 7  
etc. etc.

3. The following conditions and restrictions apply to convention voting rights:

- (a) A Past President or Past Women's Executive Director must be a member in good standing of his/her Chapter;
- (b) An Officer, Past President or Past Women's Executive Director gives up his/her vote when he/she votes as a Chapter delegate;
- (c) An Officer who is also a Past President or Past Women's Executive Director, may cast only one vote.
- (d) If the Chairman of the Investments and Fund Raising Board is absent, the member who has served the longest term thereon may vote in his place;
- (e) Every Chapter shall have the right of at least one delegate in the convention, providing that it has at least fifteen members in good standing. If the membership of a chapter, which has existed over five years, drops to less than 15 members, they shall have the right of one vote.
- (f) Each delegate must be a qualified member in good standing in their Chapter;
- (g) A Chapter shall not be represented in the Convention by a

delegate or member of another Chapter.

(h) In the event a delegate does not attend the Convention, the vote shall be assigned to the alternates in the order listed on the delegate sheet. In case alternate delegates are not present, the vote shall be assigned to a delegate present which individual shall be selected by a majority vote of the present delegates of that Chapter;

(i) No delegate may cast more than three votes;

(j) Any delegate or alternate who does not register by 10:00 a.m. of the second business day of the Convention shall not have the right to vote;

(k) In order for delegates of a Chapter to be properly seated in a Convention with the right to vote, the Chapter must fulfill the following obligations to the Association:

(i) Submit to the General Secretary the membership list and all dues as stated in Article 24, paragraph 1;

(ii) Submit Chapter delegate credentials signed by the President and Secretary of the Chapter to the President of the Association no later than May 31 of the convention year;

(iii) Make full payment of all financial obligations to the P.A.A.

(iv) Any Chapter failing to comply with any of these requirements by their due date will be assessed a penalty equivalent to the amount of twenty (20%) percent of that Chapter's dues, initiation fees, scholarship fee and Bulletin KPHTH subscription fee. The penalty payment must be made before any delegate of the Chapter will be seated at the Convention. The penalty payment will be applied to the Venizelion Scholarship Fund.

(v) Any chapter or member not in good standing for any reason shall be silent and have no vote or voice at the National Convention.

## **ARTICLE 12**

### **CONVENTION ELECTION RULES**

1. Any person who desires to be a candidate for office is encouraged to announce his candidacy and circulate material to the Chapters and its members three months prior to the Convention.

2. In the case of unopposed candidates, election by secret ballot is not required.

3. All officers to be elected must receive the absolute majority of votes cast.

4. Candidates for president must have served on the board of directors for two terms or four years at any time prior to being nominated.

5. Candidates for the offices of President and Vice President and Treasurer shall be a member in good standing of the P.A.A. for the past five years and present to accept

the  
nomination.

6. Candidates for offices other than President and Vice President and Treasurer shall be members in good standing of the P.A.A. and present to accept the nomination.

7. Candidates for the office of President and Vice Presidents must be of Cretan descent.

8. It is not necessary for an individual to be a delegate or to attend the Convention in order to be elected to the Board for Investments and Fund Raising, providing acceptance of the office is assured.

9. Except for just cause, the individual elected as the District Governor at each District's Biennial Conference shall be the only person whose name is placed in nomination for that office.

10. Except for just cause, the persons nominated for Youth Supervisor shall be nominated by the PYA Chapters and must be a member of the P.A.A.

11. The Chairman of the Cretan Centers shall be the President of the Cretan Village Centers Development Corporation.

12. Any chapter bidding for a Convention will present to the Convention documentation of their ability to host the convention.

13. All motions presented to the floor must be explained in both English and Greek.

14. The Greek and American flags shall be displayed at Conventions.

15. Delegates from Chapters wishing to host a National Convention shall not be eligible to be members of the Convention Site Committee.

## **BY-LAWS**

### **ARTICLE 1**

#### **VALIDITY OF THE PRESENT BY-LAWS**

This Constitution and By-Laws is derived from the one authorized by the 10th Biennial

Convention at Pittsburgh and as amended by the 11th (Denver), 12th (Detroit), 13th (New York), 14th (Salt Lake City), 15th (Cleveland), 16th (Boston), 17th (Modesto), 18th (Canton), 19th (Springfield), 20th (Chicago), 21st (Detroit), 22nd (Crete), 23rd (San Francisco), 24<sup>th</sup> (Pittsburgh), 25th (Salt Lake City), 26th (New York), 27th (Springfield), 28th (Clearwater), 29th (Denver), 30th (Boston), 31st (Anaheim), 32nd (Chicago), 33rd (Miami), 34th (Modesto) 35th (Washington, D.C.), 36th (Crete, Greece), 37th New Jersey, 38th Chicago, and 39th Las Vegas Biennial Conventions. Parliamentary questions not provided for in this Constitution and By-Laws shall be controlled by Robert's Rules of Order.

### **ARTICLE 2**

## **MEMBERSHIP OF THE PANCRETAN ASSOCIATION OF AMERICA**

1. Members of the Pancretan Association of America, hereinafter referred to as "Association", shall be the Cretan Adult Chapters and the Cretan Youth Chapters in the United States and Canada, hereinafter referred to as "Chapters".
2. Each Chapter in its entirety is considered as one member of the Association and is represented on the Board of Directors by the Governor of the District in which the Chapter is located.
3. Each Chapter shall remain independent with respect to its internal activities, its treasury, its beneficial purposes and functions, and its Constitution and By-Laws, provided that these do not contain articles, which are repugnant to and inconsistent with the purposes and directives of the Association, and directives of the Constitution and By-Laws of the Pancretan Association of America.
4. In the event of conflict, the P.A.A. Constitution shall supersede any and all chapter and district constitutions and resolutions of conflict shall be by the Executive Board of the P.A.A.

## **ARTICLE 3 CHAPTERS**

1. Whenever a chapter of Cretans in the United States or Canada desires to become a member of the Association they shall submit to the President of the Association: (1) a written request for membership; (2) a membership list; (3) a resolution passed by the membership ratifying the Constitution and By-Laws of the Association. The President shall submit the application to the next Board of Directors meeting for approval by majority vote. Upon notification of acceptance, the chapter shall submit payment of the required fees and dues.
2. A chapter applying for membership in the P.A.A., shall not be recognized if a majority of its members reside within twenty-five (25) miles of the regular meeting place of an existing Chapter unless the Board of Directors receives the written consent of the existing Chapter. Upon receipt of the application, the Board of Directors shall give written notice to the existing Chapter which shall give a written response within 180 days whether it consents to the admission of the new Chapter. If the existing Chapter does not consent, the new chapter may be admitted to the P.A.A. by a majority vote of the next National Convention, if presented to it.
3. The Pancretan Youth of America (the PYA) is the confederation of all the Youth Chapters of the Association. The Youth Chapters are full members of both the Association and the PYA. Members of the Pancretan Youth Association of America shall be at least 15 years old and no older than 30 years of age and shall meet the qualification requirements of the Pancretan Association of America. No person may apply for membership after 25 years of age.
4. In cities where there is no viability of forming a youth chapter, the adult chapter should endeavor to assimilate youth into their own chapter, giving them equal rights and privileges as regular members, with the right of holding office to be determined

by the adult chapter. Only by being members of the adult chapter, can the youth then be members of the National Pancretan Association.

5. An individual may be a member of more than one Chapter unless membership in another Chapter is prohibited by Chapter By-Laws. Individuals requesting multiple memberships must specify in writing at the time of registration, which Chapter shall be recognized as counting the member for purposes of delegate representation at all National and District conventions.

6. At large members shall be assigned to their nearest chapter of their choice.

7. By February 1st of each year, each Chapter will be mailed a computer list of its members' names and addresses. Each Chapter must return the list to the Secretary of the P.A.A. adding the names and addresses and telephone numbers of all new members, deletions from the membership, change of addresses, and the names of the officers. The corrected computerized list shall be signed by the President and Secretary of each Chapter.

8. Every adult chapter shall select an advisor in the youth chapter to act as liaison between the adult and youth chapters. The advisor will be selected from nominations submitted from the local youth chapter.

9. The Chapters must copy all communications with the Association to their District Governor. The Chapters must advise their District Governor of all changes in each Chapter's status. All communications between the P.A.A. and the Chapters shall be in both Greek and English.

10. Any Chapter, which voluntarily or otherwise secedes from the Association, shall have no equity in the property of the Association and its members shall be deprived of any of the benefits thereof.

#### **ARTICLE 4 DISTRICTS**

1. The Districts of the Pancretan Association of America shall be geographically comprised as follows:

DISTRICT I Connecticut, Rhode Island, Massachusetts, Maine, Vermont, New Hampshire.

DISTRICT II New York, New Jersey, Maryland, Delaware, Virginia, District of Columbia.

DISTRICT III West Virginia, Pennsylvania, Ohio, Kentucky

DISTRICT IV Michigan, Illinois Wisconsin, Iowa, Indiana, Nebraska, Minnesota, North

Dakota, South Dakota, Kansas, Missouri.

DISTRICT V Colorado, Utah, New Mexico, Idaho, Montana, Wyoming

DISTRICT VI California, Arizona, Nevada, Oregon, Washington, Alaska, Hawaii

DISTRICT VII Florida, Georgia, Alabama, Mississippi, Louisiana, North and South Carolina, Tennessee, Texas, Oklahoma, Puerto Rico, Bahamas, Arkansas.

2. Each District may adopt By-Laws approved by the Executive Board of the P.A.A., not inconsistent with any other provisions herein. The Constitutions shall establish uniform voting rights of the member chapters within each district.
3. Prior to the National Convention each District shall hold a conference and elect nominees for District Governor and Lieutenant Governor for the forthcoming biennial term.
4. The net proceeds of the District Conference shall be allocated 75% to the host Chapter and 25% to the District Governor Fund. The purpose of the District Governor's Fund shall be for Chapter visitations and activities promotion.

## **ARTICLE 5**

### **BOARD OF DIRECTORS**

1. The administration of the Association shall be entrusted to the Board of Directors consisting of the President, three Vice-Presidents, General Secretary, Treasurer, District Governors, Legal Advisor, General Supervisor, Task Force Chairman, Women's Executive Director, Century Club Chairman, Scholarship Chairman, East Coast Youth Supervisor, West Coast Youth Supervisor, Youth President, Chairman of the Investments and Fund Raising Board, Chairman of the Pancretan Endowment Fund, Chairman of the Cultural and Educational Committee, Chairman of the Philanthropic Fund, the IT Chair, and the Auditor-General.
2. In the event of death, resignation, or inability of the President, the First Vice-President shall assume his office and duties, and in a like eventuality, the Second Vice-President, the Third Vice-President, the General Secretary, and thereafter the District Governor residing nearest to the executive seat, will assume the duties of the President until the next Convention of delegates.
3. In the event of death resignation, or inability of one of the other members of the Board of Directors, the President, with the other members of the Executive Council, shall submit to the Board of Directors a list of qualified persons for the vacancy and the Board shall elect such officer by a majority vote from the list submitted.
4. The Board of Directors shall meet at least once a year. The president shall preside over the meeting.
5. Copies of the minutes of the Board of Directors meetings shall be sent to the Chapters within six weeks of approval.
6. Resignation shall be deemed to have occurred when any officer misses two successive meetings or fails to prepare required reports or disclose records or deposit funds on two successive occasions as required by the Constitution and By-Laws. A two-thirds (2/3) vote of the Board of Directors may suspend this section.

7. Officers and members are permitted to initiate, maintain or handle funds designated for the P.A.A. except as limited by the By-Laws.

8. All responsible persons handling funds will make all documents and records available to the Convention Audit Committee.

9. No officer shall be eligible to hold an office for a third consecutive term except Legal Advisor, Cultural and Educational Committee Chairman, Convention Director, and P.A.A. Systems Administrator.

## **ARTICLE 6 EXECUTIVE COUNCIL**

1. The Executive Council of the Association shall consist of the President, the three Vice-Presidents, the General Secretary, Treasurer, Women's Director General Supervisor and Legal Advisor.

2. The Executive Council, if it deems it necessary and advisable, may employ office personnel with pay who will perform the duties assigned to them.

3. The Council may have public accountants to audit and qualify the books of the Association and to prepare an audited report annually.

## **ARTICLE 7 INVESTMENTS AND FUND RAISING BOARD**

1. The Investments and Fund Raising Board shall consist of an elected Chairman, four elected members, the President of the P.A.A., and the Treasurer of the P.A. A. All decisions must have the consent of at least five or more of the seven members with written telegram notes being fully valid. The Board shall meet twice a year in conjunction with the Board of Directors meetings.

2. The criteria for selecting members shall be professional training, experience, education and demonstrated expertise in business investments, a benevolent attitude and feeling towards the P.A.A., and a willingness to spend the time and effort conducive to a successful investment program.

3. The Chairman, officers, and employees having access to funds shall be bonded.

4. In the event of a vacancy on the Board between Conventions, it shall be filled by a majority vote of the remaining members.

5. The duties of the Board are to:

(a) Manage and invest all capital in excess of \$50,000.00 which shall be known as the Investment Fund;

(b) Report on the status of the Investment Fund at all Board of Directors meetings and publish the reports semi-annually in the magazine KPHTH;

(c) Advise and/or coordinate investment programs for Pancretan Chapters,

if requested;

(d) Conduct such fund-raising drives as deemed appropriate to raise long range investment capital;

(e) Investigate the establishment of endowment funds, e.g., consult on the investments of all established endowment funds;

(f) Submit to the Convention a detailed statement showing transactions handled by the Board during the period between Conventions which report shall include for two periods: (1) beginning and ending capital and cost and fair market value, (2) income classified by source or project, both cost and capital appreciation or depreciation by project and, (3) expenses classified by project.

6. Investments are authorized only in CD's and government secured instruments and stocks and securities of investment grade.

## **ARTICLE 8**

### **PRESIDENT**

The President shall represent the Association before governmental authorities and all

agencies. He is authorized to act as Trustee with power to hold trust funds and to delegate such authority. He shall supervise with the advise of the Legal Advisor the accurate enforcement of the provisions of the Constitution and By-Laws. He shall supervise the orderly function of the office of the Association and see that the books are on proper order.

He shall ratify and sign with the Treasurer and the General Secretary all checks written to cover the expenses of the Association. He shall execute the decisions of the Board of

Directors and of the Conventions and shall sign with the General Secretary all documents. He shall summon meetings of the Executive Council and the Board of Directors. He shall request each Chapter to send delegates to Conventions of the Association. He shall appoint a liaison between Pancretan Association and Greece.

## **ARTICLE 9**

### **VICE-PRESIDENTS**

1. The First Vice-President shall perform special assignments as directed by the President and preside for the President in the event of absence and to approve the agenda and schedule of the business sessions of convention in concert with the President and Executive Board.

2. The second Vice-President shall perform special assignments as directed by the President and maintain and improve communications within the organization through the Bulletin KPTH and other methods, including organizing active drives to obtain advertisements for the Bulletin KPTH.

3. The Third Vice-President shall perform special assignments as directed by the President and coordinate the cultural and public relations activities of the Pancretan Association of America, chair the Membership and Development Committee which includes the District Governors to increase membership, conduct workshops in each district on increasing membership, instruct chapter on how to attract and maintain



young professionals and submit in writing to each biennial National Convention a detailed report of the quarterly report submitted by each District Governor on membership activities.

## **ARTICLE 10**

### **GENERAL SECRETARY**

1. The duties of the General Secretary are to:

- a. Communicate with the Chapters and carry on the correspondence of the Association, signing with the President all of the outgoing official mail;
- b. Keep the seal of the Pancretan Association of America.
- c. Manage and orderly execute all secretarial duties and keep the archives for the Association;
- d. Prepare for the Convention Credentials Committee the records referred to in Articles 11 and 34;
- e. Send to all Chapters two months prior to each Convention the agenda of all major issues and subjects which Chapters may discuss and instruct delegates who attend the Convention;
- f. Bill each Chapter for their dues by March 1 of each year.
- g. Sign all P.A.A. checks followed by the President who approves the check and signs it and forwards it to the Treasurer who issues the check.
- h. By February 1 of each year, send to each Chapter, the P.A.A. computerized list of that chapter's existing members' names and addresses.
- i. Send a copy of the annual membership list to the editor of KPTH magazine.

2. A monthly salary and expense stipend shall be given to the Secretary as shall be set by the Board from time to time and adjusted as needed.

## **ARTICLE 11**

### **TREASURER**

1. The duties of the Treasurer are to:

- a. Maintain the treasury of the Association independent of those of the Chapters.
- b. Receive and deposit the funds of the Association in safe banking institutions determined with the consent and advice of the President.
- c. Request and collect all funds belonging to the Association in excess of \$50.00 from any chapter or member who retains funds of the Association, whether such funds are from fund raising projects, operational or investment activities or loans.
- d. Initiate and pay all obligations by check co-signed by the President and the General Secretary, but not without first receiving a proper bill, voucher or convention mandate.
- e. Receive all relevant receipts and not keep in his possession an amount of more than (\$50.00) Fifty Dollars.
- f. Present the financial reports of the accountant to the Convention and keep them in the archives of the association.

g. Be bonded in an amount proportionate to the funds in the Treasury.

## **ARTICLE 12**

### **DISTRICT GOVERNORS**

1. The District Governors constitute the connecting link between the Chapters and the

National Headquarters and act as the extension of the President and only upon his express authorization or the Executive Council.

2. The duties of the District Governors are to:

a. Exert their efforts for the formation of new Chapters.

b. Mediate the differences between Chapters and between members of a Chapter.

c. Transmit to the Chapters within their respective Districts all information received from the national Headquarters.

d. Conduct all transactions with the Executive Council in writing.

e. Cooperate to the fullest extent with the Executive Council with regard to the aims and activities of the Association.

f. Call District Conferences other than the regular Biennial Convention whenever such are warranted, with the approval of the Executive Council.

g. Render periodic reports concerning any problems of the Chapters in their respective Districts to the Executive Council with recommendations as to the solutions.

h. Submit in writing to the Third Vice-President quarterly reports of activities to increase membership.

3. District Governors shall be members of the Scholarship Committee in order to promote the programs and assist in the administration of and awarding of scholarships as directed by the Chairman.

4. The District Governor of the District in which the Bulletin KPTH is published and

the Second Vice President shall conduct a semi-annual audit in January and July of each year of all receipts and expenditures of the Bulletin KPTH which audit report shall be submitted to the Executive Council together with any recommendations which they may have.

## **ARTICLE 13**

### **LEGAL ADVISOR**

1. The legal advisor must be an attorney at law whose duties are to:

a. Advise the Executive Council on legal matters.

b. Interpret the Constitution and By-Laws.

c. Represent the Association before tribunals and commissions and with the consent of the Executive Council, may appoint additional assistant attorneys during legal proceedings.

d. Receive through the Executive Council complaints of the Chapters and those of the administration concerning any omissions or superfluousness of the Constitution.

e. Submit to the Convention the amendments for consideration by the

Constitution Committee.

f. Distribute the latest updates of the Constitution and By-Laws to all the Chapters no later than the end of Convention year.

#### **ARTICLE 14**

##### **GENERAL SUPERVISOR**

1. The duties of the General Supervisor are to supervise the general functions which tend to strengthen the prestige of the Association and shall be consulted on all major issues and grievances involving Chapters, Districts, performance of officers and employees, and disputes affecting the good of the order.

2. The General Supervisor shall be considered as Agent and Minister plenipotentiary of the Executive Council. Each Chapter shall accord him the proper respect and recognition and shall render him every possible assistance to expedite and fulfill the duties of his mission. He shall be seated by the Chairman at the Conventions.

#### **ARTICLE 15**

##### **WOMEN'S EXECUTIVE DIRECTOR**

1. The duties of the Women's Executive Director are to encourage and direct the efficient and cooperative function of the Women's Chapters and supervise the establishment and organization of new Women's Chapters after consultation and cooperation with the Executive Council and the Board of the Men's Chapter in the locality in which the new Chapter is to be created.

2. The Director shall appoint two assistants in the areas farthest away from her home base.

3. The decisions of the Director in concert with the President and Legal Advisor on all matters pertaining to the Women's Chapters pending Board approval shall be final.

4. Director's travel expenses, if asked to visit a Chapter, may be paid by the chapter.

5. The Director shall encourage each mixed membership Chapter to appoint a Women's committee.

#### **ARTICLE 16**

##### **SCHOLARSHIP CHAIRMAN**

The Scholarship Chairman shall administer the Venizelion Scholarship Program set forth in Article 25.

#### **ARTICLE 17**

##### **YOUTH SUPERVISOR**

1. The P.A.A. shall comprise of two youth supervisors comprising of a west coast and east coast representative. Their election shall be held at the conventions and both representatives shall have full voting rights at board meetings.

2. The duties of the Youth Supervisor are to:
  - a. Encourage and direct the efficient and cooperative function of the Youth Chapters.
  - b. Supervise the establishment and organization of new Youth Chapters with consultation and cooperation with the Executive Council of the Association.
  - c. As far as possible, sit in or be aware of plans of each Youth Chapter and advise them of their course of action.
  - d. Facilitate the orderly discharge of the duties of each Chapter.
  - e. Advise the P.A.A. of any problems or needs of the Youth Chapters and assist along with the Association in solving differences, which may develop.
  - f. Make recommendations relative to the Youth Chapters and their needs to the P.A.A.

## **ARTICLE 18**

### **YOUTH PRESIDENT**

1. The duties of the Youth President are to:
  - a. Represent the Youth Association before governmental authorities and all agencies.
2. The youth President is authorized to act as trustee with power to hold trust funds and delegate such authority.
  - b. Supervise and facilitate orderly function of the Office of the Youth Association.
  - c. Inspect and ensure that all PYA books are in proper order.
  - d. Execute the decisions of the Conventions and shall sign all documents and checks.
  - e. Request each Chapter to send delegates to the Conventions of the Youth Association
  - f. Call to order the Youth Convention and shall preside until the election of the Chairman of the Convention.

## **ARTICLE 19**

### **AUDITOR/GENERAL**

1. The Auditor/General shall be elected at the convention from the Association membership. The auditor/general shall be a Certified Public Accountant, Public Accountant or be otherwise certified.
2. The duties of the auditor/general shall be to:
  - a. Maintain the accounting system for the Association.
  - b. Prepare financial statements for the Association Board Meetings and National Conventions, and vote on non-financial matters only.
  - c. Prepare and file all necessary tax returns.
  - d. Represent the Association to external auditors.
  - e. Carry out any other directives of the Executive Council.
3. All reasonable out-of-pocket expenses of the auditor/general will be reimbursed by

the Association.

4. The Board of Directors may replace the auditor/general.

#### **ARTICLE 20**

##### **CULTURAL AND EDUCATIONAL COMMITTEE CHAIRMAN**

The Chairman of the Cultural and Educational Committee shall administer the Committee set forth in Article 31.

#### **ARTICLE 21**

##### **INFORMATION TECHNOLOGY COMMITTEE**

The Information Technology Committee will consist of an elected chair and three members appointed by the newly elected chair and ratified by the Board. The Committee will be responsible for, and direct the operation of, all electronic information systems.

#### **ARTICLE 22**

##### **CONVENTION DIRECTOR**

The President shall nominate and the Board of Directors shall ratify the appointment of

a Convention Director who shall not have a vote on the Board of Directors or National

Convention. The Director must be experienced in the field of convention planning and

business administration. The duties of the Convention Director shall be to advise and assist coordinating all planning aspects of the Biennial Convention as directed by the Board and report regularly to the Board of the P.A.A.

#### **ARTICLE 23**

##### **HANC REPRESENTATIVE**

The Association shall, in an effort to further the goals of the Association and its members, designate an official representative to the Hellenic American National Congress. Such representative shall be appointed by the President and ratified by the Board of Directors.

#### **ARTICLE 24**

##### **REVENUE OF THE ASSOCIATION AND EXPENDITURES**

1. The annual dues for each member are \$6.00, plus \$2.00 for the Scholarship Fund. The initiation fee for each new member is \$1.00. The Bulletin KPTH subscription fee for each family is \$20.00 effective January 1, 2006.

2. The Chapter hosting the National Convention shall submit to the P.A.A. General Fund fifteen percent (15%) of the net profit of the convention.

3. Other revenue shall consist of endowments, gifts, bequests, contributions from drives, dances, banquets, Christmas seals, advertisements in the Bulletin and other activities and as may be decided by the Conventions.

4. Each Chapter shall submit to the Association its dues and fees no later than April

30  
of each year.

5. Any disbursements from the funds and accounts shall be made only in accordance with the budget of the Association adopted by each Convention or as allocated by these By-Laws.

6. The dividends from current stock investments and all interest shall be transferred to the general fund quarterly.

7. No funds or other assets may be donated unless previously approved by the Convention.

8. A biennial grant of \$2,000.00 will be awarded to the hosting Chapter of the P.A.A. Youth Convention for the purpose of making attendance more accessible to the youth.

9. \$1,500.00 will be allotted to each of the two-winter district conferences provided they meet the criteria established in the Youth by-laws.

10. The president and all other members of the Board of Directors shall be reimbursed for their transportation expenses in the performance of their official duties in accordance with the budget allocation for the purpose. The President shall be authorized to regulate and direct the payment of such transportation expenses.

11. The administrative expenses of the Association shall not exceed the per-capita dues collected.

## **ARTICLE 25 SCHOLARSHIPS**

1. The P.A.A. shall maintain an account separate and apart from its general administrative accounts under the title of Pancretan Association of America Scholarship Endowment Trust Fund. This Fund shall show a true beginning balance at each Biennial Convention. The Fund shall be governed by the board of the Scholarship Committee according to the terms of the Declaration of Trust-Venizelion Scholarship Endowment Fund set forth in Appendix "A" to these By-Laws. The P.A.A. scholarship endowment fund subaccounts shall be consolidated under the name Venizelion Scholarship Endowment Fund.

2. The purpose of the Fund is to aid worthy young men and women in the pursuit of higher education and learning.

3. An applicant must be a member in good standing of a Chapter or a member at large of the National Youth for the previous year, must have need for financial assistance and must have shown exceptional proficiency and progress in their scholastic

pursuits. No student shall be eligible for a scholarship who does not grade at least 80% or have a "B" average. In rare cases applicants with less than a "B" average may be considered for a scholarship based on other superior scholastic credentials or need.

4. The criteria used to evaluate prospective scholarship recipients are as follows in their order of importance.

- (a) Academic performance (grade point average, class rank, extracurricular activities, and academic honors);
- (b) Development and participation in Association;
- (c) Quality of faculty and other recommendations;
- (d) Applicant's personal statement;
- (e) The meeting of all application deadlines;
- (f) Financial need may be considered.

5. The selection of the applicants for scholarships shall be entrusted to the Scholarship

Committee who will examine each application's grades, diplomas, certificates and qualifications, and accordingly decide on the recipients of scholarships.

6. The Scholarship Committee shall consider the awarding of scholarships on a basis that will distribute the recipients among all of the Districts insofar as is feasible.

7. Applicants who are not awarded a scholarship shall be notified by the Chairman as to the reason.

8. Scholarship application forms must be requested from the Chairman by the end of each year to be considered for a scholarship the following year. Completed applications must be submitted to the Chairman by March 1. Scholarship awards shall be announced by the end of July.

9. A student may apply for a scholarship grant for as long and as often as they are in good standing and fulfill the requirements of the scholarship program.

10. When a student requests and is granted a loan, he shall be charged interest as follows:

One-half (½ %) percent annually until two years after graduation or interruption of educational pursuit. The rate will be Four (4%) percent per annum from each year beyond the two years after graduation or interruption of educational pursuit until the loan is fully repaid.

11. The Scholarship Committee shall cause information on the scholarship program including request for application forms, procedural changes, notices and awards to be published in the magazine KPHTH.

12. The Chapter sponsoring a student shall be co-responsible with the student for loans granted by the Association.

13. The Association shall support the Theological School of Hellenic College in

Brookline, Massachusetts, by permitting at last three scholarship grants to be made available to properly qualified applicants who also meet our Association requirements.

14. A non-monetary Scholastic Achievement Award will be established for students of exceptional scholastic proficiency, without regard to financial need. Applicants to the general scholarship program will be eligible for the regular grant and for this award.

15. An individual who donates ten thousand (\$10,000.00) dollars or more to the Scholarship Endowment Fund or the Cultural Endowment Fund has the right to dedicate one scholarship to any name they choose.

## **ARTICLE 26**

### **CENTURY CLUB**

The Century Club shall fund scholarship and cultural education programs for the P.Y.A. This program shall be operated and directed by the Board of Directors of the P.A.A. and a Chairman and Co-Chairman } who are appointed by the President with the assistance of the Chairman of the Investments and Fund Raising Board and ratified by the Board. The Century Club Chairman is an elected official of the P.A.A. board and has full voting rights in board meetings.

## **ARTICLE 27**

### **DONORS**

Donors shall be proclaimed those who donate to the Treasury of the Association a sum over One Thousand (\$1,000.00) Dollars. Benefactors shall be proclaimed those who donate a sum over Four Thousand (\$4000.00) Dollars. Great Benefactors are those who contribute a sum greater than Ten Thousand (\$10,000.00) Dollars. Great Benefactors shall be awarded appropriate certificates by the President of the Association.

## **ARTICLE 28**

### **MAGAZINE KPTHH**

1. The monthly magazine KPTHH shall be published by the Editor under the direction of an editorial board, consisting of five members, appointed by the President of the P.A.A.
2. The Editor and the Editorial Board shall be appointed by the President at the beginning of each term with the consent of a majority of the Board of Directors who shall serve at the will of the President.
3. The Editor shall publish a portion of the magazine in English, publish articles, pictures and letters from scholarship recipients to promote interest in the program among students and donors, publish by March 30th of each year the name, address and telephone number of each Chapter's President and Secretary, and conduct all correspondence from the Editor to the Chapters in both Greek and English.



4. The rates for commercial business ads will be \$175.00 for full page, \$100.00 for half page, \$60.00 for quarter page, and 35.00 for an eighth page. Specific advertising costs per column inch shall be printed monthly.

5. The Secretary of each Chapter shall submit items for the magazine, KPTH, not later than the 10th day of each month.

6. Each Chapter shall endeavor to obtain advertisements to be published in the magazine, KPTH. All advertisements obtained and matter to be included in the magazine shall be transmitted through the Secretary of each Chapter.

7. A subscription to the magazine KPTH shall be twenty (\$20.00) dollars effective January 1, 2006.

## **ARTICLE 29**

### **PANCRETAN ENDOWMENT FUND**

#### **I. GENERAL**

##### **A. PURPOSE**

The purpose of the Pancretan Endowment Fund, hereafter referred to as the "PEF" is as

specified in the Trust Document of the PEF referenced in paragraph B below, and which has been approved by IRS. Only projects within the scope and also within the rules and regulations of the PEF Trust Agreement referenced in paragraph B below, shall be eligible for funding by the PEF.

##### **B. LEGAL STATUS**

The PEF is a 501-C (3) tax exempt organization recognized by the IRS in accordance

with the Trust Agreement dated January 29, 1990 and amended on March 9th, 1990, and is organized under the laws of the State of Illinois. Nothing in these articles or the P.A.A.'s by-Laws shall be construed as contrary to the rules and regulations of the applicable IRS code or the above mentioned Trust Agreement. The purpose of the PEF and the beneficiaries are irrevocable.

#### **II. ORGANIZATIONAL CHART**

The fund shall be administered by a Board of Trustees and a Chairman in accordance

with the following:

##### **A. The Board of Trustees**

The PEF shall be administered by a Board of Trustees consisting of a maximum of six (6)

Trustees plus a Chairman. The President of the P.A.A. shall serve on the PEF Board as one of the Trustees. The Board may elect/appoint a Secretary and Treasurer from among the Trustees.

##### **B. Advisory Local Committee and Appointed Representatives in Crete/Greece**

In order to improve the efficiency of the PEF's program in Greece/Crete, and also in order for the PEF' Trustees to be adequately, effectively and equitably represented in both the University of Crete (UC) and the Polytechnic University of Crete (PUC),

a local advisory committees may be established to assist and advise the PEF's Trustees in currying out their responsibilities.

This advisory committee shall consist of seven (7) prominent individuals from Crete and/or other parts of Greece. This committee shall include among its members the respective presidents of the University and the Polytechnic Institute, or their appointed representatives.

The members and chairman of this committee shall be appointed by the trustees of the PEF, and shall serve a term of four (4) years. This term limitation does not apply to the presidents of the two universities. Said members may be re-appointed by the Trustees.

**C. Other Representatives** The Chairman of the PEF along with its Trustees may appoint additional representatives in Greece or Crete as they see fit, in order to assist them, and to facilitate the scope and goals of the PEF.

**D. Friends of the Universities of Crete**

Friends of the Universities of Crete consist of those individuals, chapters or Corporations, which contribute at least \$1000 to the PEF. Upon submission of substantiating documents any person, or chapter, who contributed at least \$1000 to the PEF in the past shall be considered as a Friend of the Universities of Crete, and shall be recognized in the magazine KPTH.

### **III. STANDARD OPERATIONAL PROCEDURES**

#### **A. Qualifications of Trustees**

The criteria for selecting the Fund's Trustees and the Chairman shall be: commensurate

professional and educational training, demonstrated experience/expertise in business,

management, investments and fund-raising, wiliness to serve the PEF and it's investment program, and a demonstrated benevolence towards the PEF and the Universities of Crete.

Friends of the Universities of Crete may be considered to satisfy the last of the above stated criteria. The Chairman of the PEF shall have served at least one full four (4) year term as a PEF Trustee.

#### **B. Election of Trustees**

##### **1. Election of Trustees and Chairman**

The Trustees and the Chairman shall be elected during the P.A.A. National Convention

and shall serve a four year term. The Chairman is not eligible for election to a consecutive term as Chairman but is eligible to be a candidate as a Trustee. There are no term limits for Trustees. The election of the Trustees and the Chairman shall be staggered so that no more than 3 newly elected trustees, excluding the P.A.A. president shall be elected at any one P.A.A. convention.

##### **2. Succession of the Chairman and Trustees**

In the event of death, resignation or prolonged illness of any of the trustees, or the Chairman, the President of the P.A.A. shall call within fifteen (15) days, the Executive

Council and the remaining PEF Trustees to submit a list of qualified candidates to fill the vacancy. The Board of directors of the P.A.A. and the remaining Trustees

shall vote to select, by majority vote, a new trustee to serve the unexpired term. The election shall be held in the city where the P.A.A. President resides. The Pancretan Endowment Fund Chairman may run for a second four-year term.

### **C. Duties and Responsibilities of the PEF Trustees, Chairman and Local Committee**

#### **1. The PEF Chairman**

- a. The Chairman shall call all meetings of the Trustees and shall preside over all meetings.
- b. The Chairman shall represent the PEF in all official functions and the P.A.A. Board at which he shall be an officer of the P.A.A. with the right to a vote.
- c. All official correspondence with Greece, the Universities and/or the local committees shall be conducted through the Chairman, in consultation with the Trustees, which shall be copied on all correspondence, if practical.
- d. The Chairman shall oversee the Fund's investments and shall carry out the policy decisions taken by the Trustees regarding investments and other matters.
- e. In order to effectively respond to the stock market's volatile behavior, the chairman shall be specifically authorized by the majority of the trustees to take appropriate action regarding the investments as may be required during an "emergency".
- f. The Chairman shall prepare, with the assistance of the Trustees, and deliver annual and by-annual reports to the Fund's Trustees, the P.A.A.'s Board of Directors and the P.A.A. National Convention.
- g. All checks issued by the Fund shall be signed by the Chairman, and the Treasurer or the Secretary of the Fund.

#### **2. The Trustees**

- a. The Trustees shall attend all meetings called by the Chairman and shall decide by majority vote on policy matters and directions regarding the investments or other matters of the PEF.
- b. Each of the Trustees has the obligation to follow/track the Fund's investments and provide appropriate advise to the Chairman regarding such investments.
- c. The Trustees, by majority vote, shall appoint a Secretary and Treasurer, who shall perform various functions as requested by the Trustees, or the Chairman. i.e. The Secretary to take minutes of meetings, and the Treasurer shall hold the checkbooks and other financial records.
- d. The resignation of a trustee who misses without good cause two successive meetings shall be deemed to have occurred upon acknowledgment and approval by the remaining trustees and the Chairman.

#### **3. Duties and Responsibilities of the Advisory Local Committee in Greece**

- a. This committee shall represent the PEF trustees in Greece, and among other tasks, it shall be a conduit of communication and other business between the PEF and the University of Crete and/or the Polytechnic University.

- b. Projects for funding shall be submitted to, or sought by this committee for their consideration from the local University PEF committees, and subsequent submitted to the PEF Trustees.
- c. The local committee shall also be responsible for the overall organization and coordination of efforts, PEF activities, Friends of the Universities of Crete activities, and any other projects as may be required by the PEF.
- d. Furthermore, this committee shall, if possible, undertake and coordinate any fund-raising efforts on behalf of the Universities of Crete.
- e. The Chairman of the committee shall call meetings as necessary. In addition, a minimum of once a year, the chairman shall convene a joint meeting between the committee and the local committees at the UP and the PUC. Preferably, at this meeting PEF Trustees should also be present. The major focus of this meeting will be the annual review of the progress and programs undertaken during the previous period.

## **VI. MANAGEMENT OF FUND'S ASSETS**

The management and administration of the PEF's assets are also subject to the following articles:

- A. The Fund's assets shall be invested in "investment grade" stocks, bonds, mutual funds and other sound financial instruments in the United States. All investment decisions shall be taken by majority vote of the Trustees during a regularly convened meeting of the Board of Trustees.
- B. The Trustees shall distribute only the net income from the Fund semiannually. In extreme emergencies, and only by a three quarters majority vote of the trustees, an amount not exceeding 2% of the Funds actual balance can be distributed from the principal in any one year.
- C. The income and principal of the Fund shall not be distributed, hypothecated, pledged, loaned or in any other manner subjected to claims or requests by any other persons, groups or institutions, except in accordance with the provisions of the 501.c.3 of the IRS Tax Code Regulations, and the Fund's Approved Trust Agreement.
- D. If bonding of the Trustees is required, then the bonding expenses shall be paid by the Fund. Requirement for bonding shall be determined by the Trustees by majority vote.

## **VII. THE FUND TRUST PROVISIONS** (Approved by IRS on June 28, 1990)

The Pancretan Endowment Fund is governed by the Pancretan Endowment Fund Trust

dated January 29, 1990 as approved by the Internal Revenue Service by letter dated June 28,

1990. The text of the trust provisions is as follows:

FIRST: This trust shall be called "The Pancretan Endowment Fund."

SECOND: A. The trustees may receive and accept property whether real, personal, or mixed by way of gift, bequest or devise, from any person, firm, trust or corporation to be held, administered and disposed of in accordance with and

pursuant to the provisions of this Declaration of Trust but no gift, bequest or devise of any such property shall be received and accepted if it is conditioned or limited in such manner as to require the disposition of the income or its principal to any person or organization other than a "charitable organization" or for other than "charitable purposes" within the meaning of such terms as defined in Article Third of this Declaration of Trust, or as shall, in the opinion of the trustees, jeopardize the federal income tax exemption of this trust pursuant to section 501(c)(3) of the Internal Revenue Code or corresponding section of any future federal tax code.

THIRD: The principal and income of all property received and accepted by the trustees

to be administered under this Declaration of Trust shall be held in trust by them, and the

trustees may make payments or distributions from income or principal, or both, to or for the use of such charitable organizations, within the meaning of that term as defined in paragraph C, in such amounts and for such charitable purposes of the trust as the trustees shall from time to time select and determine; and the trustees may make payment or distributions from income or principal, or both, directly for such charitable purposes, within the meaning of that term as defined in paragraph D in such amounts as the trustees shall from time to time select and determine without making use of any other charitable organization. The trustees may also make payments or distributions of all or any part of the income or principal to states, territories, or possessions of the United States, any political subdivision of any of the following, or to the United States or the District of Columbia but only for charitable purposes within the meaning of that term as defined in paragraph D. Income or principal derived from contributions by corporations shall be distributed by the trustees for use solely within the United States or its possessions. No part of the net earnings of this trust shall inure or be payable to or for the benefit of any private shareholder or individual, and no substantial part of the activities of this trust shall be the carrying on or propaganda, or otherwise attempting to influence legislation. No part of the activities of this trust shall be participation in, or intervention in (including the publishing or distributing of statements), any political campaign on behalf of or in opposition to any candidate for public office.

B. The trust shall continue forever unless the trustees terminate it and distribute all of

the principal and income, which action may be taken by the trustees in their discretion at any time. On such termination, assets shall be distributed for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code or shall be distributed to the federal government or to a state or local government for a public purpose. The donor authorizes and empowers the trustees to form and organize a nonprofit corporation limited to the uses and purposes provided for in this Declaration of Trust, such corporation to be organized under the laws of any state or under the laws of the United States as may be determined by the trustees; such corporation when organized to have power to administer and control the affairs and property and to carry out the uses, objects, and purposes of this trust. Upon the creation and organization of such

corporation, the trustees are authorized and empowered to convey, transfer, and deliver to such corporation all the property and assets to which this trust may be or become entitled. The charter, bylaws and other provisions for the organization and

management of such corporation and its affairs and property shall be such as the trustees shall determine, consistent with the provisions of this paragraph.

C. In this Declaration of Trust and in any amendments to it, references to "charitable organizations" or "charitable organization" mean corporations, trusts, funds, foundations, or community chests created or organized in the United States or in any of its possessions, whether under the laws of the United States, any state or territory, the District of Columbia, or any possession of the United States, organized and operated exclusively for charitable purposes, no part of the net earnings of which inures or is payable to or for the benefit of any private shareholder or individual, and no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation, and which do not participate in or intervene in (including the publishing or distributing of statements), any political campaign on behalf of or in opposition to any candidate for public office. It is intended that the organization described in this paragraph C shall be entitled to exemption from federal income tax under section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code.

D. In this Declaration of trust, and in any amendments to it, the term "charitable purposes" shall be limited to and shall include only religious, charitable, scientific, literary, or educational purposes within the meaning of those terms as used in section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code, but only such purposes as also constitute public charitable purposes under the law of trusts of the State of Illinois.

E. The charitable purposes for which the trust may make payment are hereby limited to further the advancement of education at the University of Crete and Polytechnic Institute of Crete and the study of the history and culture of the island of Crete through the endowment of such studies or the providing of scholarships for such studies.

FOURTH: This Declaration of Trust may be amended at any time or times by written instrument or instruments approved by a two-thirds majority of the members of the Pancretan Association of America in attendance at every third biennial convention beginning in 1990, and acknowledged by any two of the officers of the Association. The trustees shall have the right by a majority vote to make any amendment needed to qualify or retain the qualification of the trust under section 501(c)(3) of the Internal Revenue Code, or correspondence section of any future federal tax code. However, no amendment shall authorize the trustees to conduct the affairs of this trust in any manner or for any purpose contrary to the provisions of section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code. An amendment of the provisions of this Article Fourth (or any amendment to it) shall be valid only if and to the extent that such amendment further restricts the trustees' amending power. All instruments amending this Declaration of Trust shall be noted upon or kept attached to the executed original of this Declaration of trust held by the trustees. Furthermore, paragraph E of ARTICLE THIRD is hereby declared irrevocable.

FIFTH: Any trustee under this declaration of trust may, by written instrument, signed and acknowledged, resign his office. The number of trustees shall be at all times not

less than five, and whenever for any reason the number is reduced to four or less, there shall be, and at any other time there may be, appointed one or more additional trustees. Appointments shall be made by a committee consisting of the board of Directors of the Pancretan Association of America or its successor and the trustee or trustees then in office, by written instruments signed and acknowledged. Any succeeding or additional trustee shall, upon his acceptance of the office by written instrument signed and acknowledged, have the same powers, rights and duties, and the same title to the trust estate jointly with the surviving or remaining trustee or trustees as if originally appointed.

None of the trustees shall be required to furnish any bond or surety. None of them shall

be responsible or liable for the acts or omissions of any other of the trustees or of any predecessor or of a custodian, agent, depositary or counsel selected with reasonable care.

The one or more trustees, whether original or successor, for the time being in office, shall have full authority to act even though one or more vacancies may exist. A trustee may, by appropriate written instrument, delegate all or any part of his powers to another or others of the trustees for such periods and subject to such conditions as such delegating trustee may determine.

The trustees serving under this Declaration of Trust are authorized to pay to themselves

amounts for reasonable administrative expenses incurred in the administration of this trust, and in no event shall any trustee ever receive any compensation for services rendered to the trust.

SIXTH: In extension and not in limitation of the common law and statutory powers of

trustees and other powers granted in this Declaration of Trust, the trustees shall have the following discretionary powers:

(a) to invest and reinvest the principal and income of the trust in such property, real, personal, or mixed, and in such manner as they shall deem proper, and from time to time to change investments as they shall deem advisable; to invest in or retain any preferred stocks, shares, bonds, notes, obligations of any corporation, association, business trust, investment trust, common trust fund, or investment company) although some or all of the property so acquired or retained is a kind or size which but for this express authority would not be considered proper and although all of the trust funds are invested in the securities of one company. No principal or income, however, shall be loaned, directly or indirectly, to any trustee or to anyone else, corporate or otherwise, who has at any time made a contribution to this trust, nor to anyone except on the basis of an adequate interest charge and with adequate security. No investment in any single company shall exceed the amount then insured by the Federal Deposit Insurance Corporation or its successor.

(b) To sell, lease, or exchange any personal, mixed or real property, at public auction or

by private contract, for such consideration and on such terms as to credit or otherwise, and to make such contracts and enter into such undertakings relating to the trust property, as they consider advisable, whether or not such leases or contracts may extend beyond the duration of the trust.

(c) To receive encumbered property provided that the amount of any such

encumbrance

does not extend the fair market value of the donated property.

(d) To execute and deliver deeds, assignments, transfers, pledges, leases, covenants, contracts, releases, and other instruments, sealed or unsealed, incident to any transaction in which they engage.

(e) To vote, to give proxies, to participate in the reorganization, merger or consolidation

of any concern, or in the sale, lease, disposition, or distribution of its assets; to join with other security holders in acting through a committee, depositary, voting trustees, or otherwise, and in this connection to delegate authority to such committee, depositary, or trustees and to deposit securities with them or transfer securities to them; to pay assessments levied on securities or to exercise subscription rights in respect of securities.

(f) To employ a bank or trust company as custodian of any funds or securities and to delegate to it such powers as they deem appropriate; to hold trust property without indication of fiduciary capacity but only in the name of a registered nominee, provided the trust property is at all times identified as such on the books of the trust; to keep any or all of the trust property or funds in any place or places in the United States of America; to employ clerks, accountants, investment counsel, investment agents, and any special services, and to pay the reasonable compensation and expenses of all such services.

SEVENTH: The trustees' powers are exercisable solely in the fiduciary capacity consistent with a furtherance of the charitable purposes of this trust as specified in Article Third and not otherwise.

EIGHTH: In this Declaration of Trust and in any amendment to it, references to "trustees" mean the one or more trustees, whether original or successor, for the time being in office.

NINTH: Any person may rely on a copy, certified by a notary public, of the executed

original of this Declaration of Trust held by the trustees, and of any of the notations on it and writings attached to it, as fully as he might rely on the original documents themselves. Any such person may rely fully on any statements of fact certified by anyone who appears from such original documents or from such certified copy to be a trustee under this Declaration of Trust. No one dealing with the trustees need inquire concerning the validity of anything the trustees purport to do. No one dealing with the trustees need see to the application of anything paid or transferred to or upon the order of the trustees of the trust.

TENTH: This Declaration of Trust is to be governed in all respects by the laws of the State of Illinois.

### **ARTICLE 30**

#### **FUNERAL EXPENSE FUND**

1. The Funeral Expense Fund shall be a separate from the other funds of the Association and will be used to pay \$300.00 as funeral expenses upon the death of a member in good standing and participation in the fund as of August 20, 1966.



2. Upon the death of a qualified member, the Board of Directors of the Chapter of which the deceased was a member, shall hold a special meeting and shall transmit to the Secretary of the Association a certificate to the effect that the deceased was a member in good standing and participating in the fund and a request for the payment of the funeral expenses. The certificate shall be signed by the President, Secretary and Treasurer, and shall be accompanied by a certified death certificate.

3. Upon receipt of the request for payment and the certificate by the General Secretary, the Executive Council shall immediately issue, in favor of the Chapter of the deceased, a check in the amount of \$300.00 to be used for the expenses of the deceased member.

4. The Association shall be responsible for any deficiencies in the funeral expenses created as a result of its termination.

### **ARTICLE 31**

#### **CULTURAL AND EDUCATIONAL COMMITTEE**

1. The Cultural and Educational Committee shall include the Chairman, First Vice President, President of the Pancretan Youth Association, Youth Supervisor, Women's Executive Director, and all District Governors. The Secretary of the Committee shall be one of the First Vice President.

2. The Committee shall administer the Educational and Cultural Endowment Fund in accordance with the terms of the Declaration of Trust set forth in Appendix "A" to develop, encourage and sustain programs and activities that promote Hellenic culture, thought, language, and traditions.

3. Twenty-five percent (25%) of the line item of the Cultural National budget stays at the National level to conduct national programs.

4. Seventy-five percent (75%) of the national line item of the budget is to be allocated to each district on a per-capita basis.

5. Each District Education and Cultural Committee will notify the respective chapters of their district and call for applications from individual chapters within 120 days of the last national convention. In the event a Chapter does not file an application within the 120 day period, their per-capita share will be redistributed to the chapters who made application based on their own per-capita.

6. The District Governor and the appointed/elected Committee will have the responsibility to provide the technical assistance and evaluation to each Chapter to project.

7. The funds can be only used for the approved education and cultural programs approved the district Education and Cultural Committee.

8. In the event the approved chapter plan is not implemented within the specified

time

span, the funds will be returned in full to the district for redistribution to those chapters who have approved plans on a per-capita basis.

9. The National Office will provide technical assistance, materials, handbooks, program planning, development and implementation to the District Committee.

## **ARTICLE 32**

### **CONVENTION AGENDA**

1. The President shall call the Convention to order and set the Agenda, and preside until the election of the Chairman of the Convention.

2. The Credentials Committee will be composed of the General Secretary and the seven District Governors or their alternates.

3. The Convention shall elect a Chairman, one Vice-Chairman, and one or more Secretaries who shall assume their respective seats and duties. The Chairman may appoint individuals to fill any vacancies in committee chairs. The Chairman shall appoint a PYA Youth member as a Co-Chair of every committee during the Convention.

4. The President of the Association shall submit a detailed report, oral and written, on his tenure in office and shall submit any suggestions as to the future policy of the Association.

Each member of the Board of Directors shall submit a written report on his tenure in office prior to the Convention and copies shall be distributed to all delegates. Only the reports of the President, Treasurer, President of the P.Y.A., Women's Director, and Editor of the Bulletin KPHTH may be presented orally. Debate may follow on the reports of the officers and proper resolutions may be adopted.

5. The Committee Chairmen shall indicate on a roster sheet the time and place each committee will convene.

6. The first order of business on Wednesday of the Convention week shall be nominations for President of the Association. Each candidate shall give a brief oral statement of his platform made to the convention.

7. On Friday of the Convention week, the Convention shall conduct election of all officers by secret ballot.

8. Upon completion of all business of the Convention, the Chairman shall declare the conclusion of the Convention.

9. The new President shall call the first meeting of the new Board of Directors before they depart from the Convention.

### **ARTICLE 33**

#### **CONVENTION EVENTS**

1. The Biennial Conventions of the Association are granted to local chapters to host on behalf of and at the guidance of the Association as required by the hosting chapter.
2. The Chapter hosting the convention will publish well in advance all functions and prices in the KPTH magazine in the months of April, May, and June prior to the Convention.
3. A dance committee will be formed by the Cultural and Education Chairman to coordinate the dance exhibition at the conventions. All monies thrown or given to the dancers during the competition will be held by the Association to be used by the Dance Committee to further its program.
4. A President's Ball will be held Friday evening where out-going officers will be recognized and new officers will given the oath of office.
5. The Association and the Board have the right and authority to move the site of the National Conventions in the event that the needs and directives of the Board, the Committee, or the Association are not followed.

### **ARTICLE 34**

#### **CONVENTION BUSINESS**

1. The General Secretary shall prepare and bring to the Convention for presentation to the Credentials Committee of each Convention the following:
  - (a) Alphabetical list of Chapters (by city) ;
  - (b) The number of Convention votes to which each Chapter is entitled;
  - (c) The names and addresses of the delegates and alternates of each Chapter;
  - (d) The Ledger of receipts from each Chapter showing annual dues, initiation fee, scholarship duties, and bulletin subscriptions received by the General Secretary and the date each was received;
  - (e) Complete membership lists of each Chapter and membership at large with mailing addresses for each member as of June 1st of the convention year;
  - (f) Delegate credential forms submitted by each Chapter signed and dated by their President and Secretary.
2. A general agenda of Convention Business, including a list of committees, shall be mailed to each Chapter before each Convention.
3. A copy of the Convention minutes shall be mailed to each Chapter by the General Secretary.
4. The week of the Convention shall be decided by the President of the Association and the Chapter hosting the Convention.
5. Each Convention shall select the site for the convention four years in advance.

Any  
convention in Crete will be organized by the Board of Directors.

6. Any Chapter bidding for a Convention will present to the Convention documentation of their ability to host the Convention.

7. All motions must be explained in both Greek and English.

8. The flags of the U.S.A. and Greece shall be displayed at all National Conventions.

9. The Convention shall appoint official translators who have full knowledge of both Greek and English so that all delegates have a full understanding of all the activities taking place.

10. Delegates from Chapters wishing to host a National Convention shall not be eligible to be members of the Convention Site Committee.

### **ARTICLE 35**

#### **CODE OF CONDUCT AND DISCIPLINARY PROCEDURE**

1. Members of the Association are expected to conduct themselves in a manner not inconsistent with the Constitution of the United States of America, Constitution of the Pancretan Association of America, and all laws and regulations. Members are further expected to conduct themselves in a professional manner, both within and without the organization and any of its meetings and gatherings.

2. The Association exists for the development of cultural and ethnic ties of its Cretan members and therefore the Association shall remain nonpartisan in politics. The Association or its elected officials are not permitted to take positions regarding political or religious issues on behalf of the Association.

3. The President is responsible for maintaining the peace and tranquility of the Association and its members and is therefore charged with the responsibility of conducting disciplinary proceedings against those members or chapters or officers who have violated the Constitution, its by-laws, or the principles for which the Association stands.

4. When a member of the Association has a grievance against another member, officer, or chapter, this grievance must be filed with the Secretary, copied to the President and the General Supervisor for investigation.

5. The President through the General Supervisor shall within 30 days conduct an investigation of the merits of the complaint. If the President determines that there is

sufficient merit he may appoint a committee to investigate the matter more fully. If the matter warrants, the President may extend the time to render a preliminary opinion by notification to the charging party within the 30 day period.

6. At the next scheduled meeting of the Board or in the alternative at a special meeting called by the President, the matter will be placed before the Board by the Legal Advisor to render a preliminary opinion. If sufficient justification exists for proceeding with the complaint, the Board will direct that a formal charge be issued to the offending member.

7. The offending member shall have 30 days to respond in writing to the Board stating his or her position and requesting a trial. At such hearing, the parties will put forth the respective evidence regarding the complaint. The Board will then deliberate and reach a verdict. All decisions of the Board regarding disciplinary matters shall require a 2/3 vote.

8. If any member disagrees with the decision of the Board and chooses to appeal the decision, they may do so at the next scheduled meeting of the General Assembly through the grievance committee at each Biennial Convention.

9. Upon a vote of 2/3 of the General Assembly at the National Convention, the decision will be binding upon all parties.

### **ARTICLE 36 PROPERTY LOCATED IN FLORIDA**

1. The future of the P.A.A. property located in Florida shall be left in the discretion of the P.A.A. Board of Directors and Investment Committee.

### **E P I L O G U E ORGANIZATION AND FIRST EXECUTIVE COUNCIL**

The Pancretan Association of America was organized in Chicago on the 14th day of October 1929. The first Executive council consisted of;  
Vladimiros Constantinides, President;  
Antonios Fiorakis, Vice President;  
Spiros Kounalis, Secretary; and  
Nicholas Spyridakis, Treasurer.

### **PAST PRESIDENTS OF THE PANCRETAN ASSOCIATION OF AMERICA**

- (1) Vladimiros Constantinides New York, NY 10/29 - 7/30
- (2) John N. Volikos Chicago, IL 7/30 - 7/36
- (3) Nicholas G. Kalimerakis Pittsburgh, PA 7/36 - 7/40
- (4) Spiros Kounalis Salt Lake City, UT 7/40 - 7/42
- (5) George Constantoulakis New York, NY 7/42 - 7/46

- (6) Louis Calliyannis Washington, D.C. 7/46 - 7/48
- (7) Nicholas Kalimerakis Pittsburgh, PA 7/48 - 7/50
- (8) Marcos Mamalakis Chicago, IL 7/50 - 7/52
- (9) Costas Finokalos Boston, MA 7/52 - 7/54
- (10) George Constantoulakis New York, NY 7/54 - 7/58
- (11) Emanuel Pavlakis Denver, CO 7/58 - 8/62
- (12) Nick Delis (Delakis) San Francisco, CA 8/62 - 7/66
- (13) Costas Maliotis Boston, MA 8/66 - 7/70
- (14) Costas Stamatakis Chicago, IL 7/70 - 7/74
- (15) Emmanuel Tsourounis Washington DC 7/74 - 7/78
- (16) Gus S. Pallios Modesto, CA 7/78 - 7/82
- (17) Emanuel J. Elliott Orlando, FL 7/82 - 7/84
- (18) Emanuel Kariotakis Cleveland, OH 7/84 - 7/86
- (19) George Pologeorgis New York, NY 7/86 - 7/88
- (20) George Vardakis New Brunswick, NJ 7/88 - 7/92
- (21) George A. Tzitzikas Sacramento, CA 7/92 - 7/95
- (22) George C. Chryssis Weston, MA 7/95 - 7/97
- (23) Emmanuel Tsikoudakis Denver, CO 7/97 – 7/01
- (24) Stavros N. Semanderes Houston, PA 7/01 – 7/05

#### **OATH OF OFFICE**

I solemnly promise and swear that I will uphold the Constitution of my Country and the laws made under its authority; I will uphold the Constitution and By-Laws of the Pancretan Association of America, promote its objectives, and endeavor faithfully to execute the duties of my office to the best of my knowledge and ability. So help me God!

#### **PRAYERS INVOCATION**

In the name of the Father and of the Son and of the Holy Spirit. Amen. Heavenly Father, almighty, most-righteous, most wise creator of heaven and earth and all creation, we pray and implore Thee in the name of our Jesus Christ, forgive our sins, free us from all wickedness and sufferings, and give us abundantly of Thy Grace and Thy Light. Strengthen, O Lord, our faith, increase our love, make firm our hopes in Thee, the only true God, and in the One Thou best sent us, Jesus Christ and Savior.

Especially today we beseech Thee, O Lord, impart upon the offices and members of this organization Thy Light and guidance, so that they may study carefully the problems and subjects confronting them as genuine brothers and blessed children of the One True God.

Grant, O Lord, that the decisions of today's conference be indeed illuminating and Christian for the glory of your Holy Name, and Church.

Through the Intercessions of Thine All-Holy Mother and all of the Saints. Amen

#### **BENEDICTION**

We thank Thee, Lord our God, for our life, our health, and for all the material and spiritual blessings, which Thou hast given us, and which, Thou continues to give in this

present and temporal life.

We thank Thee also for today's conference, and for the opportunities of Christian action

that is afforded. We beseech Thee, through the Grace of Thine All-Holy Spirit, to give us humility and obedience to Thy Holy Will, patience and strength in the struggle for virtue and the salvation of our souls. Give us at all times the unity and the peace in our hearts and in our souls, love and harmony among us and responsibility to transform our words into deeds.

Grant us strength and enlightenment in the accurate application of our decisions, for the

spiritual progress of our Fraternal Organization of for each of us individually.

Make us worthy to continue in this temporal life according to Thy Law and Thy Commandments. Make us more worthy to seal our life with a Christian and Holy ending, and make us worthy to enter into Thy Heavenly Kingdom.

Through the intercessions of Thine All-Holy Mother and of all the Saints. Amen.

#### **DECLARATION OF TRUST VENIZELION SCHOLARSHIP FUND CULTURAL AND EDUCATIONAL ENDOWMENT FUND**

The PANCRETAN ASSOCIATION OF AMERICA believes that endowments should

be established to promote, preserve and perpetuate the culture, history and heritage of the Island of Crete and its descendants and to and to encourage support of these goals through tax-deductible contributions.

#### **NOW THEREFORE, the P.A.A. hereby establishes the VENIZELION SCHOLARSHIP ENDOWMENT FUND (Scholarship) and the CULTURAL AND EDUCATIONAL ENDOWMENT FUND (Cultural)PURPOSES**

1. Scholarship shall aid worthy men and women in pursuit if education, learning, and

research through merit and need scholarships, grants and loans and as may be provided by Article 25.

2. Cultural shall develop, encourage and sustain programs and activities that promote

Hellenic culture, thought, language and traditions, as provided by Article 31 and strive to promote, preserve and perpetuate the history and heritage of the Island of Crete and its descendants.

3. The Century Club shall solicit contributions to the Scholarship and Cultural Endowments, pursuant to Article 26 and apportion its receipts equally between Scholarship and Cultural, unless donors specify a different allocation, and immediately deposit funds in their respective endowments.

#### **TAX DEDUCTIBILITY AND EXEMPTION**

4. These endowments shall not carry on any activity not permitted by a corporation exempt from tax under Section 501 (C) 3 of the Internal Revenue Code (Code), nor shall they carry on any activity not permitted by a corporation, contributions to

which are fully tax deductible under Section 170 (C) 4 of the Code. No substantial part of their activities shall be devoted to propaganda or influencing legislation. No part of their funds shall inure to the benefit of any trustee or officer of Pancretan.

### **SEGREGATED FUNDS**

5. Cultural and Scholarship assets shall be held in their respective names, separate and apart from the operational and general administrative accounts of Pancretan. [IRS publication 557, page 11, Code Section 170 (C) 4].

6. Scholarship shall report two sub-accounts, (A) corpus account for long-term growth and (B) operational account for current scholarships. The revenue for Sub-account A (Corpus) shall consist of:

- a. Income from investments.
- B. Donations from the P.A.A. Century Club
- C. Gifts and bequests from individuals, other organizations or chapters of the Association
- d. Funds which the Association shall allocate from time to time for such purposes
- e. Any account surplus so designated from Account B. The revenue for Sub-account B (Operational) shall consist of

- 2.a. Income from Chapter Dues
- b. Gifts and bequests from individuals, other organizations or Chapters of the Association.
- c. Interest from Sub-account A (after the year 2003)
- d. Penalties from late payment of dues per Article 24 paragraph.1
- e. Interest from the Nick Kalimerakis Fund
- f. Memorial Donations
- g. Yearly donations from current scholarships

The governing board of Scholarship may transfer operational account surpluses to Corpus account A.

7. Corpus account A, yearly additions to, and yearly income from, corpus account A shall be reported on a cash basis only. Cultural shall also report on a cash basis, so that yearly income from each corpus can be identified and reinvested as provided here.

8. Operational account B shall be reported on an accrual basis including all receivables, e.g., scholarship dues, late penalties and gifts.

### **TRANSFERS TO INITIAL ENDOWMENT ACCOUNTS**

9. Designated endowment funds of \$134,465.05 shall constitute corpus account A of the Scholarship Endowment Fund.

10. Current scholarship revenues as budgeted, received and accrued shall comprise operational account B.

11. Designated Cultural funds of \$32,709.29 shall constitute corpus of the Cultural



Endowment Fund.

### **PRESERVATION OF PRINCIPAL**

12. At all times, endowment funds shall be fully and prudently invested under provisions of this trust so as to retain or exceed their original purchasing power. One half (½) or more of the corpus shall be invested in equity mutual funds of established quality.

Remaining balances may be invested in equity and fixed income securities. Money market accounts may be used to receive and disburse funds. Fund investments should be no-load, with low management fees, and no commissions, 12(b) 1, exit or redemption fees. Load funds with superior track records may also be used such as Target 5 and 10 unit trust funds of Dow stocks which average 19% per year. Index funds must represent diversified equity markets such as the Standard & Poors 500 Index, which averages 14% per year. Corpus investments shall be held for long-term growth and income, and should be selected on their ability to realize significant appreciation within 6 years. Bond mutual funds, fixed income securities earning less than money market funds, real estate, mortgages, loans and preferred stocks at any rate of return, are not considered suitable investments for these Endowments. However, such securities and property may be received through gifts and donations and held or sold in conformity with prudent investment standards.

13. All investments shall be executed through discount brokers or purchased directly from fund companies or corporations so as to maximize returns. No member of Pancretan shall earn anything of value or a commission in conjunction with the investment of these endowments.

14. The assets of the Endowments shall be managed and invested by the Investments and Fund Raising Board under Article 7 and only in accordance with the terms of this Trust.

### **EXPENDITURES**

15. Through the year 2005, operational account surpluses, specific donations to, and all income from, corpus of the Cultural and Endowments shall be retained and added to corpus. Thereafter, all donations to the Endowments and one-quarter (1/4) or more of all yearly income from the corpus of each endowment shall be reinvested and become corpus

16. Operational account B may be invested in cash equivalents or money market funds.

17. The governing authority of each Endowment may by majority vote authorize the expenditure of up to five percent (5%) of each corpus in any four-year period. Operational account revenues and income not part of corpus may be used for endowment purposes or added to corpus. This provision shall not apply to special scholarship funds administered by the scholarship committee.

18. Endowment purposes and activities, including scholarship awards and cultural

grants, may be funded in whole or part from general administrative funds of the P.A.A.,  
thus conserving assets of the Endowments.

19. Expenses of each endowment shall be paid by Pancretan from general administrative funds, or operational account, and not from any endowment fund corpus.

#### **TRUSTEES**

20. Members of the governing authorities of each endowment shall serve without compensation or reimbursements of expenses.

21. Except for willful misconduct or malfeasance, no member or officer of Pancretan or the governing authorities of each endowment shall be personally liable for acts done or omitted.

#### **FUND TRUST PROVISIONS**

22. Each endowment fund shall be operated under the same procedures, caveats and restrictions as approved by the Internal Revenue Service on June 28, 1990 and set forth in Article 29, Section VII of the Pancretan Constitution. In the event of conflict with the Pancretan Constitution, the terms of this Trust shall prevail.

#### **GOVERNING LAW**

23. This declaration of trust shall be part of the Pancretan Constitution and shall be administered and construed according to the laws of the State of New York.