

TEACHERS', STUDENTS', AND PARENTS' BELIEFS ABOUT LANGUAGE
LEARNING IN TWO MODERN GREEK LANGUAGE PROGRAMS

by

Maria Katradis
A Dissertation
Submitted to the
Graduate Faculty
of
George Mason University
in Partial Fulfillment of
The Requirements for the Degree
of
Doctor of Philosophy
Education

Committee:

_____ Chair

_____ Program Director

_____ Dean, College of Education and Human
Development

Date: _____ Spring Semester 2016
George Mason University
Fairfax, VA

Teachers', Students', and Parents' Beliefs About Language Learning in Two Modern
Greek Language Programs

A Dissertation submitted in partial fulfillment of the requirements for the degree of
Doctor of Philosophy at George Mason University

by

Maria Katradis
Master of Arts
New York University, 2010
Bachelor of Arts
New York University, 2007

Director: Beverly D. Shaklee, Ed.D.
College of Education and Human Development

Spring Semester 2016
George Mason University
Fairfax, VA



THIS WORK IS LICENSED UNDER A [CREATIVE COMMONS
ATTRIBUTION-NONCOMMERCIAL 3.0 UNPORTED LICENSE](https://creativecommons.org/licenses/by-nc/3.0/).

Dedication

To my grandparents:

Petros Katradis and the late Maria Kakourou Katradis;
the late Ioannis Kalogerinis (Kalas) and Mary Christakou Kalas,

whose steps in leaving their homeland to find a better life and to educate their children were the first steps in my journey.

To my grandparents, who came here from Greece and gave us the whole world.
There are no words to express my gratitude and my love for you.

Αφιέρωση

Στους παππούδες και στις γιαγιάδες μου:

στον Πέτρο Β. Γ. Κατράδη και στην μακαρίτισσα Μαρία Κακούρου Κατράδη,
στον μακαρίτη Ιωάννη Ε. Καλογερίνη (Κάλα) και στην Μαρία Χρηστάκου Κάλα,

των οποίων τα βήματα φεύγοντας από την πατρίδα τους να βρουν καλύτερη ζωή και να εκπαιδεύσουν τα παιδιά τους ήταν τα πρώτα βήματα στην δική μου ιστορία.

Στους παππούδες και στις γιαγιάδες μου, οι οποίοι ήρθαν από την Ελλάδα να μας δώσουν όλον τον κόσμο.

Δεν υπάρχουν λόγια να εκφράσω την ευγνωμοσύνη και την αγάπη μου.

Acknowledgements

I would like to acknowledge and thank a number of individuals for their support of my dissertation study.

I would like to thank the many individuals who helped me navigate and negotiate my way through this study. I owe a heartfelt thank you to the administrators and principals who let me into their schools, to the teachers who let me into their classrooms, to the parents who let me into their homes, and to the students who let me catch a glimpse of what it is like to learn Greek as an elementary school student.

Thank you to all of my former language instructors (Greek, Spanish, and Turkish), Greek language students, colleagues, and friends for broadening my mind and world through language, celebration, and reflection. To all of my teachers and professors who supported my research interests, thank you for helping me find more questions to explore along the way.

During my PhD program, I had the privilege to work closely with two professors as their Graduate Research Assistant—Dr. Debra Sprague and Dr. Supriya Baily. Dr. Sprague, thank you for taking me under your wing as a first semester PhD student, teaching me how to conduct mixed methods studies and entrusting me with data collection, analysis, and writing; for collaborating with me on your research; and finally, for mentoring me as I began my teaching at Mason. Dr. Baily, thank you for including me in your research and challenging me beyond my subject matter; for being the constant reminder that education is social justice and social justice cannot be done without education; and for trusting my judgment as a student, candidate, and finally as a colleague.

My advisory and dissertation committee, comprised of Dr. Beverly D. Shaklee, Dr. Anastasia Kitsantas, and Dr. Rebecca K. Fox, has been an incredible source of expertise and guidance throughout my studies at Mason. Dr. Fox, thank you for taking me beyond my context so I may return to it more knowledgeable and better able to enact positive change; for all of the opportunities to conduct professional development with such diverse groups of international language educators; for conducting research with me; and

finally, for introducing me to the world of ACTFL. Dr. Kitsantas, thank you for all of your support throughout this process; for your invaluable input and insight into my immediate context that helped deepen my understanding of the nature of this phenomena in a way that can relate back to and be supported by the academic community.

Dr. Shaklee, thank you for your constant guidance throughout my time at Mason as my advisory and dissertation committee chair. Thank you for supporting and guiding me throughout my studies, professional life, and this dissertation; for always reminding me to find the connections; for knowing when to push me further and when I needed to step back from the trees and see the forest. This dissertation would not have been possible without you.

I dedicate my dissertation to my grandparents, without whom I would not be who I am today. It was their steps to come here for a better life and particularly their emphasis on education that has led me down this path. My grandparents shared with me stories of life in Greece with raw emotion, allowing me to know and love Greece through their eyes, through their Greek words, and through their souls. Growing up with my grandparents was a constant reminder that change is inevitable and that we must always choose to evolve in order to survive as they had done so many times. It was my paternal grandmother's wish to see me complete my education, and it is in her memory that I have walked this path.

My parents, Vasilis and Eleni, are the constant guiding light in my life. My gratitude for the way you raised me is immense. Thank you for making my education my top priority; for not settling for anything less than what you saw as excellent from me; for the endless hours of homework help and test preparation; for always supporting my next big step; for sharing with me your childhood experiences from Greece, New Jersey, and New York; for defying my teachers and speaking to me in Greek; for spending the time to develop in me self-awareness, empathy, and kindness by example, through Scouting, church, and community organizations; for promoting a sense of home and the belief that home can be multiple places at the same time. And finally, thank you for letting me be me.

To my brother, Petros, ever since you were born, you have been an incredible source of support in my life. I thank you for always knowing when I needed to be reminded of the big picture. Thank you for always taking the time to reflect with me on what it means to be who we are, who we have grown to be, and who we will be in the future.

Last, but not least, to my love, my husband, Dean, thank you for being the most supportive and loving source of inspiration in my life. I am still amazed that walking into Spanish class on the first day of 7th grade would have brought us to where we are today. Thank you for knowing when I needed to be pushed, when I needed a hug, when I needed a break, when I needed extra support, and when I needed to fly free. This would not have been possible without you, and I am so excited to see where life takes us next. I love you with all my heart.

Table of Contents

	Page
List of Tables	xi
List of Figures	xii
List of Abbreviations	xiii
Abstract	xiv
Chapter One	1
Background of the Problem.....	1
Greek American population and research.	4
Issues facing Greek language schools in the United States.....	6
Statement of the Problem	11
Purpose of the Study	14
Personal purposes.	15
Practical purposes.	15
Intellectual purposes.	16
Research Questions	16
Significance of the Study	18
Definitions.....	21
Diaspora.....	21
Beliefs.....	22
Phenomenology.	22
Lived experiences.	22
Ability/expectancy (or self-concept of ability and expectancies).	22
Perceived task value.	23
Perceived task difficulty.	23
Cultural models.....	23
Heritage language learner.....	23
Heritage language settings.....	24

World language learner.	24
World language settings.	24
Greek as a second language.	24
Identity formation.	24
Summary	25
Chapter Two.....	26
Conceptual Framework	27
Sociocultural approaches and cultural models.	33
Beliefs.....	38
Teachers’ beliefs.....	41
Language Learning.....	52
Heritage language versus foreign/world language.	55
Modern Greek in the Greek Diaspora: Heritage Language.....	64
Modern Greek as a World Language	66
Beliefs and Language Learning.....	68
Teachers’ beliefs in language learning.	69
Students’ beliefs in language learning.	75
Interaction of beliefs.	80
Summary	81
Chapter Three.....	84
Phenomenological Embedded Multiple Case Study Approach	86
Site and Participant Selection.....	90
Site selection.....	90
Participant selection.....	94
Data Collection Instruments.....	97
Demographic questionnaire.	98
Interview guide.	103
Piloting the instruments.	104
Data Collection Procedure	106
Data Analysis	109
Validity and Reliability	111
Memo writing.	114

Conclusion.....	115
Chapter Four	116
Contexts.....	117
School 1.	117
School 2.	123
Research Question 1.....	129
School 1.	130
School 2.	145
Research Question 2.....	158
School 1.	159
School 2.	172
Research Question 3.....	188
School 1.	188
School 2.	198
Chapter Five.....	212
Teachers’, Students’, and Parents’ Beliefs About Language Learning.....	214
Teachers.....	215
Parents.	229
Students.	239
Students’ Self-Perception, Task Value, Goals, and Expectations for Language Learning Across Two Greek Language Programs.....	251
Children’s task value perceptions.....	251
Children’s ability/expectancy related perceptions.....	253
Children’s perceived task difficulty.	255
Students Talking About Language Learning Across Two Greek Language Programs	258
Parents’ Goals and Expectations for their Children’s Greek Language Learning	262
Role of identity.....	265
Role of culture.	267
Role of language.....	269
Educational Implications.....	274
Addressing goals and expectations.....	274
Impact of beliefs on program models.....	275

Students' Contradictory Beliefs.....	277
Assessment of language learning.	279
Long-term expectations of Greek language learning.	281
Conceptualizations of the roles of identity, culture, and language in two Greek language programs.....	282
Diverging cultures and conceptualizations of Greek language learning in two Greek language programs.....	283
Limitations	284
Future Research.....	286
Conclusions	289
Recommendations.	297
Summary	298
Appendix A.....	300
Appendix B.....	301
Teachers' Survey.....	301
Students' Survey	308
Parents' Survey	318
Appendix C.....	327
Students' Interview Guide.....	327
Parents' Interview Guide.....	329
References.....	331

List of Tables

Table	Page
<i>Table 1.</i> Participants' Backgrounds from School 1	120
<i>Table 2.</i> Participants' Backgrounds from School 2	127
<i>Table 3.</i> Frequencies of Responses to the Foreign Language Aptitude Subscale from School 1	132
<i>Table 4.</i> Frequency of Responses to The Difficulty of Language Learning Subscale from School 1	135
<i>Table 5.</i> Frequency of Responses to The Nature of Language Learning Subscale from School 1	138
<i>Table 6.</i> Frequency of Responses to the Learning and Communication Strategies Subscale from School 1	143
<i>Table 7.</i> Frequency of Responses to the Motivations and Expectations Subscale from School 1	145
<i>Table 8.</i> Frequency of Responses to the Foreign Language Aptitude Subscale from School 2	148
<i>Table 9.</i> Frequency of Responses to The Difficulty of Language Learning Subscale from School 2	151
<i>Table 10.</i> Frequency of Responses to The Nature of Language Learning Subscale from School 2	153
<i>Table 11.</i> Frequency of Responses to the Learning and Communication Strategies Subscale from School 2	156
<i>Table 12.</i> Frequency of Responses to the Motivations and Expectations Subscale from School 2	158
<i>Table 13.</i> Frequencies of Responses to the Children's Task Value Perceptions in the Domain of Language Subscale from School 1	160
<i>Table 14.</i> Frequencies of Responses to the Children's Ability/Expectancy Related Perceptions in the Domain of Language Subscale from School 1	162
<i>Table 15.</i> Frequencies of Responses to the Children's Perceived Task Difficulty in the Domain of Language Subscale from School 1	164
<i>Table 16.</i> Frequencies of Responses to the Children's Task Value Perceptions in the Domain of Language Subscale from School 2	174
<i>Table 17.</i> Frequencies of Responses to the Children's Ability/Expectancy Related Perceptions in the Domain of Language Subscale from School 2	176
<i>Table 18.</i> Frequencies of Responses to the Children's Perceived Task Difficulty in the Domain of Language Subscale from School 2	178

List of Figures

Figure	Page
<i>Figure 1.</i> Conceptual framework illustrating the fields of international education, world language education and educational psychology guiding the present study.....	28
<i>Figure 2.</i> The proposed knowledge, beliefs, attitudes continuum.....	40
<i>Figure 3.</i> Position of School 1 in participants' conceptions of identity, culture, and language	270
<i>Figure 4.</i> Position of School 2 in participants' conceptions of language, culture, and identity.	272

List of Abbreviations

Heritage Language	HL
Foreign Language	FL
World Language.....	WL
Greek Orthodox Archdiocese of America	GOAA
American Council on the Teaching of Foreign Languages	ACTFL
Council for the Accreditation of Educator Preparation	CAEP
Less Commonly Taught Language	LCTL

Abstract

TEACHERS', STUDENTS', AND PARENTS' BELIEFS ABOUT LANGUAGE LEARNING IN TWO MODERN GREEK LANGUAGE PROGRAMS

Maria Katradis, Ph.D.

George Mason University, 2016

Dissertation Director: Dr. Beverly D. Shaklee

This study explores teachers', students', and parents' beliefs about language learning in two Modern Greek language programs at the elementary school level in the United States using a phenomenological embedded multiple case study approach. Participant beliefs were identified through a survey which included adapted teacher, student, and parent versions of the Beliefs about Language Learning Inventory (Horwitz, 1988) and adapted subscales related to children's ability/expectancies, task value, and task perceptions (Eccles & Wigfield, 1995). Student and parent beliefs and lived experiences were further explored using in-depth individual interviews. Results indicate that the students' beliefs about language learning and specifically about learning Greek were more positive than those of their respective teacher and parents, despite holding some counterproductive or contradictory beliefs about language learning. Their interviews illustrated their negotiations between classroom and home environments and support for learning Greek.

The parent interviews brought to light that their beliefs were formed from their own experiences with language learning and prior experiences with learning Greek. Across these programs, two distinct conceptualizations for Modern Greek language learning are presented. Educational implications include: addressing goals and expectations; impact of beliefs on program models; students' contradictory beliefs; assessment of language learning; long-term expectations of Greek language learning; conceptualizations of the roles of identity, culture, and language; and diverging cultures and conceptualizations of Greek language learning.

Chapter One

The purpose of this embedded multiple case study (Moustakas, 1994; Patton, 2015; Van Manen, 2014; Yin, 2014) is to explore and understand the beliefs and lived experiences of teachers, students, and parents in two Greek language programs using a phenomenological approach. Chapter One serves as an introduction to the present study and guides one through the background of the problem, statement of the problem, purpose of the study, research questions, significance of the study, and definitions related to this study. Chapter Two is a review of the relevant literature, beginning with a broader theoretical framework based in international education and narrowing through world/foreign language education and educational psychology. Chapter Three is devoted to the proposed methods to be used in this study—from the design to site and participant selection, measures, data collection, and analysis procedures. Chapter Four provides the results of this study across both schools and by participant group. Chapter Five is a synthesis of the findings and discussion. The relevant background information and context for the reader to understand the significance of both the problem and the study are discussed next, while laying the foundation for the following chapters.

Background of the Problem

Although Greek language and culture schools have been established across the United States (U.S.) for over 100 years, research regarding the schools has most often

been approached through a sociological, anthropological, and/or ethnic studies' lens. Many researchers have studied key components of the schools and Greek American community, such as ethnic identity and its transmission (Bardis, 1976; Palaiologos, 2006); linguistic accuracy (Terzi, 2001); bilingualism (Haritos, 2003); and teacher and parent perceptions of and reasons for enrollment and withdrawal from Greek schools (Kourvetaris, 2008).

Greek language and culture schools have also been the subject of a great deal of inquiry from Greek scholars and academics charged with preparing teachers and curriculum sent to Greek language schools in the Diaspora (Damanakis & Konstantinidis, 2008; Euthumiopoulos, 2008; Kokolis, 2008; Mihopoulos, 2008). The ethnic approach to these studies takes for granted the identity of the parents and students involved and even the location of their research. In all of these studies, Greek schools refer to heritage language (HL) and community-based programs.

Due to the integration of Greek immigrants and their children into the wider American society, Modern Greek as a HL has experienced a steep decline in usage. Triantafillidou and Hedgcock (2007) describe this decline and the increased levels of reported proficiency in English within the Greek- American community as both a home and community language. The decline in usage of Greek and increased usage of English demonstrate the fragile state of Greek language use in the U.S. within the ethnic group. Despite this decline, Greek language schools and programs have still maintained a considerable population of students. Historically, the vast majority of Greek language

learners in the U.S. have been accommodated by afternoon and Saturday Greek language programs based out of Greek Orthodox churches (Moskos, 1980).

According to Stella Kokolis, the president of the Federation of Hellenic American Teachers, citing information from the Greek Orthodox Archdiocese of America (GOAA), there are 29 Greek Orthodox parochial day schools and over 340 Greek afternoon or Saturday schools in the U.S. for a total of 30,000 students of Modern Greek as a HL (Kokolis, 2008). However, there is no organizing body maintaining program information or statistics. While this number is indicative of the number of students in church-based communities, it does not necessarily include independent Greek language schools (e.g. Greek School of Plato, Brooklyn, NY; Hellenic School, Potomac, MD), public charter schools that also teach Greek (e.g. Socrates Academy, Matthews, NC; Archimedean Schools, Miami, FL), Greek immersion summer camps (e.g. “Our Greek Village,” Dunlap, CA), and other language schools that offer Modern Greek lessons across the country. The American Council on the Teaching of Foreign Languages (ACTFL) Modern Greek Special Interest Group (SIG) also supports these numbers in addition to over 40 programs that teach Greek at the college level. For this study, this indicates that there exists a greater number of students of Modern Greek at the elementary and secondary levels than reported by GOAA, as they are not part of the traditional cultural model of Greek language programs housed within Greek Orthodox churches. This study attempts to bridge the separation between the students learning Greek as a HL and the students learning Greek as a foreign language (FL) or world language (WL) in the U.S.

Greek American population and research. In their study comparing the development and identification patterns of HL and FL learners of Modern Greek, Triantafillidou and Hedgcock (2007) highlight the relative isolation of the Greek American population and Greek language schools from the broader discourse on language learning and minority language schools in the U.S. due to the perception of Greek American communities as well established due to their formal institutions, such as the GOAA. They maintain that Greek afternoon schools have contributed to this perception as they promote language maintenance and cultural traditions. However, many issues have detracted from the success of Greek afternoon schools and Greek American parochial schools that teach Greek, such as decreased enrollment, lack of qualified teachers, low funding for teacher salaries, and the absence of a coherent curriculum; these issues have made it difficult for Greek Americans to maintain and promote the Greek language (Greek Orthodox Archdiocese of America, 1999; Triantafillidou & Hedgcock, 2007).

Thus, the perception of a well-established and supported community is not based on the actual structure of the institutions, but on the ability of Greek Americans to become part of mainstream American discourse while still maintaining their ethnic identity. While Kokolis (2008) describes the changing role of the GOAA in terms of generally overseeing Greek language education in the U.S., she distinguishes the overseeing role of the GOAA and that of individual and independent churches and communities. The Greek Orthodox religion, language, and cultural traditions are inextricably linked together to form Greek identity; and while the GOAA plays an

organizing role in the direction of the churches and promotion of the Greek language within the communities, it does not play a direct role in the organizational structure of the schools. As there is no direct oversight of the schools, there are also no set curriculum standards or evaluations regarding teachers (i.e. hiring, professional development), student outcomes on a yearly basis, or overall school structure despite calls to formalize practices by the GOAA's Commission on Education (also known as the "Rassias Report," 1999).

The overarching assumption, as previously mentioned, is that parents enroll their children for the purpose of preserving ethnic identity, in which language acquisition is seen as a tool for identity, not an educational outcome—Greek language acquisition—to be measured. As such, teachers are seen as a vehicle through which identity can be taught with little discussion about the nature of that identity and the social patterns it reinforces. Little is known about the pedagogical approaches and practices they utilize. Very little is known about what parents actually think and even less is known about the students who spend their days, afternoons, and/or Saturdays learning Greek in the U.S. Overall, the lack of available information regarding the educational practices and expectations of Greek language programs in the U.S. creates a vacuum. This vacuum prevents individual participants, or groups of participants (i.e. teachers as a group), from critically reflecting on the purpose and process of learning Greek while promoting an ethnic and cultural identity based on the Greek American community's continued use of the language. In the next section, the issues currently facing Greek language schools in the U.S. are outlined.

Issues facing Greek language schools in the United States. There are a number of issues facing Greek language schools in the U.S. that have been documented by various individuals. Kokolis (2008) cites a number of factors that have influenced the Greek language schools in the U.S. and have affected the average profile of the teachers (purposefully sent to teach Greek abroad to native *or* heritage speakers), the parents (native *or* heritage *or* foreign *or* non-Greek speakers), and the students (native *or* heritage *or* foreign language learners). For example, often cited issues include the overall decline of immigration from Greece since 1980; changing demographics within the Greek American community, specifically integration, outmarriage (marriage outside of one's group—ethnic, religious, social), and physical migration away from immigrant enclaves; lack of teacher education and professional development for teachers of Modern Greek in the U.S.; and the increasing quality and priority of American public schools over Greek education in the U.S. (Greek Orthodox Archdiocese of America, 1999; Kokolis, 2008). While each of these points is an issue, as a whole, they are not new to the Greek American community and have been experienced since the first major wave of Greek immigration to the U.S. in the early 1900s. Briefly describing the two main categories of issues facing Greek language schools in the U.S. is necessary to understand how individual communities and even the Greek State have begun supporting the teaching of Modern Greek as a WL in public charter schools. Although there are two models of teaching Greek currently in place in the U.S., in addition to settings where these models may overlap (e.g. HL programs with open enrollment), there is a dearth of research examining how these models have evolved and the beliefs associated with each.

Support for ethnic schools or heritage language programs. In other countries, like Australia, Canada, and the United Kingdom (UK), which follow the UK's model of multiculturalism and support of ethnic schools, teachers are prepared and supported in various ways. In Australia, for example, teacher education and certification for Modern Greek are supported through Hellenic Studies programs in national universities; another teacher education program was recently announced from a university in Canada (e-mail communication, February 7, 2016). Therefore, it can be said that Greek schools, as a cultural artifact brought by Greek immigrants, have evolved differently in different sociocultural contexts, which leads us to question whether or not the same models are present in the U.S.

Other countries seem to provide HL support to many other languages, however, the U.S. is primarily focused on heritage language learners of Spanish (Scalera, 2000). The focus on Spanish diminishes the importance of developing teacher education programs for Modern Greek and other less commonly taught languages. For example, Canada's International Language Program provides home language support for heritage language learners of all languages, while teacher training and course materials for heritage language courses in the U.S. are relatively non-existent (Scalera, 2000). Scholars have discussed how ethnic or heritage language schools can provide greater opportunities for teachers and students to engage in intercultural dialogue. Arvanitis (2006), for example, argues that Greek and other ethnic/language schools can become sources of international and cross-cultural interconnectedness that can provide outlets for the further development of ethnic school collaboration within and across various countries.

Similarly, Triantafillidou and Hedgcock (2007) discuss the cross-section of cultural heritage and international education and how cultural heritage can complement international education by bridging cultures instead of treating cultural heritage in an antagonistic and segregated way. Ultimately, this is what language teachers attempt to create in their classrooms—a way for students to transcend their own time and space and access another language, culture, and world. But this requires, as Arvanitis (2006) also suggested, greater teacher education to prepare Greek language teachers to do this in their own classrooms.

Currently, there is no licensure program or teacher education pathway for individuals who are interested in becoming teachers of Modern Greek in the U.S. as there are for more commonly taught languages like Spanish and French. There are, however, some specific programs available where coursework may be pursued. For example, Hellenic College, affiliated with the GOAA Seminary Holy Cross in Brookline, Massachusetts, has a certificate to teach Modern Greek as part of their elementary education program aimed at prospective Orthodox parochial school teachers of Greek (see Classics and Greek Studies Program Website: <http://www.hchc.edu/academics/undergraduate/classics>). This certificate is not a prerequisite for teaching Greek in parochial schools since it is necessary to already be enrolled in the elementary education program at Hellenic College before obtaining such a certificate. Some states also have content examinations for Modern Greek which lead to certification. For example, New York State's Department of Education has a Content Specialty Test (CST) for Modern Greek, but prospective teachers of Greek must be

certified in another subject *before* the exam since there is no teacher education program for teachers of Modern Greek. Therefore, pedagogical preparation for the teaching of a language or of Modern Greek may not be present as a teacher may be certified in Social Studies or another language, for example, before taking the exam; only content knowledge is necessary. Thus, in both examples, prospective teachers are required to obtain certification in another subject or content before obtaining certification in Modern Greek. Within individual communities or geographic regions, Greek language teachers may participate in annual teacher development days or workshops coordinated by the GOAA, the Embassy of Greece in Washington, D.C., or other Greek American organizations.

Views on the purpose of Greek language schools and Greek American identity.

Understanding how teachers and parents in Greek schools make conscious decisions about the cultural, historical, and educational knowledge they impart to Greek school students is important in examining the ultimate outcomes of participating in Greek schools. This opens many questions as to how and when decisions are made about the specific culture (Greek American or regional Greek), language (dialects or Standard Modern Greek), history (national Greek, Greek American, Diaspora), and the educational and social expectations being taught and promoted within Greek language schools. Who can and should teach these topics and to whom also needs to be addressed.

Two different approaches can be identified from available literature and informal conversations with teachers and administrators from various school settings: the ethno-nationalist approach, described by Bardis (1976) as the “traditionalist” view and that of

the Greek schools, and the universalist approach (similar to Arvanitis's [2006] discussion of international education). The ethno-nationalist approach has been described in previous sections and provides the justifications for learning Greek as an expression of ethnic and nationalist identity. The term "ethnic and nationalist identity" is used here to distinguish between Greek HL students' national identities, referring to their American identities, and the ethnic and nationalist identities promoted in Greek HL programs, which refers to Greek identities. The universalist approach, on the other hand, lends itself to the integration of the ACTFL standards and charter schools by design or traditional schools with opened enrollment to non-Greek, non-Orthodox students. The universalist approach presents Greek language as a gateway to Greek culture, history, and philosophy—the basis of Western thought and education (Personal Communication, November 16, 2012)—and as something everyone should be able to access. These approaches may affect the beliefs within a school and within a classroom. Although these two approaches are presented as a dichotomy, they may overlap in individual schools or within individual programs where students and teachers are of diverse backgrounds and philosophies.

Similarly, studies of Greek Americans also provide illustrations of the divergent conceptualizations of the role of ethnicity and the positioning of Greek Americans in the broader American context. Moskos (1980) described the struggles and successes, or rather the evolution, of Greek immigrants and subsequent generations acculturating and assimilating into American culture using an American lens. In Moskos's conceptualization, the role of Greek American ethnicity is that of a process by which

immigrants become more American. Laliotou's (2004) historical approach to ethnic studies provided another conceptualization—"Transatlantic subjects"—whereby shifting conceptions of nationalism and statehood allowed Greek immigrants to actively participate and take on American nationalism while maintaining their Greek ethnic identities. In Laliotou's conceptualization, it is possible for Greek immigrants to be fully American *because* they are Greek, owing much to Ancient Greek philosophy, democratic principles, and ideals. Finally, Anagnostou (2009) provides yet a third conceptualization of "white ethnics," described as ethnic groups that were not always considered white in American history for possessing a culture that differed from the dominant white American culture. In this conceptualization, Greek Americans, by virtue of their ethnic and immigrant pasts, are simultaneously different and unique while enjoying the racial privileges and sameness of white ethnics. These examples illustrate the diversity of views present in studies of the same group and immigrant experiences, thus providing a context of complexity when discussing an institution borne of this experience: Greek language education in the U.S.

Statement of the Problem

Current Greek language programs in the U.S. allow for two competing and often conflicting ideologies (the ethno-nationalist approach and the universalist approach) focused on the participation and success of these programs, as defined by student outcomes and proficiency. Indicative of these ideologies is the decreasing number of students as they progress from one grade to the next. In all of the schools I have personally entered as a student, teacher, and researcher, there is a sharp decline in

enrollment after 3rd grade, often decreasing the cohort by half. When discussing their perceptions of the reasons why parents enroll their children in Greek school with Greek language teachers in traditional heritage language schools during a 2011 pilot study, all five participants indicated a link to the family's ethnic heritage, whether or not the student also identifies as such (Katradis, 2013). Similarly, Kourvetaris (2008) found that teachers' perceptions of the reasons why parents enroll and withdraw their children from Greek schools are often not congruent when compared to parents' self-reported responses. While parents listed issues with outdated curriculum and teaching methods as the second most important factor in withdrawing their children from Greek school, the teachers did not even mention curriculum and teaching methods (Kourvetaris, 2008). This indicates a lack of communication about expectations between teachers and parents, and for the purpose of this study, a lack of understanding their beliefs about language learning.

In 2008, Kokoli described to a Greek audience the introduction and increase of charter schools in the U.S. that teach Greek as a WL, while not addressing the change in enrollment possibilities in traditional Greek schools. At the present time, these charter schools are located on the East Coast between Massachusetts and Florida, teach Greek as a WL and often another subject (such as mathematics or science) in Greek, and are often provided teachers by the Greek State for the teaching of Greek. These schools are not included in the 2008 estimates of Greek language students in the U.S. Furthermore, adult students of Greek, whether at institutions of higher education or at Greek language schools, are also not accounted for in the 2008 estimates. Additionally, the 2008 estimate

was based on a 1999 list of schools in the Rassias Report (Greek Orthodox Archdiocese of America, 1999), which is outdated as schools have opened while others have closed. One such example is the closing of a school in San Francisco, California, and the opening of a new school in San Rafael, just north of there. Additionally, as demographics and communities continue to evolve across the U.S., there has been an increased demand for Greek-English bilingual early childhood education.

To date, none of the studies I found address Greek as a WL in elementary programs in the U.S., either as charter schools or as traditional schools with open enrollment. Programs that have evolved to teach Greek as a WL are neither part of the general examination of Greek language programs nor an integral part of the current discourse surrounding Greek in the Diaspora. The Greek State has supported Greek language schools through the dissemination of textbooks, sending Greek teachers abroad for limited terms and, most recently, the development of Greek language teachers. However, due to Greece's recent economic crisis, the Greek State is directly supporting charter schools and not HL programs outside of major metropolitan areas (Anna Diamantopoulou, former Minister of Education, October 2010, Washington, D.C.). As the economic crisis deepened, further cuts to charter school funding have also been made, leaving the schools to their own devices in recruiting and maintaining a Greek language faculty (personal communication, November 12, 2013). Furthermore, native Greek speaking students have been introduced into HL and WL programs as a result of increased immigration to the U.S. from Greece (field notes, October, 2013-May, 2014). Modern Greek language programs can be studied to gain a deeper understanding of what

actually motivates teachers, students, and parents to participate in Greek language programs. Additionally, the present study illustrates which approaches are most relevant to each school and how participants' discourse aligns with the traditional ethnic view of Greek language programs and the more universalist view of F/WL language study. Understanding why and how individuals choose to participate in Greek language programs and how such a decision influences long-term outcomes (i.e. student achievement, long-term motivation to learn Greek, and student enrollment) is examined through the study of the relationships and congruence among teachers', students', and parents' beliefs about language learning and ability.

Purpose of the Study

The purpose of this study is to explore the beliefs of selected groups of teachers, students, and parents about language learning in Modern Greek language programs in the U.S. Specifically, this study employed a phenomenological approach to explore and shed light on the lived experiences of teachers, students, and parents in two Modern Greek language programs. By doing so, the congruence and role of beliefs about language learning and particularly about learning Greek were explored. By navigating the similarities and differences in their beliefs, or the supporting and contradictory beliefs of individuals, I was able to develop a deeper understanding of the contexts and settings of Greek language education in the U.S. At the current time, this is the only study to my knowledge that examines Greek language programs in the U.S. as institutions with an educational purpose in addition to and beyond their existence as cultural and ethnic enterprises. Although individual schools and teachers may have transitioned to modern

teaching methods and curriculum, Greek HL schools have not evolved as a whole, demonstrated by the relatively unchanging and repetitive descriptions from studies of Greek Americans ranging from the 1970s until today (such as Bardis, 1976; Condos, 1997; Moskos & Moskos, 2014; Orfanos, Psomiades, & Spiridakis, 1987; Vlahou, 1991).

Maxwell (2005) promotes an exploration of the personal, practical, and intellectual purposes of a qualitative study, which is used in this study to explore the various purposes for engaging in this research. The three types of purposes may be well understood as a whole considering the specific context of Greek language programs in the U.S., or individually, considering the applicability of this study to other ethnic groups, language programs, and teacher education in the U.S.

Personal purposes. My purposes arise from my personal connection to Greek language programs as a former student and teacher of Greek. By conducting this study, I hoped to explore how teachers, students, and parents express their beliefs about language learning and understand their lived experiences in Greek language programs.

Practical purposes. My practical purposes arise from my experiences as a researcher and teacher educator. In designing this study, I intended to understand how beliefs influence interactions and expectations in Greek language programs. I wanted to explore the ability beliefs of students and if they are related to their beliefs about language learning and ultimately to their expectancy for success in learning the language. I wanted to be able to make suggestions on how teachers and parents can address different goals and expectations in an effort to improve student outcomes. Finally, I hoped to be able to provide current teacher education practices with insight from a

sociocultural context perspective on the intercultural negotiations present in Greek language programs in the U.S.

Intellectual purposes. Finally, my intellectual purposes arise from my experiences as a teacher, researcher, and teacher educator. In conceptualizing this study, I hoped to explore Greek language programs in the U.S. as educational institutions and to compare programs. I hoped to discover common beliefs and expectations in Greek language programs and see if they are convergent or divergent across groups. I hoped to be able to determine the impact of past experiences in Greek language programs and teacher education on teachers', students', and parents' beliefs. I intended to note and explore questions that may arise in conducting this study. And finally, I hoped to develop a model of how to address teachers', students', and parents' beliefs to increase long-term enrollment and achievement in higher levels of Modern Greek courses in the U.S.

In summary, the personal, practical, and intellectual purposes of my study are directly influenced by my multiple roles within the setting of Greek language programs and American higher education. The purposes also reflected what is unknown about Greek language learning at the elementary school level in the U.S. and what else can be done within Greek language programs. More specifically, the various purposes were targeted and addressed by the research questions guiding this study.

Research Questions

The research questions guiding this study are as follows:

1. How do teachers', students', and parents' beliefs about language learning (foreign language aptitude; the difficulty of language learning; the nature

of language learning; learning and communication strategies; motivations and expectations) vary in two Greek language programs?

2. What are students' goals, self-perceptions, ability beliefs, task perceptions, and expectations in two Greek language programs?
 - a. How do they talk about learning in two Greek language programs?
3. How do parents address the goals and expectations they have for their children's participation in two Greek language programs?

The three research questions were addressed in two Modern Greek language programs at the elementary school level. Participants were recruited from the 3rd grade in two parochial day schools that teach Modern Greek as an academic subject in addition to core subjects. One teacher responded to the survey from each school. Seven parents and seven students from School 1 and five parents and five students from School 2 responded to the survey. The parent and teacher survey included a demographic questionnaire and an adapted version of the Beliefs about Language Learning Inventory (Horwitz, 1988). The student survey included the student versions of these instruments, as well as adapted versions of the Children's Self- and Task Perceptions scales (Eccles & Wigfield, 1995). Additionally, three parents and three students from School 1 and four parents and four students from School 2 were interviewed using an interview guide.

Research question 1 was addressed using quantitative data from an adapted version of the Beliefs About Language Learning Inventory (Horwitz, 1988). For research question 1, teachers', students', and parents' responses were tallied by group by subscale; the frequencies were then compared by group within each school. Research question 2

was addressed using items assessing Children's Self- and Task Perceptions in the Domain of Greek (adapted from Eccles & Wigfield, 1995). Research question 2 was answered by tallying the frequencies of student responses and comparing them across schools.

Research question 2a addressed the students' discussions about their lived experiences. It was answered by analyzing the students' interviews and researcher field notes using a phenomenological approach. Research question 3 addressed the parents' discussions about their goals and expectations for their children learning Greek. It was answered by analyzing the parents' interviews and researcher field notes using a phenomenological approach.

The data were triangulated for validity. In addition to the survey administration and interviews, copious notes were taken during each point of the study—from site and participant recruitment through data collection. Each site visit, discussion, and interview was followed by a memo to document what occurred and any initial reactions to the data. The interviews were transcribed verbatim and analyzed using Van Manen's (2014) phenomenological approach.

Significance of the Study

A distinction of this study is that it incorporates two settings in which Modern Greek is taught at the elementary school level. Much of the literature regarding Greek language learning in the U.S. and abroad focuses on HL settings in which Greek is taught to the descendants of Greek immigrants within the academic day (private or parochial schools) or outside of the academic day (afternoon/Saturday community-based schools). The literature regarding WL settings focuses on learning Greek at the university level. As

similar comparative research has largely focused on adult learners of Greek, it was unclear if the beliefs in these settings would be entirely distinct at the elementary school level; this is particularly true as the parents are making the decision to participate in Greek language programs. However, the comparative approach of this study questions the fundamental assumption of HL programs that learning Greek is viewed as a vehicle through which one's ethnic identity is preserved, while non-Greek participants have self-selected into a school that teaches Greek. This study examines teachers', students', and parents' beliefs within and across both settings at the elementary school level in two traditional HL parochial schools. These are HL programs in which Greek language and culture play a vital role in the HL students' and families' identities, but the F/WL students are not outside of that since they are developing their own identities as learners and speakers of Greek (Swain & Deters, 2007). This highlights and adds to our understandings of the complex nature of language learning.

Supporting this approach is the establishment of the Modern Greek Special Interest Group (SIG) of ACTFL, which was formally represented at ACTFL's Convention for the first time in 2012. A taskforce was also established to prepare ACTFL student standards for teaching Modern Greek. According to the Modern Greek SIG Business Meeting on November 21, 2015, the Modern Greek standards should be published soon. The discourse surrounding both the Modern Greek SIG and taskforce is that of merging the language methods, curriculum, and teaching approaches with ACTFL student standards and the Council for the Accreditation of Educator Preparation (CAEP, formerly National Council for the Accreditation of Teacher Education - NCATE) teacher

standards. This requires a reimagining of Greek language programs from an ethnic stance of identity production, reproduction, and promotion to a universalist stance of language acquisition and promotion of both linguistic and cultural communication. Understanding the participants' beliefs in both settings is therefore integral to this transition and the recognition and teaching of Modern Greek as a WL in the U.S. Beliefs may only change once they have been made explicit, unpacked, and challenged. In order to accurately apply the national standards and address issues within Greek language schools, we need to be able to describe what is happening within the schools and with the different methods of teaching Greek and their surrounding communities. Based on my personal experience, teaching Modern Greek to a class of WL learners is a different experience than teaching it to HL learners, as is teaching in a community that is geographically isolated from other Greek speakers or in one that is full of bilingual Greek speakers. Preparing teachers through teacher education and/or professional development opportunities to use and implement the national standards is critical to creating better, more uniform schools that can provide appropriate educational experiences and contexts promoting Greek language study in the U.S.

Furthermore, studies such as Polat (2009) show that students whose beliefs aligned with those of their teachers had higher scores in language acquisition than students whose beliefs differed. However, the studies regarding beliefs as a construct have almost exclusively occurred at the higher education level or have omitted the language learner at the elementary education level. Thus, exploring the role of beliefs in HL and WL learning is vital to understanding the interactions of teachers, students, and

parents in both HL and WL programs at the elementary education level. The two schools in this study demonstrate the complex nature of learning Greek at this level in terms of the development of their beliefs about language learning, their lived experiences, and the development of their identities (Swain & Deters, 2007) as learners and speakers of Greek within and outside the ethnolinguistic community.

This study is timely in that Greek language education in the U.S. has reached a critical period since more attention is being paid to WL education at the elementary school level. As schools continue to open enrollment and communities support charter schools, more and more students of non-Greek descent are learning Greek as a FL in the U.S., which requires a deeper understanding of the complexities of learning a language as a HL and FL student, appropriate teaching methods and teacher development, and a standardization of teaching and learning. With the increased visibility and developing community of Greek language teachers through ACTFL and the impending publication of the Standards for Modern Greek, this study attempts to bring Modern Greek into the dominant discourse on language learning in the U.S. Thus, this study, by being situated within studies about HL and F/WL, informs other work in the WL arena.

Definitions

Diaspora. The Diaspora (capitalized) refers to the worldwide Greek Diaspora resulting from generations of Greek immigrants establishing communities in other countries, such as the U.S., Canada, Australia, and Germany. The Diaspora has had a major impact on domestic and international ties between Greece and countries with large Greek immigrant communities. Most historical analyses of Modern Greek history include

a section on the Diaspora (see Clogg, 2004; Gallant, 2001; Koliopoulos & Veremis, 2004).

Beliefs. Pajares (1992) views beliefs as “an individual’s judgment of the truth or falsity of a proposition, a judgment that can only be inferred from a collective understanding of what human beings say, intend, and do” (p. 316). Although the purpose of Pajares’s (1992) article was to explore teachers’ beliefs, the definition of beliefs was applied to teachers, students, and parents in the present study.

Phenomenology. “...is more a method of questioning than answering, realizing that insights come to us in that mode of musing, reflective questioning, and being obsessed with sources and meanings of lived meaning... Phenomenology aims to grasp the exclusively singular aspects (identity/essence/otherness) of a phenomenon or event” and “is the way of access to the world as we experience it prereflectively” (Van Manen, 2014, pp. 27-28).

Lived experiences. This is the essence of a phenomenon (Van Manen, 2014) as it is perceived, described, judged, and remembered by individuals who have direct experience with it (Patton, 2015).

Ability/expectancy (or self-concept of ability and expectancies). “...refers to the extent to which a person believes he or she is skilled at a particular task and capable of performing well” (Durik, Vida, & Eccles, 2006); “Self-concept of domain-specific ability was predicted to relate positively to expectancies” (Eccles & Wigfield, 1995, p. 216).

Perceived task value. "...can be conceptualized in terms of four major components: attainment value, intrinsic value or interest, utility value, and cost... attainment value [is] the importance of doing well on a task in terms of one's self-schema and core personal values. Intrinsic or interest value is the inherent enjoyment or pleasure one gets from engaging in an activity... Utility value is the value the task acquires because it is instrumental in reaching a variety of long- and short-range goals... cost is what is lost, given up, or suffered as a consequence of engaging in a particular activity" (Eccles & Wigfield, 1995, p. 216).

Perceived task difficulty. "...the proportion of individuals in the population who succeed in the task... task difficulty perceptions were predicted to relate negatively to expectancies" (Eccles & Wigfield, 1995, p. 215-216).

Cultural models. "...shared mental schema or normative understandings of how the world works, or ought to work... Cultural models encode shared environmental and event interpretations, what is valued and ideal, what settings should be enacted and avoided, who should participate, the rules of interaction, and the purpose of the interactions" (Gallimore & Goldenberg, 2001, p. 47).

Heritage language learner. In the U.S., HL learner "refers to someone who has had exposure to a non-English language outside the formal education system. It most often refers to someone with a home background in the language..." (Draper & Hicks, 2000, p. 19). In this study, HL learner refers to students of Greek in HL schools that teach Greek to students of Greek heritage. Exposure to Greek outside the school is assumed in these schools.

Heritage language settings. HL settings/schools refer to schools that teach languages to HL learners that “focus on maintaining the heritage language and culture among youth of the community” (Draper & Hicks, 2000, p. 18).

World language learner. WL learner is a learner of a language in a formal setting. The preference for the term “World Language” refers to the evolution of language learning literature away from the term “Foreign Language” that projects a separation between the learners and the language.

World language settings. WL settings/schools refer to the elementary and secondary schools that are teaching Greek as a F/WL in a formal setting.

Greek as a second language. This study will refer to “Greek as a Second Language” as learning Greek for formal use in the countries where it is spoken as an official language (Greece and Cyprus), similar to the term English as a Second Language in the U.S. This use differs from the generally accepted use of the term in Greek studies which refers to HL learners in the Diaspora as learning “Greek as a Second Language.”

Greek State. The term Greek State is used in lieu of “Greece” as the distinction is made between Greece as the nation and the individual governments that promote often differing policies towards education, both within Greece and in the Greek Diaspora.

Identity formation. The process by which individuals construct and reconstruct their concept of self through affiliation and interaction with others and “contributes to children’s sense (or lack thereof) of belonging, worth, competence, and achievements. The notion that there are multiple selves/identities, which are situated and contextually defined, regulated by self and others, and constantly negotiated, contested, shaped and

reshaped, becomes central in the learning of a HL and HC” (Hornberger & Wang, 2008, p. 7). Identity formation is fluid and can change as individuals weave in and out of languages and contexts (Swain & Deters, 2007).

Summary

In addressing the various factors and components within Greek language education in the U.S., it is necessary to examine the cultural models and settings in place and how they inform and are informed by participants. Teachers, students, and parents may exhibit shared beliefs based on a common experience (i.e. attending HL Greek school on Saturdays; learning a WL at a young age) or a shared disposition (i.e. all Greeks should speak Greek; anyone can learn any language). What these beliefs are, how they have developed, and how they intersect and function within the same elementary level classroom have yet to be researched.

Chapter Two is devoted to a review of the literature relevant to this study. The literature follows the development of my conceptual framework, beginning with international education, through world language studies, and ending with the construct of beliefs. Teachers’, students’, and parents’ beliefs are addressed first, followed by beliefs about language learning. Although the overall context of Greek language education in the U.S. was provided in Chapter One, related studies on Greek language education specifically addressing each of these sections are also included in Chapter Two.

Chapter Two

The purpose of the present embedded multiple case study (Moustakas, 1994; Patton, 2015; Van Manen, 2014; Yin, 2014) is to explore and understand the beliefs and lived experiences of teachers, students, and parents in two Greek language programs using a phenomenological approach. This chapter begins with theoretical approaches and reviews the literature on the beliefs of teachers, students, and parents; the methods and approaches used in HL and WL programs; differences in Greek language education; and, finally, the relationship of teachers', students', and parents' beliefs to language learning. Thus, the structure of this chapter guides the reader through my conceptual framework and the overarching literature to the specific constructs and settings of the study.

For the purpose of this study, I utilize the literature review as a conceptual framework using Maxwell's definition of a conceptual framework as a purposeful and relevant review of the literature that informs my research questions and design (2005). Similarly, Ravitch and Riggan (2011) define a conceptual framework as a mechanism for aligning literature, research design, and methods. Thus, the literature reflected, as follows, is not meant to be an exhaustive or comprehensive review of the various literature available. Rather, it is a review of the most relevant literature to my study.

Conceptual Framework

My conceptual framework is informed by three distinct yet overlapping fields in education: international education, world language education, and educational psychology constructs, specifically beliefs. Figure 1 represents the evolution of my conceptual framework and how each field has added to the overall knowledge and basis for this study.

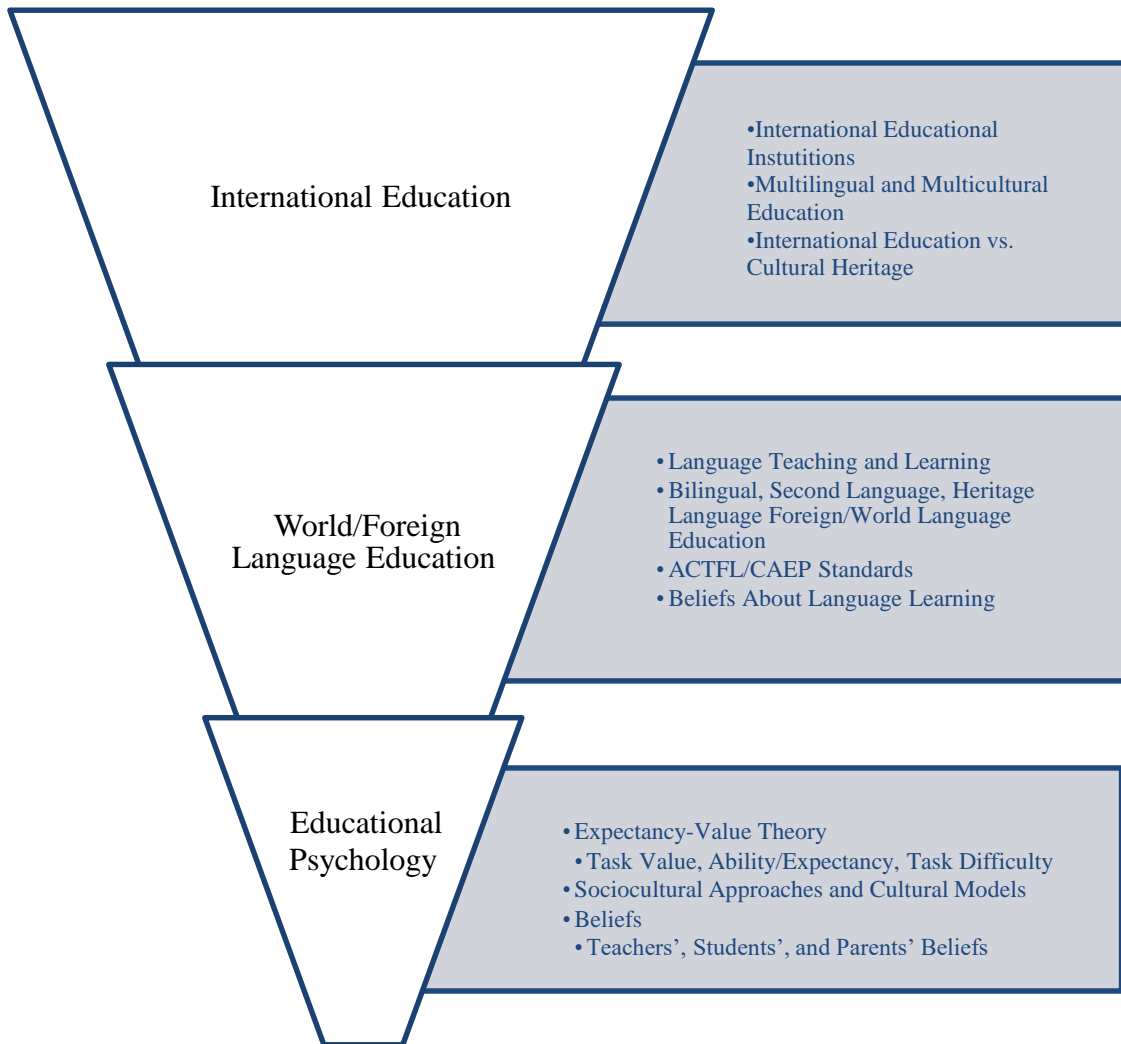


Figure 1. Conceptual framework illustrating the fields of international education, world language education, and educational psychology guiding the present study.

Ever present in my conceptual framework and guiding the design of this study is the belief that international education and cultural heritage education can and should work hand in hand (Simandiraki, 2006). Cultural heritage education is in its essence

aligned with the cross-cultural model of education promoted through international education. By allowing individuals with the knowledge of two languages, cultures, and ways of knowing to impart their cross-cultural knowledge on a new generation of students, cultural heritage networks promote international education in formal and informal ways through language and culture schools, community-based schools, bilingual schools, or religious/cultural parochial schools. However, the theoretical framework guiding international education can lend its formality to cultural heritage education by addressing similar goals, needs, and outcomes across groups, countries of origin, and adopted lands.

In the ever-increasing globalized context of education, both U.S. and international teacher educators are trying to bridge the gap between the localized nature of educational systems and the globalized nature of markets and professions current students will eventually occupy. Teacher educators and school systems within the U.S. have devoted a tremendous amount of research on how best to capitalize on the globalizing current while increasing teacher and student expectations and standards in core subjects as well as 21st century skills (Cochran-Smith & Fries, 2008; Dilworth & Brown, 2008; Sleeter, 2008; Villegas, 2008; Villegas & Davis, 2008; Zumwalt & Craig, 2008). Gaining increasing attention is the multilingual and plurilingual goals of other nations and regions, such as Canada and the European Union respectively. In the U.S., which has historically been a country of immigrants, we are faced with the challenge of how to become American while capitalizing on the experiences and knowledge of our multicultural and multilingual teacher colleagues and students. Canada, for example, has teacher education

programs specifically created to accommodate immigrants with teaching credentials from abroad while introducing Canadian standards and expectations (Beynon, Ilieva, & Dichupa, 2006). In all language programs, and especially in HL programs, we have the ability to do just that. Occupying two cultures, two educational systems, and ultimately two divergent ways of thinking requires a great deal of intercultural competence, one of the 21st century skills we hope to teach our students while demonstrating it ourselves as teachers. We are often faced with questions as to how we can teach children to be a member of *both* cultures, systems, and philosophies and not *neither*; how we can transfer this very American intercultural competence and knowledge developed in HL schools to public schools and WL settings; and what we can learn about successful WL settings that can also be applied to HL settings.

One lens that can be applied to cultural heritage education is that of WL education, which is dominated by CAEP's teacher standards and ACTFL's World Readiness Standards for students. ACTFL standards can be viewed as an attempt to bridge the divide between the local educational setting and the globalized world within the language classroom. These standards guide not only language instruction for the purpose of communication, but also provide a way to teach about the cultures and communities who speak the language while making connections and comparisons to other subjects, languages, and groups. By incorporating two seemingly similar yet distinct settings of the same language in the present study, I was able to examine the beliefs in making the transfer from an ethnic, cultural, and linguistic setting to an intercultural setting within two HL programs.

Although Greek Americans maintain relatively isolated religious, ethnic, and educational institutions from other mainstream European Americans, studies conflate Greek Americans with other European Americans as Caucasians, or “white ethnics” due to their assimilation and integration in American society (Anagnostou, 2009). This diminishes or mitigates the potential effect of recent immigration and maintaining language and culture at home—two characteristics of Greek American communities—in studies of immigrant families. For example, Fuligni (1997), among many researchers, conflates all European Americans into one group in studying the academic achievement of adolescents from immigrant families, regardless of immigration and integration patterns. Such a conflation makes it difficult to understand how individual Greek Americans or other European American adolescents perceive or respond to their parents’ expectations and evaluations of academic achievement. As Anagnostou (2009) describes, Greek Americans, as well as other groups (i.e. Armenian Americans, Jewish Americans, Polish Americans), were previously classified as non-white, which results in individuals defining themselves against their complex history of social and political struggles, assimilation and cultural preservation, and brutal symbolic and physical violence over their ethnic and racial place in American society. A classification of race as an ethnicity is assumptive of shared experiences and histories. However, the history of various groups and its potential effects on individuals’ relationships to the dominant society are not easily captured or understood (Anagnostou, 2009). Thus, ethnographies provide an understanding of group-specific relationships between ethnicity and its preservation through education. However, studies using an anthropological or sociological perspective

often remove the educational components and focus on cross-generational ethnic identity preservation and transmission (Bardis, 1976; Moskos, 1980; Moskos & Moskos, 2014; Palailogos, 2006; Vlahou, 1991).

Studies such as Fuligni's (1997) serve as examples of what can be studied in distinct ethnic settings while the deep understanding of identity, intercultural competence, and communication provided in ethnographic studies can serve as potential constructs for future research. Although the primary inquiry of the present study is neither academic achievement nor ethnographic studies of identity, Fuligni's (1997) use of ethnicity and identity informs the methodological approach to the present study. By integrating an intercultural approach available through international education with that of cultural heritage education, this study allows for the exploration of Greek language programs in the U.S. as educational, cultural, and intercultural settings.

The demographic changes within Greek HL programs often cited by teachers and researchers (e.g. Kokolis, 2008) reflect the challenges presented in the results of Fuligni (1997). The decline in the use of Greek as a home language has been documented through U.S. Census data and observations by teachers (Moskos & Moskos, 2014; Orfanos, Psomiades, & Spiridakis, 1987). One explanation offered by Greek language teachers is that English and the American educational system have become the priority of parents in order to increase their children's academic outcomes in the U.S. (Katradis, 2013; Kourvetaris, 2008), which is also well supported by Fuligni's results. Thus, one language (English) will overtake the home language, creating a subtractive experience. Fuligni (1997) found that within each generation (first and second generation

immigrants), adolescents whose main home language was not English tended to receive lower grades in mathematics and English than their English-speaking peers. Though Fuligni's breakdown of ethnic groups was problematic, this result was true across groups and, therefore, of all first and second generation immigrants in the study. Fuligni (1997) found that the generational differences did not vary according to ethnic background; analyses of covariance (ANCOVAs) showed that the only significant variation among the four ethnic groups was between first and third generations in math, $F(3, 1,031) = 3.49, p < .05$. Thus, it is reasonable to expect that these differences may also exist between generations of HL students, creating a false choice preference for English in the home and at school. For WL students for whom language learning is an additive experience, this choice may not exist. This interaction of individual culture on home and school life is often explored using sociocultural approaches in educational psychology—a concept that was applied to this study.

Sociocultural approaches and cultural models. Sociocultural approaches to educational psychology give scholars in this field an understanding of how teaching and learning occurs in various sociocultural contexts. The theoretical understanding of cultural models (D'Andrade & Strauss, 1992; Gallimore & Goldenberg, 2001; Goldenberg, Reese, & Gallimore, 1992;) provides the present study with a way to envision two models of Greek language learning occurring contemporaneously and in close proximity to one another.

D'Andrade and Strauss (1992) compiled a selection of papers that addressed how cultural models can have motivational force and even become motives themselves.

However, shared cultural constructs do not automatically produce the motivational force; understanding that an action occurs is different from understanding how it happens or whether or not the action is culturally determined (Strauss, 1992). In this study, the motivation to learn Greek may be contingent on cultural constructs, but the cultural constructs are not sufficient to cause and maintain the action. Two out of five Greek language teachers indicated that some parents bring their children to Greek (HL) schools only because they also attended Greek school as children (Katradis, 2013). Although the cultural construct may provide a motivation to enroll in a Greek school, it may not provide the motivation to maintain or promote the educational process of learning the language. Understanding why individuals choose to participate in Greek language programs, whether HL or WL, and why their participation is important is necessary in understanding the cultural models and settings they create. Finally, since motivation to teach a language is just as important as the motivation to learn a language, teachers and their beliefs are integral to this study since their cultural constructs may influence their classrooms and the school-home relationships.

Gallimore and Goldenberg (2001) argue that cultural models and settings can be used as a way to understand family influences on children's learning and how to reform schools to better serve students and their families. Though they do not explicitly discuss cultural models and settings as specific to an ethnicity, Gallimore and Goldenberg (2001) do not preclude its usage in the overall discussion of school improvement through culture-specific or universal means. For the present study, I employ their definition of cultural models as shared understandings of how the world functions and shared

expectations of how it should function, including values, ideals, and social interaction patterns (Gallimore & Goldenberg, 2001). In the case of Greek language education in the U.S., the cultural model, until very recently, for children learning Modern Greek was the traditional, ethnic approach provided through HL schools where identifying as Greek, being a member of the Greek Orthodox Church, and speaking Greek were assumed to be the only motivational factors to attend Greek school. Greek language education was secondary to the preservation and transmission of ethno-religious cultural identity. Why one attended and how one interacted with classmates and teachers were guided by this cultural model. The cultural setting enacted by this cultural model—the Greek language classroom—was guided by educational beliefs rooted in what it means to be a Greek student and a Greek teacher.

Although the cultural model encodes the classroom cultural setting, the cultural model becomes more removed from the lived realities of participants with each subsequent generation of students and teachers. Deciphering whose cultural model informs the Greek language classroom setting—the teacher's', the students', or the parents'—and whether or not these models are the same may be necessary. Gallimore and Goldenberg's (2001) analysis of other studies indicates that cultural patterns (e.g. behavior or language use) different from school norms and expectations can interfere with the learning environments for some children. In the case of traditional HL programs, where the students are primarily socialized around school norms based on American and/or Greek American settings, students' expectations may be different from those of their parents and teachers.

In discussing the effects of different models and settings, Gallimore and Goldenberg's (2001) article refers to the results of Goldenberg, Reese, and Gallimore's (1992) book. Goldenberg, Reese, and Gallimore (1992) found that cultural models can influence educational interventions for specific students when the intent of the program developers is different from the interpretation of the users. Goldenberg, Reese, and Gallimore (1992) examined the use of either Spanish storybooks or packets of traditional phonics worksheets on Latino children's literacy development. The developers expected that the group using the books would develop more advanced literacy skills than the group using the worksheets; but the parents used the materials in a way that made sense to their own (cultural) literacy model—as a way to help children learn and recognize words, not as a way to engage and interact with the story. Thus, the books had no effect on literacy attainment for those students.

The ethnic cultural model of Greek schools in the U.S. is presented to a limited audience for limited purposes which may have prevented Greek language education from evolving alongside other languages within the U.S. However, widely shared and endorsed cultural models can still produce differences in behavior even within homogeneous groups (Gallimore & Goldenberg, 2001), which returns us to the perception of Greek Americans as a well-established and homogeneous group despite the within-group variation that exists (see Triantafillidou & Hedgcock, 2007). Although this cultural model may not have evolved alongside other languages, that is not to say that it has not evolved within its own settings; variation often occurs after exposure to alternative cultural settings (Gallimore & Goldenberg, 2001). Though the reason for participating in Greek

language education may still maintain an ethnic component for individual participants, exposure to American or other international educational systems may change participants' expectations and goals motivating their participation. For example, in recognition of the changing demographics and evolving methodologies for teaching languages in the U.S., the GOAA supported a new textbook series for the next generation of teaching Greek which was introduced in the 2009-2010 academic year. Understanding the cultural models expected by parents is just as necessary as understanding those of the teachers and students in the cultural setting. Additionally, as Hornberger and Wang (2009) explain, if the students begin to identify with the English-speaking and dominant culture, their identities in the HL culture may be put into question. In the present study, questions regarding the purpose and importance of learning Greek, parents' perceptions of their children's language learning experiences and assessments, and parents' and teachers' personal experiences with language learning will attempt to uncover participants' beliefs and the origins of those beliefs.

With the introduction of WL Greek settings, another cultural model of Greek language education has been introduced that is presupposed by an adherence to American educational systems, standards, and a universalist approach to language learning. This cultural model is presented in a cross-cultural setting where Greek language education meets the American public through open enrollment in traditional HL programs. I would argue that it is not a replacement of the ethnic cultural model. Rather, it is the offspring of the success and endurance of the original cultural model simultaneously built within and in isolation from the American educational system. As this new cultural model is

developed within and outside of the HL setting, it must adhere to standards of practice, teaching, and learning; participants' expectations may be negotiated in ways that may or may not align with structures already in place in HL settings.

Greek language education in the U.S. is currently being opened to students of non-Greek descent while also being introduced to mainstream American schools via charter schools independent of the institution that has sustained it in the U.S. for the past 100 years, with the goals of achieving formal recognition, promotion, and professionalization it has longed for in the American setting (ACTFL Modern Greek SIG Business Meeting, 2012). Given this opening of Modern Greek to non-Greek Americans and the introduction of Modern Greek to a public space, this study incorporates two settings and participants to identify and examine participants' beliefs about language education and Greek language education. This study allows Greek language education to be examined through educational research to further progress the dialogue between traditional Greek HL and mixed-HL/WL settings and the overarching WL education and educational psychology research. The following sections address beliefs, the distinction between HL and WL, how each term is approached in literature regarding Modern Greek language learning, and the role of beliefs in language learning.

Beliefs

Beliefs as a construct is defined and even called by different terms in various educational fields. Beliefs are distinct from knowledge in the sense that knowledge is considered objective; in teacher education, one can learn content knowledge, pedagogical knowledge, and pedagogical content knowledge, for example. In educational psychology

literature, the construct encompasses motivation, attitudes, and self-efficacy. In world language literature, attitudes and dispositions are often added to the discussion, describing the expression of teachers' and/or students' beliefs in their classroom interactions. In discussing elementary school level students, for example, researchers in WL literature often refer to students' attitudes, not beliefs (i.e. Levine, 2003; Wesely, 2012).

For the purpose of this study, these distinctions do not occupy three separate groups. Knowledge is the understanding of the world around one's person, how it functions, how it is affected by while affecting each individual. Resulting from one's formally or experientially acquired knowledge, beliefs are formed and developed through further knowledge acquisition and experience. The expressions of these beliefs toward the outside world (i.e. in a classroom, lecture hall, or business meeting) are attitudes and dispositions directly influenced by one's knowledge and beliefs about the situation in which one is found. Although the distinction between beliefs and attitudes in some literature is difficult, the two constructs serve different purposes in the present study. Teachers', students', and parents' beliefs may be independent of teachers' and students' attitudes and dispositions in the classroom. Understanding the process by which teachers' beliefs are translated to pedagogical choices and their implications for the classroom is independent from identifying what those beliefs are and how they were formed. Thus, I have envisioned them as a continuation of one another (see Figure 2 for a proposed knowledge, beliefs, attitudes continuum) as Pajares (1992) demonstrates the early development and sustainability of individuals' beliefs.

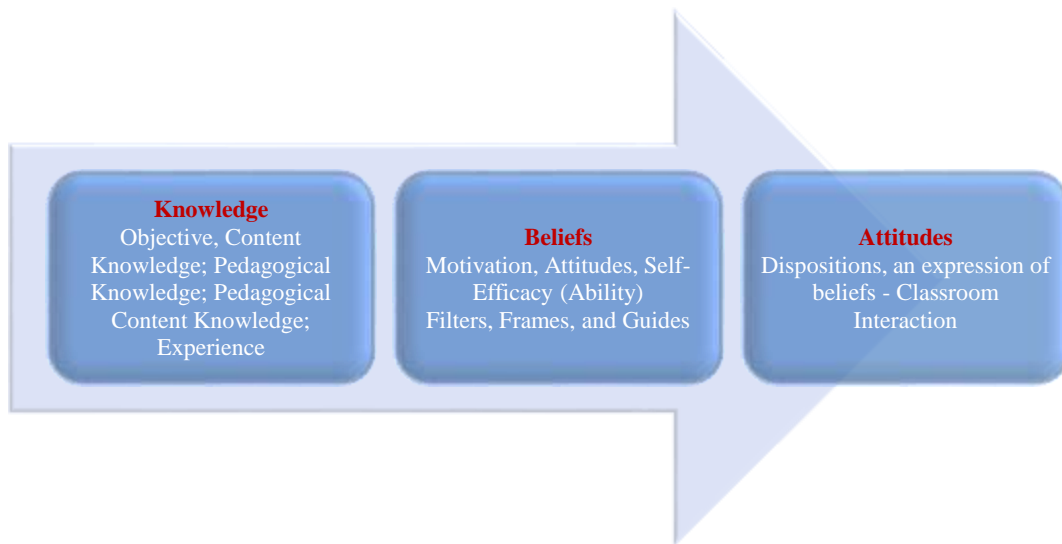


Figure 2. The proposed knowledge, beliefs, attitudes continuum.

Much is known about adults’ beliefs, which include teachers and adult students. In studies like Triantafillidou and Hedgcock (2007), HL adult students’ beliefs reveal “charged histories” resulting from previous exposure and experience to learning Modern Greek. While the qualitative data describes their adult beliefs in retrospect through the reflection of individual participants, the data do not account for the development of those beliefs, which is precisely why elementary school students in both settings were used in this study.

Furthermore, as this study is concerned with beliefs in two cultural models of language learning, the following discussion about beliefs is also rooted in a sociocultural context lens. Relevant studies on teachers’, students’, and parents’ beliefs are examined

through this lens and discussed as they pertain to this study. The following three subsections focus on the evolution of the educational construct beginning with teachers' beliefs and how it was applied to students and parents.

Teachers' beliefs. Teachers' beliefs (Pajares, 1992) play an integral role in the way a teacher presents oneself, in the interaction between school and home, and in the variety of ways a student learns. Teachers' beliefs are key to understanding how children learn (Pajares, 1992) as they influence teachers' actions in class, the way they address their students, and the activities of teaching and learning. For social institutions that specifically teach culture and language examining teachers' beliefs about the roles of culture and language are equally as important as examining their epistemic beliefs.

In order to understand the role of individuals' culture in the development and evolution of teachers' beliefs, it is necessary to situate the discussion in the current educational context. Teacher education and preparation programs play an integral role in the way teachers are perceived and received in their respective communities. In the U.S. today, we are simultaneously importing some international teachers (teachers who have certification or licensure abroad) and preparing what remains a predominantly white, female, middle class teaching force for diverse teaching settings (American Federation of Teachers, 2009). In both cases, the success of individual teachers is taken out of the context in which it was created. For successful international teachers, understanding their contexts and why they were successful in those contexts is just as important as understanding why the current teaching force is not addressing their contexts in the U.S.

By examining the role of teachers' beliefs in cross-cultural settings, such as language and culture schools in the U.S., we may be able to shed light on the negotiation that occurs.

What teachers value and expect take on an integral role in their beliefs about teaching and learning. More often than not, what one values is deeply rooted in cultural and life experiences. In this vein, expectancy-value theory (Eccles, 2007b; Eccles, et al., 1983; Eccles & Wigfield, 1995; Wigfield & Eccles, 2000) may guide one through this process—from what one believes and is taught to expect as a student in a cultural context to what one believes and teaches as a teacher in another cultural context.

In teacher education, we are experiencing an increased need to discuss culture, even when addressing issues teachers face in the same cultural context as the one in which they were raised. The globalization of education indicates that we each occupy an altered time and space other than the one in which we were educated, and teacher education needs to prepare teachers for diverse contexts. Case studies of teacher preparation programs indicate that predominantly white teacher education institutions tend to not have well-planned and coherent programs in place to prepare teachers for diversity, equity, and teaching in racially diverse contexts (Sleeter, 2008); individual professors may provide such information, but often this occurs at the individual level and not the programmatic level. Sleeter (2008) suggests that teacher education programs need to “develop out-of-school cross-cultural community-based learning experiences” in order to provide teachers with knowledge and experience in a community that is “racially, ethnically, or culturally different from themselves” (p. 563). As this is a major goal of teacher education, the present study addresses teachers' beliefs in cultural settings that

are assumed to be similar to their own cultural backgrounds yet inherently different due to the time and space they occupy. By exploring teachers' beliefs in cultural settings such as language and culture schools within the U.S., we may be better able to understand how teachers' beliefs emerge, evolve, and exhibit themselves in a classroom or a school.

Pajares (1992) discussed the construct of teachers' beliefs and attempted to define teachers' beliefs using the various operational definitions available through different studies. Although Pajares was explicitly concerned with teachers' beliefs, his findings are applicable to the development, maintenance, and long-term use of beliefs across teachers, students, and parents in this study. According to Pajares, researchers tend to use the construct of teachers' beliefs with various definitions, which makes comparing studies and identifying a concrete construct very difficult. Pajares (1992) framed his discussion by comparing beliefs and knowledge, which I would like to adapt as a framework for this study, as the such a comparison lends itself to sociocultural contexts and cultural models.

Pajares (1992) also discussed the work of Nespor (1987). Nespor (1987) indicated that belief systems are not contingent on validation from others since an individual's context is complicated and subjective. How one reacts to a certain problem he/she faces is deeply rooted in his/her own experiences, beliefs, and knowledge, in addition to the given facts of the problem. This allows for the existence of beliefs even when they are not consistent within an individual's belief system, making beliefs more important than the individual's knowledge in defining and predicting behavior. Thus, it is possible for an individual teacher to have various and conflicting beliefs about teaching and learning depending upon the domain, context, and culture in which it is occurring (Nespor, 1987).

In attempting to clarify a definition of beliefs, Pajares (1992) indicated that an often used distinction between belief and knowledge is that “Belief is based on evaluation and judgment; knowledge is based on objective fact” (p. 313). While Nespor (1987) concluded that beliefs are more important than knowledge, Pajares includes a number of other studies that are equally as compelling, yet contradictory in conclusions. For example, Pajares cited Roehler, Duffy, Hermann, Conley, and Johnson (1988), who proposed that knowledge structures help teachers make sense of their experiences and beliefs. They found that knowledge structures are more fluid than beliefs and dependent on one’s individual contexts and experiences. Thus, Roehler, Duffy, Hermann, Conley, and Johnson (1988) proposed that knowledge and knowledge structures are more important than beliefs in predicting teachers’ behaviors in their actual teaching settings, as opposed to the beliefs they report when they are not in the act of teaching. The way teachers use their structures in the classroom is what is most important.

Questions arise when considering cross-cultural or multicultural settings. For example, an objective fact in one educational context in a specific time and space may be considered a judgment in another context, thus making the teacher’s knowledge (from his/her context) an implicit belief in the new context. Distinguishing between what a teacher believes is knowledge and what a teacher believes is a belief that may require more research on the function of beliefs. Beliefs from one context may be so ingrained that they function as knowledge in another context. If what Pajares previously stated is true about beliefs being greater predictors of behavior than knowledge, the way a teacher uses this type of knowledge and beliefs may be distinct. Lasley (1980) stated beliefs are

formed through experiences and do not change unless they are deliberately challenged, while Nisbett and Ross (1980) stated there is little evidence to suggest that beliefs persist if they are inaccurate representations of reality (Pajares, 1992). These two competing views of the function of beliefs and how they evolve shed light on the way individuals' beliefs may play different roles in various contexts. Ultimately, Pajares (1992) presented 16 distinct points in his review of research on teachers' beliefs, which are also applicable to the beliefs of students and parents. Although all 16 points are relevant to teacher beliefs in general, in particular, seven points integral to this study are discussed in further detail as follows as they are applicable to all three types of participants in this study. Methodological justifications are provided for each point.

Pajares (1992) stated that "Beliefs are formed early and tend to self-perpetuate, persevering even against contradictions caused by reason, time, schooling, or experience" (p. 324). Studies pertaining to adults illustrate already established beliefs rooted in prior educational and life experiences. By including students, this study captures a snapshot in the development of their beliefs while triangulating students' beliefs with those of their parents and teachers. By including parents and teachers, this study provides a contextualized exploration of the origin and development of their beliefs and how they interact with the beliefs of students.

According to Pajares (1992), beliefs acquired through cultural transmission are housed by individuals' belief systems. The age at which beliefs are developed and incorporated into a belief structure is also important. Beliefs that are incorporated earlier are more difficult to alter, while newer beliefs are most likely to change. Thus,

individuals' beliefs systems are developed through a process that includes, but is not limited to, home and school life and the socialization that occurs within and across each setting. By investigating beliefs in two cross-cultural settings, the transmission and negotiation of beliefs were captured between all three types of participants. Exploring students' beliefs about language learning at the elementary school level in this study sheds light on how deeply rooted their beliefs already were and how future beliefs about language learning may develop.

Adults' beliefs tend to be much more static, even those based on "incorrect or incomplete knowledge," as "belief change during adulthood is a relatively rare phenomenon" (Pajares, 1992, p. 325). Thus, making teachers' and parents' beliefs about language learning explicit through quantitative and qualitative data collection provides a rich, contextualized view of what their beliefs are and the roles they play in students' learning. Beliefs affect the way one receives and presents information and one's own being in the outside world. Beliefs are used to define tasks and select the cognitive tools with which to interpret, plan, and make decisions regarding such tasks; thus beliefs strongly affect their behavior (Pajares, 1992). In this study, participants' beliefs and how they make use of their beliefs in their contexts are explored through both quantitative and qualitative data. Individual interviews attempted to make explicit and explore the lived experiences of participants, including how participants' beliefs have influenced their intent to continue participating.

Finally, Pajares (1992) found that "beliefs about teaching are well-established by the time a student gets to college" (p. 326). The vast majority of studies on the beliefs

about language learning take place at the university level, which means that their beliefs are already formed and not necessarily influenced by their current context. The present study attempted to gain insight on the existence and development of beliefs in elementary school students. Furthermore, for parents who have studied other languages, including Greek, their beliefs about language teaching and learning were well-established before any higher education or teacher education experiences. Questions regarding their personal experiences with language learning attempted to capture whether or not their own positive or negative experiences influence the way they view their children's language learning.

The function of beliefs and expectancy-value theory. Fives and Buehl (2012) describe the function of teachers' beliefs as filters, frames, and guides. Teachers' beliefs act as: 1) filters of the knowledge teachers receive (through teacher education and experience) and the knowledge teachers teach and share (in the classroom with students); 2) frames of problems or situations that help teachers plan further actions; and 3) guides for teachers' actions (Fives & Buehl, 2012). Similar to Pajares's understanding of Nespor's (1987) conclusions regarding the internal consistency of belief systems, Fives and Buehl (2012) indicate that beliefs may be incongruent with practice. This conceptualization of beliefs as frames, filters, and guides was also applied to students' and parents' beliefs for the purpose of this study. For students, beliefs can frame the way they perceive their role in the classroom, the role of the teacher, and the purpose of learning Greek. Beliefs can filter their classroom and home interactions, while guiding their future actions and expectancy for success. For parents, beliefs serve a similar role in

that parents can use their own experiences in language learning to develop their beliefs about their children's language learning experiences. However, Pajares (1992) and Fives and Buehl (2012) are concerned with the beliefs of adults and operate under the assumption that beliefs are already formed and static. The present study explored the beliefs of teachers and parents while capturing the development of beliefs in students.

Fives and Buehl's (2012) vision of teachers' beliefs as filters, frames, and guides and its use in the present study lends itself to a discussion of expectancy-value theory (Eccles, 2007a; Eccles, 2007b; Eccles, et al., 1983; Eccles & Wigfield, 1995; Wigfield & Eccles, 2000;) in that one's expectancy for success, such as teaching Greek to specific groups, may be related to one's previously established beliefs about learning languages, learning Greek, and experience with success in teaching different groups of students. In expectancy-value theory, there are two main components: the expectancy for success in a given task and the value associated with success in that task. Four types of values are considered in this relationship: attainment value, intrinsic value, extrinsic utility value, and cost. Although Wigfield & Eccles (2000) explore the role of expectancy-value theory on the motivation of children and adolescents, their discussion of the Eccles, et al. (1983) model indicates that children (or for the purposes of this study, teachers, students, and parents) are subjected to social cognitive and sociocultural variables. Additionally, Eccles (2007a) demonstrated how parents may transmit their own task values, beliefs, and perceptions to their children in both positive and negative ways. However, the social cognitive and sociocultural variables were not explored further in Wigfield and Eccles (2000) and Eccles (2007a).

If we were to follow the latest iteration of the Eccles et al. Model (Eccles, 2007b), the “Cultural Milieu” is the starting point and “Achievement-Related Choices” is the finishing point. This means that learning is situated in a “Cultural Milieu” or sociocultural context and that all of the interactions occurring in this situated learning may be framed, filtered, or guided by the beliefs associated with that sociocultural context. Simultaneously, however, teachers and parents are also negotiating through their own versions of the present model in relation to the students and each other, which is precisely why all three were included in this study.

Expectancy-value theory could help explain how an individual’s poor experiences in the past would influence the individual’s beliefs on personal (internal) attributes, resulting in the individual expecting to fail. Similarly, if a teacher attributed the poor experiences in the past to an external attribute, such as the student’s lack of studying or lack of parental interest and support, the value placed on success from the teacher’s perspective would be lowered as well as the expectancy for success. The same could be true of students’ and parents’ expectancies for success.

Sociocultural approaches could shed light on cultural models of attribution—whether or not there is an expectation to internally or externally attribute a success or failure. The role of culture tends to be described as the culture of the students with little attention paid to the culture of the teachers, except to indicate that it is in fact different from that of the students. Plaut and Markus (2007) illustrate how the American model of motivation and competence focuses on internal attributes, while other cultural models explore external, cultural behaviors that indicate motivation and competence. Thus,

depending upon the congruence of the student's and teacher's cultural models of motivation and competence, they may expect and value different classroom interaction patterns while maintaining different conceptions of what it means to be a good student and/or teacher. Additionally, Hughes and Kwok (2007) found that early elementary school students whose parents had positive relationships with their teachers benefited in terms of achievement over their peers whose parents did not have such relationships. Thus, there is support for an exploration of the influence of home and school life on students' beliefs and expectancies for success.

More specifically, expectancy-value theory provides a framework to examine students' task ability/expectancy beliefs, perceived task value, and perceived task difficulty (Eccles & Wigfield, 1995) within Modern Greek language programs. Eccles and her colleagues have shown the importance of ability beliefs and task value on a student's future achievement and behaviors in a variety of disciplines and activities, such as math, science, reading, and out-of-school activities. Simpkins, Davis-Kean, and Eccles (2005) also demonstrate how parents' behavior toward a specific activity is a positive predictor of their children's participation in out-of-school activities. Activity-based studies are important to consider in the present study since HL programs are only required for academic purposes within these settings and do not necessarily involve students' primary educational experiences. Students and parents often have to decide between HL programs and other schools (such as public or private schools) or other after-school or extra-curricular activity when creating their schedules. Therefore, it is important to understand parents' beliefs about language learning and specifically about

the learning of Greek to determine any relationship with their children's beliefs about language learning and expectancy-value beliefs about learning Greek.

Similarly, Simpkins, Fredricks, and Eccles (2012) chart how parents' beliefs predict parents' behaviors that predict their children's beliefs, that in turn, predict their children's future behaviors. Furthermore, Jessim and Eccles (1992) demonstrated how teacher expectations predicted student achievement because teacher expectations were accurate based on a longitudinal data set of 98 math teachers' expectations and 1,731 students' actual performance in math. This study, however, fails to support a constructivist perspective, which is necessary to consider in the present study since the language learning environments are constructions of cross-cultural and multicultural expectations, beliefs, and understandings of language learning and education.

The implications for the classroom environment are great. Teachers' beliefs directly influence their classroom interactions and expectations; parents' beliefs and behaviors directly influence their children's behaviors. Thus, students' behaviors and task abilities and task value beliefs are influenced by both teachers and parents. Brown (2009) indicated that a strong relationship appears to exist between previous experience and the development of ideas about teaching and learning for both teachers' and students' beliefs. Jacobs, Lanza, Osgood, Eccles, and Wigfield (2002) found that students' self-perception of competence and task values decline over time, which may have implications for their long-term self-perceptions and motivation to learn a language. Other factors, such as sociocultural contexts may also play a role in teachers' beliefs and their perceptions of students and the classroom. One such context is the distinction between types of settings,

the assumptions made about teachers and students in each setting, and the reasons for their participation in both language learning programs.

Language Learning

A plethora of research on language learning addresses the variables or factors that age, development, and linguistic awareness have on students' language learning. Much of the available literature refers to tertiary education, where adult students bring with them their predeveloped beliefs about language learning based on their prior experiences with and exposure to other languages. However, in the more recent past, there have been more studies dealing with the different types of settings in which language learning occurs at the elementary and early secondary education levels, largely due to the push for early language learning by ACTFL and the Common European Framework of Reference for Languages, Learning, Teaching, and Assessment (commonly referred to as CEFR). As a result, Curtain and Dahlberg (2016), as well as Shrum and Glisan (2016), for example, include profiles of young language learners that link language acquisition with their developmental stages. The students under study, who are 8-years-olds and in the 3rd grade, are considered intermediate learners (Shrum & Glisan, 2016). A general tendency is that intermediate learners work well with groups as they are able to empathize with people most different from themselves, but they prefer to work with students of the same sex and are interested in polar opposites (Curtain & Dahlberg, 2016). They are in the mythic stage of development, which makes stories about real life heroes or good versus evil interesting to students of this age (Curtain & Dahlberg, 2016). However, they still require concrete learning examples, building upon previous knowledge and binaries,

which allows them to work well with rubrics and peer editing given the opportunity (Curtain & Dahlberg, 2016).

Additionally, as demographics within and across the country evolve, more attention has been directed to students who enter the classroom with knowledge of another (non-dominant) language, such as heritage language students and immigrant children (Fee, Rhodes, & Wiley, 2014). More and more, there are mixed level and mixed proficiency classrooms (Carreira & Kagan, 2011), which present new challenges for teachers and a potential rich resource for language learning—individuals who have first-hand knowledge of cultures outside of the dominant school culture. Further exploring the complexity of motivation, beliefs, and language learning are sociocultural approaches to second language acquisition research (Swain & Deters, 2007) that emphasize the fluidity of membership within and across language learners' identities in relation to their dominant and target languages. Understanding their experiences is vital to their integration in the language classroom and differentiation of instruction necessary to increase all students' proficiency levels.

Krashen (1982) was concerned with lowering students' affective filters so that optimal learning may occur. Similarly, Krashen's $i+1$ comprehensible input hypothesis (2003) has been widely accepted as a way to ensure all students are learning. In this hypothesis, Krashen posits that students must receive input that they understand (i) in order to use that input to further acquire the language one step removed from their current level ($+1$). Using the language is not enough to promote language acquisition; the language must also be useful, meaningful, interesting, and understood by the students

(although understanding every single word is not necessary) in order for it to be comprehensible input. If the input given by the teacher is too difficult for the student (i+5, 10, etc.), this will not lead to optimal language acquisition and may increase the student's affective filter. An additional consideration, especially in the HL classroom, is that comfort with speaking the language does not equal fluency.

In the development of bilingualism, Baker (2011) highlights individual differences and motivations, including two types of motivations: integrative and instrumental. Baker describes individuals with integrative motivation as people who want to learn a language in order to join or identify with a certain group, while individuals with instrumental motivation want to learn a language for a specific purpose, such as academic or professional prospects. These types of motivations, however, are not a dichotomy where one falls into one category or another. Rather, individuals can flow in and out of these groups as their language learning progresses.

Just as individuals can move in and out of motivation models for language learning, so can they move in and out of languages in a process called translanguaging (Garcia, Zakharia, & Otcu, 2013). Translanguaging occurs when bilingual or multilingual individuals' proficiency levels vary and the individuals switch between languages in order to convey or to understand a concept. Garcia, Zakharia, and Otcu's (2013) book provides examples of translanguaging from different language groups including Yiddish speakers who preferred translanguaging in their Hebrew classes, as that was how they spoke to their parents, and Greek teachers who translated material to English and then

back to Greek in their classrooms. As such, it is necessary to understand the students' contexts and the language literature that pertains to their programs and program models.

Heritage language versus foreign/world language. Understanding the distinction between HL and F/WL in first language and second language acquisition literature is vital to the comparative nature of this study. The term WL is relatively new and, although it has become prevalently used, FL remains widely recognized in language learning literature. Learning a HL means the student is a member of an ethnolinguistic community that uses the language, (e.g. learning Greek, Arabic, Chinese in their respective communities within the U.S. or learning French or Greek in Canada, and in which the student has access to) and is seen as a legitimate member of a community of speakers (Swain & Deter, 2007). Learning a F/WL means the student is learning a language beyond his/her first or home language and is most likely not part of an ethnolinguistic community that uses that language. Thus, the HL is linked to the student's home culture and the family's country of origin, while the HL learner is in the process of developing an identity that is simultaneously within and apart from this language and culture. HL learning in language acquisition literature is defined in varying and often conflicting ways. Assumptions may be made about who a HL learner is without evaluating the level of exposure to or proficiency in the HL. Questions regarding the dialect, register, individual's usage of the language, and affiliation with the HL community are often left out of the discussion of heritage learners' identities (Hornberger & Wang, 2008).

Studies of HL learners bring to light the complexities present in HL settings. Triantafillidou and Hedgcock (2007) describe their sample of adult HL participants as having a “charged history” (p. 5), which refers to the HL learners’ previous experiences as participants in a Greek-speaking community of practice that may include individuals with negative childhood experiences regarding the learning and use of Greek. Participants’ “charged histories” caused contradictory attitudes toward their negative childhood experiences with Greek language instruction and all language instruction while exhibiting positive attitudes toward the Greek language and identity, cultural practices, and communities; these contradictory attitudes influenced their practices in learning Greek as adults (Triantafillidou & Hedgcock, 2007). For the purpose of this study, the concept of “charged histories” has been applied to HL parents and HL teachers, depending on their personal trajectories. For parents who may have had experiences learning Greek or other languages as children, their beliefs may have been even more influential in their children’s expectancy for success.

Greek language acquisition research and texts emerging from Greece present language acquisition in terminology that may not be the most widely used or acceptable terms for what these terms intend to identify. In Greek language acquisition and Diaspora literature and teaching resources emerging from the Greek Ministry of Education and EDIAMME (University of Crete’s Department of Intercultural and Migration Studies, Education Abroad Program)—which has guided Greek language schools in the Diaspora since its inception in 1996—Greek is taught as a second language abroad and does not make the distinctions between Greek as a HL and Greek as a F/WL) contexts. In these

resources, second language and HL are conflated; FL (WL) is limited to non-Greek students. Greek as a second language as a field was primarily concerned with teaching Greek to Greeks abroad, until recently when Greek as a second language to immigrants in Greece came to the forefront of language discussions. In EDIAMME's usage of the term second language, HL is implied as it refers to students who speak Greek at home, although it does not make the distinction for multiple generations and the level to which Greek is used (for oral or written communication, academic purposes, or home use). For the purpose of this study, Greek as a second language will refer to the latter and newer context of teaching Greek to immigrants in Greece to align with the way the term is used in the U.S. (i.e. English as a second language). The assumption of learning a second language, be it English or Greek as a second language, is that the learning occurs in a place where that is the dominant language and/or in another country where it is widely or even equally used in addition to the dominant/native language for formal purposes such as business, education, and government (Brown, 2000). Modern Greek in the U.S. does not meet either of these characteristics, even within Greek American parochial schools where Greek is taught in addition to the dominant, required state and local curriculum (in English).

Furthermore, Triantafillidou (1996) elaborates on this distinction and highlights the need for involvement in the second language and culture. If second language learners do not get involved in the culture of the language, use the language to survive, and if they live among people of their own language and cultural community, their language learning environment is not different from a WL setting (Triantafillidou, 1996). For the majority

of Modern Greek language learners in the U.S., the language and cultural community is an English-speaking and American community, although a proportion of the community may live in ethnic enclaves (e.g. New York City, Chicago, or Baltimore) where there are greater opportunities for exposure to the language. Therefore, Modern Greek in the U.S. is referred to as a HL or F/WL.

A key assumption for participation on the part of HL schools is that the students are descendants of Greek immigrants. No distinction is made for the generation of Greek Americans the students may occupy. For some students, their parents may have been born and educated in Greece, while for others their grandparents or even great-grandparents may have settled in the U.S. many generations ago. Most recently, as a result of the economic crisis in Greece, Greek American schools have seen an increase in native Greek-speaking students who arrived to the U.S. with their parents, which further complicates the definition of a HL student in Greek language programs. Another assumption is that the student, by virtue of this personal relationship to Greece, has access to the spoken language at home or within the Greek Orthodox Church and/or surrounding community. That a student belongs to the Greek Orthodox Church is considered a given, despite the historical presence of Greek Catholic Christian, Greek Jewish, Greek Muslim, and other religious communities in Greece and the Greek Diaspora.

According to Triantafillidou (1996), this presents a challenge for both the ethnic [HL] student and the parent. By nature of the student's limited exposure to the HL, the dominant educational environment forces the student to learn and use English. Although

the student's ethnic heritage may offer more opportunities for exposure than a F/WL student, the language exposure is limited to the home and daily life, not to reading and writing in the HL. This means the student may lose the proficiency acquired at an early age or maintain limited proficiency if a higher level of reading and writing skills is not formally acquired (Triantafillidou, 1996). Further, this has tremendous implications for the next generation of HL students, whose parents maintain limited or low proficiency in the HL themselves who may have had negative experiences with the HL learning process described by Triantafillidou (1996) and Triantafillidou and Hedgcock (2007).

In 2013, an announcement indicated that a new Greek as a FL curriculum for Checkpoint A (elementary level) was released by the Institute for Modern Greek Studies at Aristotle University in cooperation with the GOAA (e-mail communication, March 5, 2013). Checkpoint B, which was already in use in New York, was based on the New York State Regents standards for language learning at the secondary level. The Greek Education Department of the GOAA is supporting the adoption of the Checkpoint A curriculum and is making it available for free to all Greek language school teachers in the U.S. These checkpoints align with the Greek State exams on Greek language acquisition (*Ellinomatheia*), the CEFR, and ultimately with ACTFL proficiency guidelines. The introduction of Checkpoint A was notable because it brought language assessment in Greek to the elementary school grades. As such, students did not have to wait until they entered or even completed some secondary school level language learning to take the Greek State exams. The switch in curriculum was not preceded, however, by a shift in the way HL and WL students are identified, taught, or assessed in Greek HL programs. Thus,

the present study is informed by the generally accepted definitions of HL and WL students in the WL literature and applies these definitions to both HL and WL Greek settings as noted in the definitions section of Chapter One.

Heritage language. Carreira and Kagan (2011) describe the general profile of a HL learner emerging from the results of the National Heritage Language Survey. They found that a HL learner is generally a student who learned English after the HL. The HL learner's exposure to the HL is likely limited to outside of the home, which may result in limited literacy skills in the HL, as compared to their aural and oral skills. Additionally, a HL student often has positive HL attitudes and experiences, resulting in a desire to study the language to identify with a specific group of speakers (Carreira & Kagan, 2011).

The definition of HL learners provided in Carreira and Kagan (2011) is based on individual components from other researchers. Wiley (2001) indicates the importance of a HL label for learners to support their schooling. In another study, Van Deusen-Scholl (2003) revealed the "heritage motivation" of HL learners, similar to Baker's (2011) description of integrative motivation. Valdes (2001) indicated a certain level of bilingualism between English and the HL exists. The study by Polinsky and Kagan (2007) brought out the difference between a broadly defined HL as a component of the learner's cultural heritage and a narrowly defined HL as the learner's first language which may not have been fully acquired. This last distinction made by Polinsky and Kagan (2007) demonstrates a distinction that has yet to be made in Greek HL programs. Carreira and Kagan's (2011) definition addresses this distinction by maintaining that a HL learner has a certain level of competence in the language. However, these definitions

and discussions referring to the HL learner were all drawn from studies conducted with adults (either in tertiary education or adult language courses). The agency of the learner assumed in the definition of a HL learner may not be present or exhibited in elementary level students of HL or WL. The link to positive attitudes and experiences may be integral to adult HL learners, but more needs to be known about where and when these attitudes and experiences are formed.

In the case of Greek as a HL program in the U.S., the last two points may be forged in a Greek language program at an early age, which may influence the student's desire to continue learning Greek. Furthermore, in the case of HL students, their parents' experiences as HL learners may influence the developing relationship between the HL students and the language. For the age group under study, the agency inferred from Carreira and Kagan's (2011) definition of HL students may refer to the agency of the parent, not the agency of the student. For this purpose, I have defined "agency" as the ability to make a decision as to whether or not one studies a language. It may be possible that adult HL learners exhibit positive attitudes and experiences towards their language because the HL individuals with negative attitudes and experiences did not continue studying their HL. Identifying these positive (and/or negative) attitudes towards Greek as a HL and WL in young learners may allow us to predict their continued study of Modern Greek in more advanced levels, when the student him/herself can exert agency over his/her learning.

The lack of public policy pertaining to HL education in the U.S. has presented challenges to the development of HL pedagogy and language acquisition and research

into heritage speakers' identities (Van Deusen-Scholl, 2014). Understanding the complexities and connecting the intersections between both HL and FL identity formation have not been explored as much as other aspects of the field of second language acquisition (Swain & Deters, 2007). Furthermore, Carreira and Kagan (2011) discuss the implications of their study for teaching, which are mirrored by the present study. Utilizing traditional "one-size-fits all" WL methods in mixed level classrooms does not allow for the variety of proficiency, learning goals, and motivation present in HL classrooms (Carreira & Kagan, 2011). Carreira and Kagan (2011) recommend that teachers in HL programs get to know the community and the learner and connect the learner to the HL community in an effort to support the HL learner. The HL teacher should respect students' prior knowledge of the language while also acknowledging the heterogeneity within a HL classroom as prior knowledge (including, but not limited to, informal and formal language learning) can vary from student to student (Sylvan, 2000). By exploring the Greek language learners in their individual communities, this study may help inform practical teaching decisions made in each setting.

World language. World Language is also a complicated term that is undergoing a transition from the more commonly used term "Foreign Language." The word "foreign" implies an external and "other" characterization which may prevent individuals from adequately labeling their language learning and teaching. The evolution and introduction of the label "World Language" provides an opportunity for both HL and WL learners to use the term World Language to blur the line of ownership over the target language and in an effort to accommodate diverse learners in the classroom. A prime example might be

a HL speaker of Spanish, who has high oral proficiency, but has not yet developed his/her literacy skills formally sitting beside a FL learner who has never been exposed to Spanish before. WL departments are being renamed to accommodate the new label. However, as much of the literature cited in this study has maintained the label “Foreign Language,” I will use it in reference to specific literature while maintaining WL as the more universal term.

ACTFL’s World Readiness Standards for Learning Languages (2015), commonly referred to as the Five C’s, include communication, cultures, connections, comparisons, and communities, all of which can be achieved by merging local standards of learning and curricula to scaffold students’ learning from the elementary level through adult language learning. According to ACTFL, it is not enough to learn “*how* (grammar) to say *what* (vocabulary),” language teaching must incorporate “*Knowing how, when, and why to say what to whom,*” which emphasizes full communication in the language, not just linguistic accuracy (ACTFL, n.d.; emphasis in the original). As indicated in Carreira and Kagan (2011), mixed level classes are common in language teaching, especially in the cases of HL programs. The Five C’s provide a framework through which mixed level teaching and learning can occur in the same classroom with a common goal and purpose.

In discussing the greatest challenges to implementing ACTFL Standards in local districts, two of the three challenges Phillips and Abbott describe in their 2011 report are administrative support and teacher reluctance to change. With regard to administrative support, Phillips and Abbott (2011) cite budget, time, stable leadership, teacher turnover, and professional development specific to world languages, and staff. With regard to

teacher reluctance to change, they cite teachers who see language—not communication—as the outcome and are unwilling to change their instructional practices and interactions with students and colleagues (Phillips & Abbott, 2011). In their discussion, it is clear that districts refer to public school districts. Therefore, if we consider their report statements, keeping in mind Greek language programs in their current state, with a lack of teacher education and professional development opportunities for teachers of Modern Greek in the U.S., the incorporation of ACTFL Standards in the Greek language classroom is likely to be left up to the individual school and/or individual teachers within that school. That being said, the use of ACTFL Standards in various charter schools currently using the foreign language in elementary schools (FLES) model or partial immersion and local/state standards in the teaching of Modern Greek provides an opportunity for individual teachers in both HL and WL settings to engage in dialogue with each other about the standards and teaching practices. While the curriculum from Greece may not necessarily reflect ACTFL standards, individual teachers within both settings may be aware of and implementing the standards in their classrooms. Studies of Modern Greek in the Diaspora shed light on the way individuals and organizations have navigated between Greek and American educational and cultural expectations. In the next section, studies regarding Modern Greek as a HL are discussed.

Modern Greek in the Greek Diaspora: Heritage Language

While the discussion surrounding the teaching and learning of Modern Greek in the Diaspora has been led by EDIAMME since its inception in 1996 (University of Crete, EDIAMME, Website), Aristotle University of Thessaloniki has recently begun to take on

a more central role in aligning the teaching of Modern Greek with American expectations. As noted earlier, the new Checkpoint A is now available through the GOAA. Checkpoint B, for secondary school learners of Modern Greek, has been available since 2009. These checkpoints align with the CEFR and indicate alignment with New York State standards. The emphasis in these checkpoints is communication, as is required by the New York State Regents Board—where the GOAA is headquartered and supports a Greek proficiency exam that is honored by New York State public schools. The emphasis on communication is different from the grammatical and accuracy approaches taken by other curricula, including textbooks published and previously promoted by EDIAMME that are still in use in many Greek language schools in the U.S.

Individuals in the Diaspora, seeing their children and grandchildren struggling with acquiring the Greek language, sought to speed up the process of navigating between Greek as a HL and Greek as a WL as textbooks from Greece were not keeping up with changing demographics in the U.S. (see Papaloizos Publications). The GOAA, however, as previously mentioned, sought a route that still incorporated the wealth of knowledge from Greece while keeping in mind the present conditions in HL schools. The new textbook series and curriculum, *Ta ellinika mou* (My Greek), does not assume that Greek is spoken at home, has instructions in English and Greek, and is accompanied by a teacher's edition and an English version of the textbook so that parents who do not speak Greek can still guide their children through their homework.

With regard to studies of Greek as a HL in elementary programs, Haritos (2003) conducted a study on memory in bilingual students in a full-day parochial Greek school

in New York City that taught Greek as a subject. Haritos (2003) was concerned with how bilingual children remember and recall information provided in both English and Greek. Although the results indicated positive effects on memory and recall in both languages, the selection of participants did not allow for the inclusion any non-bilingual students of Greek in the school. This indicates that the study, although it took place within the school setting, did not account for how the language is acquired within the school and the non-bilingual students' potentially emergent bilingual abilities.

Modern Greek as a World Language

The term “Modern Greek as a World Language” is a relatively new term in Greek language learning literature, compared to the terms “Greek as a Second Language,” and has until recently referred to adults learning Modern Greek in higher education settings (i.e. textbooks such as *Ta nea ellinika gia ksenous* [Modern Greek for Foreigners]). There is little evidence that the term was used to denote WL learners of Greek in elementary or secondary settings until representatives from the Diaspora expressed the difficulties in teaching Greek to subsequent generations of Greek Americans. Depending on the individual community, utilization of both Greek as a HL and Greek as a FL textbooks simultaneously may be possible.

Despite the distinction in language textbooks, studies regarding Greek as an FL/WL are sparse and mainly refer to adult learners. Triantafillidou (1996) and Triantafillidou and Hedgcock (2007) illustrate the differences between adult HL and FL learners of Greek in the building and re-building of Triantafillidou's dissertation (1996) and subsequent studies. Triantafillidou (1996) was primarily concerned with social

identity and took an ethnolinguistic approach to studying the differences in adult HL and FL students' motivations, attitudes, language proficiency, and cultural and social identities. Using both quantitative and qualitative methods yielded divergent results. The quantitative measures indicated there were no statistically significant differences in the motivations and attitudes of students according to setting (university vs. HL school), status (American/non-Greek vs. Greek American), setting and status (university vs. HL school and American/non-Greek vs. Greek American), and language proficiency by status. The qualitative findings indicated greater variation in their experiences, motivational sources (extrinsic vs. intrinsic motivation), metalinguistic approaches, attributions, and identity patterns.

Expanding upon Triantafillidou's (1996) findings, Triantafillidou and Hedgcock (2007) specifically explored the relationships of both HL and FL learners' (n = 42) beliefs and attributions on their language learning in a mixed-methods study. An adapted version of the ACTFL Oral Proficiency Interview (OPI) was used to gauge participants' proficiency in Modern Greek. The results were compared to the participants' self-assessments of their oral proficiency, which were statistically correlated. Raymond and Roberts' (1983) Foreign Language Attitude Scale (FLAS) was used to measure participants' motivations and attitudes; there was a statistically significant difference between FL and HL groups. However, no statistically significant relationship was found between participants' FLAS and OPI scores. This finding suggested to Triantafillidou and Hedgcock (2007) that there was an independent relationship between attitudes and measured proficiency in Greek.

The qualitative data gathered through ethnographic interviews of 10 HL and FL participants revealed greater complexity and diversity, which highlights the importance of diverse case studies in each setting, which will also be used in the present study. The results indicated that FL learners relied on the knowledge and skills developed in the language class, whereas the HL learners relied on an intuition about the language. The FL learners were overwhelmingly concerned with formal accuracy, while the HL learners were concerned with fluency, which speaks to my own experiences as both a student and teacher of Modern Greek in mixed settings. Triantafillidou and Hedgcock's (2007) study serves two purposes: 1) it supports the present study in terms of the complexities of beliefs, personal identity, culture, experiences, and motivation present in the teaching and learning of Greek in the U.S.; and 2) it illustrates the need for both a comparative study and a mixed-methods study. This study also stresses the need to understand what students believe, where those beliefs originate, and how they can be addressed in the language classroom. The next section covers beliefs in a language learning setting. The beliefs of teachers and students are discussed.

Beliefs and Language Learning

As beliefs play an integral role in educational settings, beliefs would also inform individuals in language learning. Studies examining beliefs associated with language learning can be categorized into three orientations: (1) "trait" or "learner" studies focused on the static and unchanging attitudes, perceptions, and beliefs of language learners; (2) the state or environmental level studies linking the learner's attitudes, perceptions, and beliefs to the context; and (3) the dynamic/complexity orientation focused on the

interaction between the learner and the learning environment (Wesely, 2012). The present study falls into the third orientation as the beliefs of students are neither viewed in isolation from their learning environments nor believed to be static. Rather, the present study aimed to capture the development of students' beliefs in their environments and in negotiation with those of their teachers and parents. This section focuses on studies about beliefs and language learning, highlighting studies that incorporate multiple participant perspectives and methodological justifications for the present study.

Teachers' beliefs in language learning. Teachers' beliefs in language and culture learning play an integral role in addressing students' learning; teachers may present the language, culture, or learning environment in a way that is foreign to students, but not foreign to the teachers' beliefs and experiences. According to ACTFL, culture is one of the five student standards for learning a language and is often taught to give cultural references and clues to the language. However, different cultural conceptions of schooling, motivation, competence, and classroom interactions may exist within the same classroom context. Understanding the importance of teachers' implicit and explicit beliefs in the language learning classroom is vital to understanding how students learn in one context and may not have the same experience in another context.

Andrews (2003) studied the beliefs of secondary level English language teachers about grammar and pedagogy in Hong Kong. Andrews (2003) found patterns of response to individual context and experience, as well as the individuality of response in the qualitative data indicating that context and experience matters within groups and across individuals. Similar to the context of HL Greek programs in the U.S., Andrews stated that

secondary level English language teachers often enter the classroom in Hong Kong without a teaching qualification or a relevant first degree (2003). This illustrates the influence of teachers' contexts and experiences on their teaching in a language classroom. As Andrews (2003) stated, teachers are influenced by both the macro-cultures of societies (and their products: syllabi, textbooks, assessments, expectations of parents, student characteristics) and by the micro-culture of the institution in which they teach. What one values and the educational implications of those values may have an impact on the way one's beliefs filter, frame, and guide one's actions and interactions in the language learning classroom. For the purpose of this study, questions regarding participants' educational and language learning experiences in the survey and interview guides elicited information about what they value and how they impart those values on their children or students. Values and expectations are often culturally based. Therefore, understanding the cultural knowledge and the contexts in which it is used or not used may shed light on how culturally based values and expectations are taught and learned in a cultural setting.

Brown (2009) discusses the importance of studying the students' and teachers' expectations and the alignment of their expectations for teaching practices in the language classroom as it is well known that a mismatch in expectations may cause disillusionment, regardless of achievement or grades, for some students (p. 46, referring to research by Horwitz, 1990; Kern, 1995; and Schulz, 1996), similar to Gallimore and Goldenberg's (2001) discussion of cultural models. That teachers' and students' beliefs exist is a well-established fact. More difficult is determining where and when their beliefs

are developed and if how they can be mediated in the classroom. Pajares (1992) suggests that teachers' beliefs are cemented through their experiences as students, which questions the role of teacher education in the development or evolution of their beliefs.

Byrd, Hlas, Watzke, and Valencia (2011) examined teachers' and teacher educators' beliefs and practices related to culture knowledge. Although the groups were not necessarily related (i.e. teachers and their teacher educators as opposed to two unrelated groups of teachers or teacher educators), the results indicate there was no significant difference between teachers and teacher educators about their efforts in the maintenance of their culture knowledge (Byrd, Hlas, Watzke, & Valencia, 2011). However, there were statistically significant differences between teachers and teacher educators about the way they perceived culture was emphasized in pre-service teacher education (Byrd, Hlas, Watzke, & Valencia, 2011). As ACTFL standards have facilitated a shift towards emphasizing culture and providing the cultural context of the language in language education, experiencing the culture seems to be the most important factor in being motivated to teach the culture and maintain culture knowledge. While Byrd, Hlas, Watzke, and Valencia's (2011) study illustrates the motivators and barriers to maintaining culture knowledge of the target language, the sample demographics did not clearly indicate the percentage of teachers who were teaching their native language. For example, while some languages had equal numbers of native speakers and teachers (i.e. Arabic: $n = 3$ in both categories), others did not (i.e. English: $n = 295$, native speakers; $n = 110$, teachers of ESL). This indicates that native speakers of English and other languages are teaching their second or third languages.

This distinction, and omission from Byrd, Hlas, Watzke, and Valencia (2011), is important for the purpose of the present study for two reasons: 1) native speakers may have more or easier access to the culture of the target language, which may have positive or negative effects; 2) non-native speakers may understand how the culture is understood through an outsider's perspective, which also may have positive or negative effects. For example, a native speaker may be able to travel more frequently and maintain contact with the culture. Conversely, a native speaker may present their personal culture as opposed to the variations of cultures in the target language, such as in the case of a native speaker from Spain teaching Spanish in the U.S. to HL (from different Spanish-speaking countries) and FL students. The use of Spanish in this example is only to highlight a language with well-known cultural variations within its speakers. Non-native speakers may understand how an outsider interacts with the language and culture while presenting their own interpretation of the culture that may or may not be accurate according to native speakers.

In the case of Greek language education in the U.S., culture has historically been the primary goal and has not been subjugated to second or third priority status in the classroom. However, teaching culture and language with the goal of cultural preservation may lead to fossilizing a specific version of the culture. The preservation of cultural norms and expectations that are unrecognizable in current cultural practices in either Greece or Cyprus and may differ from the evolution occurring as a result of the group's or individual's integration into American society. Vlahou (1991) documented the intergenerational conflict in Greek-immigrant families, ranging from gender roles, to

religion, to language use. Greek American culture may be equally distinct from the culture taught in HL programs and the culture of present-day Greece and Cyprus; students' contact with the culture outside of the HL program may not reflect what is being taught within the HL program. Cohen (1990) described similar issues in a Jewish American context, where the culture and religious practices taught at school differed from what was experienced within the students' homes. Understanding each participant groups' experiences, beliefs, and expectations may provide the context for what is being taught in HL programs. In WL programs, however, teaching culture and language has the goal of exposure and communication, not cultural preservation. Students are exposed to a different way of thinking in an effort to understand the cultural context for the language, but many decisions are made about which version of the culture and how its various components (religious and cultural practices, identity formation) are presented to the students. Comparing WL participant groups' responses to those of HL groups offers a new outlet of teacher professional development on the teaching of culture in Greek language programs to address both teachers' and students' beliefs and expectations.

Most recently, Kissau, Algozzine, and Yon (2013) explored differences in FL teachers' beliefs in a large-scale, evaluative, mixed-methods study of 222 K-12 language teachers and their supervisors. The study consisted of a 44-item survey with five subscales (language and culture; teaching strategies; individual differences; assessment and grammar; and second language acquisition theory) and interviews of 14 teachers and seven supervisors. Multivariate analysis of variance (MANOVA) procedures were used to compare beliefs across different demographic groups: teachers with less than or more

than five years' experience; level of professional preparation; teaching assignment (Spanish vs. all other represented languages); and type of program (traditional [WL] vs. immersion) (Kissau, Algozzine, & Yon, 2013).

Overall, the results of the survey indicated that regardless of demographic backgrounds, the teachers indicated similar beliefs about language learning and teaching. However, the interviews indicated a greater diversity of responses. For example, the experienced teachers "believed more strongly in the importance of grammatical instruction and had more traditional beliefs with respect to teaching than their less experienced colleagues" (Kissau, Algozzine, & Yon, 2013), which also reflects the results of the interviews with Greek HL teachers in Katradis (2013). Differences in beliefs about classroom management were also seen when comparing teachers who had completed teacher education programs and those who had not yet completed licensure requirements. Spanish language teachers were more likely to be uncertain of how to accommodate native or HL learners in their classrooms than teachers of other languages. Finally, traditional (WL) program teachers were more likely to report feeling unprepared to develop students' oral proficiency in the language than immersion teachers. Although these differences were found in the qualitative data of an evaluative mixed-methods study, the potential implications for the present study are vast due to the comparisons across demographic backgrounds of participants. Using teachers', students', and parents' demographic backgrounds as ways to categorize and compare within and across group differences in beliefs was useful for unpacking and coding data.

Students' beliefs in language learning. As previously mentioned, most studies on beliefs about language learning have focused on students' (or learners') beliefs. However, these studies have focused largely on traditional university level FL programs. Wesely (2012) called for more research regarding different subgroups of learner characteristics, the effects of programs outside of the university setting and with different structures, and the interplay between the learner and the environment on the learner's attitudes, perceptions, and beliefs (Wesely, 2012).

In the first study of its kind, Horwitz (1988) created the Beliefs About Language Learning Inventory (BALLI), which has since been used in various contexts with learners of different languages. BALLI measures respondents' beliefs about language learning, its ease, usefulness, and applicability to other contexts. The 34-item inventory is separated into five subscales: 1) foreign language aptitude; 2) the difficulty of language learning; 3) the nature of language learning; 4) learning and communication strategies; and 5) motivations and expectations. The items use a five-point Likert scale (Horwitz, 1988). In the 1988 study, Horwitz administered BALLI to university students of various languages during the first three weeks of their semester—80 students of German, 63 students of French, and 98 students of Spanish—and used descriptive statistics to report the results.

Each subscale within BALLI presents different implications for the language learning classroom and the relationship of the student to the language and to the language teacher. Horwitz (1988) found that there was diversity of within-language group responses regarding the difficulty of their task and across-language group diversity regarding the difficulty of each language, which raised implications about their

expectancy for success in the target language. As Horwitz (1988) explained, if students believe that language learning is easy and can be accomplished quickly, they may exhibit more negative feelings when they do not progress at the rate they expected; similarly, if they believe it will take a long time, regardless of their efforts, they may make only minimal efforts. In response to foreign language aptitude, the overwhelming majority of participants believed that it is easier for children than adults to learn a language and had a negative outlook about the language learning abilities of Americans as a whole, which may lead to lower expectations of individuals' language learning abilities if they happen to belong to specific groups (Horwitz, 1988). French language students' responses differed greatly from the Spanish and German students' responses on the items related to the nature of language learning, which may have resulted from differences in their experiences with learning French. Differences in responses regarding learning and communication strategies, particularly with expectations of communicative approaches, indicated that there existed a potential clash of expectations between teachers' and students' about language learning. Students' responses also indicated that they expected to have opportunities to use the language they were learning in the future, which may increase their motivation to learn the language.

While Horwitz (1988) presented university students' beliefs about language learning, it did not account for the interaction between teachers' and students' beliefs. The French language students' differing responses to the nature of language learning subscale is an example of how the interaction between teachers' and students' beliefs in the classroom environment may influence students' beliefs. Also, BALLI alone does not

account for previous language learning experience, for example, as an early HL or FL learner. The present study attempts to capture students' beliefs during these early experiences with language learning.

The majority of studies using this instrument have used descriptive statistics to report the results. Subsequent studies that have used or have built upon BALLI, such as Brown (2009), Daif-Allah (2012), Kern (1995), Mori (2002), and Yang (1992), have either replicated the original BALLI instrument, added various components, or focused on specific variables (such as gender, in Daif-Allah, 2012, or cross-language/setting comparisons, in Horwitz, 1999). Kern (1995) compared the responses of 288 university French language students and 12 French language instructors. BALLI was administered in its entirety to the students (34 items) and with modifications to the teachers (27 items and verb changes). To account for the teachers' expectations of their students' motivations in the present study, the items removed by Kern (1995) were adapted for use by the teachers. Instead of removing items such as "If I get to speak this language well, I will have many opportunities to use it," the item was changed to "If my students get to speak this language well, they will have many opportunities to use it."

The student responses were found to be optimistic and reflected trends in language teaching (Kern, 1995). Kern also compared the 1995 results to Horwitz's 1988 study and found that the 1995 students were more confident about their own foreign language aptitude. When compared to their instructors, the unit of analysis determined the variation in the responses; as whole groups, the means of instructors did not differ greatly from the means of students, but as individuals whose responses were compared

only to those of their own instructor's, greater variation was found (Kern, 1995). Thus, the unit of analysis examined in the present study compared teachers, students, and parents within and across settings, and according to the individual teacher relationship.

Both Horwitz (1988) and Kern (1995) demonstrate the use of BALLI within the university setting with commonly taught languages, either across a number of languages within one university (Horwitz) or across students and instructors within one language within one university (Kern). To expand the usage of BALLI and the potential implications of beliefs about language learning, Rifkin (2000) sought to address the limitations of previous studies by incorporating over 1,000 students of 10 languages at different levels of instruction in three different universities (representing both public and private higher education).

Rifkin (2000) found that students in the different groups (first year/not first year, commonly taught language/less commonly taught language, and research institute/private college) held beliefs that were different from those of their peers in similar groups in 40 instances (p. 405). Rifkin's (2000) results indicate: 1) a relationship between beliefs about language learning and the level of instruction for 11 out of 33 items; 2) a relationship between the language or type of language studied and participants' beliefs for eight out of 33 items; and 3) a relationship between the type of institution and the beliefs about language learning for 21 out of 33 items. For the purpose of the present study, Rifkin's (2000) results indicate that beliefs may be dynamic, even at the university level, which questions Pajares's (1992) statement about the static nature of adults' beliefs. Thus, it may be possible to capture how beliefs about language learning are being

negotiated at the elementary school level. The negotiation of beliefs at the elementary level, however, may also include parents who are largely absent from the available literature, though studies on the interaction of teachers' and students' beliefs may illustrate how this negotiation may occur. For example, in a mixed-methods study exploring the motivation to learn another language, Wesely (2009) found that sixth grade French immersion students' motivation was also influenced by their relationships with their teachers and peers.

BALLI was chosen over more contemporary measures for a number of reasons. First, newer measures (such as Brown, 2009) exhibit evaluative properties and terminology, based on CAEP teacher standards and ACTFL student standards, that are deeply rooted in current teacher preparation practices (teacher education programs and professional development) for WL teachers in the U.S. For Greek language teachers, this may be problematic as their teacher education may have occurred outside of the U.S. or in other disciplines. Second, the use of WL terminology in the items may not be as applicable to the parents and students who will participate in this study. Barring significantly altering the items or providing definitions of the terminology used in each item, which would become time-prohibitive in a survey, the recent measures would not yield comparable results across groups. Finally, the purpose of this study is not to evaluate the teachers' knowledge of and belief adherence to the ACTFL standards and best practices. Rather, it is an exploration of teachers', students', and parents' beliefs about language learning and learning Greek and whether or not there are any similarities

and/or differences within and across HL and WL groups. Further elaboration on individuals' beliefs were explored through the interview guides.

Interaction of beliefs. The interaction of beliefs within a language learning setting has also been studied by a number of researchers. Levine (2003) focused on students' and instructors' beliefs about target language use, first language use, and anxiety in a survey study of 600 students and 163 instructors at the university level. Levine found that both the target language and first language served important functions in the WL classroom, although the quantitative measure did not allow for an exploration of why or how the languages are used in the classroom. Brown (2009) compared students' and teachers' perceptions of effective FL teaching using a scale developed to evaluate effective foreign language teachers. Discrepancies were found between the students' preference for grammar instruction and teachers' preference for a communicative approach. According to Brown, this indicates a need for teachers to engage their students' expectations in the classroom. Both Levine (2003) and Brown (2009) presented scales that evaluated participants' beliefs about specific components of language learning, from the effectiveness of the instructor to targeted components of effective teaching.

In a mixed-methods study, Polat (2009) examined the interaction of teachers' and students' beliefs regarding second language attainment and specific second language tasks, such as grammar learning. According to Polat (2009), second language attainment is situated within sociocultural realities that create the need and motivation for language learning. Thus, in Polat's view a teacher's beliefs are situated within a specific

sociocultural context for language teaching and learning. Beliefs associated with teaching English, therefore, in Georgia, which is where Polat's study takes place, are inherently different than beliefs associated with teaching English in the UK in this view, even if these beliefs are held by the same individual. Therefore, using Polat's study to return to Pajares's discussion, belief systems do not require internal consistency (Nespor, 1987) and can correct themselves when they are no longer accurate representations of reality (Nisbett & Ross, 1980) because they are challenged by new sociocultural situational contexts (Lasley, 1980).

Polat (2009) cited a lack of research on the discrepancies between teachers' and students' beliefs on language learning and a lack of research on the relationship between teachers' and students' beliefs about specific language skills and second language attainment. In this study, Polat explores teachers' and students' beliefs about grammar learning and how matches in these beliefs relate to second language attainment. Polat (2009) found that students whose beliefs matched with those of teachers had higher scores than students whose beliefs did not match those of their teachers. The implication of this study on the classroom environment is that alignment in teachers' and students' beliefs may increase second language attainment. However, it may be difficult for teachers and students to make their beliefs explicit in the classroom. Herein lay the implications of this construct and sociocultural contexts for teacher education.

Summary

To my knowledge, this study may be the first to use all three types of participants (teachers, students, and parents) to explore beliefs about language learning. Including all

three types also allowed for a comparison of beliefs within each setting and across groups. Previous studies of Greek language programs have not included all three types, which does not allow for an adequate appraisal of the types of beliefs and their origins. For example, Kourvetaris (2008) included teachers and parents in his study on the perceptions associated with enrolling in and withdrawing from Greek school; Kourvetaris did not account for the students' perceptions of Greek school. Triantafillidou and Hedgcock (2007) found there were differences in the students' responses based on whether or not they were intrinsically or extrinsically motivated to learn Greek; HL students tended to be more extrinsically motivated through parental or community pressure to learn the language; while WL students did not exhibit extrinsic motivation. The use of parents in this study allows for a demonstration of the intrinsic versus extrinsic motivation, or integrative versus instrumental motivation (Baker, 2011) in learning Greek. The use of teachers demonstrates how their perceptions of their students and their beliefs about language learning may influence the classroom and ultimately individual students.

Furthermore, based on my experiences in HL schools, parents maintain a great deal of power in HL schools, often overriding decisions made by teachers and administrators. In the WL setting, parents are self-selecting into a school that teaches Greek as a WL. Understanding their beliefs and reasons for participating in each setting is vital to understanding how beliefs about language learning may predict participants' intent to continue advanced studies of Modern Greek.

This chapter provides an overview of the construct of beliefs in educational psychology, the setting of language education, and how teachers' and students' beliefs about language learning have been studied. Although the intersection of teachers' and students' beliefs about language learning have been recently explored, none of the studies found have incorporated parents' beliefs. Furthermore, none of the studies found have explored the beliefs of elementary language learners, although Wesely (2009) explored the beliefs of middle school students. The need to understand how beliefs are developed and how those beliefs influence the classroom was expressed in multiple studies, although the major focus of these studies was of adults at the university level. The present study aims to fill this gap in the literature through embedded multiple case study using a phenomenological approach outlined in the next chapter.

Chapter Three

The purpose of this study is to explore and understand the lived experiences and beliefs about language learning of teachers, students, and parents in two Greek language programs. To do this, I am employing a phenomenological embedded multiple case study approach (Moustakas, 1994; Patton, 2015; Van Manen, 2014; Yin, 2014) using surveys and individual interviews to identify and explore teachers', students', and parents' beliefs about language learning and students' ability beliefs and self-perceptions. This study was originally envisioned as a mixed methods study. However, due to changes in the intended site selection and the low participant number, the research questions had to change, resulting in a more qualitative approach. I have organized this chapter in order from my intended methods to the methods I am utilizing for the remainder of this study.

I intended to use HL (afternoon/Saturday) programs and a charter school to comparatively explore two different types of settings of Greek language programs in which the parents and teachers have made significant economic and social choices to participate in these schools. However, there was a lack of programs willing to participate, which made me narrow my focus to traditional HL parochial schools on the East Coast. Some schools/programs requested changes to the research design that could not be accommodated, such as sending the student survey home for the students to respond to with their parents. These programs were not included in the study. The two programs that

did choose to participate requested a few changes to the overall recruitment and survey distribution, specifically sending out paper surveys instead of e-mail surveys to parents, with teachers receiving the surveys via e-mail.

Planned quantitative analyses for the surveys could not be executed due to the low number of overall participants. As such, the planned qualitative analyses of participants' beliefs took precedence and evolved to include the survey items. Thus, I had to evolve my research questions, expand my qualitative methods, and then choose an appropriate analytical method with which I could answer my research questions using a much more qualitative approach. Although all of the same instruments were used, three of my four original research questions could no longer be answered adequately. I intended to use a constructivist grounded theory approach to analyze the qualitative data; however, that has also been changed to accommodate a phenomenological case study approach that incorporates both aspects of this study—surveys and interviews—into an overall exploration of the essence of participants' lived experiences within Greek language programs.

Additionally, the original timeline was significantly drawn out due to unforeseen circumstances, such as weather-related events, school holidays, and ethnic and religious holiday observations. Due to the low number of participants, I also offered more time for the return of survey responses, but this did not work. As a result, I had a much smaller sample of each population than originally expected.

The resulting study is an embedded multiple case study (Moustakas, 1994; Patton, 2015; Yin, 2014;) using surveys and individual interviews to explore and understand the

lived experiences (Cammarata & Tedick, 2012; Van Manen, 2014) of teachers, students, and parents in two Greek language programs using a phenomenological approach.

Although the programs are traditional parochial schools located in Greek American communities, the individuals who chose to participate were different types of language learners by school. School 1 had all Greek or Greek American participants while School 2 had all non-Greek participants, lending a comparative nature to this study. The research design was based on Maxwell's (2005) interactive model, in which the research purposes, conceptual framework, methods, and validity are generated from and informed by the research questions.

Phenomenological Embedded Multiple Case Study Approach

Taking a phenomenological approach requires identification of a phenomenon. In this study, the phenomenon or essence (Moustakas, 1994) I am studying is beliefs about Greek language learning. The assumption of phenomenology is that there is an "*essence or essences to shared experience*". These essences are the core meanings mutually understood through the phenomenon commonly experienced" (Patton, 2002, p. 106, emphasis in the original). The phenomenon studied is the essence of the participants' experiences (Merriam, 2009): their beliefs about participation in Greek language programs, specifically what guides their decision to begin and maintain their participation and how that ultimately influences their self-perceptions and perceptions of learning Greek.

I have chosen this approach as a lens through which to approach a case study to illustrate the variations in essences based on different shared experiences. In this study,

my cases, or bounded systems (Merriam, 2009; Yin, 2014), are 3rd grade Greek language classes in two Greek language programs. Participation in these cases is restricted to teachers, students, and the parents who enroll them in the programs. In order to fully explore and understand the essence of and development of the beliefs associated with learning Greek, there are three embedded cases studies (Yin, 2014) within each of the two cases: the 3rd grade Greek language teacher, parents, and students.

Teacher, student, and parent surveys (see Appendix B) were administered to document general trends in teachers', students', and parents' beliefs about language learning and students' ability beliefs. The results of individual items were compared to previously conducted studies in different language and educational settings. By conducting the survey first, I was able to explore the relationship between participants' beliefs about language learning and their ability beliefs. Specifically, students' self-reported ability beliefs help illuminate whether or not these beliefs influence their beliefs about learning the language in general.

The in-depth individual interviews allowed me to explore any possible demographic influences on teachers', students', and/or parents' beliefs about language learning and ability beliefs about Greek to understand the essence of those beliefs. Additionally, the interviews also highlighted potential issues that need further inquiry, which is discussed in later chapters. The interviews were used to identify and understand what participants' beliefs are about their specific language learning contexts. Understanding the relationship between participants' beliefs and their interactions with

one another also shed light on whether or not student and parent participants intend to continue studying Modern Greek (see Appendix C).

The unit of analysis has evolved from the programmatic level to the classroom level due to the within-program teacher/classroom differences revealed by the participants during their individual interviews (Yin, 2014). The phenomenon studied is the core of their experience (Merriam, 2009; Moustakas, 1994); specifically, what beliefs guide their decisions to begin and maintain their participation and how that ultimately influences their self-perceptions and perceptions of learning Greek. Therefore, this study meets the logistical concerns of multiple-case study research and the methodological concerns of a phenomenological study.

In order to follow a phenomenological approach for my data analysis, my own beliefs and experiences were examined prior to beginning data collection and analysis by answering my own survey and interview questions and bracketing (Merriam, 2009) or putting my own beliefs aside to prevent major interference in understanding the various elements of the phenomenon. Moustakas (1994) refers to this as *epoche*, a challenging task that requires researchers “to be transparent to ourselves, to allow whatever is before us in consciousness to disclose itself so that we may see with new eyes in a naïve and completely open manner” (p. 86). Moustakas (1994) continues on to describe phenomenological reduction, whereby the researcher would describe “just what one sees, not only in terms of the external object but also the internal act of consciousness, the experience as such, the rhythm and relationship between phenomenon and self” (p. 90). Within phenomenological reduction, horizontalization includes treating all data as equal

weight in the initial data analysis (Merriam, 2009; Moustakas, 1994), which in this study would include both surveys and individual interviews.

In the next step, imaginative variation, the data is viewed from different perspectives to provide a deeper understanding of the essence (Merriam, 2009; Moustakas, 1994). The purpose of this step is to deeply understand the structures and factors that account for one's experience. (Moustakas, 1994). In case study design, Yin (1981) suggests using the quantitative data to reflect important meaningful events; thus, the quantitative data was integrated into the further steps of data analysis. This is essential to Moustakas's final step of synthesizing meanings and essences of the phenomenon.

By exploring the beliefs of teachers, students, and parents in both settings using a phenomenological case study approach, I wanted to understand and illustrate what the experience of learning Greek is like for those involved, why parents select each program, and what students think about learning Greek. I wanted to explore similarities and differences among the beliefs of teachers, students, and parents and to understand what factors play a role in the decision to begin and to continue studying Greek. The remainder of this chapter is devoted to describing my dissertation methods. Site and participant selection is described, complete with selection criteria for both the schools and the individual participants, followed by the measures (included in the appendices), and data collection and analysis.

Site and Participant Selection

I used purposeful sampling for the site selection of two settings. Additionally, purposeful sampling to capture the homogeneity or heterogeneity within and across these settings occurred organically as a result of the sample populations within each site that chose to participate in my study.

Site selection. I chose to use purposeful sampling of Greek language programs to explore beliefs about language learning in Greek language programs. The programs that I contacted were located in schools in which the parents and teachers have made significant economic and social choices to participate in these schools. School selection was based on the schools' locations in metropolitan areas of the East Coast, where students may be exposed to the Greek language outside of their classrooms and/or homes if they so choose. Furthermore, I chose schools based on their size (over 100 students) and higher attainment of Greek, which is indicated by the existence of middle school grades and student participation in the *Ellinomatheia* (Greek State) and/or GOAA Proficiency Exams. I chose to limit my search to schools that had upper grades and whose students participated in these exams as indicators of the community's and parents' support for higher attainment of Greek and its expectation that students will continue attending the schools.

School 1. School 1 is a large, state accredited, day school serving over 500 students in multiple buildings. As the current study is only concerned with the 3rd grade, this study was conducted in the lower elementary school building. After 3rd grade, the students transition into the upper elementary school building, which also changes their

class organization, teachers, and overall environment. Thus, the 3rd grade is a transition year for this particular school.

Although enrollment is limited to Orthodox Christian—not necessarily ethnically Greek—families, the vast majority is of Greek descent, with families ranging from recent immigrants (students and parents) to Greek American families that have been in the U.S. for multiple generations, to outmarriages/mixed marriages (as noted in Chapters 1 and 2). This variation makes it difficult to label students as native language, second (heritage) language, or foreign language students, as is evident in the population within this study. Although most students are exposed to Greek outside of the Greek language classroom, the level of each student's comfort and actual use of the language is varied. Though the Greek language, culture, and religion are emphasized in the school, the overall school culture is English-dominant. Pre-K teachers maintain a bilingual English-Greek classroom, but once students enter Kindergarten, all instruction minus Greek language instruction is in English. Although many (not all) classroom teachers are Greek American, their levels of bilingualism vary and Greek is not brought into the classroom in any other way. Additionally, school subjects are also segregated, whereby information taught and learned within the Greek language classroom is not necessarily applicable to the core subjects. Furthermore, the Greek language teachers are not necessarily involved in the community beyond the Greek language classroom.

All of my communication went through the administration of the school, which also played a role in the collection of data and potential participants' perceptions of the study, which is discussed further in Chapter 4. Beginning with the school's campus

comprising of three separate buildings for Pre-K through 3rd grade instruction, the administration was also separate from the classroom buildings. Students often changed buildings within the school day to participate in different activities or to go to lunch, which forced students to change from their uniforms or wear outerwear between subjects or classes. This spatial separation also forced the administration to spend a great deal of time walking across the campus to address any issue that occurred during the day.

The 3rd grade is comprised of three classes with a total of 51 students. I recruited participants from all three classes, which have the same Greek language teacher for Greek language instruction. It was unclear to me how these three classes were organized, but it was clear that it did not pertain to Greek language instruction. Thus, participants within each class and their peers ranged from emergent bilinguals to heritage language learners to learners who were essentially foreign language students. In this school, Modern Greek language is taught for one class period per day, with the Greek language teacher rotating to each classroom. During Greek language instruction, lessons also include culture, history, and religious instruction in Greek. Materials are selected by the teacher, including the textbook series which is otherwise recommended by the GOAA. During the school week, the students also take Greek music and dance classes, which are also predominantly in Greek.

School 2. Similar to School 1, School 2 is a large, state accredited school serving over 200 students for over 100 years. From Pre-K through 3rd grade, all students are kept together with their homeroom classes for Greek language instruction regardless of their exposure to or proficiency in Modern Greek. At the end of the 3rd grade, the Greek

language teachers place students in Greek as a Second Language (FL) or Advanced Greek based on their abilities and performance in class. Thus, similar to School 1, the 3rd grade is a transition year for this school; however, the transition in School 2 is only regarding Greek language learning.

Unlike School 1, enrollment is not limited to Orthodox Christian families. The Greek American population it serves is also mixed, with families ranging from recent immigrants (students and parents) to Greek American families that have been in the U.S. for multiple generations, to mixed marriages. The 3rd grade class had one recent arrival from Greece, Dean, who was attending school in English for the first time. Thus, Dean was treated as a native language learner, while the other students of Greek descent were much more varied. Similar to School 1, this variation makes it difficult to label students as native language, second (heritage) language, or foreign language students.

The 3rd grade is comprised of one class with a total of 13 students. As previously mentioned, the 3rd grade is the last grade in which all of the students are kept together the entire day, including for Greek language instruction. Thus, potential participants within the class ranged from native speakers, emergent bilinguals, heritage learners, and foreign language learners. The Greek language teacher goes to their homeroom class. In this school, Modern Greek is taught for one class period per day. The 3rd grade Greek language teacher focuses on language instruction on Mondays through Thursdays and on Greek culture (in English) on Fridays. Unlike School 1, religion is taught as a separate subject in English. Materials are selected by the teacher, including the textbook series, which is recommended by the GOAA. The teacher often supplements the lessons with

vocabulary worksheets and quizzes. During the school week, the students are also able to participate in a Greek choir and other afterschool activities that require using the Greek language.

Participant selection. I also used purposeful sampling to select participants, beginning with the grade level recruited for this study. Only participants from 3rd grade (students aged 7-9 years old, their parents and teachers) in both settings were selected for this study. The purpose of this selection was to capture the development of students' beliefs about language learning and specifically about Greek language learning at an age where they can express themselves. In the HL schools I have entered as a teacher, researcher, and even as a student, 3rd grade seems to be the point at which students begin to express themselves and their personal desire to learn independent of their parents. Based on my observations in Greek language programs (both full-day parochial schools and HL afternoon/Saturday programs), 3rd grade is also the point at which students and their families begin to self-select out of HL programs, decreasing the number of students by almost half by the beginning of Grade 4. In both of these schools, 3rd grade serves as a transition year. In School 1, students would transition to the upper elementary program at the end of 3rd grade, changing school buildings, administrators, and teachers. In School 2, the transition is specific to their Greek language learning. Through 3rd grade, all students are together for a single class of differentiated language learning, usually with the help of a teaching assistant. At the end of 3rd grade, students are placed into either GSL (Greek as a Second Language) or Advanced Greek. Thus, by the time students

participated in this study, they had an idea that there would be major changes in store for them by the beginning of next year.

Further supporting the selection of 3rd graders for this study, other researchers have explored the differences in students' attitudes in between 2nd and 5th grades. Davies and Brember (1994) also observed negative trends in students' attitudes towards school and specific subjects between Grades 2 and 4, regardless of gender, which also coincides with this age group. Similarly, in their 10-year longitudinal study of student attitudes toward FL learning, Heining-Boynton and Haitema (2007) found that although students' attitudes were positive toward FL learning, there was a statistically significant downward direction over time in the attitudes of both boys and girls surveyed between Grades 2 and 5 and Grades 3 and 5 in two different school districts. Furthermore, capturing 3rd grade beliefs in both of these settings allowed for a deeper comparison between the evolution of students' beliefs in relation to those of their parents and teachers. All participant names used in this study are pseudonyms.

Teachers. After obtaining school permission and appropriate institutional review board approvals (at the school level and through Mason's IRB), I recruited the 3rd grade Greek language teachers from both settings (one in each school; two total). At the time of data collection, Savvas, the Greek language teacher of School 1, was a 58-year-old, male teacher who had been teaching Modern Greek in the U.S. for 33 years. He completed his Bachelor's degree in Greece before completing two Master's degrees in the U.S. His first teaching experience was teaching Greek in Greek afternoon schools. Savvas was a teacher at School 1 for three years when he completed the survey and was the Greek

language instructor for all three 3rd grade classes. He also indicated that Greek is his dominant language.

Eleni, the Greek language teacher of School 2, was a 53-year-old female teacher who had been teaching Greek for the past three years. At School 2, where she had been teaching for the past 13 years, she also taught a number of other subjects, including religion. Eleni was born in the U.S. to Greek immigrant parents and completed all of her education in the U.S. She double majored in another discipline and education and is a certified teacher in a subject other than Greek. Eleni taught in public schools before moving to School 2.

Parents and students. Parents were recruited from the 3rd grade classes of each school. In addition to asking for their participation in the survey and interviews, parents were asked for their consent for their 3rd grade children to participate. Assent was obtained from each student whose parent consented to their participation. Only data from parent-student pairs were used in the final analysis of this dissertation.

In School 1, I sent home 51 paper surveys to the parents of 3rd graders with a recruitment letter introducing myself, the informed consent form, and instructions on how to return the survey. I received 10 returned envelopes, which included seven complete surveys (used in the final analysis), two completely blank surveys, and one that was partially filled out without informed consent. Thus, I had seven parent participants and seven student participants across all three 3rd grade classes in School 1, representing only Greek and Greek American families. There was at least one participant from each of the three 3rd grade classes.

In School 2, there were 13 potential participants. The teacher also agreed that paper surveys should be sent home with the weekly announcements. Five parents responded who represented four non-Greek families and one mixed family (one Greek parent, one non-Greek parent), though the non-Greek parent responded.

Although I intended to use a purposeful sample to include the greatest amount of demographic diversity, such as participants' previous exposure to Greek, affiliation with the Greek American community, and the intent to continue studying Greek, I was limited to the small number of participants who chose to participate in my study. Thus, my sampling method evolved from a purposeful sample to a convenience sample as I invited each of the survey participants who were willing to also participate in an individual interview.

Data Collection Instruments

A number of instruments was administered to all participants that corresponded to their role in the school: teachers, students, and parents. I tracked these measures across participant groups so that teachers' responses could be linked to those of students and parents. The surveys followed a cross-sectional survey design as I intended to examine the beliefs and attitudes of participants in two Greek language programs as captured at a specific point in time (Creswell, 2008). The data collection instruments consisted of a demographic questionnaire and the Beliefs About Language Learning Inventory (Horwitz, 1988). Students were administered three subscales from the Childhood and Beyond Study used to assess children's self- and task perceptions in the domain of mathematics (Eccles & Wigfield, 1995) and adapted for use in this study to assess

children's self- and task perceptions in the domain of Greek. The three subscales are specifically related to three variables: 1) task value, 2) ability/expectancy, and 3) perceived task difficulty. Although the original scales were specific to mathematics, the language used in the original items was not specific to mathematics beyond the domain name. Thus, substituting "Greek" for "math" did not affect the integrity of the items. Participants were also asked to participate in an individual interview for which an interview guide was developed. See Appendices B and C for the instruments described as follows.

Demographic questionnaire. This questionnaire was developed to capture demographic information about each type of participant (teachers, students, parents) using Dillman, Smyth, and Christian's (2009) guide to survey building design and dissemination and the results of the questionnaire and interview guide used in the Katradis (2013) study of Greek language teachers. Teachers were asked to provide information about their educational experiences and locations, teaching and work experience, affiliations with Greek American organizations, and textbook series used in their classrooms. Students were asked to provide information about their use of Greek outside of the classroom and their intent to continue learning Greek. The student demographic questionnaire was administered after the BALLI and before the Children's Self- and Task Perceptions in the Domain of Greek subscales (see the following sections) to provide a buffer between the two different Likert scales. Parents were asked to provide information about their educational experiences and locations, the reasons why they chose to enroll their children in their respective schools, their own and their children's

use of Greek, the importance of learning Greek, and their evaluation of their children's ability in learning Greek. Clear instructions were offered for each item in order to maintain analogous responses across groups. For example, for items asking "How many years?," the participant was asked to respond in full years.

Beliefs about language learning inventory (BALLI). The BALLI was developed by Horwitz (1988) to assess student opinions on five areas of language learning: 1) foreign language aptitude (9 items); 2) difficulty of language learning (6 items); 3) the nature of language learning (7 items, including the extra item added by Horwitz in 1990 according to Yang, 1992); 4) learning and communication strategies (8 items); and 5) motivations and expectations (4 items). BALLI contains 35 items in total that are responded to using a 1-5 Likert scale, where 1=strongly agree and 5=strongly disagree. The BALLI was administered using the initial 34-item version to first semester university language students: 80 students of German, 63 students of French, and 98 students of Spanish. According to Yang (1992), Horwitz added one item concerning the role of memorization in language learning to the BALLI in 1990.

The 35-item version was administered to teachers with a few adaptations (similar to those used by Kern, 1995, who also administered the BALLI to students and instructors). For example, the items referring to learning this specific language ("If I get to speak this language very well...") were changed to teaching this language ("If my students get to speak this language very well...") for the teacher survey. These items were used to measure how useful the teachers believe learning this language will be for their students in a separate composite.

For the student survey, the BALLI was administered to students with adaptations for the level of vocabulary based on piloting the instrument with students in 3rd grade. For example, the items referring to the learning of this specific language (“If I get to speak this language very well...”) was changed to Greek (“If I get to speak Greek very well...”). Also, based on piloting this instrument with 3rd grade students, certain words were changed to make the meaning clearer for 3rd grade vocabulary. For example, “foreign language aptitude” was changed to “foreign language ability or talent,” and “more intelligent” was changed to “smarter.”

Similarly, the items were adapted for the parent survey to refer to their child’s learning of Greek. For example, the items referring to the learning of this specific language (“If I get to speak this language very well...”) was changed to the perception of their child’s learning of this language (“If my child gets to speak this language very well...”). These items were used to measure how useful the parents believe learning this language will be for their child in a separate composite.

The initial study (Horwitz, 1988) and subsequent studies (such as, Daif-Allah, 2012 and Kern, 1995) reported only the frequencies and percentages of item responses. Yang (1992) also reports that there is no explicit report on the validity and reliability of the BALLI instruments. Descriptive analyses were used (percentages, means, and standard deviations). In Yang’s (1992) study, BALLI was administered to 498 Taiwanese students of English as a foreign language. Cronbach’s $\alpha = .69$, which indicates wide variability in the students’ beliefs about language learning assessed by BALLI (Yang, 1992). Using the 35-item version, Yang (1992) conducted a principal components

analysis and found four factors: 1) self-efficacy and self-expectation about language learning (6 items; $\alpha = .71$); 2) perceived value—importance, interest, usefulness—and nature of spoken [language] (9 items; $\alpha = .63$); 3) beliefs about foreign language aptitude (7 items; $\alpha = .52$); and 4) beliefs about formal structural studies (7 items; $\alpha = .55$).

The BALLI is scaled on a 1-5 Likert scale, where 1 is qualitatively greater than 5. Thus, for the BALLI results, a lower score indicates participants' stronger agreement with the items in the subscale and more positive beliefs. Conversely, a higher score indicates participants' stronger disagreement with the items in the subscale and more negative beliefs.

Children's self-perceptions and ability/expectancy. Items assessing children's self-perceptions in the domain of mathematics (Eccles & Wigfield, 1995) from the Childhood and Beyond Study were adapted for use with Greek as the domain. Although the original scale was used for mathematics, the vocabulary used in each item was not specific to math, making the adaptation to Greek seamless. The instrument was piloted with a 3rd grade student to make sure that the survey items were understood and relatable to a student of that age (see the following for a discussion of the piloting procedures). Additionally, I wrote field notes during the survey administration that indicated the students understood and were responding honestly to the items.

The Children's Self-Perceptions items come from the student questionnaire that is used in the Childhood and Beyond longitudinal study which began collecting data in 1987. The five self-perception items are related to ability and expectancy ($\alpha = .92$) and were grouped using covariance invariance analyses, exploratory factor analyses, and

confirmatory factor analyses (Eccles & Wigfield, 1995). These items were used to measure students' perceived ability in Greek and their expectancies for success in learning Greek. The items were administered with a number of adaptations for content (for example, "Greek" instead of "math"; "when you grow up" instead of "after you graduate and go to work"). The responses vary by question and are on a 1-7 Likert scale anchored at the endpoints, where 7 is greater than 1. For example, one item uses "very boring" to "very interesting," while another uses "very poorly" to "very well." (See Appendix B.)

Children's task value and task difficulty perceptions in the domain of Greek.

Items assessing children's task perceptions in the domain of mathematics (Eccles & Wigfield, 1995) from the Childhood and Beyond Study were adapted for use with Greek as the domain. The items come from the student questionnaire used in the Childhood and Beyond longitudinal study which began collecting data in 1987. The 14 items related to task perceptions were grouped into two subscales—perceived task values and perceived task difficulty—using covariance invariance analyses, exploratory factor analyses, and confirmatory factor analyses (Eccles & Wigfield, 1995). Students' perceived task values were measured using seven items in three subscales: 1) intrinsic interest value (two items; $\alpha = .76$); 2) attainment value/importance (three items; $\alpha = .70$); and 3) extrinsic utility value (two items; $\alpha = .62$). Students' perceived task difficulty were measured using seven items in two subscales: 1) task difficulty (three items; $\alpha = .80$); and 2) required effort (four items; $\alpha = .78$). These subscales were used in this study to measure students' task value and task difficulty perceptions in learning Greek. The purpose of understanding

students' perceived task difficulty and how much effort they believe they have to expend to do well is to see how they view learning Greek, if it is worth the effort for them to do well (Ability/Expectancy) compared to how important it is (Task Value).

The items were administered with a number of adaptations for content (for example, "Greek" instead of "math"; "when you grow up" instead of "after you graduate and go to work"). The responses vary by question and are on a 1-7 Likert scale anchored at the endpoints, where 7 is greater than 1. For example, one item uses "very boring" to "very interesting" while another uses "very poorly" to "very well." (See Appendix B.) In this study, understanding students' task value perceptions illuminates if and why students think that it is important to learn Greek, if they are intrinsically or extrinsically motivated (an important distinction for HL learners), and if they believe putting in the effort to learn Greek will be beneficial in the long term.

Interview guide. I developed a protocol to guide the individual student and parent interviews in response to the research questions. The individual interviews provided students and parents the time and space to offer their insights and understandings in an effort to understand the essence of their participation in Greek language programs in the U.S. Preliminary analysis of the survey data provided the initial purposeful sample selection criteria for the individual interviews, although all willing participants were also asked to participate in the interviews. Students were asked to provide descriptions of their classes (e.g. "What do you do in Greek class?"), their likes and dislikes about learning Greek (e.g. "What do you like about learning Greek? What don't you like about learning Greek?"), a self-evaluation of their Greek speaking abilities

(e.g. “Based on your classmates and how they speak Greek (0 being they don’t speak Greek at all and 100 being they speak Greek perfectly), what grade would you give yourself?”), and their intent to continue learning Greek (e.g. “Do you want to keep learning Greek as you grow up? Why?”).

Parents were asked to provide descriptions of their own language learning experiences (e.g. “Do you speak other languages? Have you traveled or lived in countries where those languages are spoken?”), their reasons for enrolling their children in a Greek language program (e.g. “Why did you enroll your child in this school?”), their perceptions of their children’s experiences with learning Greek (e.g. “Can you please describe your child’s Greek language learning experience?”), and the factors influencing their decision to have their children continue learning Greek (e.g. “What other factors would influence your decision about your child learning Greek?”). The interviews were initially coded using the a-priori codes created to track the data across groups, and participants and were then analyzed using a phenomenological approach (Merriam, 2009; Moustakas, 1994; Van Manen, 2014).

Piloting the instruments. Results of my 2013 study examining the motivations and perceptions of Greek language teachers in a specific school revealed a great emphasis on the beliefs of teachers regarding the purpose of Greek school and their perceptions of their students, the Greek American community, and regional differences within the U.S. Thus, I found it necessary to pilot the instruments with a HL Greek teacher, a HL parent, and a HL student from a school that did not participate in the 2013 study to ensure the items are understood by the participants, that the participants are responding accurately to

the items, and to approximate how much time would be necessary for each participant. The teacher and parent received and completed the survey electronically which was the intended survey data collection for adult participants in the present study. The parent provided consent to administer the survey and interview guide to the student. A time was agreed upon to administer the survey and interview to the student. The parent and teacher were also interviewed using the interview guides.

Participants were asked to make note of any confusing items in all instruments and to describe their responses to these items. A number of inconsistencies between the intent of the items and how the items were interpreted by the participants were noted. The items were reworded to capture the intent of the items more accurately. For example, items in the teacher survey related to reading (i.e. “Are students grouped for reading instruction?”) were deleted. Also, redundant items in all of the interview guides were removed or made into secondary questions if more probing was necessary for the primary questions. A few items required additional options; for example, the items referring to parents’ other children required a “not applicable” choice if the parent has one child. For the student survey, the items were administered using their original and more difficult vocabulary. Graphic representations of the scales were found to be confusing, so the final survey did not include any images. Any explanations necessary for wording were noted and used to adapt the instruments for the younger age group.

Piloting the instruments indicated that the surveys took approximately 15-20 minutes for the adult participants and up to 30 minutes for the students due to administering the survey in person. Similarly, the pilot interviews took approximately 35

minutes. The interview instruments were also translated to Greek in case any participant indicated a last minute preference for Greek, as was necessary during the face-to-face communication of this instrument pilot with the Greek language teacher, although the same participant did not require a translation of the survey. The Greek language wording used for these instruments was noted and used in the formal translations of the instruments. All translations were verified with another Greek-speaking colleague; however, they were not necessary for my data collection procedures.

Data Collection Procedure

The data collection included two phases. Although my school recruitment began prior to the beginning of the school year, I was unable to begin data collection until late January or early February of 2014. The teachers received the survey electronically; however, the parents received everything in paper form in a large security envelope with instructions to return the sealed envelope to their child's classroom or Greek language teacher. I intended to give the teachers two weeks to respond followed by another two weeks for the parents to respond to the survey. As I previously mentioned, this did not necessarily happen this way. For example, in School 1, the administrator delayed the teacher's response to the survey. Additionally, multiple snow days on a weekly basis delayed both the distribution and collection of the surveys. After the first week, I provided a letter reminder to School 1. The snow prevented me from reaching School 2 after one week, but the teacher insisted she had reminded the parents to return the surveys.

The first page of the survey was informed consent for both the parent and the student. As an incentive for their participation, parents' names were entered in a raffle for a \$50 Amazon Gift Card per school. Teachers were also offered a \$50 Amazon Gift Card for their participation and support of my study.

Once the parents agreed, I administered the surveys to the assenting students as a group in person. For this component, I had to negotiate with the school administrations to see when it would be reasonable to pull the students from class to administer the survey. Both schools were very accommodating. In School 1, due to the sparse responses from two classes, I requested access to all of the seven students at the same time to make sure that each student felt safe and comfortable while they were completing the survey. The administrator was very helpful in helping me gather the students; however, the reality of finding a space within the school was quite challenging. We were moved from one room to another building all together, where we were occasionally interrupted. We finally landed in the lunch room, which worked well, as we were the only ones there. The students were able to ask clarifying questions and offer their understandings and some explanations for their responses. In School 2, since all of the students were from a single class, I was able to retrieve them from their Greek language class. We sat in the teachers' lounge, which seemed like a treat for the students, while another teacher sat by a desk eating her lunch and listening to music. This was also convenient for the students as they were able to return to their class almost immediately. The students in School 2 were also attempting to qualify their answers throughout the survey (to a greater extent than School 1), so I took copious notes throughout the survey process in both schools.

For the second phase, I invited survey participants to participate in interviews. I added some questions and made revisions to each interview guide based on my preliminary survey data analysis. Specific demographic backgrounds informed by the survey data were given priority in inviting parents and students to participate in interviews in a purposeful sample to capture the heterogeneity in the population (Maxwell, 2005). However, all parents and students were eventually asked to participate in the interviews. From School 1, three parents and three students participated in interviews. From School 2, four parents and four students participated in interviews. Of the seven parent and seven student interviews, I met all but one of the parent/student pairs at their home. I conducted one interview at a local diner close to the school. As a portion of the data collection, specifically the surveys, occurred on site, confidentiality (not anonymity) was offered to the participants. Only pseudonyms have been used in reporting the data and demographic information was kept to general terms.

Data collection was entirely conducted in English, which has worked in previous studies for four reasons. The first reason was that students and parents may not be fluent or even familiar with Greek, which also requires the teachers to explain and express their expectations in English. The second reason was that Greek requires formality due to age and position; the researcher, as an outsider and researcher, would be required to use the formal “you” in all conversations with the teachers, administrators, and parents. This immediately creates a separation between the participants and the researcher; they cannot be seen as equals, as the formal “you” creates a position of power within the dynamics of a conversation. As I was presenting myself as a colleague and researcher, there was no

need to create a separation where one needs not exist. The third reason was that all of the instruments were developed in English. In order to maintain their authenticity, the questions were administered in English.

Finally, the last reason was that it is of interest for further study if and when participants switched to Greek. In my 2013 pilot study of Greek language teachers, which I also conducted in English, one teacher reacted emotionally to a question asking teachers to describe a negative classroom experience since the beginning of the school year. In this case, one teacher was visibly distraught thinking about a negative experience, emotionally switched to Greek, and expressed that she had not had any negative experiences since the beginning of the year. Thus, in the present study, I also wanted to see if and when participants would switch to Greek. While piloting the current set of instruments, a few participants expressed a preference for oral communication in Greek though completing the online surveys in English was not a problem. Thus, I had translated my interview guides to Greek to maintain accuracy in case anyone needed help understanding something, though I never had to use the translations. All interviews were audio recorded and transcribed verbatim, noting any facial expressions, pauses, addressing other individuals, or emphasis in speech patterns.

Data Analysis

Due to the limited number of participants, I had to revise my questions and utilize a qualitative approach to my methodology. My new research questions are the following:

1. How do teachers', students', and parents' beliefs about language learning (foreign language aptitude; the difficulty of language learning; the nature

of language learning; learning and communication strategies; motivations and expectations) vary in Greek language programs?

2. What are students' goals, self-perception, ability beliefs, and expectations?
 - a. How do they talk about learning in their Greek language programs?
3. How do parents address the goals and expectations they have for their children's participation in Greek language programs?

To respond to Research Question 1, the teachers', students', and parents' responses were combined according to subscale and reported using the frequencies as done in previous studies using the BALLI. Additionally, the responses were used to form subscale composites according to the BALLI subscales. I used individual item responses from the surveys to illuminate, elaborate, and support the data from the individual interviews and vice versa. To respond to Research Questions 2 and 3, I analyzed the individual interview data in multiple ways with supports from the survey data using a phenomenological approach (Van Manen, 2014). The focus of such an analysis is to understand the lived experiences of the participants with regard to the phenomenon of learning Greek in two different schools at the 3rd grade level. The students' responses to the Children's Self-Perceptions and Task Perceptions scales were compiled into a frequencies table.

The qualitative data (survey and interview) were merged and analyzed using a process called theme analysis (Van Manen, 2014) or "themeing the data" (Saldaña, 2013, p. 175). Themeing the data served a phenomenological approach as it allows for the

labeling and analyzing of large portions of data with a thematic statement instead of a shorter code. Thus, I have merged statements from within individual interviews that refer to the same theme (i.e. the purpose of learning Greek is...) to analyze as a single narrative. I employed Van Manen's (2014) approach, which requires the following steps: 1) the selection of a lived experience description (LED); 2) the reorganizing or converting of the LED to an anecdote with a theme in mind; 3) thematization; and, 4) reflective writing on the themes. The research questions were used to create the themes around which I organized the LEDs and anecdotes. Additional relevant data were derived from the field notes and memos I wrote during site visits and after each interview to present the holistic context of each school and the contexts of the participants' exposure to and learning Greek. The purpose of this approach is to capture the lived experience of the participants in their pre-reflection stage (Van Manen, 2014). The codes were integrated and added across participants in order to build an understanding of their experiences as it emerges through the data.

Validity and Reliability

The triangulation of data along with extensive debriefing conversations (Patton, 2015) immediately following each interview with adult participants were the main sources used to check the validity of the data. The beliefs indicated on the BALLI were triangulated with questions and follow-up questions during the interview. At the end of each interview, I spent approximately 20 minutes debriefing with participants depending on their schedules, often having extensive conversations about Greek language programs, Greek American life, and my research that elaborated greatly on the experiences they

described during their interviews. During this time, I also tried my best to honor the backgrounds of my participants, using words in Spanish or Russian with participants who spoke those languages, for example, when offered a glass of water.

With the exception of one parent, all of these discussions directly supported their interview and survey responses. For example, two of the parents from School 1 indicated areas where they thought Greek language learning and the Greek American community can be improved that directly aligned with their responses to the interviews. In School 2, one parent who did not feel as positively about her daughter's Greek language learning experience further supported her interview responses by comparing her younger daughter's experience to her older daughter's experience, indicating that her negativity was a result of her older daughter's experience that has framed her perception of her younger daughter's experience. The one exception from all of the parents was clearly a case of reflexivity, where the participant, who was also a teacher, began altering her tone and wording to what she thought I wanted to hear during our debriefing, which at times was contradictory to her previous interview responses. Thus, I can assume her interview responses were in fact her honest responses, whereas our conversation following her interview was greatly influenced by her learning more about me and my research.

The students' interviews also allowed me to triangulate their responses to the surveys. The students shared their experiences and understandings of Greek language learning. The students had also attempted to qualify their answers during the survey administration, which allowed for another data point. With the exception of one student, who was clearly influenced by his mother's presence in responding to whether he wanted

to continue learning Greek during the interview, all of the students supported their survey responses. His other responses all supported his survey response to the question, which was he did not want to continue learning Greek. The student exception was the son of the parent exception. All of these conversations are documented in my researcher field notes and are integral to my data analysis.

Three sources of data are used in this study: 1) participant surveys; 2) individual interviews; and, 3) researcher field notes. At each point during the process of recruiting and selecting schools and participants, I took extensive notes about my conversations, experiences, and observations. This includes experiences with schools that ultimately were not selected or did not choose to participate in this study as it was necessary to document my understanding, experiences, and potential biases throughout the process. After each contact with a school administrator, teacher, parents, and students, meticulous notes were taken about the conversation, including my interpretation of the events so I could document my perceptions of the experiences, which is also a required element of a phenomenological approach. Throughout each interview, I also jotted down notes about the participants' reactions to questions, how they responded physically (facial gestures, eye rolls, "huffs and puffs"), and how they reacted to me as the researcher. With the exception of the teachers and administrators, the other participants knew very little about me other than the information included in the recruitment letters. This was done to limit the reflexivity of the participants. My expectation was, and still is, that they would provide me with more honest and direct answers if they did not know what to expect about me as a researcher and scholar. Thus, other than my name giving away that I am

indeed Greek American (as opposed to Greek, as my surname has an “s” at the end of it that is reserved for males in Greek), my experience as a former Greek language teacher, student, and researcher of Greek language programs was shielded from the participants.

A-priori codes were also created in a matrix to triangulate the data in all items across survey and interview instruments (Greene, 2007). Van Manen (2014) and Patton (2015) indicate that validation and reliability criteria are different for phenomenological studies when compared to standard qualitative studies. Instead, Van Manen proposes four sets of questions to address the validity of the phenomenological question, analysis, rooting in phenomenological literature, and avoidance of traditional measures of validation criteria that are concerned with other methodologies. Additionally, Van Manen states that issues of reliability generally deal with replicability. In the case of a phenomenological study, however, even if a study is replicated it may yield very different results. Thus, for this study, I am replicating components of other studies that have been repeated (BALLI, Children’s Self-Perceptions, Children’s Task Perceptions) and adding new insights by adding interviews and using a phenomenological approach.

Memo writing. Consistently writing memos during data collection and analysis (Maxwell, 2005) also provided another source of validity. Writing memos allowed me to capture and distinguish what I personally perceive and understand from what the participants actually shared with me at each point in time to make myself aware of my biases and lenses (Moustakas, 1994). This is vital to the phenomenological approach (Van Manen, 2014). As a researcher, I needed to maintain awareness of my biases about the purpose of Greek school and the manner in which Modern Greek is taught as this

study is not an evaluation of the language programs, but an exploration of the beliefs about language learning in both settings.

Each interview was followed by a memo to note any of my initial reactions to the data. The interviews were transcribed verbatim and then checked using the interview memo and notes I took during the interviews about the participants, what they were emphasizing, and how they were reacting to me as the researcher. I also wrote memos at every point during the study, which I used as a way to note my immediate reactions to certain events and responses to note my interpretations and as a way to limit the effects of any potential researcher biases in the data analysis. This is also an essential component of phenomenology, to understand and control the researcher's biases and perspectives.

Conclusion

This study is a phenomenological embedded multiple case study. The methods used to uncover the phenomenon of beliefs about language learning in two Modern Greek language programs included collecting data from participant surveys, individual interviews, and researcher field notes and memo writing. The data was reported and analyzed using a phenomenological embedded multiple case study approach (Merriam, 2009; Moustakas, 1994; Patton, 2015; Van Manen, 2014; Yin, 2014). My methods have shifted to a decidedly phenomenological approach, which is primarily concerned with understanding the essence of a lived experience. In this embedded multiple case study, the essence is the participants' beliefs about learning Greek in two Greek language programs in the U.S.

Chapter Four

The aim of the present phenomenological embedded multiple case study (Moustakas, 1994; Patton, 2015; Van Manen, 2014; Yin, 2014) is to explore and understand the beliefs and lived experiences of teachers, students, and parents in two Greek language programs. The research questions guiding this study are as follows:

1. How do teachers', students', and parents' beliefs about language learning (foreign language aptitude; the difficulty of language learning; the nature of language learning; learning and communication strategies; motivations and expectations) vary in two Greek language programs?
2. What are students' goals, self-perceptions, ability beliefs, task perceptions and expectations in two Greek language programs?
 - a. How do they talk about learning in two Greek language programs?
3. How do parents address the goals and expectations they have for their children's participation in two Greek language programs?

After an introduction to the contexts of the two schools under study, this chapter is organized by research question. In response to each research question, the results of School 1 are presented first, followed by the results of School 2. A further synthesis across schools and discussion are presented in Chapter 5. In the next section, the contexts of School 1 and School 2 are provided to give the reader an understanding of the settings,

schools, and classrooms that frame and guide participants' lived experiences and ultimately their beliefs about language learning and learning Greek.

Contexts

Although the programs are traditional parochial schools located in Greek American communities in urban environments, the individuals who chose to participate were different types of language learners by school. School 1 had all Greek or Greek American participants, while School 2 had all non-Greek participants, lending a comparative nature to this study. Due to their location in established Greek American communities, students of these schools were likely to have access to the Greek language outside of their classroom environments through the surrounding communities, family, friends, and/or neighbors regardless of their individual ethnolinguistic backgrounds. The context of School 1 is discussed in the following section, followed by that of School 2.

School 1. As previously stated in Chapter 3, School 1 is a very large urban Greek American parochial school. The individuals I encountered during site visits and data collection all knew each other for many years or had multigenerational relationships with the school and community. I was often introduced to individuals while meeting with the administrator, who indicated they knew each other for over 20 years, with varying degrees of formality. Many of the parents ($n = 5$) in this study indicated that they and/or their spouses had attended the same school as children and, given the longevity of some of the teachers, they may have taught two generations within the same family. Only one parent/student pair had no previous relationship with this specific community, although they were intimately involved with other cultural and religious organizations.

Administration. Despite this profound intimacy within the community, there was an evident lack of communication within the school and with me as the researcher. According to my field notes, the administrator would occasionally disappear without warning to calm a student, attend to a teacher issue, or to address parents as the added time to get from one building to another made everything an urgent matter. I would often wait for the administrator to return to continue or complete our conversations without knowing how long it would take for the administrator to return. While trying to find a space to complete the surveys, the administrator indicated there was an issue with space due to increased enrollment. In a time of Greek school closures or conversions (from day school to afternoon school, merging schools, or charter schools), this is considered to be a good thing within the community, as there has been an increase in students recently arrived from Greece and from other schools.

Parents. A parent, Yiota, indicated during her interview (individual interview, Spring 2014) that another school nearby had closed within the last three years and this school had absorbed a number of its students as well as its teachers. The 3rd grade Greek language teacher in this study was one such case. Despite having this knowledge of the individual community and the surrounding Greek American communities, Yiota did not know that her son George was using Τα Ελληνικά Μου (*Ta Ellinika Mou*—My Greek) and not Η Γλώσσα Μου (*I Glossa Mou*—My Language) as his Greek language textbooks. Of the three parents interviewed, two indicated a lesser knowledge of what actually occurs within the school and community as a result of their full-time

employment, demonstrating a lack of communication within this school and especially regarding Greek language instruction.

Students. During the survey administration, I answered any questions the students had, including defining “foreign language, and took notes on the additional information they offered verbally to qualify their answers. Regarding Greek language instruction, I found that the students were not placed within mixed classes, meaning their Greek language instruction was not specific to their abilities in the language.

As noted in Chapter 3, the surveys provided demographic information, which I used to compile Table 1. Table 1 illustrates the backgrounds of the participants from School 1. For the parent and student pairs, the parent’s information appears first, followed by the student’s information. The asterisk (*) before a participant type (teacher, student, or parent) indicates that he/she also participated in the individual interviews.

Table 1

Participants' Backgrounds from School 1

Participant Type	Name	Description
Teacher	Savvas	A 58-year-old male teacher who had been teaching Modern Greek in the U.S. for 33 years. He completed his Bachelor's degree in Greece before completing two Master's degrees in the U.S. His first teaching experience was teaching Greek in Greek afternoon schools in the U.S. Savvas was a teacher at School 1 for three years and was the Greek language instructor for all three 3 rd grade classes. Greek is his dominant language.
Parent	Yianna	A 38-year-old female whose dominant languages are English and Greek. She completed all of her education in the U.S. (post-Master's), including attending School 1. Her husband also attended School 1.
Student	Nicole	An 8-year-old girl who speaks English and Greek at home and who wants to continue learning Greek as she gets older.
*Parent	Yiota	A 38-year-old female whose dominant language is English. She completed all of her education in the U.S. (Master's), including attending School 1. Her husband also attended School 1.
*Student	George	An 8-year-old boy who speaks English and Greek at home and who does not want to continue learning Greek as he gets older.
*Parent	Anna	A 44-year-old female whose dominant language is English. She completed her education in different countries, including Greece and the U.S. (Bachelor's). She attended School 1 for some of her education. Her husband is not Greek, but learned Greek while living in Greece.
*Student	Zach	An 8-year-old boy who speaks mostly English at home and who wants to continue learning Greek as he gets older.
Parent	Petros	A 43-year-old male whose dominant language is English. He attended elementary school in Greece, but completed the rest of his education in the U.S. (some college). His wife does not speak Greek.
Student	Vasilis	An 8-year-old boy who speaks English and Greek at home and who wants to continue learning Greek as he gets older.
Parent	Foula	A 47-year-old female whose dominant language is English. She attended elementary school in Greece, but completed the rest of her education in the U.S. (Bachelor's). Although she did not attend School 1, her husband did.

Student	Dimitra	An 8-year-old girl who speaks English and Greek at home and who wants to continue learning Greek as she gets older.
Parent	Ismini	A 43-year-old female whose dominant language is English. She completed all of her education in the U.S. (Bachelor's) and attended School 1. Her husband attended school in Greece.
Student	Katerina	An 8-year-old girl who speaks English and Greek at home and who wants to continue learning Greek as she gets older.
*Parent	Theona	A 40-year-old female whose dominant language is English. She completed all of her education in the U.S. (professional degree) and attended another Greek school. Her husband attended school in Greece.
*Student	Despina	An 8-year-old girl who speaks English and Greek at home and who wants to continue learning Greek as she gets older.

Note. Petros was the only male parent to participate in the study. Despite numerous attempts to contact him for an interview, he did not choose to participate beyond the survey.

As indicated in the table, Savvas, the teacher, did not wish to participate in the individual interview. He did not provide a specific reason for not wanting to participate. He did, however, make a declarative statement that he does not participate in interviews when I approached him in person at the school.

By not participating in the study, I was not able to gather teacher information about School 1 regarding the actual teaching of Greek, day-to-day decisions of a Greek language teacher, a full explanation of his beliefs about language learning, and his views on what is happening within the school and within his classes. For example, according to the administrator of School 1, all of the students are of Orthodox descent if not of Greek descent. However, a parent, Anna, indicated otherwise in an individual interview, when she talked about the Asian and Hispanic (non-Orthodox Christian) students in her other child's class.

There's fewer Greek Greek [sic] kids in my daughter's class and I think that makes a difference. Like they're all, they're all Greek in his class. He's one of the most foreign ones because he has a [non-Greek] father. (Anna, School 1, Spring 2014)

In this statement, and in other parents' responses, there's an assumption of homogeneity within the classroom that may influence instruction. A teacher in a seemingly homogeneous class may assume equal exposure to and use of the Greek language outside of their classrooms, which may not promote a differentiated approach to the nuances of dialects and varying levels of oracy and literacy within the classroom (Draper & Hicks, 2000). Likewise, a teacher in a heterogeneous class may become increasingly aware of the variations in language learning within the classroom; not doing so could prevent differentiation for student-centered instruction, as reported by the students and parents during their interviews.

As School 1's Greek language teachers are tasked with teaching religion during Greek language instruction, the difficulties of teaching religion and another language simultaneously may be greater in a heterogeneous class than in a homogeneous class. In her interview, Anna indicated the difficulties of teaching religion and mythology in *Καθαρεύουσα* (*Katharevousa*, a dialect) using reading passages and texts at a grade level far beyond the 3rd graders in the classroom. *Katharevousa* was the official language in Greece under a policy of diglossia until 1974 when *Δημοτική* (*Demotiki*)—the dialect the majority spoke—officially became Standard Modern Greek. *Katharevousa* is closer to Byzantine Greek, the dialect used in the Greek Orthodox Church and in many religious

texts. As I was only allowed access to the administrator, I could not gather the same amount of information about the school structure and the teaching of Greek (from the teacher's perspective) as I could in School 2, where I was granted direct access to the teacher. The administrator could not offer the same type of information about how Greek is taught and learned in the school as a teacher could.

Six of the seven parents of School 1 on both the survey and in the interviews indicated that their primary motivation to enroll their child(ren) in School 1 was their Greek identity, which was oftentimes coupled with their individual histories with the school. On the survey, two of the seven parents also indicated the quality of the school as reasons to enroll their children, including the parent who did not indicate their Greek identity as a motivating factor. During the interviews, one parent (Yiota) spoke of language learning acquisition in a theoretical sense throughout her interview as she was a teacher, while the other two parents spoke of specific issues and challenges present in the classroom (e.g. difficult language materials, assessment, teacher/school communication, and increasing intrinsic student motivation).

School 2. During my observations and meetings with school personnel, I found that School 2's community as a whole was open about and proud of its multicultural students within a traditional Greek American parochial school (field notes, Spring 2014). Many (not all) of the classroom teachers were also of Greek descent who had attended the school as children. During my site visits and informal discussions with teachers and administrators, I found that School 2 seemed to be more aware of the linguistic differences and challenges foreign language learners faced (field notes, Spring 2014).

During their interviews, the non-Greek parents indicated their children were being taught alongside HL students and were expected to participate equally, regardless of individual backgrounds as most of the students had already been classmates for at least five years prior to this study.

On my numerous school visits and observations, I noticed Greek was being brought into other content areas, such as English (in studying the Greek roots of English words) or science (in using all of the Greek terminology). Despite the fact that the school culture is English-dominant, I found the school community is very well aware of and informed of the Greek culture, the Greek Orthodox religion, and the values that serve as the foundation of the school. All students, regardless of their religious affiliation, receive Greek Orthodox religious instruction in English. The school's hallways were decorated with student work from every grade level. As my visits and observations occurred over an eight-month period, the student work changed from season to season and included work in Greek related to different holidays (field notes, October 2013—May 2014). All of the students who participated in this study indicated that Greek culture was one of their favorite topics of Greek class and were excited to show me what they had worked on. The non-Greek parents who participated in this study indicated to me that they were also learning about the Greek culture and religion through their participation in school activities, fundraisers, and school events. For example, Janette, a mother from School 2, said that the school does “a very good job of teaching the culture; they teach it to us all, it's not just the kids.” She went on to explain:

They teach it to the parents. They teach it to you know the people, events. They do a lot of school events you know that comprise of Greek culture and a lot of the things that they kind of go over with the kids. I think it's really influential. The dance, the music, the special events, you know that they—you know—have the kids kinda [sic] getting and doing all of that. (Janette, individual interview, Spring 2014).

Additionally, all of the parents who participated in this study cited the quality of the school as being the most important factor in their decision to enroll their children. The word “family” was used by most of the parents when referring to the culture of the school. During their interviews, the parents spoke of immersion, differentiation, regular communication, and accessing additional help and exposure to the language outside of the school (i.e. tutors).

The individuals I encountered during my site visits and data collection all knew each other for many years. As previously mentioned, many of the teachers had also attended the school when they were children. Similar to School 1, given the teachers' longevity and personal relationships with the school, some of the teachers may have known students or even their parents since their childhood. It was evident that there was an intimacy within the school community, as indicated in the parents' interviews, beginning with the teachers' ongoing communication with parents, the administration's relationship with all stakeholders in the school building, and the teachers' rapport with one another. All of the parents indicated they have regular contact with the Greek language teacher and classroom teacher. Even I, who entered the school as a researcher,

was greeted by teachers, students, and administrators as a familiar face after a few visits to the school. The word “family” was used to describe the school culture by both the teacher during my visits and the parents during their interviews.

One of the parents, Sally, called me the “Mrs. Eleni’s (the teacher’s) friend” when I arrived for their interviews. Additionally, the students in School 2 treated their participation in the study as an honor. One parent, Olga, said that her daughter (Marina) was so proud that she was selected for an interview.

From my discussions and observations, it seemed that most students in School 2 also participate in some afterschool activities, regardless of their ethnic and/or religious backgrounds (field notes and individual interviews, Spring 2014). I compiled relevant demographic information from the surveys in Table 2 to illustrate the backgrounds of the participants from School 2. Of the 11 survey participants (one teacher, five parents, and five students), four parents and four students participated in individual interviews. The asterisk (*) before a participant type (teacher, student, or parent) indicates that he/she also participated in the individual interviews.

Table 2

Participants' Backgrounds from School 2

Participant	Name	Description
Teacher	Eleni	A 53-year-old female who had been teaching Greek for the past three years. She taught at School 2 for the past 13 years, where she also taught a number of other subjects, including religion. Eleni was born in the U.S. and completed all of her education in the U.S. She double-majored in another discipline and education and is a certified teacher in a subject other than Greek. Eleni taught in public schools before moving to School 2.
*Parent	*Christina	A 35-year-old female whose dominant language is English. She completed all of her education in the U.S. (Bachelor's). She is not Greek and does not speak Greek.
*Student	Valentina	An 8-year-old girl who speaks English and Spanish at home and who wants to continue learning Greek as she gets older.
*Parent	Olga	A 40-year-old female whose dominant language is Russian. She completed her education in Russia (Bachelor's) and in the U.S. (Bachelor's). She is not Greek and does not speak Greek, but is Orthodox Christian.
*Student	Marina	An 8-year-old girl who speaks Russian exclusively at home and who wants to continue learning Greek as she gets older.
*Parent	Sally	A 36-year-old female whose dominant language is English. She completed her education in the U.S. (Associate's). Although her father was Greek, she does not identify with or speak Greek.
*Student	Patricia	An 8-year-old girl who speaks English at home and who wants to continue learning Greek as she gets older.
*Parent	Janette	A 38-year-old female whose dominant languages are English and Spanish. She completed all of her education in the U.S. (Master's). She is not Greek and does not speak Greek.
*Student	Isabella	An 8-year-old girl who speaks English and Spanish at home and who wants to continue learning Greek as she gets older.
Parent	Abadia	A 39-year-old female whose dominant languages are English and Portuguese. She completed her primary and secondary schooling in Brazil before coming to the U.S. for college (some college). She is not Greek but her husband is Greek and attended some of his schooling in Greece.
Student	Sophia	An 8-year-old girl who speaks English, Portuguese, and Greek at home and who wants to continue learning Greek as she gets older.

As indicated previously, Eleni, the teacher, participated in an interview, but the data were dropped from this study as Savvas from School 1 did not participate in the interview. Only the data from the informal conversations I had with Eleni that I documented in my field notes and memos are included in this study. As one can see, the participants in the survey and eventually in the interviews did not identify as Greek, with the exception of Sophia, whose father was Greek, allowing her to be an insider/outsider in this space, similar to Zach in School 1. In School 2, the Greek language teachers get together at the middle/end of the school year to decide which 3rd graders will go to Advanced Greek and which will go to Greek as a Second Language. Their decisions were not based on student background or level of exposure to Greek outside of the classroom, which is what I have noticed is the usual distinction made by other schools in my teaching experience. Their decisions were based on individual abilities, effort, and student outcomes. At the time of my study, Marina and Patricia already knew they were going to the Advanced Greek class. Marina was often referred to as the best student in the class, “even though she’s Russian” by the other students who were interviewed. It seemed that this gave the non-Greek students a sense of hope and pride that they too could be in the Advanced Greek class if they tried harder.

The information regarding each school provides the contexts through which the results can be viewed and understood. The school contexts provide the backdrop for the lived experiences of the teachers, students, and parents and how they think about, understand, and what they expect out of their Greek language learning experiences. In the

following sections, the results pertaining to each research question are addressed by school. A synthesis of the results across schools, discussion, and overarching themes are presented in Chapter 5.

Research Question 1

The purpose of research question 1 was to explore how teachers', students', and parents' beliefs about language learning vary in two Greek language programs. To answer this question, the participants' responses to the surveys are presented. Research question 1 specifically refers to the five subscales of the BALLI, which include: 1) foreign language aptitude; 2) the difficulty of language learning; 3) the nature of language learning; 4) learning and communication strategies; and, 5) motivations and expectations. Each type of survey (teacher, parent, and student) included the BALLI. The original study by Horwitz (1988) reported the results by subscale in item-by-item frequencies, as did subsequent studies using the same instrument (such as, Daif-Allah, 2012; Kern, 1995). Some studies have also presented percentages, means, and standard deviations. However, due to the low number of participants in this study, such a line of inquiry did not yield significant results. Thus, I will report the frequencies of the BALLI for teacher, students, and parents by subscale. The frequencies are important to report as they indicate where the responses of the teacher, parents, and students fell within the responses of each subgroup and the overall school responses. The purpose of this line of inquiry is to determine the congruence of responses. Polat (2009) indicated that students whose beliefs were more congruent with the beliefs of their teachers outperformed

students whose beliefs were less congruent. In the following sections, the results from School 1 are presented, followed by the results of School 2.

School 1. Within School 1, the Greek language teacher's, students', and parents' beliefs about language learning were explored using the BALLI. One teacher, seven parents, and seven students from School 1 responded to the survey. In the following subsections, I report the results of the BALLI. The frequencies indicate that the student's beliefs about learning Greek were more positively skewed than their parents' beliefs about their learning Greek. This means that the students are more optimistic about their long-term learning outcomes than their parents. However, on items where the parents' and students' responses were different from the teacher's responses, the student responses were more spread out across the answer options. Thus, it is important to look at all of the subscales and the frequency of participants' responses to see if the students' beliefs were more aligned with those of their parents or their teacher. The following sections address each BALLI subscale with a table to illustrate the frequencies of responses to each item by the type of participant (teacher, parent, student).

Foreign language aptitude. Individuals' beliefs about foreign language aptitude were addressed using nine items. Students' and parents' responses were more negatively skewed than the teacher's responses on six items in this subscale. Their responses were more positively skewed on two items and similar on item 34, which is the belief that everyone can learn to speak a foreign language.

On item 1, the teacher and six parents strongly agreed that it is easier for children to learn other languages than for adults; one parent agreed. The students' responses,

however, were distributed between disagree and agree, indicating more negative beliefs about the ability of children to learn another language. On item 10, referring to the ease of learning another foreign language if one already speaks one, the students' responses were more negatively skewed than the teacher's. Only one student responded "agree," while two responded "neither agree nor disagree"; and four responded "disagree." This indicates they do not believe learning a foreign language, in this case Greek, will help them learn another language in the future. The parents' responses to this item were split between positive (strongly agree = 2, agree = 2) and negative (disagree = 3).

On items 15 and 33, the students' responses indicate more positive beliefs than their teacher about their own abilities and the abilities of Americans in general in learning a foreign language. Their parents' responses were similarly positive. On items 22 and 29, the teacher responded "neither agree nor disagree." These two items addressed gender ("Women/girls are better than men/boys at learning foreign languages.") and the transfer of science and math ability to language ability. The students' and parents' responses indicated greater disagreement with item 22 regarding gender. In item 32 referring to the intelligence of individuals who can speak more than one language, the teacher's response was "disagree" while the parents' responses were more positive between "neither agree nor disagree" and "strongly agree." The students' responses, however, were spread out throughout all five responses. This was the only item in this subscale where at least one student responded using each of the five responses.

Additionally, the responses to the last item in this subscale (34) indicates that the teacher, all of the parents, and six of the seven students either agree or strongly agree that

everyone can learn another language. This indicates a contradictory belief to item 2. If some people have an innate ability to learn another language, then that would mean not everyone can learn another language. Thus, according to the intent of this subscale, the results indicate an overall negative outlook regarding parents' and students' expectations for student success in learning Greek, while the teacher's beliefs were a bit more positive.

Table 3 illustrates the frequencies of responses to these nine items.

Table 3

Frequencies of Responses to the Foreign Language Aptitude Subscale from School 1

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1. It is easier for children than adults to learn a foreign language.	1						2	3	2		6	1			
2. Some people are born with a special ability which helps them learn a foreign language.	1					1	3	2	1		3	2	1	1	
10. It is easier for someone who already speaks a foreign language to learn another one.		1					1	2	4		2	2		3	
15. I have foreign language aptitude.			1				3	2	2		1	3	2	1	
22. Women/girls are better than men/boys at learning foreign languages.			1					2	1	4		1	2	3	
29. People who are good at math and science are not good at learning foreign languages.			1		1			4	2				1	3	2
32. People who speak more than one language well are very intelligent.				1	1	1	2	1	2	1	2	3			
33. Americans are good at learning foreign languages.				1		2	4	1				3	2	1	
34. Everyone can learn to speak a foreign language.	1					3	2	1			4	3			

The difficulty of language learning. Beliefs about the difficulty of language learning were assessed using six items. Students' responses were similar to the teacher's responses for the first four items of the subscale. On item 3, comparing the ease of learning some languages to others, four students responded "strongly agree," and two responded "agree." Thus, more students indicated more positive beliefs, similar to the teacher's "agree." The parents were flipped from the students' responses: two parents responded "strongly agree," four responded "agree," and one responded "neither agree nor disagree."

Two of these items (item 4 and item 14) had different responses from the typical Likert scale of "strongly agree" to "strongly disagree" on a scale of 1-5. Item 4 asked about the difficulty of the Greek language. The responses ranged from "a very difficult language" (1) to "a very easy language" (5). The teacher responded "a language of medium difficulty" as did five of the students. The other two students responded "a difficult language." The parents' responses were more positive on this item, where six parents indicated that Greek is "an easy language," while one parent indicated that it is "a difficult language." This indicates that, in connection to item 3, the students believe that there are easier languages to learn than Greek. Item 14 asked about the amount of time it would take for an individual to achieve fluency in a language if they spent one hour a day learning Greek, which is approximately the amount of time per day that the students in this school spend between class time and completing their homework. The responses ranged from "less than a year" (1) to "You can't learn a language in 1 hour a day." The

teacher responded “5-10 years,” which is also the amount of time the students would spend learning Greek through the 8th grade, indicating that the teacher believes this is possible for the students. The students’ and parents’ responses were more spread out, indicating that some parents and students have the expectation of fluency in a shorter amount of time. The responses were as follows: 1-2 years (1 student, 2 parents); 3-5 years (2 students, 1 parent); 5-10 years (3 students, 2 parents). One student and two parents also responded that they do not believe that you can learn a language in one hour a day, which indicates that the hour a day the students are receiving is not enough to achieve fluency according to these participants.

Related to item 14 is item 6 regarding the ultimate expectation of speaking Greek well. All of the responses were positive. The teacher responded “agree.” The students’ and parents’ responses ranged from “strongly agree” to “agree.” However, based on the responses to item 14, it is unclear if this is a short-term or long-term expectation and if speaking Greek well (item 6) is the equivalent of being fluent (item 14).

However, there is a shift in students’ responses away from both the teacher’s and their parents’ responses for item 24. It is easier to speak than to understand a foreign language. For this item, the students are much more positively skewed, indicating agreement with the item, than their parents and their teacher. This may indicate a preference for speaking (saying and repeating words) and not communicating (speaking and listening) in the students’ exposure to Greek within and outside of the classroom as students are more comfortable speaking than they are demonstrating comprehension of the language. On the last item (28), the parents’ and students’ responses to whether it is

easier to read and write a language than to speak and understand it were spread out. This potentially indicates that the belief of this item is related to personal experiences and not to generalizations about language learning. Table 4 illustrates the frequencies of responses for the six items in this subscale.

Table 4

Frequency of Responses to The Difficulty of Language Learning Subscale from School 1

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
3. Some languages are easier to learn than others.		1				4	2				2	4	1		
4. Greek is:			1			1	1	5				1		6	
6. I believe that [my students/I/my child] will ultimately learn to speak Greek very well.		1				3	4				1	5			
14. If someone spent one hour a day learning a language, how long would it take him/her to become fluent?					1		1	2	3	1		2	1	2	2
24. It is easier to speak than to understand a foreign language.					1	2	2	2	1					5	1
28. It is easier to read and write a language than to speak and understand it.			1			1		1	3	1		2	1	3	

The nature of language learning. Participants' beliefs about the nature of language learning were assessed using eight items. The responses within this subscale were the most varied by subgroup, with students' responses more aligned with parents than their teacher on every item. This includes items where the parents' responses were in complete disagreement with the teacher's responses, such as item 8 (Greek is structured

the same way as English.). The teacher agreed, while the students' and parents' responses were more negatively skewed. This indicates a limited understanding of translanguaging (the use of both or multiple languages to effectively communicate with others; see Chapter 2) and utilizing their native/dominant language, in this case English, to further support their knowledge and acquisition of another language, in this case Greek. More than half the students indicated that they agree it is necessary to know the culture in order to speak the language. In response to item 8, the teacher did not agree or disagree that learning about the language's culture is necessary to speak the language.

Item 11 refers to the learning of a foreign language in the foreign country. The teacher responded "agree," while the students' and parents' responses were distinctly spread out in similar ways with the majority of responses in agreement with the item. Two students and one parent responded "strongly disagree."

Five items in this subscale referred to specific aspects of formal language learning: vocabulary (item 16), grammar rules (item 20), language learning vs. learning other subjects (item 25), translating from English (item 26), and memorization (item 35). The students' and parents' responses were in greater agreement with four out of five of these items, regardless of the teacher's response. In these items, the students' responses can be interpreted to be their own experiences with language learning within this school as they have not yet been exposed to formal language instruction beyond this school. Their only foreign language learning until the time of this study has been Greek within School 1. The parents' responses, however, cannot be interpreted to be based on only their experience with this school as they themselves may have had experiences outside of

this school (i.e. high school, college, work/life) that may not be related to their own and/or their child(ren)'s experiences learning Greek.

The students' responses were in greater agreement with item 16 than were their parents' responses, which indicates that five of the seven students and the teacher either agreed or strongly agreed that learning a FL is mostly a matter of learning new vocabulary words. On item 20, the students' responses mimicked those of their parents and were in complete disagreement with the teacher's response. The teacher indicated that he strongly disagreed that language learning is mostly a matter of learning a lot of grammar rules, while four students and five parents either agreed or strongly agreed with this statement. For the students, this indicates that this is either their experience learning Greek or their perception of the type of learning, which may not be limited to their experience with this teacher but it is limited to this school. Similarly, on item 25, five students and six parents either agreed or strongly agreed that language learning is different from other school subjects, while the teacher neither agreed nor disagreed. This indicates that the parents and students do not consider their Greek language learning to be similar to learning another subject, such as math or science. On item 35, six students and six parents agreed or strongly agreed that language learning involves a lot of memorization, while the teacher responded neither agree nor disagree. Again, this indicates that the students' and parents' beliefs about language learning are different than what the teacher believes.

The largest discrepancy of these items occurred on item 26 regarding translation from English. The teacher indicated that he neither agrees nor disagrees that language

learning is mostly a matter of translating from English. The parents' responses were in greater disagreement with the statement; five either disagreed or strongly disagreed.

However, the students were in greater agreement with the statement. Five either agreed or strongly agreed. Table 5 illustrates the frequencies of responses for each of the eight items in this subscale.

Table 5

Frequency of Responses to The Nature of Language Learning Subscale from School 1

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
5. Greek is structured in the same way as English.		1						2	2	3			1	2	4
8. It is necessary to know the foreign culture in order to speak a foreign language.			1			4	3					2	4	1	
11. It is better to learn a foreign language in the foreign country.		1				1	2	2		2	1	4	1		1
16. Learning a foreign language is mostly a matter of learning a lot of new vocabulary words.		1				2	3	2				4	2	1	
20. Learning a foreign language is mostly a matter of learning a lot of grammar rules.					1	1	3	2	1		2	3	1		1
25. Learning a foreign language is different from learning other school subjects.			1			1	4	2			1	5			
26. Learning another language is a matter of translating from English.			1			1	4	1	1				1	4	1
35. Language learning involves a lot of memorization.			1			4	2	1			1	5	1		

Learning and communication strategies. Students' responses to the first five items (7, 9, 12, 13, and 17) were more aligned with those of their parents; however, they were also positively or negatively skewed towards the teacher's responses. For example, on item 7 regarding speaking with an excellent accent, the teacher responded "neither agree nor disagree," while four of the students and five of the parents responded "agree" or "strongly agree." Item 9 referred to whether or not a language learner should attempt to say anything in the language until they can say it correctly. The teacher responded "strongly disagree," while the parents' and students' responses were more spread out. Three students agreed with this item, which indicates a reluctance to practice using the language. The other four students responded "neither agree nor disagree" ($n = 1$), "disagree" ($n = 1$), and "strongly disagree" ($n = 2$). The parents' responses were more negatively skewed against the item. They responded "agree" ($n = 1$), "neither agree nor disagree" ($n = 1$), "disagree" ($n = 3$), and "strongly disagree" ($n = 2$). This indicates that although the students overall tended to have similar beliefs to their parents and the teacher on this item, at least half of the students were in agreement meaning that they do not think they should say anything in Greek until they can say it correctly. This type of belief would impede their language learning and potential exposure to the Greek language.

Similarly, on item 12 regarding going up to individuals who speak Greek to practice using the language, the student and parent responses were clustered around the middle/neutral response of "neither agree nor disagree." However, the frequencies of responses indicate that the parents were more negatively skewed, while the students and

the teacher were more positively skewed. The teacher responded that he would encourage his students to go up to individuals who speak Greek to practice, while four parents responded “disagree,” two responded “neither agree nor disagree,” and one responded “agree.” The students responded “agree” ($n = 2$), “neither agree nor disagree” ($n = 4$), and “disagree” ($n = 1$). The number of neutral responses for the students may reflect their age as they are encouraged not to speak to strangers. Yet, there were still more positive responses than their parents, indicating their parents’ discomfort in using the language with other people as well.

Item 13 referred to guessing in the language if one does not know a word. On this item, all but three respondents (one student and two parents) were positively skewed indicating they do believe that it is appropriate to guess when one does not know a word in Greek. Similarly, on item 17, all of the participants indicated that they “agree” or “strongly agree” that it is important to repeat and practice a lot.

On the last three items, there was some disagreement among the responses of all three subgroups. For example, on item 18, the teacher agreed that he perceives his students’ self-consciousness in speaking Greek in front of other people. However, more than half the students disagreed or strongly disagreed. Similarly, the parents’ responses did not align. One parent agreed; two indicated they neither agree nor disagree; three indicated they disagreed and one indicated they strongly disagree. More student responses were aligned with parent responses, but they were on opposite ends from their teacher.

The responses on item 19 were also varied. The item states: “If you are allowed to make mistakes in the beginning it will be hard to get rid of them later on.” Students responses were evenly distributed between agree and strongly disagree, while the teacher’s response was disagree. This indicates that the teacher may expect or encourage his students to make mistakes in an attempt to use and learn the language. However, the parents’ responses were split between agree ($n = 3$) and disagree ($n = 4$). This may be related to the parents’ experiences with their own fossilized errors, which in turn influences their children’s confidence in experimenting with the language.

Item 21, regarding the language laboratory, may not have been clear as this is a language learning practice that is not readily used in Greek language programs in the U.S. The responses were mostly clustered around the neutral response or negative response, while the teacher responded it is indeed important to practice in the language laboratory. Only one parent strongly agreed with this item, while three responded in the neutral and another three responded “disagree.” The students responded “agree” ($n = 2$), “neither agree nor disagree” ($n = 4$), and “disagree” ($n = 1$). This may be because the students and parents (depending on their individual language learning experiences) may have never had access to a language laboratory in which students would listen to tapes and repeat the words.

Participant responses to this subscale would indicate a general level of agreement among the teacher, students, and parents on learning and communication strategies. The parents’ and students’ responses were in greater alignment than the responses of the parents and teacher, which indicates that the parents’ beliefs about learning and

communications strategies may be a greater influence on the students' beliefs despite the students' formal language learning experiences with and exposure to their teacher. Table 6 illustrates the frequency of responses to all eight items in this subscale.

Table 6

Frequency of Responses to the Learning and Communication Strategies Subscale from

School 1

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
7. It's important to speak a foreign language with an excellent accent.			1			2	2	2	1		1	4	1	1	
9. You shouldn't say anything in the language until you can say it correctly.					1		3	1	1	2		1	1	3	2
12. If I heard someone speaking Greek, [I would encourage my students to/I would/I would encourage my child to] go up to them so that [they/I] could practice speaking the language.	1						2	4	1			1	2	4	
13. It's O.K. to guess if you don't know a word in the foreign language.	1					2	4	1				5	2		
17. It is important to repeat and practice a lot.	1					4	3				2	5			
18. [My students feel/I feel/My child feels] self-conscious speaking Greek in front of other people.	1						3		3	1	1		2	3	1
19. If you are allowed to make mistakes in the beginning it will be hard to get rid of them later on.				1			2	1	2	2		3		4	
21. It's important to practice in the language laboratory [listening to tapes and repeating].	1						2	4	1		1		3	3	

Motivations and expectations. One parent missed this entire subscale of the survey. Thus, the parents' responses are limited to six out of the seven participants. The responses to item 23 indicate that all participants, but one parent, believe the students will

have many opportunities to use Greek in the future. On the last three items (27, 30, and 31), participants' responses were spread out. The teacher responded "neither agree nor disagree" to all three items regarding using Greek to get a good job in the future (item 27), whether or not Americans believe it is important to learn another language (item 30), and learning Greek as a means to get to know Greek speakers better (item 31). However, the weight of frequencies in the students' responses is on agreement or strong agreement with the items, while the parents' responses indicate disagreement or a neutral belief on these items.

For example, on item 27, the students responded "strongly agree" ($n = 3$), "agree" ($n = 3$), and "strongly disagree" ($n = 1$). The parents' responses were more spread out: "strongly agree" ($n = 2$), "agree" ($n = 1$), "neither agree nor disagree" ($n = 2$), and "disagree" ($n = 1$). Item 30, due to its wording as a generalization about Americans, may have not been easy for young students to answer. They responded "strongly agree" ($n = 1$), "agree" ($n = 3$), "neither agree nor disagree" ($n = 3$). The parents, however, had a more negative response with three responding "disagree," indicating that they do not believe Americans think it is important to speak a foreign language. On item 31 regarding learning Greek to get to know its speakers better, four students strongly agreed and three students agreed with this item. The parents were not as positive in their responses. One agreed, two strongly agreed, two neither agreed nor disagreed, and one disagreed. Table 7 illustrates the frequency of responses to each of the items in this subscale.

Table 7

Frequency of Responses to the Motivations and Expectations Subscale from School 1

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
23. If [my students get to/I get to/my child gets to] speak Greek very well, [they/I/s/he] will have many opportunities to use it.		1				4	3				1	4			1
27. If [my students learn/I learn/my child learns] to speak Greek very well, it will help [them/me/her/him] get a good job.			1			3	3			1	2	1	2	1	
30. Americans think that it is important to speak a foreign language.			1			1	3	3			1	1	1	3	
31. I would like [my students/(me)/my child] to learn Greek so that [my students/I/my child can get to know its speakers better.			1			4	3				1	2	2	1	

In the following section, the results pertaining to research question 1 from School 2 are reported. This provides a point of comparison between the two schools for further synthesis and discussion in Chapter 5.

School 2. As previously mentioned, one teacher, five parents, and five students from School 2 responded to the survey. Of these participants, four parents and four students also participated in the individual interviews. In the following subsections, I report the results of the BALLI. The subscale item frequencies indicate that students' beliefs about Greek language learning are more positive than those of their parents and Greek language teacher. Overall, the students seem to be more optimistic about their

potential outcomes than their teacher and parents, who responded to many items neutrally, potentially indicating their hesitance or uncertainty with the items. The following sections address each of the BALLI subscales with a table to indicate the frequency of responses to each item.

Foreign language aptitude. Overall, students' responses were spread out or clustered around the neutral response (3). The students' and parents' responses tended to be more negatively skewed than the teacher's, although the teacher responded "neither agree nor disagree" on four of the nine items. The students' responses were more positive on two items (22 and 34), which is discussed further as follows.

On item 1, the teacher strongly agreed that it is easier for children to learn another language than adults. The students responded "agree" ($n = 2$) and "neither agree nor disagree" ($n = 3$). The parents were similarly grouped between "strongly agree" ($n = 1$), "agree" ($n = 2$), and "neither agree nor disagree" ($n = 2$).

The teacher also agreed that some people are born with a special ability that helps them learn a foreign language (item 2). The students' and parents' responses were similarly split, with a positive skew towards the teacher's response. For example, one student responded "strongly agree," while the other four responded "agree" ($n = 2$) and "disagree" ($n = 2$). The parents also responded "strongly agree" ($n = 1$), "agree" ($n = 2$), "disagree" ($n = 1$), and "strongly disagree" ($n = 1$). This item is related to item 34, which states that everyone can learn to speak a foreign language. Participants' responses to item 34 indicate agreement with this item in contradiction to their agreement with item 2.

In response to item 10, the teacher agreed it is easier for someone who already speaks a foreign language to learn another one. The students responded “agree” ($n = 2$), “neither agree nor disagree” ($n = 2$), and “strongly disagree” ($n = 1$). Similarly, the parents responded “strongly agree” ($n = 1$), “agree” ($n = 1$), “neither agree nor disagree” ($n = 2$), and “disagree” ($n = 1$). Item 15 dealt with whether or not the respondent has foreign language aptitude. The teacher indicated that she strongly agreed with this statement. The students’ responses were more positive than the parents. Three students agreed; one student each responded “neither agree nor disagree” and “disagree.” The parents responded “agree” ($n = 2$) and “neither agree nor disagree” ($n = 3$).

On items 22 (gender), 29 (math and science), 32 (multilingualism and intelligence), and 33 (Americans), the teacher responded “neither agree nor disagree.” The student participants in School 2 were all girls, so when responding to item 22, three of the students said “girl power!” and shook their fists in the air (field notes, Spring 2014). This coincides with the three “strongly agree” responses that girls are better than boys at learning languages. Two students responded “disagree.” The parents’ responses ranged between the neutral ($n = 2$), “disagree” ($n = 2$), and “strongly disagree” ($n = 1$). In response to item 29 on whether or not individuals who are good at math and science are also good at learning foreign languages, all of the parents and students responded either “disagree” or “strongly disagree.” Similarly, all five parents responded with the neutral to whether or not people who speak more than one language are very intelligent (item 32). The student responses were also clustered around the neutral response. Finally, on item 33 referring to Americans and whether or not they are good at learning foreign languages,

all five parents responded with the neutral, as did three students; two students responded “strongly disagree.” Overall, this indicates that the students, parents, and teacher have conflicting and sometimes contradictory beliefs about foreign language aptitude; although when compared to each other, the students still maintain more positively skewed beliefs than those of their parents and teacher. Table 8 indicates the frequency of responses by type of participant to the Foreign Language Aptitude subscale.

Table 8

Frequency of Responses to the Foreign Language Aptitude Subscale from School 2

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1. It is easier for children than adults to learn a foreign language.	1						2	3			1	2	2		
2. Some people are born with a special ability which helps them learn a foreign language.		1				1	2		2		1	2		1	1
10. It is easier for someone who already speaks a foreign language to learn another one.		1					2	2		1	1	1	2	1	
15. I have foreign language aptitude.	1						3	1	1			2	3		
22. Women/girls are better than men/boys at learning foreign languages.			1			3			2			2	2	1	
29. People who are good at math and science are not good at learning foreign languages.			1						1	4				4	1
32. People who speak more than one language well are very intelligent.			1				2	2	1				5		
33. Americans are good at learning foreign languages.			1					3		2			5		
34. Everyone can learn to speak a foreign language.	1					4	1				1	2	1	1	

The difficulty of language learning. On item 4, for example, the teacher responded that Greek is a difficult language, while four of the students responded that it is a language of medium difficulty, and one responded “a very difficult language.” The parents also responded that Greek is a language of medium difficulty ($n = 3$) and a difficult language ($n = 2$). This indicates that four of the students and three of the parents believe that the Greek language is less difficult than what the teacher believes. Similarly, on item 14, participants were asked how long it would take for an individual to achieve fluency in a language if they spent one hour a day. Similar to School 1, this is approximately the same amount of time per day that students in School 2 spend on learning Greek. The teacher did not respond to this item initially. During a subsequent conversation, she indicated that she does not believe it is possible to answer, as some students need more than one hour while others naturally absorb the language (field notes, Spring 2014). When I asked her to choose from these particular answers she said with great hesitation that she does not think it is possible to learn a language in an hour a day (response 5). The students, however, responded that it would take them “less than a year” ($n = 1$), “1-2 years” ($n = 1$), “3-5 years” ($n = 2$), “5-10 years” ($n = 1$). The parents responded “3-5 years” ($n = 3$) and “5-10 years” ($n = 2$). This indicates that the majority of students and parents in this study believe Greek is an easier language than the Greek language teacher believes, and it will also take less time to learn the language fluently than the length of time the teacher believes it will take.

Item 3 also refers to the ease of learning some languages as opposed to others. The teacher agreed that this was true, as did all five students (three “strongly agreed” and two “agreed”). The parents’ responses were more spread out between “strongly agree” and “disagree.” Similarly, item 6 refers to the participants’ belief in the ultimate outcome. The teacher indicated that she neither agreed nor disagreed that her students would ultimately learn to speak Greek very well, while the students and parents indicated more positive beliefs. Three students responded “strongly agree,” and two responded “agree.” Their parents also responded “agree” ($n = 2$) and “neither agree nor disagree” ($n = 3$). Thus, when grouped together with the previous three items, this indicates the students believe Greek is a language of medium difficulty, more difficult than others, but it will not take them very long to obtain fluency in Greek, and they will ultimately speak Greek very well.

The last two items in this subscale are items 24 and 28, which deal with the individual aspects of language learning (speaking and understanding and reading and writing). Four students indicated they strongly disagree that it is easier to speak than to understand another language, while one student agreed with the statement. The parents responded “neither agree nor disagree” ($n = 1$) and “disagree” ($n = 4$). The teacher agreed that it is easier to read and write a language than to speak and understand it (item 28). The students’ responses were most similar to the teacher’s on this item. Three strongly agreed and two agreed. The parents were slightly more negative, as only one agreed, two neither agreed nor disagreed, and two disagreed. This indicates that the students are influenced by what they have or have not experienced in their language classrooms,

which may or may not align with the personal beliefs of the teacher or those of their parents. Table 9 illustrates the frequencies of responses for the six items in this subscale.

Table 9

Frequency of Responses to The Difficulty of Language Learning Subscale from School 2

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
3. Some languages are easier to learn than others.		1				3	2				1	1	2	1	
4. Greek is:				1				4		1			2	3	
6. I believe that [my students/I/my child] will ultimately learn to speak Greek very well.			1			3	2					2	3		
14. If someone spent one hour a day learning a language, how long would it take him/her to become fluent?						1	1	1	2	1				3	2
24. It is easier to speak than to understand a foreign language.			1					1			4			1	4
28. It is easier to read and write a language than to speak and understand it.		1				3	2					1	2	2	

The nature of language learning. The items in this subscale for the students are important as they are the closest to describing their personal experiences with learning the Greek language in this school (compared to the potential informal language learning in School 1). Item 5 refers to the structure of Greek. The teacher disagreed that Greek is structured the same way as English, while the students' and parents' responses were spread out but in greater agreement with the item.

Again, the teacher responded with the neutral “neither agree nor disagree” to four of the eight items (8, 11, 16, and 25). To all of these items, the students indicated greater agreement with the item than their parents. Three students agreed or strongly agreed that it is necessary to know the foreign culture in order to speak a foreign language (item 8); two also disagreed. One parent strongly agreed and four neither agreed nor disagreed. However, all four parents who were interviewed said that learning about the culture is important in learning the language. Four students strongly agreed that it is better to learn a foreign language in the foreign country (item 11); one disagreed. During the survey administration, the students began chatting about how nice it would be to learn Greek in Greece and how they want to travel to Greece (field notes, Spring 2014). The parents agreed ($n = 1$), neither agreed nor disagreed ($n = 1$), and disagreed (3).

To item 16, four students agreed or strongly agreed that learning a foreign language is mostly a matter of learning a lot of new vocabulary words; one student disagreed. In contrast, the parents agreed ($n = 1$), neither agreed nor disagreed ($n = 1$), or disagreed ($n = 3$). This may be indicative of the students’ and parents’ personal experiences with language learning. On the last item that the teacher responded “neither agree nor disagree,” three students agreed or strongly agreed that learning a foreign language is different from learning other school subjects (item 25); one neither agreed nor disagreed and one disagreed. The parents, again, were in greater disagreement with the item.

Specifically related to aspects of formal language learning are items 16 (vocabulary, previously discussed), 20 (grammar rules), 25 (language learning vs.

learning other subjects), 26 (translating from English), and 35 (memorization). The students' responses were in greater agreement with all of these items, but more similar to the teacher's response than to their parents. This indicates their beliefs about the nature of language learning are most closely related to those of their teacher's as their main exposure to formal language learning is happening in the Greek language classroom. Table 10 illustrates the frequencies responses to the nature of language learning subscale by the type of participant in School 2.

Table 10

Frequency of Responses to The Nature of Language Learning Subscale from School 2

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
5. Greek is structured in the same way as English.				1		2	2	1			1	1	2	1	
8. It is necessary to know the foreign culture in order to speak a foreign language.			1			2	1		2		1			4	
11. It is better to learn a foreign language in the foreign country.			1			4			1			1	1		3
16. Learning a foreign language is mostly a matter of learning a lot of new vocabulary words.			1			3	1		1			1	1		3
20. Learning a foreign language is mostly a matter of learning a lot of grammar rules.	1					1	2		1	1		2	2		1
25. Learning a foreign language is different from learning other school subjects.			1			1	2	1	1					2	3
26. Learning another language is a matter of translating from English.					1			1	2	2				3	2
35. Language learning involves a lot of memorization.	1					4	1					4		1	

Learning and communication strategies. The students' responses were the most opposite to both the teacher and parent's responses to this subscale. Again, the teacher responded "neither agree nor disagree" to four out of the eight items. The responses to items in this subscale indicated more contradictory beliefs about language learning and communication strategies. However, the students tended to qualify their responses during the survey administration; therefore, more data has been collected from field notes.

The teacher disagreed to item 7—that it is important to speak a foreign language with an excellent accent. The students' responses were more spread out, and three were more positive than the teacher's, as were four of the parents' responses. This may be a function of trying to learn the language properly and "sounding Greek" as non-Greek students. On item 9, the teacher and all five parents disagreed that you shouldn't say anything in the language until you can say it correctly. This would prevent a student from practicing and increasing one's comfort and ease with the language. However, all five students either agreed or strongly agreed with this item. During the survey administration, the students indicated they do not want to offend anyone, so saying things correctly is very important (field notes, Spring 2014). On item 13, which deals with guessing if one doesn't know a word in a foreign language, the teacher neither agreed nor disagreed with this item. The parents' responses were clustered around the neutral responses. However, the students' responses were split. Two either agreed or strongly agreed, while three strongly disagreed. Again, the students were concerned with offending people (field notes, Spring 2014).

Two more items deal with practicing the language. On item 12, the teacher agreed that she would encourage her students to go up to Greek speakers to practice speaking Greek. One parent agreed and four disagreed. All five students, however, disagreed or strongly disagreed. This may be a function of their age and not speaking to strangers. On item 17, the teacher indicated it is important to repeat and practice a lot. All five students and all five parents either agreed or strongly agreed with this item. Herein lies their contradictory beliefs. If students believe that they need to speak with an excellent accent, that they shouldn't say anything until they can say it correctly, that they shouldn't guess, and that they wouldn't practice with other Greek speakers, then how are they going to practice the language?

On the last three items, the teacher responded "neither agree nor disagree." On item 18, two students indicated they strongly agree that they feel self-conscious when speaking Greek, while two neither agreed nor disagreed, and one disagreed. Three parents also agreed that they think their child feels self-conscious when speaking Greek. On item 19, the students' responses were spread out between "strongly agree" and "disagree" that if they're allowed to make mistakes it will be hard to correct them later on. The parents indicated greater disagreement with this item.

Finally, the last item referred to the language laboratory in which students would listen to recordings in the language and repeat them. All five students agreed this is an important practice. Two parents also agreed and three parents neither agreed nor disagreed. Although they lacked experience with a language laboratory, the students thought this would be a good idea and likened it to listening to and singing Greek songs

in Pre-K (field notes, Spring 2014). Table 11 illustrates the frequency of responses to each item in the learning and communication strategies subscale.

Table 11

Frequency of Responses to the Learning and Communication Strategies Subscale from School 2

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
7. It's important to speak a foreign language with an excellent accent.				1		2	1	1	1	1	1	1	2	1	
9. You shouldn't say anything in the language until you can say it correctly.				1	3	2								5	
12. If I heard someone speaking Greek, [I would encourage my students to/I would/I would encourage my child to] go up to them so that [they/I] could practice speaking the language.	1							2	3		1		4		
13. It's O.K. to guess if you don't know a word in the foreign language.			1		1	1			3		1	3	1		
17. It is important to repeat and practice a lot.	1				4	1				2	3				
18. [My students feel/I feel/My child feels] self-conscious speaking Greek in front of other people.			1		2	2	1				3	1	1		
19. If you are allowed to make mistakes in the beginning it will be hard to get rid of them later on.			1		1	1	1	2				1	3	1	
21. It's important to practice in the language laboratory [listening to tapes and repeating].			1			5					2	3			

Motivations and expectations. Teacher and parent responses were the most similar in this subscale, although the student responses were more positive on three of the four items. Item 23 refers to the potential opportunities students will have if they learn to speak Greek very well. The teacher and all five parents neither agreed nor disagreed that her students will have the opportunity to use the language. However, all five students either agreed or strongly agreed that they would have such opportunities. On item 27, the teacher and all five parents neither agreed nor disagreed that learning Greek will help the students get a job in the future. Three students also indicated the neutral response, while two strongly agreed. During the survey administration, these two students spoke of opening Greek restaurants or having Greek clients which would make it necessary for them to speak Greek (field notes, Spring 2014).

Item 30 refers to how Americans feel about speaking a foreign language. The teacher, two parents, and two students neither agreed nor disagreed that Americans think it is important to speak a foreign language. However, three students also agreed or strongly agreed that they think it is important. Finally, on item 31, the teacher indicated that she would like her students to learn Greek so that they could get to know its speakers better. Three parents and two students neither agreed nor disagreed. Two parents and one student agreed. One student strongly agreed while one disagreed. The student responses to this item were spread out, potentially as a function of their limited exposure to Greek speakers outside of their school community. Table 12 indicates the frequencies for each item of this subscale.

Table 12

Frequency of Responses to the Motivations and Expectations Subscale from School 2

Item	Teacher					Students					Parents				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
23. If [my students get to/I get to/my child gets to] speak Greek very well, [they/I/s/he] will have many opportunities to use it.			1			3	2							5	
27. If [my students learn/I learn/my child learns] to speak Greek very well, it will help [them/me/her/him] get a good job.			1			2		3						5	
30. Americans think that it is important to speak a foreign language.				1		1	2	2					2	2	1
31. I would like [my students/(me)/my child] to learn Greek so that [my students/I/my child can get to know its speakers better.		1				1	1	2	1				2	3	

Research Question 2

As previously indicated, research questions 2 and 2a explore students' goals, self-perceptions, task perceptions, and expectations in the domain of Greek language using adapted subscales from Eccles and Wigfield (1995) and individual interview responses. The adapted Eccles and Wigfield (1995) subscales were administered only to the students and were rated on a 1-7 scale, where 7 is positive and greatest, 4 is neutral, and 1 is most negative and least. Each item had different explanations for each value which are discussed further as follows for each subscale. The responses to the adapted Eccles and Wigfield (1995) subscales are reported first and integrated with the interview responses. The student interview results are reported after the subscales for each school.

School 1. In this section, the results related to research question 2 are reported first, followed by the results related to research question 2a from School 1.

Children's task value perceptions. Students' intrinsic interest value perceptions were explored using items 1 and 2. On item 1, students were asked to respond to whether they find working on Greek assignments very boring or very interesting. One student responded in the middle (4, indicating a neutral response), while the other six students responded positively between 5 and 7 (7 being very interesting). On item 2, they were asked how much they like working on Greek, from not very much (1) to very much (7). The students' responses were more spread out on this item, ranging from 3 to 7.

Students' attainment value/importance perceptions were assessed using three items (3,4, and 5). On item 3, the students were asked if the amount of effort it would take for them to do well in Greek class is important to them; they all responded 6 and 7, indicating it is very important to them. For three students, being good at using Greek (item 4) is very important, while for the other four students this is of decreasing concern. Responses ranged from 4 to 7. Getting good grades in Greek was, however, very important for six of the seven students (item 5).

Extrinsic utility value also helps us understand how useful students believe learning Greek will be in their lives (present and future). Item 6 addressed how useful students believe Greek will be for what they want to do in the future. Two responded very useful (7), one responded somewhat useful (5), two responded neutral, and one responded not useful (3). During the survey administration, one student shared that if her mom did not speak Greek, she would not have the job she has (nurse in a Greek doctor's

office). Item 7 addressed how useful Greek is in their daily lives. The responses ranged from not useful (3) to very useful (7).

For some of these students, like Despina, Greek may be one of their parents' dominant and only language, making Greek vital to their daily lives and communication with their immediate families. However, for other students like Zach, whose father is not Greek, Greek is less important in their daily lives (individual interviews, Spring 2014). Table 13 indicates the frequencies of responses for the items related to children's task value perceptions.

Table 13

Frequencies of Responses to the Children's Task Value Perceptions in the Domain of Language Subscale from School 1

Item	Score						
	1	2	3	4	5	6	7
<i>Intrinsic Interest Value Items</i>							
In general, I find working on Greek assignments				1	3	1	1
How much do you like working on Greek?			1	2	2		2
<i>Attainment Value/Importance Items</i>							
Is the amount of effort it will take you to do well in Greek class important to you?						3	4
I feel that, to me, being good at using Greek is				1	2	1	3
How important is it to you to get good grades in Greek?				1			6
<i>Extrinsic Utility Value Items</i>							
How useful is learning Greek for what you want to do when you grow up?			1	2	1		2
How useful is what you learn in Greek for your daily life outside school?			1	1	1	2	2

Children's ability/expectancy related perceptions. Two of the items (8 and 11) were comparative, asking students to compare themselves to other students in their Greek class. On item 8, students were asked how well they expect to do in Greek this year compared to other students. Two students responded the same as other students (4), while the other five believed that they will do better than other students (5-7). Item 11 asked the students to rank themselves when compared to the best and worst students. One student indicated that he/she would rank himself/herself around the worst students, while the other six would rank themselves better than others, two of whom would rank themselves the best.

Items 9, 10, and 12 are more nuanced. Item 9 asks students how well they think they will do in Greek this year. Item 10 asks students how good at Greek they are. Both items yielded mixed results. However, on item 12, which asks how they have been doing in Greek this year, four students said well, while three students responded with the neutral (4). This indicates the students are not fully aware of their abilities within their Greek language class while comparing themselves to other students and even to their own abilities outside of the Greek language classroom. Table 14 indicates the frequencies of responses for each of the five items related to children's ability/expectancy related perceptions.

Table 14

Frequencies of Responses to the Children's Ability/Expectancy Related Perceptions in the Domain of Language Subscale from School 1

Item	Score						
	1	2	3	4	5	6	7
<i>Ability/Expectancy Related Items</i>							
Compared to other students, how well do you expect to do in Greek this year?				2	3	1	1
How well do you think you will do in your Greek class this year?				3	2		
How good at Greek are you?			1	1	2	1	2
If you were to order all the students in your Greek class from the worst to the best in Greek, where would you put yourself?	1				4		2
How have you been doing in Greek this year?				3		4	

Children's perceived task difficulty. For the task difficulty items, the students were asked how hard Greek is for them in general (item 13) and a comparative question of how hard Greek is for them compared to their classmates (item 14). To item 13, the students' responses ranged from 2 to 5, indicating that Greek is between easy and hard, but not quite the extreme of either. To item 14, the students' responses ranged from 1 to 6, indicating that Greek is between much easier and harder for them compared to their classmates. On item 15, one student responded that Greek is the easiest course, while the other six students' responses hovered around the neutral, ranging from 3-5. This indicates they think Greek is easy and easier for them than for their classmates, which align with the results of the previous subscale.

Students were also asked to respond to four required effort items. Two items asked students how hard they would have to try to do well in Greek class (item 16), to get

good grades in Greek (item 17). To item 16, the students' responses ranged from not very hard ($n = 1$) to hard ($n = 3$). To item 17, the students responded that they have to try neither a lot nor a little (4) to a lot (7) to get good grades in Greek. This indicates that doing well in Greek class is different from getting good grades in Greek. When asked how hard they have to study for Greek to get a good grade (item 18), the students' responses again ranged from 2 to 6 indicating that for some, they do not have to study hard, but for others they have to study a lot. Finally, on item 19, students indicated that in order to do well in Greek they have to work harder in Greek than in other subjects (responses 1-4). This indicates that, although they find it easy and easier for themselves than other students, the participants in this study still feel they need to work harder and work more on doing well in Greek than in other subjects. Table 15 indicates the frequencies of responses for each of the seven items related to children's perceived task difficulty.

Table 15

Frequencies of Responses to the Children's Perceived Task Difficulty in the Domain of Language Subscale from School 1

Item	Score						
	1	2	3	4	5	6	7
<i>Task Difficulty Items</i>							
In general, how hard is Greek for you?		3	1	1	2		
Compared to most of your classmates, how hard is Greek for you?	1	2		2	1	1	
Compared to most other school subjects that you take, how hard is Greek for you?	1		1	3	2		
<i>Required Effort Items</i>							
How hard would you have to try to do well in a Greek class?	1		2		1	3	
How hard do you have to try to get good grades in Greek?				1	4		2
How hard do you have to study for Greek to get a good grade?		1		1	4	1	
To do well in Greek I have to work	1	3	2	1			

Research question 2a. For the three students who were interviewed from School 1, each student had different views of how difficult it is for him/her individually to learn the language; however, these views were not necessarily indicative of how they have been doing in Greek or how they expected to do in Greek. In the following subsections, the results pertinent to how each student discussed his/her learning of Greek are discussed. The students are in the same order that their parents' data are presented in response to research question 3.

Despina. In the case of Despina, whose mom said she is one of the top students, when asked to grade herself, she would only give herself a 40 out of 100 points (individual interview, Spring 2014). Compared to George and Zach, Despina exhibited a

much higher understanding of Greek and was the only one who reported using Greek socially with friends and wanting to share the language and culture with others. Despina said,

...in Greek, I kinda talk at my house and... I use it in different places when I need to and... when someone doesn't speak another language. ...I speak Greek with everyone in my family, but those who don't know that much Greek, I just speak English. ...[and] sometimes with my friend Katia when something goes wrong. ...Like when someone falls down, when saying Greek stuff.

She continued, highlighting the importance of sharing the language and culture. "I think it's important [to learn Greek], because other people don't know, and we can spread it out, spread the culture out to the world." Despina said that she would like to keep learning Greek as she grows up "because I could learn more Greek words and I could also tell stories." For Despina, there was a social aspect to learning the language indicated by her desire to not only speak with other Greek speakers, but also tell stories and spread the language and culture to non-Greek speakers.

Despite this comfort and intimacy with the language, Despina graded herself the lowest out of the three students. When asked about her goal in learning Greek, she said she hasn't set one, but if she had, "I would say that [my goal is that] I can talk to other people without... me having any troubles, not knowing how to say or understand it." Thus, despite reporting the highest functional use of the language and a goal of fluency, she would still give herself a very low grade. When asked about how she would grade herself, Despina said,

I don't think I'm doing much of a good job because I get A-'s sometimes and I don't like it... on tests or when I don't write good. [I would give myself] a 40... because I don't think I'm doing much of a good job in Greek. I know [I'm getting A-'s] but sometimes I'm not that good too. ...There's hard words and I don't really understand some stories, why/how do things happen. They couldn't figure out another way that's easy?

Despina's concerns exhibit higher order thinking in that she's actively looking for alternatives to the stories she hears and reads. However, she considers her questioning of the story to be confusion with the story. When asked what she does to help herself understand, Despina said, "I kind of figure it out in my mind and I realized how it worked out in the story." When asked what the teacher does to help her understand, she said "I figure things out by my own in school" and indicated that she does not ask the teacher for help.

A reason for not asking the teacher is that Despina described her teacher as serious. She said,

My teacher, he wants to be, he's always serious. He likes to teach us about mythology and other stuff. ...He gives us four or three times each to do like spelling words or answer questions at home of the mythology... He gives us a story to read and we answer the questions and understand it better. ...He kind of tells us the story before we read everything that way we can understand it more... in Greek.

Despina also discussed how they get graded.

...we have to skip lines in our writing or spell things correctly and neat. ... We have tests about Greek cultures and spelling words. We have essays, different essays, and we have... one to do. He puts questions on the board and we need to answer them on the whole lesson.

Specifically related to Greek cultures, Despina said, “We kind of talk about stories that happened long ago or ...we talk about Ancient Greeks, what they said about mythology. Like the Ancient Greeks told stories about Hercules and others.” Despina was the only student of the three interviewed that also made the distinctions between Ancient Greece and Modern Greece, mythology and history, and religion.

Zach. Zach was the only student who used Greek terminology instead of the English words for each of the subject areas. Despite this, Zach conflated mythology and history and did not know what the word for religion meant in English. Zach reported struggling the most with learning Greek. He described how his teacher helps him by translating the stories and questions for him. This means that the material is far too difficult for Zach, which Zach is aware of. He spoke about the textbook versus the extra handouts from the teacher for mythology and religion, which his mother, Anna, also echoed during her interview.

Well, I understand [SIC] what they meant when we were using the Greek book [textbook] and I didn't understand when he was reading the story. ...I don't think I did anything [to help me understand] but I just sit there because I didn't know what any of it meant and I couldn't ask because he was speaking... And the other people started talking...and I can't.

When asked if he could figure out what the story was about based on what other people were asking or talking about, Zach continued, “No, they were speaking Greek. They’re like asking questions... [The teacher] translated the Greek into English... He normally uses English when he speaks the stories mostly... well sometimes.” The classroom discussion is also difficult for Zach in that he does not ask questions or find the opportunity to do so. When he does ask questions, the teacher switches to English. When asked what else the teacher does to help him, Zach responded,

Well, our teacher speaks Greek mostly and when we’re doing tests, he tells me... what the questions mean. ...In English. ...I can’t really think of anything [else]. Maybe he could read the story in Greek and then read it in English.

Thus, Zach was requesting more of a bilingual transition to Greek, which is different from the way Despina and her mother, Theona, have envisioned the use of Greek in School 1 as a transition to English.

When asked to grade himself, Zach gave himself a 79. Zach said, “I’ll say a 79 or something. Because I need to think hard about the questions and think hard enough that I get the questions wrong.” He continued on to say that during his tests the “teacher translates to English all the time so that I could understand.” Out of the three students, Zach discussed the teacher’s translations into English the most, including translating the questions for Zach during his exams so that Zach could answer in Greek. Zach also exhibited confusion when it came to discussing the different topics they cover in class. Despite his difficulties, Zach reported liking Greek and expecting to use the language as he gets older.

I like learning, about learning Greek ... so you can talk to other people in Greek and not just English people. ...I don't think that I [don't] like anything about learning Greek. [It's important] because if you learn so much you can talk to friends about it and they might learn about that. Yeah, [it's important to me] because I just know... a couple of words in Greek. [I think I'm going to use it] when I meet Greek people and when I talk to my mom... and dad, and uncle and *θείο (theo—uncle)*.

Of the three students, Zach was also the only one who mentioned working on grammar, “you know the different word forms,” referring to the declensions of nouns in Greek. Although Zach has difficulties and is aware of them and the level of help he needs (from his teacher or his mom), he seems to be aware of what is happening in the classroom.

George. Unlike Zach and Despina, George did not expect to continue using the language. George claimed to barely use Greek. He said that he only speaks Greek with his Greek teacher and with “most people” in Greece “because some people there I had to speak Greek to ‘cause that’s the only language they know, except for my parents.” However, he did not mention his grandparents, who according to his mother do not speak English and are a big factor as to why she had to maintain the Greek language.

Grades seem to be very important for George. When asked about his goals for learning Greek, he said “to get good grades, obviously.” While discussing what he likes about learning Greek he said, “that I get good grades. I learn the stuff, the Greek things.” Then he said that he does not like mythology, which he had also mentioned earlier: “We have mythology tests, which I stink at.” He continued,

It's very frustrating for mythology. I got a B on it, but who cares? The rest of my report card has As and Ss (satisfactory). So yeah, I stink at it. It's hard to remember every single thing that I studied like three times almost a day.

George was the only student who equated his Greek grades with his other "English" subjects by comparing his B to his As and Ss. Yet, at the same time, he said "Who cares?" about a poor(er) grade. If his only goal is to get good grades, and he "stinks" at mythology, then George is not meeting his own goal. Despite his B in mythology, George claimed to receive 100s, 120s, checks, and A+'s in Greek.

George described what he does in Greek class:

I write in Greek. I answer questions. I write essays. We do some little project stuff. For say, I don't really know the names of the people, but what did they do, how did they do it, why did they do it, what did they get? [after reading a story]. ...[the projects] well, they're not exactly projects. It's something like coloring for a holiday.

When asked to describe a time that he did not understand something and what he did to understand, he said,

[I don't understand] just about everything. I'm not really good at Greek. [To understand] I ask questions, make my parents read it to me. ...[My teacher] reads papers, tries to do all the questions with us, the students. ...I ask the teacher questions. He helps me answer them. Yeah, that's the only thing I can think of.

When asked to grade himself, George gave himself a 70, despite also reporting getting very high grades on his tests and work. Yiota, his mother, also reported that

George does very well and is a consistent student. Initially, he said he would give himself an A-, but when asked to provide a numerical grade out of 100 and explain it, he said, "...a 70. That's what I think. I can't really explain it." When asked what grade he would give his classmates, George claimed to not be able to compare himself to his classmates because barely hears anyone speaking Greek. He said, "You see, I *barely* see them speak [Greek], including myself. They speak Greek only when they ask the teacher stuff, only when they read Greek stuff, so I can't really answer the question."

Over the course of the interview, George repeated his preference for English and how he considers himself an "English person," even while talking about why he thinks it is important to learn Greek. When asked about Greek culture in the classroom, he said, "[I] barely talk about any holidays. ... Yeah, 'cause I'm mostly an English person." When asked for clarification (to distinguish between culture and language), George added, "I'm mostly English, not mostly Greek" and then once more added, "I'm mostly English. I know more English than Greek." George also excitedly spoke about the possibility of learning Spanish when asked if it is important for him to learn Greek, "'cause I could learn the language. You see, I might even take Spanish classes [excited expression and hand gestures], *might*. ... in high school." He continued, "I mean, I would prefer English, but yeah, sure [it's important to for me to learn Greek]." When asked if he would like to continue learning Greek, George said, "Of course, 'cause I wanna learn more mythology. I wanna learn the language more. I want to be better at it." He continued on to say that he thinks he will "barely" have the opportunity to use the language as he grows up.

All three students demonstrated inaccurate views of their personal abilities and how hard they need to work to do well in Greek, especially when compared to their beliefs that Greek is a language of medium difficulty to a very difficult language. Zach and George mentioned they have a Greek culture class on Tuesdays with another teacher in Greek in addition to their Greek language class. During Greek culture, they focus on Greek dance, indicating that culture is perceived as a performance in School 1. In the next section, the results related to School 2 are discussed.

School 2. The results of research questions 2 and 2a for School 2 are reported in the following subsections. The results of the adapted Eccles and Wigfield (1995) subscales are reported first and are integrated with some interview data, as are the results from School 1 in the previous sections. The interview data regarding how students discuss their language learning are reported in the last subsection.

Children's task value perceptions. Items 1 and 2 explored students' intrinsic interest value perceptions. When asked if they find working on Greek assignments very boring or very interesting, three students responded 7 (very interesting), one responded 6, and one 5. Similarly, when asked how much they like working on Greek, three responded 7 (very much), one responded 5, and one responded 4 (neutral). The weight of both responses was on the positive side of the Likert-type scales.

Students' attainment value/importance perceptions were assessed using three items (3, 4, and 5). Students were asked if the amount of effort it would take for them to do well in Greek class is important to them (item 3). All five students responded it is very important to them (7). Four students responded that being good at using Greek (item 4) is

very important to them (7), and one responded 6. Similarly, all five students responded that getting good grades in Greek is very important to them (7).

How useful students believe learning Greek will be in their lives (present and future) was measured using items 6 and 7 related to extrinsic utility value. Item 6 dealt with how useful students believe Greek will be for what they want to do in the future. Four students responded 6, indicating they believe it will be useful, while one student responded 2 on the opposite end of the scale. Likewise, item 7 addressed how useful Greek is in their daily lives. The responses ranged from neutral (4) to very useful (7). This indicates that on a daily basis, three of the five students believe that Greek is very useful. The responses to these two items were the most spread out from all of items in this subscale, which is to be expected as four of the five student participants from School 2 had no immediate access to the Greek language (one student's father is of Greek descent although her non-Greek mother participated in the study). However, the responses to both items were still weighted toward the positive. All four students who were interviewed (Valentina, Marina, Isabella, and Patricia) indicated that learning Greek is important because it is important to learn another language, echoing their parents' interviews. Table 16 indicates the frequencies of responses for each of the seven items in the Task Value Perceptions subscale.

Table 16

Frequencies of Responses to the Children's Task Value Perceptions in the Domain of Language Subscale from School 2

Item	Score						
	1	2	3	4	5	6	7
<i>Intrinsic Interest Value Items</i>							
In general, I find working on Greek assignments					1	1	3
How much do you like working on Greek?				1	1		3
<i>Attainment Value/Importance Items</i>							
Is the amount of effort it will take you to do well in Greek class important to you?							5
I feel that, to me, being good at using Greek is						1	4
How important is it to you to get good grades in Greek?							5
<i>Extrinsic Utility Value Items</i>							
How useful is learning Greek for what you want to do when you grow up?		1					4
How useful is what you learn in Greek for your daily life outside school?				1	1		3

Children's ability/expectancy related perceptions. Five items addressed children's ability/expectancy-related perceptions to see how students gauge their own abilities and expectations for doing well in the domain of Greek (Eccles & Wigfield, 1995). Items 8 and 11 were comparative in that students were asked to compare themselves to other students in their Greek class. On item 8, students were asked how well they expect to do in Greek that year compared to other students. One responded much better than other students (Marina), and the other four responded the same as other students (4 - neutral). At the time of this study, Marina already knew that she was going to Advanced Greek starting the following Fall (individual interview, Spring 2014). Again, on item 11, students were asked to place themselves among their classmates from

the worst to the best in Greek. One student ranked herself better than others (7), two students responded 6, and two students responded 3. This indicates that their ranking of where they are compared to other students is not clearly tied to how well they expect to do by the end of the year when compared to the same group.

As previously stated, items 9, 10, and 12 are more nuanced. On item 9, four students expected to do very well (7) in Greek this year while one student expected to do very poorly (1). The responses to item 10, asking students how good they are at Greek, were more spread out. Two students responded 6, two responded 5, and one responded 2. This means that at least one student thinks she is better at Greek than how she is doing in Greek class, while three students believed they are worse at Greek than how they are doing in Greek class. Similarly, item 12 asked about how the students have been doing in Greek this year. Three indicated they have been doing very well (7), one responded in the neutral (4), and one responded no so well (2). This means that at least one student expects to do worse in Greek than she has been doing this year and at least one student expects to do better than she has been doing this year. This indicates the students are not fully aware of their abilities within their Greek language class while comparing themselves to other students and even to their expectations of themselves. Table 17 indicates the frequencies of responses for each of the five items related to children's ability/expectancy related perceptions.

Table 17

Frequencies of Responses to the Children's Ability/Expectancy Related Perceptions in the Domain of Language Subscale from School 2

Item	Score						
	1	2	3	4	5	6	7
<i>Ability/Expectancy Related Items</i>							
Compared to other students, how well do you expect to do in Greek this year?				4			1
How well do you think you will do in your Greek class this year?	1						4
How good at Greek are you?		1			2	2	
If you were to order all the students in your Greek class from the worst to the best in Greek, where would you put yourself?			2			2	1
How have you been doing in Greek this year?		1		1			3

Children's perceived task difficulty. As previously noted, understanding students' task difficulty perceptions and how much effort they believe they have to expend to do well on a task is important to explore how they view learning Greek, and if they believe it is worth the effort necessary for them to do well (the previous subscale) compared to how important it is to them intrinsically and extrinsically (the first subscale). Eccles and Wigfield (1995) developed seven items to explore children's perceived task difficulty, which includes three items related to task difficulty and four items related to required effort.

Related to task difficulty, the students were asked how hard Greek is for them in general (item 13), as well as two comparative questions of how hard Greek is for them compared to their classmates (item 14) and how hard Greek is for them compared to their other school subjects. On item 13, one student indicated that Greek is very hard (7) for

her, while the other four students responded between 2-5 (one response each). On item 14, four students responded with the neutral (4), and one student responded that Greek is much easier for her compared to her classmates. On item 15, one student responded that Greek is her hardest course, while one responded in the neutral (4), and three responded either 2 or 3, indicating that it is one of the easier, but not the easiest, courses.

Four items addressed required effort. Item 16 asked how hard students would have to try to do well in Greek class. All five students responded very hard (7). Item 17 asked how hard students would have to try to get good grades. Again, all five students responded a lot (7). When asked how hard they have to study for Greek to get a good grade, all five students responded a lot (7). This indicates the students believe that the effort required to do well and the amount of time they need to study are also the efforts needed to get good grades in Greek. Finally, on item 19, two students responded they have to work harder or much harder to do well in Greek than in other subjects, while three responded 4, indicating that they have to work about the same in Greek as other subjects. This indicates that, although they find Greek easier for themselves than for other students (items 13-15), they still have to expend great effort to do well and get good grades in Greek. Table 18 indicates the frequencies of responses for each of the seven items related to children's perceived task difficulty.

Table 18

Frequencies of Responses to the Children's Perceived Task Difficulty in the Domain of Language Subscale from School 2

Item	Score						
	1	2	3	4	5	6	7
<i>Task Difficulty Items</i>							
In general, how hard is Greek for you?		1	1	1	1		1
Compared to most of your classmates, how hard is Greek for you?	1			4			
Compared to most other school subjects that you take, how hard is Greek for you?		1	2	1			1
<i>Required Effort Items</i>							
How hard would you have to try to do well in a Greek class?							5
How hard do you have to try to get good grades in Greek?							5
How hard do you have to study for Greek to get a good grade?							5
To do well in Greek I have to work	1	1		3			

Research question 2a. All four students who participated in individual interviews from School 2 reported similar experiences with learning Greek in the same class, as their Greek language teacher had not changed in three years and they had been together for almost five full academic years. For example, all four students mentioned the dictionaries they work on in class and how they find them helpful to refer to the words they have already learned. All four students also discussed how much they enjoy culture day on Fridays, which is when they have projects related to Greek culture, history, and Greek language arts. Additionally, the relationship between the teacher and the students seems to be very positive, as reported by the students. Eleni was described as very nice, helpful, and funny. All four students also mentioned or discussed Dean, the student who had

recently arrived from Greece and spoke little English. For these students, Dean represented a Greek, which allowed them as non-Greek students to be in the majority of the class as students who were not from Greece and also as students who already knew each other for quite some time. Thus, although they were outsiders as they formed part of the class that was not of Greek descent, their relationships with their classmates made them insiders when faced with a new student. In the following subsections, the results pertinent to how each student discussed their learning of Greek are discussed. The students are in the same order that their parents' data are presented in response to research question 3.

Valentina. Of the four students who were interviewed, Valentina had the most difficulty recounting specific examples from her experiences. Valentina (and Isabella, as follows) claimed to speak Spanish on the survey and during the survey administration. However, once confronted with her mother's presence in the next room during the interview, Valentina altered her response to say that she is learning Spanish. Although she now had lesser knowledge of Spanish, Valentina was able to compare the two languages and talk about how Greek is easier than or more difficult than Spanish.

Greek is... sometimes it's the same as Spanish because some words sound similar. Like gato is Spanish for cat and γάτα [yata] is Greek for cat. It sounds sort of the same. ...Sometimes when it's the same it can be easier but other times it can be really hard. It's hard when you have to do specific work and you don't really know what you're doing a lot of the time.

Valentina could not provide a specific example of what she meant, but she revealed that she believes others are also having difficulty later in the interview when she was asked how she's doing in Greek this year. She said,

Not good. Most of the time, the work is hard and ... it's hard to explain. Most of the time the world is hard and some homeworks, I don't really get it and not all the time I have a solution to it cause the homeworks can get really hard [SIC].

Christina, her mother, also talked about the difficulty Valentina is having in completing her homework because she often does not remember what was done in class. This was a pattern in Valentina's interview as well. Although Valentina was able to provide examples from the previous year or a few weeks ago, she was unable to discuss what had just occurred. When asked what grade she would give herself out of 100, she started by grading her whole class first and then grading herself. She said, "I think my whole class would get somewhere near a 30, 40. ... [I would give myself] a 38." This would put her on par with her classmates. When asked why she would give herself that grade, she said she does not know why. However, she continued to say that everyone is having difficulty.

Yeah, I know it's hard [for everyone] because... whenever there's hard work, there are piles of people waiting in line to ask the teacher questions. She sits at the desk and most of the time she sits there and we can go and wait there in a line and ask her a question or give her the work that we finished [so she can check it] or she can help us.

Thus, she feels she is on par with her classmates because everyone waits in line, though she acknowledged that some students may be getting their work checked by the teacher and not asking questions.

Despite her outward shyness, she spoke a lot during the interview, revealing her difficulties with learning the language in addition to what the teacher does to help her.

[It would be helpful] to put the conjugating worksheets in the other side of our books... the conjugating—you know when you asked something that's hard, the conjugating sometimes it's hard. And last year we had... special sheets in our book that were like orange to show what they conjugate to, but without it would probably be lost. It's kinda hard. Like the plural. To conjugate the verb to plural, sometimes, like, το [to] will change to τα [ta].

Here Valentina was describing the noun declensions and the change from the singular neuter article to the plural neuter article, not the verb conjugations. This is a difficult concept as the article does not change in English, except when referring to the direct and indirect objects (the vs. a).

Though every student from School 2 was able to point to a specific goal she had for learning Greek, Valentina's goal was the only one that did not address a long-term outcome or expectation, but a shorter term goal of earning a Greek homework pass.

There's this thing in the back of our notebooks. It's like if we get 14 specific things done in our notebooks, the teacher gives us a star and once we have 15, we can get a homework pass for a specific thing in Greek class. I try to get that.

For Valentina, the same thing that is motivating her to do Greek work is a reward used to get out of doing Greek work. In discussing what she likes and dislikes about learning Greek, Valentina said,

I like that learning a new language sometimes can be fun and easy and I think, since when I grow up I want to travel the world, like to go to Mexico and all that, I think it would be helpful to learn new languages. ...I think a lot of people might want to use other languages for specific reasons and learning Greek will help. ...I don't like that sometimes it's really hard and ...sometimes we get hard things like [makes explosion noise and hand gestures] giant question mark.

Finally, when asked if she would like to continue learning Greek as she gets older, Valentina responded that she doesn't know. She elaborated and said, "Because in the future, I can't really predict what I'm going to have an opinion about."

Marina. Marina was described as the best student in class by Eleni and her classmate, Patricia. Marina is very confident of her abilities and has received positive feedback from Eleni, reinforcing that she is a great student. Olga, Marina's mother, attributes this to her knowledge of spoken and written Russian (see research question 3).

When asked how she learned Russian and to compare it to Greek, Marina responded,

I learned Russian 'cause my parents talked and talked in Russian and then I got used to it and then I learned. ...Well, Greek is harder for me because I'm used to Russian, and my parents are from Russia, so it's easier for me to learn Russian than Greek.

Marina was very aware of how she was doing in class. She said, “[I’m doing] well, because last time I saw my grades, they were good. Like the time before I got an A+. I was the only person that got an A+.” Thus, she not only knew how she was doing against her own expectations for herself, but also compared to her entire class. When asked what grade she would give herself, Marina said, “Maybe a 90 because somethings I don’t understand and when I ask the teacher, it comes out that they were actually really easy questions.” For Marina, doing well according to her own expectations and goals superseded the feedback she was getting from Eleni.

Marina set goals for herself. Although the class does not set goals for their learning, Marina said that she maintains a goal

...to learn a little bit of Greek every day. Like maybe if I have a lot of Greek homework and... for example, if the teacher gave us Greek homework on Wednesday and it’s due on Friday, my goal is to do a little bit every day, so you know, like that.

When asked if learning Greek is important, she agreed that it is.

So maybe if I want to go to Greece, I know how to speak their language. ...[It’s important for me to learn Greek] because there’s a lot of Greek people in this school and it’s kind of fun if people are talking to hear about what they’re talking about. Because when you just listen to it [without knowing Greek], you don’t understand a word they’re saying.

Finally, when asked if she would like to keep learning Greek, Marina said that she would “because learning Greek is fun, and it’s interesting.” Though Marina’s outlook on

the language and experiences were different and seemingly more positive and successful than Valentina's, Marina's statements also supported Valentina's accounts of what they do in the classroom, on quizzes, and culture day.

Patricia. Although Patricia's grandfather was Greek, Patricia's primary and sustained exposure to the Greek language is through School 2. Patricia also cited her mother's family as being Greek in saying that it was very important for her to learn Greek. Patricia said, "Because my mom's family was Greek and I like Greek food and I wanna learn how to make it." Additionally, Patricia spoke of the importance of learning Greek to communicate with others.

[It's important] because it's a different language and some of my friends speak Greek, so then they can understand me better and I can understand them better. Because they speak *Greek*, like my friend Dean. He doesn't really speak English and he can't say some of the words right so I don't understand what he's saying. So maybe if I speak Greek and he speaks Greek, we'll both get it. ...And sometimes in Greek, he helps me because he speaks a little bit of English.

As previously mentioned, Dean had recently arrived from Greece. Patricia found it to be very important to help him and wanted to really understand him.

At the time of this study, Patricia, like Marina, already knew she was recommended for the Advanced Greek class starting the following fall. When asked how she's doing in Greek, Patricia said, "Good. Mrs. Eleni is always like 'You do so well in Greek. You do better than the Greek kids.'" When asked what grade she would give herself and why, Patricia responded, "...a 98 ...Because I forget my τόνοσ (tonos—

accent mark) and sometimes I get mixed up with stuff [and I forget letters] so I give myself a 98.” Patricia’s concerns about her mistakes were the most complex of the four students who were interviewed. Patricia was concerned about accent marks and using the correct vowels, which is often difficult for students as there are three vowels and two diphthongs with the long e sound and two with the short o sound. Finally, Patricia shared that she would like to continue learning Greek as she gets older and does not want to squander the opportunity she has had in School 2.

...Because... I don’t want to learn just one language. I want to learn 2 and I would pick Greek because I’m in a Greek school for I don’t know a few years, and I wanna learn how to keep speaking it. So if I just stop, if I just quit in the 8th grade, I wouldn’t forget it so I would keep learning it.

Patricia is trying to learn as much as she can so that she does not forget it following her 8th grade graduation from School 2.

Isabella. Isabella is the only student across both schools who also has a tutor for Greek because she was having difficulties last year. When asked how she’s doing in Greek this year, she said,

I think I’m doing pretty good, not really good. I think I’m better than last year.

Last year I needed a lot more help. Because my tutor is also helping me, so this year, I’m doing probably really good. Better than I was last year.

Despite her improvement, Isabella said that she would give herself a 50, “Because I could speak some words but some words get lost in my mind sometimes so I don’t really get it.” She would give her class an 88,

because some of the kids speak Greek really well and some of the kids need help, like I do, because a lot of the kids don't understand Greek. But a lot of the kids *are* Greek, so they really understand it.

Here Isabella was conflating being Greek with understanding the language, which is not necessarily true as in the case of Marina and Patricia doing better than the students of Greek descent in Greek class.

Isabella thought that Eleni is really nice and also takes knitting with her afterschool. Eleni had mentioned that she runs the knitting club as a form of occupational therapy and extracurricular activity. Isabella talked about Eleni as her teacher.

...in Greek class, she's nice. She explains it to us and then if you need more help, you could ask her and she could explain it to you. ...Sometimes I ask her questions about like on our tests. First we had a review test that has all of [the words]. You have to put them in so then you could ask her about that and she could help you with it. You could sound it out.

Isabella also talked about the support she has from her mother, Janette, and her older sister, creating a triangle of support around her among her teacher, tutor, and home life.

When asked if she has a goal for learning Greek, Isabella mentioned a more immediate goal and a goal for the school year.

...sometimes when there's a hard Greek test, I focus my mind on it and I want to... get 100, 101, 90, close to that. ...My mom helps me study with flashcards, but when it's really easy, I study in my book so that helps me. ...My goal for

Greek this year is to try a little bit harder because last year was a little bit hard for me.

Isabella continued to elaborate on how she is working towards her goal for the year.

...When I go to my tutor, she makes me read the sentences that we've already done, read the stories. ...So then sometimes, I try to read the words. We're doing numbers right now, so I try to read the words. I try to read the numbers.

Despite all of her difficulties, Isabella said that she likes learning Greek.

What I like about learning Greek is that I could learn all these things and I'm learning a new language 'cause my parents want me to learn another language. And... it's fun to learn about it 'cause on Fridays we do culture and then on the rest of the days... like we did the animals, like γάτα [*yata*—cat] and then we did the food, the fruits.

Isabella continued on to say, “I think it's important like just in case I go to Greece, ...if I know words, I could maybe speak to the people.” Thus, for Isabella, and all of the students interviewed in School 2, the fun aspects of learning about the culture, and being able to communicate with others are motivating factors.

The students from School 2 collectively believe it is very important to do well and very important to work hard. Overall, the survey data indicate the students did not think it was that difficult to learn Greek. Likewise, compared to others, they did not view their learning of Greek as being harder or easier than it is for other students. This indicates that their classroom and Greek language learning is set up in a way that makes these five students feel comfortable — and on par with HL learners of Greek — in their Greek

language classroom. The interview data presents a more complex view of their lived experiences with learning Greek. In the next section, the results of research question 3 are presented.

Research Question 3

As indicated in Chapter 3, research question 3 refers to the ways in which parents address their goals and expectations for their children's participation in Greek language programs. A number of survey items and interview questions addressed this question, ranging from asking why the parents chose to enroll their child(ren) in this particular Greek language program, to why they think it is important for their child(ren) to learn Greek, to what their goals and expectations are for their child(ren) as they continue to learn Greek. In this section, I combine the parent survey items from the seven parent participants with data from the individual interviews with Yiota, Anna, and Theona, who participated in this study from School 1.

School 1. A recurring theme in all of the surveys and interviews about why the parents chose to enroll their child(ren) in this school and learn Greek was culture and identity. For the parents from School 1 in this study, learning Greek was a useful means to be able to speak to relatives, engage in the culture and religion, and build ties within the community. One parent mentioned academics, while the other seven mentioned their relationship with the individual school community, the cultural and religious aspects of the school, and maintaining their Greek identity.

Four parents chose not to participate in the individual interviews. Thus, the only information available as to why they chose to enroll their children in School 1 comes

from their survey responses. Yianna was the only parent who mentioned her confidence in the academic rigor of the school; she was also the only parent who mentioned safety in the surveys (Yiota discussed safety in her individual interviews). Yianna also mentioned that the children are “culturally immersed in Greek heritage” in small class sizes, and that they are learning the religion and language as reasons why she enrolled her daughter (Nicole) in the school. Foula also indicated that she enrolled Dimitra in School 1 because of the location of the school, that it was a good school, and it provided an afterschool program. Ismini indicated that she enrolled Katerina because of the Greek culture, religion, and language. Petros, the only father to participate across both schools, was much more specific and personal in his reasons. He wrote that he chose to enroll his child(ren) in School 1 for them “to be able to learn Greek and because my parents speak mostly Greek. My parents take care of my children while I am at work until my wife returns from work” (Petros, Survey, Spring 2014).

Theona. For Theona, enrolling Despina was of necessity as her husband does not speak English. Their children only communicate in Greek with both parents. Theona, above all else, wanted her daughter to have a sense of who she is before transitioning her to public school. Theona said,

I think it was important. She is a Greek American and I thought it was important for her to have a foundation of who she is and I don't plan on keeping her there forever. I think it's also important for her to integrate into the world at large and cultures at large. I wanted her to have a good foundation of who she is first.

(Theona, individual interview, Spring 2014)

Theona discussed her personal ties with the Greek American community, including friendships and professional bonds she has created over the years with other Greek Americans (field notes, Spring 2014).

Theona also discussed how important it was for her children to visit Greece every year to maintain relationships with relatives there to increase their exposure to Greek (field notes, Spring 2014), which is different from her own experience learning Greek in a different community (Theona, individual interview, Spring 2014). Theona said,

...It's different in that we try to take them to Greece as often as we can. ... there is [more exposure to Greek], cause she's going to a Greek American school where I was going to just an American school. She's going with Greek American kids... they're all the same religion. They're basically all the same background so she's growing up with kids that are like her, where I grew up in a completely different community and anything that was different from them was not accepted.

Theona stressed the importance of her child(ren) having a better experience learning Greek than she did. Theona added,

...I want them to be able to communicate with family and I want them to know who they are, to have a good foundation... I want her to continue. I want her to take the Greek regents. I want her to have that language under her belt.

Theona's expectation is that Despina will continue to learn Greek and do well for two main reasons: to be able to communicate effectively and to have a good foundation of who she is, her heritage, and her culture.

Anna. Similarly, Anna discussed the need to communicate with immediate relatives in the U.S. and in Greece. During her interview, Anna said.

Learning Greek is very important because we still have property and relatives in Greece and half of his culture is Greek and if he ever wants to communicate with my sister-in-law, my brother's wife, he's gonna have to learn Greek because she doesn't know English.

When asked about why one should learn Greek, Anna made an immediate reference to her own experience. Anna said, "Well, I've got property over there [in Greece] and if I don't know the language, I'm done with all the taxes and various things that go on over there." Her hope for Zach was that he would be able to conduct business in Greece and take care of their personal property, as she had done so herself.

Anna was the only interview participant who had personally lived and worked in Greece as an adult. Thus, for Anna, learning Greek serves a practical communicative purpose beyond the immediate need to communicate with family and identity—heritage and culture—that Theona spoke about. Anna emphasized the amount of Greek her child(ren) were learning.

[Students attend this school] probably, I don't know, for some continuation of heritage. For the amount of Greek that they teach, it's excellent. I mean, you cannot get that in an afternoon school or in a Saturday Greek school. I mean this is like every day that they have some Greek or something to do with Greek class or being around the whole Greek culture every day and that's important to me.

Anna teetered between inclusivity and exclusivity when referring to her son and his relationship to Greek heritage and culture. She referred to her son as a ξένο (*kseno*—a foreigner) as compared to the other students because his father is not Greek. However, his father also lived in Greece for some time and learned Greek as well. For Anna, it was important for Zach to know Greek because it is part of who he is or, as she referred to it, it is “half of who he is” and “half of his culture” referring again to his father’s non-Greek ancestry.

During her interview and our subsequent conversation, Anna spent a great deal of time discussing the increasing difficulties that Zach was having learning Greek, starting with the level of Greek provided through the additional handouts on religion and mythology and the assumption (she perceived) that the students were expected to improve their Greek over the summer and at home. Anna said,

I think the level of work jumped [between school years], like the hardness level seemed to have. It was incremental and then all of the sudden it was like “woah,” big leap... I guess over the summer he was supposed to gain a lot more knowledge but he never did.

When asked to elaborate about what specifically was more difficult, Anna added,

...the textbook is fine. He does really well. He can fill all that in himself, but when they give him handouts, even I have to bust out the dictionary for some of the handouts, especially for Θρησκευτικά (*thriskeftika*), the religion. There are terms in there that I’ve never seen before. ...[The level of difficulty between the textbook and additional work is a] big difference, big, big difference. One is the

level he should be at—the book is great. I love the book. Then the handouts are for I would say 9th graders, 10th graders. ...I mean the texts [for religion and mythology] are being given in Καθαρεύουσα (*Katharevousa*). I don't know if you're familiar with Καθαρεύουσα, but that's difficult even for people who know Greek properly.

Anna continued to describe the classwork (as reported to her by Zach) and homework and revealed that she has to help him through all of his homework because of the level of difficulty while comparing him to his classmates. She said,

I think he has a tendency to switch off if he doesn't understand what's going on. ...whereas most of the other kids probably have a clue. ...[In class] from what he says, it's just a literal translation. I think what would be more beneficial would be flashcards or pictures of things like correlating visual with audio a little bit better. ...We go through his homework [the additional handouts] and basically any words he doesn't know, we translate. I help him with comprehension with the texts because they're usually long and by the time he tries to figure out the whole sentence, it's midnight. So I tend to read through the whole thing and translate so he gets what the question is asking and help him find the answer in the text.

Anna also maintained her own expectation that traveling to Greece would help Zach with his Greek. When discussing his progress, Anna said, “We just need to go to Greece so he can put the language into context, I think.” This indicates that the language is not put into context in the classroom or outside of the classroom. Despite all of the

difficulties Anna described, Anna still expected Zach to do well in Greek class and to get better as time goes on.

Yiota. For Yiota, enrolling George in this school and learning Greek was a natural choice. She and her husband both attended School 1 as children and believed it to be a safe environment. On the survey, Yiota referred to her preference for a homogeneous environment, which was echoed in her interview. Yiota was the only parent who mentioned safety during the interview (Yianna, another parent, also mentioned safety and small classrooms on the survey. Yianna and Yiota are the same age and both attended School 1, presumably in the same class.). As a public school teacher, Yiota is opposed to public school education and wanted her children to be in a homogeneous environment.

My husband... and I attended School 1, so it's a bit of a tradition, I suppose.

...culture, language, religion, and history are major contributors to one's identity, and so ... that's a reason why our children are [at School 1]. I'm not a firm believer in public education, even though I am a public school teacher. In addition, safety is a factor and it should probably be the first factor. But it's incredibly important for us to know that our children are safe and that at any moment if we feel the need to we can go to the school. There's definitely this communication. And also for language. Language is very important. In terms of excelling in English, the Greek language is very important so it sets a foundation for building on.

Thus, for Yiota, Greek served two purposes: 1) the language contributes to her, and potentially, her child's identity; and, 2) Greek serves the advanced acquisition of English.

Yiota was speaking about this in terms of her own education and professional life as a public school teacher.

She travels to Greece every summer with her family to visit relatives and friends.

Yiota said,

My husband and I are both first generation American [born in the U.S.] and so it's incredibly important for us to maintain our roots to the motherland... and we visit every summer families that are all there. With the exception of our immediate families, everyone else is still there. We grew up in a Greek household and we want to give that to our children as well. And if they want to maintain that, that's up to them, but as for our decision to raise our children in this fashion, that's well within our control right now.

Controlling the way she is raising her son and what he is exposed to was very important for Yiota, even if he chooses something different for his life in the future.

Yiota continued on to say, "Maintaining the heritage, you know, maintaining that sense of identity... it's incredibly important to identify with something other than this general 'American' because I don't know what that is." Thus, learning Greek serves the purpose of maintaining a heritage and culture different from the mainstream. Her own misgivings about the mainstream "American" culture have supported her choice to enroll her child in a Greek school, whether or not her misgivings are necessarily transferred to George's understandings of the world around him. As Yiota discussed the role of culture in learning the language, she directly contradicted her previous statements about her children's future decisions to maintain their heritage. She said,

Anytime you learn a language or literature or... really anything having to do with a specific culture or subculture, it's incredibly important to be immersed within that culture to understand not only the historical period, but the literature and why it's being done, and the reasons why it's important to keep it going. You know, I want my children to understand that their heritage is important, it's a huge part of who they are and it's important for them to maintain it and pass it on. It's their responsibility and their duty, just like it's my husband's and my responsibility to do that for them so it's super important.

With regard to Yiota as a parent of a student who is learning Greek, Yiota mentioned at the end of George's interview that she was happy she overheard him say that he wants to continue learning Greek, something they had not otherwise addressed in their discussions. George, however, was the only student who responded that he does not want to continue learning Greek as he gets older on the survey. The rest of his responses on the survey and interview indicate that his survey response was indeed the honest response. This indicates that she is unsure of whether this environment is working in maintaining the language and identity she wants to pass on to her child(ren).

Despite this uncertainty, Yiota made claims about George's abilities in Greek. She held very high long-term expectations of him with regard to his acquisition of the language.

I expect him to do just fine. He's a consistent student... He consistently does well, and just based on the trends I've seen in the past he will do well and I ask him, too. He's a pretty good judge of how he's doing and he's doing pretty well based

on both what I see and what he's telling me. ...I expect him to excel. I expect him to do well. I just want to make sure that he remains motivated to do so, and I know the motivation is internal and external and it happens inside the home, outside the home. And it's part of my job to maintain that enthusiasm.

Yiota clearly delineated George's performance as a student from his real world interactions, specifically those in Greece, while discussing his actual use of the language.

In Greece, people speak much quicker and it takes him a second, I've noticed, on several occasions, it's taken him a couple of seconds to ground himself and think back on what's happening, on what's been said. So it takes a more conscious effort on his part to carry a conversation with someone speaking Greek in Greece as opposed to speaking Greek in America.

Yiota returned to discussing the classroom. Specifically, she wanted to add more speaking to the classroom. She said,

I think I'd like to see more speaking 'cause they're definitely doing a lot of writing and reading. But the fact that someone could read and write doesn't mean that they could speak without an accent, so I'd like to hear his accent diminish.

Although Yiota referred to wanting George to use Greek naturally while in Greece and that she would like them to increase speaking in the classroom, her last statement indicates that doing so would not increase his communicative competence in the language, but would make him sound more Greek by diminishing his accent. Thus, improving his language skills would serve to further develop his ethnic identity, which seemed to be the primary concern for Yiota.

Overall, for School 1, descriptions from the students and parents revealed that Greek is being taught at this school for the purpose of maintaining an ethnoreligious identity and culture. Whether the ethnoreligious aspects of the language are important to the students at School 1 is unknown as the three students who were interviewed for this study indicated some hesitation both at the difficulty of religion, taught in Byzantine Greek (Zach), and the uncertainty of their own identities (George and Despina), while expressing the excitement of learning other languages (George). In the next section, the results from School 2 are discussed using the survey data from all five participants and the individual interviews with Christina, Olga, Sally, and Janette, the four parents who also chose to participate in the individual interviews.

School 2. Of the five parents who participated in this study from School 2, none speak Greek. Only Olga belongs to the Russian Orthodox church, which provides some affiliation with the church community to which the school belongs as the Russian Orthodox and Greek Orthodox churches are in communion with one another. Though this may provide a religious motivation for Olga, this does not provide an ethnolinguistic motivation to enroll her child(ren) in School 2. Additionally, Sally's father was Greek, although she did not learn the language and is not otherwise affiliated with Greek American culture. Thus, understanding the goals, motivations, and expectations of these parents who have no other relationship with Greek provides another lens through which we can view Greek language learning.

A recurring theme in all of the surveys and interviews about why the parents chose to enroll their child(ren) in this school was the academic strengths of the school.

School 2 was referred to as one of the best private schools in the area. All of the parents who were interviewed had previously sent their older child(ren) to other private schools, but transferred to School 2 when they were unhappy with their child(ren)'s academic progress and the school communities.

Abadia, whose husband is of Greek descent, was the only one who mentioned participating in her husband's culture in her survey responses. Abadia also maintains her own language, Portuguese, at home with her children. During the student survey administration, Sophia was quite proud of the fact that she also spoke Portuguese in addition to Greek (field notes, Spring 2014). Olga, who is of the Russian Orthodox faith, also mentioned the shared religious affiliation on the survey. However, during her interview, Olga further explained that it was primarily the academics and school culture (not its ethnoreligious culture) that brought them to School 2. Thus, learning Greek and participating in the Greek and Greek Orthodox cultures were not the primary motivating factors in their school choice.

In terms of language learning, all four parents who were interviewed echoed one another in that they consider Greek "a bonus," "an extra," or "part of the package" of attending a good school. Learning Greek specifically is not important, but learning a language—any language—was very important to all four parents. Janette and Sally spoke of the transference of skills from one language to another. Sally (and her elder daughter who chimed in during Sally's interview) spoke of how learning Greek has actually benefited her children's learning of English, specifically referring to root words and vocabulary.

...I feel like with them learning Greek, it helps them learn other languages. So many times they'll say "Oh mom, part of this word in Greek means this," so they'll remember it. So even in English, learning Greek helps them. (Sally, individual interview, Spring 2014)

Sally also mentioned the social benefits of learning a language, such as traveling easier and being able to communicate with different people. Janette and Olga also referred specifically to learning another language as good brain development.

I think anytime a child learns another language, it's not the language that they learn. It's basically the advantage of having a dual language. The benefits of dual language and having one—your primary language—and having the other one helps their brain development, helps them being able to interact with other people and know that the world doesn't just comprise of one language and I think that's beneficial. (Janette, individual interview, Spring 2014)

...I'm very optimistic about [Marina learning Greek]... you know, as long as we're here and the Greek is available, she'll be learning it... It's to her advantage, whether she uses it or not, it's good. It's a good brain development. (Olga, individual interview, Spring 2014)

Thus, for Sally, learning another language benefits further language acquisition and access to the world. For Janette, learning another language benefits one's world view. While for Olga, the action of learning another language and its effects on the brain is the benefit.

Christina. For Christina, her daughter learning Greek was also an opportunity for her to revisit her own language learning experiences. Christina reported being excited to practice and learn Modern Greek alongside her older daughter once she enrolled her in School 2, as she had studied Ancient Greek as a student.

My older daughter went to the school as well... and she learned Greek and I kind of thought in the beginning that “Oh we can learn Greek together” but it was kind of like if I wasn’t there in class, the work, the materials that she brings home is completely in Greek. So I would kind of like it to be more geared towards learning it as a 2nd language and giving instruction in English, and stuff like that, so I think that would help.

Christina continued on to speak of her disappointment with her older daughter’s experience as compared to Valentina’s current experience.

[Valentina’s] had a good experience so far. Unfortunately, my older daughter who went there for 9 years, she kind of isn’t able to conversate so I’m hoping that my younger one seizes the opportunity a little better than my older daughter and absorbs more of the language and continues to learn it [SIC].

When asked what type of materials they were using and if they differ from the materials her older daughter used, she said that they are “pretty much” the same. However, the textbook series that they are currently using was published for the first time in 2009 for 1st grade, well after her older daughter would have been able to use it.

Christina’s expectations and goals for Valentina were based off of her own expectations for language learning and her previous experiences with her other daughter.

Throughout her interview, Christina made various comments about how Valentina was doing, is doing, and how she expects her do to as she continues learning Greek. Here, these comments are strung together in a single narrative:

She was doing well in the beginning. ... when the students are younger... learning Greek is more about singing songs and just saying, to speak things. Now that she's doing more writing and conjugating of verbs and stuff like that it's getting a bit more difficult for her. This year has been the most difficult so far, 3rd grade. ...She's very successful in speaking Greek, so I think that when she has to memorize things in Greek she does very well. For example, she was in a play and it was all in Greek and she was able to memorize her lines so she did well at that. ...[This year] I expect her to do kind of on average. She wasn't doing that well but we've been working on it so I'm hoping to improve that by the end of the year. ...[As she continues] I expect her to do better, you know. I want her to at least be able to conversate in Greek and have a basic understanding of the language. ...I think sometimes when she comes home she doesn't really remember what she learned in class that day, so maybe if she's given a handout or something... she has difficulty remembering what she did to complete it. ...I think... when things like that happen, she becomes a little frustrated and wants to give up.

In these comments, we can see how Christina views her daughter's learning as a communal project among her, the teacher, and her daughter[s]. The homework is written on the board daily (field notes, October 2013—May 2014), yet due to her prior

experiences with her own learning and her other daughter's learning of Greek in the school, Christina places more of the emphasis on the teacher (in providing a handout to the students) than on the student (Valentina) doing what is expected of her in class.

Olga. Olga also spoke of the relationship between the teacher and students and its influence on learning Greek, which she considered to be very positive.

Well, I think that [Eleni] just established a very good relationship with them. I haven't been to their class but I've seen them outside of the class with her and I know they're very comfortable and she's obviously a very loving person and caring. So I'm sure they have no problems asking her questions when they're not understanding something, and that's important. I think at that age, it's the most important. And I also think that she somehow manages not to put too much pressure on them, having homework and assignments to be performed on time, but at the same time, they're not scared about doing something wrong. So I think that relaxes them and makes the learning easier for them.

Her assessment of her daughter's own personality and its relationship to her successes in Greek was also different from Christina's account of Valentina's progress. Olga said, "It's her personality. She takes things very seriously and if she feels like she's not doing it up to her standards, she gets upset and that definitely slows her down with anything, Greek, too." Olga also referred to Marina's pre-existing bilingualism as a benefit to her success in learning Greek.

Well, I think the fact that she knows Russian and has learned English—'cause it's not, I would say Russian is her first language and then English is her second

language—so she didn't have that barrier, that psychological barrier, that makes it easier for her. And she's just generally a responsible kid... Whatever she does, she tries to do it well. I don't think she's extremely talented in languages in general, but due to her other qualities, I think she's pretty good.

Thus, Marina is able to use her own language learning experiences going from Russian to English to support her learning of Greek. Marina is, according to her mother, a very self-regulated and self-motivated student.

When asked about her expectations for Marina's learning of Greek, Olga also described how Marina is moving from memorizing words and phrases to actually trying to understand what is being said.

I don't expect her to speak Greek [this year], but I see that her vocabulary is increasing which is good... She is a part of the school chorus, and luckily for them, their music teacher is also Greek... and he's definitely more comfortable in Greek and a lot of the songs they are singing are in Greek. So that also helps her and kind of makes her want to understand a little more, not just memorize the words that she is singing but also understanding what the song is about. So you know, I could see her recognizing words or phrases and you know trying to make sense of what the sentence is saying. I don't expect her to get fluent in Greek, but I hope if she keeps the interest that at one point if she wants to get serious, more serious, about it, she will be able to do it. She will have a good base to do it.

Olga's account of Marina's experiences with chorus shows how Marina's added exposure to Greek has allowed her to internalize the language to a greater extent than what

Christina described for Valentina. Janette also referred to the added exposure that Isabella has to Greek thanks to her tutor who is helping her improve her Greek.

Janette. As previously mentioned, Janette was the only parent across both schools who provided additional tutoring for her child. Janette believed Isabella was doing very well, despite the struggles she had, which required an extra tutor.

She's doing very well, you know, for a non-native speaker, I think she's doing very well capturing all of the information and I think that the tutor has helped her ideally to get that extra... And I think without that, it would probably be less so. It would still be her trying her best but I think the addition of that [tutoring], it's helped her because it's giving her a bit more of that practice that she needed, you know, on a one-on-one basis, that maybe in a classroom setting... you may not be able to do that.

Despite believing that she may not have the opportunity to practice one on one in class, Janette believed the teacher is the most important factor in student learning.

I think teachers support student learning. Their ability to hone in and assess what students' needs are, to teach them, you know, where they are and make sure that support, that daily support, and that connection between teacher and student, and that communication is important. But also, all the materials that they have in Greek language, you know, being able to give them the support that they can in the material that they use.

For Janette, the relationship between the teacher and student in language learning is also supported by the school environment in School 2.

...I think they, because it's [School 2], they immerse them in all parts of the Greek language, which helps that it's not just oral but it's also written and being able to read. That helps also to get all three of those combined, 'cause a lot of times you don't get all three of those aspects, you just get the oral representation of the language, so I think it's good.

Janette continued on to describe Isabella's recent experience using the language:

I think she had a great time the other day with just knowing that she's doing well on her exams and just being able, like when they do the theater productions and things like that, being able to use her Greek in front of other people and being able to showcase that. I think that's very helpful.

Janette then referred to how succeeding in a task that does not come naturally, like learning Greek, helps motivate Isabella to do even better.

I think the knowledge of knowing that you're doing well in something that's basically, that doesn't come naturally, that's not something that's heard at home, that's something that she kinda has to put her effort into, 'cause it's not like we can help her with it. So it's not like she can come back to me and say, "Ma, can you help me out with this?" I really can't. So the only person she can go to get help from is her sister to say, "Hey do you know this?" or to her tutor. I think that the knowledge of being able to do something that is, you know, a little bit more difficulty, that might not be the norm for you, being able to conquer that is a good feeling.

Thus, participating in the Greek plays at school, showcasing her Greek, and feeling good about conquering a difficult task are ways for Isabella to build intrinsic motivation where extrinsic and/or integrative motivation (of speaking with one's relatives and identifying with a common culture) does not necessarily exist. For Janette, like Sally, the onus of learning the language is placed on the student, not the teacher or the parents, though their beliefs and relationships are vital to their success.

Sally. Like Janette, Sally believed the teacher was the most important factor in supporting student learning, but also went beyond the teacher and described the personal characteristics of a successful student. She said,

I think having a good teacher [is the most helpful in learning Greek]. I think the teacher [supports students' learning]. The student has to pay attention, study, do their work, just have a serious attitude about it. If they're not into it, I don't think they're gonna do well. I think it's having a positive attitude.

Thus, the responsibility of learning Greek is on the student, while the teacher plays a vital role.

Sally described her own disappointing experiences learning Spanish in high school and how she wished she had the opportunity to learn another language from a young age like her children. Sally also spoke extensively about how important it was for her children to do very well in school to have the opportunities she did not have and that included learning and doing well in Greek. She emphasized that she and her family consider Greek another academic subject in their school, so she treats it with the same importance as the core subjects (math, science, English, and social studies).

I don't know if it's just some of the kids that are insecure that they don't know it is well, and I think even the parents, some of the parents, they don't maybe value the language as much as let's say reading and math and science, and they let the kids you know slack a little bit. Whereas me and my husband, that's one of your subjects. You have to work just as hard in *that* subject as you do in any other subject. And I know other parents that say, "Oh it's just *Greek*, you know just make sure you do good on your math and your reading." And I think the kids feel that and then they don't work as hard in that subject because the parents are downgrading it—the importance of it.

Sally does not allow her children to use the excuse "it's just Greek" as she claims other parents, including Greek parents in the school, often do. Sally continued:

[I've seen this] with friends, absolutely. Not all of [the parents] but I've seen at least a handful where they'd rather their kids focus their studying and their time on other subjects. But I want my kids to do well in *all* subjects. My husband works hard. We pay a lot of money for them to go there. You have to do your work. There's no one subject that's more important than the next, and I think they see that and they know they have to do it.

At the time of this interview, Patricia and Sally already found out that Patricia, like Marina, would be going to the Advanced Greek section next year.

She loves it. She loves [learning Greek] and she seems to be doing well. She works really hard. She loves her teachers. She enjoys it. She sings songs and she's great. ...I had a meeting with her teacher recently and they wanna move her next

year to Advanced Greek class, which is impressive being that she doesn't speak Greek at home that they want her to go to the advanced, so that was nice.

This reinforced Sally's approach with the language and Patricia's love of learning. Although Sally herself does not speak Greek, she described how much she enjoys listening to Patricia use the language.

I always like her to sing a song to me or tell me a new word that she learned.

Other than that, I always reinforce that she *has* to do well and try her best. But I do like to hear her speak Greek, not that I know what she's saying. She could be saying something bad for all I know.

As Patricia continues to learn Greek, Sally expects her to do well and to be proud that she speaks another language.

I wish she wouldn't be as shy, like when she speaks to people. We have some friends that are Greek and she's very shy but she knows. But she's kind of embarrassed... My husband has a friend but she won't engage in Greek conversation with him—very little—but she could do it. So I wish she would get over that shyness a bit.

When asked what she could do to help support Patricia and help her overcome her shyness, Sally said,

I think... it's just she's gotta do it on her own. I can't force her. I can just encourage her to not be ashamed. She should be proud that she speaks another language so well that we don't even speak at home.

Thus, for Sally, while the responsibility of learning the language is on Patricia as the student, the pride and benefits of learning the language reflect on the whole family and their effort in supporting their children's excellence across all subjects.

All four parents used their own previous experiences with language learning to promote their child(ren)'s current language learning. Additionally, all four parents indicated they expect and want their child(ren) to learn Greek very well. They all indicated that exposure to the language and culture (through the school) is vital to their success. Christina mentioned purchasing some computer programs to help her daughter, as did Olga. Janette actually has another Greek teacher from the school tutor her daughter on a weekly basis; Janette is the only parent to provide extra tutoring for her daughter across both schools.

The four parents from School 2 who were interviewed for this study did not allow their own lack of Greek language skills to provide an excuse for their child(ren) to not do well in Greek. Learning Greek and doing well in learning Greek is vital to their academic success. This was articulated by all four parents. Christina indicated that she wants her daughter to do well. Olga discussed her daughter's drive to do well in every subject, including Greek, and how she applies her diligence and study skills to all subjects equally. Sally emphasized that Greek is as important as the other subjects. And finally, Janette has gone as far as hiring a private tutor to help her daughter improve her Greek.

Despite the fact that these parents are not Greek and have no ethnolinguistic motivation to learn Greek, they all emphasized the importance of learning Greek with regard to their children's academic success, which was not discussed in the same way by

the Greek parents of School 1. In the next chapter, I synthesize the results from School 1 and School 2 and present overarching themes for further discussion as well as the implications, limitations, further research, and overall conclusions related to the present study.

Chapter Five

The purpose of the present embedded multiple case study (Moustakas, 1994; Patton, 2015; Van Manen, 2014; Yin, 2014) is to explore and understand the beliefs and lived experiences of teachers, students, and parents in two Greek language programs using a phenomenological approach. The research questions guiding this study are the following:

1. How do teachers', students', and parents' beliefs about language learning (foreign language aptitude; the difficulty of language learning; the nature of language learning; learning and communication strategies; motivations and expectations) vary in two Greek language programs?
2. What are students' goals, self-perceptions, ability beliefs, task perceptions and expectations in two Greek language programs?
 - a. How do they talk about learning in two Greek language programs?
3. How do parents address the goals and expectations they have for their children's participation in two Greek language programs?

In this chapter, the synthesized results across School 1 and School 2 are presented. Each subgroup is compared to the corresponding subgroup from the other school in response to each research question, followed by the overarching theme or themes that have emerged for each question. For example, for research question 2, the student results from School 1

are synthesized with the student results from School 2. After discussing each research question, I present the educational implications, limitations, recommendations for further research, and conclusions of this study.

In HL programs and especially in less commonly taught languages (LCTL) HL communities, there is an overwhelming assumption of homogeneity in terms of the stakeholders (such as administrators, teachers, students, and parents), exposure to the language, methods, and the taught varieties and registers of the language. Within Greek American literature, there is often an assumption that Greek HL programs are the same or at least similar across schools as the Greek American community is also similar across locales (Greek Orthodox Archdiocese of America, 1999; Moskos, 1980; Moskos & Moskos, 2014). This assumption promotes a belief that there is an overwhelming shared experience of Greekness (or of being Greek American) in the U.S., and that such a shared experience would result in the development and maintenance of similar educational institutions for the same purpose. Swain and Deters (2007) called for the use of sociocultural approaches to second language acquisition research. In the two schools under study, research into students' identities as language learners could uncover the more complex definitions and expressions of what it might mean for these participants to be Greek American and what it means to be seen as a legitimate participant in these schools. Understanding their motivations, expectations, and experiences with the language, the school, and the surrounding community may illuminate the complex nature of developing one's identity within and outside of the community of Greek speakers. As traditional HL programs within parochial day schools, I began this study by considering

School 1 and School 2 the same because they seemed to have the same program models. That homogeneity would occur within and across schools was a given based on their descriptions and placement within large Greek American communities. However, the results of this study indicate that this was not the case. The within-school results are documented in Chapter 4.

Teachers', Students', and Parents' Beliefs About Language Learning

Synthesizing the teachers', students', and parents' beliefs about language learning across schools is vital in understanding how Greek language learning is perceived in the two Greek language programs under study. Research question 1 specifically addressed how participants' beliefs about language learning (foreign language aptitude; the difficulty of language learning; the nature of language learning; learning and communication strategies; motivations and expectations) vary in two Greek language programs. Beliefs about language learning are often embedded in their experiences with language learning (Horwitz, 1988; Polat, 2009; Triantafillidou & Hedgcock, 2007). In order to begin the synthesis, it is necessary to understand the individuals who teach in these programs first. Thus, the discussion is framed with the teachers' responses as the primary actors in the teaching of the language. The parents' and students' discussion follows. This is to demonstrate that the teachers' and parents' beliefs have evolved independently from their students'/children's beliefs, but ultimately play a role in the development of their students' beliefs. This structure provides the reader with a holistic view of the lived experiences of participating in these two Greek language programs, and particularly of the students' experiences under the influence of teachers and parents while

developing their own beliefs and interactions with the language independent of their elders. Additionally, this structure serves to highlight that the primary exposure to formal language learning across both schools is the Greek language teacher with the students, while informal language learning may occur outside of the language classroom in School 1 but not necessarily for School 2.

Teachers. To adequately compare the teachers' beliefs, we must also understand their individual contexts and circumstances that surround their lived experiences as teachers and within their Greek language classrooms. The data to compare the results of the teachers in this study, Savvas (School 1) and Eleni (School 2), were derived from the teacher survey and informal conversations with the teachers and administrators, as well as field notes and interviews with parents and students. Understanding the teachers' experiences helps shed light on the interactions discussed by the students and expectations of the parents, as the two teachers exhibited different conceptualizations of Greek language instruction, which influence the way they teach Greek and the messages that the students and parents ultimately receive about learning Greek.

As previously mentioned, Savvas's context as an individual and as a teacher is difficult to understand as he was not accessible for informal conversations and ultimately for an interview. It is unclear why he refused an interview as he only stated he does not participate in interviews. Thus, Savvas can be treated as a participant/non-participant in that he responded to the survey without adding any information about himself or his teaching through informal conversations, visits, or an interview. Despite his mixed participant status, Savvas's responses to the survey revealed that he began teaching Greek

in the U.S. in Greek afternoon schools 33 years ago, shortly after his arrival to the U.S. from Greece. Savvas completed his Bachelor's degree in Greece and two Master's degrees (economics and education) in the U.S. At 50 years of age, Savvas considers Greek to be his dominant language.

Though he has been teaching Greek for 33 years in a few neighboring states at Greek schools and Greek afternoon schools, he has been at School 1 for only three years. As discussed in Chapter 4, Yiota mentioned that Savvas previously taught at a neighboring school that closed, which prompted his move to School 1. In terms of professional development, Savvas indicated he has participated in the seminars offered by GOAA and the local teacher's union. However, he also indicated he does not have the opportunity to participate in professional development, training, or seminars specifically for Greek language teachers. Thus, his teaching of the language and religion is not necessarily supported beyond the school building and community. This is important to reiterate as participating in such professional development, or having the opportunity to do so, may indicate a connection to other Greek language teachers beyond his own teaching, which would allow Savvas and other teachers to share materials, reflect on experiences and best practices, and develop a community of practice (Lave & Wenger, 1991) beyond the school walls. The perception by the school administration was that the teachers were largely isolated within their own teaching, which may affect their access to or experimentation with up-to-date teaching methods.

Regarding his teaching, much is revealed by Savvas's choice of textbooks. Here I am using the word "choice" as there is no set Greek language and Orthodox religion

curricula in School 1 as revealed through parent interviews. The decision as to which materials to use is left up to the individual teacher (field notes, Spring 2014), as the administrator indicated that she did not know how they choose the materials or what materials they are using (field notes, Spring 2014). Yiota mentioned her elder son was using the same textbook as George during the same school year. As School 1 also includes religious education in Greek, Savvas is required to also select religious materials for his Greek language classes. Anna mentioned the use of Byzantine/religious texts that were far beyond the level of the students. On the survey, Savvas indicated that he uses multiple textbook series, including Μαθαίνω Ελληνικά (“I’m Learning Greek,” published in Greece in the 1970s for the Greek diaspora), Η Γλώσσα Μου (“My language,” published in Greece for native language instruction), Τα Ελληνικά Μου (“My Greek,” developed for the GOAA; the first edition was used starting in 2009).

The assumptions present in the use of different curricula may also conflict with the identities and expectations of the students. For example, in the series published for the Greek diaspora, the student is identified as a Greek American, Greek Orthodox, child of Greek immigrants who participates in specific types of activities in Greek American life and in New York City (where a very large population of Greek Americans is still present today), such as going to church every Sunday and visiting specific stores in Astoria that may no longer exist (a neighborhood in Queens, NY, which has the largest Greek population in the U.S.). These activities may be irrelevant to students who are learning Greek in the 2010s and may not live in ethnic Greek enclaves to associate with the stories of Astoria. Additionally, the assumptions made by the native language materials all but

ignore the students' multicultural and multilingual lives. Finally, the series developed for the GOAA in 2009 has updated language (e.g. spelling and grammar updates that were not previously included in other texts), experiences, and anecdotes related to Greek American life, such as playing baseball instead of soccer.

With the assumptions made by the textbook creators about whom the student is also comes assumptions about how the student should interact with the language and culture. Plaut and Markus (2007) discussed the differences between the American model of motivation and competence focused on internal attributes and other cultural models that explore more external, cultural behaviors to indicate motivation and competence. Thus, these materials are presenting a specific cultural model of learning Greek that assume specific cultural behaviors and the identities of the students, which in turn may influence the assumptions made by Savvas about his own students (e.g. that they would continue to develop their Greek over the summer through interactions with grandparents and relatives in Greece; that they use the language outside of the classroom in their daily lives and interactions; that they are native or bilingual speakers of Greek). Gallimore and Goldenberg (2001) found that the way a teacher intends materials or a program to be used may not be the way they are used in the home as cultural models dictate these interactions and assumptions cannot be made without communication with parents and students. As explored in the previous examples, these assumptions may not describe the students who are in the class, as indicated by the students and parents of School 1, who said the materials used are far too difficult for the students who require help from their parents

who may not understand the materials themselves (as in the case of the religious texts in Katharevousa or Byzantine Greek).

This is in direct contrast to the context surrounding School 2, where the participants in this study could not rely on their parents or grandparents for help with their Greek language learning or particular affiliation with the language and culture outside of the school. Assumptions about the students' participation in and interaction with the language and culture outside of the classroom could not be made as they were not of Greek descent. Within School 2, Eleni's individual context is also just as important in understanding how she perceives herself as a Greek language teacher and her expectations of her students. As a Greek American, Eleni developed her bilingualism through translating for her Greek immigrant father and being educated in and teaching in English-dominant school systems (field notes, October 2013—May 2014). Eleni previously taught another subject in public schools before moving to School 2 and eventually teaching Greek.

Like Savvas, Eleni also teaches religion class; however, she teaches it as a separate subject in English. Eleni indicated she has participated in seminars and meetings with the local education director of the GOAA. Quite often during our informal conversations, Eleni would refer to the local education director and the information she gained while participating in these meetings. Unlike what was shared about Savvas and the culture in School 1, however, Eleni and the other Greek teachers meet regularly, including selecting the textbooks, planning, and deciding who will go to Greek as a Second Language or Advanced Greek beginning in the 4th grade. Eleni also leads after-

school activities, as mentioned by Isabella, whereby Eleni is able to interact and further develop teacher-student relationships outside of the Greek language classroom. As indicated by Olga, these relationships are very important in the students feeling at ease with learning a new and difficult language (individual interview, Spring 2014). In the same vein, Eleni was very open about her experiences and wanted to do everything she could to help this study, in contrast with Savvas.

On the other hand, it was unclear if Savvas participated in any school activities beyond teaching in the Greek language classroom. The culture (Greek dance and music) class is taught by another teacher (Zach, individual interview, Spring 2014). Thus, while Savvas and Eleni teach in seemingly similar schools, their individual contexts and teaching contexts are vastly different, which also influences their beliefs about language learning and specifically about learning Greek.

Their beliefs, in turn, influence the way Greek language instruction and learning is conceptualized. In these two cases, two different conceptions of language and culture are presented. In School 1, oral language exposure and some degree of oracy were assumed, which placed emphasis on the teaching and learning of reading and writing in the Greek language classroom. Culture was a performed activity (through dance and music with another Greek-speaking teacher), demonstrative of their shared identities. The best students were picked for parts in the school performances, as indicated by Theona when referring to Despina's excellent accent and how well she speaks Greek, as a reason one is selected for leading roles. Culture as a performed activity mirrors studies of the Greek American community, such as Costantakos (1987), where questions about

performative aspects (i.e. dancing, participating in church services, dating or marrying Greeks or Greek Americans) were used as indicators of how Greek the individuals were.

On the other hand, in School 2, language and culture (including religion) were learned, resulting from the more diverse student body that cannot express a shared ethnoreligious identity. In contrast to School 1, the parents of School 2 were proud of their children's participation in school performances in Greek as their involvement indicated that they were part of the community. Eleni made it a point to teach culture through projects (in Greek class) and religion (as a separate subject class) in English to help everyone understand. The parents also seemed fond of this approach as they felt they were also learning about the culture and language despite not taking formal lessons. In the following sections, the synthesized teacher findings related to each of the BALLI subscales are discussed. In response to research question 1, the overarching differences between the teachers' beliefs are discussed with regard to the implications of these on Greek language instruction. The results of each individual item were reported in Chapter 4.

Foreign language aptitude. During discussions with Eleni, she indicated she believed it was easier for children to learn a language based on her experiences with her monolingual, Greek-speaking father. Eleni spoke extensively about her father, who came to the U.S. at an age that made it difficult for him to fully grasp the English language, and her own learning and development as a bilingual speaker of English and Greek (field notes, October 2013-May 2014). Although Savvas and Eleni believe everyone can learn a foreign language, they also indicated some people are just naturally better at it than

others. This contradictory belief may allow them to accept poorer student outcomes as a sign of their natural abilities and not as a sign of student and/or teacher efforts. According to expectancy value theory (Eccles, 2007a), if a teacher attributed the poor outcomes in the past to an external attribute, such as the student's lack of studying or lack of parental interest and support, the value placed on success from the teacher's perspective would be lowered as well their expectancy for success.

The difficulty of language learning. Understanding teachers', students', and parents' beliefs about the difficulty of language learning across schools helps illustrate how Greek language learning is perceived within and across schools and how these individuals might deal with or address difficulties that may occur in the Greek language classroom. Teachers' beliefs about the difficulty of language learning illuminate their expectations for their students, the level of work they would provide, and even what sorts of scaffolding they might put in place for a struggling student. Beginning with the difficulty of Greek as a language, Savvas indicated that Greek is a language of medium difficulty, while Eleni indicated that it is a difficult language. This belief may influence their curricular and teaching decisions in their Greek language classrooms.

Further illuminating this belief and how it may influence the teachers' expectations of short- and long-term student outcomes are the other beliefs explored. For example, Savvas indicated he believes his students will ultimately learn to speak Greek very well, while Eleni was not as confident. This may be due to the fact that the student demographics of their schools are very different. School 1 requires students to be Orthodox Christians, regardless of their ethnic background (i.e. Greek, Russian, Serbian,

etc.), while School 2 is open enrollment. An additional consideration is that while this is a pan-Orthodox enrollment restriction, it does not necessarily allow for a Pan-Greek approach as it also restricts the enrollment of Greek Catholic Christians, Greek Jews, Greek Muslims, and Greeks who may identify with other religions. In this case, the religious aspect of the school is tied more closely with the language and culture being taught, as also described by Hantzopoulos (2013). Thus, School 1 tends to have a higher percentage of Greek American students, whereas School 2 has a mixture of religious and ethnic backgrounds. During an informal conversation, Eleni indicated that from the 3rd grade class in this study, about five students were not Greek, which also coincided with the number of student participants. Therefore, the long-term exposure and extrinsic motivation of participating in one's community that is assumed of students in School 1 may influence Savvas's belief, while Eleni may not necessarily expect the same of her own students.

Similarly, Eleni originally did not indicate how long it would take to achieve fluency in the language, but was given a chance to do so during a subsequent conversation. Eleni did not want to answer this question because she felt that it depended on the individual student, whereas the question is worded as a generalization. Thus, she responded that she does not think it is possible to learn a language by spending one hour a day. Savvas responded that it would take 5-10 years to reach fluency, which is approximately the amount of time his students would spend learning Greek in a K-8 school. This is important to note because it indicates what these teachers believe the ultimate goal or benchmark for successful language learning would be in the time their

students will spend in their respective schools. For Eleni, the results of her students' language learning depend largely on the individual, whereas for Savvas, fluency should be achieved by the end of their tenure at School 1. This may influence their expectations within their classrooms, which may or may not align to those of their colleagues, parents, or even their students. Jessim and Eccles (1992) demonstrated how teachers' expectations predicted student achievement in class. Thus, any beliefs that may influence Savvas's and Eleni's expectations of student outcomes may ultimately affect student achievement.

With regard to specific aspects of language learning, such as the active (speaking) and passive (listening/understanding) modes of oracy compared to developing literacy, Eleni indicated that developing literacy is easier than developing oracy, while Savvas does not believe that active oracy is easier than passive oracy. This aligns with what was also reported by the students in each school, who indicated that Eleni emphasized writing and grammar to help students visualize the language. This emphasis also served to bridge HL and FL students in her class as they all lacked literacy skills regardless of their exposure to the spoken language outside of class. On the other hand, Savvas emphasizes storytelling, which allows him to speak, but does not emphasize students' speaking, often resulting in direct translations to help students participate.

What is unclear based on this survey alone is whether Savvas's and Eleni's beliefs about the difficulty of language learning were primarily influenced by their learning of other languages or their teaching of Greek. As indicated by Pajares (1992), teacher beliefs are developed by the time they enter college. If their beliefs were influenced by their experiences learning other languages, they also may be referring to outdated

teaching methods, lesser exposure to the target language (i.e. learning English in Greece over 30 years ago as opposed to learning English in Greece in the digital world, or learning Greek in the U.S. during the same periods), and different motivations to learn the language (i.e. to help translate for one's parents vs. university studies in the target language). Likewise, if their beliefs were influenced by their teaching of Greek, who and where they have taught may be their main sources of information for these beliefs. Thus, any experience teaching Greek or another subject in Greek American settings versus public schools, or students of different backgrounds (i.e. teaching immigrants from Greece, multi-generation Greek Americans, or non-Greeks) would influence how they are currently teaching Greek. Finally, as Phillips and Abbott (2011) indicated that the teachers who are resistant to changing their instructional practices and interactions with students see language, not communication, as the outcome. Thus, the teachers' beliefs about the nature of language learning are important in understanding how they teach Greek and interact with their students.

The nature of language learning. In comparing the structures of Greek and English, Savvas agreed that Greek is structured the same way as English, while Eleni completely disagreed. This may be attributed to their life experiences and comfort with both languages. Savvas, after being educated in Greece and teaching Greek exclusively for over 30 years, may seek to find the similarities in the language to make sense of his daily experiences and teaching. On the other hand, Eleni, who is English-dominant but bilingual, may view the differences as issues she needs to address with her students. Similarly, Savvas strongly disagreed that learning a language is mostly a matter of

learning grammar rules, while Eleni agreed. This may be a function of their experiences as bilingual speakers within their respective communities. Savvas, seeing the similarities between the structures of the two languages, may focus more on learning vocabulary, whereas Eleni, seeing the differences and how vocabulary is learned through exposure, may focus more on the grammatical structures and rules that guide proper communication. Thus, their beliefs about the nature of language learning may influence the learning and communication strategies they employ in their classrooms.

Learning and communications strategies. This subscale is most related to what would potentially occur in the classroom. Savvas and Eleni agreed on two items in this subscale, which have implications for the importance of practicing and repeating in the classroom and how much they promote students' use of Greek with Greek-speaking individuals outside of the Greek language classroom. Despite the fact that the students of School 1 were of Greek descent, there was a clear need, according to the parents, to increase oral proficiency within the Greek language classroom, as opposed to assuming that the students are developing oral proficiency at home. However, Savvas provided clearer responses regarding his beliefs as Eleni's responses to this subscale were clustered around the neutral response. Without further explanation and discussion, this makes it difficult to ascertain where Eleni's beliefs lie on these items and in her overall teaching. However, according to conversations with Eleni and the parents, Eleni is concerned with lowering her students' affective filters (Krashen, 1982) by lowering their anxiety related to testing and creating a positive and supportive classroom environment. Because Eleni was their teacher for more than one school year, she has had a longer time to develop a

positive relationship with her students, whereas Savvas only taught the 3rd grade classes and was introduced to his students within the same school year of this study. Their beliefs about learning and communication strategies may also be embedded in different sociocultural contexts and cultural models (Plaut & Markus, 2007) from the expectations of their students.

Motivations and expectations. The last BALLI subscale referred to the motivations and expectations teachers have for their students' long-term use of Greek. If, how, and how well they think their students will use Greek as they get older and continue their educations may influence the way they teach their students. Savvas and Eleni each responded "neither agree nor disagree" to three out of the four items in this subscale, but not to the same items. For example, item 23 refers to future opportunities to use the language, but does not specify how the language will be used (i.e. in the job market, socially, within family/community). Savvas agreed with this item, likely as a result of the students' shared ethnolinguistic and/or ethnoreligious cultures. Additionally, item 31 referred to learning Greek to get to know its speakers better. Eleni agreed with this item, likely as a result of her students' diverse backgrounds. This was also reflected in the student interviews, where the students indicated they wanted to be able to speak to Greek people.

Nespor (1987) and Pajares (1992) demonstrate that teachers may hold contradictory beliefs. This is illustrated by the teachers' responses in each of these subscales, which may filter, frame, and guide their daily practices, expectations, and eventual student outcomes with their students (Fives & Buehl, 2012). Considering the

number of items each teacher responded to using the neutral (neither agree nor disagree), it is difficult to decipher just how far apart or close together they were on their beliefs about language learning and specifically about learning Greek. Of the 35 items in the BALLI, Eleni responded to 16 items using the neutral, while Savvas responded to 13 items using the neutral. Without the teacher interviews to qualify their BALLI responses and to explore their lived experiences as Greek language teachers, it is difficult to compare their experiences and the implications of their beliefs on their teaching. Fives and Buehl (2012) suggest that teachers' beliefs may be incongruent with practice, thus, exploring their beliefs through interviews and in-class observations in their sociocultural context (Eccles, 2007b; Gallimore & Goldenberg, 2001) is necessary. Whether their beliefs have been previously addressed or challenged remains unknown.

The results show that their experiences as language learners and language teachers may influence their beliefs about language learning. Their experiences with former teachers, teaching in different schools and potentially in other domains, and with former students, are intertwined with their beliefs. Lasley (1980) stated that beliefs are formed through experiences and rarely change unless they are deliberately challenged. However, there is little opportunity to challenge teachers' beliefs if they have not been explored. In order to do so, implicit beliefs must be made explicit. This study was one such attempt; however, without the individual interviews from both teachers, it is unclear how these beliefs play a role in Savvas's and Eleni's individual classrooms. Beliefs are more complicated than can be quantified in a scale, but they need to be explored as a mismatch in students' and teachers' beliefs may lead to lower student outcomes (Polat,

2009). There is a need to observe and capture the lived experiences of teachers and how such beliefs are exhibited in the classroom and transferred to their students. Gregersen and MacIntyre (2014) suggest exploring teacher beliefs and student beliefs in the language classroom; doing so would make teacher beliefs explicit and would make student beliefs known to the teacher to better address the needs of the classroom. To this end, Gregersen and MacIntyre (2014) suggest activities to help guide teachers through the process of identifying, exploring, and debunking beliefs; however, these activities are more geared toward older students. I propose that we need to explore how to address teachers' and students' beliefs in the elementary classroom as students are still in the process of and negotiating their beliefs between those of their teachers and those of their parents. In the next section, the parents' beliefs about language learning are synthesized and discussed.

Parents. Parents' beliefs are equally complicated as they also have their own experiences learning languages in addition to being influenced by their current experiences with their child(ren)'s Greek language learning. They are deeply rooted in their sociocultural contexts and cultural models (Eccles, 2007b; Gallimore & Goldenberg, 2001; Plaut & Markus, 2007) which may be different from those in which their children are learning. Thus, it is also necessary to consider the parents' beliefs about language learning in relation to those of the teachers who are teaching their child(ren) and those of their own children. This allows for an exploration of the parents' beliefs and their influence on students' learning and beliefs about language learning. In the following subsections, the synthesized findings related to the parents' beliefs about language

learning are presented. The parents' responses, like those of the teachers, were similar across schools, but the variations are interesting to highlight. For example, in School 2, the parents' responses seemed to be more clustered around the neutral response despite expressing positive or negative beliefs related to these items during individual interviews with parents (Christina, Olga, Sally, and Janette). For each BALLI subscale, the variations are discussed as the item-by-item responses were presented in Chapter 4.

Foreign language aptitude. Seeing differences in their own abilities to learn languages, all of the parents from School 1 and the majority of parents from School 2 indicated it is easier for children than adults to learn a foreign language. All of the parents from School 1 agreed that everyone can learn to speak a foreign language, while the responses from School 2 were more spread out, including one who disagreed. This aligns with the parents' interviews from School 2, where Sally indicated she was not good at learning languages and could never "get it." Similarly, the responses from both schools regarding an innate ability that helps some people learn languages were distributed. This indicates that the parents' beliefs were aligned with their own experiences.

During the parents' interviews from School 2, an overwhelming perception that learning Greek would provide greater access to other languages was reported—a belief that was echoed by Eleni and the students. Such a belief may provide an instrumental motivation (Baker, 2011; Brown 2000) to learn Greek and to support their children's learning of Greek where an integrative motivation (Baker, 2011; Brown, 2000) might not exist. As Olga mentioned during her interview, she believed Marina's knowledge of Russian prior to learning English and Greek has helped her overcome the natural fears

and anxieties related to learning a new language. Marina was also used by her classmate, Patricia, during her interview as an example as to why this is true. This indicates that the parents are combining their own language learning experiences with what they consider to be the potential benefits for their children's language learning to motivate their children, regardless of their own use of the language.

Difficulty of language learning. For the parents of School 1, it is difficult to say whether their responses reflect their own experiences and possible difficulties learning Greek or their observations and perceptions of their child(ren)'s difficulties. On the other hand, for the parents of School 2, who have no prior experience learning Greek, discussing and reflecting on the difficulty of learning Greek are only through the observations of their child(ren)'s learning of Greek in School 2. Additionally, the parents may have also been referencing the Greek language learning experiences of their other children, whether or not those experiences necessarily applied to the student participants in this study. As Pajares (1992) posited, beliefs are formed early and do not necessarily change even in the presence of experiences that would contradict those beliefs.

Despite this difference, the parents' responses to this subscale were similar across both schools, with two exceptions regarding the difficulty of Greek, and whether or not they believe their child will ultimately learn to speak Greek very well. Only one parent from School 1 indicated that Greek is a difficult language, while the other six parents indicated that Greek is an easy language. From School 2, two parents believed that Greek is a language of medium difficulty, while three parents indicated that it is an easy language. Although there was one outlier in School 1, this does not necessarily reflect the

students' perceptions (based on their individual interviews) of how difficult the language is. This indicates that the parents' beliefs about the difficulty of learning Greek may be more in line with their own experiences (or those of their older children) than with those of their children who participated in this study. This may create a dismissive atmosphere if and when a child refers to their difficulties. Horwitz (1988) found that students are more likely to exhibit more negative feelings when they do not progress at the rate they expected. In this case, the parents may have similar reactions if and when their children have difficulties, without necessarily addressing those difficulties with the teacher (as in Yiota's example from School 1). According to the parent interviews in School 2, the parents' responses are based on their observations of their children who are, for the most part, doing well or trying their best to learn Greek despite not being able to comment on their abilities or assist in their learning. The parents' and students' experiences with the ease or difficulty of learning Greek are also based on their experiences with Eleni, who has been their teacher for the past three years.

Additionally, the parents' responses indicated there is a subset of parents who believe it takes 3-5 years to obtain fluency in School 1, which is well below the number of years supported by foreign language research. As the participants from School 1 were HL speakers of Greek, there may be an assumption that it would not take as long. Similar to Horwitz's (1988) discussion about the ease of the language, if participants believe that it will take a long time to obtain fluency, regardless of their individual efforts, they may make only minimal efforts. However, stopping study after only 3-5 years may limit the speaker's linguistic competence, registers, and advanced knowledge of the language that

are contingent on learners' development at sequential stages and exposure to the language (Baker, 2011; Curtain & Dahlberg, 2016; Triantafillidou, 1996; Van Deusen-Scholl, 2014).

The nature of language learning. Disagreements on the nature of language learning may lead to mixed expectations of student outcomes. The majority of parents from School 1 indicated that Greek is not structured the same way as English, as did Eleni, the teacher from School 2. This is in contrast with the parents of School 2 and Savvas, the teacher from School 1, who indicated that Greek is structured the same way as English. In terms of the nature of language learning, this indicates different views of the language. For example, if parents see differences between the languages, they may perceive differences as difficulties, whereas if they see similarities, they may perceive these similarities as a way to bridge differences.

Regarding exposure to the target language, the majority of parents from School 1 agreed that it is better to learn a FL in the foreign country, while the majority of parents from School 2 disagreed. This may indicate a belief on the part of the parents from School 1 that if they were to travel to Greece more often, their children would be successful in learning Greek, and if they cannot travel to Greece, then that easily explains the difficulties they are having with learning Greek. This was echoed by Anna in her interview, who repeated that she hopes she can get Zach to Greece so he can practice. However, Yiota and Theona, who take their children to Greece every year, also reported shyness, discomfort, and/or uneasiness when speaking Greek in Greece versus speaking

Greek in the U.S. On the other hand, the parents from School 2 do not have the family incentive to travel to Greece, which may be why they disagreed.

The majority of parents from School 1 believe that learning a FL is mostly a matter of learning a lot of grammar rules, indicating beliefs based on their own language learning experiences and those prevalent within Greek American language programs in the past, whereas the parents from School 2 neither agreed nor disagreed. As discussed during their interviews, the parents from School 2 had very different experiences learning languages depending on their age level and the language they were learning. Similarly, the parents of School 1 indicated that learning a FL is different from learning other school subjects, whereas the parents from School 2 completely disagreed. This was also clear from the parents' interviews. Only Anna indicated that she has the opportunity to check in with Savvas about Zach's progress in learning Greek. Yiota admitted that she does not go to speak with the Greek teacher (not just Savvas, but any Greek language teacher) during parent teacher conferences because the other subjects take priority. Theona also mentioned that learning Greek is about their identity formation and understanding who they are before they enter the greater society. Thus, Greek is not considered the same as learning another subject. However, the parents from School 2, as indicated in their interviews, wanted to treat Greek and other subjects equally. Thus, learning Greek was an integral part of their children's academic success in School 2. Parents' behaviors and beliefs towards a specific activity, in this case, treating Greek as a vital subject to their academic success or considering it separate and different from other subjects, may influence their children's perceived importance and task value perceptions

related to learning Greek (Eccles & Wigfield, 1995; Simpkins, Davis-Kean, & Eccles, 2005; Simpkins, Fredricks, & Eccles, 2010).

The majority of parents from School 1 indicated that learning another language is not a matter of translating from English. However, according to the interviews with parents and students from School 1, the students are waiting for the teacher's translations in class. This indicates that the parents' responses may be in reference to their own language learning experiences or what they believe language learning ought to be, and not necessarily to their students' current lived experiences in School 1.

Learning and communication strategies. The learning and communication strategies results indicate the beliefs that are the most closely related to what occurs in class. The majority of parents' responses were very similar across schools and in agreement with the respective teacher's response. Referencing guessing words, the parents from School 1 and Savvas indicated that it is okay to guess if one does not know a word in the language. The majority of parents from School 2 indicated that they neither agree nor disagree, as did Eleni. The uncertainty may be indicative of the fact that the parents cannot correct the students in School 2. For example, Sally joked that Patricia could be saying something bad in Greek, but she would not know. During the survey administration, these students were also concerned with offending someone if they use the wrong word by accident.

Also related to comfort levels with the language, the majority of parents from School 1 indicated they do not believe that their children feel self-conscious, in contrast to Savvas, who believes that they do. Similarly, the majority of parents from School 2

believe their children feel self-conscious, though Eleni, probably considering individual characteristics, indicated that she neither agrees nor disagrees. This discrepancy may be between the parents' perceptions of their children's comfort speaking Greek at home and in front of family members versus speaking Greek in school where it is graded as an academic subject. The contrast between formal and informal Greek speaking contexts, specifically exploring the mix of Greek dialects, registers, and transfer errors present in immigrant communities, has not been explored in the literature to date. Polinsky (2008), for example, calls for the identification of learners' baseline language (including register and dialect) to understand their histories and sociolinguistic situations. In Greek HL settings, the dialects and registers to which one is exposed to may differ within the same geographic location due to the demographics of the Greek American populations that comprise these communities. A subset of parents from School 1 also indicated their belief that if students are allowed to make mistakes from the beginning of their language learning, it would be difficult to get rid of such mistakes later on. This may indicate that they may have struggled with this themselves or have already noticed this with their children. However, without exploring the dialects to which they were and are exposed to, and how they learned to negotiate between them (similar to dialects of Spanish, Russian, French), we also lack an understanding of how they have constructed their relationship (and their children's relationships) with the language and their identities (Hornberger & Wang, 2008).

The parents of School 2 may also view their children's comfort levels in contrast to the students of Greek descent who may have more exposure to Greek outside of

school. An additional consideration is that comfort with speaking Greek does not equal fluency or language acquisition (Krashen, 2003) and that although some students may seem to participate more, that does not mean that they are developing or increasing their Greek language proficiency in the process. The parents' understandings of their children's experiences across both schools may be limited by their own relationships with their languages and identities as speakers of those languages which act as filters, frames, and guides to their current experiences (Fives & Buehl, 2012).

Motivations and expectations. The final BALLI subscale is important as a projection of parents' long-term motivations and expectations for their children's Greek language learning. Like the teachers' beliefs, parents' motivation and expectation beliefs may influence the way they interact with their children regarding supporting their Greek language learning within and outside of the home and Greek language classroom. All five parents from School 2 were unsure of whether or not their children will have many opportunities to use Greek if they learn to speak it very well. This was supported by the parents' interviews. For example, Janette was unsure of whether or not Isabella would be able to continue learning Greek beyond her years of attendance in School 2; she did not want to interrupt Isabella's learning, but also did not know if and where Greek was offered at the high school level. On the other hand, the majority of parents from School 1 indicated they do believe that their children will have many opportunities (one parent disagreed). This may indicate their belief that their children will be able to use the Greek language within the surrounding Greek American community; however, as previously mentioned, this does not indicate how the language will be used, only that it will be used.

Thus, it is unclear if they expect their language use to be personal (with family and friends), academic, or professional.

Regarding professional use of the language, the parents from School 2 indicated they were unsure of whether or not speaking Greek would help their children get good jobs. The parents from School 1 had more concrete beliefs. During the survey administration, one of the students from School 1 mentioned that her mother would not have the job she has now if she did not speak Greek. Thus, these beliefs may be very much influenced by the parents' individual circumstances and how much they use Greek in their daily and professional lives. However, this could not be accounted for using the BALLI survey.

Researchers found that the alignment of student's and teachers' beliefs about language learning and specific aspects of language learning increase student outcomes when compared to those of students whose beliefs do not align with those of their teachers (Polat, 2009). However, for younger students, such as those who participated in this study, the development of their beliefs is negotiated between their home and school lives. Simpkins, Davis-Kean, and Eccles (2005) demonstrated how parents' behavior toward a specific activity is positive predictor of their children's participation in out-of-school activities, such as further studies or individual motivation to use the language. In response to research question 1 regarding the parents, it is clear that their individual experiences are just as important, if not more important, to their beliefs about language learning than their children's experiences. The survey results, coupled with the parent interviews, support Pajares (1992) in that it was clear the parents' beliefs were developed

by the time they reached college. For items where their responses did not align with those of their children, the parents who were interviewed illustrated that their personal experiences, or even those of their older children, which may have been contradictory to what their 3rd graders were experiencing, were of greater influence to their current beliefs than their children's current experiences with learning Greek. However, there is a clear need to explore parents' beliefs further as they are the primary stakeholders in these respective schools (along with the teachers) and in the continuation of their children's Greek language learning. It was clear that more than a scale was necessary as the interviews helped qualify and clarify the parents' responses. The inclusion of parents in this study allows for the possibility that the students are negotiating between the beliefs of their teachers and their parents or may be developing beliefs based on personal experiences independent of both. In the next section, the students' beliefs about language learning will be synthesized and discussed across schools.

Students. Students have to navigate between the beliefs and experiences presented to them at school and those presented to them at home on a regular basis. In the process of developing their own beliefs and understandings of their lived experiences regarding language learning and specifically Greek language learning, they are faced with their teachers' and parents' charged histories as learners, teachers, and speakers of other languages. Brown (2009) found that a mismatch between students' and teachers' expectations can lead to students' disillusionment regardless of their individual achievement or grades. Brown (2009) indicated that a strong relationship appears to exist between previous experience and the development of ideas about teaching and learning

for both teachers' and students' beliefs. Polat (2009) also found that a mismatch in teachers' and students' beliefs about language learning activities may lead to lower student outcomes. Thus, their beliefs are as much a product of their own experiences as they are a product of the beliefs surrounding their home and academic lives.

Foreign language aptitude. Across schools, there were two differences regarding foreign language aptitude, one indicating a gender effect and another in accessing and using prior knowledge as a foundation for gaining new knowledge. The gender effect was present on the one item regarding gender where three students from School 2, who were all female, strongly agreed that women/girls are better than men/boys at learning foreign languages; the responses from the other two students and the majority of students in School 1 were in greater disagreement on this item. As indicated in Chapter 4, there was an observed group effect for the students of School 2 who were all female and began chanting "girl power" when we reached this item during the survey administration. This does align with the results of Daif-Allah (2012) who found that girls had a stronger belief that they were better than boys at learning languages. However, this cannot be confirmed for this population as the vast majority of participants were girls across both schools. In School 2, there were no male student participants at all. To explore this further in Greek language programs, more students, especially more male students, and schools should be included.

In School 1, the majority of students indicated they do not believe that it is easier for someone who already speaks a foreign language to learn another one. In School 2, two students agreed it is in fact easier; two students neither agreed nor disagreed; and one

student strongly disagreed. This indicates that there are individual experiences guiding their beliefs. All of the students from School 2 also indicated that they spoke languages other than English and Greek at home. They were already learning a third language and have observed others doing the same. As a result, their level of agreement aligned with their own experiences with Greek and how easy or difficult they found learning Greek in addition and relation to their home and school languages. The students from School 1, on the other hand, did not have this experience as they were attending a school that used both languages to which they were exposed. Thus, they may have considered only their own attempts, outside of school, or those of their family members to speak and use other languages in disagreeing that it is easier to learn another language. In this case, the students of School 1 are unable to view their experiences with Greek as prior knowledge, whereas the students of School 2 were able to reference their experiences learning Greek. As mentioned in Chapter 4, this was also echoed by Olga (School 2) who attributed Marina's success in Greek to her prior learning of Russian and English, which allowed her to overcome any psychological barriers to learning a new language, such as fear or anxiety as she had already done so before studying Greek.

The difficulty of language learning. The difficulty of Greek, the length of time necessary to reach fluency, beliefs related to oracy, and the beliefs related to literacy were four areas of difference in the students' responses about the difficulty of language learning. The majority of students across both schools responded that Greek is a language of medium difficulty. However, the outliers were on opposite ends of the scale by school. From School 1, the outlier indicated it was an easy language while the outlier from

School 2 indicated it is a very difficult language, which likely reflects their individual experiences with the language within and/or outside of their respective schools. As Horwitz (1988) found, students who believe learning a language is easy may be disappointed when they begin to have difficulties and may not necessarily find working hard to do it well to be important (Eccles & Wigfield, 1995).

In terms of active and passive oracy, the weight of the responses from School 1 indicated that it is easier to speak (active) than to understand (passive) another language, whereas the majority of students from School 2 indicated the opposite. This means the students from School 2 may understand more of the language than they are able to express. Similarly, the majority of students from School 1 indicated they do not believe that literacy skills (reading and writing) are easier than oracy skills (speaking and understanding), while the majority of students from School 2 believe literacy skills are easier. This may be because the students from School 1, who are of Greek descent, may have already developed some level of oral proficiency before beginning their formal study of Greek (Carreira & Kagan, 2011). This would make reading and writing seem more difficult as those are the skills they are acquiring in Greek language class. Whereas the students in School 2, who are developing their literacy and oracy skills at the same time, may find the development of their literacy skills easier than speaking.

Additionally, there were outliers from each school when asked about the length of time necessary to obtain fluency if one were to study Greek for one hour a day. One student from School 2 indicated it would take less than one year to become fluent in Greek. On the other hand, one student from School 1 indicated it is impossible to learn

Greek by studying only one hour per day. Overall, the weight of the student responses from School 2 was toward less time, whereas the weight of the responses from School 1 was toward more time. However, the fact that a student from School 1, who despite their Greek descent, potential extrinsic/integrative motivation (Baker, 2011; Brown, 2000), and potentially greater exposure to the Greek language, would respond that it is impossible to learn Greek by studying it for one hour a day (the approximate amount of time these students spend on Greek between class and homework everyday) indicates there may be some issues that need to be addressed by the school and the parents. If students believe that their success in Greek is impossible despite their exposure and efforts, then it may be very difficult for them to combat such counterproductive beliefs and maintain the motivation to continue learning and using Greek as they get older (Rifkin, 2000), especially since self-perceptions of competence and task values (discussed in the section related to research question 2) have been found to decline over time (Jacobs, Lanza, Osgood, Eccles, & Wigfield, 2002). Likewise, if students believe it will take a shorter (and easier) amount of time, they may become discouraged by their struggles with the language and potential progress.

The nature of language learning. The students' responses diverged when asked to compare the structures of Greek and English, and whether or not learning another language is mostly a matter of translating. The students from School 1 indicated Greek is not structured the same way as English, while the students from School 2 believe that it is. The students' responses were aligned with their respective parents' responses to this item and diverged with their respective teacher's response. This indicates that the parents

have greater influence on the students' beliefs than the students' formal language learning is occurring with these specific teachers (Simpkins, Fredricks, and Eccles, 2010).

When asked about translating, the majority of students from School 1 agreed that learning another language is a matter of translating from English, whereas the majority of students from School 2 disagreed. This is indicative of their lived experiences within the classroom. From School 1, the students also diverged from their parents, who mostly disagreed with this item and were more negative than even their teacher who responded using the neutral. On the other hand, the students from School 2 were aligned with some of their parents who disagreed and with their teacher who strongly disagreed with this item. This indicates the students may have different conceptions of the nature of language learning, and specifically in this case the structure of Greek and translation, than those of their teachers and parents. This may be a result of the students' responses being informed by their immediate experiences rather than on a reflection of all language teaching experience (for the teacher) or all language learning experiences (for the parents). Such a mismatch in beliefs needs to be addressed as it may lead to decreased student outcomes (Polat, 2009; Gregersen & MacIntyre, 2014).

Learning and communication strategies. The learning and communication strategies subscale is most closely aligned with what actually occurs in the language classroom. Thus, it is natural that this subscale is where students' responses diverged the most as the teachers and school environments were also different and dependent on teachers' expectations (Jessim & Eccles, 1992). The majority of students from School 1 indicated it is important to speak with an excellent accent, which also came up in the

parent interviews as well (i.e. addressing the need for accent reduction and sounding Greek as opposed to having an American accent while speaking Greek). None of the students from School 2 strongly agreed. The students from School 1 disagreed that it would be difficult to correct mistakes made early on in language learning, whereas the students from School 2 indicated greater agreement. This indicates that students from School 2 may be less likely to take risks with new words, phrases, or concepts until they feel they have sufficiently mastered them, while the students from School 1 may be more concerned with sounding Greek and/or waiting for their parents to correct their usage of Greek.

The students' responses indicated a clear divide regarding whether or not one should not say anything until they can say it correctly and whether or not it was okay to guess. All of the students from School 2 indicated that one should not say anything until they can say it correctly, while the responses from School 1 were more spread out. The majority of students from School 1 indicated it was okay to guess if they did not know a word, while the majority of students in School 2 did not believe that it was okay to guess. Daif-Allah (2012) also found gender differences indicating that girls were more concerned with accuracy while boys were more concerned with fluency. Though this pattern is present in the current study through both the BALLI and interviews, it cannot be confirmed due to low number of male student participants and low number of overall participants.

Additionally, students from School 2 indicated they would not approach Greek speakers to practice speaking Greek. Thus, the students from School 2 may not be as

comfortable practicing with others and taking risks using Greek; although the comfort indicated by the students in School 1 may not necessarily be a result of their formal Greek language learning, but a result of exposure to Greek outside of the Greek language classroom. During the survey administration, a number of participants from School 2 also voiced their concerns over offending someone if they used a word incorrectly. The fact that their parents cannot help or correct them (or serve as a buffer between them and the individuals with whom they are speaking Greek) may influence these beliefs.

The final item in the subscale refers to the use of a language laboratory. I explained this item as listening to tapes and repeating what the speaker says. Although the responses to this item do not clearly diverge, all five of the students from School 2 agreed this is an important practice. During the survey administration, they went as far as qualifying their responses saying that when they were younger (specifically in Kindergarten and Pre-K), they used to listen to songs and sing along, which they felt helped them tremendously. Thus, although these students are quite young, they were already exhibiting the development and elements of what Triantafillidou and Hedgcock (2007) referred to as charged histories (see Chapter 2). Their positive and/or negative experiences with Greek at these ages may follow them and frame their experiences and beliefs regarding Greek language learning as they get older.

Motivations and expectations. The final subscale refers to the students' motivations and expectations for language learning and specifically for learning Greek. The students' responses to these items were very similar across schools. For example, where the students from School 1 indicated they would like to learn Greek so they can get

to know its speakers better, the students from School 2 were slightly more negatively skewed. This may be because they do not have the same family ties and exposure to Greek speakers outside of School 2 that the students of School 1 experience on a regular basis. Wanting to belong to or identify with a group is an integrative motivating factor (Baker, 2011; Brown, 2000) for the students in School 1 as they wish to identify with the culture and language of their families, as is common with HL students; while the students from School 2 seemed to have instrumental motivation (Baker, 2011; Brown, 2000) in that they were learning a language as part of their schooling and to be able to transfer those skills to other languages in the future. That being said, all of the students across both schools agreed or strongly agreed that they would have many opportunities to use the language. Building ties and exposure to the language for students outside of the classroom is incorporated into ACTFL's World-Readiness Standards for Language Learning (2015) to help facilitate these connections and build multiple types of motivation where it may not otherwise exist.

Thus, students are in the process of developing their beliefs about language learning in relation to those of their teachers and parents and to their daily experiences. In the process of developing their beliefs, the students may be more aligned with their parents or teachers while negotiating and unpacking their own experiences. It is important to continue exploring this development within and across schools to understand their experiences via interviews and observation protocols that would allow for greater insight into how these beliefs are expressed and negotiated within and outside of the Greek language classroom.

Similar to the results of Kern (1995), the results by groups in this study did not vary greatly across schools despite the perceived programmatic differences described by students and parents during their interviews. This indicates that a deeper delving into their lived experiences through interviews and observations is necessary. However, also similar to the results of Kern (1995) was the within-school variations reported in Chapter 4, which indicate that although the beliefs of teachers, parents, and students may be similar across schools, they are less similar within schools.

According to Rifkin (2000) and Brown (2009), the discrepancies between instructors' and students' beliefs and expectations of language learning need to be addressed in class. Teachers need to engage students' (and parents') expectations in the classroom as there is a link between positive parent-teacher relationships and students' engagement and achievement in the elementary school grades (Hughes & Kwok, 2007). With regard to beliefs about foreign language learning, Polat (2009) found that students whose beliefs matched more closely with those of their teachers had higher exam scores than those of their peers whose beliefs did not match. However, as demonstrated by this study, making teachers' beliefs explicit through surveys and potential interviews (that did not happen) is a very difficult task. Gregersen and MacIntyre (2014) suggest that taking belief surveys, such as the BALLI included in this study, provides teachers with a starting point to address their own beliefs and examine how they influence their language classrooms. This indicates that a deeper delving into their lived experiences via interviews and observations is necessary. The same can be said about the parents' beliefs, while the students were much more forthcoming as to what they were responding on the

BALLI and why. Thus, more research needs to be done to explore the interaction of these beliefs in young learners and their potential student outcomes.

In the present study, the BALLI scales were adapted to use with elementary school students in the 3rd grade, their parents, and their teachers. This differed from the original scales that were used with university students of foreign languages. Although the interaction of these beliefs was difficult to chart due to the low number of participants, the within-school variations revealed that teachers' beliefs were developed based on their own experiences with learning and teaching languages and did not necessarily reflect their interactions with their current students. The parents' beliefs were also tied to their previous experiences with Greek and other languages.

The students' responses revealed that their developing beliefs were influenced by their interactions with each other and by their individual experiences, independent of their respective teacher's and parent's beliefs and dependent upon their exposure to and use of the language. The need to qualify the responses to the BALLI through individual interviews was clear, especially in determining the parents' and students' motivation orientation (Baker, 2011) and the students' self-perception, task-value, goals, and expectations for language learning across these two language programs. The implications for the classroom are clear: if students, and their parents—whose beliefs and behavior have been found to predict future student beliefs and behavior (Simpkins, Fredricks, & Eccles (2012)—maintain counterproductive beliefs (Rifkin, 2000) to learning Greek (i.e. that it is an easy language; that it takes a short amount of time to obtain fluency) that may

not be aligned with each other or the teacher, their actions in learning Greek may not promote the long-term or advanced study of the Greek language.

This can be seen in the counterproductive beliefs present in both schools. Students from both schools believe everyone can learn to speak another language, but that some people are born with a special ability to do so, which supports a belief of ability versus effort expended in learning the language. Students should not say anything until they can say it correctly and speaking with an excellent accent is important; both of these beliefs would limit time practicing and experimenting with the language. As Rifkin (2000) found, advanced language learners (at the university level) did not maintain the counterproductive beliefs maintained by some beginner learners, which he proposes are not necessarily a result of instructors addressing their beliefs, but may be a result of learners dropping out of language courses if they maintain such counterproductive beliefs. Despite these counterproductive beliefs, the students across both schools were more optimistic than their parents.

The students had different overall views of the nature of language learning by school. In School 1, the students' responses indicated they believe language learning: is a matter of learning new vocabulary words and grammar rules; is different from other subjects; and involved a lot of memorization and translating from English. They also indicated that speaking is easier than understanding and a preference for saying/repeating words, not communicating. On the other hand, the students' responses from School 2 indicated that language learning: is about learning new vocabulary; is different from other subjects; involves a lot of memorization; but is not about translating from English. They

also indicated that speaking is not easier than understanding, and that it is easier to read and write than to speak and understand. This reflects their classroom environments and relationships with the language. Thus, understanding how students' beliefs are developed in relation to their parents and teachers at the elementary level is vital to understanding, addressing, and supporting their long-term motivation for advanced study of the language within the macro-culture surrounding Greek language learning (as indicated by parent and teacher expectations, student characteristics, textbooks and materials, assessment procedures, etc.) and the micro-culture of their individual institutions (Andrews, 2003).

Students' Self-Perception, Task Value, Goals, and Expectations for Language Learning Across Two Greek Language Programs

Research question 2 referred to students' self-perception, task value, goals, and expectations for Greek language learning. The measures used to respond to this question were adapted from three Eccles and Wigfield's (1995) subscales: task value perceptions, ability/expectancy related perceptions, and perceived task difficulty. These measures were used in addition to the BALLI to further illuminate how the students felt about their Greek language learning experiences and potential outcomes.

Children's task value perceptions. The students' responses to this subscale were very similar with few exceptions. With regard to intrinsic interest value, the responses were spread out similarly across both schools, although the weight of School 2's responses were on the highest values. This indicates that the students of both schools reflected some level of intrinsic interest in learning Greek.

All of the students across both schools responded that the amount of effort it will take them to do well in Greek class is important to them. All of the students, except one from School 1, also indicated it is very important to them to get good grades in Greek. All of the students from School 2 indicated that being good at using Greek was very important to them; however, the responses from School 1 were distributed across the scale. Therefore, although they believe it is important to do well in Greek class and to get good grades, being good at using Greek is not as important, which has implications for their task value related to the long-term study of Greek (Eccles & Wigfield, 1995).

Although the students from School 1 are HL students who may have greater exposure to and use for the language outside of the Greek language classroom, they did not necessarily indicate higher extrinsic utility value than those of School 2, who were overwhelmingly more positive about how useful Greek will be in their future and in their (current) daily lives outside of school. This indicates that although the students may have access to and exposure to the language outside of school, the students of School 1 do not find it useful, meaning they may be using more English than Greek to communicate within their families and schools. This was also supported by the interviews with George and Zach, who discussed the dominance of English in every aspect of their lives outside of the Greek language classroom. On the other hand, the parents of School 2 were actively seeking more opportunities for their children to improve, including participation in extracurricular activities with Greek teachers (i.e. knitting, chorus) and hiring a tutor to help with Greek homework. ACTFL's World-Readiness Standards (2015) include connections and communities. In the case of Greek language learners, making

connections to other subjects and accessing a Greek-speaking community, whether it is an ethnolinguistic community as was the case in School 1 or a created community as was the case in School 2, is vital to the development of positive ability, expectancy, and task value perceptions, and ultimately to their identities as Greek speakers. As Eccles and Wigfield (1995) found, there is a positive relationship among intrinsic interest, attainment value, and extrinsic utility. Thus, there was an expectation in this study, as in Eccles and Wigfield (1995) that the greater the task value, the greater the expectancy for success.

Children's ability/expectancy related perceptions. The majority of students in School 1 and the students of School 2 indicated they rated their Greek language abilities on the higher end of the scale, meaning they had high perceptions of their abilities. However, when asked how well they expected to do in Greek that year as compared to their classmates, the responses were more spread out. The students of School 2, for example, were being assessed for Advanced Greek during the time of the survey administration. Thus, despite doing well according to their parents' and teachers' assessments, one student placed herself among the average students. The students' responses also diverged when asked how well they thought they would do in Greek class that year. The majority of students from School 2 indicated they think they would do very well, while the majority of students from School 1 indicated they will neither do very well nor very poorly. Despite this, the students from both schools indicated high ability perceptions. The majority of students from both schools responded that they had been doing very well in Greek that year, regardless of their expectations for how well they thought they would do in Greek class that year (either middle of the road in School 1 or

very well in School 2). This indicates that the students were not completely aware of their abilities within their Greek language class, which may be a function of their assessments, classroom and home dynamics, and their development as young language learners. Furthermore, this may be a result of not having had the long-term experience with comparing themselves with others or of struggling with a task they find important (Jacobs, Lanza, Osgood, Eccles, & Wigfield, 2002).

For the students of School 1, it seems they are comparing themselves to individuals outside of the classroom, while the students of School 2 seem to be comparing themselves to individuals within the classroom. This is clear when looking at the responses related to their perceived abilities and then comparing these responses to how they think they are doing in comparison to other students. In School 1, despite ranking themselves above other students, they still indicated lower ability perceptions about how good they are at Greek. Whereas in School 2, despite ranking themselves in the middle of their peers, they indicated higher ability perceptions about how good they are at Greek. Additionally, as learned from the individual interviews, two of the participants from School 2 in this study were recommended for Advanced Greek beginning in the following year. Therefore, there was one student whose ability perceptions when compared to other students in her class were not accurate. According to Festinger's social comparison theory (1954), having inaccurate appraisals of one's abilities causes students to compare themselves to whom they consider their equal others, whether or not they are truly equals. Thus, the students may be comparing their abilities not with those of their classmates, but with those of their native Greek speaking teachers

and/or parents, coupled with the possibility that the lack of experience with schooling may indicate inaccurate perceptions of their abilities and expectancies.

Children's perceived task difficulty. The students' responses were similar for the task difficulty items, which indicates that all of the students in general think Greek is easier for them than for their classmates. With regard to the required effort items, the students from School 2 responded that they need to expend great effort to do well in Greek. Although the responses from School 1 were more spread out, they also indicated that they have to work hard to do well. Thus, across both schools, although the students think that Greek is easy for them and easier than for other students, they still feel they need to work harder and expend great effort to do well and get good grades in Greek. Such a contradictory belief may cause a potential conflict if and when they stop perceiving Greek as an easier subject as they continue learning Greek. Eccles and Wigfield (1995) found that adolescents tend to not believe they are good at a task if they believe it is difficult and that they do not believe the task is valuable if it is perceived to be difficult. This has implications for how increasing difficulty with the language may put into question their contradictory or counterproductive beliefs as the participants get older and continue learning Greek.

From the three subscales used to explore the students' goals, self-perceptions, task perceptions, and expectations in Greek, it is unclear to whom exactly they are comparing themselves. For the students of School 2, who have no Greek-speaking adults or relatives at home, they may be comparing themselves to their classmates who are of Greek descent. This allows them a more accurate understanding of where they are in

comparison with other Greek speakers in their school and in their grade. However, for the students of School 1, their perceptions of how they are doing in Greek class, how good they are in Greek in general, and how good they are compared to their classmates do not clearly align. For this reason, ACTFL's proficiency guidelines include "can do" statements would allow students to self-assess and identify the areas they need to improve with or without direct feedback from their teachers. Additionally, rubrics and peer scoring are recommended for this age group (Shrum & Glisan, 2016); however, these were not addressed by the participants.

From the student interviews, which are discussed further in the next section, it seems that the students from School 1 have the option to compare themselves to their classmates or to their adult Greek-speaking relatives. Festinger's social comparison theory (1954) helps us understand why this may occur. Festinger stated that in the absence of accurate appraisals of their abilities, students will compare themselves to their (perceived) equal others. George, for example, indicated that he could not rank himself compared to his classmates because he does not have the opportunity to hear them speak Greek, so he does not really know how well they speak Greek. Zach and his group of friends wait for the teacher's translations to English in order to understand their worksheets, stories, and tests, which means that even their test scores are not accurate appraisals of their Greek. Thus, in the absence of accurate appraisals from the teacher, the students may be comparing themselves to their native or fluent Greek-speaking parents and relatives instead of their grade-level classmates. This was not the case with School 2, where the students had regular quizzes, the results of which were also shared with the

parents, and the teacher kept open communication with the students and the parents about how they are doing in Greek. Additionally, Dean, a recent arrival from Greece, allowed the non-Greek student participants to view themselves as insiders—participants of an inclusive group that had been together since Pre-K or Kindergarten. This shifted their perspective of who their peers are—students who have been together for five years, as opposed to native/HL or FL learners of Greek. This allowed the students of School 2 to compare themselves only to their classmates and not to adult, native, or fluent Greek-speakers since adult speakers could not be perceived as equal others (Festinger, 1954).

Overall, students' ability/expectancies and task value perceptions are very high and much more positive than the beliefs of their parents and teachers (in research question 1). Although the students' task difficulty perceptions varied by school, the majority of students indicated that learning Greek is easy. They believe that learning Greek is important and that it is easy, despite having to expend a great deal of energy to do well. It is important to identify these beliefs and know how to support these students in the language classroom as Jacobs, Lanza, Osgood, Eccles, and Wigfield (2002) found that children's self-competence decreases over time. Thus, even though these students' ability/expectancy perceptions were high, that does not mean that they will remain high as they continue learning Greek. The student interviews revealed the depth of these beliefs and how their beliefs influence their understandings of their lived experiences.

Students Talking About Language Learning Across Two Greek Language Programs

In addition to the adapted Eccles and Wigfield (1995) subscales, the students were also interviewed to explore their lived experiences with learning Greek. Research question 2a specifically addresses how the students talk about language learning across the two language programs. The similarities and differences between the students' discussions of their Greek language learning experiences reflect the differences in their Greek language programs.

All three students from School 1 indicated they have a hard time understanding the language, both in written and oral form (George, Zach, and Despina, individual interviews, Spring 2014). However, the students were not able to clearly articulate the actions or goal setting that could help them lessen their difficulties and potentially learn better or more Greek. When asked about their teacher, Despina referred to Savvas as being serious, much to the dismay of her mother, Theona, who wanted and expected a dynamic, boisterous teacher like one of her former Spanish teachers. George and Zach, on the other hand, referred to Savvas as being nice and helpful because he helps them understand their work through translation. Yiota (George's mom) indicated that having a male teacher has been beneficial for George. Although he was more positive about Savvas than Despina, it was unclear from George's interview if he also perceived having a male teacher as a benefit.

The four students from School 2 who were interviewed, on the other hand, had clearly identified what their issues were and what steps they had (or had not) taken to

improve their outcomes. The students all spoke positively of Eleni, who had been their teacher for three years. They all spoke highly of their culture classes and how much they enjoy doing projects and participating in performances. These experiences may have increased their motivation to do better because they had first-hand experience with non-Greek students learning Greek, as speaking Greek at home was not seen as a prerequisite to doing well. For the students of School 2, learning the language was important, if not for the sake of learning Greek, then for the sake of transferring their language skills to the learning of another language in the future. This aligns with Baker's (2011) instrumental motivation, in that their learning of Greek was serving another purpose (not related to identifying with a specific group). For example, from School 2, Patricia indicated in her interview (Spring 2014) that one of the best students in Greek was another student (Marina) because she already spoke another language (other than English). Thus, for the students of School 2, Greek goes beyond the learning of the language. It is considered an academic subject and a potential stepping stone for language learning beyond School 2. This was also reflected in the parents' interviews, indicating a strong support of this view at home. Whereas in School 1, the only mention of another language came from George, who excitedly spoke about potentially learning Spanish in high school, but did not speak of the benefits of already speaking Greek in relation to Spanish, as was the implication for the students of School 2.

Overall, all three students from School 1 demonstrated incomplete assessments of their personal abilities and how hard they need to work to do well in Greek. Throughout their interviews, it seemed that they were not receiving—or at least did not perceive to be

receiving—accurate assessments of their abilities, forcing them to compare themselves with their parents instead of their classmates (Festinger, 1954). Despina undervalued her Greek language skills despite getting high grades and favored roles in the school plays. George and Zach gave themselves lower grades than what they received on their report cards, while declaring that they do not understand much. Additionally, the students indicated that their exposure to Greek culture is through Greek dance class, which illustrates that culture is perceived of as a performance in School 1. This is different from the perception of culture in School 2, where students have one lesson per week dedicated to learning about Greek culture—either ancient or modern—and completing a project related to the topic of the day.

The students from School 2 also indicated they did not think it was that difficult to learn Greek. However, when comparing themselves to others, they did not view their learning to be easier or more difficult than for other students. Overall, they described a classroom that makes these students feel comfortable and on par with the HL students in their class. This was also demonstrated by Wesely (2009) who found that students' beliefs were influenced by their teachers and peers, which means if they feel supported in their environment, it may encourage others to feel the same as well. Thus, they have the ability to compare themselves to their equal others—their classmates—as opposed to the teachers or other native or fluent Greek-speakers. The students from School 2 seem to be developing inclusive identities as Greek speakers while the students from School 1 seem to be developing exclusive identities as Greek speakers. This was demonstrated best by George's insistence that he is “more English than Greek.” By declaring that he is

English-dominant, George put into question his identity and membership in his HL community (Hornberger & Wang, 2008); whereas learning Greek had no bearing on the students' identities and memberships in their HL and home culture communities. Thus, all of the students across both schools seem to be in the process of developing their own charged histories (Triantafillidou & Hedgcock, 2007) with learning Greek that may guide their future learning of and interactions with the Greek language.

Students' expectations and experiences may be different from those of their parents and teachers. As they negotiate their daily experiences learning Greek, they may have already begun developing beliefs and potentially counterproductive (Rifkin, 2000) or negative (Triantafillidou & Hedgcock, 2007) beliefs that would inhibit their motivation to continue learning Greek. Understanding and exploring students' language learning experiences are vital to providing the necessary support at home and at school. For the students across both schools, it is necessary to explore where they lie in terms of motivations and expectations. Why are they, as students, learning the language, beyond the fact that their parents have enrolled them in these two schools? As previously discussed, Baker (2011) distinguished between integrative motivation and instrumental motivation. For the students of School 1, it was clear that the environment supported integrative motivation, while the environment of School 2 promoted instrumental motivation. The question is how to promote both types of motivation for HL and FL students to develop their own motivation to learn Greek as Greek language learners and speakers of Greek, regardless of school and home cultures. However, this may be problematized when school and home cultures and what they represent for the students

do not necessarily align, forcing the students to negotiate between their school and home cultures, products, and perspectives (Cohen, 1990). In the following section, the parents' goals and expectations for the children's Greek language learning are discussed.

Parents' Goals and Expectations for their Children's Greek Language Learning

Research question 3 explored how parents address the goals and expectations they have for their children's participation in two Greek language programs. The parents who chose to participate in this study all had a story to tell, whether it was in relation to their own experiences learning Greek or other languages or simply to speak to someone else about their experiences in these particular schools. It was clear from the interviews that the parents who participated wanted to be heard. Each parent had something to say or share about their or their child's experience learning Greek. The parents who were interviewed across School 1 and School 2 were either first-generation Greek American (as referred to by the participants themselves to mean they belonged to the first generation born in the U.S.) or they were not of Greek descent.

In much of the available literature on Greek language learning, Greek American education, and the Greek American communities in the U.S., the desire to learn Greek and be a part of the community are often assumed to supersede any individual/personal reasons one may have to enroll their child(ren) in or attend a Greek language program (Moskos & Moskos, 2014; Orfanos, Psomiades, & Spiridakis, 1987), which Baker (2011) referred to as integrative motivation. Other studies, such as Kourvetaris (2008), explored parents' reasons why they enrolled in or withdrew from Greek language programs or linguistic accuracy of Greek Americans (Terzi, 2001). While identity and culture were

mentioned by all of the parents of School 1, so were other reasons, such as transitioning from a Greek-speaking home to an English-dominant public school system (Theona); maintaining personal and potentially professional ties (Anna); and safety in a homogeneous environment, as opposed to the public school system (Yiota). For these parents, there was a need to address their identities in contrast with or in opposition to the dominant American culture, which, as Yiota mentioned, she does not know what that means. These reasons would not have been explored, addressed, or understood as part of the lived experiences of these parents were it not for their participation in the individual interviews of this study. Even the parents' survey responses barely skimmed the surface of their experiences and did not represent or address the depth of their reasoning.

Additionally, largely absent from literature regarding Greek language programs in the U.S. are the parents with demographics similar to the participants from School 2. For the parents of School 2, who had no ethnolinguistic motivation to participate in Greek language programs, their survey responses would not have adequately expressed the depth of their connections to the school and community, and ultimately to the Greek language. All of the parents spoke of the academic learning of the language—demonstrating their instrumental motivation (Baker, 2011)—of the benefits of bilingualism, and about what they do to support their children's learning of Greek despite having no knowledge of it themselves. Had it not been for their participation in this study, the voices of non-Greek parents in traditional parochial schools regarding Greek language learning may not have otherwise been heard.

All of the reasons why they participate serve as insights into their own beliefs about learning Greek, how they view the language, how they speak to their children about learning Greek, and what long-term expectations are imbedded into their daily interactions with and exposure to the language and culture. In all of their responses, it was clear that the parents were exhibiting what Triantafyllidou and Hedgcock (2007) referred to as “charged histories.” For example, all of the parents from School 1 had some connection with School 1 or the surrounding community. Most of the parents had attended the school themselves as students. Most striking was Yiota’s response when asked to compare her own learning of Greek to her son’s experience. Yiota said she could not compare the two experiences because how she remembers her experience as a parent is different from how George must feel as a student learning the language. She remembered her teachers being very strict, for example, as did Theona, but now almost wishes that her son’s teacher was even more strict (Theona did not). Theona’s response was more hopeful. She wanted Despina to have a more positive experience learning Greek than she did and reflected positively on her experiences learning Spanish with whom she described as a wonderful teacher. Anna also commented on her experiences being completely different than Zach’s. Thus, their own experiences learning Greek and even going to school in the same community were influencing the way they reflected upon, understood, and supported their own children’s learning of Greek without necessarily knowing or asking what their children’s experiences were like.

In School 2, the parents could not reflect on learning Greek as none of them spoke Greek. However, they discussed their experiences learning their own HL or another FL in

school. Most notably, Christina discussed the methods used for learning Greek with her daughters and how she personally does not believe that they are best suited for learning Greek as a second/FL based on her own experiences learning multiple languages. However, she did not address the age of her daughter versus the ages she began learning different languages and the purpose for which she learned these languages (i.e. heritage language vs. foreign language for academic or professional purposes), which may have also required different methods. Additionally, she conflated her older daughter's experiences with those of Valentina, despite having different teachers and using different materials. Olga also discussed the differences between learning English in Russia and the teaching methods Eleni is currently using with Marina, although she refrained from making a judgement statement. Janette spoke about learning Spanish, and Sally spoke of her personal disappointment in never learning to speak another language. These charged histories, whether positive or negative, informed their beliefs that filtered, framed, and guided (Fives & Buehl, 2012) their goals and expectations for their children's learning of Greek. The roles of identity, culture, and language were present across both schools, although the interplay among these three concepts illustrated the differences between the conceptualizations of Greek language learning in these two cases.

Role of identity. In her interview, Theona indicated she continues to make mistakes in Greek when speaking to her husband and children, which her children often point out (individual interview, Spring 2014). In a way, this separated Theona from her husband and children as she was the only one who demonstrated her non-Greek identity through her American accent while speaking Greek. Theona's children did not speak

Greek with an American accent. Theona also wished that her daughter, Despina, would have more confidence in speaking and using Greek. This indicates that not just speaking Greek, but also sounding Greek, was important to identifying as a Greek and/or Greek American.

All three parents discussed the importance of speaking with and having exposure to native speakers from Greece, potentially limiting the importance of speaking and practicing with other Greek Americans in the U.S. with their children. Yiota, Anna, and Theona all indicated that speaking with and having access to their families and relatives in Greece are of utmost importance (individual interviews, Spring 2014), while referring to themselves as the primary speakers of Greek in their children's lives. The parents of School 2, on the other hand, spoke about how they wanted to expose their children to more speakers of Greek so they would be comfortable speaking and using the language since they did not speak Greek.

Thus, although the parents of School 1 intended to share their culture and language with their children, they were already creating invisible barriers to their children's identities as Greek Americans, specifically on how Greek their children could really be—if it were possible to quantify one's identity—as non-native speakers and Greek Americans. If the parents are Greek (and fluent) and native Greeks are Greek (and fluent), then the students, as Greek Americans who are uncomfortable with the language, their learning outcomes, and expectations, are not as free to identify with being Greek as the language serves an integral role to participating in and developing one's Greek identity and culture.

This is in contrast to School 2, where the parents were not the students' primary exposure to the Greek language. As such, the parents were not motivated by identities as Greek Americans or Greek speakers since they were neither. This distinction also prevented them from creating barriers to their children developing identities as Greek speakers independent of their own. Thus, the parents from School 2, because they were not exemplar Greek speakers for their children and could not identify as Greek, were in a position to support their children's developing independent identities as non-native Greek speakers. By supporting their children's academic orientation and instrumental motivation toward the language, the students were able to develop their identities as Greek speakers, independent of their parents and ethnic backgrounds. These identities would serve as inclusive identities for the students who could identify as Greek speakers without the ethnolinguistic prerequisite of identifying as a Greek speaker in School 1. Researchers found that it is important for language learners to develop identities as language speakers because developing one's identity may contribute to one's feelings of worth, belonging (to a group), competence, among other positive attributes (Hornberger & Wang, 2008). All of these attributes may also reflect the students' ability, task value, and task difficulty perceptions that were explored in this study.

Role of culture. Culture was important for all of the parents who were interviewed across both schools. The three parents from School 1 stressed the importance of participating in Greek cultural activities in their individual interviews. These activities ranged from participating in a regional cultural society (Theona, individual interview, Spring 2014), looking for additional Greek language lessons and afterschool activities

(Anna, individual interview, Spring 2014), to going to Greece every summer (Yiota, individual interview, Spring 2014). Similarly, all four parents from School 2 also discussed the importance of learning about the culture while learning the language. This helps contextualize the language and also allows students to fully immerse themselves in the language and its products (ACTFL, 2015). Thus, there is a need to understand how the two cultural models—the ethnonationalist and universalist models identified in Chapter 1—influence student learning (Gallimore & Goldenberg, 2001).

Simpkins, Davis-Kean, and Eccles (2005) found that parents' behavior toward a specific activity—in this case learning Greek—is a positive predictor of their children's participation in out-of-school activities. Simpkins, Fredricks, and Eccles (2010) also found that parents' beliefs predict their children's future behaviors. In the cases under current study, the parents' beliefs about learning Greek inform (if not predict) their behaviors towards Greek and the culture and identity that go along with the language.

In School 1, the parents' insistence on Greek identity may create a barrier for the students when that identity is not being expressed through the same cultural practices being taught at school, such as fasting and traditions related to high holidays and cultural celebrations related to seasons and historical events (Cohen, 1990). When there is a hazy link between the identity and culture, the link to language may also be compromised as HL learners may identify their primary membership with the dominant (English-speaking) culture and not the parents' or family's primary membership (Hornberger & Wang, 2008). In School 2, the parents' academic orientation towards learning Greek seems to be shared by other parents within the school (who participated in this study).

This allows the students to be exposed to and have the opportunity to learn about the culture without compromising their individual identities and their primary and secondary memberships (family and personal) while developing identities as Greek language learners.

Role of language. Where the parents diverged in their interviews was in their conceptions of the language and what role it plays in their lives and in their children's academic and socioemotional lives. For the parents of School 1, the Greek language primarily serves in the development of their identity and culture. Whereas for the parents of School 2, the Greek language is viewed as an academic bonus for going to a good school. As such, the parents of School 2 were much more aware of their academic acquisition of the language, while the parents of School 1 were more concerned with their children's identities and feelings of belonging in the culture (Hornberger & Wang, 2008).

It is important to note that for the parents of School 1, these are not identities or cultures that are developed or learned, but ones that are innate. The parents expressed this in their interviews by indicating that they want their children to know who they are: Theona wanted Despina to know "who she is" before being exposed to the dominant culture; Anna referred to Zach learning about "half of who he is"; and Yiota talked about George's "responsibility and duty" to maintain and pass on his heritage to his own children one day (in opposition to or in defiance of the dominant American culture). However, such a view discounts the social and geographical aspects of culture embodied in their daily experiences, such as attending a minority culture school outside of the dominant culture, being a Greek American, being the child and/or grandchild of

immigrants, and being an 8- or 9-year-old in the U.S. This is in contrast with the parents of School 2, who were unable to refer to Greek culture or identity as something their children were born with, but as something their children can participate in using the language as a vehicle. Janette, for example, discussed how the school community helps everyone, including the parents, understand and participate in the culture. Thus, for the parents who participated in this study, the role of language is linked to the role of their identity and culture, but these relationships are directional depending on the school. The following figures illustrate the points of departure for the parents in these schools through language, culture, and identity.

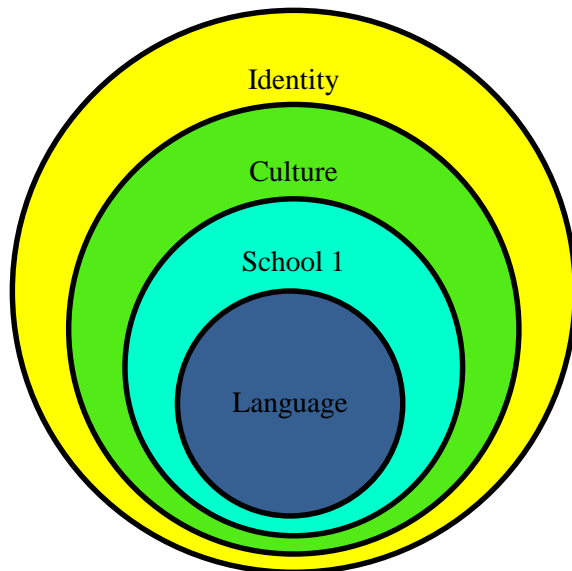


Figure 3. Position of School 1 in participants' conceptions of identity, culture, and language

In School 1, the parents' primary point of departure was the preservation and transfer of their Greek identity to the next generation. As a consequence of this identity, the participants expressed and participated in Greek culture through first-hand contact with Greece and participation in cultural activities and the Greek American community. Finally, the performance of this culture brought them to School 1 in their desire to have contact with the language. However, because the parents (and their children) had already demonstrated their identities and culture, the language was an extra addition in that it served their identities and culture. It was a consequence of their personal feelings towards being Greek and the expression of their culture, but not necessary to either existence. On the other hand, the point of departure for the parents of School 2 was the language since that was a consequence of entering an academic community that also belonged to an ethnoreligious community.

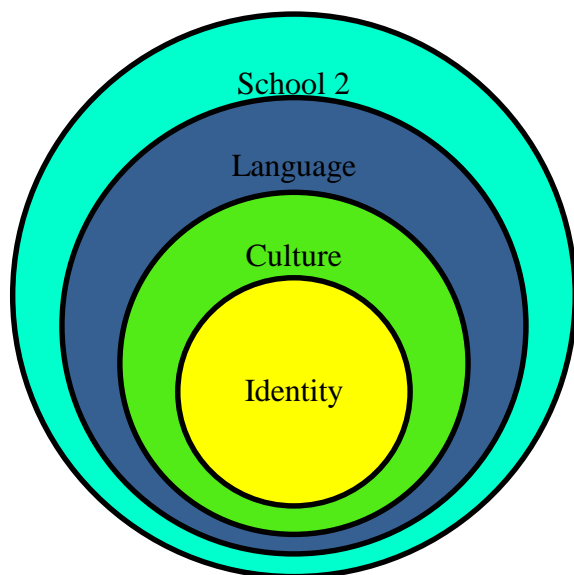


Figure 4. Position of School 2 in participants' conceptions of language, culture, and identity.

For the participants of School 2 who expressed the motivation to enroll their children in a good academic program, but not necessarily a Greek or Greek Orthodox school, the primary point of departure for their beliefs and experiences related to Greek language programs was their access to learning a foreign language, Greek. By entering the school for academic reasons, the parents also introduced their children to the Greek language, which is a part of the school. Then, by learning the language, they and their children were also exposed to the culture through lessons and cultural community events, like the holiday performances mentioned during the interviews. Through participating in aspects of the culture including the performative aspects also available to students in School 1, the students began developing identities as Greek-speakers and even echoed the

ethnically Greek students from School 1. The students discussed their long-term hopes to open a Greek restaurant (Marina, field notes, Spring 2014), to have Greek clients (Sophia, field notes, Spring 2014), and to travel to Greece (Patricia, Isabella, and Valentina, field notes, Spring 2014). Thus, although they did not enter the schools from the same point of departure as the participants from School 1, the participants from School 2 were in the process of developing their own identities as Greek language learners and speakers similar to those of School 1, where the Greek language plays a vital but different role within each group. Thus, the outcomes of cultural exposure and identity formation were being mirrored by the students of School 2, although they did not enter the school under the presumption of a common ethnolinguistic or ethnoreligious identity.

Within both School 1 and School 2, certain assumptions were being made about the students. In School 1, an assumption of inclusivity was made by the parents; by enrolling their children in a traditional Greek American school and heritage language program, the students will automatically feel like they belong in the community and feel safe (Yiota, individual interview, Spring 2014) within that community. All of the parents interviewed from School 1 discussed the fact that their child(ren)'s classmates are just like them, meaning in terms of culture and identity without actually asking their children how they feel. All of the parents mentioned they had not discussed the topics I addressed with their children. As such, the assumption of inclusivity vis-à-vis homogeneity may be misplaced once the discussion is opened to their children. Despina was the only student who said she uses Greek to communicate with friends, especially when something happens, which would segregate the Greek-speaking students from everyone else.

In School 2, on the other hand, there was an assumption of earned inclusivity—that by doing well in Greek, the students (and their families) would be welcomed into the community of Greek language learners and Greek speakers. All of the parents discussed how important it is for their children to do well, regardless of the language. Since the parents cannot assume inclusivity vis-à-vis homogeneity, they assume inclusivity through the importance of academic success—that if their children do well in Greek as an academic subject, they may earn inclusivity. This was demonstrated by Patricia, who discussed using Greek to help her friend Dean, the recent arrival from Greece. Thus, in both schools, the parents are supporting their children’s identity formation as speakers of Greek; however, the routes through which they are accomplishing this task are very different.

Educational Implications

The educational implications resulting from this study are multi-layered and range from identifying and addressing goals and expectations to classroom practices.

Addressing goals and expectations. First, without knowing why everyone is there and what they think about learning Greek, the goals and expectations of individuals within the schools may not be addressed, which may result in a perceived failure of the program based on the unaddressed goals and expectations. For example, in School 1, Theona and Yiota mentioned they were unsure of what occurs in the classroom. Yiota expressed misgivings about the school and disappointment when mentioning that her elder son was using the same textbook as George, but said she has not addressed any of her concerns with the school. Both Theona and Yiota did not intend to keep their children

in School 1 through the 8th grade, and both blamed their full-time employment on why they did not have better communication with the teacher and school. However, parental employment (as a reason why there was no communication) did not come up in the interviews from School 2. In the one case where there was a perceived lack of communication with the teacher, Christina also used examples from her elder daughter's experiences, not Valentina's experiences with Eleni.

Impact of beliefs on program models. Second, Greek language programs may take different forms without understanding the most vital players—the teachers. The implications are two-fold. Greater efforts need to be made to understand where the teachers are coming from and how their teacher education (or lack thereof) and lived experiences have influenced their beliefs and subsequently their teaching. How the goals and expectations of the community are interpreted and reflected by the teachers may influence their teaching and the overall makeup of the programs, which may or may not reflect the expectations of the parents or students. The school cases in the present study are two such examples.

From the outside, there were many similarities with the schools and the programs within them. These schools have existed for a very long time in well-established Greek American communities, founded to serve the Greek immigrant populations and subsequent generations of Greek Americans in their areas. Both schools were large and were considered successful schools within their local communities. They both used the newest curriculum for Modern Greek available from the Greek Orthodox Archdiocese of America. Additionally, both schools saw an increase in native Greek speakers in the past

few years due to the increasing immigration from Greece as a result of the economic crisis.

However, there were some main differences within the schools as well. While School 1 opened enrollment to a pan-Orthodox student populations, School 2 went a step further and opened enrollment to everyone. Although this change seemed innocuous, it has implications for the assumptions made by teachers, the expectations of the teachers and parents, and for how students are perceived and addressed in class, including their ease and difficulty with learning the language. Even the assumption of a co-religious identity, which was present in School 1, was attached to the language in the case of the Greek Orthodox Church. In School 2, there was an assumption by the teacher that the Greek students would continue using the Greek language, which we now see from School 1 may be the hope of their parents, but not necessarily aligned with the expectations of the students. Likewise, there was an assumption by the parents of School 1 that one would learn Greek as an expression of their shared Greek identity and culture, which we now see from School 2 may not be the case for all students in traditional, parochial, Greek day schools.

The similarities and differences were also largely exhibited in the BALLI subscales. Although the populations did not show significant differences across schools, there were variations within schools. By including the teachers, students, and parents, a snapshot of the triangular relationship between home and school life on the development of students' long-term beliefs about language learning, and specifically about learning Greek, was captured. The students' responses to some subscales were in greater

alignment with their teacher's responses, while on other subscales, they aligned with those of their parents.

Additionally, Plaut and Markus (2007) found that the American model of motivation and competence focuses on internal attributes, while other cultural models explore more external, cultural behaviors that indicate motivation and competence. In this study, due to the lack of teacher interviews, this could not be further explored with the teachers beyond their survey responses. However, the parents' interviews indicated that this may be the case. Thus, it is possible that there also exists a conflict between the students' cultural expectations of the teachers and their language learning based on the American and potentially Greek and/or Greek American cultural models of motivation and competence (Plaut & Markus, 2007) present in the curriculum, teachers' and parents' prior educations and the surrounding communities. Without examining the beliefs of those within the specific settings, we would not be able to adequately address their motivation for participation, their expectations for classroom interactions and student outcomes, and their long-term expectancies for success. These concepts need to be further explored with more participants across more schools and Greek language program models.

Students' Contradictory Beliefs. The results from the additional adapted measures from Eccles and Wigfield (1995) revealed that the students also maintain seemingly contradictory beliefs about Greek as a subject matter, regarding the difficulty of learning Greek, their own ability beliefs, and task value perceptions. These students were in the process of exploring and developing their beliefs based on their

understanding of the world around them and their individual lived experiences. At this stage, students want to know how they should feel about what they are learning (Shrum & Glisan, 2016). If that is not expressed or clear to them, they may express contradictory and/or counterproductive beliefs until their cumulative experiences tell them otherwise. Although the student populations were too small to run greater quantitative analyses regarding expectancy value theory (Eccles, 2007; Eccles & Wigfield, 1995), the results reveal that greater insight is necessary into their everyday interactions with Greek, via in-class observations and further interviews. If the statements about teacher beliefs from Pajares (1992) were to be applied to the students in this population, it is evident that the students' beliefs may continue to develop over time until they enter college. Thus, following up with these students may provide further insights into the development of their beliefs and if and why they have changed their beliefs and expectations for the future.

From the student interviews, it was clear that many of the student participants had not been asked to think about or reflect on their learning of Greek in the past. At this age, students are developing the ability to apply logic to problems, to use language to express and exchange information in meaningful ways (Curtain & Dahlberg, 2016), and are capable of understanding people different from themselves (Shrum & Glisan, 2016). The students from School 1 had a much more difficult time recalling specific events or examples to qualify their statements. The students were from different 3rd grade classrooms, which indicated that their reactions may have spanned across students and may not have been specific to one class. As previously discussed, language learners at

this age want to know how to feel about what they are learning and make sense of the world using emotional categories and morals (Shrum & Glisan, 2016). This was evident from the student interviews. The students from School 1 were less self-reflective and, once their interviews were over, all three of their parents commented about being shocked or concerned with their responses, indicating that they also had not asked their children how they felt about learning Greek. They had neither been asked nor told how they should feel about learning Greek.

The students from School 2, on the other hand, seemed to have an easier time recalling their experiences with the exception of one student (Valentina), who overcame her shyness during her interview and eventually opened up. It was clear from these interviews that there was some degree of clarity regarding what they were learning and why they were learning it. This conversation occurred as their statements about the importance of learning Greek and learning languages in general echoed those of their parents and teacher. The difference between the two cases was evident in linking why they thought it was important to recalling and retaining what they were doing on a daily basis. Even Valentina, whose mom said that she has trouble concentrating and remembering what she needs to do, was able to recall specific grammatical points and describe them.

Assessment of language learning. In School 1, the students were focused on language tasks, such as answering questions about readings and not on developing communicative ability, as indicated by George who said that he did not get a chance to speak Greek or hear their classmates speak Greek. Based on their responses to the

questions, it was clear that the students from School 1 lacked adequate appraisals of their abilities. They indicated they were getting high grades in Greek, but if they were grading themselves, the grades were lower than what they were receiving. They did not point to specific examples of what they found difficult, but made general statements about messing up, not understanding, and not “getting it” most or all of the time. This was true even of Despina, who spoke Greek exclusively at home and especially with her father who did not speak English. As previously mentioned, this indicates that the students, in lacking adequate appraisals of their abilities, had begun comparing themselves to whom they considered equal others—their family members, or more specifically, their fluent parent(s). From empirical studies regarding young language learners, it is evident that young learners need to be able to demonstrate their progress in different ways and that they also require greater amount of time on tasks to show progress (Shrum & Glisan, 2016); yet that was not the case from School 1. By not being able to demonstrate their progress, they lacked adequate appraisals, which may eventually become demotivating. If there is a lack of comprehensible input (Krashen, 2003) and a lack of progress indicators and assessments, the students may lose motivation over time.

The students who participated from School 2 exhibited different relationships with the language than the students from School 1. First, the students could not compare themselves to their parents as they did not speak Greek. They were able to describe what they were learning, what they found difficult, what they liked, and what they enjoyed about learning Greek as that had been communicated by the teacher either to them directly or to their parents. In the case of School 2, the students, through their teacher’s

feedback and quizzes on items that were within Krashen's $i+1$, were confident in how they were doing in Greek compared to their classmates. Thus, if they were to compare themselves to equal others, they were comparing themselves to their classmates, the majority of which were HL learners of Greek. Additionally, by being evaluated for Advanced Greek or Greek as a Second Language, they understood it was possible for non-HL students to also do well in Greek, which may serve as an additional motivation for FL students of Greek. The ability to self-assess accurately and their desire to continue learning the language may result from young learners' positive attitudes towards language learning (Shrum & Glisan, 2016). Thus, the implication across both schools is that adequate appraisals and adequate assessment of students' language abilities and performance are necessary to promote positive relationships with the language.

Long-term expectations of Greek language learning. The expectations the students expressed across schools were based on their experiences and what they knew or thought they knew about language learning at that specific point in time, demonstrating the development of their charged histories (Triantafillidou & Hedgcock, 2007). How they perceive their experiences now may influence their relationship with Greek and other languages in the future. The students in this study were already showing signs of their charged histories, where George exclaimed "It's just Greek, who cares?" while showing enthusiasm to learn Spanish when he goes to high school. This was also echoed by Sally in School 2, who said she knows of parents who hold this view, which in turn is reflected by the students' attitudes towards Greek language learning. The students from School 2 collectively qualified their responses to the survey by describing why they were

responding to items in specific ways. Their most notable explanations referred to not wanting to offend anyone by guessing or saying things incorrectly in Greek, indicating their emotional interpretation and response to situations (Shrum & Glisan, 2016) and that they enjoyed using music to learn Greek (in response to the item regarding listening to tapes and repeating). Thus, the students in both schools were already demonstrating the development of their charged histories in the 3rd grade as they already had a few years of experience learning Greek up to that point.

The parents' interviews also revealed their expectations for the future, in addition to their own charged histories based on their experiences learning Greek and/or other languages. Some parents reflected on their language teachers, specific instances of learning, teaching methods, their difficulties with learning languages, the purpose of learning each language, and the benefits they gained from them. These histories mirrored the results of Costantakos (1987), whose interviews with Greek Americans revealed their own storied pasts regarding Greek language education in the U.S. and their then current relationships with the Greek language.

Conceptualizations of the roles of identity, culture, and language in two Greek language programs. The parents' discussions, what they chose to focus on, and the way they framed their goals and expectations for their children indicated that each school has a different conceptualization of the roles of identity, culture, and language. Eccles (2007a) documented how parents may transmit their own task values, beliefs, and perceptions to their children, influencing their experiences in elementary school and their eventual feelings towards a specific task—in this case learning Greek—in both positive

and negative ways. For School 1, the participants were primarily concerned with maintaining their Greek identities and expressing them through a shared culture. Their identities as Greek Americans were expressed by enrolling their children in School 1, which is where their children are exposed to the Greek language. On the other hand, the parents of School 2 were primarily concerned with the academic setting of the school. School 2 comes with the Greek language as a “package” or “added bonus.” As a result, the students and their families are exposed to the culture of the language, and the students even began saying things that sounded similar to the Greek participants (e.g. wanting to travel to Greece, wanting to open Greek restaurants). This demonstrates that the students’ identities (Swain & Deters, 2007), as well as their beliefs, are malleable and fluid and can change over time and exposure to languages and cultures.

Diverging cultures and conceptualizations of Greek language learning in two Greek language programs. Although there is an interplay between and among identity, culture, and language in each school, there are conceptually different relationships for these two populations. Similar to the results of Triantafillidou and Hedgcock (2007), if it were not for the qualitative approach in addition to the quantitative measures, these differences would not have been explored. The results of this study demonstrate that these two Greek language programs are not just different environments, but that they also express two different cultures and conceptualizations of learning Greek. Beginning with the teachers and their approaches to learning Greek, their access to professional development, their choices of texts, and their classroom interactions with their students, Greek language learning is occurring differently in these schools according to the

participants of this study. School 1's participants assumed inclusivity vis-à-vis homogeneity, creating an exclusive culture of Greek language learning; whereas School 2's participants assumed inclusivity vis-à-vis academic achievement, creating an inclusive culture. Thus, when discussing Greek language programs in the U.S., more than a peripheral exploration of the programs is necessary. Deeper understanding and explorations of teachers', students', and parents' lived experiences are necessary to understand how these and other cultural models (Gallimore & Goldenberg, 2001) of Greek language learning operate.

Limitations

As with any study, there are certain limitations with the present study. The biggest limitation was access to schools. While this may not be any different than other researchers attempting to gain access to schools, it was an impediment to beginning my data collection and in the final outcome of my study. Where I found it to be different is that in major qualitative research methodologies, it is preferred that the researchers use their individual backgrounds as a means to enter a community as an insider, as someone who understands and respects where the participants are coming from. In my case, it is my perception that my individual background as a Greek American researcher of Greek language programs who also studied and taught in similar Greek language programs actually worked against me.

In a number of schools/communities I attempted to recruit for my study, I was met with great reservation and was made to go through multiple layers of scrutiny before I was ultimately denied access to the school for my study. One school wanted me to

change my entire study (after another school had already agreed to participate) to suit the needs of a principal who it seemed was in danger of losing her job; a number of schools I attempted to recruit changed principals or administrators since I collected my data. Another principal insisted that 3rd grade students would not be able to answer these questions correctly as they have not been taught this information (for example, whether or not Greek and English are structured the same way). Despite explaining that these are opinion statements, not a test of their knowledge about the languages, and that they should be able to respond since students are being exposed to both languages as a result of attending her school, the principal refused me. The two administrators who finally agreed, I believe, did so out of the kindness of their hearts. However, once they agreed and we had further conversations about the study, I believe they also began to realize just how important it was that I was actually asking teachers, parents, and students what they really think about one of the central tenets of their schools—Greek language learning.

I did not conduct in-class observations, which would have allowed me to observe Greek language instruction and gauge the students' comfort with and use of Greek. As my research design was comparative in nature, I included two schools. While this allowed for the comparative case study, the amount of data collected prohibited the inclusion of in-class observations. An additional consideration was that I wanted the administrators and teachers to trust that this was not a program evaluation but an exploration of the participants' lived experiences and beliefs regarding Greek language learning. Despite this attempt to secure their trust, Savvas refused to participate in an individual interview, and the parents across both schools were not as willing to

participate as I had initially expected. Conducting in-class observations would have allowed for the observation of how these self-reported beliefs were put into practice through the attitudes of classroom participants (see Chapter 2 for the Knowledge, Beliefs, Attitudes Continuum).

Another limitation of this study was that there was a low number of participants across both schools. There were no non-Greek participants from School 1 and no Greek participants from School 2, resulting in a demographic subset of each population and not a sample. From each school, there was one student participant who was from a mixed marriage (one Greek parent and one non-Greek parent), which allowed these students to be both insiders and outsiders in the same space. While the individuals who chose to participate happened to create a comparative study, it is not a complete comparison as there were in fact Greek participants in School 2 and non-Greek participants in School 1. Their participation may or may not have changed the outcomes of this study. For example, if the FL/WL population was larger based on greater participation across both schools, I may have been able to compare them with the HL participation across both schools, which would have resulted in a different type of study. Thus, it is unclear how these non-participant individuals felt about learning Greek, about their schools, and their experiences with learning Greek in these two cases.

Future Research

Overall, there is very little research addressing language learners' beliefs at the elementary school level reflecting the lack of FL learning at the elementary school level in the U.S. The vast majority of research on HL learning or HL learners, for example,

refer to students at the secondary school and college levels (such as Carreira & Kagan, 2011; Draper & Hicks, 2000; Triantafillidou & Hedgcock, 2007). Studies addressing Greek language programs have largely addressed the desire to preserve and transfer identity and culture via Greek language programs and do not necessarily consider such programs as language learning environments (such as Bardis, 1976; Condos, 1997; Costantakos, 1987; Moskos & Moskos, 2014; Orfanos, Psomiades, & Spiridakis, 1987; Vlahou, 1991). Kourvetaris (2008) included teachers and parents to study why they enrolled or withdrew their children from Greek schools, while others like Haritos (2003) and Terzi (2001) studied Greek-English bilingualism and linguistic accuracy, respectively. This study added to the literature by filling these gaps and exploring all three actors: teachers, parents, and students; their beliefs about language learning; Greek language learning; and their experiences in their respective schools.

However, it is evident after conducting this research that more studies need to be done. For example, after identifying differences that have occurred within just these two programs, it is clear that more systematic analyses of programs are necessary. These analyses include, but are not limited to, longitudinal studies (to document the development of beliefs over time), program evaluations, and interventions, including the creation of professional development programs to address topics that arose in this study and beyond. Davies and Brember (1994), as well as Heining-Boynton and Haitema (2007), demonstrated that the elementary school students' attitudes towards language learning and schooling are malleable and fluid over time, which support further longitudinal studies to capture the development and evolution of students' beliefs.

Following the suggestions of Gregersen and MacIntyre (2014), teachers', students', and parents' beliefs should be addressed and studied within specific contexts to understand their motivations, how they perceive language learning, and their roles in students' language learning. The students from School 1 did not address goal-setting, classroom interactions (with the teacher or other students) or how they personally think they will use Greek in the future to the extent that these were addressed by the students in School 2. Furthermore, while the students of School 2 had a lesser knowledge of the Greek American community than the students in School 1, they were actively engaged in their learning, could recall concrete examples of what they did in class, and knew how they are going about addressing their goals. These are all issues that could be further explored by conducting classroom observations (via video or in person).

Additionally, within this data, there exists the potential to analyze School 2 as a case study since the teacher data was not used in the present study. Another study that could arise from this data would be to more closely examine the triangular parent-student-teacher relationship and its effects on the development of students' beliefs within School 2. This could be limited to participants who completed both the survey and individual interviews.

The two schools in this study were also in geographically similar locations. Thus, including more schools, different program models (such as charter schools, HL Saturday and afternoon school programs, high school programs) may be interesting to explore. Such studies would provide a more holistic approach to addressing the needs of Greek language programs in the U.S. across program models. Additionally, exploring the

beliefs of participants in other languages, such as Chinese, Arabic, Korean, and Russian that have both HL and F/WL settings would allow comparisons across languages, program models, and settings. As HL and WL educators, it is important for us to study and understand what is occurring within these schools and for us to examine these programs through rigorous research within and across languages.

Conclusions

Understanding teachers, students, and parents is vital to the success of a language program. Children have thoughts, feelings, and beliefs about the world around them that are often not taken into account in programs that are there for them. Especially in Greek language programs that are directly supported by the parents through tuition and fees, program directors and teachers are responsible for making the connection between the families' expectations and realities and the student outcomes in class.

Positioning the power of learning Greek outside the Greek American community does not seem to have been used as a motivating factor in School 1. None of the students interviewed connected their current Greek language learning with potential future language learning experiences. The only instance of future language learning occurred with George, who demonstrated excitement at the thought of learning Spanish in high school, but also declared "It's just Greek. Who cares?" during his interview. He was unable to link his current learning of Greek with transferrable skills that he could use in his future learning of Spanish. The primary motivation to enroll and learn Greek is the shared identity and culture of the school. However, as seen in the participants of this study, this may become an exclusive motivation if one does not feel Greek. In School 2,

Sally discussed other parents who shared George's attitude about Greek. However, Eleni and the parents who participated in this study have presented Greek as a good foundation to help facilitate the learning of other languages, including high academic English. This allows parents and students to view Greek as a language of importance and as a vehicle to further their academic and professional lives, which in turn becomes an inclusive motivation to learn Greek.

Transparency is key. By conducting this study, I see that the school in which communication is key between the teacher and parents seems to yield better results in terms of self-reported parent satisfaction and student achievement (according to the parent interviews), which was overwhelmingly exhibited by School 2. The one parent from School 2 who indicated that she had less communication with the teacher also indicated less parent satisfaction with Greek language learning than the other parents from School 2. Two students who have very limited exposure to Greek outside of the classroom were recommended for Advanced Greek the following year and used as examples of what is possible by the other students. One of these students also spoke highly of the need to speak Greek to help recently arrived Greek immigrants in the school. They are developing relationships with the language, with the teacher, and with individual speakers of the language which is increasing their motivation to learn the language.

In School 1, the students who are of Greek descent seemed to take the language for granted since it is the language of their parents and grandparents. Communication is lacking. The parents could not really state what their kids were working on beyond

admitting that they help and often do the homework for (not with) their kids. Learning Greek is not seen as an academic task but as an ethnic task. They are learning Greek because they are Greek, thus relegating it to a passive and not active activity. And, for the students like Zach whose identities are already mixed, or George whose mother is a public school teacher outside of the ethnolinguistic community, a passive ethnic task may not be enough to maintain their motivation. George, as previously mentioned, was the only student across both schools who indicated that he did not want to continue learning Greek as he got older on the survey. Even for Despina, the student whose relationship with her father depended on the Greek language, the negative self-assessments associated with comparing herself to him and not to her peers may eventually overwhelm her. After all, she is already better than her mother.

Four main themes were discussed in this chapter that illustrated the existence of two distinct cultural models for learning Greek. The students' inaccurate self-assessments led to an exploration of Festinger's (1954) social comparison theory and how in the absence of accurate assessments of their abilities, they will compare themselves with whom they perceive are their equal others. For example, George could not compare himself with other students because he claimed he never hears anyone speaking Greek, including himself. Zach, who was also having difficulty responding to homework, test questions, and in-class assignments, was comparing himself to his friends, who were also having difficulty. From her discussion, it was clear that Despina was not comparing herself to her classmates, but to her native Greek-speaking father. On the other hand, the students of School 2 were comparing themselves against the best students in the class,

regardless of their ethnic background. Additionally, the presence of Dean, a recent arrival from Greece and therefore native speaker, allowed the participants from School 2 to see themselves as equals with their HL classmates. Thus, they could compare themselves to their classmates and not adult, native, or fluent Greek-speakers.

The participants' points of departure and the differing relationships among language, culture, and identity were explored in both schools. In School 1, identity preservation was the main motivation for parents to enroll their children in the school, whereas in School 2, the parents' main motivation was to send their children to a good school that happened to also teach Greek. Thus the parents' points of departure as to why they are participating in these programs and the steps they take once they enter the school are experienced in different order according to school. For the parents of School 2, learning Greek was a bonus of sending their children to a good school. Therefore, they maintained an academic orientation towards the learning of Greek. They expected their children to do as well in Greek as any other subject taught at School 2. On the other hand, the parents of School 1 exhibited a more ethnolinguistic orientation towards the learning of Greek. Their children were learning Greek because it was part of who they are. Therefore, the students seemed to expect that it will come naturally to them and at the time of data collection seemed to be doing the minimum necessary to get good grades. These points of departure clearly distinguished between the ethno-nationalist and universalist cultural models of Greek language learning described in Chapter 1.

Finally, charged histories were present throughout this study. Although Triantafillidou and Hedgcock (2007) only referred to the charged histories of adult HL

learners of Greek, in this study, I applied this concept to all three types of participants. Savvas and Eleni had prior experiences with learning Greek and English, being Greek and Greek American in the U.S. and teaching in other schools. The students demonstrated the development of their charged histories in highlighting what they liked and saw as good practices in the past, i.e. use of songs to learn Greek; developing their own dictionaries; and homework sheets. The parents discussed their perceptions of and experiences with language learning, whether it was Greek and/or another language.

As more HL programs are opening enrollment to include FL learners, and more FL/WL programs are developed, it is important to address expectations and motivations with parents and students. Traditional HL programs may make assumptions about why the parents have enrolled their students in the school, which may influence their expectations of parental involvement, parent and student motivation, and long-term student outcomes, as was the case in descriptions of Greek language programs and schools in Spiridakis (1987). A FL student's motivation to learn Greek may be different from that of a HL student, and that difference needs to be addressed in the Greek language classroom. What can be learned through communication within and across Greek language programs comprises my main recommendations for Greek language programs.

It is clear that communication is key within the classroom, with parents, and within the overall school community. From the two schools that participated in this study, one of the differences evident from the beginning of this study was the communication strategies within the schools. The increased communication exhibited by Eleni and the

parents in School 2 was key for the parents and students who have less exposure to Greek outside of the classroom. Hughes and Kwok (2007) found a relationship between parents' positive relationships with teachers, resulting from communication and engagement, on students' achievement, which indicates that increased communication may lead to positive student outcomes and student engagement. This was reported by the participants of School 2. On the other hand, the parents and students from School 1 had little to no communication with Savvas. Thus, the level of difficulty of the work went unaddressed, which may potentially turn students off from learning Greek, as previously explored by Triantafillidou and Hedgcock's (2007) study with adult learners who had previously attended Greek school.

A further component of the need for communication is the need for clear articulation of the programs and the models they employ. The two programs under study present themselves as similar in nature. They are Greek American schools that have served their respective communities for many generations. They were established for similar reasons, but have evolved differently based on administrative and teaching decisions. For students like George who declared that he's more English than Greek, meaning English dominant (but potentially also more American), a program whose main goal is to maintain and transmit Greek identity may not be as effective as a program that promotes language acquisition. And a program that only promotes language acquisition may not be as appropriate for a student like Despina whose family identity and relationships are intertwined with and dependent on the language. However, it was not clear if these differences have been articulated to the parents within the schools. Thus,

program directors, administrators, and teachers should engage all parents in discussions about the goals and expectations related to their Greek language programs.

I acknowledge that the increased communication I experienced with School 2 from the administrators, to the teacher (Eleni), to the parents and students resonated with me more than School 1. I was able to view myself at School 2, where the students were excited to learn Greek and the parents were very open about the fact that, although they would not choose Greek, they are proud and supportive that their children were learning it. I was able to communicate with the teacher directly and interact with her more than at School 1, where I was not able to communicate directly with the teacher (Savvas), and the administrator had not communicated what my study was about to the other classroom teachers.

To increase long-term motivation for Greek language learning, there should exist clear links and pathways between K-12 schools and local university Hellenic/Greek studies programs. This would increase students' access to Greek speakers both at the K-12 level and the university level. Additionally, it would create continuity between schooling systems and provide opportunities for students to develop Greek language proficiency beyond what is currently available. For parents like Janette and Sally, who are concerned about their children losing their Greek language abilities after they graduate from School 2, these links would provide a clear pathway from learning Greek in School 2 to higher level Greek.

To facilitate this, networks of schools (by location or structure) should develop a common framework for Greek language programs that includes ACTFL's World

Readiness Standards for Language Learning, teacher education and professional development opportunities, common textbooks and resources, and links between K-12 schools and local university programs. This would allow for the standardization of Greek language learning and for continuity across programs. Setting benchmark standards (based on ACTFL proficiency levels and aligned with CEFR) would allow students and their families to compare themselves against the standards and objectives of the program instead of native speakers and each other, which may be demotivating for students who lack adequate appraisals of their abilities. According to Shrum and Glisan (2016) and Curtain and Dahlberg (2016), students at this age do well using rubrics and enjoy peer editing and scoring, which would allow the students in this study to see their progress, to appraise their abilities, and to gauge their learning against other students, not their native or fluent parents or teachers. To integrate the standards into their classrooms, teachers should use standards and rubrics to help students and their parents understand what is expected of them and how they will be graded. All of these should be communicated with the students and parents as often as possible. The students should know the objective of the lesson to understand what they are learning and why it is important, which was not clear from School 1. Parents should also communicate their motivations and expectations with their children and the teachers. The students should know why they were enrolled in a Greek language program and why it is important. Parents should also engage in regular communication with the teachers to understand how they can assist in their children's acquisition of Greek, as was evident in the interviews with Anna (School 1), and Janette (School 2).

Recommendations. As a result of this study, the following section comprises my main recommendations for these programs. Increasing teacher and parent communication is vital to the existence of these programs and to further expanding HL and F/WL programs. The teachers need to be able to clearly articulate the purpose of the programs, the methods employed, and their expectations for student outcome with the parents, who should in turn make their own motivations and expectations for Greek language learning known to the teachers. By communicating with the teachers, the parents may help relay information about the level of difficulty and ways they can also support their children at home.

The teachers need to address curriculum and method issues. The curriculum choices teachers make can influence students' learning if it is not authentic, relevant, and applicable to their lives. In class methods such as maintaining the target language, scaffolding instruction, use of visuals, rubrics, and peer assessment can be used to increase comfort, proficiency, and usage of the target language in the classroom. Increasing professional development and teacher education opportunities may help expose teachers to these methods to address the curriculum and method issues.

Parents need to address their motivations and expectations at school and at home. The parents across both schools had very different expectations and motivations for enrolling their children in traditional HL programs. These diverging and even contradictory motivations need to be addressed by a clear vision of why the programs exist, what the goal is, and how they can best help their students succeed in Greek. The

students need to understand why they are learning Greek and how the language fits into their multicultural and multilingual lives.

And finally, learning how to ask for and use student feedback is vital for teachers. Even in the absence of formal teacher education and professional development opportunities, teachers can be reflective practitioners by asking their students for feedback and adjusting to meet the needs of students. When students feel supported in their environments, they may encourage their peers to feel the same way (Wesely, 2009). Thus, increasing scaffolds and addressing individual needs may help increase student engagement, motivation, and positive expectations in learning Greek.

Summary

Modern Greek language programs play an important role in the perpetuation and advancement of Greek in the Diaspora. Though their program models and roles within their communities vary greatly, their approach to teaching Greek and their relevance to Greek American communities all contribute to their success in language teaching. In the changing context of Greek Schools, the need for pre- and in-service teacher education and professional development is clear. The present study explored teachers', students', and parents' beliefs about language learning in an effort to understand their lived experiences in two Greek language programs at the 3rd grade level. Through surveys and individual interviews with participants, two cases emerged with diverging cultural models and conceptions of the interplay among language, culture, and identity. Although the participants' beliefs were similar across schools, their individual interviews revealed very different programs, experiences, and expectations regarding Greek language

learning as a HL and a FL, indicating more research needs to be done within and across school settings to make teachers,' parents,' and students' beliefs and expectations more explicit in an effort to improve long-term student outcomes in the learning of Greek.

Appendix A



Office of Research Integrity and Assurance

Research Hall, 4400 University Drive, MS 6D5, Fairfax, Virginia 22030
Phone: 703-993-5445; Fax: 703-993-9590

DATE: August 22, 2013

TO: Beverly Shaklee
FROM: George Mason University IRB

Project Title: [493592-1] Between Private and Public Learning: Teachers', Students', and Parents' Beliefs in Modern Greek Language Programs in the United States

SUBMISSION TYPE: New Project

ACTION: DETERMINATION OF EXEMPT STATUS
DECISION DATE: August 22, 2013

REVIEW CATEGORY: Exemption category #2

Thank you for your submission of New Project materials for this project. The Office of Research Integrity & Assurance (ORIA) has determined this project is EXEMPT FROM IRB REVIEW according to federal regulations.

Please remember that all research must be conducted as described in the submitted materials.

Please note that any revision to previously approved materials must be submitted to the ORIA prior to initiation. Please use the appropriate revision forms for this procedure.

If you have any questions, please contact Karen Motsinger at 703-993-4208 or kmotsing@gmu.edu. Please include your project title and reference number in all correspondence with this committee.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within George Mason University IRB's records.

Appendix B

Teachers' Survey

Demographic Questionnaire

1. Are you the Greek language teacher of a 3rd Grade class?
 - a. Yes
 - b. No
2. How many students do you currently have?
_____ students
3. What is your age in years?
_____ years
4. What is your gender?
 - a. Male
 - b. Female
5. What is your dominant language?
 - a. English
 - b. Greek
 - c. Spanish
 - d. Other _____
6. What is the highest level of education you have completed? Please select your highest level of education and indicate your field of study next to the degree.
 - a. High School Diploma _____
 - b. Some College _____
 - c. Bachelor's Degree _____
 - d. Master's Degree _____
 - e. Doctoral Degree or Professional Degree (PhD, JD, MD, etc.) _____
 - f. Other (Please specify) _____
7. Where did you complete your education? Please indicate the state/country you completed each level of your education. If you moved during a specific level of education, please indicate both locations.
 - a. Elementary School _____
 - b. Secondary School/High School Diploma _____
 - c. Some College _____
 - d. Bachelor's Degree _____
 - e. Master's Degree _____

- f. Doctoral Degree or Professional Degree (PhD, JD, MD, etc.) _____
- g. Other (Please specify) _____
8. Which of the following describes the area you live in?
- a. Urban
- b. Suburban
- c. Rural
9. How many years have you been teaching? _____
10. Where was your first teaching position? _____
11. What subject did you teach? _____
12. How many years have you been teaching Greek in the U.S.?
_____ years
13. How many years have you been working in this school?
_____ years
14. Have you worked anywhere else in the U.S.? Please indicate where.
- a. Yes _____
- b. No
15. Are you affiliated with the Greek American community? Check all that apply.
- a. Greek Afternoon/Saturday School
- b. Greek Orthodox Church of America
- c. Greek American Organizations (For example, AHEPA, Daughters of Penelope, Sons of Pericles)
- d. Greek Organizations (For example, Pan-Cretans, Pan-Thessalians, Pan-Laonians)
- e. None of the above
16. Have you participated in any training or seminars for teachers in your area? Please indicate what the training was about.
- a. Yes _____
- b. No
17. Do you have the opportunity to participate in any training or seminars for Greek teachers?
- a. Yes _____
- b. No
18. Which textbook series are you using in your classroom?
- Title of Series:
- Publisher:
- Year/Ed:

Beliefs About Language Learning Inventory (Horwitz, 1988)

1. It is easier for children than adults to learn a foreign language.
1. Strongly Agree
2. Agree

3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
2. Some people are born with a special ability which helps them learn a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
3. Some languages are easier to learn than others.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
4. Greek is:
1. A very difficult language
 2. A difficult language
 3. A language of medium difficulty
 4. An easy language
 5. A very easy language
5. Greek is structured in the same way as English.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
6. I believe that my students will ultimately learn to speak Greek very well.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
7. It's important to speak a foreign language with an excellent accent.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
8. It is necessary to know the foreign culture in order to speak a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree

5. Strongly Disagree
9. You shouldn't say anything in the language until you can say it correctly.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
10. It is easier for someone who already speaks a foreign language to learn another one.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
11. It is better to learn a foreign language in the foreign country.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
12. If I heard someone speaking Greek, I would encourage my students to go up to them so that they could practice speaking the language.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
13. It's O.K. to guess if you don't know a word in the foreign language.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
14. If someone spent one hour a day learning a language, how long would it take him/her to become fluent?
 1. Less than a year
 2. 1-2 years
 3. 3-5 years
 4. 5- 10 years
 5. You can't learn a language in 1 hour a day
15. I have foreign language aptitude.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree

5. Strongly Disagree
16. Learning a foreign language is mostly a matter of learning a lot of new vocabulary words.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
17. It is important to repeat and practice a lot.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
18. My students feel self-conscious speaking Greek in front of other people.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
19. If you are allowed to make mistakes in the beginning it will be hard to get rid of them later on.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
20. Learning a foreign language is mostly a matter of learning a lot of grammar rules.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
21. It's important to practice in the language laboratory.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
22. Women are better than men at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree

5. Strongly Disagree
23. If my students get to speak Greek very well, they will have many opportunities to use it.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
24. It is easier to speak than to understand a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
25. Learning a foreign language is different from learning other school subjects.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
26. Learning another language is a matter of translating from English.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
27. If my students learn to speak Greek well, it will help them get a good job.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
28. It is easier to read and write a language than to speak and understand it.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
29. People who are good at math and science are not good at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree

30. Americans think that it is important to speak a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
31. I would like my students to learn Greek so that they can get to know its speakers better.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
32. People who speak more than one language well are very intelligent.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
33. Americans are good at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
34. Everyone can learn to speak a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
35. Language learning involves a lot of memorization.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree

Please answer the following question about this study.

1. Are you willing to participate in an interview? If so, please enter your contact information below.

Name:

E-mail:

Phone number:

Students' Survey

Beliefs About Language Learning Inventory (Horwitz, 1988)

1. It is easier for children than adults to learn a foreign language. (It's harder for adults to learn another language.)
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
2. Some people are born with a special ability which helps them learn a foreign language.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
3. Some languages are easier to learn than others.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
4. Greek is:
 1. A very difficult language
 2. A difficult language
 3. A language of medium difficulty
 4. An easy language
 5. A very easy language
5. Greek is structured in the same way as English.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
6. I believe that I will at some point learn to speak Greek very well.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
7. It's important to speak a foreign language with an excellent accent.
 1. Strongly Agree
 2. Agree

3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
8. It is necessary to know the culture in order to speak the language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
9. You shouldn't say anything in the language until you can say it correctly.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
10. It is easier for someone who already speaks a foreign language to learn another one.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
12. It is better to learn a foreign language in the foreign country.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
12. If I heard someone speaking Greek, I would go up to them so that I could practice speaking the language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
13. It's O.K. to guess if you don't know a word in the foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
14. If someone spent one hour a day every day in the year learning a language, how long would it take him/her to become fluent?
1. Less than a year
 2. 1-2 years

3. 3-5 years
 4. 5- 10 years
 5. You can't learn a language in 1 hour a day
15. I have foreign language skills.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
16. Learning a foreign language is mostly about learning a lot of new vocabulary words.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
17. It is important to repeat and practice a lot.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
18. I feel nervous speaking Greek in front of other people.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
19. If you are allowed to make mistakes in the beginning it will be hard to get rid of them later on.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
20. Learning a foreign language is mostly about learning a lot of grammar rules.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
21. It's important to practice in the language, listening to tapes and repeating the words.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree

4. Disagree
 5. Strongly Disagree
22. Women are better than men at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
23. If I get to speak Greek very well, I will have many opportunities to use it.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
24. It is easier to speak than to understand a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
25. Learning a foreign language is different from learning other school subjects.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
26. Learning another language is about translating from English. (So you think in English and then translate it to Greek.)
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
27. If I learn to speak Greek very well, it will help me get a good job.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
28. It is easier to read and write a language than to speak and understand it.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree

5. Strongly Disagree
29. People who are good at math and science are not good at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
30. Americans think that it is important to speak a foreign language.
6. Strongly Agree
 7. Agree
 8. Neither Agree nor disagree
 9. Disagree
 10. Strongly Disagree
31. I would like to learn Greek so that I can get to know its speakers better.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
32. People who speak more than one language well are very smart.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
33. Americans are good at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
34. Everyone can learn to speak a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
35. Language learning involves a lot of memorization.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree

Students' Demographic Questionnaire

1. How old are you?
2. Are you in 3rd Grade?
 - a. Yes
 - b. No
3. Are you learning Greek in school?
 - a. Yes
 - b. No
4. Which languages do you speak with Mommy? (Circle as many languages as you speak).
 - a. English
 - b. Greek
 - c. Spanish
 - d. Other
5. Which languages do you speak with Daddy? (Circle as many languages as you speak).
 - a. English
 - b. Greek
 - c. Spanish
 - d. Other _____
6. Which languages do you speak with other people in your family (for example, brothers, sisters, grandparents, aunts, uncles, cousins)? (Circle as many languages as you speak).
 - a. English
 - b. Greek
 - c. Spanish
 - d. Other _____
7. How important is it for you to learn Greek?
 - a. Not important at all
 - b. Not important
 - c. Neither important nor not important
 - d. Important
 - e. Very Important
8. How important do you think it is to your parents that you learn Greek?
 - a. Not important at all
 - b. Not important
 - c. Neither important nor not important
 - d. Important
 - e. Very Important
9. Do you like learning Greek?
 - a. Yes
 - b. No
10. Do you want to continue learning Greek as you grow up?

- a. Yes
- b. No

Please answer the following questions about learning Greek using the scale below each question (from 1-7).

Children's Self- and Task Perceptions in the Domain of Greek (adapted from Eccles & Wigfield, 1995)

- 1. In general, I find working on Greek assignments
 - 1. Very boring
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7. Very interesting
- 2. How much do you like working on Greek?
 - 1. Not very much
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7. Very much
- 3. Is the amount of effort it will take you to do well in Greek class important to you?
 - 1. Not very important
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7. Very important
- 4. I feel that, to me, being good at using Greek is
 - 1. Not at all important
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7. Very important
- 5. How important is it to you to get good grades in Greek?
 - 1. Not at all important
 - 2.

- 3.
- 4.
- 5.
- 6.
7. Very important
6. How useful is learning Greek for what you want to do when you grow up?
 1. Not at all useful
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Very useful
7. How useful is what you learn in Greek for your daily life outside school?
 1. Not at all useful
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Very useful
8. Compared to other students, how well do you expect to do in Greek this year?
 1. Much worse than other students
 - 2.
 - 3.
 4. About the same as other students
 - 5.
 - 6.
 7. Much better than other students
9. How well do you think you will do in your Greek class this year?
 1. Very poorly
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Very well
10. How good at Greek are you?
 1. Not at all good
 - 2.
 - 3.
 - 4.
 - 5.

- 6.
 7. Very good
11. If you were to order all the students in your Greek class from the worst to the best in Greek, where would you put yourself?
1. The worst
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. The best
12. How have you been doing in Greek this year?
1. Very poorly
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Very well
13. In general, how hard is Greek for you?
1. Very easy
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Very hard
14. Compared to most of your classmates, how hard is Greek for you?
1. Much easier
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Much harder
15. Compared to most other school subjects that you take, how hard is Greek for you?
1. My easiest subject
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. My hardest subject

16. How hard would you have to try to do well in a Greek class?
1. Not very hard
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Very hard
17. How hard do you have to try to get good grades in Greek?
1. A little
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. A lot
18. How hard do you have to study for Greek to get a good grade?
1. A little
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. A lot
19. To do well in Greek I have to work
1. Much harder in Greek than in other subjects
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 7. Much harder in other subjects than in Greek

Parents' Survey

Demographic Questionnaire

1. Are you the parent of a 3rd Grader who is learning Modern Greek?
 - a. Yes
 - b. No
2. What is your age in years?
_____ years
3. What is your gender?
 - a. Male
 - b. Female
4. What is your dominant language?
 - a. English
 - b. Greek
 - c. Spanish
 - d. Other _____
5. What is the highest level of education you have completed? Please select your highest level of education and indicate your field of study next to the degree.
 - a. High School Diploma _____
 - b. Some College _____
 - c. Bachelor's Degree _____
 - d. Master's Degree _____
 - e. Doctoral Degree or Professional Degree (PhD, JD, MD, etc.) _____
 - f. Other (Please specify) _____
6. Where did you complete your education? Please indicate the state/country you completed each level of your education. If you moved during a specific level of education, please indicate both locations.
 - a. Elementary School _____
 - b. Secondary School/High School Diploma _____
 - c. Some College _____
 - d. Bachelor's Degree _____
 - e. Master's Degree _____
 - f. Doctoral Degree or Professional Degree (PhD, JD, MD, etc.) _____
 - g. Other (Please specify) _____
7. Which of the following describes the area you live in?
 - d. Urban
 - e. Suburban
 - f. Rural

Please respond to the following questions about your 3rd Grader.

8. How many years has your 3rd Grader been in this school? Please answer using whole years.
 _____ Years
9. How many years has your 3rd Grader been learning Greek? Please answer using whole years.
 _____ Years
10. Which language does your 3rd Grader speak at home?
- English
 - Greek
 - Spanish
 - Other _____

For the following questions, please rate your answers on the scale below each question.

11. How well do you believe your 3rd Grader can communicate in Greek?
- Very poorly (Cannot understand basic commands and statements.)
 -
 - Neither well nor poorly
 -
 - Very Well (Can converse in the language.)
12. How important is it for you that your 3rd Grader continues attending this school?
- Not important at all
 -
 -
 -
 - Very important
13. How important is it for you that your 3rd Grader continues learning Greek?
- Not important at all
 -
 -
 -
 - Very important
14. How important is it to you that your 3rd Grader does well in Greek?
- Not important at all
 -
 -
 -
 - Very important
15. How upset would you be if your 3rd Grader didn't do as well as you thought s/he could in Greek?
- Not upset at all
 -
 -

- d.
 - e. Very upset
16. How useful do you think skills in Greek will be to your 3rd Grader in the future?
- a. Not at all useful
 - b.
 - c.
 - d.
 - e. Very useful

Please respond to the following questions about your family.

17. Have you studied Modern Greek in the past?
- a. Yes (Where) _____
 - b. No
18. Has your spouse/partner studied Modern Greek in the past?
- a. Yes (Where) _____
 - b. No
19. Are you or your spouse/partner affiliated with the Greek American community? Check all that apply.
- f. Greek Afternoon/Saturday School
 - g. Greek Orthodox Church of America
 - h. Greek American Organizations (For example, AHEPA, Daughters of Penelope, Sons of Pericles)
 - i. Greek Organizations (For example, Pan-Cretans, Pan-Thessalians, Pan-Laconians)
 - j. None of the above
20. Which language do you speak at home?
- a. English
 - b. Greek
 - c. Spanish
 - d. Other _____
21. Do you have other children?
- a. Yes
 - b. No
22. If yes, which language do your other children use at home?
- a. English
 - b. Greek
 - c. Spanish
 - d. Other _____
 - e. Not Applicable
23. Have your other children also attended this school?
- a. Yes
 - b. No
 - c. Not Applicable

24. Why did you choose to enroll your 3rd Grader in this school?
25. How important was your child learning Greek in your decision? Please rate your answer using the scale below.
- a. Not important at all
 - b.
 - c.
 - d.
 - e. Very important

Beliefs About Language Learning Inventory (Horwitz, 1988)

1. It is easier for children than adults to learn a foreign language.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
2. Some people are born with a special ability which helps them learn a foreign language.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
3. Some languages are easier to learn than others.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
4. Greek is:
 1. A very difficult language
 2. A difficult language
 3. A language of medium difficulty
 4. An easy language
 5. A very easy language
5. Greek is structured in the same way as English.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
6. I believe that my child will ultimately learn to speak Greek very well.
 1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree

4. Disagree
 5. Strongly Disagree
7. It's important to speak a foreign language with an excellent accent.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
8. It is necessary to know the foreign culture in order to speak a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
9. You shouldn't say anything in the language until you can say it correctly.
6. Strongly Agree
 7. Agree
 8. Neither Agree nor disagree
 9. Disagree
 10. Strongly Disagree
10. It is easier for someone who already speaks a foreign language to learn another one.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
13. It is better to learn a foreign language in the foreign country.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
12. If I heard someone speaking Greek I am trying to learn, I would go up to them so that my child could practice speaking the language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
13. It's O.K. to guess if you don't know a word in the foreign language.
6. Strongly Agree
 7. Agree
 8. Neither Agree nor disagree
 9. Disagree

10. Strongly Disagree
14. If someone spent one hour a day learning a language, how long would it take him/her to become fluent?
1. Less than a year
 2. 1-2 years
 3. 3-5 years
 4. 5- 10 years
 5. You can't learn a language in 1 hour a day
15. I have foreign language aptitude.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
16. Learning a foreign language is mostly a matter of learning a lot of new vocabulary words.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
17. It is important to repeat and practice a lot.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
18. My child feels self-conscious speaking Greek in front of other people.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
19. If you are allowed to make mistakes in the beginning it will be hard to get rid of them later on.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
20. Learning a foreign language is mostly a matter of learning a lot of grammar rules.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree

4. Disagree
 5. Strongly Disagree
21. It's important to practice in the language laboratory.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
22. Women are better than men at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
23. If my child gets to speak Greek very well, s/he will have many opportunities to use it.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
24. It is easier to speak than to understand a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
25. Learning a foreign language is different from learning other school subjects.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
26. Learning another language is a matter of translating from English.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
27. If my child learns to speak Greek very well, it will help her/him get a good job.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree

28. It is easier to read and write a language than to speak and understand it.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
29. People who are good at math and science are not good at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
30. Americans think that it is important to speak a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
31. I would like my child to learn Greek *so* that I can get to know its speakers better.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
32. People who speak more than one language well are very intelligent.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
33. Americans are good at learning foreign languages.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
34. Everyone can learn to speak a foreign language.
1. Strongly Agree
 2. Agree
 3. Neither Agree nor disagree
 4. Disagree
 5. Strongly Disagree
35. Language learning involves a lot of memorization.
1. Strongly Agree

2. Agree
3. Neither Agree nor disagree
4. Disagree
5. Strongly Disagree

Please answer the following questions about this study.

1. Would you be willing to participate in an interview?
 - a. Yes
 - b. No
2. Would you be willing to have your 3rd grader participate in the student survey and interview?
 - a. Yes
 - b. No
3. If you responded yes to either of these questions, please enter your contact information below.
Name:
E-mail:
Phone Number:
Child's Name:
Child's Teacher:

Appendix C

Students' Interview Guide

1. Could you tell me a bit about the languages you speak?
 - a. Do you speak Greek with anyone in your family?
 - b. Do you speak Greek with your friends or with anyone else? At school?
 - c. Do you speak other languages?
 - i. How did you learn them?
 - ii. Have you traveled or lived in countries where those languages are spoken?
 - iii. Can you give me some examples of how Greek is easier or harder than ____?
2. What do you do in Greek class?
 - a. Which book do you use?
 - b. How do you get graded in Greek? Tests, quizzes, reading, writing?
 - c. How do you talk about Greek culture (holidays, songs, poetry)?
3. Could you tell me about your teacher?
 - a. What does your teacher do to help you learn Greek?
 - b. What else do you think your teacher can do to help you learn Greek?
 - c. How do you set goals for learning Greek?
 - i. What is your goal in learning Greek?
 - d. Could you tell me about a time when you didn't understand something in Greek class?
 - i. What did you do to understand?
 - ii. What did your teacher do to help you understand?
 - iii. When does your teacher use English in class?
4. What do you like about learning Greek?
 - a. What don't you like about learning Greek?
5. Why do you think it's important to learn Greek?
 - a. Is it important for you?
6. How well do you think you are doing in Greek this year?
 - a. Based on your classmates and how they speak Greek (0 being they don't speak Greek at all and 100 being they speak Greek perfectly), what grade would you give yourself?
 - b. Why would you give yourself this grade?

7. How many kids do you think speak Greek at home in your class?
8. Would you like to keep learning Greek as you grow up? Why or why not?

Parents' Interview Guide

1. Please tell me about your own education. (Where, degree, when?)
2. Could you tell me about the languages you speak? Have you traveled or lived in countries where those languages are spoken?
 - a. How fluent would you say you are in Greek?
3. Why did you enroll your child in this school?
 - a. Why do you believe students attend this school?
 - b. Why Greek? What do you believe is the purpose (or goal) of learning Greek?
4. Could you please describe your child's Greek language learning experience?
 - a. Describe a successful experience learning Greek. How did this experience affect your child's learning?
 - b. Describe an unsuccessful experience learning Greek. How did this experience affect your child's learning?
 - c. What does your child's teacher do to help your child learn Greek?
 - d. What else could your child's teacher do?
5. How is your child learning Greek in this school similar or different from your language learning experiences?
 - a. How important is learning about Greek culture in learning the Greek language?
6. Describe a regular Greek assignment. What does your child have to do?
7. Describe how your child's learning is assessed in Greek.
8. What do you believe is most helpful in learning Greek?
9. Are there any obstacles to your child learning Greek? Benefits? Helpful information?
10. What do you think supports students' learning in class?
 - a. Does this occur in your child's school?
11. Describe what you do to help support your child's learning of Greek.
 - a. Could you describe how you and the teachers discuss your expectations for the year?
 - b. Do the teachers talk to you about their expectations for the year?
12. What other factors would influence your decision about your child learning Greek?
13. How do you expect your child to do in Greek this year? And as s/he continues to learn Greek?
14. Can you tell me a bit about the Greek language teachers in the school?
 - a. Are the teachers supported by the school community? How?
 - b. Are they respected within the school?
 - c. Are they committed to the school and to teaching?
 - d. Are the Greek language teachers active in the school, outside of their responsibilities as teachers?
 - i. Are they in charge of any extracurricular activities?

- ii. Are the Greek language teachers able to participate in workshops or seminars on teaching Greek?

References

- ACTFL (n.d.). *Standards for foreign language learning: Preparing for the 21st century*. National Standards in Foreign Language Education, American Council on the Teaching of Foreign Languages.
- ACTFL (2015). *World-Readiness standards for learning languages* (4th ed.). Alexandria, VA: American Council on the Teaching of Foreign Languages.
- ACTFL Modern Greek SIG Business Meeting. (2012, November 16). American Council on the Teaching of Foreign Languages Annual Convention, Philadelphia, PA.
- American Federation of Teachers. (2009). *Importing educators: Causes and consequences of international teacher recruitment*. Washington, D.C.
- Anagnostou, Y. (2009). *Contours of white ethnicity: Popular ethnography and the making of usable pasts in Greek America*. Athens, OH: Ohio University Press.
- Andrews, S. (2003). 'Just like instant noodles': L2 teachers and their beliefs about grammar pedagogy. *Teachers and Teaching: Theory and Practice*, 9(4), 351-375.
- Arvanitis, E. (2006). Community building education and Greek Diasporic networks. *The International Journal of Interdisciplinary Social Sciences*, 1(3), 153-162.
- Baker, C. (2011). *Foundations of bilingual education and bilingualism* (5th ed.). Buffalo, NY: Multilingual Matters.
- Bardis, P. D. (1976). *The future of the Greek language in the United States*. San Francisco, CA: R and E Research Associates.
- Beynon, J., Ilieva, R., & Dichupa, M. (2004). Re-credentializing experiences of immigrant teachers: Negotiating institutional structures, professional identities and pedagogy. *Teachers and Teaching*, 10(4), 429-444.
- Brown, A. V. (2009). Students' and teachers' perceptions of effective foreign language teaching: A comparison of ideals. *Modern Language Journal*, 93, 46-60.

- Brown, H. D. (2000). *Principles of language learning and teaching* (4th ed.) White Plains, NY: Addison Wesley Longman.
- Byrd, D. R., Hlas, A. C., Watzke, J., & Valencia, M. (2011). An examination of culture knowledge: A study of L2 teachers' and teacher educators' beliefs and practices. *Foreign Language Annals*, 44(1), 4-39.
- Cammarata, L., & Tedick, D. J. (2012). Balancing content and language instruction: The experiences of immersion teachers. *The Modern Language Journal*, 96(2), 251-269.
- Carreira, M., & Kagan, O. (2011). The results of the National Heritage Language Survey: Implications for teaching, curriculum design, and professional development. *Foreign Language Annals*, 44(1), 40-64.
- Clogg, R. (2004). *A concise history of Greece* (2nd ed.). New York, NY: Cambridge University Press.
- Cochran-Smith, M., & Fries, K. (2008). Research on teacher education: changing times, changing paradigms. In M. Cochran-Smith, S. Feiman-Nemser, D. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 1050-1093). New York, NY: Routledge.
- Cohen, H. K. (1990). *Caught in between: When home and school tell the child two different stories* (Order No. 9032421). Available from ProQuest Dissertations & Theses Global. (303869161). Retrieved from <http://search.proquest.com.mutex.gmu.edu/docview/303869161?accountid=145>
- Condos, A. S. (1997). *The Greek language school as a transmitter of ethnicity: A study of linguistic, cultural, and religious maintenance* (Order No. 9737401). Available from ProQuest Dissertations & Theses Global. (304346204). Retrieved from <http://search.proquest.com.mutex.gmu.edu/docview/304346204?accountid=14541>
- Costantakos, C. C. (1987). The Greek American Subcommunity: Intergroup Conflict. In S. P. Orfanos, H. J. Psomiades, & J. Spiridakis (Eds.), *Education and Greek Americans: Process and prospects* (pp. 35-72). New York, NY: Athens Printing Company.
- Creswell, J. W. (2008). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. Upper Saddle River, NJ: Pearson Education, Inc.

- Curtain, H., & Dahlberg, C. A. (2016). *Languages and learners: Making the match: World language instruction in K-9 classrooms and beyond* (5th ed.). New York, NY: Pearson.
- Daif-Allah, A. S. (2012). Beliefs about foreign language learning and their relationship to gender. *English Language Teaching*, 5(10), 20-33.
- Damanakis, M., & Konstantinidis, S. (2008). Theoretical topics and methodology in the study of the Greek Diaspora [In Greek]. *Greek language education in the Diaspora: International conference on globalization and the Greek Diaspora* (pp. 77-86). Rethymno, Crete, Greece: E.DIA.M.ME.
- D'Andrade, R., & Strauss, C. (Eds.). (1992). *Human motives and cultural models*. New York, NY: Cambridge University Press.
- Davies, J., & Brember, I. (1994). Attitudes to school and the curriculum in year 2 and year 4: Changes over two years. *Educational Review*, 46(3), 247-259.
- Dillman, D. A., Smyth, J. D., & Christian, L. M. (2009). *Internet, mail, and mixed-mode surveys: The tailored design method* (3rd ed.). Hoboken, NJ: John Wiley & Sons, Inc.
- Dilworth, M. E., & Brown, A. L. (2008). Teachers of color: quality and effective teachers one way or another. In M. Cochran-Smith, S. Feiman-Nemser, D. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 424-444). New York, NY: Routledge.
- Draper, J. B., & Hicks, J. H. (2000). Where We've Been; What We've Learned. In J. B. Webb, & B. K. Miller, *Teaching heritage language learners: Voices from the classroom* (pp. 15-35). New York, NY: American Council on the Teaching of Foreign Languages.
- Durik, A. M., Mina, V., & Eccles, J. S. (2006). Task values and ability beliefs as predictors of high school literacy choices: A developmental analysis. *Journal of Educational Psychology*, 98(2), 382-393.
- Eccles, J. S. (2007a). Families, schools, and developing achievement-related motivations and engagement. In J. E. Grusec, & P. D. Hastings, *Handbook of socialization: Theory and research* (pp. 665-691). New York, NY: The Guilford Press.
- Eccles, J. S. (2007b). Subjective task value and the Eccles et al. Model of Achievement-Related Choices. In A. J. Elliot, & C. S. Dweck, *Handbook of competence and motivation* (pp. 105-121). New York, NY: The Guilford Press.

- Eccles, J., Adler, T., Futterman, R., Goff, S., Kaeala, C., Meece, J., & Midgley, C. (1983). Expectancies, values and academic behavior. In J. Spence (Ed.), *Achievement and achievement motives* (pp. 75-146). San Francisco: W. H. Freeman.
- Eccles, J. S., & Wigfield, A. (1995). In the mind of the actor: The structure of adolescents' achievement task values and expectancy-related beliefs. *Personality and Social Psychology Bulletin*, 21(3), 215-225.
- Euthimiopoulos, I. (2008). The Greek Orthodox Church of America: Linking the maintenance of the Christian soul, education and culture of the Greek Diaspora and its ecumenical character in the framework of globalization [In Greek]. *Greek language education in the Diaspora: International conference on globalization and the Greek Diaspora* (pp. 65-70). Rethymno, Crete, Greece: E.DIA.M.ME.
- Fee, M., Rhodes, N. C., & Wiley, T. G. (2014). Demographic realities, challenges, and opportunities. In T. G. Wiley, J. K. Peyton, D. Christian, S. C. K. Moore, & N. Liu. (Eds.). *Handbook of heritage, community, and Native American languages in the United States: Research, policy, and educational practice* (pp. 6-18). New York, NY: Routledge.
- Festinger, L. (1954). A theory of social comparison processes. *Human Relations*, 7(2), 117-140.
- Fives, H., & Buehl, M. (2012). Spring cleaning for the “messy” construct of teachers' beliefs: What are they? Which have been examined? What can they tell us? In K. Harris, S. Graham, & T. Urdan (Eds.), *APA educational psychology handbook: Vol. 2. Individual differences and cultural contextual factors* (pp. 471-499). APA.
- Fuligni, A. J. (1997). The academic achievement of adolescents from immigrant families: The roles of family background, attitudes, and behavior. *Child Development*, 68(2), 351-363.
- Gallant, T. W. (2001). *Modern Greece*. New York, NY: Oxford University Press.
- Gallimore, R., & Goldenberg, C. (2001). Analyzing cultural models and settings to connect minority achievement and school improvement research. *Educational Psychologist*, 28(1), 45-56.
- Garcia, O., Zakharia, Z., & Otcu, B. (2013). Bilingual community education: Beyond heritage language education and bilingual education in New York. In O. Garcia, Z. Zakharia, & B. Otcu (Eds.), *Bilingual community education and multilingualism: Beyond heritage languages in a global city* (pp. 3-42). Buffalo, NY: Multilingual Matters.

- Goldenberg, C., Reese, L., & Gallimore, R. (1992). Context effects on the use of early literacy materials in Spanish-speaking children's homes. *American Journal of Education, 100*, 4, 497-536.
- Greek Orthodox Archdiocese of America. (1999). *The future of the Greek language and culture in the United States: Survival in the Diaspora: A report from the Archbishop's Commission on Greek language and Hellenic culture, delivered to Archbishop Spyridon, Primate of the Greek Orthodox Church in America*. [Rassias Report] New York: Greek Orthodox Archdiocese of America: Office of Print and Digital Media.
- Greek Orthodox Archdiocese of America. (2009). *Ta ellinika mou (My Greek) [in Greek/English]*. Athens, Greece: Metaixmio Ekdoes.
- Greene, J. C. (2007). *Mixed methods in social inquiry*. San Francisco, CA: John Wiley & Sons, Inc.
- Gregersen, T., & MacIntyre, P. D. (2014). *Capitalizing on Language Learners' Individuality: From Premise to Practice*. Buffalo, NY: Multilingual Matters.
- Hantzopoulos, M. (2013). Going to Greek school: The politics of religion, identity and culture in community-based Greek language schools. In O. Garcia, Z. Zakharia, & B. Otcu (Eds.), *Bilingual community education and multilingualism: Beyond heritage languages in a global city* (pp. 128-140). Buffalo, NY: Multilingual Matters.
- Haritos, C. (2003). Listening, remembering, and speaking in two languages: How did you do that? *Bilingual Research Journal: The Journal of the National Association for Bilingual Education, 27*(1), 73-99.
- Heining-Boynton, A. L., & Haitema, T. (2007). A ten-year chronicle of student attitudes toward foreign language in the elementary school. *The Modern Language Journal, 91*(2), 149-168.
- Hellenic College Holy Cross. (n.d.) Classics and Greek Studies Program Website. Retrieved from <http://www.hchc.edu/academics/undergraduate/classics>
- Hornberger, N. H., & Wang, S. C. (2008). Who are our heritage language learners? Identity and biliteracy in heritage language education in the United States. In D. M. Brinton, O. Kagan, & S. Bauckus (Eds.), *Heritage language education: A new field emerging* (pp. 3-35). New York, NY: Routledge.

- Horwitz, E. K. (1988). The beliefs about language learning of beginning university foreign language students. *Modern Language Journal*, 72, 283-294.
- Horwitz, E. K. (1999). Cultural and situational influences on foreign language learners' beliefs about language learning: A review of BALLI studies. *System*, 27, 557-576.
- Hughes, J., & Kwok, O. (2007). Influence of student-teacher and parent-teacher relationship in lower achieving readers' engagement and achievement in the primary grades. *Journal of Educational Psychology*, 99, 39-51.
- Institute of Modern Greek Studies. (2003). *Ta nea ellinika gia ksenous (Modern Greek for foreigners) [in Greek]*. Thessaloniki, Greece: Aristotle University of Thessaloniki.
- Jacobs, J. E., Lanza, S., Osgood, D. W., Eccles, J. S., & Wigfield, A. (2002). Changes in children's self-competence and values: Gender and domain differences across grades one through twelve. *Child Development*, 73(2), 509-527.
- Jessim, L., & Eccles, J. S. (1992). Teacher expectations II: Construction and reflection of student achievement. *Journal of Personality and Social Psychology*, 63(6), 947-961.
- Katradis, M. (2013, November). *Modern Greek language teachers: Implications for world language teacher education*. Paper presented at the annual convention of the American Council on the Teaching of Foreign Languages, Orlando, FL.
- Kern, R. (1995). Students and teachers' beliefs about language learning. *Foreign Language Annals*, 28, 71-92.
- Kissau, S. P., Algozzine, B., & Yon, M. (2013). Similar but different: The beliefs of foreign language teachers. *Foreign Language Annals*, 45(4), 580-598.
- Kokolis, S. (2008). The recognition of the value of the Greek language in the U.S.A. - Perspectives [In Greek]. *Greek language education in the Diaspora: International conference on globalization and the Greek Diaspora* (pp. 175 - 182). Rethymno, Crete, Greece: E.DIA.M.ME.
- Koliopoulos, J. S., & Veremis, T. M. (2004). *Greece: The Modern Sequel: From 1821 to the Present*. London, UK: C. Hurst & Co.
- Kourvetaris, A. G. (2008). Reasons why parents send their children to, or withdraw them from, Greek School: Lessons from educators and parents in the United States. *Greek language education in the Diaspora: International conference on*

- globalization and the Greek Diaspora* (pp. 57-68). Rethymno, Crete, Greece: E.DIA.M.ME.
- Krashen, S. D. (1982). *Principles and practice in second language acquisition*. Oxford, UK: Pergamon.
- Krashen, S. (2003). *Explorations in language acquisition and use*. Portsmouth, NH: Heinemann.
- Laliotou, I. (2004). *Transatlantic subjects: Acts of migration and cultures of transnationalism between Greece and America*. Chicago, IL: University of Chicago Press.
- Lasley, T. J. (1980). Preservice teacher beliefs about teaching. *Journal of Teacher Education*, 31(4), 38-41.
- Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge, UK: Cambridge University Press.
- Levine, G. S. (2003). Student and instructor beliefs and attitudes about target language use, first language use, and anxiety: Report of a questionnaire study. *Modern Language Journal*, 87, 343-364.
- Maxwell, J. A. (2005). *Qualitative research design: An interactive approach* (2nd ed.). Thousand Oaks, CA: Sage Publications, Inc.
- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation* (3rd ed.). San Francisco, CA: Jossey-Bass.
- Mihopoulos, A. (2008). Greek-American education at the dawn of the 21st century [In Greek]. *Greek language education in the Diaspora: International conference on globalization and the Greek Diaspora* (pp. 31-44). Rethymno, Crete, Greece: E.DIA.M.ME.
- Mori, S. (2002). Redefining motivation to read in a foreign language. *Reading in a Foreign Language*, 14(2), 91-110.
- Moskos, C. C. (1980). *Greek Americans: Struggles and success*. Englewood Cliffs, NJ: Prentice-Hall, Inc.
- Moskos, C. C., & Moskos, P. C. (2013). *Greek Americans: Struggles and success* (3rd ed.). New Brunswick, NJ: Transaction Publishers.

- Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage Publications.
- Nespor, J. (1987). The role of beliefs in the practice of teaching. *Journal of Curriculum Studies*, 19(4), 317-328.
- New York State's Department of Education. (2003). *New York State Teacher Certification Examinations: Preparation guide: Greek CST (14)*. New York: National Evaluation Systems. Retrieved from: http://www.nystce.nesinc.com/PDFs/NY_fld014_prepguide.pdf
- Nisbett, R., & Ross, L. (1980). *Human inference: Strategies and shortcomings of social judgment*. Englewood Cliffs, NJ: Prentice-Hall.
- Orfanos, S. P., Psomiades, H. J., & Spiridakis, J. (Eds) (1987). *Education and Greek Americans: Process and prospects*. New York: Athens Printing Company.
- Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research*, 62(3), 307-332.
- Palaiologos, V. (2006). *Greek Americans in Metropolitan Chicago: A pilot study on language maintenance and ethnic identity*. Dissertation, Purdue University.
- Papaloizos Publications. (n.d.). Greek 123: Learn Greek the easy way. Retrieved from <http://www.greek123.com/>
- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). Thousand Oaks, CA: Sage Publications.
- Phillips, J. K., & Abbott, M. (2011). *A decade of foreign language standards: Impact, influence, and future decisions*. No. Grant Project # P017A080037, Title VII, International Research Studies, U.S. Department of Education. American Council on the Teaching of Foreign Languages.
- Plaut, V. C., & Markus, H. R. (2007). The "Inside" Story: A cultural-historical analysis of being smart and motivated, American style. In A. J. Elliot, & C. S. Dweck, *Handbook of competence and motivation* (pp. 457-488). New York: The Guilford Press.
- Polat, N. (2009). Matches in beliefs between teachers and students, and success in L2 attainment: The Georgian example. *Foreign Language Annals*, 42(2), 229-249.

- Polinsky, M. (2008). Heritage language narratives. In D. M. Brinton, O. Kagan, & S. Bauckus (Eds.), *Heritage language education: A new field emerging* (pp. 149-164). New York, NY: Routledge.
- Polinsky, M., & Kagan, O. (2007). Heritage languages: In the “wild” and in the classroom. *Languages and Linguistics Compass*, 1, 368-395.
- Ravitch, S. M., & Riggan, M. (2012). *Reason & rigor: How conceptual frameworks guide research*. Thousand Oaks, CA: Sage Publications, Inc.
- Rifkin, B. (2000). Revisiting beliefs about foreign language learning. *Foreign Language Annals*, 33(4), 394-408.
- Roehler, L. R., Duffy, G. G., Herrmann, B. A., Conley, M., & Johnson, J. (1988). Knowledge structures as evidence of the ‘personal:’ Bridging the gap from thought to practice. *Journal of Curriculum Studies*, 20(2), 159-165.
- Saldaña, J. (2013). *The coding manual for qualitative researchers* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Scalera, D. (2000). Teacher beliefs and the heritage language learner: What will you teach your students? In J. B. Webb, & B. L. Miller (Eds), *Teaching heritage language learners: Voices from the classroom* (pp. 71-85). Yonkers, NY: American Council on the Teaching of Foreign Languages.
- Shrum, J. L., & Glisan, E. W. (2016). *Teacher’s handbook: Contextualized language instruction* (5th ed.). Boston, MA: Cengage Learning.
- Simandiraki, A. (2006). International education and cultural heritage: Alliance or antagonism? *Journal of Research in International Education*, 5(1), 35-56.
- Simpkins, S. D., Davis-Kean, P. E., & Eccles, J. S. (2005). Parents’ socializing behavior and children’s participation in math, science, and computer out-of-school activities. *Applied Developmental Science*, 9(1), 14-30.
- Simpkins, S. D., Fredricks, J. A., & Eccles, J. S. (2012). Charting the Eccles’ expectancy-value model from mothers’ beliefs in childhood to youth’s activities in adolescence. *Developmental Psychology*, 48(2), 1019-1032.
- Sleeter, C. E. (2008). Preparing White teachers for diverse students. In M. Cochran-Smith, S. Feiman-Nemser, D. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 559-582). New York, NY: Routledge.

- Spiridakis, J. (1987). Greek bilingual education: Policies and possibilities. In S. P. Orfanos, H. J. Psomiades, & J. Spiridakis (Eds.), *Education and Greek Americans: Process and prospects* (pp. 73-90). New York, NY: Athens Printing Company.
- Strauss, C. (1992). Models and motives. In R. D'Andrade, & C. Strauss (Eds.), *Human motives and cultural models* (pp. 1-20). New York, NY: Cambridge University Press.
- Swain, M., & Deters, P. (2007). "New" mainstream SLA theory: Expanded and enriched. *The Modern Language Journal*, 91, 820-836.
- Sylvan, C. E. (2000). Teachers' belief systems in exemplary heritage language classes. In J. B. Webb, & B. L. Miller (Eds.), *Teaching heritage language learners: Voices from the classroom*. Yonkers, NY: American Council on the Teaching of Foreign Languages.
- Terzi, F. (2001). *"Theleis strawberries?" Greek Americans and their language* (Order No. 3010962). Available from ProQuest Dissertations & Theses Global. (304704271). Retrieved from <http://search.proquest.com.mutex.gmu.edu/docview/304704271?accountid=14541>
- Triantafillidou, L. (1996). *Language proficiency and social identity: An ethnolinguistic study of students of Modern Greek* (Order No. 9701449). Available from ProQuest Dissertations & Theses Global. (304303508). Retrieved from <http://search.proquest.com.mutex.gmu.edu/docview/304303508?accountid=14541>
- Triantafillidou, L., & Hedgcock, J. S. (2007). Learning Modern Greek: A comparison of development and identification patterns among heritage and foreign language learners. *Journal of Language, Identity & Education*, 6(1), 1-30.
- University of Crete. (n.d.) *Department of Intercultural and Migration Studies, Education Abroad Program*. Retrieved from <http://www.ediamme.edc.uoc.gr/index.php?information>
- Valdes, G. (2001). Heritage language students: Profiles and possibilities. In J. K. Peyton, D. Ranard, & S. McGinnis (Eds.), *Heritage languages in America: Preserving a national resource* (pp. 37-77). Washington, DC: Center for Applied Linguistics and Delta Systems.
- Van Deusen-Scholl, N. (2003). Toward a definition of a heritage language: Sociopolitical and pedagogical considerations. *Journal of Language, Identity, and Education*, 2, 211-230.

- Van Deusen-Scholl, N. (2014). Research on heritage languages issues. In T. G. Wiley, J. K. Peyton, D. Christian, S. C. K. Moore, & N. Liu. (Eds.). *Handbook of heritage, community, and Native American languages in the United States: Research, policy, and educational practice* (pp. 76-84). New York, NY: Routledge.
- Van Manen, M. (2014). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing*. Walnut Creek, CA: Left Coast Press.
- Villegas, A. (2008). Diversity and teacher education. In M. Cochran-Smith, S. Feiman-Nemser, D. McIntyre, & K. E. Demers (Eds.), *Handbook of research in teacher education: Enduring questions in changing contexts* (pp. 551-558). New York, NY: Routledge.
- Villegas, A., & Davis, D. E. (2008). Preparing teachers of color to confront racial/ethnic disparities in educational outcomes. In M. Cochran-Smith, S. Feiman-Nemser, D. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 583-605). New York, NY: Routledge.
- Vlahou, A. (1991). *Intergenerational conflict in Greek immigrant families* (Order No. MM67459). Available from ProQuest Dissertations & Theses Global. (193512526). Retrieved from <http://search.proquest.com.mutex.gmu.edu/docview/193512526?accountid=14541>
- Wesely, P. M. (2009). The language learning motivation of early adolescent French immersion graduates. *Foreign Language Annals, 42*, 270-286.
- Wesely, P. M. (2012). Learner attitudes, perceptions, and beliefs in language learning. *Foreign Language Annals, 46*(1), S98-S117.
- Wigfield, A., & Eccles, J. S. (2000). Expectancy-value theory of achievement motivation. *Contemporary Educational Psychology, 25*, 68-81.
- Wiley, T. G. (2001). On defining heritage languages and their speakers. In J. K. Peyton, A. Ranard, & S. McGinnis (Eds.), *Heritage languages in America: Preserving a national resource* (pp. 29-36). Washington, DC: Center for Applied Linguistics and Delta Systems.
- Yang, N. (1992). *Second language learners' beliefs about language learning and their use of learning strategies: A study of college students of English in Taiwan* (Order No. 9225771). Available from ProQuest Dissertations & Theses Global. (304024663). Retrieved from <http://search.proquest.com.mutex.gmu.edu/docview/304024663?accountid=14541>

Yin, R. K. (1981). The case study crisis: Some answers. *Administrative Science Quarterly*, 26(1), 58-65.

Yin, R. K. (2014). *Case study research: Design and methods*. Thousand Oaks, CA: Sage Publications.

Zumwalt, K., & Craig, E. (2008). Who is teaching? Does it matter? In M. Cochran-Smith, S. Feiman-Nemser, D. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 404-423). New York, NY: Routledge.

Biography

Maria Katradis graduated from Brooklyn Technical High School in Brooklyn, New York in 2003. She received her Bachelor of Arts with a double major in Hellenic Studies and Middle Eastern and Islamic Studies from New York University in 2007. Following graduation, she received the AAIT-ARIT Fellowship Award to continue learning Turkish in Boğaziçi University (Summer 2007). In 2007, she began teaching Modern Greek and received her Master of Arts in International Education from New York University in 2010.