A study of the effects of biculturalism and acculturation on adjustment in Nigerian-American women

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ABSTRACT

SOCIAL WORK

NWOKAH, CHINYERE C. B.A. INDIANA UNIVERSITY, 2010

A STUDY OF THE EFFECTS OF BICULTURALISM AND ACCULTURATION ON ADJUSTMENT IN NIGERIAN-AMERICAN WOMEN

Committee Chair: Gerry L. White, Ph.D.

Thesis dated May 2012

This study explored the effects of biculturalism and acculturation on adjustment in Nigerian-American women. The Statistical Package for the Social Sciences was utilized to analyze data gathered through a self-administered electronic survey and a subsequent voluntary focus group discussion. An analysis of thirty first-generation and first-generation Transplant Nigerian-American women, 63.3 percent identified as Nigerian-American, suggesting that Nigerian-American women are more likely to adopt a bicultural ethnic identity. An analysis of the focus group discussion also indicated that Nigerian-American women are more likely to adopt the value system of their Nigerian culture and endure certain acculturative experiences that may be unique to the population. The findings of this study offer insight into the multidimensionality of biculturalism and have implications for the significance of cultural sensitivity in the provision of services by social workers.
A STUDY OF THE EFFECTS OF BICULTURALISM
AND ACCULTURATION ON ADJUSTMENT
IN NIGERIAN-AMERICAN WOMEN

A THESIS
SUBMITTED TO THE FACULTY OF CLARK ATLANTA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF SOCIAL WORK

BY
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ATLANTA, GEORGIA
MAY 2012
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All thanks, praise, and glory be to God for the vision, strength, and guidance to realize yet another goal. I would like to give special thanks to my family for their unwavering love, patience, and encouragement in all that I do, and particularly throughout this process. This thesis is for my sisters Cassandra, Cyndrell, and Claire, and for all Nigerian women, namely those who graciously shared their stories in order to see this vision realized. I thank Kennedy Okereke, Chauneesha Lester, and Terrilyn Dennie for their constant love, patience, and belief in my abilities. I salute my colleagues Crystal Person, Jena Parham, and Gerri Washington whose motivation and support helped to make this process more meaningful. Finally, I would like to acknowledge Dr. Gerry White for his guidance and support, and Dr. Robert Waymer and Ms. Joyce Worrell for their willingness to go above and beyond to provide additional assistance in completing this work—thank you.
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INTRODUCTION

Our father specifically instructed us to remain in the house and forego the invite to our neighbor’s birthday party. No questions answered and no explanations given, that was the final word on the matter. Our impulsive and rebellious older brother had no trouble convincing my impressionable younger sister and me that we should sneak down the street to the party, just for a few minutes. Fast asleep on the couch, our father would not notice our brief absence. It was the middle of the afternoon and several of the children’s parents were out enjoying the barbeque and chaperoning the festivities. Without fail, our obedient older sister warned us against taking the risk, but of course, we threw caution to the wind and tip-toed out the front door, careful not to let the screen door slam behind us and wake our father.

Not thirty minutes later and barely finished with our burgers and barbeque potato chips we were made aware by a friend that our father was en route. We quickly looked toward the fence in the front yard and sure enough, we spotted him. The most memorable part of this experience is not how angry he looked as he walked down the sidewalk on a mission to retrieve his children. It is not the terrifying silence on the walk back to our house that was so uncharacteristic of our normally talkative father. It is not even the
chastisement and spanking we received upon returning home. It was what our father was wearing when he came to find us.

The image of our father marching down the sidewalk dressed in nothing but a pair of thong sandals, a men’s undershirt, and a wrapper (a long piece of printed Nigerian fabric wrapped around the waist for casual wear) is one we constantly reminisce about, now in humor. As we transport ourselves back to that unforgettable day, we recall for a moment having to remind ourselves that we were, in fact, in South Bend, Indiana, not an Igbo village in our father’s native Imo State, Nigeria. We had to prepare ourselves for the forthcoming questions about our father’s “skirt” and the explanations that would need to be delivered with pride and not an ounce of mortification.

The above story marks this researcher’s earliest experience with any unintentional crossover between the two cultures. More formally, this heightened the awareness of our biculturalism, the presence of two distinct cultures in our standard of living. Of course this researcher’s American peers, and in this instance the neighbors, were well aware of our Nigerian heritage. However, without any added effort, we had managed to keep our Nigerian and American cultures separate. This was done merely out of a need to keep questioning by our peers at a minimum, not out of shame or embarrassment. We loved our Nigerian roots; it was just overwhelming at times to have to repeatedly explain the differences in our values and beliefs, especially at such young ages.

Comparably eye-opening events have likely been shared in one way or another by other Nigerian-American children. Such early occurrences often alert Nigerian-American children to the cultural balancing act that they must master as they mature. The constant
struggle between maintaining “old-world” values as they are imparted by immigrant parents and adopting “new-world” individualism can oftentimes leave this population feeling forced to choose one over the other.

The term “first-generation Americans” is used synonymously in research with the term “second-generation immigrants” to describe U.S.-born children of at least one foreign-born parent or children born overseas and brought to the United States at a young age (Zhou, 1997a). For the purpose of identifying and understanding any marked differences in experiences with adjustment, the distinction will be made in this study and by this researcher between “first-generation Nigerian-Americans” (American-born children of Nigerian immigrants) and “first-generation Transplant Nigerian-Americans” (Nigerian-born children brought to the United States before the age of twelve). When speaking of both groups inclusively in this study, they will be referred to as “Nigerian-Americans.”

Research has shown that first-generation American children tend to experience difficulty being brought up in immigrant families as they are often torn between meeting social and cultural demands, while at the same time learning to be American. Handling the combination of pressure from their immigrant parents and their peers can be quite challenging for these individuals (Portes & Zhou, 1993). Although this assertion may offer insight into the potential difficulties faced by first-generation Transplant Nigerian-Americans, this researcher believe that first-generation Nigerian-Americans are met with similar challenges.
This researcher contends that it may be particularly important to consider the experience of such difficulties as they are impacted by gender differences and as they have implications for mental health. Over time, studies have shown that females report incidences of depression and other such mental illnesses at almost double the rate men do. More often than not, such illnesses are encouraged and magnified by stress (Mayo Clinic, 2010). Surely, learning to simultaneously balance and adapt to two drastically different cultures comes with its own unique set of stressors. In regards to mental illness, Bhugra and Ayonrinde (2004) conducted an exploratory study supporting suggestions that factors such as culture shock and changed cultural identity can lead to depression in migrant populations and ethnic minorities. Although their study focuses primarily on minority immigrants, issues of mental illness and the struggle with cultural identity transcend birthplace and equally plague ethnic populations of youth born and/or raised in the United States.

Statement of the Problem

Currently, there is not only a dearth of literature pertaining to adjustment in Nigerian-American women, but a general lack of understanding of the uniqueness of the bicultural experience within this population. This researcher has found that research concerning biculturalism and acculturation in the United States tends to focus upon the Hispanic and Asian cultures. Furthermore, this research is often times limited to children of immigrants who were brought to the United States at young ages.
While such existing research is helpful in establishing a foreground for future investigation, this researcher found that an overwhelming majority of these studies failed to incorporate information about children born in the United States to immigrant parents. This researcher also discovered that any such research excluded the experiences of those of Nigerian descent in the consideration of the African experience in America, and facilitated these discussions without any regard to gender.

In 2007, 3.7% of all immigrants were of African descent, 13.1% of which hailed from Nigeria (Terrazas, 2009). According to Nigerian author Kalu Ogbaa (2003), Nigerians make up the largest African immigrant group in the United States. The majority of Nigerian immigrants to the states came for opportunities to obtain higher education. Although the intent has traditionally been to matriculate through American universities and return home to Nigeria, the majority have found themselves settling permanently due to consequent professional opportunities.

This research believes that understanding this popular reason for immigration is important in order to better comprehend the mindset of Nigerian parents in America and the expectations they set for their children. Although these immigrants end up staying in the states, their goal may not typically be permanent migration (Ogbaa, 2003). This researcher believes that this temporary attachment and circumstantial decision to remain may be the barrier that keeps these immigrants from assimilating to the western culture and adopting an American identity. It is possible that by categorizing themselves as Nigerians in America, the expectation is sometimes for their U.S.-born children to adapt
the same mindset and identity. This researcher contends that this is often where parent-child conflict arises in immigrant families.

In a review of ethnic identity in adolescents and adults, the author concedes that there is still confusion concerning this topic. This is seen in the lack of uniformity in assigning a concrete definition for ethnic identity (Phinney, 1990). A similar study on cultural transition among African immigrant children in Halifax, Canada found that this transition is often accompanied by challenges that cause intergenerational conflict between these children and their parents. Some of this discord resulted from differences in categorizing appropriate language, behavior, and dress. Another revelation was newfound difficulty in parenting, as the children had become assertive and defiant of parental control and discipline (Nyemah & VanderPlaat, 2009).

Rates of acculturation in immigrant families tend to vary, with younger generations typically experiencing acculturation at a faster pace and with greater ease than their parents and elders. Acculturation, as defined by Bhugra and Ayonrinde, is “the process by which a minority group assimilates cultural values and beliefs of a majority community” (Bhugra & Ayonrinde, 2004).

This researcher is of the opinion that the particular challenge in learning to balance both a native and a host culture is being able to successfully develop an ethnic identity without experiencing significant discord with or ostracism by either culture.
Purpose of the Study

The purpose of this study is to explore the dynamics of adjustment in Nigerian American women. This study will focus on the implications that the bicultural identity and the acculturation process have on the experiences of first-generation and first generation Transplant Nigerian-American women as they have transitioned into adulthood. The study will additionally analyze the demographics of the target population to further explore whether such identifiers have an impact on their adjustment as well.

Research Questions

The research questions of the study were as follows:

1. Are first-generation and first-generation Transplant Nigerian-American women more likely to adopt the values imposed upon them by their Nigerian culture or those of the American culture?

2. What acculturation experiences are unique to first-generation and first generation Transplant Nigerian-American women?

3. Are first-generation and first-generation Transplant Nigerian-American women more likely to identify as solely Nigerian or American, or to adopt a bicultural identity?

Significance of the Study

This study provides a unique opportunity to deepen the understanding of, appreciation for, and security in bicultural identification; to better gauge the acculturation processes characteristic of Nigerian-American women; and to aid in the facilitation of further discussion and exploration of the experiences of Nigerian-American women as
they find their place as citizens of the United States. Even with its specificity, this study may have implications for the experiences of other African immigrant groups, female immigrants to the United States, and for potentially associated mental illnesses within these populations.

The researcher believes that consideration of this topic is critical in deepening cultural sensitivity in work with immigrant families. Furthermore, there is a general lack of knowledge and awareness of the many dimensions and cultures that actually make up the Black community in America. This ignorance has created separation within the Black community over time. This researcher hopes this study will serve to educate the Black American community on intra-minority differences and issues, as well as to increase understanding and acceptance within our minority community.

In striving for continued growth and development of the field of social work, it is important to consider the impact this study could have on our work in counseling and with families. Understanding the dynamics of acculturation, biculturalism, and ethnic identity in Nigerian-American populations has the potential reveal family strengths and challenges, sources of family discord and dysfunction, and individual and family belief systems that guide decisions and social interactions with outsiders. Independent of the social work realm and equally important, the results of this study may have implications for support services and resources that can be implemented in other arenas, such as educational institutions, the work place, and in healthcare.
CHAPTER II

REVIEW OF LITERATURE

This review of literature was presented as a foreground to facilitate understanding of the interrelated issues that have encouraged this exploratory study. This chapter provides a review of published research that presents background information on topics that directly impact the subject matter and offer insight into the potential outcomes of this study. In the following studies, adjustment is considered largely in terms of ethnic identity and, in other cases, socioeconomic status. This review chronicles the strides that have been made in comprehending the concepts of biculturalism, acculturation, ethnic identity, and gender differences as they shape and predict adjustment in First-Generation Nigerian-American women.

Historical Perspective

First-Generation Americans (or second-generation immigrants) are defined as the American born children of immigrants to the United States, or foreign-born children brought to the United States before the age of twelve. This group currently makes up at least 15% of the nation’s population of children. A 1997 study revealed that First Generation American children are more likely to use their host country as their point of
reference than their countries of origin. This research also revealed that these children are more likely to be born into a culture of poverty. This study further discusses the concept of generational dissonance. This encompasses differences between parent and child in their rates of assimilation (Zhou, 1997a).

Two major challenges faced by first-generation Americans have evolved significantly over time. The first, racial discrimination, deeply affects the assimilation process and ethnic identity for this population. This obstacle tends to be worse for those categorized as black and often lowers self-esteem and ambition. As a defense mechanism, first-generation Americans are forced to assume the racial identities predetermined by the dominant group and build resistance to the white population. (Portes, 2004).

A second, more daunting challenge is the threat posed by the social and cultural patterns that exist within the underdeveloped urban societies. Many immigrant families are forced to assimilate into lower socioeconomic areas due to limited resources and support upon arrival. Inevitably, this downward mobility often exposes the younger, impressionable first-generation American population to youth gangs, high crime, drug trafficking and addiction, teenage pregnancy, and higher school dropout rates (Portes, 2004).

The Acculturation Process

It is not uncommon for the terms acculturation and ethnic identity to be used interchangeably in informal conversation about immigrant adjustment. It is important in research, however, to make the distinction between the two concepts, as they are
somewhat divergent. Acculturation “deals broadly with changes in cultural attitudes, values, and behaviors that result from contact between two distinct cultures” (Phinney, 1990). With this in mind, it is important to recognize that acculturation involves a focus on the minority group, as opposed to the individual, and how the group interacts with the dominant culture. In contrast, ethnic identity revolves around the individuals and how they relate to their immigrant group as a subgroup or a minority group as compared to the dominant culture (Phinney, 1990).

Bhatia and Ram (2001) recommend that acculturation research be conducted with a process-oriented approach that lends itself to the understanding of the negotiation of multiple and sometimes contradictory cultures. Wamwara-Mbugua and Cornwell (2006) conducted a study of Kenyan immigrants to the United States that demonstrated the above process. They found the acculturation process to be a dialogical one, involving interaction between the immigrant, the black-American, and the Caucasian-American. Respondents of the study reported that their accents often expose their “otherness” or foreign identity to Americans, and as such, they are obligated to participate in conversations in which they must explain themselves and discuss their culture.

Also noteworthy, the researchers made mention of the respondents’ experiences of being immediately identified as “black” upon arriving in the United States and that this categorization holds a different meaning than does being “black” in Kenya. Although significant in offering an understanding of adaptation to the dominant culture, Berry’s (1980) perspective has been found to be quite limiting in its ability to examine
acculturation as it relates to the adjustment of immigrants to other minority groups within the dominant or host culture (Wamwara-Mbugua & Cornwell, 2006).

In an exploratory study of African immigrants to the U.S., parents and their children were interviewed about concerns regarding their acculturative experiences. Parents expressed anxiety about the individualism and freedom promoted by the American culture, as it was a drastically different from the pedagogy of collectivism characteristic of their own cultures. They were also worried about their children becoming too “Americanized” and consequently preoccupied with money, and the possibility of their children marrying outside of their heritage and being unable to pass the culture on to their the next generation (Watson, 2004).

An intergenerational study of immigrant children and their parents compared levels of immigration stress experienced by both groups. The children, all between the ages of 7 and 18, reported greater levels of immigration stress than did their parents. It was found that support systems made available to these families tended to only make the adjustment easier for the parents, and that the integration of extended family is particularly common among immigrants of African descent (Levitt, Lane, & Levitt, 2003).

Biculturalism and Ethnic Identity

Ethnic identity, the psychological relationship of minority members with their own ethnic group, has been neglected in most studies regarding race and ethnicity. An overwhelming majority of studies conducted to date have been done with concern for the
dominant cultures views and perception of minority groups. Researchers are only recently beginning to understand that the study of the experiences of minority groups stands to yield significant implications for psychological well-being, self-esteem, and identity development among these populations (Phinney, 1990).

Ethnic identity has often been viewed as conceptually similar to acculturation. It has been more specifically described as the result of a combination of an individual’s knowledge of his/her membership in an ethnic or social group, and any associated values and emotional significance of that membership. Similar to Erik Erikson’s model of identity development, establishing ethnic identity requires a progression over time of one’s ability to identify, analyze, and integrate ethnic or racial stimuli (Tajfel, 1981).

A 2005 study of first-generation American college students explored identity development and self-esteem among this population as they compare to that of their non first-generation counterparts. One contention of this study was that being one generation removed from their culture of origin, first-generation populations are unable to fully assimilate to the American culture and are faced with an obligation to incorporate both their parent culture and their host culture into their identities. Respondents of the study were measured by the Index of Self-Esteem, as well as the Erwin Identity Scale III (Alessandria & Nelson, 2005).

Results of this study revealed that first-generation American respondents reported higher self-esteem than non first-generation American respondents. Researchers suggest this may have been due to having high self-esteem modeled for them by their immigrant parents to ease their immigration experience. The authors also offered that high levels of
self-esteem in this group may be attributed to a sense of pride in having membership in

two distinct cultures. The scores on the Erwin Identity Scale III were comparable

between both groups, evidencing potential cultural awareness among first-generation

Americans prior to entering college (Alessandria & Nelson, 2005).

In a study of ethnic and racial identity in black children of immigrants, an

interesting relationship between socioeconomic status and ethnic identity was brought to

light. It was revealed that those members of the target population with a higher

socioeconomic status were more likely to assume an ethnic identity. In such instances,

ethnic identity was utilized as a tool for disassociating from their black “ghetto” peers.

Such behavior is believed to have been a result of a difference in treatment from their

white American peers. The author suggests that the contradiction of stereotypes typically

assigned to black-Americans elicits respect from white-Americans, encouraging the

above separation. In other words, black immigrant children were regarded as “good

blacks.” The author does assert, however, that this ethnic identity may not be permanent

(Waters, 1994).

In contrast, it was found that children of immigrants from a lower socioeconomic

background were more likely to identify with the black-American culture. This, it was

suggested, may be due to the fact that social exposure for these children is often limited

to poor black neighborhoods and negative images portrayed by the media. It was also

found that the academic expectations placed on these disadvantaged children of

immigrants were perceived as deprivation of social experiences, leading to parent-child

conflict and resistance to the culture of origin (Waters, 1994).
African immigrants are quite often startled by the difficulty they face in finding acceptance among black-Americans. In one study, participants recounted experiences in which they were met with tension and discrimination by their black-American counterparts. On one hand, participants were faced with the reality that the media often misrepresents the African culture to Americans, and vice versa, creating a deep ignorance to the similarities the two groups actually share. Due to the severe lack of knowledge in the U.S. regarding African cultures, participants frequently found themselves explaining to black-Americans that they do not live in huts or trees, play with lions, and have actual cities and development comparable to that of the U.S. At the other extreme, several participants of this study reported being accused of hating black-Americans or feeling superior to them (Beru, 2006).

The shift that occurs between cultural contexts has been explored in one study in regards to black college students on predominantly white college campuses. Of particular interest were the experiences of multiracial students who have adopted “situational identities.” This concept introduces a means by which multiracial students can switch self-identities and their self presentation depending on the social context or which of their racial groups they were interacting with at any given time (Stewart, 2008).

The constant negotiation of identities is a concept that can be a source of stress for the first-generation African-American population, as they are often faced with the task of shifting identities between African and American social contexts. In Watson’s (2004) study on African immigrants, a Ugandan child shared the following sentiment:

Our home is a Ugandan home. I'm taught in that manner yet when I leave
the house I'm treated in a different way. I'm treated as an African-American.
I have black skin, yet that's not my history at all. What are we supposed to be?
Are we Ugandan enough? Are we American enough? (p. 12)

According to Rumbaut (1994), second-generation immigrant children tend to use
their American peers as a gauge for their identity. Findings from a 1994 study of ethnic
identity and self-esteem in children of immigrants revealed lowered self-esteem among
this population due to dissonance with their peers. To offset this dissonance and
dissimilarity, it was found that second-generation immigrant children strive to become
more like their peers.

Perhaps for this very reason, it was also found that female children of immigrants
are more likely to experience parent-child conflict, as well as low self-esteem and
depression. Rumbaut asserts that the psychosocial development of this population is
dependent upon their views about their immigrant parents, the level of parent-child
conflict, and the socioeconomic status of the family. Although the target population of
this study was young children, the author expects that these findings have implications
for similar complexities in adulthood (Rumbaut, 1994).

Gender Differences in Acculturation

It has been discovered that gender makes a considerable difference in how the
first-generation American population acculturates and adopts ethnic identities. In one
study, it was found that male children of immigrants are more likely to fully identify with
one culture or the other, while their female counterparts are more likely to hyphenate and adopt a bicultural identity (Rumbaut, 1994).

It has been suggested that there may be differences in the cultural expectations of men and women. Generally speaking, there appears to be a widespread assumption that women are the “carriers of ethnic tradition” (Phinney, 1990). There is limited research that explores this issue, but studies that have been done to date have shown that in the Chinese, Japanese, black American, and Irish communities, women have scored higher than men in the adaptation of ethnic identity as the minorities among other dominant cultures (Phinney, 1990).

Afrocentric Perspective

The Afrocentric Perspective is a paradigm with origins dating back to the 1980s. At its inception, this theoretical paradigm was offered as a means by which researchers could employ cultural and social immersion in their quest to comprehend the experiences of African Americans. The successful use of this perspective requires intellectuals and professionals to have working knowledge of the history, myths, and other cultural experiences unique to the populations they work with. Fundamentally, there must be an appreciation for all cultural centers as they guide the experiences of different populations (Mkabela, 2005).

As the first scholarly perspective to emerge from the African-American culture, this theory promotes focus on the strength of the individual and acknowledges the insufficiency of the traditionally Eurocentric environment. The tenets of the Afrocentric
Perspective align perfectly with those upheld by the social work profession. The incorporation of this paradigm into social work practice has quickly gained importance, particularly in the rendering of services to minority populations (Manning, Cornelius, & Okundaye, 2004).

The Whitney M. Young, Jr., School of Social Work at Clark Atlanta University field practicum manual (2011) advises that the Afrocentric Perspective provides insight into the ways in which the African heritage affects the worldview of African-Americans. It offers understanding of their decision-making processes, values, beliefs, and actions; as well as how these thoughts and behaviors are perceived by the dominant culture. This paradigm aids practitioners in the understanding and acceptance of strengths specific to the African-American population, and the impact of culture on the way this population views itself as part of the broader American society.

Theoretical Framework

John Berry (1980) proposed the categorization of acculturation into four distinct strategies to provide a framework through which researchers can attempt to better conceptualize the process. According to his theory, there are four acculturation strategies that are typically adapted by immigrants: assimilation, integration, separation, and marginalization. Through assimilation, individuals abandon their cultural identity and seek to interact primarily with the host culture. Integration is seen in the desire to maintain the original culture while interacting regularly with the host culture. Separation opposes assimilation, in that it epitomizes the desire to maintain one’s cultural identity
while avoiding interaction with the host culture. Finally, marginalization is evident when an individual has neither an interest in maintaining his or her original culture nor interaction with the host culture.

Dohrenwend and Smith (1962) agree that acculturation is maximized when an individual diverges from the norms of his/her culture of origin. This deviation may manifest in many ways, ranging from the abandonment of cultural rules to behavior modification to match peers of the dominant culture.

In a study of East Asian immigrants to the United States, researchers discussed and compared two central models of acculturation: the unidimensional model and the bidimensional model. Both models consider the relationship between the culture of origin and the host or mainstream culture. The unidimensional acculturation model proposes the replacement of the values, behaviors, and attitudes of the culture of origin with those of the host culture. Conversely, the bidimensional acculturation model contends that both cultural identities are maintained concurrently. Through this theory, the identity developed in the culture of origin is preserved throughout the adoption of mainstream values and behaviors. Results of this empirical study showed that the bidimensional model is more functional than the unidimensional model, as they discovered people exposed to two different cultures were better able to integrate two co-existing cultural identities (Ryder, Alden, & Paulhus, 2000).

This researcher believes that the presented theories on acculturation are best suited to this study on, as they lend themselves sufficiently to the very dynamics of acculturation and biculturalism that this researcher seeks to understand. Comprehension
of Berry’s model will offer guidance in better gauging where each of this study’s respondents is in her individual acculturation process. Utilizing the unidimensional and bidimensional models of acculturation will also aid in the categorization of the ethnic identities of these same participants. In reviewing the research questions that serve as the impetus for this exploratory study, this researcher found it imperative to first develop a working knowledge of the components of the acculturation process, and once found, how to interpret the answers of the research questions.
CHAPTER III

METHODOLOGY

In this chapter, the methods and procedures used in the collection of data are presented. The following are included in this section: research design, description of the site, sample and population, data collection, treatment of data, and limitations of the study.

Research Design

This study employed an exploratory, mixed-methodology research design. This study was designed to obtain demographic and qualitative data in the exploration of the potential variables impacting adjustment experiences among Nigerian-American women. This study is exploratory in nature in that it seeks to gain understanding of a subject matter for which there is limited existing research and knowledge. As such, this researcher makes no hypotheses for and holds no expectations of the information this study will yield. A combination of quantitative and qualitative techniques is employed in this study, accounting for its mixed-methodology. This study utilizes quantitative methodology in its collection of data through an electronic survey and in the analysis of this data using the SPSS 17.0 statistical analysis package. The qualitative nature of this
study is seen in its use of a voluntary participant focus group.

Description of the Site

The survey instrument utilized in the collection of data was self-administered electronically on www.Qualtrics.com. The subsequent focus group was facilitated at Agnes Scott College in Decatur, Georgia on January 14, 2012 from 5:00-9:00 pm in room 206 of the Alston Student Building. The selection of this site was due to the centrality of its location for potential attendees, as well as the researcher’s pre-existing professional affiliation with the women’s college. Room reservation arrangements for the focus group were made through the Office of Special Events at Agnes Scott College.

Sample and Population

The target population for this study was female members of the Atlanta, Georgia chapter of the Umu Igbo Unite (UIU), a U.S. based organization for young professionals and college students of Igbo heritage residing in the United States, who were between the ages of 18 and 30, and who were born and raised in the United States, or were born oversees and brought to the United States before the age of 12. The sample consisted of thirty (30) Nigerian-American women meeting the above criteria, four (4) of whom went on to participate in the focus group thereafter.
Instrumentation

This study utilized a survey for the collection of quantitative data. The survey was created and made available via Qualtrics, online research software used for the distribution of questionnaires. The data obtained through the survey was a combination of demographic information and qualitative information exploring acculturation experiences and ethnic identity. Results of the survey were automatically stored in the researcher's Qualtrics account post-completion for retrieval and preliminary analysis. Further analysis of the obtained data was achieved with the use of the Statistical Packages for Social Sciences (SPSS) 17.0. Following voluntary completion of the survey, participants were invited to participate in a focus group to debrief and conduct an exhaustive conversation on the topics introduced in the questionnaire. A digital voice recorder was utilized in this endeavor to ensure that no valuable information was excluded and for accurate analysis. Participation in the focus group was voluntary and all participants were asked to read and sign an agreement giving permission to be recorded for the purpose of data analysis. All surveys will be printed and stored, along with the focus group recording in the office of the Master of Social Work Chair.

Treatment of Data

Data for this study were collected and analyzed using the Statistical Package for Social Sciences (SPSS) 17.0. This analysis employed descriptive statistics comprised of frequency distributions and a cross-tabulation of participant country of birth by participant ethnic identity. A demographic profile was created of the participants,
followed by frequency distributions analyzing participant feelings and opinions regarding biculturalism and ethnic identity.

Limitations of Study

This particular study presented three major limitations. The first significant limitation of the study was the researcher’s use of the Atlanta, Georgia chapter of the Umu Igbo Unite (UIU) association. Although this organization did well to provide direct access to a strictly Nigerian-American population, by definition, the group consisted largely of descendants of the Igbo tribe residing in the metro-Atlanta area. This made it difficult to generalize the experiences of Nigerian-American women, as it excluded those members of the Yoruba, Hausa, and other Nigerian tribes, other U.S. geographical areas, and any associated intra-cultural differences.

The second limitation of this study was the exclusion of participation by Nigerian American men. The focus of this study was, indeed, the adjustment experiences of Nigerian-American women, however not including their male counterparts in the course of research made it difficult to fully identify and explore existing gender differences unique to the experiences of this population.

A final limitation of encountered in the study was the method of sampling employed. Due to the voluntary nature of the study and the pool of participants being limited to the Atlanta chapter of the UIU association, the study sample was relatively small and not entirely representative of the general Nigerian-American population.
CHAPTER IV

PRESENTATION OF FINDINGS

The following chapter is a presentation of the findings of the self-administered survey and focus group discussion. The self-administered survey yielded demographic data as well as information on the respondents' the feelings and opinions regarding their bicultural experiences and ethnic identities. The focus group discussion provided substantial qualitative feedback concerning several topics addressed in the survey. The findings of the complete research are divided into four sections: demographic data, bicultural experiences and ethnic identity, and focus group analysis.

Demographic Data

In this section, a demographic profile of the study participants is presented. Analysis of the data presented was conducted using descriptive statistics for the following categories: age, marital status, highest level of education completed, country of birth, mother's country of birth, and father's country of birth. Additional analysis was done for American identity and socioeconomic class.

The composition of the study population was thirty (30) females between the ages of 18 and 30 years who are currently living in the United States and were born to
Nigerian parents. Participants indicated that their marital statuses were single or never married (93.3%) and married (6.7%). In regards to the highest levels of education completed, participants indicated high school or having earned a GED (6.7%), some college (26.7%), a bachelor's degree (33.3%), some graduate coursework (13.3%), a master's degree (6.7%), and a professional or doctoral degree (13.3%). Participants' countries of birth were the United States (73.3%), Nigeria (23.3%), and another country (3.3%). Each participant reported that both her mother and father were born in Nigeria (100%).

Table 1 is a demographic profile of the study participants and provides a frequency distribution of the aforementioned demographic variables. As evidenced in this demographic analysis, the typical participant was a U.S.-born daughter of two Nigerian parents who is under the age of twenty-four, has never married, and has earned a bachelor's degree.
Table 1

Demographic Profile of Study Participants

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Age Group</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-20</td>
<td>4</td>
<td>17.4</td>
</tr>
<tr>
<td>21-23</td>
<td>8</td>
<td>34.8</td>
</tr>
<tr>
<td>24-26</td>
<td>4</td>
<td>17.4</td>
</tr>
<tr>
<td>27-30</td>
<td>7</td>
<td>30.4</td>
</tr>
<tr>
<td><strong>Marital Status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single/Never Married</td>
<td>28</td>
<td>93.3</td>
</tr>
<tr>
<td>Married</td>
<td>2</td>
<td>6.7</td>
</tr>
<tr>
<td><strong>Highest Level of Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School/GED</td>
<td>2</td>
<td>6.7</td>
</tr>
<tr>
<td>Some College</td>
<td>8</td>
<td>26.7</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>10</td>
<td>35.3</td>
</tr>
<tr>
<td>Some Graduate Coursework</td>
<td>4</td>
<td>13.3</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>2</td>
<td>6.7</td>
</tr>
<tr>
<td>Professional/Doctoral</td>
<td>4</td>
<td>13.3</td>
</tr>
<tr>
<td><strong>Country of Birth</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United States</td>
<td>22</td>
<td>73.3</td>
</tr>
<tr>
<td>Nigeria</td>
<td>7</td>
<td>23.3</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>3.3</td>
</tr>
<tr>
<td><strong>Mother’s Country of Birth</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nigeria</td>
<td>30</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table 2

Father’s Country of Birth

<table>
<thead>
<tr>
<th>Country</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nigeria</td>
<td>30</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 2

Answer the following about your American identity

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; Generation (born in the U.S.)</td>
<td>21</td>
<td>72.4</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; Generation Transplant (born abroad and brought to U.S. in infancy/childhood)</td>
<td>7</td>
<td>24.1</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>3.4</td>
</tr>
</tbody>
</table>

| Total                                                  | 29        | 100.0   |

Table 2 is a frequency distribution of 29 of the 30 participants indicating whether they are first-generation Nigerian-Americans (born in the United States), first-generation Transplant Nigerian-Americans (born abroad and brought to the United States in their infancy or childhood), or assume an alternate American identity. Of the twenty-nine (29) respondents, the majority (72.4%) indicated that they were born in the United States and 24.1 percent indicated that they were born abroad and brought to the United States later.
Table 3

What social class do you feel your family belongs to by U.S. standards?

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper Class (above $500,000)</td>
<td>2</td>
<td>7.4</td>
</tr>
<tr>
<td>Upper Middle Class ($80,000-$100,000)</td>
<td>13</td>
<td>48.1</td>
</tr>
<tr>
<td>Middle Class ($35,000-$75,000)</td>
<td>9</td>
<td>33.3</td>
</tr>
<tr>
<td>Working Class ($16,000-$30,000)</td>
<td>3</td>
<td>11.1</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 3 is a frequency distribution of categorizing the socioeconomic classes of the participants, based upon their estimate of the combined income of their parents. As shown in this table, the majority of participants (48.1%) felt their parents and family belonged to the upper middle socioeconomic class.

Bicultural Experiences and Ethnic Identity

This section presents data regarding the bicultural experiences and ethnic identities of the participants. Frequency distributions were run to analyze questions concerning the participants’ experiences with balancing two drastically different cultures and how their ethnic identities have impacted their beliefs and interactions with others.
Table 4

I feel or identify myself as Nigerian

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Somewhat Disagree</td>
<td>1</td>
<td>3.4</td>
</tr>
<tr>
<td>Somewhat Agree</td>
<td>1</td>
<td>3.4</td>
</tr>
<tr>
<td>Mostly Agree</td>
<td>6</td>
<td>20.7</td>
</tr>
<tr>
<td>Agree</td>
<td>21</td>
<td>72.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>29</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4 is a frequency distribution showing to what extent participants feel they are or self-identify as Nigerian. The survey question was presented in Likert Scale format with possible answers ranging from disagree (1) to agree (7). Of the 29 respondents, the majority (72.4%) agreed that they identified as Nigerian.
Table 5

I feel or identify myself as American

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disagree</td>
<td>2</td>
<td>7.1</td>
</tr>
<tr>
<td>Mostly Disagree</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>Somewhat Disagree</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>Neither Disagree/Agree</td>
<td>4</td>
<td>14.3</td>
</tr>
<tr>
<td>Somewhat Agree</td>
<td>7</td>
<td>25.0</td>
</tr>
<tr>
<td>Mostly Agree</td>
<td>4</td>
<td>14.3</td>
</tr>
<tr>
<td>Agree</td>
<td>9</td>
<td>32.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>28</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 5 is a frequency distribution of 28 respondents indicating to what extent they feel they are or self-identify as American. Likert Scale format was also employed for this question. As shown in Table 5, the majority of those who responded (32.1%) agree that they feel they are or identify as American.
Table 6

Name Profile of Study Participants

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you have a traditional Nigerian name (Igbo, Yoruba, Hausa, etc.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>25</td>
<td>92.6</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>7.4</td>
</tr>
<tr>
<td>Do you have an English/Christian name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>12</td>
<td>44.4</td>
</tr>
<tr>
<td>No</td>
<td>15</td>
<td>55.6</td>
</tr>
<tr>
<td>Which name do you typically go by</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nigerian Name</td>
<td>19</td>
<td>70.4</td>
</tr>
<tr>
<td>English/Christian Name</td>
<td>8</td>
<td>29.6</td>
</tr>
<tr>
<td>Were your children/will your children be given a Nigerian name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>25</td>
<td>92.6</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>7.4</td>
</tr>
</tbody>
</table>

Table 6 is a frequency distribution that provides a name profile of the participants. Of the 27 respondents, 92.6 percent have a traditional Nigerian name, 55.6 percent do not have an English or Christian name, 70.4 percent typically go by their Nigerian names, and 92.6 percent have children of their own with Nigerian names or plan to give their children Nigerian names.
Table 7

Balancing Cultures

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choose the statement that best fits your feelings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I combine both cultures</td>
<td>20</td>
<td>66.7</td>
</tr>
<tr>
<td>I keep both cultures separate</td>
<td>10</td>
<td>33.3</td>
</tr>
<tr>
<td>Which statement best describes your feelings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel caught/conflicted between two cultures</td>
<td>11</td>
<td>37.9</td>
</tr>
<tr>
<td>I do not feel caught/conflicted between two cultures</td>
<td>18</td>
<td>62.1</td>
</tr>
<tr>
<td>Which statement best describes your feelings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel I am part of a combined culture</td>
<td>16</td>
<td>55.2</td>
</tr>
<tr>
<td>I feel I am constantly moving between two cultures</td>
<td>13</td>
<td>44.8</td>
</tr>
<tr>
<td>Which statement best describes your feelings</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I identify myself as Nigerian-American  19  63.3
I identify myself as a Nigerian in America  11  36.7

Table 7 is a profile indicating how participants balance their Nigerian and American cultures, and whether they have adopted a bicultural or a separate ethnic identity. As shown in Table 7, 66.7 percent of the respondents indicated that they combine both cultures, 62.1 percent of the respondents indicated that they do not feel caught or conflicted between two cultures, 55.2 percent of the respondents indicated that they feel they are a part of a combined culture, and 63.3 percent of the respondents identify themselves as Nigerian-American.

Table 8

Peer Composition: In your circle of close friends, which statement best describes its composition

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have more Nigerian friends than American friends</td>
<td>9</td>
<td>30.0</td>
</tr>
<tr>
<td>I have more American friends than Nigerian friends</td>
<td>10</td>
<td>33.3</td>
</tr>
<tr>
<td>I have a relatively even mixture of Nigerian and American friends</td>
<td>10</td>
<td>33.3</td>
</tr>
</tbody>
</table>
My friends are neither Nigerian nor American

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>American</td>
<td>1</td>
<td>3.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 8 is a frequency distribution of the composition of the participants' close circles of friends. As indicated in Table 8, the majority of participants has either more American friends than Nigerian friends (33.3%), or has a fairly even mixture of Nigerian and American friends (33.3%).

Table 9

Subgroup Interaction: In your experience with your American peers, which group do you typically interact with most?

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>White Americans</td>
<td>4</td>
<td>14.8</td>
</tr>
<tr>
<td>Black Americans</td>
<td>18</td>
<td>66.7</td>
</tr>
<tr>
<td>Other Minority Groups</td>
<td>5</td>
<td>18.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 9 shows a frequency distribution of participant interaction with other American subgroups. Of the 30 participants, 66.7% more frequently interact with their Black American peers than with any other American subgroup.
Table 10
Which statement best describes your romantic relationships

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>I prefer my romantic partner to be Nigerian/my romantic partners have</td>
<td></td>
<td></td>
</tr>
<tr>
<td>usually been Nigerian</td>
<td>12</td>
<td>40.0</td>
</tr>
<tr>
<td>I prefer my romantic partner to be American/my romantic partners have</td>
<td></td>
<td></td>
</tr>
<tr>
<td>usually been American</td>
<td>6</td>
<td>20.0</td>
</tr>
<tr>
<td>I prefer my romantic partner to be either Nigerian or American/my</td>
<td></td>
<td></td>
</tr>
<tr>
<td>romantic partners have always been either Nigerian or American</td>
<td>6</td>
<td>20.0</td>
</tr>
<tr>
<td>I prefer my romantic partner to be neither Nigerian nor American/my</td>
<td></td>
<td></td>
</tr>
<tr>
<td>romantic partners have never been Nigerian or American</td>
<td>1</td>
<td>3.3</td>
</tr>
<tr>
<td>I have no preference concerning my romantic partner’s ethnicity/ my</td>
<td></td>
<td></td>
</tr>
<tr>
<td>romantic partners have had a mixture of ethnic backgrounds</td>
<td>5</td>
<td>16.7</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table 10 is a frequency distribution indicating ethnicity has impacted the romantic preferences of the participants. According to Table 10, 40 percent of the 30 participants prefer their romantic partners to be Nigerian or have typically been romantically involved with Nigerians.

Table 11

How would you describe your mother’s parenting style

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very traditional/typical of Nigerian rearing practices</td>
<td>1</td>
<td>3.3</td>
</tr>
<tr>
<td>Mostly Traditional</td>
<td>5</td>
<td>17.2</td>
</tr>
<tr>
<td>Somewhat Traditional</td>
<td>7</td>
<td>24.1</td>
</tr>
<tr>
<td>Combination of Nigerian and American rearing practices</td>
<td>14</td>
<td>48.3</td>
</tr>
<tr>
<td>Somewhat Non-traditional</td>
<td>1</td>
<td>3.4</td>
</tr>
<tr>
<td>Very non-traditional/typical of American rearing practices</td>
<td>1</td>
<td>3.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>29</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
Table 11 is a frequency distribution that shows how participants described the parenting styles of their mothers. This question was administered in Likert Scale form with a scale of one (1) to seven (7) ranging from very traditional or typical of Nigerian rearing practices to very non-traditional or typical of American rearing practices respectively. As evidenced in Table 11, the majority (48.3%) felt their mothers' parenting styles were a combination of Nigerian and American rearing practices.

Table 12

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very traditional/typical of Nigerian rearing practices</td>
<td>7</td>
<td>24.1</td>
</tr>
<tr>
<td>Mostly Traditional</td>
<td>9</td>
<td>31.0</td>
</tr>
<tr>
<td>Somewhat Traditional</td>
<td>9</td>
<td>31.0</td>
</tr>
<tr>
<td>Combination of Nigerian and American rearing practices</td>
<td>4</td>
<td>13.8</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 12 is a frequency distribution that shows how participants described the parenting styles of their fathers. This question was also administered in Likert Scale form with a scale of one (1) to seven (7) ranging from very traditional or typical of Nigerian
rearing practices to very non-traditional or typical of American rearing practices respectively. As shown in Table 12, the majority felt their fathers’ parenting styles were either mostly (31%) or somewhat (31%) traditional or typical of Nigerian rearing practices.

Table 13

What is your personal view of gender roles

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male Dominant/Patriarchal</td>
<td>3</td>
<td>10.3</td>
</tr>
<tr>
<td>Mostly Patriarchal</td>
<td>4</td>
<td>13.8</td>
</tr>
<tr>
<td>Somewhat Patriarchal</td>
<td>8</td>
<td>27.6</td>
</tr>
<tr>
<td>Neutral/Egalitarian</td>
<td>11</td>
<td>37.9</td>
</tr>
<tr>
<td>Somewhat Matriarchal</td>
<td>2</td>
<td>6.9</td>
</tr>
<tr>
<td>Mostly Matriarchal</td>
<td>1</td>
<td>3.4</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 13 is a frequency distribution indicating participants’ views of gender roles and how they felt families and communities should be led. This question was administered in Likert Scale form with a scale of one (1) to seven (7) ranging from male dominant or patriarchal to female dominant or matriarchal respectively. Of the 29 respondents, the majority (37.9%) felt that families and communities should be neutral or egalitarian in leadership and in the assignment of gender roles.
Table 14 is a cross-tabulation of the participants' countries of birth by the bicultural labels they have adopted for themselves. This table shows the relationship between the two variables and provides any evidence of a correlation between their countries of birth and the bicultural labels they have adopted.

Table 14

Cross-tabulation of country of birth by bicultural label

<table>
<thead>
<tr>
<th>Country of Birth</th>
<th>Nigerian-American #</th>
<th>%</th>
<th>Nigerian in America #</th>
<th>%</th>
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<th>%</th>
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<tr>
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<td></td>
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</tbody>
</table>

\[ p = .356 \]

Table 14 is a cross tabulation indicating that of 22 respondents born in the United States, 15 or 68.2 percent identified as Nigerian-American. This group accounted for 50 percent of the 30 study participants. This table also shows that of seven (7) respondents born in Nigeria, four (4) or 57.1 percent identified as Nigerian-American, having accounted for 13.3 percent of the 30 study participants. As evidenced by the results of
this cross-tabulation, there was not a statistically significant relationship between the two variables at the 0.5 probability level.

Based upon the preceding analysis of the survey data, the typical respondent was single or never married, between 21 and 23 years of age, reported having earned a Bachelor’s degree or having completed some college coursework, was born in the United States, and reported both her mother and father being of Nigerian descent.

The typical respondent of this study reported being a First-generation Nigerian-American, was from an upper middle class family (with parents earning between $80,000 and $100,000 per year collectively), identified as both Nigerian and American, has a traditional Nigerian name, does not have an English or Christian name, is typically called by her Nigerian name, and has given her children, or plans to give her children Nigerian names. In terms of ethnic identity, the typical respondent reported combining both her Nigerian and American cultures, does not feel caught or conflicted between the two cultures, reported feeling a part of a combined culture, and identified as Nigerian-American.

The typical respondent went on to report having either having more Nigerian friends than American friends, or having an even mixture of the two, reported associating most with her Black Americans peers, and indicated that she prefers her romantic partner to be Nigerian or that her romantic partners have typically been Nigerian.

The typical respondent reported her mother’s parenting style to be a combination of Nigerian and American rearing practices, reported her father’s parenting style to be either somewhat or mostly traditional or typical of Nigerian rearing practices, reported
that she personal viewed gender roles to be egalitarian, and is a United States born Nigerian that identifies as Nigerian-American.

Focus Group Analysis

The focus group discussion was held on Saturday January 14, 2012 from 5:00pm until 9:00pm on the campus of Agnes Scott College in Decatur, Georgia. The introduction for the focus group included a short PowerPoint presentation provided the attendees with an overview of the study being conducted and some background information on current literature regarding acculturation, ethnic identity, and biculturalism. Four (4) of the thirty (30) women who completed the survey participated in the focus group discussion. The subsequent sections are a presentation of the feedback given based upon the topics discussed during the focus group and are as follows: debriefing of the survey, emotional challenges and experiences of growing up bicultural, gender differences in acculturation, family closeness, language and names, views of Americans and American culture, values, and dating and relationships.

Emotional Challenges and Experiences of Growing Up Bicultural

The focus group participants were asked what types of emotional challenges, if any, that they recalled encountering while growing up bicultural. A major challenge that the four women agreed upon was a fear of the culture stopping with them in the United States.
I cannot deny the fact that having been here for pretty much my entire life, I’ve been exposed to too many other things to even pretend like they don’t affect the way that I act, the way that I—it’s infused...I love the dual consciousness thing; but it’s like you cannot turn it off...it’s hard, you can’t just flip it; you can’t only be this and then only be that (Participant #1, Age 28).

In consideration of their adolescence, participants #2, #3, and #4 agreed that not having the same amount of freedom as did their peers was most challenging and that dating was prohibited in adolescence. The participants went on to discuss the fact that even in their adulthood, their parents remain generally uncomfortable with their dating, due to cultural differences in opinions on romantic relationships.

'Don’t be that girl that’s always dating men, or known for going from man to man.'...I try not to take the things they [my parents] say offensively, you know; there’s a way they talk...I don’t think they see what they’re doing. If I didn’t have other outside avenues or people that I talked to, I would probably be very messed up (Participant #3, Age 26).

“Things are not the same way that they were when you were growing up, but I understand what you’re saying...You’re the one who raised me; you should know the way that I would carry myself” (Participant #4, Age 29).

Participant #1 agreed with these thoughts, admitting that Nigerians have a certain “stigma” about serious relationships. In contrast to the other participants, however, Participant #1 shared that her parents were not strict with her due to the fact that they
lived in a predominantly white area, and as such, were not concerned. Her parents had seen the extreme behavior of black Americans in the underdeveloped areas of where they worked and had developed an appreciation for white American culture, resulting in encouragement of her and her siblings to learn how to assimilate into the white American world.

Gender Differences in Acculturation

In this portion of the focus group, participants were asked whether their experiences supported research findings that male and female children of immigrants assimilate differently. The general sentiment concerning this issue was that men are more entitled in Nigerian culture. The participants agreed that their male counterparts in America are not expected to go far or do as much educationally as women are.

Let's say they marry a doctor...they still expect their wife to go to work, come home at 7:00, get their food ready for them, even if they've been home already, and pretty much cater and posture to them ...and it doesn't make any sense because back in the day when the woman stayed at home, the man was out there making the money, so that was her primary job...they like to turn that whole thing around so it fits them...they forgot about the part where they're supposed to provide (Participant #4, Age 29).

The participants went on to agree that per their observations, Nigerian men who are born and/or raised in the United States generally tend to achieve less than the women are less interested in maintaining the Nigerian culture. In their experiences, many of the
Nigerian-American men they know have married American women and have a general disinterest in marrying Nigerian women. "As a man, your name is always with you...you can denounce Nigeria if you want, but you can always play it back up when it’s convenient for you" (Participant #1, Age 28).

The researcher then asked participants if they felt their brothers were put under the same pressure by their parents to marry Nigerians as they were. The participants admitted that aside from the preferences of their parents, they put a lot of undue pressure on themselves to marry Nigerian men, in hopes of being better able to pass the culture on to their children. The participants agreed that if a Nigerian-American man marries outside of his race, his wife can integrate into the culture because it is still a patriarchal society. On the other hand, if a Nigerian-American woman marries someone who is not Nigerian, she must integrate into his society, and that is where the culture is lost. The consensus was that it is more acceptable for their male counterparts to marry outside of the culture than the women; "If we marry outside, it slowly dies with us" (Participant #2, Age 21).

Participant #1 cited being considered the “culture carrier” as part of her biggest fear in being bicultural. This, the participants felt, was the greatest difference both in how the genders assimilated and where pressure to preserve the culture was most unequal. In a conversation with her mother, Participant #2 recalled the following:

It is generally seen that they’re more strict on the girls than the guys...the fact that you’re more strict on us, we turn out well...you’re not strict on them, but you want us to marry them—there’s a huge disconnect because I’d like to marry him,
but he has no degree; I would support him, and I don’t have time for that (Participant #2, Age 21).

One of the harder parts of the bicultural thing—in black American culture it’s almost common to be married later, in Nigerian culture…I know my mom is convinced that if you are not married by the time you’re 30, no one’s going to want you (Participant #1, Age 28).

The inequality in the pressure to marry into Nigerian families has created a particularly frustrating dilemma for Participant #1; “I’m not Nigerian enough for the guys that grew up in Nigeria, but I’m Nigerian, so the guys that grew up here don’t want me either!” She further explains that the sense of urgency to preserve the culture is what makes the pressure to marry Nigerian so overwhelming for women:

That’s our culture—if I marry you, I’m now from your village…our culture is that you are from where the man is from; if that’s the culture, then it makes sense for them to not support you leaving Igbo Land. If it’s important that you be Igbo, then how can you not marry an Igbo person (Participant #1, Age 28)?

Family Closeness

In this section, the participants briefly discussed family closeness, elaborating on their parents’ rearing practices and how being bicultural may have strengthened their relationships with their siblings. Contrary to the findings of the survey, the participants
explained that their mothers were not necessarily less traditional or strict than their fathers, but rather were better communicators.

I think he is an awesome dad; I love him to death, but would I want to marry someone like him? No. I would want my kids to have a father like him...my dad is an amazing father—awful, awful communicator (Participant #1, Age 28).

Participant #4 admitted to similar circumstances in her family; “Whatever my father says is law; even when I’m 40, whatever my father says will be law.”

The participants also agreed that they had especially close relationships with their siblings. They attributed their family closeness to the value system of the Nigerian culture, sharing the following thoughts:

“Nigerians tend to hone in on that ‘do things with your family—your family is your family, other people are other people.’ I like that, I appreciate that” (Participant #1, Age 28).

“That’s something I do love about being Nigerian—we put so much emphasis on family” (Participant #3, Age 26).

Language and Names

In this section, participants were prompted to discuss the importance of their native language and names in their ethnic identity. After informing the other participants that Igbo (one of the major Nigerian languages) is among the United Nations’ list of
languages that are expected to be extinct in the next fifty years, Participant #1 went on to share the following sentiment:

Again, that’s why it’s so important to me to have [someone Igbo]—especially for a language like Igbo that’s so proverbial—so much of the culture is passed on through the language and there are certain things you can’t even translate into English, but they have affected the way that our families and our parents do things and the way they believe because of these proverbs and that’s just what it is…I don’t even know it, I don’t understand it, so much that I by myself cannot pass [it] on. So, for me to be the culture carrier, I’m sad for my kids (Participant #1, Age 28).

The participants all cited language as a major reason for wanting to marry Nigerian men. Participant #2 shared her disappointment in the fact that many of their peers born and raised in Nigeria cannot speak the native language, as more and more Nigerian parents are speaking only English with the children back home. The participants admitted that Igbo is a particularly difficult language to learn, as there are many dialects that differ to some extent.

In a discussion about the importance of their Nigerian names, the participants were in agreement that regardless of certain challenges and barriers their names may create, they are a significant part of their identity, specifically as women. The following statements were made concerning this topic:
I happen to love my name—I’m the only one who technically has my Igbo name as my first name. My brothers’ technical first names are their English names; but, I guess that’s partially because maybe they [my parents] thought, ‘You know what? There may come a time where she marries someone that’s not Igbo. At least let her first name be something that’s discernable.’ (Participant #1, Age 28).

I’ve been trying to put in for jobs...I’m finding that not too many people are calling me back, and I honestly think it’s because I don’t have an English name. I could be some immigrant who just got here and who doesn’t know how to speak English, and you’re going to have to struggle to communicate with. It’s annoying, but at the same time, I like my name!...And then when they finally speak to me, they’re like, ‘Oh, you don’t sound Nigerian!’ (Participant #3, Age 26).

Views of Americans and American Culture

In the following section, participants discussed their views of their American peers and the American culture. The participants were asked to consider why they felt Nigerians had a tendency to scrutinize Americans, what experiences they have had balancing American individualistic ideals and Nigerian collectivistic ideals, and what experiences they have had with acceptance or rejection by the black American community.

In reference to criticisms of the American culture, Participant #1 feels that the negative stereotypes about black Americans, in particular, precede them overseas and are used by black immigrants (as well as White Americans) to identify “bad blacks”.
Admittedly, she believes that due to a lack of upward mobility and booming industries in some U.S. cities and states, their Nigerian parents are not exposed to, and therefore cannot appreciate successful black Americans. These same stereotypes, however, are more trivial to young Nigerian-Americans who have the dual-consciousness to understand that they are not always generalizable. The group agreed that Nigerians in the United States strive to do everything possible to distinguish themselves. “Nigerian parents don’t want you to do anything that might make someone confuse you for them [black Americans]” (Participant #1, Age 28).

Participant #2 added that some of these views come from the experiences of immigrants upon arrival in the United States. She recalls her father saying that sometimes the meanest people to him when he arrived were black Americans. She explained that black immigrants come expecting a certain level camaraderie with the black community, but instead are met with hostility and a resistance to African culture, and subsequently accept the stereotypes assigned to black Americans.

Although born in the United States, the participants cited similar difficulty in finding acceptance among their black American peers.

Me and my little brother were in middle school and that’s where we got teased the most...we didn’t know how to curse right, we cursed like white people...I was always studying and they were like, ‘Did you come from a white place?’—just all kinds of ignorant little things that had to do with success and doing the right thing being white, and doing the wrong thing and not getting good grades being black. For me, because I didn’t really have too many other friends at the time—just me
and my brother—I wanted to fit in. So, even though I was in the gifted program, I got Fs in math...I wanted to fit in so bad that I was like, ‘Oh no, I want to be invited out, I want the kids to talk to me’, I failed 7th grade math—not because I didn’t know it, because I just didn’t want to do it. I wanted to be what they thought was cool. I didn’t want to be the White girl anymore. I wanted to be the black girl if that meant failing classes in 7th grade (Participant #3, Age 26).

I was in all the AP classes...If I didn’t play sports, there’s no way I would have fit in...My first year there, I was kind of afraid of the black people, but then I ran track and that’s the sport that all the black people did; then I switched to basketball from soccer—then I really started hanging out with black people. So, if it wasn’t for sports, I never would have crossed over I don’t think (Participant #1, Age 28).

The participants acknowledge this has changed in their adulthood, as the majority of their interactions now are with black Americans, in addition to fellow black immigrants. Participant #1 admits that despite her early fear of her black peers, even at a young age she realized the differences between her and her white American peers were far more significant and made her somewhat reluctant to interact with them as well.

One thing I used to fear with my brothers, particularly my younger brother who hung out around a lot of white people is that—especially living in this predominantly white community where most of the people are rich—‘We’re not rich and we’re not white; you cannot do the things they do. All this high school
drinking—your dad doesn’t have money for a top-flight lawyer that’s going out
get you out of jail. You can’t do the things that they do.’ (Participant #1, Age 28).

The other participants agreed with this sentiment, explaining that despite having
maintained a few close relationships with white Americans, they realized they simply had
less in common with their white American peers than with their black American peers. A
noteworthy consensus resulting from this discussion was that regardless of race, all four
participants agreed that they keep their Nigerian circle of friends (both-U.S. and native-
born) separate from their American circles of friends. Participant #1 simply stated, “Very
rarely do I try to mix those worlds; I never think about it.” All participants felt this habit
was a product of their parents restricting their interaction with American children. In
general, their parents felt more comfortable allowing them to spend time with other
Nigerian and Nigerian-American children like them.

All four participants were in agreement that the American culture is notorious for
its promotion of individualism. Although they admittedly have a certain level of
appreciation for this mindset, all four women deeply value the collectivistic disposition of
their paternal culture.

I remember I was in Nigeria for my cousin’s wedding and he brought his
girlfriend. Everyone was like, ‘Oh, who is this?’ and his mom was like, ‘Oh, this
is our wife, this is our wife!’ and the joy—like I love that, just this whole
participation by everyone. Everyone is happy about this, everyone has an opinion
because everyone is involved in it. I love that; I love that communal feel

(Participant #1, Age 28).

The participants also credit their collectivism as a guide for the manner in which they conduct themselves in public and their resolve to do what is in the best interest of the majority, as opposed to pursuing individuality.

Part of the reason I’m so inhibited is I’m always concerned about what people might think, and I just think about our culture and how it’s like—we go anywhere and people talk, especially Nigerians, they love to talk and they all know who your father is; so don’t you dare go shaming your family’s name...to some extent, there’s only so much that I’m willing to do especially in public because I understand that somebody’s going to find out (Participant #1, Age 28).

Dating and Relationships

Throughout the discussion, the topic of dating and relationships was a recurrent theme, as marriage and procreation are among the most significant factors in the preservation and strengthening of the Nigerian culture. All four participants are adamant that they marry Nigerian men and find it difficult to entertain the idea of “diluting” their culture any further than it already has been through immigration.

When I think about it, my heart literally breaks—when I think if I’m not able to have my parents’ grandchildren be able to go back to their land...the majority of our parents came over to have a better life and then to go back. Nobody wants to
die here... I know they don’t want me or my family to become one of the lost people in this country, and so that scares me (Participant #4, Age 29).

Although the participants previously alluded to pressure from their parents to marry into Nigerian families, they acknowledge that these are merely their parents’ preferences and even admitted to more recent discouragement from limiting themselves to Nigerian men. The lack of compatible Nigerian-American mates in the U.S. was revisited in this conversation.

I was having this conversation, funny enough, with my ex-boyfriend [Nigerian] last night... he just kept trying to tell me how hard it is for women these days, how I should broaden my horizons, how I should not wait for Igbo men... I was like ‘No! There is somebody out there for me; there is an Igbo man out there, somewhere, and no, I’m not giving up.’ (Participant #3, Age 26).

I feel like whenever they tell me to look outside [my ethnicity], [they’re] asking me to settle... I don’t want to settle; I said this is what I want... and there’s too many Igbo guys in the world for me to say I can’t have ONE (Participant #2, Age 21)!

Participant #1 admitted that due to her age (28) that she considered moving to Nigeria briefly in hopes of finding an Igbo husband. Although she recognized that her odds for marrying an Igbo man would be greater if she were in Nigeria, she abandoned the thought upon realizing that most men her age in Nigeria do not practice monogamy, a
point she is unwilling to compromise on. All four participants were in agreement that another complication is that Nigerian men tend to be possessive and continue to expect their wives to fulfill certain gender roles that have been long replaced by educational and professional advancement. They expressed deep concern for the inability or reluctance of Nigerian-raised men to accept and appreciate the recent establishment of equality in partnerships.

My ideal guy is someone who grew up Nigeria, but who’s been here long enough to understand that certain super-traditional things—it’s hard for a woman who grew up here to be down with that stuff. I believe in gender roles, I do, but if we are both working, certain things, like child care, make it hard to bridge the disconnect (Participant #1, Age 28).

Debriefing and Closing Comments

When asked to provide feedback on the self-administered survey, the general consensus was that the survey was interesting and thought-provoking. All four women agreed that the survey challenged them to think about their lives, beliefs, and identities through a more critical lens than they had ever used before.

In closing, the four participants agreed that this conversation would be beneficial for the Umu Igbo Unite organization with inclusion of males. However, they confessed to their appreciation for the focus group being small and strictly comprised of women. The participants felt that women have a tendency to be less honest about such issues when men that they instinctually long to impress are present. The agreement was that when
such conversations are held solely among women, they can be honest about all the things they are really going through without the fear of judgment or being viewed as weak. Conclusively, the participants expressed an interest in having this conversation facilitated in the future for both gender groups, both within the UIU organization, and among Nigerian-American populations across the country.

None of us want to be where the culture ends, none of us do. So, as much as we play games and as much as we go back and forth when being confronted with the fact of losing, ultimately, who we are, I think it would be an eye-opener and also something that would make people be very real and hopefully honest about the topic (Participant #3, Age 26).
CHAPTER V

DISCUSSION OF FINDINGS

Summary of the Study

This research study was designed to explore the effects of biculturalism and acculturation on adjustment in Nigerian-American women. The study answered three research questions through the consideration of adjustment as it manifests in terms of ethnic identity, while also taking into account gender differences in acculturation, socioeconomic status, and assimilation into pre-established American subcultures. Conclusions and recommendations of the findings of this study are presented herewith in terms of the research questions.

Research Question 1: Are first-generation and first-generation Transplant Nigerian-American women more likely to adopt the values imposed upon them by their Nigerian culture or those of the American culture?

In order to learn whether Nigerian-American women typically adopt Nigerian values versus American values, conclusions were drawn based upon the focus group analysis. Based upon participant reports regarding their adoption of the collectivistic culture of Nigeria, their desire to marry into Nigerian families to preserve the culture, and their interest in promoting the use of traditional Nigerian names and the native languages,
the conclusion was drawn that Nigerian-American women are more likely to adopt the values imposed upon them by their Nigerian culture.

Research Question 2: What acculturation experiences are unique to first-generation and first-generation Transplant Nigerian-American women?

In order to determine what acculturation experiences are unique to first-generation and first-generation Transplant Nigerian-American women, the focus group analysis was referenced. Analysis of the discussion had regarding bicultural challenges and experiences revealed that pressure to marry into Nigerian families is believed to be greater for Nigerian-American women. There was also a consensus that an obligation to preserve and pass along the culture to future generations rested mostly with Nigerian-American women. Also noteworthy, and potentially unique to this population, was the inability to find compatible Nigerian mates who possess an equal desire to marry into Nigerian families and who share a belief in equality in a marriage without overwhelming responsibility being given to the woman. The researcher concluded that these experiences are, at best, potentially unique to black immigrant women.

Research Question 3: Are first-generation and first-generation Transplant Nigerian-American women more likely to identify as solely Nigerian or American, or to adopt a bicultural identity?

In order to discover whether first-generation and first-generation Transplant Nigerian-American women are more likely to adopt Nigerian, American, or Nigerian-American identity, a frequency distribution, as well as a cross-tabulation was generated.
The analysis showed that of 29 respondents, 21 or 72.4 percent identified themselves as Nigerian. It was also found that of 28 respondents, 9 or 32.1 percent identified as American. Although more respondents identified as Nigerian than did American, further analysis indicated that of the 30 participants, 19 or 63.3 percent labeled themselves as Nigerian-American. A cross-tabulation of participant country of birth by participant ethnic identity revealed that of 22 respondents born in the United States, 15 or 68.2 percent identified as Nigerian-American. This group accounted for 50 percent of the 30 study participants. This table also shows that of seven (7) respondents born in Nigeria, four (4) or 57.1 percent identified as Nigerian-American, having accounted for 13.3 percent of the 30 study participants.

As a result of this analysis, the researcher concluded that first-generation and first-generation Transplant Nigerian-American women are more likely to adopt a bicultural, or Nigerian-American, identity.

Implications for Social Work Practice

The results of this exploratory study offered insight into and deepened understanding of the role biculturalism plays in work with immigrant families. The findings yielded in this research study have implications for cultural sensitivity and more tailored intervention plans in the provision of services to immigrant parents and the bicultural children of immigrants. Facilitating understanding of the unique challenges faced by this vulnerable population also promises to aid in the development of
acculturative skills and coping mechanisms that children of immigrants may lack in learning to embrace their biculturalism and assume an ethnic identity.

Given that the typical respondent was college-aged, the findings of this study also have implications for improving campus resources and support not only for Nigerian-American students, but for all bicultural minority students matriculating though American colleges and universities. This is especially important as many respondents indicated educational opportunity as being the main reason for their parents’ decision to migrate to the United States. Whether through the formation of campus student groups or through the development of campus offices that focus on acculturation services and support for bicultural students, the results of this study indicate a need for special attention to this unique population.

Future Research Direction

As a result of the findings of this study, this researcher offers the following recommendations for future research on this subject matter:

1. Future research inclusive of other African cultures would need to be conducted in order to better determine to which cultures these experiences are applicable.

2. A similar research study directed at understanding the acculturation experiences of, and biculturalism in first-generation and first-generation Transplant Nigerian-American men.
3. A larger sample of Nigerian-American women inclusive of other regions of the United States and with a broader focus on other Nigerian tribes (e.g. Yoruba, Hausa, etc.)
Appendix A: Survey Questionnaire

1. What is your age?

2. What is your marital status?
   - Single/Never Married
   - Married
   - Widowed/Divorced

3. Highest level of education completed?
   - None
   - High School/GED
   - Some College Coursework
   - Associate/Technical Degree
   - Bachelor's Degree
   - Some Graduate Coursework
   - Master's Degree
   - Professional/Doctoral Degree

4. Your country of birth?

5. Your Mother's country of birth?

6. Your Father's country of birth?

7. Answer the following about your American identity.
   - I am a 1st Generation American (I was born in the U.S., but my parents were not born in the U.S.)
   - I am a 2nd Generation American (my parents and I were born in the U.S.)
   - I am a 1st Generation Transplant American (I was not born in the U.S., but I was brought to the U.S. as an infant/small child.)
Appendix A: Survey Questionnaire continued...

8. To your knowledge, what was your parents' reason for immigrating to the United States? (Check all that apply)
   - Educational opportunity
   - Refuge
   - Family in the U.S.
   - Employment
   - Unknown
   - Other: Please specify

9. Which social class do you feel your family belongs to by U.S. standards?
   - Upper Class (My family earns above $500,000 per year)
   - Upper Middle Class (My family earns from $80,000 to above $100,000 per year)
   - Middle Class (My family earns between $35,000 and $75,000 per year)
   - Working Class (My family earns between $16,000 and $30,000 per year)
   - Lower Class (My family earns less than $16,000 per year)

10. How many children do your parents have, including yourself?

11. Indicate your position in the birth order.
   - First child
   - Between the first and middle children
   - Middle child
   - Between the middle and last children
   - Last child

12. Of your parents' children, how many are female (including yourself)?
   - Just me
   - some
   - About half
   - Most
   - All
Appendix A: Survey Questionnaire continued...

13. Approximate the number of years you have spent in each country.

- Nigeria
- United States
- Other: Please specify

14. Answer the following regarding your knowledge and use of the English language.

- Rate your overall English ability.
- How much do you use English to speak with your Mother?
- How much do you use English to speak with your Father?
- How much did you use English in general during your childhood/adolescence?
- How much do you use English in general in your adulthood?
Appendix A: Survey Questionnaire continued…

15. Answer the following regarding your knowledge and use of your Nigerian language.

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<td>How much do you use your Nigerian language to communicate with your Father?</td>
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<tr>
<td>How much did you use your Nigerian language in general during your childhood/adolescence?</td>
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<td>How much do you use your Nigerian language in general in your adulthood?</td>
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</table>

Frequent Usage
Appendix A: Survey Questionnaire continued...

16. Cultural Identity: Which culture(s) do you feel you belong to, that is, the culture(s) you share your personal beliefs and values with. Indicate how much you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Neither Agree nor Disagree</th>
<th>Disagree</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I feel/identify myself as Nigerian

I feel/identify myself as American

17. Do you have a traditional Nigerian (Igbo, Yoruba, Hausa, etc.) name?

- Yes
- No

18. Do you have an English or Christian name?

- Yes
- No

19. Which name do you typically go by or use more frequently?

- I typically go by my Nigerian name.
- I typically go by my English/Christian name.

20. If you currently have or were to have children, were they/ would they be given a Nigerian name?

- Yes
- No

21. Balancing Cultures: Having been exposed to at least two cultures (Nigerian and American), you could be described as a bi-cultural individual. Consider to what extent you consider the Nigerian and American cultures as separate or combined in your personal experience. Choose the statement that best fits your feelings.

- I combine both cultures (I feel a mixture of Nigerian and American most of the time.)
Appendix A: Survey Questionnaire continued...

I keep both cultures separate (I usually feel Nigerian in some instances and American in other instances.)

22. Which statement best describes your feelings?
   - I feel caught/conflicted between two cultures. (I usually feel like I must choose between being Nigerian and being American)
   - I don't feel caught/conflicted between two cultures.

23. Which statement best describes your feelings?
   - I feel I am part of a combined culture.
   - I feel like I am constantly moving between two cultures.

24. Bicultural Label: Which statement best describes your feelings?
   - I identify myself as a Nigerian-American.
   - I identify myself as a Nigerian in America.

25. In your circle of close friends (those you have interacted with most in the past year), which statement best describes its composition?
   - I have more Nigerian friends than American friends.
   - I have more American friends than Nigerian friends.
   - I have an relatively even mixture of Nigerian and American friends.
   - My friends are neither Nigerian nor American

26. How often do your Nigerian and American friends interact with each other?

<table>
<thead>
<tr>
<th>My Nigerian and American friends interact with each other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Little/No Interaction</td>
</tr>
<tr>
<td>1</td>
</tr>
</tbody>
</table>

Approximate the level of interaction between your close Nigerian and American friends.
Appendix A: Survey Questionnaire continued...

27. In your experience with your American peers, which group do you typically interact with most?
   - White Americans
   - Black Americans
   - Other minority groups

28. Which statement best describes your romantic relationships?
   - I prefer my romantic partner to be Nigerian/ my romantic partners have usually been Nigerian.
   - I prefer my romantic partner to be American/ my romantic partners have usually been American.
   - I prefer my romantic partner to be either Nigerian or American/ my romantic partners have always been either Nigerian or American.
   - I prefer my romantic partner to be neither Nigerian nor American/ my romantic partners have never been Nigerian or American.
   - I have no preference concerning my partner’s ethnicity/ my romantic partners have had a mixture of ethnic backgrounds.

29. How would you describe your relationship with your Mother?
   
   Poor/ Not very close | Good | Excellent/ Very close
   1 | 2 | 3 | 4 | 5 | 6 | 7

   My relationship with my Mother is... [ ]

30. How would you describe your relationship with your Father?

   Poor/ Not very close | Good | Excellent/ Very close
   1 | 2 | 3 | 4 | 5 | 6 | 7

   My relationship with my Father is... [ ]
Appendix A: Survey Questionnaire continued…

31. How would you describe your Mother’s parenting style?

<table>
<thead>
<tr>
<th>Very Traditional/Typical of Nigerian rearing practices</th>
<th>Combination of Nigerian and American rearing practices</th>
<th>Non-Traditional/Typical of American rearing practices</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3</td>
<td>4 5</td>
<td>6 7</td>
</tr>
</tbody>
</table>

My Mother’s parenting style is...

32. How would you describe your Father’s parenting style?

<table>
<thead>
<tr>
<th>Very Traditional/Typical of Nigerian rearing practices</th>
<th>Combination of Nigerian and American rearing practices</th>
<th>Non-Traditional/Typical of American rearing practices</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3</td>
<td>4 5</td>
<td>6 7</td>
</tr>
</tbody>
</table>

My Father’s parenting style is...

33. How would you describe your Mother’s view of gender roles?

<table>
<thead>
<tr>
<th>Male Dominant t/Patriarchal</th>
<th>Female Dominant t/Egalitarian</th>
<th>Female Matriarchal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3</td>
<td>4 5</td>
<td>6 7</td>
</tr>
</tbody>
</table>

My Mother believes a family or community should be...
Appendix A: Survey Questionnaire continued...

34. How would you describe your Father's view of gender roles?

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominant</td>
<td>Dominant</td>
</tr>
<tr>
<td>/ Neutral/</td>
<td>/ Neutral/</td>
</tr>
<tr>
<td>Patriarchal</td>
<td>Egalitarian</td>
</tr>
<tr>
<td>Matriarchal</td>
<td></td>
</tr>
</tbody>
</table>

My Father believes a family or community should be...

35. What is your personal view of gender roles?

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominant</td>
<td>Dominant</td>
</tr>
<tr>
<td>/ Neutral/</td>
<td>/ Neutral/</td>
</tr>
<tr>
<td>Patriarchal</td>
<td>Egalitarian</td>
</tr>
<tr>
<td>Matriarchal</td>
<td></td>
</tr>
</tbody>
</table>

I believe a family or community should be...
Appendix B: SPSS Program

TITLE 'ACCULTURATION AND BICULTURALISM'.

DATA LIST FIXED/
   ID 1-3
   AGE 4
   MARITAL 5
   EDUCATE 6
   BIRTH 7
   MOBIRTH 8
   DABIRTH 9
   CITIZEN 10
   IMMIGRA 11
   CLASS 12
   CHILDRE 13
   ORDER 14
   FEMALE 15
   YRSNIGE 16
   YRSUSA 17
   YRSOTH 18
   ENGLISH 19
   MOMENG 20
   DADENG 21
   ENGCHIL 22
   ENGADUL 23
   NIGER 24
   MOMNIGE 25
   DADNIGE 26
   NIGECHI 27
   NIGEADU 28
   NIGERID 29
   USAID 30
   NIGERNA 31
   CHRISNA 32
   NAMEUSE 33
   CHILDNA 34
   BALANCE 35
   CULTID 36
   CULTMEM 37
   LABEL 38
   FRIENDS 39
   INTERAC 40
   AMFRIEN 41
   PARTNER 42
   MOMREL 43
   DADREL 44
   MOMPAR 45
Appendix B: SPSS Program continued...

DADPAR  46
MOMGEN  47
DADGEN  48
YOUGEN  49.

VARIABLE LABELS
ID    'Case'
AGE   'Q1 What is your age'
MARITAL 'Q2 What is your marital status'
EDUCATE 'Q3 Highest level of education completed'
BIRTH 'Q4 Your country of birth'
MOBIRTH 'Q5 Your mother's country of birth'
DABIRTH 'Q6 Your father's country of birth'
CITIZEN 'Q7 Answer the following about your American identity'
IMMIGRA 'Q8 To your knowledge, what was your parent's reason for immigrating to the United States'
CLASS 'Q9 What social class do you feel your family belongs to by U.S. standards'
CHILDREN 'Q10 How many children do your parents have, including yourself'
ORDER 'Q11 Indicate your position in the birth order'
FEMALE 'Q12 Of your parent's children, how many are female including yourself'
YRSNIGE 'Q13 Approximate the number of years you have spent in Nigeria'
YRSUSA 'Q14 Approximate the number of years you have spent in the U.S.'
YRSOTH 'Q15 Approximate the number of years you have spent in other countries'
ENGLISH 'Q16 Rate your overall English ability'
MOMENG 'Q17 How much do you use English to speak with your mother'
DADENG 'Q18 How much do you use English to speak with your father'
ENGCHIL 'Q19 How much did you use English in general in your childhood and adolescence'
ENGADUL 'Q20 How much do you use English in general in your adulthood'
NIGER 'Q21 Rate your overall Nigerian language ability'
MOMNIGE 'Q22 How much do you use your Nigerian language to communicate with your mother'
DADNIGE 'Q23 How much do you use your Nigerian language to communicate with your father'
NIGECHI 'Q24 How much did you use your Nigerian language in general in your childhood and adolescence'
NIGEADU 'Q25 How much do you use your Nigerian language in general in your adulthood'
NIGERID 'Q26 I feel or identify myself as Nigerian'
USAID 'Q27 I feel or identify myself as American'
NIGERNA 'Q28 Do you have a traditional Nigerian (Igbo, Yoruba, Hausa, etc.) name'
CHRISNA 'Q29 Do you have an English or Christian name'

Appendix B: SPSS Program continued...
NAMEUSE  'Q30 Which name do you typically go by or use more frequently'

CHILDNA  'Q31 If you currently have or were to have children, were they or would they be given a Nigerian name'

BALANCE  'Q32 Choose the statement that best fits your feelings'

CULTID  'Q33 Which statement best describes your feelings'

CULTMEM  'Q34 Which statement best describes your feelings'

LABEL  'Q35 Bicultural label which statement best describes your feelings'

FRIENDS  'Q36 In your circle of close friends, which statement best describes its composition'

INTERAC  'Q37 How often do your Nigerian and American friends interact with each other'

AMFRIEND  'Q38 In your experience with your American peers, which group do you typically interact with most'

PARTNER  'Q39 Which statement best describes your romantic relationships'

MOMREL  'Q40 How would you describe your relationship with your mother'

DADREL  'Q41 How would you describe your relationship with your father'

MOMPAR  'Q42 How would you describe your mothers parenting style'

DADPAR  'Q43 How would you describe your fathers parenting style'

MOMGEN  'Q44 How would you describe your mothers view of gender roles'

DADGEN  'Q45 How would you describe your fathers view of gender roles'

YOUGEN  'Q46 What is your personal view of gender roles'.

VALUE LABELS

AGE
1 '18 - 20'
2 '21 - 23'
3 '24 - 26'
4 '27 - 30'/

MARRITAL  
1 'Single or never married'
2 'Married'
3 'Widowed or divorced'/

EDUCATE  
1 'None'
2 'High school or GED'
3 'Some college'
4 'Associate or technical'
5 'Bachelors'
6 'Some graduate coursework'
7 'Masters'
8 'Professional or doctoral'/
Appendix B: SPSS Program continued...

BIRTH
1 'United States'
2 'Nigeria'
3 'Other' /

MOBIRTH
1 'Nigeria'
2 'Other' /

DABIRTH
1 'Nigeria'
2 'Other' /

CITIZEN
1 '1st generation'
2 '2nd generation'
3 '1st generation transplant'
4 'Other' /

IMMIGRA
1 'Education'
2 'Refuge'
3 'Family in U.S.'
4 'Employment'
5 'Unknown'
6 'Other' /

CLASS
1 'Upper class'
2 'Upper middle class'
3 'Middle class'
4 'Working class'
5 'Lower class' /

CHILDRE
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'
8 '8' /

ORDER
1 'First child'
2 'Between first and middle children'
3 'Middle child'
4 'Between middle and last children'
5 'Last child' /

FEMALE
1 'Just me'
2 'Some or less than half'
3 'About half'
4 'Most or more than half'
5 'All' /
Appendix B: SPSS Program continued...

YRSNIGE
1  '0 - 5'
2  '6 - 10'
3  '11 - 15'
4  '16 - 20'
5  '21 - 25'
6  '26 - 30'/

YRSUSA
1  '0 - 5'
2  '6 - 10'
3  '11 - 15'
4  '16 - 20'
5  '21 - 25'
6  '26 - 30'/

YRSOTH
1  '0 - 5'
2  '6 - 10'
3  '11 - 15'
4  '16 - 20'
5  '21 - 25'
6  '26 - 30'/

ENGLISH
1  '1'
2  '2'
3  '3'
4  '4'
5  '5'
6  '6'
7  '7'/

MOMENG
1  '1'
2  '2'
3  '3'
4  '4'
5  '5'
6  '6'
7  '7'/

DADENG
1  '1'
2  '2'
3  '3'
4  '4'
5  '5'
6  '6'
7  '7'/

ENGCHIL
1  '1'
2  '2'
3  '3'
4  '4'
5  '5'
6  '6'
Appendix B: SPSS Program continued...

7 '7'/

ENGADUL
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

NIGER
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

MOMNIGE
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

DADNIGE
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

NIGECHI
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

NIGEADU
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

NIGERID
1 '1'
2 '2'
Appendix B: SPSS Program continued...

3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/
USAID
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/
NIGERNA
1 'Yes'
2 'No'/
CHRISNA
1 'Yes'
2 'No'/
NAMEUSE
1 'Nigerian name'
2 'English name'/
CHILDNA
1 'Yes'
2 'No'/
BALANCE
1 'I combine both cultures'
2 'I keep both cultures separate'/
CULTID
1 'I feel caught or conflicted between two cultures'
2 'I do not feel caught or conflicted between two cultures'/
CULTMEM
1 'I feel I am part of a combined culture'
2 'I feel like I am constantly moving between two cultures'/
LABEL
1 'I identify myself as Nigerian American'
2 'I identify myself as a Nigerian in America'/
FRIENDS
1 'I have more Nigerian friends than American friends'
2 'I have more American friends than Nigerian friends'
3 'I have a relatively even mixture of Nigerian and American friends'
4 'My friends are neither Nigerian nor American'/
INTERAC
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/
AMFRIEND
1 'White Americans'
Appendix B: SPSS Program continued...

2 'Black Americans'
3 'Other minority groups'/

PARTNER
1 'I prefer my romantic partner to be Nigerian or my romantic partners have usually been Nigerian'
2 'I prefer my romantic partner to be American or my romantic partners have usually been American'
3 'I prefer my romantic partner to be either Nigerian or American or my romantic partners have always been either Nigerian or American'
4 'I prefer my romantic partner to be neither Nigerian or American or my romantic partners have never been Nigerian or American'
5 'I have no preference concerning my partners ethnicity or my romantic partners have had a mixture of ethnic backgrounds'/

MOMREL
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

DADREL
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

MOMPAR
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

DADPAR
1 '1'
2 '2'
3 '3'
4 '4'
5 '5'
6 '6'
7 '7'/

MOMGEN
1 '1'
2 '2'
3 '3'
4 '4'
Appendix B: SPSS Program continued...

5 '5'  
6 '6'  
7 '7'/

DADGEN  
1 '1'  
2 '2'  
3 '3'  
4 '4'  
5 '5'  
6 '6'  
7 '7'/

YOUGEN  
1 '1'  
2 '2'  
3 '3'  
4 '4'  
5 '5'  
6 '6'  
7 '7'/.

MISSING VALUES
AGE MARITAL EDUCATE AGE BIRTH MOBIRTH DABIRTH CITIZEN IMMIGRA CLASS
CHILDRE ORDER FEMALE YRSUSA YRSOOTH ENGLISH MCMENG DADENG
ENGCHEL ENGADUL NIGER MOMNIGE DADNIGE NIGECHI NIGEDADU NIGERID USAID
NIGERA NIGERNAME NIGEMUSE CHILDE BALANCE CULTID CULTMEM LABEL FRIENDS
INTERAC AMFRIEN PARTNER MOMREL DADREL MOMPAR DADPAR KOMGEN DADGEN
YOUGEN(0).

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Appendix B: SPSS Program continued...

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02711211111233314177777111117612111122124257141414
0282252113445143216536776777741111221212216441422
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END DATA.

FREQUENCIES
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IMMIGRA CLASS CHILDRE ORDER FEMALE YRSNIGE YRSUSA YRSOTH ENGLISH MOMENG
DADENG ENGCHIL ENGADUL NIGER MOMNIGE DADNIGE NIGECHI NIGEADU NIGERID
USAID NIGERNA CHRISNA NAMEUSE CHILDNA BALANCE CULTID CULTMEM LABEL
FRIENDS INTERAC AMFRIEN PARTNER MOMREL DADREL MOMPAR DADPAR MOMEM
DADGEN YOUGEN
/STATISTICS =DEFAULT.
REFERENCES


