Johnny Just Come (JJC): An Interpretative Phenomenological Analysis Study on the Intra-Extended Family Conflict Experience of Undergraduate Nigerian Immigrant College Students in the United States

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Johnny Just Come (JJC): An Interpretative Phenomenological Analysis Study on the Intra-Extended Family Conflict Experience of Undergraduate Nigerian Immigrant College Students in the United States

by

AnnMaureen Nwabuzor

A Dissertation Presented to the College of Arts, Humanities, and Social Sciences of Nova Southeastern University in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

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This dissertation was submitted by Annmaureen Nwabuzor under the direction of the chair of the dissertation committee listed below. It was submitted to the College of Arts, Humanities, and Social Sciences and approved in partial fulfillment for the degree of Doctor of Philosophy in Conflict Analysis and Resolution at Nova Southeastern University.

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Dedication

This dissertation is dedicated to my mother, Dr. (Mrs.) Maureen Chukwumah. My mother was with me researching different options when I graduated from college as I contemplated a career change and encouraged me to foray into the conflict resolution field. She made countless sacrifices throughout this journey and was always willing when I called on her for help. Mommy, this is for you.
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Abstract
Within the last twenty years, the number of undergraduate-age Nigerian immigrants to the United States has substantially increased. Most young Nigerian immigrants moved to the United States for better educational opportunities for themselves. The United States is viewed as the land of opportunity for young Nigerian immigrants because of the numerous options available in American universities. However, the reality of life as an immigrant especially for young Nigerian adults is often a challenging experience. Young Nigerian immigrant students face a lot of adversity because they have to deal with issues such as a new school environment, a foreign culture and living arrangements that might entail living with extended family members; challenges they are often not prepared to deal with and which ultimately format the direction of their lives. This Interpretative Phenomenological Analysis (IPA) study explored the conflict experiences of 5 Nigerian women who lived with extended family while attending college at the undergraduate level 15-20 years ago and the impact this experience had on their identity formation and future aspirations. Guided by IPA, the central research question shaping this study was: How did undergraduate Nigerian immigrants (who came to the United States 15-20 years ago,) make sense of their intra-extended family conflict experience? With the use of in vivo coding, exploratory comments and extensive, cross-analysis of the participants’ responses, six key themes emerged: (1) Welcome Season, (2) Challenging situations, (3) Irrelevance, (4) Therapy & Motivated, (5) Impacts, and (6) Self-Reflection. By conducting this research, the intent is that the findings from this study will create more awareness and initiate dialogue on this topic to educate and inform relevant stakeholders.
Chapter 1: Introduction

Introduction to the Problem

The current political, social, and economic situation in Nigeria has prompted its citizens to seek educational opportunities in the United States because of the exceptional university programs in the U.S. (Boyd, 2011). Within the last twenty years, there has been a mass exodus of Nigerian students to other countries due to some factors such as substandard education, government corruption, and union strikes (Akanji & Daniel, 2009). Thus, the United States is viewed as the land of so much opportunity where parents can send their children for a better higher education experience because of the numerous options available in American universities (Anekwe, 2009). However, the reality of life as an immigrant, especially for young Nigerian immigrant students, is often a challenging experience (Constantine, Anderson, Berkel, Caldwell, & Utsey, 2005).

Young Nigerian immigrant students face a lot of adversity because they have to deal with issues such as adjusting to a new school environment, new culture, communication barriers, loneliness, depression, being homesick, isolation, and racial prejudice (Anekwe, 2009; Constantine et al., 2005).

Regarding this study, I used my experience as a Nigerian immigrant student coming to the country at a young age and living with relatives as a point of reference for the phenomenon to be examined in this dissertation. It was this experience that precipitated the initial research for this study. Every conflict situation is unique and multifaceted because factors such as (but not limited to) the context, setting, and actors are different for each case. It is helpful to choose a level of conflict to focus on to
effectively analyze the situation. For this study, the focus will be on the interpersonal conflict between the Nigerian immigrant college students and their experience living with extended family in the United States and the subsequent effects on the students. The choice to focus on this type of conflict was to analyze the interdependent relationship between the conflicting parties, and the breakdown of relational concerns between the students and family members (d'Estree & Shapiro, n.d.).

**Problem Statement**

A problem statement is a key component in a qualitative study and the first stage in the research process because it justifies the reason for carrying out a study on an issue (Creswell, 2007). There is a lack of research on these Nigerian students’ intra-extended family conflict experiences in the United States and the impact on the identity development and future aspirations of this population. According to Rasmussen, Chu, Akinsulure-Smith, & Keatley (2013), what is "critical to understanding how family conflict is resolved… is an understanding of individuals' motivations, their place within extended families, and the community structures surrounding families" (p. 186). The aforementioned statement is in tandem with the paucity of research on the academic, experiential, relational, and socioeconomic outcomes of Nigerian college students living in America. Existing literature has the tendency to categorize Nigerian immigrant students and other African immigrant students as a monolithic group rather than as human beings from different African countries with different needs (Anekwe, 2009). This oversight negates the fact that Nigerian immigrant college students have their own unique educational and living experiences upon entry into the American college system. The
grouping of students in this manner doesn’t take into consideration that there are several countries on the continent of Africa and each country and its’ indigenes possess distinctive cultural nuances.

Additionally, in keeping with the prevalent theme of categorizing Nigerian immigrant students and other African students as a monolithic group, research has focused on the challenges African immigrant students experience such as racial prejudice, depression, extreme loneliness, and communication difficulties with the host nationals, and difficulty adjusting to a foreign culture and climate and not specifically on the challenges that Nigerian immigrant students face (Anekwe, 2009; Constantine, Anderson, Berkel, Caldwell, & Utsey, 2005). Furthermore, the focus of the literature has centered on the aforementioned challenges to typify the experience of all African immigrant students as the same across the board, and, as stated before, it does not address the intra-extended conflict between Nigerian immigrant students and extended family members. To fill this gap and to narrow the scope of the subject matter, the focus for this study is on the living situation of undergraduate Nigerian immigrant students due to the large representation of this group in the U.S. and their unique needs, in particular the students who lived off-campus with extended family members (Offoh-Roberts, 2004). There is a large representation of this population in the U.S. because students left en masse due to factors such as substandard education, government corruption, union strikes, brain drain of qualified tertiary personnel, lack of access to higher education, high unemployment rate, insecurity on university campuses, and better economic opportunities in the U.S. (Akanji &Daniel, 2009; Rotimi, 2005).
Scant research exists on the negative experience of Nigerian immigrant undergraduate students living with extended family, the conflicts that ensued with this living arrangement and the impact of this lived experience on the identity development and life experience of this sub-group of students. However, current research have not focused on the Nigerian student’s conflict experience with extended family, but rather it has emphasized conflicts on-campus between African students and American students (Constantine et al., 2005). The research showed that the African students living on campus reported having great relationships sans conflict with extended family in the U.S.. These extended family members helped in building and in sustaining the African students’ self-esteem, and they often served as outlets for these students to release their frustration.

**Purpose of the Study**

The undergraduate Nigerian immigrant students are isolated from their peers because they live off-campus. In addition, their isolation is further compounded when they have trouble with academics, family, peers, or teachers and avoided talking about their problems (Constantine et al., 2005; Tingvold, Middlethon, Allen, & Huff, 2011; Amoateng-Boahen, 2015). This attitude is not unusual because these Nigerian immigrant students, portend, are exhibiting behavioral tendencies common in African immigrant communities (Amoateng-Boahen, 2015). Furthermore, Amoateng-Boahen insists that there is a tendency across African immigrant communities to hide or ignore family issues since family issues are considered to be private. This phenomenon cuts across the African continent. The tendency to hide or ignore problems is due to the culture of silence that
exists within these African immigrant communities. Amoateng-Boahen portends that the “culture of silence is entrenched in the African culture” (p. 34).

Additionally, the definition of extended family is an important element to this research study since the focus of this study is on the conflict relationship between the Nigerian immigrant students and extended family. Nigerians view extended family as not only limited to the composition of father, mother, child, and grandparents but as a collective unit where “everybody is either a father, mother, brother, sister or child. Thus, the Nigerian does not in reality have an extended family but has instead an “extensive” primary family. This trend cuts across practically all of the Nigerian ethnic groups of which there are over 250 (Tingvold et al., 2011; Georgas, 2003; Obayan, 1995; Obayan, 1994).

It is not atypical for Nigerians to use the word “uncle” loosely when referring to all older male relatives and nonrelatives. Also, all older female relatives and nonrelatives may be referred to as “aunty.” Similarly, women above the age of forty-five are loosely called “mommy,” while men who are about fifty or older are loosely called “daddy” (“Nigeria-Families,” n.d.). For this research study, the definition of extended family will include biological and nonbiological members as part of the structure of the extended family unit. In addition, the affinity for addressing older relatives and nonrelatives as “uncle”, “aunty”, or “mommy” in Nigerian extended families is a form of respect (Mallum, 1986).

There is the expectation for younger members of the extended family to show deference to older members of the family (Mallum, 1986; “Nigeria-Families,” n.d.). This
is because the older family members wield a strong influence over the upbringing of the young ones as well as their educational aspirations (Tingvold et al., 2011; Ekeopara, 2012; Loury, 2006). This relationship dynamic has been sustained outside the home countries of immigrants and continues to influence the communication between family members in the United States (Tingvold et al., 2011). Thus, the ultimate purpose of this study is to generate research, create awareness and initiate dialogue on the challenging situations that undergraduate Nigerian immigrant students experience while living with extended family in America and how this experience affects the identity formation of these students and their future aspirations. The findings from this study can contribute to the growing field of family conflict as related to the immigrant community most especially the Nigerian immigrant population since there is a lack of research on this subject matter.

Also, by highlighting this conflict, the proper communication channels could be instituted by helping prepare students coming to study in the U.S. for the first time and the extended family members for the reality of what this arrangement might entail. The study will also be of interest to conflict resolution practitioners and educators, enrollment services at colleges (who should be cognizant of the needs of these students and implement plans to better address identified concerns), family therapists, counselors, and Nigerian families’ resident in the U.S. to provide guidance and to better understand the unique experiences of these students. Furthermore, there is a need to examine the impact of this phenomenon on this group of students to address the ‘double invisibility’ for a
minority group existing within a minority group that needs a voice (Bryce-Laporte, 1972).

Research Questions

In the design of the research question within a qualitative research it is important that it is narrow in focus and provide a clear blueprint for the study (Corbin & Strauss, 2008). The primary research question steering the direction of this study was: How did undergraduate Nigerian immigrants (who came to the United States 15-20 years ago,) made sense of their intra-extended family conflict? This question focused on the lived experiences of the Nigerian immigrant college students living with extended family and the conflict that ensued. The following research questions were used to support the central research question:

- Q1: What type of conflicts emerged when these students lived with extended family?
- Q2: What contributed to the conflict between the students and family members?
- Q3: How did this experience impact the students’ identity development process and future aspirations?
- Q4: To what extent can this experience be explained by human needs theory and migration and family conflict theory?

Definition of Terms

Aso-ebi. Popularized by the Yoruba tribe in Nigeria but now embraced by every tribe, aso-ebi refers to a fabric chosen by family members to be won at any social
functions to show unity and solidarity and in case of a wedding ceremony, represents each side of the family (allaboutnaijaweddings.com, 2014).

**Brain Drain.** A phenomenon that cut across the continent of Africa whereby highly educated and skilled individuals left their countries en masse to the West for better economic and career opportunities due to factors such as political and social instability, low wages, and no governmental support (Udeze, 2009; Offoh-Roberts, 2004; Ojo, 1998).

**Dunce.** A word used to describe a person that is not book-smart.

**Epoche.** An approach common in phenomenological research studies whereby the researcher sets aside all preconceived assertions about the phenomenon examined (Moustakas, 1994).

**Extended Family.** A family unit common in the Nigerian society. In the Nigerian context, the extended family comprises not only of biological members such as the father, mother, child, grandparents, and other close relatives (Georgas, 2003; Obayan, 2004). It also encompasses nonbiological members such as close family friends and colleagues who are ascribed familial titles such as “uncle”, “aunty”, “mommy”, “daddy”, “brother”, or “sister.” (Fatimilehin & Hassan, 2016; Mbiti, 1969; Dictionary.com). All of whom, when called upon, are expected to fulfill reciprocated obligations (Fatimilehin & Hassan, 2016; Stapleton, 1978).

**Interpretative Phenomenological Analysis (IPA).** Interpretative phenomenological analysis is a “qualitative research approach committed to the
examination of how people make sense of their major life experiences” (Smith, Flowers, & Larkin, 2009, p. 1).

**Intra-extended Family Conflict.** Conflict that occurs within the extended family unit.

**Johnny Just Come (JJC).** A term used to describe a Nigerian immigrant that newly arrived to a foreign country. This immigrant is naïve and has a lot to learn about the new environment.

**Phenomenology.** A research method that focuses, explores, and examines a phenomenon or lived experience that all participants in a study are familiar with (Creswell, 2013).

**Researcher Reflexivity.** A process through which the researcher brackets experiences to acknowledge personal biases and assumptions.

**Switch-and-Bait.** A situation whereby one does not receive what was expected.

**The Golden Rule.** A reference from the Bible that emphasizes treating others fairly, so that one can be treated fairly in return.
Chapter 2: Literature Review

Introduction to Literature Review

The literature review in a qualitative study has several purposes depending on if the study is a case study, ethnographic, grounded theory, or phenomenological in nature (Creswell, 2003). For this phenomenological study, the literature will be used to help frame the problem studied, review relevant literature and to show the lack of information on the population studied as a rationale for undertaking this research (Creswell, 2003). This section begins with an overview on existing research of the topic. Next, relevant background information on important events in Nigeria is highlighted to provide context that led to Nigerian immigrant students leaving for the U.S. The section concludes with two theories used to analyze the conflict succinctly.

Overview of Existing Literature on Intra-Extended Conflict between Undergraduate Nigerian Students & Extended Family

In 1965, the U.S. government enacted the Immigration and Naturalization Act, commonly known as the "family unification and refugee law", and it opened the doors to non-European immigrants to migrate into the US. As a result, professionals and students from the African continent started migrating into the US, which forever changed the demographic image of the American populace (Offoh-Robert, 2004; Sandis, 1980).

Although the immigrants who came from Europe, Asia, and South America after the Civil War faced some form of inequality, they eventually were able to assimilate into the American way of life. This was not the case for sub-Saharan Africans and Afro-Caribbean immigrants (Bryce-Laporte, 1972). According to Bryce-Laporte (1972), these
immigrants are of Black origin and their experience with inequality has not been fully explored and not incorporated into the dominant American culture even though these immigrants are highly educated. They are however the least visible with the least amount of research conducted on this population (Bryce-Laporte, 1972).

The African continent is made up of several countries with diverse cultures, languages, and needs. Per Kigotho (2014), a report from the Brookings Institution and JP Morgan Chase showed that between 2008 and 2012, Nigeria, Kenya, Ghana, Ethiopia, and Egypt sent the most African foreign students to the U.S. During the aforementioned timeframe, Nigeria led the pack in sending 4,741 students, Kenya 4,191 students, Ghana 2,416 students, Ethiopia 2,078 students, and Egypt 1,681 students. Also since 2008, based on statistics from the Institute of International Education (IIE), Nigeria “replaced Kenya as the only African country in the top 20 places of origin and it remains in that position for 2014/15, with more than 9,000 students in the United States” (2015). This statistic corroborates the steady influx of Nigerian students to the United States due to the ongoing crises in Nigerian tertiary education and formed part of the reason for studying the Nigerian immigrant population (Kigotho, 2014; IIE, 2015).

Existing research has also shown that immigrant college students experience high levels of stress, conflict with their identity, loneliness (sense of belonging), language difficulties, culture shock and insecurity and a host of other issues while adapting to the needs of a new culture and the demands of a new educational experience (Tu & Ehiobuche, 2011; Winkelman, 1994). There are several factors that govern these
experiences such as family expectations, individual social capital, and the demands of navigating life in a new country (Kim & Diaz, 2013).

Theories such as neo-racism theory, social-ecological theory, and social capital theory have been used to explore the educational experiences of these immigrant college students that in time shape their social identity development (Kim & Diaz, 2013). However, despite the similarities previously mentioned that all immigrant college students encounter in one form or another, there is a dearth of inquiry that examines experiences particular to Nigerian immigrant students in the intra-extended family conflict context. Available literature on Nigerian immigrant student has focused on challenges involving family expectations, attending predominantly Caucasian or African-American universities, the relational disconnect between Nigerians, other Africans, Afro-Caribbeans, and African-Americans, immigration issues, unmet expectations, and the effect of the overall college experience on their social identity (Jackson & Cothran, 2003; Constantine, Anderson, Berkel, Caldwell, & Utsey, 2005; Massey, Mooney, Torres, & Charles, 2007). However, what is lacking in current research are the challenges that undergraduate Nigerian immigrant students living with extended family face and the impact of this experience on their identity development and future goals. There is no existing literature on this population.

There is no available literature that explains why this population under study chooses to live with extended family instead of going straight to the dorms on arriving to the U.S. nor does the literature touch on the lived experience of this group with regard to living with extended family members. The extended family is an important part of the
Nigerian family system which consists of “a group of closely related people, known by a common name and consisting usually of a man and his wives and children, his son’s wives and children, his brothers and their wives and children, and probably other near relations, all of which are bound to each other by ties of mutual obligation” (Fatimilehin & Hassan, 2016, pp. 129-130). It is a system where loyalty to family and “strict adherence to the norms of mutual aid” is deemed important (Obikeze, p. 25, 1987). Essentially, this “mutual obligation” for members of the extended family entails reciprocally providing for one another socially and economically (Fatimilehin & Hassan, 2016; Obikeze, 1987). To further expand on the importance of reciprocal obligation in Nigerian extended families and to illustrate this sentiment, Peter Marris (1961) states,

…a strong sense of mutual obligations sustains ties of kinship as the dominant concern of everyday life. Every member of the family group has a status, rights and obligation; and enjoys the sense of security which comes from these. He is protected against unemployment, old age, the cost of sickness, and can appeal to it in any difficulty. In return, he will be expected to support others to contribute to family celebrations to attend meetings, and reciprocate visits. (p. 39)

Furthermore, the extended family in Nigeria is not defined solely on kinship and bloodlines (Fatimilehin & Hassan, 2016). Rather, in contrast to the definition of family as a nuclear unit consisting of father, mother, and child in the United States and Canada and countries of northern Europe, in Nigeria there is no delineation between who is considered a member of the family, in other words, that description is fluid as this “presumes that unlike in the Western context where cousins, aunties, uncles etc. exist, in
Nigeria, everybody is either a father, mother, brother, sister or child (Georgas, 2003; Obayan, 1995, p. 253; Obayan, 1994). Thus, a person literally has “hundreds of ‘fathers’, hundreds of ‘mothers’, hundreds of ‘uncles’, hundreds of ‘wives’, hundreds of ‘sons and daughters’” (Mbiti, 1969, p. 105). It is important to note that there are several definitions of the extended family structure. However, for this research study, the structure of the extended family comprises of biological and nonbiological members.

Also, per Dictionary.com, the extended family is a “kinship group consisting of a family nucleus and various relatives, as grandparents, usually living in one household, usually living in one household and functioning as a larger unit. One’s family conceived of as including aunts, uncles, cousins, in-laws, and sometimes close friends and colleagues.” To illustrate the point, for instance, the word “mother” in the extended family refers not only to the biological definition of mother or motherhood but affectionately refers to any female friend or female members of the family (Fatimilehin & Hassan, 2016). In addition, it is not uncommon for the male patriarch or female matriarch of the family to be called “daddy” or “mummy” by extended family, family friends, and house helps (Fatimilehin & Hassan, 2016). The same concept applies in using the terms “brother” or “sister” who are not necessarily biologically related in referring to cousins, distant relatives, peer group mates, or as prefixes attached to the first names of people “of the same generation who are slightly older than them, to denote respect” (Fatimilehin & Hassan, 2016, p. 130). It is also commonplace within the Nigerian extended family for friends of parents including the biological brothers and sisters of parents to be called “aunty” and “uncle.” These delineations in the examples given above are used to convey
respect, a strong sense of family, seniority, and hierarchy; all of which are very important elements within the Nigerian extended family system (Fatimelehin & Hassan, 2016; Mallum, 1986).

Traditionally, the Nigerian extended family is polygamous in nature and it is a huge advantage for younger members of the family because the child has numerous fathers, mothers, siblings, aunts, uncles, cousins, and grandparents (Mallum, 1986; Durojaiye, 1976). In Nigeria, the extended family unit is a welcome and encouraged experience because a child supposedly benefits from the love, sustenance, and support of the family members and most if not all his needs are met because of the number of people at his disposal catering to his needs (Mallum, 1986). For the growing adolescent and ‘emerging adult,’ the extended family accords them the opportunity of engendering confidence and developing great interpersonal skills because the family is multigenerational and they are constantly in the company of others (Fuligni, 2007; Mallum, 1986; Ugwuegbu, 1980). Aside from the advantage of developing self-esteem and interpersonal skills that the multigenerational aspect of an extended family provides, the affection and ‘belonginess’ needs of the adolescents are well taken care of as a direct benefit of the extended family unit (Mallum, 1986). Also, the extended family in Nigeria is viewed as a system associated with members caring for other members of the family that are elderly, widowed, infirmed, orphaned, poor, and unemployed (Ekpe, 1983; Obikeze, 1987; Marris, 1961).

Another important value of the extended family espoused in the literature is the emphasis placed on obligation to family and the unwavering respect for the elderly and
“unquestioned obedience” from children as it is imperative that younger members show “docility and deference” to dealing with older family members. This expectation if not fulfilled can result in immediate discipline for insubordination (Fuligni, 2207; Otite & Ogionwo, 1981; Mallum, 1986; Fatimilehin & Hassan, 2016). The emphasis placed on family obligation and respect for older family members in the Nigerian extended family unit is a similar value expressed in extended families with Asian and Latin American backgrounds. The emerging adults in Asian and Latin American extended family communities, who are between the ages of 18 and 25, are expected to have a heightened “sense of duty and obligation to family, which guides their values and behaviors during adolescence and beyond” (Fuligni, 2007, p. 96). Relevant research has shown that the extended family can positively affect the education of adolescents by setting positive examples, disapproving, and applauding certain behaviors, and providing a comfortable avenue of interaction for the adolescents other than parents or siblings (Loury, 2006). That is why the precedence of sending children in Nigeria to live with extended family during defining periods in their lives for educational purposes is still ongoing because these relatives assume the full responsibility of the adolescent and act as surrogate parents to the child (Fatimilehin & Hassan, 2016). In some instances, there is an implied understanding that the relatives will be the sole benefactor of the children’s “welfare, education, and parenting while in their care” (Fatimilehin & Hassan, 2016, p. 136). In other cases, there is an arrangement between the children’s parents and relatives to split the cost of the children’s needs (Ezewu, 1986). To ensure that their children will be attended to, parents chose relatives based on some of the following reasons:
• Relatives who lived in urban areas and had access to better educational resources
• Biological siblings of the parents
• Wealthy and/or educated extended family members
• A childless couple that would benefit from the presence of a child in the home
• Stable home environment and proper supervision (Fatimilehin & Hassan, 2016; Stapleton, 1978; Ekpe, 1983; Ezewu, 1986; Mokomane, 2012; Adinlofu, 2009).

Although there are several advantages to living in an extended family setting as aforementioned, the extended family is not free from challenges. This family unit as Mallum (1986) posits puts undue burdens on adolescents’ especially young adolescent girls. Mallum (1986) portends that females face more challenges within the extended family because of conflicting expectations of fulfilling traditional female roles and the values espoused from receiving formal education. This according to Makama (2013) stems from the traditional patriarchal system of Nigerian extended families whereby female members were restricted to domestic duties. Per Labeodan (2005), conflict is exacerbated for female members of the extended family if they do not fulfill traditional domestic female roles while trying to accomplish their own personal needs and goals. This is because “emphasis has always been placed on the male especially in the family system; mainly because the families in Nigeria are patrilineal, the males are seen as continuity of both family name and lineage” (p. 7). Furthermore, similar findings to the challenges Nigerian adolescent girls experience within the extended family unit were
reported in India (Mallum, 1986). Young Indian teenage girls are more stressed than their male counterparts (Mallum, 1986). This is due in part to a clash of traditional Hindu values for females with the girls wanting to engage with the modern world by taking advantage of educational opportunities just like their male counterparts (Mallum, 1986; Parabli, 1976). Thus, the extended family system is not a perfect system and if not managed well will place a strain on family members especially the adolescents. This is because the younger members are trying to develop their identities amid numerous adults within the family system (Mallum, 1986). Furthermore, conflict within the extended family is inevitable. If relationships are not cultivated appropriately, conflict because of jealousy or any form of rivalry is inevitable in any form of human interaction due to the number of relationships that exist in this family setting, and the adolescents are more affected (Mallum, 1986).

In Nigeria, there is a gradual disintegration of the traditional extended family. The traditional agrarian structure of the extended family has changed due to urbanization and industrialization, economic and social reasons, affluence, women joining the workforce, desire to implement the nuclear family lifestyle, imbibing western and individualistic values, and migration to western countries; the result being an increased number of nuclear family homes (Yusuf, 1998; Jonah, 2009; Barnes, 1985). Per Yusuf (1998), “the disruption of the extended family structure created a number of problems to individuals, groups and the entire society. For instance, the escalating incidence of juvenile delinquency, crime, prostitution and similar anti-social and immoral acts are results of break-down of the traditional hold of the family on the individual” (p. 75). On a social
level, the breakdown of the extended family has impacted the welfare of mother and child in modern times because the easy and readily available help with children is almost nonexistent now because female members of the family have to work to supplement the economic needs of the home due to the hard-economic times (Yusuf, 1998). The extended family in Nigeria also played a very important economic role and that has changed in recent times since most members of the family have gone their separate ways to sustain a living (Yusuf, 1998). In Nigeria, one of the important roles of the extended family is for members to be each other’s keepers (Obikeze, 1987). Affluent members of the family are expected to help in the education of children from less affluent members and the willingness to do so is an indicator of complying to an important value of the extended family (Yusuf, 1998; Obikeze, 1987). Given the economic situation of the country, it is sometimes unsustainable for affluent family members to continuously provide for less affluent members of the family. Conflict ensues when affluent members of the family are pressured to honor financial requests and are not given the option to decline or aid when they can do it (Tosin, 2014). Per Tosin (2014), presently, extended family members need to understand that their affluent relatives’ allegiance is primarily to their immediate family and that they shouldn’t be expected to solve every problem. The literature shows that this new family identity with elements of individualism is taking root in Nigeria; those who have moved to other countries also prefer it as they have more autonomy over their lives (Yusuf, 1998). In the words of a Nigerian business man interviewed, “these days, it is difficult for you to see a family where most of their
relatives live together with them. Everybody is trying to mind his or her own business, or what I will call me and my wife syndrome” (as cited in Jonah, 2009).

In conclusion, the literature review does not address this sub-group of Nigerian immigrant students that noted scholar Bryce-Laporte (1972) will say are ignored. This sub-group needs representation in research as they are uniquely isolated from the general student body since they live off-campus with extended family and have other sets of obligations that further isolate them from the college experience and being acculturated into the American way of life.

**Events in Nigeria's History that Influenced the Mass Migration of Young Nigerians**

**Colonization**

The conquest and subsequent colonization of Nigeria by Britain lasted for about seventy-six years (1884-1960) (Falola, 1999; Stagliano, Howell, Daniel, & Conlin, 2014). Nigeria at the time was divided into northern, western, and eastern administrative regions without regard to different tribes, ethnic divisions, and customs. The colonial government instituted the rule of law using indirect rule system. Indirect rule entailed installing traditional rulers who were either defeated or individuals that were not respected by the village clan (Falola, 1999). The indirect rule worked in the north because before British colonization came into play, northern Nigeria had a centralized political system and a functioning taxation structure (oldnaija, 2015).

However, in the west and south, this form of leadership was unheard of and the people rebelled against the institution of this system because tradition was not applied in installing these warrant chiefs (Falola, 1999; Oldnaija, 2015). Additionally, indirect rule
failed in the east because the political administration of the easterners prior to the arrival of the British was decentralized (Oldnaija. 2015). Also, colonial officers were instructed not to interfere with the business of the ‘locals,’ but were to pass on necessary information through these traditional rulers (Falola, 1999). The colonialists thought that the people would adhere to their stringent policies if it came from their traditional rulers (Falola 1999). The installation of these ‘puppet masters’ created a new elite that strived to emulate the lives of the colonialists. Corruption became the order of the day and to maintain the artificial order and continuous economic benefits the British ignored the complaints and the blatant disregard of tradition by these chiefs (Falola, 1999). Some of these traditional rulers hired staff to fill roles such as court clerks, translators, and messengers to extort money from the people and accept bribes and they transformed these corrupt practices into successful businesses (Falola, 1999). For instance, if a person paid the extortion fees, the translator, for example in a court case, would turn the case around to benefit whoever paid (Falola, 1999). Friedrich Engels refers to this as ‘naked greed’ whereby the ruling class exploits the oppressed class solely for their interests (as cited in Lemert, 2010). The exploiting class (the British) exploited the oppressed (Nigerians through traditional chieftains). In the spirit of advancement, the exploited become the new ruling class ‘since the exploitation of one class by another is the basis of civilization, its whole development moves in a continuous contradiction’ (as cited in Lemert, 2010, p. 69). Thus, in their quest to acquire prestige, the maids, and big houses, the puppet masters created their personal fiefdoms. These fiefdoms, though in different
forms, are still in existence in Nigeria presently. Engels argues that with civilization came exploitation which involved the dominance of one group or class over the other.

**Emergence of The Military Elite**

At the time of Nigeria’s independence in 1960, the colonial power departed leaving in its place an economic system that was increasingly plagued by the regional administrations (Falola, 1999). The advent of oil as a major revenue for Nigeria also posed a problem because everyone wanted a piece of the pie, resulting in instability which still remained the status-quo even in the present day (Falola, 1999). During the Second World War, the British developed a Nigerian army, which was a “colonial creation set up to protect the interests of the colonial states” (Falola, 1999, p. 115). The British were not interested in providing professional training or developing leaders from the Nigerian army, but instead they were focused on preventing internal cohesion within the Nigerian army to protect their interests (Adejumobi, 2002; Falola, 1999). The colonial powers instituted a structure whereby “certain ethnic groups were considered to be militarily more competent, as they allegedly display ‘physical strength’, ‘courage’ and ‘valour’ and those groups constitute the prime target for military recruitment, especially at the subaltern level” (Adejumobi, 2002, p. 160). The reason the British used this strategy was to ensure that any form of opposition will be squashed by recruiting indigenes for subaltern positions from Northern Nigerian and in particular, ethnic minorities of the middle belt in Northern Nigeria (Adejumobi, 2002). The reason being that they would not adhere to nationalistic calls for mobilization (Adejumobi, 2002; Enloe, 1980).
Furthermore, to continue with the ‘divide and conquer’ ideology, when the colonialists did recruit a few Nigerian officers and cadets in the 1940s, these officers were chosen from a different ethnic group and social status (Adejumobi, 2002). These officers were mainly from eastern Nigeria (Adejumobi, 2002; Falola, 1999). Thus, the strategy of the colonial government was to “prevent any form of vertical ethnic cohesion in the military, which may serve as a threat to the colonial regime” (Adejumobi, 2002, p. 161). By the time the British left, the Nigerian army was lopsided in composition and became highly politicized (Falola 1999; Siollun, 2009). The easterners, who comprised mostly of the Igbos, took the senior officer spots vacated by the British because there were a lot more educated Igbo candidates while the Northern soldiers filled the combat units (Siollun, 2009). This imbalance created intra-military conflict, which led to the institution of a quota system which put the northerners at a military advantage and access to power (Falola, 1999; Siollun, 2009). The non-commissioned officers benefited from the quota system first before it was applied to the leadership positions (Adejumobi, 2002). The quota system entailed lowering the educational entrance qualifications and allotting 50% of admissions to the northerners and 25% respectively to the easterners and westerners (Siollun, 2009).

The Nigerian military elite slowly but assertively took the reins of power when it became commonplace for the government to use the military to resolve political problems (Siollun, 2009). Within a period of six years after Nigeria’s independence and through a series of planned and unplanned coups, the Nigerian military seized and maintained power till the 1990’s (Siollun, 2009). Military rule affected all aspects of society
negatively. There were many unrests in Nigeria during military rule because of low wages, insecurity, political instability, lack of freedom, tribalism in politics and job appointments, terrible living conditions, a steady decline in the quality of education, and the exodus of qualified academic staff at universities (Udeze, 2009). The exodus of qualified staff was due to the fact that universities were not able to function at optimal capacity due to government interference, lack of investment in research, insecurity on campus due to the rise of student cult groups, and stagnation of staff salaries (Udeze, 2009; Saint, Hartnett, & Strassner, 2004; Rotimi, 2005). As the quality of education dipped and the situation in the country worsened, college-age students began to migrate to other African countries, the United States, and to countries in Europe for better educational and economic opportunities (Mberu & Pongou, 2010).

**Oil**

Oil contributes about eighty percent to the overall revenue for Nigeria. Oil was first discovered in the Oloibiri area of Rivers State in 1956 by the Anglo-Dutch consortium, Shell D’Arcy. Shell maintained a monopoly on exploration rights of oil in all productive fields for a long time before other oil companies could make any inroads (Falola, 1999; Udeze, 2009). Nigeria experienced an era of prosperity during the oil boom of the 1970’s. There was a growing middle class and rising number of millionaires. The government spending was also on the rise. At the time, the naira was stronger than the dollar, and Nigeria was recognized as the thirtieth richest country in the world (Falola 1999). John Maynard Keyes referred to this phenomenon as the Era of Abundance where
there was a “maximum of individual liberty, the minimum of coercive control through government” (as cited in Lemert, 2010, p. 205).

This boom encouraged and instituted questionable relationships between the government—a small group of elites in the oil industry—and the multinational oil companies. Incidence of crude oil theft, known as ‘illegal oil-bunkering’, increased because the organized crime syndicate consisted of influential people in the military and others outside of the country. In addition, shady deals and contracts were made, kickbacks and millions of naira exchanged hands so that the government officials and the elites got their payouts and the oil companies were given free rein to conduct business to their advantage but to the detriment of the communities in the areas where there was oil drilling. These oil companies were not interested in the welfare of the communities where drilling for oil occurred, but instead they focused on satisfying the demands of those in power to ensure unlimited and uninterrupted access to these oil-producing communities without any penalties for unsavory practices. The results of this negligent behavior were continuous oil leaks, which seriously damaged the environment and impacted the surrounding communities. The consequence of the oil companies’ negligent drilling practices and the unresponsiveness of the Nigerian government to their actions led to an increase in violence and violation of human rights in areas such as the Niger Delta region because of the fight for access and control of oil-bunkering sites. The relationship between government officials, the elite, and oil companies continued when the oil boom ended and the successive military coups that occurred were influenced by the access to oil and the dividends that came with it (Falola, 1999; Udeze, 2009).
The Nigerian populace paid the price for the mismanagement of public funds during the oil boom years of the 1970’s. The government wasted funds on ill-conceived projects and failed to plan and conserve funds when the oil boom ended and subsequently created an ‘Era of Scarcity’ (Siollun, 2009; Lemert, 2010). In a bid to cover-up misuse of funds and continuous corruption, the government introduced strident economic policies that further crippled the economic and educational system of the country (Ogbonna, 2012). Any form of opposition from citizens, human rights groups, the press, academia, and students was usually met with suppression either through physical force, imprisonment, or withholding funding to paralyze educational institutions (Udeze, 2009; Saint, Harnett, & Strassner, 2004; David, 2013). These practices led inevitably to the degradation of educational parastatals, the brain drain of qualified academic staff and the mass exodus of students to foreign countries and neighboring African countries for better educational opportunities (Udeze, 2009; Rotimi, 2005). Thus, the government created an ‘Era of Scarcity’ that negatively impacted the society where there was a “minimum of individual liberty and the maximum of communistic, feudalistic, or governmental control through physical coercion” (as cited in Lemert, 2010, p. 205).

‘Wounded Generation’

The military rule of General Ibrahim Babangida (1985-1993) and the subsequent leadership of General Sani Abacha (1993-1998) instituted policies that rendered the nation a sick system. The creation of this 'wounded generation' was the brainchild of Babangida who introduced the Structural Adjustment Program (SAP) in 1986 with an emphasis on expenditure reducing and expenditure switching polices as well as using
the private sector as the engine of growth of the economy via commercialization and privatization of government-owned enterprises” (Uzoatu, 2012; Ogbonna, 2012).

However, this program systematically eroded the growing middle class and destroyed the educational system as Babangida embezzled large amounts of money borrowed from the International Monetary Fund (IMF) and used it to enrich his personal business interests, as a tool to bribe others to become loyal to him, or as a way of silencing dissident factors that largely emerged from civil society groups, the press, students, and academia (Udeze, 2009).

Saint, Harnett, & Strassner (2004) portend that military rule played a big role in the decay of the well-established educational institutions operating at international standards especially at the tertiary level during the 1980s and 1990s. The government interfered in the universities by appointing figureheads in high and strategic positions who were loyal to the military regime (Saint et al., 2004). This was a way to dismiss any opposition, which resulted in the disappearance of research grants, innovation, awarding teaching excellence that consequently led to a drop in educational quality and loss of qualified academic staffs (Saint et al., 2004).

With the downward spiral in the quality of education, lack of money funneled into maintaining aging school infrastructures, and lack of employment prospects after graduation, the rise of students' protests began in response to the government's approach on education. In retaliation to these protests, the Babangida administration used extreme measures such as rusticating or expelling known student leaders and using armed forces to clamp down on protests (Saint, Harnett, & Strassner, 2004). From 1986 to 1989 at the
height of the implementation of SAP, many universities were closed on an average of six
months because of students' protesting issues such as implementation of SAP and the
installation of ‘puppet’ university administrators unconcerned with the welfare of the
schools, academic staff, and students. In response, the government dispersed armed
forces to maintain law and order resulting in many student casualties during those years
(David, 2013). Another example of extreme measures occurred in 1989 when the
Students' Union Activities (Control and Regulation) Decree No. 47 was enacted to
institute stiff penalties such as five- year imprisonment and high monetary fines for any
student group at any university that organized events that compromised the safety of the
public and other students and showed disloyalty to the government in the guise of
dissuading students from joining unions (David, 2013).

Despite the government's measures and the loss of lives emanating from this
dispute, academic staff and students' continuously voiced their displeasure with the plight
of education in Nigeria, and according to Saint, Harnett, & Strassner (2004) "because
these groups were viewed as bases for potential opposition to military rule, universities
suffered a progressive erosion in the purchasing power of their budgets...the real value of
government allocations for higher education declined by 27% - even as enrollments grew
by 79%; the result was a precipitous fall in the quality of university education and
research."

These measures continued into the regime of General Sani Abacha (1993-1998), a
regime mired by severe human rights atrocities, blatant embezzlement of the country's
coffers and corruption at the highest levels (Udeze, 2009). The regime was unpopular
with local and international pro-democracy advocates (Udeze, 2009). Nigeria's educational system suffered more setbacks during Abacha's administration because schools were closed indefinitely for longer periods of time for any sort of political activity. Additionally, the use of excessive military force to curtail any dissident voices was prevalent and it was during this time that universities saw an increase in the rise of secret cults (Udeze, 2009; David, 2013; Rotimi, 2005). Cultism in Nigerian universities has its origins from the Pyrates Confraternity, a non-violent student club, founded in 1953 by Nigeria's first Nobel Laureate, Wole Soyinka (Rotimi, 2005). The confraternity's activities were never shrouded in secrecy and it was formed to promote Nigerian nationalism and to end tribalism and colonial mentality. However, with the changes taking place within the Nigerian society during the military era characterized by military coups and the enabling of the culture of violence, this confraternity consequently morphed into splinter secret cults (Rotimi, 2005). These secret cults differed in ideology and approach from the founding confraternity and used intimidation and violence as a tool to silence opposing secret cults, legitimate student groups, and academic staff which in turn led to student casualties on university campuses (David, 2013). The secret cults mirrored the culture of violence exemplified by the military regime, and in describing the way the military used the secret cults to wreck more havoc at the schools, Rotimi (2005, p.93) asserts,

They were later to be high jacked by military governments who were anxious to consolidate their holds on university students who might challenge their authorities. For example, virile student unionism was perceived by military
authorities as a threat to their power consolidation. Consequently, secret cults were used to "neutralize" student unions and their "anti-government activities"; especially those which questioned or challenged the authorities of military dictatorship.

During this period, the frequent closure of universities leading to the disruption of students' studies, loss of academic staff, lower educational standards, overcrowded student accommodations, and the rise of secret cults due to the culture of violence led to the exodus of university students to foreign countries and other neighboring African countries (Rotimi, 2005; Youdeowei, 2014). Furthermore, Akanji & Daniel (2009) state that students have left en masse within the last thirty years because of the following reasons:

1. The quality of the Nigerian educational system has greatly declined due to government corruption and incompetence.
2. Universities losing accreditation.
3. The number of students applying for admission into universities surpasses available spots.
4. Substandard education makes Nigerian graduates unmarketable at home and in the global workforce.
5. Growing unemployment rate due to political, social, and economic reasons.
6. Within the last 20 years or more, Nigerian students are not employable because of underfunding of universities and constant strikes by unions on campus.
7. Preference for multinational companies in Nigeria to hire applicants with foreign degrees.

In essence, the mass exodus of intellectual aspirants during this period to foreign lands contributed to the phenomenon known as 'brain drain' that had been taking place since the early 1980's by Nigerian professionals disillusioned with the state of affairs with the country.

Brain drain is defined as "the exodus of highly-educated and trained manpower from developing countries to industrialized nations...this trend of movement by professionals is caused by prevailing circumstances, forcing them to leave loved ones behind and travel overseas to fulfill life aspirations and dreams" (Udeze, 2009, p. 241-242). 'Push' and 'Pull' are the main causes of brain drain whereby the push factors consist of issues such as substandard education, low wages, political instability, government mismanagement of funds, loss of freedom of speech, workplace promotion based on favoritism and bad living conditions while the pull factors include better wages and quality of life, international standard of education, support for research and innovation, freedom of speech, merit system for promotion and a stable government (Offoh-Roberts, 2004; Udeze, 2009). Thus, migrating to foreign countries for better educational aspirations and quality of life continues to be on the rise for Nigerian college-age students (Adesulu, 2015). The most popular foreign educational destinations for these students are the United Kingdom, the United States of America, and Canada (Adesulu, 2015). Additionally, students now consider other Central and Eastern European countries because of lower tuition rates and cost of living (Adesulu, 2015). These foreign
destinations are viewed as the doorway to so much opportunity where parents can send their children to get a better life with numerous educational and professional options available to them rather than "wait and pine and condemn their children to tow the same line" in the hopes that the situation in Nigeria will change very soon (MacAdef, 1995, p. 138).

Thus, the wounded generation is a creation mirroring the failure of the government to tackle the issues contributing to the abject neglect of the country and its citizens and as Uzoatu (2012) aptly states, "as far as so-called generations go, what commands the most demanding attention is the age of Structural Adjustment across the African continent that I here name The Wounded Generation. It was a generation that laid bare the modern-day fall of man, the destruction of whole peoples and unconscionable unraveling of societal and communal values."

**Theoretical Framework**

The theoretical framework of this study utilized two theories to analyze the subject matter succinctly: Theory of migration and family conflict and human needs theory to understand the nature of the conflict from different theoretical lenses.

**Theory of Migration and Family Conflict**

The theory of migration and family conflict developed by Carlos E. Sluzki (1979) is a theoretical perspective that breaks down the process of migration into five distinct categories: honeymoon preparation stage, actual migration, overcompensation stage, crisis period, and the transgenerational effect. In the honeymoon preparation stage, factors such as seeking better educational and job opportunities, joining family members,
or seeking asylum are some of the reasons people choose to migrate to new environments. There is a general sense of great anticipation of a better life when preparing to leave which is also followed by a short period of sadness when faced with the prospect of leaving their country of origin. In the actual migration stage, some families do their homework in investigating the new destination regarding options that will benefit them, visiting family members in that new country of adoption to assess living situations while others blindly migrate believing that all will work out perfectly when they get to their new destination.

During the period of overcompensation (which comes after migration), recent migrants are unaware of the stress associated with the move because they are in survival mode and there is a tendency during this time to suppress any form of conflict and its symptoms to maintain unity and calm in the household (Sluzki, 1979). However, after about six months, recent migrants and family members begin to feel the impact of the move due to elements such as unmet expectations, dealing with a new culture, finances, new family habits, away from family based in country of origin and the result if the issues are not addressed is stress, health issues, strained relations, and in some cases separation. In other cases, some families can weather the storm impact and focus on the positive aspects of the experience, construct new realities and in the process, develop stronger individual and collective units. In the transgenerational effect stage, the cause of disagreement comes into play when the second generation who have been raised in the adopted country begin to clash with the first generation and this is because the second generation in most cases have adapted fully to the culture at large.
This clash will inevitably take place in subsequent generations even if the second-generation offspring were shielded from the dominant culture. Per Sluzki (1979), "the clash is intercultural rather than intergenerational. The conflict between the child's dominant style of coping-congruent with the family culture-and the differently defined rules and boundaries within large sectors of the extrafamilial world results in a label of "delinquency" for the child's behavior and its consequences"

The theory of migration and family conflict is suitable for this analysis because it will help to breakdown and analyze this unique conflict that is multifaceted at different levels. It is easy to look at the entire case with different lenses because of the various issues that the Nigerian students face prior to relocating to the United States: adapting to a new culture with its own set of rules, adjusting to a new school system, and also dealing with problems that may arise living with extended family that has demands as well. It is important to note that international students often "experience a profound sense of loss. Consequently, they often feel less confident, sense unremitting tension, take less time off, enjoy it even less..." (Hayes & Lin, 1994, p. 7).

In essence, these students are dealing with issues from an immigrant perspective as well as maneuvering conflict from the family angle. These aforementioned scenarios contribute to feelings of captivity in the new home and nostalgia for what was before in their 'natal home' for these students as they try to negotiate the demands from the society at large and the home front (Obiakor & Afoláyan, 2007). But for the purpose of this conflict to be studied, the first four stages of the theory are best suited to explain the root
cause of the conflict between the Nigerian immigrant college students and their extended family members.

**Human Needs Theory**

As opposed to the previous theory that focuses on the adjustment, adaptation, and settlement aspect of the conflict, human needs theory is an approach contend noted scholars Abraham Maslow and John Burton whereby human needs cannot be ignored and are vital for human survival and it should be noted that these needs transcend the physical needs of a person (Marker, 2003). The human needs theory was chosen to emphasize the importance of recognizing the needs of the Nigerian immigrant students who are in a new country living with new family members and the consequences if those needs are ignored. Abraham Maslow postulated that every being has the same universal basic needs, which cut across the spectrum of different conflict situations for example involving family, colleagues at work, political disagreements, etc. and identifying these needs will ultimately help to analyze and resolve the conflict (Katz, Lawyer, & Sweedler, 2011). There are five human needs grouped in a hierarchy starting with physiological needs; the needs then address safety, affection, esteem, and finally self-actualization. The physiological needs are the most basic on the pyramid of human needs and entail a need for food, air, water, and shelter to survive. Safety needs such as “security; stability; dependency; protection; freedom from fear; from anxiety and chaos; need for structure, order, law, limits; strength in the protector, and so on” (p. 106) are next in line after the physiological needs are met. Affection needs involves the need to belong and be accepted; esteem needs are directly correlated with a desire for self-respect or self-esteem
from others while self-actualization needs involve the need to keep improving oneself to ultimately become the best version of oneself. However, Maslow stated that not every need will be satisfied completely in a conflict nor do the needs have to be addressed in the hierarchical order of the model.

On the other hand, Paul Sites (1973) argues that typically within the socialization process individual needs will arise. There are five of these needs that he says cannot be neglected: (a) Response from others, (b) Stimulation from others, (c) Security, love, and belonginess, (d) Recognition, and (e) Self-actualization. The first need, response from others, involves receiving responses from important family members consistently for an individual to develop a healthy and normal view of the world. If not, the consequence of inconsistent responses leads to a confused and distorted view of the world.

The need for external stimulation from others is important to help in forming new experiences based on the individual engaging with those in their environment; where there is evidence of lack of stimulation, the individual tends to be isolated by others. Sites (1973) attests that providing basic security for an individual increases their sense of stabilization and in the process, helps the individual deal with frustrations and challenges that might arise along the way. For Sites, recognition is a very important need that cannot be ignored. It is tied to the self-identity, self-esteem, and self-worth. This is because recognition serves as a guide and a form of approval for the individual in making the right decisions and if not told where to turn, will have no direction in life. Finally, self-actualization is the stage where the individual is independent of the approval of others to
move forward in life and is not overly concerned about the behavior of others (Sites, 1973).

Burton (1990) suggests that human needs are universal and common to all individuals. Most especially Burton portends that identity and recognition are essential needs that must be addressed in a conflict and this is universal for everybody and will never change but "but what will satisfy it is determined entirely by local histories and changing social circumstances" (Rubenstein, 2001). Burton claims that “over time all societies experience conflicts between the institutional values and structures of society on the one hand, and human needs at the level of the individual on the other hand” (Rosati, Carroll, Coate, 1988, p. 162).

This theory is critical in evaluating the influence of social relationships in conflict situations and clarifies the conflict dynamics between the Nigerian students and extended family and how the conflict situation negatively or positively affects the identity and future aspirations of these students. These college years are a critical time in the identity formation of young adults as this is the time when a sense of self and what they want to achieve in the future develops and per research, immigrant students frequently reconstruct their identities (good or bad) based on 'actual' or 'perceived' experiences (Ellis & Chen, 2013; Kim & Diaz, 2013). Without the social networks of individuals and groups to provide careful analysis, it will be hard to evaluate through these networks, that human needs are pursued, so also the genesis of values, interests, and power (Rosati et al., 1988). The theory helps to show how human needs motivate and change human behavior. Finally, the human needs theory “emphasizes a common humanity” which
extends across all cultures and countries because there is a common and shared awareness of what others need and how they feel (KÖK, 2007).
Chapter 3: Research Method

**Interpretative Phenomenological Analysis (IPA)**

Methodology is important and helpful to a researcher because it provides a structure for how participants in the study will be sampled, why certain data collection techniques are used, organizing, and analyzing data, and for the ways in which the findings of the study will be reported (Creswell, 2007). The qualitative approach used for this study is Interpretative Phenomenological Analysis (IPA). IPA, a major form of phenomenology, focuses on significant experiences and how they are understood by examining how people try to understand important life experiences (Smith, Flowers, & Larkin, 2009). IPA research seeks to engage the reflections of participants after experiencing a major change because of the experience; for example, a loss of identity due to moving to a new country.

Thus, the emphasis is on participants in the study who have experienced the same phenomena and the reflection will be on what the experience means (Smith, Flowers, & Larkin, 2009). Another aim of IPA is to get an in depth and insider's viewpoint of the participant's experience through an idiographic process (Smith, Jarman & Osborn, 1999). In addition, IPA research focuses on developing themes around individual experiences and understanding these experiences (Smith, et al., 2009).

An important aspect of IPA is the co-constructive or double hermeneutic nature of the process in which the researcher tries to understand the lived experiences of the participants based on their revelation and at the same time the participant is trying to make sense of their experience (Smith & Osborn, 2007). IPA is the right methodology for
this case and the type of conflict because of its idiographic focus which entails studying in depth a small sample size of individual experiences and how it affects those individuals to offer more insight on how they make sense of a phenomenon (Smith, Flowers, & Larkin, 2009). In this case, the IPA research examined the impact of the intra-family conflict experience of Nigerian college students living with extended family and how this relationship defined the identity development and college experience of this sub-group of students to explore in detail what the experience was like for them.

**Researcher Stance**

A qualitative study is further validated if the researcher recognizes, acknowledges, and deals with the issue of bias directly (Willis, 2007). The researcher's stance, which is also known as "researcher's position" or "reflexivity" refers to how qualitative researchers are sensitive to their biases, assumptions, and personal history by explaining them to prevent corruption of the research study (Hailu, 2012; Creswell, 2003). I am fully cognizant, since I have experienced the same phenomenon to be studied that there is a need to eliminate bias. I fit the exact profile of the population that I researched which formed the genesis of undertaking the study. I went into this research knowingly with my own preconceived ideas and beliefs and as such the "personal-self becomes inseparable from the researcher-self.... which represents honesty and openness to research, acknowledging that all inquiry is laden with values" (Mertens, 2003; Creswell, 2003). In relation to this study, I am including a short description of my own experience living with extended family twenty years ago.
When I migrated to the United States in 1996, I lived with my extended family while I attended college. Although we did our best to live in peace, conflict was inevitable. This conflict was not handled constructively, and I felt helpless because I lacked the tools and information to deal with the conflict. It was a period mired with confusion, angst, and hurt; questioning my self-worth and trying to define who I was at the time and it subsequently shaped the person I am today. My desire is to make sense of this experience after so many years and to learn how to handle conflict appropriately precipitated the focus of this dissertation. It is my hope that the findings will be used to help others who went through similar experiences and for those who may experience this phenomenon in the future.

Creswell (2007) states that there is a need for researchers to set aside preconceived ideas and knowledge about the experience studied to have a fresh outlook on the study. To eliminate any bias and to monitor subjectivity, I used reflexive bracketing to acknowledge and address my biases, values, and interests (En-Nabut, 2007; Ahern 1999). This entailed using a reflexive journal to write about my personal experience, unmet needs, and feelings that crept up during data collection and analysis; enlisting the help of a peer debriefer who is Nigerian and understands the culture, is impartial and not invested in the subject matter studied (En-Nabut, 2007; Ahern, 1999; Debriefing.com, 2006). The peer debriefer conducted a bracketing interview which further helped me to investigate my biases and explain the rationale for undertaking this study (Roulston, 2010) (see Appendix C for bracketing interview questions). In summary, epoche in a qualitative study is essential. Epoche is a process whereby
researchers aim to remove all biases or preconceived notions about their experience about the phenomenon under research; the idea being that the researchers will bracket out their perspectives before working with and interviewing research subjects (Moustakas, 1994).

**Participant Selection**

Participants involved in this study were Nigerian immigrants at the time of migration who came to the U.S. to commence their collegiate studies 15-20 years ago. Also, they lived with extended family for more than one year, experienced conflict, and were subsequently impacted by the experience. Since the methodology of choice is Interpretative Phenomenological Analysis, a sample size of 5 Nigerian immigrant students was sufficient for the research. The reason there is a time range of 15-20 years for the population studied is because existing research shows that between the ages of 10 and 30, people “are more likely to remember autobiographical events” (Scutti, 2015, n.p.). According to Scutti, this is because “social stress and social exclusion have a greater impact during the teen years.”

IPA research adapts a sampling technique called purposive sampling. Since the sample size is small, it was vital to select participants whose lives had been impacted due to living with extended family in order to get better insight into this experience. Other functions of the small sample size are to curtail data saturation because there is a high probability that the researcher will start hearing the same information from each of the participants. Other functions of the small sample size are to develop meaningful patterns of similarities and differences between subjects and to prevent novice IPA researchers from being overwhelmed with too much data generated as is common to this
methodology (Corbin & Strauss, 2008; Smith, Flowers, & Larkins, 2009). Furthermore, the decision to make the sampling selection homogenous and inclusive is to establish boundaries for the study and to help generate meaningful data (Smith, et al., 2009).

**Recruitment of Participants**

Participants were recruited from UTA-ASO, a WhatsApp phone chat group, my own contacts, and snowballing from other participants (Smith, Flowers, & Larkin, 2009). The researcher contacted the gatekeeper of UTA-ASO, identified herself as a doctoral student conducting research on the conflict that emanated from undergraduate Nigerian immigrant students (who migrated 15-20 years ago) because of living with their extended family in the U.S. and the effect the experience had on the identity formation and future aspirations of the students. The gatekeeper contacted potential subjects on my behalf by furnishing members of his group with the details of the research study. The researcher provided phone number, mailing address, and email address in an email letter, which explained in detail the purpose of the research study.

The researcher also included a demographic questionnaire along with the email inquiry for interested candidates to complete (see Appendix A & G for sample letters). Those interested in participating were asked to contact the researcher or were told the researcher would contact them. Additional participants were recruited via the researcher’s personal contact and snowballing was also used to get more participants. To avoid feelings of coercion, subjects recruited via this option also received an email letter stating in detail the description of the research, the researcher’s information, and a request for
their participation together with a demographic questionnaire for them to complete (see Appendix A & H).

A total of five participants were recruited and interviewed for the study. Five participants (1 male and 4 female) were willing to participate in the study, but were not eligible because they met some and/or not any of the selection criteria for the research (Hailu, 2012; Creswell, 2013). Efforts were made to include male respondents, but it proved futile and difficult to find male respondents that fit the inclusion criteria for the research study.

The mode of contact for all candidates that agreed to participate in the research was via telephone and/or email. After this initial contact, a telephone conversation between the participant and me ensued to discuss the adult consent form if the candidate indicated interest in participating. The dialogue between the potential participant and me covered the general research design, key aspects of the consent form, and the candidate’s absolute freedom to opt out if they did not wish to participate. Candidates were also encouraged to contact me with any questions or concerns they might have prior to electing to participate. Each participant received full disclosure of the purpose and procedural approach of the study in conversation with me. Consent was then formalized by signing the Informed Consent Form, which was scanned and sent as an email attachment to the participant. All participants were provided with a copy of their signed consent form and I kept a copy of each signed consent form. Once I received the signed consent forms, arrangements were made to conduct interviews (see Appendix F for sample consent form).
Data Collection

One of the advantages of conducting qualitative research is the plethora of data sources that gives researchers the flexibility to utilize a combination of these sources depending on the scope of their research (Corbin & Strauss, 2008). I used a demographic questionnaire and semi-structured interviews as the main source of data collection for this project.

Demographic Questionnaires

The main purpose of the demographic questionnaire was to recruit participants who fit the selection criteria for the study because all participants received the same close-ended and open-ended pre-determined questions to allow for homogeneity (Research Connections, n.d.). The two-page questionnaire (see Appendix A) solicited information such as name, age, sex, date of arrival in the U.S., age on arrival in the U.S., marital status, who they lived with, how long they lived with extended family and the impact (if any) while living with extended family (Hailu, 2012; En-Nabut, 2007). The demographic questionnaire was initially sent along with the email inquiry in recruitment for participants and they were told it would take between 10-20 minutes to complete. The questionnaire was very helpful in weeding out respondents that weren’t eligible and in providing an initial insight of who the selected participants were (En-Nabut, 2007). Interviews were subsequently made once the demographic questionnaires and consent forms were completed.
Interview medium

Prior to the interview, the respondents were asked to choose their preferred medium for the interview. The choices were to be interviewed either by telephone, face-to-face, or via Skype. One interviewee chose to be interviewed via Skype while the remaining interviewees opted for telephone interviews. I was cognizant that telephone interviews in qualitative research were deemed to be less desirable than face-to-face interviewing (Novick, 2008). However, researchers have noted that telephone interviewing should be a valid and viable source of data collection in qualitative research (Sweet, 2002; Carr & Worth, 2001; Novick, 2008; Cachia & Millward, 2011; Musselwhite, Cuff, McGregor & King, 2006; Chapple, 1999).

Reported disadvantages of telephone interviews were the absence of nonverbal communication or visual cues (Novick, 2008; Acquilino, 1994; Groves, 1990), and participants potentially distracted by certain occurrences in their environment (Novick, 2008; McCoyd & Kerson, 2006; Opdenakker, 2006), although this same problem was noted during face-to-face interviews (Novick, 2008; Sturges & Hanrahan, 2004). Novick (2008) does contend that useful information that can be obtained through a respondent’s gesture and action is lost via telephone interview but however, this information may not necessarily be important or helpful. This is because nonverbal communication can be misconstrued (Novick, 2008; Burnard, 1994; Chapple, 1999; Sturges & Hanrahan, 2004). Furthermore, Novick (2008) and Cachia & Millward (2011) posit that information collected via nonverbal cues is usually noted in field notes and may not be used in data analysis that relies more on transcripts. In addition, the researchers state that notating
intonation, hesitation, emotional outbursts, sighs, and asking “how did this make you feel?” are ways of compensating for the loss of nonverbal cues (Novick, 2008; Opdenakker, 2006; Sturges & Hanrahan, 2004; Cachia & Millward, 2011). Other forms of compensation suggested were for the interviewer to acknowledge the respondent’s answer by saying “Umm” or “ahh” to replace the use of a nod in a face-to-face interview (Cachia & Millward, 2011; Holt, 2010; Stephens, 2007). To make up for the loss of nonverbal cues during my telephone interviews, I noted audible sighs, emotional outbursts, change in intonation, repetition of phrases and I asked the participants “how did that make you feel?” several times during the interviews (Smith, Flowers, & Larkin, 2009). Additionally, I acknowledged participants by uttering statements such as “I understand” and “okay” to indicate that I was listening attentively and to keep moving the conversation along. Finally, I also asked follow-up questions to ascertain correctly the participants’ feelings.

Other reported disadvantages included omission of certain groups due to language difficulties, no access to phones or health concerns (Chapple, 1999; Carr & Worth, 2001) and limited phone coverage for some respondents (Novick, 2008; Carr & Worth, 2001). Another reported disadvantage for telephone interviewing was that the duration of the interviews was short and the result was a loss of in-depth discussion and data for analysis (Novick, 2008; Chapple, 1999; Creswell, 1998; Garbett & McCormack, 2001; Sturges & Hanrahan, 2004; Sweet, 2002). However, recent research shows that telephone interview on average lasts between 1.5-2 hours and rich, detailed data is collected to aid in data analysis (Novick, 2008; Cachia & Millward, 2011; Chapple, 1999). To corroborate this
claim, the interviews I conducted lasted between 65 minutes and 86 minutes. Finally, lack of rapport between interviewer and respondent was another cited disadvantage in the research (Sweet, 2002; Burnard, 1994; Norvick, 2008; Cachia & Millward, 2011). To curtail this problem, Burnard (1994), Novick (2008), Carr & Worth (2001), Dillman (1978), Markus & Crane (1986), Bariball, Christian, While, & Bergen (1996), and Lavrakas (1987) suggest the following strategies:

1. Interviewers factor in time before the interview starts to converse informally with respondents
2. Ensure the introductory statement is made before the interview to remind participants of their involvement, confidentiality, and the option to decline at any time
3. Preliminary questions should be simple and not verbose to help reduce participants’ anxiety
4. Ask open-ended questions early in the interview as researchers have noted that this helps to build rapport, helps participants ‘find their voice’ and reduces anxiety
5. When sensitive information is disclosed, the interviewer’s intonation and choice of words can make or break the interview

Again, these are all strategies I took into consideration and ultimately used when I conducted the telephone interviews.

On the other hand, researchers noted several advantages of using telephone interviewing as a means of collecting meaningful data over face-to-face interviews. First,
the cost involved in setting up an interview is greatly reduced (Chapple, 1999; Carr & Worth, 2001; Musselwhite, Cuff, McGregor, & King, 2006; Norvick, 2008). This is because neither the interviewer nor the respondent need to spend money to travel to a location site since interviews can be conducted from any telephone in a quiet, activity-free environment (Sweet, 2002). Also, it is oftentimes easy to reschedule appointments to suit the participants (Cachia & Millward, 2011). For my study, four of the participants requested appointment changes due to family and work-related needs. Their requests were accommodated and the interviews commenced at a convenient time for the participants. Other noted advantages of using the telephone interview are relative anonymity, security for interviewer and respondent in crime-ridden communities, ease of revealing sensitive information since the interviewer is physically absent, and reaching respondents who might have been excluded due to geographic distance (Carr & Worth, 2001; Marcus & Crane, 1986; Norvick, 2008; Chapple, 1999; Kavanaugh & Ayers, 1998; Opdenakker, 2006, Sweet, 2002). Another bonus to using this medium contend Sweet (2002) and Norvick (2008) is the ability for the interviewer to take notes throughout the interview without being a source of distraction or disrupting the flow of the interview.

As a disclaimer, researchers did state that using the telephone interview as a medium for data collection was not feasible for all qualitative studies (Carr & Worth, 2001). This could be in part due to the research question examined or the requirements of the research study (Carr & Worth, 2001; Einarson, Syed, Gallo, Einarson, & Koren, 1999; Sweet, 2002). Sweet (2002) and Grbich (1999) posit that ethnographical studies will be ill-fitted with this medium since this form of methodology entails participant
observation plus interviews or surveys which is unachievable via telephone. However, Sweet (2002) and Cachia & Millward (2011) state that other forms of qualitative research that do not require immersion into a participant’s life or culture such as IPA, discourse analysis, narrative analysis and grounded theory are compatible with using the telephone to collect data.

The telephone mode is a good fit for IPA studies because of emphasis placed on the idiographic process which focuses on the lived experiences of the participants and how they make sense of their individual worlds (Smith, Jarman, & Osborn, 1999; Cachia & Millward, 2011; Smith & Eatough, 2007). Another reason IPA is a complementary fit with the telephone mode contends Cachia & Millward (2011) is because the main form of data collection used is the semi-structured interview and this format enables participants freely expand on issues relevant to them.

Albeit the challenges mentioned in using telephone interviewing, researchers conclude that using this medium should be encouraged and used extensively in qualitative research because the telephone has been described as “the primary electronic medium for interpersonal communication which creates a new consciousness about spoken language” (Carr & Worth, 2001, p. 511). Researchers also state that it is unnecessary to pit face-to-face interviews against telephone interviews as each medium has noted advantages and disadvantages and serve distinct purposes, especially since there is hardly any evidence that shows that the quality of findings collected via telephone is compromised (Novick, 2008; Sweet, 2002, Cachia & Millward, 2011; Carr & Worth, 2001; Musselwhite, Cuff, McGregor, & King, 2006).
Interviews

After the participants were chosen, the long interviews (primary form of data collection) were scheduled on a day and time convenient for the participants. The interviews were semi-structured in nature to collect meaningful data (Willig, 2001). The interviews lasted between one to two hours and were all audio recorded; I also took some notes during the sessions. The interview focused on unearthing the root cause of the conflict experience of these students and how it impacted their lives. As promised, the participants received transcribed versions of their interviews for them to make any changes necessary. All participants approved the transcribed versions of their interviews. It was also noted in my interview protocol to ask follow up questions if needed and the agreed upon medium for follow up questions was by phone, email, or text messaging. I reached out to four participants interviewed via text messaging. I contacted them because I forgot to ask one participant a question during the interview, two participants were asked clarifying questions and the last respondent I wanted to clarify a phrase said in her native language. All participants responded to the questions via text messaging. All interviews were conducted in my office space free from all forms of distraction to maintain the privacy and confidentiality of the participants. To ensure the protection, privacy, and confidentiality of the participants, all recordings and transcriptions will be kept for 36 months and at the end of that period, the audio recordings and transcriptions will be deleted; all demographic questionnaires will be shredded and trashed at the end of the 36-month period.
As the researcher, I used semi-structured interviewing because it makes collating data easy to manage and organize given the small sample (Willig, 2001). This was the primary and most important source of data collection used because interviews are the main forms of data collection in an IPA study (McQuillen, 2014; Finlay, 2011; Smith, Flowers, & Larkin, 2009). The use of the semi-structured interview template was to use the questions prepared as a guide but most importantly to be guided by the path of the participants’ responses and delve in deeper to new information that was revealed (Smith & Osborn, 2007). Although collating data through this form is easy, it requires the need to carefully recruit and choose participants, have a method of documenting, and transcribing the data, and have the ability of constructing the right questions to ask the participants (Willig, 2001). I had an interview agenda to ensure that the process and the questions asked will help engender a rapport between me and the participants (Willig, 2001). I spent a few minutes at the beginning of the interview engaging the participants to make them comfortable and used a set interview protocol to easily transition to the interviewing phase (see Appendix D). Prior to the interviews, I prepared questions that were open-ended and encouraged the participants to talk at length. Questions that were descriptive, narrative, structural, and provided contrast were helpful in generating useful data; however, I ensured close-ended questions were avoided to prevent researcher bias (Smith, Flowers, & Larkin, 2009). The main reason for preparing questions ahead of time is to organize what the interview should cover so that if a participant veers off topic it is easier to rein them in, to plan for any difficulties that might arise as a result of sensitive topics or questions, to ask questions that the participants will find meaningful, to help
create an informal and relaxing environment whereby the participant can freely talk about
the phenomenon as it applies to them, and to help reserved participants who are hesitant
in revealing information (Smith, Flowers, & Larkin, 2009; Willig, 2001; Moustakas,
1994). Furthermore, I ensured that the questions were open-ended and constructed in a
way to help elicit meaning and were in tandem with the research question initially posed
(Corbin & Strauss, 2008).

Validity Strategies

“Procedures for validity include those strategies used by researchers to establish
the credibility of their study” (Creswell & Miller, 2000, p. 125). Validation in a
qualitative study involves the steps the researcher takes to ensure findings are accurate, to
ensure that the researcher is abiding by IRB guidelines and to establish credibility and
trustworthiness (Creswell 2013; Hailu, 2012). The validation strategies used in this study
are: (a) transparency, (b) peer debriefing, (c) researcher reflexivity, (d) member checking,
and (e) detailed narrative analysis (Creswell, 2013).

According to Smith, Flowers, & Larkin (2009), “transparency refers to how
clearly the stages of the research process are described in the write-up of the study” (p.
182). To ensure transparency for this research study, I gave a detailed description of
participant selection and recruitment, how the demographic surveys were sent and used,
how interviews were scheduled and conducted, and the steps taken during data analysis
(Smith, Flowers, & Larkin, 2009). I followed Smith et al’s (2009) recommendation of
transparency during data analysis by comparing and contrasting the responses of
participants, comparing the participants’ responses in the demographic questionnaire,
development of emergent themes through coding and sorting through the data, as well as doing a cross-case analysis whereby patterns across each case were examined to develop a set of themes shared by all cases (Hailu, 2012; Creswell & Miller, 2000; Smith, Flowers, & Larkin, 2009; McQuillen, 2014). Furthermore, I included tables and figures (within the paper and in the appendix) to show detailed descriptions of participants’ demographics, the participants’ family life, thematic representation of the conflict, major findings, coding, and development of themes. This step in the validation process took a long time to complete because I wanted to ensure that the participants’ voice remained as the focus of the study (McQuillen, 2014).

Peer debriefing entails enlisting the help of an external impartial set of eyes who might be familiar with the phenomenon or population examined, checks the researcher’s biases, and asks informed questions about the study (En-Nabut, 2007; Creswell & Miller, 2000). The researcher worked with a peer debriefer who is Nigerian and understands the culture, is impartial and not invested in the subject matter studied (En-Nabut, 2007; Ahern, 1999; Debriefing.com, 2006). The peer debriefer also provided support through listening and encouraging the researcher. The peer debriefer also conducted a bracketing interview to help the researcher be fully cognizant of any biases before conducting interviews with participants. The peer debriefer offered suggestions on conveying information appropriately and succinctly. The peer debriefer also went through the analysis to ensure that the researcher remained objective.

Researcher reflexivity is the third validity strategy used in this research study. This involves the researcher bracketing their experiences so that the reader from the onset
knows that the study is free from any bias or assumptions (Creswell, 2013; Haliu, 2012). The researcher for this study used a reflexive journal to document feelings and biases before conducting interviews and during the data analysis stage. In addition, the researcher described experiencing the same phenomenon as the research participants and mentioned what transpired during that time.

In member checking, “the validity procedure shifts from the researcher to the participants in the study…it consists of taking data and interpretations back to the participants in the study so that they can confirm the credibility of the information and narrative account” (Creswell & Miller, 2000, p. 127). After the transcription of the interviews was completed, the researcher sent the transcriptions to the participants for their approval. Once the participants approved the transcriptions, the researcher began the analysis process.

The detailed narrative analysis in a finished IPA research manual is very important because the researcher's careful interpretation of the participant's experience is needed so that anyone reading the manuscript can understand the information presented (Smith, Flowers, & Larkin, 2009). The final write-up in this study included a detailed narrative analysis of the lived experiences of the participants comprising of my interpretation and verbatim extracts, words, and quotes from interviews conducted as well as the major findings that materialized from the examination of themes (Smith et al., 2009; Haliu, 2012). Table 1 summarizes the validity strategies used in this study.
Table 1

Validity Strategies

<table>
<thead>
<tr>
<th>Validity Strategy</th>
<th>As Used in the Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transparency</td>
<td>Detailed description of stages in research process</td>
</tr>
<tr>
<td>Peer Debriefing</td>
<td>Used a peer researcher of Nigerian origin to help further bracket researcher’s experience</td>
</tr>
<tr>
<td>Researcher reflexivity</td>
<td>Using a reflexive journal, researcher bracketed experience to acknowledge biases and assumptions</td>
</tr>
<tr>
<td>Member checking</td>
<td>Transcribed interviews given to research participants to review, comment, and approve</td>
</tr>
<tr>
<td>Detailed narrative analysis</td>
<td>Detailed analysis of the interviews; used verbatim statements from participants and major research findings</td>
</tr>
</tbody>
</table>

Data Analysis

In qualitative research, it is crucial when analyzing data to thoroughly read all the material, prepare, and organize data and ultimately extract themes from the data through coding to give a detailed analysis on the research subject matter (Creswell, 2013; Corbin & Strauss, 2008). To develop a rich, detailed analysis, two different coding techniques were used. Influenced by the guidelines set by Saldana (2009), in vivo coding was the first coding technique used to extrapolate the verbatim words of the research participants (Corbin & Strauss; McQuillen, 2014). Secondly, data were analyzed using recommended steps from Smith, Flowers, & Larkin’s IPA book, *Interpretative Phenomenological Analysis: Theory, Method, and Research* (McQuillen, 2014). This entailed the use of exploratory comments (descriptive, linguistic, and conceptual) and development of themes (Smith, Flowers, & Larkin, 2009). Furthermore, the aim of using exploratory comments is to get to the core of IPA which is essentially to focus on significant experiences and to understand these experiences (Smith et al., 2009).
After transcription, the first step of analysis included listening to the recorded interviews at least once while reading the transcribed version at the same time. Next, the transcription was read again so that it became easy to note important information. Then I used in-vivo coding for the first coding cycle of the interview data to capture initial themes that emerged because this coding entailed using the exact words or phrases of the participant (Saldana, 2009). The process of in vivo coding entailed taking sections of the interview to extrapolate meaning by assigning codes to paragraphs, words, phrases, similes, and metaphors of the participants. Microsoft Word was used to carefully code the statements. The statements were color-coded red. In addition, comment balloons were used to show the selected codes. The codes were in quotation marks and capitalized for emphasis (see Appendix E). In addition to applying in-vivo coding to the data, I used IPA coding techniques. The following step is the first cycle in the IPA data analysis process. This first cycle is referred to as initial noting and it is made up of three comments: descriptive, linguistic, and conceptual (Smith, Flowers, & Larkin, 2009). It is best to do one exploratory comment for the transcript at a time to avoid confusion. It is best to start with descriptive comments first because they are used to sum up the content of the participant's experience. It is purposefully meant to be descriptive and much longer than a code used in for example grounded theory to capture useful data. This entailed going through the transcript searching only for phrases that reflected what the participants convey about their experiences.

To help in proficiently organizing the data, Microsoft Word was used. The use of color codes is beneficiary in differentiating among the exploratory comments and to help
with organization. For instance, I color coded the descriptive data yellow and used comment balloons within Microsoft Word to show the date of data entry, the type of initial noting, and the comment. For example, this is what the comment balloon shows: 04/04/16: D: She had mixed feelings about coming to America because of bad experiences with extended family in Nigeria. If parts of the transcript leaned toward linguistic or conceptual comments while doing descriptive commenting, I made notes in the document to serve as reminders.

The next stage in the initial noting process entails identifying language usage, which is an important element particular to linguistic comments. This involved looking for features that showed emotions such as laughter and anger, repetition, pauses, and features showing language conventions and intensity of volume (Smith, Flowers, & Larkin, 2009). The linguistic comments were color coded green to differentiate them from the descriptive comments and I also used comment balloons to show the date of data entry, the type of initial noting, and the comment. An example of a linguistic comment: 04/04/16: L: Repetition of “it made me feel irrelevant” emphasizes strong emotion and its effect on her. The conceptual comments are the last stage of the first cycle analysis and are more interpretive than the other two stages of analysis. This is the stage in which tentative identification and interpretation begins and is a shift towards the interviewee's understanding of what they have divulged (Smith, Flowers, & Larkin, 2009). This stage shouldn't be mistaken with the development of themes but where I began to identify some concepts, attempted to interpret them, and used tentative language such as "seems" or "may" or through asking questions to track emergent concepts and to
allow for changes in the next analysis stage (Smith, et al., 2009). The conceptual comments were color coded blue to help set it apart from the descriptive and linguistic comments and like the two steps before, I used comment balloons to document data entry date, the type of initial noting, and the comment. An example of a conceptual comment from the study: 04/04/16: C: Seems like fear and anxiety stemming from lack of safety?

The second cycle in the analysis stage is the development of emergent themes. This is the area in the analysis process where I divided the transcript into parts to identify the themes and better analyze the data on an abstract level (Smith, Flowers, & Larkin, 2009). This entailed going through the entire transcripts again and using the interviewee’s comments gathered via in vivo coding plus exploratory comments to develop the emergent themes. To extrapolate themes at this level, I grouped the codes gathered via in vivo coding into associated clusters (McQuillen, 2014). This process entailed handwriting every code and color coding each related code and further condensed until themes began to emerge (McQuillen, 2014). Next, exploratory comments were grouped into related clusters to extrapolate emergent themes. Then, to categorize these themes, condense data and to reduce repetition, the themes gathered from in vivo coding and the exploratory comments were subsequently grouped by similar situations as experienced by the respondents (Saldana, 2009). I ensured that the themes were a true reflection of the participants’ words, thoughts, and feelings in addition to my interpretation to reflect the hermeneutic circle that is unique to IPA (Smith et al., 2009). This was actualized by titling the emergent themes with in vivo codes (McQuillen, 2014). To reflect the hermeneutic circle succinctly, the use of in vivo codes to title the theme of a cluster of
themes reflective of my own interpretation shows the co-construction of meaning between respondents and I (Smith, et al., 2009). After the identification of all the emergent themes, the process of abstraction was used to group related themes together and then create a new title for this group of themes; the result was the development of super-ordinate themes (Smith, Flowers, & Larkin, 2009).

Another helpful tool for me at this stage in the analysis process was representing the development of the super-ordinate themes graphically. The table included super-ordinate themes, key words from the participants to reflect the theme and the page and line number to find the key words (Smith et al., 2009). I repeated the same process of identifying themes and abstraction for each interview before moving onto the final analysis. For the last stage, the data analysis was complete after doing a cross-case analysis whereby patterns across each case were examined to check for connections or similar themes (Smith, et al., 2009). To actualize this process, I printed out the tables of super-ordinate themes for all cases, spread them out and went case by case noting connections and then regrouping and relabeling themes (Smith, et al., 2009). The result of this exercise was a master list comprising of six major themes with complementary sub-themes; these themes captured everything that I wanted to convey about the participants. In vivo codes were used to title each major theme. In summation, after all data analysis has been completed there is a need for the results from this research to be reported to present a concise account of the participants’ experiences (Smith, et al., 2009).
Limitation of Study

This research study had several identified limitations. First, the use of a small, purposive sample size accessed through online organizations, a phone chat group, snowballing, and the researcher’s personal contacts. The methodology of choice influenced the small numbers in a bid to better understand the lived experience of the population studied. However, the findings from this research cannot be used to typify the experiences of the entire population of Nigerian immigrant students living with extended family in the United States. Another limiting factor was ethnic homogeneity. The population studied was restricted only to Nigerian immigrant students who came to the U.S for higher education and stayed with extended family to help actualize this goal, thereby eliminating the representation of students from other African countries as well as immigrants from other nations (Ukochovwera, 2014; Onwueguzie & Leech, 2007). Next, the time restriction was another limitation. The study recruited participants who came 15-20 years ago, and negated the addition of participants who came earlier or later than that time range. Therefore, the findings obtained may not be a full representation of other students outside of the time range. Lastly, the study focused solely on the students’ stories and not on the extended family thus giving the study a linear slant. Albeit these limitations, changes were not made to the study to maintain the purpose of undertaking this research project.

Ethics

It was important to the researcher to be cognizant of the guidelines of Nova Southeastern University’s guidelines on conducting research on human subjects to ensure
credibility and protection of the participants (Ukochovv-era, 2014). Before collecting data, it was important that informed consent forms were given to the participants, which included background information on the researcher and information about the study being conducted. Detailed on the form were explanations about any note-taking or recording that will be used, the type of data collection (interviews, etc.), the outcome of the data analysis and the assurance that confidentiality will be maintained unless the law requires disclosure. To reassure the participants further and since this is a research study involving human subjects, the informed consent form showed review and approval by the Nova Southeastern University Institutional Review Board (IRB). Furthermore, the participants were told that participation was completely voluntary and they had the option to opt out of the research at any time without penalty. The participants were assured of anonymity and the researcher used aliases for the participants and assigned new names to all participants. Also, any other identifiers such as locations and name of schools for instance were removed from all transcription and data collection (Ukochovv-era, 2014; Berg, 2007; Creswell, 2003). All data collected electronically will be saved in a password-protected computer accessible to the researcher only while hardcopies will be saved in a lockbox in the researcher’s home office.

In addition, since I was an outsider to some of the participants, I used a gatekeeper to gain access to them. This is a very vital component in the research process because subjects in a study can be emotionally vulnerable; hence the gatekeeper chosen should not coerce the participants into volunteering for the study (Miller & Bell, 2002). Furthermore, it was important to address the issue of power hierarchy between researcher
and participant (Karnieli-Miller, Strier, & Pessach, 2009). The researcher endeavored to do this through creating a welcoming and non-threatening atmosphere during the interview process, participants were allowed to choose the preferred medium for the interview, the interview was conducted in a conversational semi-structured format, the interview protocol was read at the beginning of every interview which had information from the consent forms to ensure confidentiality, and the participants were told to reveal whatever felt comfortable and not pressured to reveal sensitive information (Karnieli-Miller et al., 2009). Information deemed sensitive to participants such as immigration status was not pursued in interviews to eliminate any form of fear and anxiety.

To ensure further privacy and confidentiality, during transcription (which took place in the researcher’s home office), the researcher wore headphones and the transcribed notes were typed directly into a password-protected desktop computer. The participants were aware that the recordings and transcriptions would be kept for 36 months so that it doesn’t get into the possession of others who might misappropriate the information (Creswell, 2003). At the end of this period, the audio recordings and transcribed notes will be deleted. The researcher will shred and trash all demographic questionnaires and notes taken at the end of the 3-year period.
Chapter 4: Results

For a qualitative research to be successfully finished and considered valid, the findings should be reported to a larger audience through oral presentations, or published as books, dissertations, or journal articles (Corbin & Strauss, 2008). The results section in an IPA research manual is very important because the researcher's findings need to be clearly comprehensible so that any reader who may or may not be familiar with the subject matter investigated can understand the information presented (Smith, Flowers, & Larkin, 2009). With respect to this study, data collection involved using demographic questionnaires and interviews. Five female participants that met the selection criteria completed the demographic questionnaire and were subsequently interviewed; however, there was no male representation in this study because only one male potential participant responded to the researcher’s inquiries but he didn’t meet eligibility requirements for the study. This chapter presents the background information of the participants, the lived experience of the participants in their own words and presentation of the master themes that emanated during data analysis.

Participants’ Background

During the recruitment stage, a total of ten interested candidates responded. From the ten respondents, five participants met the selection criteria for this study: (a) Nigerian immigrants at the time of migration, (b) Came to the U.S. for undergraduate studies 15-20 years ago, (c) lived with extended family for more than one year and experienced conflict, and (d) their lives were impacted by this experience. All eligible participants were female. Two of the participants are married with children, one is divorced with one
child, and the other two are single. The participants’ length of time since coming to the
U.S. for undergraduate study ranged from sixteen to twenty years. Also, the participants
did share the determining factors that influenced their parents’ decision in choosing the
relatives they eventually lived with. Two participants stated it was because they had an
existing relationship with these relatives and their interaction with them had always been
positive. One of the participants stated that her mother’s biological sibling “really pushed
the idea” to ensure she lived with his family while attending college. The other
participant shared that the relative was a close friend of her mother and she was expected
to provide some financial assistance. For the last participant, the relative she stayed with
was her mother’s second choice. She stated that her mother approached another uncle
first because “he is my godfather and he’s older than my mum. So, it’s kind of that
everybody in the family was like, “Be respectful and ask the older brother.” However,
this uncle declined the offer and instead her mother’s younger brother accepted to house
this participant.
Table 2

Demographics of Participants

<table>
<thead>
<tr>
<th>Name</th>
<th>Sex</th>
<th>Date of arrival in U.S.</th>
<th>Age on arrival in U.S.</th>
<th>Current Age</th>
<th>Location of Undergraduate College</th>
<th>Major (at the time of undergraduate studies)</th>
<th>Marital Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amina</td>
<td>F</td>
<td>1996</td>
<td>17</td>
<td>36</td>
<td>Midwest</td>
<td>Economics</td>
<td>Married</td>
</tr>
<tr>
<td>Binta</td>
<td>F</td>
<td>1998</td>
<td>18</td>
<td>35</td>
<td>South</td>
<td>Biology</td>
<td>Single</td>
</tr>
<tr>
<td>Ladi</td>
<td>F</td>
<td>1996</td>
<td>16</td>
<td>35</td>
<td>Midwest</td>
<td>Biology</td>
<td>Married</td>
</tr>
<tr>
<td>Halima</td>
<td>F</td>
<td>1999</td>
<td>18</td>
<td>35</td>
<td>Midwest</td>
<td>Advertising &amp; Graphic Design</td>
<td>Divorced</td>
</tr>
<tr>
<td>Laila</td>
<td>F</td>
<td>2000</td>
<td>17</td>
<td>33</td>
<td>South</td>
<td>Business Information Systems</td>
<td>Single</td>
</tr>
</tbody>
</table>

*Note. Pseudonyms used to protect identity of participants*

The average age on arrival to the U.S. was between 16 and 18 years old. Three of the participants attended college in the Midwest, while the others attended college in the South. All participants graduated from undergraduate colleges with Bachelor’s degrees; two participants attained professional degrees and the other two obtained master’s degrees. Four of the participants indicated the sole reason for migrating to the United States was to further their education. The other participant stated winning the visa lottery as the reason for moving to the United States. This participant however explained that she had secured admission into an American university at an earlier time but could not commence studies because her parents couldn’t afford to send her to the U.S. then. But then winning the visa lottery accorded her the opportunity to migrate to the U.S. and
attend college. All participants except for one relocated to the United States without family members. Only one participant relocated with her two siblings.

Table 3

*Family Life*

<table>
<thead>
<tr>
<th>Participant</th>
<th>Who they lived with</th>
<th>Relation to Family member</th>
<th>Length of time spent living with family members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amina</td>
<td>Close Family friend</td>
<td>Not related</td>
<td>2 years</td>
</tr>
<tr>
<td>Binta</td>
<td>Uncle &amp; his wife</td>
<td>Mother’s brother</td>
<td>3 years</td>
</tr>
<tr>
<td>Ladi</td>
<td>Uncle &amp; Aunt</td>
<td>Mother’s brother</td>
<td>1 year</td>
</tr>
<tr>
<td>Halima</td>
<td>Close family friend</td>
<td>Not related</td>
<td>2 years</td>
</tr>
<tr>
<td>Laila</td>
<td>Uncle &amp; Aunt</td>
<td>Mom’s younger brother</td>
<td>1 year 5 months</td>
</tr>
</tbody>
</table>

The table above shows in detail the people that the participants lived with, how they are related to them, and the length of time they stayed with extended family. Three out of the five respondents lived with blood relatives while the other participants lived with extended family member who were not directly related. However, they are considered to be extended family in the Nigerian context because there is no distinction made between who is directly related and everybody can either be a father, mother, uncle, or aunt, and extended family is also defined as consisting not only of the nuclear family unit or those related by blood lines but also including close family friends and colleagues (Georgas, 2003; Obayan, 1995; Obayan, 1994; Fatimilehin & Hassan, 2016). However, for this research study, the structure of the extended family comprises of biological and nonbiological members. Although the participants, Amina and Halima, lived with
biologically unrelated extended family members, they however referred to the people they lived with as “aunty” and “uncle” in the interviews. For instance, Amina stated, “I lived with my aunt and she’s a close family friend of my mom. Well, my family, a close family friend of ours.” All participants shared that they experienced conflict with their extended family members and stated how the experience impacted their identity and future goals.

**Emergent Themes**

In the development of emergent themes, two different coding techniques were used. The first coding technique used was in vivo coding and the second technique entailed using exploratory comments based on the guidelines proposed by Smith, Flowers, and Larkin (2009). The development of emergent themes entailed several stages. The first important stage involved reading the transcribed interviews multiple times to familiarize myself with the data and to start noting some initial similarities across each case. Next, I used in-vivo coding to help identify initial themes. This entailed assigning codes to either chunks of paragraphs, exact words, expressions or phrases, similes, and metaphors of my participants (Saldana, 2009; Awadi, 2014). I used Microsoft Word to color-code the assigned selections red and I also used comment balloons to show the selected codes. In addition, codes were in quotation marks and capitalized for emphasis. After coding each interview, I went back to review the initial notes I made at the onset of data analysis which helped in the initial grouping of in vivo coded similar thoughts and expressions of the participants to subsequently develop themes. For instance, one of the notes read: “Trust is an issue for most participants.”
Examples of in vivo codes from two participants are: “NO AUTOMATIC TRUST” and “DON’T TRUST ANYBODY.” The in vivo code and note showed that most of the participants developed trust issues after their experience living with extended family. This subsequently helped in developing a theme about trust issues. Subsequent paragraphs will show detailed descriptions of developing themes.

Next, I used IPA coding techniques as another way of identifying emergent themes. Each transcript was read again to make it easy for me to note vital information. I started the process with initial noting which is the first cycle in the IPA data analysis process. This cycle entailed noting descriptive, linguistic, and conceptual comments (Smith, Flowers, & Larkin, 2009). I started noting descriptive comments first before moving on to linguistic and then lastly conceptual comments. However, I made notes to serve as reminders within the document if parts of it leaned toward linguistic or conceptual comments. Also, I went through this process for each transcript. For the descriptive comments, which I color-coded yellow, I noted comments that described the participants’ experience. These phrases were noted in comment balloons. An example of a comment balloon showing a descriptive comment:

05/20/16: Now she just has to take people as they come and make her decision on whether she trusts them or not.

The next stage in the initial noting process entailed identifying linguistic comments. This involved searching for language conventions that showed emotions such as laughter, anger, distress, repetition, pauses, and volume of voice (Smith, Flowers, & Larkin, 2009). I color-coded the linguistic comments and I also used comment balloons
to show the date of data entry, the type of initial noting, and the comment. An example of a linguistic comment:

05/21/16: L: ‘Tying me down in chains’ a metaphor for not having a life/no freedom; being a prisoner.

Again, this process was done for every transcript. The conceptual comments are the final stage of the first cycle analysis and are more interpretive than descriptive or linguistic comments. This is the stage where tentative identification and interpretation begins (Smith, Flowers, & Larkin, 2009). In this stage, I began to identify some concepts, attempted to interpret them, and used tentative language such as "seems" or "may" or through asking questions to track emergent concepts and to allow for changes in the next analysis stage (Smith, et al., 2009). I color-coded the conceptual comments blue and I used comment balloons to document data entry date, the type of initial noting, and the comment. An example of a conceptual comment from the study:

05/21/16: C: Sounds like regret?

After extensively coding and initial noting each transcript, the next step was the development of emergent themes for each transcript. To extrapolate themes at this stage, I grouped the respondents’ comments gathered via in vivo coding into similar categories. This involved handwriting every in vivo code on blank sheets of paper so that I could “touch the data” and could better categorize the codes (Saldana, 2009). Next, based on the comments from the in vivo codes, I created categories to group similar thoughts and color-coded each category. The table below shows an abbreviated example of the codes and categories:
Table 4

An Abbreviated Example of the Codes and Categories

<table>
<thead>
<tr>
<th>In Vivo Codes</th>
<th>Category</th>
<th>Color “Key”</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Tried to be positive”</td>
<td>Anxious</td>
<td>Blue</td>
</tr>
<tr>
<td>“Had mixed feelings”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“Don’t trust her”</td>
<td>Trust Issues</td>
<td>Purple</td>
</tr>
<tr>
<td>“Will never eat her food”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“Feel it was part of conflict”</td>
<td>Conflict</td>
<td>Yellow</td>
</tr>
<tr>
<td>“There was resentment”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

After putting every in vivo code into a category, the exploratory comments were grouped per the related clusters I formed with the in vivo codes to identify emergent themes. The grouping of in vivo codes and exploratory comments by similar situations as experienced by the participants was essential in developing the themes (Saldana, 2009). It was imperative that the emergent themes were pari passu with the respondents’ words, thoughts, and feelings in addition to my interpretation to holistically reflect the hermeneutic circle unique to IPA (Smith, Flowers, & Larkin, 2009). This process took a long time because so many themes were identified and the process had to be repeated for each transcript. For the first transcript, fifty-one themes were identified; the second, forty-four; the third, sixty-four; the fourth, eighty-three, and the fifth, sixty-two. Below is an abbreviated table showing emergent themes.
Table 5

Emergent Themes

<table>
<thead>
<tr>
<th>Emergent Themes</th>
<th>In vivo codes</th>
<th>Exploratory Comments</th>
<th>My Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fear &amp; anxiety over moving to the U.S.</td>
<td>“Tried to be positive” “Had mixed feelings”</td>
<td>Well, my thoughts were mixed because back in Nigeria, I didn’t have a good experience living with people like going to holidays and family members’ houses. Coming to America to live with people, because of my purpose for going to school, I tried to be positive. I had mixed feelings coming to live with my family friend’s house. I had mixed feelings when I was coming.</td>
<td>Shows anxiety. She mentions having mixed feelings a few times. Also, seems like fear and anxiety stemming from lack of safety.</td>
</tr>
<tr>
<td>Honeymoon Stage</td>
<td>“Welcome for first few weeks” “Better than I expected”</td>
<td>But by the time I got here, I was welcomed for first few weeks. I was welcomed. It was better than I expected. When I came into the country for the first two weeks, she gave me that welcome I felt, “Oh my God. Okay, fine. It’s better than I thought.”</td>
<td>Seems like Honeymoon state because she was treated well for first few weeks.</td>
</tr>
<tr>
<td>Horrible Situation with Extended Family</td>
<td>“Horrible Experience!” “Treat like a maid”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>It was a horrible experience! It was horrible because what happened is, I guess in some families when they have someone from the family come live with them, they try to treat them like a maid like a house girl and it seemed like that’s what was happening so I was taking care of the kids; one was a baby, one was under two. So, a lot went on and it wasn’t the best situation at all.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Isolated/No Freedom/ Movement restricted</th>
<th>“Couldn’t do anything for myself” “Had to ask weeks ahead”</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was only allowed to go to school two days. I couldn’t really do anything for myself. I had to ask them weeks ahead of time before I could even go get my hair done and sometimes I couldn’t do that.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nostalgia for home &amp; parents</th>
<th>“A lot of needs” “Didn’t have mother” “Majority of teenage years” “Missed home” “Was really devastated”</th>
</tr>
</thead>
<tbody>
<tr>
<td>It was definitely a lot of needs. I mean; I didn't have my mother for the majority of my teenage years. I really missed home, but at that time my parents already made the decision so, I think there were a couple of things. And so, if there's anything I would say I didn't have my mom and dad through most of the things that happened in my teenage, young adult years.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Not treated like a family member/blood relative. Outsider status.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isolated so she couldn’t mingle with others or be influenced by others?</td>
</tr>
</tbody>
</table>

| Perhaps longing for true and real affection. Living with uncle and aunt didn’t feel like home. |
Low Self-Esteem

“Was really devastated” “Told mom I wasn’t smart” “Doesn’t want a dunce” “Thought I was a dunce” “No need to even try”

She told my mom that I wasn’t very smart. Then she got on the phone and told her friends that she has a dunce in her house and she doesn’t want to have dunce in her a house. I continued in that path of where there’s no need to even try, because I thought I really tried. I studied I didn’t know what I should do I studied, I went to the library, I made sure I studied.

Abused trust thereby contributing to low self-esteem and lack of security. No safety net. Aunt uses the word ‘dunce’ to shame and to further deplete self-esteem.

Benefited from support of friends

“God gave me friends” “Like sisters & brothers” “People could go to” “Just cry” “Became family”

The wonderful thing is that God honestly gave me friends that were basically like sisters and brothers. It was just awesome. The thing for me I always tell people that there are times where that you’re emotional or something is going on and you need someone to talk to, and there are times you just need someone to just listen and just be there. So honestly my WY state family or BU friends became family.

Probably the family she needed and was not getting while living with uncle and aunt.

Motivation for working hard

“Couldn’t disappoint God” “Not going to make it” “Cannot disappoint God” “Brought me so far”

Number one, I couldn't disappoint God. I remember even before I moved here, I had aunts and uncles, my mum's siblings, that would call the house and they would be like, "What are you going to America for? Are you kidding me? You

First major reason motivating her to succeed.
know your mum is a single parent. Do you want to kill her? Just go to Uniben or UniLag and do something better for yourself."
And I had an aunt tell me, "Laila, I know you're not going to make it because you have never lived outside of your mum's house before. Just sit down at home and go to school here. So, for me to go through all of that, to come here and then to disappoint God I think that's being on the line and not of everything else that I do. I'm like, "I cannot disappoint God because he brought me so far, so, so far."

Impact of experience on view of life

“It can't expect anything from anybody”

It made me realize something about life… Or rather it solidified a statement that I had heard my father make many, many years ago, to my mother. And the statement he made was that “you can't expect anything from anybody” And I thought when I found myself in that situation I started going back to that statement. “You cannot expect anything from anybody” Stop looking at them as the cool uncle, the cool big brother that you saw them in Nigeria. That's not who he is.

Impact from living with extended family. Changed her initial views on them.
At this stage in the analysis process where emergent themes had been identified, the process of abstraction was used to create a new group of themes called super-ordinate themes. Per Smith, Flowers, & Larkin (2009), abstraction is a “basic form of identifying patterns between emergent themes and developing a sense of what can be called a ‘super-
ordinate’ theme” (p. 94). This process involves putting similar themes together and creating a new title for the grouped themes (Smith, et al., 2009).

To develop the super-ordinate themes, I printed out the entire list of emergent themes with supporting in vivo codes and exploratory comments. Next, I spread the printed materials on a table to aid in easily identifying similar themes. It was very helpful having the in vivo codes and exploratory comments as this helped to group the themes based on the participant’s words, thoughts, and feelings. I proceeded to assign numbers to each emergent theme. Then, I started looking for themes with similarities. When I found similar themes, I would write them down on blank sheets of paper labeled alphabetically from A-Z. I didn’t need to use all twenty-six letters to help in grouping the super-ordinate themes that materialized. For instance, from the first participant, there were seven super-ordinate themes and I only used seven blank sheets labeled A-F. These new group of themes were given new titles. For example, from one participant, there were emergent themes (abbreviated list) reflecting the trauma the participant experienced: ‘falsely accused’, ‘traumatic experience’, ‘home environment not conducive for studying or success’, ‘unfairness’, and ‘betrayal of trust.’ These were subsequently grouped under the super-ordinate theme entitled: ‘Traumatic experience hard to forget’.

Finally, I represented the development of the super-ordinate themes graphically. The table included super-ordinate themes, key words from the participants to reflect the theme and the page and line number to find the key words (Smith et al., 2009). The entire process of abstraction was repeated for each transcript. To further reflect the hermeneutic circle, I used in vivo codes to re-title the super-ordinate themes which were reflective of
my interpretation, thereby showing co-construction of meaning (McQuillen, 2014; Smith, et al., 2009) between the participants’ and me (see Appendix E for the list of superordinate themes for each transcript).

To complete the data analysis process, I conducted a cross-case analysis to examine patterns across each case to check for connections and similarities (Smith, et al., 2009). To actualize this process, I printed out the tables of super-ordinate themes for all cases, spread them out and went case by case noting connections between the super-ordinate themes. On a separate sheet of paper, I then grouped super-ordinate themes that shared thematic similarities from the individual transcripts into related clusters and tentatively labeled each cluster. To aid in the grouping of super-ordinate themes into related categories to form major themes, I also used in vivo codes and data chunks from exploratory comments to concisely group the themes. At this point in the analysis, there were eight major themes that emanated from this exercise. However, I regrouped the themes again because I noticed there were some themes that fit in more than one cluster. See Table 2 below showing grouping of super-ordinate themes to form major themes.
Table 6

*Grouping of Super-Ordinate Themes to Form Major Themes*

<table>
<thead>
<tr>
<th>Cluster 1</th>
<th>Cluster 2</th>
<th>Cluster 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Welcome Season)</td>
<td>(Challenging Situations)</td>
<td>(Irrelevance)</td>
</tr>
<tr>
<td>“It was very negative”</td>
<td>“It was very negative”</td>
<td>“Everybody wants to be part of something”</td>
</tr>
<tr>
<td>“Siri ido yahado”</td>
<td>“Horrible experience!”</td>
<td>“Made me feel irrelevant”</td>
</tr>
<tr>
<td>“Always really nice”</td>
<td>“Felt powerless”</td>
<td>“Followed ‘Golden rule’”</td>
</tr>
<tr>
<td>“Resentful” &amp; “Didn’t have teenage children”</td>
<td>“Always one-sided”</td>
<td>“Things you didn’t talk about”</td>
</tr>
<tr>
<td>“Nerve-wrecking”</td>
<td>“Things you didn’t talk about”</td>
<td>“You have to be there”</td>
</tr>
<tr>
<td>“Caused a rift”</td>
<td>“Not in your home”</td>
<td>“Not in your home”</td>
</tr>
<tr>
<td>“On and off switch”</td>
<td>“On and off switch”</td>
<td>“Expected them to guide me”</td>
</tr>
<tr>
<td>“There was never a conflict”</td>
<td>“Rite of passage”</td>
<td>“Break &amp; tear me down”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cluster 4</th>
<th>Cluster 5</th>
<th>Cluster 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Therapy &amp; Motivated)</td>
<td>(Impacts)</td>
<td>(Self-Reflection)</td>
</tr>
<tr>
<td>“Didn’t make myself available”</td>
<td>“I pick &amp; choose”</td>
<td>“See myself as a visionary”</td>
</tr>
<tr>
<td>“Don’t want anything to do with it”</td>
<td>“Don’t trust anybody”</td>
<td>“Siri ido yahado”</td>
</tr>
<tr>
<td>“Kind of like therapy”</td>
<td>“Things you didn’t talk about”</td>
<td>“Self-reflection”</td>
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<tr>
<td>“Support system”</td>
<td>“Don’t give a damn”</td>
<td>“ Strap your belt”</td>
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<tr>
<td>“We are just tough”</td>
<td>“There were a lot of impacts”</td>
<td>“We all make mistakes”</td>
</tr>
<tr>
<td>“Strap your belt”</td>
<td>“Nerve-wrecking”</td>
<td>“How to let go”</td>
</tr>
<tr>
<td>“A support system”</td>
<td>“We all make mistakes”</td>
<td></td>
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<tr>
<td>“Wanted more than they wanted”</td>
<td>“Can’t expect anything from anyone”</td>
<td></td>
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<tr>
<td>“Gave me confidence”</td>
<td>“There was never a conflict”</td>
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</tbody>
</table>

The result of this regrouping led to a master list of six major themes with complementary sub-themes. The six key themes and supporting sub-themes are: (1) Welcome Season (sub-themes): (a) Migration & honeymoon stage and (b) Genesis of conflict, (2) Challenging situations (sub-themes): (a) Switch & bait and (b) Isolation, (3) Irrelevance (sub-themes): (a) Affection & belonginess needs and (b) Esteem needs, (4)
Therapy & Motivated (sub-themes): (a) Coping mechanisms and (b) Motivation to succeed, (5) Impacts (sub-themes): (a) Impact of conflict on self and (b) Impact of conflict on family and relationship with extended family, and (6) Self-Reflection (sub-themes): (a) Personal growth and (b) Self-belief. Furthermore, the themes were also tested for reliability to the central and supporting questions posed for this study. Finally, the themes were relabeled using in vivo codes after the final regrouping of the themes. See Figure 2 below showing the list of major themes and sub-themes.

Figure 1. Major themes and sub-themes
Origin of Major Themes

In IPA research, it is imperative that during the analysis stage the researcher has organized the material in such a way that it starts from the descriptive stage and ends with the explication of the data which involves the abstract interpretation of data to form themes (Smith, Flowers, & Larkin, 2009; Awadi, 2014; Klenke, 2008). This section will show how each major theme was generated. After the explanation on the origin of major themes, there are tabular representations of these themes.

Major Themes

Theme 1: Welcome Season

Welcome season is a major theme because it encompasses the thoughts, feelings, and experience of the participants before and after their arrival to the U.S. This theme emerged because all participants talked about their initial thoughts, expectations, and perceptions of living with extended family before moving to the U.S., what they experienced on getting to the U.S., and how the relationship later degenerated into conflict; hence the formation of the sub-themes: migration and honeymoon stage and genesis of conflict.

The participants were either excited, fearful, or ambivalent in anticipation of their new living situation. For instance, Amina stated that her “thoughts were mixed” and she “tried to be positive” because she “had mixed feelings coming to live with my family friend’s house.” Amina’s fears stemmed also from prior experience in Nigeria because she “didn’t have a good experience” living with extended family when she went on holidays to “family members house.” For Binta, she was excited to start school but was
not excited “about living with family” because she had “never lived” with family before. As for Ladi, she was positive about moving because her uncle and aunt were “people that we already knew”, they were “always really nice and fun and happy people” and so she “thought it would be like a long vacation” moving in to live with them. Just like Ladi, Halima’s initial thoughts of moving was a “positive one.” She was “excited” and “happy” because she “had the vision of what it would be like to live with them based on the kind of relationship we had back in Nigeria.” As for Laila, the thought of moving away was “initially nerve wrecking” because she had never been away from home for a long time. Also, she had experienced living with extended family for a few weeks and it “wasn’t a very pleasant experience” hence her anxiety over moving to the U.S. to live with extended family. She did share that her fears were allayed because her uncle who “initiated the whole process” was “very laid back” and this personality trait he exhibited “really eased my fears” that “oh my gosh, I’m going to live with other people.”

In addition, the participants shared their reasons for migrating to the U.S. Four out of the five participants stated school as the main reason for moving to America. Amina stated that despite her fear and anxiety coming to live with relatives, her main goal in coming to the U.S. was “for going to school.” For Binta, she was born in the U.S. while her parents attended college. She shared that it was “always the plan that I would come back here and go to school.” As for Ladi, it was never in question that they would come to the U.S. to study because there was “too much unrest in universities” in Nigeria at the time. Laila “never considered a Nigerian university” because her mother and her siblings “schooled either in England or the U.S.” and so it was a given that she would come to
the U.S. for studies. Halima is the only participant that stated the main reason for moving to America was because she “won the visa lottery.” Halima, however shared that when she graduated from high school she was “supposed to come here initially” because she was admitted into a university. She revealed that she couldn’t attend the school then because her “parents couldn’t afford to send me here at that time.” Halima told her parents that she couldn’t bear to see her brothers and sisters starve because she wanted “to study in America.” She invariably “started school in Nigeria and when the opportunity came for me to come here”, she moved to the U.S.

Finally, to conclude the ‘welcome season’ theme, three of the participants talked about experiencing a honeymoon stage where they lived conflict-free with their extended family for a short period while the other two immediately experienced conflict upon arrival. Like Laila stated, “so first semester went well. I guess it was my welcome season and all that.” Laila listed resentment and lack of communication with her aunt as the root cause and genesis of conflict in that household. Laila stated that her aunt “never communicated” her expectations on what she was expected to do. Also, her aunt resented that she “just came and I started school and I’m doing well and I’ll graduate in no time” especially since her aunt “didn’t have a college degree” and struggled with passing classes when Laila initially moved. For Amina, she stated, “by the time I got here I was welcomed for the first few weeks. I was welcomed. It was better than I expected.” Conflict for Amina stemmed from the stressful relationship between the two aunts that she lived with. She noted that they “had issues before I ever came.” For Halima, the honeymoon period lasted relatively longer than the others and she said “conflict didn’t
really start until about a year into me living with them.” Conflict started when she wanted “a little bit of independence” and she also believed that “there was that resentment” because she had a “green card.” However, Binta didn’t experience the ‘honeymoon stage’ and conflict started “as soon as I got there.” The root cause of the genesis of conflict in her situation she maintained was due to her aunt’s jealousy that she was attending college and excelling. Binta shared that the situation might have been better if “she had gone to college” at the same time as Binta as her aunt “would have had something to focus on.” For Ladi, “conflict started immediately.” Resentment and animosity contributed to her experiencing conflict because her relatives resented that Ladi and her siblings “were entitled” and were “rich kids from Nigeria” and “they were trying to make sure that we had the understanding that you are really not entitled.”

Table 7

Data Analysis of Major Theme 1: Welcome Season and Sub-Themes: (1) Migration & (2) Honey Moon Stage Genesis of Crisis

<table>
<thead>
<tr>
<th>Participant</th>
<th>In vivo codes</th>
<th>Data chunks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amina</td>
<td>“MY PURPOSE WAS GOING TO SCHOOL” “TRIED TO BE POSITIVE” “HAD MIXED FEELINGS” “WELCOMED FOR FIRST FEW WEEKS” “BETTER THAN I EXPECTED”</td>
<td>“Coming to America to live with people, because of my purpose for going to school, I tried to be positive. I had mixed feelings coming to live with my family friend’s house.” “By the time I got here, I was welcomed for the first few weeks. I was welcomed. It was better than I expected.”</td>
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</tbody>
</table>
“BOTH OF THEM HAD ISSUES” “WAS THAT THIRD PARTY”

“I think both of them had issues before I ever came. I was that third party. She has two daughters, so I came in. I was the child in the middle. The first daughter who’s the oldest was in the dorms in and out. It was just me and the daughter in high school, me being from Nigeria and maybe a newer face and newer person it made them feel like they can tell me things about the other, like one aunt will tell me about what the other person did and I will take sides.”

“MY MOM WANTED ME TO SCHOOL HERE” “ACTUALLY HAD ME HERE” “ALWAYS THE PLAN I WOULD COME HERE AND GO TO SCHOOL”

“Well my mom wanted me to go to school here. They actually had me here because they went to school here. They actually had me here while they were in school here. That was the plan and then my uncle he was in City, and he really pushed the idea that I should come and go to school here. But that was always the plan that I would come back here and go to school.”

“AS SOON AS I GOT THERE” “ONLY REASON WAS TO CATER TO KIDS” “TREATED THEM LIKE MY OWN” “WAS TREATED LIKE A MAID”

“Pretty much, yeah. I would say as soon as I got there. I was the maid pretty much.”

“It seemed like that was the only reason I was there was to cater to the kids. I treated them like they were my own but it seems like I
Ladi

"TOO MUCH UNREST IN UNIVERSITIES"
"PARENTS WANTED US TO COME HERE"
"FINISH AND GO BACK HOME"

"RIGHT AWAY"
"CONFLICTS WERE A FOOD SCHEDULE"

"WAS SUPPOSED COME HERE INITIALLY"
"PARENTS COULDN'T AFFORD TO SEND ME HERE AT THAT TIME"
"DIDN'T WORK" "WHEN THE OPPORTUNITY CAME FOR ME TO COME HERE"

"CONFLICT A YEAR INTO LIVING WITH THEM"

"WANTED TO HAVE INDEPENDENCE"
"BEING ABLE TO SOCIALIZE WITH FRIENDS"

"When I was in Nigeria and I first graduated from high school and I was supposed to come here initially, I actually got admitted into University of Hope. But unfortunately, my parents couldn't afford to send me here at that time. So, I started school in Nigeria and when the opportunity came for me to come here, that happened and I decided, "You know, I'm just going to keep doing what I'm doing.""

"So, conflicts didn't really start until about a year into me living with them."

Halima

"Conflict started when I wanted to have a little bit of independence. Let me put it that way. I was there for about a little over two years and about halfway through I wanted to have a little bit more independence"
Theme 2: Challenging situations

The traumatic experience living with extended family was a major theme that emerged for all five participants. Each participant had several stories to share regarding the conflict experience in their respective adopted homes. For example, one of the traumatic experiences Amina shared was when her aunt called her “at 11:15 p.m.” and said to her, “I didn’t know you were a thief.” Amina’s aunt accused her of stealing her...
new red nail polish and reported the incident to Amina’s mother. However, the nail polish was found in her aunt’s daughter’s purse and what hurt Amina deeply was that “nobody apologized to me” Binta revealed that living with her relatives “was a horrible experience!” because they “treated me as if I wasn’t related to them” and “worse than an animal.” She was only “allowed to go to school two days” because they wanted her to “cater to the kids.” As for Ladi, being kicked out of her uncle’s house at the age of seventeen and having to be responsible for her younger siblings was very traumatic. Her uncle told Ladi and her siblings, “you guys shouldn’t live here anymore. I’m going to get you guys an apartment.” Ladi wasn’t eighteen yet and “couldn’t really sign for an apartment.” Halima shared that what “really drove me to want to move out at that time” was because of “a meeting every Sunday night” which turned out to be sessions to discuss “everything that Halima did wrong last week.” The meetings became an avenue to “break me down” and “tear me down.” Laila said the situation in the house “really got horrible” when her aunt “called my mom on Christmas day” to find out when “Laila is going to move out of our house” because “every now and then I come late and she thinks I’m hanging out with boys and she doesn’t want anybody to get pregnant in her house.” Laila found this shocking especially since they were aware of her movement all the time and attended evening classes.

Aside from the unique situations each participant went through with their relatives, all participants alluded to being isolated and blindsided by the true nature of their relatives; hence the basis for the two sub-themes: switch & bait and isolation. Moving to the U.S. to better their lives was a shared sentiment with all the respondents.
However, the respondents’ experiences with extended family overshadowed any optimism about their living situation. This is because most of the participants’ initial perception of their relatives were positive and they thought living with them will be a good experience. For instance, Halima stated, “Coming here and not experiencing what I had thought was going to be...It wasn’t what I expected.” For Amina, things began to change after a few weeks “when reality hit” and the situation in the house became “very negative.” Ladi’s experience made her nostalgic for her parents and home because her relatives behavior “was a switch-and-bait. What we expected was definitely not what we received.”

The sub-theme, Isolation, featured heavily in the participants’ discourse on the trauma experienced while living with relatives. Some participants were not allowed to go to salons, or allowed to work, or allowed to attend school daily. As Ladi stated, “my uncle didn’t like me going to get my hair done so I had to learn how to do my hair by myself.” Binta’s relatives forbade her from attending school full-time so that she could solely “cater to the kids.” The participants were also not encouraged to have friends and bring them over to the house. Except for Laila who could attend campus organization gatherings but could not bring friends home and Halima “who only had a particular friend they would allow” to come to the house. Halima figured they allowed this to happen because she “didn’t fight back” or “talk back” and they didn’t attend church service on Sunday and so her friends would pick her up to attend Sunday service. Since Sunday was the day for Halima “to do whatever I wanted”, her friend would either drop her off at home after church service or she got to “hang out with them.” When her friend
visited, she would stay “only for thirty minutes” because the atmosphere in the house was not particularly inviting. Also, Amina’s aunt allowed her own kids to socialize outside of the home but Amina “couldn’t leave the house and say I’m going to a friend’s house.”

Table 8

Data Analysis of Major Theme 2: Challenging Situations and Sub-Themes (1) Switch & (2) Isolation

<table>
<thead>
<tr>
<th>Participants</th>
<th>In Vivo Codes</th>
<th>Data Chunks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amina</td>
<td>“WAS VERY NEGATIVE”</td>
<td>“For the most part yeah it wasn’t there. It wasn’t and I expected like I said, when I first came, when I came into the country for the first two weeks, she gave me that welcome and I felt, “Oh my God. Okay, fine. It’s better than I thought.” But when reality hit and then with all this going on to her daughter too, it was very negative. It was very negative.”</td>
</tr>
<tr>
<td></td>
<td>“DIDN’T HAVE FRIENDS” “WAS A BIG ISSUE” “SOCIALIZING AT PARTIES WHEN I WENT WITH HER”</td>
<td>“I didn’t have a home then, so I didn’t have friends per se that I could leave my house and go to. I went on a couple of dates but that was a big issue too. Socializing, I did at parties when I went with her with people that were my age mates. I met college students there but they weren’t in my school.”</td>
</tr>
</tbody>
</table>
“I couldn’t leave the house. I couldn’t leave the house and say I’m going to a friend’s house. That just didn’t happen, her kids did, but I can’t.”

“They’re not all bad out there. You see some people like you go through school and you see these people say, “Oh, my uncle did this. My uncle bought me a ticket. Me and my uncle are doing this. Oh, my uncle this. My aunt this.” I don’t have that experience, you wish it were different, and even now, when it comes to holidays, in a normal situation like Thanksgiving, those kind of holidays, so I should be flying to State to spend time with them and my cousins, but no, everybody’s separated, divided. It’s not how it could be, how it should be.”

“I was only allowed to go to school two days. I couldn’t really do anything for myself. I had to ask them weeks ahead of time before I could even go get my hair done and sometimes I couldn’t do that.”

“It was a switch-and-bait. What we expected was definitely not what we received.”

“Don’t have that experience” “Wish it were different” “Should be flying to spend time” “Everybody is separated, divided” “Not how it could be” “How it should be”
“DIDN’T LIKE ME TO GET HAIR DONE”
“LEARN TO DO MY HAIR” “COULDN’T HAVE PEOPLE VISIT”
“DIDN’T HAVE FRIENDS COME AND VISIT”

“My uncle didn’t like me going to get my hair done so I had to learn how to do my hair by myself. So, unless it was a special occasion I didn’t go get my hair done. Let’s see, you couldn’t really have people come to visit. I didn’t have like friends that would come and visit me or anything like that.”

Halima

“WAS HAPPY” “HAD THE VISION” “BASED ON KIND OF RELATIONSHIP”
“WASN’T WHAT I EXPECTED”

“I was happy because I had the vision of what it would be like to live with them based on the kind of relationship we had back in Nigeria. Coming here and not experiencing what I had thought was going to be…It wasn’t what I expected.”

Laila

“I didn’t have a lot of friends. I had few friends here and there and friends that I had really was more of… Hey you live in my neighborhood, you have a car and I don’t drive and they dropped me off at the bus stop by my house.”

“It was kind of like okay, Laila, you’re not in your home so how do you address it? Because my natural reaction, because I already know I have a mouth…When she said it, I almost reacted and then I had to just take a step back and I was like, "Okay,
Theme 3: Irrelevance

Irrelevance is another major theme that resonated with all the participants. The participants desired to be treated as family members and wanted their concerns to be validated and deemed relevant. Like Binta stated, “I mean I was treated differently. They treated me as if I wasn’t related to them.” For Amina, when she “needed that support” from her aunt when she performed poorly during her first semester and didn’t get it, she stated, “that’s where my irrelevance really, really started.” As for Ladi, the feeling of irrelevance was compounded further when other relatives disagreed with their uncle kicking them out of his house but they “never said it to their face!” but they would “say it to us” and “none of them actually stood up” to defend Ladi and her siblings. Just like Amina, Halima’s uncle expressed a lack of concern about her studies and the academic decisions that could potentially change the course of her life. Halima told her uncle, “I need to go back to what I know I will excel in” because she was failing the Business
classes he had suggested she take and she wanted to revert to studying Art. Instead of receiving the support she sought, her uncle said, “I can’t guarantee you a job when you graduate from school with whatever the heck you want to go and study.” Halima shared that this “was the last conversation” they had concerning her education. Laila felt her aunt took things “out of proportion” and had to “calm down” because she realized she isn’t in her own “home.” This need to belong and be esteemed was illustrated in the two sub-themes: Affection & belonginess needs and Esteem needs.

Three out of the five respondents expressed the need to bond with their relatives although these sentiments were not returned in kind by their relatives. For example, Amina stated that all she did for her aunt was “exactly the same thing” she did for her mother to express this need to bond. Like Amina, Binta wanted her uncle and aunt to love her and she thought catering to all of them would help the situation. Binta shared she would give her aunt “breakfast in bed” when she was off from work and would “do her nails” as well. She also shared that she viewed her aunt “like a big sister” and catered to her to make her happy. However, despite all Binta did, she said that she was treated “worse than an animal.” As for Laila, she was “very disappointed” that her aunt would say untruths about her because Laila looked up to her as “my mom” and my “older sister.” Although Ladi didn’t directly state a need to bond with her uncle and aunt, she made it clear that she had a “lot of needs” and yearned for her mother and the life she knew because of how she was being treated.

As for esteem needs, three out of the five respondents expressed how their relatives directly diminished their self-worth through their words and actions. The
constant “on and off switch” of Halima being either treated as a teenager or an adult
“really shut me down in the sense that I was struggling and I became unsure of whom I
was.” Also, when her uncle told Halima it was a “very stupid decision” to study Art, it
“really, really affected my self-esteem and the confidence I had in myself.” Amina was
the recipient of some comments such as “dunce”, “go to your mother’s house”, and
“thief.” She referred to the home environment as “very negative” where she didn’t “get
a lot of verbal encouragement” from her aunts. It didn’t help that Amina didn’t have a
“strong self-esteem” when she left Nigeria and her aunts “didn’t make it any better” for
her. On the other hand, Laila complained that her aunt and uncle “put me down” despite
her best efforts in trying to contribute to the household chores.
### Table 9

**Data Analysis of Major Theme 3: Irrelevance and Sub-Themes: (1) Affection and ‘Belonginess’ Needs and Esteem Needs**

<table>
<thead>
<tr>
<th>Participants</th>
<th>In Vivo Codes</th>
<th>Data Chunks</th>
</tr>
</thead>
</table>
| **Amina**    | “REGRET YOU COMING” “RUINING IT FOR EVERYBODY” “WOULD SAY SOMETHING MEAN” “GO TO YOUR MOTHER’S HOUSE” “FEEL IRRELEVANT” “FEEL UNWELCOMED” | “Her sister who was there, before I got there, whenever she’s upset with me for any reason, she will say, “Oh, I regret you coming down here. You’re ruining it for everybody.” I mean it could be that she asked me to bring water and I forgot to bring water. She would say something mean. Or it could be her daughter who has been watching, I’ll be watching TV, she would come take the remote and say, “I need to watch something.” I would say but I was here first, well, go to your mother’s house and watch TV. It became where I didn’t... I felt irrelevant not only did I feel irrelevant, I felt unwelcomed.” “In general, it was tough living with them because I didn’t get a lot of verbal encouragement. I didn’t have a strong self-esteem coming. So, staying in the house didn’t make it any better for me.”

| **Binta**     | “TREATED THIS LADY LIKE A QUEEN” “GIVE HER BREAKFAST IN BED” “CATERED TO HER” “LOOKED UP TO HER LIKE A BIG SISTER” | “What I used to do was if she wanted something and my uncle didn’t get it, I would get it for her. I would get for her. I mean I treated this lady like a queen. When she was off, I would give her like breakfast in bed. When she was pregnant, I catered to her. I would do her nails. I looked up to her like a big sister and I catered to her. I catered to the kids too. Those are my cousins so}
irrespective of what the parents how they treated me. I treated them like they were my own but it seems like I was treated like a maid.”

“WAY SHE TALKED” “MAKE FUN OF HOW I LOOKED”

“The way she talked to me and treated me and she would make fun of how I looked because I’m thin and compare me to stuff.”

“It just made me miss home. I really missed home, but at that time my parents already made the decision so, I think there were a couple of things. It was definitely a lot of needs, I mean; I didn’t have my mother for the majority of my teenage years.”

“MISS HOME” “A LOT OF NEEDS” “DIDN’T HAVE MOTHER” “MAJORITY OF TEENAGE YEARS”

“It was just negativity because there was that expectation that they are not going to amount to anything. I mean, my auntie even told somebody that she thinks I got pregnant and had an abortion.”

“JUST NEGATIVITY” “NOT AMOUNT TO ANYTHING” “GOT PREGNANT” “HAD AN ABORTION”

“I expected them to guide me through the process. Okay, this is what you need to do, what scholarships you apply for. If you want to study this, this is where you go to. We don’t know about that. Let’s look for somebody that has been through that process.”

“EXPECTED THEM TO GUIDE”

“I was studying art, I was a general art major and when I got here they told me that you can’t do that. This was another reason where I really, it really, really affected my self-esteem and the confidence that I had in myself.”

Halima

“CAN’T DO THAT” “AFFECTED SELF-ESTEEM AND CONFIDENCE” “WHY WOULD YOU STUDY ART?” “NOBODY STUDIES ART”

Ladi
“VERY DISAPPOINTED” “SEE YOU AS MY MUM” “OLDER SISTER”

Laila

“With my aunt, my uncle’s wife, I was just very disappointed and I was disappointed because every family, everybody has their normal everyday issues and stuff like that, and I felt that the way we had established our relationship we were all kind of--it was more so I see you as my mum here or at least my older sister here. We never really had all those little heart-to-heart stuffs. She and I would talk about some stuff.”

“PUT ME DOWN” “TRYING TO HELP OUT”

“Okay, if you don’t like the way I do something, please you can do it. I’m doing what I know and if I’m doing a bad job at least tell me, “Okay, do it this way.” Not necessarily put me down when I’m even trying to help out.”

Theme 4: Therapy & Motivated

Therapy and Motivated is another prevalent theme that all participants discussed. All the respondents talked about different coping strategies to help them through the difficult times. They also revealed what motivated them to succeed despite the trauma experienced living with extended family. This theme was broken down into two sub-themes: coping mechanisms and motivation to succeed to reflect the respondents experience.

Participants such as Binta and Amina used school and work as therapeutic options to cope with their respective situations. While others depended on close family members and friends during trying times. As Binta stated, “school was kind of like therapy” for her. Amina used school and work as a diversion from the problematic situation at home. She would take any available hours at work and would go to school
from work to study. She often “stayed in the library” and “slept at the library” just to make sure “everybody was asleep” by the time she got home. Halima, Ladi, Binta, and Laila relied on family, or friends, or both to help cope with their home lives. Halima revealed that the support she received from her mom during the family meeting with her uncle gave her “the confidence” to move out and search for an apartment. Laila was glad when her mother and godmother “immediately supported” her and “just straightened” her aunt out when she lied about Laila’s actions and activities. For Ladi, she depended on her siblings, she had friends that she “would call on the phone” and called her parents as well. Binta’s encounter with other students after moving out of her uncle’s place was life-changing. The friends she met helped her a lot and she stated, “they were more supportive than my flesh and blood.”

Despite the difficult times, all participants were motivated to be successful in life. They either wanted to make their parents proud, or prove to their relatives that they could be successful, or both. Some of them were also self-motivated to do better. For instance, Laila was “determined to succeed because when you have people around you kind of look at you and be like, “Mm-hmm, we just want to see you fall”, it fueled the determination in her to “make it.” Laila also revealed that she “couldn’t disappoint God” or ignore the sacrifices her mother made as the driving factors motivating her to succeed. For Ladi, it was important that she made her “parents proud” and “very important to prove” her uncle and aunt wrong. Like Ladi, Amina wanted “to get good grades that will make my parents proud.” Binta and Halima were both self-motivated to succeed. As Binta
explained, “I think honestly I’m self-driven.” While Halima “will silently prove myself” if she is told that she “can’t do something.”

Table 10

Data Analysis of Major Theme 4: Therapy & Motivated and Sub-Themes: (1) Coping Mechanism and (2) Motivation to Succeed

<table>
<thead>
<tr>
<th>Participants</th>
<th>In Vivo Codes</th>
<th>Data chunks</th>
</tr>
</thead>
<tbody>
<tr>
<td>“GOT TWO JOBS” “WORKED AT WENDY’S” “WORKED AT NURSING HOME KITCHEN” “WILL TAKE ANY HOURS”</td>
<td>“So, I got two jobs. I worked at Wendy’s. That’s why I love Wendy’s till today. I made friends at Wendy’s. I worked at a nursing home kitchen where I was the youngest and the hardest working person. I will take any hours given to me... anybody calls off I show up.”</td>
<td></td>
</tr>
<tr>
<td>Amina</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“TO GET GOOD GRADES” “MAKE MY PARENTS PROUD” “FAILURE JUST A STEPPING STONE”</td>
<td>“To get good grades that will make my parents proud.” “Because you fail one time and then somebody sees that failure as your failure in life, no. They cannot say that about me when I know that a failure is just a stepping stone to greater heights in a sense.”</td>
<td></td>
</tr>
<tr>
<td>“WAS HAPPY WHEN AT SCHOOL” “KIND OF LIKE THERAPY”</td>
<td>“I was happy when I was at school. It’s kind of like therapy.”</td>
<td></td>
</tr>
</tbody>
</table>
Binta

“JOINED SU” “BEST THINGS I DID”
“LIKE A FAMILY” “SUPPORT SYSTEM” “REALLY HELPFUL”
“INSPIRING YOU TO DO BETTER”
“MORE SUPPORTIVE THAN FLESH AND BLOOD”

“I joined SU which is one of the best things I did and then from there I met Jennah which encouraged me to join the Honors College, which is another best thing I did. When you join these things on campus, especially SU, it’s like a family. It’s a support system. Having their support was really helpful. They were more supportive than my flesh and blood.”

“SELF-DRIVEN” “I LOVE SCHOOL”
“ALWAYS WANTED TO EXCEL”
“SCHOOL WAS SECOND LIFE”

“I think honestly I’m self-driven really. I love school. Some people like fishing. Some people like traveling; you know all those things. I love school. I’ve always loved school. I’ve always wanted to excel in school so school was like my second life”

“WE WERE JUST TOUGH” “HAD EACH OTHER” “HAD FRIENDS WOULD CALL ON PHONE” “HAD OUR PARENTS”

“I think we were just tough. We had each other to some extent and then we had friends that we would call on the phone and then we had our parents that we would call, too.”

Ladi

“MAKE MY PARENTS PROUD”
“IMPORTANT TO PROVE THEM WRONG”

“It was important for me to make my parents proud. And it was really important to me to prove them wrong”
“ROOM WAS IN BASEMENT”
“ONLY NEEDED TO COME UPSTAIRS TO EAT”
“SPENT MOST OF DAY IN SCHOOL”
“WILL LEAVE SCHOOL AND GO TO WORK”

Halima

“My room was in the basement. I had my own living space to myself. Let me put it that way. I had my room in the basement. I actually lived in the basement. The only thing I really needed to come upstairs was to eat. When I realized things weren’t going the way they should be, I spent most of the day in school. I would spend most of the day in school if I wasn’t going to work. If I was going to work, I’ll leave school and go to work.”

“WILL SILENTLY PROVE MYSELF”

“One of the things that motivates me is if someone tells me I can’t do something I might not be brash about proving myself, I will silently prove myself.”

“GOD GAVE ME FRIENDS”
“LIKE SISTERS AND BROTHERS”
“JUST AWESOME”
“PEOPLE COULD GO TO”
“JUST CRY”

Laila

“The wonderful thing is that God honestly gave me friends that were basically like sisters and brothers. It was just awesome. It was great because there were people that I could actually just go to and just-- not even just talk to just cry when I needed a cry.”

“CANNOT DISAPPOINT GOD”
“BROUGHT ME SO FAR”
“DISGRACE TO GOD”

“I cannot disappoint God because he brought me so far, so, so far.” And everybody has their path, everybody has their story and everyone’s story is
unique but I just know that I basically had nothing and he put everything on a platter of gold for me and then for me to come back and not be like, "Oh, I don't want to succeed or I don't want do this, I don't want to do that." That's a disgrace to God."

“I would say the second thing is my mum has sacrificed so much for me so much that for me to not succeed would be a slap on her face.”

“MUM SACRIFICED SO MUCH” “WOULD BE SLAP ON HER FACE”

**Theme 5: Impacts**

This is a major theme because the participants shared that the experience living with extended family impacted different facets of their lives negatively and for some of them, positively. In addition, the participants reflected on how they viewed themselves and life after experiencing conflict with extended family. For example, Laila shared that the experience impacted her identity “drastically” because it was her “first time living with extended family” and consequently her identity “changed a lot.” Binta stated that the challenging experience with family members made her distrustful of people and it took her a while to “really trust people.” She also stated that the experience taught her to make “financial arrangements” for her kids to ensure they don’t live with “anyone other than their parent.” Due to the conflict experience, Ladi “wanted to be independent” and to disprove the negative expectations of her uncle and aunt.
The participants also shared how the conflict impacted their relationship with extended family afterwards. Only two of the participants have a good relationship with their family members after what they experienced. One participant severed ties with the extended family members, while the remaining participants have a cordial relationship. Laila and Amina are the two respondents that have maintained a good relationship with extended family. Amina said the relationship with her aunt is “very fine”, while Laila revealed that they “actually got closer” after she moved out and “now we joke.” Binta severed all ties with her relatives. She doesn’t want them to know “where I live”, or “what I do” because she doesn’t “want to remember” and “I don’t talk to them.” For Ladi, she maintained that the relationship with her relatives is “very superficial.” Just like Ladi, Halima stated that she doesn’t have a “chatty relationship” with her uncle and aunt, they have “a cordial relationship now.” The two sub-themes; impact of conflict on self and the impact of conflict on family and relationship with extended family helped to further flesh out the origin of the main theme ‘Impacts.’

Table 11

*Data Analysis of Major Theme 5: Impacts and Sub-Themes: (1) Impact of conflict on self (2) Impact of conflict on family and relationship with extended family*

<table>
<thead>
<tr>
<th>Participants</th>
<th>In Vivo Codes</th>
<th>Data chunks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amina</td>
<td>“WAS DIVINE EXPERIENCE” “IF I HADN’T GONE THROUGH THAT” “WON’T THINK THE WAY” “BUILT ME” “STRENGTHENED ME”</td>
<td>“I mean the way I think it was a divine experience, believe it or not. If I hadn’t gone through that, I won’t think the way I’m thinking now. The experience built me and strengthened me.”</td>
</tr>
<tr>
<td></td>
<td>“OH, VERY FINE”</td>
<td>“Oh, very fine.”</td>
</tr>
</tbody>
</table>
“AUNT SPEAKS HIGHLY OF ME”
“ONE OF THE BEST KIDS” “I WAS GROUNDED”

“I didn’t know this but my mom called and told me that she speaks highly of me and that of all her biological children and the kids who stayed in the house and have left since I’ve been there, I was one of the best kids she’s ever had because she said I was grounded.”

“Yeah, you don’t trust anybody! You don’t! Anyway, when I did get my place, that experience really did affect me because I didn’t trust people as much. I always thought that even people that didn’t have any ill will towards me, I always felt that they did and it took me a while to really trust people and to really calm down.”

“DON’T TRUST ANYBODY!”
“EXPERIENCE DID AFFECT ME”
“DIDN’T TRUST PEOPLE” “TOOK ME A WHILE TO TRUST” “REALLY CALM DOWN”

“Yeah, you don’t trust anybody! You don’t! Anyway, when I did get my place, that experience really did affect me because I didn’t trust people as much. I always thought that even people that didn’t have any ill will towards me, I always felt that they did and it took me a while to really trust people and to really calm down.”

DON’T WANT TO REMEMBER”
“DON’T TALK TO THEM” “DON’T SPEND HOLIDAYS WITH THEM”

“I don’t want to remember it. I don’t talk to them. I don’t spend holidays with them so that’s a reminder.”

“Yeah, I used to think that there was… that most people were loyal to family. Like when I was really young, before we moved here, I thought oh, as long as a person is a family member you’re going to treat them right and be good and I have no such thoughts now. Your blood relations status has no bearing on how you are

“MOST PEOPLE LOYAL TO FAMILY”
“REAT THEM RIGHT” “HAVE NO SUCH THOUGHTS NOW” “BLOOD RELATIONS STATUS NO BEARING ON HOW TREATED” “TAKE PEOPLE AS THEY COME” “MAKE DECISION ON WHETHER I TRUST” “NO AUTOMATIC TRUST FACTOR”

“Yeah, I used to think that there was… that most people were loyal to family. Like when I was really young, before we moved here, I thought oh, as long as a person is a family member you’re going to treat them right and be good and I have no such thoughts now. Your blood relations status has no bearing on how you are
treated. And so, I don't believe that now. Now, I just have to take people as they come and make my decision on whether I trust them or not. But there is no automatic trust factor just because they are related to me or something or a good friend.”

“One of my siblings never finished Bachelor's degree. The other one, I mean, is okay. I think is fine. But, is very... is very, is very.... I don't even know what term to use, is an introvert but is also very, doesn't even like to go out or meet people or whatever much.”

“I think I've learned to... I think it goes back to what I said earlier about not expecting anything from anybody and also learning that when stuff happens, focus on what's ahead. Yes, some things will define who you are, or shape who you are, but it is what you take out of those experiences. It is the pieces of those experiences that you take out to shape who you are that matter.”

“Have cordial relationship” “Don’t have chatty relationship”

“Never finished Bachelor’s degree” “Is an introvert” “Doesn’t like to go out”

“Not expecting anything from anybody” “Focus on what's ahead” “Some things will define you” “What you take out of experiences” “That matter”

Halima
“SETTING EXPECTATIONS”
“COMMUNICATING MY EXPECTATIONS”
“KNOWING PEOPLE’S EXPECTATIONS”

Laila

“BECAME CLOSER”

“The funny thing is we became closer when I moved out in terms of just interaction and all that stuff. And for me, I’ve always made an effort to let them know that I appreciated them even opening their doors to me regardless of whatever happened and all that. We actually got closer, surprisingly, and then now we joke.”

Theme 6: Self-Realization

Self-realization was the last major theme that emerged because all participants alluded to becoming better versions of themselves through some changes such as setting goals, developing positive attitudes, achieving independence, self-reflection, and self-belief. Some examples of the language respondents used to depict self-realization were: “self-aware”, “self-realization”, “see myself as a visionary”, “just stronger”, “sidi ido yahado”, “self-belief”, “move forward”, and “think out of the box.” The participants’ focus on developing better versions of themselves and belief in their abilities led to the development of the sub-themes: personal growth and self-belief.
For all participants, there was a strong desire to dispel the negative notions from their extended family about their lives. Halima revealed having “a sense of satisfaction” when she told her uncle “where I worked” and “showed him pictures of my then husband, luckily for me, he was standing in front of our house, standing by a car.” It filled her with a sense of pride that she excelled in the field that he once told her “he could not guarantee me a job if I was going to go and study this rubbish that I wanted to go and study.” Amina focused on developing a positive mindset and setting goals to change the course of her life. Amina stated that she is “more purposeful” and “intentional” in her actions. In addition, she decided to take a “more positive perspective” out of the experience with her aunt “instead of negative.” This mindset, Amina insisted, came to life because she has “kids to raise” and wanted to show them that “thinking negative and being negative doesn’t move you an inch.” Ladi shared that the time spent in “self-reflection” helped her to “think about what I thought and what other people thought.” Previously, she “used to care a lot more about what people” thought of her but now she finds it is “easier” for her to “kind of brush it off a little more than I used to be able to do.”

All participants used the word “stronger” to depict increased self-belief in themselves and in their abilities. For instance, Amina explained that she is a “stronger person now with the vision of a life that cannot be distracted.” Although it took some time for her to “build self-confidence by believing in myself”, she developed “self-belief” knowing that “people can always say we cannot do stuff but they don’t know you.” The experience helped Ladi confirm that she was “very tough” and she “can go through
Stuff.” For Binta, despite living in “fear”, she reflected on the time spent with her uncle and aunt and realized that she was “very brave, very patient” and summoned the courage to tell her uncle and aunt that she would attend school daily and they needed to find alternative child care for their children. Binta used the phrase in her language, “sidi ido yahado” which means “whatever wants to happen, let it happen” to depict the courage to rebel against her uncle and aunt. Just like the other participants, Binta’s experience living with relatives “made me stronger” and “made me to be able to push through a lot.” Laila also credits this experience in giving her “a lot of courage” to endure and belief to change the mindset of being unable “to survive if I’m self-employed.”
### Table 12

**Data Analysis Major Theme 6: Self-realization and Sub-Themes: (1) Personal growth and (2) Self-belief**

<table>
<thead>
<tr>
<th>Participants</th>
<th>In Vivo Codes</th>
<th>Data Chunks</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Amina</strong></td>
<td>“TAUGHT ME TO HAVE A VISION” “HAVE A GOAL” “FOLLOW THOSE GOALS” “HAVE MY ACTION IN ORDER”</td>
<td>“But it has taught me to just have a vision, have a goal, have my plans follow those goals and then have my action in order. I will say the woman I am now, I’m more of a woman with vision. I see myself as a visionary now.”</td>
</tr>
<tr>
<td></td>
<td>“BUILT SELF-CONFIDENCE” “TOOK ME A WHILE” “BUILD SELF-BELIEF” “CANNOT DO STUFF” “DON’T KNOW YOU” “YOU DO KNOW YOU”</td>
<td>“I built self-confidence by believing in myself. I mean it took me a while to do that. It does build self-belief in me that people can always say we cannot do stuff but they don’t know you. You do know you”</td>
</tr>
<tr>
<td></td>
<td>“WOULD MAKE ME ANGRY OR SAD” “CAN TALK ABOUT IT”</td>
<td>“Yeah, because then sometimes you don’t want to talk about these things because sometimes back then if you had asked me maybe five years from then, it would make me angry or sad all over again. But now I can talk about it without feeling.”</td>
</tr>
<tr>
<td><strong>Binta</strong></td>
<td>“VERY BRAVE” “TAKE A LOT” “GOING TO DO WHAT’S ON MY MIND” “SIDI IDO YAHADO” “WHATEVER WANTS TO HAPPEN, LET IT HAPPEN”</td>
<td>“The thing with me in general, I’m very, very brave, very patient, I take a lot, a lot, a lot, and then one day, I’m just going to do what’s on my mind. In our language, we will say,”</td>
</tr>
</tbody>
</table>
“sidi ido yahado” as in whatever wants to happen, let it happen. When I’ve had enough, I’ll do what I want to do, what I should do.”

“So, I’ve been able to try a lot of things despite how afraid I have been. And I think, too, just self-reflection there’s been a lot of time -- there was a lot of time over the years to just think about what I thought and what other people thought. And I think now though, I used to care a lot more about what people thought about me. And not to say I don’t, but now it’s easier for me to kind of brush it off a little more than I used to be able to do.”

“I’m very tough. I can go through stuff and so I’m grateful for that, I’m really grateful for that. I’m willing to experience new things without fear. Well, no, I take that back, despite the fear.”

“Obviously, I’m older. I’m different and what could I have done differently back then? There are times when I think about that too and the realities of it; not necessarily going back to change what has happened but it helps you look ahead to say you know what? If I
handled this I got then or If this came across my way at that stage in my life and I was able to do this and this and this, obviously, I’m taking some wisdom from that experience.”

“I've learned to not to let what other people do determine how I'm going to react or-- I do what I want to do. From what I understand I make sure I'm doing the right thing so that at the end of the day it's not a matter of who's wrong or who did wrong.”

“Even though it hurt then, it made me the person that I am today, to be quite honest. It made me independent. I would say that it’s given me a lot of push even just like being self-employed and things like that. It challenged me because if people are thinking, somehow thinking I may not make it then how about I prove them wrong and just make it?”

“It made me stronger and made me think out of the box more. It's given me a lot of courage, to be quite honest, a lot of courage to just push through.”

Laila
Key Themes Extrapolated Through Presentation of Data Analysis Procedures

The focus of this section is to give a summary of how the researcher extrapolated the six key themes and supporting sub-themes from the super-ordinate themes from each participant. The researcher examined the lived experience of each participant using demographic questionnaires and semi-structured open-ended interview sessions that on average took between 65 minutes and 86 minutes to complete as well as asking follow up questions as needed (Ukochovwera, 2014). In developing an interpretative phenomenological understanding for the perspective of the research participants, it is imperative that the ‘sense-making’ unique to IPA involves both the participants and the researcher to help actualize the hermeneutic circle (Ukochovwera, 2014; Smith & Osborn, 2007; Smith, Flowers, & Larkin, 2009).

During the analysis process of the research study, it was important for the researcher to analyze the participants’ sense-making to engage the reader and for the reader to make sense of the data (Smith et al., 2009). This was achieved extensively through transcribing the interviews, reading the transcribed versions multiple times, using in vivo coding plus first and second cycle of IPA coding to extract emergent and super-ordinate themes (Smith et al., 2009). Through extensive, cross- analysis of themes across cases and representation of IPA narrative through dialogue between the researcher and researched, six key themes emerged with corresponding sub-themes (Smith et al., 2009; McQuillen, 2014). See Table 11 for summary of major themes and sub-themes. The six key themes are: (a) Welcome Season, (b) Challenging Situations, (c) Irrelevance, (d) Therapy & Motivated (d) Impacts, and (e) Self-Reflection. In the next section, extracts of
the participants’ responses will be used to support the themes to highlight evidence-based transparency of researcher’s claims for the reader “to check the evidence for the claims…and to either agree or disagree with those claims” (Smith, Flowers, & Larkin, 2009, pg. 110).

Table 13

*Summary of Themes and Sub-themes*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Sub-themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theme 1: Welcome Season</td>
<td>1a: Migration &amp; Honeymoon Stage</td>
</tr>
<tr>
<td></td>
<td>1b: Genesis of Conflict</td>
</tr>
<tr>
<td>Theme 2: Challenging Situations</td>
<td>2a: Switch &amp; Bait</td>
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<tr>
<td></td>
<td>2b: Isolated/Isolation</td>
</tr>
<tr>
<td>Theme 3: Irrelevance</td>
<td>3a: Affection &amp; ‘Belonginess’ Needs</td>
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<tr>
<td></td>
<td>3b: Esteem Needs</td>
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<tr>
<td>Theme 4: Therapy &amp; Motivated</td>
<td>4a: Coping Mechanisms</td>
</tr>
<tr>
<td></td>
<td>4b: Motivation to succeed</td>
</tr>
<tr>
<td>Theme 5: Impacts</td>
<td>5a: Impact of conflict on self</td>
</tr>
<tr>
<td></td>
<td>5b: Impact of conflict on family and relationship with extended family</td>
</tr>
<tr>
<td>Theme 6: Self-realization</td>
<td>6a: Personal growth</td>
</tr>
<tr>
<td></td>
<td>6b: Self-belief</td>
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</tbody>
</table>

**Theme 1. Welcome Season**

For all participants, their parents chose to entrust them into the care of extended family members either for financial reasons, at the encouragement of extended family members’ resident in the U.S. and/or to serve as a guide and support system in helping their wards acclimate easier into a new environment. The participants expressed varying positive and negative emotions ranging from excitement to anxiety in anticipation of a new living situation. Additionally, the participants shared the reasons that directly propelled their migration to the United States. Some of them discussed experiencing a ‘welcome season’ where they lived in relative peace with their extended family for a
short period before conflict ensued. Like Laila stated, “So first semester went well. I guess it was my welcome season and all that.” The other participants upon arrival were thrust immediately into conflict with family members. Although each participant discussed experiencing different emotions and had unique perspectives prior and after moving, the topic of welcome season is summed up within two sub-themes: migration & honeymoon stage, and genesis of conflict.

1a: Migration & Honeymoon Stage. There were some common factors that precipitated the migration of the participants in this study. Two of the participants were born in the United States and relocated back to Nigeria at a young age. These participants stated it was a given that they would return to the United States to further their education. Binta, who was born in the U.S. when her parents attended college explained,

Well my mom wanted me to go to school here. They actually had me here because they went to school here. They actually had me here while they were in school here. That was the plan and then my uncle he was in City, and he really pushed the idea that I should come and go to school here. But that was always the plan that I would come back here and go to school.

One participant migrated because of issues with the Nigerian tertiary education system. Ladi stated, “We didn’t consider going to university in Nigeria because at the time there was too much unrest in the universities and colleges, so my parents just wanted us to come here, finish, and then go back home.” Another participant never considered attending a Nigerian university because her mother and her siblings were educated either in England or the U.S. and it was expected that she would follow in the
same tradition. She was also attracted to moving to the U.S. because it would increase her chances of job stability and better quality of life in Nigeria. The last participant, Halima, explained that the main reason for her move was because she “won the visa lottery.” Halima however explained that she wanted to move to the U.S. immediately after high school and “actually got admitted into The University of Hope” but she couldn’t attend at that time because her “parents couldn't afford” to send her to the U.S. then. Halima consequently started school in Nigeria, but “when the opportunity” came for her to leave for the U.S. (winning the visa lottery), she came. In summary, all participants came to the United States to better themselves and to further their education.

Furthermore, in addition to the novelty of moving away from family and familiar surroundings, the participants had to contend with the prospect of living with extended family. Anxiety was an emotion shared by two participants at the thought of living with extended family. Although these two participants expressed excitement at the opportunity of starting school, they had reservations in staying with extended family because of prior negative experiences living with family members. As Laila stated, “it was initially nerve-wrecking because I had never lived away from home for an extended amount of time. I had a very short experience with living with extended family just for a few weeks when my mum was relocating and that wasn’t a very pleasant experience.” Two other participants expressed excitement at the prospect of living with extended family. One of the participants, Ladi, thought the experience will be positive because she was familiar with her uncle and aunt. Her impression of them was that they were “fun and happy people” and she thought “it would be a long vacation going to live with them.” Like
Ladi. Halima was excited and her “initial reaction was a positive one” and this was because of an established relationship engendered back in Nigeria. The last participant didn’t have any experience living with relatives and was not enthused with that living arrangement. She was however excited to focus on school.

Three of the participants experienced the ‘honeymoon stage’ for a certain amount of time after moving in with their relatives before conflict set in. The participant, Laila, referred to this ‘honeymoon stage’ as her “welcome season” which lasted her first semester of college. Amina stated, “By the time I got here I was welcomed for the first few weeks. I was welcomed. It was better than I expected.” However, the other two participants experienced conflict almost immediately and they didn’t have the ‘honeymoon stage’ experience like the others. Conflict for the participant Binta started “as soon as I got there.”

1b: Genesis of Conflict. All participants experienced conflict with their relatives and they stated being negatively affected by the conflict in their new home environment. There are noted similarities and differences as to the genesis of conflict in the household whilst living with extended family. For the participant, Amina, she came into a volatile situation whereby both aunts were at loggerheads and “had issues before I ever came.” She was constantly thrust in the middle of the conflict to be used as a sounding board to reveal family issues or for Amina to take sides. This was a source of frustration for Amina because the conflict wasn’t about her and she didn’t want to be a part of the drama but was automatically thrust into their conflicts. She also didn’t know how to get out of it. She stated, “I don’t know where I fit in their quarrels. A lot of times I thought it’s
something that should not include me. It was very personal stuff, personal grown women issues that honestly a teenager shouldn’t get into all of that.” Whenever she took sides in the conflict between the women, it usually backfired when her aunts were not quarreling. This is because when the aunts would get along, whoever Amina took sides with would reveal to the other what she said. Thus, Amina constantly got into trouble for things she said or didn’t say and that made “the atmosphere very uncomfortable” for her.

Amina revealed that the stress from the conflict between her aunt and her younger sister influenced the dynamics of the home, affected her studies, and it affected her aunt’s relationship with others in the community. Amina revealed that her aunt’s sister was the catalyst for conflict in the house and she was there “to cause a lot of problems.” However, when her aunt’s sister was absent they “were fantastic and nothing was wrong.” Amina shared that her aunt’s younger sister eventually relocated back to Nigeria and “there was peace” in the household afterwards. Amina also shared that her studies and self-esteem were negatively impacted because how she fared at school was not a “concern of anybody,” her aunt was distracted by her own problems, and she didn’t “get a lot of verbal encouragement” from her aunts. Furthermore, her aunt was stressed because the conflict with her sister was common knowledge and it was impacting her relationship with others in the Nigerian community. Amina explained,

“We had a very, very, very small Nigerian community here. Whatever was going on in someone’s house was a topic of conflict. This conflict I’m talking about here, it affected my aunt who has the house badly in the Nigerian community. The people who she was friends with started un-friending her. If she was on Facebook
they would have un-friended her because there was too much drama. Things that were being told and some things are being untold. The lies and gossip, I mean childish things that were happening.”

In addition to the stress from the conflict between the aunts, Amina shared that her aunt’s daughter in high school wasn’t doing well in school. Due to this dilemma, her aunt carried out that frustration on her and in the process continuously demeaned her.

For the participant, Binta, the root cause of the genesis of conflict in her situation she maintained was due to her Aunt’s jealousy. She shared that her aunt was unhappy that she was attending college and excelling in school. She hated that Binta at a young age was doing well in school and showed independence by opening a “savings account.” The situation became dire when she was “only allowed to go to school two days” in a week so that Binta would cater to their kids and it seemed that was the “only reason” she was there. In addition, Binta revealed that when her cousins lived with her aunt they experienced the same conflict. Binta believed if her aunt had attended college at the same time with her it would have helped the situation. This is because her aunt’s attention would be focused on school instead of on Binta. In summary, Binta stated,

“Let’s say when I was going to school, she was going as well, then she wouldn’t be so jealous and actually hateful towards me. She went to school in Nigeria but I think honestly, I’m not the only one that experienced this; like I said my two cousins that came, there was a lot of issues too. If she had gone to college when we were going, it would have shifted that thought because then she would have had something to focus on. Then, this girl is here, she’s younger, and she’s
pursuing this thing, she’s doing well, and oh, she hated that I had a savings account. How dare her, when she’s using her money to pay rent. I was paying the electricity; it wasn’t cheap. I was buying her a lot of stuff and the kids too. Anyway, yeah, that was a problem. If she went to school and she was doing well, and focusing on getting a degree, it would’ve shifted that jealousy.”

Like Binta, the participant Ladi shared that conflict started “right away.” The initial conflict was on a food schedule that her relatives insisted Ladi and her siblings must follow. Ladi and her siblings didn’t want to eat the items on the list and this caused a lot of friction. They got berated for refusing to eat those items and were told “don’t you eat beans in your house? Don’t feel like you are too big to eat beans.” Ladi believed that resentment and animosity were the underlining catalysts to every conflict in that household. First, her uncle and aunty resented the fact that they “were entitled” and were “rich kids from Nigeria” and wanted to ensure that Ladi and her brothers didn’t think they were entitled. Ladi shared that this was clearly conveyed because they were “trying to cut our wings” since they were spoiled rich kids from Nigeria. In addition, Ladi shared that her uncle was privy to the amount of money in her father’s account because he had access to the account. This knowledge Ladi portends bred “that animosity” because it seemed to her uncle that “these Nigerian people seem to have more money than me.”

Ladi also discussed how stress was another factor that contributed to conflict with her relatives. First, her uncle and aunt had been married for close to nineteen years with no children and were free to do as they pleased. However, that changed when they had a little girl. When Ladi and her siblings moved to live with them, the little girl was three
years old. Ladi expressed that they were still “*trying to navigate the changes in their own relationship and dynamics*” of the home and then it became more stressful with the addition of three teenagers. All of this was “*very confusing*” and stressful for her uncle and aunty in addition to maintaining a work schedule. Ladi concluded that things fell apart too because they didn’t know how to balance the demands of their “*busy lifestyle, new baby, and then three teenagers!*” Finally, Ladi expressed concern about the lack of communicating honestly and how this also triggered conflict with her relatives.

“I think that was part of the problem, the family members didn’t want the responsibility of raising someone’s child despite what they said.”

Some of the participants shared that the issue of a ‘culture of silence’ contributed to the lack of communication some of them experienced. The unwillingness for full disclosure of honesty in communication compounded the problem and the participants bore the brunt of this issue. For Laila, she expressed concern that parents assumed that their children will easily adjust to their new living situation without thinking of how this could change the course of their children’s lives. Per Laila, if the situation became dire, parents would say, “*Just pray! Things will get better*” or they would “*blame the devil*” for the way things turned out. Laila shared that parents will probably still send their children to live with extended family but her concern is that the “*dynamics of the process will change because a lot of us have suffered in silence.*” Laila explained that this attitude of not communicating openly affected her because she went “*through stuff in silence*” without anyone’s knowledge. As for Ladi, her parents didn’t convey their true feelings on what was transpiring out of respect for her uncle’s age and fear that they will be treated
worse if they spoke up. Instead they would openly chastise Ladi and her siblings in her uncle’s presence but would tell them to “just be good” and “just try” when he wasn’t in their company.

Conflict for the participant Halima didn’t start until about a year into living with her uncle and aunt. Conflict emerged when she wanted “a little bit of independence” regarding transportation and socializing freely with friends. Halima shared that “there was that resentment” because she had a “green card” and she had more opportunities than they did when they were her age. They resented that she could do things easily such as going to the DMV to get her driver’s license without any problems. They expected her to experience the same challenges as a “rite of passage” for an immigrant living in a new country. For instance, they told Halima that she needed to “take the bus for as long as possible” because they didn’t own a car at her age and they “took the bus” when they attended college. They didn’t see the need for her for her to be independent because “they felt that I had it easy and they have to show me how easy it’s not supposed to be.” In sum, they went through a challenging process and expected her to go through the same process. Halima’s need for independence also stemmed from being treated as an adult when it was convenient to take the edge off from their busy schedules. This caused a lot of confusion and internal conflict for Halima as they were “not clear” in communicating with her. For instance, if they went on date nights they didn’t “have to pay for a babysitter” because she was trustworthy. Also, they left all the cooking and cleaning to her and she felt this was a “plus for them” because they knew she could do all these things and still denied her quest for independence.
On the other hand, the genesis of conflict for the participant Laila initially started over home chores and then progressively got worse. She was expected to clean up even if she came back very late from lectures and this wasn’t communicated to Laila. Another source of friction was the expectation that Laila would clean up after their four-year-old son. Laila bulked at this request because she wasn’t “his house help” and the little boy was old enough to clean up after himself. Laila explained that conflict was rife because her aunt had certain expectations of what she should do but “never communicated” them. Laila also shared that her aunt resented her presence in the household and this manifested in different ways until she could force Laila out of the house. Laila stated that her aunt resented that she excelled in school. Also, it didn’t help that her uncle was proud of her achievements and made it known constantly to his friends that Laila was in college.

**Theme 2. Challenging situations**

A major theme for all five participants was the traumatic experience living with extended family. The participants moved to the United States optimistic about their future and the huge possibility of bettering their lives. However, the participants were blindsided by the negative experiences with their relatives. This is because most of them viewed their relatives positively before moving and anticipated that live with them would be enjoyable. Like Halima stated, “I was happy because I had the vision of what it would be like to live with them based on the kind of relationship we had back in Nigeria. Coming here and not experiencing what I had thought was going to be…It wasn’t what I expected.” The participants had a plethora of negative actions they experienced at the hands of their extended family that contributed to the conflict experience. Some examples
of these actions were invasion of privacy, physical manhandling, lack of encouragement and guidance, and false accusations. In addition, all participants discussed how being isolated and restricted compounded an already bad situation. In sum, the two sub-themes that emerged within this topic are: switch and bait, and isolation.

2a: Switch & Bait. All participants stated that living with extended family didn’t turn out as they had expected. The participant Ladi stated, “It was a switch-and-bait. What we expected was definitely not what we received.” Binta, Ladi, and Halima shared how invasion of their privacy contributed to a negative experience. Binta, who wasn’t enthused at the prospect of living with extended family before moving stated,

“When I would talk to my friend, my calls were recorded. They would record the calls and then go take it to Nigeria and play it for my mom. Also, you know back then to use your computer, you’d have to plug that wire in the wall. They cut all of that up. They cut all of that up. Then when I’ll leave, they’ll go through my room. Heaven knows what they were doing.”

Ladi shared how difficult it was for her to let her parents know how she felt and what was occurring in the house because “they would listen in on our phone calls, so we couldn’t really talk.” For Halima, an incident changed the dynamics of the household in a negative way. She had written a letter to her parents informing them of what she had been subject to with her relatives. In this letter, she asked her parents to grant her the permission to move out and find an apartment. The relationship with her uncle and aunt was further negatively impacted when her aunt “found this letter in my room. And I don’t know how my aunt found the letter but it was in my room which kind of gave me another
sign they went through my things. When they found the letter, obviously, a meeting was called, and there was a lot of back and forth. I was crying. I didn’t mean any harm.” On the other hand, lack of privacy was an issue for one participant. As Amina stated, “there was no place to study and there was no place for privacy.”

All participants expressed either confusion, frustration, or anger at the lack of support, guidance, and encouragement from their relatives. Most participants were surprised at this treatment because they thought navigating life in a new country would be made easier with the help of extended family. For example, Halima expressed frustration that her uncle and aunt showed little concern for her academic welfare and gave her bad advice that unnecessarily lengthened her stay in school. Her frustration is evident when she stated,

“All the time I was finishing my undergraduate, by the time I was graduating I was one of the oldest in my class and I felt weird because I was like I lost two years just from being around people who didn’t know what direction to take me. And the reason why they sent me to you people is because you’re young! You just went through this process!”

For Amina, she desperately needed her aunt’s help because she “came here for a reason” and “needed that guidance” in understanding how the American school system worked. She just needed someone to sit her down and tell her, “oh here’s how America is.”

For all participants, there were certain incidents that occurred which emphasized the switch and bait phenomenon. The participant Amina shared a vivid and emotional story. For her first semester at college, Amina’s GPA was very low. Amina shared that
she was upset because of the comments from her advisors and willingly confided in her aunt about the comments and her GPA. Amina mentioned that her aunt did try to comfort and reassure her at that time. However, Amina was devastated by the series of events that happened after she confided in her aunt. In tears, Amina stated,

“I was really devastated was where she called my mom and told my mom…I don’t want to get emotional. She told my mom that I wasn’t very smart. (Crying). Then she got on the phone and told her friends that she has a dunce in her house and told them exactly what I got in my grades. She doesn’t want to have a dunce in her house. (Still crying). From then, I thought I was a dunce in America. I continued in that path of where there’s no need to even try because I thought I really tried. I studied. I didn’t know what I should do, I studied. I went to the library. I made sure I studied. I just believed my grades will not get any better.”

For the participant, Binta, she stated that living with her uncle and aunt “was a horrible experience” because she was treated “like a maid” and was made to attend school only twice a week so that she could cater solely to their kids. An incident that Binta remembered vividly is when her aunt at about 11:30pm “used her hands to like push me in my forehead.” This is because she listened to the recorded conversation where Binta told her mom about her experience living with her uncle and aunt. That incident was demeaning for Binta because the cultural connotations of her aunt’s actions signified that Binta was “trash.” In addition to this incident, Binta expressed concern for her safety when she started working at a local retail store. She shared that her uncle and aunt were supposed to pick her up after work and they wouldn’t show up. She got off work usually
between 1:00am and 2:00am and they wouldn’t come to pick her up. She had to “walk home at like 2:00am” and was grateful she “wasn’t kidnapped!” Another participant was falsely accused of “hanging out with boys” because she was “partying a lot” to facilitate her moving out of the household. For the participant Ladi, the situation with her uncle and aunt made her “sad” and nostalgic for her real home and wished she could “go back home” since the experience turned out to be less than desired. This is because there were instances where her siblings “would talk back” and thus they got “a couple of slaps” to shut them up. Ladi tried to figure out “what to do” to avoid getting into trouble.

However, the most traumatic event for Ladi that transpired when living with her relatives was when they were kicked out of the house after a year. It was a harrowing and scary experience because she “wasn’t 18” and “couldn’t really sign for an apartment.” In addition, she had to assume full responsibility for her younger siblings as well. Luckily her grandmother could co-sign the apartment lease and move in with them for a few months. The trauma was further compounded when her grandmother waited till she turned 18 and “was able to assume the lease.” Despite Ladi’s tears and pleas, she left because “she wanted to do what she felt my uncle would want her to do” which was to leave them to their “own devices.”

2b: Isolation. The participants discussed being isolated and restricted as another dimension that contributed to the challenging experience while living with extended family. For some they were not allowed to work, or go to the salon, or attend school daily, or allowed to be independent. As Ladi stated, “my uncle didn’t like me going to get my hair done so I had to learn how to do my hair by myself.” The participant Binta’s
movement was restricted because she could attend school only twice a week for about a year and a half. This is because her uncle and aunt said that she “didn’t have a choice” so that she could cater to them and their kids. Halima, on the other hand, experienced resistance from her uncle and aunt because she was ignoring the norm when she desired more independence with her time and choice of activities.

Socialization with peers and going out for all participants was heavily frowned upon. Most participants except for Halima were not allowed to bring any friends to the home or go out for leisure. As simply put by Ladi, “you couldn’t really have people come to visit. I didn’t have like friends that would come and visit me.” Laila couldn’t bring friends to the house but could attend events organized by campus organizations. She did mention that her time was heavily monitored and she had to text them constantly so that they knew her “whereabouts.” This greatly impacted the participants because they were not able to form strong friendships and relationships with their peers until they moved out of the home. Like Amina stated, “after I had moved out, I met a lot of people” and she made “a lot of friends.” Amina also shared that her socialization with others occurred only when she went visiting with her aunt. Amina also shared that she was the only teenager in the household that had these limitations. She also couldn’t go out on dates because of the drama that would bring. She also expressed the need for creativity to have a little fun while on campus,

“Socializing, I did at parties when I went with her, with people that were my age mates. I met college students there but they weren’t in my school. It won’t be if I left home to go, it would be that I’m in school already and I’m attending and it
has to be between when I go home. I didn’t socialize with people outside the house. I couldn’t leave the house. I couldn’t leave the house and say I’m going to a friend’s house.”

For Halima, she could have Sundays to herself because she did the chores from Monday through Saturday and because her uncle and aunt didn’t go to church. She had one friend they approved of and that friend picked her up on Sundays to go to church. There were times she could leave on Saturday night and come back the following night. Halima shared that this friend never spent more than thirty minutes in the house because they were not welcoming. Although Halima could have that free time, she shared that she was often bombarded with questions constantly about her return home even though she called to let them. It got so bad that she told her friend, “I’m having issues at home. I want to skip church for the next several weeks just to calm them down and then get back to our regular program later.” Halima shared that while living with her relatives she didn’t form close relationships with others. Her friendships materialized out of convenience. For instance, she made friends with those who had cars in her neighborhood and could drop her off at certain places when needed. Halima stated that she has “only one friend” from that time that she is still in contact with.

**Theme 3. Irrelevance**

All participants alluded directly or indirectly to a need for affection, belongingness, and recognition from their respective relatives. A common sentiment voiced by all participants was the desire to be treated as part of the family and the need for their concerns and well-being to be deemed relevant. Like Binta stated, “I mean I was treated
differently. They treated me as if I wasn’t related to them.” They also wanted to be validated and treated as individuals with integrity and self-worth and not to be demeaned. For Amina, it made her ‘feel irrelevant’ when all the cooking and the cleaning that she did went unnoticed and when she didn’t do more, she was berated for it. Amina felt “nobody cares” about her. The theme of irrelevance is further illustrated in the two sub-themes: Affection & Belonginess Needs, and Esteem Needs.

3a: Affection & Belonginess Needs. Some of the participants discussed how they wanted to bond with their relatives. They talked about viewing them as surrogate mothers and sisters. However, their sentiments were neither encouraged nor acknowledged. The participant Amina shared a harrowing experience that affected her deeply. Amina mentioned that everything she did for her aunt was “exactly the same thing” she would do for her mom. Amina acted this way because her mother was back in Nigeria and therefore her aunt automatically became “my mom” at that time. She talked about hand washing her aunt’s clothes instead of using the washing machine just like she would do for her mother. An incident occurred during Mother’s Day that made Amina feel irrelevant and unwanted. Amina bought a card and got the other young ladies in the household to sign it. She also bought her aunt a pair of gold earrings as a Mother’s Day gift. When she presented the gift of earrings to her aunt, Amina said that her aunt got very emotional and said:

“That she knows her older daughter bought this because I, Amina, I’m too stingy and too greedy to buy her a gift. My aunt said, “No. Amina and I went to Maxwell’s and I was there when she bought these gold earrings for you.” My aunt
almost swore by her dead father that I didn’t buy that. We literally had to call her
daughter in the dorm to ask if she bought it. She didn’t believe it until her
daughter said, “No, Amina bought it.” She had nothing to say.”

This incident Amina revealed killed her spirit of giving freely. This, Amina
stated, is because she did everything with her “heart.” Amina looked forward to giving
her gift since she had never bought a gift like this for her mother. This incident made her
feel irrelevant and unwelcome in the household. Presently, she is still bemused that her
aunt thought she was “greedy” and “stingy.”

Like Amina, Binta catered to her aunt, uncle, and kids so that they would love
her. Her catering to them showed that she truly cared about their welfare. Oftentimes
Binta would get items for her aunt that her uncle wouldn’t get. When her aunt was off
from work, she would give her “breakfast in bed” and would “do her nails” too. Binta
looked up to her aunt “like a big sister” and did whatever she could to make her happy.
Despite all she did, Binta shared that she was treated “worse than an animal” and no
matter what she did they tainted her “name black.” Her aunt didn’t consider her family
because of the way she talked to her and treated her. In Pidgin English, she said “they
carry me do caricature.” She equated this phrase to being kicked “around like a
football.” She said it was equally painful when her aunt would “make fun” of how she
looked.

For Ladi, her aunt and uncle made it clear to Ladi and her brothers that their little
daughter was “very special” and the house is “her house.” This made Ladi yearn for her
mother and natal home during this time because her needs weren’t being fulfilled. She
had a “lot of needs” and this was compounded because she didn’t have her mother for most of her “teenage years.”

3b: Esteem Needs. The self-esteem and self-worth of Amina, Binta, and Halima were more affected than the other two participants because the actions and words of their relatives directly sought to strip them of these attributes. Halima expressed confusion and frustration when her relatives denied her the opportunity of being independent and stated, “it really shut me down in the sense that I was struggling and I became unsure of whom I was.” Another blow to Halima’s esteem occurred when her uncle discouraged her from studying Art. He told her it was a “very stupid decision” and she should instead study Business. All of this was at odds with Halima’s future dreams as she was a “General Art major” in Nigeria and always wanted to study Art. Halima stated, “this was another reason where it really, really affected my self-esteem and the confidence I had in myself.”

For Amina, it was a tough environment to be in because she didn’t “get a lot of verbal encouragement” from her aunts. In addition, she didn’t have a “strong self-esteem” when leaving Nigeria and so living with her aunts “didn’t make it any better” for her. Other participants like Laila discussed how her contribution to the household via cooking and cleaning was not appreciated. Instead she was made to feel less than herself. Her aunt would say “you’re not doing it right” after she mopped the floor or her uncle would say, “didn’t your mom teach you how to mop?” This exasperated Laila and she stated, “Okay, if you don’t like the way I do something, please you can do it. I’m doing what I know and if I’m doing a bad job at least tell me, “Okay, do it this way.” Not necessarily put me down when I’m even trying to help out and stuff.”
**Theme 4. Therapy & Motivated**

All participants mentioned several tactics they employed to cope with their living situation. Some participants used school and work as therapy to deal with their relatives. As Binta stated, “school was kind of like therapy” for her. Others relied heavily on the support of parents, close family, and friends to help them cope and get through difficult moments. All participants used avoidance as a tactic to avoid further confrontation with their relatives and to either physically avoid seeing them or minimizing the amount of time spent with their relatives. Despite their traumatic experiences, all participants were motivated to make something of themselves. The circumstances they found themselves in propelled the participants in this study to dig deeper to change their situations and improve themselves. They were all determined to prove to their uncles and aunts that they were not failures and to make their parents proud. To fully expand on how the participants coped and their need to do better, the theme was further broken down into two sub-themes: Coping mechanisms and motivation to succeed.

**4a: Coping Mechanisms.** All participants devised ways of coping with the stressful environment of their surrogate homes. The participants searched within themselves for inner strength, spent long hours at school and worked, employed avoidance, and reached out to others to help make the best of their various situations. For the participants who worked, work symbolized acceptance, independence, and a refuge to forget and temporarily escape their home life. For Amina, she worked at three jobs and she would “take any hours given” to avoid spending time at home. While she worked at Wendy’s, she would take any available position and she would stay till Wendy’s closed.
She did this not for the money but “just to feel accepted” especially since they didn’t know enough about her life to “condemn” her. In addition, when she went to school and wasn’t working Amina stayed late studying at the library and sometimes slept there just to avoid socializing with anyone at home. Binta on the other hand, coped by hanging out with her friends and talking to them about her problems. This was easier to do when she bought a car and could drive to meet up with friends after work. As for Ladi, it helped that her siblings were with her and so she relied on them and they also had friends they “would call on the phone.”

Support from parents, close family and friends rated highly as the coping mechanism of choice for all participants except Amina. Amina expressed that parental support wasn’t forthcoming. Amina shared that her mother “always took everybody’s side but mine” because she didn’t want Amina to be spoiled. For Ladi, she had her parents support but they didn’t show that support in her uncle’s presence because they “thought it would be worse” for Ladi and her siblings. So, her parents would scold them in their uncle’s presence and in their uncle’s absence would tell them to “just try” because she believes they “understood what was going on.” She was also pained that they never received support from other extended family. The reason being is they never confronted her uncle directly for treating them poorly but they would say it to Ladi and her siblings that their uncle was wrong. Unlike Amina, Binta explained that she received support from her mother always especially since she’s her mother’s only child. She also described her experience after transferring to Blank University (BU) as a transformative experience because of the people she met there. She said,
“I joined SU which is one of the best things I did and then from there I met Jennah which encouraged me to join the Honors College, which is another best thing I did. When you join these things on campus, especially SU, it’s like a family. It’s a support system. Even if you’re dealing with issues, it helps to have that kind of support system even though they’re not like your family but it’s really helpful. It helps you focus on what you’re doing and to complete that goal…Having their support was really helpful. Absolutely. They were more supportive than my flesh and blood.”

Like Binta, Laila received a lot of support from her mother, her godmother, and friends from school. She was always appreciative of her mother and godmother’s support and ‘wasn’t shocked’ whenever they came to her rescue. She mentioned being fortunate that “God honestly gave me friends that were basically like sisters and brothers.” She described having free access to her friend’s dorm room when she needed to either nap, talk or cry. In addition, Laila’s religious faith is an important part of her identity and it also helped her to deal with trying times.

The participants also avoided conflict to cope with their home situations. When Binta got a car, she would hang out with her friend at work and would stay out very late so that everyone will be asleep by the time she got home. When she was at home, Binta “would stay in the room when they were around and not want to come out.” Amina and Halima eventually moved to the basement so they could avoid contact with the rest of the household and to have some semblance of peace. Amina bought her own bed, television, and basic necessities so that she could survive in the basement. Amina made certain
choices to avoid everyone for a period of two years such as using public laundry facilities. She revealed that this was the best decision she took as she could avoid conflicts like squabbling over the television with others in the household until she moved out. The basement was also a symbol for escaping conflict for Halima. She explained:

“My room was in the basement. I had my own living space to myself. Let me put it that way. I had my room in the basement. I actually lived in the basement. The only thing I really needed to come upstairs was to eat. When I realized things weren’t going the way they should be, I spent most of the day in school. I would spend most of the day in school if I wasn’t going to work. If I was going to work, I’ll leave school and go to work. I didn’t get off work till 10 o’clock…I wasn’t even spending that much time in the house. By the time I got home at 10 o’clock I wasn’t going to go upstairs to have dinner. I’ve had dinner outside. They weren’t seeing me physically.”

4b: Motivation to succeed. All participants expressed the desire to succeed, change the course of their lives, and achieve their goals despite being told otherwise by their extended family. As Laila explained,

“And just being determined to just succeed because when you have people around you kind of look at you and be like, “Mm-hmm, we just want to see you fall and let’s see where she’ll crack and all that stuff.” It makes you kind of strap your belt and be like, “Hmmm, because of that I’m going to make it.”

For some participants, there also was a strong desire to make their parents proud of them. Amina was motivated to succeed because “one person said that I’m a dunce out
of my one quarter performance doesn’t mean I’m going to be a failure for life or that I will accept that I’m a dunce.” For Ladi, it was important to make her “parents proud” and she was “very determined” to prove her uncle and aunt wrong that she would never amount to anything. Also, Laila revealed that the two main reasons for wanting to succeed were because of God and her mother. She shared that her journey to the U.S. was wrought with so many twists and turns and it was a miracle that she got admitted into a U.S. university and her mother had enough money to pay her fees. She “couldn’t disappoint God” and it would be “humiliating to go back home empty-handed” since God brought her to the U.S. Secondly, her mother had made so many sacrifices for her and for Laila “not to succeed would be a slap on her face.”

**Theme 5. Impacts**

There are similarities and differences in the way the conflict with their relatives impacted the respondents. The conflict experience negatively and positively affected different facets of their lives. The conflict impacted how the respondents viewed themselves and the relationship of the family members they lived with. The participants reflected on their unique experiences and shared how the experience impacted their identity and future goals. The experience also shaped their lives and impacted how they communicate with others and handle conflicts presently. The two sub-themes; impact of conflict on self and the impact of conflict on family and relationship with extended family help to further reflect on the main theme.

**Theme 5a: Impact of conflict on self.** All participants discussed how the conflict helped to make them better people. Three participants shared a commonality of the use of
time and reflection to introspectively analyze their respective situations and were thankful for the experience. Like Amina stated, “I mean the way I think it was a divine experience, believe it or not. If I hadn’t gone through that, I won’t think the way I’m thinking now. The experience built me and strengthened me.” For Laila, although the experience living with relatives was hurtful, it helped to shape her identity and made her independent. It is the experience that gave her the push and confidence to be self-employed. Also, despite the ongoing conflict in the household she saw her uncle and aunt “thrive in their marriage.” Laila was raised in a single-family household and her parents’ divorce marred her view on marriage. However, the bond between her uncle and aunt changed her mind-set on marriage and she stated that “there was a lot of good that came out” of living with them. It was “not all bad.”

Despite some of the positive comments made by some respondents about their experience, all participants also expressed strong emotions and feelings in response to the trauma. Some examples of emotions expressed were hurt, anger, confusion, regret, sadness, and distrust. Due to her experience living with extended family, Binta developed trust issues.

“Yes, you don’t trust anybody! You don’t! Anyway, when I did get my place, that experience really did affect me because I didn’t trust people as much. I always thought that even people that didn’t have any ill will towards me, I always felt that they did and it took me a while to really trust people and to really calm down.”
Binta also shared that the experience affected her “mentally.” Although it didn’t affect her school work but she was just hurt that they didn’t treat her like family. It made her sad that she couldn’t spend holidays with them. She also expressed regret on staying with them too long and stated she “shouldn’t have listened to them” about attending school twice a week because she would have graduated sooner. The experience living with extended family members also made Ladi distrustful of people and family. Previously she thought that “as long as a person is a family member” one will be treated well. After her experience, she thinks otherwise and now takes people “as they come” and decides if they can be trusted. Like Binta, Halima regretted that she didn’t stand up for herself more. She regretted the time wasted studying Business as it lengthened her stay in school. As for Ladi, she was very angry at her parents and siblings because she was “thrust into this parent role unknowingly” when her uncle kicked them out and she couldn’t live her life freely. This is because she always had to set the right example for her siblings, she had to attend their teacher conferences and had to discipline them when needed. She didn’t want to do this and resented them “tying me down in chains.”

Their experiences also impacted the way some respondents handle conflicts presently. Some participants now ensure that they are in a safe place when in conflict situations and take pre-cautionary measures to handle conflicts well. For instance, it is important for Laila to set and manage expectations in her professional and personal life. She shared that it is essential to communicate her expectations and know other’s expectations and “not assume” to avoid problems. For Amina, since she was constantly thrust in the middle of her aunts’ conflict, her preference now is to “pick and choose” her
battles. She stays away from “anybody who’s controversial” and “negative.” She stays away if the conflict “doesn’t concern” her, but if she can’t avoid the conflict she would “logically and diplomatically resolve it.” It is however important to her to always be in a “safe place trying to resolve whatever complaints.” For Binta, she stated emphatically that she stayed away from drama in the past and will continue to do so. She followed “The Golden Rule” then and will continue to use that rule to govern the way she handles conflict.

All participants revealed that the experience didn’t influence the career paths that they eventually took. Their educational and career choices were decisions the respondents made individually to achieve their goals. Like Halima stated, “I pursued my chosen path regardless and I think I have been fairly successful in my career.” However, the time spent living with relatives was a defining period in the lives of the participants and it changed and shaped their identities and their view on life. As Binta stated,

“I don’t want to remember. I don’t want to remember it. I don’t talk to them. My experience living with a family member was horrible. However, it taught me to make necessary financial arrangements for my kids’ future in the event that I am not here. I never want my kids to live with anyone other than their parent”.

For Ladi, the experience was very instrumental in shaping the woman she is today. She said that moment in time was unforgettable because it was in her “formative years” and it was “very impactful” to her life. She would always remember that time because she wanted to “be independent,” make her “parents proud,” and prove her uncle and aunt’s “negativity” about her future wrong. In addition, Ladi shared that the
experience made her “overly responsible” and cautious and “very risk adverse in general.” Halima’s experience made her contemplate and embrace a statement her father made about life. He told her that “you can’t expect anything from anybody.” Halima revealed that she applies her father’s statement to every situation she comes across because she can’t expect people to “do any differently than they like.” This was reflected while living with her relatives and she was unsure of what direction to take concerning her studies and they offered no support for her “chosen career path.” Thus, “she felt a loss of self-esteem and confidence” in making her own decisions. For Laila, she shared that her identity changed “drastically” because it was her “first time living with extended family.” In describing this important period in her formative years, Laila stated,

“Just because it was a time in my life where it totally changed my psyche in terms of the way I think about marriage, the way I think about life, the way I operate being by myself. It was a major turning point for me. There are actually certain aspects I probably would not remember-little things here and there. But the key moments I think I will always remember because they’re just life lessons for me and they teach me.”

5b: Impact of conflict on family and relationship with extended family. All participants shared that with the passage of time they could forgive their relatives. Some participants expressed empathy for what it must have been like for their relatives. For Amina, everything happened in the past and she has forgiven her aunt and “let it all go.” She felt that her aunt might have acted out of ignorance and being in a bad mood because of the conflict with her sister and didn’t mean to hurt her. Amina believed she bore the
brunt of it because she “was present.” Binta on the other hand did forgive her uncle and aunt but the traces of trauma remain because she vehemently stated that she “can’t trust them not in this lifetime, ever.” On forgiving her uncle and aunt, although she has “no respect for them” and doesn’t “wish them bad,” Ladi expressed feeling no anger towards them anymore. In retrospect, she does think it was a difficult situation for them to navigate the demands of a little child, busy work schedule, and the introduction of three teenagers to raise as well as navigating “the changes in their own relationship and dynamics of their house.” When Halima reflects on her lived experience with extended family, time has softened her stance on the experience.

“There was a sense of insecurity on their part. There was also the fact that they were young. Most of the other people coming were older or most people when people come here and live with family, it is always older people. They were young, they were only doing what they had learned. They were just confused. They didn’t know how to handle. They tried to assert their authority over me but I think if they had treated me like there were three adults living in the house and we had some sort of mutual respect for each other it would have been very different.”

Some participants were vehemently against the idea of living with extended family after their experience, while others were open to it but with the condition that modifications need to be set in place. For Amina, her advice for others contemplating living with extended family was to consider living with relatives if they had agreed to such an arrangement. She however advocated having a “plan B” in case the situation
didn’t work out. Binta was very passionate in her view of living with relatives and is against the idea of doing so.

“Don’t do it!! In caps and in bold and bigger font and a bunch of exclamation marks…don’t do it!!! That’s my experience and you know like I said my friends they’ve had amazing experiences. Their family members cater to them. Like I said, not every uncle and aunt is like that, but I would say if anyone has to live with their relatives, let’s say someone back home was asking me this, get out as soon as possible. Get a job as soon as you get there, get in school ASAP, stay a fulltime student, join a group.”

Commenting on living with extended family, Ladi cited several reasons for being against the idea. She believed that parents need to be present for their children for “as long as possible” because different children have different needs. For her, she could weather the traumatic experience but can’t say that her siblings “achieved everything they could have achieved if they had lived with their parents.” Secondly, Ladi stated that college age children should be sent straight to the dorms and not to live with extended family. Instead the extended family can visit them in school and should not be given any power over the children and their finances because this was a big problem in her own situation. Also, her uncle and aunt didn’t want “the responsibility of raising someone’s child despite what they said.” For Laila, her thoughts on living with extended family after her experience focused on setting expectations and clear communication. Although she would probably go through the experience again because of the “positivity it created” in her life, she did admit that she probably would not let her kids “live with anybody.” She would instead
send them to the dorms and have them spend weekends or summer vacations with extended family.

However, Halima had the unique experience of living with two different sets of extended family members and was treated differently in each situation. When Halima left the first set of extended family and moved into her own apartment, she changed schools. Halima “got into Art school” and moved to another city where her “dad’s brother who was also sort of, kind of an artist” resided. Her dad’s brother and his wife “actually insisted” that Halima should live with them. Halima shared being treated better this time because they “treated me like an adult.” For example, they knew she was “going to be out late” and she could “come and go” as she pleased. To prevent any conflict, she took pre-cautionary measures from the impact of the first lived experience to eliminate any cause for conflict with the second set of extended family. Halima also revealed that her uncle was in his “late 40s” when she moved in with them and had no children. The dynamics of the household however changed after living with them “for about a year and a half” when they adopted a baby. Halima stated although being thrust in a “caretaker” position again, they didn’t expect her to be “the nanny” and they made “alternative arrangements” for the baby. Halima shared that she was treated like family in this situation and she assumed the position of “the older child” when the baby arrived. Due to the way, she was treated, Halima would take the baby out voluntarily “just to give them a break” and would babysit if they “went out of town.” In sum, Halima stated, “it was very different from living with the other folks.”
Halima did support living with extended family but with the condition that they do not stifle the independence and drive of the person to “prove a point.” For Ladi, the conflict not only impacted her and her siblings but also her parents for a long time. One of her siblings dropped out of school and the other became more introverted. The realization of how the conflict situation changed her family saddened Ladi.

“My father couldn’t start his business until we were all out of college and he felt that we were okay, we had jobs and were okay. So, he stayed in some very challenging situations working for other people and put his dream on hold too. It makes me sad because now that my daddy is old, he should have been doing this for like thirty years. He’s still in the fifteen-year range right now. It’s almost like he’s working harder than he ever worked before because it’s his own business. And I feel like both of them, my mom and dad shouldn’t have to work this hard at this time. In a way, they are missing time again. It’s like they missed time with us when we were younger.”

The conflict also impacted the relationship the participants had with their extended family members. Some participants voiced having a cordial, superficial relationship with relatives, while others stated that the relationship is intact. For instance, Ladi stated that the relationship with her uncle and aunt is “just there” and “very superficial.” She calls them and they attended her wedding although her uncle “refused to buy aso-ebi for the wedding.” In the Yoruba culture, aso-ebi is a special fabric worn by each side of the family to a special occasion such as a wedding to signify unity and solidarity in the respective families (allaboutnaijaweddings.com, 2014). Therefore, Ladi’s
uncle’s refusal to buy aso-ebi for her wedding signified that he didn’t consider her to be family especially since the relationship was strained.

Like Ladi, Halima has a superficial relationship with her relatives. When she initially moved out of their house, she didn’t communicate with them for a while. Communication was only re-established when her godmother passed away. Halima stated that she has “a cordial relationship with them now” and might call occasionally to check in or would post messages on Facebook when the kids’ birthdays came up.

Laila and Amina are the respondents who maintain that the relationship with extended family is going well. Amina shared that the relationship with her aunt is “very fine.” Laila described having a very close relationship with her uncle and aunt. She shared that they became closer when she moved out of their house, let go of all the hurt, and God has given her the “opportunity to be able to be of help to them as well.” They are now able to joke with each other. Binta is the only respondent that severed all ties with her relatives because the experience was traumatic and she wished she could forget it happened. Binta is not interested in resolving the conflict and doesn’t want them to know what she does or where she stays. She doesn’t “want to have anything to do with them.”

Theme 6. Self-realization

All participants alluded to some form of self-realization and this is due to their lived experience with extended family members. Some of this self-realization included setting goals and having a clear vision, becoming independent, self-improvement and believing in themselves. Additionally, time played a factor in helping lessen the scars
from the conflict and in the process the participants used the experience as a springboard for new meaning in their lives. The sub-themes: personal growth and self-belief encompasses the totality of the participants’ experience.

6a: Personal growth. All participants expressed the desire to disprove negative remarks made about them and to develop better versions of themselves. For some, this involved developing a new mindset and vision of life and for others, learning from their experiences and taking the time to reflect to make better choices. For Amina, the experience taught her to “have a vision, have a goal” and then act upon those goals. Amina said her experience has influenced the way she raised her kids. She is teaching them to be grounded and honest and to be strong amid conflict. Her focus now is on being that “positive light” for her kids because being negative “doesn’t move you an inch.” By equipping her children with this mindset, they too can be a positive influence on others. Ladi used time to introspectively develop a better version of herself and to be more “self-aware” of things that make her grow “regardless of what the right thing to do is.” Ladi stated that she believes she is “growing into myself a little bit more.” Furthermore, she mentioned spending quite some time over the years in “self-reflection” to reevaluate her thought process and to stop worrying about what others thought of her.

Now that she is older, Halima can use her experience to make better choices to improve her life. She spends time reflecting on past experiences to see what she could have done differently so that she can “move forward” with life. Laila described how the lived experience with extended family led to a stronger realization of self and personal growth.
“Even though it hurt then, it made me the person that I am today, to be quite honest. It made me independent. I would say that it’s given me a lot of push even just like being self-employed and things like that. It challenged me because if people are thinking, somehow thinking I may not make it then how about I prove them wrong and just make it? Sometimes it’s great, sometimes it’s weird because I’m thinking ok “Laila, are you doing this for you or are you doing that just to prove people wrong?” But a little bit of both because every now and then you need that push to be like, “No, I’m not going down.” But sometimes you’re like, “Okay, am I doing it for the right reasons as well?” It’s given me a lot of courage, to be quite honest, a lot of courage to push through.”

6b: Self-belief. In their quest for personal growth, the next likely transition for all participants was increased self-belief in themselves and in their abilities. A common word they all used to describe themselves was “stronger.” Amina shared that despite being called names and beaten down several times she can hold her head high. Her success today has built “self-belief” in herself that “people can always say we cannot do stuff but they don’t know you.” Amina believes in herself more and she knows that people’s opinions of her can only serve to help her “build a better future” now that she believes “she is a stronger person.” For Binta, the experience showed that she was “very brave, very patient” and could withstand a lot. However, things changed for her when she decided to act and execute what she had been thinking of doing. This is when she had the courage to tell her relatives without fear of retribution that they had to fend for their children and she was going to enroll in school as a full-time student. In her language, she
called this decision, “siri ido yahado,” which means “whatever wants to happen, let it happen.” Reflecting on this incident made her realize that she is strong and can talk about her experience without getting angry or sad. The experience with her extended family, for Ladi, confirmed that she is “very tough and can go through stuff.” She is now more willing to “experience new things despite the fear.” Ladi shared that she is grateful that she knows that she can handle difficult situations. Just like the other respondents, Laila’s self-belief increased because the experience made her stronger and “think out of the box” to accept her new identity and make decisions to improve her life.
Chapter 5: Discussion, Conclusions, and Recommendations

This research project examined the lived experiences of five women who came to the United States as Nigerian immigrants to further their education and who stayed with extended family members during that time. The primary research question steering the direction of this study was: How did undergraduate Nigerian immigrants (who came to the United States 15-20 years ago) make sense of their intra-extended family conflict experience? Using demographic questionnaires and semi-structured open-ended interviews, this study sought to answer the following research questions:

1. What type of conflicts emerged when these students lived with extended family?
2. What contributed to the conflict between the students and family members?
3. How did this experience impact the students’ identity development process? And future aspirations?
4. To what extent can this experience be explained by human needs theory and migration and family conflict theory?

This chapter will discuss the findings of the research to illuminate new information found through extensive analysis (Smith, Flowers, & Larkin, 2009). The information included in this chapter: application of theory, major findings, implications for stakeholders, recommendations for future research, and conclusion. See Figure 1 for Thematic Representation of Intra-Extended Family Conflict.
Two theories were used to inform this research study and to help analyze the intra-family conflict for Nigerian students living with extended families in the U.S. The primary and secondary research questions in this study were drafted specifically to examine the lived experience of the population studied and to allow the participants to share their stories and interpretation of what they experienced while living with their relatives and pursuing their undergraduate degrees (Ette, 2005; Smith, Flowers, & Larkin, 2009). Furthermore, the aim of this research study was to focus on the participants’ experiences and to show how the participants made sense of their experience. Two theoretical models were used for this analysis: migration and family conflict theory and human needs theory.
Migration and Family Conflict Theory

Carlos E. Sluzki (1997) developed the theory of migration and family conflict as an attempt to break down the process of migration. She divided the migration process into five distinct categories: honeymoon preparation stage, actual migration, overcompensation stage, crisis period, and the transgenerational effect. This research study employed the first four stages since they are best suited to analyze the root causes of the conflict. Most young Nigerians migrate to other countries due to the political instability, drastic drop in quality of education, ‘brain drain’ of qualified instructors, frequent closure of universities, safety of students compromised on campus, and limited number of available placement spots and in recent times the threat of Boko Haram (Saint, Harnett, & Strassner, 2004; ICEF Monitor, 2012; Burt, n.d.).

During the honeymoon preparation stage, Sluzki (1979) states that there is a general sense of a great anticipation of a better life which all the participants in the study expressed in varying degrees. All the participants came to the United States for better opportunities. Four of the participants came solely to attend university while one participant migrated because she “won the visa lottery.” One participant migrated to the U.S because there was too much instability in the universities, and her parents wanted her to get a better education before returning to Nigeria. The findings suggested that all participants were excited at the commencement of collegiate studies. One participant said she was looking forward to a fresh start, conquer and explore the world, and learn something about herself in the process. Some of the participants were happy to be staying
with extended family members because of the positive interaction with these relatives when they visited Nigeria.

Furthermore, for all participants, their parents chose to entrust them into the care of extended family members either for financial reasons, at the encouragement of extended family members’ resident in the U.S. and/or to serve as a guide and support system in helping their wards acclimate easier into a new environment. According to Fatimilehin & Hassan (2016), “there remains a strong tradition of sending children to live with relatives for significant parts of their lives, often for educational or occupational reasons. The relative will take full responsibility for the child’s welfare, education, and parenting while in their care” (p.136). However, findings show that the experience living with relatives for these participants turned out to be negative.

Per Sluzki (1979) in the actual migration stage, migrants oftentimes believe that everything will work out perfectly when they get to their new abode and not all of them do due diligence in investigating the family members in the new country of adoption and what life entails in a new country. Hence, the difficulties they face are in part due to insufficient research before arrival in America and the lack of necessary support after arrival in the country in addition to the harsh reality of life as an immigrant student (Constantine, Anderson, Berkel, Caldwell, & Utsey, 2005). In the overcompensation stage, the findings show that all five women experienced conflict quickly although some of them technically enjoyed a period where life in the household was conflict free. With the advent of conflict, all participants sought ways to absolve the conflict to suppress the
symptoms of the conflict to maintain a sense of calm and to avoid escalating the conflict (Sluzki, 1979).

However, in the crisis period, it takes a period of about six months for recent migrants and their extended family to feel the impact of the new living arrangements due to some factors such as unmet needs, unrealistic expectations, finances, stress from blending families and being the emotional, mental, physical, and psychological guardian for these young adults (Sluzki, 1979; Ukochovwera, 2014). Based on findings from the study, stress, jealousy, animosity, resentment, and lack of communication were at the root cause of the conflict situations. During the conflict experience, the result of not addressing these issues for these women resulted in strained relations, impact on identity development process and separation (Sluzki, 1979).

For the participant, Amina, the stress from the conflict between her aunt and her younger sister greatly impacted how she was treated, affected her studies, and it affected her aunt’s relationship with other Nigerians in the community. Amina also shared that her aunt’s sister was the conflict catalyst. There was peace in the home when she was not present. Furthermore, her aunt’s stress stemmed from the fact that the conflict with her sister was common knowledge and it was impacting her relationship with others in the Nigerian community. For the participant Ladi, stress was one of the root causes of conflict with her relatives. First, her uncle and aunt had a baby girl after being married for a long time without children. This little girl was three years old when Ladi and her siblings moved to live with them. Ladi explained that the stress from navigating the changes in their relationship with the addition of a child, raising three teenagers, and a
maintaining a busy work schedule contributed to the conflict in the home. As for the participant Binta, she said her aunt was jealous and intimidated that she was young, getting a degree, was saving money. Binta felt like she was being treated as a maid and were made to attend school only two times a week. Binta believed if her aunt had attended college at the same time with her, it would have helped the situation.

Resentment and animosity were also key ingredients to the genesis and root cause of conflict for some participants. For Ladi, she revealed that there was animosity and resentment toward them for several reasons. First, her uncle and aunt resented that they were entitled, rich kids and wanted to ensure that they weren’t entitled in their home. Secondly, her parents had more money in their account than their uncle and this bred animosity. Ladi stated her uncle found an excuse each time to spend the money and till date some amount of money spent hasn’t been accounted for. Halima’s conflict with her relatives stemmed from the need to be independent, but they didn’t see the need for this desire to be independent. They instead wanted her to follow the same path they followed when they migrated into the U.S. They also resented that she had a ‘green card’ and life would be easier for her than it had been for them. For Laila, her aunt’s resentment was due to her excelling in school as well as her uncle’s constant bragging of her achievements to their friends.

Another root cause of conflict was a lack of communication. Laila explained that her aunt never communicated expectations of what she wanted Laila to do, and this was a constant source of friction. Also, Ladi expressed concern about the lack of honesty with her relatives, which was also the source of much conflicts with her relatives. Other
participants agreed that the lack of communication had influenced the conflict, which stemmed from a culture of silence that encouraged assumptions. Interestingly, this issue in the Nigerian community mirrors the collectivistic nature of the Vietnamese immigrant community (Tingvold, Middelthon, Allen, & Hauff, 2011; Beiser, 1999; Matsouka, 1990; Nguyen & Williams, 1989; Nidorf, 1985; Rosenthal et al., 1996). This is because immigrant groups are reluctant to speak on conflicts within the extended family unit (Tingvold et al., 2011). According to Halima,

“Back home we have the village mentality of everybody comes together to make it work. But when you get here your village is really just two people or three people. Whatever those two, three people say, where you're coming from you've been taught that these are people that you're going to look up to.” Laila called it “suffering in silence” and stated that it is sad that “parents think we will adjust as needed without thinking of potential psychological effects…most Nigerian parents will say Just pray! Things will get better.”

Similar to other collective societies, younger Nigerian members in an extended family setting were expected to be docile and obey the orders of the older members of the family. The elderly were deemed important in this setting. The consequence of not embracing this expectation is high, and the punishment is never too far (Mallum, 1986; Fatimilehin & Hassan, 2016).

Findings showed that as the conflict between the participants and their extended family got progressively worse, participants voiced some of the following as a result of the conflict: isolation, lack of freedom, limited socialization with peers, a lack of
support, verbal and physical abuse, and not being treated as a family member. In addition, participants stated that because the issues were not addressed, there was a lot of stress. The relations were also strained. Separation had to occur, which was either through moving out. Ladi was kicked out of the house, which eventually enabled her to start afresh and achieve her goals (Sluzki, 1979).

**Human Needs Theory**

Human needs are vital for human survival, (Marker, 2003). According to Abraham Maslow, there are five universal human needs that cut across the spectrum of various conflict situations (Katz, Lawyer, & Sweedler, 2011). They include: physiological needs, safety needs, affection needs, esteem needs, and self-actualization needs (Katz et. al, 2011). Another noted scholar, Paul Sites (1973) stated that individual needs will arise within the socialization process. They are: (a) response from others, (b) stimulation from others, (c) security, love, and belongingness, (d) Recognition, and (e) self-actualization. Also, John Burton, a pioneer in human needs theory, posits that human needs are universal, most especially identity and recognition needs which must be addressed in conflict situations if attempts are to be made to ameliorate the conflict (Burton, 1990; Rubenstein, 2001).

It is important to note that conflict is inevitable when people are in close quarters and in constant communication. Family conflicts—be it in the nuclear or extended family setting—can be polarizing, and the consequence of conflicts can last a lifetime due to family history and the bonds developed along the way (Cupach & Canary, n.d.). All participants stated experiencing conflict while living with their relatives. The experience
for these five women proved to be traumatic and impacted their lives significantly. Their initial vision of moving to America did not match up with the reality of living with extended family members. Per Hayes & Lin (1994); Anderson & Meyers (1985); Heikinheimo & Shute (1986); Surdam & Collins (1984); Arredondo-Dowd (1981), “international students typically encounter academic, personal, and social problems…. for these students, initial expressions of happiness can soon turn to feelings of sadness and often disappointment” (p. 7).

Nigerian traditions emphasize a loosely connect family network where children can experience love, support, well being, security, validation, and encouragement from relatives other than their immediate family members (Mallum, 1986; Jaegar, 2012; Positive Discipline, n.d.). Typically, in Nigeria, the traditional extended family unit creates avenues for its younger members to feel love and security and to have access to older relatives when they need guidance (Mallum, 1986; Yusuf, 1998). This dynamics does not work well for immigrants moving to America. In fact, the findings showed that the participants’ needs of shelter, stability, dependency, structure, affection, and self-worth were constantly compromised. Participants noted that they did not receive the needed support and encouragement that they required, which was the main reason for migrating to the United States. Instead, the respondents voiced invasion of privacy, toxic home environment, false accusation, physical manhandling, lack of encouragement and guidance, limited freedom, unfair treatment, betrayal, fear, hurt, loss of self-esteem, and suffering in silence while living with their extended family.
The participants in varying degrees expressed the need to be affirmed, be relevant, recognized, be accepted, treated with respect, and treated as part of the family. This is important as Paul Sites (1973) noted, “to respond to a person is to make him know that you are aware of his existence…recognition has a quality which goes beyond this and leads to growth” (p. 39). When the response from others isn’t forthcoming, the result can lead to a distorted and confused worldview for the individual. Sandole (2001) also argued that preventing individuals from “celebrating who they are, from being recognized with respect and dignity, and from being secure from cruel, barbaric treatment meted out to them” may inevitably be costly and “turn out to be a catastrophic disaster for all concerned in the long run.” For instance, Halima heard comments such as “you can’t do that,” “that’s a very stupid decision.” Continuous discouragement from her uncle and the lack of useful response from her uncle greatly affected her self-esteem and confidence. In addition, Halima “became unsure” of herself because they kept treating her like a child instead of as an adult who craved some independence. This created an internal conflict for Halima as she stated that “it really shut me down” because her uncle and aunt told her that “we’re going to treat you like an adult but if you don’t act like an adult we can’t treat you like an adult.” This was very confusing for Halima. For Amina, she constantly used the word “irrelevant” to symbolize that she was invisible and her needs were never acknowledged or recognized. All participants shared being traumatized by the conflict experience and how this experience has impacted them till today. This is in keeping with Burton’s (1990) assertion of the effect of conflict on individuals for a long time if their self-worth is neither celebrated nor recognized.
On the other hand, some respondents received validation and recognition for their efforts from their relatives many years after they moved out. Halima expressed a huge sense of satisfaction in telling her uncle that she made a living and was successful in the field that he tried to discourage her from pursuing. He agreed that she was successful and from then on, she rekindled contact with them. This need for recognition corroborates Paul Sites’ (1979) statement that the effect of recognition positively or negatively is “more far-reaching” (p. 39).

The psychological needs of the young in the form of love and security are purported to be taken care of in the extended family and the importance of verbally recognizing these members as an important part of their socialization was missing in the participants’ experience (Mallum, 1986; Sites, 1973). The participant Ladi narrated the ordeal of overhearing her aunt tell someone else that “she got pregnant and had an abortion” and there was the expectation that she and her siblings wouldn’t amount to anything. The desire for self-respect and self-esteem from her relatives wasn’t forthcoming and this made Ladi yearn for her mother and natal home (Katz, Lawyer, & Sweedler, 2011).

All participants expressed a desire for safety needs to be met in a variety of ways. The participants devised strategies to cope with their situations. Since the extended family for these women was supposed to be a “latent matrix of relationships” that provided support, security, stability, protection, structure and catered to their welfare failed to do so, they actively looked outside of the home for support (Jaeger, 2012; Riley & Riley, 1993; Katz, Lawyer, & Sweedler, 2011). This is not an unusual occurrence that
the participants looked for support elsewhere Burton states because if one’s basic human needs aren’t met, it is inevitable that conflict will occur within the individual or with others (Sandole, 2001; Burton, 1990). Also, if the parties in the conflict situation are continuously trying to suppress the conflict, the conflict will increase which could lead to deleterious results (Sandole, 2001; Burton, 1990). As evidenced in Binta’s situation who “rebelled” after a long time of attending school only twice a week so that she could exclusively cater to her relatives’ children. Binta stated,

I take a lot, a lot, a lot, a lot, and then one day, I’m just going to do what’s on my mind. In our language, we will say, “siri ido yahado” as in whatever wants to happen let it happen. When I’ve had enough, I’ll do what I want to do, what I should do.

The experience living with extended family emotionally scarred Binta as she found it difficult to “really trust people.” Binta also severed all ties with her uncle and aunt and revealed she wasn’t interested in resolving the conflict because she will “never trust them.” She since has issues trusting other people.

A common coping strategy for all participants was finding and maintaining social networks “with individuals who can validate their sense of self and ways of being” (Constantine et al., 2005, p. 62). Participants often leaned on friends from school as a useful support network. Additionally, all participants except for one in general expressed having close family as an important social network in helping them deal with the stressful situation (Winkelman, 1994; Cohen & Syme, 1985). School, work, and avoidance were at the top of the list for the participants as alternatives to coping with the stressful home
environment. School and work were avenues for the participants to feel validated and accepted. For Amina, she got two jobs and took whatever hours available to avoid going home. She also received the acceptance, recognition, and support she desperately needed from co-workers and from a patient at the nursing home job.

Furthermore, the participants avoided contact with their host family as much as possible in order to avoid conflict. The participants devised ways of getting their needs met so to maintain some semblance of order and normalcy in their lives and to avoid conflict. For example, Amina and Halima moved to the basement of their respective surrogate homes to minimize contact with members of the family and to ultimately avoid conflict. Amina went to great lengths to buy her own bed and television, using a public laundromat to wash her clothes, and bought the basic necessities that she could “survive with down in the basement.” When Halima realized “things weren’t going the way they should be,” she spent most of her time at school and at work, ate dinner outside, came back late and went straight to her basement sanctuary so they wouldn’t see her “physically.” She only made herself available to them in the mornings before she left for school to help them get their kids ready.

This behavior corroborated with Burton’s argument that individuals will devise different ways of getting their basic human needs fulfilled if these needs are not being met (Sandole, 2001). Burton further argues that if individuals cannot get their needs met “within the existing “status-quo” system, they may create parallel, “revolutionary” systems for doing so” (Sandole, 2001).
In their quest to gain some power and control over their situation to fulfill esteem, love, affection, and belongingness needs, all participants looked for the aforementioned attributes outside of the home either through co-workers, friends, and family. As Paul Sites posits, “thus we find emerging a need for response, a need for stimulation or new experience, a need for security including belongingness and love, and a need for recognition (approval) which should be interpreted to include a need for esteem” (p. 40).

The conflict experience greatly impacted the lives of the participants in this study. They revealed the facets of their lives that were changed because of the conflict. Each stated how the conflict impacted their identity formation, future aspirations, relationship with family members in and outside of the house, building relationships, their view of life and their views on living with extended family having experienced that phenomenon. This is because the need for their identities to be validated, the need to be recognized, the need to have strong ties with family and maintaining a high self-esteem cannot be ignored and if ignored, conflict will surface (Burton, 1990; Sites, 1973). All participants stated that they still remember the details of the conflict because it happened at a defining period in their lives: the formative years. This defining period is important because these formative years are a critical time in the identity formation of young adults as this is the time when a sense of self and their future goals develop (Ellis & Chen, 2013; Kim & Diaz, 2013). Just as Ladi stated,

Yeah, I remember because it was in my formative years. It was a very big part of the shaping of who I am today. And so, it was everything that happened around that time was very impactful to my life, so you will definitely remember.
Due to factors such as migrating to a new country at a young age, adjusting to a new home environment, and experiencing conflict at the same time, these participants underwent a crisis in their identity formation (Bajjah, n. d.). Bajjah defined identity formation as:

“components of identity include a sense of personal continuity and of uniqueness from other people. In addition to carving a personal identity based on the need for uniqueness people also, acquire a social identity based on their membership in various groups—familial, ethnic, occupational and others. These groups’ identities, in addition to satisfying the need for affiliation, help people define themselves in the eyes of both others and themselves.”

The participants’ identities were significantly hurt when they weren’t treated like family and instead they were treated like liabilities, little children, or the house help. They were isolated and not allowed to socialize with their peers and were thrust in the role of caretaker when they needed to be taken care of. This created a lot of confusion for them because they didn’t know where they fit in, their sense of the meaning of family drastically changed, their self-esteem and self-worth questioned and challenged frequently and thus they were distrustful of family and others and didn’t see the family unit as an asset. Participants were under quite a bit of mental strain and one mentioned that the conflict affected them emotionally and psychologically. Another participant exhibited symptoms of ‘psychological experiences’ such as isolation, depression, feelings of powerlessness and homesickness (Grahame & Pyrazyl, 2007; Day & Hajj, 1986).
According to Pursell (2009), “conflict outcome refers to the consequences of a conflict as well as the impact it has on a relationship...conflict may worsen or improve a relationship or have little or no impact on a relationship” (p. 6). The broken relationship greatly hampered the need of the participants to belong and be accepted by their extended family. This significantly affected how the participants viewed themselves and formed relationships. Three participants stated that the relationship with their relatives was strained and superficial while another participant severed all communication and is not in contact with her relatives. For the participants that expressed better relations, communication vastly improved and their value to the relationship was recognized. This corroborates Paul Sites (1973) assertion that recognition is a very important need that cannot be ignored because it is tied to the self-identity, self-esteem, and self-worth of an individual.

Self-actualization needs involve the need to keep improving oneself to ultimately become a better version of oneself (Katz, Lawyer, & Sweedler, 2011). Per McLeod (2007), self-actualization needs include “realizing personal potential, self-fulfillment, and seeking personal growth and peak experiences.” The process of self-actualization for the participants started when they started looking inward to motivate themselves since support and guidance was not forthcoming from their relatives. According to Ali (2012), “motivation was considered an important factor that influences immigrant students’ educational achievement...and parental involvement in children’s education is also seen as crucial, especially for immigrant students’ success in higher education because immigrant parents encourage their children to be successful in education” (p. 9-10). All
participants were motivated and determined to succeed to debunk the low and negative expectations of their relatives and most importantly to make their parents proud. In the words of Amina, “one person said that I’m a dunce out of my one quarter performance doesn’t mean I’m going to be a failure for life.” It was also important for her “to get good grades” that will make her “parents proud.” Some participants revealed that the situation made them stronger and tougher and another said she became more “self-aware.”

In Maslow’s hierarchy of needs, self-actualization is the last stage in the hierarchy whereby “the self-actualizing person in Maslow’s terms, then, is a person who can approve his own behavior and thus is less dependent upon the approval of others in meeting this need; he is therefore more free, since he does not need to control the behavior of others in this regard” (Sites, 1973, p. 40). All participants got to this point in their lives where the input or influence of others wasn’t as important as establishing new identities for themselves and rebuilding whatever damage secured from the lived experience with extended family. These participants had to make life adjustments from what transpired in their surrogate homes and overcome some feelings such as low self-esteem, irrelevance, insecurity, powerlessness, and confusion to get to a place of self-actualization (Adler, 1977). Amina talked about overlooking what others said she couldn’t do and in the process built self-belief because

“I believed in myself more and I know that people’s opinions of me can only help me build a better future for myself…because I decided to light that positive light
for my kids…and thinking negative and being negative doesn’t move you an inch.”

As for Halima, “the most important thing that I’ve learned from this thing is there’s always another option. There’s always a better future…it is the pieces of those experiences that you take out to shape who you are that matter.”

All participants with the passage of time have forgiven their relatives for what they went through. Time has helped them take a step back and analyze the entire situation. The experience made them more self-aware and independent and impacted the way they handle conflict. For instance, Laila stated that due to her experience she sets expectations in her business and personal life so that she knows peoples’ expectations and they know hers. For all the participants in the study, time played a huge factor in helping them self-reflect and use their experiences as catalysts for rebirth. In conclusion, per Burton’s (1998) assertion, the participants expressed frustration whenever their need for recognition and identity was ignored. This frustration and yearning for needs to be met he portends crept up whenever “there is any sense of injustice” (Burton, 1998). In describing the need to validate individuals, Burton (1998) asserts,

There are acceptable means of giving a sense of identity to the person at the workplace, to young people, to minorities and ethnic groups. There is no reason why human needs should be a source of conflict once their existence is recognized.

**Major Findings from the Study**

Based on the analysis of the interview data, the findings from the study infer that stress, jealousy, animosity, resentment, and lack of communication as the underlying
reason the uncles and aunts treated these young adults poorly. The relatives had to either
deal with work, their children and/or personal issues plus raise another’s child and they
were ill-equipped for this task. As Halima said,

“there was a sense of insecurity on their part. There was also the fact that they
were young...When people come and live with family, it is always with older
people…they were young and were only doing what they had learned.”

To reduce stress, they relegated or wanted to relegate all household chores and
child care needs to these young adults forgetting the purpose for which they were sent
and the needs of these students. It is not atypical for members of the family to pitch in to
help with child care and it is an advantage whereby a child has a “number of loving care-
takers who are actively interested in him and his welfare” (Mallum, 1986, p. 274). In the
case of the participants, there didn’t seem to be a balance between their needs and
catering to the needs of their relatives.

The participants stated that jealousy, animosity, and resentment were common
sentiments their relatives exhibited and it affected the way they were treated. Laila
expressed her aunt competing with her constantly. For example, when she finished
college, her aunt said, “Oh, I have to go back and get my degree” and when she
completed her master’s degree, her aunt said again, “Oh, I think I’m going to get a
master’s degree too.” Laila stated in the past that her aunt had made comments that she
couldn’t believe Laila just came to the United States and is doing well. Resentment and
suspicion was festered when her uncle bragged constantly to his friends that Laila is in
college. Rassouli (2015) noted that immigrants in general have a much harder time
reaching success when compared to middle class or wealthy white Americans. Not only have many immigrants braved serious risks to reach this nation, but sometimes they have to start from the rock bottom of the financial ladder after that hardship.

The participants’ relatives migrated to the U.S. for greener pastures and were still striving to attain the American dream whereas their Nigerian counterparts seem to be faring better (Rassouli, 2015). This angst, as stated by Rassouli (2015), is also evidenced by Ladi’s accounts,

“Because we came to find out later that my parents were paying for us to live in their house and they were collecting money from my parents every month and my parents had not told us this, you know, they didn't want us to maybe use the information in a disrespectful way. But yeah, apparently, they were paying them a lot of money. He had access to my parent's account, so he would see how much my parents had in there and every time he would find a way to use finish everything and say, oh, they need this, they need that, you know, and take money out. I mean, money was taken out that is still today has never been accounted for. So, I think it would probably piss him off every time he looked at my daddy's account and there was more money there than maybe, you know, in their account at the time. So, there was that animosity I think from that, just the feeling that these Nigerian people seem to have more money than me. Well, we'll help them use the money; they think they are rich or whatever.”

Binta also shared that her aunt was intimidated that she was excelling in school and at a young age had opened a savings account. Binta deduced that her aunt would have been
happier and wouldn’t have focused all her energy on her if she was enrolled in college as well; something to keep her occupied.

Lack of communication also contributed to the conflict. Embedded within this lack of communication is the issue of a ‘culture of silence.’ Typical of high context cultures, assumptions are made, an apparent “lack of directness in conversation is favored…because preserving harmony between people is often more important than getting at the exact “truth”’ (Carteret, 2011). After their experience living with extended family, all participants rationalized based on their own unique experience that extensive communication needed to take place between parents and the relatives, between the relatives and the participants and the communication needed to be on going. The participants complained of not receiving the necessary support and guidance in navigating new territory. Halima was infuriated that her guardians were young and had just been through the college experience and should have pointed her in the right direction and her biggest regret from the experience is the time wasted. Just like Halima, Amina said she would have appreciated if her aunt sat down and lectured her about the way things worked in America and linked her up with other college students who could serve as a guide if she couldn’t so that she wouldn’t feel isolated. In addition, her aunt should have taken the time to get to know her and plan activities especially since she was a teenager.

On the subject of a culture of silence, when conflict was brewing, Halima remembered her mother saying, “I only let them know in a very nice way and if they're not happy with you living with them and you want to move out then you are free to move
Also, Ladi revealed that her parents were reluctant to say anything initially because her uncle was older than her parents and they had to give him that respect. Ladi said her parents were aware of what was going on but in the presence of her uncle they would admonish Ladi and her siblings, but in private will tell them to “just try” because they didn’t want the situation for them to get worse. Binta’s mother wanted her to “stay there” and bear the situation because she was afraid and didn’t want Binta to move into an apartment by herself. Some of these behaviors exhibited are common in societies like Nigeria where loyalty to the family, respect for the elderly, and discouraging any disruption of the family unit is the norm (Cateret, 2011).

Both Halima and Ladi believed that their respective relatives were unprepared to accommodate them, and they should have communicated this problem. The lack of communication set up the stage for unrealistic expectations. If there were honest communication between both parties, then the participants would have known what to expect. Also, maybe the parents would have opted to send them straight to the dormitory or stay put in Nigeria. The relatives also would have communicated their expectations of what the participants would be responsible for in their home. In the words of Laila, “have a heart-to-heart conversation with their parents” because one must “know the family you’re going into.”
Table 14

*Factors that Influenced How Extended Family Treated the Students*

<table>
<thead>
<tr>
<th>Major Factors</th>
</tr>
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<tbody>
<tr>
<td>Stress</td>
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<tr>
<td>Jealous</td>
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<tr>
<td>Animosity</td>
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<tr>
<td>Resentment</td>
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<tr>
<td>Lack of Communication</td>
</tr>
</tbody>
</table>

**Implications for Potential Stakeholders**

No research has been conducted or documented on the intra-extended family conflict experience of undergraduate immigrant Nigerian students in the United States. Thus, this study serves as the preliminary steps on examining closely the lived experiences of a subgroup largely ignored in research and in the Nigerian community (Ukochovwera, 2014). The potential stakeholders identified that need to be aware of the plight of the population studied are: Nigerian families sending their children to extended family in the U.S., conflict resolution practitioners and educators, enrollment and counseling services at colleges, the American embassy in Nigeria, family therapists, social services, churches with high Nigerian memberships, U.S. based Nigerian cultural groups and Nigerian families’ resident in the U.S. This section of the paper focuses on areas of concern that were illuminated because of the data collection and in depth data analysis. It should be noted that this study is not a comprehensive representation of the population studied and it is limited by the phenomenological approach and small
population size. Recommendations for further research will be addressed in subsequent paragraphs.

Nigerian parents need to do due diligence in investigating the host family before sending down their children. The initial vetting will determine if potential host families are not stressed from their life situations; these stressors may include busy work schedules, raising their own children, financial problems, existing conflict within the home, unfulfilled dreams, etc. One of the participants suggested that others plan on visiting their host family during the summer to get a sense of the relationship. In addition to vetting host families, good communication channels need to be instituted to prepare students coming to the U.S to stay with family and attend college for the first time. In addition, to also prepare their host families for the reality of what the arrangement might entail; the reason being that dialogue will be engendered in preparation for this arrangement. Furthermore, early dialogue will be beneficial to both sides so that realistic expectations are set in place and each side will have their needs met. Ultimately, if after doing the above suggestions and the arrangement doesn’t seem to be a good fit, the parents should make alternative plans and instead send their children straight to the dormitories.

These women during that time were isolated from their peers and the full college experience because socializing outside of the home was prohibited. These students can easily fall through by the wayside if not given the proper attention and guidance and if they do not plug into social networks. It is imperative that the enrollment, counseling, and international student department at colleges recognize the unique arrangement of this
population, embrace, and reach out to them even if they are not in conflict with their extended family.

Churches and cultural organizations should organize support groups for the families hosting these students so there are alternative avenues to talk and to also shoulder the unique burdens that come with this living arrangement.

**Recommendations for Future Research**

Due to the evident paucity of research and lack of representation of this population in existing research and the limitations of this study, future research should examine the following:

1. Research should be conducted on the impact of this experience on the extended family members since the focus of this research study was only on the students. To better analyze the conflict and provide preventive measures for those engaging in this type of living arrangement for the first time.

2. Examine the intra-extended family conflict impact on the lives of male undergraduate Nigerian immigrant students.

3. Examine the lives of students who were successful and achieved the “American dream” despite their negative experience to determine the choices they made and the reasons behind them.

4. Examine the lives of students who didn’t achieve their goals because of the negative experience to determine the choices they made and the reasons behind them.
5. Study the impact of this experience on the child rearing practices of this population.

6. Explore the lives of students who didn’t experience any conflict living with extended family and the impact of the experience on their lives. In addition, do a comparative study with the students that experienced conflict living with extended family members.

In conclusion, future research should focus not only on Nigerian immigrants but other African immigrants as well as non-African immigrant populations to conduct comparative studies.

**Conclusion**

In using the right theories and appropriate methodology to fully understand and analyze the students' intra-extended family conflict experiences, the conflict dynamics and elements that might help escalate the conflict is to support the goal of this study. The goal was to generate research, create awareness and initiate dialogue on the challenging situations that undergraduate Nigerian immigrant students experience living with extended family in America. Additionally, another goal was to examine how this experience affected the identity formation of these students and their future goals. The intent with the data gathered from interviews was to highlight the lived experience of this population and to also make sense of what happened to them especially since their story is not represented in existing literature now. These are the main reasons that governed the rationale for this study and to also provide a medium to comprehend in depth the participants' experiences which would have been futile without their help.
Through the stories of the participants, the study set out to explore how conflict emerged, what contributed to the conflict between students and extended family members and how conflict impacted the identity formation of these women and their future aspirations. The findings did show that their identity formation and view of life was greatly changed and shaped due to this experience but not so much their career choices. Major findings from the study infer that stress, jealousy, animosity, resentment, and lack of communication as the underlying reason the uncles and aunts treated these students poorly. The implication of these findings is very essential for important stakeholders for this population in understanding them and potentially giving them the best assistance needed.

A major issue that the participants cited was not being treated as family, receiving no support and guidance and the trauma they endured during a pivotal time in their lives. Although the participants eventually realized their self-potential and hidden strengths, most were against the idea of students living with extended family and advocated living in the college dorms or staying at home with parents. The other participants were not against the idea but with the condition that things need to be changed. In the words of participant Halima, “there are changes that need to be made because I see it as a cycle because you see a lot of people have the same story and it's like why do we all have the same story?”

To maintain objectivity and credibility, it would be presumptuous to assume that this study captures the experience of every student that migrated to the U.S. for undergraduate studies, lived with extended family and experienced conflict in that living
situation. The sample size was limited, small, and homogenous and couldn’t address every unique experience of the population studied or immigrants from other African countries and non-African countries. The focus is on these participants that migrated to the U.S. in general for better educational opportunities due to political instability and parental expectation of studying in the U.S as the only viable option as well as living with extended family to help actualize their dreams. Ultimately, the experience impacted not only the students and how they lived their lives but their families as well.

Immigration to the United States is continuing and young Nigerians will continue to come to America. They will most likely live with extended family members in search of greener pastures. Thus, conflict resolution specialists, educators, enrollment services at colleges, family therapists, counselors, and Nigerian families’ resident in the U.S. need to be cognizant of the experiences of young minorities moving to a foreign country to pursue better opportunities.
References


Kelly, M. (2016). *Resisting happiness: A true story about why we sabotage ourselves, feel overwhelmed, set aside our dreams, and lack the courage to simply be ourselves ... and how to start choosing happiness again.* North Palm Beach, Florida: Beacon Publishing.


Appendix A: Demographic Questionnaires

Thank you for completing this questionnaire. The information provided will help determine your eligibility to participate in this study. The information will be used to increase awareness and understanding of Nigerian immigrant students and their experiences with their extended family in the United States.

Name:………………………………………………………………………………………

Phone number:……………………………………………………………………………

Date of arrival in the United States:……………………………………………………

Age (on arrival in the United States):…………………………………………………

Name and Location of College (attended as undergraduate student):……………………………………………………………………………………………………

Major (at time of undergraduate study):………………………………………………

City & State of Residence:………………………………………………………………

Sex:…………………………………………………………………………………………

Current Age:………………………………………………………………………………

Marital Status:……………………………………………………………………………

Number of Children:……………………………………………………………………

Highest Level of Education:……………………………………………………………

Job Title:……………………………………………………………………………………

Employment Sector:……………………………………………………………………

Ethnic Group of Origin:…………………………………………………………………

Page 1 of 2
What was your purpose for coming to the United States?

Did you come alone or with family members?

Whom did you live with when you arrived?

How are you related to these family members?

How long did you live with these family members during the duration of your studies?

A) a couple of months B) 1 year C) 2 years D) 3 years E) 4-6 years.

Please circle one

Did you experience conflict when living with these family members?

How were your identity and future goals changed by this experience?

Signature. ............... Date. .................
Appendix B: Interview Guide

Interview Questions

1. What were your thoughts about living with your extended family before coming to the United States?
   Possible Prompts: How did you feel?
   What were you looking forward to the most about your trip?
2. Please describe your home situation living with extended family.
3. Please tell me when conflict began to emerge between you and family members.
   Were you in conflict with the entire family or just a particular person?
   Possible prompts: aunt, uncle, cousin, grandparents
4. Please tell me what contributed to the conflict between you and that family member(s).
   Possible prompts: What type of conflicts emerged?
   How did you feel?
5. Can you describe how the experience living with this family affected your relationship with other members of the family?
   Possible Prompts: Did it affect the relationship with your family in Nigeria (your parents or guardians or others)?
6. Can you tell me about the emotions you experienced at the time of this living arrangement?
   Possible Prompts: How did you feel?
7. Were your parents or guardians supportive of you in this conflict or did they side with your extended family?
   Possible Prompts: How did you feel about that?
8. How did you cope with the demands of school and the conflict situation at home?
   Were you able to fit into the school culture or not?
   Possible Prompts: What was your motivation for working hard? What stopped you from working hard? What was important for you to accomplish?
9. How did this experience impact your view on life and how you form relationships?
   Possible Prompts: How did it change you?
10. How did this experience impact your view of yourself and your future goals?
    Possible Prompts: How do you feel about that?
11. How was the conflict between you and the family member(s) resolved?
    Possible Prompts: What is the status of your relationship with these family members now? What are your thoughts about living with extended family in the U.S. after this?
experience? How do you think your life would be if you didn’t leave with them?
Have you forgiven them? If the roles were reversed, how would you handle
people coming to stay with you? What would you do?
12. Would you change anything about your experience?
Possible prompts: How do you see yourself now?
Appendix C: Bracketing Interview

1. Can you tell me about your research topic?

2. Can you tell me about some of your experiences concerning this research topic?

3. What have you learned about this topic from your reading in the literature?

4. What do you expect to find from your research?

5. Why do you think this topic is important?

6. What audiences do you hope to inform with your research?

Appendix D: Interview Protocol

Interview #_______________
Date_______/_____/_______

Welcome ----------. Your participation in this dissertation study today is greatly appreciated. My name is AnnMaureen Nwabuzor and I am a doctoral student at Nova Southeastern University completing the dissertation requirements necessary for a PhD degree in Conflict Analysis & Resolution. I thank you for being willing to help in giving a voice to the topic being researched: Johnny Just Come (JJC) − An Interpretative Phenomenological Analysis Study on the Lived Experiences of Undergraduate Nigerian Immigrant College Students and their Relationship with their Extended Family in the United States.

The main purpose of this study is to generate research, create awareness, and initiate dialogue on the challenging situations that undergraduate Nigerian immigrant students experience living with their extended family in America and how this experience affects the identity formation of these students and their future aspirations. With your help, I will be able to accomplish that goal. To further aid in my data analysis, I kindly ask your permission to take notes and tape record our conversation for the duration of the interview, which might take between one and three hours and ask permission to ask follow up/clarifying questions if the need arises after this interview. I will send you the transcribed version of the interview so that no information collected is misrepresented. Again, thank you for signing the informed consent form to participate in this study. I would also like to reiterate that I will not share any information generated from the interview(s) with outside parties, with the exception of my dissertation chair, Dr. Ismael Muvingi, and the other committee members, Professor Neil Katz, and Dr. Christine Beliard. Rest assured that your identity will be kept anonymous when the committee members read the dissertation.

Your participation is completely voluntary and you are free to opt out of this research at any time without any penalty. You have the right to decline answering uncomfortable questions, to suspend the interview to an appropriate time, and to subsequently end the interview. Thank you for your participation in this study. I look forward to collaborating with you in shedding light on this topic.
## Appendix E: Table of Super-ordinate Themes

<table>
<thead>
<tr>
<th>THEMES</th>
<th>PAGE/LINE</th>
<th>KEYWORDS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>“It was very negative”</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fear and anxiety over moving to the United States</td>
<td>1.6</td>
<td>Had mixed feelings</td>
</tr>
<tr>
<td>Home environment not conducive for studying/success</td>
<td>1.30,31</td>
<td>Wasn’t conducive to study</td>
</tr>
<tr>
<td>Unfairness</td>
<td>1.75</td>
<td>Food tastes good; but will complain I didn’t mop</td>
</tr>
<tr>
<td>Falsely accused</td>
<td>3.70,71</td>
<td>Will do nothing and will still tell my parents I did something</td>
</tr>
<tr>
<td>Traumatic experience</td>
<td>1.99</td>
<td>Won’t forget I was called a thief</td>
</tr>
<tr>
<td>Experience affected grades</td>
<td>6.132</td>
<td>GPA like 1 point something</td>
</tr>
<tr>
<td>Betrayal of trust/Feeling of safety compromised/Sense of security &amp; safety absent</td>
<td>7.149</td>
<td>Told her friends</td>
</tr>
<tr>
<td>Painful memory/Hurt</td>
<td>6.147; 19.475,476</td>
<td>Crying; see how much hurt</td>
</tr>
<tr>
<td>Negative home environment</td>
<td>7.171</td>
<td>It was very negative</td>
</tr>
<tr>
<td>No socialization with others at aunt’s house/Socialized only when out with aunt/lack of freedom</td>
<td>11.268,269</td>
<td>Didn’t socialize with people outside the house</td>
</tr>
<tr>
<td>Fear</td>
<td>12.285</td>
<td>Didn’t have the nerve</td>
</tr>
<tr>
<td>Not worth the trouble/too much trouble</td>
<td>13.305</td>
<td>It just wasn’t</td>
</tr>
<tr>
<td>Unresolved angst/frustration</td>
<td>18.461</td>
<td>Comparing me to her daughter?</td>
</tr>
<tr>
<td>No apology</td>
<td>19.483</td>
<td>Hasn’t been any apology</td>
</tr>
<tr>
<td><strong>“Everybody wants to be part of something”</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honeymoon stage</td>
<td>1.19,20</td>
<td>Better than I expected</td>
</tr>
<tr>
<td>Needed encouragement</td>
<td>6.142</td>
<td>Going to do better</td>
</tr>
<tr>
<td>Wants acceptance, affirmation/nice to be accepted &amp; relevant</td>
<td>8.201; 9.202</td>
<td>To feel accepted</td>
</tr>
<tr>
<td>Received support &amp; encouragement from</td>
<td>9.222</td>
<td>In talking to that lady</td>
</tr>
</tbody>
</table>
outsiders
Socialization occurred after moving out 10.239 Meeting a lot of people
Fit into school culture 11.263 Make a friend
Validation of her person 17.436,437 One of best kids she’s ever had
Love 21.539 Was “my mom”
Thoughts on staying with extended family after experience 36.931 Know yourself and have plan B
Relevance 37.974 Wants to be part of something

“Made me feel irrelevant”
Thrust in middle of conflict 13.310 Wasn’t about me; in middle unnecessarily
Low self-esteem 30.780 I was just blank
Affection needs neglected/no sense of belonging/not welcome 8.178 “Go to your mother’s house and watch tv”
Irrelevant 39.1010 Stay or go back to Nigeria, nobody cares
Little to no parental support 3.86,87 Took everybody’s side but mine
Used as a pun in conflict 5.120 Amina said that
No guidance from aunt/Needing guidance & support 24.607 This is how to use a typewriter
Aunt not an important influence anymore 20.4944 Doesn’t matter what she says
Poor communication/Nigerian culture at fault? 34.875 We just go with the flow

“Didn’t make myself available”
Fueling Conflict/Catalyst for conflict 10.247 Was there to cause problems
Handling/Avoiding conflict 15.360 Move to basement
Resolution of conflict 34.874 Don’t think anything was particularly resolved
<table>
<thead>
<tr>
<th>THEMES</th>
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<tbody>
<tr>
<td>“See myself as a visionary”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honesty/Consistency/Self-integrity/Staying true to oneself</td>
<td>21.529</td>
<td>Was consistent with everything</td>
</tr>
<tr>
<td>Resiliency</td>
<td>17.412; 30.767</td>
<td>Built self-confidence; see myself as a visionary</td>
</tr>
<tr>
<td>Major motivation to succeed Forgiveness</td>
<td>14.349</td>
<td>To get good grades</td>
</tr>
<tr>
<td>Time &amp; reflection lessened pain</td>
<td>17.423,424</td>
<td>Didn’t mean to hurt</td>
</tr>
<tr>
<td>Handling conflict after experience/Moving out</td>
<td>25.647</td>
<td>I pick and choose</td>
</tr>
<tr>
<td>Positive-minded</td>
<td>41.074</td>
<td>Light shines</td>
</tr>
<tr>
<td>“I pick &amp; choose”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impact of conflict on relationship with others in household</td>
<td>15.371,372</td>
<td>Didn’t have any one-one-one fall out</td>
</tr>
<tr>
<td>Impact of conflict on view of self &amp; forming relationships</td>
<td>16.404; 25.633</td>
<td>Keeping my mouth shut; didn’t let it</td>
</tr>
</tbody>
</table>

**PARTICIPANT 2: AMIRA**

<table>
<thead>
<tr>
<th>THEMES</th>
<th>PAGE/LINE</th>
<th>KEY WORDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Siri ido yahado”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School is main purpose for coming to the U.S.</td>
<td>13.349</td>
<td>That’s why I was there!</td>
</tr>
<tr>
<td>Vindication</td>
<td>6.141,142</td>
<td>What they do to A, they’ll do to B</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>7.171</td>
<td>I’ve forgiven</td>
</tr>
<tr>
<td>Became Assertive</td>
<td>13.354</td>
<td>“Siri ido yahado”</td>
</tr>
<tr>
<td>Experience had no effect on career choice</td>
<td>14.383</td>
<td>Experience never encouraged or discouraged</td>
</tr>
<tr>
<td>Doesn’t want to cater to anyone now</td>
<td>18.485</td>
<td>Don’t owe anybody</td>
</tr>
<tr>
<td>Time healed emotions</td>
<td>21.574,575</td>
<td>Now I can talk about it</td>
</tr>
<tr>
<td>Being a U.S. citizen saved her from further abuse</td>
<td>22.603</td>
<td>I had my papers</td>
</tr>
<tr>
<td>“Horrible Experience!”</td>
<td>8.219</td>
<td>Push me in my forehead</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PAGE/LINE</th>
<th>KEY WORDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>206</td>
<td></td>
</tr>
<tr>
<td>extended family</td>
<td>2.36,37</td>
</tr>
<tr>
<td>Isolated/No</td>
<td>6.160</td>
</tr>
<tr>
<td>Freedom/Movement restricted</td>
<td>2.52,53</td>
</tr>
<tr>
<td>Treated like the maid/Worthless/Unimportant</td>
<td>3.64</td>
</tr>
<tr>
<td>Lack of safety needs</td>
<td>6.160,161</td>
</tr>
<tr>
<td>No privacy</td>
<td>15.413</td>
</tr>
<tr>
<td>Destroy her credibility &amp; reputation</td>
<td>16.442</td>
</tr>
<tr>
<td>Jealousy</td>
<td>9.251</td>
</tr>
<tr>
<td>Emotionally &amp; psychologically affected by experience</td>
<td>20.540</td>
</tr>
<tr>
<td>Fear</td>
<td>6.149</td>
</tr>
<tr>
<td>Still wanted a hold over her</td>
<td>13.356; 17.464</td>
</tr>
<tr>
<td>Unfairness</td>
<td>6.140</td>
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<tr>
<td>Regret</td>
<td>14.365</td>
</tr>
<tr>
<td>Sadness, disappointment, hurt, &amp; anger</td>
<td>6.154</td>
</tr>
<tr>
<td>Not worth the trouble</td>
<td>22.608</td>
</tr>
<tr>
<td>Acceptance of situation and their flaws</td>
<td>11.301,302</td>
</tr>
<tr>
<td>Fit into school</td>
<td>14.365</td>
</tr>
<tr>
<td>Nigerian culture encourages culture of silence</td>
<td>18.503,504</td>
</tr>
<tr>
<td>No support/encouragement from uncle and aunt</td>
<td>20.540</td>
</tr>
<tr>
<td>Would rather forget experience</td>
<td>3.73,74; 3.81</td>
</tr>
<tr>
<td>“Kind of like therapy”</td>
<td>11.296,297</td>
</tr>
<tr>
<td>School as an escape: Giving meaning &amp; control to her life</td>
<td>3.83</td>
</tr>
<tr>
<td>Coping Mechanisms</td>
<td>5.130,131</td>
</tr>
<tr>
<td>Aversion to conflict</td>
<td>6.140</td>
</tr>
<tr>
<td>Her apartment a symbol of all things needed</td>
<td>6.140</td>
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<tr>
<td>Prevent further contact</td>
<td>6.140</td>
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**PARTICIPANT 3: LADI**

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<thead>
<tr>
<th>THEMES</th>
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<th>KEY WORDS</th>
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<tbody>
<tr>
<td>“Always really nice”</td>
<td></td>
<td></td>
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<tr>
<td>Honeymoon stage/migration</td>
<td>1.4</td>
<td>Would be like a long vacation</td>
</tr>
<tr>
<td>Impression of family before</td>
<td>13.328</td>
<td>Most people were loyal to family</td>
</tr>
<tr>
<td>conflict experience</td>
<td></td>
<td></td>
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<tr>
<td>“Felt powerless”</td>
<td></td>
<td></td>
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<tr>
<td>Lack of freedom</td>
<td>2.30</td>
<td>Didn’t want us to work</td>
</tr>
<tr>
<td>Power</td>
<td>18.476</td>
<td>Felt my uncle would want her to do</td>
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</table>

<table>
<thead>
<tr>
<th>THEMES</th>
<th>PAGE/LINE</th>
<th>KEY WORDS</th>
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<tbody>
<tr>
<td>“Don’t trust anybody”</td>
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<td></td>
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<tr>
<td>Love, encouragement &amp;</td>
<td>12.334</td>
<td>Like a family</td>
</tr>
<tr>
<td>support system/network from</td>
<td></td>
<td></td>
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<td>friends</td>
<td></td>
<td></td>
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<tr>
<td>Affection &amp; belongingness</td>
<td>7.194,195</td>
<td>Wish it were different</td>
</tr>
<tr>
<td>needs (wanted to be treated as</td>
<td></td>
<td></td>
</tr>
<tr>
<td>family)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Support</td>
<td>10.266,267</td>
<td>She can’t side them</td>
</tr>
<tr>
<td>&quot;I followed ‘The Golden</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rule’”</td>
<td></td>
<td></td>
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<tr>
<td>Treated them like her family</td>
<td>4.106,107</td>
<td>Like a big sister, catered to her</td>
</tr>
<tr>
<td>&amp; catered to them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair</td>
<td>4.109</td>
<td>Never took it out on them</td>
</tr>
<tr>
<td>Communication is key</td>
<td>19.527</td>
<td>Just let her know</td>
</tr>
<tr>
<td>“Don’t do it!”</td>
<td>16.433; 5.138</td>
<td>Don’t like drama now;</td>
</tr>
<tr>
<td>Experience impacted how she</td>
<td></td>
<td>Don’t trust anybody</td>
</tr>
<tr>
<td>viewed self, relationship</td>
<td></td>
<td>Don’t do it!</td>
</tr>
<tr>
<td>w/others &amp; trust issues</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not recommend living with</td>
<td>17.454</td>
<td>Don’t do it!</td>
</tr>
<tr>
<td>extended family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No contact/relationship with</td>
<td>6.144</td>
<td>I don’t talk to them</td>
</tr>
<tr>
<td>extended family</td>
<td></td>
<td></td>
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<tr>
<td>Effect of conflict on</td>
<td>8.203</td>
<td>Affected me and his relationship</td>
</tr>
<tr>
<td>relationship with family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>members</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conflict catalyst</td>
<td>8.209</td>
<td>Really blame her</td>
</tr>
<tr>
<td>Conflict not resolved: No</td>
<td>16.445</td>
<td>No need for it to be resolved</td>
</tr>
<tr>
<td>reconciliation wanted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intimidation</td>
<td>4.86,87</td>
<td>Would call a meeting</td>
</tr>
<tr>
<td>Helpless/powerless</td>
<td>4.94; 4.96</td>
<td>Felt powerless to change it; where would we go?</td>
</tr>
<tr>
<td>Protect them</td>
<td>6.159</td>
<td>Parents had not told us this</td>
</tr>
</tbody>
</table>

**“Resentful” & “Didn’t have teenaged children”**

| Conflict issues | 7.170 | They think they are rich |
| Conflict catalyst | 23.599,600 | Didn’t know how to navigate |
| Jealousy/Animosity | 7.169,170 | Seem to have more money |

**“We were just tough”**

| Self-reliant/Independent | 10.264 | Were just tough |
| Prove them wrong | 5.107 | Determined not to let |
| Coping mechanisms | 10.264 | We had each other |

**“Always one-sided”**

| Not treated like blood relatives | 2.51 | This house is her house |
| Humble them/take away independence | 3.68 | Cut our wings |
| Avoid conflict | 3.70,71 | So, don’t get in trouble |
| Unfairness | 4.92 | Always one-sided |
| No privacy | 8.187 | Listen in on our phone calls |
| Can’t forget experience | 23.608 | Yeah, I remember |

**“Switch and bait”**

| Pretense | 3.77 | Switch- and -bait |
| Culture of silence | 4.94 | Knew what was happening |

**“Things you didn’t talk about”**

| Nostalgia for home & parents | 4.81 | Really missed home |
| Undue pressure/burden | 8.189 | Didn’t want to burden |
| Placing others’ feelings ahead of hers | 17.430 | Wanted to please my dad |
| Fear | 5.116 | I was scared |
| Relief | 14.364 | Not responsible for |
| Abandoned | 4.98 | anybody |
| Sad | 17.450 | Kicked us out |
| Fed-up | 6.146 | Was really sad |
| Regret | 25.667 | Don’t want to hear |
| Kept things in/put up a wall | 8.198 | Had to end that story |
| | 8.208 | Kept it to myself |
| Her experience made her distrustful | 14.358,359 | Don’t care who they are |
| Wanted parents to be happy | 13.334 | So, mommy and daddy will be happy |
| Distrust | 13.345 | No automatic trust factor |
| Anger | 14.357 | Very angry |
| Didn’t have a life | 18.466 | I didn’t |
| Disgust | 19.494 | Have no shame |
| Uncomfortable | 20.523 | They left early |
| Resentful of being thrown into parental role | 23.618 | Don’t give another child the responsibility |
| How life would have been if she didn’t live with extended family | 24.632 | Easier to get professional positions |
| Vicious cycle on parents missing key moments in life | 9.228 | Missing time again |

**“Don’t give a damn”**

| Expectation of failure | 8.208 | Wanted you to be useless |
| Against sending children to anybody | 10.242 | I will not |
| No respect | 10.255 | I have no respect |
| Not influenced by others anymore | 10.250 | Do not listen to a lick |
| Not afraid/didn’t care | 22.581 | Refused to give it to him |
| Honesty is key | 7.185 | Wouldn’t lie |

**“You have to be there”**

| Unmet needs | 8.209 | Didn’t have my mother |
| Parents need to be there for their children | 20.520 | You have to be there |
| Parents should take responsibility for their children | 25.656 | Do not send them |
| Effect of parents’ decision | 8.212 | They could have done two things |

**“Self-reflection”**

| Self-realization | 14.372 | Apparently was tougher |
| How she views self | 22.568 | Very tough |
| Overly cautious | 21.563 | Very risk adverse |
| Self-aware | 24.645; 25.646 | Growing into myself |
| Present view of self | I’m okay |
"There were a lot of impacts"

| Negative impact of conflict on immediate family | 11.278 | Never finished Bachelor’s |
| Fit into school | 11.275 | Can’t say the same for my siblings |
| Other issues aside from conflict with extended family impacted their lives | 12.303 | Had other issues |
| Negative impact of experience on forming relationships | 12.312 | Hide parts of yourself |
| Her choice career | 16.413 | That’s what I wanted to do |
| Conflict not resolved | 19.484 | Put in a basket |
| Superficial relationship with extended family | 19.491 | Very superficial |

**PARTICIPANT 4: HALIMA**

<table>
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<th>THEMES</th>
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<tbody>
<tr>
<td><strong>“On and off switch”</strong></td>
<td></td>
<td></td>
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<tr>
<td>Initial thoughts before coming to the U.S. different from actual experience</td>
<td>1.3,4</td>
<td>Initial reaction was a positive one</td>
</tr>
<tr>
<td>Expectations not as expected</td>
<td>1.11,12</td>
<td>Wasn’t what I expected</td>
</tr>
<tr>
<td>Conflict due to need for independence</td>
<td>2.27</td>
<td>Have a little bit of independence</td>
</tr>
<tr>
<td>Mixed messages</td>
<td>7.176,177</td>
<td>On and off switch</td>
</tr>
<tr>
<td>Conflict catalyst</td>
<td>7.183</td>
<td>Had written a letter</td>
</tr>
<tr>
<td>Expectations not met</td>
<td>12.313</td>
<td>Expected them to guide</td>
</tr>
<tr>
<td>Resentment</td>
<td>16.417</td>
<td>There was that resentment</td>
</tr>
<tr>
<td><strong>“Rite of passage”</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Helped with daily chores</td>
<td>1.22,23</td>
<td>Get the kids situated</td>
</tr>
<tr>
<td>Rite of passage</td>
<td>2.39</td>
<td>Have to go through it too</td>
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<tr>
<td>Confused</td>
<td>3.65</td>
<td>Very confused</td>
</tr>
<tr>
<td>Ungrateful</td>
<td>5.108</td>
<td>Don’t know what you have</td>
</tr>
<tr>
<td>Contributed to the household</td>
<td>5.112</td>
<td>Assigned things I had to buy</td>
</tr>
<tr>
<td>Convenient to have her at home</td>
<td>5.126,127</td>
<td>Didn’t have to pay for babysitter</td>
</tr>
<tr>
<td>Deny self to maintain peace</td>
<td>7.173</td>
<td>Want to skip church</td>
</tr>
<tr>
<td>Put others first</td>
<td>12.301</td>
<td>Before I go to school I</td>
</tr>
</tbody>
</table>
| Make life difficult for her | 16.421,422 | helped them
| Nigerian culture encourages negative experience | 26.699 | How easy it’s not supposed to be
| “Wanted more than they wanted” | 2.46,47 | People have the same story
| Ambitious & determined | 4.85,86 | Wanted more than they wanted
| Didn’t want to settle | 14.362;14.365 | Don’t have to deal with all of that
| Justification/Vindication | 9.223 | On the Dean’s list; made the right choice
| Got her independence | 13.335 | I moved out
| Always wanted to study Art | 13.347,348 | Keep doing what I’m doing
| Not satisfied with school performance | 14.359 | “Uncle, I’m not satisfied”
| Decided to do things in her own interest and betterment | 15.397 | Switched up all my classes
| She’s determined | 17.436 | Will silently prove myself
| Stay focused | 22.573 | Do what you can do and get out
| Sense of satisfaction | 2.46,47 | Tell him I was an Art Director
| “Expected them to guide me” | 3.56,57 | Whatever her husband said was right
| No support | 4.106 | Wouldn’t be able
| Discourage her | 10.253 | Should be grateful
| Godmother supported son & turned a blind eye | 12.314 | Need to do
| No guidance | 12.316,317 | Have to go and do GED
| Advised wrongly | 13.336; 13.337 | Can’t study Art; stupid decision
| Killing her dream | 13.341 | I failed
| Failed business classes | 13.342,343 | Go back to what I know?
| Sought uncle’s guidance | 24.642 | Left to my own whims
| Abandoned | 25.647 | “Why can’t you sit me down?”
| Needed guidance | 4.87 | Unsure of whom I was
| “Break & tear me down” | 6.143 | Sunday was pretty much
<table>
<thead>
<tr>
<th>Limited free time</th>
<th>6.149</th>
<th>my day</th>
</tr>
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<tbody>
<tr>
<td>Socialization limited</td>
<td>8.196,197</td>
<td>Didn’t bring friends</td>
</tr>
<tr>
<td>Treated her like a paid</td>
<td>7.167</td>
<td>On Monday, you didn’t</td>
</tr>
<tr>
<td>employee</td>
<td></td>
<td>vacuum</td>
</tr>
<tr>
<td>Annoyance/exasperation</td>
<td>8.202</td>
<td>Asking and asking and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>asking</td>
</tr>
<tr>
<td>Invasion of privacy</td>
<td>8.194</td>
<td>Went through my things</td>
</tr>
<tr>
<td>Unfairly treated</td>
<td>8.193</td>
<td>Everything I had done</td>
</tr>
<tr>
<td>Break down self-esteem</td>
<td>8.200</td>
<td>wrong</td>
</tr>
<tr>
<td>Outstayed welcome/situation</td>
<td>8.200</td>
<td>Break me down</td>
</tr>
<tr>
<td>unbearable</td>
<td></td>
<td>Time to move out</td>
</tr>
<tr>
<td>Self-esteem and confidence</td>
<td>13.323</td>
<td>Really affected my self-</td>
</tr>
<tr>
<td>affected</td>
<td></td>
<td>esteem</td>
</tr>
<tr>
<td>No respect from first set of extended family</td>
<td>20.527</td>
<td>Treated like a teenager</td>
</tr>
<tr>
<td>Anger</td>
<td>24.640,641</td>
<td>Just went through this</td>
</tr>
<tr>
<td></td>
<td></td>
<td>process!</td>
</tr>
<tr>
<td>“Gave me the confidence”</td>
<td>8.205</td>
<td>Wanted to ask my parents</td>
</tr>
<tr>
<td>Wanted parents’ input and support</td>
<td></td>
<td>Gave me the confidence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Took them back</td>
</tr>
<tr>
<td>Parental support helped</td>
<td>9.237</td>
<td>They didn’t know</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Never take it up with her</td>
</tr>
<tr>
<td>Surprised at parents’ reaction</td>
<td>9.221</td>
<td>“Are you okay?”</td>
</tr>
<tr>
<td>Parents unaware of situation</td>
<td>10.247</td>
<td></td>
</tr>
<tr>
<td>Silence as form of protection</td>
<td>10.254,255</td>
<td></td>
</tr>
<tr>
<td>Mom concerned</td>
<td>10.263</td>
<td></td>
</tr>
</tbody>
</table>

| “Can’t expect anything from anybody”|       |
| Avoidance                 | 11.293 |                               |
|                          |       | Spent most of the day in      |
| Painful/hurtful memory   | 14.352 | school                       |
| Full of regret           | 26.653 | Can’t guarantee you a job     |
| Impact of conflict on forming relationships | 6.149,150 | If I could get those two      |
| Impact of experience on view of life | 16.428 | years back                   |
| Responding instead of reacting | 17.453,454 | Didn’t have a lot of friends |
| Form of protection       | 18.453 | “Can’t expect anything        |
| Status of relationship with uncle and wife | 20.536 | from anybody”                |
| Site of painful memories | 21.545 | Not going to base my          |
|                          |       | reaction                     |
|                          |       | Yes, definitely              |
|                          |       | Didn’t speak to them for a   |
|                          |       | long time                    |
|                          |       | Wasn’t going to               |
Conflict affected other relationships  
Hurt  
Superficial relationship  
Thoughts on living with extended family after her experience  
Experience shaped how she looked at life  
Wasted time  
Defining period  

“There was never a conflict”  
Living with another set of extended family  
Better experience second time around  
Proactive: Learned from past experience  
Considered/Treated her like family  
Willing to do stuff for them  
Showed her respect  

“How to let go”  
Forgiveness  
Time has softened stance on experience  
View of self in the present  
Not defined by the past  
Self-analysis to help heal  

PARTICIPANT 5: LAILA  

<table>
<thead>
<tr>
<th>THEMES</th>
<th>PAGE/LINE</th>
<th>KEY WORDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Nerve-wrecking”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reasons for coming to the U.S</td>
<td>1.12</td>
<td>Graduate and then come to U.S.</td>
</tr>
<tr>
<td>Initial thoughts about living</td>
<td>1.23</td>
<td>Nerve wrecking</td>
</tr>
</tbody>
</table>
with extended family
Adjustment of new home situation
Expectation from Nigeria
Set clear expectations
Thoughts on living with extended family after her experience
Parents need to give more thought when leaving children with extended family
Effects of moving and living with extended family on children

<table>
<thead>
<tr>
<th>“Caused a rift”</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis of Conflict</td>
<td>3.71</td>
<td>Started off with home stuff</td>
</tr>
<tr>
<td>Aunt indirectly causes conflict</td>
<td>6.38</td>
<td>Indirectly it was her</td>
</tr>
<tr>
<td>Reason for conflict</td>
<td>7.173</td>
<td>Not doing it right</td>
</tr>
<tr>
<td>Conflict didn’t affect other members of family</td>
<td>9.242</td>
<td>Didn’t affect relationships</td>
</tr>
<tr>
<td>Made plans to leave toxic environment</td>
<td>12.310</td>
<td>“got to move out of here”</td>
</tr>
<tr>
<td>Conflict not resolved</td>
<td>29.788</td>
<td>Put in a box</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>“Not in your home”</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Confusion</td>
<td>4.87</td>
<td>Didn’t even make sense</td>
</tr>
<tr>
<td>Unfairness</td>
<td>4.91</td>
<td>Took it out of proportion</td>
</tr>
<tr>
<td>Refused to be treated as house help</td>
<td>4.95</td>
<td>“Not his house help”</td>
</tr>
<tr>
<td>Unrealistic expectations</td>
<td>4.99</td>
<td>Wash dishes every night</td>
</tr>
<tr>
<td>Didn’t feel welcome</td>
<td>4.103</td>
<td>You’re not in your home</td>
</tr>
<tr>
<td>Surprised</td>
<td>6.150</td>
<td>I was shocked</td>
</tr>
<tr>
<td>Weird</td>
<td>12.315</td>
<td>Never said a word/acted like she didn’t know</td>
</tr>
<tr>
<td>Not appreciated &amp; being put down</td>
<td>7.176</td>
<td>“You don’t know how to mop?”</td>
</tr>
<tr>
<td>Aunt didn’t communicate expectations</td>
<td>8.205</td>
<td>Never communicated that</td>
</tr>
<tr>
<td>Horrible incident</td>
<td>10.259</td>
<td>“when Laila is going to move”</td>
</tr>
<tr>
<td>Lies</td>
<td>14.366</td>
<td>Try to deny it</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>----------------</td>
</tr>
<tr>
<td>Anger</td>
<td>12.307</td>
<td>I was livid!</td>
</tr>
<tr>
<td>Disappointed</td>
<td>12.330</td>
<td>Very disappointed</td>
</tr>
<tr>
<td>Betrayed</td>
<td>13.344</td>
<td>Felt betrayed</td>
</tr>
<tr>
<td>Aunt resented Laila &amp; was suspicious of her</td>
<td>15.402</td>
<td>Underlying jealousy</td>
</tr>
<tr>
<td>No emotional support/affection from extended family</td>
<td>18.482,483</td>
<td>Making it hard</td>
</tr>
<tr>
<td>Rejection</td>
<td>34.930</td>
<td>“only going to raise two children”</td>
</tr>
<tr>
<td>Suffer in silence</td>
<td>37.1021</td>
<td>“Just pray! Things will get better”</td>
</tr>
</tbody>
</table>

**“We all make mistakes”**

<table>
<thead>
<tr>
<th>Avoidance</th>
<th>6.163</th>
<th>Leave you alone and walk out</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationship hurt by conflict</td>
<td>6.151</td>
<td>Caused a rift</td>
</tr>
<tr>
<td>There wasn’t a deep bond</td>
<td>12.333,334</td>
<td>Never really had heart-to-heart</td>
</tr>
<tr>
<td>Leave the past in the past</td>
<td>29.794</td>
<td>We all make mistakes</td>
</tr>
<tr>
<td>Thankful for going through hard experience</td>
<td>18.488,489</td>
<td>Glad those things happened</td>
</tr>
<tr>
<td>Setting expectations</td>
<td>22.603</td>
<td>Communicating my expectations</td>
</tr>
<tr>
<td>Impact of divorce</td>
<td>23.623</td>
<td>Equated marriage to stress</td>
</tr>
<tr>
<td>Handling conflict because of past experience</td>
<td>24.667</td>
<td>Let me not assume</td>
</tr>
<tr>
<td>Conflict experience made her stronger</td>
<td>25.694</td>
<td>Push through a lot</td>
</tr>
<tr>
<td>Relationship improved when she moved out</td>
<td>29.789,290</td>
<td>We became closer</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>30.813</td>
<td>“Life is too short for that”</td>
</tr>
<tr>
<td>Communication is key</td>
<td>32.889</td>
<td>“Never going to say “no they can’t come”</td>
</tr>
<tr>
<td>Treat others well</td>
<td>34.944,945</td>
<td>“never clear rejection”</td>
</tr>
<tr>
<td>Unforgettable</td>
<td>35.952</td>
<td>“nobody should go through that”</td>
</tr>
<tr>
<td>Advice for young Laila</td>
<td>35.965</td>
<td>Remember experiences</td>
</tr>
<tr>
<td>Past helpful in building the future</td>
<td>38.1038,1039</td>
<td>Be open</td>
</tr>
</tbody>
</table>

“this is why I do this and this is what I need to do next”
| **“Strap your belt”** | | **Would challenge her** |
|----------------------|--------------------------|
| Confident & spoke up for herself | 6.164 | Cooking at home at eight |
| Raised to be self-sufficient & responsible | 8.210 | Faith always been a solid factor |
| Religious faith a big part of Laila’s life | 18.487,488 | “cannot disappoint God”/ “mum has sacrificed so much” |
| Motivation for working hard | 20.545,546;20.552 | |
| Determined | 24.646 | Strap your belt |
| Sees herself as stronger | 35.964 | Definitely stronger |
| **“A Support System”** | | |
| Protect Laila | 10.264 | She experienced that |
| Family support | 12.325 | Wasn’t shocked that they did that |
| Confrontation | 13.359,360 | “will never have the right” |
| Laila showed Aunt support | 14.385,386 | I encouraged her |
| Benefited from support of friends | 16.434 | Like sisters and brothers |
| Mom as source of security | 18.477 | Can go back to mum |
| Protective of mum | 29.798 | Don’t even go there |
| She’s supportive | 33.919 | Will always support |
Appendix F: Adult Consent Form

ADULT CONSENT FORM
Consent Form for Participation in the Research Study Entitled
Johnny Just Come (JJC): An Interpretative Phenomenological Analysis Study on
the Lived Experiences of Undergraduate Nigerian Immigrant College Students and
their Relationship with their extended family in the United States

Funding Source: None
Principal Investigator
AnnMaureen Nwabuzor, MAIPCR
3739 Norman Loop
University College of
Round Rock, TX 78664
Sciences
(214) 542.7020

Co-investigator:
Ismael Muvingi, Ph.D.
Nova Southeastern
Arts, Humanities & Social Sciences
3301 College Avenue
Fort Lauderdale, FL 33314
(954)262-3023

IRB Protocol No.: IRB@nsu.nova.edu

For questions/concerns about your research rights, contact:
Human Research Oversight Board (Institutional Review Board or IRB)
Nova Southeastern University
(954) 262-5369/Toll Free: 866-499-0790

What is the study about?
You are invited to voluntarily participate in a qualitative research study, which will seek
to examine the challenging situations that undergraduate Nigerian immigrant students
experienced (who migrated to the U.S. 15-20 years ago,) while living with their extended
family in the United States and how this experience affected the identity formation and
future aspirations of these students.

Why are you asking me?
You have been invited to participate because you were 1) an undergraduate Nigerian
student 15-20 years ago, who experienced this particular life event, and 2) lived with your
extended family for one year or more. In total, there will be approximately five (5) to ten
(10) participants engaged in this study.

Initials: _______ Date: __________
What will I be doing if I agree to be in the study?
First, you will complete a demographic questionnaire by AnnMaureen Nwabuzor sent via email, which should take between 10-20 minutes to complete. Second, you will be interviewed on your experience for a duration of one to three hours via telephone, Skype, or face-to-face. I kindly ask permission to ask follow up/clarifying questions if the need arises after the interview. I will also send you the transcribed version of the interview so that no information collected is misrepresented.

What are the dangers to me?
Risks to you are minimal, meaning they are not thought to be greater than other risks you experience every day. Your interview responses will be kept strictly confidential, and will be used only to compile relevant data for analysis purposes. You will not be asked to publicly divulge any aspect of your personal experience at any time. However, if you choose to participate in the interview via Skype, information privacy may pose a risk to you. Specific measures to minimize privacy risks are discussed below (please see next page). From an emotional perspective, if you choose to reveal aspects of your experience living with your extended family, you may find that sharing your feelings about your life experience may make you anxious or bring back unhappy memories. If that happens, researcher AnnMaureen Nwabuzor will try to help calm and comfort you. If those feelings persist, referrals will be available if counseling services, at your own expense, would be beneficial. However, you will never be required or pressured to reveal anything of a personal or sensitive nature. If you have any questions about the research, your research rights, or have a research-related injury, please contact AnnMaureen Nwabuzor at 214-542-7020. You may also contact the IRB at the numbers indicated above with questions regarding your research rights.

Are there any benefits to me for taking part in this research study?
First, participation may potentially assist you in positively framing your life experience in more healthy behaviors that promote improved relationships. Second, you may potentially gain new insights into how your earlier life experience with your extended family affected your identity formation and future aspirations. Third, your participation may yield new conflict management learnings, behaviors, and strategies that could bring about a more peaceful existence.

Will I get paid for being in the study?
There is no monetary compensation for participation in this study.

How will you keep my information private?
To avoid confidentiality issues, researcher AnnMaureen Nwabuzor has established secure procedures to protect the identity of participants, which may prevent potential harm. The following procedures will be used to ensure confidentiality:
1. The researcher will not use actual names for the purpose of data analysis or for any aspect of the final published research report or any derivative publications that could be linked to the participant’s identity.

Initials: _______ Date: __________
2. All electronic data will be saved in a password protected computer accessible only by the researcher for 36 months. After 36 months, the researcher will delete all electronic data.

3. All hardcopy information will be saved in a locked cabinet in the PI's office for 36 months. At the end of this time period, the researcher will shred and trash all hardcopies.

4. If needed, pseudonyms will be used throughout the study and in the final text, with the exception of the consent form.

5. The researcher will seek the participant’s consent prior to sharing any information.

6. If you choose to do the interview over Skype, Skype may collect information about you including (but not limited to) your name, address, phone number, email address, age, gender, IP address, etc. You can visit the Skype privacy policy website (http://www.skype.com/intl/en/legal/privacy/general/) if you would like further information. While Skype may not know that you are participating in this study, they may be collecting identifiable information.

7. The researcher will inform the participants that all information will be kept for three years after the completion of the study.

8. The audio recordings and audio recorder will be stored in a locked cabinet in the researcher’s home office for 36 months. At the end of this time period, the audio recordings will be deleted and the audio recorder will be dismantled, destroyed, and trashed.

**IMPORTANT NOTICE:** All information obtained in this study is strictly confidential unless disclosure is required by law. In addition, because the Principal Investigator is a doctoral student of Nova Southeastern University, Dissertation Chair Dr. Ismael Muvingi may review research records. The NSU IRB and regulatory agencies may also review research records.

**What if I do not want to participate or I want to leave the study?**

You have the right to choose not to participate or to leave this study at any time without penalty or negative consequences. If you decide to leave the study, any response data collected from you before the date you leave the study will be securely, confidentially retained in the research records for 36 months from the conclusion of the study and may be used as a part of the research.

**Other Considerations**

If significant new information relating to the study becomes available, which may relate to your willingness to continue to participate, this information will be provided to you by the investigators.
Voluntary Consent by Participant:
By signing below, you indicate that
• this study has been explained to you
• you have read this document or it has been read to you
• your questions about this research study have been answered
• you have been told that you may ask the researchers any study related questions in the future or contact them in the event of a research-related injury.
• you have been told that you may ask Institutional Review Board (IRB) personnel questions about your study rights
• you are entitled to a copy of this form after you have read and signed it
• you voluntarily agree to participate in the study entitled “Johnny Just Come (JJC): An Interpretative Phenomenological Analysis Study on the Lived Experiences of Undergraduate Nigerian Immigrant College Students and their Relationship with their extended family in the United States.”

Participant’s Signature: ___________________________ Date: ________________

Participant’s Name (Print): ___________________________ Date: ________________

Person Obtaining Consent: ___________________________ Date: ________________

Initials: _______ Date: ____________
Appendix G: Recruitment Letter Emailed to Gatekeeper of Organization

Dear Sir,

I hope this finds you well. My name is AnnMaureen Nwabuzor. I migrated to the United States from Nigeria in 1996 to begin my undergraduate collegiate education. Currently, I am in the final stages of my Ph.D. degree in Conflict Analysis and Resolution, with a concentration in Organizational and School Conflict. I am studying undergraduate Nigerian students who lived with extended family members in the United States while attending college. I am specifically interested in examining the impact of living with extended family on the identity formation and future aspirations of Nigerian immigrant students who came to study at the undergraduate level 15-20 years ago. In other words, what type of conflicts emerged when these students lived with their extended family? What contributed to the conflict between the students and family members?

This is not just a research interest for me, but instead arises from my personal experience. When I migrated to the United States in 1996, I lived with my extended family while I attended college. Although we did our best to live in peace, conflict was inevitable. This conflict was not handled constructively, and I felt helpless because I lacked the tools and information to deal with the conflict. My desire to make sense of this experience and to learn how to handle conflict appropriately precipitated the focus of this dissertation. It is my hope that the findings will be used to help others who went through similar experiences and for those who may experience this phenomenon in the future. I am using this medium to ask for your assistance in contacting potential participants.

The project will take place in two stages. First, the participants will be asked to complete a short demographic questionnaire (which will be sent together with the recruitment letter). This questionnaire will be helpful in recruiting the participants who fit the criteria for the study. The process of completing this questionnaire should take only 10-20 minutes.

Second, once consent forms are signed, questionnaires are completed, and participants are chosen, the next phase will be to individually interview 5-10 selected participants for 1-3 hours each. The goal is to allow the untold stories of these students to be heard and to examine how the experience ultimately shaped or changed the direction of their life.

Please be assured that absolutely no intrusive questions will be asked of participants. Any information obtained during this research will be confidential, the real names of the participants will not be used, and the legal status of participants will not be divulged. This project has also been thoroughly reviewed, critiqued, and approved by the Nova Southeastern University Institutional Review Board, whose sole purpose is to ensure the safety of all research participants. However, the findings from this study will be published in a dissertation.
I would genuinely appreciate it if you would introduce me to individuals interested in participating in this study, and look forward to hearing from you.

With warm regards,

AnnMaureen Nwabuzor
Doctoral Candidate
Nova Southeastern University
Graduate School of Humanities & Social Sciences
Department of Conflict Analysis & Resolution
3301 College Avenue
Fort Lauderdale, Florida 33314
CELL: 214.542.7020
EMAIL: an385@nova.edu
Appendix H: Recruitment Letter to Be Emailed to Adults Not Affiliated with Any Organizations

Invitation to Participate in a Research Study Entitled
Johnny Just Come (JJC): An Interpretative Phenomenological Analysis Study on the Lived Experiences of Undergraduate Nigerian Immigrant College Students and Their Relationship with Their extended family in the United States

Dear friend or colleague,
I hope this finds you well. My name is AnnMaureen Nwabuzor. I migrated to the United States from Nigeria in 1996 to begin my undergraduate collegiate education. Currently, I am in the final stages of completing my Ph.D. degree in Conflict Analysis and Resolution, with a concentration in Organizational and School Conflict. I am studying undergraduate Nigerian students who lived with extended family members in the United States while attending college. I am specifically interested in examining the impact of living with extended family on the identity formation and future aspirations of Nigerian immigrant students who came to study at the undergraduate level 15-20 years ago. In other words, what type of conflicts emerged when these students lived with their extended family? What contributed to the conflict between the students and family members?

This is not just a research interest for me, but instead arises from my personal experience. When I migrated to the United States in 1996, I lived with my extended family while I attended college. Although we did our best to live in peace, conflict was inevitable. This conflict was not handled constructively, and I felt helpless because I lacked the tools and information to deal with the conflict. My desire is to make sense of this experience and to learn how to handle conflict appropriately precipitated the focus of this dissertation. It is my hope that the findings will be used to help others who went through similar experiences and for those who may experience this phenomenon in the future. I am using this medium to ask for your assistance in participating in this study.

The project will take place in two stages. First, the participants will be asked to complete a short demographic questionnaire (which will be sent together with the recruitment letter). This questionnaire will be helpful in recruiting the participants who fit the criteria for the study. The process of completing this questionnaire should take only 10-20 minutes.

Second, once consent forms are signed, questionnaires are completed, and participants are chosen, the next phase will be to individually interview 5-10 selected participants for 1-3 hours each. The goal is to allow the untold stories of these students to be heard and to examine how the experience ultimately shaped or changed the direction of their life.
Please be assured that absolutely no intrusive questions will be asked of participants. Any information obtained during this research will be confidential, the real names of the participants will not be used, and the legal status of participants will not be divulged. This project has also been thoroughly reviewed, critiqued, and approved by the Nova Southeastern University Institutional Review Board, whose sole purpose is to ensure the safety of all research participants. However, the findings from this study will be published in a dissertation.
I genuinely appreciate your contribution to this study, and look forward to hearing from you.
With warm regards,

AnnMaureen Nwabuzor
Doctoral Candidate
Nova Southeastern University
Graduate School of Humanities & Social Sciences
Department of Conflict Analysis & Resolution
3301 College Avenue
Fort Lauderdale, Florida 33314
CELL: 214.542.7020
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