A bi-cultural analysis of Nigerian Canadian immigrants with respect to acculturative
stress, coping, ego involvement and participation in leisure

by

Babatunde Oyapero

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Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners. I understand that my thesis may be made electronically available to the public.

ABSTRACT

There have been few African studies that examined relationships between acculturation, a process where immigrants assimilate the culture of their host country, coping, acculturative stress and enduring involvement in leisure. The purpose of this study was to examine relationships between cultural orientations and acculturative stress, coping, leisure participation, as well as ego involvement of Nigerian Canadians in leisure. The research participants (n=104), were English speaking Nigerian Canadians between the ages of 18-52 average age of 35, SD of just under 8. All research participants were born outside Canada. Most Nigerian Canadians (99%, n=103) had lived in Canada for a period of 1-10 years when data were collected. Each participant filled out a questionnaire that measured their African and Canadian cultural orientations, and acculturative stress, coping, leisure participation, and ego involvement in leisure. Composite scale scores were computed for the variables of African cultural orientation, Canadian cultural orientation, depression, discrimination, intergenerational conflicts, coping and ego involvement in leisure; after which ANOVAs were computed to determine between group differences for the median split groups on these variables. Kruskal Wallis H tests were then computed to determine between group differences with regards to demographic characteristics, transportation, housing and dress patterns. ANOVA was also computed to determine differences on number of children in households. Pearson Correlations were then computed to determine relationships between leisure participation and ego involvement on one hand, and depression, discrimination, intergenerational conflicts, and coping on the other hand. Results revealed significant differences between participants on African and Canadian cultural orientations, with the two High African groups showing higher African preferences, and the two High Canadian groups showing higher Canadian preferences than the two lower African and the two lower Canadian groups in each instance. Participants were not significantly different on acculturative stress and coping. Also, there were minimal between group relationships with respect to leisure participation and acculturative stress and coping; while no relationships were found for ego involvement in leisure.

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DEDICATION

To my parents Mr. Samusi Aremu Oyapero and Mrs. Morike Atinuke Oyapero, as well as my wife Adeyinka Oyapero .

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CHAPTER ONE: INTRODUCTION

In view of the large number of migrants that move across international borders on a yearly basis, and the importance of examining how such migrants are able to adjust to their new environments; it is important to conduct acculturation studies in different parts of the world to determine how such immigrants are able to adapt to their new environments. Acculturation studies will however not be complete if factors that enhance or undermine acculturation of immigrants in their new environments are not adequately examined. Consequent upon this, it is important to examine acculturative stress that immigrants experience in their new environments; which refers to problems that appear to undermine the abilities of immigrants to adapt well to their new environments. It is also imperative to examine how acculturation associated stressors enhance or detract from abilities of immigrants to develop and sustain their preferences for meaningful leisure activities in their host environments.

In the Canadian context, the paucity of research that examined relationships between cultural orientation and ego involvement underlies the importance of conducting research that examines the impact of cultural orientation of immigrant populations in their host environments on their enduring involvement in leisure. The acculturation literature is vast (e.g., Bernstein, Park, Shin, Cho & Park, 2009; Garcia-Ramirez, de la Mata, Paloma, & Hernandez-Plaza, 2010; Miller, Kim, & Benet-Martinez, 2011, Okazaki & Saw, 2010). In addition, research has consistently revealed strong positive correlations between leisure participation and acculturation in immigrants and ethnic minorities (Christenson et al., 2006; Floyd & Gramann, 1993; Stodolska, 1998, 2000; Stodolska & Yi, 2003). However, most acculturation research that was conducted in Canada in the recent past that examined the acculturation process from leisure perspectives focused on Eastern Europeans and Asian immigrants. Little or no research has been conducted to examine relationships between cultural orientation and leisure involvement of immigrants of African descent. The dearth of African-based acculturation research from leisure perspectives makes it imperative to conduct research that examines if acculturation can help immigrants of African descent to establish meaningful attachment or enduring involvement toward their preferred leisure activities. Conducting research that examines how cultural identities of immigrants

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determine their enduring or ego involvement in leisure will also help to determine cultural identities that enhance their enduring involvement in leisure.

Yukushko, Watson and Thompson (2008) revealed that over 100 million migrants per year moved across international borders in the last four decades. Statistics from the International Labour Organization (ILO) revealed that the number of migrants that moved across international borders all over the world increased from 75 million per year in 1965 to approximately 120 million per annum in 2009 (International Labour Organization, 2009).

Data obtained from Citizenship and Immigration Canada also revealed that Canada admitted an average of 200,000 immigrants on yearly basis for the past decade, which translated to about two million immigrants in the past decade (Citizenship and Immigration Canada, 2009). The growth in migrant populations in different parts of the world underscores the importance of conducting research on immigrant populations in different parts of the world in general and North America in particular. Yokushko et al. (2008) emphasized the importance of conducting research that examines strategies that enable recent immigrants to adjust to their new environments. Yukushko et al. stated that immigrants often experience enormous challenges in their quest to adjust to their new environments, and these challenges are attributable to the likely "unique needs" of immigrants.

However, research that examines challenges that African immigrants experience in their adjustment to their new environments and how they are able to cope with the problems that deter or appear to deter them from adjusting to their new environments have been widely unexplored. This justified the importance of examining factors that negatively impact acculturation of African immigrants and factors that enhance abilities of immigrants to adjust to the Canadian society.

In reviewing the acculturation literature that examined various issues that enhance or undermine the abilities of immigrants to adopt dominant culture in their host communities, leisure participation was found to be an enhancing factor for acculturation (Christenson et al., 2006; Floyd & Gramann, 1993; Stodolska, 1998, 2000, Stodolska & Yi, 2003). On the other hand, acculturative stress was found to be an inhibiting factor to acculturation (Samuel, 2009). The leisure participation inventory

that was used for this study was a modification of the inventory that was developed by Iwasaki et al. (2005) based on the work of Ragheb (1980), and Mannell and Kleiber (1997).

A further review of the acculturation literature revealed negative correlations between acculturative stress and acculturation. For example, Lee et al. (2000) emphasized that family conflicts between immigrant parents and their children were accounted for by generational gaps in acculturation of parents and their children. More examples of negative relationships between acculturative stress and acculturation are found in research studies that examined relationships between international migration and mental health issues (such as identity crisis, anxiety, discouragement and depression) (Bhugra, 2004; Breslau & Chang, 2006, Madianos, Gonidakis, Ploubidis, Papadopoulou, & Rokakou, 2008), which revealed strong negative correlations between mental health issues and acculturation of immigrants. In addition, Contrada et al. (2001) in their research on the relationship between perception of ethnic discrimination by immigrants and ethnic minorities and their acculturation concluded that there were negative correlations between the perception of discrimination and the acculturation of recent immigrants in the United States to the value systems of their host communities.

Yakushko et al. (2008) emphasized that ability of immigrants to adjust to their new environments is usually determined by their capability to effectively utilize appropriate coping mechanisms for acculturative stress that they experience in their host communities. They further explained that coping mechanisms that immigrants utilize enable them to overcome stressors that undermine their ability to assimilate value systems of their host communities.

In conducting acculturation research from the leisure perspective on immigrants of African descent, it is important to examine factors that enable or undermine acculturation of such immigrants. In conducting such research, it is also important to examine cultural identities of African immigrants and problems that prevent immigrants from adapting to their host environments by adopting bicultural or multicultural identities. This study examined how cultural orientation impact acculturative stress, coping mechanisms, leisure participation, and ego involvement in leisure.

1.1 Definitions of Operational Terms

Samuel (2009, p. 17), based on the work of Berry (1997), defined acculturation as "the process by which individuals grasp and absorb values, beliefs, and behaviours of their host culture into their natal perspective." Samuel's definition will likely be more acceptable to Africans, because it was premised on a bi-cultural assumption which assumes that immigrants will absorb value systems of their host environment as well as retain their source culture. Their acceptance of the host culture is usually predicated on the assumption that success in host environments is determined by how well immigrants integrate into host societies. Retention of source culture is usually aimed at maintaining unfettered relationships between members of social networks of different immigrants from similar source cultures in the host environment (Samuel). It is however possible for immigrants to absorb the dominant culture as well as retain elements of their source culture. The overall positive effect of adopting bi-cultural orientations is its importance in helping to re-orientate immigrants, which enables them to perceive inclusive host environments. Cultural orientation is defined, for the purpose of this research, later in this chapter under the Conceptual Framework header.

Acculturative stress, a term that Berry (1997) used to replace an earlier concept known as "Culture shock" was defined as "anxiety that results from losing familiar signs and symbols of social intercourse" (Samuel, 2009, p. 18). Samuel (2009) conducted a study on a group of South East Asians in the United States. Based on her research findings, Samuel classified sources of acculturative stress that immigrants experience in their host environments into three distinct categories, namely, discrimination, intergenerational conflict and depression.

Havitz and Dimanche (1999, p. 246), based on the work of Rothschild (1984, p. 216), defined **Ego Involvement** as "unobservable state of motivation, arousal or interest toward a recreational product evoked by a particular stimulus or situation and which has drive properties". Havitz and Dimanche suggested that ego involvement is most likely to be a primary underlying latent construct related to leisure behaviour. Baring the Havitz and Dimanche's explanation of ego involvement in mind, it will be plausible to assume that immigrants who are highly involved with their preferred leisure activities might

most likely participate more in such leisure activities if they have supportive social networks and enabling environments.

Kyle et al. (2007) revealed the multi-dimensional nature of the concept of ego involvement. They revealed that ego involvement is a function of how meaningful leisure activities are to leisure participants on the dimensions of centrality of preferred activities in the lives of the participants, social bonding, identity affirmation, identity expression, and attraction of leisure activities to leisure participants. The concept of ego involvement is a useful tool to study immigrant leisure because ego involvement is usually intrinsically motivated and has drive properties. It might be appropriate to conclude that immigrants might most likely participate in their preferred leisure activities in spite of post arrival stress that they experience, if they are intrinsically motivated toward such activities. Such immigrants might also be extrinsically motivated to participate in their preferred leisure activities, if there are adequate external factors to drive their participation in their preferred leisure activities.

1.2 Statement of the problem

Most research that examined relationships between acculturative stress and acculturation concluded that the more radical and extreme differences between the host culture and cultures of settling immigrants are, the more intense the acculturative stress that settling immigrants experience (Cox, 1985; Nwadiora & McAdoo, 1996, Samuel, 2009). The strong negative relationships between acculturative stress and acculturation revealed in the acculturation literature showed how important it is to examine how cultural orientations of African immigrants influences acculturative stress and leisure participation , as well as ego involvement of such immigrants in leisure.

1.3 Justification for the Study

As noted previously, research has consistently revealed strong positive correlations between selected aspects of leisure participation and acculturation in immigrants and ethnic minorities. The fact that previous research revealed positive correlations between acculturation and selected aspects of leisure participation underlies the expediency of examining relationships between cultural orientation and ego involvement of immigrants of African descent in their preferred leisure activities.

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In most research that examined ego involvement of leisure participants in their preferred leisure activities, ego involvement is usually preferred as the independent variable (Havitz & Dimanche, 1999; Havitz & Mannell, 2005, Kyle, Absher, Narmon, Hammit, & Jodice, 2007). A case may be made, in immigrant contexts where leisure opportunities differ from that of one's home country, that ego involvement with leisure might be treated as a dependent variable. Immigrants experience enormous post-settlement problems that often make adjustment to their host's culture challenging; which in effect justified exploring ego involvement as a dependent variable in studies that examine relationships between ego involvement and cultural orientations among immigrants. Problems that immigrants experience in the post arrival phase makes them to seek ways to address encumbrances to acculturation before pursuing hedonistic lifestyles, thus increasing the likelihood of distal position of the concept of leisure in their hierarchy of preferences. In conducting this research, the likelihood of immigrants pursuing lifestyles that enable them to adapt to their new environments before they strive to achieve their hedonistic goals was put in perspective; which leisure involvement most likely helped them to achieve. In the course of conducting this research, attention was also paid to the fact that expected reduced levels of leisure involvement of immigrants were often perpetuated by disruptions of their social networks and post-arrival stress that they experience in their new environments.

1.4 Purpose of the Study

This study examined the impact of cultural orientation of Nigerian immigrants in Toronto to the prevailing culture in their host communities on their ego involvement in leisure. This study also examined how cultural orientation influences acculturative stress and coping. The study further examined how cultural orientation influences leisure participation and ego involvement in leisure. Also, this study examined the relationships between leisure participation and ego involvement in leisure on one hand and acculturative stress and coping on the other hand. Acculturative stress was classified into three categories based on the work of Samuel (2009). The three categories of acculturative stress were perception of

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discrimination, perception of [1]intergenerational conflicts-from the parents' perspective, and perception of depression.

Examination of relationships between all variables in the study was conducted using data collected from 104 Nigerian immigrants to Canada. The following research questions guided this research:

1. Is it possible to segment Nigerian Canadian immigrants based on cultural orientations?

2. Do culturally-based groups differ on acculturative stress (discrimination, depression, intergenerational conflict)?

3. Do culturally-based groups differ on coping strategies?

4. Do culturally-based groups differ based on their frequencies of leisure participation and ego involvement in leisure?

5. Is leisure participation correlated with acculturative stress and coping?

6. Is ego involvement in leisure correlated with acculturative stress and coping?

1.5 Conceptual Framework
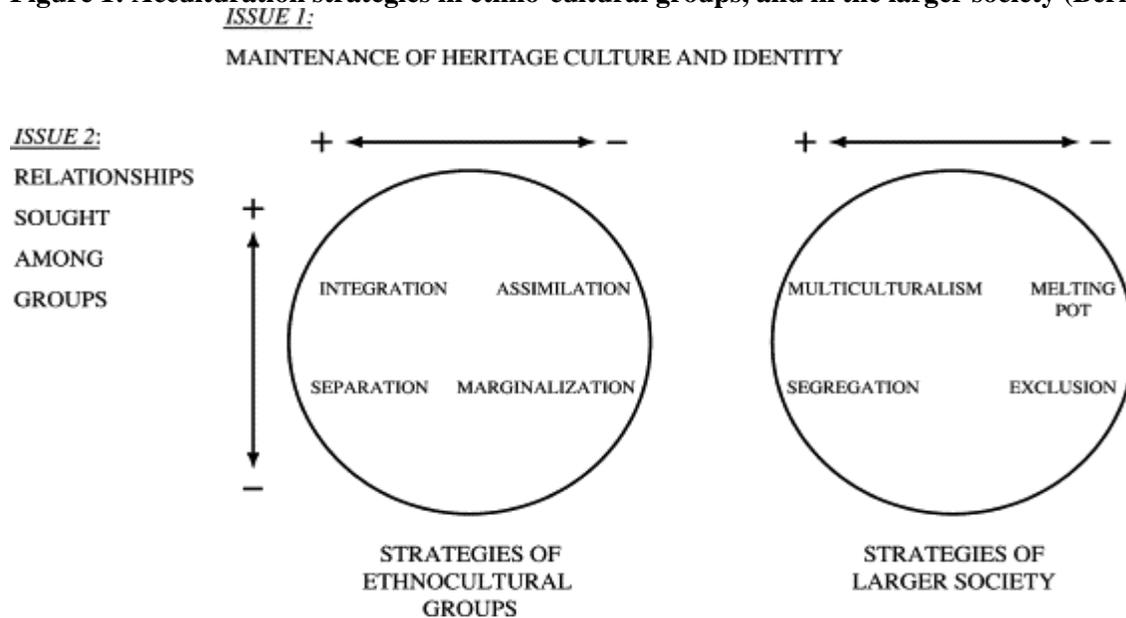
Berry (2009) described four acculturation strategies, namely; integration; separation; assimilation, and marginalization. He emphasized that individuals within two different cultures in contact utilize any of these four strategies to seek or adopt new cultural identities, or to maintain the "status quo" to predict or determine their cultural orientation(s) in the cultural change process (Figure 1).

According to Berry (2009, p.366), "when individuals within different cultures that come in contact do not wish to maintain their original culture, but seek to interact with members of other cultures, the assimilation strategy is defined. However, if such individuals wish to maintain their original culture and do not wish to interact with members of other cultures, the separation alternative is defined. In contrast, if such individuals wish to maintain their original culture and interact with members of other cultures, such individuals are most likely to utilize the integration strategy. On the other hand, if there is

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[1] Collection of Intergenerational conflicts data was delimited to the parents sub-sample only (n=92)

little interest in maintaining the original culture (due to cultural loss) and little interest in relating with members of other cultures (due to exclusion or discrimination), the discrimination alternative is defined "

Figure 1: Acculturation strategies in ethno-cultural groups, and in the larger society (Berry, 2009)

For the purpose of this study, Nigerian participants were divided by median split into four groups based on their cultural orientations, namely: High African/ High Canadian; Low African/ High Canadian; Low African/ Low Canadian, and High African/ Low Canadian groups. The median split procedure has been used in the past research on immigrants and members of the dominant culture in Canada (Aziz, Wuensch, & Brandon, 2010; Schwanborn, Mayer, Thillmann, Leopold, & Leutner, 2010, Xiao, Li, & Stanton, 2011). This research was based on the assumptions that cultural orientation as represented by the four cell typology of the median split of African and Canadian cultural orientation influence acculturative stress, coping, leisure participation, and ego involvement in leisure. It was also assumed that leisure participation and ego involvement on one hand influenced acculturative stress and coping on the other hand.

For the purpose of this study, based on Berry's (2009) classification of acculturation strategies , Nigerian participants with High African/ High Canadian cultural orientation were assumed to be well integrated to the Canadian Society; those with Low African/ High Canadian cultural orientations were

assumed to have assimilated the dominant culture in Canada; while those with Low African/ Low Canadian cultural orientation were assumed to have separated themselves from their source and Canadian cultures, and those with High African/ Low Canadian were assumed to remain more connected to their country of origin than to their new country. To ensure a better understanding of all variables in this study, all components and details of all variables will be discussed in chapter three.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This research was based on the assumptions that cultural orientation influences acculturative stress, coping, leisure participation, and ego involvement of Nigerian Canadians in leisure. It was also assumed that leisure participation and ego involvement on one hand influence acculturative stress and coping on the other hand. In view of the importance of different variables in the present study, namely cultural orientation, demographics, dress patterns transportation in home countries, and housing acculturative stress, coping mechanisms, leisure participation, and ego involvement in leisure; it is important to examine individual variables to ensure that all pertinent issues about the research are adequately addressed

2.2 Cultural orientation

The focus of recent acculturation research has shifted in the past two decades from assimilation assumption to bi-cultural assumption (Berry, 2009). The shift in acculturation research to bi-cultural orientation revealed how possible it is for immigrants to maintain their identities and at the same time assimilate value systems and culture of their hosts (Berry). In view of this development, it is important to examine factors that undermine or enable immigrants to adopt bi-cultural or multicultural identities in their host communities. Some of the factors that undermine or enhance acculturation of Nigerian immigrants in their host communities include identities of such immigrants, racism and perception of foreignness, as well as demographic factors. These factors will be examined in detail in the next sections of this chapter.

2.2.1 The role of the African identity in acculturation.

Gradual change in migration patterns of recent immigrants to North America is accounted for by diversity in source countries of recent immigrants (Odera, 2007). It is worthy of note that migration to a new country impacts the lives of immigrants either negatively or positively. Research has shown that immigration leads to change in socio-economic status, lifestyle, source of livelihood, and family structure and function of immigrants (Odera).

Positive changes that immigrants experience result from availability of supportive social networks and enabling environments for personal and professional development (Bhugra, 2004). In contrast, negative changes that immigrants experience emerge as a result of acculturative stress that immigrants experience in their quest to adjust to their new environments (Berry, 1997). However, acculturative stress that immigrants experience results from discrimination that emerges from hostile environments (Samuel, 2009), mental health issues that results from disruption of familiar social networks (Odera, 2007), and inter-generational conflicts that result from-parent-child conflicts that emerge as a result of generational gap in the acculturation of parents and children (Lee et al., 2000).

The dearth of research on immigrants of African descent makes it imperative for researchers on socio-cultural issues, social psychology and inter-disciplinary studies to conduct more acculturation research that focuses on African immigrants (Odera, 2007). Odera acknowledged that heterogeneity of immigrants of African descent is accounted for by differences in language, migration patterns, culture, and religion. Discussing the heterogeneity of immigrants of African descent in detail as espoused in subsequent sections reveals wide differences in language, migration patterns, culture, and the religion of the African people.

2.2.2 Language.

Differences in language are accounted for by about 3000 local languages in Africa. For example, North Africans who reside in areas that cover Northern parts of the African continent speak approximately 200 local languages (Nations online, 2009). However, most Northern African countries have Arabic as their national language. Central and Eastern Africa have diverse people who speak approximately 140 languages. Most countries in Central and East African regions have English or French as their national language, with exception of Mozambique and Angola that have Portuguese as their National language. People that inhabit West Africa and some parts of East and Central Africa speak more than 1000 local languages, with many of the countries having English or French as their national language(s); with the exception of Cape-Verde and Guinea-Bissau where Portuguese is their National

language (Nettle, 1996). Most African languages are at the verge of extinction because of the effects of neo-colonization and globalization (Mufwene, 2002).

2.2.3 Migration patterns.

Differences in migration patterns of immigrants of African descent are accounted for by political instability, economic distress, religious intolerance, warfare and social insecurity in the source countries. Data obtained from the website of the Canadian Immigration and Citizenship revealed that in the past 10 years, the majority of economic and family class immigrants of African descent migrated from Morocco, Algeria, Nigeria, Egypt, Ethiopia, Congo Democratic Republic, South Africa, Somalia, Sudan and Zimbabwe (Citizenship and Immigration Canada, 2009). A review of the data revealed that political turmoil, religious intolerance, and economic distress are some of the features of the source countries that provided majority of immigrants that migrated to Canada in the last decade. For example, there were political instabilities and warfare in Somalia, Sudan and Congo Democratic Republic, which led to mass exodus of residents of these countries to neighbouring African countries and Western countries.

Data from Citizenship and Immigration Canada also revealed an exponential growth in the number of immigrants of African descent who settled in Canada over the past decade. For example, in comparing data of Africans from the top 10 source countries who immigrated to Canada in 2002 to those who immigrated in 2007, an increase of 1.22% was observed in the 2007 data compared with the 2002 data. A review of the data revealed that 14, 255 Africans emigrated from the top 10 source countries in 2002, representing 6.40% of the entire new immigrant population for the year. However, 17,557 immigrants of African descent emigrated from the top 10 source countries in 2007, representing 7.42% of the entire new immigrant population for the year (Citizenship and Immigration Canada, 2009). The growth in population of immigrants of African descent underlies the importance of conducting more research on how African immigrants are able to adjust to their new environments. Diversity of Canadian immigrant populations will most likely reveal differences in motive for immigration and factors that enhance or undermine adjustment of new immigrants to their host environments.

2.2.4 Culture.

Diversity in cultural heritage of Africans is reflected in differences in their religions, dress patterns, consumption patterns which include preferences of food, modes of transportation, cars, architectural designs, and preferred modes of entertainment including dance, music and movies (Kieh, 1992). In subsequent sections, heterogeneity of Africans will be discussed as revealed by differences in cultural identities, which reflects values and lifestyles of the African people.

Cultural orientations of Africans were reviewed in general, but more emphasis was placed on cultural orientations of Nigerians. The reason for placing more emphasis on Nigerians is because the present study focused on Nigerians. Before reviewing the cultural orientations of participants in the study, it is expedient to briefly examine the geo-political structure of West Africa region where Nigeria is located.

FIGURE 2: MAP OF WEST AFRICA (SOURCE: WEBWORLDBANK.ORG)

There are 16 states in West Africa as shown in the dark region of the map in figure 2 above. However, 15 of the 16 states are members of Economic Community of West African States (ECOWAS); the only state that does not belong to ECOWAS is Mauritania. Vegetation of the West African sub-region is Sahel and Sahel savannah in the north and consists of coastal areas with wide expanse of thick rain

forests in the South (Rienner, 2007). After giving a brief insight into the West African sub-region, it is important to examine cultural orientations of Africans with special focus on Nigeria. In discussing cultures of Africans in general and Nigerians in particular, it is important to compare African cultures with Canadian culture; to examine areas of similarities and differences in order to determine acculturation needs of Nigerian immigrants. A concise and insightful discussion will be conducted in subsequent sections to reveal the rich and interesting cultures of the African people, and similar and contrasting aspects of African and Canadian culture.

2.2.4.1 *Religion.*

Discourses on the concept of religiosity from the African perspective are not complete without acknowledging the heterogeneity and total commitment of the African people to their religious beliefs and practices (Mbiti, 1990). Religion is important and inseparable from the lives of Africans. The complexity of African religions prior to the proliferation of Islam and Christianity is reflected in the over 3,000 different tribes in Africa and attendant differences in religious systems of different tribes (Mbiti). The uniqueness of traditional African religions is defined by the fact that each African traditional religion defines the origin and lifestyles of such people.

Unlike Christianity and Islam which can be propagated by missionaries, traditional African religions cannot be propagated because each religion defines the identities of such people. Propagating African religion is tantamount to transferring identities and entire lives of such people to that of others (Mbiti, 1990).

The concept of time is important in understanding and interpreting African religions. African traditional religions are subjects of discourse on the evolution of African religions. Animism grounded in traditional African beliefs of the existence of many gods was regarded as the most primitive of all religions. The term animism was coined from the Latin word 'anima' which means breath-that implies soul or spirit. Next in the evolutionary trend of religion is polytheism, which implies that major gods exist over each area of nature. For instance, polytheism implies that a different god exists over the rivers, other gods exists over trees, wind, and rocks (Mbiti, 1990). Monotheism is the most recent in the evolutionary

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trend of religions. Monotheism suggests the existence of one Supreme God. Modern day religions such as Islam, Christianity and Judaism are grounded in monotheism (Mbiti).

Katz (1986) described most modern day traditional West African religion as monotheistic. He described the motive behind the worship of a "supreme being" through a "patheon" of spirits as beliefs predicated on the possibility that worshippers could acquire possessions and power if they perform prescribed "rites." In Katz's opinion, modern day traditional African religion is a blend of faith and "idolatry." Katz further explained that the usual rites of these religions is to offer prayers, sing songs, perform some dance routines, and offer animal sacrifices to appease spirits that mediate interactions between human beings and a distant God.

Propagation of Islam and Christianity in Africa was enhanced by the work of missionaries dating back to the 10th century. Islamic religion is the major religion in North Africa. The Islamic religion is also practiced in some parts of East, West, and Central Africa (Islam awareness, 2009). On the other hand, Christianity is the predominant religion in most parts of East, West, Central, and South Africa.

Literature on the practice of Islam in West Africa suggests that the general consensus of researchers on the Islamic religion was that Islam is a strong political tool in West Africa (Reinner, 2007). It was also revealed that the Islamic religion is inseparable from politics as revealed by Islamic orientations of adherents of the Muslim faith in West Africa concentrated in the Sahelian West African States such as Mauritania, Senegal and Northern Nigeria, as well as Northern parts of Coastal states such as Ghana, Cote d' Voire and Guinea.

However, politicization of Islamic religion in West Africa has generated many discourses on ideological conflicts of Neo-colonial influences of former French and British colonies in West Africa on one hand, and the influences of North Africa and the Arab world on the other hand on the predominantly Muslim Sahel regions and Northern coastal regions (Reinner, 2007).

Reinner (2007) further explained the influence of globalization versus oil wealth on religious orientations of inhabitants of Sahelian and Northern Coastal region of West Africa. The Western world has consistently used partnership, aid and trade to woo Islamic African states in their desire to stem

proliferation of radical Islamism in Africa; which they believed portended enormous danger of spread of terrorism in Africa. However, North African and Gulf states use Islamic education scholarships, aid, and trade to encourage their Islamic brothers in West Africa not to derail from the cause of Islamism, and to reduce Western influence on Islamic West Africa.

Reinner (2007) further explained different ways that Islamic faithful practice their religion in the West African sub-region. He posited that different Islamic movements exist in West Africa, such as the more liberal forms of Islamism premised on Sufism and Salafism which is practiced in Gambia and Mali. The other type of Islamism in West Africa is the liberal Izala that is practiced in Northern Nigeria and Niger, and the more radical Sunni that is practiced in most Sahelian West African states. The difference between liberal Islamism and the more radical Sunni-based reformist ideology is that the former is widely influenced by cultural heritage of faithful, while the latter represents an "undiluted" way of practicing Islam as propagated by radical Islamic clerics. Reinner also explained that the "reformist" Sunni-based Islamism is gaining prominence in the Muslim regions of most West African states, which signified growing influence of Saudi Arabia among Muslims in West Africa.

The spread of Christianity in Africa was as a result of historical Colonialism and Western imperialism in sub-Saharan Africa. The high preponderance of Christianity in sub-Saharan Africa was as a result of intense missionary work and subsequent conversion of African people to Christianity. It is important to note that the large population of Christians in West, East and Central Africa was engendered by missionary work in pre-colonial era of 1450-1890 and the colonial era of 1890-1960. Proliferation of churches in these regions of Africa was more pronounced in the post-colonial era of the period after the 1960s with growth in followership of protestant churches that had its roots in North America and Europe, and Roman Catholic Church that originated from the Italian city of Rome. African initiated churches also experienced rapid growth in followership which led to wide acceptance of Christianity in sub-Saharan Africa (Bethel, 2009).

Christianity in post-colonial West Africa has undergone significant transformation in West Africa in the past four decades (Bethel, 2009). Apart from Christianity that was grounded in Orthodox ways of

worship, Protestantism, and Roman Catholicism that were propagated in West Africa; there has been an upsurge in proliferation of African Instituted Churches with its attendant mass followership. Translation of the Bible into local languages has also helped in wide acceptance of African Instituted Churches.

Researchers have revealed the changing face of Christianity in West Africa in the past three decades, which is obvious in preference of the new generation of West African Christians for African Independent churches (Meyer, 2004). Exponential growth in the number of adherents of the Christian faith that was propagated by African Initiated churches has been unprecedented in the last three decades. The new generation of West African Christians has not hidden their aversion for the "Structuralist-Functionalist" nature of Christianity grounded in Western-propagated Orthodox and protestant faith. In Orthodox Christianity and early Protestantism, religious worship is conservative, structured, and follows repetitive patterns. Over the years, the status quo has been maintained in modes of worship of orthodox churches and leadership and followership hierarchies have remained unchanged in orthodox churches over the years. Dynamism in modes of worship in the modern day Evangelical church widely contrasts with structured patterns of worship that is the norm in Orthodox Christianity and early Protestantism.

A large number of West Africans have embraced "Aladura churches" whose adherents dress in white robes, carry carved crosses and pray in bushes. They have also embraced Pentecostal Charismatic Churches (PCC) and their "prosperity message." It is, however, important to examine the phenomena of "African Initiated Churches" and "Pentecostal Charismatic Churches" to ensure an in-depth understanding of the "new face" of Christianity in West Africa (Meyer, 2004).

Adogame (2004) revealed that one of the oldest African Initiated Churches in West Africa was the Celestial Church of Christ, which was founded in 1947 by Samuel Bilehou Oschoffa (1909-1985) in Porto Novo, Benin Republic. According to Adogame, Oschoffa was a Nigerian timber merchant, who was born and lived most of his life in Porto Novo, Benin Republic. He also revealed that immense followership of the church was obvious in the growth of the church from 254 parishes in 1975 to 2,051 parishes in 1996 in Africa and the Diaspora. Adogame explained that wide acceptance of the church in

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West Africa was obvious in the fact that of the 2,051 parishes of the church in 1996, 1,744 were located in Nigeria, and most of the remaining 307 parishes were located in other West African countries.

Adogame (2004) examined the influence of material culture in the Celestial Church of Christ by conducting a study on an African Instituted church. The study was conducted by using the symbolic interactionism paradigm to examine the importance of material culture in defining underlying philosophies of a typical Aladura church. He explained the symbolism of religious garments or robes in religious worship in the church. He emphasized that religious robes are usually adorned by all faithful, and that the robes distinguish "priestly" from "lay" members. The importance of the robe is obvious at all worship places, as it is usually adorned by all faithful. He also revealed that shoes are forbidden in religious worship places, which makes it important for adherents of the faith to worship barefooted at all religious worship places.

Adogame (2004) was emphatic in his revelation about ambivalence of what the Celestial Church of Christ (CCC) represented in its opposition to material culture compared to complex hierarchical structure portrayed in aesthetics of the robes of its faithful. In the church, insignias, adornments and garbs represents the position of each faithful in the church hierarchy. The ambivalence of non-discrimination was also obvious in restriction placed on women on advancing beyond certain levels of the church hierarchy. Adogame also revealed that women are not allowed to enter worship areas during their menstrual cycle and immediately after child birth.

Adogame (2004) further explained that the symbolism of material objects in the Celestial Church of Christ (CCC) gives credence to the claim of unrepentant critics of the church who refer to the church as a "Neo-traditional movement." He also reiterated that material symbolism positions the (CCC) in the frame of "cosmology and praxis." For example, adherents of the faith use symbolic objects like candles, soaps, sponges, honey and other concrete ritual objects in their prayers, healing and purification rituals.

Adogame (2004) posited that despite the array of criticism of the (CCC), faithful have consistently maintained their loyalty to the church and they have refused to forgo the philosophy of the church that merged "cultural identities" of the West African founders with Christianity. He thus

concluded that material symbolism is an important feature of the "Aladura sect" of the African Instituted Churches, and that the issue of material symbolism has helped tremendously in redefining the practice of Christianity in Africa in the last three decades.

Meyer (2004) gave a brief insight into how the Pentecostal Charismatic Churches (PCC) changed the face of Christianity in West Africa. He revealed the "Mega" nature of these new generation churches, which was enhanced by their prosperity teachings. He further explained that the prosperity message of these churches has endeared so many young and middle aged Christians to the church which has led to massive growth of the (PCC). An example of the PCC is the Redeemed Christian Church of God (RCCG) which was founded by [2]Pa. Josiah Fadayomi in 1952 in Nigeria, and currently under the charismatic leadership of Pastor Enoch Adejare Adeboye. The RCCG currently has about 5,000 parishes in Africa and among Nigerian faithful in Diaspora (The Redeemed Christian Church of God, 2009).

Meyer (2004) further revealed that the flamboyant lifestyles of the leaders of the (PCC) such as expensive dresses, state of the art cars, expensive travel and broadcast on the electronic media portray the affluence of these Churches. Apart from their prosperity message, the leaders of the (PCC) also advocate for a break from the past of "Orthodox Christianity" that was propagated by Western missionaries. They also strongly criticize "material symbolism" of the "Aladura" sect.

The issue of "born again" has been accentuated by the (PCC) over the past four decades, and it has been the central message of their preaching (Meyer, 2004). The (PCC) have also brought the issue of "modernity" to West African churches. According to Meyer, massive churches have been built by the (PCC) to accommodate their numerous followers at the time of their worship. He also revealed that they utilize the power of modern technology to reach their wide audience. This is obvious in the expensive broadcast of their services on popular broadcast networks and the internet. The leaders of the churches have also professed at different fora of their desire to convert Muslims, idol worshippers and Christians from other denominations to their own brand of Christianity (Hackett, 1998).

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[2] Title for an elderly man in Yoruba language

Meyer (2004) further explained that the message of prosperity that the (PCC) is premised on was highly moralized. Leaders of the churches usually preach sermons that distinguish between God's given and nebulous wealth. They also preach against moral bankruptcy, consumption of alcohol, and pre-marital sex.

Meyer (2004) also explained how the (PCC) has further expanded the concept of "deliverance" that was premised on Protestantism. From the Church's perspective, deliverance translates to severing blood ties with "unseen evil spirits" and imploring the "holy spirit" to replace the displaced "unwanted spirits" in the "possessed" individual. The ideology of the (PCC) on the concept of deliverance is that the "unseen spirits" are implanted in the "supposed victim" by witches and wizards, as well as jealous family members. The church usually attributes negative occurrences in the lives of their followers to diabolical powers of the occultic world.

Reviews conducted in several literatures on African instituted churches revealed how traditional ways of life of West Africans and their identities have shaped ways that they re-constructed Christianity. Despite the fact that Christianity did not originate from Africa, objectification, material culture, cosmology, praxis, superstition, and communality, which are traditional ways of African life, are manifested in Christianity that was initiated and propagated by Africans. It is important to note that the "unique" modes of worship are not peculiar to African Instituted churches for faithful in West Africa and other African countries, but such modes of worship are also accepted and practiced by Africans in Diaspora. In view of this development, it is expedient to examine how host environment and culture impact the concept of religiosity for African immigrants in Canada. To ensure a better understanding of how religion impacts the lives of Nigerians in Canada, various factors that enhance or undermine practice of religion by immigrants in Canada will be discussed in subsequent sections of this chapter.

Gagnon, Dansereau and Germain (2004) examined the social, cultural and political implications of religious heterogeneity in Canada by using the Municipality of Montreal in Quebec as a case study. Gagnon et al. explained that the concept of 'religiosity' could be complicated in a culturally plural society like Canada. Their opinion on the complexity of religious pluralism is engendered by municipal laws that

place restrictions on land allocation for religious purposes. They also explained how municipal planning can encumber proliferation of "foreign" religious worship places. They further explained high probability of concentration of immigrants with similar heritage and religious faith in specific parts of Canadian municipalities. They also emphasized likelihood of increased requests for religious worship places in areas with high concentration of immigrants. Gagnon et al., however, revealed the likelihood for such requests to be denied if they do not fit into the municipal plan. The overall effect of the denial of requests for developing such religious places might make immigrants perceive them as "infractions" to their rights to choose their preferred religious worship places.

The other problem of religious plurality in the Municipality of Montreal as enunciated by Gagnon et al. (2004) is expected gendered role in some religions and ambivalence of "gender equality" in host communities of the concerned immigrants. For example, in some religions such as Islam and Hassidic Judaism, women are not allowed to interact with men unless they are married to those men. Some religions such as Hassidic Judaism also forbid their adherents from learning other languages outside their primary language. The issue of language can, however, be problematic in some specific regions like Quebec, in which language is a sensitive issue because it reflects the identity of its people.

Gagnon et al. (2004) also explained how contentious modes of dressing could be for immigrants in their host communities. Some modes of dressing are synonymous with some religions. Conflict situations that arise from religion imposed dress codes were exemplified in furor that was generated by the ban of the "hijab," the traditional Muslim scarves for Muslim women in some French public schools in Europe.

2.2.4.2 *Dress patterns*.

The power of dress in crafting identities for Africans cannot be over-emphasized. In reflecting identities, dress culture reveals generational differences among Africans. Discourses on African dresses have shifted in the past three decades from emphasis on material culture to socio-political representation of identities. The material culture, which represents Western perspective of African dresses, describes African, dresses from archeological or ethnographic perspectives. In contrast, emerging socio-political

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representation of identities represents how Africans construct gender, generational identities with their 'fashion sense' or dress patterns (Allman, 2004). The concept of fashion redefined how different identities were constructed by Africans of different gender and generations based on their cultural heritage, influence of western culture engendered by Neo-colonialism, and socio-political culture of the African people concerned (Allman, 2004).

Construction of identities by Africans is obvious in the uncompromising attitudes of some Africanists who rejected influences of Colonial imperialism on African culture in post-colonial Africa. The new group of Nationalists that emerged in post-colonial Africa rejected the ideology of hegemony of Western culture over indigenous African cultures. Rejection of influences of colonial imperialism was obvious in dress patterns of early African Nationalist leaders in Post-Colonial Africa such as Kwame Nkrumah of Ghana, Nnamdi Azikwe of Nigeria and Julius Nyerere of Tanzania. These African leaders spoke passionately about preservation of African culture in all facets of African life, and they portrayed their Africanist ideology by ensuring that they wear African attires to state functions.

The influence of fashion in crafting political identities was obvious in the Nigerian Presidential politics of the era of incessant military intervention in Nigerian politics. Political instability in Nigeria engendered by incessant military coups started in 1966 and continued unabated until 1999 when civilian governance returned fully to the country. In the regime of political instability, dress culture was used by Nigerians to describe military and civilian governments. The British khaki was used to describe the military, while the Agbada- a flowing gown usually worn by members of the male gender was used to describe the civilian government. It is important to note that these two dresses that signified political power were masculine dresses. The political identities espoused by these discourses revealed the patriarchal nature of most African countries. The hegemony of members of the male gender over their female counterparts was obvious in fashion discourses that described lineages, hereditary and political identities in post-colonial Africa. The construction of the Nation-state around dress culture that culminated in Nationalism and Africanism in post-colonial Africa has been source of discourses on African identities and culture. Construction of dress culture around identities of Africans can potentially

lead to resistance of assimilation of the host culture by Africans when they immigrate to Western

countries (Allman, 2004).

2.2.4.3 *African food.*

Renne (2007) emphasized that West African dishes reflect ethnic identities of members of

different ethnic groups and nationalities in West Africa. For example, a common delicacy in Southern

Nigeria, is the "Jollof rice" that is usually prepared from a mixture of rice and different spices and tomato

sauce. Another common delicacy in Nigeria is the fried plantain. The egusi soup, that is prepared from

melon seeds, and pounded yam that is prepared from yam flour are also good examples of Nigerian food.

He also mentioned Banku (fermented corn meal) and groundnut soup that is prepared by using palm oil

and other condiments as a common delicacy in Ghana. He concluded by emphasizing the importance of

food in maintaining ties with family and retention of cultural heritage of West Africans. Renne also

mentioned the importance of food in helping new immigrants to adapt to their new environments.

Traditional African food cannot be grouped together using a monolithic label of 'African food.'

Heterogeneity of the African people defines cuisines of each African ethnic group compared to that of

members of other ethnic groups. African cuisines are influenced by indigenous African food or food

introduced through trade, historical colonialization or imports. For example, cassava and yam which

originated from South America are staple root vegetables in sub-Saharan Africa. Chicken and beef are

also good sources of protein in most parts of Africa. It is pertinent to note that a variety of local alcoholic

beverages are available in many parts of Africa with the exception of the Muslim areas. An example of a

local alcoholic beverage that is an important part of the diets of most West Africans is palm wine that is

sourced from the palm tree (Bernstein, 2009).

The most problematic area of acculturation of African immigrants is the area of food culture.

Most West African immigrants find it difficult to adapt to local cuisines of their host communities.

However, most immigrants improvise their home country food by cooking local foodstuffs in traditional

ways. For example, Renne (2007) revealed that Nigerian immigrants living in Chicago in the 1970s made

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use of Betty Crocker potato buds and Manischewitz potato starch to prepare something similar to "fufu" which is a staple starch food in Nigeria and Ghana.

However with the exponential growth in the number of West African immigrants in North America, demand for West African staple food increased considerably. Increased demand for West African staples culminated in the increase in the number of West African grocery stores in North America (Renne, 2007). Renne further revealed that the technology that is used in producing and preserving West African groceries destined for North America is different, advanced, and more hygienic than similar food in the source countries. Many West Africans regard imported food from their source countries as an improvisation of the original. Despite obvious differences in imported staples and similar unprocessed food that are sourced for local consumption in Africa, African immigrants are usually attached to whatever African food they are able to obtain in their new environments. Their acceptance of "improvised" food is most likely to be engendered by the fact that "food culture" defines social relations between West Africans within members of the same group and it is also a function of their individual identities and cultural heritage.

Renne (2007) revealed that there were over 50 West African grocery stores in the United States in 2007. For instance, he emphasized that there were about four West African grocery stores at the North side of Chicago in 2007. Renne (2007) further explained that some of the packaged or fresh and well preserved West African staples that are available in some of these West African grocery stores include large yam tubers, frozen goat meat, stock fish, processed cassava "fufu" flour, and canned palm kernel concentrates. Similarly, the growth of West African immigrant population in large Canadian cities like Toronto, Calgary, and Montreal led to the proliferation of West African grocery stores in such cities. Although, there are no reliable statistics on the number of West African grocery stores in Canadian municipalities, a drive through a major Canadian city like Toronto will reveal that West African grocery stores abound in such city. For example, there are about 10 well known West African stores at the West end of Toronto; some of the well-known stores are Mosaic grocery store and Indian-African store.

2.2.4.4 *The transportation/car preferences of Africans.*

It is worthy of note that road transportation is the preferred mode of transportation in most countries in sub-Saharan Africa. Preference for road transportation is attributable to low investments in other forms of transportation such as rail, waterways, and air transportation. In situations where such forms of transportation exist, they are expensive, and generally unaffordable for the mass populace (Anonymous, 2009).

The transportation systems of most countries in sub-Saharan Africa are plagued with myriad of problems. The transport systems are generally unreliable and chaotic (Anonymous, 2009). The precarious states of transportation systems in these countries are engendered by states of disrepair of road networks that link major cities in such countries. For example, low levels of investments and poor maintenance culture have rendered so many roads that link major Nigerian cities patchy and impassable (Anonymous, 2009). The precarious state of roads that link major Nigerian cities is also obvious in the preponderance of violent crimes and armed robberies along major highways and local cities. The deplorable state of roads and the high rate of social vices along Nigerian roads usually make driving at night dangerous, and also make public transport hazardous in many countries in sub-Saharan Africa (Anonymous, 2009).

However, the danger inherent in traveling on most West African highways is further perpetuated by lack of rest areas and adequate road enforcement officers along most West African highways (The Ghanaian Chronicle, 2009). Lack of rest areas and adequate road enforcement officers along major highways in West Africa make drivers and commuters to be vulnerable to accidents. However, it is worthy of note that the West African state of Ghana is making effort to construct rest stops for transit trucks in Savelugu, Sakam, Kintampo, and an area between Kumasi and Nsawan. The planned construction of rest stops was consequent on the enactment of an Act of Parliament that empowered the executive arm of government to sign a joint agreement with the International Development Association to provide funding/ counterpart funding for the project (The Ghanaian Chronicle, 2009). If this Ghanaian initiative succeeds, and other West African countries take cues from the Ghanaian example, it will make the highways that connect major cities in West Africa a lot safer.

Furthermore, in view of the downturn in the economies of most West African states, and attendant decline in income per capita of most of these countries, many citizens of these countries could hardly afford to ride on commercial buses and taxis which are the most preferred modes of transportation. Lax control regime and deregulation of economies of most West African states have further worsened inflationary trends in these countries, which has further proliferated poverty rates in these countries. For example, the fact that many low income people in some major cities in Nigeria are not able to afford the always increasing bus and taxi fares on one hand, and high unemployment rates on the other hand has helped to create a new group of entrepreneurs; the commercial motorcycle riders and owners (Awe, 2009). It is common to see these motorcyclists known as Okada (a name that was derived from a popular mid-western Nigerian city) maneuver their ways through busy traffic in major Nigerian cities. Awe further explained that motorcycle has been adapted as the new face of the Nigerian public transportation system. In view of inconsistencies in timing of departure and arrival of buses in major Nigerian cities, the Okada is often the preferred mode of transportation for the time savvy Nigerian. In contrast to unreliability and unpredictability of departure and arrival times of buses and taxis at various destinations because of their unlikely departure from terminals without full passengers, and their unusual stops at non-designated stops to drop off or pick up passengers; the Okada that usually carries one passenger is most likely to arrive at scheduled destinations on time (Awe, 2009).

Most of the motorcycles that are used for public transportation are imported from India and China (Awe, 2009). Awe attributed the preference for Chinese and Indian brands to their relatively cheaper prices compared to prices of European brands. The safety of riding the "Okada" is often put to question because of frequent recalcitrance of riders occasioned by their refusal to wear or encourage their passengers to wear crash helmets, and their dangerous maneuvers between traffic when they ride their motorcycles with their passengers precariously seated on their two-wheelers. Despite its inadequacies, it is important to note that the "Okada" has helped immeasurably to create affordable modes of transportation for many Nigerians in major Nigerian cities, as well as rural Nigeria (Awe).

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Discussion of transportation preferences of Africans will not be complete, if car preferences of Africans are not adequately discussed. There are usually high preferences for cars manufactured in Asia; brands preferred by Africans include the Nissan, Toyota and Honda brands. The general consensus among Africans is that such cars are high performance and fuel efficient cars that are ideal for arid, semi-arid, tropical and sub-tropical terrains of Africa (Dardis & Soberon-Ferrer, 1994).

Underdeveloped economies of most West African states and low per capital income make it difficult for most people to access credit facilities to finance new cars. Most people rely on used car outlets for their car needs. It is however important to note that used cars obtained through legitimate means are beyond the reach of the members of the working class in many West African states. Strict import regulations and high import duties in some countries like Nigeria makes used cars unaffordable for its citizens (Beuving, 2004).

In examining the import regulation regimes in West Africa, Beuving (2004) described Benin Republic as the "gateway" for affordable used cars in West Africa. He explained how the Benin Marxist-Lenin government that ruled the country between 1972 and 1989 deregulated the country's economy through their Structural Adjustment Programme. He emphasized that deregulation of the Beninois economy made it easier for used car importers to obtain import licenses. He further revealed that the liberalization of the Beninois economy also created a free port status for importation of goods and cars into the country. In contrast, the neighbouring Nigerian ports are highly regulated, with restrictions on age of used cars that can be imported into the country.

Beuving (2007) further explained that the deregulated economy in Benin republic created a situation in which imported used cars clearly exceeded local demand. In effect, most cars that are imported into Benin Republic are destined for large commercial centres in Nigeria, such as Kano and Lagos. Liberalization of the economy of Benin Republic and the strict regulation regime in Nigeria created a thriving used car smuggling network, in which used cars that were imported to Benin Republic were smuggled into Nigeria through the land borders. Differences in economic policies of these two neighbouring countries ensured disparities in prices of consumer goods in the two countries. Disparities in

prices affected consumption patterns of Nigerians, as they preferred cheaper used automobiles that are smuggled into the country to the more expensive used cars that are imported to Nigeria legitimately.

Beuving (2007) revealed that most of the used cars that are imported into Benin Republic are imported from Europe. He also emphasized that brands that Nigerian consumers preferred, such as Toyota, Honda, Peugeot, Mercedes Benz, and Opel are readily available in the ubiquitous car smuggling markets. He however concluded that the neo-liberal economic policies of the Beninois government created a new class of entrepreneurs in Benin Republic and the neighbouring Nigeria, which consequently influence consumption patterns of consumers in Nigeria.

2.2.4.5 *African architectural designs.*

Early North African designs have their roots in ancient Egypt, which dates back to the construction of pyramids by Ancient Egyptian Kings. Other indigenous ancient African architectural designs include huts made of grass and reed, tent structures, and adobe clay structures (Sciencejrank, 2009). The grass and reed huts and tent structures were synonymous with Ancient indigenous people of West, East, Central, and South Africa. The adobe clay structure on the other hand was the preferred architectural design of the ancient Hausa people of the Savannah and Sahel savannah belt of West Africa. However, modern North African architectural design has been widely influenced by Arabian culture, while modern West African architectural design has been widely influenced by Western culture.

In view of modern day urbanization in West Africa and the unprecedented rural-urban migration, the landscape of architectural designs and home construction has changed tremendously in the last four decades (Noorderhaven & Tidjani, 2001). In all spheres of life in West Africa, traditional value systems are gradually giving way to western ways of life (Young, 1986). Preference of the adobe clay structure in the Sahel region of West Africa and huts made of reeds and grass in coastal regions of West Africa has been replaced by modern western architectural designs. It is pertinent to note that the hitherto rural areas in West Africa are gradually transitioning to semi-urban areas with massive construction of adequate infrastructure such as bridges and access roads, as well as modern houses. The impact of trade and globalization has also had tremendous impact on modernization of the West African sub-region. The

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influx of foreign investments and proliferation of the concept of modernity among its people, and increase in the number of people that have access to western education has helped significantly in opening up the hinterlands and creating new groups of middle class citizens in the sub-region.

A drive through any major West African city will leave the discerning visitor astounded with array of architectural masterpieces that abound the cities. For example, in most neighbourhoods in Lagos, Nigeria, it is commonplace to see modern day houses like semi-detached duplexes, bungalows, very large detached mansions, high rise apartment buildings, 4-flat buildings and studio flats.

The emerging housing industry in West Africa is not without its problems because of instability of price regime of construction materials, corruption in building inspection and planning units of the public sector, and over-reliance on architects to provide total technical information on the structural components of the design (Oyedele & Tham, 2005). To further support their point, Oyedele and Tham conducted a study on the clients' assessment of architects' performance in the building process in Nigeria. They discovered that some of the architects in Nigeria lack adequate knowledge in project management, producing quality designs, interpreting design for the location, and adequate project interpretation and communication skills. They contended that these problems could potentially lead to collapse of buildings that originate from designs of such architects.

2.2.4.6 *African dance.*

African dance is an expression of different identities of different cultural and ethnic groups in Africa. In the West African context, dance is inseparable from music and drama. In any given context, there is harmony and constancy between dance and music (Oyewo, 2006). Oyewo further explained the importance of dance in crafting identities of West African people. He described dance in the West African context as "a way in which people express themselves individually and collectively" (p. 6). Oyewo further explained that the West African dance is expressive in its aesthetics and interpretation of the reference culture.

The concept of "orality" in the West African dance has been a subject of discourse by many African scholars (Finnegan, 1979; Ogunba, 1978; Soyinka, 1982). Orality in West African dance

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transcends mere communication, because it is a function of how dance culture or art is transmitted from one generation to another (Oyewo, 2006). Oyewo emphasized that the concept of "orality" has improved tremendously in West Africa with the advent of technology. He revealed that electronic technology that is transferable in form of celluloid, video, and compact discs has made it possible for West African dance aesthetics and interpretations to be captured for posterity sake.

Oyewo (2006, p. 8) gave an insight into the concept of aesthetics in traditional West African dance. He described aesthetics as "the technical know-how of dance steps that is enhanced by how knowledgeable the dancer is in the orality of the dance." He also described orality as a "mode of intellectual energy." He further revealed how captivating the traditional West African dance could be to the discerning audience. He explained that captivation is always engendered by the ability of the dance to arouse visual and emotional responses.

Oyewo (2006) also described the traditional West Africa dance by using Nigeria as a case study. Oyewo described the Nigerian dance as holistic in nature, and intellectually challenging in context. He enthused that before the advent of technology, the Nigerian dance art, meaning, interpretation, and aesthetics are passed from one generation to the other by memory. He emphasized that the most fascinating thing about generational transmission of the Nigerian dance art was that despite the verbal transmission of the aesthetics of the dance art, all components of the dance remained intact from several generations down to the most recent generations.

Oyewo (2006) mentioned bata traditional dance that is evoked by rhythms produced by skilled bata drummers as a classical example of a dance tradition that was passed from several generations down to the most recent generation of Nigerians. He emphasized that the bata dance originated from the old Oyo Empire in Western Nigeria. He explained that different types of bata drums, namely, the Gbamu, elese, elekoto, ogese, and so on are used to produce rhythms to evoke the bata dance.

Oyewo (2006) further explained that the bata dance confirmed how inseparable the West African dance is from music, religion and culture. For example, he revealed how the most popular bata dances are used to worship some deities in Yoruba land. He stated that the music that accompanies the drumming is

usually enchanting; with the worshippers of such traditional religions reverberating praises and chants of the deities. The drumming is usually very intense and the dance steps are usually energetic and rigorous. In some instances, the music that accompanies the bata dance is an ensemble with the drumming of the bata drum (gbamu), the lead drum (iya ilu), the male drums (omele ako), and the base drum (ipe)

Oyewo (2006) also examined another popular traditional dance in Western Nigeria, the dundun dance. He stated that the dundun dance is usually in form of an ensemble, and it is used in ceremonial occasions such as traditional weddings. It is also used in the worship of some Yoruba deities. The dundun dance is usually accompanied by dundun music. Oyewo emphasized that dundun music is an ensemble which consists of five drums, namely gudugudu (a smaller rounded bata drum), iya ilu (the lead drum), omele isaju (the first triple drums), omele ikeyin (the last triple drums), Aguda (a double headed drum), the aro (the iron gong) and the sekere (the beaded gourd). He stated that the dundun dance is defined by the music and that the dance steps depend on the type of ceremony that is being conducted or the type of deity is being worshiped.

Oyewo (2006) acknowledged how education and globalization has changed the face of the modern day dance culture in West Arica. He revealed the impact of western culture engendered by the introduction of modern musical instruments into traditional African ensembles. He stated that it is commonplace to see the fusion of traditional West African music and dances with western music and dances.

2.2.4.7 *African music.*

The music of each ethnic group has its unique style and distinct tunes. In sub-Saharan Africa, music is employed as a medium of communication. Songs are usually organized in a call and response form. Traditional African music reflects the cultural heritage and identities of the African people. Modern day music in North Africa is influenced by Arabian culture while most of the genres of music in other parts of Africa are influenced by Western Culture (African guide, 2009).

The West African music also defines the identities of its people, and the music reflects the heterogeneity of the sub-region. Music is particularly rich and more dynamic in Anglophone West

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African countries compared to the other countries in the sub-region. For example, Nigeria with the largest population in West Africa offers the most creative and popular music in the sub-region (Anonymous, 2005). The array of popular music in Nigeria includes the different genres of blend of traditional music that is influenced by modern day technology. Such music includes the highlife; juju, a blend of synchronized music produce from acoustic instruments, local talking drums, and wind instruments, and fuji, which is an ensemble of drums, gongs, beaded gourds and some acoustic instruments. The fuji music was rooted in the tradition of calling Muslims to prayers.

The role of music in Nigeria as a political tool and a vehicle for change is ominous in the message of some popular music in Nigeria (Salamone, 1988). For example, the Afro-beat music that was created by Fela Anikulapo Kuti in the 1960s variously criticized the social ills of corruption and nepotism of the Nigerian ruling class in the 1970s and the 1980s. Fela was incarcerated several times because of his critical views on state issues.

In contrast to the contemporaneous and the fluid nature of the Nigerian music, the Ghanaian music is more melodic and more conservative. Music in Ghana is about entertainment, and not about protest or resistance (Salamone, 1988). Salamone further explained that the Nigerian music is more intense than the Ghanaian music. He emphasized that Ghanaian musicians are more concerned about how to improve their music and they do not pay much attention to politics or what goes on in their societies

The heterogeneous nature of the West African sub-region and the diversity of the cultural heritage of its people are evident in different music that is available in the sub-region. Diversity of the sub-region also reveals differences in identities of its people, the motive for playing music and the way music is played. After reviewing West African music, it is imperative to examine Canadian music and draw comparison with West African music. In comparing the different music genres from the two cultural perspectives, it will give an insight into how West African immigrants can utilize music as an acculturation tool in their host environments.

2.2.4.8 *African movies.*

African movies are usually media of expression that shapes the way that outsiders perceive the African continent and its people. Movies also define identities of the reference culture. The way outsiders perceive Africa is usually a reflection of information that is provided by media sources and African movies.

Haynes (2007) revealed that the Nigerian movie industry is the third largest movie industry in the world. The American movie industry is the largest, followed by the Indian movie industry (Bollywood) which is the second largest. The Nigerian movie industry that is commonly referred to as "Nollywood" was coined from the two words Nigeria and Hollywood. The idea behind the name was to draw comparison with the highly successfully American movie industry. The Nigerian movie industry has its business operations including production and marketing concentrated in Lagos, the commercial nerve centre of Nigeria, which has a population of approximately 15 million people.

Kaplan (2005, p. 15) described Lagos as a modern day "apocalypse." In his words,

Lagos is an ultimate expression of anarchic urban catastrophe, environmental destruction and human misery. Its crime, pollution and overcrowding makes it the cliché par excellence of the third world.

The coping mechanisms of its residents in the midst of the enormous challenges of the largely overpopulated Lagos define the ambivalence of the highly successful "Nollywood" which continued to flourish despite the economic downturn of the country. Most of the plot, setting, production, and marketing of Nigerian movies take place or are woven around Lagos.

Haynes (2007) conducted a brief historical review of the Nigerian movie industry in which he revealed that the Nigerian movie production began in the early 1980s. He stated that the Nigerian movie industry has been able to position itself as the third largest movie industry in the world. Haynes enthused that about 1,500 movies on video are released every year. He revealed that the industry has a large distribution network in Africa and among Africans in Diaspora. He also remarked that the movies have made the Nigerian image and brand ubiquitous in Africa and beyond.

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Haynes (2007) also revealed the dichotomy of the film industry in Nigeria, despite the dominance of the Nollywood brand. He contended that the Nollywood brand is only synonymous with English titled films that are produced in Lagos and the Igbo movies that are produced in Enugu, Aba, and Onitsha. He, however, emphasized that the Yoruba movie industry in Western Nigeria and the Hausa movie industry with production centres in Kano, Northern Nigeria appears to carve separate niches for themselves. These movie industries within Nigeria that seek different identities that are independent of the highly successful Nollywood appear to be inseparable from Nollywood. For example most of the Yoruba movie production and marketing takes place in Lagos; and to an average Nigerian movie critic the Yoruba movie industry is still an integral part of "Nollywood."

Haynes (2007) explained the paradoxical nature of Nollywood, in that it generates huge revenue from meager investments. Nollywood is not without its problems, it is a well known fact that some of the final products are substandard because of the significantly low budget. The problem of piracy that has plagued the Nigerian movie industry in the last two decades has also led to loss of enormous revenues (Haynes).

Haynes (2007) emphasized that the plot of a typical Nigerian movie is premised on the two concepts of "modernity" and "tradition." The underlying philosophy of the latter lies in social consciousness, the traditional way of life in Africa; while the philosophy of the former lies in the quest for individual advancement which is premised on the Western ideology of individualism. In event that a typical African movie enthusiast has been influenced by the ideology of "modernity" grounded in Western individualism, such immigrant might be able to imbibe the dominant culture in his or her host community without much encumbrance. It is also common to see sorcery, witchcraft and superstition in many Nigerian films which sometimes gives an average film critic a wrong impression about the Nigerian state and its people. This reveals how movies portray and shape identities of the reference culture.

2.3 African Identity as limitation to biculturalism

From the African perspective, there are usually misconceptions about what the term acculturation means. Misconceptions are engendered by the general opinion of Africans that historical imperialism in

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Africa perpetuates Neo-colonialism of Africans in Africa and among the Diaspora (Rex & Singh, 2003)..

For example, imperialism in Africa that led to relegation of all local languages and adoption of

language(s) of Western colonialists in Africa as national language(s) of many African countries could

significantly perpetuate the assimilation of dominant culture by immigrants in Canada. Furthermore, from

the African perspective, change which acculturation portrays is total adoption of the western "dress code,"

a capitalistic consumption pattern, and capitalistic ideology (Rex & Singh).

The hegemonic nature of western culture over indigenous African culture in Africa engendered

by Neo-colonialism is most likely to influence how Africans perceive acculturation. The influence of the

mass media on how Africans perceive acculturation is also worthy of note. The Western media sometimes

portray the western culture in a light of absolute superiority over indigenous African ways of life. These

portrayals are also frequent occurrences in the African media, which consequently determines ways

Africans who immigrate to Western countries perceive acculturation to their host environments (Kieh,

1992).

However, Berry (1997) had a different view of acculturation; he described acculturation as a way

in which immigrants are able to maintain their identities as well as having the ability to imbibe the

dominant culture in their host environments. Berry further explained that some immigrants are able to

maintain their identities as well as relate very well with their hosts, if they are able to overcome

acculturative stress that they experience due to their exposure to their host environments. Research has

shown how problematic it could be to view acculturation from the perspective of biculturalism (Dhamoon

& Abu-Laban, 2009).

An analysis of Berry's (1997) 'biculturalism assumption' of the concept of acculturation revealed

problems inherent in acculturation research premised on biculturalism. It might be appropriate to assume

that biculturalism is possible if immigrants do not resist change, and there are enabling environments for

assimilation of the dominant culture. Moreover, the reality of the fact is that various problems that

immigrants experience in their desire to assimilate the dominant culture in their host environments and at

the same time retain their source culture(s) has the potential of making the desirable acculturation goals

unattainable for many immigrants. It is important to examine these problems to ensure that limitations of acculturation research premised on biculturalism are adequately addressed to determine if acculturative stress undermine abilities of Nigerian Canadians in the present research to attain their bicultural goals.

In examining the problems that prevent immigrants from attaining their bicultural goals, it is important to acknowledge the heterogeneous nature of Canada and how such heterogeneity enhances or undermines biculturalism. Heterogeneity of the Canadian people makes Canada one of the most multicultural countries in the world. Canada has been acknowledged as a success story of peaceful co-existence and tolerance amid pluralism of its people. However, it is pertinent to note that cultural pluralism might also be a potential source of intra and inter-ethnic conflicts, which make the acculturation process for immigrants highly challenging (Dhamoon & Abu-Laban, 2009).

2.4 The impact of racism and perception of foreignness on acculturation

Dhamoon and Abu-Laban (2009) examined how race, foreignness and security consciousness shaped the way that members of the dominant culture accept or reject immigrants in post-September 11, 2001 North America. They concluded that perception of internal or external aggression which Islamic fundamentalism posed determined ways that members of the dominant culture perceive 'foreigners.' The fear of internal threat engendered by home grown terrorism that culminated in the September 11, 2001 attacks in the United States led to the fortification of the United States and Canadian borders and expedited passage of legislations aimed at curbing these threats (Dhamoon & Abu-Laban).

Threats to national security that threatened to undermine the unity of the nation-state in North America has further proliferated negativity that is often associated with 'foreignness.' In situations where the concept of foreignness is entrenched among members of the host culture in North America; it is most likely for them to isolate law abiding and peace loving immigrants of Middle Eastern and North African descent from the mainstream American societies (Dhamoon & Abu-Laban, 2009). In view of the link between Islamic fundamentalism and terrorism, genuine Muslims who abhor violence are often treated with disdain. The isolation of law abiding immigrants of Middle Eastern and North African descent might

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be inimical to abilities of such immigrants to perceive inclusive societies, and consequently assimilate the dominant culture in their host communities.

Miles and Brown (2004) further explained how racism and xenophobia engendered proliferation of the ideology of "foreignness" in North America and Europe. Miles and Brown emphasized that the analogy of "self and others" which is most likely to be the norm in societies that segregate based on race which portrays the 'self' as white citizens and 'others' as 'non-whites.' They further explained that an ideology that perpetuates hegemony of white superiority over non-whites is likely to lead to non-acceptance of non-whites. It is also important to note that racism can lead to resistance by oppressed members of such societies.

Honig (2001) further explained how counter-productive racism can be in any society. Honig revealed that racism threatens the co-existence and unity of the nation-state. In Honig's opinion, racism leads to non-acceptance and repression of the "perceived inferior" members of the society which results in resistance by the oppressed in such societies. Miles (1989) view about racialisation and prejudice is similar to Honig's idea of racism. Miles described racism as "a process of ascribing socially and politically constructed identities with members of certain races" (p. 674). Such bias could lead to multiple negative effects and frictions between members of the dominant culture and the minorities.

Research has shown that acceptance of immigrants in their host environments is dependent on cultural orientations and identities of such immigrants. As such, it may manifest itself differently in different countries and contexts. For example, in Australia, there is resentment toward acceptance of immigrants of Asian descent (McAllister & Ravenhill, 1998; Walker, 2002).The public resentment toward acceptance of Asian immigrants in Australia resulted in the formation of a far right political party, the Australian First and One Nation Party (Jupp, 2001). The leader of the One Nation Party (ONP), Pauline Hanson totally opposed the ideology of multiculturalism. Hanson viewed multiculturalism as a threat to the internal stability and cohesion of a homogenous Australia (Leach, 2000,).

In the early 1990s when the One Nation Party (ONP) played a prominent role in Australian politics, there was an unprecedented support for an increase in immigration. Public discourses of the

probable existence of South East Asian and Middle East 'terrorist cells' in Australia contributed immensely to the resentment of Australians toward immigrants of South-East Asian and Middle Eastern descent (Pietsch & Marotta, 2009). In the Australian example, the identity of the "host self" and construction of the identity of "foreignness" or "strangers" defined attitudes of members of the dominant culture toward immigrants, which must have shaped how immigrants perceived the presence or absence of enabling environments for acculturation in that period.

Research has shown strong positive correlations between language, culture and identity (Norton, 2000; Pellegrino, 2005; Grimshaw & Sears, 2008). For example, Pellegrino (2005) used the conceptual framework of symbolic interactionism to examine the effect of a second language environment on how immigrants in the United Kingdom perceived their identities. The result of the study suggested that immigrants expressed more self confidence when they interacted with members of their language group; while they found it difficult to effectively express their thoughts in a second language. In Pellegrino's words:

> *In a second language environment, immigrants are unable to joke, they*
>
> *lack finesse when expressing their feelings and they cannot respond*
>
> *effectively to being patronized. The sense of disempowerment and frustration*
>
> *leads them to feel that their "real self" is being lost and a "false persona" is*
>
> *being imposed on them (p. 213)*

Furthermore, negotiation of identity is always problematic in bilingual or multilingual environments, because some immigrants might most likely to resist change, while others might embrace change in acquiring the dominant language in their host communities. Some immigrants perceive threat of displacement of their home language. They assume that if they become proficient in the host language, it can lead to replacement of their culture and identities with those of their hosts. Immigrants sometimes have the impression that host culture and identities are associated with host language (Grimshaw & Sears, 2006). Resistance of immigrants to their host cultures engendered by their perception of link between

multilingualism and ambivalent cultural identities could undermine abilities of immigrants to assimilate the dominant culture in their host environments.

Although Canada was founded on Anglo conformity, which dominant cultural orientation in the country for decades; the multiculturalism policy that Canada embraced in the early 1970s engendered resistance to biculturalism or multiculturalism in some parts of Canada (Bourhis, Barrete & Mericonni, 2008). In examining the cultural orientation of the Quebecois, it was obvious that resistance in Quebec resulted from aversion of the Quebec people to bilingualism (Bourhis et al.). The Quebec people are very protective of their French heritage, and at different fora they have expressed their desire to maintain the status quo (Bourhis et al.).

An example of how the Quebecois resisted multiculturalism was revealed in a study conducted by Bourhis et al. (2008). They examined attitudes of members of the dominant culture in Quebec toward a group of immigrants from different cultural backgrounds. They concluded that Quebec natives perceive Anglophone Canadians as integrationist and self –centred, Asian Muslims as less valued, while they perceive French immigrants as valued members of their society. Bourhis et al. then concluded that ethnic Quebecois who are very proficient in French language show a high level of resentment toward Asian Muslims and "borderline" resentment toward Anglophone Canadians, while they accept French immigrants as very important members of their society.

Lund (2006) also examined the history of resistance to multiculturalism in Western Canada by reviewing the attitudes of the members of the dominant culture in Alberta toward ethnic minorities and immigrants in the recent past. He explained that the dominant political ideology in Alberta is conservatism. He emphasized that Albertans are more conservative than other Canadians. The history of radical conservatism of Albertans and their resistance to multiculturalism that was engendered by their opposition to inclusiveness culminated in the election of a right wing Social Credit Party (SCP) in 1935 at the provincial level of government. According to Lund, the SCP was known for its Anti-Semitic views. Despite the intolerance of the SCP to minorities and their hard-line views on immigration, they held a strong majority of 56 out of 63 seats in the Albertan Parliament.

Valpy (2004) also revealed that conservatism of the dominant culture in Alberta resulted in their strong opposition to immigration policies that favoured immigration of individuals who did not have Anglo-Saxon orientation. Valpy further revealed that the historical opposition of Alberta to immigration, bilingualism and same sex marriage further confirmed their opposition to multiculturalism.

Lund (2006) acknowledged the rapid growth of minority and immigrant population in Alberta in the past decade and the resultant racial tensions between members of the dominant culture and the ethnic minorities. However, racial tensions in Alberta resulted from hostile attitudes of some of the members of the dominant culture toward ethnic minorities based on their ethnicity and sexual orientation (Prugger & Kelly, 2002).

Jeffery (1999) explained that the ominous history of discrimination in Alberta was perpetuated by the conservative political ideology of Albertans. For example, Ralph Klein-led conservative government of the 1990s declined to acknowledge discrimination based on sexual orientation. The opposition to equal treatment of gays and lesbians further perpetuated discrimination based on sexual orientation in Alberta. Jeffery also mentioned the staunch opposition of the Albertan conservative government of the 1990s to multiculturalism engendered by abolition of the multiculturalism commission and repeal of the Multiculturalism Act of the 1990s as an indicator of how conservatism perpetuated discrimination in Alberta. He also revealed that the conservative government opposed immigration of non-English immigrants to Alberta, and that they opposed language programs for non-English speaking immigrants.

To give credence to his claim of historical extremism and discrimination in Alberta, Lund (2006) conducted semi-structured interviews over a two year period of a group of student and teacher activists in Alberta. The results of the study suggested that over the course of their lives, participants reported that they experienced one form of discrimination or the other. Participants also reported that discrimination that they experienced resulted from extremism and radical conservatism of members of the dominant culture in their communities. They, however, revealed that despite discrimination that they experienced, they were able to prevail in their endeavours by their sheer resilience and opposition to "racial and ethnic

profiling." Lund concluded that the determination of immigrants to succeed despite discrimination that they experienced enabled them to succeed in all their endeavours.

In examining how residence impacts the perception of discrimination, Rietz (2007) discovered that the perception of discrimination is likely to be lower among immigrants who reside in the "gateway cities" of Canada. He attributed this occurrence to the fact that large number of immigrants settle in the "gateway cities" of Montreal, Toronto, and Vancouver. He further explained that most new immigrants are most likely to settle in these three cities. Rietz attributed the likelihood of new immigrants settling in these cities to array of job opportunities that abound in the three cities, most especially Toronto and Vancouver.

Rietz (2007), however, revealed that despite various opportunities in large metropolitan cities, competition for jobs is stiffer in these areas compared to smaller cities. He attributed the likelihood of stiffer competition to large populations of natives and very skilled immigrants in these large Canadian municipalities. Reitz also examined other problems that encumber desires of immigrants in large metropolitan cities like Toronto to integrate into the workforce of their adopted cities. He examined these problems by conducting a study that compared educational attainments and English language skills of native-born Canadians with those of their foreign born counterparts. Participants for the study were in their 20s. The result of the study suggested that native born participants averaged 13.7 years of education and had significantly higher language skills compared to their foreign born counterparts. On the hand, foreign born Canadians averaged 13.5 years of education and had lower language skills compared to their native born counterparts. He then concluded that native born Canadians in large metropolitan cities are most likely to be more competitive than their foreign born counterparts in the workforce.

Rietz (2007) also explained that in large metropolitan cities, immigrants from non-European origin such as Asia and Africa are most likely to perceive high levels of employment discrimination. He contended that qualifications from non-traditional sources are often perceived as "of lower quality" and less tenable in the Canadian context.

A study conducted by Henry and Ginsberg (1985) revealed findings that were similar to Rietz (2007) assertion on the likely non-transferability of foreign skills and education for immigrants from non-traditional source countries. To buttress their point, Henry and Ginsberg conducted a study on a group of heterogeneous immigrants and native born Canadians with similar academic qualifications. In the study, they examined responses of employers to job applications of the participants. Results of the study suggested obvious discrimination based on race and country of origin of immigrants because of preference of the employers for native born Canadians and immigrants from European source countries.

Rietz (2007) revealed that statistical data of illegal immigrants in Canada might be inaccurate because Canadian authorities make little or no effort to obtain realistic figures on the number of illegal immigrants in Canada. He explained that the only estimates available are from unverified sources in the media, which put the illegal immigrant population in Canada at approximately 200,000. In contrast, in the United States where immigration is a big issue; the estimation of the presence of about 12 to 13 million illegal immigrants in the United States is most likely to be more accurate than the Canadian estimation. He further explained that unverified media sources in Canada espoused the possibility that a large percentage of the illegal immigrants in Canada reside in Toronto. In his opinion, most illegal immigrants are likely to be uneducated and are most likely to work in unskilled occupations.

In view of the unavailability of reliable estimates of illegal immigrants in Canada, it might be presumptuous to assume that all illegal immigrants are uneducated and unskilled. It might also be difficult to accurately assess discrimination that all immigrants experience in a study that excludes illegal immigrants. In view of this development, it is important to account for all immigrants, be they legal or illegal in all immigration studies to ensure the accuracy of results.

A further review of the literature on the perception of discrimination revealed that in large metropolitan cities with the largest populations of immigrants such as Toronto and Vancouver, spatial distribution of immigrants revealed segregation along residential lines. In a study conducted by Hou (2006), he used four different data sets obtained from five Canadian censuses conducted between 1981 and 2001. He used data to analyze selected Toronto, Vancouver and Montreal municipalities, by

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examining the spatial distribution of blacks, Chinese and South Asians in different neighbourhoods in the three municipalities. Hou conducted the study by using a pseudo-cohort approach. In this approach, he identified cohorts of immigrants for the study, and examined residents' pattern of each cohort of newly arrived immigrants. He also used a longitudinal approach to examine residential change of each cohort over time.

The findings of the Hou (2006) study revealed that levels of exposure of newly arrived immigrants to the white majority in the three cities were minimal. The result also revealed that levels of change in exposure of each cohort of immigrants to the white majority decreased considerably over time. The results of the study further revealed marked increase in the levels of within group and between groups exposure of the cohorts of immigrants over time. The data provided evidence of residential segregation along racial lines across the three large municipalities.

Hou (2006), however, revealed a positive side to migration of immigrants to large metropolitan cities and resultant emigration of the white majority to suburban areas. He emphasized that the migration pattern portends change in the majority/minority statuses of large municipalities. In his opinion, the white majority are gradually becoming minorities, while the ethnic minorities are gradually transitioning into the majority in these large municipalities. In Hou's opinion, if this trend continues over the next few years, ethnic minorities will less likely perceive between groups discrimination as a result of their most likely new future role as the majority in large metropolitan cities. However, Hou's suggestion of likely lower levels of discrimination among ethnic minorities in large metropolitan cities as result of their likely future majority roles might be inaccurate; because even in such arrangements, certain minority groups can still discriminate against other minority groups. In view of the likelihood of immigrants to maintain less contact with the white majority, it is important to examine if political ideologies of members of the dominant culture in the host communities engendered by "modern day liberalism" contribute to reduced contact between immigrants and the white majority. It is also expedient to examine how Western liberalism perpetuates aversion of host communities to multiculturalism. The important aspects of this issue would be examined in the following sections of this chapter.

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2.5 Western liberalism and multiculturalism

Research has shown how some intellectual discourses have revealed virtual opposition of modern day liberalism to multiculturalism. For example Barry (2001) criticized the advocates of multiculturalism in modern liberal societies in Western Europe for mis-representing the sincerity of proponents of homogeneity in such societies. In the discourse, Barry attempted to unravel the ambivalence that surrounds the ideology of modern day liberalism which gives minorities equal opportunities with members of the dominant culture. Barry defended the homogenous cultural orientation of Western Europe as it pertains to legislation, constitution and ordinances to which citizens of such societies adhere.

Barry (2001) stated that European Union laws allow freedom of expression and guarantee equal opportunities for citizens and residents irrespective of their race or creed; but the laws do not make provision for multiculturalism. For example, a law that allows equal access and opportunities to public parks cannot be amended to allow different programs and facilities for members of different genders in order to accommodate large populations of immigrants of Middle Eastern and North African descent in the United Kingdom. This could be problematic because in most countries in the Middle East and North Africa, women are not allowed to interact or share the same facilities with men. In Barry's opinion multiculturalism is an aberration; people who immigrate to Western Europe should adopt the dominant culture in their host societies.

Barry (2001) expressed his misgivings about multiculturalism in modern day Western Europe. Barry contended that accommodating multiculturalism in the modern liberal society is tantamount to creating pseudo-states within a sovereign state. From Barry's perspective, the danger inherent in encouraging multiculturalism is likelihood of proliferation of internal resistance which portends danger to the internal security and stability of the nation-state.

It is imperative to note that aversion of opponents of multiculturalism to the ideology of making legislations that promotes multiculturalism in a largely heterogeneous country like Canada can be a great impediment for immigrants to achieving their bicultural goals. The ambivalence of allowing equal opportunities and having structural impediments that prevent immigrants from having access to equal

opportunities might make the host environment in conducive for immigrants to assimilate the dominant culture (Pathak, 2001).

Similar to ideas expressed by Pathak (2001), Parekh (2000) advocated for entrenchment of the sovereignty of multiculturalism in Britain's and other western countries' constitution. Pathak (2001) criticized liberalism for unjustly criticizing multiculturalism and suppressing the views of advocates of multiculturalism. Pathak's fear about the apathy of the liberalist ideology toward multiculturalism is the imminent demise of the source culture(s) of immigrants if there are no enabling environments for such immigrants to express themselves.

In Pathak's words:

The left have been indifferent and occasionally hostile to multiculturalism,

not only because of worries that diversity imperils political solidarity, but

equally because they have long histories of aversion of identity and

belonging. (p. 125)

2.6 Acculturation and Demographics

Research has shown that duration of residence of immigrants in their host country determines levels of adjustment of such immigrants to their host environments (Cortes, Rogler, & Malgady, 1994; Saarela & Finnas, 2006). Saarela and Finnas (2006) revealed that duration of stay of immigrants in their host country is positively correlated with employment statuses of such immigrants. Invariably, the longer the length of stay of immigrants in their host environments, the better the opportunities that they have to secure paid employment, and the higher their abilities to assimilate the dominant culture in their host environments.

Saarela and Finnas (2006) also revealed that marriage and children are strong determining factors for social adjustment and attachment of immigrants to their host environments. They revealed that unmarried immigrants who do not have children are more likely to experience mental health issues compared to their married counterparts who have children. Saarela and Finnas also revealed that unmarried immigrants who do not have children may take longer to adjust to their host environments

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because of their likely lower propensity of securing paid employment, and their probable higher level of mental health issues compared to their married counterparts who have children.

Saarela and Finnas (2006) and Stevens (1999) explained that older people are more likely to take longer time to adjust to their host environments. The reason that Saarela and Finnas adduced for the likely low levels of assimilation of older people to the host culture was the obvious fact that with advancing age, non-employment and health issues tend to increase among immigrants. Saarela and Finnas consequently revealed that age is a factor in acculturation because of higher propensity of mental health issues, perceived discrimination and non-employment among older people.

Jayasuriya, Sang, and Fielding (1992) and Saarela and Finnas (2006) found strong positive correlations between level of education and the level of adjustment of immigrants to their host environments. For example, Saarela and Finnas explained that the higher the level of education of immigrants, the greater the propensity of securing good employment, and the lower their risk of experiencing mental health issues.

Saarela and Finnas (2006) and Polek et al. (2008) also revealed that high proficiency in the host language by immigrants increase the propensity of securing good employment. They further explained that high proficiency in the host language by the immigrants decreases levels of perception of discrimination by immigrants in their host communities, which further enhance abilities of immigrants to adjust well to their host environments.

How far immigrants live from their home countries was linked with motivation to work, work attitude and work ethics of immigrants, and was found to be a strong predictor of earning abilities of immigrants; which could possibly determine the level of acculturation of immigrants (Dodoo, 1997). Dodoo compared the motivation to work, work attitudes and work ethics of African and Caribbean immigrants with that of African Americans in a cross-sectional study. The result of the study suggested that African immigrants are most likely to have more positive attitudes and motivation to work, which makes it most likely for African immigrants to earn more income than their Caribbean immigrants and African-American counterparts. Dodoo concluded that immigrants of African descent are more likely to

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adjust to their host environments in North America than their Caribbean counterparts because of their comparatively higher motivation to work, work attitude and work ethics engendered by how far they live from their home countries. Dodoo, thus, inferred that immigrants who live far from their home countries will most likely strive hard to achieve career success because of higher financial needs to maintain contact with relatives in their homeland. Such immigrants often have the belief that if they are complacent, they might not see members of their families in their home countries in a long time.

2.7 Leisure Participation and Acculturation

Research has confirmed the important role that leisure plays in helping immigrants adjust to their host communities (Christenson et al., 2006; Floyd & Gramann, 1993; Stodolska, 1998, 2000; Stodolska & Yi, 2003,). However, little or no research has been conducted to examine relationships between cultural orientation and ego involvement in leisure. In view of this, it is important to examine the role that cultural orientation of Nigerian immigrant population in Canada plays on their participation in leisure.

Leisure related acculturation research conducted in recent past has attributed non-participation in some leisure pursuits after immigration to various factors, such as absence of supportive social networks, language difficulties and unfamiliar environments (Rublee &Shaw, 1991; Tyrone & Shaw, 1997). Other problems that prevent immigrants from participating in some forms of leisure are inter-personal constraints and lack of opportunities (Stodolska, 2000). For example, Stodolska (2000) conducted a qualitative study by interviewing a sample of Polish immigrants who resided in Edmonton, Canada; she explained that the Polish immigrants experienced constraints associated with adjusting to their host communities and new leisure experiences. Stodolska, however, asserted that despite these constraints, the Polish immigrants still participated in leisure activities. According to Stodolska, participation in leisure activities by the Polish immigrants was a function of how they maintained ties with their source culture and a way out of post-arrival stress that they experienced. Findings of previous leisure research on how acculturation enhances leisure participation and how acculturative stress inhibits leisure participation was a basis of comparison for this research, which gave ample opportunity to examine impacts of cultural orientation on leisure participation from a cross-cultural perspective.

In conducting acculturation research from the leisure perspective on immigrants of African descent, it is important to examine factors that enable or undermine acculturation of immigrants of African descent. Such research should examine cultural identities of African immigrants and problems that encumber the desire of African immigrants to adapt to their host environments by adopting bi-cultural or multicultural identities. Examining the impact of acculturation on leisure participation might create new discourses and consequently move acculturation research in new directions.

2.8 Acculturative Stress

Samuel (2009, p. 18) defined acculturative stress as "a situation that results from the loss of familiar signs and symbols of social intercourse." She stated that immigrants are susceptible to difficulties that emerge from the acculturation process; and that difficulties emerge as a result of the acculturation process.

To further explain the acculturative stress phenomenon, Samuel (2009) conducted a study on a group of South Asian women in the Atlantic Provinces of Canada. In the study, she conducted telephone interviews with 14 South Asian women whose age ranged between 30 and 35. The women who participated in the study had undergraduate degrees from their home countries and they were working in public and private sectors of the Canadian workforce at the time of the study. The result of the Samuel's study revealed the emergence of four important themes, namely; discrimination, intergenerational conflicts, depression, which represented acculturative stress that participants experienced; and coping mechanisms that participants employed to enable them to overcome such acculturative stress.

In view of the fact that this study focused on the three levels of acculturative stress identified by Samuel as well as coping mechanisms that immigrants utilized for such acculturative stress, it was expedient to examine the three levels of acculturative stress and coping mechanisms that were targeted at the acculturative stress in detail. To gain a better understanding of these concepts, the subsequent sections of this chapter will examine the phenomena of discrimination, intergenerational conflicts, depression, and coping mechanisms in details.

2.8.1 Discrimination.

Samuel (2009, p. 23) based on the work of Jones (2008) defined discrimination as "a negative action toward a social group or its members on account of their group membership." Brondolo et al. (2001) classified discrimination into three broad categories, namely; personal, which can involve discrimination based on inter-personal relationships; institutional, which can be work-related, and cultural, such as intra-group discrimination against women. For example, a review of the literature on immigration and settlement issues revealed inequalities in gender, race and class in the Canadian workforce (Basran & Zong, 1998; Chandrasekar, 1985; Giri, 1998).

Caplan (2007) further explained that the major effect of discrimination or the perception of discrimination on ethnic minorities is the "ghettoization" of inner cities of major Canadian municipalities. She expressed her concern about the creation of "ethnic enclaves" by immigrants in large Canadian cities (such as Toronto and Vancouver) which creates a situation in which immigrants are tied to their culture and source language(s). According to Caplan, living conditions in these enclaves might be less than desirable and might make immigrants to have significantly low contact with members of the mainstream in their host environments. The other counterproductive effect of such communal living in the host communities is its likelihood of hindering the children of immigrants from acquiring the necessary skills that they need for successful cohabitation in their new environments.

Lalonde, Jones and Stroink (2008) revealed that ethnicity and race permeates discrimination. They emphasized that compared to other immigrants; Black Canadian immigrants have higher unemployment rates and lower income. According to Lalonde et al., the high unemployment rates among black Canadians make them most likely to perceive higher levels of discrimination compared to other Canadian immigrants. They also reiterated that because of historical discrimination in some parts of Canada, some Black Canadian immigrants socialize their children not to accept the concept of "multiculturalism," which further perpetuates the perception of discrimination among such children.

2.8.2 Intergenerational conflicts.

Hwang (2006) described intergenerational conflict as a "breakdown in communication between immigrant parents and children. (p. 397). Szapocnik and Kurtines (1993), based on the work of Schofield et al. (2008, p. 1190), emphasized that intergenerational conflicts result from "differences in values, interests, and language competencies of immigrant parents and children."

Samuel (2009) explained that during the acculturation phase, immigrant parents feel alienated by their children. She stated that the alienation of parents by children may result from inadequate language skills on the part of the parents. They also emphasized that parents may be apprehensive of adoption of "foreign culture' by their children, which makes them uncomfortable with the idea of their children adopting the host culture in its "entirety" at the detriment of their source culture. They emphasized that differing opinions of parents and children could potentially lead to escalation of conflicts within families. They contended that hassles and tensions within families can potentially lead to psychological distress.

Many acculturation studies have examined intergenerational conflicts between parents and children from the perspective of the children (Kauh, 1997; Lee et al., 2000; Schofield, Parke, Kim, & Coltrane, 2008; Tsai-Chae & Nagata, 2008). For example, Lee et al. examined the intergenerational conflicts that appeared to strain relationships between children and parents from the perspective of a group of South East Asian students. The results of the study revealed that children of South East Asian immigrants adapt to the culture and language of their host environments quickly than their parents. They further explained that South East Asian immigrants are more inclined to keep their culture and language "intact," despite enormous pressure that they encounter to adopt their host culture. They emphasized that the likelihood of different cultural leanings of parents and their children could further heighten generational gaps between South East Asian immigrants and their children.

Most intergenerational conflict research were conducted on Asian Americans (Lee et al., 2000), and a few intergenerational conflict studies were conducted on Latinos and Hispanic immigrants (Schofield et al., 2008; Szapoznik & Kurtines, 1993,). However, little or no intergenerational conflict research has been conducted on immigrants of African descent in Canada. In view of this development, it

is imperative to conduct research that examines intergenerational conflicts within African immigrant families. However, due to the fact that most of the parent-child conflict scales that were used in most intergenerational conflict research in North America were developed based on Asian values, it is important to acknowledge African values in any scale that is used to examine intergenerational conflicts that occur within the families of African immigrants. The focus of this research underlies the importance of discussing how African values fit into the concept of intergenerational conflicts.

2.8.2.1 *African values.*

Noorderhaven and Tidjani (2007) conducted a study that examined the meaning and significance of African values. They conducted the study by using a Delphi approach, which involved the sourcing of information from a number of African experts. In the approach, Noorderhaven and Tidjani ensured that there were minimal contacts between the African experts to avoid the overbearing influence of researchers on each other. The researchers sent out letters to 40 African scientists in Africa and African students in Netherlands and Belgium to provide ideas for a questionnaire that they intended to develop on the significance and meaning of African values. The items that were provided by the African experts and students were validated with the information that they obtained from the literature. The items were then re-validated by a number of African scholars to remove irrelevant items and to eliminate duplication of items. Noorderhaven and Tidjani then developed a final instrument which was a questionnaire that consisted of 82 items that described the meaning and significance of African values. Each of the items was measured on a five-point scale that ranged from 1=strongly agree to 5=strongly disagree.

The Noorderhaven and Tidjani (2007) questionnaire was administered to a group of African students in 14 different countries in Africa, the Americas, Asia, and Europe. Factor analysis was conducted on the data that were obtained from the participants. The result of the factor analysis revealed an eight factor structure for African values. The factors that were obtained from the analysis included; rules and hierarchy, that represented the societal values of the participants; human goodness, that represented the views of participants on human nature (optimistic versus pessimistic); importance of religion; traditional wisdom; sharing; jealousy; collectivism, and social responsibility. Cronbach alpha

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scores were computed by Noorderhaven and Tidjani to determine the reliability of each of the eight factors. High cronbach alpha scores of greater than .80 were obtained for all factors with the exception of the two factors of human goodness and social responsibility with alpha scores of less than .50. There were also between groups variations on each of the factors. For example, low Cronbach alpha scores were obtained for participants who were residents of South Africa, U.S.A. and Zimbabwe on the four dimensions of religion, sharing, jealousy, and collectivism. These occurrences could be as a result of the likelihood that African students in South Africa, U.S.A., and Zimbabwe may be influenced by the cultural orientations of the large population of white individuals who reside in these countries. For example religion is very important to Africans, while hedonism is often preferred to religion in most Western countries.

The high scores of participants on the traditional wisdom factor confirmed the importance of age and experience and how valuable this dimension is to Africans (Noorderhaven & Tidjani, 2007). In contrast, residents of Western countries value education and achievement more than advancement in age. In the sharing domain, many Africans believe in communal living and sharing of wealth, food, and grief. It is commonplace to see three generations of family members living together. Due to the preponderance of polygamy in many African families, many African families are susceptible to jealousy and internal wrangling among family members. It is also common knowledge that Africans are collectivist compared to Western ways of individualism.

The low scores of participants in the Noorderhaven and Tidjani's (2007) study on the two factors of human goodness and social responsibility could be attributed to the collapse of social infrastructure in many African countries occasioned by years of corruption and nepotism in Africa. This underlies the pessimistic views of many of the participants on human nature. In view of the fact that were strong overall and within group reliabilities for the six factors of rules and hierarchy, religion, traditional wisdom, sharing, jealousy, and collectivism. Any study that examines intergenerational conflicts within African families should pay serious attention to these six factors.

2.8.3 Depression.

Samuel (2009) revealed that the depression that many immigrants experience is a function of how they strive to adapt to their new environments. She, however, explained that depression is permeated by the loss of social ties with friends, family, and acquaintances from the home countries of the immigrants. She also explained that depression that results from post-arrival stress can result in physical, cognitive, and functional impairments.

A number of studies that examined the effects of acculturation on acculturative stress have established that the quest to adapt to mainstream culture increases the susceptibility of immigrants to psychological distress and depression (Ellis et al., 2008; Hwang & Ting, 2008; Yeh, 2003). For example, the Ellis et al.'s study revealed that pre-arrival stress that many immigrants experience before arrival from their source countries can be more severe than post arrival stress that they experience in their host countries; which gives the probability that the former stressor could be more important than the latter.

In conducting their study, Ellis et al. (2008) examined depression that a sample of African immigrants from Somalia experienced in the pre- and post-arrival phases of immigration to the United States. Ellis et al. conducted structured interviews with the Somali participants. The interviews were conducted in Somali language and English language. A Somali interpreter translated the part of the interview that was conducted in Somali language into English language and a second interpreter validated it. The study examined the sources of stress that effectively predicted presence of Post-Traumatic stress disorders (PTSD) in the participants. The study also examined pre-arrival stresses that respondents experienced such as trauma, rape, poverty, and warfare. The study compared how post arrival and pre-arrival stresses predicted the presence of PTSD in participants. Results of the study suggested that participants experienced significantly higher pre-arrival stress such as trauma from warfare in their source country compared to post arrival stress that they experienced in their host environments. For such immigrants, problems associated with acculturating to their new environments might be more challenging because of the myriad of problems that they have to deal with.

2.9 Coping

Samuel (2009, p.27) based on the work of Folkman (1994) defined coping as "constantly changing cognitive and behavioural efforts to manage specific external and/or internal demands that are appraised as tasking or exceeding the resources of the person." She emphasized that different coping mechanisms are often employed by immigrants to address acculturative stress that they experience in their host environments. Samuel also mentioned the importance of the social networks of new immigrants including family members and friends in helping them to overcome acculturative stress that they experience in the post-settlement period.

In examining coping mechanisms that immigrants utilize to enable them cope with acculturative stress that they experience in their host environments, Samuel (2009) revealed that immigrants from South Asia are most unlikely to seek outside help. She attributed the significantly low patronage of immigrants for clinical psychological interventions and counseling services to their lack of trust of people who are not in their social networks. She also explained that for many immigrants of South Asian origin, enormous stigma is often associated with mental health issues and undesirable behavioural outcomes that result from acculturative stress. Samuel explained that South Asians rely on family members, friends, and trusted acquaintances to provide support for them in times of dire need and distress.

Samuel (2009) also mentioned religion as an important tool in helping immigrants to defuse tensions and hassles that are associated with acculturative stress. For example, some African parents ensure that their children adhere strictly to their religious beliefs to reduce incidence of stress and to douse tensions that children might pose as sources of stress in the lives of the parents. Some of the underlying philosophies of most traditional African religions, Christianity and Islam grounded in African values are the importance of family cohesion, respect for elders, and communality. Most African religion adherents also believe in the power of prayers and meditation in helping to reduce stress.

2.10 Ego Involvement

Havitz and Dimanche (1999, p. 246), based on the work of Rothschild (1984), defined ego involvement as "an unobservable state of motivation, arousal or interest toward a recreational product

evoked by a particular stimulus or situation and which have drive properties." Havitz and Dimanche suggested that ego involvement is most likely to be the primary underlying behaviour of leisure participation. They also revealed that ego involvement is intrinsically motivated.

Kyle et al. (2007) explained that ego involvement in leisure is often accompanied by intrinsic motivation, and that ego involvement toward a leisure activity or product is usually stable and predictable. They further revealed that individuals who show enduring involvement toward their preferred leisure activities often manifest behaviours that are associated with such leisure activities as club membership and subscription.

Some of the behaviours that individuals who have enduring involvement toward their preferred leisure activities are most likely to show are loyalty and commitment. For example, Iwasaki and Havitz (1998) revealed that individuals who show enduring involvement toward certain leisure activities are most likely to show commitment or loyalty to leisure gears or service providers that are associated with such leisure activities. For example, some individuals might most likely show preference for certain brand of shoes for particular leisure activities (e.g. running, walking, sports).

Havitz and Mannell (2005), however, cautioned that enduring involvement in leisure does not necessarily translate to tangible behavioural outcomes. For example, highly involved individuals in certain leisure activities might not necessarily participate actively in their preferred leisure activities. This inference drawn from the Havitz and Mannell's assumption makes it expedient for conducting more research that examines relationships between ego involvement and leisure participation, and expediency of examining reasons for inverse relationships between these two variables (if they exist) among immigrants of African descent.

Research has also revealed the drive properties of enduring involvement in leisure. For instance, leisure involvement of children can lead to involvement of their parents in leisure activities. This assertion was evidenced in the work of Green and Chalip (1997) that examined roles that parents play in determining and sustaining enduring involvement of their children in leisure. They explained that despite the different roles of parents and children in leisure activities, parents play very important roles in the

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enduring involvement of their children in their preferred leisure activities. In Green and Chalip's opinion, expectations of parents and their encouragement can result in high involvement of their children in leisure. They further explained that despite the fact that parents are not directly involved in their children's leisure, they often manifest characteristics of high involvement in their children's leisure activities by purchasing expensive leisure gears, volunteering and providing support in form of socialization in their children's leisure organization(s).

In view of the fact that ego involvement is the underlying behaviour of leisure participation, it is expedient to examine how cultural orientation impacts acculturative stress, leisure participation and ego involvement of Nigerian immigrants in leisure. In view of the problems that immigrants experience in the post-arrival phase, involvement in leisure might be secondary pursuits for such immigrants except if such pursuits are intrinsically motivated.

2.11 Summary

The fact that acculturation of African immigrants is a widely unexplored research area underlies the importance of conducting a study that examines the impact of cultural orientation on acculturative stress, leisure participation and ego involvement in leisure of Nigerian immigrants in Toronto. Although acculturation has been examined from different perspectives, the bi-cultural assumption has been acknowledged as the most desirable of all acculturation models (Berry, 1997). The previous sections of this chapter have also examined how host environments may hinder adoption of bi-cultural orientations by new immigrants and how resistance offered by such immigrants can impede their abilities to adapt well to their new environments. In examining encumbrances to adoption of bi-cultural orientations, scholarly examples were cited from different Western countries, and comparisons were drawn to similar incidences in Canada.

In discussing the concept of acculturation in this chapter, it was acknowledged how inseparable the phenomenon of acculturative stress is from acculturation. It was explained how the process of adapting to the host environments makes immigrants experience different problems, such as discrimination, mental health issues, and intergenerational conflicts (Samuel, 2009). Samuel's research

was also used as a guide to explain different means that immigrants devise to overcome problems that they experience in their desire to adapt to their host environments. In previous sections of this chapter, it was revealed that the coping mechanisms that immigrants utilize depend on the type of problem that they experience. It was also revealed in the discussions on coping mechanisms that immigrants rarely seek formal help such as counseling or medical interventions for mental health issues. It was espoused that immigrants prefer to solve problems within their social network because of the stigma that is often associated with undesirable behavioural outcomes among Africans.

In contrast to the importance and centrality of leisure in the lives of North Americans, leisure is often considered as frivolous, secondary and last in the hierarchy of needs of Africans. This research is premised on the assumption that participants would be actively involved in leisure if they are able to adapt well to their new environments, if they have been able to overcome the post-arrival stress they experience in their host communities, and if they have made reasonable effort to explore available leisure opportunities before they make their decisions to participate or be actively involved in their preferred leisure activities.

It is also pertinent to note that since ego involvement in leisure is intrinsically motivated and has drive properties, ego involvement could be said to be the most appropriate leisure behaviour that immigrants who participate in leisure will most likely exhibit. This is because of the enormous needs and problems that such immigrants will most likely encounter in their host environments which will make them to most likely devalue the idea of participating in leisure activities. It is also likely that immigrants who participate actively in their preferred leisure activities have either devised means to overcome the problems that they experience in their host environments, or they have intrinsic motivation toward such leisure activities. With the issues raised in this chapter, one can confidently conclude that conducting a concise and unbiased research targeted at Nigerian immigrants in a large Metropolitan city like Toronto on the impact of acculturation on ego involvement in leisure will definitely add to the existing literature and move the acculturation and ego involvement research in new directions.

CHAPTER THREE: METHODS AND PROCEDURES

3.1 Purpose of the Study

A number of researchers reported strong positive correlations between leisure participation and acculturation of ethnic minorities and immigrants to value systems of the prevailing cultures in their host communities (Floyd & Gramann, 1993; Stodolska, 1998; 2000; Stodolska & Yi, 2003; Christenson et al., 2006). However, no research to date has examined relationships between cultural orientation and ego involvement which justified the importance of examining impacts of cultural orientation on ego involvement of Nigerian immigrants in Canada.

This research examined how Nigerian Canadians differ in their cultural orientations as represented by the four cell typology of the median split of African and Canadian cultural orientations. The research further examined how culturally-based groups differ on acculturative stress, coping, leisure participation, and ego involvement in leisure. The present study also examined how leisure participation and ego involvement on one hand were correlated with acculturative stress and coping on the other hand.

In examining previous work on acculturation in North America, there were substantial literature with regards to acculturation research on Hispanic Americans (Schwartz, Zaboanga, & Jarvis, 2007), Latino Canadians (Dana & Berry, 1994), Asian Canadians (Ryder, Alden, & Paulhus, 2000), and Soviet-Jewish refugees in the United States (Birman, Trickett, & Vinokurov, 2002). A further review of the acculturation literature revealed that little or no acculturation research was conducted on African immigrants and Canadians of African descent which justified conducting this research.

3.2 Sample

This research was conducted in Toronto, which has the highest population of immigrants of African descent in Canada, 117, 245 (Statistics Canada, 2009). The sample for this study was obtained from the population of Nigerian immigrants in Toronto, which provided rich and useable data that allowed the pertinent research questions of impacts of cultural orientation on acculturative stress, coping, leisure participation, and ego involvement of Nigerian immigrants in leisure to be examined. Limiting the

sample to the Nigerian population in Canada also ensured consistency of the data because the data were obtained from individuals with similar value systems and cultural orientations.

3.3 Procedures

In conducting the present research, the sample was selected by using a snowball technique. The snowball technique was appropriate for this study because the population of Nigerian immigrants in the greater Toronto area was not concentrated at specific locations, but instead was dispersed in different locations in the Toronto municipality. The spread of Nigerian immigrants by residence in Toronto made it difficult for the researcher to target his sample members at specific locations in Toronto.

Salganik and Heckathorn (2004, p. 196), described snowball sampling as a "process whereby a small sample is selected from the group that the researcher intends to study; the selected 'seed' sample would then be encouraged to recruit other people in their friendship networks for the study". Sampling is usually continued until the researcher obtains the desired sample size. In using the snowball approach in this study, the researcher contacted potential participants who were well known to him. The participants that the researcher contacted completed questionnaires that were designed from inventories that measured cultural orientations, perception of discrimination, depression, intergenerational conflicts, coping, leisure participation, and ego involvement in leisure. The initial participants were encouraged to recruit more participants for the study. The study was conducted by periodic home visits to the participants at the time that the researcher distributed questionnaires to the research participants. The choice of snowball technique helped remove the researcher's bias in solely selecting participants for the study, and ensured that data that were collected by this method were useable. An important advantage of using snowball technique for this study was that it allowed for data to be sourced from individuals in the same social network and individuals with common leisure interests and common acculturation goals. Before conducting the study problems and advantages of snowball sampling were examined thus enabling the researcher to collect an accurate and useable sample.

3.4. Problems and Prospects of Snowballing Technique

The snowball technique is the most appropriate technique for selecting samples from populations with no known probability of distribution, such as the Nigerian immigrant population in Toronto. The snowball technique is not without its problems, which guided the researcher in examining its problems and how such problems were addressed. In subsequent paragraphs, problems that could have hindered a good sample frame were examined as well as the panacea to the problems as revealed in the following sections of this chapter.

3.4.1 Limitations of snowball sampling.

It is often challenging to accurately select sample members from target populations that are difficult to estimate, such as small populations, migrant populations or hidden populations (for example, illegal immigrant populations). Salganik and Heckathorn (2004) explained that encumbrance in selecting accurate sample from target migrant populations are engendered by difficulty in obtaining a sample frame for all members of such populations. They argued that difficulty in obtaining sample frames for such populations is usually caused by inability of the researcher to accurately estimate the target population(s). They further explained that the advantage of knowing the population estimates as in standard sampling is to ensure that there is a probability that any member of the population can be selected in the sample.

Another problem that often makes sampling of migrant populations difficult is that migrant populations are often diffused in larger populations, thus making it difficult for the researcher to create a sampling frame for the target population. The other difficulty in accurately obtaining sample frames for immigrant populations is because of the elusiveness of some members of the target immigrant populations. For example, illegal immigrants might be hard to reach; and if the researcher is able to reach them, they might not be willing to participate in the study (Salganik & Heckathorn, 2004).

The other limitation of the snowballing technique is that probability of selecting sample members is often predictable. The predictability of sample selection often makes it unlikely for all members of the target population to have equal probabilities of selection. The problem inherent in unequal representation of the sample relative to the population is the probability of bias in the final sample. In situations where

the selection of the initial sample is biased, the problem is likely to be compounded as the sampling process continues; which might most likely produce a biased final sample (Heckathorn & Salganik, 2004).

Some researchers have questioned the accuracy of sample frames obtained from utilizing snowballing techniques (Berg, 1988; Friedman, 1995). For example, Berg explained that in situations where some of the initial sample members selected by the researcher have many friends in their social networks and others have few friends in their social networks; the results of the study might be skewed toward members of the sample with many friends in their social networks. In Berg's opinion, estimates obtained from snowballing sampling could be unreliable if the researcher does not have an adequate knowledge of the target population that would enable him to select an unbiased 'seed' sample. Berg asserted that if an unbiased initial sample is selected, it is most likely for the researcher to select reliable sample members as the sampling progresses.

The final downside of the snowballing technique is the likely uncooperative attitude of members of the 'seed sample' in releasing information about some of the members of their social networks. For example, in situations where members of their social networks are illegal immigrants, they might be unwilling to recruit such individuals for the study.

In conducting the present study, potential problems that these limitations offered were given serious considerations, which ensured that problems were adequately addressed, which in turn enabled the researcher to obtain an accurate and useable sample for the study. Panacea for the seemingly intractable problems that seemed to encumber the researcher from collecting accurate samples through the snowballing technique was revealed in the next section of this chapter.

3.4.2 Merits of the snowballing technique.

Salganik and Heckathorn (2004) described the snowballing technique, which was introduced by Coleman (1958) as the most accurate sampling method for hidden, dynamic, or elusive populations. Immigrant populations fit very well into these three categories. For example, immigrant populations are always changing as new immigrants settle in their host communities and other immigrants emigrate from

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such communities. Illegal immigrants are, however, elusive because they hide for fear of deportation or prosecution.

Salganik and Heckathorn (2004) revealed the possibility of obtaining an unbiased sample in a study that utilizes the snowballing technique irrespective of how the 'seed' sample is collected. They examined how traditional sampling methods differ from the respondent-driven snowball sampling and the advantages of using the snowballing technique in studying dynamic or hidden populations. In comparing standard sampling and snowballing technique, Salganik and Heckathorn stated that in standard sampling, the sample can be estimated from the population because the probability of selection of each sample member is known. In contrast, in the snowball sampling, the 'seed' or the initial sample is used to estimate the social networks of members of the 'seed' sample. "The information that is obtained from the social networks of the 'seed sample' is then used to estimate the target population" (Salganik & Heckathorn, p. 200). In order to obtain a desirable sample frame, Salganik and Heckathorn suggested that each member of the 'seed' sample be given unique coupons to track individual members of their social network(s) as the sampling progresses.

Salganik and Heckathorn (2004) suggested that the first batch of participants that the 'seed' sample members recruit should also be given unique coupons to recruit other members of their social networks. They explained how the process of recruitment will continue in a wave, which will consequently lead to formation of a long chain of sample members. They also revealed that the long chain of recruits will ensure that there is a non-zero probability that all recruits will be in similar social networks. The long chain of recruits will also ensure that the probability that any member of the final sample will be selected as a member of the 'seed sample' is non-zero. The most important condition that Salganik and Heckathorn gave for obtaining an accurate sample frame in the snowballing technique is an unbiased selection of the 'seed' sample by the researcher

In estimating a target population from similar social networks that are obtained from the wave of long chains of recruits that are triggered from the seed sample; there is usually a convergence of all sample members of the chain. The convergence of all sample members of the chain engendered by

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tracking of the social network of each 'seed' sample member is most likely to ensure that each sample member of the final sample have a non-zero probability of being selected as a member of the 'seed' sample' (Salganik & Heckathorn, 2004).

3.5 Data Collection

In conducting this research, questionnaires that measured African and Canadian cultural orientations, acculturative stress, coping, leisure participation and ego involvement in leisure were distributed to a group of selected Nigerian immigrants who are well known to the researcher by convenience sampling. The initial sample members were asked to recommend their friends and other acquaintances that were willing to participate in the study. This enabled the researcher to implement the snowball technique, which enabled the 'seed' participants to recruit more participants for the study. The researcher delivered questionnaires for the study to the members of the initial sample in person. The researcher delivered questionnaires by pre-arranged home visits. The researcher visited some research participants twice, to deliver questionnaires and collect completed questionnaires; while other participants were visited more than two times, to explain some sections of the questionnaires that such participants did not understand. In total, 140 questionnaires were distributed, and 104 participants returned their completed questionnaires, which represented about 74% of distributed questionnaires.[3]

3.6 Instrumentation

The instruments, which were used to measure African and Canadian cultural orientations, depression, discrimination, intergenerational conflicts, coping, leisure participation, and ego involvement in leisure in the study will be discussed in details in the following sections. Participation in the study was limited to individuals who were born in Nigeria. Participants were asked to provide their demographic information, which included their age, income, marital status, and gender. The respondents were also

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[3] Originally 200 immigrants from several West African countries were approached with surveys. However, a decision was made to delimit analyses to Nigerian immigrants after data collection was completed. This study was limited to the Nigerian sample because the Nigerian respondents constituted 70% (n=104) of the larger sample (n=148). A broader study on the larger sample might skew the result in favour of Nigerian participants compared to other West African participants. With respect to respondents from other countries, one was born in each of Togo and Niger, four were born in Sierra Leone, nine were born in Cameroon, and 29 were born in Ghana.

asked to provide information on their country of birth, length of time they have lived in Canada at the time of the study, and the number of years that they have lived in other countries apart from their source country and Canada.

3.6.1 Cultural orientations.

 A modified general ethnicity questionnaire (GEQ) (Tsai et al., 2000) was used to measure African and Canadian cultural orientations. The general ethnicity questionnaire was developed by Tsai et al. (2000) to study acculturation in Asian Americans. The questionnaire was designed in a way that it can be used with individuals from different cultural backgrounds. The questionnaire can be modified to assess levels of acculturation in individuals from different cultural backgrounds by changing the reference culture in each of the question on the questionnaire(s).

There are two versions of the general ethnicity questionnaire (GEQ), the original and the abridged version(s). The original version of the (GEQ) consists of two subsets of 75 questions that asks research participants how well they understand their culture and language on one subset, and how well they understand their host's culture and language on the other subset (Tsai et al., 2000). On the other hand, the abridged version consists of two subsets of 38 questions that ask research participants how well they understand their culture and language on one subset, and how well they understand their host's culture and language on the other subset. However, in most acculturation studies, the abridged version of the GEQ is the preferred instrument (Tsai et al.).

The general ethnicity questionnaire (GEQ) has been used in various studies; to determine cultural orientations of the research participants (Tsai et al., 2000; Ying & Han, 2001; Ying, Han, & Wong, 2008), and relationships between self-esteem and cultural orientation (Tsai et al., 2001). In most of these studies, the bi-dimensional model of acculturation was found to be the most effective predictor of the acculturation strategies that enhance abilities of immigrants to adjust to their host communities (Tsai et al., 2000).

Most studies that used the (GEQ) to determine cultural orientations of immigrants suggested that there were four cultural domains across all demographic groups on the two subsets of the (GEQ) (Ying &

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Han, 2001;Ying et al., 2008). The cultural domains identified in the studies were cultural pride, language use, social affiliation, and recreational activities.

The general ethnicity questionnaire (GEQ) that was used for this study consisted of two versions. Each version had 38 questions that differ only in their reference culture. For the purpose of the study, the two versions of the GEQ were named GEQ-Africa and GEQ-Canada. Twenty five of the 38 questions on the GEQ assessed the cultural lives of the research participants, including cultural affiliations, participation in cultural activities and cultural pride. Each of the 25 items on the two versions of the modified GEQ was evaluated on a scale of 1 to 5; 1 was strongly disagree, and 5 was strongly agree. Thirteen questions assessed language use and proficiency (Kang, 2006). Each of the 13 items on the two versions of the modified GEQ was rated on a scale of 1 to 5; 1 was not at all and 5 very much.

Tsai et al. (2000) assessed reliability and validity of the GEQ by testing the two sub-scales of the GEQ, GEQ-C and GEQ-A on a sample of Chinese-Americans. Validity of the scale was examined by conducting a confirmatory factor analysis on the data that was obtained from the sample of Asian Americans. The result of the factor analysis revealed the presence of a four-factor structure on each of the two sub-scales of the GEQ. The four factors included language use, affiliation, cultural pride, and cultural activities. Pearson correlation scores were obtained to examine relationships between the different groups of Asian Americans on the two sub-scales of the GEQ. Results of the analysis revealed the presence of convergent validity on the GEQ-scale because of strong correlations among groups on some of the items on the two sub-scales. Results also revealed the presence of discriminant validity on the GEQ-scale because of weak correlations between groups on some of the items on the two sub-scales.

Tsai et al. (2000) examined reliability of the GEQ-scale by computing Cronbach alpha scores of each factor on each of the two sub-sales of the GEQ. The Cronbach alpha scores that they obtained on each of factor on each sub-scale were more than 0.7, which revealed that the GEQ scale has a reasonable internal consistency.

The general ethnicity questionnaire has been used in many leisure studies to determine cultural orientations of Asian Americans (Ying et al., 2008; Tsai, Ying, & Lee, 2000). For example, Ying et al

conducted a study on a group of Chinese Americans and South East Asian American high school students in Oakland California by using the general ethnicity questionnaire to examine cultural orientations of the respondents in the various aspects of their lives. In the leisure domain of cultural lives of the respondents, results of the study suggested that the two groups of Asian Americans reported low levels of participation in ethnic oriented leisure activities, while they reported high levels of participation in American oriented leisure activities. The result of the study also suggested that the Asian American students showed strong orientation toward acquiring significant language proficiency in English Language. Ying et al. concluded that respondents showed the strongest orientation in the language and recreation domains compared to all other cultural domains from the ethnic and American perspectives. They attributed the strong orientation of members of the Asian American sample in the two domains of recreation and language proficiency to the importance of language proficiency and social skills in determining success in North American.

Also, Tsai et al. (2000) in an acculturation study in the San Francisco Bay area of California, examined cultural orientations of a sample of Chinese American college students by using the general ethnicity questionnaire. Participants in the study were divided into three groups, namely; the group of students who were born in the United States; the group that arrived before the age of 12, and the group that arrived after the age of 12. The result of the study suggested that there were significant differences between the three groups in the leisure and language cultural domains from both ethnic and American perspectives. Respondents who were born in the United States had significantly lower ethnic language skills compared to the two other groups. On the other hand, the group of respondents who were born in the United States had significantly higher English language skills compared to the other two groups. In the ethnic leisure domain, there were no significant differences between the group of respondents who arrived in the United States before the age of 12 and those who arrived after the age of 12, but there were significant differences between the two groups who were born outside the United States and the group of participants who were born in the United States. The respondents who were born in the United States reported significantly lower levels of participation in ethnic leisure activities compared to the other two groups. In the American leisure domain, there were significant differences between respondents who were

born in the United States and the two other groups. Respondents who were born in the United States reported significantly higher levels of participation in American leisure activities compared to the other two groups.

However, a detailed review of the acculturation literature revealed that the general ethnicity questionnaire has been used in conducting many acculturation studies on Asian American, and virtually little or no acculturation research on immigrants of African descent in North America. The dearth of acculturation research that focus on African immigrants in North America justified conducting acculturation research with an African focus.

3.6.2 Discrimination.

A revised Perceived Ethnic Discrimination Questionnaire- Community Version (PEDQ-CV) was used to measure the perception of discrimination among the Nigerian sample. The (PEDQ-CV) was developed by Brondolo et al. (2005). The (PEDQ-CV) is a modification of the Perceived Ethnic Discrimination Questionnaire developed by Contrada et al. (2001). In examining the psychometric properties of the (PEDQ-CV), Brondolo et al. concluded that the instrument is a valid and reliable instrument. The (PEDQ-CV) is a 22-item scale that measures discrimination on the four dimensions of exclusion/rejection, stigmatization, discrimination at work/school and threat/aggression. Each of the items on the (PEDQ-CV) was rated on a five-point Likert scale ranging from 1 (never happened) to 5 (happened very often)

Brondolo et al. (2005) examined the validity of the PEDO-CV by obtaining Pearson correlation scores from the analysis of the data that they obtained by using the PEDQ-CV and the Black and Latino versions of the Perceived Racism Scale (PRS) on a sample of multi-ethnic individuals in New York. The PRS was developed by (McNeilly Anderson, & Armstead et al., 1996). Brondolo et al. examined Pearson correlation scores that were obtained in the analysis of the data that were collected by using the PRS on 70 black participants and the data that were collected by using the PEDQ-CV on 301 multi-ethnic individuals. Brondolo et al. also examined Pearson correlation scores obtained in analysis of the data that were collected by using the PRS on a sample of 58 Latinos and the data collected by using the PEDQ-CV

on 301 multi-ethnic individuals. The result of the analysis showed strong positive correlations between the items on the PEDQ-CV and the data obtained by using the PRS for black participants. The results of the analysis also revealed strong positive correlations between the items on the PEDQ-CV and data obtained by using the PRS for Latino participants Analyses of data suggested that the PEDQ-CV has strong content validity. In view of similarities of items on the PRS and the PEDQ-CV, the analyses also suggested that the PEDQ-CV has strong convergent validity. However, there were weak correlations between participants on some items on the PEDQ-CV and the two versions of the PRS, such as primary appraisal of challenge and perception of challenges. The weak correlations suggested that participants perceived challenges and their ability to appraise challenges differently, which suggested significant differences between groups on the PEDQ-CV and the two versions of the PRS. It thus revealed the presence of discriminant validity on the PEDQ-CV.

Brondolo et al. (2005) also examined the construct validity of the PEDQ-CV by conducting factor analysis on the data that were obtained from the sample of 301 multi-ethnic individuals in New York by using the PEDQ-CV. The result of the factor analysis revealed a four factor structure; namely, exclusion/rejection, stigmatization/devaluation, discrimination at work/school and threat and aggression. Pearson correlation scores were obtained to examine relationships between total scores obtained on the PEDQ-CV scales and each factor that emerged from analysis of the data. The result of the analysis revealed that there were strong positive correlations between groups on overall perception of discrimination by respondents and each of the lifetime discrimination factors. For example, one of the results of the analysis suggested that overall perception of discrimination by the respondents was influenced by their perception of threat and aggression. The result of the analysis thus revealed that the PEDQ-CV has strong construct validity.

Brondolo et al. (2005) also assessed reliability of the PEDQ-CV by computing Cronbach alpha scores for data that were obtained from a sample of multi-ethnic individuals in New York by using the PEDQ-CV and each of the lifetime discrimination factors. The result of the analysis revealed high alpha scores, which suggested that the PEDQ is a reliable scale.

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A detailed review of the leisure literature revealed that the PEDQ-CV has not been used in leisure research. However, some research that examined the role that race and ethnicity plays in the use of parks and leisure facilities in North America revealed that users of parks and leisure facilities are predominantly white (Byme, 2007).

A study conducted by Byme (2007) in Los Angeles, Santa Monica Mountains Natural Recreation Area (the largest park in the United States), examined how visitors perceived accessibility to the park. Byme also examined institutional barriers that prevented participants from accessing the park. In the study, Byme discovered that most of the visitors to the park were affluent whites. The result of the study also suggested that people of colour that visited the park were not likely to return because urban communities with dense populations of people of colour were far from the park. The study suggested that far distance that people from disadvantaged urban communities have to travel to access such parks makes it unlikely for them to return. Byme then concluded that distribution of Natural parks in Los Angeles, California is culturally biased.

Byme (2007) also conducted a focus group on Latino groups that visited the Santa Monica Mountain Natural parks. The result of the study suggested that most of the Latinos that participated in the study perceived the park as inaccessible and unwelcoming. Byme advocated for a complete overhaul of the Los Angeles park management systems to address inequalities in access.

Institutional barriers and perception of discrimination that prevents ethnic minorities from having desirable leisure experiences justifies the need to conduct research that examines the views of ethnic minorities on the subject of discrimination. Although the Perceived Ethnic Discrimination Questionnaire-Community Version (PEDQ-CV) has not been used in leisure research, it has been used to examine how ethnic minorities were able to cope with discrimination that they experience in their lives.

Clark et al. (1999) integrated the ethnic discrimination concept into the stress and coping model. Clark et al. discovered that levels of stress that individuals experience as a result of ethnic discrimination and coping mechanisms that such individuals utilize to enable them overcome such stress are not only

dependent on the nature of the stressors, but are also dependent on how the individuals perceive such stressors.

Contrada et al. (2001) however utilized (PEDQ-CV) to examine how ethnic minorities perceive discrimination in their lives. Contrada et al. conducted a study in three primary care centres in New York. In the study, they examined how ethnic minorities who participated in the study perceived discrimination that they experienced in their daily lives. Results of the study suggested that blacks perceive the highest levels of within group and between group discrimination, while Latinos perceive lower levels of discrimination compared to the levels of discrimination perceived by the black respondents. With the exception of black respondents, Latinos perceived higher levels of discrimination compared to members of other ethnic groups that participated in the study. The result of the study also suggested that all American born participants across different ethnic groups perceived higher levels of discrimination compared to their foreign born counterparts. Contrada et al. concluded that the members of different ethnic groups who participated in the study experienced significantly higher levels of discrimination in the exclusion/ rejection discrimination domains than in the work discrimination, stigmatization and threat and aggression domains.

The paucity of leisure research on the concept of discrimination on African immigrants justifies the need to conduct this leisure research that examined how Nigerian immigrants perceived discrimination that appeared to prevent them from attaining desirable leisure experiences. Using a valid and reliable instrument like the PEDQ-CV instrument really provided rich and useable data.

3.6.3 Depression.

The Center for Epidemiologic Studies Depression Scale (CES-D) was used to measure the perception of depression among the selected sample. The (CES-D) scale is a 20-item scale that is measured on a 4-point Likert scale ranging from 0 (rarely or none of the time) to 3 (most of the time). The CES-D was developed by Radloff (1977). The possible range of scores for the CED-S scale was between 0 and 60, with a higher score indicating more symptoms of depression.

Campos-Arias et al. (2007) examined the psychometric properties of the CED-S on a random sample of 266 adults in Columbia. They examined the validity of the scale by conducting a confirmatory factor analysis on the data that was obtained from the sample. The result of the factor analysis revealed a four factor structure that was similar to the four-factor model suggested by Radloff (1977). The four factors revealed by the analysis of the Columbian data were depressed mood, principally positive mode, inter-personal problems, and principally somatic. In the study, Campos et al. used a score of 20 as the benchmark for assessing the presence of depressive symptoms among participants. Results obtained from analysis of data obtained from the Columbian sample suggested the fit of the data with the Radloff (1977) model, which revealed the construct validity of the CED-S.

To examine the criterion validity of the CED-S, Campos-Arias et al. (2007) conducted structured clinical interviews on the Columbia sample to determine the presence of Major Depressive Symptoms (MDE) in the participants. The Major Depressive Symptoms (MDE) data obtained from the clinical interviews were used to validate the CED-S. Cohen's Kappa was computed on the (MDE) data to assess the concordance of the (MDE) with the CED-S factors. In comparing, the (MDE) and the factors on the CED-S, ninety five percent confidence intervals were calculated. Solutions across different groups showed differences in depressive symptoms that each social, economic and cultural group experienced. The result of this study revealed that the CED-S has strong criterion and discriminant validity.

Hamer, Molloy, Oliveira, and Demakakos (2009) conducted a longitudinal study over a four year period on the role that leisure time activities mediated by inflammatory agents play in alleviating depressive symptoms in elderly individuals. The inflammatory agents that Malloy et al. examined in the study included some blood proteins like C-reactin proteins and fibrinogen, and triglycerides-, which is a type of fatty acid. The range of age of the participants was 63-73. In conducting the study, leisure self-assessment tools were used to assess levels of participation of the elderly adults in leisure activities, while the CES-D scale was used to assess depressive symptoms in the elderly adults. The instruments for the study were distributed to 4,323 participants, with periodic follow-up study over a period of 4 years. For the purpose of the study, a score of more than or equal to 4 on a modified 8-item CES-D scale signified

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the presence of depressive symptoms. However, on the self-assessment leisure participation tool, leisure activities were classified into three categories that ranged from light and moderate to vigorous leisure activities

Hamer et al. (2009) suggested that individuals that participated in vigorous activities showed significantly lower depressive symptoms compared to those that participated in moderate and light activities. The result of the study also suggested that respondents that participated in moderate activities showed significantly lower depressive symptoms compared to individuals that participated in light activities.

The findings of a study conducted by Ku, Fox, and Chen (2003) were similar to findings of the Hamer et al. (2009) study. Ku et al. conducted a longitudinal study that assessed the impact of physical activities on depressive symptoms in older Taiwanese adults. The CES-D was used to assess depressive symptoms in the older Taiwanese adults, while leisure self-assessment tools were used to assess levels of participation of the older adults in leisure activities. Ku et al. (2003) used a score of 10 as the benchmark for assessing risk of the older Taiwanese adults showing depressive symptoms. Results of the study suggested strong positive correlations between leisure time physical activities and reduced risk of depressive symptoms in the older Taiwanese adults. The older Taiwanese adults that reported low leisure time activities were at greater risk of developing depressive symptoms, while the older Taiwanese adults that reported high leisure time activities had significantly lower risk of developing depressive symptoms.

3.6.4 Inter-generational conflicts.

The perception of intergenerational conflict was measured by using a revised Asian-American conflict scale, which was developed by Lee et al. (2000). For the purpose of this study, the revised scale was referred to as the parent-child conflict scale. The Lee et al. (2000) scale was modified to reflect African values. The scale was also revised to account for areas of potential conflicts between parents and children based on expectations of parents for the children to conform to the value systems of the African culture. The scale consisted of 10-items that were rated on a five-point Likert scale ranging from 1=

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almost never to 5=almost always. The ten items on the scale included two conjoint statements reflecting oppositional parent-child values and lifestyle expectations (Lee, Su, & Yoshida, 2005).

Lee et al. (2000) developed the Asian-American conflict scale by conducting three focus groups on 15 Asian-American college students in the United States. The questions that Lee et al. asked the participants in the focus groups reflected Asian-American values and culture. The scale also known as the family conflict scale (FCS) consists of 10 questions that reflected areas of potential conflicts based on the values of children and their parents. Questions were asked from the perspective of the children. In this study, the revised parent-children conflict scale asked questions from the perspective of the parents. Collection of intergenerational conflicts data was delimited to the parents sub-sample in the present study. The Lee et al. scale consisted of two sub-scales, namely the FCS-likelihood, that examined the possibility that conflicts occurred, and FCS-seriousness that examined the negative impact of the conflict on the family. For the purpose of this study, the questions on the Parent-child conflict scale focused on the possibility that conflicts will occurred, which was an adaptation of the FCS-likelihood sub-scale.

Lee et al. (2000) examined the psychometric properties of the Family Conflict Scale. They assessed reliability and validity of the scale by testing the scale on a group of Asian-American college students (n=186) in the United States. They examined reliability of the scale by computing Cronbach alpha scores of data collected from the sample that they obtained by using the two sub-scales of the FCS. The computed Cronbach alpha score for the FCS-likelihood was 0.80, while a computed score of 0.85 was obtained for the FCS-seriousness. The result of the analysis suggested that both subscales of the FCS have high internal consistency because Cronbach alpha scores of both sub-scales were greater than 0.7.

Lee et al. (2000) also tested the validity of the FCS scale on the data that was obtained from the sample of 186 Asian-Americans. They collected data from the same sample of Asian-Americans by using the Social Familial and Environment Acculturative stress scale (SAFE) developed by Mena, Padilla, and Maldonado (1987). The SAFE scale is a 24-item scale that was modified from the original 60-item scale developed by Padilla, Wagatsuma, and Lindholm (1985). They assessed the construct validity of the scale by conducting factor analysis on the data that was obtained by using the SAFE scale. The result of the

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factor analysis revealed a two factor structure namely; the SAFE-family, which is the acculturative stress that emerge as a result of familial situations, and the SAFE- Other, which represents acculturative stress that emerge as a result of situations not related to the family. Factor analyses were conducted on the two sub-scales of the FCS. The result of the factor analyses did not reveal any clear factor structure, which made it impracticable to compare the factor structures on the FCS to those that emerged from the SAFE scale.

Lee et al. (2000) then examined the construct validity of the FCS scale by computing Pearson correlation scores to compare the items on the two sub-scales of the FCS with the items on the SAFE scale. The result of the analysis revealed that there were significant correlations between the items on the two subscales of the FCS and each of the two factors on the SAFE scale. However, there were stronger correlations between the items on the FCS and the items on the SAFE-family factor (r=. 52, -.53) than correlations between the items on the FCS and items on the SAFE-other (r=. 22, -.33). The analysis revealed the convergent validity of the FCS scale when compared with the SAFE-family scale and a discriminant validity of the FCS scale when compared to the SAFE-other scale.

The FCS scale was cross validated by conducting a confirmatory factor analysis on data that were obtained from an independent sample of Asian-American students that was obtained by using the SAFE scale. The result of the study revealed that the items on the two sub-scales of the FCS were more related to the SAFE-family factor than the SAFE-other factor. The result of the analysis further confirmed the convergent and discriminant validity of the FCS scale (Lee et al., 2000).

The FCS scale was also assessed for presence of criterion validity. Lee et al. (2000) examined the criterion validity of the scale by collecting data from an independent sample of Asian Americans (n=153). Lee et al. conducted a one-way Analysis of variance on the data obtained from the independent sample of Asian Americans by using the two sub-scales of the FCS. The reason for conducting a one-way analysis of variance (ANOVA) was to examine the differences between groups on the criteria of generation, language, gender, and ethnicity. The result of the analysis revealed that criterion validity was established for FCS-likelihood on the three variables of generation, language and ethnicity, but not on gender. They

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based their conclusions on the significant differences that existed between groups on the three variables of generation, language, and ethnicity and the items on the FCS-likelihood scale; as well the non-existence of significant differences between groups on the variable of gender and the items on the FCS-likelihood. The result of the analysis also revealed that there were no significant differences between groups on all four variables of generation, language, ethnicity, and gender and the items on the FCS-seriousness scale; which revealed the absence of criterion validity on the FCS-seriousness.

An example of the presence of criterion validity was revealed in generational differences on the FCS-likelihood that existed between American born Asian-Americans and their foreign born counterparts. The FCS-likelihood was modified as the Parent-child conflict scale for the purpose of this study because of its reliability and convergent, discriminant, and criterion validity.

Many researchers have examined how family cohesion or intergenerational conflicts impact leisure preferences of immigrants (Kauh, 1997; Ramanathan & Crocker, 2009). For example, Kauh used face to face interviews to obtain data on the perception of intergenerational conflicts in older Korean adults in Philadelphia. The result of the study suggested that lower levels of intergenerational conflicts exists between parents and children because of the traditional role expected in Korean culture of absolute loyalty of younger adults to their elders.

Most of the studies that examined intergenerational conflicts between parents and children in North America were qualitative and were conducted on Asian Americans (Kauh, 1997). The dearth of research on intergenerational conflicts from the African immigrant perspective justifies conducting this research by using a modified Asian-American Conflict scale.

3.6.5 Coping.

The Coping Orientation for the Problem Experienced (COPE) was developed by Carver et al., 1989). The inventory is a 15-item inventory that consists of a four-item Likert scale ranging from 1= usually do not do this at all to 4= usually do this a lot. The COPE inventory was used to assess coping mechanism that research participants utilized which enabled them to overcome the acculturative stress that they experienced in their desire to adopt the dominant culture in their host communities.

Agargun et al. (2005) examined the psychometric properties of the COPE inventory on a group of Turkish nationals to determine the reliability and validity of the inventory. Forty seven individuals of Turkish descent completed questionnaire(s) that examined how they coped with depressive situations. Agargun et al. determined the reliability of the COPE inventory by computing Cronbach alpha scores for data that was obtained from the sample of Turkish nationals. A Cronbach alpha score of 0.79 was obtained from the analysis, which revealed the reliability of the COPE inventory.

Agargun et al. (2005) examined the validity of the COPE inventory by conducting a confirmatory factor analysis on the data that were obtained from the Turkish sample by using the COPE inventory. The factor structure obtained from the factor analysis revealed a four-factor structure that was similar to the four-factor structure suggested by Carver et al. (1989). The four factors suggested by Carver et al., were; problem-focused, which is associated with how individuals cope with the stressor; emotion focused which deals with is associated with how individuals handle the feelings and thoughts that is related to the source of stress; socially supported factor, which suggested that individuals employ positive attitudes to activate their behaviours, and the avoidant-coping factor that suggested that individuals utilize negative attitudes or inhibit their behaviours to cope with potentially depressive situations. After obtaining the four factor structure, Agargun et al. conducted further analysis on the data by obtaining t-test scores to determine the differences between the two factors. The result of the t-tests revealed that there were significant differences between respondents on the four factors of problem focused, emotion-focused, socially supported and avoidant coping, which suggested the discriminant validity of the COPE inventory. The result of the study revealed the fit of the data with the four-factor model suggested by Carver et al..

Despite the fact that the (COPE) inventory contain items that are not directly related to leisure, the inventory has been used in various leisure research that examined how leisure participation helped individuals to cope with the stress that they experience in their daily living (Iwasaki, Mackay, & Mactavish, 2005; Iwasaki, Mannell, Smale, & Butcher, 2005; Schneider, Stanis & Mackay, 2007).

3.6.6 Leisure participation.

The leisure participation inventory that was used for this study was a modification of the inventory that was developed by Iwasaki et al. (2005) based on the work of Ragheb (1980) and Mannell and Kleiber (1997). Activities included in the present study includes; (a) Physical activities, such as sports and exercise; (b) Social leisure activities such as spending time with friends, dating and attending parties; (c) Relaxing leisure activities such as reading, listening to music and watching television; (d) Outdoor recreation such as hiking, picnicking, fishing and canoeing; (e) Cultural activities such as attending concerts, movies, dance or museums, (f) Hobbies such as painting, drawing, pottery, photography, and (g) Leisure travel such as travel for pleasure and attending a festival.

Participants were asked how frequently they participated in each of their favorite leisure activities every month by using a 6 point Likert scale ranging from 0 = did not participate and 1= very rarely to 5 = very frequently. The participants were asked to select their favorite leisure activity in each group of activities.

3.6.7 Ego involvement.

The Kyle et al. (2007) Modified Involvement Scale (MIS) is a 15 item scale measured the involvement of the participants in their favorite leisure activities on a 5 point Likert scale. On the Likert scale, 1 was strongly disagree and 5 was strongly agree. The MIS was used to assess the enduring involvement of the participants with their most leisure activities. Each research participant was asked to use the Likert scale to rate each of the 15-ego involvement items favourite leisure activity in each group of activities.

Kyle et al. (2007) developed the MIS by adapting and modifying the McIntyre (1989) and the McIntyre and Pigram (1992) involvement scales. The Kyle et al. involvement scale consists of 15 items. In testing the psychometric properties and factor structure of the scale, they proposed five factor domains for enduring involvement, namely; attraction; centrality; social bonding; identity affirmation, and identity expression Each factor domain consists of three items.

Kyle et al. (2007) examined the psychometric properties of the MIS by using the data that they collected from a sample of campers who visited the Sumter National Forest, South Carolina. They assessed the external validity of the scale by cross-validating the scale on data that they collected from a sample of anglers in the Santee Cooper Country region of South Carolina. In the analysis of the data that were obtained from the two samples, descriptive statistics were used to determine if the data obtained from the two samples were normally distributed. Test of skewness and kutorsis was used to determine if data obtained from the two samples were normally distributed. The result of the test suggested a non-significant skewness of the data, which suggested that the data obtained from the two samples were normally distributed.

Kyle et al. (2007) tested the construct validity of the MIS on data that they obtained from the sample of campers who visited the Sumter National Forest by conducting a confirmatory factor analysis on the data. In conducting the confirmatory factor analysis, factor loadings that were greater than 0.7 were considered desire able factor loadings. The result of the confirmatory factor analysis revealed that three items loaded on each of the five factors that emerged from the analysis. The result of the analysis also revealed that all factor loadings were statistically significant.

Confirmatory factor analysis was also used to test the fit of the data with five different models of dimensionality. The five models that were tested included; a null model, that suggested that all items on the MIS were unrelated; a single factor model that suggested a single factor structure for the items on the MIS; an uncorrelated factor model that suggested that five unrelated factors would emerge from analysis of the items on the MIS; a correlated factor model that suggested that five related factors that are covariates of each other would emerge from analysis of items on the MIS, and correlated hierarchical model that suggested a five factor structure in which the factors are related, with some factors higher than others in the relationship. The result of the confirmatory factor analysis suggested that the last three models provided a good fit for the data, but the best fit for the data was the correlated factor model. The fit of the data with the correlated five factor structure proposed by Kyle et al. (2007) revealed that the MIS has strong construct validity.

Kyle et al. (2007) assessed the convergent and discriminant construct validities of the MIS scale by conducting univariate and multivariate analysis on the Sumter National Forest data. In the analyses, they examined relationships between the five factors of attraction, centrality, social bonding identity expression, and identity affirmation across different demographic groups. They conducted chi-square test with one degree of freedom on the data to examine if there were differences between independent measures on the five factors. The result of the test suggested that there were no significant differences between some items and factors, while there were significant differences between some items and factors, which suggested the presence of convergent and discriminant construct validity in the use of the MIS scale.

Reliability of the MIS scale was examined by computing the Cronbach alpha to determine the internal consistency of the MIS on the Sumter National Forest data. The result of the analysis revealed that for each of the five factors, the computed Cronbach alpha was greater than the 0.7 benchmark, which suggested that the MIS is a reliable scale.

The MIS scale was cross-validated by analysis of the Santee Cooper Country Region data. Factor analysis was conducted on the Santee Cooper Country data, and the result of the factor analysis was compared with that of the Sumter National Forest. In comparing the results, it was discovered that the factor structures that emerged from analysis of the Santee Cooper Country Region data were similar to factor structures that emerged from analysis of the Sumter National Forest data, but there different variances and co-variances between factors. The result of the study further confirmed the convergent and discriminant construct validity of the MIS scale.

Havitz and Dimanche (1997) based on the work of Rothschild (1984, p. 246) defined ego involvement as "an unobservable state of motivation, arousal or interest toward a recreational activity." They stated that ego involvement is evoked by a particular stimulus and has drive properties. Kyle et al. (2007) gave further insights into the concept of ego involvement by explaining the underlying factors that characterize the involvement of individuals in their desired leisure activities. They explained that motivation of individuals who have enduring involvement toward their preferred leisure activities is often

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stable and predictable. They further explained that the stability of ego involvement is attributable to intrinsic motivation of individuals toward their preferred leisure activities and satisfaction that they derive from the activities.

Kyle et al. (2007) explained that innate satisfaction that individuals derive from involvement in leisure activities results from similarities in attributes of their preferred leisure activities and attributes of what individuals 'construct' in their minds as desirable leisure experiences. They further revealed that leisure desires that are constructed in the minds of individuals are often manifested in leisure behaviours. For example, research has shown that highly involved individuals are most likely to report high levels of leisure participation and are most likely to manifest behaviours that enhance their participation (Kyle et al., 1999). Kyle et al. (2007) emphasized that behaviours such as club membership and purchase of equipment enhance leisure participation. A further review of the ego involvement literature revealed that highly involved individuals are most likely to show preference for leisure providers that provide activities that give them opportunities to derive maximum leisure satisfaction (Iwasaki & Havitz, 2004).

3.7 The Questionnaire

The questionnaire was divided into 9 sections; first, participants were asked to provide information on how well they understand the culture and language(s) of their ethnic group; second, the participants were asked to provide information on how well they have adjusted to their host environments and how well they understand English language; the third section asked questions that are related to the mental health issues that the participants experience in their host environments; the fourth section collected information on how the participants perceived discrimination that they experienced in their new communities; the fifth section asked questions that bothered on how the participants perceived intergenerational conflicts within their families as a result of generational gaps between parents and their children; the sixth section asked questions on the coping mechanisms that the participants utilized to overcome the problems that they experienced in the post-arrival phase; the seventh section collected information on the frequency of participation of participants in leisure activities; the eight section

collected information on ego involvement of the participants in leisure, while the ninth section collected demographic information of the participants.

3.8 Analysis

Descriptive statistics were used to profile the sample. Cronbach alphas were computed to determine the reliability of the scales used to measure cultural orientation, acculturative stress, and ego involvement in leisure. Median split for the Canadian and African cultural orientation scale scores was used to determine the combined cultural orientations of the participants (i.e., High African/High Canadian, etc). Analysis of variance was used to determine if there were significant differences between participants based on their cultural orientations. ANOVA was also used to determine differences between participants with regards to their cultural orientations, depression, discrimination, coping, number of children in their households, leisure participation, as well their ego involvement in leisure. Kruskal Wallis H tests were also computed to determine between group differences among the four groups of Nigerian Canadians with regards to their demographic characteristics and differences on transportation in home countries, houses that they lived in Nigeria and Canada, as well as their dress patterns. Pearson correlation coefficients were also computed to determine the relationships between leisure participation and depression, discrimination, intergenerational conflicts as well as coping.

Analyses of data enabled the researcher to determine how Culturally-based groups differed on cultural orientations, acculturative stress, coping, leisure participation, and ego involvement in leisure. Analyses of data also enabled the researcher to determine the relationships between leisure participation and ego involvement in leisure on one hand and acculturative stress and coping on the other hand.

CHAPTER FOUR: RESULTS

In this chapter, demographic characteristics of the sample are discussed, as well as houses that participants lived in home country and Canada, modes of transportation in home country and dress patterns of members of the sample. This chapter further examined residence of participants in Canada and other countries as well as their frequencies of leisure participation. This chapter also examines internal consistency of latent constructs, descriptive details of cultural differences of participants based on the four cell median split typology of African and Canadian cultural orientation scores. Following the descriptive results, this chapter addresses the following research questions:

1. Is it possible to segment Nigerian Canadian immigrants based on cultural orientations?

2. Do culturally-based groups differ on acculturative stress (discrimination, depression, intergenerational conflict)?

3. Do culturally-based groups differ based on coping strategies?

4. Do culturally-based groups differ based on their frequencies of leisure participation and ego involvement in leisure?

5. Is leisure participation correlated with acculturative stress and coping?

6. Is ego involvement in leisure correlated with acculturative stress and coping?

It is, however, worthy noting that discussions on all research questions were based on the four cell median split typology based on African and Canadian cultural orientation scores. Although this represents part of a larger study of African immigrants to Canada, analysis and discussion within is limited to those from Nigeria.

4.1 Sample Demographics

One hundred and four (74%) completed questionnaires were returned from 140 administered to Nigerian- Canadian participants. Descriptive statistics were used to profile the participants. They ranged in age from 18 to 52 years, with a mean age of 35, standard deviation of just under 8 (Table 1). Thirty-one

participants (29.8%) were in the 18-30 age group, 50 (48.1%) were in the 31-40 age group, 22 (21.2%) were in the 41-50 age group, while only respondent was over 50 years (Table 1).

About eighty percent (77.9%, n=81) of participants were married, about one-fifth (20.1%, n=41) were single, while one was divorced. Research participants were evenly distributed across the male and female gender. Fifty-two male Nigerian Canadians (50%) returned completed questionnaires, and an equal number of females participated in the study.

Small families dominated the sample as over 90% of respondents had zero to two children. Specifically, 30 (28.8%) reported two children, 26 (25%) reported no children, 21 (20.2%) reported three children, 20 (19.2%) reported one child, 6 (5.7%) reported four children, while one participant reported five children in their households (Table 1).

Twenty-two per cent (n=23) of the Nigerian Canadians reported a net family income of less than $20,000, 34.6% (n=36) reported incomes of $20,000- $40,000, 29.8% (n=31) reported $40,001-$60,000, and 6.7% (n=7) reported $60, 001-$80,000, while 6.7% (n=7) reported net family incomes of over $80,000 (Table 2).

Table 1: Demographic characteristics of the Nigerian Canadian sample

	Number of participants	Percentages of participants		Number of participants	Percentages of participants
Age			**Number of children**		
18-29	31	29.8			
30-39	50	48.1	None	26	25
40-49	22	21.2	One	20	19.2
Over 50	1	1	Two	30	28.8
			Three	21	20.2
$\bar{x}$ =35.05			Four	6	4.7
SD=7.664			Five	1	1
Marital Status			**Gender**		
Married	94	77.9	Male	52	50
Single	10	9.6	female	52	50
Divorced	1	1			
n=104			**n=104**		

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The sampled Nigerian Canadians were well educated, as only one person did not have a high school diploma, 7.7 % (n=8) reported that they completed high school, 44.2% (n=46) had a bachelor's degree, while 47.1% (n=49) held advanced degrees (Table 1). Approximately ten percent of the participants (9.6% n=10) reported that they were Muslims, while a large majority (90.4%, n=94) reported that they were Christians.

It is worthy of note that Nigerian immigrants to Canada accounted for over two-thirds of total participants in the initial sample. The large percentage of Nigerians in this study could be attributed to the large numbers of Nigerians compared to other West Africans that immigrate to Canada. For example, Canada received an average of 2000 Nigerian immigrants on a yearly basis over a 10 year period from 2000-2009, while an average of 400 immigrants were welcomed to Canada from other West African countries during the same period (Citizenship and Immigration Canada, 2009).

Table 2: Demographic characteristics of the Nigerian Canadian sample

	Number of participants	Percentages of participants		Number of participants	Percentages of participants
Net income			**Religious belief**		
Under $20,000	23	22			
$20,000-$40,000	36	34.6	Islam	10	9.6
$ 40,001-$60,000	31	29.8	Christianity	94	90.4
$60,001-$80,000	7	6.7			
Over $80,000	7	6.7			
Education					
Less than high School	1	1			
High School	14	7.7			
Undergraduate College	46	44.2			
Advanced degree	49	47.1			
		n=104			**n=104**

In sum, the majority of participants in this study were young, married Christians. They have relatively high education levels but low to moderate incomes. Most have children in their households. All of these characteristics are consistent with the population of recent Nigerian Canadian immigrants (Citizenship and Immigration Canada, 2009).

4.2 Housing, Transportation, and Dress Patterns

A plurality of Nigerian immigrants surveyed in this research (36.5%) lived in multiple room apartments in Canada which represents a slight increase over those reporting similar accommodations in Nigeria. The number of participants who live in single room/studio apartments (21.2%) and condominiums (13.5%) is significantly larger than reported while in Nigeria. By contrast, the number of respondents living in semis and duplexes (9.6%) and detached bungalows (7.7%) in Canada dropped by two-thirds compared with when they were in Nigeria. These differences are likely attributable to the type of housing stock available in the Greater Toronto Area (GTA) and to the costs of getting established in a new country (Table 3). For example, multiple family living units (apartments, condos, semis) are on average cheaper than detached homes. The former accommodations are also extremely common in dense metropolitan areas such as the GTA.

Furthermore, 2% of the Nigerian participants (n=3) reported commercial motorcycle as their preferred mode of transportation in their home countries, 3.8% (n=4) reported carpooling, 4.8% (n=5) reported private motorcycle, 19.2% (n=20) reported public transit while 69.2% (n=72) reported privately owned cars as their preferred mode of transportation in their home countries (Table 4). It is worthy of note that this study did not examine Canadian Transportation modes.

Table 3: Comparison of houses in which participants lived n Nigeria and Canada

	Nigeria		Canada	
	Number	Percentages	Number	Percentages
Multiple room Apartments	32	30.8	38	36.5
Single room/Studio Apartment s	4	3.8	22	21.2
Condominium	2	1.9	14	13.5
Semi-Detached/Duplex	38	36.5	10	9.6
Detached Bungalow	28	26.9	8	7.7
Other	-	-	12	11.5

Lastly, 35 (33.6%) reported both Canadian and traditional African dress patterns, 33 (31.7%) reported Canadian dress pattern, 28 (26.9%) reported traditional African dress pattern dress pattern, as their preferred manner of dress, and 8 (7.7 %) reported preference for other dress patterns (Table 4).

Table 4: Dress Patterns and Transportation in Canada

	Number of participants	Percentages of participants			Number of participants	Percentages of participants
Dress patterns				**Transportation-Nigeria**		
Both	35	33.6		Privately owned cars	72	69.2
Canadian	33	31.7		Public Transit	20	19.2
African	28	26.9		Privately owned motorcycle	5	4.8
Other	8	7.7		Carpooling	4	3.8
				Commercial motorcycle	3	2.0

4.3 Residence of Nigerian Canadians in Canada and Other Countries

Only one Nigerian participant 0.7 % (n=1) had lived in Canada for more than 16 years at the time the sample was collected, 2.9% (n=3) lived less than one year 9.6% (n=10) had lived in Canada for 11-15 years, 31.7% (n=33) lived in Canada for 5-10 years, while 54.8% (n=57) reported that they had lived in Canada for 1-5 years.

Table 5: Number of Nigerian Canadians by length of residence in Canada and other countries

Length of residence in Canada and intermediary countries

COUNTRIES	Less than I year	1-5 years	5-10 years	11-15 years	16 or more years
Canada	3	57	33	10	1
Other Countries					
United Kingdom	6	15	4	-	-
U.S.A	-	5	-	-	1
Ghana	-	4	-	-	-
Germany	1	1	-	-	-
Belgium	-	1	-	-	-
South Africa	-	1	-	-	-
Spain	-	1	-	-	-

*n=104   * *Lived in another country, n=27

Before immigrating to Canada 26% (n=27) participants reported that they lived in other countries apart from Canada and their birth countries. On the other hand, 74% (n=77) reported that they had not lived in any other country apart from Canada and their birth countries. Of those who have lived in other countries apart from their birth countries and Canada, the highest number of individual participants

who have lived in other countries apart from Nigeria (n=25, 81.4%) reported that they lived in the United Kingdom, and (n=6, 5.8%) immigrated via the U.S.A (Table 4). Just five other African and European countries were also mentioned in this context.

Most of the Nigerian participants who reported that they lived in other countries apart from Canada and their home countries lived between 1-5 years in those countries. For instance, about 60% of participants who reported that they lived in the United Kingdom and over 80% of participants who reported that they lived in the United States stated that they lived in these countries for durations that ranged between one and five.

Table 6: Percentages of Nigerian Canadians by length of residence in Canada and other countries

Length of residence in Canada and intermediary countries

COUNTRIES	Less than I year	1-5 years	5-10 years	11-15 years	16 or more years
Canada	2.9	54.8	31.7	9.6	1
Other Countries					
United Kingdom	24	60	16	-	-
U.S.A	-	83.3	-	-	16.7
Ghana	-	100	-	-	-
Germany	50	50	-	-	-
Belgium	-	100	-	-	-
South Africa	-	100	-	-	-
Spain	-	100	-	-	-

*n=104   * ***Lived in another country, n=27**

years (Table 6). Few Nigerian participants lived for periods more than five years in their transit countries prior to immigrating to Canada. For example, one out of six Nigerian participants who lived in the U.S.A was a resident of the country for a period of 16-20 years, while four of 25 who lived in the United Kingdom lived in that country for a period of between 5-10 years. No other participant lived more than five years in their transit countries except for one participant who reported living in South Africa for a period that ranged between 5-10 years (Table 5).

4.4 Leisure Participation by Activity Category

There were seven activity categories examined in this study, namely physically active leisure, social leisure, relaxing leisure, outdoor leisure cultural leisure, hobbies, and travel leisure. By a fairly large margin, sampled Nigerian Canadians reported walking as their preferred physically active leisure activity, as 91% walked at least once monthly and nearly half walked almost daily (over 45% walked at least 21 times per month). Nearly two-thirds of participants run at least once a month, though most run 10 or fewer days per month. Weight training also attracted over half of the participants (55%) on at least an occasional basis. Running (63%), swimming (33%), soccer (33%) and biking (25%) were, in that order, the next most popular physical activities (Table 8).

Participants were more likely to socialize with their friends (n=89, mean=7.00, S.D= 12.69), in comparison to going on dates (n=70, mean=.6, S.D= 1.87) or engaging in any other social activity. Music was the most common pastime of the research participants when in relaxed moods. This underscored their choice of music as their most relaxing leisure activity (n=96, mean=20.57, S.D=15.49). Similar to the level of enthusiasm of the participants to listening to music the research participants were also very much interested in reading (n=93, mean=17.04, S.D=12.47) and watching T.V (n=92, mean=17.98, S.D=13.13).

In the outdoors the Nigerian participants participated in scenic viewing more than any other activity (n=79, mean=3.44, S.D=9.79). Surprisingly, a large number of the participants were campers (n=69, mean=0.23, S.D=0.52) (Table 7).

Many of the Nigerian participants were movie goers as evident in the large numbers of participants who reported they watched movies at the theatre in the past month (n=86, mean=2.31, S.D=4.09). Participants were very much interested in cultural leisure, as nearly two-thirds of participants reported that they watched stage plays in the past month (n=67, mean=0.60, S.D=1.33) (Table 7).

Table 7: Descriptive statistics for leisure participation in the past month for Nigerian Canadians

Descriptives

ACTIVITIES	N	[4]Range	Mean	Median	Mode	Standard Deviation
Walking	95	100	15.00	10	20	17.13
Running	78	100	5.00	2	0	13.03
Weight Training	78	50	4.06	1	0	7.69
Swimming	75	10	1.03	0	0	2.12
Biking	72	20	.86	0	0	2.76
Soccer	72	15	1.08	1	0	2.34
Other 1	38	31	2.58	0	0	5.77
Attending Parties	88	30	2.31	2	2	3.56
Socializing With friends	89	100	7.00	4	4	12.69
Dancing	84	30	5.38	3	0	7.81
Dating	70	8	.60	0	0	1.87
Other 2	34	60	3.12	0	0	10.69
Listening to music	96	100	20.57	22.5	30	15.49
Reading	93	60	17.04	15	30	12.47
Watching TV	92	80	17.98	20	30	13.13
Other 3	30	8	0.83	0	0	2.25
Scenic Viewing	79	80	3.44	1	0	9.79
Picnicking	78	60	2.05	1	0	6.93
Hiking	71	4	0.34	0	0	0.69
Backpacking	70	6	0.44	0	0	1.12
Camping	69	2	0.23	0	0	0.52
Other4	38	30	1.57	0	0	4.18
Watching Movies at the theatre	86	30	2.31	1	1	4.09
Attending concerts	75	30	1.57	0	0	4.18
Watching Stage plays	67	10	0.60	0	0	1.33
Other 5	32	2	0.09	0	0	0.39
Photography	76	40	4.23	2	0	7.23
Hair weaving	74	20	1.21	0	0	2.83
Drawing	68	10	0.79	0	0	2.01
Painting	68	10	0.54	0	0	1.59
Cloth weaving	67	5	0.16	0	0	0.41
Sewing	66	10	0.85	0	0	1.96
Other 6	32	4	0.22	0	0	0.79
Travel for Pleasure	83	80	2.87	1	1	8.82
Travel to historical places	71	40	1.90	1	0	5.04
Travel for festivals	68	20	1.12	0	0	2.76

[4] Range in table 7 is the difference between highest number of times and lowest number of times that respondents participated in each leisure activity in the past month

Table 8: Monthly frequency of leisure participation for Nigerian Canadians

Percentages of Nigerian Canadians							
ACTIVITIES	0	1-10	11-20	21-30	31-40	41-50	More than 50
Walking	8.4	47.4	20	16.8	3.2	2.1	2.1
Biking	76.4	22.2	1.4	-	-	-	-
Swimming	66.7	31.4	2.7	-	-	-	-
Running	39.7	53.9	2.6	1.3	-	1.3	1.3
Soccer	66.7	31.9	1.4	-	-	-	-
Weight Training	44.9	46.1	4.2	2.5	-	1.3	-
Other 1	63.2	31.5	2.7	2.6	-	-	-
Attending Parties	22.7	31.5	1.9	3.8	1.9	-	-
Dating	72.9	27.1	-	-	-	-	-
Dancing	31	58.3	3.6	7.1	-	-	-
Socializing With friends	15.7	68.6	7.8	5.7	1.1	-	1.1
Other 2	70.6	23.5	2.9	2.9	-	-	-
Listening to music	4.2	31.2	14.6	41.7	5.2	-	2.1
Reading	3.2	42	21.5	26.9	3.2	-	2.2
Watching TV	4.3	37.1	16.3	36.9	4.3	-	1.1
Other 3	83.3	16.7	-	-	-	-	-
Scenic Viewing	43	50.7	5	-	-	-	1.3
Picnicking	46.2	52.5	-	-	-	-	1.3
Hiking	74.6	26.4	-	-	-	-	-
Camping	81.2	18.8	-	-	-	-	-
Backpacking	80	20	-	-	-	-	-
Other4	92.1	17.9	-	-	-	-	-
Attending concerts	52	45.3	1.3	1.3	-	-	-
Watching Movies at the theatre	27.9	69.8	1.1	1.2	-	-	-
Watching Stage plays	73.1	26.9	-	-	-	-	-
Other 5	93.8	6.2	-	-	-	-	-
Painting	75	25	-	-	-	-	-
Cloth weaving	85.1	14.9	-	-	-	-	-
Hair weaving	63.5	35.1	1.4	-	-	-	-
Drawing	72.1	27.9	-	-	-	-	-
Photography	34.2	60.5	1.4	2.6	1.3	-	-
Sewing	68.2	31.8	-	-	-	-	-
Other 6	90.6	19.4	-	-	-	-	-
Travel for Pleasure	21.7	77.1	1.2	-	-	-	-
Travel for festival	63.2	35.3	1.5	-	-	-	-
Travel to historical places	47.9	50.7	-	-	1.4	-	-

It is interesting to note the level of enthusiasm of Nigerian participants toward photography, with a large number of them reporting photography as their most common hobby (n=76, mean=4.23,

S.D=7.23). The high level of attachment of participants to hobbies was also evident in large number of participants (n=66, mean=0.85, S.D=1.96) who engaged in sewing (Table 7). Lastly, most respondents travelled to destinations that gives them opportunities to enjoy and attain optimal pleasure (n=83, mean=2.87, S.D=8.82) rather than destinations that enabled them to enjoy the beauty of local and international festivals (n=68, mean=1.12, S.D=2.76) (Table 7).

4.5 Leisure Participation by Category

In comparing leisure participation of Nigerian participants by leisure activity categories, it was discovered that more participants (n=97, mean=1.54, and S.D=0. 85) participated in relaxing leisure compared to their participation in other categories of leisure activities. Physical and social activities also

Table 9: Descriptive statistics for favourite leisure activities of Nigerian Canadians

				DESCRIPTIVES		
ACTIVITIES	N	Range	Mean	Median	Mode	Standard Deviation
Physically active	93	7	2.66	1.00	1.00	2.21
Relaxing leisure	97	3	1.54	1	1	.85
Social leisure	92	3	2.48	3	1	1.31
Outdoor	86	6	1.67	1	1	1.07
Travel leisure	84	2	1.83	1	1	.97
Cultural	81	3	1.64	2	2	.64
Hobbies	79	5	3.38	3	5	1.78

attracted large numbers (n=93 and 92 respectively). On the other hand, fewer participants (n=79, mean=3.38, S.D=1.78) reported that they engaged in hobbies and cultural activities compared to their participation in the other groups of activities (Table 9). Nevertheless, at least 75% of respondents participated monthly in each of the activity categories, providing some indication of leisure balance among this sample.

4.6 Favourite Leisure Activities.

Nigerian immigrants in this study did not participate much in physically active leisure. However

walking seemed to be the most preferred leisure activity. A large number of Nigerian participants reported

Table 10: Participation in favourite leisure activities in the past month for Nigerian Canadians

ACTIVITIES	Number/ Percentages of Nigerian Canadians						
	Physically active	Social leisure	Relaxing leisure	Outdoor	Cultural	Hobbies	Leisure Travel
Walking	55(59.1)						
Soccer	20(11.5)						
Weight Training	7 (7.5)						
Running	5 (5.4)						
Biking	2 (2.2)						
Swimming	2 (2.3)						
Other 1	1 (1.1)						
Attending Parties		38(41.3)					
Socializing With friends		29 (31.5)					
		-					
Dancing		25 (27.2)					
Dating		-					
Other 2		-					
Listening to music			64 (66)				
Reading			18 (18.5)				
Watching TV			11 (11.4)				
Other 3			4 (4.1)				
Scenic Viewing				45 (52.3)			
Picnicking				33(38.4)			
Backpacking				4 (4.6)			
Hiking				1 (1.2)			
Camping				1 (1.2)			
Other4				1 (1.2)			
Attending concerts					35 (43.2)		
Watching Movies at the theatre					41 (50.6)		
Watching Stage plays					4 (5.0)		
Other 5					1 (1.2)		
Painting						23 (29.1)	
Photography						36 (46.6)	
Hair weaving						14 (17.7)	
Cloth weaving						3 (3.8)	
Sewing						2 (2.5)	
Drawing						1 (1.3)	
Other 6						-	
Travel for Pleasure							47 (56)
Travel to historical places							33 (39.3)
Travel for festival							4 (4.7)

walking (n=55, or 59.1%) as their favourite leisure activity, compared to relatively low number of Nigerians who participated in other physically active leisure. The low levels of participation in physically active leisure was further confirmed by the low number of Nigerians who were much interested in swimming (n=2, or 2.3%). However, in the social leisure category, most Nigerians (n=38, 41.3%) selected attending parties as their favourite leisure activity, while few Nigerians (n=25, 27.2%) selected dancing (Table 10).

This paragraph summarizes the most and least common activities within each leisure category. In the relaxing leisure category, most Nigerians (n=64, 66%) selected listening to music as their favourite leisure activity, while few Nigerians (n=11, 11.4%) selected watching TV. In the outdoors, most Nigerian Canadians (n=45, 52.3%) participated in scenic viewing, while few participants camped or hiked (n=1, 1.2%) (Table 9). In the cultural leisure category, most Nigerians (n=41, 50.6%) were enthusiastic movie goers, while few Nigerians (n=4, 5%) watched stage plays. In the hobbies category, most Nigerians (n=44, 38.9%) participated in photography, while few Nigerians (n=2, 3.5%) sewed clothes. In the leisure travel category, most Nigerians traveled for pleasure (n=47, 56%), while few Nigerians traveled to festivals (n=4, 4.7%) (Table 10).

4.7 Internal Consistency of Latent Constructs

As a prelude to examination of the research questions, Cronbach alpha scores were computed for all variables in this study to determine reliabilities of scales that were used as shown in Tables 11 below. The computed Cronbach alpha scores for the cultural and language scales were; African cultural orientation α=.89, African Language α=.89, Canadian cultural orientation α=.88, and English Language α=.96. This confirmed the reliability of these scales in this context because α was greater than the conventionally accepted standard of .70 for survey research purposes (de Bruin, 2006). The alpha scores of the acculturative stress scales were Depression α=.85, Discrimination α=.85, and Intergenerational Conflicts α=.77. Also, the alpha score for Coping was α=.78, which confirmed the reliability of the acculturative stress and coping scales. Cronbach alpha scores were also computed for the average

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frequency of leisure participation and enduring involvement in leisure scales. The alpha score of the former was .87 and the score of the latter was .83; which confirmed the reliability of the two scales. The strong internal consistency of these scales justified computation of a single scale score based on the mean of all items for each scale. The computed average of each scale resulted in a single variable for each of the African cultural orientation, African Language, Canadian Cultural orientation, English Language, Depression, Discrimination, Intergenerational Conflicts, Coping, Leisure participation, and Ego

Table 11: Cronbach Alpha scores for Acculturation, Acculturative Stress, Coping, and Ego Involvement Variables

Variables	Cronbach alpha scores
Culture	
African culture	.89
African Language	.88
Canadian culture	.88
English Language	.96
Acculturative Stress	.85
Depression	.85
Discrimination	.77
Intergenerational Conflicts	
Coping	.78
Leisure participation	.83
Ego Involvement in Leisure	.87

Involvement scales. Use of a single ego involvement score is at odds with the majority of leisure research on this topic (Havitz & Dimanche, 1997), but is justified on the basis of the just discussed high reliability scores and because the small sample size for this study makes EI profiling somewhat unwieldy.

4.8 Segmenting Participants Based on Cultural Orientation

SPSS for Windows was used to conduct a median split to classify the Nigerian participants into four groups based on their attitudes (orientations) toward African and Canadian cultures. This represented the final step prior to addressing the research questions. Descriptive scores were then computed to compare the demographic attributes of participants in each of the four cultural orientation groups obtained

from the median spilt. The mean age of the High African/ High Canadian group was 36.23, Low African/ High Canadian was 35.37, Low African/ Low Canadian was 38, and High African/ Low Canadian was 33.72 (see Table 13 for a summary of the other attributes).

Grouping of participants into four categories provided an opportunity to better understand cultural orientation of participants in relation to acculturative stress that they experienced, their leisure involvement, and how they were able to cope with stress. Conducting median split in this study draws comparison with suggestions offered by Gelman and Park (2008, p. 1) that "discretizing predictor variables into distinct categories reduces the loss of efficiency of such variables compared to situations where such variables are dichotomized."

4.9 Research Questions

Scores on African cultural preferences and Canadian cultural preferences were used as independent variables to divide the sample into the four median split groups. The first task was to confirm whether culturally-based median split groups differ significantly on the basis of the two independent variables.

1. Is it possible to segment Nigerian Canadian immigrants based on cultural orientations?

To determine differences on the independent variable of cultural orientation, computed overall means of participants in this study were $\bar{x}$ =3.69 based on their African cultural orientation $\bar{x}$ =3.66, proficiency in African Language $\bar{x}$ =3.66, Canadian cultural orientation $\bar{x}$ =2.87, proficiency in English Language $\bar{x}$ =1.61.

Next, a series of one way analysis of variance were calculated to compare means of cultural orientations among the four median split groups. Not surprisingly, ANOVAS revealed significant differences across the four cultural orientation groups with regards to African cultural orientation F (3,100) =49.248, $p<.001$, Canadian cultural orientation F (3,100) =43.435, $p<.001$ of Nigerian Canadians. However, there were no significant differences between participants with regards to their African and English Language(s) proficiency. Where appropriate, Duncan post hoc analyses were conducted to

determine where the significant differences lie among Nigerian Canadians on African cultural orientation and Canadian cultural orientation. Table 12 confirms that groups differed as expected on both African

Table 12: Means of cultural orientations of Nigerian Canadians by cultural orientation and language preference

	All Nigerians	High African/ High Canadian	Culturally-Based Groups Low African/ High Canadian	Low African/ Low Canadian	High African / Low Canadian	F	*p*
	N=104	n=26	n=23	n=25	n =30		
African Culture	3.66	4.07 [a]	3.25 [b]	3.18 [b]	4.03 [a]	49.248	<.001
African Language	3.44	3.18	3.63	3.51	3.46	1.508	.217
Canadian culture	2.87	3.31 [a]	3.21 [a]	2.39 [b]	2.63 [b]	43.435	<.001
English Language	1.61	1.66	1.46	1.64	1.67	.418	.741

Note: All variables were measured using a 5-point scale

culture (F = 49.25, p < .001) and Canadian culture (F = 43.44, p < .001). Both "High African" groups had significantly higher African cultural preferences than did the two "Low African" groups. Likewise, both "High Canadian" groups had significantly higher Canadian cultural preferences than did the two "Low Canadian" groups. No significant differences in language preferences were apparent among participants (Table 12). Results of the Duncan post hoc analyses further revealed that the High African/High Canadian group ($\bar{x}$ =4.07) was significantly different from the Low African/High Canadian ($\bar{x}$ =3.25) and the Low African/Low Canadian ($\bar{x}$ =3.18) groups but not significantly different from the High African/Low Canadian ($\bar{x}$ =4.03) group based on their African cultural orientation. Also, the High African/High

Canadian group ($\bar{x}$ =3.31) was significantly different from the High African/Low Canadian (x=3.39) and

the Low African/Low Canadian ($\bar{x}$ =2.63) groups but not significantly different from the Low

African/High Canadian ($\bar{x}$ =3.21) with regards to their Canadian cultural orientation (Table 12).

4.9.1 Bivariate comparisons of Nigerian Canadian demographics by cultural orientation.

To further test research question one, one way-ANOVA was conducted to determine between

group differences among participants with regards to the number of children in their households. The

ANOVA result revealed non-significant difference F (3,100) = .605, *p>.1* with regards to number of

children in participants' households (Table 13).

Table 13: Descriptive statistics of number of children in households of Nigerian Canadian by cultural orientations

	All Nigerians	Culturally – Based	Groups				
		High African./High Canadian	Low African/High Canadian	Low African/Low Canadian	High African /Low Canadian	*p*	F
	N= 104	n=26	n=23	n=25	n=30		
# of Children							
None	26	6	4	8	8	.605	.61
One	20	3	7	5	5		
Two	30	7	6	4	13		
Three	21	8	4	6	3		
Four	6	1	2	2	1		
Five	1	1	0	0	0		

p significant at .10

As a further test of Research Question One, the Kruskal Wallis H test which is the non-parametric

equivalent of one way ANOVA was used to determine whether cultural differences existed between

Nigerian Canadians on most demographic characteristics. Similar to one- way ANOVA, a significant

result indicates that scores of at least one of the groups differs from that of at least one other group

(Cronk, 2002 pg. 97).

Table 14: Descriptive statistics of the Demographic characteristics of Nigerian Canadians by cultural orientations

| | All Nigerians N= 104 | Culturally- | Based Groups | | | Asymp. Sig | χ^2 |
		High African/ High Canadian n=26	Low African /High Canadian n=23	Low African/Low Canadian n=25	High African /Low Canadian n=30		
Age	x̄ =35.77	x̄ =36.23	x̄ =35.37	x̄ =38.00	x̄ =33.72	.60	3.53
18-30	29	8	5	7	9		
31-40	51	12	12	13	14		
41-40	23	5	6	5	7		
Over 50	1	1	0	0	0		
Gender							
Male=52	52	15	8	15	14	.27	1.22
Females=52	52	11	15	10	16		
Marital Status							
Married	81	19	19	19	24	.80	.46
Single	22	6	4	6	6		
Divorced	1	1	0	0	0		
Income							
Under$20,000	23	8	1	6	8	.006**	12.28
$20,000-$40,000	36	10	6	10	10		
$40,001--$60,000	31	6	9	6	10		
$60,001-$80,000	7	2	2	2	1		
Over $80,000	7	0	5	1	1		
Education							
Less than High School	1	1	0	0	0	.12	5.90
High School	8	3	0	2	3		
Undergraduate College	46	10	12	12	12		
Advanced degree	49	12	11	11	15		
Religion							
Christianity	94	25	21	23	25	.13	2.35
Islam	10	1	2	2	5		

p significant at .10

In an effort to avoid Type II error, the small sample sizes of the four cultural groups necessitated setting significance level at 0.1 when examining differences in cultural orientations between Nigerian Canadians. Even with this adjustment comparisons obtained from the Kruskal Wallis H test revealed no significant cultural differences between Nigerian Canadians with regards to age, gender, marital status and religion *p>.10* (Table 14).

However, there were significant differences between participants with regards to their household income, X^2 =12.28, *p<.01*. Participants in the Low African/High Canadian group were significantly different from their counterparts in the three other groups; as 70% (16) of those in the former group

reported annual income of $40, 000 or more, while comparatively lower number of participants earned $40, 000 or more in the three other groups (Table 14).

4.9.2 Differences in transportation, dress patterns and housing.

The Kruskal Wallis H test was also used to determine differences of Nigerian Canadians by transportation, dress patterns, and housing. In comparing cultural orientations of participants with regards to transportation, dress patterns, and housing based on results obtained from the Kruskal Wallis H test, no significant cultural differences were found *p>.10* (Tables 15).

Although, there were no significant differences between participants with regards to transportation in home country, housing in Nigeria and Canada, as well as dress patterns, descriptive trends suggested differences between participants. For example, more High African/Low Canadian participants wore both African and Canadian attires (n=13) than their counterparts in the three other cultural groups. With regards to housing, descriptive trends suggested that more High African/Low Canadian Nigerian Canadians (n=14) lived in multiple room apartments in Nigeria than their counterparts in the three other groups, while comparatively lower number of low African/ High Canadian lived in multiple room apartments in Canada (Table 15)

Not surprisingly, descriptive statistics suggested that more Low African/ High Canadian participants live in either semis, detached housing units, condominiums (n=17) ; which the reveals likelihood of participants in this group to be home owners than renters (Table 15). Differences in income as suggested by the Kruskal Wallis H test in Table 14, where Lower African/ High Canadian participants earned more than $60, 000 compared to the other three groups, suggested the likelihood for members of the latter group to be able to buy rather than rent housing units. The smaller sample sizes of the four cell typology median split groups might have accounted for non-significant between groups when differences were examined with inferential statistics, even in cases were descriptive statistics revealed differences in transportation, housing, and dress patterns. In view of this development it is expedient conduct future studies to examine cultural based transportation, housing, and dress patterns differences among immigrants with large sample sizes.

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Table 15: Descriptive statistics of transportation, dress patterns, and housing by cultural orientations

	All Nigerians	Culturally	-Based	Groups		Asymp. Sig	χ²
		High African/ High Canadian	Low African/ High Canadian	Low African/ Low Canadian	High African/ Low Canadian		
	N= 104	n=26	n=23	n=25	n=30		
Transportation							
Commercial motorcycle	3	0	1	1	1	.70	1.45
Public Transit	20	3	5	5	7		
Privately owned motorcycle	5	2	1	0	2		
Privately owned car	72	21	16	17	18		
Car pooling	4	0	0	2	2		
Dress Patterns							
Canadian	33	7	7	9	10	.96	.28
African	28	11	7	9	4		
Both	4	7	9	6	13		
Other	8	1	0	4	3		
Housing-Nigeria							
Studio apartment	2	0	1	0	1	.57	1.99
Single room apartment	20	6	5	5	4		
Multiple room apartment	35	9	6	6	14		
Semi-detached bungalow	5	1	1	1	2		
Detached bungalow	9	2	2	2	3		
Condominium	14	3	3	3	2		
Duplex	5	1	1	1	2		
Other	14	4	4	4	2		
Housing Canada							
Studio apartment	0	0	0	0	0	.52	2.24
Single room apartment	4	1	2	0	1		
Multiple room apartment	32	9	4	10	9		
Semi-detached bungalow	10	2	1	4	3		
Detached bungalow	28	5	7	8	8		
Condominium	2	1	1	0	0		
Duplex	28	8	8	3	9		
Other	0	0	0	0	0		

p significant at .10

4.9.3 Cultural differences based on acculturative stress.

To address the question of how participants differed on the dependent variables of depression discrimination, and intergenerational conflicts based on the four culture-based median split typology;

means were computed to determine cultural differences between participants with regards to depression, discrimination, and intergenerational conflicts between parents and their children.

2. Do culturally-based groups differ on acculturative stress (discrimination, depression, intergenerational conflict)?

Table 16: Means of cultural orientations of Nigerian Canadians by acculturative stress

		Culturally-	Based Groups				
	All Nigerians	High African/High Canadian	Low African/High Canadian	Low African/Low Canadian	High African /Low Canadian	F	*p*
	N=104	n=26	n=23	n=25	n =30		
Depression	.99	1.12	.83	.97	1.03	1.605	.193
Discrimination	1.86	1.94	1.59	1.85	1.94	1.632	.187
Intergenerational Conflicts	*2.56	2.69	2.38	2.36	2.78	1.039	.379

[5] Scales   *p* significant at .10

After computing group means, a series of one way ANOVA were conducted on the dependent variables of depression, discrimination, and intergenerational conflicts to determine between group differences with regards to four categories created using the independent variable of cultural orientation (Table 15). Overall sample means obtained were depressive symptoms $\bar{x}$ =.99, discrimination $\bar{x}$ =1.86, intergenerational conflicts $\bar{x}$ =2.56 (Table 16). Thus, depression scores were relatively low, perceived

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[5] Radloff's (1977) 20 item CES-D scale rated on a 4-point scale was used measure depression, Brondolo et al.'s 22 – item (2005) PEDQ rated on a 5-point scale measured discrimination, while Lee et al.'s (2000) 5 item FCS rated on a 5-point scale measured intergenerational conflicts.* Intergenerational Conflicts data collected from the parents sub-sample only (n= 92).

discrimination moderately common and intergenerational conflict relatively common. The descriptive

trends in Table 16 suggests that Nigerian Canadians with high African cultural orientation may

experience more depression, discrimination and intergenerational conflicts than do those with low African

cultural orientation. However, results of the one way ANOVA revealed non-significant differences

between participants with regards to depressive symptoms experienced, discrimination and

intergenerational conflicts, *p>.1* (Table 16).

4.9.4 Cultural differences based on coping strategies.

To address the question of how participants differed on the dependent variable of coping based on

the four culturally-based median split typology; means were computed to determine cultural differences

between participants with regards to how they coped with acculturative stress that they experienced.

3.   Do culturally-based groups differ on coping strategies?

The overall mean of coping strategies that Nigerian Canadians used to address stress that they

Table 17: Means of cultural orientations of Nigerian Canadians by coping

		Culturally	**-Based Groups**				
	All Nigerians	High African/High Canadian	Low African/High Canadian	Low African/Low Canadian	High African /Low Canadian	F	*p*
	N=104	n=26	n=23	n=25	n =30		
Coping[6]	2.67	2. 88	2.53	2.58	2.66	2.066	.17

p **significant at .10**

experienced was x̄ =2.67. However, the ANOVA result suggested non-significant differences between

participants with regards to how they coped with stress F (3,100) =2.066, *p>*.1 (Table 17). Despite non-

significant differences between the research participants on how they coped with stress that they

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[6] Carver et al.'s (1989) COPE inventory rated on a 4-point scale measured coping.

experienced, descriptive trends suggested more successful coping abilities among High African/ High Canadian Nigerian Canadians x̄ = 2.88 when compared with members of the three other cultural groups. Non-significant coping as suggested by inferential statistics, might be as a result of small sample sizes of participants in each of the four median split groups, which justifies conducting future research with larger sample sizes.

4.9.5 Cultural differences based on leisure participation and ego involvement in leisure.

Turning to the question of differences between participants based on the dependent variables of leisure participation and ego involvement in leisure, one way ANOVA was used to examine cultural differences of Nigerian Canadians with regards to their frequencies of leisure participation and ego involvement in leisure.

4.   Do culturally-based groups differ based on their frequencies of leisure participation and ego involvement in leisure?

Table 18: Means of cultural orientations of Nigerian Canadians by leisure participation and ego involvement in leisure

	Culturally -Based Groups						
	All Nigerians	High African/High Canadian	Low African/High Canadian	Low African/Low Canadian	High African /Low Canadian	F	*p*
	N=104	n=26	n=23	n=25	n=30		
Leisure Participation	[7]131.62	112.21	128.79	153.32	120.69	.858	.466
Ego Involvement in Leisure	3.13	3.39	3.02	3.01	3.08	1.711	.170

Ego Involvement was measured on a 5-point scale   *p* significant at .10

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[7] Leisure participation was the combined average leisure episodes in the previous month.

Results of the ANOVAS revealed that Nigerian Canadians were not significantly different on how they participated in leisure and their enduring involvement in leisure (Table 18). The diversity of respondents' leisure repertoires may complicate this question. In view of the large number of leisure activities and non significant ANOVAS for composite leisure participation and ego involvement scores, a series of one-way ANOVAS were computed to determine differences between participants on participation in each leisure activity and ego involvement in each group of leisure activities. Results of the ANOVAS and follow-up Duncan post hoc, where appropriate, will be discussed in the next section.

4.9.5.1 *Cultural differences by leisure participation.*

A series of analyses of variance (ANOVA) were computed to determine cultural differences between Nigerian Canadians on their average monthly participation in physically active leisure. ANOVA results revealed significant cultural differences in dating F= 2.99, *p<.10*, and watching stage plays F=2.37, *p<.10*. However, there were non-significant cultural differences between Nigerian Canadians based on their participation in all other leisure activities (*p>.10)*. Follow-up Duncan post-hoc analysis was conducted for significant ANOVAS, which suggested that Low African/Low Canadian Nigerian Canadians were significantly different from participants in the three other groups because they dated x̄ =1.44 and watched stage plays x̄ =1.40 more than members of the three other groups (Table 19). Contrary to non-significant differences between participants on how they participated in most leisure activities; as revealed by inferential statistics, descriptive statistics suggested likely differences between participants on how they participated in some leisure activities. For example, the Low African/ Low Canadian x̄ =17.65 and the High African/ Low Canadian x̄ =16.71 groups walked more than their counterparts in the two other groups. Other examples evident in other leisure categories were; the Low African/ High Canadian participants x̄ =7.69 who danced more than participants in the three other groups; Low African/ Low Canadian participants x̄ =6.45 who engaged in scenic viewing more than their counterparts in other groups, and the Low African/ Low Canadian x̄ =2.22 and the High African/ Low Canadian x̄ =2.21 groups also attended concerts more than other participants. Other difference as

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Table 19: Mean monthly leisure participation by activity category and cultural orientation

	All Nigerians	Culturally-	Based Groups			F	*p*
		High African/High Canadian	Low African/High Canadian	Low African/Low Canadian	High African/Low Canadian		
Physically Active Leisure							
Walking	15.07	11.71	13.85	17.65	16.71	0.59	.62
Biking	.86	.81	.63	.82	1.09	.90	.97
Swimming	1.03	1.25	.94	1.68	.39	1.38	.26
Running	5.00	3.35	8.33	5.70	3.65	.53	.67
Weight Training	4.06	3.53	2.94	5.71	3.78	.54	.70
Soccer	1.08	1.63	1.44	1.28	.27	1.35	.26
Others 1	2.58	1.88	4.45	2.29	1.50	.55	.65
Social Leisure							
Attending Parties	3.44	2.33	1.65	3.32	2.07	.77	.51
Dating	.60	.47[b]	14[b]	1.44[a]	.40[b]	2.99	.04*
Dancing	5.38	5.50	7.89	4.05	4.69	.89	.45
Socializing	7.00	6.90	-	1.00	6.69	.81	.49
Others 2	3.12	2.20	7.35	6.60	7.11	.07	.99
Relaxing Lei sure							
Listening to Music	17.04	20.17	20.95	22.59	19.11	.18	.90
Reading	20.57	16.38	20.00	18.29	14.57	.83	.48
Watching TV	17.98	16.69	20.58	21.63	14.43	1.61	.19
Others 3	.83	-	-	2.14	.83	1.35	.28
Outdoor Leisure							
Scenery	3.44	1.47	3.94	6.45	1.96	1.06	.37
Picnicking	2.05	1.61	1.47	5.06	.71	1.46	.23
Hiking	.34	.47	.25	.41	.26	.40	.75
Camping	.23	.29	.19	.31	.17	.30	.82
Backpacking	.44	.75	.19	.80	.17	1.66	.18
Others 4	.18	.13	-	.29	.31	.38	.77
Cultural Leisure							
Attending concerts	1.57	.93	.61	2.22	2.21	.76	.52
Watching movies at the Theater	2.31	2.05	2.24	2.20	2.68	.09	.96
Watching stage plays	.57	.46[b]	.17[b]	1.40[a]	.36[b]	2.37	.08*
Others 5	.94	-	-	-	.25	1.03	.39
Hobbies							
Painting	.54	.25	1.12	.53	.29	1.07	.36
Cloth Weaving	.16	.91	-	.27	.25	1.73	.17
Hair Weaving	1.22	1.07	1.59	.94	1.25	.16	.92
Drawing	.79	.58	.65	1.27	.71	.35	.79
Photography	4.24	2.56	2.11	5.61	5.64	1.27	.29
Sewing	.85	.45	.65	1.13	1.00	.35	.79
Others 6	.22	-	.22	-	.36	.35	.79
Travel Leisure							
Travel for Pleasure	2.87	2.05	.94	6.05	2.40	1.26	.29
Travel to festivals	1.12	1.00	.41	1.56	1.39	.58	.63
Travel to historical places	1.90	1.31	1.21	3.47	1.79	.66	.58

p significant at .10

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suggested by descriptive statistics were found among the Low African/ Low Canadian x̄ =5.61 and the

High African/ Low Canadian x̄ =5.64 groups that engaged in photography, as well as the Low African/

Low Canadian group that traveled to festivals x̄ =6.05 and historical places x̄ =3.47 more than their

counterparts in the three other groups (Table 19). The apparent differences between participants as

suggested by their average leisure participation in the previous month could most likely provide

justification to conduct further research to determine if and how participants differ on their participation

in leisure.

4.9.5.2 *Cultural differences by ego involvement in leisure.*

Results of ANOVAS on differences between participants on their ego involvement in each group

of leisure activities found non-significant differences across all seven leisure categories (Table 20).

Despite non-significance on how Nigerian participants differed from each other on their enduring

involvement in leisure, computed descriptive statistics showed possible differences on their mean ego

involvement scores by cultural orientation which may have been statistically significant had the sample

been larger. For example, members of the High African/High Canadian group showed more enduring

involvement toward physically active x̄ =3.36, social x̄ =3.20, relaxing, x̄ =3.62, and cultural leisure x̄

=3.03 compared to the three other groups. However, members of the Low African/Low Canadian group

showed more enduring involvement toward outdoor leisure x̄ =3.16 and travel leisure x̄ =3.15, while the

High African/Low Canadian group showed more enduring involvement toward hobbies x̄ =3.04

compared to the three other groups (Table 20).

Also, members of the High African/Low Canadian group showed the least enduring involvement

toward physically active leisure x̄ =3.13, relaxing leisure x̄ =3.41, and cultural leisure x̄ =2.92; the Low

African/High Canadian group showed the lowest enduring involvement toward social leisure x̄ =3.01,

outdoor leisure x̄ =2.99, hobbies x̄ =2.77, and travel leisure x̄ =3.06 compared to the three other groups

(Table 20).

The marked differences across the four groups revealed in examination of descriptive statistics of ego involvement of leisure participants, despite non-significant ANOVAS might have provided rationale for re-examining ego involvement research and re-designing ego involvement instruments targeted at African immigrants in future research . It will be interesting to ascertain if different leisure contexts in Canada versus familiar African terrains in home countries accounted for these results.

Table 20: Mean ego involvement in leisure scores for the four cultural groups

	All Nigerians	High African/High Canadian	Low African/High Canadian	Low African /Low Canadian	High African/ Low Canadian	F	p
	N= 104	n=25	n=23	n=26	n=30		
Ego involvement[8]							
Physically active leisure	3.12	3.31	3.08	2.89	3.19	.783	.506
Social leisure	3.05	3.22	3.84	3.02	3.11	.950	.420
Relaxing leisure	3.43	3.55	3.36	3.12	3.64	1.744	.164
Outdoor leisure	3.04	3.15	2.96	3.02	3.00	.241	.867
Cultural leisure	2.94	3.06	2.80	3.09	2.83	.802	.497
Hobbies	2.82	3.14	2.72	2.79	2.70	1.072	.366
Travel leisure	3.00	3.24	3.02	2.93	2.88	.811	.492

p significant at .10

4.10 Correlations between acculturative stress, coping, and leisure participation.

Pearson correlations were computed to determine the relationships between acculturative stress (depression, discrimination, and intergenerational conflicts), and coping one hand, and leisure participation on the other hand for all 104 Nigerian participants.

5.   Is leisure participation correlated with acculturative stress and coping?

Results suggested that there were no correlations between depression, discrimination, intergenerational conflicts and coping on one hand and leisure participation on the other hand $p>.05$. As

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[8] Kyle et al's (2007) 15 item MIS scale rated on a five point scale measured ego involvement in leisure.

the full sample of 104 Nigerian Canadians was used in this analysis, conventional p <. 05 probability

levels were deemed appropriate. However, significant negative correlation was found between

discrimination and leisure participation $r=-.199$, $p<.05$ (Table 21). Negative correlations between

discrimination and leisure participation suggest that the more discrimination that Nigerians Canadians

perceive in their host communities the less they participate in leisure.

Table 21: Correlations between acculturative stress, coping, and leisure participation

	Depression	Discrimination	Intergenerational conflicts	Coping
Leisure Participation	$r=-.027$	$r=-.199**$	$r=--.074$	$r=-.066$
	$p=.791$	$p=.046$	$p=.488$	$p=.512$

p significant at .05

To determine activity specific interactions between leisure participation and acculturative stress

as well as coping, Pearson correlations were computed to determine relationships between leisure

participation, and depression, discrimination, intergenerational conflicts and coping with regards to

participation in leisure by activity.

Results revealed positive correlation between depression and travel to festivals $p <.05$, while

there was strong positive correlation between discrimination and watching movies at the theatre. This

suggests that the high levels of discrimination did not deter Nigerian Canadians from watching movies at

the theatre. However, there were negative correlations between intergenerational conflicts and dating, as

well as watching TV $p <.05$, which suggests low levels of conflicts between parents and children when

parents go out on dates and when they spend more time watching TV. Also, there was negative

correlation between discrimination and hiking; which suggests that the more discrimination Nigerian

Canadians experience, the less they hike.

Furthermore, there was strong negative correlation between discrimination and listening to music (Table 22). This relationship explains how discrimination encumbers abilities of Nigerian Canadians to listen music as often as they like to; as the more discrimination that they experienced, the less they listened to music.

Table 22: Correlations between Depression, Discrimination, and Leisure Participation

	Depression	Discrimination	Intergenerational Conflicts	Coping
Dating			r= -.270* Sig=. 032	
Listening to music		r= -.270** Sig=. 008		
Watching TV			r= -.233* Sig=. 036	
Hiking		r= -.241* Sig=. 043		
Watching movies		r= .286** Sig=. 008		
Travel to festivals	r= .242* Sig=. 047			

p significant at .05

4.11 Correlations between acculturative stress, coping, and ego involvement in leisure.

6.   Is ego involvement in leisure correlated with acculturative stress and coping?

Pearson correlations were computed to determine the relationships between acculturative stress (depression, discrimination, and intergenerational conflicts), and coping one hand, and ego involvement in leisure on the other hand for all 104 Nigerian participants. Results suggested that there were no correlations between depression, discrimination, intergenerational conflicts and coping and ego involvement in leisure *p>.05* (Table 23). Despite non-significant correlations between leisure participation and all acculturative stress and coping variables, there were negative correlations between ego involvement in leisure and the four variables. The negative relationships can be a subject of investigation in future research in broader studies. The interesting aspect of these relationships, if they are significant, underlies how important ego involvement in leisure is in reducing incidences of discrimination and intergenerational conflicts as well as depressive episodes that Nigerian Canadian

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experience. Simply stated, if future research suggest significant negative relationships, then there is

likelihood of Nigerian Canadians to experience less discrimination, depression and intergenerational

conflicts when they were more involved with leisure.

Table 23: Correlations between acculturative stress, coping, and ego involvement in leisure

	Depression	Discrimination	Intergenerational conflicts	Coping
Leisure Participation	$r=-.057$	$r=-.039$	$r=--.040$	$r=-.137$
	$p=.57$	$p=.705$	$p=.711$	$p=.181$

p significant at .05

CHAPTER FIVE: DISCUSSION

This research examined how Nigerian Canadians differ on their cultural orientations as represented by the four cell typology based on the median split of African and Canadian cultural orientations. Based on the four cell median split typology, Nigerian participants with High African/ High Canadian cultural orientation were assumed to be highly bicultural; those with Low African/ High Canadian cultural orientations were assumed to have assimilated the dominant culture in Canada; while those with Low African/ Low Canadian cultural orientation were assumed to have separated themselves from their source and Canadian cultures, and those with High African/ Low Canadian were assumed to remain more connected to their country of origin than to their new country. The research further examined how culturally-based groups differ on acculturative stress, coping, leisure participation, and ego involvement in leisure. The present study also examined how leisure participation and ego involvement on one hand were correlated with acculturative stress and coping on the other hand.

The following research questions guided this research, and discussion in subsequent sections of this chapter will explain the research findings of this study with regards to each research question and tie those conclusions to extant literature.

1. Is it possible to segment Nigerian Canadian immigrants based on cultural orientations?
2. Do culturally-based groups differ on acculturative stress (discrimination, depression, intergenerational conflict)?
3. Do culturally-based groups differ on coping strategies?
4. Do culturally-based groups differ based on their frequencies of leisure participation and ego involvement in leisure?
5. Is leisure participation correlated with acculturative stress and coping?
6. Is ego involvement in leisure correlated with acculturative stress and coping?

In addition, this chapter will include discussion of limitations, implications for professional practice and recreation management, and implications for future research.

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5.1 Participant Differences Based on Cultural Orientations

The first question asked "Is it possible to segment Nigerian Canadian immigrants based on cultural orientations?" In general, this question was answered affirmatively. Grouping of Nigerian Canadians into four cultural groups of High African/High Canadian, Low African/High Canadian, Low African/Low Canadian and High African/Low Canadian by median split provided useful information about cultural orientations of Nigerian Canadians with regards to their African culture and Canadian culture. Group differences by African and Canadian cultural orientations and demographics will be discussed in details in subsequent sections.

5.1.1 African culture.

The African cultural orientations of Nigerian Canadians were significantly different across cultural groups. Nigerian Canadians with High African orientation were significantly different from those with Low African orientation irrespective of their Canadian orientation; but there were no significant differences on African orientation between those with High African/High Canadian and their High African/Low Canadian counterparts. Non-significant differences between participants with High African orientation with regards to their African cultural orientation irrespective of their Canadian orientation are consistent with previous research. For example Ying et al.'s (2008) study involving Chinese-Americans and South-East Asian adolescents examined demographic variations between research participants with regards to their Asian cultural orientations. Some of the participants of the Ying et al. study were born in the United States, while other participants were foreign born. Ying et al. found non-significant differences between participants from similar ethnic backgrounds. Ying et al. revealed that similarities between research participants across different demographic domains were accounted for by natural affinity for participants to be strongly connected to their country of origin. Consistent with findings of this study, Ying et al.'s research revealed that research participants in the study were significantly different on their American cultural orientations. Thus, even though the two high African groups differed significantly from

the two low African groups, mean African orientation scores were high in all four cases, which confirm high ethnic orientation of foreign born immigrants as suggested by extant literature (Ying et al.).

Another project that found non-significant differences between participants with regards to their source culture was the Tsai et al. (2000) study conducted on a sample of Chinese-American college students in the San Francisco Bay area of the United States. In using GEQ to examine cultural orientations of participants, Tsai et al. determined that the more exposed participants were to Chinese culture, the more they leaned towards Chinese culture and the more exposed they were to American culture, the more they leaned towards American culture. Tsai et al. concluded that foreign-born participants in the study were not significantly different on how they perceived Chinese culture but were significantly different from their American born counterparts on perception of Chinese culture.

Lay and Verkuyten's (1999) study on two independent samples of Canadian-born Chinese immigrants draw comparison with the present study. Lay and Verkuyten explained that foreign born immigrants were ethnic oriented, while their Canadian-born counterparts were mainstream culture-oriented. The high scores of Nigerian Canadians in the African domain suggests that they are, as a group, very African-oriented consistent with findings of Lay and Verkuyten's study, because all Nigerian Canadians in the present study were foreign born.

The bottom line with respect to African cultural orientation in this study is that all four groups exhibited moderate to high African tendencies. The two groups with high African orientations differed from each other with respect to Canadian orientation, however. One group had a moderately high Canadian orientation which made them relatively bi-cultural, whereas the other had very low Canadian orientation which made them uni-cultural with strong African tendencies.

5.1.2 Canadian culture.

There were significant differences between Nigerian Canadians in the present study with regards to their Canadian cultural orientation as revealed by differences between participants with High Canadian orientations and those with Low Canadian orientation irrespective of their African orientation. There were however no significant differences between participants with Low African/Low Canadian and their High

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African/Low Canadian counterparts. Mean scores of Nigerian Canadians surveyed in this research were comparatively lower in the Canadian cultural domain than in the African domain, which suggests that, overall, study participants were more African ethnic oriented than they were Canadian oriented.

Ying et al.'s (2008) conclusion that foreign born respondents have the tendency to be more Asian oriented than their American born counterparts is consistent with findings of the present research because of comparatively lower Canadian cultural orientation scores and higher African cultural orientation scores; which may be attributable to the fact that all participants in this study were foreign born. The Ying et al. study used the General Ethnicity Questionnaire to examine cultural leanings of a sample of adolescent South-East Asian and Chinese-American immigrants in California; Ying et al. concluded that American born research participants were more American oriented than their foreign born counterparts. This is consistent with the present research's conclusion that foreign born immigrants were Asian oriented, because respondents had high mean scores in all four cultural groups on the African cultural domain and comparatively lower mean scores in all four cultural groups on the Canadian cultural domain.

Matera, Stefanile and Brown's (2011) study on a sample of Italian citizens who emigrated from foreign countries to Italy on how generational differences impact acculturation further supports the present research. Stefanile and Brown revealed the propensity of foreign-born respondents to maintain their heritage culture, while Italy-born respondents showed favourable attitude towards Italian culture then members of the former group.

In contrast with findings of the present study where Nigerian Canadians had low scores on Canadian culture, Kim, Laroche, and Tomiuk's (2004) study on gendered role of Chinese-Canadian couples found discriminant gender role expectations among respondents based on their cultural orientations revealed that participants had high Canadian cultural orientation scores. Kim et al. explained that among female respondents, being mainstream-culture oriented led to change in gender role expectation that females have about their husbands, where females expect their husbands to share household responsibilities. However, being mainstream culture oriented did not have any significant effect on gendered roles that husbands in the Kim et al. research expected of their wives. In the present

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study, despite being different in Canadian orientations, all Nigerian Canadian groups had moderate to low scores in the Canadian cultural domain, which might make it difficult to assess their gendered role expectations as was done in other studies.

The bottom line with respect to Canadian orientation is that all four groups exhibited moderate to low Canadian tendencies. One group, labeled low African/high Canadian actually had moderate level scores on both the African and Canadian domains, whereas the final group had only moderate African orientation and almost no Canadian orientation. This group was labeled low/low as their raw mean scores on both domains were descriptively lower than those of any of the other three groups.

5.1.3 Demographics.

Although cultural orientations were diverse, demographic characteristics varied little among the four groups examined in this research. There were non-significant differences between Nigerian Canadians with regards to the number of children in their households, most likely due to the fact that a large number of participants have two or less children in their households. Also, there were no overall differences between the four Nigerian Canadian groups with regards to age, gender, marital status, education, and religion. Nigerian Canadians in the present study are obviously similar with respect to their demographic attributes irrespective of their cultural orientation, because a large number of participants were young, married, well educated, and Christians. The only exception with regards to cultural differences based on demographic characteristics was found in household income, where Nigerians with the Low African/High Canadian cultural orientation earned more than their counterparts in the three other median split groups. It would appear that for immigrants to succeed in the Canadian society, they have to assimilate to some extent into mainstream culture. Findings of the present study suggest that those who adopt the Canadian culture earned higher income than those less willing or able to give up their source culture.

Shen, Takeuchi, and Takeuchi's (2001) study on how acculturation impacted socioeconomic and health status of a sample of Chinese immigrants in the United States supports the present study. Similar to the present study, Shen et al. found positive relationship between acculturation and socioeconomic status

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of the respondents. Simply stated, respondents who have adjusted well to mainstream American culture earn more than their counterparts who maintain their heritage culture.

Income excepted, demographic homogeneity in the present study contrasted with results of previous research. For example, Cheung, Chudek, and Heine's (2011) study on a sample of Hong Kong immigrants in Vancouver, Canada on demographic differences between immigrants based on their cultural orientations showed results that differed from findings of the present study. With regards to age differences, Cheung et al. explained that younger immigrants with longer periods of exposure to Canadian culture identified more with Canadian culture than their older counterparts. In contrast, the present study did not find significant age differences between Nigerian Canadians with regards to their cultural orientation. The contrasting results between the present study and findings of the Cheung et al. may be attributed to the fact most Nigerian Canadians in the present study were young and recent immigrants which makes it difficult to assess differences in their length of exposure to Canadian culture.

Smither and Rodriguez-Giegling's (1982) study that examined demographic and personality differences between two independent samples of Nicaraguan and Vietnamese refugees in California, U.S.A based on their levels of acculturation to mainstream American culture showed contrasting results, when compared with the present study. Smither and Rodriguez-Giegling revealed significant personality differences but non-significant demographic differences (with exception of length of stay in the United States) between the Nicaraguan and Vietnamese refugees on their acculturation to American culture. Smither and Rodriguez-Giegling's results was different from findings of the present study that revealed non-significant age and gender differences between participants based on their cultural orientations.

A previous study that partially supports the present research was that conducted by Hurtado-Ortiz and Guavain (2007) on a sample of Mexican-American high school graduates on how generational status and acculturation affect educational status of the Hispanic sample. Hurtado-Ortiz and Guavain concluded that generational status (e.g., parents and older siblings' educational achievements, experience, and parental income) and cultural orientations significantly influenced educational attainment of participants. Consistent with findings of the present study, participants in the Hurtado-Ortiz and Guavain study were

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significantly different from each other based on their family income. For example, in the Hurtado-Ortiz and Guavain study, higher parental income positively impacted adjustment to mainstream culture among respondents and vice versa. However, participants in the present studies were not significantly different from each other in their levels of education based on their cultural orientations. The mixed results in the present study compared to previous research might the rationale for further investigation in broader studies to determine how parents' income and educational achievements translates to children's acculturation and educational attainment levels.

Bennet and Tran's (1989) study that examined age differences based on cultural orientations among a National sample of Mexican Americans in the United States showed contrasting result with the present study. In contrast to findings of the present study, Bennet and Tran concluded that older participants experienced higher levels of acculturative stress and were more acculturated to mainstream American culture than their younger counterparts. Bennet and Tran explained that older members of the Hispanic sample were more acculturated because they experienced higher levels of acculturative stress which triggered better coping abilities that enabled them to adjust better to mainstream American culture. Minimal age differences between Nigerian Canadians in the presents study justifies stratifying by age in broader studies to understand relationships between age and acculturation.

5.1.4 Transportation, housing and dress patterns

With regards to questions of cultural differences of Nigerian Canadians by transportation in home country, houses that they lived in Nigeria and Canada, as well as their dress patterns in Canada, Nigerian Canadians in the present study were not significantly different, irrespective of their cultural orientations, which contrasted with findings of previous research. For example, Lee and Tse's (1994) study on four independent samples that included Hong Kong residents, long term and new Hong Kong immigrants to Canada, and English speaking Caucasians on how media exposure affect consumption patterns of immigrants showed results that is different from findings of the present study. Lee and Tse explained that immigrants are usually loyal to their ethnic brands with regards to their consumption patterns and lifestyles, and that long term exposure to media in their host countries have significant positive influence

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on their preference for their host country's consumption patterns and lifestyles. Though the impact of media on consumption patterns was not examined in this study, which could be the direction of future studies; housing preferences of Nigerian Canadians in the present study in their home country and Canada were significantly different irrespective of cultural orientation. However, it would be interesting to examine if media influence drives change in housing preferences among Nigerian Canadians in future studies.

Despite, non-significant differences between participants in the present study with regards to houses that they lived in their home country and houses they lived in Canada, as suggested by inferential statistics; descriptive trends suggested differences between participants with regards to houses that they lived in Canada and Nigeria. For example, majority of participants lived in single housing units in their home country, while a large number lived in apartments in Canada. Nigerian Canadians in the present study might be residing in apartments after immigrating to Canada for reasons, such as affordability, municipal inclusionary housing practices, and benchmark of income groups that benefit from such inclusionary practices (Mah, 2009). Mah explained that wide income gap exists between owners and renters of different housing units in Toronto, with owners earning average of approximately $30,000 more than renters. Mah also revealed that majority of owners live in single housing units and semis, while majority of renters live in apartment buildings. It is worthy of note, that by Canadian standards, residents of any municipality are considered occupants of affordable housing when their housing expenses does not exceed 30% of their gross income; and a municipality is considered inclusive, when they implement policies that ensures provision of affordable housing to its residents (Mah, 2009). However, Toronto-based immigrants are most likely to live in apartment buildings in the post settlement phase because of low income and lack of affordable single and semi-units.

It is difficult to compare the present study with previous research on houses Nigerian Canadians in this study lived prior to immigrating to Canada and after immigrating to Canada because of lack of contextual data on ecological factors that drive decisions on the selection of housing among recent immigrants which might be the direction of future research. For example, Scott (2008) studied a sample

of refugees in upstate New York over a 15-year period, and concluded that socio-economic climate, community inclusion, and adequate support from post-settlement agencies makes refugees to adjust well to mainstream American culture, and consequently be satisfied with houses that they reside in.

Conclusions of Martinez et al. (2008) from their sample of school age children of Latino immigrants in United States on how acculturation influenced choice of mode of transportation is difficult to compare with the present study, because the present study only collected data about transportation of participants in their home country. Martinez et al. concluded that low adjustment to mainstream culture leads to lower socio-economic status, which in turn makes children of participants to walk to school more than children of parents who have adjusted well to the mainstream culture. Probably because of the near homogeneity of the sample in the present study, participants were not significantly different on transportation to their various destinations in their home country. However, this might be a subject of further investigation, because participants in this study were only asked questions about their mode of transportation in their home country. Also, the present study focused only on adults, not on their children.

5.2 Participant Differences Based on Acculturative Stress

Grouping Nigerian Canadians further gave insight into their differences with regards to depression, discrimination, and intergenerational conflicts experienced. These differences will be discussed in detail in subsequent sections. The second question asked "Do culturally-based groups differ on acculturative stress (discrimination, depression, intergenerational conflict)?" which is answered in detail in the next section.

5.2.1 Depression.

Nigerian Canadians were not significantly different across cultural groups based on depressive symptoms that they experienced. Depression scores were relatively low throughout the sample, a good thing as it suggests that depression was not a major issue among this sample. Low depression scores might be an indicator of low levels of depression among Nigerian Canadians in the present study. In view of high African orientation scores of members of the sample irrespective of their Canadian cultural

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orientation, it will be safe to assume that participants were comfortable with members of their social networks. Due to the fact that the present study did not examine roles that supportive social networks play in mitigating depression that participants' experience; future studies, should examine roles that social networks play in mitigating depression among immigrant samples. There was descriptive, though not statistically significant, evidence that respondents with higher levels of African orientation tended to report elevated depression scores.

These findings are consistent with findings of the Giorgiades et al. (2011) that examined how participants in various studies conducted in the year 2000 and beyond differed on depressive symptoms that they experienced. Giorgiades et al. explained that different studies on depression among children of Canadian immigrants concluded that irrespective of their country of birth and levels of acculturation, children of Canadian immigrants experience elevated levels of depressive symptoms. Giorgiades et al. explained that increased mental health issues among Canadian immigrants' children results from stressful experience that impact immigrant families as result of migration and settlement problems.

In contrast, with the present study and a few Canadian studies as explained by Giorgiades et al., studies conducted in other parts of the western world showed significant differences between their research participants with regards to depressive symptoms they experienced (Bhui et al., 2005; Corral & Landrine, 2008; De Leersnyder, Mesquita, & Kim, 2011; Milner & Khawaja, 2011; Nogle, 1994; Shen, Takeuchi, & Takeuchi, 2001; Williams et al., 2007).

For example, the Bhui et al. (2005) study that examined how acculturation influenced health status of a sample of African Caribbean and Bangladesh immigrants in the United Kingdom did not support the present study. Bhui et al. found contrasting results between the African Caribbean and Bangladeshi sub-samples; where members of the former group experienced tiredness or more physical weakness with more assimilation, while members of the latter group experienced less depressive symptoms with better integration and vice versa.

Also, Corral and Landrine's (2008) study on how acculturation influenced health behaviours of a sample of Mexican immigrants in the United States did not support the present study. Corral and Landrine

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revealed that respondents' health behaviours are strongly influenced by their levels of adjustment to the mainstream culture. Simply stated, if there is prevalence of certain health behaviours (for example, smoking and exercising) or outcomes (for example, depression) among members of the host culture; the more the respondents adjust to the mainstream culture, the more they exhibit such health behaviors or experience such health behavior outcomes and vice versa.

Furthermore, De Leersnyder et al.'s(2011) study on how exposure to host's culture affected emotional experiences of two independent samples of Korean immigrants and Turkish immigrants in the United States did not support findings of the present study. De Leersnyder et al. found differences between participants with respect to levels of exposure to host's culture; with those with high levels of exposure having similar emotional experiences with members of the mainstream culture, and those with minimal exposure exhibiting minimal similarities with members of the mainstream culture. De Leersnyder et al. thus suggest likelihood of reduced depression among highly acculturated respondents and more depression among respondents who prefer to maintain their heritage culture.

Milner and Khawaja's (2011) study on acculturative stress that a sample of Sudanese refugees experienced in Australia also showed contrasting results with the present study in which Nigerian Canadians were not significantly different on depression that they experienced. The Milner and Khawaja study revealed that Sudanese immigrants were different on mental health issues that they experienced based on their levels of acculturation; with acculturative stress less pronounced in highly acculturated females, and more pronounced in highly acculturated males. Milner and Khawaja explained that acculturative stress among male Sudanese immigrants was permeated by threats that they perceive to their expected dominant male roles in their families.

Non-significant differences among Nigerian Canadians based on depressive symptoms experienced also differed from findings of the Nogle (1994) study that analyzed data from the longitudinal study of economic and social adaptation of immigrants to life in Canada. Nogle explained that lower levels of acculturation are heightened by higher levels of acculturative stress, and that immigrants were significantly different on depression that they experience. For example, in the Nogle

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study, participants who have stayed longer in Canada experienced significantly lower depression than recent immigrants. In contrast, Nigerian Canadians in the present study were not significantly different irrespective of their cultural orientations, probably because most of them were recent immigrants.

Similarly, Shen et al.'s (2001) study on how cultural orientation influenced socioeconomic and health status of a sample of Chinese immigrants in the United States did not support the present study. In contrast to findings of the present study, Shen et al. revealed that participants were significantly different on depressive symptoms that they experienced; where highly acculturated respondents reported elevated depressive symptoms.

Williams et al. (2007) studied over 40,000 African American women stratified by age, and discovered that younger women experienced significantly higher inter-personal problems than their older counterparts, while older women experienced more somatic or "body image" problems than their younger counterparts. However, it is difficult to compare the present study with a population based study such as the Williams et al. study because of widely differing sample sizes; where the sample size in the present study is 104. In view of this development, it is important to conduct future studies with larger sample sizes to determine probability of differences between participants with regards to depressive symptoms that respondents experience.

Furthermore, the Obasi and Leong's (2009) study that examined relationships between psychological distress, acculturation and help seeking attitudes among a sample of African immigrants in the United States did not support the present study. Obasi and Leong explained that respondents who expressed maintenance of their heritage culture experienced less psychological distress and sought less professional psychological help than their counterparts who expressed acculturation to mainstream American culture and vice versa. The Obasi and Leong's study found culture- based differences among respondents with regards to depressive symptoms that they experienced; in contrast to the present study that suggested homogeneity of depressive symptoms experienced irrespective of cultural orientations of participants.

However, Campo-Arias's (2007) study that examined depressive symptoms on a random sample of adults in Columbia partially supports the present study; Campo-Arias discovered that 51% of sample members reported clinically important depressive symptoms. Despite non-significant differences between participants in the present study on depressive symptoms experienced, participants were different on household income. Similar to the present study, Campo-Arias concluded that participants were different on household income; exception to inference drawn from the present study and the Campo-Arias study was that in the latter study, participants in the low to middle economic status that constituted more than 50% of the sample were the large majority of those who reported clinically important depressive symptoms. Though the present study did not examine relationship between income and depression, but significant differences between participants with regards to household income similar to findings of the Campo-Arias justifies exploring relationships between depression and income in future studies.

5.2.2 Discrimination.

Moderate levels of perceived discrimination were reported overall. There were no significant differences between Nigerian Canadians with regards to discrimination experienced, although descriptive evidence suggested that high African oriented groups had slightly higher mean scores on that measure. Sykes's (2008) study that used existing data of multiethnic immigrants and the immigrants' foreign and Canadian-born children to examine how such immigrants integrate into the Canadian society supports findings of the present study. Sykes explained that irrespective of levels of acculturation of immigrants they still perceive high levels of discrimination; which supports the present study that participants were not significantly different on discrimination that they experienced. Similar to findings of the present study, Bieser et al. (2001) examined perception of racial discrimination among a sample of South East Asian refugees in Canada. Bieser et al. did not find significant differences between respondents on how they perceived discrimination in their host communities, irrespective of their levels of acculturation. Bieser et al. concluded that similar to high levels of discrimination perceived by less acculturated respondents, highly acculturated respondents also perceived high levels of discrimination.

In contrast to findings of the present study and similar studies in Canada, a few studies conducted in the United States found significant differences between their research participants with regards to perception of discrimination in host communities. For example Brondolo et al. (2005) sampled African Americans, Native Americans, and multi-ethnic immigrants in three primary care centres in two New York City boroughs. Respondents experienced more exclusion and rejection at work and school, more stigmatization and felt devalued at work and school; they however experienced minimal levels of threat and aggression.

Similar to Brondolo et al. (2005), Liang et al. (2009) examined racism and racism-related stress among a sample of Asian American college students in two universities in the United States and concluded that men perceived more racism and racism related stress than did women. They also revealed that participants who reported higher levels of income perceived more discrimination than their low income counterparts. The study also explained ethnic differences among participants, with Filipino participants reporting more racism related stress than their Chinese counterparts. Liang et al. espoused some levels of inconsistencies in comparison to the present research, where there were no differences between participants by gender, income, and ethnicity with regards to discrimination that they experienced. Inconsistencies in findings of the present study compared to previous research such as Brondolo et al. and Liang et al. might be attributable to the fact that most Nigerian Canadians in the present study were recent immigrants from similar cultural backgrounds and were less diverse than members of the Brondolo et al. and Liang et al. samples.

Dawson and Pandanadeswaran's (2010) study also contrasted with the present study because Nigerian Canadians were not significantly different on discrimination experienced. Dawson and Pandanadeswaran in their study in New York on a sample of Dominican-Americans showed that participants were significantly different on discrimination experienced, where highly acculturated participants experienced comparatively lower discrimination than their less acculturated counterparts. The present study differed from the Dawson and Pandanadeswaran' study probably because all Nigerian

Canadians have similar cultural backgrounds and were recent immigrants, which could likely make them perceive similar discrimination in their host communities.

However, it is important to examine in future studies why participants did not differ on how they perceive discrimination in the present study and some Canadian studies, and why they differed in a few American studies, to determine cultural, social and ecological factors that ensured the near homogeneity of Nigerian Canadians in future studies, with regards to how they perceive discrimination in their host communities.

5.2.3 Intergenerational conflicts.

Overall, there was a moderate to high level of intergenerational conflict reported by respondents in this research. In examining differences with regards to inter-generational conflicts between Nigerian Canadians in this study and their children; participants were not significantly different across the four median split groups based on inter-generational conflicts between participants in the present study and their children.; which is consistent with the Lee et al.'s (2005) study that did not find any significant difference between research participants and their parents. The Lee et al. study examined family conflicts between participants and their parents, where two-thirds of participants were first generation Americans. on a sample of Asian American college students in a Midwestern university in the United States. They revealed that participants were not in any way different from each other in conflicts that occurred between them and their parents. Another study conducted by Uskul et al. (2011) examined generational differences on inter-group dating on a sample of South-Asian immigrants and European immigrants and their children found similar results with the present study. Uskul et al. concluded that respondents were not significantly different from each other on their views about inter-group dating.

A few studies found contrasting results with the present study; which suggested that respondents were significantly different on intergenerational conflicts that occurred between such respondents and their children (Costigan & Koryzma, 2011; Dinh & Nguyen, 2006); Gim-Chung, 2001; Kwak & Berry, 2001, Schofield, Parke, Kim, & Coltrane, 2008, Tang & Dion, 1999). For example, the Costigan and Koryzma.'s study on a sample of Chinese Canadians that examined how cultural orientation influence

parental efficacy did not support findings of the present study. The Costigan and Koryzma's study found differences between parents on their perceived influence on their children. Costigan and Koryzma concluded that parents with high Canadian orientation are more revered by their children compared to those with high Chinese orientation. In effect, there is likelihood of more conflicts between parents who are more attached to their source culture than parents who have adjusted to the mainstream culture.

In contrast with the present research, Dinh and Nguyen (2006) found gender differences between participants on intergenerational conflicts between a sample of Asian American adolescents and their parents. Dinh and Nguyen revealed that there were more mother-male child conflicts than father-child conflicts. This occurrence is attributable to gendered roles in traditional patriarchic Asian families, where men are regarded as breadwinners of the family and women are homemakers. These gendered roles often make male children to resent and resist maternal control.

Furthermore, Gim-Chung's (2001) conclusions were difficult to compare with the present study as Gim-Chung found intensity of intergenerational conflicts among Asian-American families to be significantly related to participants' country of birth and their length of stay in their host countries. In a study conducted by Gim-Chung on a sample of adolescent children in the United States that examined conflicts that the adolescent children had with their parents, the author concluded that conflicts were more intense between American born participants and their parents compared to conflicts that existed between foreign born participants and their parents. Country of birth was not an issue in the present study because all participants were born outside of Canada, and the length of stay was also not an issue because most of the respondents in the present study were recent immigrants.

Kwak and Berry (2001) further confirmed that intergenerational conflicts differ among immigrant families depending on cultural contexts within families; which did not support the findings of the present study. Kwak and Berry conducted a study on independent samples of Vietnamese, East Indians, Koreans and Anglo-Celtic adolescents in Canada that examined intensity of intergenerational conflicts between respondents and parents. Results of the Kwak and Berry's study suggested that intergenerational conflicts were more pronounced between Vietnamese and East Indian adolescents and their parents, but less

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pronounced between Korean adolescents and their parents which contrasts with homogeneity of generational differences between participants in the present study, irrespective of their cultural orientations.

Schofield et al.'s (2008) study on a sample of first and second generation Mexican American children in Southern California found significant relationships between father-child acculturation gaps and later conflicts between father and child, but non-significant relationships between mother-child acculturation gaps and later mother-child conflicts. Findings of the Schofield et al.'s study contrasted with the present study where Nigerian Canadians were not significantly different from each other on intergenerational conflicts between parents and their children. This could be attributed to the young sample in the present study, which could likely provide little or no results, because children of the Nigerian Canadian sample might be school age children who might not be able to provide useful information that could add value to research in alternate study, if intergenerational conflicts are assessed from children's perspectives.

Tang and Dion (1999) in a study that examined gender differences in intergenerational conflicts that a sample of Chinese university students in Toronto, Canada had with their parents confirmed differences among participants. Tang and Dion concluded that among the sample, women reported more inter-generational conflicts than men, which contrasted with findings of the present study. However, in comparing previous studies that examined gender-based generational differences between parents and their children, as revealed by the Dinh and Nguyen Kwak and Berry, and Tang and Dion, differences were obvious in all studies; but results of each study differed on how males and females experienced inter-generational conflicts in their families, which suggests that inter-generational conflicts varies and is dependent on the reference culture. In view of the fact that this study did not find significant generational differences between participants based on their cultural orientations, which might partly be attributable to the small sample sizes of each of the segmented cultural groups by median split, obtaining larger sample sizes might be worth exploring in future acculturation studies on Nigerian Canadians.

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5.3 Participant Differences Based on Coping.

Grouping Nigerian Canadians further gave insight into their differences with regards to how they coped with the acculturative stress that they experienced. Details will be discussed in subsequent sections.

The Third question asked "Do culturally-based groups differ on coping strategies?"

There were no significant inter-group differences between Nigerian Canadians in the present study with regards to coping. Despite non-significant differences between the research participants on how they coped with stress that they experienced, descriptive trends suggested more successful coping abilities among High African/ High Canadian Nigerian Canadians when compared with members of the three other cultural groups. Non- significant coping as suggested by inferential statistics, might be as a result of small sample sizes of participants in each of the four median split groups, which justifies conducting future research with larger sample sizes.

In many regards the present data did not support previous research on these topics. For example, Ben-Zur (2005) conducted a study in Haifa, Israel by examining how research participants coped with stress experienced. Ben-Zur (2005) revealed that research participants in their study effectively utilized emotion and problem focused coping to address stress that they experienced depending on their social and demographic characteristics. In the present study, there were no differences between participants with regards to how they coped with stress, irrespective of their cultural orientation. Differences between the Ben-Zur's conclusions and the present research might be as a result of the homogenous nature of the Nigerian Canadian sample in this study which contrasted with the heterogeneous sample in the Ben-Zur study. Research participants in the present study emigrated from Nigeria, in contrast with participants in the Ben-Zur's study who were multicultural Israelis. It would then be plausible to assume that members of the heterogeneous Nigerian Sample might most likely utilize coping strategies in similar ways, while members of the relatively homogenous Israeli population might use similar coping strategies to address stress that they experience.

Iwasaki, MacKay, and Mactavish's (2005) results differ from results of the present study, as they found gender-based differences between participants on coping which was not the case in the present research. Iwasaki, et al. conducted research with three groups of professionals in three different cities in Western Canada to examine the role that leisure played in mitigating stress that participants experienced. Thirty six participants were divided into three groups that included a group of 12 men, group of 12 women, and a group that included six men and six women. Iwasaki, et al. observed differences between participants with regards to coping mechanisms that mitigated stress that they experienced. The themes that emerged in the stress coping techniques that male participants in this study utilized were sense of control in leisure, playing hard and sport spectatorship. Earlier studies such as Carver et al.'s (1989) and Kuo's (1995) studies revealed gender differences on how participants coped with stress experienced. Carver et al explained that women utilized emotion coping more than men, while Kuo revealed that women utilized more problem-focused coping to address the stress that they experienced. The present study that suggested non-significant differences between participants on coping mitigate stress that they experienced showed contrasting results with the Iwasaki et al., Carver et al., and Kuo.

Findings of the present study that more identification with ethnic and mainstream cultures did not in any way determine ways that Nigerian Canadians cope with stress did not support different positions of extant literature on the subject matter. For example, Chae and Foley (2010) conducted a study on independent samples of Chinese, Japanese, and Korean Americans in the United States of America that examined how cultural orientations impacted psychological well-being and acculturative stress that respondents experienced. Chae and Foley concluded that individuals who have bicultural orientations had high scores on psychological well-being and coped better with acculturative stress that they experienced, despite experiencing high levels of acculturative stress and vice versa. Results of the present study could have been consistent with findings of the Chae and Foley's study had descriptive trends (more successful coping for bicultural participants) observed in the present study been in line with inferences drawn from inferential statistics, i.e. significant cultural differences based on coping. In effect, it is imperative conduct future cultural-based coping research on immigrant populations with larger sample sizes

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Similarly, Rodriguez, Mira, Paez, and Myer's (2007) study on the roles that family support and bi-cultural orientation plays on how Mexican-Americans cope with acculturative stress that they experience in the United States is inconsistent with findings of the present study. Rodriguez et al. concluded that bicultural orientation was positively related with acculturative stress, family support and psychological well-being among Mexican American immigrants. In a nutshell, Mexican Americans with bicultural orientation experienced higher levels of acculturative stress, but coped better with family support; which is inconsistent with findings of the present study that did not find significant differences between participants irrespective of their cultural orientation.

5.4 Cultural Differences Based on Leisure Participation and Ego Involvement in Leisure

Grouping Nigerian Canadians further gave insight into their differences with regards to how they participated in leisure as well as their ego involvement in leisure will be discussed in details in subsequent sections.

The fourth question asked "Do culturally-based groups differ based on their frequencies of leisure participation and ego involvement in leisure?" which will be affirmatively discussed in the next section.

5.4.1 Leisure participation.

Nigerian Canadians were not significantly different across all four cultural groups concerning their combined average monthly leisure participation in leisure. However, with regards to leisure participation by activity, there were cultural differences on average monthly participation in dating and watching stage plays; as confirmed by Low African/ Low Canadian Nigerian Canadians being significantly different from members of the three other cultural groups, as they dated and watched stage plays more than their counterparts in the three other groups. Increased participation among participants who either find it difficult to retain their source culture and at the same time assimilate the mainstream culture underlies how important leisure participation is in beginning and sustaining "meaningful" leisure experiences.

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Hosper, Nierkerns, van Valkengoed, and Stronks's (2008) study on a sample of Turkish and Moroccan women immigrants in Netherlands on how acculturation influenced participation in physical activities partially supports findings of the present study. The Hosper et al.'s study revealed that higher acculturation accounted for higher levels of leisure participation among Turkish participants but not among Moroccan participants. Hosper et al. attributed elevated levels of leisure participation among Turkish immigrants with high Dutch orientation to their "openness to change" because of their European heritage. However, gender dichotomy engendered by religious beliefs among Moroccans might be a major constraint for their physical activity participation even if they adjust well to mainstream Dutch culture. Similarities on participation in physically active leisure among Nigerian Canadians compares with minimal differences observed between the Moroccan sub-samples in the Hosper et al. study, but contrasts with the Turkish sub-sample on how they participated in physically active leisure.

However, Berrigan et al.'s (2010) study on a sample of Latino immigrants on how participation in physical activities and length of stay in the United States influence adjustment of immigrants to mainstream American culture did not support the present study, as Nigerian Canadians in the present study were not significantly different on how they participated in physically active leisure. Berrigan et al. concluded that levels of participation in physical activities change minimally among respondents as they adjust to mainstream American culture.

Also, the Wolin,Coldite, Stoddard, Emmons, and Sorenson's (2006) study that was conducted on a sample of multi-ethnic immigrants in the United States on how acculturation impacted participation in physical activity did not support the present study. Wolin and colleagues explained that respondents with low acculturation reported low participation in physical activities, while their counterparts with high acculturation reported high participation in physical activities which contrasted with the position of the present study that Nigerian Canadians were not significantly different on how they participated in physically active leisure.

5.4.2 Ego involvement.

In examining differences between Nigerian Canadians in the present study with regards to their ego involvement in physical, social, relaxing, outdoor, cultural, hobbies, and travel leisure, no significant cultural differences were found, with regards to their enduring involvement in leisure in the aforementioned leisure categories. However, it is difficult to determine if findings of the present study supports previous studies given that very few studies examined relationships between ego involvement and acculturative stress, as well as coping. In that sense, this research broke new ground.

5.5 Relationships between Leisure Participation, Acculturative Stress and Coping

The fifth question asked "Is leisure participation correlated with acculturative stress and coping?" which the present study answered in detail.

In examining relationships between leisure participation, depression, discrimination, intergenerational conflicts, and coping, non-significant relationships were found between leisure participation, and all three acculturative stress variables and coping for all participants in the present study. In cases where there were significant relationships; it was revealed that a higher level of depression among Nigerian Canadians correlated with travel to festivals; the more discrimination that they experience, the less they listened to music, the less they hike, and the more they watched movies at the theatre. Results further suggest that there were more conflicts between parents and their children when parents go out on dates and watch TV more frequently. The consistent finding of inverse relationships between leisure participation and acculturative stress in five of six significant relationships is plausible explanation for how important leisure is in mitigating stress among Nigerian Canadians.

Similar to findings of the present study, research has consistently found negative relationships between leisure participation/ satisfaction and acculturative stress (Kim, Dattilo, & Heo, 2011; Guinn, Vern & Dugas, 2009, Walker, Deng, & Spiers, 2009, **Walker, Halpenny, & Deng, 2011**). For example, a study conducted by Kim et al. on a sample of older Asian immigrants in the United States found that acculturative stress was negatively associated with health and quality of life. Kim et al. concluded that

respondents experienced high level of constraints (such as language barrier, limited social networks, and lack of awareness of leisure resources) even when they report high levels of participation in leisure.

Furthermore, Guinn et al. (2009) found negative relationships between stress resilience and physical activity participation, educational attainment, health status, and acculturation in a study that they conducted on a sample of Mexican Americans in the United States. Simply stated, the Guinn et al. concluded that respondents, who reported high levels of participation in physically active leisure, were well educated, healthier, and adapt well to mainstream American culture, and had better stress resilience than their counterparts who reported comparatively lower levels of leisure participation, were less educated, less healthy, and less acculturated.

Also, the Walker et al.'s (2009) study on a sample of Chinese Canadians in Calgary, Canada found negative relationships between leisure satisfaction and acculturative stress. An example of negative relationship in the Walker et al.'s study was evident among participants who reported high levels of volunteering and socializing. Walker et al. concluded that, the more that respondents volunteered and socialized, the less language concerns that they express, and the less feeling of belonging that they have and vice versa.

Walker et al.'s (2011) study on how leisure satisfaction impacted acculturative stress that a sample of Chinese-Canadians experienced partially supports the present study. They explained that when respondents' leisure provides opportunities to socialize, they experience less stress, but their level of stress was exacerbated when they participate in physically active leisure. Walker et al. findings agrees with the present study in some ways; for example, the inverse relationship between discrimination and hiking could be an example of how Nigerian Canadians perceive less discrimination when they have more opportunities to hike.

Furthermore, Juniu's (2000) study on how immigration to the United States affects leisure experiences of South American immigrants partially supports this study and reinforces the economic and educational motives for immigration. Juniu explained that respondents who adjust well to mainstream American culture have improved social status, enhanced quality of life and eventually participate more in

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leisure activities, while immigrants participate less in leisure as result of difficulties in adjusting to the American culture which in turn impact their social interactions as well as their quality of life.

The sixth question asked "Is ego involvement in leisure correlated with acculturative stress and coping?"

There were no significant relationships between each of the seven groups of leisure activities and depression, discrimination and coping. This suggests that enduring involvement in leisure did not influence depressive symptoms, discrimination and intergenerational conflicts that Nigerian Canadians experienced. This counterintuitive conclusion could be as a result of the "complexity" of the Modified Involvement Scale which made it difficult for most respondents to understand. The modified involvement scales asked 15 questions on each of the seven groups of leisure activities; which might have made it difficult for participants to accurately recall their leisure experiences with regards to each activity group. Future research should focus on collecting data when participants are actively engaged in such activities or researchers might consider collecting qualitative data through interviews or focus groups.

5.6 General Implications

We know from this research that there were significant differences on how respondents retained their source culture and how they assimilated Canadian culture across the median split groups. The findings of this research further revealed that Nigerian Canadians in the present study were not significantly different on depressive symptoms, discrimination and intergenerational conflicts as well as how they coped better with stress across the four cultural groups. Despite non significant differences between Nigerian Canadians with regards to depressive symptoms that they experienced, descriptive trends suggested that the bicultural group most likely experience higher depressive symptoms and were likely to be more successful with regards to how they coped with stress; the two High African group most likely experience higher discrimination, while the High African/ Low Canadian most likely have high levels of intergenerational conflicts in their families. Cultural-based acculturative stress and coping differences as suggested by descriptive statistics justifies conducting future research using larger sample

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sizes that investigates if such differences hold well when examined with inferential statistics. However, there were minimal relationships between leisure participation by activity and discrimination depression, intergenerational conflicts, and coping; while there were no significant relationships between ego involvement in leisure and depression, discrimination, intergenerational conflicts, and coping. These findings have implications for research and practice.

5.6.1 Research.

Berry (2003) in explaining the Acculturation-flow model, explained that individuals experience social level acculturation before they experience individual level or psychological level acculturation. Although this study did not fully explain underlying attitudes that drive individual level acculturation, which could be the direction of future research; understanding underlying attitudes could help us to better understand some "latent" factors that influence adoption of host country's culture. It might be interesting to find out what drives change in cultural orientation or what makes individuals change at individual psychological levels.

The acculturation literature is vast, but similar to the present study many acculturation research focused on demographic rather than psychological variables in examining how immigrants adjust to dominant cultures in their host communities (Cheung et al., 2011; Green & Valencia-Weber, 1982; Krause et al., 1989; Kim et al., 2004, Kranau et al., 1982; Soto & Shaver, 1982; Tang & Dion, 1999, Vasquez et al., 1997). However, some acculturation research has suggested shift in acculturation research from demographic-based studies to individual psychological variables focused research (Rodriguez-Giegling, 1982; McCrae et al., 1998, Ryder et al., 2000). Psychological-based research has been widely unexplored among Africans which justifies exploring conducting research that examines how individual psychological attributes impact acculturation of Africans to Canadian culture in future research.

In furtherance of better understanding of the acculturation phenomenon, the present study has also examined acculturation from acculturative stress perspective, and found some similarities as well as contrasting research with previous research (Kwak & Berry, 2001; Chae & Foley, 2010; Dawson & Panchanadeswaran, 2010; Morrison & James, 2009, Schofield et al., 2008). In furtherance of the motive

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of conducting this research; which is to broaden knowledge on how cultural orientations impact leisure behaviours of immigrants, this research examined how cultural orientations of Nigerian Canadians impact their participation, though limited information was obtained compared to previous research (Gramann & Allison, 1999; Stodolska, 2000, Tyrone & Shaw, 1997). This study also made good effort to expand what we know about how cultural orientations determines cultural identities, which draws comparisons with previous research (Lee & Tse, 1994; Ryan et al., 2010; Ryder et al., 2000, Safdar et al., 2003).

However, underlying psychological attributes that drive cultural change were not examined in this study, which justifies conducting future studies on how psychological attributes such as self-esteem, self-construal, and self identity drive cultural change among Nigerian Canadians. For example, similar to the Lay and Verkuyten's (1999) study, it might be worthwhile to examine how self-esteem determines cultural orientations of Nigerian Canadians in broader studies. Lay and Verkuyten examined how individual self-esteem of members of two independent samples of foreign born and Canadian born Chinese Canadians compared with overall self-esteem of the reference culture. Lay and Verkuyten (p. 290) defined self-esteem in this context as "overall appraisal of self-appraisal or self-perception." Lay and Verkuyten found individual personal self-esteem of foreign born Chinese- Canadians to be significantly different from their overall self-esteem of the reference "mainstream" Canadian culture, but not significantly different among Canadian born Chinese Canadians. Examining acculturation research from the self-esteem perspective could potentially broaden our knowledge on what we know and likely move acculturation research on Nigerian Canadians in new directions if in-group variations of personal self-esteem of Nigerians is significantly different from their overall self-esteem when they are new to Canada, and significantly changes over a long period of time; it might contribute immense knowledge to the acculturation literature, if time and resources permits collection of longitudinal data from Nigerian Canadians.

It will also be interesting to examine how self-efficacy of Nigerian Canadians determines their success in adjusting to mainstream Canadian culture. This type of study could use the Flores, Ojeda, Huong, Gee, and Lee's (2006) research on a sample of Mexican American adolescents in the United

States as research framework. Flores et al. (p. 261) defined self-efficacy in this context as "an individual's belief that he or she can handle specific tasks related to decisions that will make him or her succeed in host communities." Flores et al. concluded that among the sample of Mexican-Americans, self-efficacy was positively related to high acculturation or biculturalism. It is important to examine in future studies, if self-efficacy among Nigerian Canadians improves their abilities to adjust to the dominant culture in Canada.

Walker, Deng, and Dieser's (2005) "self-construal" concept based on the work of Markus and Kitiyama (1991) is also a veritable research concept for examining how Nigerian Canadians adjust to Canadian culture. Walker et al. (p.77) explained that the type of self-construal that an individual within a reference culture has "affects his or her cognition, motivation, and emotions." They further explained that people from Western Europe and North America are most likely to have independent self-construal that is premised on individualism and unalienable rights, while people from Asia, Africa and Southern Europe are most likely to have inter-dependent self-construal that is premised on collectivism. Future study that examines how change in cultural orientations from ethnic to mainstream Canadian culture affects self-construal of Nigerian Canadians will definitely move acculturation research in new directions. It will particularly be interesting to ascertain if the status quo is maintained or there is a shift from interdependent to dependent self-construal when Nigerian Canadians are well acculturated to Canadian culture.

5.6.2 Practice.

The important finding that individuals with low Canadian cultural scores participated more in leisure underscores how important it is to acknowledge cultural differences, in planning and implementing leisure programs and activities. In effect, in planning leisure programs and services targeted at African immigrants, leisure service providers should acknowledge cultural differences to ensure provision of inclusive programs and services. Providing multilingual customer service, counseling, support, and non-discriminatory services can help assuage fears and concerns that new immigrants have with regards to their accessibility to leisure services, programs, and facilities.

At a general level, it is also important for leisure service providers to take cognizance of not only providing services that accommodate cultural differences at facility or program levels, but also at individual levels. For example, it is not sufficient to provide brochures, pamphlets, or signage that accommodates language or cultural differences to ensure that immigrants or ethnic minorities perceive culturally inclusive facility or program, it is also important to provide multilingual customer service, counseling, support, and culturally-accessible facilities. These factors will be explained in detail in subsequent sections.

Previous research has shown that attitudes and values of host communities have significant effects on how immigrants' acculturation of to mainstream culture (Sapienza, Hichy, Guarnera, & Di Nuovo, 2010). For example, Sapienza et al. conducted a study on a sample of foreign students in Catania, Italy on how values of the host community affect acculturation of foreign students to Italian culture. The Sapienza et al. study used a four-order value of openness to change, which refers to values related to achievement of independent actions and thoughts; self-transcendence, which refers to search for welfare for all people; conservatism, which refers to values that encourage self-restriction, order, and resistance to change, as well as self-enhancement, that refers to a situation where an individual promotes his or her own welfare and needs. Findings of the Sapienza et al.'s study suggested that when members of the host community adopt self-transcendence and openness to change values, immigrants finds it easy to integrate into such communities. However, adoption of conservatism and self-enhancement values by members of the host community makes it difficult for immigrants to adjust to their host communities. In effect, it is very important for host communities to provide enabling environments by being open to change and taking the welfare of all (immigrants inclusive) when modifying facilities or designing programs for the general populace, which could enable Nigerian Canadians to adjust well to Canadian culture.

Furthermore, previous research has suggested different approaches to building inclusive communities that provide enabling environments for immigrants to adjust to their host communities. Some well-known approaches are the ecological approach (Tricket, 2009), integrative approach (Uttal, 2006), and sustainable approach (Schensul, 2009). The ecological approach involves interactions between

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macro (policy and regulatory institutions), meso (organizations and agencies, including resources and power), and micro (individuals, families, and friends living in communities) (Schensul). However, an integrative approach involves working with and within different ethnic groups to achieve a common goal of cultural and ethnic tolerance amidst overlapping identities (Lee & Calvin, 2006). The sustainable approach is a process whereby communities are able to sustain programs when outside help is no longer available (Schensul).

From an ecological perspective, it is very important to examine relationships between people in contact (members of the mainstream culture, and immigrants inclusive) and their environments (Tricket, 2009). According to Tricket, an ecological approach encompasses social relationships, living conditions, neighbourhoods, and communities. Tricket (p. 260) further explained that "interventions towards building inclusive communities from an ecological perspective should strive to assess the needs and priorities of all stakeholders, to help build relationships with communities and develop interventions to address exigencies of such priorities and needs."

The ecological perspective also focuses on resource development or capacity building which involves the utilization of internal and external resources to cope with change that arise from contacts between members of the mainstream culture and immigrants. In a nutshell, the ecological approach encompasses changing or modifying infrastructure and/or resources to match the dynamics of changing populations (Tricket, 2009). For example, it there is apparent increase in the Nigerian Canadian population in Toronto, it would be important for leisure service providers to re-assess and re-work their leisure programs and services by working with local residents who are Nigerian Canadians to provide interdependent or integrated leisure programs and services. In cases where there are insufficient funds to further the "integration agenda," it will be expedient to develop data on important issues that have potentials of attracting funding from external sources.

A classic example of the integrative approach is evident in a study conducted by Lee and Calvin (2006) on how an inter-group grant initiative transformed a traditionally European American and African-American community in the United States into a close knit community after years of influx of immigrants

from Europe, Asia, and Africa. Lee and Calvin explained how the grant initiative encouraged community associations across ethnic divides to form alliances by providing grants that is targeted at groups that develop intentional relationships across ethnic, racial and cultural divides. For example, Lee and Calvin mentioned a video project funded by the grant initiative, where a group of Africans, Latinos, and South East Asians youths worked assiduously for a common purpose. According to Lee and Calvin, the project was not without its challenges, as conflicts emerged because of disagreements that stemmed from cultural differences. However, the problems were promptly addressed by the grant initiative, as they appointed a neutral and knowledgeable technical assistant, who was able to resolve most of the problems, which ensured success of the project. Adopting an integrative approach in catering for the needs of immigrants by working with immigrants will definitely provide panacea for problems that makes immigrants perceive non-inclusive programs, facilities or services.

Schensul (2009) explained that interventions directed towards building inclusive communities for immigrants can be said to achieve its goals, if it is evaluated consistently after such interventions, and there is sustained effects on participants. Sustained effects can be assessed through continuation of program activities by implementing organizations; by continuous monitoring of such program activities, to ensure continued sustenance at community levels, even when technical assistance, collaborations, expert advice, and external support systems are no longer available. In effect, sustainability is all about maintaining program continuation long after such programs' commencement and ensuring that they achieve desired results.

The three approaches explained above are very important in ensuring that immigrants adjust to mainstream culture without much problems, but understanding the ecological approach which involves how individual level acculturation (micro) is impacted by organizational acculturation (meso) and government policies and resultant available funding for programs (macro) is very important to understanding forces that drive the acculturation process to ensure that immigrants adapt well to their host communities. An example of how interplay of these factors helps immigrants to adjust to mainstream

cultures has been discussed in preceding sections with the exception of how policies drive such change, which will be discussed in details in subsequent sections.

An example of how policy change impacts organizational practice is evident in a study conducted by Sakamoto, Wei, and Trong (2008) that used grounded theory approach to examine how human service providers in Metro Toronto that serve mainland Chinese immigrants make efforts to "acculturate" diverse populations that form their client base. Sakamoto et al. conducted semi-structured interviews with key informants and service providers, and used the grounded theory approach to facilitate a cyclical process of simultaneous data collection and analysis. Results of the Sakamoto et al.'s research showed how human service providers make efforts to change their organizational practices to meet the needs of diverse immigrants despite enormous challenges that they experience. For example, organizational changes that human service sectors effect include hiring mainland Chinese staff to cater for their clients that have difficulties speaking English language, and their flexibility in hiring and training staff to accommodate socio-linguistic and cultural differences of their client base.

Sakamoto et al. (2008) examined problems that human services industries encounter in their effort to satisfy their culturally diverse client base, by examining how they comply with government policies that are related to human service organizations. Sakamoto et al. analyzed government policy documents that were related to the human service organizations that they studied, and how such organizations complied with such government policies. Their analysis of government policies in tandem with human service providers' operations revealed serious accountability and enforcement flaws on the part of government in policy issues that encourage integration of immigrants into mainstream Canadian culture. For example, the Ontario bill 124 that has the main focus of encouraging organizations in Ontario to serve diverse populations has been contravened by several human services organizations. Despite being aware of the expediency of increasing cultural competency and accommodating language differences that the law requires, human service providers make little or no effort to comply with the requirements of the law (Sakamoto et al.). It is important to enforce this law to make human service providers accountable for their actions.

Although, the present study did not examine how cultural orientation is affected by ecological systems; it is imperative to examine how construction of future orientation of Nigerian-Canadians is influenced by ecological systems. Conducting research that uses the Bronfenbrenner (1979, 1989) ecological model as conceptual framework for future research will definitely move acculturation research in new directions.

Potential of opening new research areas in future cultural orientation research from ecological perspective was espoused in the Seginer's (2003) paper that used the Bronfenbrenner ecological systems theory as research framework to propose a new course of research that examines how future orientations of adolescent children can be replicated across cultures irrespective of their cultural backgrounds or nationalities. Seginer (p.2), based on the work Bandura (2001), defined future orientation as "The image individuals have regarding their future, as consciously represented and self reported." Seginer explained that adolescents who live in the same community share similar future aspirations in the life domains of education, career, family irrespective of their cultural backgrounds or nationalities. However, such adolescents are most likely to differ regarding values and norms (e.g., collectivism versus individualism) and self concerns (e.g., leisure preferences).

Seginer (2003) further revealed that adolescent children of immigrants manifest value orientations of members of the dominant culture when ecological systems of host communities provide favourable environments for achievement of their future goals; and their "source culture specific norms are congruent with dominant cultures in host communities`` (p. 2). Furthermore, globalization is gradually changing orientations of traditional societies in different parts of the world with regards to preference for "continuity of source culture." According to Seginer, nowadays, immigrant parents are very supportive of their adolescent children when they decide to chart new future courses in different life domains such as career, education, and marriage.

Seginer (2003) revealed how Bronfenbrenner's (1979) ecological systems model of how interfaces between micro and meso-systems are indirectly affected by exo and macro systems is a very important model for explaining how adolescent immigrants construct their future cultural orientations.

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Bronfenbrenner (1979, p. 22) described microsystems as "patterns of activities, roles, and inter-personal characteristics in a given setting with particular physical and material characteristics." However, mesosystems includes families, peer, groups, meeting places etc.; exosystems (includes one or more member(s) of the reference individual's microsystem e.g. parent, teacher, etc), while macrosystem refers to cultural consistencies that includes norms values, customs etc.

An example of how interfaces of microsystems are affected by mesosytems which in turn determines future orientations of adolescent children is found in authoritative parenting. Seginer (2003) explained that authoritative parenting by immigrant parents can lead to positive outcomes when it provides autonomy for children in future orientations in different life domains, or could be counter-productive when it leads to psychological distress among children.

5.7 General Limitations

There were a few limitations to this research; one being that it was time consuming and labour intensive because many research participants did not initially understand some questions on the questionnaire(s) and why certain questions were being asked. The researcher made multiple trips to attend one-on-one appointments with participants to explain sections that were not clear to participants. For example, some participants did not know the meaning of leisure, while others were not aware of leisure opportunities around them such as gymnasiums at the lower levels of their apartments. Such participants exuded positive optimism of having different responses in some sections of the questionnaire if they knew about such leisure opportunities prior to the present research. Also, other participants were not comfortable revealing their age or number of children in their households. Some of the problems were adequately addressed by explaining the meaning of leisure in simple terms as "free time" where they do not expect "reward" from participating or "penalty" for not participating. Participants were also personally assured of the anonymity of the study, both verbally and in writing, to assuage their fear of revealing personal demographic information.

Another limitation of this research was that most participants were in the same young adult age group with an average age of 35, and most research participants (81%) were recent immigrants who had

only lived in Canada for a period of fewer than 10 years. The near homogeneity of participants with regards to their age and length of stay in Canada might most likely increase the propensity of participants having similar cultural orientations or experiencing similar acculturative stress. This could also be positioned as strength of the present study as it provides rich data that examined problems that undermine acculturation of recent immigrants and factors that enhance their adoption of the dominant culture in Canada.

The fact that this research was restricted to individuals who were born outside Canada might have led to the loss of useful data. There might be some Canadian-born potential participants who have spent tremendous amount of time outside Canada or might have stayed in Canada and still be exposed to considerable levels of African culture. A multigenerational study that compares cultural orientations of Canadian-born and Foreign born African immigrants can provide invaluable data that examines if length of stay in Canada or levels of exposure to Canadian culture impacts the acculturation process.

The small sample sizes of the median split groups justified the adjustment of alpha levels in determining significance levels of cultural orientations of participants in relation to all variables in the study. For example in examining if there were significant cultural differences between Nigerian Canadians based on their demographic attributes, in conducting the Krukal Wallis H test, the alpha level was set at .10.

5.8 Future Directions

In view of the findings and limitations of the present research and paucity of leisure focused research from acculturation and acculturative stress perspective on African immigrants, it is expedient to make these recommendations:

Consider conducting research in the native language(s) of participants to accommodate individuals who are not comfortable completing questionnaires in English language. Future study should consider conducting the study in major Nigerian languages. For example, there are three major languages in Nigeria, namely, Yoruba, Igbo, and Hausa. To translate the questionnaire(s), two translators who are knowledgeable in each language and are not participants in the study should be contracted to translate

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questionnaires completed in each language. Each of the translators should translate the same copy of each questionnaire independently and the translated questionnaires should be compared in each case to ensure accuracy of translation (Reichman, 1997).

Explore research methods that ensure a demographically diverse sample, which could potentially stratify each demographic group by age, length of stay in Canada, or country of birth to ensure equal representation of different members of the African immigrant population. Also, changes to the questionnaire should accommodate individuals who were born in Canada. A multigenerational study that compares the cultural orientations of Canadian born and foreign born African immigrants can provide invaluable data that examines if length of stay in Canada or level of exposure to Canadian culture impacts the acculturation process. This can be achieved by providing on-line questionnaires that screens participants on their economic conditions, cultural affiliations, and socio-demographic attributes.

Conducting interviews might also provide good data on economic and socio-demographic characteristics of participants (Roosa et al., 2008). Data obtained from interviews will most likely be richer compared to quantitative data from questionnaires that ask pre-determined questions.

Explore conducting a retrospective study to examine how leisure involvement patterns of research participants in their home countries impacted their cultural orientation after immigrating to Canada. Conducting a retrospective study might help examine leisure preferences of participants in their home country, and how their cultural orientations and migration to Canada changed their leisure preferences. To ensure accuracy of information collected, it would be worthwhile to conduct a qualitative study such as one on one interviews or focus groups with individuals who knew each other before immigrating to Canada to ensure accuracy of recall of information.

Consider examining roles that individual attitudinal constructs such as motivation, intra-personal constraints, self-construal, and self-efficacy plays in enhancing or undermining adoption of culture of the host country. This kind of research can be conducted by distributing questionnaires that measure psychological variables (such as self-esteem, self-efficacy, or self-construal) and cultural orientations, to

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determine if psychological variables positively impacts bi-cultural orientations among Nigerian

Canadians (Flores et al., 2006; Lay & Verkuyten, 1999; Walker et al., 2005).

Conducting research that explores roles that host's individual attitudes plays in determining how

Nigerian Canadians adjust to Canadian culture will move acculturation research in new directions. The

fact that many acculturation research studies have examined acculturation from the perspectives of

immigrants underlies the importance conducting future research from the perspective of members of the

mainstream culture in Canada (Oerlemans & Peeters, 2010).

5.9 Conclusions

The present research has broadened our knowledge of cultural orientations with regards to

acculturative stress, leisure participation and ego involvement in leisure by using data obtained from a

sample of Nigerian Canadians in Toronto. Furthermore, this research examined cultural differences

between Nigerian Canadians by stratifying Nigerian Canadians into four distinct cultural groups by

median split, and examined cultural differences in acculturative stress, coping, demographics, housing,

and transportation in home country, as well as leisure participation and ego involvement in each of the

seven groups of leisure activities separately.

Based on the findings of this research, we can conclude that the Nigerian Canadians in this study

who leaned strongly toward an African cultural orientation and adequately assimilated Canadian culture

were different from those who have lost their source culture because of minimal contact with Nigerians

but have assimilated the Canadian culture. Nigerian Canadians in this study who lost their source culture

because of minimal contact with Nigerians and have not yet assimilated the Canadian culture were

different from those who retained their culture and have adjusted well to Canadian culture but were not

different from those who strongly retain their source culture but detach themselves from Canadian

culture. Differences between Nigerian Canadians in the present study was found for household income,

with those who have lost a good measure of their source culture but have adjusted well to Canadian

culture earning more than other Nigerian Canadians. This underscores the importance of assimilation of

mainstream Canadian culture in ensuring success for new immigrants.

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Generally, little evidence was found that acculturative stress and stress coping were related to leisure participation or enduring involvement. However, a few "hints" at possible links were found. For example, the more depressed Nigerian Canadians in the study were, the more they traveled to festivals. Furthermore, the more discrimination that Nigerian Canadians in this study experienced the more they watched movies at the theatre, the less they listened to music, and the less they hiked. However, the more intergenerational conflicts that occurred between these Nigerian Canadians and their children, the less they go out on dates and the less they watched TV. These conclusions might provide reasonable ground for further research. Finally, it is important to note that more research needs to be conducted to further examine the impact of cultural orientation and acculturative stress on ego involvement of immigrant populations in leisure. Further research on different immigrant populations is also required, and such research should involve collecting data from larger samples than that of the present study. Analysis of such data should focus on further examining the relationships among cultural orientations, acculturative stress, and leisure involvement; to pave way for moving leisure focused acculturation research in new directions.

The following statements explain how well you understand your ethnic group's culture and how your daily living and lifestyle portrays that you are African. Assuming that each of the following situations occur in your immediate past and your current daily living, read each situation and answer the following questions using the following rating scales.

How much do you agree with the following statements? Circle your response.
1………………2…………3……… 4……….5……………….
Strongly Agree Disagree   Neutral   Agree   Strongly Agree

1. I was raised in a way that was African   1..2..3..4..5
2. When I was growing up, I was exposed to African culture.   1..2..3..4..5
3. Now I am exposed to African culture.   1..2..3..4..5
4. Compared to how I criticize other culture, I criticize African culture less 1..2..3..4..5
5. I am embarrassed/ashamed of African culture.   1..2..3..4..5
6. I am proud of African culture   1..2..3..4..5
7. African culture has made positive impact on my life.   1..2..3..4..5
8. I believe my children should read, write, and speak an African language   1..2..3..4..5
9. I have a strong belief that my children should have African names only.   1..2..3..4..5
10. I go to places where people are African.   1..2..3..4..5
11. I am familiar with African cultural practices and customs   1..2..3..4..5
12. I relate with my partner or spouse in a way that is African.   1..2..3..4..5
13. I admire people who are African.   1..2..3..4..5
14. I would prefer to live in an African community.   1..2..3..4..5
15. I listen to African music.   1..2..3..4..5
16. I Perform African music.   1..2..3..4..5
17. I engage in African forms of recreation.   1..2..3..4..5
18. I celebrate African holidays.   1..2..3..4..5
19. At home, I eat African foods.   1..2..3..4..5
20. At restaurants, I eat African food.   1..2..3..4..5
21. When I was a child, my friends were African.   1..2..3..4..5
22. Now my friends are African.   1..2..3..4..5
23. I wish to be accepted by Africans.   1..2..3..4..5
24. The people I date are Africans.   1..2..3..4..5
25. Overall, I am African.   1..2..3..4..5

The following questions seek information on how well you understand your ethnic group's language. Assuming that you are able to speak, comprehend, write, and have a good knowledge of the dominant language of your ethnic group, answer the following questions by using the following rating scales.

Circle your response.
1……………...2…………3……………4…………5
Very Much   Much   Somewhat A Little   Not at all

26. How often do you speak your ethnic group's language at home?   1..2...3..4..5
27. How often do you speak your ethnic group's language at school?   1..2...3..4..5
28. How often do you speak your ethnic group's language at work?   1..2...3..4..5
29. How often do you speak your ethnic group's language at prayer?   1..2...3..4..5
30. How often do you speak your ethnic group's language with friends?   1..2...3..4..5
31. How often do you listen to your ethnic group's language on TV?   1..2...3..4..5
32. How often do you view your ethnic group's language in film?   1..2...3..4..5
33. How often do you listen to your ethnic group's language on radio?   1..2...3..4..5
34. How often do you read your ethnic group's language in literature? 1..2...3..4..5
35. How well do you speak your ethnic group's language?   1..2...3..4..5
36. How well do you read your ethnic group's language?   1..2...3..4..5
37. How well do you write your ethnic group's language?   1..2...3..4..5
38. How well do you understand your ethnic group's language?   1..2...3..4..5

GENERAL ETHNICITY QUESTIONNAIRE- CANADIAN-VERSION
(GEQ-AFRICA), ADAPTED FROM THE GEQ (Tsai, 2000)

The following statements explain how well you understand the Canadian culture and how your daily living and lifestyle reveals that you are have adjusted well to the Canadian way of life. Assuming that each of the following situations occur in your immediate past and your current daily living, read each situation and answer the following questions using the following rating scales.

How much do you agree with the following statements? Circle your response.
1………………2…………3……… 4……….5……………….
Strongly Agree Disagree   Neutral   Agree   Strongly Agree

1. I was raised in a way that was Canadian   1..2..3..4..5
2. When I was growing up, I was exposed to Canadian culture.   1..2..3..4..5
3. Now I am exposed to Canadian culture.   1..2..3..4..5
4. Compared to how I criticize other cultures, I criticize Canadian culture less. 1..2..3..4..5
5. I am embarrassed and ashamed of Canadian culture.   1..2..3..4..5
6. I am proud of Canadian culture   1..2..3..4..5
7. Canadian culture has made positive impact on my life.   1..2..3..4..5
8. I believe that my children should read, write and speak English Language. 1..2..3..4..5
9. I have a strong belief that my children should have Canadian names only.   1..2..3..4..5
10. I go to places where people are Canadian   1..2..3..4..5
11. I am familiar with Canadian cultural practices and customs   1..2..3..4..5
12. I relate with my partner or spouse in a way that is Canadian.   1..2..3..4..5
13. I admire people who are Canadian.   1..2..3..4..5
14. I would prefer to live in a Canadian community.   1..2..3..4..5
15. I listen to Canadian music.   1..2..3..4..5
16. I Perform Canadian music.   1..2..3..4..5
17. I engage in Canadian forms of recreation.   1..2..3..4..5
18. I celebrate Canadian holidays.   1..2..3..4..5
19. At home, I eat Canadian food.   1..2..3..4..5
20. At restaurants, I eat Canadian food.   1..2..3..4..5
21. When I was a child, my friends were Canadian.   1..2..3..4..5
22. The friends that I have now are Canadian   1..2..3..4..5
23. I wish to be accepted by Canadians.   1..2..3..4..5
24. The people I date are Canadians.   1..2..3..4..5
25. Overall, I am Canadian   1..2..3..4..5

The following questions seek information on how well you understand English language.
Assuming that you are able to speak, comprehend, write, and have a good knowledge of
the English language, answer the following questions by using the following rating scales.

Circle your response.
1……………...2…………3……………4…………5
Very Much   Much   Somewhat A Little   Not at all

26. How often do you speak English at home?	1..2...3..4..5
27. How often do you speak English at school?	1..2...3..4..5
28. How often do you speak English at work?	1..2...3..4..5
29. How often do you speak English at prayer?	1..2...3..4..5
30. How often do you speak English with friends?	1..2...3..4..5
31. How often do you listen to English on TV?	1..2...3..4..5
32. How often do you view English in film?	1..2...3..4..5
33. How often do you listen to English on radio?	1..2...3..4..5
34. How often do you read English in literature?	1..2...3..4..5
35. How well do you speak English?	1..2...3..4..5
36. How well do you read English?	1..2...3..4..5
37. How well do you write English?	1..2...3..4..5
38. How well do you understand English?	1..2...3..4..5

**THE REVISED CENTER FOR EPIDEMIOLOGIC STUDIES DEPRESSION
SCALE (CES-D), ADAPTED FROM THE CED-S (Radloff, 1977)**

It is most likely for negative feelings or thoughts to affect your mental health, if such feelings or thoughts become persistent. The following statements explain how you have felt or behaved in the past week.
Please use the following scale to explain how often you have felt this way during the past one week.

0……………… 1………………....2……… …………….. 3

| Rarely or none of the time. (less than 1 day) | Some or a little of the time (1-2 days) | Occasional or a moderate amount of time (3-4 days) | Most or all of the time (5-7 days) |

1. I was bothered by things that usually don't bother me.	0..1..2..3
2. I did not feel like eating; my appetite was poor.	0..1..2..3
3. I felt that I could not shake off the blues even with help from my family or friends.	0..1..2..3
4. I felt I was just as good as other people.	0..1..2..3
5. I had trouble keeping my mind on what I was doing.	0..1..2..3
6. I felt depressed.	0..1..2..3
7. I felt that everything I did was an effort.	0..1..2..3
8. I felt hopeful about the future.	0..1..2..3
9. I thought my life had been a failure.	0..1..2..3
10. I felt fearful.	0..1..2..3
11. My sleep was restless.	0..1..2..3
12. I was happy.	0..1..2..3
13. I talked less than usual.	0..1..2..3
14. I felt lonely.	0..1..2..3
15. People were unfriendly.	0..1..2..3
16. I enjoyed life.	0..1..2..3
17. I had crying spells.	0..1..2..3
18. I felt sad.	0..1..2..3
19. I felt that people dislike me.	0..1..2..3
20. I could not get "going".	0..1..2..3

**THE REVISED PERCEIVED ETHNIC DISCRIMINATION QUESTIONNAIRE-
COMMUNITY VERSION (PEDQ-CV), ADAPTED FROM THE PEDQ-CV
(Brondolo et al. , 2005)**

It is most likely for immigrants to experience problems with members of the dominant culture in their new environments. The following statements explain your relationship with members of your host community.
Please use the following scale to rate your post-arrival encounters with the members of your host community.

1……………… 2………………....3……… ……………. 4………..……….5

| Never Happened | Happened a few times | Unsure of how often it happened | Happened often | Happened very often |

1. Been nice to face, but say bad things behind back.   1..2..3..4..5
2. Made you feel like an outsider because of appearance.   1..2..3..4..5
3. Those speaking a different language made you feel like an outsider. 1..2..3..4..5
4. Ignored you.   1..2..3..4..5
5. Hinted you were stupid   1..2..3..4..5
6. Clerk or waiter ignored you.   1..2..3..4..5
7. Called you bad names.   1..2..3..4..5
8. Made rude gestures.   1..2..3..4..5
9. Hinted you must be lazy.   1..2..3..4..5
10. Hinted you must not be clean.   1..2..3..4..5
11. Hinted you were dishonest.   1..2..3..4..5
12. Did not trust you.   1..2..3..4..5
13. Hinted you must be violent.   1..2..3..4..5
14. Did not take you serious   1..2..3..4..5
15. Treated unfairly by co-workers.   1..2..3..4..5
16. Boss or supervisor unfair.   1..2..3..4..5
17. Treated unfairly by teachers.   1..2..3..4..5
18. Thought you couldn't do things/handle a job.   1..2..3..4..5
19. Actually hurt you.   1..2..3..4..5
20. Threatened to hurt you.   1..2..3..4..5
21. Actually damaged your property.   1..2..3..4..5
22. Threatened to damage your property.   1..2..3..4..5

APPENDIX E
THE REVISED PARENT-CHILD CONFLICTS SCALE, ADAPTED FROM THE
THE ASIAN-AMERICAN CONFLICTS SCALE (Lee et al. , 2000)

It is most likely for immigrants to experience problems with members of their families as a result of different levels of acculturation that are accounted for by generational gaps between immigrant parents and their children. The following statements explain the areas that you can most likely disagree with your children.
Please use the following scale to rate how likely each of these situations occur in your relationship with your children.
1……………… 2………………....3……… …………….. 4………..……….5
Never   Happened   Unsure of how often   Happened   Happened

     1. Your children want to make their own decisions, but you want to guide them.   1.2.3.4.5
     2. Your children think that social life is important at their age, but you think that it is not.1.2.3.4.5
     3. Your children's academic performance is below expectation, but they think it is okay. 1.2.3.4.5
     4. I compare my children with others, but they expect me to take them for whom they are1.2.3.4.5
     5. To me, love is provision of housing and education, to my children, it is affection.   1.2.3.4.5

THE COPING ORIENTATION FOR PROBLEM EXPERIENCES-COPE
ADAPTED FROM THE COPE-INVENTORY (Carver et al., 1989)

Immigrants are most likely to devise ways to overcome the various problems that they experience in their new environments.
Please use the following scale to indicate how you coped with the various problems that you experience in your host environment. Please circle your response for each statement
1………………...2………………....3……… ………….. 4
I usually don't do I usually do this a I usually do this a I usually do this a
this at all   little.   medium amount   lot.

1.	I take steps to eliminate the problems	1..2..3..4..5
2.	I think about dealing with the problems	1..2..3..4..5
3.	I focus on the problems.	1..2..3..4..5
4.	I wait for the right moment to act.	1..2..3..4..5
5.	I seek advice from others.	1..2..3..4..5
6.	I reframe the stressor in positive terms.	1..2..3..4..5
7.	I learn to accept the problem.	1..2..3..4..5
8.	I refuse to believe that the problem is real.	1..2..3..4..5
9.	I use faith for support.	1..2..3..4..5
10.	I seek sympathy from others.	1..2..3..4..5
11.	I like to express my feelings.	1..2..3..4..5
12.	I give up trying to deal with the problem easily.	1..2..3..4..5
13.	I distract myself from trying to deal with the problem.	1..2..3..4..5
14.	I use drugs or alcohol to reduce stress.	1..2..3..4..5
15.	I try to make the problem seem light.	1..2..3..4..5

APPENDIX G
LEISURE PARTICIPATION INVENTORY (Rhageb, 1980)

1. After each of the following physically active leisure activities, indicate the average number
 of times in a month that you participate.

WALKING	____
BIKING	____
SWIMMING	____
RUNNING	____
WEIGHT TRAINING	____
SOCCER	____
OTHER ( ) Please specify	____

2. After each of the following social leisure activities, indicate the average number of times in a month
that you participate.

ATTENDING PARTIES	____
DATING	____
DANCING	____
SOCIALIZING WITH FRIENDS	____
OTHER ( ) Please Specify	____

3. After each of the following relaxing leisure activities, Indicate the average number of times in a month
that you participate.

LISTENING TO MUSIC	____
READING	____
WATCHING TELEVISION	____
OTHER ( ) Please Specify	____

4. After each of the following outdoor recreational activities, indicate the average number of times in a
month that you participate.

SCENIC VIEWING	____
PICNICKING	____
HIKING	____
CAMPING	____
BACKPACKING	____
OTHER ( ) Please Specify	____

Please answer question 5-7 by filling the number that best applies. If the question does not apply to you, please ignore the question.

5. After each of the following cultural activities, indicate the average number of times in a month that you participate.

ATTENDING CONCERTS   _____
WATCHING MOVIES AT THE THEATRE   _____
WATCHING STAGE PLAYS   _____
OTHER (   ) Please Specify   _____

6. After each of the following hobbies, indicate the average number of times in a month that you participate.

PAINTING   _____
CLOTH WEAVING   _____
HAIR WEAVING   _____
DRAWING   _____
PHOTOGRAPHY   _____
SEWING   _____
OTHER (   ) Please Specify   _____

7. After each of the following leisure travel activities, indicate the average number of times in a year that you participate.

TRAVEL FOR PLEASURE   _____
TRAVEL FOR FESTIVAL   _____
TRAVEL TO HISTORICAL PLACES   _____

8. Carefully review your choice of leisure activities from questions 1 to 7. Based on your frequency of participation, how you enjoyed participation in the leisure activities, and how important the leisure activities are to you. Please select your favourite activity (one activity)
in each of the seven sections from questions 1 to 7 above.

For example: Your choice

1. Soccer   1._____
2. Attending parties   2._____
3. Listening to music   3. _____
4. Scenic viewing   4. _____
5. Attending concerts   5. _____
6. Painting   6. _____
7. Travel to historical places   7. _____

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Please use the following scale to rate how involved you are in your most preferred leisure activity.

1……………… 2…………...3 ………..4………….5
Strongly Disagree   Disagree Neutral   Agree   Strongly agree

1._____is one of the enjoyable things I do.   1..2..3..4..5
2. _____is very important.   1..2..3..4..5
3. _____is one of the most satisfying things I do.   1..2..3..4..5
4. I find a lot of my life organized around_____.   1..2..3..4..5
5._____ occupies a central role in my life.   1..2..3..4..5
6. .To change my preference from_____to another activity will require rethinking. 1..2..3..4..5
7. I enjoy discussing _____ with my friends.   1..2..3..4..5
8. Most of my friends are in some way connected with_____   1..2..3..4..5
9. Participating in _____ provides me with the opportunity to be with friends.   1..2..3..4..5
10. When I participate in _____I endeavour to be myself.   1..2..3..4..5
11. I identify with the people and image associated with_____.   1..2..3..4..5
12. When I am involved with ____I don't have to be concerned with the way I look. 1..2..3..4..5
13. You can tell a lot about a person by seeing them participate in_____ 1..2..3..4..5
14. Participating in _____say a lot about who I am.   1..2..3..4..5
15. When I participate in _____others see me the way I want them to see me. 1..2..3..4..5

Please answer the following questions by writing brief statements that best describes the situation, or by circling the answer that best applies

1. What is your country of birth? _____
2. Have you lived in any other country, apart from Canada and your birth country? Yes/No.
3. If the answer to question 2 is yes, list the countries that you have lived, apart from Canada and your birth country. 1. _____ 2._____
   3._____4._____
   5. _____ 6. _____
   7._____8._____

Please answer the following questions by filling in the number that best applies or checking the correct response.

4. AGE_____
5. MARITAL STATUS: Single___, Married_____.
6. NET INCOME
   ____Under $20,000
   ____$20,000 to $40,000.
   ____$40,001 to $60,000
   ____$60, 001 to $80,000.
   ___ Over $80, 000.
7. EDUCATION
   ____ Less than High School.
   _____High School
   ____ Undergraduate College.
   ____ Advanced degree.

   8. What is your religious belief?
      ____ Christianity
      ____ Islam
      ____ Judaism
      ____ Buddhism
      ____ Traditional African religion
      ____ Other (   ) Please specify
      ____ None

   9. What type of housing unit did you live in your home country?
      ____ Studio Apartment
      ____ Single room apartment
      ____ Multiple room apartment
      ____ Semi-detached bungalow
      ____ detached bungalow
      ____ Condominium
      ____ Duplex
      ____Other (   ) Please specify.

10. What type of housing unit do you live now?

          ____ Studio Apartment
          ____ Single room apartment
          ____ Multiple room apartment
          ____ Semi-detached bungalow
          ____ detached bungalow
          ____ Condominium
          ____ Duplex
          ____Other (   ) Please specify.

11. What was your preferred mode of transportation in your home country?

          ____ Commercial motorcycle
          ____ Public transit (Buses and Trains inclusive)
          ____ Privately owned motorcycle
          ____ Privately owned car
          ____ Car pooling
          ____ Other (   ) Please specify.

12. What dress pattern do you prefer?

          ____ Canadian dress pattern
          ____ Traditional African dress pattern
          ____ Other (   ) Please specify

October 2009

Dear Participant,

      I am a Doctoral candidate in the Department of Recreation and Leisure Studies at the University of Waterloo, Waterloo, Ontario. As part of the requirements for my Doctoral degree program, I am conducting a study on how West African immigrants that settle in Toronto are able to adjust to their new communities. This research will determine if the way that Toronto immigrants of West African descent adjust to their host communities increase or decrease their participation in leisure activities. This study will also look at people's experiences after arriving in Canada and how this may affect the way they become involved in various leisure activities.

      In this questionnaire, you will find questions related to how you appreciate your home country's culture, as well as how well your lifestyle portray your appreciation of the African way of life. You will also find questions related to how well you understand the Canadian culture, and how your daily living and lifestyle reveals that you have adjusted to the Canadian way of life. Some questions will examine how well you understand your home country's' language, as well as English language. Some of the questions will examine the types of experiences you had, after arriving in your host community. The remaining sections of the questionnaire will consist of questions that seek information on how often you participate in leisure activities, such as walking, biking, and weight training. You will also find questions that examine your level(s) of involvement in your preferred leisure activities. In addition, you will find questions that ask you to provide your demographic information such as age, gender and income. This questionnaire will take approximately 45 minutes to complete. If you choose to participate in this study, you would automatically be entered into a draw to win one of 50 ten dollar gift cards that would be redeemable at an African store in Toronto. The odd of winning any of the gift cards in this draw is one out of ten.

      However, you might not be comfortable with some of the questions that remind you of your experiences in your host communities and you may not wish to answer them. If you would prefer not to answer these questions, please leave them blank. You may also choose to withdraw from this study at anytime by contacting me or my supervisor. If any of the questions on the questionnaire makes you uncomfortable or upset, please contact me or my supervisor.

      Confidentiality and anonymity is guaranteed, as you do not need to sign your name on individual questionnaires. All information obtained from the questionnaires would be combined and the results would be reported without identifying any individual participant. The completed questionnaires and all data and information obtained from the questionnaires would be locked in a safe place in the office of my Supervisor; Dr. Mark Havitz for three years, after which it would be destroyed. Nobody will have access to data that would be obtained from this study except me and my supervisor. While your co-operation is essential to the success of this study, your choice to participate in the study is voluntary. You may choose not to answer any question that makes you uncomfortable. You may also choose to withdraw from this study at anytime if you do not feel comfortable continuing with the study. If you decide to withdraw from the study or you have further questions, please contact me on 416-546-6215 or my supervisor, Dr. Mark Havitz at 519-888-4567, extension 33013.

      This project has been reviewed and cleared through the Office of Research Ethics at the University of Waterloo. If you have any comments or concerns as a result of your participation in this

study, please contact Dr. Susan Sykes in the Office of Research Ethics at 519-888-4567, Extension. 36005 or ssykes@uwaterloo.ca

Thank you for your co-operation, and I hope you will be willing to participate if you are contacted for a follow-up study in the near future.

Babatunde Oyapero.
Department of Recreation and Leisure Studies
University of Waterloo
Waterloo
Ontario

SECTION ONE

The following statements explain how well you understand your ethnic group's culture and how your daily living and lifestyle portrays that you understand the African way of life. Assuming that each of the following situations occur in your immediate past and your current daily living, read each situation and answer the following questions using the following rating scales.

How well do you agree with the following statements? Please circle your response for each statement.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

1. I was raised in a way that was African	1..2..3..4..5
2. When I was growing up, I was exposed to African culture.	1..2..3..4..5
3. Now I am exposed to African culture. .	1..2..3..4..5
4. Compared to how I criticize other cultures, I criticize African culture less	1..2..3..4..5
5. I am embarrassed and ashamed of African culture.	1..2..3..4..5
6. I am proud of African culture	1..2..3..4..5
7. African culture has made positive impact on my life.	1..2..3..4..5
8. I believe my children should read, write, and speak an African language	1..2..3..4..5
9. I have a strong belief that my children should have African names only.	1..2..3..4..5
10. I go to places where people are African.	1..2..3..4..5
11. I am familiar with African cultural practices and customs	1..2..3..4..5
12. I relate with my partner or spouse in a way that is African.	1..2..3..4..5
13. I admire people who are African.	1..2..3..4..5
14. I would prefer to live in an African community.	1..2..3..4..5
15. I listen to African music.	1..2..3..4..5
16. I Perform African music.	1..2..3..4..5
17. I engage in African forms of recreation.	1..2..3..4..5
18. I celebrate African holidays.	1..2..3..4..5
19. At home, I eat African food.	1..2..3..4..5
20. At restaurants, I eat African food.	1..2..3..4..5
21. When I was a child, my friends were African.	1..2..3..4..5
22. The friends that I have now are Africans	1..2..3..4..5
23. I wish to be accepted by Africans.	1..2..3..4..5
24. The people I date are Africans.	1..2..3..4..5
25. Overall, I am African.	1..2..3..4..5

The following questions seek information on how well you understand your ethnic group's language. The questions also seek information on how well you can speak, read and understand your ethnic group's language. Please answer the following questions by using the following rating scales.

Please circle your response for each statement.

1	2	3	4	5
Very often	Often	Somewhat often	A little	Not at all

26. How often do you speak your ethnic group's language at home?	1..2...3..4..5
27. How often do you speak your ethnic group's language at school?	1..2...3..4..5
28. How often do you speak your ethnic group's language at work?	1..2...3..4..5

29. How often do you speak your ethnic group's language at prayer?	1..2...3..4..5
30. How often do you speak your ethnic group's language with friends?	1..2...3..4..5
31. How often do you listen to your ethnic group's language on TV?	1..2...3..4..5
32. How often do you view your ethnic group's language in film?	1..2...3..4..5
33. How often do you listen to your ethnic group's language on radio?	1..2...3..4..5
34. How often do you read your ethnic group's language in literature?	1..2...3..4..5
35. How often do you speak your ethnic group's language?	1..2...3..4..5
36. How often do you read your ethnic group's language?	1..2...3..4..5
37. How often do you write your ethnic group's language?	1..2...3..4..5
38. How often do you listen to your ethnic group's language on a daily basis? 1..2..3..4. .5	

SECTION TWO

The following statements explain how well you understand the Canadian culture and how your daily living and lifestyle reveals that you are have adjusted well to the Canadian way of life. Assuming that each of the following situations occur in your immediate past and your current daily living, read each situation and answer the following questions using the following rating scales.

How well do you agree with the following statements? Please circle your response for each statement.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

1. I was raised in a way that was Canadian	1..2..3..4..5
2. When I was growing up, I was exposed to Canadian culture.	1..2..3..4..5
3. Now I am exposed to Canadian culture.	1..2..3..4..5
4. Compared to how I criticize other cultures, I criticize Canadian culture less.	1..2..3..4..5
5. I am embarrassed and ashamed of Canadian culture.	1..2..3..4..5
6. I am proud of Canadian culture	1..2..3..4..5
7. Canadian culture has made positive impact on my life.	1..2..3..4..5
8. I believe that my children should read, write and speak English Language.	1..2..3..4..5
9. I have a strong belief that my children should have Canadian names only.	1..2..3..4..5
10. I go to places where people are Canadian	1..2..3..4..5
11. I am familiar with Canadian cultural practices and customs	1..2..3..4..5
12. I relate with my partner or spouse in a way that is Canadian.	1..2..3..4..5
13. I admire people who are Canadian.	1..2..3..4..5
14. I would prefer to live in a Canadian community.	1..2..3..4..5
15. I listen to Canadian music.	1..2..3..4..5
16. I Perform Canadian music.	1..2..3..4..5
17. I engage in Canadian forms of recreation.	1..2..3..4..5
18. I celebrate Canadian holidays.	1..2..3..4..5
19. At home, I eat Canadian food.	1..2..3..4..5
20. At restaurants, I eat Canadian food.	1..2..3..4..5
21. When I was a child, my friends were Canadian.	1..2..3..4..5
22. The friends that I have now are Canadian	1..2..3..4..5
23. I wish to be accepted by Canadians.	1..2..3..4..5
24. The people I date are Canadians.	1..2..3..4..5
25. Overall, I am Canadian	1..2..3..4..5

The following questions seek information on how well you understand English language. The questions also seek information on how often you speak, read, and understand English Language. Please answer the following questions by using the following rating scales.

Please circle your response for each statement.

1	2	3	4	5
Very often	Often	Somewhat often	A little	Not at all

26. How often do you speak English at home?	1..2...3..4..5
27. How often do you speak English at school?	1..2...3..4..5
28. How often do you speak English at work?	1..2...3..4..5
29. How often do you speak English at prayer?	1..2...3..4..5
30. How often do you speak English with friends?	1..2...3..4..5
31. How often do you listen to English on TV?	1..2...3..4..5
32. How often do you view English in film?	1..2...3..4..5
33. How often do you listen to English on radio?	1..2...3..4..5
34. How often do you read English in literature?	1..2...3..4..5
35. How often do you speak English?	1..2...3..4..5
36. How often do you read English?	1..2...3..4..5
37. How often do you write English?	1..2...3..4..5
38. How often do you listen to English in your daily living?	1..2...3..4..5

SECTION THREE

It is most likely for negative feelings or thoughts to affect your mental health, if such feelings or thoughts become persistent. The following statements explain how you have felt or behaved in the past week.
Please use the following scale to explain how often you have felt this way during the past one week. Please circle your response for each statement.

0	1	2	3
Rarely or none of the time. (less than 1 day)	Some or a little of the time (1-2 days)	Occasional or a moderate amount of time (3-4 days)	Most or all of the time (5-7 days)

1. I was bothered by things that usually don't bother me.	0..1..2..3
2. I did not feel like eating because my appetite was poor	0..1..2..3
3. I felt that I could not cope with the problems even with help from my family or friends	0..1..2..3
4. I felt I was just as good as other people.	0..1..2..3
5. I had trouble keeping my mind on what I was doing.	0..1..2..3
6. I felt depressed.	0..1..2..3
7. I felt that everything I did was an effort.	0..1..2..3
8. I felt hopeful about the future.	0..1..2..3
9. I thought my life had been a failure.	0..1..2..3
10. I felt fearful.	0..1..2..3
11. My sleep was restless.	0..1..2..3
12. I was happy.	0..1..2..3
13. I talked less than usual.	0..1..2..3
14. I felt lonely.	0..1..2..3

15. People were unfriendly.	0..1..2..3
16. I enjoyed life.	0..1..2..3
17. I had crying spells.	0..1..2..3
18. I felt sad.	0..1..2..3
19. I felt that people dislike me.	0..1..2..3
20. I could not get "going".	0..1..2..3

SECTION FOUR

It is most likely for immigrants to experience problems with members of the dominant culture in their new environments. The following statements explain your relationship with members of your host community.
Please use the following scale to rate your post-arrival encounters with the members of your host community. Please circle your response for each statement.

1	2	3	4	5
Never Happened	Happened a few times	Unsure of how often it happened	Happened often	Happened very often

1. Been nice in your presence but say bad things when you are not present.	1..2..3..4..5
2. Made you feel like an outsider because of appearance.	1..2..3..4..5
3. Those speaking a different language made you feel like an outsider.	1..2..3..4..5
4. Ignored you.	1..2..3..4..5
5. Hinted you were stupid	1..2..3..4..5
6. Clerk or waiter ignored you.	1..2..3..4..5
7. Called you bad names.	1..2..3..4..5
8. Made rude gestures.	1..2..3..4..5
9. Hinted you must be lazy.	1..2..3..4..5
10. Hinted you must not be clean.	1..2..3..4..5
11. Hinted you were dishonest.	1..2..3..4..5
12. Did not trust you.	1..2..3..4..5
13. Hinted you must be violent.	1..2..3..4..5
14. Did not take you serious	1..2..3..4..5
15. Treated unfairly by co-workers.	1..2..3..4..5
16. Boss or supervisor unfair.	1..2..3..4..5
17. Treated unfairly by teachers.	1..2..3..4..5
18. Thought you couldn't do things/handle a job.	1..2..3..4..5
19. Actually hurt you.	1..2..3..4..5
20. Threatened to hurt you.	1..2..3..4..5
21. Actually damaged your property.	1..2..3..4..5
22. Threatened to damage your property.	1..2..3..4..5

SECTION FIVE

It is most likely for immigrants to experience problems with members of their families as a result of differences in the ways that immigrant parents and their children adjust to their new communities. The following statements explain the areas that you can most likely disagree with your children.
Please use the following scale to rate how likely each of these situations occur in your relationship with your children. Please circle your response for each statement.

1	2	3	4	5
Never Happened	Happened a few times	Unsure of how often it happened	Happened often	Happened very often

1. Your children want to make their own decisions, but you want to guide them.   1.2.3.4.5
2. Your children think that social life is important at their age, but you think that it is not.1.2.3.4.5
3. Your children's academic performance is below expectation, but they think it is okay. 1.2.3.4.5
4. I compare my children with others, but they expect me to take them for whom they are1.2.3.4.5
5. To me, love is provision of housing and education, to my children, it is affection.   1.2.3.4.5

SECTION SIX

Immigrants are most likely to devise ways to overcome the various problems that they experience in their new communities.
Please use the following scale to indicate how you coped with the various problems that you experience in your host environment. Please circle your response for each statement.

1	2	3	4
I usually don't do this at all	I usually do this a little	I usually do this a medium amount.	I usually do this a lot

1. I take steps to eliminate the problems	1..2..3..4
2. I think about dealing with the problems	1..2..3..4
3. I focus on the problems.	1..2..3..4
4. I wait for the right moment to act.	1..2..3..4
5. I seek advice from others.	1..2..3..4
6. I reframe the stressor in positive terms.	1..2..3..4
7. I learn to accept the problem.	1..2..3..4
8. I refuse to believe that the problem is real.	1..2..3..4
9. I use faith for support.	1..2..3..4
10. I seek sympathy from others.	1..2..3..4
11. I like to express my feelings.	1..2..3..4
12. I give up trying to deal with the problem easily.	1..2..3..4
13. I distract myself from trying to deal with the problem.	1..2..3..4
14. I use drugs or alcohol to reduce stress.	1..2..3..4
15. I try to make the problem seem light.	1..2..3..4

Please answer questions 1-7 by filling the number that best applies. Please fill out all questions that apply to you. Please fill out a number for each question.

1. After each of the following physically active leisure activities, indicate the average number of times in a month that you participate.

WALKING	____
BIKING	____
SWIMMING	____
RUNNING	____
WEIGHT TRAINING	____
SOCCER	____
OTHER ( ) Please specify	____

2. After each of the following social leisure activities, indicate the average number of times in a month that you participate.

ATTENDING PARTIES	____
DATING	____
DANCING	____
SOCIALIZING WITH FRIENDS	____
OTHER ( ) Please Specify	____

3. After each of the following relaxing leisure activities, Indicate the average number of times in a month that you participate.

LISTENING TO MUSIC	_____
READING	_____
WATCHING TELEVISION	_____
OTHER ( ) Please Specify	_____

4. After each of the following outdoor recreational activities, indicate the average number of times in a month that you participate.

SCENIC VIEWING	_____
PICNICKING	_____
HIKING	_____
CAMPING	_____
BACKPACKING	_____
OTHER ( ) Please Specify	_____

5. After each of the following cultural activities, indicate the average number of times in a month that you participate.

ATTENDING CONCERTS   _____
WATCHING MOVIES AT THE THEATRE   _____
WATCHING STAGE PLAYS   _____
OTHER (   ) Please Specify   _____

6. After each of the following hobbies, indicate the average number of times in a month that you participate.

PAINTING   _____
CLOTH WEAVING   _____
HAIR WEAVING   _____
DRAWING   _____
PHOTOGRAPHY   _____
SEWING   _____
OTHER (   ) Please Specify   _____

7. After each of the following leisure travel activities, indicate the average number of times in a year that you participate.

TRAVEL FOR PLEASURE   _____
TRAVEL FOR FESTIVAL   _____
TRAVEL TO HISTORICAL PLACES   _____

8. Carefully review your choice of leisure activities from questions 1 to 7. Based on your frequency of participation, how you enjoyed participation in the leisure activities, and how important the leisure activities are to you. Please select your favourite activity (one activity)
in each of the seven sections from questions 1 to 7 above.

For example: Your choice

1. Soccer   1._____
2. Attending parties   2._____
3. Listening to music   3. _____
4. Scenic viewing   4. _____
5. Attending concerts   5. _____
6. Painting   6. _____
7. Travel to historical places   7. _____

Based on the 7 favourite activities that you select in section 7, please use the following scale to rate how involved you are in your most preferred leisure activity. Fill in the numbers that explains how well you agree with each of the following statements. Please fill in a number for each statement.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

For example: If **Mr. A** fills in 5 in each of the seven boxes below that represents his seven favourite activities; it implies that Mr. A strongly agrees with statement 1 for all seven activties.

	First activity *For example: Soccer*	**Second activity** *For example: Attending parties*	**Third activity** *For example: Listening to music*	**Fourth activity** *For example: Scenic viewing*	**Fifth activity** *For example: Attending concerts*	**Sixth activity** *For example: Painting*	**Seventh activity** *Travel to historical places*
1. This is one of the enjoyable things I do.	5	5	5	5	5	5	5

	First activity _____	**Second activity** _____	**Third activity** _____	**Fourth activity** _____	**Fifth activity** _____	**Sixth activity** _____	**Seventh activity** _____
1. This is one of the enjoyable things I do.							
2. This is very important.							
3. This is the most satisfying things I do.							
4. I found a lot of my life organized around this.							
5. This occupies a central role in my life.							

	First activity ————	Second activity ————	Third activity ————	Fourth activity ————	Fifth activity ————	Sixth activity ————	Seventh activity ————
6. To change my preference from this to another activity will require re-thinking.							
7. I enjoy discussing this with my friends.							
8. Most of my friends are connected in some ways with this.							
9. Participating in this provides me with the opportunity to be with friends.							
10. When I participate in this, I endeavour to enjoy myself.							
11. I identify with the people and image associated with this.							
12. When I am involved with this, I don't have to be concerned with the way I look.							
13. You can tell a lot about a person by seeing them participate in this.							
14. Participating in this says a lot about who I am.							
15. When I participate in this, others see me the way I want them to see me.							

SECTION NINE

Please answer the following questions by writing brief statements that best describes the situation or by circling the answer that best applies. Please feel free to decline to answer any question by leaving it blank. The reason for asking these questions is to describe the study participants, none of the questions will identify you, and all information that will obtained from these questions will be kept confidential.

1. What is your country of birth? _____
2. Have you lived in any other country, apart from Canada and your birth country? Yes/No.
3. If the answer to question 2 is yes, list the countries that you have lived, apart from Canada and your birth country. 1. _____   2. _____
   3. _____ 4. _____
   5. _____ 6. _____
   7. _____ 8. _____

4. How long have you lived in each of the countries in that you selected in Question 3 above?
   .   1. _____ 2. _____
   3. _____ 4. _____
   5. _____ 6. _____
   7. _____ 8. _____

5. How long have you lived in Canada? _____

Please answer the following questions by filling in the number that best applies or checking the correct response for each of the following questions.

5. AGE_____

6. MARITAL STATUS:

   Single _____
   Married _____

7. GENDER:

   Male _____
   Female _____

8. NUMBER OF CHILDREN_____

9. NET INCOME
   ____Under $20,000
   ____$20,000 to $40,000.
   ____$40,001 to $60,000
   ____$60, 001 to $80,000.
   ___ Over $80, 000.

10. EDUCATION
    _____Less than High School.

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_____High School
_____ Undergraduate College.
_____ Advanced degree.

8. What is your religious belief?
_____ Christianity
_____ Islam
_____ Judaism
_____ Buddhism
_____ Traditional African religion
_____ Other (   ) Please specify
_____ None

9. What type of housing unit did you live in your home country?
_____ Studio Apartment
_____ Single room apartment
_____ Multiple room apartment
_____ Semi-detached bungalow
_____ detached bungalow
_____ Condominium
_____ Duplex
_____Other (   ) Please specify.

10. What type of housing unit do you live now?
_____ Studio Apartment
_____ Single room apartment
_____ Multiple room apartment
_____ Semi-detached bungalow
_____ detached bungalow
_____ Condominium
_____ Duplex
_____Other (   ) Please specify.

11. What was your preferred mode of transportation in your home country?
_____ Commercial motorcycle
_____ Public transit (Buses and Trains inclusive)
_____ Privately owned motorcycle
_____ Privately owned car
_____ Car pooling
_____ Other (   ) Please specify.

12. What dress pattern do you prefer?
_____ Canadian dress pattern
_____ Traditional African dress pattern
_____ Other (   ) Please specify

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