AN EXPLORATORY ANALYSIS OF CONFLICT IN AFRICAN

IMMIGRANT AND AFRICAN AMERICAN MARRIAGES

A PAPER PRESENTED BY

CORNELIUS AYODEJI OSUNTADE, PHD.

AT THE

2021 ADVENTIST CONFERENCE ON FAMILY RESEARCH AND PRACTICE

ON FRIDAY, JULY 23, 2021, AT THE 3 PM BREAKOUT SESSION

Abstract to the Paper

Conflict, generally, is ubiquitous; So also, is marital conflict. What is important for us to bother about is not the absence of conflict in human relationship but the handling of conflict. Conflict resolution, if probably done, may be able to strengthen marital relationships; hence, Couples' goals and objectives should hinge basically on how to ensure that unresolvable marital conflicts are reduced if not completely eradicated. There has been a high level of marital conflict in immigrant families from patriarchal cultures. There are negative attitudes toward women that contribute to couple conflict. Coupled with this are issues relating to immigration challenges that confront marriage stability among immigrant couples in North America. In the same vein, African American couples experience conflicts that militate against the stability of their marriages. Most of these marital upheavals stem from historical antecedents relating to this ethnic group, as well as the societal dialectics confronting them. By and large, regarding couple conflict, a better understanding of the challenges facing African immigrant couples, and the impact of the African heritage on African American couples, are germane to this study.

Introduction

African Immigrants

There are 54 sovereign countries in Africa today that are recognized by the United Nations. There are also over 1 000 official languages spoken across the African continent (Moafrika Tours, 2020, para. 1). A look at this huge diversity may make one query the broadness of studying African immigrants who live in North America and who have come from this largely diversified continent. However, ethnographic studies of sub–Saharan African societal culture seem to suggest a high degree of homogeneity in the cultural dimensions among cultures in this very diverse continent, particularly from where the respondents of this study migrated. For

instance, "in the United States of America (USA), research suggests that African Americans, Caribbean Blacks and African immigrants have communalist value orientations" (Burholt, Dobbs, & Victor, 2017, p. 4). This is very true because collectivist cultures originated from Africa and the Caribbean, and these cultures may be described as communalist (Burholt et al., 2017, p. 4).

To corroborate this point further, evidence of this cultural homogeneity is drawn from the findings of the GLOBE Sub-Saharan Africa cluster consisting of Namibia, Zambia, Zimbabwe, Nigeria, and South Africa (these countries were the Black sample), where researchers found that

> The societies belonging to this cluster reflect high scores of the societal cultural practices on the dimensions of In-Group Collectivism and Power Distance (i.e., the degree to which the community accepts and endorses authority, power differentials, status privileges, and social inequality). They were also found to be low on Gender Egalitarianism dimension (in these cultures, women generally have lower status at work and in the culture). Overall, these societies maintain close family ties and individuals' express pride and loyalty in organizations and family. Members of these societies do not expect power to be distributed evenly among citizens, nor do they have gender equity. (GLOBE, 2020, Sub-Saharan Africa section, para. 1)

The distinct similarities among the sub-Saharan African cultures in the three dimensions of in-group collectivism, power distance, and gender egalitarianism suggest a high degree of similarities in these cultures, especially as these dimensions have a direct impact on family relationships. This evidence supports the inferences that may account for similarities in family experiences among these immigrant groups in North America. In view of the apparent similarities among sub-Saharan cultures, it may be safe to submit that studying the marriages of African immigrants' population in North America may not be too broad; as a matter of fact, this may engender convenience in the data analysis and interpretation of findings of this study.

According to Capps et al. (2012), "Black African immigrants represent one of the fastest-growing segments of the U.S. immigrant population, increasing by about 200 percent during the 1980s and 1990s and by 100 percent during the 2000s" (p. 1). They mentioned that "black Africans are much more likely than other groups to have entered the United States as refugees or gained asylum after coming to the country" (p. 6). Why is the United States becoming a place of attraction to Africans? This is obvious for two reasons: first because of war, and second, to seek better living conditions (Solomon, 2017, paras. 1, 11). African immigrants do not find things easy coming to a new culture; they "…encounter many stressors as they begin to adapt to American life . . . Africans, like other immigrants, experience a deep sense of loss of their culture" (Kamya, 2005, p. 103), and invariably, their immigration experiences may affect their marriage and family life in the new cultural context they find themselves.

African Americans

African Americans have a history that is characterized by servitude. Putting this in a proper perspective, "the overwhelming majority of today's African American population traces its ancestry to the slave trade from Africa" (U.S. Department of Health and Human Services, 2001, para. 4). In view of this, therefore, it can be posited that it is this "…historical adversity, which included slavery, sharecropping, and race-based exclusion from health, educational, social, and economic resources [that has translated] into the socioeconomic disparities experienced by African Americans today" (Office of the Surgeon General (US) et al., 2001, para. 31).

At this juncture, in order to reinforce the current influence of this historical adversity on African Americans, Halloran (2019) explained that "the impact of slavery was a significant trauma to African American people, which was carried forward through successive generations,

providing an explanation of their current anxiety-related conditions, poor health, and maladaptive behaviors" (p. 45). In essence, with the current socioeconomic and political contexts of America, it is apparent that African Americans are still not at par with some other population groups. Even though the U.S. Senate, Joint Economic Committee (2020) opined that "over the past half century, Black Americans have made substantial social and economic progress, gaining political rights that long had been denied to them…However, very deep social and economic inequities persist" (pp. 1, 27). And this cannot be divorced from the impacts of their long historical antecedents of slavery.

The African American history contributes to the way their worldview has been shaped; it also adversely affects the way they live and relate in the society. This is because the "cultural psychology of African Americans is critically affected by their systematic dehumanization over centuries; [therefore,] "the motivational goal of African American behavior and perception could be described as re-humanization and self-esteem protection and maintenance" (Jones & Campbell, 2011, p. 7). According to Iheduru (2006), the fact that these cultural, racial, and religious values inherited by African Americans from Africa "…still find expressions in the lifestyles of diasporic Africans in the United States, Cuba, Brazil, the Caribbean, and Latin America…" (p. 218), suggests that the African American worldview may be linked to their past experiences. Apparently, this history also has a retrogressive effect on the marriage and family life of this group of people. For instance, Williams (2010) has suggested that "…slavery not only inhibited family formation but made stable, secure family life difficult if not impossible" (para. 2). Thus, the present general condition of African American marriages and families cannot be dissociated from the past historical issues that accumulated over time as a result of the historical and contemporary experiences of this group of people. In exploring the "…uniqueness of African

American couples and families both from a historic and contemporary systems perspective"

(Kelly, Maynigo, Wesley, & Durham, 2013, p. 264), it can be safely concluded that the

"…historical and present-day ecological systems such as structural racism that impact African

Americans, and African Americans' strengths…" (Kelly et al., 2013, p. 264) may constitute

some of the factors affecting their marriage and family dynamics and how long the marriage and

family bonds endure.

It is assumed that conflicts do not arise without any reason; hence, for African American

couples, the historical experiences of their background(s) in America, coupled with

"…contemporary stereotypes and myths may inhibit African Americans from having healthy…"

(Dixon, 2017, p. 168) marital relationships, which may in turn engender couples' conflicts.

Dixon (2017) painted a very comprehensive and graphic picture of African American

experiences and how these experiences have affected and are still affecting their communal

relationships, as well as their interpersonal marriage and family relationships. This, to a great

extent, has made their story very distinctive when compared with other people groups living in

the USA:

> Although African Americans share similarities in their relationships, marriages, and
> families with other ethnicities comprising American families, they have sociohistorical
> and cultural experiences that make theirs different. They experienced 250 years of
> slavery, torture, terrorization, segregation, and institutional racism. Because of these
> different socio-historical experiences, some factors may linger in their reality that affect
> how they interact in relationships, which subsequently affects the formation or non-
> formation of marriages and families and whether they last. There is also current racial
> discrimination that may not be as blatant as it was in the past but still permeates
> throughout U.S. society in various forms in subtle ways whether intentional or
> unintentional. In addition are culturally specific factors unique to African Americans that
> stem from their African heritage. These socio-historical and cultural factors place African
> Americans' relationships, marriages, and families in a unique position in U.S. society and
> they are affected in different ways (p. xi).

Africans' and African Americans' Cultural Affinities

Why did this study put togehter the African immigrants and the African Americans to research on? It is important to state here that there have been some historical affinities between these two ethnic groups. These historical affinities cannot be overemphasized. Since they share the same historical roots, it should be expected that their perception of marriage and family relationships may have some resemblance even though the African Americans have been long departed from the African cultural milieu. The cultural affinity between Africans and African Americans has provided a concrete background for African Americans' history. For instance, Iheduru (2006) opined that "…lacking this proud ethnic and national origin history, African Americans have been rootless and drifting as they were shorn of the solid anchors of personal and group identity on which to hitch the aspirations and accomplishments that would, in turn, sustain their history" (p. 217). This affinity is further revealed when

…many African Americans, descendants of forced migrants, look to Africa to know about their past and develop a transnational consciousness to their ancestral home. African Americans have a rich history of engagement with Africa that is evident in their collective memory (Pendaz, 2010, pp. 31-33).

Finally, in order to strengthen the evidence of the Africans and African Americans Cultural Affinities, "scientists from the consumer genetics company 23andMe have published the largest DNA study to date of people with African ancestry in the Americas" (Kenneally, 2020, New York Times, headlines). The researchers "…analyzed genotype array data from 50,281 research participants, which—combined with historical shipping documents—illustrate that the current genetic landscape of the Americas is largely concordant with expectations derived from documentation of slave voyages" (Micheletti et al., 2020, p. 265). The result of the research showed that "overall, genetic evidence of Atlantic African ancestry across the Americas is consistent with historical documents of the transatlantic shipping of enslaved Africans"

(Micheletti et al., 2020, pp. 270-271). In view of all the aforementioned, the historical affinity between Africans and African Americans is incontrovertible.

In addition, there is a theoretical concept that explains a resemblance of African American marriage and family to that of the Africans. This is referred to as the "'…Africanity' model. The underlying tenets of this model are that African traits were retained and are manifested in black styles of kinship patterns, marriage, sexuality, and child rearing" (Hudgins, Holmes, & Locke, 1990, p. 2). The affinity between African American and African marriage and family set-up is reinforced by the Africanity approach to the study of the Black family; it

…suggests that among the African patterns that were transplanted and transformed by Afro-American slaves were consanguineal kin groupings ("kin networks"), husbandwife relations, sibling bonds, socialization practices, patterns of exogamy, marriage rules and rituals, naming practices, relationships between alternate generations (i.e., grandparents and grandchildren), patterns of respect and deference, and the extension of kinship terminology to elders throughout the community (Sudarkasa, 1980, p. 37).

There may appear to be a disconnect between the Africans and African Americans as a result of some obvious factors. Apparently, though research reveals that "in spite of their common ancestry, Africans and African Americans remain separated by myths, misperceptions, and negative stereotypes" (Traoreé, 2003, pp. 243-254); however, the factors that separate them may not be as powerful as the common root that bond them together. With the common heritage that African Americans share with the African continent, it is safe to conclude that "the current family formation of many black Americans is the culmination of vestiges of a pre-slavery West African heritage, the system of chattel slavery, social class, and acculturation into Euro American culture" (McAdoo, Younge, & Getahun, 2007, p. 95).

Conceptual Framework

The conceptual framework of this study was based on two theories: conflict and catharsis theories. After World War II, the proponents of conflict theory "…drew on Max Weber and (to a

lesser extent) Karl Marx to construct their arguments, giving differing emphases to economic

conflict (Marx) and conflict about power (Weber)" (Overview: Conflict Theory, 2018, para. 1).

Through observing the world and human relationships, economic conflict and power struggles,

Karl Max and Max Weber suggested that conflict has become an inevitable part of human

existence. "Conflict theorists emphasized the importance of interests over norms and values, and

the ways in which the pursuit of interests generated various types of conflict as normal aspects of

social life, rather than abnormal or dysfunctional occurrences" (Overview: Conflict theory, 2018,

para. 1). To further buttress this point, Rubin, Pruitt, and Kim (1994) described conflict as

"…perceived divergence of interest, or a belief that the parties' current aspirations cannot

be achieved simultaneously" (p. 5). The situation described by this definition is normal in

society. There will never be a time when all people will coherently reach a point of convergence.

Due to this fact,

> …conflicts really are inevitable. However, they should not in all cases be regarded as dysfunctional, or as a kind of social pathology. Conflicts are of many different types, some functional, some dysfunctional. Some conflicts are harmful, but, in some cases, conflicts may improve society and social relations on a long-term basis (Björkqvist, 2009, pp. 26-27).

In another vein, "Sigmund Freud was the first to use catharsis theory in psychological

therapy. The theory states that expressing or getting out one's aggression and anger should

reduce the feeling of aggression" (Olsen, 2018, para. 4). The word "catharsis" (katharsis, Greek)

literally translated, means "…a cleansing or purging" (Bushman & Phillips, 2002, para. 1).

Catharsis theory, which can also be called "hydraulic models" or "ventilation theories" as

explained by Straus (1974),

> …assumes that all of us have built into our nature a greater or lesser tendency toward aggression which cannot be bottled up. According to these theories, if we attempt to repress this deep biologically based motivation, it will only result in a more

destructive explosion of the innate aggressive drive at some later time. Hence, it is important to let it out. It is better to have a series of minor explosions than to let them accumulate into the equivalent of thermonuclear bomb (p. 14).

Couple conflict is the main concern of this study, and hence, it is assumed that conflicts cannot be avoided in close relationships such as couples' relationships. According to Fincham, Bradbury, and Grych (2014), "all close relationships involve some underlying conflict of interest insofar as partners do not share all the same goals and even goals that are shared are not likely to be identical in every respect" (p. 175). Inasmuch as conflict is ubiquitous to human relationships, what this study, together with one of the instruments used, the Conflict Tactics Scale (CTS2), seeks to focus on is how couples respond to conflicts when they arise. Couples' responses to conflicts will determine the outcome of conflicts. This concept supports catharsis theory which suggests that it is healthy for couples not to bottle up how they feel when conflicts arise; rather, they should let it out and be relieved. How couples let out their feelings is also very central to what comes up after letting out those feelings. This is aptly summarized in the words of Segal and Smith (2018):

> The key is not to avoid conflict but to learn how to resolve it in a healthy way. When conflict is mismanaged, it can cause great harm to a relationship, but when handled in a respectful, positive way, conflict provides an opportunity to strengthen the bond between two people. Whatever the cause of disagreements and disputes, by learning these skills for conflict resolution, you can keep your personal and professional relationships strong and growing (para. 1).

"Couple conflict is an important antecedent of domestic violence, ineffective parenting, and marital dissolution…Not all couple conflict is damaging, constructive conflict and negotiation is beneficial for relationships" (Booth, Crouter, & Clements, 2009, p. viii). Thus, based on conflict and catharsis theories, it is apparent that it is not the existence of couples' conflicts that should be a major concern,

...but how they are expressed and resolved...Some couples handle differences and conflicts constructively, by either negotiating and agreement or agreeing to differ...With other couples, differences remain unresolved and act as continual irritants, the conflicts recycle and escalate, and eventually lead to an atmosphere of constant tension...This may cause one or other partner to periodically explode with hostile anger, or to increasingly withdraw from the relationship. Both responses are very destructive to the future of the relationship and may threaten the continuance of the marriage and lead to divorce (Ooms, 2009, p. 227).

Thomas-Kilmann conflict modes (Figure 1) corroborated the fact that an individual's response and behavior during conflict is very fundamental to the result of that particular conflict. It "describes an individual's behavior along two dimensions: (a) assertiveness, the extent to which the person attempts to satisfy his own concerns, and (b) cooperativeness, the extent to which the person attempts to satisfy the other person's concerns" (Finepoints, 2015, para. 5). Understanding these conflict modes encourages couples not to take the route of assertiveness when conflict arises; rather, they are encouraged to take the route of cooperativeness. Cooperativeness in handling couple conflict will breed compromise, collaboration, and accommodation, as opposed to assertiveness, which will breed avoiding and competition. By and large, the ThomasKilmann conflict modes concept is supported by the CTS2, one of the instruments which this study uses: Namely, that negotiation in couple conflict may become a catalyst to peace and harmony through the use of cooperativeness. Conflict is inevitable in couple's relationship; the skill to manage it should be acquired so that society will not be plundered into chaos and crises due to restlessness in marriages and family circles. When marriage and family relationships are not violence-infested, it will have a direct harmonious
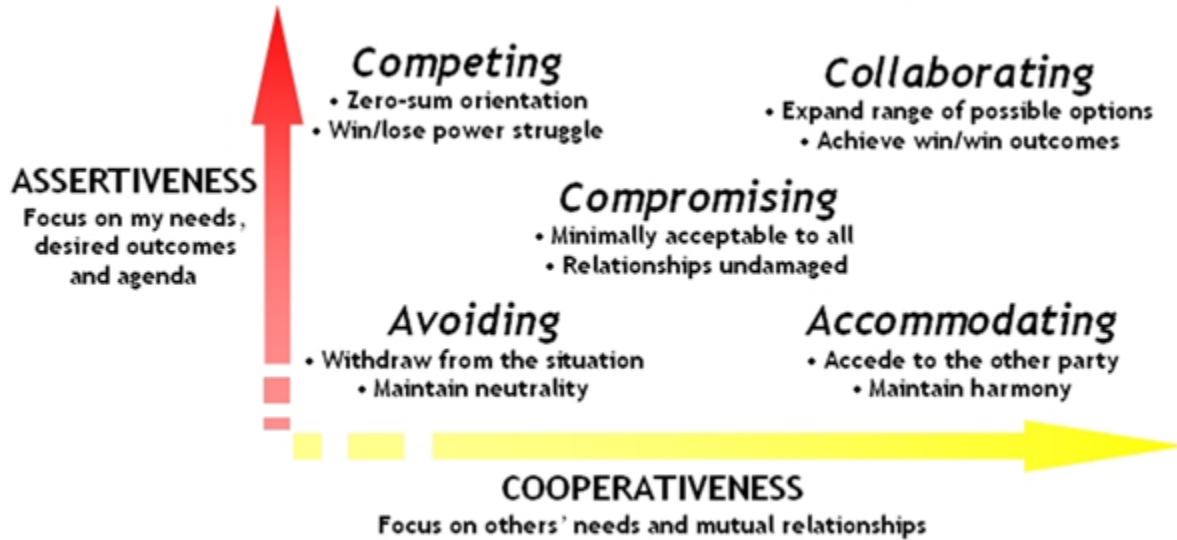
effect on the community.

Figure 1. Thomas-Kilmann conflict modes.

Delimitations of the Study

The sample was delimited to married heterosexual couples in the African American ethnic group and the African immigrant ethnic group in an acculturation process who were living in North America.

Methodology

Introduction

This study sought to do an exploratory comparative analysis of conflicts in African immigrant and African American marriages

Research Design

This was a non-experimental comparative exploratory study of conflict in African immigrant and African American marriages in terms of their scores on the CTS2 and its subscales. This involved administering a combined questionnaire comprised of the CTS2, AWS, and a short questionnaire specific to African immigrants.

Population and Sample

The target populations for this research work fell into two groups: African immigrants and African American ethnic groups living in North America. According to Echeverria-Estrada and Batalova (2019), "slightly more than 2 million immigrants from sub-Saharan Africa lived in the United States in 2018. While this population remains small, representing just 4.5 percent of the country's 44.7 million immigrants, it is a rapidly growing one (para. 1). Therefore, it can be assumed that the population of married African immigrants in the United States as of 2018 is no larger than 2.1 million people.

In the case of African Americans, the "black or African American population as of 2018 is 40,241,818 making up 12.6% of the total population" (United States Population, 2018, para. 23). The overall population of the two ethnic groups used in this study was approximately 43 million. There were 118 married African immigrant ethnic group respondents—54.6% of the total respondents. On the other hand, there were 98 married African American respondents—45.4% of the total respondents.

The sampling strategy used for this study was the non-probability sampling method. This included convenience sampling, voluntary response sampling, and snowball sampling. The major challenges faced in locating samples for this study were twofold: First, the sensitivity of the instruments and probing into the private marital lives of respondents served as a barrier to getting enough respondents to respond to the questionnaires. Second, there were not many states where I got the respondents to return their responses and they were not geographically spread out. For instance, the states where all the 216 responses came from were Arizona, Colorado, Florida, Georgia, Texas, Michigan, Illinois, New York, Maryland, Indiana, and Pennsylvania. A few responses also came from Canada.

Research Questions

This study seeks to answer the following research questions:

1. Which of the CTS2 subscales will be highest and lowest among African American and African immigrant marriages?

2. Do scores on the AWS interact with the relationship between groups and scores on the CTS2?

3. How do participants in the African immigrant group respond when asked, in a separate multiple-choice questionnaire, how they think their marriage has been affected by immigration stress and acculturation, and what they think specifically caused those problems?

Instrumentations

The instruments used for this study were the CTS2 and AWS. A multiple-choice questionnaire about the impact of immigration and acculturation specifically for African immigrants was also administered. All the three instruments put together in the Survey Monkey took about 25 to 30 minutes to complete for each participant, and that was dependent on how educated they were to decipher the contents of the questionnaires.

Conflict Tactics Scale

The CTS2 instrument was developed by Murray Straus in 1979. It is used for measuring the frequency of conflict among couples. The Conflict Tactics Scales (CTS) is the most widely used instrument for identifying domestic violence. There are two main versions of the CTS: the CTS2 and the CTSPC. The CTS2 is the version measuring violence against a partner in a dating or marital relationship. The CTS2 has scales to measure victimization and perpetration of three tactics that are often used in conflicts between partners: Physical assault, psychological aggression; and negotiation; and scales to measure injury and sexual coercion of and by a partner (Straus, 2007, p. 190).

Attitudes Towards Women Scale

The second instrument of use in this dissertation was the AWS. This measuring instrument was "developed by Janet T. Spence and Robert Helmreich in the early 1970s" (Buckner, 2010, p. 40). The AWS…measures attitudes about the rights and roles of women—relative to men—in occupational, educational, and relational domains. As an attitude measure focusing on gender roles, the AWS assesses opinions about the behavioral patterns deemed appropriate for men and women in society. Examples include believing that men should be more responsible for supporting their families, whereas women should be more responsible for nurturing their children. Spence and Helmreich created versions of the AWS with 55 items, 25 items, and 15 items, which were published in 1972, 1973, and 1978, respectively (Buckner, 2010, p. 40). The 25-item version was used for this study. It should be noted that "the 25-1tem version short form is highly correlated with the original test" (Davis, 2013, p. 62). This short form of the AWS was used in conjunction with a much longer instrument of the CTS2 here, so participant fatigue was taken into account.

Immigration Questionnaire

A multiple-choice immigration questionnaire containing three questions was administered along with the CTS2 and the AWS to examine how immigration and acculturation have affected the marital relationship of the African immigrant marriage. There was also a section for the respondents to comment on after each question in order to explore and understand their responses further.

Data Analysis

The survey data was analyzed with the use of statistical analysis software called the Statistical Package for the Social Sciences (SPSS).

Analysis Method for Hypothesis 1a and 1b

A One-Way Multivariate Analysis of Covariance (MANCOVA) was conducted to determine the effect of ethnicity on each of the five conflict tactics (negotiation self and partner, physical assault self and partner, injury self and partner, psychological aggression self and partner, and sexual coercion self and partner) after controlling for attitude towards women.

Analysis Method for Hypothesis 2a and 2b

The Pearson bivariate correlation analysis was used to test whether there was a significant bivariate relationship between attitudes towards women and the total score of conflict tactics self and total partner.

Multiple Choice Immigration Questionnaire Observation

Descriptive statistics, in percentages, were used to describe the responses of African immigrants to the Immigrant Questionnaire. Open ended responses were grouped into similar categories.

Summary of Findings and Brief Discussions About Findings

Hypothesis 1a

Hypothesis 1a stated that there would be a difference among ethnic groups in scores for negotiation (self), psychological aggression (self), physical assault (self), sexual coercion (self), and injury (self). In testing for hypothesis 1a, the ethnicity and the covariate attitude towards women had a significant influence on the combined dependent variables (Wilks' Lambda = .864, $F [5, 171] = 5.368$, sig. = .000, multivariate eta squared = .136, power = .99). Univariate ANOVA results indicated that ethnicity had a significantly small effect on psychological aggression (self) [$F (1,175) = 8.395$, sig. = .004, partial eta squared = .046, power = .82], sexual coercion: (self) [$F (1,175) = 6.888$, sig. = .009, partial eta squared = .038, power = .74)] The

covariate attitude towards women had a significant effect on negotiation (self) [F (1,175) =

6.133, sig. = .014, partial eta squared = .034, power = .69], physical assault (self) [F (1,175) =

9.597, sig. = .002, partial eta squared = .052, power = .87], injury (self) [F (1,175) = 10.898, sig.

= .001, partial eta squared = .059, power = .91], and sexual coercion (self) [F (1,175) = 11.960,

sig. = .001, partial eta squared = .064, power = .93]. Table 1 presents the adjusted and unadjusted

group means for aggression (self) and sexual coercion (self).

Table 1

Adjusted and Unadjusted Group Means for Psychological Aggression Self,
and Sexual Coercion Self

	Psychological Aggression Self		Sexual Coercion Self	
	Adjusted	Unadjusted	Adjusted	Unadjusted
Ethnicity				
African American	9.09	9.13	5.80	5.91
African Immigrant	4.04	3.98	11.05	10.97

A comparison of the adjusted aggression (self) indicated that African Americans had higher

aggression (self) and that African immigrants had higher sexual coercion (self) in comparison to

the other ethnic group.

Hypothesis 1b

Hypothesis 1b stated that there would be a difference among ethnic groups in scores for

negotiation (partner), psychological aggression (partner), physical assault (partner), sexual

coercion (partner), and injury (partner). A comparison of the adjusted psychological aggression

(partner) indicated that African Americans had higher psychological aggression (partner) and

that African immigrants had higher sexual coercion (partner) in comparison to the other ethnic

group. The main effect of ethnicity in testing for hypothesis 1b (Wilks' Lambda = .895, F [5,

181] = 4.246, sig. = .001, multivariate eta squared = .105, power = .96) indicated a significant

effect on the combined conflict tactics. The covariate attitude towards women had a significant influence on the combined dependent variables [Wilks' Lambda = .916, F (5, 181) = 3.131, sig. = .007, multivariate eta squared = .084, power = .89]. Univariate ANOVA results indicated that ethnicity had a significantly small effect on psychological aggression (partner) [F (1,185) = 4.371, sig. = .038, partial eta squared = .023, power = .55] and sexual coercion (partner) [F (1,185) = 4.010, sig. = .047, partial eta squared = .021, power = .52]. The covariate attitude towards women had a significant effect on physical assault (partner) [F (1,185) = 6.790, sig. = .010, partial eta squared = .035, power = .74], injury (partner) [F (1,185) = 6.499, sig. = .012, partial eta squared = .034, power = .72], and sexual coercion (partner) [F (1,185) = 9.946, sig. = .002, partial eta squared = .051, power = .88]. Table 2 presents the adjusted and unadjusted group means for psychological aggression (partner) and sexual coercion (partner).

Table 2

Adjusted and Unadjusted Group Means for Psychological Aggression Partner, and Sexual Coercion Partner

	Psychological Aggression Partner		Sexual Coercion Partner	
	Adjusted	Unadjusted	Adjusted	Unadjusted
Ethnicity				
African American	11.34	11.35	6.74	6.90
African Immigrant	6.06	6.05	10.98	10.85

A comparison of the adjusted psychological aggression (partner) indicated that African Americans had higher psychological aggression (partner) and that African immigrants had higher sexual coercion (partner) in comparison to the other ethnic group.

Hypothesis 2a and 2b

Hypotheses 2a and 2b stated that there would be a significant correlation between

AWS and the total CTS score for self and partner. The result indicated that there was not a significant correlation between attitude towards women and total CT scores [self] (Pearson r = -.02 sig. = .762, N= 178). Similar results showed that there was no significant correlation coefficient between attitude towards women and total CT scores [partner] (Pearson r = - .06, sig. = .417, N = 188).

Correlation Analysis between AWS and CTS Total Scores

AWS			Total CTS Partner	Total CTS Self
AWS	Pearson Correlation	1	-.060	-.023
	Sig. (2-tailed)		.417	.762
	N	204	188	178
Total CTS Partner	Pearson Correlation	-.060	1	.919[**]
	Sig. (2-tailed)	.417		.000
	N	188	195	174
Total CTS Self	Pearson Correlation	-.023	.919[**]	1
	Sig. (2-tailed)	.762	.000	
	N	178	174	183

**Correlation is significant at the 0.01 level (2-tailed).

Immigration and Acculturation Questionnaire Responses

The first question on the questionnaire asked participants whether their marriage relationship had been affected in any way since they arrived in the United States. A total of 67 participants responded that their marriage had been affected when they moved to the United States (56.3%), while 52 participants responded that their marriage had not been affected when they moved to the United States (43.7%). The participants were also asked how their marriage relationship had been affected since arriving in the United States. A total of 62 participants responded that it had been affected both positively and negatively (51.67%). About 27.5% of participants responded that it had been affected

positively (n = 33), while 6.67% responded that it had been affected negatively (n = 8).

Finally, the participants were asked what accounted for the changes in their marriage

relationship. The reason of adjustment to the American culture got the most response (n =

38, 33.04%), followed by lack of adequate time with each other (n = 14, 12.17%). The

responses showed that immigration and acculturation issues impacted the marriages of

African immigrants in the United States. A summary of the responses is presented in table 3

below.

Table 3

Frequencies and Percentages of Immigrant Questionnaire Responses

		Frequency	Percent
Q1	No	52	43.7
	Yes	67	56.3
	Total	119	100.0
Q2	Both Positively and Negatively	62	51.67
	Negatively	8	6.67
	Positively	33	27.5
	Unsure	17	14.17
	Total	120	100.0
Q3	Adjustment to the American Culture	38	33.04
	Economic and Money Issues	13	11.30
	Educational Challenges Facing International Students and Their Spouses	13	11.30
	Immigration Related Problems	4	3.48
	Lack of Adequate Time with Each Other	14	12.17
	Lack of Communication	10	8.70
	Psychosocial Factors	4	3.48
	Pursuing the American Dream	5	4.35
	Sex and Infidelity	4	3.48
	Work Related Issues	10	8.70
	Total	115	100.0

Discussion of Hypotheses 1a and 1b Testing Result

These hypotheses delved into which expressions of couple conflict was both the most and the least impactful on each surveyed ethnic group. This was found to be true in all subscales, allowing for a rejection of the null hypothesis. An in-depth look into the result of hypotheses 1a and 1b might encourage an understanding that both African immigrant and African American ethnic groups required remedial aid against the impact of couple conflict. The African immigrant and African American communities, and their experiences of couple conflict are linked. This connection is not undermined by the African immigrant ethnic group's demonstrating more alarming results than the African American ethnic group (African American [self and partner] adjusted mean in psychological aggression subscale = 9.09 and 11.34, African immigrants' self and partner adjusted means in sexual coercion subscale = 11.05 and 10.98). The "African cultural retentions in African and African American marriage and family structure and functioning…" remain critical to understanding marital discord for both groups (Dixon, 2017, p. 2). What is occurring in the couple conflict of African immigrants, therefore, could eventually reveal itself in the marital experiences of African Americans. It is important to remember that both partners bear responsibility in the coercive cycle of conflict, hostile response to conflict, and capitulation to the other as the quickest method to conclude the conflict (Koerner & Jacobson, 1994, p. 208).

It may be important at this juncture to examine the possible reason why African Americans have higher psychological aggression (self and partner) in the adjusted mean (9.09 and 11.34). The historical strife suffered by African Americans goes some way to substantiate this cycle happening within its community. As a ramification of their historical past of slavery, racism, oppression, and stereotypes, for example, children raised in African American

"…households are experiencing violence as an acceptable norm, experiencing aggressive behavior as normal behavior in their neighborhoods, and viewing negative relationship images in the media" (Bremond et al., 2013, para. 6). Looking at the general sociocultural situation of African Americans, it has been argued that since "many violent African American males are from single parent households or unwed households" (Alvin, 2007, p. 35), it has increased to a large extent, "the risk for the presence of a number of others such as absence of discipline, economic and social deprivation, and insufficient positive exposure" (Alvin, 2007, p. 35). Some fallouts of this situation for the average African American may include aggression and violence in all their forms as possible responses to this unpleasant situation. "The stereotypes of African American males as aggressive and violent have persisted to the point that the victims of the stereotype have assumed their ascribed position" (Alvin, 2007, pp. 35-36).

In addition, I can only surmise that the deeper establishment of cultural regard and mainstream cultural acceptance can characterize why African immigrants had a higher score in sexual coercion subscale than the African American ethnic group. There is a dichotomy of the sociocultural view about marital rape between Africans and African Americans. Thus, while African Americans will view marital rape as an offense punishable under the law, African immigrants, because of their cultural orientation, may view marital rape as normal. One of the cultural practices is the payment of bridewealth which is "…sometimes seen as a way of validating a man's right to 'own' his wife so that wives are sometimes viewed as the property of their husbands" (Kamau et al., 2013, p. 8). Therefore, it is not surprising to hear that in the debate on passing the Sexual Offences Act in Kenya, a Member of Parliament used the practice of dowry payment to negate arguments for the possibility of marital rape:

I have paid a dowry for my wife, and we are formally married. I cannot rape her by any chance. You can see the damage that western indoctrination has done to us. I cannot rape my wife! I don't think there is one man who can rape his wife…you can rape someone else (Kenya National Assembly Official Record (Hansard), Second Reading of the Sexual Offences Bill, April 27, 2006, as cited in Kamau et al., 2013, p. 10).

By and large, raping women is a pandemic that has not been completely eliminated from the African sociocultural environment. For example, "According to the World Bank Research on Women, Business and Law, only 14 countries in Africa have legislation in place that specifically criminalizes marital rape" (Chakamba, 2016, para. 5). This is a result that we see in a culture where the submission of women to men is taken out of the biblical context: it is "…a degree of commodifying women, commodifying their sexuality, and commodifying their availability, so she's just something there for him" (Morgan, 2018, p. 71). The result of hypotheses 1a and 1b renewed awareness of the significance of this study, namely its potential usefulness in reshaping frameworks and research methods in the study of marriage and family relationships, particularly in a move to neutralize couple conflicts before they reach levels of violence.

Discussion of Hypotheses 2a and 2b Testing Results

Hypotheses 2a and 2b stated that there would be a significant correlation between AWS and the total CTS score for self and partner. The null hypotheses stated that attitudes toward women as measured on the AWS would have no effect on the total CTS2 score for self and partner. The results indicated that there was no significant correlation between attitude towards women and total CT scores (self) [Pearson $r = -.02$ sig. $= .762$, N = 178]. Similar results showed that there was no significant correlation coefficient between attitude towards women and total CT scores (partner) [Pearson $r = -.06$, sig. $= .417$, N = 188].

This finding suggested that African Americans and African immigrants have an egalitarian view of women. It is not surprising that African Americans lean towards this view because of their integration into American culture—they are born here! However, it is somewhat interesting to note that African immigrants have the same view. A closer look at the gender of the participants—female = n = 140 (64.8%), while male = n = 74, (34.3%)—may lend some credence to why this is so. Apart from this, the literature review for this study recalls the experience of Kenyan immigrant couples: "…When separated from their native cultural setting, the relationship best practices that previously worked began to falter in effectiveness, due to the impact of the host culture on their connection to traditional lifestyle customs" (Musyoka, 2014, p. 2). African immigrant couples, overall, may fall back to learning fast about their host cultural values as a coping mechanism in the battle to make family life work in a country that requires several years or more to acculturate adequately, if not fully. It is explained that acculturation requires adaptations which "…occur through developmental and socialization processes in the home and broader community" (Dalla et al., 2009, p. 11). Thus, apart from African immigrants' being influenced by egalitarianism within the American cultural set up, Dalla et al. (2009), making reference to Ingoldsby and Smith (2005), Kalita (2003), Min (2005), Petievich (1999), and Trask and Hamon (2007), explained other ways by which acculturation can influence the worldview of immigrants about their marriage and family life. They opined that

> American culture can have a powerful effect upon the marriage and family life of new immigrants. The American media, the secular social norms such as; egalitarianism, individualism, humanism, and American political values such as democracy, freedom of speech, and multiculturalism, may all combine together to influence various aspects of marital interaction. Aspects of marital relationship that may be affected include; increasing or decreasing sexual interaction, parenting patterns and behaviors, challenges to authoritarian discipline, and less family time as well as less leisure activity time. Thus, new immigrants face a challenge when they are overwhelmed by the demands of American culture: How much assimilation will they embrace or permit and how much will they retain of the values and behaviors of their homeland culture (pp. 93-94).

Put succinctly, African immigrants may "increasingly reflect the unprecedented shifts in marriage and family life in the United States" (Waters & Pineau, 2015, p. 371) in order to adapt their marriage and family life to the prevalent cultural situation. The question is this: Are all the existing cultural situations in America favorable to the healthy growth of marriage and family life? The antidote to this disturbing question is for African immigrants' new arrivals to seek support from those they meet here. It is especially important that African immigrant couples, as they integrate into the new culture, try to find support from credible people who will become catalysts to help in building up their marital relationship in the new culture they find themselves in: "The connections that couples develop with their family, peers, and community offer a source of meaning, purpose, and support that influence the health and vitality of their couple relationship" (Futris et al., 2016, p. 3).

The significance of this study revolves around an understanding that the vitality, or lack thereof, of a couple remains central to the well-being of a society overall. Given the high rates of African immigration to the United States and the marriage and family life conditions of African Americans, it therefore holds that the continued egalitarian view about women of the two ethnic groups in this study will continue to help mitigate regard toward women, and this will have an impact on the factors that leave them vulnerable to couple conflict scenarios like sexual coercion and psychological aggression. This will apparently and potentially create a proactive impact on the larger communities they occupy. In short, a progressive improvement of immigrants' attitudes toward women could actually work to help them assimilate into American life better, more quickly, and more easily and even to relate well and better with African Americans.

Discussion of Immigration/Acculturation Questionnaire
Objective Observations

The additional multiple-choice questionnaire was directed exclusively to African immigrant participants. The questionnaire sought to explore the impact of immigration stress and acculturation on their union as a couple. The data collected revealed an inconclusive response to my expectations since participants largely (at 51.67%) responded that their marriage relationship had changed both positively and negatively. More than half (56.3%) of the respondents asserted that the immigration experience impacted their relationship, yet only about 7% of respondents claimed that this impact was negative. The main reasons for any type of change, either positive and negative or solely negative, were adjustment to the American culture (33%) and insufficient quality time as a couple (12%). Closely following these responses were money issues and educational challenges (both at 13%), as well as lack of communication and work-related issues (roughly 9% each).

These findings underscored the significance of this particular study to marriage and family resource professionals who are involved in helping to form policy and implement decision-making on the marital and family needs of not only African immigrants to America, but also African Americans. It is rarely just one area of strife that creates an intensity of couple conflict that leads to breakdown. It is, rather, the accumulation of an array of challenges which can permanently halt the flow of positive interplay in a relationship, especially in a vulnerable community such as that of African immigrants (Foner, 1997, p. 962). These challenges clearly interact with one another and can intensify couple conflict to an irreparable degree. Acculturation to America may add pressure to the urge to navigate the educational arena and secure a degree, which can also reduce quality couple time and foment a lack of communication (Ben-David & Lavee, 1994, p. 134). A financial burden may hasten all of the above as well. This explains, in

part, why the majority of respondents claimed both positive and negative effects of immigration on their couple experience. Relocating to America is often inspired by a drive for a better situation regarding money, education, or quality of life, and America does present opportunities to achieve these enhanced situations at the same time that it poses challenges to the fruition of this enhancement. Zooming in on couple conflict management, therefore, can create an environment where an even larger proportion of African immigrants can claim a wholly positive experience on their journey to settle in the United States. Also, North America is pro-women, and since a larger percentage of respondents is women—female = n = 140 (64.8%), while male = n = 74, (34.3%)—may lend some credence to why only about 7% of respondents claimed that the impact of immigration on their marriages was negative. Assessing the experiences of the African immigrants overall, we cannot rule out the fact that they do not find things easy coming to a new culture; they "encounter many stressors as they begin to adapt to American life . . . Africans, like other immigrants, experience a deep sense of loss of their culture" (Kamya, 2005, p. 103).

Conclusion

It is expected that that this study should serve as a clarion call to curriculum planners from middle school right through to all levels of college and university undergraduate degrees and that courses in marriage and family life be designed and included as integral parts of prerequisites needed for graduation. Just as courses such as general studies, languages, and mathematics are among the requirements for graduation, so also pragmatic marriage and family life courses should be appropriately designed and included as part of the needed requirements for graduation. This will sensitize the younger generation concerning the urgent necessity to take marriage and family life very seriously. This is very crucial because

while family life in our society is experiencing terrible disorganization and distress, our schools have taken very little cognizance of the condition. This certainly is not as it should be. The schools are in a strategic position to help strengthen and reorganize family life, and unless they undertake to do so soon in deadly earnestness society will suffer further unnecessary damage and loss (Miller, 1956, p. 173).

While we are putting significant emphasis on training other professionals such as pilots, lawyers, medical doctors, pastors, teachers and professors, accountants, pharmacists, nurses, and so on, it should be taken into account that all these professionals come from some particular homes, and hence, if the homes they come from are dysfunctional, it will no doubt have adverse effects on their professional performance, which will eventually take a toll on the society. Dobson (2020) drove this point home when he submitted that:

> Marriage represents the very foundation of human social order. Everything of value sits on that base. Institutions, governments, religious fervor and the welfare of children are all dependent on its stability. When it is weakened or undermined, the entire superstructure begins to wobble (para. 3).

REFERENCE LIST

Alvin, T. (2007). Aggression in African American males: A review of selected literature on environmental influence. Challenge, 13(1), 29-38. Retrieved from https://www.researchgate.net/publication/281737527_Aggression_in_African_American_Males_A_Review_of_Selected_Literature_on_Environmental_Influence

Ben-David, A., & Lavee, Y. (1994). Migration and marital distress: The case of Soviet immigrants. Journal of Divorce & Remarriage, 21(3/4). Retrieved from http://research.haifa.ac.il/~lavee/Papers/1994-16-migration-marital-distressJDR.pdf

Björkqvist, K. (2009). The inevitability of conflict but not of violence: Theoretical considerations on conflict and aggression. In D. P. Fry, & K. Björkqvist (Eds.), Cultural variation in conflict resolution: Alternatives to violence (pp. 25-36). London, United Kingdom: Psychology Press.

Booth, A., Crouter, A. C., & Clements, M. (Eds.). (2009). Couples in conflict. Abingdon, England: Taylor & Francis e-Library.

Bremond, T., Cannatella, J., Ahn, B., & Kang, H. (2013). Definitions of dating violence among African American college students: Their relationships with gender role beliefs. Undergraduate Research Journal for the Human Sciences, 12. Retrieved from http://www.kon.org/urc/v12/bremond.html

Buckner, C. (2010). Attitudes toward women scale. In J. M. Levine, & M. A. Hogg (Eds.). Encyclopedia of group processes & intergroup relations (pp. 40–42). Thousand Oaks, CA: Sage. doi:10.4135/9781412972017.n13

Burholt, V., Dobbs, C., & Victor, C. (2017). Social support networks of older migrants in England and Wales: The role of collectivist culture. Ageing and Society, 38(7), 1453-1477. doi:10.1017/S0144686X17000034. Retrieved from https://bura.brunel.ac.uk/bitstream/2438/14180/3/FullText.pdf

Bushman, B. J., & Phillips, C. M. (2002). Catharsis theory and media effects. Encyclopedia of communication and information. Retrieved from http://www.encyclopedia.com/media/encyclopedias-almanacs-transcripts-and-maps/catharsis-theory-and-media-effects

Capps, R., McCabe, K., & Fix, M. (2012). Diverse streams: Black African migration to the United States [Webpage]. Retrieved from http://www.migrationpolicy.org/research/CBI-african-migration-united-states

Chakamba, R. (2016, October 21). The Push to Get Every African Country to Criminalize Marital Rape [Women and Girls]. Retrieved from https://www.newsdeeply.com/womenandgirls/articles/2016/10/21/push-get-every-african-country-criminalizemarital-rape

Dalla, R. L., Defrain, J., Johnson, J., & Abbott, D. A. (Eds.), (2009). Strengths and challenges of new immigrant families: Implication for research, education, policy, and service. Lanham, MD: Lexington Books.

Davis, D. M. (2013). Rehabilitation counseling master's students: Beliefs and attitudes about domestic violence toward women. (Unpublished doctoral dissertation). University of Iowa, Iowa City. Retrieved from https://ir.uiowa.edu/cgi/viewcontent.cgi? article=4835&context=etd

Dixon, P. (2017). African American relationships, marriages, and families: An introduction (2nd ed.). New York, NY: Routledge.

Dobson, J. (2020). Marriage under fire [Webpage]. Retrieved from http://drjamesdobson.org/news/commentaries/marriage_under_fire

Echeverria-Estrada, C., & Batalova, J. (2019, November 6). Sub-saharan African immigrants in the United States [Webpage]. Retrieved from https://www.migrationpolicy.org/article/sub-saharan-african-immigrants-united-states-2018

Fincham, F. D., Bradbury, T. N., & Grych, J. H. (2014). Conflict in close relationships: The role of intrapersonal phenomena. In S. Graham & V. S. Folkes (Eds.), Attribution theory: Applications to achievement, mental health and interpersonal

conflict (pp. 161-184). New York, NY: Psychology Press.

Finepoints, (2015). Thomas-Kilmann leading through conflict. Retrieved from
    http://www.finepointsleadership.com/conflict-leadership

Foner, N. (1997). The immigrant family: Cultural legacies and cultural changes.
    International Migration Review, 31(4), 961-974.

Futris, T. G., Mallette, J., Schramm, D. G., Ahsan, N., & O'Connor, C. (2016).
    Strengthening families, a protective factors framework: Making the link between
    strengthening families and relationship and marriage education [Webpage].
    Retrieved from https://www.cssp.org/reform/strengtheningfamilies/
    practice/body/CSSP-RME-Link.pdf

GLOBE. (2020). Country list: Sub-Saharan Africa. Retrieved from https://globeproject
    .com/results/clusters/sub-saharan-africa?menu=list#list

Halloran, M. J. (2019). African American health and posttraumatic slave syndrome: A
    terror management theory account. Journal of Black Studies, 50(1), 45–65.
    https://doi.org/10.1177/0021934718803737

Hudgins, J. L., Holmes, B. J., & Locke, M. E. (1990). The impact of family structure
    variations among black families on the under remuneration of black males.
    (Ethnographic Exploratory Research Report #7). Retrieved from https://
    www.census.gov/srd/papers/pdf/ex90-07.pdf

Iheduru, O. (2006). Social values, democracy, and the problem of African American
    identity. Journal of Black Studies, 37(2), 209-230. Retrieved from http://www
    .jstor.org/stable/40034411

Jones, J. M., & Campbell, S. (2011). Cultural psychology of African Americans. Online
    Readings in Psychology and Culture, 3(1). Retrieved from https://scholarworks
    .gvsu.edu/cgi/viewcontent.cgi?article=1023&context=orpc

Kamau, W., Nyaundi, P., & Serwanga, J. (2013). The legal impunity for marital rape in
    Kenya: A women's equality issue. Retrieved from
    http://theequalityeffect.org/wpcontent/uploads/2013/04/Marital-Rape-Paper-Winnie-
    Kamau-Final-edited-July18.pdf

Kamya, H. (2005). African immigrant families. In M. McGidrick, J. Giordano, & N.
    Garcia-Preto (Eds.), Ethnicity and family therapy (3rd ed., pp. 101–116). New
    York, NY: Guilford Press.

Kenneally, C. (2020, July 23). Large DNA study traces violent history of American
    slavery. The New York Times. Retrieved from https://www.nytimes.com/2020/07/
    23/science/23andme-african-ancestry.html

Kelly, S., Maynigo, P., Wesley, K., & Durham, J. (2013). African American communities and family systems: Relevance and challenges. Couple and Family Psychology: Research and Practice, 2(4), 264-277. Doi:10.1037/cfp0000014. Retrieved from http://psycnet.apa.org/record/2014-00822-003

Koerner, K., & Jacobson, N. S. (1994). Emotion and behavioral couple therapy. In S. M. Johnson & L. S. Greenberg (Eds.). The heart of the matter: Perspectives on emotion in marital therapy (pp. 207-226). New York, NY: Brunner/Mazel.

McAdoo, H. P., Younge, S., & Getahun, S. (2007, January) Marriage and family socialization among Black Americans and Caribbean and African immigrants. In Yoku Shaw-Taylor and Steven A. Touch (Eds.), The other African Americans: Contemporary African and Caribbean immigrants in the United States. New York: Rowman & Littlefield.

Micheletti, S. J., Bryc, K., Ancona Esselman, S. G., Freyman, W. A., Moreno, M. E., Poznik., G. D., & Shastri, A. J. (2020). Genetic consequences of the transatlantic slave trade in the Americas. American Journal of Human Genetics, 107(2), 265-277. Retrieved from https://www.cell.com/action/showPdf?pii=S0002-9297%2820%2930200-7

Miller, H. (1956). Family life education in schools and colleges with special reference to Tennessee. Journal of Educational Sociology, 30(4), 173–180. doi:10.2307/2264487. Retrieved from https://www.jstor.org/stable/2264487?seq=1

Moafrika Tours. (2020). How many countries are in Africa? 54 in short [Webpage]. Retrieved from https://moafrikatours.com/how-many-countries-are-in-Africa

Morgan, S. (2018, April 20). The global scourge of violence against women [Interview with Elaine Storkey]. Christianity Today. Retrieved from https://www.christianitytoday.com/ct/2018/may/elaine-storkey-scars-across-humanity.html

Musyoka, J. K. (2014). Kenyan couples in the American diaspora: Marital problems experienced by Kenyan immigrants couples in the United States (Unpublished doctoral project report). Winebrenner Theological Seminary, Findlay, Ohio. Retrieved from http://www.winebrenner.edu/Portals/47/Documents/DMin%20Projects/Justus%20Musyoka%20Publication%20Ready%20Dissertation%2010-18-14.pdf

Olsen, P. (2018). Catharsis in psychology: Theory, examples & definition. In Study.com, Glencoe understanding psychology: Online textbook help (chap. 10). Retrieved from https://study.com/academy/lesson/catharsis-in-psychology-theory-examplesdefinition.html

Ooms, T. (2009). Policy responses to couple conflict and domestic violence: A framework for discussion. In A. Booth, A. C. Crouter, & M. Clemens (Eds.).

Couples in conflict. Abingdon, England: Taylor & Francis e-Library.

Overview: Conflict theory. (2018). In Oxford reference. Retrieved from http://www.oxfordreference.com/view/10.1093/oi/authority.20110803095631699

Pendaz, S. (2010). Collective Identity and African American Views of Africa, African Immigrants, and Immigrant Entitlements (Unpublished doctoral dissertation). University of Minnesota, Minneapolis. Retrieved from https://conservancy.umn.edu/bitstream/handle/11299/94036/Pendaz_umn_0130E_11183.pdf;jsessionid=9B3FA4BE62D47E6D921475AFC747096B?sequence=1

Rubin, J. Z., Pruitt, D. G., & Kim, S. H. (1994). Social conflict. Escalation, stalemate, and settlement. New York, NY: McGraw-Hill.

Segal, J., & Smith, M. (2018). Conflict resolution skills: Building the skills that can turn conflicts into opportunities. Retrieved from https://www.helpguide.org/articles/relationships-communication/conflict-resolution-skills.htm?pdf=true

Solomon, S. (2017, February 17). African immigrant population on rise in US. Retrieved from https://www.voanews.com/a/african-immigrant-population-on-the-rise-inus/3728715.html

Straus, M. A. (1974). Levelling, civility, and violence in the family. Journal of Marriage and the Family, 36. Retrieved from http://pubpages.unh.edu/~mas2/V8.pdf

Straus, M. A. (2007). Conflict tactics scales. In N. A. Jackson (Ed.), Encyclopedia of domestic violence (pp. 190-197). New York, NY: Routledge.

Sudarkasa, N. (1980). African and Afro-American family structure: A comparison. The Black Scholar, 11(8), 37–60. Retrieved August 18, 2020, from www.jstor.org/stable/41068016

Traoreé, R. L. (2003). African Students in America: Reconstructing new meanings of "African American" in urban education. Intercultural Education, 14(3), 243–254. Retrieved from https://www.researchgate.net/publication/232997118_African_Students_in_America_Reconstructing_new_meanings_of_African_American_in_urban_education

United States Population 2018. (2018). World population review [Website]. Retrieved from http://worldpopulationreview.com/countries/united-states-population/

U.S. Department of Health and Human Services. (2001). Chapter 3: Mental health care for African Americans. In Office of the Surgeon General, Center for Mental Health Services, National Institute of Mental Health, & U.S. Department of Health and Human Services, Mental health: Culture, race, and ethnicity: A supplement to mental health: A report of the Surgeon General (pp. 51–77).

Rockville, MD: U.S. Department of Health and Human Services, Substance Abuse and Mental Health Services Administration. Retrieved from: https://www.ncbi.nlm.nih.gov/books/NBK44251/

U.S. Senate, Joint Economic Committee. (2020). The economic state of Black America in 2020. Retrieved from https://www.jec.senate.gov/public/_cache/files/ccf4dbe2-810a-44f8-b3e7-14f7e5143ba6/economic-state-of-black-america-2020.pdf

Waters, M. C., & Pineau, M. G. (Eds.), National Academies of Sciences, Engineering, and Medicine, Committee on Population, Panel on the Integration of Immigrants into American Society. (2015). The integration of immigrants into American society. Washington DC: The National Academies Press. Retrieved from https://iimn.org/wp-content/uploads/2017/01/The-Integration-of-Immigrants-intoAmerican-Society.pdf into American society

Williams, H. A. (2010). How slavery affected African American families [Webpage]. Retrieved from http://nationalhumanitiescenter.org/tserve/freedom/1609-1865/essays/aafamilies.htm