A study of socio-cultural identity and adjustment of Ethiopian immigrants in Atlanta.

Leulekal Akalu Alemu

Clark Atlanta University

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The study examined the socio-cultural identity and adjustment process of Ethiopian immigrants in Atlanta, Georgia. One hundred and sixty-two randomly selected Ethiopian immigrants, aged 15 and above, were interviewed by using a self-reporting survey questionnaire. The survey was designed to assess if there was a relationship between psychological problems and adjustment process, socio-cultural identity crises among Ethiopian immigrant parents and their children who live in Atlanta, and to explore if Ethiopians are integrating or assimilating with the American culture.

The results indicated that the majority of respondents felt that life in America is stressful, and more than half of the respondents said they have not experienced psychological problems. The majority of the respondents keep and use their culture, and prefer integration over assimilation. The results also show that Ethiopian immigrants prefer to be identified as "Ethiopian" and "Ethio-American" by their nationality, instead of "black" and "African American." Even though Ethiopian immigrants agree living in
America is stressful, most of the respondents deny that their adjustment process affects their psychological well-being.

Ethiopians are new immigrants in the new world. This study introduces the Ethiopian culture and identity to the entire community to minimize the cultural barrier. The findings from this study may also have practical significance for Ethiopian immigrants in the United States.
A STUDY OF SOCIO-CULTURAL IDENTITY AND ADJUSTMENT
OF ETHIOPIAN IMMIGRANTS IN ATLANTA

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

BY
LEULEKAL AKALU ALEMU

WHITNEY M. YOUNG, JR., SCHOOL OF SOCIAL WORK

ATLANTA, GEORGIA
MAY 2012
ACKNOWLEDGMENTS

As a new Ethiopian immigrant in Atlanta, I am aware of where new immigrants can find guidance in their adjustment process. Working as a minister for the last 10 years at St. Mary Ethiopian Orthodox Cathedral in Atlanta, traveling from state to state to provide spiritual guidance and counseling for Ethiopian immigrants (Ethiopian Orthodox church members), on days of mourning and days of joy, has given me the opportunity to understand the immigrants' sources of support. It also has helped me to understand what their challenges are, what their social, cultural, and identity problems look like, and how they introduce their socio cultural identity to their children and the entire community.

First of all, I thank God who has created me as human and given me the strength to accomplish this scholarly study. I would like to acknowledge my wife, Elsabet Ambaw, for her unlimited support; my lovely babies, Yom & Kidan Leulekal, for giving me their time that I should have spent with them; Archbishops Yaekob and Selama for their support; Sealite Mihiret Kidist Mariam Ethiopian Orthodox Church for giving me the opportunity to come to the U.S.; and all of the Ethiopians who gave dialed evidences about the Ethiopian community. I would like to thank the faculty and staff at Clark Atlanta University and Whitney M. Young, Jr., School of Social Work for their guidance and support. I would like to give a special acknowledgment to Dr. Robert W. Waymer and Ms. Brandi Wilson for their efforts in securing my enrollment.
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CHAPTER I
INTRODUCTION

Ethiopians have their own socio-cultural identity which is passed from generation to generation. Ethiopians have their own language with its writing systems, religious teachings with its philosophy, ethics with its theory, value with its respect, freedom with its dignity, identity with its definition, and country with its absolute freedom and pride with its patriotism (Gorgoria, 1974; Haregewoyn, 2007; Getahun, 2007). As a result, Ethiopians are always proud of their history, culture, tradition, identity, faith, and values. In Ethiopian history and culture, respecting others and welcoming foreigners is a common cultural value. Ethiopians do not see either white or black people as superior because of their skin color, but instead respect them as any ethnic group. As an Ethiopian poem writer, Mengistu Lemma (as cited in Mohammed, 2006) said:

"...After days and nights in Washington,
while strolling on one street,
I looked at whites and at blacks
with Ethiopian's eye..." (p. 9).

Ethiopians' understanding about ethnicity and race is different from people in the United States (US) (Mohammed, 2006). According to Ethiopian's history, they were able to get this opportunity because of the Ethiopian patriots and spiritual warriors of the
Ethiopian Orthodox church scholars (Gorgorios 1974, E C, p.10, printed in Amharic, Mohammed, 2006). Ethiopians fought for their independence and prevented their socio-cultural identity from being destroyed. Ethiopia was never colonized by the outside power and never had foreign rulers. Ethiopians fought with Ottomans in the 16th century and the Italian in 1935 AD and convincingly defeated both in war zones. Ethiopia inspired many black Americans when she fought for her freedom and "influenced black political culture" (Putnam, 2007, p. 420). Scholars considered "the Italian invasion of Ethiopia as the most important movement of international conflict for African American identity in the twentieth century" (Putnam, 2007, p. 420). "This uniqueness of character and rich culture made it more difficult for those Ethiopians who immigrated to acculturate" (Haregewoyn, 2007, p. 9). Ethiopia’s long history of freedom helped Ethiopians to feel comfortable with themselves and cope through the adjustment processes with strong psychological well-being (McSpadden, 1987).

In the rural parts of Ethiopia, moving from one state to the other is considered as leaving one’s country. Leaving homeland and living in another country is considered as a misfortune because Ethiopians love their country. However, because of political problems and socio-economic instability since the 1980s, many Ethiopians are migrating to different parts of the world (Getahun, 2007; Myers, 1996; Chacko, 2003).

In 2005, Ethiopian immigrants in Atlanta were estimated to be approximately 15,000 (Weldeyesus, 2009, p. 9). According to Millennium magazine (2008), Ethiopians in Atlanta were estimated to be 20,000 in 2008.
Statement of the Problem

Foreign born Ethiopians have migrated to have various challenges in assimilation into American culture. Arriving in the new world with a different socio-cultural identity, the adjustment process to survive in the new environment, integrate, and acculturate with the host country's culture and tradition is challenging for immigrants. This has caused Ethiopian immigrants to be misunderstood by the people they live, work, and learn with. According to Kendall (2005), "culture includes each member of society's language, knowledge, values, customs, and material objects that are passed from one generation to the next" (Kendall, 2005, p. 90). In the same way, Ethiopian socio-cultural identity in the study refers to the Ethiopian language, values, religion, and other historical and cultural matters that identify Ethiopians' identity (Putnam, 2007).

Regarding integration, Kendall (2005) stated that it "occurs when members of subordinate racial or ethnic groups gain acceptance in everyday social interaction with members of the dominate group" (p. 330). The study indicated that integration helps youth and adult immigrants to adjust properly because some forms of integration approaches may allow "for a better fit with co-ethnics in daily interactions" (Phinney, Sam, & Vedder, 2006, pp. 303-332).

Regarding identity, study indicates that "African immigrants, generally, have difficulty grasping the concept of race in America because everyone is identified by the skin-color rather than by their nationality" (Darboe, 2003). About racial identity among Ethiopian immigrants, Chacko (2005) states that "race is not of particular concern until they are confronted with the practice of racial classification" (p. 497) in the US. As a result, discrimination in the foreign land for Ethiopian immigrants is a challenging
experience because "America is a ‘race’ conscious society, in which ‘race’ is predominantly defined in terms of black and white" (Getahun, 2007, p. 162). As a new immigrant population in the US, there are currently first and second generations of Ethiopians. Ethiopian immigrants declare their socio-cultural identity in diasporas with their country name, flag, language, religion, food, beverage, and clothing. In the foreign land, Ethiopians identify with their own food, clothes, language, and related socio-cultural elements (Getahun, 2007; Myers, 1996; Chacko, 2003).

Purpose of the Study

There is a lack of evidence-based research regarding Ethiopian communities contributing to the misunderstanding by US citizens and government pertinent to Ethiopian immigrants’ social; cultural identity and adjustment process (Chacko, 2003).

This study's input will provide the community with basic information to reduce the cultural gap between Ethiopians and Americans. Specifically, this study will:

1. investigate to determine if there are any psychological problems resulting from the adjustment process for Ethiopians;
2. Explore the potential of a cultural gap among Ethiopian immigrant and their children;
3. to determine if Ethiopians are integrating or assimilating with American culture.

Research Questions

The research questions addressed in this study are:

1. Is there a relationship between psychological problems and adjustment process among the Ethiopian immigrants who live in Atlanta?
2. Is there a socio-cultural identity crisis among Ethiopian immigrants and their children who live in Atlanta during their adjustments?
3. Are Ethiopian immigrants integrating or assimilating with the American culture?

Hypotheses

The null hypotheses of the study were as follows:

1. There is no statistically significant relationship between psychological well-being and adjustment among the Ethiopian immigrants who live in Atlanta.

2. There is no statistically significant socio-cultural identity problems among Ethiopian immigrants and their children who live in Atlanta.

3. There is no statistically significant assimilation among Ethiopian immigrants as opposed to integration.

Significance of the Study

There has been no research conducted on Ethiopian immigrants in Atlanta, except one needs assessment paper on Ethiopian youths in Atlanta by Emory Public Health students, under the title, "Resources and Needs of Ethiopian Youth in Atlanta: A Collaboration of the Ethiopian Community Association and Emory University's Rollins School of Public Health Summary Report" (Frame, Gross, Jackson, McKinnon, & Rotondo, 2001). Therefore, this research's input is important to help Americans understand Ethiopian immigrants' cultural sensitivity and adjustment process (Chacko, 2003). Cultural differences create misunderstanding and confusion among Americans and Ethiopians. Many Ethiopians are misunderstood by their physicians who provide them with medical treatments, psychiatrists and therapists in counseling centers, teachers in schools, elected officials and judges in courts because their culture is not properly introduced to service providers.
Beyene's (1992) case study makes it clear that there is a misunderstanding among Ethiopian immigrants and medical service providers. One of her case studies was about an Ethiopian patient who was diagnosed with cancer. The patient's diagnosis was revealed to the husband first and he asked the physician not to tell the patient about the finding. The husband requested this because in Ethiopia telling the "bad news" to a patient is considered as not being thoughtful. However, somehow the patient was told by one of the physicians that she had cancer. This patient passed out when she heard about it (Beyene, 1992).

In the Ethiopian culture, not looking at someone straight in the eyes or not having direct eye contact with older people, teachers, and official elected persons is a sign of respect; however, in the US, it is a sign of low self-esteem. When Ethiopians raise their children, they discourage them from talking to older people and children are mostly ignored during discussions. Listening to others during a discussion, without interrupting and keeping quiet, is a sign of humbleness, politeness and wisdom in Ethiopian culture. Ethiopians have a saying of "silence is gold." This cultural background has caused some Ethiopian immigrants to be labeled as unskilled or even as persons with mental problems because they do not talk unless they are told that it is their turn. Ethiopians consider interrupting while someone is speaking, even in an informal setting, as a sign of disrespect (Gessesse, 1995).

There are also cultural differences relating to the use of personal space. In the US, when two gentlemen or women walk together they keep their personal distance and they do not hold each other's hands because, if they do, people believe they are gay or lesbian. However, in Ethiopian culture, when two men or women walk, holding each
other's hands is normal and a sign of good friendship. Sometimes they even lean on each other's shoulders but nobody will think of them as gay or lesbian (Gessesse, 1995).

In terms of sources of help and adjustment process, Ethiopian immigrants help each other when one loses a family member. They get together at least for the first 3-5 days, eat together, and share the grief. In most instances, Ethiopian immigrants associate with their own people. The Ethiopian immigrants' primary sources of support are family members, friends, and churches. For example, the Ethiopian Orthodox Tewahido Church role is enormous in the Ethiopian immigrants' survival process (Haregewoyn, 2007, p. 57).

The United States' constitution gives absolute freedom for any immigrants to practice their religion freely. This helps the immigrants to build or buy their own churches and practice their religion in their native language. It also helps the new immigrants to get together every Sunday. Beyond that, it helps to establish their community because the main places to meet other immigrants are the churches (Haregewoyn, 2007).

On bad days and days of happiness, the central place to announce the news is the church (Haregewoyn, 2007). If someone passes away, they collect money for the funeral in the church. If they have wedding or graduation party, the right place to distribute their invitation cards is the church because that is the place where immigrants meet their people. Studies have indicated that religion plays an important role in the lives of immigrant populations. For example, 94% of Haitian and 77% of Latino immigrants reported that their belief in God is important in their everyday lives (Haregewoyn, 2007, p. 121). The findings from this study also indicate that 85.6% of the respondents said
their church/mosque helps them in their adjustment process and they practice their religion most of the time.
CHAPTER II
LITERATURE REVIEW

The purpose of this review of the literature is to lay a scholarly foundation for the study of socio-cultural identity and adjustment of Ethiopian immigrants in Atlanta by comparing the findings of previous research studies. In this chapter, current and relevant literature regarding African, and specifically Ethiopian immigrants, history and Ethiopian community in Atlanta are discussed. Cultural identity, multiculturalism, integration, assimilation, and adjustment of Ethiopian immigrants are also discussed.

Immigration is an international phenomena (Phinney, Sam, & Vedder, 2006). In the last 30 years, the number of African immigrants has increased significantly in the United States (Chacko, 2003). According to Chacko (2003), Africans started coming to the US later than other immigrants with Washington, DC as their main destination from 1990 to 1998; during this eight year span, Africans accounted for approximately 16% of all immigrants in Washington, DC (Chacko). Before the 1965 immigration law was enacted, Europeans were the primary immigrants (Chacko). In the 1970s, for the first time, Africa born immigrants numbered more than 80,000 (Chacko). The Refugee Act of 1980 and the Immigration Act of 1990 relating to the Diversity Visa program increased African immigration, which "more than doubled over the last three decades from 1.8% in the 1970s to 3.9% in the 1990s" (Chacko, p. 26).
According to Ross-Sheriff (1995), between 1965 and 1992, 2,275,422 people immigrated from Africa to the United States; however, "less than .71% immigrants" (p. 130) came from Africa to US before 1965 (see Figure 1). The study indicated that the African immigrants are highly trained or educated, economically productive young males who are well paid and satisfied with their current jobs here in the US (Ross-Sheriff, p. 130).

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<tbody>
<tr>
<td>Africa</td>
<td>2,120</td>
<td>6,720</td>
<td>13.016</td>
<td>23,780</td>
<td>71,408</td>
<td>141,990</td>
<td>346,416</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>10</td>
<td>28</td>
<td>302</td>
<td>804</td>
<td>2,588</td>
<td>12,927</td>
<td>40,097</td>
</tr>
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Figure 1. Persons obtaining legal permanent residents status by country of last residence from 1830-1999


The Ethiopian Immigrant in the U.S.

Even though the Ethiopian and American diplomatic relationship started in 1903, during the reign of Emperor Minilik II, Ethiopian representatives came to the US in June 1919, during Empress Zewuditu’s regime, for the first time (Getahun, 2007, p. 11; Ayele, 2003, p. 41). During Haile Selassie's government:

In the 1950s and 1960s, the United States pursued a special relationship...

Ethiopia became the most important of the United States' tactical allies in the Horn of Africa. Despite this special relationship, when Haile Selassie’s
government fell, many Ethiopians already in the United States were given voluntary departure status rather than asylum (Moran, 1996, p. 136).

After that time, Ethiopians entered into the new world as immigrants because of five main reasons: for Education, exile, Diversity visa lottery, then by marriage and adoption.

Education

The first Ethiopian students were sent to the US by Empress Zewditu (1916-1922) in 1922; then additional students were sent in 1930 (Getahun, 2007; Ayele, 2003). During the "Italo-Ethiopian war" in 1935, six Ethiopians were studying in the US (Getahun, 2007). From 1922 until 1974, which was the end of his Majesty King of Kings Emperor Haile Selassie's kingdom, Ethiopian students were educated in the US and returned home to serve their homeland. Chacko (2003) provided similar information about the students. During the 1960s and 1970s, Ethiopian students came to the universities in the District of Columbia and neighboring states.

Howard University, recognized as a premier black university, was a major draw. At least some of these students stayed on in the region, acquiring work visas and the status of permanent residents...since 1970, Ethiopia was among the main sending countries to the Washington area (Chacko, 2003, p. 27).

Before 1974, Ethiopian students were not interested in asking for permanent visas to live in the US because they considered it as abandoning their country and irresponsible thought (Moran, 1996). But when the military government destroyed Emperor Haile Selassie's Kingdom, Ethiopian students were forced to request asylum because they feared for their lives and were unable to work with Mengistu Haile Mariam's regime.
Those students can be considered as first generation immigrants. According to Getahun (2007), between 1950 and 1990, there were about 250,000 - 350,000 Ethiopian immigrants in the US (p. 45). However, Beyene (1992) stated that the lack of reliable consensus of Ethiopian population, and categorizing themselves as "other" in the 1990 census, caused the Ethiopian immigrants to be lost in the large immigrant populations and their needs to be unaddressed. There is still no reliable census regarding Ethiopian population in the US; this is an obstacle for any researcher about Ethiopian immigrants (Beyene, 1992).

Exile

Related to the 1974 revolution, many Ethiopians exiled from their homeland to the neighborhood countries (Kenya, Sudan, and Djibouti) and other countries. They requested asylum to live wherever they were at that moment because they felt unsafe to go back and work for the current government (Moses, 2007; Moran, 1996). Kuschminder (2009) noted that political instability in the 1970s and large refugee flows of the 1980s increased the number of Ethiopians in Diaspora. McSpadden (1987) stated that "out of an estimated population of 30 to 38 million, at least 1.25 million Ethiopians are refugees, approximately one out of every 20 Ethiopians" (p. 799).

According to Getahun (2007), "Red Terror" was the other major "push" (p. 48) factor for many Ethiopians to leave their country because they did not have the right to live free in their homeland during that period of Marxist military rule. Those refugees were distributed in Italy, Germany, Kenya, and Sudan (McSpadden, 1987). Moran (1989) also stated:
Over a million people have left their country since Emperor Haile Selassie was deposed in 1974. The military committee that led the revolution subsequently declared a socialist state. Because prerevolutionary Ethiopia and the United States maintained close relations, many Ethiopians look to this country for refuge. As many as 45,000 lived in the United States, while between 8,000 and 14,000 have settled in Los Angeles (Moran, 1989, p. 65).

Before 1974, some Ethiopians with high school and middle school education immigrated, but in 1991, on the other hand, well-educated professionals immigrated when the Ethiopian current government took over the administration (Belayneh, 2009). Getahun (2007) stated that there were 25,000-35,000 Ethiopians in the US in the 1970s, most of them were students who believed they would return home after school.

<table>
<thead>
<tr>
<th>Year</th>
<th>Refugees in the Horn of Africa</th>
<th>Refugees from Ethiopia</th>
<th>Percentage of Refugees from Ethiopia</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>55,000</td>
<td>55,000</td>
<td>100.00</td>
</tr>
<tr>
<td>1977</td>
<td>102,000</td>
<td>91,000</td>
<td>89.22</td>
</tr>
<tr>
<td>1982</td>
<td>1,091,000</td>
<td>1,081,500</td>
<td>99.13</td>
</tr>
<tr>
<td>1987</td>
<td>1,343,300</td>
<td>1,122,300</td>
<td>.83.55</td>
</tr>
<tr>
<td>1992</td>
<td>1,676,800</td>
<td>752,400</td>
<td>.44.87</td>
</tr>
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Figure 2: Refugees in the Horn of Africa and Ethiopia: 1972-1992

(Adapted from Fransen, 2009); Source: Bariaaber, 1997
McSpadden (1987) also documented that the number of Ethiopian refugees in the United States was small compared to the actual number of Ethiopian refugees in the world. Chacko (2005) stated that Ethiopian immigrants are recent and entered with significant numbers between 1980 and 1990s. Kent (2007) also wrote that the number of Ethiopians increased in Washington, DC from only "less than 8,000 in 1980 to nearly 35,000 in 1990, and 105,000 in 2005" (p. 7). Of immigrants from Africa, the number of Ethiopian immigrants is the highest number next to Nigerian immigrants. Between 1986 and 2002 the number of Nigerians was 114,197 and the number of Ethiopians was 83,124 (Weldeyesus, 2009, p. 4). Chacko (2003) emphasized that:

Political push factors played a major role in the late 1970s, as increased numbers of Ethiopian fled dictator Mengistu Haile Mariam’s repressive Marxist regime. The steam gathered momentum during the 1980s as evident from Ethiopians who took advantage of the 1980 Refugee Act (Chacko, 2003, p. 27).

The number of Ethiopian refugees in the United States in 1974 was 45,000 and in Los Angeles alone, there were an estimated 8,000-10,000 (Moran, 1989). According to Hodes (1997), from 1983-1993, there were about 26,000 Ethiopian refugees and the total Ethiopian population was estimated to be more than 250,000 in the US. The Ethiopian immigrants adjusted successfully and had jobs to support themselves and their families. They had homes and educational opportunity. Among Ethiopian immigrants, the majority were males and there were very few children who were second generation. The literature also did not hide the division among Ethiopian immigrants in Diaspora based on their
"Ethnic" or "Nationalistic" status. As a result, they could not establish a single and strong Ethiopian community in the US (Moran, 1996, p. XV).

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Refugees</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>52,500 Ethiopians in Sudan</td>
</tr>
<tr>
<td></td>
<td>16,000 Sudanese in Ethiopia</td>
</tr>
<tr>
<td>1979</td>
<td>297,000 Ethiopians in Sudan</td>
</tr>
<tr>
<td></td>
<td>20,000 Ethiopians in Djibouti</td>
</tr>
<tr>
<td></td>
<td>500,000 Ethiopians in Somalia</td>
</tr>
<tr>
<td></td>
<td>1,900 Ethiopians in Kenya</td>
</tr>
<tr>
<td></td>
<td>10,900 Sudanese in Ethiopia</td>
</tr>
<tr>
<td>1983</td>
<td>460,000 Ethiopians in Sudan</td>
</tr>
<tr>
<td></td>
<td>35,000 Ethiopians in Djibouti</td>
</tr>
<tr>
<td></td>
<td>700,000 Ethiopians in Somalia</td>
</tr>
<tr>
<td></td>
<td>1,600 Ethiopians in Kenya</td>
</tr>
<tr>
<td></td>
<td>11,000 Sudanese in Ethiopia</td>
</tr>
</tbody>
</table>

Figure 3: Numbers of Refugees in the Horn of Africa*

(Adapted from Moran, 1996); *Adapted from Rogge (1985):11-13. These figures only include Ethiopians in the Sudan and not the other refugee Nationalist there (Moran, 1996, p. 100).
From 1983-1991, the number of Ethiopians who applied for asylum was 2,422 and only 47.4% of them got approval letters (Moran, 1996, p. 105). Most of the Ethiopian immigrants live in the following locations: Washington, DC; Los Angeles, CA; City, TX; Seattle, WA; Denver, CO; Atlanta, GA; Boston, MA; New York, NY; Columbus, OH; and other states. Weldeyesus (2009) commented that, in 2004, there were more than 260,000 Ethiopians living in the US; 15,000 Ethiopians live in Atlanta alone.

Diversity Visa Lottery

Medhanit (2009), in his doctoral dissertation, stated that the United States’ Diversity Visa Lottery policy brought many skilled workers from Africa. The Diversity Visa Lottery is a program that annually grants permanent residence to selected immigrants based on a random selection of registrants. In 2003, 5,562 skilled Ethiopians were selected to come to the United States of America. Many young high school and college graduate Ethiopians came to the U.S. every year by winning the Diversity Visa Lottery. According to Medhanit, Ethiopia "has lost one-third of the 2,491 general health practitioners who were trained between 1988 and 2001" (p. 2). Africa, in general, also "lost more than 40,000 Africans with PhD's, while more than 20,000 academics leave the continent annually" (Medhanit, p. 2). According to the Homeland Security 2010 report and immigration office statistics, in 2009, 3,707 Ethiopians who won Diversity Visa Lottery obtained legal permanent resident status.

Additionally, in the 2009 Yearbook of Immigration Statistics, US Department of Homeland Security reported Ethiopian immigrants obtaining legal permanent status from 2000-2009 in the following figure:
From year to year, the number of Ethiopians who would like to leave his/her country is significantly increasing because of unstable political and socio-economic push. "Skilled migration from Ethiopia has been increasing since the 1990s" (Shalemay, Kay, & Kaufman, 2009).

Ethiopians in Atlanta, Georgia

The first Ethiopian immigrants in Atlanta were students who had no chance to return because of the 1970s revolution movement. Since the 1950s, Ethiopians have lived in Atlanta; however, Ethiopians did not immigrate into Atlanta as refugees before 1980 (Zikire-Ethiopia, 2007).

According to Zikire-Ethiopia (2007), Ethiopian Millennium Atlanta, in the 1950s, there were Ethiopian students who had come by ship and were attending school at Atlanta University. Their names were Leule Belaye and Yohanes Birhanu. In the late 1960s, there were few Ethiopian students at Clark Atlanta College. In 967, Mr. Solomon

<table>
<thead>
<tr>
<th>Year</th>
<th>2000</th>
<th>2001</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>44,534</td>
<td>53,731</td>
<td>60,101</td>
<td>48,642</td>
<td>66,422</td>
<td>85,098</td>
<td>117,422</td>
<td>94,711</td>
<td>105,915</td>
<td>127,050</td>
</tr>
<tr>
<td>Ethiopian</td>
<td>44,534</td>
<td>5,090</td>
<td>7,565</td>
<td>6,635</td>
<td>8,286</td>
<td>85,098</td>
<td>16,152</td>
<td>12,786</td>
<td>12,917</td>
<td>15,462</td>
</tr>
<tr>
<td>Granted Asylum</td>
<td>1,444</td>
<td>1,172</td>
<td>1,049</td>
<td>573</td>
<td>753</td>
<td>464</td>
<td>435</td>
<td>497</td>
<td>586</td>
<td>704</td>
</tr>
<tr>
<td>Naturalized</td>
<td>2,758</td>
<td>2,756</td>
<td>3,892</td>
<td>3,820</td>
<td>4,255</td>
<td>4,621</td>
<td>5,339</td>
<td>5,165</td>
<td>7,160</td>
<td>8,698</td>
</tr>
<tr>
<td>No Immigrant (1-94 only)</td>
<td>9,121</td>
<td>9,369</td>
<td>8,433</td>
<td>9,044</td>
<td>8,189</td>
<td>7,656</td>
<td>9,096</td>
<td>10,964</td>
<td>12,468</td>
<td>12,116</td>
</tr>
<tr>
<td>Refugee Arrival</td>
<td>1,347</td>
<td>1,429</td>
<td>350</td>
<td>1,702</td>
<td>2,689</td>
<td>1,663</td>
<td>1,271</td>
<td>1,028</td>
<td>299</td>
<td>321</td>
</tr>
</tbody>
</table>


Figure 4. Persons Obtain Legal Permanent Residents Status by Region & Country of Birth from 2000-2009
Bekele was a student at Atlanta College. According to Mr. S. Bekele, in 1969, there were about five students with him and their names are listed in the Ethiopian's Millennium Magazine (Zikire-Ethiopia, 2007; S. Bekel, Personal Communication, December 10, 2011).

In 1966, some students moved from New York and California to Atlanta; Mr. Cheru Terefe and his wife, Mrs. Konjit Bekele, were among them. For the last 44 years, since 1968, Mr. Mekonen Gebre Hiwot, the former Marta public transportation organization vice president, has been here in Atlanta. Mr. Zemede Hailemariam, from 1959-1972, was a student in Tennessee, then moved to Atlanta in 1973. In 1975, Mr. Tamirat Kasa was a student in Tufted Georgia College. In 1963, there were about six students in Fort Valley College, the current Fort Valley State University of Georgia. According to the Valley College 1973 newspaper, some of the students' names were Taye Mekonen, Awulachew Ayele, Germa Tesfa, Mekete Belay, Setegn Wubishet, Solomon Bogale, and Fetelewok Habita. The researcher had a chance to interview one of them, Mr. Setegn Wubishet, and he informed the researcher about the students' lives in 1973 and their activities in college (S. Wubishet, Personal Communication, December 26, 2011).

In the 1970s, the number of Ethiopians in Atlanta increased slightly. Most of them came from Ethiopia for education, and others came with different statuses and asked asylum. All Ethiopians who came before 1980 were from wealthy families. Internal migration is common among Ethiopian immigrants. Like other immigrants, Ethiopian immigrants moved from different states to Atlanta for job opportunities, marriage, and to live with family members and friends. This internal migration
contributes to the increase of Ethiopian immigrants in Atlanta (Getahun, 2007, p. 117).

According to former students, the number of Ethiopian immigrants was estimated to be less than 100 before 1980. Most are still living in Atlanta. They had not planned to live here, but planned to return home after they finished their education. However, the 1974 revolution destroyed their hope of returning home (Zikire-Ethiopia, 2007).

Before the 1980s, there were not any Ethiopian community-based organizations, except the Ethiopian Student Association in North America (ESAA) (Zikire-Ethiopia, 2007). This association had a chapter in each state with Ethiopian students. The association was pro Ethiopian People Revolutionary Party (EPRP) and opposed Emperor Haile Selassie's government. The ideology of the students' movement was dominated by Marxist, Lenin, and Mao's socialism philosophy. In terms of the students' ages, all of them were young adults. Mr. Cheru Terefe and Mrs. Almaz Akalewoled, who were members of the ESAA, told me how they were devoting their time, money and energy (A. Akalewoled, Personal Communication, November 15, 2011; Getahun, 2007, p. 119). Until Ethiopians started coming as refugees in 1980, there were no Ethiopian associations, restaurants, churches, or centers to get together.

Ethiopian Refugee and the Community's Growth from 1980 to 2011 in Atlanta

As stated in the previous chapter, during the Derg revolution and political instability following the Emperor Haile Selassie's Kingdom, many Ethiopians left their homeland and were scattered all over the world (Getahun, 2007). Georgia is one of the states that accepts immigrants and resettles as needed. Since 1980, many Ethiopians entered the US as refugees from Sudan, Kenya, Djibouti, and other countries. "Ethiopian Refugees who immigrated to the US in 1980 were young adults in their early 20s, and
50% of them were single... 60 percent of them were aged 20-29, 30 percent female and 70 percent male" (Getahun, 2007, p. 119).

According to Georgia Department of Human Services (2009), from 2000 to 2008, 3,071 Ethiopian refugees resettled in Atlanta, Georgia (Georgia Department of Human Services, 2009). Weldeyesus (2009) stated that there were 15,000 Ethiopian immigrants in Atlanta in 2004. According to Zikere Ethiopian Millennium Atlanta (2007), the Ethiopian community population was estimated at 20,000 in 2007. However, the Ethiopian community leaders still do not agree with this estimation. In 2011, according to the Ethiopian community administration board, the number of Ethiopians is estimated at 30,000 to 35,000 (S. Belete,. Personal Communication, December 13, 2011). But most of the people who actively participate in the Ethiopian community activities do not agree with this estimation. However, they assume that about 20,000 to 25,000 Ethiopians live in Atlanta at this time. This estimation includes Ethiopian born children (Getahun, 2007).

After the 1996 Olympic games in Atlanta, many Ethiopians, including those with families, have moved to Atlanta (Gessesse, 1996) from California, Washington, DC, Seattle, Washington and other states for a better opportunity, to buy houses, and to do business.

Because of the Diversity Visa Lottery, many young Ethiopians are immigrating to Atlanta, and second generation Ethiopian immigrants are flourishing in Atlanta. Currently, there are six Ethiopian Orthodox churches, three protestant churches, 15 Ethiopian restaurants, and approximately 16 Ethiopian traditional food marts in the city of Atlanta (Gessesse, 1996).
The Ethiopian Orthodox Church Role in the Community

Ethiopian immigrants created community centered festivals in Atlanta to introduce their cultural identity to Americans. The first Ethiopian Orthodox church in Atlanta is Saint Mary Ethiopian Orthodox church. The church was founded in 1987 in downtown Atlanta. In 1995, the church members bought their own church building in Decatur, Georgia at 266 Robin Street (Gessesse, 1994). In 2009, the new and modern St. Mary Ethiopian Orthodox Cathedral was built in Lithonia, Georgia at 1152 Stone Mountain Lithonia Road. Other churches started to be opened by some former St. Mary Ethiopian Orthodox Church members who separated from the church because of political and church administration reasons (Mezigebe-Mihiret St. Mary Church Magazine, 2009).

Ethiopian Community in Atlanta

The Ethiopian Community Association in Atlanta (ECAA) was established on February 07, 1983. According to the organization's publication, ECAA is a 501(c)(3) non-profit, non political, and non religious "social, cultural and philanthropic" (p. 1) organization. "ECAA assists immigrants to promote successful integration of Ethiopians to the wider American society while preserving their cultural heritage" (ECAA, 2011, p. 1; Zikire Ethiopia Ethiopian Millennium, 2007). The migration of many Ethiopians to Atlanta as refugees was the main reason for the community's foundation and growth (ECAA, 2011).

The organization's goal is "to promote understanding and harmony between and among Ethiopians and members of the wider Georgia community by facilitating communication regarding the histories, backgrounds, languages and cultures of the respective communities" (ECAA, 2011, p. 3). Services include crisis intervention,
appearing in court on behalf of Ethiopian children, and translation assistance in courts and immigration and naturalization offices. Providing counseling to newcomers, educating coping skills for drug abusers, caring for homeless, and visiting the sick and those who are in jail are some of the services provided by ECAA. In 2001, there were 125 active members (ECAA, 2011; Frame, Gross, Jackson, McKinnon, & Rotondo, 2001).

Since March 2009, the organization has renewed its organizational structure (Bylaws of Ethiopian Community Association in Atlanta [ECAA], 2010): 1) An executive committee; 2) A general assembly; and 3) Board members. Board members consist of one representative from each church, mosque, and other organizations in Atlanta. The executive committee works under the board members (ECAA, 2011).

Ethiopian Community Activities in Atlanta

According to the editor of LANDAFTA (Amharic magazine), Mr. Mekonnen Gessesse, there was an Ethiopian Community Association which started earlier in the 1980s. According to Leake Malede, a former member of ECAA organizers, the first attempt to form an Ethiopian community was in 1983. A meeting took place at a midtown church; Cheru Terefe, Mintwab, Segaslase, and Leake Malede were some of the members and Seyoum Tesfay became president. Mekonnen Gebrhiwot and Mekonnen Kassa were also active in the community organizing process (L. Malede, Personal Conversation, December 18, 2011; Zikire-Ethiopia, 2007).

When Ethiopians formally organized themselves and restructured the association in 1993, the board members were: Mandefro Negussie, Zelleke Nigatu (deceased in 1996), Solomon Tedla, Solomon Demissie, Teferri Cherinet, Elizabeth Daugostino,
Admate Techilo, Mekonnen Gessesse, and Endale Tufer (Zikire-Ethiopia, 2007). The
group, especially with the hard work of Solomon Tedla, incorporated the association and
attained 501-3-C non-profit status (ECAA, 2011).

Political and Ethnic Conflict among Ethiopians in Atlanta

In 1993, there were some political and faith based organizations:

1. A political group called Peace and Democracy which was dominated by mainly
   EPRP and MEISON parties' activities;

2. Kidist Mariam (Saint Mary) EOTC – based in downtown Atlanta; and

3. Ethiopian Community Association.

There was a little division among the Ethiopian community (between those who came via
Sudan as refugees and those who came earlier as non-refugees). There was no Ethiopian
publication; however, Landafta was known in Atlanta as it was distributed to many states
(ECAA, 2011).

In 1993, Abune Paulos (the controversial Patriarch of the Ethiopian Orthodox
Church) paid a visit to Atlanta. There was only one Ethiopian Orthodox Church (St.
Mary) whose main priest was Kesis Mussie (the former priest). Kesis Mussie, without
the approval of the governing board of the church at that time, wanted to welcome and
host Abune Paulos who was considered to be an illegitimate patriarch among Ethiopian
Orthodox Church followers. Kesis Mussie is from Tigray as is Abune Paulos. He
wanted to host the Abune at the church but, for fear of antagonism by opposition groups,
he contacted the Russian Orthodox Church and used their premises to host the Abune.
However, Kesis Mussie's action disappointed the larger congregation of St. Mary Church
and a demonstration was organized which took place in front of the Russian Orthodox
Church to oppose the actions and current visit of the Abune. A clear division was created between the congregations on the basis of ethnicity. Ethiopians from the provinces of Tigray and Eritrea who were members of St. Mary Church left and opened their own church under the same name. This division was highly politically motivated, and many Tigrean and Eritrean Orthodox Christians, being strong supporters of the government of Ethiopia (which was made up of The Tigrayan People's Liberation Front [TPLF] and its surrogates), separated themselves from the main church (Gessesse, 1993).

Gessesse (1993) asserts that the main part of the congregation, which remained with the church, then started organizing itself and raising funds. This group then brought Aba Gebre Meskel, a well oriented preacher and father. His teachings organized the remaining Ethiopians to such a degree that fund raising activities designed to build or buy a new church became a great success. Unity and love among the congregation of this church were exemplary. This made it possible to buy a church in Decatur, Georgia. Remodeling the church to fit the EOTC’s order was a success. However, in 1994, this unity and love, which prevailed for a while, was disturbed by some groups within the congregation who confused the priest to go against the existing governing board. A fight between the priest, along with a few individuals, and the governing board, divided the church into two (Gessesse, 1993).

A five member reconciliatory committee was formed. Concerned and responsible for the well being and unity of Ethiopians, meetings were held by the committee to find the core problem of the division. After reviewing the facts, three options were developed based upon the main conflict between the governing board and the main priest. The following options were presented to the congregation for a vote:
1. Let the priest stay, dissolve the board, and elect a new board;
2. Let the board stay in power and have the priest leave; or
3. Let the priest leave, the dissolve the board, and elect a new board.

The second alternative was unanimously supported and the priest had to leave. Aba Gebre Maskal departed along with a few members and they had to go and open a new church, Kidus Gebriel (Saint Gebriel) Church (Gessesse, 1995).

Mahidere Andinet Ethiopian Civic Association and the Media

This was a civic association which was organized in 1997 in Atlanta. Initially, it was founded by Dr. Yitbarek Hilemariam, Mekonnen Gessesse, Abiy Mekonnen, Mr. Teshome Talema, Desye Mesifine, Elias Kifle and Sisay Asfaw. According to Zikre Ethiopia (2007), the objective of the association was to organize Ethiopians for a civic movement of democratization of Ethiopians. Although the association is involved in Ethiopian politics, it had no affiliation with any political party. It was completely against the ethnocentric governance of Ethiopian People's Revolutionary Democratic Front (EPRDF) and understood that institutionalizing ethnicity for political power and thus forming government on ethnic basis was dangerous for Ethiopia, a country made up of over 70 ethnic groups (Zikre-Ethiopia, 2007).

In 1997, Mahidere Andinet, for the purpose of disseminating its objectives and to keep Ethiopians in Atlanta well informed in regards to Ethiopia, started a radio program (the first ever in Atlanta) in Amharic and was aired every Sunday. Currently, there are 12 Amharic radio programs that are broadcasted every weekend.
Cultural Identity

This section covers review of literatures related to the socio-cultural identity and adjustment process of Ethiopian immigrant populations. It includes multiculturalism, integration and assimilation, and identity and adjustment process of the Ethiopian immigrants in Atlanta. This section also presents how Ethiopians identify themselves and introduces their socio-cultural identity to others. Included in the section is the role of the Ethiopian orthodox church in the Ethiopian immigrants' adjustment process and keeping their socio-cultural identity. The section concludes with presenting the theoretical framework.

The Ethiopian Cultural and Food Festival takes place every year since 2005. Saint Mary Ethiopian Orthodox Church hosted the 7th annual festival on October 8, 2011 at Clarkston Community Center. The main purpose of this activity is to introduce Ethiopian culture, food, beverages, clothing, and other traditional activities to Americans.

According to Kendall (2005), culture includes each member of society's language, knowledge, values, customs, and material objects that are passed from one generation to the next. There are two types of cultures, material and non-material. "Material culture consists of the physical or tangible creations that members of a society make, use, and share" (Kendall, 2005, p. 90; Shelemay, 2009) and "Non-material culture consists of the abstract or people's behavior" (Kendall, 2005, p. 90). In the same way, Ethiopian socio-cultural identity refers to the Ethiopian language, values, religion, and other historical and cultural matters that identify Ethiopians' identity (Putnam, 2007).
Multiculturalism, Integration, and Assimilation

The number of immigrants is increasing in the United States each year. In 1997, 798,378 new immigrants entered into the US (Lahire, 2003). In 2002, US census bureau estimates reported 32.5 million foreign-born citizens in US and 2.5 million foreign-born children and youth attended schools in 2000 (Lahire, 2003). This increasing flow of immigrants from year to year influenced social research about multiculturalism, integration, and assimilation in the western world.

Dijkstra, Karin Geuijen, and Ariede Ruijter (2001) remind us that the era we live in is the "era of increasing cultural diversity within nation-states" (p. 55). They defined social integration "as the functional and effective link between systems' different agents or components" (Dijkstra, Geuijen, & de Ruijter, 2001, p. 55). The authors also stated that the right alternative for nations who live with a multicultural society is to not destroy others' culture and replace the hosting country's culture in order to have a homogenized culture shared by all citizens (Dijkstra, Geuijen, & de Ruijter, 2001). Instead, "the possible alternative is presented in which an uncoupling of nationality and culture would lead to open and equal communication between citizens and the development of transmigrates' identities as members of a transnational and multicultural global society" (Dijkstra, Geuijen, & de Ruijter, p. 57).

Dijkstra, Geuijen, and de Ruijter (2001) also agree that in Europe the identity of refugees and immigrants in the context of the host country are undermined by their weak position on the job market, where it is extremely difficult for them to find suitable work. As a result, immigrants are underemployed and the system "damages their sense of self-esteem" (Dijkstra, Geuijen, & de Ruijter, p. 57). This can also affect the host countries
because "as the number of refugees grows, so grows the image of a burden too heavy for society to bear" (Dijkstra, Geuijen, & de Ruijter, p. 58). In their conclusion, the authors stated that:

National citizenship does not meet the requirements of a solution for the social integration problem in the multicultural communities for two reasons. First, it cannot achieve its objective, bringing about social integration by means of a divided culture, because it is based on an obsolete, static picture of culture... Second, national citizenship hinders any possible alternative approach to the social integration question (Dijkstra, Geuijen, & de Ruijter, 2001, p. 58).

According to the London Review of Education Journal (2008), multiculturalism can be defined in two ways: First, it is the "existence of different cultures and communities within a society" (p. 62); and, second, multiculturalism can be defined as the "normative and political response, or rather a set of responses to pervasive and increasing socio cultural diversity in contemporary society" (p. 62).

Assimilation is the opposite of integration and multiculturalism because it recommends immigrants or minorities to change their socio-cultural identity and socialize and adapt the host country's culture (London, 2008; Daboe, 2003). Kendall (2005) also defined assimilation as "a process by which members of subordinate racial and ethnic groups become absorbed into the dominant culture" (p. 330).

According to the London Review of Educational Journal (2008), cosmopolitanism is the key word that "emphasizes tolerance and individual choice" (p. 62) because "group identities are not supposed to be the source of public rights or obligations" (p. 62). In
this case, no one is required to identify with a “specific set of core values of the nation, since cultural communities are characterized as well by vague internal boundaries, as by vague external boundaries” (London, 2008, p. 60). In addition, “identifications are never very strong, but neither are the pressures to assimilate or take on a specific cultural identity” (London, p. 60).

Berry, Phinney, Sam, and Vedder (2006) findings strongly indicated that integration is the right path to assist with youth immigrants and their families’ adaptation and adjustment process. In order to have healthy and psychologically well-adjusted youth immigrants, the right way to follow is integration. The authors also recommended for governments that "the core message for individuals is to seek ways to follow the integrative path as much as possible" (Berry, Phinney, Sam, & Vedder, p.).

Identity

Study indicates that "African immigrants, generally, have difficulty grasping the concept of race in America because everyone is identified by the skin-color rather than by their nationality" (Darboe, 2003). Moran (1996) stated that the Ethiopian immigrants source of identity is their nation because they identify themselves "Ethiopians" (p. 11). Chacko (2005) also agreed with Moran, about racial identity among Ethiopian immigrants stating that "race is not of particular concern until they are confronted with the practice of racial classification" (p.497) in the U.S.

In Chacko’s (2005) scholarly findings, she reported that Ethiopians identify their race with the term “black” when asked about their race. All of her respondents agree with the term "black" and 70% of them prefer to identify themselves "Africans" and most of the Ethiopians do not prefer the term "African American" to identify themselves
because they assume the term is coined to identify American born blacks whose ancestors came to the US during the slavery era (Chacko, 2005; Darboe, 2003). The author also identified that Ethiopian youths' preference not to identify themselves as native blacks was because of their "negative personal experience... especially during the middle school and high school years" (Chacko, 2005, p. 492). Further, the findings indicated that when negative race based comments are made by native Blacks, "young Ethiopian immigrants reported being more upset and offended than if the comments had been made by whites" (Chacko, p. 498). The finding also pointed out that Ethiopian immigrants are proud of their heritage, Ethiopian ancient civilization, language, identity, culture, legacy, decent of Queen of Sheba, Christian empire and history (2005).

According to Haregewoyn's (2007) study, the Ethiopian immigrants have strong attitude toward instilling their identity to their children. Immigrants who do not have positive experience prefer for their children to remain Ethiopians. Even though immigrants become American citizens, they still feel outsiders. Other immigrants also told that they are struggling to balance both identities: American and Ethiopian (Haregewoyn, 2007). According to Moses' study, Ethiopian immigrants in Ohio strongly wanted to keep their cultural identity and association with their people in the churches and Ethiopian community setting pleased them. Their primary "identity marker" is the Ethiopian Orthodox Church. For Ethiopian immigrants, culture, language, and religion are the sources of identity. These are also the sources of strength, stability, and emotional well being to adjust in the new environment (Haregewoyn, 2007).
Ethiopia

Ethiopia is the primary identity of Ethiopians in their homeland and in the foreign countries where Ethiopians live (Moran, 1996). Ethiopia is one of the ancient countries in the world and known by her ancient civilization, writing system, deep tradition, culture, and the nation of many ethnic groups. Ethiopia has been included in the ancient Greek writings of Homer and Herodotus (Ullrmdorff, 1967), and is mentioned many times in the Old and New Testaments (Ullrmdorff, 1967). Ethiopia is a symbol of freedom for an "Afro-diasporic community," which has helped Ethiopians fight colonial racism in Africa and in the United States (Putnam, 2007). The nation and its culture make Ethiopians proud and, as a result, Ethiopians identify themselves with the name 'Ethiopia' (Putnam).

The Church’s Contribution for Ethiopian Socio-Cultural Identity

Religion has a great impact on Ethiopian identity because Ethiopians are religious and spiritual people (Yesahaq, 1997; Moses, 2007; Yesehaq, 1988, p. 84; Crummey, 2006). Research indicates that the Ethiopian Orthodox Tewahido church role has a great effect in Ethiopian's socio-cultural identity and everyday lives. In Atlanta, as well as in other states, for the Ethiopian immigrants to get united, the main educator, supporter, and counselor is the Ethiopian Tewahido Church (Yesahaq, 1997; Moses, 2007; Yesehaq, 1988, p. 84; Crummey, 2006).

In Ethiopians' history, the church is present where Ethiopians live: “in a war zone praying for their freedom; in the foreign land, the church is there providing spiritual mentorship and helping the immigrants in their adjustments” (Getahun, 2007, p. 64). The church has considered herself responsible to educate Ethiopians about their faith, moral
values, history, culture, language, and to keep their identity for the last 2000 years (Yesehaq, 1998). The Ethiopian Orthodox church plays a unique role in Ethiopian socio-cultural identity, "Ethiopianization" and spiritual life. The church's teaching, order of worship, and the holidays are formulated by the church's national scholars based on the Ethiopian four seasons.

All national holidays are based from the church's teaching. For example, Ethiopian "Timiket" (Epiphany, Easter), "Qiduse Yohanes" (Ethiopian's new year), "Mesikel" (commemoration of the finding of the Holy Cross and Christmas on January 7th) are founded from the church's teachings. As a result, Ethiopians get together with their families and friends on these days and celebrate with freedom. Now in Diaspora, even though there is division among Ethiopian immigrants due to politics that caused Ethiopians not to have strong centralized community centers, the Ethiopian Orthodox church unites them. Ethiopians come together to celebrate Ethiopian holidays, worship together, help each other, and identify themselves as Ethiopians because of the church. They also introduce their socio-cultural identity to their children and other Americans during the holidays (Marona, 1998). Moses' (2007) research findings indicate that "the church helps Ethiopian immigrants maintain their cultural identity, offers spiritual guidance, and directs them to charitable and other social service institutions to receive counseling..." (p. 105).

Major Ethiopian holidays that help Ethiopian immigrants to introduce their culture and identity are Timket and Mesqel, because these festivals are celebrated outdoors and give access for anyone who wants to be part of it (Moses, 2007). A good example for this is Los Angeles, where for the last 12 years Ethiopian Orthodox churches
have celebrated Timket together in the same traditional order that is celebrated in Ethiopia. The number of Ethiopian immigrants who celebrate Timket in Los Angeles is conservatively estimated to be between 7,000-10,000. A lot of Ethiopians travel from other cities in California, and Las Vegas, Seattle, and Washington, DC to Los Angeles to celebrate Timket. Timket celebration takes place every year in January and other states cannot celebrate it easily because the winter weather and snow season make it difficult to celebrate outdoors (Moses, 2007).

Timkat means "baptism" in Geez ancient Ethiopian language, which is the Epiphany of Ethiopian Orthodox church holiday, celebrated on January 19 and 20 ("Tire" 11 in EC). Timiket is the commemoration of Jesus Christ going to John the Baptist to the Jordan River and His baptism. Even though each church celebrates Timket indoors, Ethiopian Orthodox churches in Atlanta, Washington, DC, and some other states have started celebrating Timket in fields since 2008 following the example of the EOTC in Los Angeles (Moses, 2007).

Mesiqel (cross) is also the other holiday which is the celebration of finding the holy cross and it is celebrated outdoors. Kaplan (2008) stated that the holy cross finding festival beyond religious aspect has cultural, social, and political implications in the Ethiopian societies. This festival has been celebrated for more than 500 years in Ethiopian history.

In the month of Maskaram...The Feast of the finding of the true cross, has for over 500 years been one of the most important holidays in the Ethiopian Church calendar. According to a tradition well known throughout the Christian world from the second half of the fourth century,
the true cross upon which Christ was crucified (as distinguished from
the two crosses upon which the thieves had been crucified) was
discovered by Queen Helena, the mother of Constantine the Great, when
she traveled to Palestine. Despite the efforts of Pagans and Jews alike to
hide it, the Cross was uncovered and, through its miraculous power,
proven to be genuine (Kaplan, 2008, p. 448).

Ethiopians celebrate this day in Atlanta and other states of the US where the
Ethiopian Orthodox church exists. The celebration takes place in and out door of the
Ethiopian Orthodox churches. Ethiopians dressed their traditional clothing decorated
with the sign of Cross and come to the field where the Holy Cross is celebrated (Kaplan,
2008).

Language

The other symbol of identity of Ethiopians is their language. In Ethiopia there are
more than 70 different languages spoken but most of them do not have writing systems.
However, including the national language "Amharic," the oldest language Geez, and
other languages spoken by Ethiopians, ethnic groups used Geez alphabet or writing
systems for many years (Yeshaq, 1997). The Ethiopian language and Geez writing
manuscripts contribute to Ethiopian identity in the Diaspora because faith based
organizations and Ethiopian community centers use them properly. Ethiopian Orthodox
Tewahido churches in the US celebrate the Mass in Geez and teach the Ethiopian
language and its writing systems to the second generation. Priests and preachers
proclaim the Gospel in the Ethiopian language (Yeshaq).
Ethiopian Names as Identity

Some immigrant families change their children's "foreign-sounding names" to common American names fearing discrimination because of foreign names. "A new ‘American’ name helps immigrant children avoid being tested at school, and it may be easier to get a job if an employer can pronounce one's name easily" (Haregewoyn, 2007, p. 22). Foreign born children also play two characters; at home and when they meet their American friends at school and work place. They try to hold their family’s culture, language and faith at home, but around their American friends they behave like them to share their friendship (Moses, 2007; Sapet, 2006).

Ethiopian Restaurants and Traditional Food and Beverages

Different countries have their own way of eating and preparing their meals, reflecting their cultural identity. In 1986, few Ethiopians started restaurant businesses but they had difficulty getting enough customers and keeping their businesses. According to Mr. Tewodros Hailgiorgise and Mr. Mekonnen, there were few Ethiopian business outlets in 1990s: Taste of Ethiopia Restaurant (downtown Atlanta), California Mart (Cheshire Bridge Rd.), Addis Ababa Restaurant (Little Five Point), Blue Nile Restaurant (Virginia Ave., and later moved to Piedmont Road), Abay Restaurant and Merkato Market, both on Buford Hwy, H and B Store in Clarkston. Mr. Mekonnen used these business outlets as his magazine distribution centers (M. Gessesse, T. Hailegiorgis, Personal Conversation December 13, 2011).

In 1991, Ethiopians introduced their traditional meals and beverages in the Atlanta Journal/the Atlanta Constitution. In the newspaper, Mentuawabe Araya provided detailed instruction how to cook Ethiopian food and prepare beverages (Stone, 1991).
The Ethiopian traditional meals that are served in the restaurants include: inejera bewote (fermented, flat bread with a slightly sour flavor and spicy traditional stew), doro wote (chicken stew), shiro (stew prepared from powdered chickpeas and other seasonings), kik wote (split pea stew), beyainetu (combination of different stew and vegetables), kitifo (beef tarter seasoned with Ethiopian butter), kuret siga (raw beef), and alicha (mild meteor vegetable non spicy stew).

Ethiopian traditional beverages that can be served include: tella (traditional homemade Ethiopian beer, made from hops, barley and wheat), tej (Ethiopian honey beer) and areqee (strong alcoholic Ethiopian drink similar to ouzo). All these and other traditional supplies are contributing to the introduction of the Ethiopian culture and their ancient civilization in the foreign land (Sverdlik, 1991).

**Ethiopian Sports Federation in North America (ESFNA)**

The federation plays an important role in introducing the Ethiopian immigrants' identity. In Ethiopia, baseball and football are not known; however, basketball is known. Ethiopians "confuse American football for soccer; and get disappointed when they discover that football is not really the football they know back home" (Getahun, 2007, p. 205). The Ethiopian Sports Federation in North America was organized in 1984 and had only four clubs (Gessesse, 1995). The federation helps Ethiopian immigrants to get together once a year with a significant number on the weekend of July 4th. The game moves from state to state each year and Ethiopians get together in the hosting state to enjoy the game, meet their friends, and have fun (Gessesse, 1995). The 2011 game was held at the Georgia Dome in Atlanta.
Adjustment Processes of Ethiopian Immigrants and the Psychological Aspect

Adjustment in this study is understanding a hosting country's culture, language, social and legal obligations. In any immigrant population, the adjustment process is not easy because of environment changes, cultural gap, language barrier, and difficulty in finding jobs (Bebson, 2006).

Kendall (2005) stated that integration "occurs when members of subordinate racial or ethnic groups gain acceptance in everyday social interaction with members of the dominate group" (p. 330). His study indicated that integration helps youth and adult immigrants to adjust properly because some forms of integration approaches may allow "for a better fit with co-ethnics in daily interactions" (Phinney, Sam, & Vedder, 2006, p. 323). Integration makes the acculturation process easy because "acculturating requires some degree of flexibility and the ability to mix and match strategies" (Phinney, Sam, & Vedder, p. 323).

The authors stated that public policy makers can play big roles in institutional change by recognizing diversity and equality of immigrants or minorities' culture and identity because that can decrease discrimination in the long term (Phinney, Sam, & Vedder, 2006). The authors also state that "adolescents who are confident in their own ethnicity and proud of their ethnic group may be better able to deal constructively with discrimination..." (Phinney, Sam, & Vedder, 2006). Understanding the importance of integration can help teachers who educate immigrant students, therapists who serve diverse society, and parents who raise their children among Americans because the "integrative way of acculturating is likely to lead these young people to more satisfactory
and successful transitions to adulthood in their culturally diverse societies" (Phinney, Sam, & Vedder, 2006).

Wolde Giorgis (2006), in his book (written in Amharic), after comparing western and Ethiopian civilization history, argued that civilization sources can be inside and outside a country, and as a result all nations share their civilization. However, for many Ethiopians, speaking the western language and assimilation are considered as a sign of civilization. He also argued that for one to undermine his or her own culture, traditional clothing, and language can lead to huge psychological and identity crises (Giorgis, p. 89).

The most dangerous part of the new Ethiopian generation is their poor knowledge and interest about Ethiopia and this also leads them to socio-cultural identity crises like African Americans. He argued that the US is still not a country where all human rights are applied because many African American boys are still not in universities and colleges, but they are in jails; this is the dark side of the US history. The civil rights movement is still in progress, not fulfilled since poor African Americans do not get their socio economical equality (Giorgis, 2006, p. 244).

Wolde Giorgis (2006) also recommended that it is important to have international organization that can help and educate Ethiopian born generations about Ethiopian history, culture, and identity. This can help to raise good citizens (Giorgis, p. 154). He reminded his readers that the Ethiopian women's contribution and hard work in the US is incredible. Because comparing where they come from and the culture they grew up in, they have showed a big change to succeed in the foreign country. They are working hard to improve their lives, raise productive generations in the new world, be able to confront the cultural gap, and adjust with positive psychological well-being (Giorgis, p. 228).
Cultural Gap between Immigrants Family and their Children

Cultural gap is a common phenomena among immigrant families and European Americans. Study shows that there is intergenerational cultural dissonance in parent adolescent relationships among Chinese and European American (Wu & Chao, 2011). Study also indicates that there is intergenerational cultural dissonance among Vietnam and Cambodian immigrants (Choi, 2008,).

Ethiopian families see their children as Ethiopians not as Americans and expect their children to be Ethiopians and to follow their traditional rules. In Ethiopia, parents and elder people are well respected; when parents get home, children are expected to stand from their seats to show their respect and welcome their parents. Some parents expect the same attitude from their children because they grew up in the same way.

Language is also a big issue in the immigrant families; they do not teach their children their native language nor learn to speak good English. As a result, during their communication they do not fully understand each other. Then children start undermining their parents, culture, and language (Choi, 2008).

Ethiopian Youth Needs Assessment

According to Resources and Needs of Ethiopian Youth in Atlanta: A Collaboration of the Ethiopian Community Association and Emory University's Rollins School of Public Health Summary Report (Frame, Gross, Jackson, McKinnon, & Rotondo, 2001), Ethiopian youth problems include: "lack of guidance, difficulty balancing school and work, and depression" (p. i). The authors also stated that Ethiopians in the US have many barriers to obtaining health care, which includes "lack of health insurance, financial obstacles, cultural insensitivity, and language barriers also
provide considerable obstacles for Ethiopians" (Frame, Gross, Jackson, McKinnon, & Rotondo, 2001).

McBrien (2005) noted that, in terms of the educational assessment needs and barriers, refugee students stated that "cultural misunderstandings can result in prejudice and discrimination, with the result that students, already struggling with an unfamiliar language and confusing cultural changes, must also work to overcome the impact of negative attitudes" (p. 300). African immigrants have similar challenges in the new world: cultural difference, language barriers, racism, social and economic inequality, which are some of Somalis immigrants' challenges (Darboe, 2003).

Cultural Stereotype

Many westerners think that all Ethiopians are poor and even some think that they have no houses and live in trees (Haregewoyn, 2007). Some of them do not know about the Ethiopian ancient civilization. The 1984-85 famine in Ethiopia, which was caused by drought and civil war, that killed many Ethiopians is still in the minds of many westerners. So the main stereotype that Ethiopians face in the new world is that they came from a "starving third-world country, wracked by bad climate and barely able to feed and clothe its adult citizens, let alone its children" (Haregewoyn, p. 98). Ethiopians also face economic stereotype because they came from a poor African State. Because of their skin color and being new immigrants, they also face racial stereotypes given that American culture expresses negative stereotypes for dark complexions (Haregewoyn, 2007, p. 98).
Theoretical Framework

The Afrocentric perspective is a perspective which considers African history, culture, civilization, and religion. With her ancient civilization, Ethiopia is one of the African counties that can be a good example for African civilization history. The Ethiopian art, language, writing system, freedom and the church worship style, calendar, holidays and other national phenomena are good examples of African civilization. However "Afrocentrism is not a monolithic doctrine, but a label covering a range of opinions and themes" (FARIAS, 2003, p. 327); therefore, there is not a single definition. The theoretical foundation of this study are theories of immigrant incorporation and Afrocentric perspectives. The Afrocentric perspective is the philosophical thought and perspective about Africa and Africans, in general. The term Afrocentric represents the unique world view of African people and provides historians with a tool for examining the intellectual history of African nationalism. People have developed their own perspectives of history and culture distinct from perspectives of other people (Israel, 1992). This perspective believes that the cause for poverty and poor lifestyle of African Americans is the consequence of slavery (King, 1997). According to Benson (2006):

black migrants face several challenges to finding their place within American society... Black migrants, unlike light-skinned immigrants, also face an entirely different set of issues directly related to fitting in with American society- they must reconstruct and redefine their identity in terms of the American society's system of race relations and hierarchies (p. 219).
Ethiopians, like any other African immigrants, also face several challenges in the new world to find their place in the American society.

As a result, it is not always in the best interest of black migrants to assimilate with Americans (Bebson, 2006; Chacho, 2005; Darboe, 2003). The findings from this study are similar to the above statement; 87.4% of Ethiopians do not prefer to be categorized as either “African Americans” or blacks. Ethiopia born youth immigrants prefer to be categorized as "Ethio-Americans" and Ethiopia born immigrants also prefer to be categorized as “Ethiopian.”
CHAPTER III
METHODOLOGY

In this chapter the methods and procedures of the study including: research design, description of the site, sample population, instruments and measures, treatment of data and limitation of the study are presented.

Research Design

In this study, both descriptive and explanatory research methods are applied. The study was designed to collect data in order to describe and explain the socio cultural identity and adjustment process of Ethiopian immigrants in Atlanta. The survey has three sections: the first 11 questions ask responders' demographic information; in the second section, there are 9 survey question that focus on the immigrants' adjustment process and psychological well being; the last section includes 15 questions which are designed to assess the immigrants' attitude toward their socio-cultural identity and integration. This study helps to explain Ethiopian immigrants' socio-cultural identity and adjustment process.

Description of the Site

The survey questionnaires were distributed where the Ethiopians get-together. It was distributed in the Ethiopian Orthodox Tewahido churches in Atlanta to the congregation after Sunday services because the church is the primary place that many
immigrants assemble. To reach Ethiopian youths the survey was distributed in the Ethiopian Orthodox church Sunday schools.

Distribution of the survey also took place in Ethiopian restaurants, in places where Ethiopians celebrate their traditional and religious festivals, during the Ethiopian students' association meeting and at the Atlanta airport to reach many Ethiopians who work in public service sectors. In addition, the survey was distributed to different family groups who got together during Thanksgiving and Christmas.

Sample and Population

A criteria sampling technique was applied in this study. This noon probability sampling technique used because no all participants in the population has equal chance to be selected. The criteria for participating in this study are the participants had to be at least age 15, Ethiopian immigrants or American born Ethiopian who risen in US. Meaning, the target population of this study was Ethiopian immigrant family and children from age of 15 to 75. The Institutional Review Board (IRB) at Clark Atlanta University approved the survey questionnaires to be distributed in the Ethiopian community (Appendix A). One hundred and sixty-two randomly selected adults and youths were targeted for this study. Church leaders and community organizers were consulted about the current community issues. Two Ethiopian Orthodox churches in Atlanta made up the main participant populations. Other Ethiopian community members who work in the public service sectors, Ethiopian protestant churches, and Ethiopian Islamic communities were also included in the sample.
Instruments and Measures

To assess the Ethiopian immigrants' socio-cultural identity and adjustment process, survey questionnaires were used. They were given the questionnaire, *The Study of Socio-cultural Identity and Adjustment of the Ethiopian Immigrants in Atlanta, Georgia*. The survey questionnaire has three sections. The first section is labeled as "section I", which covers demographics. This section is entitled, "Demographic Information" and has 11 questions: my gender is (GENDER); my age group is (AGEGRP); I prefer to be categorized as (ETHNIC); my marital status is (MARITAL); my family yearly income is (INCOME); I was born in (BORNIN); if you were born outside of the US how did you come here? (BORNOUT); I am (STATUS); my Religion is (RELIGN); how often do you practice your religion? (PRACTI); and my family size is (FAMILY). This section is designed to assess the respondents status and family size.

The second section, labeled as "Section II," is entitled, "Attitude toward adjustment." The objective is to assess if there are psychological problems related to the Ethiopian immigrants' adjustments process. Statements 12 through 20 are: I feel lonely (LONELY); I feel unhappy (UNHAPPY); life in America (LIFEIN); I face discrimination because of my skin color (FACEDIS); I get appropriate help from my friends/family when I need it (GETHELP); I would disclose personal problems to mental health professional if I feel depressed (DISCLOSE); do you think you are living the American dream as you expected (LIVEADR); if I have psychological problems, I know where to get help (PSYCHO); and I tend to keep my problems to myself instead of sharing with professional counselor and friends (KEEPMY).
"Section III," as it is labeled, is the third section, which is designed to assess the attitude toward cultural identity and the integration process of Ethiopian immigrants in Atlanta. It is also divided into four subsections that measure the agreeability of the respondents to the 15 survey questions listed. The scale is labeled, 1=Strongly Disagree, 2=Disagree, 3=Agree, 4=Strongly Agree to generate frequency distributions that help to organize and analyze respondents' attitude toward socio cultural identity and integration of Ethiopian immigrants in Atlanta.

"Section III" is entitled, "Attitude toward Cultural Identity & Integration."

Questions 21 through 35 are as follows: I read, write and speak Ethiopian language (Amharic, Oromo, Tigringa & etc) (REEDWIT); I can listen and speak but I cannot write or read Ethiopian language (LISTEN); my church/mosque helps me to keep my cultural identity (CHURCH); there is a cultural gap between me and my family (CULTUGAP); wearing Ethiopian traditional clothing makes me happy (CLOTHING); I am confused, I do not know which group (American or Ethiopian) I belong (CONFUSED); I am doing my best to transfer my cultural identity to the next generation (IDENTITY); I think Ethiopian families have to start naming their children with short biblical and American names instead of Ethiopian names (NAMING); for entertainment I prefer listening to American music than Ethiopian music (AMMUSIC); my family raises and disciplines their children in the Ethiopian way (RAISE); I participate in the activities organized by the Ethiopian community (ORGANIZE); I eat Ethiopian food more than American most of the time (FOOD); I do not mind if I get married to an American instead of Ethiopian (MARRIED); I celebrate both Ethiopian and American holidays (CELEBRAT); and the church/mosque needs to start service in English for Ethiopian American youths.
This section is designed to assess the respondents’ attitude toward acculturation process whether they are assimilating or integrating.

Treatment of the Data

The Statistical Package for the Social Sciences (SPSS) is used to analyze the data. Two analyses are used to describe the statistics which include frequency distribution and cross tabulation. The demographic profile includes questions to help find the respondents’ gender, age group, ethnicity, marital status, yearly income, country of birth, academic status, religion, and family size. A frequency distribution was used to analyze the data. Frequency distribution was also used to analyze and summarize each of the variables in the study. A frequency distribution of demographic data was also used to gain insight about the respondents of the study.

Limitations of the Study

The primary limitation of this study is the limited number of survey respondents, 162. Compared to the number of thousands of Ethiopians who live in Atlanta, the number of samples surveyed can be considered as the primary limitation. Second, even though the survey was distributed randomly, the majority of respondents are from the Ethiopian Orthodox church; as a result, the numbers of participants from the Ethiopian Muslim community and protestant church members are limited. Another limitation is that there is no previous research on the targeted population focusing on socio-cultural identity and adjustment process. A common research limitation is unequal numbers of participants from various groups because of location and time.

The survey is new and was never used before. It was designed by the researcher to assess the issues that need to be examined in the Ethiopian immigrants in Atlanta.
CHAPTER IV
PRESENTATION OF FINDINGS

In this chapter, the study's findings and evaluation results are presented. The survey was distributed to Ethiopian immigrants, both males and females who live in Atlanta. American born children over ages of 15 were also included in the survey administration. The purpose of the survey was to evaluate the socio-cultural identity and adjustment process of Ethiopian immigrants who live in Atlanta. The outcomes of the study are divided into three sections: demographic data, research questions, and evaluation of the original hypothesis of the study.

Demographic Data

The demographic part included gender, age, ethnicity, marital status, family yearly income, birth place, immigration status, educational background, religion and family size. The population participated in the study was composed of 162 randomly selected Ethiopian immigrants. The survey participants were composed of 91 males and 71 females. The participants' age group was 15-20 (45), 21-25 (26), 26-30 (23), 31-35 (21), 36-40 (11), 41-45 (10), 46-50 (11), and over 50 (11). From these participants, those who prefer to be categorized as African American were (9), Ethiopian (80), Ethio-American (59), black (10), and other (1). Married participants were (63), never married (87), divorced (4), widowed (2), and those who failed to answer the
question (6). The participants' family income was: under $15,000 (23); 15,000-34,000 (45); 35,000-54,000 (39); 55,000-74,000 (14); 75,000-94,000 (4); and more than 95,000 (6). Participants' country of birth was: United States (30); Ethiopia (126); Sudan (4); Europe (1); and one of the participants failed to answer this question. Among the participants, their reason from coming to the US was: refugee status (19); DV Lottery (67); education (5); marriage (7); other (34); and those who failed to answer this question (30). Participants' education status was: high school students (38); college students (46); employee (70); unemployed (5); and those who failed to answer the question (3). Participants' religion was: Ethiopian Orthodox (129); Protestant (21); Islam (8); other (2); and those who failed to answer the question (2). The participants' family size was: 2-4 (51); 4-6 (81); 6-8 (18); more than 8 (9); and those who failed to answer the question (3).

The frequency of the participants is presented in Table 1. Table 1 indicates the frequency distribution of the demographic variables used in the study.

Table 1

Demographic profile of study participants (N=162)

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<thead>
<tr>
<th>Variable</th>
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<tr>
<td>Gender</td>
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<tr>
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<td>91</td>
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<tr>
<td>Female</td>
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<tr>
<td>46-50</td>
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<td>8.0</td>
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<tr>
<td>Over 50</td>
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<tr>
<td>Sudan</td>
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<tr>
<td>Unemployed</td>
<td>5</td>
<td>3.1</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ethiopian Orthodox</td>
<td>129</td>
<td>79.6</td>
</tr>
<tr>
<td>Protestant</td>
<td>21</td>
<td>13.0</td>
</tr>
<tr>
<td>Islam</td>
<td>8</td>
<td>4.9</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1.3</td>
</tr>
</tbody>
</table>
Table 1 Continued ...

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practice</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Always</td>
<td>108</td>
<td>66.7</td>
</tr>
<tr>
<td>Sometime</td>
<td>47</td>
<td>29.0</td>
</tr>
<tr>
<td>Rarely</td>
<td>5</td>
<td>3.1</td>
</tr>
<tr>
<td>Never</td>
<td>1</td>
<td>.6</td>
</tr>
<tr>
<td>Family size</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2-3</td>
<td>51</td>
<td>31.5</td>
</tr>
<tr>
<td>4-6</td>
<td>81</td>
<td>50.0</td>
</tr>
<tr>
<td>6-8</td>
<td>18</td>
<td>11.1</td>
</tr>
<tr>
<td>More than 8</td>
<td>9</td>
<td>5.6</td>
</tr>
</tbody>
</table>

Table 2 is frequency distribution of 162 Ethiopian participants who live in Atlanta, randomly selected of 91 males and 71 females. 87 of them were never married while 63 of them were married. Regarding discrimination related to their skin color the majority of participants 56.3% said they do not face discrimination while 28.1% responded they face discrimination because of their skin color.
Table 2

I face discrimination because of my skin color (N=160)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most of the time</td>
<td>12</td>
<td>7.5</td>
</tr>
<tr>
<td>Sometime</td>
<td>33</td>
<td>20.6</td>
</tr>
<tr>
<td>Rarely</td>
<td>45</td>
<td>27.8</td>
</tr>
<tr>
<td>Not at all</td>
<td>70</td>
<td>43.8</td>
</tr>
<tr>
<td>Total</td>
<td>160</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 3 is a frequency distribution of 158 Ethiopian immigrants and Ethiopian born American youths who are randomly selected, showing whether they would disclose their personal problems for mental health professionals when they feel depressed.

As indicated in table 3, the majority of respondents 51.2% said they would not disclose their personal problems even though they feel depressed while 47.5% of the participants said they would.
Table 3

I would disclose personal problem to mental health professional if I feel depressed (N=158)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>75</td>
<td>47.5</td>
</tr>
<tr>
<td>No</td>
<td>83</td>
<td>51.2</td>
</tr>
<tr>
<td>Total</td>
<td>158</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 4 is a frequency distribution of 159 Ethiopian immigrants and Ethiopian born American youths who are randomly selected, indicating whether they believe they are living the American dream or not. The majority of respondents 54.7% said they live the American dream and 45.5% said no.

Table 4

Do you think you are living the American dream as you expected (N=159)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>87</td>
<td>54.7</td>
</tr>
<tr>
<td>No</td>
<td>72</td>
<td>45.3</td>
</tr>
<tr>
<td>Total</td>
<td>159</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5 is a frequency distribution of 162 randomly selected Ethiopian immigrants and Ethiopian born youths in Atlanta indicating whether they tend to keep their personal problems to themselves or share with professional counselors and friends.
Table 5 indicated the majority, 64.2% said they tend to keep their personal problems to themselves but 35.8% of the respondents said they share their personal problems to professionals and friends.

Table 5

I tend to keep my problems to myself instead of sharing with professional counselor and friends (N=162)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most of the time</td>
<td>36</td>
<td>22.2</td>
</tr>
<tr>
<td>Sometime</td>
<td>68</td>
<td>42.0</td>
</tr>
<tr>
<td>Rarely</td>
<td>30</td>
<td>18.5</td>
</tr>
<tr>
<td>Not at all</td>
<td>28</td>
<td>17.3</td>
</tr>
<tr>
<td>Total</td>
<td>162</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 6 is a frequency distribution of 162 randomly selected Ethiopian immigrant participants who live in Atlanta assessing how many of them believe the church/mosque helps them to keep their culture. From 160 respondents the majority, 84.6% agree the church/mosque help them to keep their culture and 14.4% said they disagree.
Table 6

My church/mosque helps me to keep my cultural identity (N=160)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>10</td>
<td>6.3</td>
</tr>
<tr>
<td>Disagree</td>
<td>13</td>
<td>8.0</td>
</tr>
<tr>
<td>Agree</td>
<td>56</td>
<td>35.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>50.0</td>
<td>50.6</td>
</tr>
<tr>
<td>Total</td>
<td>160</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 7 indicates the immigrants’ responses whether churches/mosques should start service in English for Ethiopian American youths or not, from 161 respondents, most of them 67.7% said agree and 32.3% said disagree.
Table 7

The church/mosque needs to start service in English for Ethiopian American youths (N=161)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>29</td>
<td>18.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>23</td>
<td>14.2</td>
</tr>
<tr>
<td>Agree</td>
<td>65</td>
<td>40.4</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>44</td>
<td>27.3</td>
</tr>
<tr>
<td>Total</td>
<td>161</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 8 the first section is a frequency distribution of 162 randomly selected Ethiopian immigrant participants who live in Atlanta showing whether there is cultural gap between them and their families. From 160 respondents, the majority of them 69.1% disagree and some of them, 29.7% agree.
Table 8

There is cultural gap between me and my family (N=161)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>75</td>
<td>48.3</td>
</tr>
<tr>
<td>Disagree</td>
<td>37</td>
<td>22.8</td>
</tr>
<tr>
<td>Agree</td>
<td>39</td>
<td>24.1</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>9</td>
<td>5.6</td>
</tr>
<tr>
<td>Total</td>
<td>160</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 9 indicates participant results regarding the question, if Ethiopian families have to start naming their children with short biblical and American names instead of Ethiopian names. The majority of respondents 69.8% disagree but some of them 27.2% agree.
I think Ethiopian families have to start naming their children with short biblical and American names instead of Ethiopian names (N=157)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>67</td>
<td>41.4</td>
</tr>
<tr>
<td>Disagree</td>
<td>46</td>
<td>28.4</td>
</tr>
<tr>
<td>Agree</td>
<td>27</td>
<td>16.7</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>17</td>
<td>10.5</td>
</tr>
<tr>
<td>Total</td>
<td>157</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 10 is a frequency distribution of 162 randomly selected Ethiopian immigrants and Ethiopian born youths in Atlanta indicating whether they mind if they get married with an American instead of Ethiopian or not. The majority of respondents 54.9% said they do not mind to get married to other ethnic groups but 42.0% of the respondents said they do.
Table 10

I do not mind if I get married with an American instead of Ethiopian (N=161)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>33</td>
<td>20.4</td>
</tr>
<tr>
<td>Disagree</td>
<td>35</td>
<td>21.6</td>
</tr>
<tr>
<td>Agree</td>
<td>48</td>
<td>29.6</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>41</td>
<td>25.3</td>
</tr>
<tr>
<td>Total</td>
<td>161</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 11 is frequency distribution of 162 randomly selected Ethiopian immigrants and Ethiopian born youths in Atlanta indicating whether there is socio cultural and identity confusion during their adjustment. The majority of respondents 85.8% disagree but 12.4% agree.

Table 11

I am confused, I do not know which group (American or Ethiopian) I belong (N=159)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>106</td>
<td>65.4</td>
</tr>
<tr>
<td>Disagree</td>
<td>33</td>
<td>20.4</td>
</tr>
<tr>
<td>Agree</td>
<td>5</td>
<td>3.1</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>15</td>
<td>9.3</td>
</tr>
<tr>
<td>Total</td>
<td>159</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Research Question 1: Is there any relationship between psychological problems and adjustment process in the Ethiopian immigrants who live in Atlanta?

Hypotheses 1: There is no statistically significant relationship between psychological well-being and adjustment process in the Ethiopian immigrants who live in Atlanta.

Table 12 is cross tabulation of gender that computes the variables response if there is psychological well being and adjustment process relationship among females and males. It shows relationship (0.775) between two variables and indicates whether there was strong evidence between males and females related to psychological well-being and adjustment in the Ethiopian immigrants who live in Atlanta. Table 13 indicates that respondents reported that they are living very stressful lives. The majority number of respondents, 60.2% said that life in America is stressful, and 41.0% said it is not.
Table 12

Cross tabulation of Ethiopian immigrants’ attitude toward adjustment and psychological well being.  (N=161)

<table>
<thead>
<tr>
<th></th>
<th>Most of the time</th>
<th>Rarely</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#</td>
<td>%</td>
<td>#</td>
</tr>
<tr>
<td>Male</td>
<td>54</td>
<td>33.5</td>
<td>38</td>
</tr>
<tr>
<td>Female</td>
<td>43</td>
<td>26.7</td>
<td>28</td>
</tr>
<tr>
<td>Total</td>
<td>97</td>
<td>60.2</td>
<td>66</td>
</tr>
</tbody>
</table>

p=.775

Research Question 2: Is there socio-cultural identity crises among the Ethiopian immigrants and their children who live in Atlanta during their adjustments?

Hypothesis 2: There is no statistically significant relationship between socio-cultural identity problems among Ethiopian immigrants and their children who live in Atlanta.

Table 13 is cross tabulation of gender to compare the Ethiopian immigrant males’ and females’ response and see if socio cultural identity problem is related to gender. Of 162 Ethiopian immigrants who live in Atlanta assessing how many of them read, write, and speak their native language. The cross tabulation shows relationship (0.616) between two variables and indicates whether there was no strong evidence between two genders related to integration and assimilation process in the Ethiopian immigrants who live in
They majority respondents 77.2% agree that they write, read, and speak Ethiopian language but 22.8% of the respondents said they disagree.

Table 13

Cross tabulation of Ethiopian immigrants’ attitude toward socio cultural identity (N=162)

<table>
<thead>
<tr>
<th>I read write and speak Ethiopian language (162)</th>
<th>Disagree</th>
<th>Agree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
</tr>
<tr>
<td>Male</td>
<td>18</td>
<td>11.1</td>
<td>75</td>
</tr>
<tr>
<td>Female</td>
<td>19</td>
<td>11.7</td>
<td>52</td>
</tr>
<tr>
<td>Total</td>
<td>37</td>
<td>22.8</td>
<td>127</td>
</tr>
</tbody>
</table>

p=0.616

Research Question 3: Are Ethiopian immigrants integrating or assimilating with the American culture?

Hypothesis 3: There is no statistical significance among Ethiopian immigrants that indicates their assimilation instead of integration.

Table 14 is cross tabulation of the Ethiopian immigrants that compare if there is gender role in the integration or assimilation process. It shows relationship (0.196) between two variables and indicates whether there was no strong evidence between two genders related to integration and assimilation process in the Ethiopian immigrants who live in Atlanta. In table 15, the respondents’ agreement and disagreement about celebrating Ethiopian and American holidays is indicated. Most of the respondents
91.9% agree meaning they celebrate both holidays, but 8.0% said they disagree meaning they like to celebrate Ethiopian holidays only.

Table 14

Cross tabulation of Ethiopian immigrants' attitude toward integration and assimilation (N=161)

<table>
<thead>
<tr>
<th>I celebrate both Ethiopian and American holidays (161)</th>
<th>Disagree</th>
<th>Agree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#</td>
<td>%</td>
<td>#</td>
</tr>
<tr>
<td>Male</td>
<td>10</td>
<td>6.2</td>
<td>80</td>
</tr>
<tr>
<td>Female</td>
<td>3</td>
<td>1.9</td>
<td>68</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>8.1</td>
<td>148</td>
</tr>
</tbody>
</table>

p=0.196
CHAPTER V
DISCUSSION OF FINDINGS

This study's main objective is to assess and introduce the Ethiopian immigrants' socio-cultural identity and adjustment process. The study also analyzed the target population based on three questions and verified the three hypotheses: there is no strong evidence regarding socio-cultural identity problems among Ethiopian immigrants and their children who live in Atlanta; there is no statistical significance among Ethiopian immigrants that indicated their assimilation instead of integration; and there is no statistical significance related to psychological well-being and adjustment in the Ethiopian immigrants (Tables 12, 13, and 14).

Culture and Identity of the Ethiopian Immigrants

The study outcome indicated that Ethiopian immigrants and their children do not have socio-cultural identity problems during their adjustments in the new environment. Most of the respondents 79 males, 60 females which is 87.4% of respondents said they are not confused about their identity. However 12.5% said "I am confused, I do not know which group (American or Ethiopian) I belong" (Table 11).

Ethiopian immigrants prefer to be identified by their nationality instead of their skin color and western ethnic categorizing methods. From 159 of 162 surveyed participants, 9 (5.7%) prefer to be categorized "African American", 80 (50.3%),
"Ethiopian", 59 (37.1%) "Ethio-American", 10 (6.3%) "Black", and 1 (.6%) "Other."
This means most of the respondents (87.4%), Ethiopian immigrants and Ethiopian born Americans, prefer to be categorized as Ethiopian or Ethiopian American instead of black or African American. The result is very similar with other scholars' findings in the literature review that Ethiopians identify themselves as "Ethiopian" (Table 1).

The study also indicated that Ethiopian immigrants prefer to name their children with the Ethiopian name instead of giving American and short biblical names. During my interview, Ethiopians in Atlanta stated that their Ethiopian name is a symbol of their identity. They are proud of their names and they do give and would like to give Ethiopian names for their children. They also reported that they have been discriminated sometimes because of their foreign names and strong accents. However they do not feel it because they are proud of their language and names (Mandefro, Personal Interview, November 24, 2011).

Of 157 participants, 67 (42.7%) strongly disagree to give American or short biblical names for their children, 46 (29.3%) disagree, 27 (16.7%) agree, 17 (10.8%) strongly agree. This indicates that 89.2% of Ethiopian immigrants do not agree to give American or short biblical names for their children (Table 9). On the other hand, 56.3% said they do not face discrimination because of their skin color, while 28.1% said they face discrimination because of their skin color (Table 2). All the above results indicate that there is no strong evidence indicating that there is cultural identity crisis in the Ethiopian immigrants.
The Ethiopian Orthodox Church Contribution

The study results indicate that religion and faith-based institutions play key roles in the Ethiopian immigrants' lives and adjustments process. Most of the participants identified themselves as the Ethiopian Orthodox church members and agreed their church is very helpful in maintaining their socio-cultural identity during their adjustments process.

Of 160 surveyed population 129 (80.6%) said that their religion is Ethiopian Orthodox, 21 (13.0%) protestants, 8 (5.0) Islam, and 2 (1.2%) other (Table 1). Of 161 respondents, 108 (67.1%) practice their religion always, 47 (29.2%) sometimes, 5 (3.1%) rarely, and 1 (1.2%) never. The result indicated that 96.3% of the respondents practice their religion most of the time (Table 1). This result is also very similar with other scholars findings stated in the literature review section. Most of the respondents 85.6% agree the church helps them to keep their culture and identity.

Integration and Assimilation

Based upon the findings of this study, Ethiopian immigrants' adjustment process has integration as its foundation, instead of assimilation. A good example of their integration is, first, the study outcome indicated that the majority 54.0% celebrate both Ethiopian and American holidays as shown in Table 14.

In terms of music preference, the majority of respondents (59.2%) prefer listening to Ethiopian music for entertainment and 38.9% prefer listening to American music. However, the majority of the respondents (54.9%) do not mind marrying someone of a different ethnic group but 42.0% of the respondents said they do.
Psychological Well-being and Adjustment

Even though this study's outcome indicated that Ethiopian immigrants have good spirit during their adjustment process, the majority, 64.2% said they tend to keep their personal problems to themselves, and 35.8% of the respondents said they share their personal problems to professionals and friends (Table 5). The study finding also shows that Ethiopian immigrants live very stressful lives. Of 161 participants, the majority 95 (59.0%) respondents agreed life in America is very stressful while 66 (41%) said life is not stressful (Table 12).

This researcher had a group discussion with six family members during Thanksgiving dinner in 2011. During the discussion, the immigrants recalled and expressed their adjustment experiences in the 1980s. All of them came to the US between 1981 and 1983 as refugees. These groups of families celebrate both Ethiopian and American holidays; Thanksgiving, Christmas, Mothers’ Day and Fathers’ Day. They started celebrating Thanksgiving in 1987; they get together and eat dinner with all their children. The immigrants recounted how hard life was because of the language barrier and cultural shock. The inability to get "Enjera bewot," Ethiopian traditional main dish, was the primary problem for them because they were tired of American food. They remembered how hard it was for them to use public transportation, to select the right food product in stores, and lack of communication to order the right food when going to restaurants were some of the issues they experienced during their new lives in America. They expressed that they have other spiritual associations at St. Mary's for the last 20 years, which includes other friends who are active members of the Ethiopian Orthodox churches (Mr. Mandefro, Personal Communication, November 25, 2011).
One of the participants reported that, in the Ethiopian culture, being quiet during a discussion until a group leader's invitation and being serious at the work place is common; however, in the American culture, interrupting during a discussion to share what the participant thinks is recommended and smiling is a positive signal for customers. This person was working properly but did not have a smile on his face at all times. One day the supervisor came and told him not to come the next day. The employee asked what the reason was and the supervisor responded to him, "Go home because you do not smile all the time" (Alebachew, Personal Interview, November 24, 2011).

Another issue that Ethiopian immigrants deal with is the cultural gap between the parents and children (Choi, 2008). One Ethiopian born female, who is 28 years old, told me, "My parents care for their children so much, they do not give us a chance to go out. They try to raise us in the way they grew up back home. I know they love us; however, they teach us to love them in a hard way." This researcher had conversations with about 25 youths, whose ages ranged from 18 to 28. During the assessment, this researcher has been told, from parents, that they expect their children to be 100 percent Ethiopians and follow their traditional instructions. However, their children act as Americans because they are Americans. Parents do not support the marriage of their children to someone outside of their race; as a result, children do not feel comfortable to introduce their boy/girl friends to their parents. This leads to family conflicts and makes children think their family does not understand them and respect their choice (Choi, 2008).

Implications for Social Work Practice

Ethiopian immigrants are new immigrants. In the last 35 years, the Ethiopian immigrants number increased rapidly. The number of Ethiopian born children is also
increasing and the average Ethiopian family size is five. There is strong evidence indicating that Ethiopian immigrants' adjustment process in the new world is based on integration instead of assimilation. These immigrants celebrate their holidays as well as the hosting country's holidays. They are interested in naming their children with Ethiopian names to transfer their identity to the next generations. Most of them write, read and communicate with their native language. They are comfortable with their socio cultural identity. Both immigrant parents and children prefer to have both American and Ethiopian cultures.

The study recommendation to service providers – social workers, governmental officials and law makers – is to give more attention to cultural sensitivity issues and multiculturalism processes. Ethiopian immigrants may be misunderstood because of their cultural background. For instance, in Ethiopia admitting mental illness is not common, and talking about sex is considered as very sinful talk.

Most Ethiopians do not disclose their personal problems to mental health professionals when they feel depressed. As indicated in Table 3, the majority of respondents (51.2%) said they would not disclose their personal problems, even though they feel depressed, while 47.5% of the participants said they would. Therefore, social workers, psychologists, counselors, and any social services assessors need to understand and develop questionnaires that can fit their culture. Encouraging them to express their issues and emphasizing the services' confidentiality may help Ethiopian clients to disclose their personal problems to others.

Talking about parent-related problems is also unacceptable in the Ethiopian culture. Mainly, this is related to respecting the family, but when there is a problem it is
also kept quiet. Therefore, assessors need to pay close attention when assessing Ethiopian clients who have personal problems to find the right care. Religion and spirituality play significant roles in the Ethiopian community. Both Christian and Muslim Ethiopians practice their religion most of the time.

Second, there is a lack of research based literature and resources that help governmental and non-governmental organizational officials to understand the Ethiopians' socio-cultural identity. More research needs to be done on the Ethiopian born American youths, because there is not enough evidence to assist in gaining knowledge of the cultural gap between Ethiopian immigrant parents and their children.
APPENDICES
APPENDIX A

SURVEY QUESTIONNAIRE

THE STUDY OF SOCIOCULTURAL IDENTITY AND ADJUSTMENT OF THE ETHIOPIAN IMMIGRANTS IN ATLANTA, GEORGIA

Section I  Demographic Information
Instructions: Please mark (X) next to the appropriate item. Choose one answer for each question.

1. My gender is: 1) Male 2) Female

2. My age group is: 1) 15-20 2) 21-25 3) 26-30 4) 31-35
   5) 36-40 6) 41-45 7) 46-50 8) over 50

3. I prefer to be categorized as: 1) African American 2) Ethiopian
   3) Ethio-American 4) Black 5) other


5. My family yearly income is: 1) under $15,000 2) $15,000-34,000
   3) $35,000-54,000 4) $55,000-74,000
   5) $75,000-94,000 6) more than $95,000

6. I was born in: 1) United States 2) Ethiopia 3) Sudan 4) Kenya
   5) Canada 6) Europe 7) other

7. If you were born outside of the US how did you come here? 1) Refugee
   2) DV lottery 3) Education 4) Marriage 5) other

8. I am: 1) High School Student 2) College Student 3) Employee 4) Unemployed

9. My Religion is: 1) Ethiopian Orthodox 2) Protestant 3) Islam 4) other

10. How often do you practice your religion? 1) Always 2) Sometimes
    3) Rarely 4) Never

11. My family size is: 1) 2-3 2) 4-6 3) 6-8 4) More than 8

    Please go to next page
APPENDIX A (continued)

Section II: Instruction: Please mark (X) next to the appropriate item. Choose one answer for each question.

Attitude toward Adjustment

12. I feel lonely: 1) Most of the time 2) Sometimes 3) Rarely 4) Not at all

13. I feel unhappy: 1) Most of the time 2) Sometimes 3) Rarely 4) Not at all

14. Life in America is very stressful for me: 1) Most of the time 2) Sometimes 3) Rarely 4) Not at all

15. I face discrimination because of my skin color: 1) Most of the time 2) Sometimes 3) Rarely 4) Not at all

16. I get appropriate help from my friends/family when I need it: 1) Most of the time 2) Sometimes 3) Rarely 4) Not at all

17. I would disclose personal problem to mental health professional if I feel depressed: 1) Yes 2) No

18. Do you think you are living the American dream as you expected: 1) Yes 2) No

19. If I have Psychological problem I know where to get help: 1) Yes 2) No

20. I tend to keep my problems to myself instead of sharing with professional counselor and friends: 1) Most of the time 2) Sometimes 3) Rarely 4) Not at all

Please go to next page
APPENDIX A (continued)

Section III: Instruction: How much do you disagree or agree with the following statement? Write the appropriate number in the blank beside each statement.

**Strongly Disagree = 1**  **Disagree = 2**  **Agree = 3**  **Strongly agree = 4**

Attitude toward Cultural Identity & Integration

____ 21. I read, write and speak Ethiopian language (Amharic, Oromo, Tigringa & etc).

____ 22. I can listen and speak but I cannot write or read Ethiopian language

____ 23. My church helps me to keep my cultural identity

____ 24. There is cultural gap between me and my family.

____ 25. Wearing Ethiopian traditional clothing makes me happy

____ 26. I am confused, I do not know which group (American or Ethiopian) I belong

____ 27. I am doing my best to transfer my cultural Identity to the next generation

____ 28. I think Ethiopian families have to start naming their children with short biblical and American names instead of Ethiopian names.

____ 29. For entertainment I prefer listening to American Music than Ethiopian music.

____ 30. My family raise and discipline their children in Ethiopian way

____ 31. I participate in the activities organized by the Ethiopian community

____ 32. I eat Ethiopian food more than American's most of the time

____ 33. I do not mind if I get married with an American instead of Ethiopian

____ 34. I celebrate: both Ethiopian and American Holidays

____ 35. The church/Mosque needs to start service in English for Ethiopian American youths

*I Thank You For Your Time!*
APPENDIX B

SPSS PROGRAM ANALYSIS

TITLE 'SOCIOCULTURAL IDENTITY AND ADJUSTMENT OF ETHIOPIAN'.
SUBTITLE 'LEULEKAL ALEMU'.

DATA LIST FIXED/
ID 1-3
GENDER 4
AGEGRP 5
ETHNIC 6
MARITAL 7
INCOME 8
BORNIN 9
BORNOUT 10
STATUS 11
RELIGN 12
PRACTI 13
FAMILY 14
LONELY 15
UNHAPPY 16
LIFEIN 17
FACEDIS 18
GETHELP 19
DISCLOSE 20
LIVEADR 21
PSYCHO 22
KEEPSY 23
READWIT 24
LISTEN 25
CHURCH 26
CULTUGAP 27
CLOTHING 28
CONFUSED 29
IDENTITY 30
NAMING 31
AMMUSIC 32
RAISE 33
ORGANIZE 34
FOOD 35
MARRIED 36
CELEBRAT 37
SERVICE 38.
APPENDIX B (continued)

VARIABLE LABELS
ID 'Case Number'
GENDER 'Q1 My gender is'
AGEGRP 'Q2 My age group is'
ETHNIC 'Q3 I prefer to be categorized as'
MARITAL 'Q4 My marital status'
INCOME 'Q5 My family yearly income is'
BORNIN 'Q6 I was born in'
BORNOUT 'Q7 How did you come here'
STATUS 'Q8 I am'
RELIGN 'Q9 My religion is'
PRACTI 'Q10 How often do you practice your religion'
FAMILY 'Q11 My family size is'
LONELY 'Q12 I feel lonely'
UNHAPPY 'Q13 I feel unhappy'
LIFEIN 'Q14 Life in America is stressful'
FACEDIS 'Q15 I face discrimination because of my skin color'
GETHELP 'Q16 I get help when I need it'
DISCLOSE 'Q17 I would disclose personal problem'
LIVEADR 'Q18 Do you think you are living American dream'
PSYCHO 'Q19 I know where to get help'
KEEPMY 'Q20 I tend to keep my problem to myself'
READWIT 'Q21 I read write and speak Ethiopian language'
LISTEN 'Q22 I can listen and speak but cannot write and read'
CHURCH 'Q23 My church-Mosque helps me to keep my culture'
CULTUGAP 'Q24 There is cultural gap between me and family'
CLOTHING 'Q25 Traditional clothing makes me happy'
CONFUSED 'Q26 I am confused'
IDENTITY 'Q27 I am doing my best to transfer my culture'
NAMING 'Q28 American names instead of Ethiopian names'
AMMUSIC 'Q29 I prefer listening American Music'
RAISE 'Q30 My family raise me in Ethiopian way'
ORGANIZE 'Q31 I participate in Ethiopian Community'
FOOD 'Q32 I eat Ethiopian food more than Americans'
MARRIED 'Q33 I do not mind to married American'
CELEBRAT 'Q34 I celebrate both Ethiopian and American Holidays'
SERVICE 'Q35 Service in English for Ethiopian American youths'.

VALUE LABELS
GENDER
1 'Male'
2 'Female'/
AGEGRP
1 '15-20'
2 '21-25'
3 '26-30'
4 '31-35'
5 '36-40'
6 '41-45'
7 '46-50'
8 'Over 50'/
APPENDIX B (continued)

ETHNIC
1 'African American'
2 'Ethiopian'
3 'Ethio-American'
4 'Black'
5 'Other'/

MARITAL
1 'Married'
2 'Never Married'
3 'Divorced'
4 'Widowed'/

INCOME
1 'Under $15,000'
2 '$15,000—34,000'
3 '$35,00—54,000'
4 '$55,00—74,000'
5 '$75,00—94,000'
6 'more than $95,000'/

BORNIN
1 'United States'
2 'Ethiopia'
3 'Sudan'
4 'Kenya'
5 'Canada'
6 'Europe'
7 'Other'/

BORNOUT
1 'Refugee'
2 'DV lottery'
3 'Education'
4 'Marriage'
5 'Other'/

STATUS
1 'a High school student'
2 'College student'
3 'Employee'
4 'Unemployed'/

RELIGN
1 'Ethiopian Orthodox'
2 'Protestant'
3 'Islam'
4 'Other'/

PRACTI
1 'Always'
2 'Sometimes'
3 'Rarely'
4 'Never'/

FAMILY
1 '2—3'
2 '4—6'
3 '6—8'
4 'More than 8'/
### APPENDIX B (continued)

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<td>'Rarely'</td>
<td>'Not at all'</td>
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<td>'No'</td>
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<tr>
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<td>'No'</td>
<td></td>
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<td>'No'</td>
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<td>KEEPMY</td>
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<td>'Rarely'</td>
<td>'Not at all'</td>
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<td>'Agree'</td>
<td>'Strongly agree'</td>
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<td>LISTEN</td>
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<td>'Agree'</td>
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APPENDIX B (continued)

CHURCH
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

CULTUGAP
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

CLOTHING
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

CONFUSED
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

IDENTITY
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

NAMING
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

AMMUSIC
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

RAISE
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

ORGANIZE
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

FOOD
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/'
APPENDIX B (continued)

MARRIED
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

CELEBRAT
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

SERVICE
1 'Strongly Disagree'
2 'Disagree'
3 'Agree'
4 'Strongly agree'/

MISSING VALUES
GENDER AGECRP ETHNIC MARITAL INCOME BORIN BORNOUT STATUS RELIGN PRACTI FAMILY LONELY UNHAPPY LIFEIN FACEDIS GETHHELP DISCLOSE LIVEADR PSYCHO KEEPMY READWIT LISTEN CHURCH CULTUGAP CLOTHING CONFUSED IDENTITY NAMING AMMUSIC RAISE ORGANIZE FOOD MARRIED CELEBRAT SERVICE (0).

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APPENDIX B (continued)

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APPENDIX B (continued)

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FREQUENCIES
/VARIABLES GENDER AGEGRP ETHNIC MARITAL INCOME BORNIN BORNOUT STATUS RELIGN PRACTI FAMILY LONELY UNHAPPY LIFEIN FACEDIS GETHELP DISCLOSE LIVEADR PSYCHO KEEPMY READWIT LISTEN CHURCH CULTUGAP CLOTHING CONFUSED IDENTITY NAMING AMMUSIC RAISE ORGANIZE FOOD MARRIED CELEBRAT SERVICE
/STATISTICS = DEFAULT.
APPENDIX C

IRB APPROVAL LETTER

CLARK ATLANTA UNIVERSITY
Institutional Review Board
Office of Sponsored Programs

November 16, 2011

Mr. Leulekal A Alemu <halaluya29@yahoo.com>
School of Social Work
Clark Atlanta University
Atlanta, GA 30314

RE: The Study of Socio-Cultural Identity and Adjustment of The Ethiopian Immigrants in Atlanta Georgia.

Principal Investigator(s): Leulekal A Alemu
Human Subjects Code Number: HR2011-11-404-1

Dear Mr. Alemu:

The Human Subjects Committee of the Institutional Review Board (IRB) has reviewed your protocol and approved of it as exempt in accordance with 45 CFR 46.101(b)(2).

Your Protocol Approval Code is HR2011-11-404-1/A

This permit will expire on November 18, 2012. Thereafter, continued approval is contingent upon the annual submission of a renewal form to this office.

The CAU IRB acknowledges your timely completion of the CITI IRB Training in Protection of Human Subjects - “Social and Behavioral Sciences Track”. Your certification is valid for two years.

If you have any questions, please contact Dr. Georgianna Bolden at the Office of Sponsored Programs (404) 880-6979 or Dr. Paul I. Musey, (404) 880-6829.

Sincerely:

[Signature]

Paul I. Musey, Ph.D.
Chair
IRB: Human Subjects Committee
Office of Sponsored Programs, “Dr. Georgianna Bolden” <obolden@cau.edu>
APPENDIX D

INFORMED CONSENT FORM

PERMISITION FORM FOR INTERVIEW

I, (Participant) ____________________________________________________________, give
Permission to (researcher) ________________________________________________,
to interview me in order to complete an ETHNOGRAPHIC study for a graduate class in
Social Work, at Clark Atlanta University.

* Pursuant to the Human Subject Polices at the University, I understand that the tapes
  will be kept in a locked cabinet.

* I understand that I may withdraw from this study at any time without penalty by
  informing the researcher that I wish to do so. If I feel my rights have been violated, I may
  contact Dr. Paul I. Musey at 404.880.6829 or pmusey@cau.edu, Head of the Human
  Subjects at Clark Atlanta University.

* I understand that results will not be used for commercial purposes and that the
  researcher may submit the finished study for a presentation or a publication at an
  education conference or an educational journal.

__________________________________________  ________________
Signature                                    Date

__________________________________________  ________________
Signature                                    Date
REFERENCES

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&ie=UTF-8&num=30&site=dhr&access=p

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