EXPLORING THE CULTURAL INTELLIGENCE (CQ) EXPERIENCES OF ETHIOPIAN IMMIGRANT CHURCH LEADERS AND CHURCH FAMILIES:
A PHENOMENOLOGICAL INQUIRY

A Dissertation Presented in Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education
by
Worku Tegegn Wolderufael

Liberty University, Lynchburg, VA
2021
EXPLORING THE CULTURAL INTELLIGENCE (CQ) EXPERIENCES OF ETHIOPIAN IMMIGRANT CHURCH LEADERS AND CHURCH FAMILIES:

A PHENOMENOLOGICAL INQUIRY

by Worku Tegegn Wolderufael

A Dissertation Presented in Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

Liberty University, Lynchburg, VA

2021

APPROVED BY:

Gary J. Bredfeldt, Ph.D., Dissertation Supervisor

Jeffrey M. Davis, Ph.D., Second Reader
ABSTRACT

The purpose of this phenomenological research was to explore the cultural intelligence (CQ) of the Ethiopian Evangelical immigrant church leaders’ and families’ experiences in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia. In this study, nineteen participants were sampled to gather data. The data was collected through questionnaires, in-depth interviews, and focus groups. Following this, the data was analyzed through the transcendental phenomenological analysis. Through these analyses, the investigation presented the lived experiences of immigrant church leaders and church families. It described how the immigrant church leaders dealt with cultural conflicts through cultural intelligence to lead their church families. Then, it showed how cultural intelligence was applied to deal with immigration issues and about relationships between the first and second generations. Thematic analysis revealed that participants used cultural intelligence to minister immigrants in the US. They used cultural intelligence to help newcomers settle and thrive in the US, manage conflicts, provide spiritual services, and minister to the first and second generations.

Keywords: cultural intelligence, multiculturalism, diversity, immigrants, globalization
Dedication

To my children Shalom, Bethel, Nathanael, and Eden. My hope for your life is to follow God, serve Him, and finish your purpose according to the vision from Him.
Acknowledgments

First of all, I want to thank God who helped me in all things. I praise the Lord for giving me the vision to learn from Him, pursue His plans, and expand His kingdom. May His name be glorified forever.

Also, I want to thank my wife Mihret for all of her support throughout this degree from the beginning until now. She has always encouraged me and worked with me for years until now. Her support and encouragement have meant everything to me. It gave me the courage and determination to finish this degree for the glory of God.

I also want to thank my supervisor Dr. Gary Bredfeldt for your willingness to be my research advisor. Your encouragements, comments, and feedbacks were helpful for me. May God bless you and your family abundantly.

Further, I want to thank Dr. Jeffrey Davis for your willingness to be my second reader. Your encouragement and feedback helped me in this study. May God bless you and your family abundantly.

Finally, I appreciate the School of Divinity professors at Liberty University who taught me godly values and heavenly insights to minister God’s people. I learned from all of you to serve God and represent Him to spread the gospel for all people. May God bless you all.
TABLE OF CONTENTS

ABSTRACT.......................................................................................................................... 3
Copyright............................................................................................................................ 4
Dedication........................................................................................................................... 5
Acknowledgments............................................................................................................. 6
List of Tables..................................................................................................................... 15
List of Figures................................................................................................................... 16
List of Abbreviations......................................................................................................... 17

CHAPTER ONE: RESEARCH CONCERN.......................................................................... 18
  Introduction....................................................................................................................... 18
  Background to the Research Problem........................................................................... 18
  Ethiopia and Christianity .............................................................................................. 19
Statement of Problem........................................................................................................ 27
  Common Challenges...................................................................................................... 28
  Cultural Intelligence....................................................................................................... 30
  A Gap in the Literature ................................................................................................. 31
Purpose Statement............................................................................................................. 33
Research Questions.......................................................................................................... 33
Assumptions and Delimitations....................................................................................... 33
  Research Assumptions................................................................................................. 33
  Delimitations of the Research Design........................................................................ 34
Definition of Terms........................................................................................................... 34
Significance of the Study................................................................................................... 36
CHAPTER TWO: LITERATURE REVIEW ................................................................. 38

Overview ........................................................................................................... 38

Theological Framework for the Study ............................................................. 40

Old Testament Diverse Cultures and Leadership .......................................... 41

Old Testament Immigrant Leaders and Families .......................................... 46

New Testament Leadership and Culture ....................................................... 47

New Testament Leadership and Families ..................................................... 50

Lessons from the Trinitarian Teamwork for Diverse Cultures ...................... 50

Cultural Intelligence and Church History ...................................................... 51

Church Missions and Diverse Nations .......................................................... 53

The Holy Spirit, Evangelicals, and Diverse Nations ..................................... 54

Evangelical or Protestant Christianity in Ethiopia ........................................ 57

Cultural Intelligence and Theology ............................................................... 58

Intercultural Communications, Missions, and Leadership ......................... 59

Cultural Adaptation ....................................................................................... 60

Summary of the Theological Framework ...................................................... 61

Theoretical Framework Foundation .............................................................. 62

Cultural Intelligence ....................................................................................... 62

Globalization .................................................................................................. 63

Cultural Intelligence and Leadership ............................................................ 63

Cultural Intelligence and Team Building ....................................................... 66

Related Literature on Leadership .................................................................. 70
Cultural Intelligence and the World ................................................................. 70
Leadership and Cultural Intelligence Relationship ............................. 71
Multiculturalism ................................................................................................. 72
Problems and Challenges of Culture ....................................................... 72
  Ethnocentrism ...................................................................................................... 72
  Prejudice .............................................................................................................. 73
Cultural Intelligence and Cultural Dimensions .................................... 73
Family Communication Theory and Leadership .................................. 74
The US and Culture ............................................................................................. 74
Rationale for the Study and Gap in the Literature ..................................... 76
Christian Immigration in the US and Culture ........................................ 76
  The Koreans (Asian) Christian Immigrants and Culture ................. 76
  The Latino Christian Immigrants ................................................................. 82
  The Ethiopian Immigrant Christians .......................................................... 83
Ethiopian Challenges in the US ................................................................. 86
Ethiopian Immigrant Church Leaders and Church Families ............. 87
Profile of the Current Study ........................................................................... 87

CHAPTER THREE: RESEARCH METHODOLOGY .................................................. 89
Research Design Synopsis ............................................................................... 89
Research Problem ............................................................................................. 89
Purpose Statement ............................................................................................. 93
Research Questions ........................................................................................... 93
Research Design and Methodology ............................................................ 93
Setting .......................................................................................................................... 95
Participants ..................................................................................................................... 96
Role of the Researcher .................................................................................................... 100
Ethical Considerations ................................................................................................. 101
Data Collection Methods and Instruments ................................................................. 104
    Collection Methods .................................................................................................. 104
    Instruments and Protocols ....................................................................................... 105
        Questionnaire ...................................................................................................... 107
        In-depth Interview ............................................................................................... 109
        Focus Group ....................................................................................................... 111
Procedures .................................................................................................................... 111
Data Analysis ............................................................................................................... 113
    Analysis Methods .................................................................................................... 114
    Trustworthiness ...................................................................................................... 115
        Credibility ......................................................................................................... 115
        Dependability .................................................................................................... 116
        Confirmability ................................................................................................... 117
        Transferability .................................................................................................... 117
Chapter Summary ....................................................................................................... 118

CHAPTER FOUR: ANALYSIS OF FINDINGS ................................................................. 119
Overview ....................................................................................................................... 119
Compilation Protocol and Measures ............................................................................ 119
Demographic and Sample Data .................................................................................... 122
Introducing Group Participants ................................................................. 122
Introducing Individual Participants .......................................................... 122
Abraham ........................................................................................................ 124
Aster ............................................................................................................. 125
Daniel ......................................................................................................... 126
Dawit ......................................................................................................... 127
Debora ....................................................................................................... 127
Feven ......................................................................................................... 128
Hana .......................................................................................................... 128
Isayas ........................................................................................................ 129
Lukas ......................................................................................................... 129
Mattewos .................................................................................................. 130
Muse .......................................................................................................... 130
Pawlos ....................................................................................................... 131
Philipos ..................................................................................................... 131
Rebeka ...................................................................................................... 132
Ruth .......................................................................................................... 132
Sara ......................................................................................................... 133
Solomon ................................................................................................... 133
Yonathan ................................................................................................. 134
Yoseph ...................................................................................................... 134
Data Analysis and Findings ...................................................................... 135
Findings ..................................................................................................... 136
Theme One: RQ1. Cultural Intelligence to Balance the Two Cultures

- Cultural Intelligence to Balance the Two Cultures
- Developing Cultural Intelligence by Learning from Americans
- Understanding Difference Between Ethiopian and American Cultures
- Introduction to American Culture
- Holistic Ministry for Immigrants
- Overcoming Cultural Shock and Managing Expectations
- Personal Experience on Cultural Shock
- Motivating to Settle and Thrive in the US Culture
- Cultural Shock and Unrealistic Expectations

Theme Two: RQ2. CQ to Understand Family Lives Between Cultures

- Family Structure and Conflict Management in Ethiopian US Culture
- Understanding Differences in Family Life Structure
- Cultural Intelligence Conflict Management
- Conflict Management Differences Between Two Cultures
- Cultural Intelligence to Understand Disciplining Children
- Disciplining Children in Ethiopian Culture

Theme Three: RQ3. Understanding the Difference in Worship

- Understanding the Cultural Background Differences in Worship
- Cultural Intelligence to Support Immigrants Spiritually
- Spiritual Support in the New Culture

Theme Four: RQ4. Cultural Intelligence to Balance Spiritual and Work Lives

- Cultural Intelligence to Give Priority to God
Cultural Intelligence to Balance Spiritual and Work Lives .................. 180

Theme Five: RQ 5. Cultural Intelligence to Understand the First/Second Generations... 183

Helping the First and Second Generation ........................................... 183

Helping the Second Generation to Overcome Cultural Identity Crisis... 184

Cultural Intelligence to Live Above Cultures ....................................... 186

Evaluation of the Research Design ..................................................... 188

Summary ............................................................................................... 189

CHAPTER FIVE: CONCLUSIONS .............................................................. 191

Overviews .............................................................................................. 191

Research Purpose ................................................................................. 191

Research Questions .............................................................................. 191

Research Conclusions, Implications, and Applications ......................... 192

Research Conclusions ........................................................................... 193

    Research Question 1 ........................................................................ 193

    Research Question 2 ........................................................................ 194

    Research Question 3 ........................................................................ 194

    Research Question 4 ........................................................................ 195

    Research Question 5 ........................................................................ 195

Empirical Literature .............................................................................. 195

    Affirming Theological Background and Church History .................... 195

    Corroborating Theoretical Background ............................................ 200

    Supporting the Theoretical Literature .............................................. 204

    Supporting Similar Cultural Issues for Immigrants ............................ 211
### Adding to the Literature

Summary of the Findings

Implications

Theoretical Implications

Empirical Implications

Practical Implications

Limitations

Further Research

REFERENCES

APPENDIX A: IN-DEPTH INTERVIEW QUESTIONS

APPENDIX B: QUESTIONNARIES

APPENDIX C: FOCUS GROUP PROMPTS

APPENDIX D: RECRUITMENT E-MAIL

APPENDIX E: PERMISSION REQUEST LETTER

APPENDIX F: SCREENINGS SURVEY

APPENDIX G: CONSENT LETTER

APPENDIX H: INSTITUTIONAL REVIEW BOARD (IRB) LETTER
List of Tables

Table 1 Participants Overview ........................................................................................................ 124

Table 2 Methods of Helping Immigrant Families ......................................................................... 148

Table 3 Common Cultural Differences Between Ethiopia and the US Families ......................... 171
List of Figures

Figure 1 Common Places to Learn About the US Culture.......................................................... 141

Figure 2 Common Challenges of Immigrants......................................................................... 185
List of Abbreviations

Cultural Intelligence (CQ)
Diversity Visa (DV)
Ethiopian Orthodox Church (EOC)
Ethiopian Orthodox Tewahedo Church (EOTC)
Ethiopian Evangelical Church Mekane Yesus (EECMY)
Ethiopian Full Gospel Church (EFGC)
International Ethiopian Evangelical Church (IEEC)
Kale Hewot Church (KHC)
United Nations (UN)
United States (US)
United Soviet Socialist Republic (USSR)
World War II (WWII)
CHAPTER ONE: RESEARCH CONCERN

Introduction

This research focused on Ethiopian Evangelical immigrant church leaders and church families in the Washington metropolitan area, including the District of Columbia (DC), Maryland (MD), and Virginia (VA). There are various Christian sects such as Ethiopian Orthodox, Catholic, and Evangelical or Protestant churches in Ethiopia. This study focused on the lived experiences of the Ethiopian Evangelical or Protestant immigrant Christians in the United States (US), even though it also discussed the Ethiopian Orthodox Church and others for historical reasons. The study also examined the challenges that the church leaders and families faced in a new cultural environment, including the cultural shock and cultural conflicts after they came to the (US) from Ethiopia. It further studied the multiple problems that the church leaders and church families encountered in their ministries and lives in the US. Finally, it explored how church leaders used their cultural intelligence (CQ) to help the first and second generations Ethiopian immigrants in the US.

Background to the Research Problem

Historically, Christian immigrants have played significant roles in the United States since its discovery in the fifteenth century and its foundation in the eighteenth century. When Europeans sought to discover a trade route, they found the North American continent at the end of the fifteenth century. In the next century, Christians fled to the North American region because of religious persecutions in Europe. Later, these Christians founded the US in the eighteenth century. Following the formation of the nation, in the centuries that followed, the country attracted more immigrants because of the freedom and economic growth that came from the

After World War II, US capitalism and Russian communism or socialism became global rivals during the Cold War. Communists around the world persecuted many Christians, along with others, because of religious or ideological conflicts. In response, the US gave refugee status to these persecuted people for several decades. This opportunity resulted in the coming of many Christians to the United States from around the world. Because the communist system rejected God and religion and persecuted Christians worldwide, Christians fled to the US for safety. Moreover, the US has provided Diversity Visa (DV) lottery opportunities allowing many people to come to the country from around the world since the 1990s. This opportunity has opened doors for Christians to come to the US (Chi, 2008; Gaustad & Schmidt, 2015; Getahun, 2007).

**Ethiopia and Christianity**

As stated above, the focus of this research was on Ethiopian immigrant Christians in the Washington metropolitan area, including DC, MD, and VA. Therefore, it was essential to provide background information on Ethiopian people, land, and religion. This background helps readers understand this research by giving an overview of who Ethiopians are and how Christianity was introduced and grew in the country for centuries. Further, the background information provides a description of the growth of Christianity in the Ethiopian diaspora, mainly in the United States.

Ethiopia was mentioned in the Bible several times. Ethiopia was located in the south of Egypt in ancient times and the Old Testament. Ethiopia was also commonly mentioned in many Old Testament Books and the New Testament in the Book of Acts. In the New Testament, the story is told in Acts 8 of the Evangelist Philip, who baptized the Ethiopian Eunuch (Acts 8:26-
39) and their conversation about the gospel of Jesus Christ. This story reveals that Ethiopia was exposed to Christianity, even from its inception (Aberra, 2017; Chufa, 2016; Eshete, 2005).

One of the most significant developments of Christian ideas took place in Alexandria of Egypt, which had a strong relationship with Ethiopia in the early centuries. It was not only in the Old Testament that Israelites had a relationship with Egypt, but also in the New Testament era and in the early centuries, the presence of Jews and Christians in Egypt was prominent. Therefore, they used this opportunity to develop many Jewish and Christian scriptural concepts in Egypt. For example, Bible translations, scriptural criticism, systematic theology, and the idea of a university were some of the valuable developments. Later, these ideas were accepted and spread by the Europeans. One of the beneficiaries of these Christian values in Africa was Ethiopia because it had a strong relationship with Alexandria/Egypt for centuries (Aberra, 2017; Allison, 2011; Chufa, 2016; Eshete, 2005; Lane, 2006; Oden 2007, 2011; R. Walton, 2005).

According to scriptural and historical sources, there were African Christians on the Day of Pentecost in Jerusalem. These African Christians were witnesses to the Holy Spirit's coming to earth (Oden, 2007, 2011). Even earlier than that time, Simon of Cyrene (from present-day Libya, North Africa) carried the Cross of Jesus in Jerusalem before the Lord Jesus' crucifixion. As mentioned above, one of the important stories about the spread of Christianity to Africa was the story of the Ethiopian Eunuch, who was baptized by Evangelist Philip in the Book of Acts, Chapter 8. After the first few centuries, Christianity became the dominant religion in Alexandria (Egypt), Carthage (North Africa), and Aksum/Axum (Ethiopia).

The Early Church Fathers followed the New Testament church leaders’ footsteps to develop and spread Christian ideas until the 5th century (Oden, 2007, 2011). For example, Athanasius of Alexandria played a major role in developing the doctrine of the Trinity in the 4th
century. This doctrine teaches that there is One God in three Persons (God the Father, God the Son, and God the Holy Spirit), and it has been embraced by the major Christian Churches—the Catholic, the Eastern Orthodox, and the Protestant Churches). Also, even earlier than this development, Tertullian—the Latin Church Father developed the idea of Pentecostalism and Charismatic gifts in Carthage (present-day Tunisia, North Africa) in the 2nd century. Later, St. Augustine also was the other example in Carthage, who played a major role in developing many Christian theological ideas in the 5th century.

Moreover, the presence of Christians in the Nile Valley was valuable to spread Christianity further in the neighboring areas in Africa. As part of the ancient world, the proximity of Ethiopia to the Ancient Near East (present-day Middle East), the Mediterranean world, and the Red Sea made the country served as a bridge to connect Asia and Africa. This reality helped the country spread trade and Christianity in those days (Aberra, 2017; Allison, 2011; Chufa, 2016; Eshete, 2005; Lane, 2006; Oden 2007, 2011; R. Walton, 2005).

Historically, Ethiopia was also exposed to Christian ideas because of its location near to the Red Sea area and its connection with Christians from the Greco-Roman worlds. There were major trade routes passed from the ancient Greco-Roman worlds to this area. Historical research indicates that the Axumite Kingdom, the ancient northern Ethiopian civilization, had contacts with others in the Christian world (Aberra, 2017; Chufa, 2016; Eshete, 2005). According to traditional and historical sources, two Syrian Christian brothers—Aedesius and Frumentius encountered difficulties while they sailed to India through the Red Sea. When local people saw the problems of these brothers, they rescued them and took them to the Aksumite/Axumite king. Then, the king received these Christian brothers and gave them responsibilities to work in his
court. Later, after the death of the king, they helped his son, Ezana, to be able to rule as an heir to his father (Aberra, 2017; Chufa, 2016; Eshete, 2005).

In this way, these two Christian brothers played a great role in spreading Christianity in Aksum, the ancient kingdom of northern Ethiopia. Moreover, the significant influence of Christianity came in the fourth century after the king of Aksum, Ezana, was converted to Christianity and made Christianity an official religion of his kingdom. At that time, Frumentius went to Alexandria (Egypt) and asked the Coptic Church to send a bishop to Aksum. As a result, the patriarch of Egypt, Bishop Athanasius (one of the greatest Church Fathers and theologians), sent Frumentius himself as the first bishop of Aksum under the name of Abba Salama. From that time onwards, the Coptic Church of Egypt sent bishops to Ethiopia until 1959 (Aberra, 2017; Allison, 2011; Chufa, 2016; Eshete, 2005; Lane, 2006).

Further, the coming of other monks, known as the Nine Saints from Syria to Ethiopia in the 5th century, facilitated and spread Christianity around the region more than ever (Aberra, 2017; Chufa, 2016; Eshete, 2005). Since that time, kings and monks had expanded Christianity into surrounding areas for many centuries. In this way, the Ethiopian Orthodox Church (EOC), one of the earliest Eastern Christian Churches, was founded. The EOC affirmed a monophysite concept regarding its Christological doctrine. This idea means that EOC believes that the divine and human nature of Christ are united. In the Ethiopian Amharic language, this union is called Tewahedewal, which gave the EOC one of its distinctive doctrines. Therefore, the Ethiopian Orthodox Church (EOC) added this teaching as one of its distinctive doctrines. That is why the Ethiopian Orthodox Church is also known as the Ethiopian Orthodox Tewahedo Church (EOTC).

Historically, the EOTC is different from the Ethiopian Evangelical or Protestant churches. While Ethiopian Evangelical or Protestant churches have beliefs similar to the Western
Evangelicals, the EOTC has its own distinctive beliefs. This difference means that the EOTC is similar to Eastern Christian traditions such as Coptic (Egypt), Greek, and Russian Orthodox Churches rather than Western Evangelicals (Aberra, 2017; Allison, 2011; Chufa, 2016; Enns, 2014; Eshete, 2005).

As stated earlier, this study focuses on Evangelical or Protestant Ethiopian immigrant church leaders and church families in the US. Compared to the EOTC, the Evangelical or Protestant churches in Ethiopia are a recent development. The history of Ethiopian Christianity is different from Western Christianity. While a majority of Western countries are Protestants or Evangelicals, most Ethiopians are EOTC followers. Historically, the word “Orthodoxy” refers to the “correctness or straightness” in the doctrine of Christianity (Allison, 2011). Even though all major Christian sects such as the Catholic, Eastern Orthodox, and Protestant Churches have used the term to indicate correct doctrines, the EOTC also has used the term as her distinct identity because of historical reasons. Moreover, even though the Ethiopian Orthodox Church is part of the Eastern Orthodox Churches such as the Coptic (Egypt), Greek, and Russian Orthodox Churches, it has distinctiveness from the above churches (Allison, 2011; Clendenin, 2003; Enns, 2014; Eshete, 2005; Grudem, 1995; Lane, 2006; R. Walton, 2005).

Therefore, it is necessary to note which kind of Christianity was developed in Ethiopia and show the differences between the Ethiopian Orthodox and Ethiopian Evangelical churches. While the Ethiopian Orthodox Church embraced the Jewish Old Testament traditions such as the Ark of the Covenant, the Laws of Moses as part of her religious practices, the Ethiopian Evangelicals do not practice these as part of their main traditions. Also, EOTC embraces the necessity of the Virgin Mary’s and other saints’ intercessions/mediations in addition to the work of Christ on the Cross for salvation from sins, while the Ethiopian Evangelicals (Protestants)
believe that salvation is only by believing in the work of Jesus Christ on the Cross for human beings. These differences show that the two churches have their distinctive beliefs in Christianity. (Aberra, 2017; Allison, 2011; Chufa, 2016; Clendenin, 2003; Enns, 2014; Eshete, 2005; Grudem, 1995; Lane, 2006; R. Walton, 2005). This reality, however, does not mean that they are totally different in all things. As noted earlier, major Christian sects (Eastern Orthodox, Catholics, and Protestants) also have common beliefs such as the doctrine of the Trinity, Virgin Birth of Jesus Christ, and the Second Coming of the Christ) (Allison, 2011, Grudem, 1995).

The Ethiopian Orthodox Church also had a strong relationship with kings and monarchs, which helped it to expand Christianity around the entire country since the 4th century (Crummey, 1990; Eshete, 2005; Marcus, 1994; Tamrat, 1994). This trend continued for several centuries, even though it was challenged by Ahmed Gragn (traditionally known as a left-handed Muslim man from the eastern part of Ethiopia) in the 16th century (Aberra, 2017; Chufa, 2016; Eshete, 2005). Ethiopian Christian kings’ victory over the Muslims revived the monarchical government and Orthodox Christianity in the same century. Therefore, this victory helped Orthodox Christianity to be expanded toward the different regions of Ethiopia for the next several centuries. As mentioned above, the Ethiopian Orthodox Church had a strong relationship with the imperial governments. This relationship gave the power and means to spread its religion. Hence, this church dominated many parts of the country for several centuries (Aberra, 2017; Chufa, 2016; Eshete, 2005).

It was not only Christianity that was introduced in Ethiopia because of its proximity to the Middle East. Islam was also introduced in the seventh century when Muslims came to Aksum/Ethiopia because of religious persecution in South Arabia during the rise of Prophet Muhammad. Later, the coming of Muslims as merchants and preachers spread the religion in...
southeast Ethiopia. Since the 13th century, a religious conflict began to develop between the Christian kings and Islamic rulers, and this conflict came to a climax in the 16th century. As mentioned above, the Islamic leaders (Ahmed Gragn and other Muslim leaders) tried to conquer and control the Christian areas. After their advances to achieve their goals for a few years, the Christians conquered the Islamic rulers in the same century. Despite these conflicts, however, Ethiopian Christians and Muslims have lived together for centuries until today (Aberra, 2017; Chufa, 2016; Eshete, 2005).

Ethiopian other religious sect is the Catholic Church, even though its followers are a minority in Ethiopia today. The Catholic Church tried to expand Catholicism in Ethiopia without much success (Aberra, 2017; Chufa, 2016; Eshete, 2005). Even though the Catholic Jesuit missionaries came to Ethiopia and tried to reform the Ethiopian Orthodox Church with Catholicism in the 17th century, their attempt failed because the Ethiopian Orthodox Church Christians opposed the reformation of the Roman Catholics. Later, when Italy tried to conquer Ethiopia in the 1930s and 1940s, Roman Catholic leaders tried to expand Catholicism in Ethiopia again. However, the Ethiopian Orthodox Church believers rejected the ideas once more because they already developed a hostile environment against Catholicism. That is why Catholic believers are a minority in Ethiopia today.

Next, the Ethiopian Protestant or Evangelical Christians have been growing in Ethiopia even though there were many persecutions against them. The Western Protestant or Evangelical missionaries had been preaching the gospel in Ethiopia since the 17th century (Aberra, 2017; Chufa, 2016; Eshete, 2005). For example, Peter Heyling (from Germany) in the 17th century, Samuel Gobat (from Switzerland) in the 19th century, and Thomas Lambie (from the US) in the early decades of the 20th century were some of the major missionaries who preached the gospel
in Ethiopia. The arrival of Western missionaries brought Evangelical Christianity to Ethiopia. Because the EOC already paved the way for Christian ideas, the missionaries gained access to preaching the gospel in the country. Likewise, as it is explained below, there was also Evangelical church development locally in Ethiopia.

Evangelical Christianity is one of the dominant religions in Ethiopia today (Aberra, 2017; Chufa, 2016; Eshete, 2005). Research shows that the Western Evangelical missionaries were advantageous to preach the gospel in Ethiopia because the EOC had already paved the way for Christian concepts for a long time (Aberra, 2017; Chufa, 2016; Eshete, 2005). Evangelical Christianity began to grow from two areas in the 19th century. The first was the rise of individuals to reform the EOC. The second incident was the coming of foreign missionaries. Evangelical Churches such as Ethiopian Evangelical Church Mekane Yesus (EECMY) and the Kale Hewot Church (KHC) had foreign missionary influences and local developments.

The other main Evangelical church growth in Ethiopia was the development of Pentecostal churches locally in the 20th century. For example, the Ethiopian Full Gospel Church (EFGC) grew locally since the 1960s as the main Pentecostal Church in Ethiopia. EFGC is primarily known for its Pentecostal or Charismatic revivals. The Evangelical/Protestant Churches have common beliefs as of the Western Evangelicals. There are only a few distinctive differences among them. However, despite their differences among EECMY, KHC, EFGC, and others, Ethiopian Evangelical Churches became united during the communist rule in the 1970s and 1980s when the Ethiopian government persecuted Christians. Also, it seems that when Ethiopian Evangelical Christians came to the US, they worshiped together except for a few instances (Aberra, 2017; Chufa, 2016; Eshete, 2005).
In addition to the role of the Ethiopian Orthodox Church in paving the way to spread Christianity for many years, Emperor Haile Selassie (r. 1930-1974) was attracted to Western ideas. This idea opened a door for Evangelical missionaries to preach the gospel in the country. Therefore, the Evangelical (Protestant) Christian missionaries came to Ethiopia to spread Christianity more than ever. Also, the emergence and growth of the Ethiopian Pentecostal churches helped Evangelical Christianity spread since the 1960s, and many Christians became united during the persecution in the next decades (Aberra, 2017; Chufa, 2016; Eshete, 2005).

Besides, the Evangelicals continued growing even in the time of persecution after the socialist government replaced the imperial government in the 1970s. The 1974 Ethiopian Revolution brought a communist form of government that resulted in religious persecutions, mainly against Evangelicals. During the persecution, however, Evangelical Christianity advanced despite hardships in spreading the gospel since 1974. The growth of Evangelical Christianity was not only in Ethiopia alone but also in the diaspora, such as in the US from the 1970s until today. For example, after the fall of the communist government in 1991, Evangelical Christianity increased and became one of the dominant religions in Ethiopia and the diaspora (Chufa, 2016; Eshete, 2005).

**Statement of Problem**

Immigration has been both a fact and a challenge in the United States throughout its history. The challenge has been the assimilation of immigrants into American culture. Ethiopian Evangelical immigrant church leaders have established churches in the United States for several years. However, the cultural differences between Ethiopia and the United States have resulted in cultural conflicts for both the church people and immigrants in general. These cultural issues have affected immigrant Christians' spiritual lives, thereby creating a challenge for church
leadership. As a result, both church leaders and church families have faced challenges because both are experiencing cultural conflicts (Bhave, 2001CBN, n.d; Getahun, 2007; Shashe, 2015).

**Common Challenges**

The challenges of Christians seeking to immigrate to the US seem to be common across various Christian populations around the world. While this research primarily focuses on Ethiopian Evangelical Christian immigrants to the US, similar challenges are faced by other Christian immigrants, including those from Asia and Latin America. The following explanations are some examples in the literature that show immigrant Christians' common problems in the US.

Ethiopian Christian immigrants to the US have challenges because of cultural conflicts between their native Ethiopian and the American cultures (Bhave, 2001; CBN, n.d; Getahun, 2007; Shashe, 2015). Likewise, Korean Evangelical Christian immigrants deal with similar challenges in the US. Even though Koreans have many years of immigration experiences in the US, they have also encountered common problems like other immigrants (Brazinsky, 2009; Ecklund, 2006; Kim, 2010; Lee & Oleson, 1996; Shin & Sitzer, 2016; Lee, 2017).

Finally, the Latino Christian immigrants who have had a close relationship with the US for a long time also have challenges because of cultural conflicts (Aranguiz, n.d.; Bandes-Becerra, 2008; Crespo, 2009; Kreysa, 2016). These shared experiences show that Christian immigrants have faced challenges in the US because of these cultural differences. The challenges have come because of cultural conflicts between their native culture and US culture (Brazinsky, 2009; Aranguiz, n.d.; CBN, n.d; Ecklund, 2006; Guglani, 2016; Kim, 2010; Lee & Oleson, 1996; Shin & Sitzer, 2016; Lee, 2017).

One of the significant challenges that Christian immigrants in the US have faced is a generational gap between the first and second generations (Aranguiz, (n.d); CBN, 2014; Guglani,
Ethiopian immigrants have encountered cultural issues in the US because of the generational gap between the first and second generations (Getahun, 2007). These challenges started as a cultural shock when the first-generation came to the US. As immigrants continue to live in the US, these challenges have persisted for each generation, though second-generation immigrants have adjusted more readily to US culture. The challenges are that newcomers' cultural shock in the US and the tensions experienced with long-established immigrants and second-generation immigrants experienced generational gaps and related cultural issues. These experiences have led to complex challenges for immigrant church leaders and church families. Even though many immigrants have enjoyed opportunities, such as political freedoms and economic benefits, church leaders and church families have faced difficulties because of spiritual challenges coming from cultural differences (Bhave, 2001; CBN, n.d; Getahun, 2007; Shashe, 2015).

The Christian immigrant church leaders’ and church families' challenges seem similar despite their background differences (Brazinsky, 2009; Lee & Oleson, 1996; Noll, 2012; Shin & Sitzer, 2016; Lee, 2017). Korean Christian immigrants have faced similar challenges to those experienced by Ethiopian immigrants in the US. The Korean Christian leaders and church families in the US have also encountered cultural problems and generational tension after immigrating to the US. Historically, the Korean War divided the country into North and South Korea in the 1950s. While North Korea became a communist country like the former United Soviet Socialist Republic (USSR) and China, South Korea became a capitalist democracy like the United States.

As a result, South Korea became an ally to the US because of the Korean War and common political interests. Then, American missionaries found access to South Korea to preach
the gospel. Subsequently, many South Koreans became Evangelical Christians and developed a relationship with the US. Because of this relationship, many Korean Christians came to the US and established Korean immigrant churches in the years that followed. Even though many Korean Christians live in the US, they have still faced cultural issues and generational gaps between first and second generations immigrant people. This gap has resulted in challenges for leaders and church families (Brazinsky, 2009; Lee & Oleson, 1996; Noll, 2012; Shin & Sitzer, 2016; Lee, 2017).

Likewise, Latino Christian immigrants to the US have encountered related challenges similar to those of Ethiopian Christian immigrants (Aranguiz, n.d.; Guglani, 2016). Even though many Latino immigrants have lived in the US for many years, the problems are like Ethiopian immigrant Christians. For example, the generational gap between the old and new generations in the US has resulted in several relational challenges.

**Cultural Intelligence**

As stated earlier, this research focused on Ethiopian immigrant church leaders' cultural intelligence based on their experiences in the United States. This research examines Ethiopian Christians’ experiences as immigrants in the US and church leadership skills in overcoming cultural challenges. It evaluated the factors that have helped them survive and thrive despite cultural differences between their native country and the US. Many Ethiopian Evangelical immigrants live in the Washington metropolitan area. Therefore, the research focused on the same region.

According to Pew Research, more than 222,000 people of Ethiopian origin lived in the US in 2015 (Anderson, 2017). Even though Nigerian immigrants are the largest African immigrants in the US, Ethiopians have been second to Nigerians in recent decades (Anderson,
2017). Some cities, such as Washington, DC, and neighboring states like Maryland and Virginia, have many people of Ethiopian origin (Anderson, 2017; Reed, 2015).

Since Ethiopian immigrants are dominant in this area, there are many businesses owned by them (Reed, 2015). Also, there are many workers in government employment in Washington, DC, of Ethiopian origin. For example, while greeting the Ethiopian prime minister, Abiy Ahmed, the Washington, DC, Mayor Muriel Bowser proclaimed July 28, 2018, “Ethiopia Day in DC.” According to the DC government office report, there are more than 30,000 Ethiopian-born people in Washington, DC. Later, in 2019, DC Mayor visited the capital city of Ethiopia, Addis Ababa, to develop a partnership between the two cities (DC.gov, 2018; 2019). This data reveals that people of Ethiopian origin live in the area in large numbers, which underscores the need to explore how leaders handle the cultural conflicts that Christian immigrants experience. Even though there are general studies on Ethiopian immigrants, there are few, if any, studies on the issue of the challenges faced by church leaders and church families. A gap exists in the literature with regard to the lived experience of Ethiopian Evangelical church leaders and families in the US (Eshete, 2005; Getahun, 2007).

**A Gap in the Literature**

Eshete (2005) wrote historical research on Ethiopian Evangelicals in their native country. He examined the development of Evangelical Christianity in Ethiopia and recommended several areas for further research. Among his recommendations is “Globalization, evangelicalism/Pentecostalism, and the Ethiopian Diaspora” (p. 570). This recommendation indicates that there was a research gap in the literature about immigrant Evangelical churches in the diaspora that needed to be explored. That is why this research sought to add research on the Ethiopian Evangelical Christian diaspora, focusing on church leaders' cultural intelligence.
Getahun (2007) also researched the history of Ethiopian immigrants in the US in general and noted that since Ethiopian Evangelicals were not the main immigrants from Ethiopia, he did not include them in his religious section studies (p. xvi, pp. 163-187). As stated earlier, the Ethiopian Orthodox Church is the dominant church in both Ethiopia and among diasporas. Getahun (2007) observed that historically Ethiopian Orthodox Christians influenced the Ethiopian population and also in the diaspora (p. xvi, pp. 163-187). As a result, his study on Ethiopian immigrants in the US primarily focused on all immigration and the Ethiopian Orthodox Church in his religious section. His research excluded other Christian sects, such as the Ethiopian Evangelicals, with a few exceptions. It seems that since the Protestants/Evangelicals were a minority for many years in Ethiopia until their significant growth in recent decades, there is little to no research, especially in the diaspora. Hence, compared to the Ethiopian Orthodox Church, there remains scarce research on Ethiopian Evangelical Christians, either locally or in the diaspora, until recently. Getahun (2007) stated:

…although Muslims and non-Ethiopian Orthodox Christian believers such as Catholics and the many denominations of the Protestant [or Evangelical] sects might have come to the U.S., the study of religion [i.e., his study] is primarily focused on Orthodox Christians because they are the majority among Ethiopians in America. (p. xvi)

This explanation indicates that there is scarce research on the Ethiopian Evangelical immigrant church leaders and church families in the US. As indicated above, even Getahun (2007) stated that he did not include in his Ethiopian immigrant studies. Therefore, this research focuses on the Ethiopian Evangelical Christians that Eshete (2005) recommended as one of his lists. In other words, by exploring the lived experiences of the Evangelical church leaders and church families in the US, this study provides information to fill the gap in the literature.
Purpose Statement

The purpose of this phenomenological research was to explore the cultural intelligence (CQ) of the Ethiopian Evangelical immigrant church leaders’ and church families’ experiences in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia.

Research Questions

The following research questions guide this research.

RQ1. How do Ethiopian immigrant church leaders use cultural intelligence to help their church families to balance their native culture with the new culture in the US?

RQ2. How do Ethiopian immigrant church leaders perceive that the differences between Ethiopian and US cultures affect how church families live out their faith and their identity in Christ?

RQ3. How do Ethiopian immigrant church leaders perceive that the Ethiopians’ cultural practices differ in worship from those US Evangelicals who share the same faith, and how do church leaders face challenges that result from those differences?

RQ4. How do Ethiopian immigrant church leaders communicate and help their church families recognize cultural practices which may affect worship and discipleship?

RQ5. How do Ethiopian immigrant church leaders describe the factors that enabled them to develop their cultural intelligence to interact with the second-generation, the US people, and other immigrants in their interactions in the US?

Assumptions and Delimitations

Research Assumptions

The following assumptions were made by the researcher at the outset of this study:

1. Immigrating from one country to the other is challenging for human beings.

2. Immigrant leaders face challenges because of cultural conflicts, thus making it difficult for their leadership in the new culture.

3. Immigrant Christian families experience challenges because of cultural conflicts between their native and new cultures.

4. There are generational gaps because of cultural dynamics. This problem can be severe, making it difficult to reconcile with one another between the old and new generations.
5. Immigrant leaders can face more challenges because their children can face a cultural identity crisis because of their parents’ native culture and the new culture.

6. High levels of cultural intelligence can help church leaders and church families to overcome these challenges.

**Delimitations of the Research Design**

This research has delimitations:

1. This study focused on the Ethiopian immigrant Evangelical church leaders’ cultural intelligence experiences in the Washington metropolitan region. Thus, it did not cover all Christian immigrant church leaders’ and families’ experiences, even though it discussed shared experiences with others.

2. This research focused on immigrant church leaders’ and church families’ cultural intelligence to lead a church and church families in the US. Therefore, the study did not cover the entire Ethiopian immigrants in the US.

3. This investigation emphasizes church leaders’ and church families’ spiritual challenges because of cultural conflicts, including the first and second generations. Hence, this study did not cover political, economic, social, and other problems, even though these issues were discussed as related problems for immigrants.

4. Even though the study started at the beginning of the 20th century to give a historical background for the US and Ethiopian relationships for several decades, it focused on the Ethiopian Evangelical church leaders and church families in the US after the 1970s.

**Definition of Terms**

The following terms were used throughout this dissertation.

*All Nations*: The phrase “all nations” in the Bible represents the Jews (Israelites) and the Gentiles (other nations). Likewise, this term is used to express a different group of people in this age because it represents diverse peoples’ identity (Goodrick & Kohlenberger, 2004; Hertig, 2001; Mounce, 2009; Piper, 2013; Vine et al., 1985).

*Culture*: The term “culture” has several components, thereby making it difficult to explain in a simple definition. According to Kraft (2013), the term culture expresses several
concepts, such as how people think, behave, dress, and eat. It also describes the customs of people, which binds them together for many generations. Additionally, it conveys the idea of how people express their identity to others. In Christianity, the understanding of other cultures is one of the essential tools to reach other people through the good news of the gospel, which means the salvation of the people from sin through the death and resurrection of Jesus Christ. Northouse (2018) observed that culture is a learned value of groups of people who possess a common tradition, including their beliefs, customs, and norms. These common values for particular people make them different and unique from others.

**Diversity of people:** This phrase refers to the existence of various cultures and groups of peoples. The diversity of people comes because many people have different cultures and ethnic backgrounds around the globe. In other words, even though some people may share common cultures, there are also distinctive cultures in the world (Northouse, 2018).

**Immigrants:** This word refers to people who move to a different place or country to live other than their place of origin. The cause of their immigration can be different. For example, it can result from economic, political, and social reasons (Gimeno-Feliu et al., 2019).

**Multiculturalism:** Multiculturalism is a culture, which is comprised of more than one culture. This kind of culture could include various people from different countries (Northouse, 2018).

**Worldview:** This term denotes culture on a deeper level, including all the components of people’s customs. It is also an assumption of expressing one’s knowledge based on a particular view (Hiebert, 2008; Kraft, 2013; Smith, 2017, 2013, 2009).
**Significance of the Study**

This study is essential for the following stakeholders. These beneficiaries are immigrant church leaders, immigrant church families, and the Body of Christ (the Church) as a whole. The following are the explanations of the implication of the study.

First, this study is significant for immigrant church leaders (Livermore, 2009; Moreau et al., 2014). Leading in one’s native culture and a different culture is not the same for various reasons. While it is easier to lead in one’s native culture, it is also necessary to learn other cultures to lead in a different country. Therefore, this study aims to help immigrant church leaders know how to lead in a different cultural environment through cultural intelligence.

Second, this study is also vital to immigrant Christians as a whole (Livermore, 2009; Moreau et al., 2014). When immigrant Christians understand cultural intelligence, they will know how to live in a different country. Hence, one of the critical goals of this study is to show ways for immigrant Christians to prepare themselves for the new cultural challenges.

Third, the Body of Christ (the Church) will share the benefit of this study. As stated earlier, the US is a country of immigrants (Gaustad & Schmidt, 2015; Noll, 1992, 2012; Sweeney, 2005). Other nations also have immigrants coming from different reasons. Therefore, Christian leaders need to prepare themselves to care for immigrants to reach them with the gospel of Jesus Christ. Immigrants can be assets if the Church serves these people and promotes the kingdom of God on earth until the Second Coming of Christ in the future.

**Summary of the Design**

Research showed that phenomenological qualitative research is essential to explore participants' lived experiences (Moustakas, 1994). In phenomenology, there are two kinds of methods to explore the lived experiences of participants. The first is a transcendental
phenomenological method, which studies participants' lived experiences by avoiding the researcher’s biases. The second is the hermeneutic or interpretive approach, which deals with investigating participants' experiences and interpreting them by the researcher (Creswell & Creswell, 2018; Roberts, 2010). Since this research explored immigrant church leaders and church families' lived experiences regarding their cultural intelligence by avoiding the researchers' bias, it utilized a phenomenological-transcendental approach. Therefore, this research used questionnaires, interviews, and focus groups to investigate the participants' lived experiences by avoiding this researcher's prior assumptions.
CHAPTER TWO: LITERATURE REVIEW

Overview

Globalization has connected people and countries more than ever in the 20th and 21st centuries (Ang & Van Dyne, 2015; Livermore, 2009, 2016; Northouse, 2017). Research has defined globalization as the process of connecting the world through the integration and interaction of people in various ways (Alon et al., 2018; Mannor, 2015; Saulius et al., 2016). This process has also affected every institution and system, including the Church (the Body of Christ). Therefore, cultural intelligence (CQ) is essential to address issues coming from cultural conflicts (Livermore, 2009; Earley & Peterson, 2004).

As people become connected more with others in one way or another, culturally intelligent leadership is critical to manage and lead different groups effectively. That is why church leadership also requires cultural intelligence to preach the gospel successfully, which means reaching others by proclaiming the death and resurrection of Jesus Christ for diverse communities and making disciples in this globally connected world. The Old and New Testament writers indicated that God's people lived among different people (Keener & Walton, 2009; Livermore, 2009). As a result, they shared similar cultures with their surrounding people. Since the Israelites and Christians were part of the world, God gave wisdom for His chosen leaders and people to influence others in their time. This review includes both the theological and theoretical frameworks for this research to show that CQ is essential for church leaders and church families.

The following literature review comprises theological, theoretical, and other leadership-related research theories to review leaders' cultural intelligence. It begins by providing a theological framework based on biblical principles to explore the cultural intelligence of leaders. This section analyzes the biblical concepts of cultural intelligence for leadership in a
multicultural environment. The second part explores the theoretical research on cultural intelligence for leadership and families in a culturally diverse environment. Next, the review provides leadership-related concepts to give more foundations for the study. Finally, it explores the challenges of immigrant church leaders and church families to show how cultural intelligence is essential for immigrant Christians in this age. Overall, the review consists of theological, theoretical, leadership-related concepts, and immigrant Christian leadership cultural challenges to give this study a foundation.

First, the literature review in this research evaluates the theological background of cultural intelligence throughout the Bible. The theological analysis is divided into three parts: it begins with the theological and biblical concepts of culture and cultural intelligence for God's people in the Bible. This section provides a cultural background of diverse peoples in the Old and New Testaments in ancient times. Next, it analyzes the Trinitarian (One God in three Persons) theological concept in Christian leadership and relates it to teamwork for multicultural people. Finally, it reviews church history and culture to provide a context in this age. What are the significant backgrounds for the cultural intelligence of leadership in the Bible and church history? The first part of this review addresses this question based on a theological analysis of the literature review.

Second, the theoretical framework reviews the literature regarding how leaders can lead people in diverse societies in this age of globalization. This section focuses on globalization and the need for cultural intelligence. Both concepts are defined and discussed to show the need for cultural intelligence for leaders to lead people from various backgrounds. More specifically, it shows how globalization affects the world and how cultural intelligence is vital to lead in a multicultural setting.
Third, the related literature on leadership strengthens the theoretical frameworks of cultural intelligence in leadership. This section emphasizes the necessity of cultural intelligence to lead and manage different people. It offers detailed information on how leaders can develop their skills to address issues coming from the impact of globalization, immigration, and cultural conflicts.

Finally, it explores the immigrant church leaders and church families in the US to provide historical and present-day contexts. This section also investigates the historical and recent Christian immigration in the US to provide a context on how leaders can deal with cultural issues. Thus, it explores immigrant church leaders and church families from three continents, including from Asia (Koreans), Latin America (Latinos), and Africa (Ethiopians).

**Theological Framework for the Study**

The theological framework is based on biblical concepts on culture and cultural intelligence for leadership in both Old and New Testament times and church history. The Bible has several cultural backgrounds of people providing various communities and leaders in ancient times, which could help Christians to learn lessons for this age (Arnold & Beyer, 2015; Kaiser, 2013; Gallagher & Hawthorne, 2013; Keener & Walton, 2009; MacDonald, 2016; Oswalt, 2009; Smith, 2017, 2013, 2009; Stott, 2013; J. Walton, 2006). This review evaluates the biblical and theological literature to support the vitality of cultural intelligence for leaders to lead and manage different individuals and communities. Initially, it analyzes the age of the Patriarchs (Old Testament Fathers) to start the foundational background of biblical cultures. This analysis shows how God led His people and how He commanded them to represent Him in the presence of other peoples or communities throughout the Old Testament. Next, it evaluates the New Testament
literature and church histories about leadership in a diverse cultural environment to bring out how church leaders can apply cultural intelligence in this age.

**Old Testament Diverse Cultures and Leadership**

Research on the Old Testament has shown that there were different geographical areas where ancient people and their cultures flourished (Arnold & Beyer, 2015; Dillard & Longman III, 1994; Keener & Walton; 2009; Merrill et al., 2011; Oswalt, 2009; Stott, 2013; J. Walton, 2006). These areas were called the Ancient Near East, which is known as the Middle East today. The major areas in this region included Mesopotamia (the areas between the Euphrates and Tigris Rivers), Egypt, and Syria-Palestine (where Israel was located). At that time, Israel served as a bridge among major regions because of the trade routes passing through its area from three continents, namely Asia, Africa, and Europe (Arnold & Beyer, 2015; Keener & Walton, 2009; Raydelnik & Vanlaningham, 2014; J. Walton, 2006).

Keener and Walton (2009) also asserted that Israel interacted with other nations because she shared a common culture with diverse peoples for thousands of years. The authors refer to this as a “cultural river” because the culture that impacted other nations also affected Israel through various peoples' interactions. However, according to the authors’ observations, even though there was the movement of cultures for all nations in ancient days, God chose Israel and treated her distinctively so that He could use Jewish people to spread His values. The authors stated:

To think about the ancient world, we can use the metaphor of a cultural river that flowed through the societies and thoughts of the peoples and nations of the ancient Near East. Israel was immersed in that cultural river; it was embedded read through the Old Testament, we must recognize that they were in a different river than we are. To interpret the Old Testament well, we must try to dip into their cultural river. (Locs. 1883-1891)
Keener and Walton (2009) also argued that different cultures and beliefs impacted ancient nations, including Israel. For example, the great symbiosis (the idea that God/gods created human beings), the presence of God/gods and sacred places, revelation or manifestations of deities, the spirit world, natural versus supernatural concepts, profound reality, creation and order, religion and magic, and death and memory were some of the commonalities of cultures among them at that time. These realities indicate that Israel shared several cultural backgrounds with other nations in the Bible days.

The Bible also has several stories of diverse cultures. Stott (2013) and MacDonald (2016) observed that after God created human beings as male and female, He blessed them to be multiplied on the earth (Gen 1:26-28). Scott (2013) and Kaiser (2013) also noted that even though cultural and language diversities came after the fall of human beings into sin in Genesis Chapter 3, God still permitted the growth of diverse peoples and cultures on earth, as long as people would follow Him and His plans.

Scott (2013) and Kaiser (2013) also noted that following human beings' multiplications on earth, people spread out into different parts of the world and settled in specific areas. These people then developed various cultures around the world, where they interacted with other neighboring people. In this way, diverse peoples emerged around different parts of the world, and they developed distinctive cultures.

In the Bible, God also raised leaders to lead different nations with different cultures. Kaiser (2013) and Stott (2013) affirmed that when God called Abram Abraham (originally Abram) in Genesis 12. He called him to be a blessing to other nations around the world. The Bible says:

The Lord had said to Abram, ‘Go from your country, your people and your father’s household to the land I will show you. I will make you into a great nation, and I will bless
you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you’ (Gen 1:1-3, NIV).

These verses show that God planned to communicate with diverse peoples through His chosen leader. The Bible also indicates that Abraham was not only a father of his natural descendants (Jews or Israelites) but also his spiritual descendants (Gentiles) (Kaiser, 2013). In the Scripture, while the Israelites or Jews were considered as the chosen people of God, the Gentiles were other nations different from the Israelites (Kaiser, 2013; MacDonald, 2016). The Israelites' history confirmed that God chose Abraham and blessed him to be a blessing to other nations (MacDonald, 2016).

In this way, Abraham became a blessing for all people of the earth (i.e., the Israelites/Jews and Gentiles/other nations). This blessing was possible because the Lord Jesus Christ came from Abraham's seed and died for the whole world for the sake of humanity’s sin (Romans 4:10-25). Thus, both the Israelites and the Gentiles were blessed through Abraham, even though they have different cultural backgrounds. The apostle Paul explained this concept further in Romans 11 and Galatians 3-6. According to Paul, the Lord Jesus Christ came from Abraham's descendants as a human being and died on the Cross for the whole world. Therefore, Abraham became a blessing for all nations of the world (Enns, 2014; Erickson, 2018; Grudem, 1995; Kaiser, 2013; Keener & Walton, 2009; MacDonald, 2016; Stott, 2013).

The Bible also indicates that God continued seeking people to restore to Himself, even after failing to follow Him for many years. According to Kaiser (2013), there were several nations that the Bible mentioned in Genesis Chapter 11 before the call of Abraham in Chapter 12. From Genesis Chapters 1-11, human beings rebelled against God at least three times. The first event was when Adam and Eve sinned against God in Chapter 3. The second period was when
their descendants rebelled against God in the time of Noah in Chapter 6. Finally, in Chapter 11, other people rose against God’s plan and tried to build the Tower of Babel for themselves.

In those times, God raised leaders to convey His message to the people to return them to Him. For example, Noah preached to prepare the people’s hearts towards God to rescue them from their destruction. Unfortunately, the people did not listen to his message. Later, God continued to restore them to Him in the next generations. Other researchers (MacDonald, 2016; Radmacher et al., 2004) agreed that God called Abraham to be another example and messenger to many diverse nations. He used him and his descendants (Israelites) to represent Him before other nations.

Additionally, the Bible indicates that God’s blessing and leading diverse peoples through His chosen individuals did not stop in the time of Abraham. Kaiser (2013) and MacDonald (2016) asserted that Abraham and his descendants became a blessing for other nations with a different cultural background in the Old Testament. God used Abraham and his descendants as His representatives and showed His blessings for both Israelites and other nations. For instance, in Genesis 14, Abraham gave gifts to Melchizedek (the King of Salem), who was not Abraham’s natural or biological descendant. This gift shows that God expanded His blessing through Abraham to other nations other than Israel. Also, Moses had a relationship with Jethro, the Midianite (Moses’ father-in-law) in Exodus 18. According to the biblical stories, Jethro was not the descendant of Abraham biologically.

However, God used His chosen people to have a relationship with other nations to bless them. Similarly, the story of the Israelites’ relationship with Balaam in Numbers 22-23, who was from another nation, affirmed the same concept. The story shows that Balaam had a relationship
with Israelites and even prophesied about the coming Messiah, indicating that God had a plan to reach other nations since ancient times.

Theological research further found that in addition to ancient cultures in the time of Abraham, the Israelites interacted with several cultures for many generations and communicated with others in one way or another until the beginning of the New Testament (Dillard & Longman III; Kaiser, 2013; Keener & Walton, 2009). Even though the people of God had communications with other nations positively or negatively, the plan of God on His people persisted for generations. Sometimes, they were out of the plan of God. However, His mercy endured over them and used them to accomplish His purpose on earth.

There are several types of evidence for this argument (Dillard & Longman III; Kaiser, 2013; Keener & Walton, 2009). First, Israelites interacted with the Egyptians because they were slaves in Egypt for hundreds of years. Second, they associated with the Canaanites and surrounding peoples since they lived in the Promised Land, where many nations settled. Third, according to the stories in the Books of 1 and 2 Kings, the Israelites interacted with the Assyrians because the northern kingdom of Israel was taken captive to the Assyrians and shared cultures with them. Fourth, according to the stories in the Book of the Prophets, the Israelites interacted with the Babylonians when the southern kingdom of Israel became captive, and the Israelites lived in Babylon for many years. Fifth, they associated with the Persians (r. 539-331 BC) and Greeks (r. 331-164 BC) since these kingdoms ruled the area after the freedom of Israel from the Babylonian captivity.

Finally, they interacted with the Romans (r. 63 BC-AD 70) in the time of Jesus on earth (Dillard & Longman III; Kaiser, 2013; Keener & Walton, 2009; MacDonald, 2016; Merrill et al., 2011; Raydelnik & Vanlaningham, 2014; Stott, 2013). In all these stories, God wanted the
Israelites to keep His values and represent Him before others. These show that the Bible provides evidence on how God used His people to interact and communicate with diverse peoples with different cultures so that He could bless all human beings on the earth.

**Old Testament Immigrant Leaders and Families**

As noted earlier, God created human beings as male and female in Genesis Chapters 1 and 2. Then, He blessed them to be multiplied to fill the whole earth (Gen1:26-28). As time went on, they sinned against God. However, God began to prepare ways to restore human beings from their sins to Himself. The following explanations show this reality.

First, He promised that He would send a Redeemer (Gen 3:15) from the seed of human beings, indicating the coming of the Lord Jesus Christ from God through human beings. Second, He chose Noah and His family (Gen 6) and saved them in the time of the destruction of the world by water to preserve humanity. Third, He chose Abraham and his descendants (Gen 12) to preserve their generation by spreading God's values on earth. Fourth, when the Israelites were in Egypt as a slave (Exo 1-14), He used Moses to liberate them from slavery and led them to the Promised Land. He also gave them His principles and commanded them to keep His rules in their lifetime on earth. Fifth, He commanded the Israelites to protect themselves from any corruption from other nations when they were in the Promised Land (Joshua 24), indicating that bad cultures could lead them away from Him, which happened many times in their history. Sixth, during their captivity to the Assyrians and Babylonians, He commanded them to keep their godly values despite their rulers' challenges in a different cultural environment. Seventh, He sent many prophets to remind them to follow Him despite cultural dynamics throughout human history (Dillard & Longman III, 1994; Kaiser, 2013; Keener & Walton, 2009; MacDonald, 2016; Merrill et al., 2011; Raydelnik & Vanlaningham, 2014; Stott, 2013).
These events show that God commanded His chosen leaders and His people to keep His laws and values despite cultural changes. For this reason, leaders played significant roles in helping people follow God's plan in diverse cultural situations throughout generations. That is how God used chosen leaders and people to preserve His values in a culturally diverse world in the Old Testament.

**New Testament Leadership and Culture**

Research has found that the New Testament also reveals the presence of diverse peoples and cultures like the Old Testament (Carson et al., 1992; Elwell & Yarbrough, 2013; Green & McDonald, 2013; Keener, 2012; Lee-Barnewall, 2013; MacDonald, 2016; Powell, 2009; Radmacher et al., 2004; Scott, 2001). Green and McDonald (2013) and Elwell and Yarbrough (2013) argued that the Jews, the Greeks, and the Romans all influenced the New Testament writings because their cultures were influential in the region where the New Testament flourished in the first century. While the Jewish culture dominated the religious sectors, the Greek culture influenced the social areas such as language and other customs. Also, the Roman culture was predominant in the political sectors because Romans ruled the region in the New Testament period. At that time, the Lord Jesus served different communities during these diverse cultures in His day on earth.

As stated above, while the Jews dominated religious culture in the time of Jesus on earth, Jesus and His disciples interacted with the Jewish people accordingly. Besides, since the first-century people mainly spoke the Greek language in the New Testament, the New Testament writers used it to write their messages. The New Testament authors also used this language to describe the cultural settings of their time to convey their ideas in their writings. Finally, because the Roman culture dominated the political sectors shaping the people’s thinking according to
their rule, Jesus and His followers interacted with others according to the culture of that time (Carson et al., 1992; Elwell & Yarbrough, 2013; Green & McDonald, 2013; Keener, 2012; Lee-Barnewall, 2013; MacDonald, 2016; Powell, 2009; Radmacher et al., 2004; Scott, 2001).

Moreover, MacDonald (2016) and Powell (2009) argued that the Lord Jesus served culturally diverse peoples during His earthly ministry. For example, many Jews followed Him and received healing and saw many other miracles, even though their religious leaders, such as the Pharisees and Sadducees, rejected Him. The Roman centurion was another example who received healing for his servant even though the centurion was not a Jew (Matt 8:1-15).

Similarly, Jesus interacted with a Samaritan woman in the Gospel of John Chapter 4, showing that He served in a diverse cultural environment. Likewise, Jesus’s disciples followed His steps to interact and communicate with people in diverse cultural settings. When the Lord Jesus left the earth to heaven, He gave instructions to His disciples to go to the whole world to preach the gospel to various ethnic groups or communities. The Bible refers to these people as all nations of the earth (Matt 28:18-20). Jesus says:

Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age’ (Matt 28:18-20).

These verses show that the Lord Jesus Christ commanded His disciples to reach all nations with multiple cultures by the good news of the gospel. As they went out and served different people, His disciples used God's wisdom to communicate their message to others. For example, as the Lord Jesus preached to the Jewish teacher Nicodemus and the Samaritan woman differently in the Gospel of John Chapter 3 and 4, His disciples also used different methods in the book of Acts
to preach to other peoples with diverse backgrounds (Elwell & Yarbrough, 2013; MacDonald, 2016; Radmacher et al., 2004; Powell, 2009; Raydelnik & Vanlaningham, 2014).

As indicated earlier, researchers have observed that three major cultures controlled the New Testament time (Carson et al., 1992; Elwell & Yarbrough, 2013; Josephus, 1987; Köstenberger et al., 2016; Green & McDonald, 2013; Lee-Barnewall, 2013; MacDonald, 2016; Merrill et al., 2011; Powell, 2009; Radmacher et al., 2004; Scott, 2001). First, the Jews’ culture dominated in religious areas. Since the Lord Jesus Christ was born and grew up in the same culture, He served the people accordingly. In the Intertestamental Period (during the time between the Old and New Testaments), the Jews struggled to develop their identity after the Persian rule (r. 539-331 BC). This struggle created significant religious sects, including the Pharisees, Sadducees, Zealots, and Essences. Therefore, these religious sects influenced the people during the New Testament time in religious areas.

Second, research shows that the Greco-Roman culture dominated political and other social systems needing wisdom from God to deal with their cultures (Kaiser, 2013; Keener & Walton, 2009; MacDonald, 2016; Merrill et al., 2011; Scott, 2001). The Greeks ruled (r. 331-164 BC) the region where the New Testament culture flourished before the coming of the Messiah, Jesus Christ. Later, even though the Romans (r. 63 BC-AD 70) replaced the Greek rule, the Greek culture continued influencing the people even during the Romans’ rule in the New Testament period (Merrill et al., 2011; Scott, 2001). Some of the examples were the imperial cult (Perrin, 2013), civic and voluntary associations (Moore, 2013), and slavery (Bartchy, 2013), which were common in the first century. Also, since the Greeks and their culture ruled the area for several years, the New Testament authors used this culture to spread God’s message to others.
Third, according to the historical and cultural researchers, the Greek culture influenced the social sectors because they ruled the area for a long time. The Greek culture also continued even after their rule (Hubbard, 2013; Philips, 2013; Witherington III, 2013). For example, the Greek religion (Hubbard, 2013), education (Witherington III, 2013), and literary context (Philips, 2013) impacted the New Testament period during the Roman period. These indicate that there were diverse cultural settings during the New Testament era when the Lord Jesus and His disciples ministered the people. They used their God-given wisdom for leadership and used various skills to serve the people in a diverse cultural setting.

**New Testament Leadership and Families**

Like the Old Testament, the New Testament authors asserted that God commanded His godly leaders and godly families to transfer His values to others despite cultural dynamics (MacDonald, 2016; Radmacher et al., 2004; Raydelnik & Vanlaningham, 2014). For example, the Apostle Paul wrote that parents need to teach their children the Word of God and transfer godly values to the next generations (Eph 6:1-2; Col 3:21). He also asserted that unless church leaders administer their families properly, they are not worthy to administer a church (1 Tim 3:5). Besides, Paul also showed that there would be challenging times in the Last Days, including cultural issues (2 Tim 3:1-5). However, he commanded leaders to use God's wisdom and power during culturally challenging times to effectively lead people (2 Tim 1:7) (MacDonald, 2016; Radmacher et al., 2004; Raydelnik & Vanlaningham, 2014).

**Lessons from the Trinitarian Teamwork for Diverse Cultures**

The Trinitarian doctrine (One God in three Persons) is one of the fundamental doctrines in Christianity that teaches leadership and teamwork in a diverse environment (Atkinson 2014; Boa et al., 2007; Enns 2014; Eguizabal & Lawson, 2009; Erickson, 2018; Grudem, 1995;
Zscheile, 2007). This doctrine asserts that God is One God with three Persons (the Father, the Son, and the Holy Spirit) (Grudem, 1995; Erickson, 2018). Based on biblical research and theological analysis, theologians have affirmed that this doctrine teaches how to lead people in a diverse cultural situation by building a team from different individuals (Grudem, 1995; Zscheile, 2007).

According to this doctrine, even though God is One God, all three persons in the Trinity function as a team. The Bible shows that both the Old and New Testament writings reveal that teamwork is part of the Trinity. Theological research has indicated that the functions of the three Persons were seen during the creation account in the Book of Genesis in the Old Testament and in the time of the Lord Jesus Christ on earth in the New Testament (Boa et al., 2007; Enns, 2014; Grudem, 1995). For example, in the Book of Genesis, God the Father created the world through His Son, and the Holy Spirit gave beauty to the creations. In the New Testament, God the Father sent His Son (the Lord Jesus Christ), and the Holy Spirit helped the Son of God (Jesus Christ) in His ministry. Thus, by analyzing this theological doctrine, research shows that God works in three Persons. Therefore, church leaders and lay Christians can learn to work with others and build a team from diverse individuals despite different cultural environments (Boa, 2009; Grudem, 1995).

**Cultural Intelligence and Church History**

Theologians and church historians have observed that the Church (Body of Christ) shared similar cultures with others in the last 2,000 years (Carson et al., 1992; Elwell & Yarbrough, 2013; Green & McDonald, 2013; Lane, 2006; Lee-Barnewall, 2013; MacDonald, 2016; Noll, 1992, 2012; Powell, 2009; Radmacher et al., 2004; Scott, 2001; Shelley, 2013; R. Walton, 2005). As noted earlier, the Apostles (Jesus’s Disciples) of the New Testament established the Church
and interacted with different people in the first century. By taking these Apostles’ models, the Early Church Fathers continued the same mission for the next four centuries. During those centuries, the Greco-Roman culture continued ruling the world. Because of this, Christians lived in challenging cultural settings. However, the Church Fathers resisted the influence of secular cultures and preached the gospel for people from different cultures. For example, the Church Fathers such as Clement, Irenaeus, Origen, Ignatius, Tertullian, Athanasius, St. Augustine, and many other church leaders focused on expanding the kingdom of God to diverse peoples until the 5th century.

Similarly, the next church leaders preserved Christian values despite challenges from secular cultures in the Middle Ages from the 5th to the 15th centuries (Allison, 2011; Dreher, 2017; Lane, 2006; Noll, 2012; Shelley & Hatchett, 2013; R. Walton, 2005). The Middle Age was one of the challenging times for church leaders because of the rise of Islam in the 7th century and the invasion of secular cultures for several centuries. However, the church leaders resisted the problems and led the people by the wisdom of God until the rise of the Reformation in the 16th century.

During the Reformation in the 16th century, the Church began restoring basic biblical truths such as salvation by faith through the death and resurrection of Jesus Christ. These truths helped the Church to reach different people from various cultures. This trend gave the Church power to spread the gospel to diverse nations for the next few centuries. In the 17th and 18th centuries, the Enlightenment (The Age of Reason) spread ideas against biblical truths such as the inspiration of God's Word by the Holy Spirit and miracles from God. This challenge continued against Christians from that time until today. However, even though the secular and cultural difficulties were intense against Christianity, the Church flourished around the world and
impacted several nations through church leaders and lay Christians alike (Allister, 2011; Blaising 1981; Geisler, 2013; Lane, 2006; Machen, 2009, 2006; Noll, 1992, 2012; Sweeney, 2005; Torrey, 2013; Trebesch, 2013; R. Walton, 2005). Leadership skills from God show that cultural intelligence is essential for church leaders and lay Christians to resist secular cultures and thrive in a diverse cultural environment throughout church history, including today.

**Church Missions and Diverse Nations**

Christian missionaries played significant roles in reaching diverse nations worldwide for many centuries (Lane, 2006; Moreau, 2020; Noll, 2012; Sweeney, 2005; Tucker, 2014; R. Walton, 2005). Following the New Testament apostolic models, church history shows that missionaries went around the world for the first five centuries (Tucker, 2014; R. Walton, 2005). During this time, missionaries began to go out of the Greco-Roman worlds to India, China, and other parts of Western European countries. In the Middle Ages (5th-15th centuries), even though the Catholic and Eastern Orthodox Churches continued their missions, Islam and other secular cultures limited the advancement of Christianity to other nations. The 16th-century Protestant Reformation mainly focused on restoring and strengthening correct Christian doctrines and primarily reached different European countries (Dreher, 2017; Tucker, 2014; R. Walton, 2005).

However, from the end of the 18th century to the end of the 19th century, many influential missionaries began going to other nations (Lane, 2006; Tucker, 2014; Sweeney, 2005; R. Walton, 2005). During this time, many people around the world heard the gospel. For example, missionaries from Britain such as (a) the Father of the Modern Missionary Movement, William Carey (1761-1834), went to India; (b) the renowned Hudson Tyler (1832-1905) went to China; and (c) David Livingstone (1813-1873) went to Africa. During this time, many missionaries also translated the Bible into several local languages around the world to reach
different people through their native languages. Since Bible interpretation needs an understanding of the culture of the Bible days and the culture of the people in their perspective time (Duvall & Hays, 2012; Keener, 2017; Klein et al., 2017; Richards et al., 2012), missionaries studied various languages and translated the Bible into other languages. This work helped many diverse nations to hear the gospel around the world. These realities also show that understanding different cultures is essential to expand God's kingdom on earth (R. Walton, 2005; Tucker, 2014).

The Holy Spirit, Evangelicals, and Diverse Nations

The Holy Spirit united diverse nations in the Book of Acts in the New Testament period and has continued the same work until today (Allison, 2011; Grudem, 1995; Hyatt, 2015; Keener, 2011; Stronstad, 2012, 2016; Synan, 2002, 2012; R. Walton, 2005; Williams, 1996). In the Book of Acts, the Holy Spirit baptized and filled diverse nations such as the Jews, the Greeks, the Romans, and the Africans. Similarly, the work of the Holy Spirit continued during the Patristic (Early Church Fathers) Age in the first few centuries. Thus, the Roman, the Greek, and the African Church Fathers embraced the work of the Holy Spirit despite differences in their background. For instance, Tertullian was a Latin Church Father in Carthage (North Africa) who embraced the work of the Holy Spirit in the 2nd to 3rd centuries. Likewise, Athanasius was another Church Father in Alexandria (Egypt) who encouraged the work of the Holy Spirit in the lives of Believers (Christians) in the 4th century. Also, even though there were different cultural challenges in the Middle Ages, the work of the Holy Spirit continued using different individuals.

During the Reformation in the 16th century and the following century, the work of the Holy Spirit also continued working through diverse peoples. At that time, it was not only the main Reformation leaders such as Martin Luther and John Calvin who encouraged the biblical truths but also the Holy Spirit used other individuals and groups to unite diverse nations. For
example, Anabaptists, Quakers, and Moravians were some of the Christian groups who revived the work of the Holy Spirit in many countries without differences until 1700 (Lane, 2006; Noll, 1992, 2012; Sweeney, 2005; R. Walton, 2005).

From about 1700-1900, the historic church revivals spread the work of the Holy Spirit to different nations (Lane, 2006; Noll, 1992, 2012; Sweeney, 2005; R. Walton, 2005). The leading forerunners of this revival, such as John Wesley (1703-1791), promoted the gospel by the power of the Holy Spirit without differences, either linguistically or doctrinally. Since that time, spiritual revivals became common among Christians worldwide without differences in peoples’ backgrounds. This time was called the First Great Awakening, which influenced mainly Britain and the American colonies in the 1730s and 1740s. That is why John Wesley was considered the Father of the Pentecostal Movement. Similarly, George Whitefield (1714-1770) played a significant role in leading the First Great Awakening in the 1740s in Britain and the American colonies to preach the gospel for many peoples.

Likewise, Jonathan Edwards (1703-1758) was a renowned American preacher who used revivals to preach the gospel for diverse ethnic groups, including Native American Indians. In addition to his influential writings and teachings, he also played a great role as one of the major figures to lead the First Awakening in the 1730s and 1740s. One of his associates, David Brainerd (1718-1747), also preached to Native American Indians, which shows that the gospel was for all people without differences (Lane, 2006; Noll, 1992, 2012; Sweeney, 2005; Tucker, 2014; R. Walton, 2005).

The Second Awakening in the American region and other nations played a significant role in serving diverse individuals and nations, mainly in the late 18th century and in the 19th century. The forerunners for this revival, such as Andrew Fuller (1754-1815), Dwight. L. Moody
(1837-1899), Charles J. Finney (1792-1875), and many more others contributed to spreading the gospel to different people. Some of the preachers also opposed slavery of people and preached the gospel for all at that time (Lane, 2006; Noll, 1992, 2012; Sweeney, 2005; Tucker, 2014; R. Walton, 2005).

Moreover, the work of the Holy Spirit began breaking the wall of differences among various ethnic groups since the beginning of the 20th century (Allison, 2011; Grudem, 1995; Hyatt, 2015; Keener, 2011, Stronstad, 2012, 2016; Synan, 2002, 2012; Williams, 1996). The Holy Spirit restored Pentecostal experiences for Christians without differences as of in the New Testament. This restoration also relaxed divisions among nations and ethnic differences, despite various problems. This means that the work of the Holy Spirit reduced prejudices against different ethnic backgrounds around the world and reached all nations by the same gospel. For example, God used William Seymore (1870-1922), an African American preacher, to lead the historic Azusa Street Revival in California in the early decades of the 20th century. This revival attracted many people from different parts of the world, despite problems of racism or prejudices against some other ethnic groups at that time.

Since that time, the revival impacted the US and other worlds to promote the work of the Holy Spirit (Allison, 2011; Grudem, 1995; Hyatt, 2015; Keener, 2011, Stronstad, 2012, 2016; Synan, 2002, 2012; Williams, 1996). Moreover, the rise of the Charismatic Movement in the 1960s reinforced and expanded the work of the Holy Spirit in distributing the gifts of the Spirit for all kinds of people. As a result, many leaders use the wisdom of the Holy Spirit to unite and lead diverse individuals and nations around the world.

Finally, modern church history also shows that American Evangelical church leaders stood against secularism and preached godly values despite some variations in their opinions
regarding cultural differences (Lane, 2006; Noll, 1992, 2012; Sweeney, 2005; Tucker, 2014; R. Walton, 2005). It seems that all individuals did not have the same understanding regarding culture and cultural diversities. However, it is worth noting that some Evangelical leaders contributed to reaching diverse nations through the gospel of Jesus Christ and showing God's love for all people. For example, Billy Graham (1918-2018), the most famous evangelist in the 20th century, preached the gospel in the US and worldwide for all people without differences since the 1940s.

**Evangelical or Protestant Christianity in Ethiopia**

As stated in the background section of this study, Ethiopia was known in ancient times and mentioned in the Bible several times. The country received the Old Testament beliefs such as the Law of Moses and the Ark of the Covenant as part of its Ethiopian Orthodox Christianity beliefs. Ethiopia was also one of the oldest countries that received Christianity from its beginning (Acts Chapter 8). Especially, Christianity became the official religion of Ethiopia since the 4th century, even though it was challenged during the communist period in the 1970s and 1980s. This reality shows that the country has rich history coming from the Bible since ancient times (Aberra, 2017; Chufa, 2016; Crummey, 1990; Eshete, 2005; Marcus, 1994; Tamrat, 1994).

The Ethiopian Orthodox Church (EOC) influenced the Ethiopian culture by spreading Christian ideas since the 4th century (Aberra, 2017; Chufa, 2016; Eshete, 2005). This trend also paved the way for Evangelical or Protestant Christianity since the 17th century. Even though the EOC has its distinctive doctrines different from the Protestant beliefs, it influenced Evangelical Christianity because EOC influenced Ethiopian cultures for longer times.

Evangelical or Protestant Christianity is a recent development in Ethiopia compared to
Ethiopian Orthodox Christianity (Aberra, 2017; Chufa, 2016; Eshete, 2005). Western Protestant missionaries and missionary organizations have preached the gospel in Ethiopia since the 17th century. For example, the German missionary Peter Heyling arrived in Ethiopia to preach the gospel in the 17th century. Next, the Swiss missionary Samuel Gobat arrived in Ethiopia in the 19th century. American and Canadian missionaries also went to Ethiopia in the first few decades of the 20th century.

As a result, many Evangelical churches such as Ethiopian Evangelical Church Mekane Yesus (EECMY) and Kale Hewot Church (KHC) grew from these Western missions in Ethiopia. However, as explained in the background section of this research, the Ethiopian Full Gospel Church (EFGC) emerged locally apart from other Western influences in the 1960s. Historically, despite the origin of Evangelical churches, they grew together. Overall, the Evangelical-Protestant churches grew till the early 1990s even though they faced persecution for years. After the fall of the communist government, the growth became large, and Evangelical Christianity became one of the dominant Christianity in Ethiopia since the early 1990s. From these churches, many Christians came to the US and established Evangelical churches (Aberra, 2017; Chufa, 2016; Eshete, 2005).

**Cultural Intelligence and Theology**

Cultural intelligence is one of the theological tools to reach others through the gospel of Jesus Christ. Livermore (2009) asserted that it is not only understanding the cultures of different countries but also understanding a multicultural society within a country is essential for Christians. Historically, according to the author's observation, missionaries have failed to address cultural challenges because their focus was only on studying a foreign language to preach the gospel to a different country. However, research has shown that cultural challenges cannot be solved by
speaking a foreign language alone. It also requires understanding the complexity of cultures these days.

When Christians understand other people's cultures, they can easily and effectively communicate with them to spread the good news of the gospel. That is why cultural intelligence is a critical skill for both leaders and lay Christians. It is vital for every Christian because God wants to reach people with different backgrounds through cultural intelligence skills (Livermore, 2009; Moreau et al., 2014).

Moreover, Livermore (2009) suggested that Christians need to move from theory to action by applying cultural intelligence in their lives and ministries to communicate with other people. For example, Christians can start to use cultural intelligence to reach their neighbors, as the Bible commands them to share the love of God with others (Mark 12:30-31). Even though people may have common characteristics, they also have uniqueness, which shows that they need understanding from others. That is why the Bible commands Christians to develop skills to reach others through the gospel. Therefore, cultural intelligence is necessary to accomplish their ministries on earth (Livermore, 2009; Moreau et al., 2014).

**Intercultural Communications, Missions, and Leadership**

Even though this study focuses on cultural intelligence (CQ), the intercultural theory is also helpful because it is related to CQ. The intercultural theory provides people's experiences in another culture, including different stages. Researchers found that intercultural communication was essential for countries to communicate long before cultural intelligence theories came to be developed (Moreau et al., 2014). When countries wanted to have better diplomatic and business relationships, they trained individuals for intercultural communication after WWII in the 1940s. The concept was developed from the idea of the *International Communication* approach, which
was in print since the 1930s. Later, intercultural communication appeared in Christian literature in the 1950s and also in secular literature in the 1960s (Moreau et al., 2014).

Intercultural communication has been defined as the ability to communicate with diverse peoples from different backgrounds (Moreau et al., 2014). This concept includes communicating with various ethnic groups across cultures without limited boundaries. According to researchers, developing intercultural communication skills and interacting with people from various backgrounds is beneficial for personal, business, political, social, economic, and religious relationships (Livermore, 2009; Moreau et al., 2014).

**Cultural Adaptation**

As noted above, intercultural communication is essential to understand and relate with other people with different backgrounds. However, it is not only the communication skills that are necessary, but people also need to know about new experiences in other cultures. There are various stages people would experience when they go and live in other countries with a different culture. Research shows that when people move and live in another country with a different culture, they experience various encounters (Moreau et al., 2014). Primarily, they face cultural shock, including mental disturbance after they arrive in a new place. Therefore, they need emotional and intellectual adjustments for their survival and living in a new culture. In this way, they can successfully endure their adaptation of processes to cope with the new culture (Moreau et al., 2014).

Research further shows four phases of people’s cultural adaptations in a new culture (Moreau et al., 2014). First, the people experience *Initial Euphoria*, referring to people's excitement in their initial stage in another country. The study noted: “In this initial phase, everything in the new culture is wonderful, curious, exotic, and exciting” (Moreau et al., 2014, p.
That is why it is sometimes called the Honeymoon Phase. However, even though people are excited about the new culture, they cannot cope with the new culture successfully in a short period of time.

The second phase of adaptation is known as Irritability and Hostility (Moreau et al., 2014). As opposed to the first phase, people become uncomfortable in a new culture as time goes on, and it is the beginning of the cultural shock. This reality is because they would realize that they are away from their native culture.

The third phase is the Critical Incidents. In this phase, people encounter problems understanding others because their prior assumptions would not be the same with their new experiences in a new cultural environment (Moreau et al., 2014). For example, what they may have thought as a common experience, may not be simple to live in another culture. This reality could make them strangers in another culture. As a result, their cultural shock increases in this phase.

The fourth phase is called Gradual Adjustment. In this stage, the newcomers begin to adjust to the culture, and they begin feeling and living like the native people. Therefore, instead of shock and disturbance, they will begin a normal life in another culture (Moreau et al., 2014).

**Summary of the Theological Framework**

The theological reviews on Old and New Testament cultures serve as a foundation for a theological framework for this research. Because God used His people to preserve His values during diverse cultural settings, the review provides a foundation to understand biblical cultures. Also, church history shows that the Body of Christ (the Church) passed through diverse cultural challenges, which gives lessons for church leaders for this age. Other related concepts, such as intercultural communication theories, also served as part of missiological concepts to understand
other cultures. These indicate major theological topics concerning culture and cultural intelligence provide a foundation for this research.

**Theoretical Framework Foundation**

**Cultural Intelligence**

Researchers defined cultural intelligence (CQ) as one’s ability to work with others and manage different kinds of people in a diverse cultural environment (Ang & Van Dyne, 2015; Livermore, 2009). Livermore (2009) noted that the 21st century is when more people connect, interact, and communicate from various backgrounds. One of the reasons is that globalization has connected people through social, economic, and political systems. This reality shows that every sector needs culturally equipped leaders to address various issues coming from globalization. The 21st century is unique from previous centuries because it has connected different people around the globe more than ever. In the old centuries, people kept their culture in their countries, and they lived separately from others. However, globalization has changed this trend and brought them together with others these days. That is why leaders need to prepare themselves to deal with diverse cultural issues through cultural intelligence.

According to Livermore (2015), there are crucial ingredients to lead and be successful in a culturally complex society. First, leaders must motivate themselves to study other cultures because they cannot lead people unless they understand different cultures. Second, leaders need to expand their cultural knowledge to communicate with diverse peoples and manage various communities. This skill will help leaders to connect successfully with others. Third, leaders must have strategies to address the problems coming from cultural diversities. For example, they can provide better solutions for problems in their workplaces. Finally, they need to take action to bring the above processes to fruitful outcomes.


Globalization

Research has shown that the world has been connected more than ever because of globalization (Ang & Van Dyne, 2015; Livermore, 2015; Northouse, 2017). Globalization is defined as a process that connects people, cultures, and businesses via various systems (Ang & Van Dyne, 2015; Earley & Peterson, 2004; Livermore, 2015; Northouse, 2017). This process affects several sectors, such as social, educational, economic, and political areas. For example, some companies cross borders and find markets in other countries. Likewise, many students leave their countries and learn in other countries. People migrate from their countries and live and work in other countries. These realities indicate that the world has been changing because of people's movements and interactions, as globalization increases people’s relationships these days (Alon et al., 2018; Mannor, 2015; Saulius et al., 2016).

Livermore (2016) also affirmed that leaders need to understand significant steps in this culturally diverse age. According to his observation, they must realize that globalization brings people from different backgrounds into their workplaces. This reality means that global people need global leaders to understand and manage diverse people. Mannor (2015) agreed on this concept and noted:

Areas of the world that were once cut off from capitalism are now booming markets for goods and services, and formerly developing economies are being transformed into powerful centers of cutting-edge manufacturing and production…. However, along with increasing levels of access to the global business community have come new pressures for international growth and development. (p. 91)

Cultural Intelligence and Leadership

Cultural intelligence (CQ) is one of the essential leadership skills in a culturally diverse age (Ang & Van Dyne, 2015; Livermore, 2015; Mannor, 2015). These researchers also argued that leaders must develop cultural intelligence because they lead diverse peoples connected
through globalization worldwide. According to these researchers’ observations, it is difficult to interact with different people unless leaders cultivate cultural intelligence to communicate with various people. That is why leaders need to prepare themselves to meet the need of this time in diverse cultural settings. Ang and Van Dyne (2015) suggested, “As organizations globalize and the workforce becomes more diverse, it is increasingly important to understand why some individuals function more effectively than others in culturally diverse situations” (p. 3).

Research also has shown that there are four categories of cultural intelligence (Ang & van Dyne, 2015; Stokes, 2013). These authors analyzed the four types of cultural intelligence as the following: First, Metacognitive Cultural Intelligence, which is part of mental intelligence, helps one to interact with people from diverse cultures. It is also useful for decision-making and achieving results for desired goals through different people. It works by one’s consciousness or awareness of cultural differences while interacting with others. Ang and van Dyne (2015) further argued that leaders need metacognitive intelligence, which is part of cultural intelligence, to lead different people from diverse cultural backgrounds. According to their observations:

The term metacognitive CQ refers to an individual’s level of conscious cultural awareness during cross-cultural interactions. People with strength in metacognitive CQ consciously question their own cultural assumptions, reflect during interactions, and adjust their cultural knowledge when interacting with those from other cultures. (pp. 3-5)

Second, Cognitive Cultural Intelligence, which is the other component of CQ, deals with people's general knowledge about the culture by identifying similarities and differences in various cultures. When people use their open-mindedness, they can properly deal with different people using this cognitive, cultural intelligence (Ang & van Dyne, 2015; Stokes, 2013).

Third, Motivational Cultural Intelligence is the other component of cultural intelligence. As its name indicates, this quality helps one motivate people to know and interact with others based on correct knowledge. In this motivational cultural intelligence, leaders can use their
energy to apply this skill to understand others and interact with them effectively (Ang & van Dyne, 2015; Stokes, 2013).

Fourth, Behavioral-Cultural Intelligence deals with people’s intelligence skills, making them flexible to interact with others. When people interact with others in a different culture, they need flexibility. For this reason, they must develop essential cultural intelligence to interact with different people easily (Ang & van Dyne, 2015; Stokes, 2013).

Likewise, Hughes (2018) asserted that cultural intelligence training is necessary for leaders to develop their skills to communicate with others. He also noted that organizations must prepare cultural intelligence courses to train their leaders and workers because people skills are vital to interact and work with different people. This advancement is possible by developing lessons for this training purpose. Culturally educated leaders and team members can work together smoothly because they can communicate quickly based on their mutual understanding. Livermore (2016) agreed, “The cultural intelligence of the individuals on a diverse team determines whether the team’s diversity promotes or deters innovation” (p. 26).

Research further shows that leadership training must include cultural intelligence because leaders deal with different individuals, including distinct ethnic backgrounds, in their workplaces (McGuire & Palus, 2018). These researchers argued that the Vertical Transformation of Leadership had become an evolving concept since the 1960s. This concept deals with equipping leaders with the necessary skills to lead effectively. According to the authors’ observations, individuals and corporate leaders use this concept to manage different people in workplaces. This skill is vital for cultural intelligence because corporate life is evolving in this age. In these kinds of leadership settings, teamwork is beneficial because it is an asset that achieves better results in diverse situations. That is why cultural intelligence is crucial to lead different people.
Other research has also denoted that diversity is one of the essential ingredients for organizations because different people fill the gap and contribute to organizational goals (Earley & Peterson, 2004; Livermore, 2016). However, these authors also argued that having different people in organizations does not bring success unless leaders can effectively manage people's differences. That is why managing diversity is required through cultural intelligence. When leaders use their cultural intelligence to manage their teams, they can increase their organizational effectiveness.

Likewise, Weber et al. (2018) maintained that leaders' beliefs and readiness determine their teams' performance. These researchers argued that leaders need to believe that the world is no longer a homogenous culture. Instead, because of globalization, it is a collection of several cultures. Since globalization has connected people, it is necessary to understand the world and lead accordingly. Therefore, managing different people requires a variety of skills to work with people from different countries. Unfortunately, some leaders think that a homogeneous culture dominates their organization. This belief limited their performance because they mistakenly assumed that they did not need cultural intelligence. Nonetheless, changing one’s attitude and ideas regarding present-day cultural dynamics is essential to interact appropriately with different people and work together efficiently.

**Cultural Intelligence and Team Building**

Researchers found that team building from different people is crucial for an organization (Makino & Oliver, 2019). These researchers affirmed that it is possible to build a strong team from different people by using cultural intelligence. Leaders must learn to accept and appreciate different people from a variety of ethnic backgrounds. People may vary in their backgrounds because they can come from diverse cultures around the world. However, even though they may
differ in their environments, it is possible to unite them and achieve mutual goals through cultural intelligence. For this reason, leaders need to study various cultures to understand others better. This idea helps leaders to build a strong team from diverse individuals with different backgrounds.

Livermore (2016) identified two vital elements in cultural intelligence for leadership and team building. First, creating a better climate is foundational because an environment determines how different people can interact and work together. This foundation would help leaders to influence various people by identifying problems and providing solutions. Second, leaders must build cultural intelligence leadership skills upon the foundation because these skills are essential to the success of their organization through innovation. In this way, managing diverse individuals and team building can be useful in bringing success for organizations.

Similarly, Andersen and Moynihan (2016) observed that cultural intelligence plays a significant role in developing creativity from different people. The authors noted that individuals could come from various cultures with their diverse talents. These kinds of individuals can be assets for organizations because they can contribute their skills to help achieve organizational goals. For this reason, leaders require cultural intelligence to manage and use these types of skills to accomplish organizational goals.

According to Earley and Ang (2003) and Livermore (2016), successful companies use cultural intelligence to manage workers' diversity in various dimensions. This method is one of their secrets for overcoming challenges stemming from diversity. With cultural intelligence, they identify differences in their workers and manage disputes to increase productivity in their organization. These actions are very advantageous in this competitive age.
Livermore (2016) also maintained that leaders need to follow some practical values to manage diversity by cultural intelligence. For example, they must pay attention to their workers who have different perspectives. When they encourage their followers to express their opinions freely, they can promote innovations because diverse ideas are the sources of creativity. Besides, they also need to receive ideas from all team members to understand and evaluate suggestions for their benefits. This practice helps them to provide solutions to the problems coming from diverse issues. Moreover, cultural intelligence is a means for leaders to trust their people to contribute valuable organizational success ideas.

Likewise, Hughes (2018) also noted that culturally trained leaders and people increase their performance in organizations. When different individuals come to work, they bring several skills to the organization. These skills need proper management and coordination with their coworkers. Individuals may have multiple kinds of expertise, which can benefit an organizational success. That is why leaders need intelligence to know when and where they can use these kinds of skillful people in their organizations. For this purpose, leaders sometimes need skills in lower-level positions, while at other times, they also need skills in upper-level positions. This method indicates that leaders need to know how to communicate and work with various people to achieve common objectives. These skills can also increase their performance because they can use every available resource and people without waste.

Research has also shown that there are essential processes to manage diversity and encourage innovation through cultural intelligence (Ang et al., 2006; Christensen, (n.d); Earley & Peterson, 2004; Kotter, 2012; Livermore, 2016). Primarily, leaders must define their goals so that their teams can have a clear mental picture. Also, they need to help every member bring ideas to motivate them to provide solutions for problems. Besides, leaders must use cultural
intelligence to share their ideas with their followers making them pursue organizational goals for productivity. Finally, they should provide a design to implement their plans and help others do the same (Ang et al., 2006; Earley & Peterson, 2004; Livermore, 2016).

Likewise, research has affirmed that multi-cultural people require multicultural skills (Earley & Peterson, 2004). The reason for this is that they come with a variety of demands from leaders. For instance, it requires a culturally skillful leader to build a team from different people to understand and effectively communicate ideas. Hence, when leaders develop their intelligence, they can cultivate essential skills and manage their followers from different backgrounds (Ang et al., 2006; Earley & Peterson, 2004; Livermore, 2016).

Andersen and Moynihan (2016) observed that leaders need cultural intelligence to solve conflicts in a diverse environment. Diversity is valuable if organizations use it to their advantage. Yet, it can also be dangerous if leaders lack the skills to manage it. When individuals come from different backgrounds, it is not easy to fit within another culture. This reality could result in conflicts instead of cooperation with others. These types of disputes hurt organizational success because collaboration is necessary to achieve common goals. That is why cultural intelligence is necessary to tackle these kinds of problems.

Makino and Oliver (2019) also noted that a lack of cultural intelligence negatively impacts organizations in various ways. First, organizations can be suffered financially. Unless they use their resources skillfully, they cannot maximize their potential to achieve their goals. Second, they could lose a market in other countries because they cannot work with other cultures and people who could be their business partners. Third, they cannot meet organizational goals because of a lack of coordination in workplaces. These reasons are why developing cultural
intelligence is an essential skill for leaders to successfully manage and lead their organizations. It is also helpful to develop cultural intelligence to overcome challenges in a diverse situation.

**Related Literature on Leadership**

**Cultural Intelligence and the World**

As stated earlier, globalization has connected the world in several ways since the end of WWII. Thus, the interdependence among nations has been increasing more than ever before. The following are a few examples of how the world has been connected in various sectors. These connections show that cultural intelligence is beneficial to address problems coming from diverse cultures, as discussed in the following explanations.

First, globalization has connected countries through various sectors. For example, it has connected people economically, as a nation needs other nations to build its economy. It also has united countries in social affairs, making them associate with each other culturally more than ever, as well as tying them together politically. Since countries and organizations have been connected in this way, nations and governments are working together globally to solve problems. Finally, countries help each other technically because of advancements in technology and are connected in one way or another (Cheon, 2019; Northouse, 2017).

Second, globalization has connected people in business and trade so that they can exchange goods and services. For example, international companies spread out throughout the world and connect with other nations. As a result, trade has linked countries and people more than ever before to exchange goods and services. This is one of the effects of globalization influencing nations to work together (Cheon, 2019; Richet & Wang, 2019).

Third, the age of the internet has connected people within a short period of time. For instance, Facebook has joined people because of friend requests and links through the internet.
Twitter has also attracted followers so that they can connect and exchange ideas. Similarly, Snapchat and Instagram have united millions of individuals, and people have been exchanging information through these systems at a remarkably high rate than has previously been the case (Northouse, 2017).

Fourth, organizations have attracted diverse employees because of the demand for different skills globally. Since markets are not limited locally, international customers demand international workers. Thus, globalization has drawn people to work together and exchange ideas despite cultural differences (Northouse, 2017; Ostry, 2009; Ryszka, 2017).

**Leadership and Cultural Intelligence Relationship**

Research has found that leadership and cultural intelligence have strong relationships (Livermore, 2016). As indicated above, leaders need to understand how the world has been changed because of globalization at this time. This necessity means that leaders must learn the perspectives of others to communicate with others effectively. They also need to adjust their attitudes positively and cultivate cultural skills because accepting others is one of the essential means to work with different people.

Similarly, leaders must learn and teach that all cultures have some positive values. Some people reject other cultures because they think that their culture is superior to others. However, even though cultures are different, they have significant values that others can adopt and benefit from their values. Therefore, instead of rejecting other cultures, leaders must develop skills to grow in their communication competency and associate with others in order to bring positive impacts to society (Northouse, 2017).

Lastly, research shows that culture has several components (Gabriele & Caines, 2014; Northouse, 2017; Vrdoljak et al., 2017). Since culture is a combination of several characteristics,
leaders need to be aware of these components. For example, they can learn other nations' customs to create a connection and work together toward a common goal. Additionally, they can study symbols that other people use to represent themselves in their country. It is also necessary to identify how other people think about themselves individually and as a group according to their culture.

Multiculturalism

According to cultural intelligence theory and research, there are several cultural settings in the world (Northouse, 2017; Muzykina, 2019). These cultural settings could be divided based on their respective continents. When countries or continents have many cultures, it is known as multiculturalism. For instance, continents such as South America, Europe, Asia, and Africa have many different cultures within their territories. These cultures can further be divided based on ethnic group, race, age, and gender. They can also be categorized as diverse or specific areas culturally because different cultures exist and grow in these areas.

Problems and Challenges of Culture

Having many cultures has several advantages. However, this does not mean that diverse cultures have no issues within them. Some people may ignore the values of diverse cultures and reject others. The following issues are some of the challenges of having diverse cultures.

Ethnocentrism. This is people’s belief to give priority and superiority to their culture at the expense of other cultures. Some people think that their culture is better than others because of the lack of understanding of the distinctiveness of cultures around the world. They might also have a cultural lens to filter issues based only on their background. In other words, they might be unwilling to recognize and appreciate different cultures. These assumptions could lead them to wrong conclusions about others (Aslantaş, 2019; Bizumic, 2019; Northouse, 2017).
Research shows that ethnocentrism is one of the challenges in understanding other peoples with a different culture (Aslantaş, 2019; Bizumic, 2019; Northouse, 2017). This type of attitude makes people narrow-minded and despise others who have a different culture or viewpoints. That is why cultural intelligence is a must for leaders so that they can apply their skills to accept and respect others even though they may have a different background other than the one they have. This acceptance will help leaders to be sensitive to others and deal with different individuals appropriately. In other words, even though it is impossible to avoid ethnocentrism altogether, it is possible to reduce its negative impacts on others through cultural intelligence.

**Prejudice.** According to Northouse (2017), this is a negative attitude that some people have about others because of wrong information concerning different people. Some people judge others based on past information, which is not available at present. This judgment means that they could reach wrong conclusions because of their misconceptions about others. Northouse observed:

One of the main problems with prejudice is that it is self-oriented rather than other-oriented. It helps us to lessen our own anxiety and uncertainty at the expense of others. Moreover, attitudes of prejudice inhibit understanding by creating a filter that limits our ability to see multiple aspects and qualities of other people. Prejudice often shows itself in crude or demeaning comments that people make about others. Both ethnocentrism and prejudice interfere with our ability to understand and appreciate the human experience of others. (Locs. 16595-16599)

**Cultural Intelligence and Cultural Dimensions**

Researchers divided cultural dimensions in various ways (Northouse, 2017). First, they divided cultures into individuals’ and groups’ cultures. According to this classification, while some cultures focus on individuals, other cultures focus on collective values. Second, they also classified them into two opposite natures as egalitarian versus hierarchical. These divisions
indicate that culture can be classified as shared (egalitarian) or as power-based (hierarchical) levels. It can also be divided into two other opposite views as a person versus a task orientation. These denote that it can be divided based on focusing on people’s interactions with others or stressing task orientation. This categorization shows that cultural understanding is different from people to people. That is why cultural intelligence is critical for leaders to understand and communicate with other people.

**Family Communication Theory and Leadership**

One of the theories essential for this study as a framework is family communication theory. Research shows that parents play significant roles in influencing their children spiritually. This influence could be done by teaching them the Word of God and the value of prayer for spiritual lives. These are critical for children's spiritual growth because when parents cultivate their children’s spiritual lives, they can lead them to pursue godly values. For example, teaching the Word of God and cultivating the value of prayer is vital for children in a time of cultural changes because children can learn and manage themselves according to godly principles in these challenging times. Hence, Christian parents play significant roles in their children's lives despite cultural dynamics (Jones, 2015).

**The US and Culture**

As noted earlier, the US is a country founded by immigrants who came from other countries. Since its discovery in the late 15th century, people have been coming to the North American continent and settling in different regions (Gaustad & Schmidt, 2015; Noll, 1992; Sweeney, 2005). The religious persecution in Europe resulted in the coming of many people who found refuge in the North American region in the 16th century. Next, the Declaration of Independence of the US in the 18th century put laws and rules that encourage people's freedom
to live and work in the country. This freedom made the country grow politically and economically, thereby attracting more people to come to the US from other countries.

For these reasons, the migration of people from different countries has continued since that time. For example, seeking political freedom was one of the factors to come to this country. Relatively speaking, the US has provided the above freedoms for immigrants and their families who came and lived in the country (Gaustad & Schmidt, 2015; Noll, 1992; Sweeney, 2005).

Moreover, the Industrial Revolution and economic growth also helped the country to flourish in the 19th and 20th centuries. This growth created a better lifestyle in the country, which has made people chose to come and contributed their talents to this country (Gaustad & Schmidt, 2015; Noll, 1992; Sweeney, 2005).

The coming of people to the US did not stop in those old days. Even in recent centuries, coming to the US from different continents has continued more than ever. After WWII, the world became divided into two parts. The US and its Western allies promoted capitalism (imperialism), and Russia and its partners supported communism (socialism). This conflict resulted in tension between the two groups. In many countries, communists and other dictatorial leaders harshly ruled their nations. These kinds of leaders also persecuted people for their beliefs or perspectives. Hence, this persecution brought many people to the US because she advocated freedom for humanity and gave refugees a chance to start a new life (Gaustad & Schmidt, 2015; Sweeney, 2005).

The US also provided a Diversity Visa (DV) opportunity, which has contributed to attracting many immigrants to the country. As a result, people have used the opportunity to come to the US and bring their extended families to the country. These factors created multicultural
people in the US. That is why cultural intelligence is essential to lead these diverse communities in the country.

**Rationale for the Study and Gap in the Literature**

**Christian Immigration in the US and Culture**

As stated previously, the US was founded by Christian immigrants in the 18th century (Gaustad & Schmidt, 2015; Lane, 2006; Noll, 2012; Sweeney, 2005; R. Walton, 2005). In those days, Christians came to the country from Europe. However, in modern times, the coming of immigrants to the US has not been limited to Europe alone. Many Christian and other immigrants have come to the US from many continents. The following section analyzes some of the significant Christian immigrants who came to the US and contributed to cultural diversity showing the need for cultural intelligence to lead different people.

**The Koreans (Asian) Christian Immigrants and Culture**

As noted earlier, other immigrant Christians have encountered similar challenges to those experienced by Ethiopians in the US. Therefore, this study examines the nature of Christian immigrants' challenges to show common cultural challenges in the US. Many factors around the world have contributed to the coming of Christians to the US after WWII. Political and other ideological conflicts among people and nations resulted in their being separated from one another. For instance, the Germans were divided into East and West Germany as a communist and capitalist countries. While East Germany embraced communism/socialism, West Germany adopted capitalism/imperialism. These types of ideological conflicts have spread worldwide for many decades, which resulted in forcing people to flee from persecution.

Similarly, the communist and capitalist ideologies split Koreans into two as North and South Korea. North Korea followed the communist ideology and became a Russian ally. In
opposition to this, South Korea became a capitalist country and became an ally to the US. The partnership between the US and South Korea resulted in the coming of many Koreans to the US. Since many US missionaries gained access to preach the gospel in South Korea, it opened doors for Koreans to come to the US. Subsequently, Korean Christians founded their native churches in the US (Brazinsky, 2009; Chi, 2008; Gehler, 2012; Silzer, 2016). Because their challenges were similar to Ethiopian Christian immigrants, it is reasonable to review the Korean Christian experiences in the US.

Koreans have found an opportunity to establish several churches in the US since their immigration to the country. Unfortunately, however, the coming of the Koreans and establishing their native churches in the US did not save them from cultural issues. As research has indicated, even though the first-generation enjoyed their native culture in the US, the second-generation rejected their parents' culture, including the way they worshipped in the church (Brazinsky, 2009; Ecklund, 2006; Kim, 2010; Silzer, 2016; Shin, 2016). As a result, the generational gap and cultural conflict have hurt Korean Christians in the US. While the first-generation attempt to keep their native culture in the US, they lacked preparation to address their children's cultural challenges. This difference led the second-generation to leave their parents’ church and Christianity as well.

One of the Koreans' major problems was a cultural conflict between their native culture and American culture. A lack of understanding regarding how to solve cultural issues was a challenge for Korean Christians. For example, Shin and Silzer (2016) noted, “The inevitable clash of Asian and American cultures within the Asian American church can easily create an environment of suspicion, distrust, and anger between the first generation and the second and
succeeding generations” (p. 1). This problem shows that cultural difference is one of the challenges for Christian immigrants in the US (Shin & Silzer, 2016).

Also, according to Shin and Sitzer (2016), the Korean Christian immigrants in the US became divided as the Asianized Americans (the first-generation) and the Americanized Asians (the second-generation). This difference between the two generations hurt their spiritual growth because they lacked communication to address cultural issues. While the second-generation became Americanized in several ways, the first-generation tried to conserve their Korean values. This conflict created a big gap between the two Korean generations in the US. As a result, the second-generation has left the church and Christianity and wandering in the secular world.

Research shows how the second-generation has left the church because of cultural conflicts. According to the above authors, the second-generation Korean life in the US is the “…stories of the frustration, shame, guilt, bitterness, and anger they experienced in their lives and ministries reveal the negative circumstances that caused them to leave” (Shin & Sitzer, 2016, p. 2). These issues indicate that cultural conflict affected the second-generation negatively in several ways.

Like their children, the first-generation Korean Christians in the US faced frustration and anger. When they saw their children leaving the church, parents became angry at their children. Contrary to their parents’ expectations, Koreans' second-generation did not preserve their parents’ traditions. As a result, their parents became angry against their children because they thought their children were not loyal to their parents. They also felt that even though they tried to influence their children spiritually and culturally, they could not stop them from leaving their church. They found that their children did not hear their parents’ advice because of cultural conflicts between the two generations in the US (Shin & Sitzer, 2016).
Research on the first-generation also shows that new Korean immigrant Christians face challenges to fit the immigrant churches into the US (Ecklund, 2006; Kim, 2010; Lee, 2017). Even though the earlier Korean immigrant Christians tried to help newcomers to the US, the challenge to assimilate into the new culture continues. For example, earlier Korean immigrants used various ways to help newcomers to fit into the new system in the US even though it was not easy to solve all cultural issues. Volunteers worked to receive the newcomers to enable them to adopt the new system in the US, even though the cultural problems persisted in the newcomers' lives. They helped newcomers to find apartments, get social security numbers, and have driving licenses in the US.

Contrary to this, however, many Korean Christian newcomers could not fit comfortably into American culture, including worshiping in the earlier Korean immigrant churches. The newcomers searched for other means to connect themselves to their former churches back in Korea. They used various technological means, such as attending churches online to connect themselves with their old churches, instead of connecting themselves to Americanized Korean churches in the US (Ecklund, 2006; Kim, 2010; Lee, 2017).

Other research has also shown that a Silent Exodus, which is the departure of the second-generation of immigrants from the church, was a severe challenge for Korean churches in the US (Lee, 2017). One of the significant challenges is that even though these children were born of Korean parents, they grew up as Americans. Consequently, they could not fit into their parents’ traditional churches. On the contrary, their parents did not adopt the American culture to their church to help their Americanized children. This problem shows that cultural conflict between Korean and US cultures is a severe challenge for both generations.
Also, Korean immigrant Christian children faced other related problems (Lee, 2017). For instance, even though they grew up as Americans and tried to fit in with other Americans in the US, they also found that it was not easy to fit in with other American churches. This challenge makes the second-generation lose from both sides (i.e., from Korea and the US) because they could not live as Korean or American in the US. These issues resulted in an identity crisis for Korean immigrant second or younger generations in the US.

According to Lee (2017), several examples affirmed the cultural problems of Koreans in the US. For example, the first-generation brought their old songs from Korea to sing in their main worship services. They have also been teaching everything the Korean way because they wanted to keep their traditional Korean methods in the US. On the contrary, their children have been growing as an American and have been singing American songs. In this way, the second-generation has associated themselves with other Americans and embracing the American worship style for themselves. Consequently, the two generations became separated, even in their worship styles. This problem shows that the two generations have experienced cultural conflicts in their spiritual lives in the US.

The following example indicates how the Korean-American second-generation encountered an identity crisis because of cultural conflicts. One of the second-generation Korean girls in the US said, “I love my Korean roots, but I grew up very American. It’s truly on the inside that I don't feel associated with the Korean identity” (Cachero, n.p). Several other examples affirmed this story because when the young generations came to their parents’ church, they could not fit in with their Korean traditions, and they did not feel a sense of belonging in Korean churches in the US (Cachero, 2018; Kim, 2010; Lee, 2017).
Lee and Oleson (1996) agree that *Silent Exodus* has been a severe challenge for Korean churches in the US. The authors discussed in their article, written in *Christianity Today*. According to their research, the second-generation Korean immigrants left their church and their Christian faith. These researchers also observed that even though Korean Americans have many churches in the US, they could not coach or teach their children in the same way they had been taught in their lives. The authors also noted:

Asian churches in the United States are discovering that despite their spectacular growth they are simultaneously losing their children. At an alarming rate, many young believers who have grown up in these Asian congregations are now choosing to leave not only their home churches, but possibly their Christian faith as well. In many respects, the Asian church in the United States has been hugely successful since the mid-1960s, when immigration restrictions were dramatically relaxed. The surge in Asian immigration led to an explosion of new churches. But the flip side of this success story has been a silent exodus of church-raised young people who find their immigrant churches irrelevant, culturally stifling, and ill-equipped to develop them spiritually for life in the multicultural 1990s. (n. p)

Lee and Oleson (1996) and S. J. Lee (2017) further noted that one of the challenges for Korean American parents is how to raise children in two cultures. When they try to raise them as Korean by teaching the Korean cultures, their children reject the idea because they were grown in the US. On the other hand, when Korean children want to grow and act as Americans, they lose both their Korean and US identities because they do not have a separate identity with which to stand. In other words, as explained above, the second-generation could not fit either in American or Korean churches in the US. This identity crisis means that the Korean second-generation could not fit in Korean or American identity because of their two cultural backgrounds. All these issues show that leaders need cultural intelligence to solve these types of problems.
The Latino Christian Immigrants

As noted earlier, Latino immigrant Christians have also encountered challenges similar to Ethiopian immigrant Christians in the US. Their challenge was mainly because of cultural conflicts. Research shows that Latino Christian immigrants have felt mixed feelings after coming to the US (Bandes-Becerra, 2008; Crespo, 2009; Guglani, 2016; Kreysa, 2016). For instance, Latino immigrants who came after the age of 13 want to preserve their native culture in the US. As opposed to this, Latino children who came under the age of 13 wished to adopt American culture. Thus, there have been cultural conflicts between the two groups. These immigrant Christians encountered an identity crisis since they could not fit into one culture (Guglani, 2016).

According to pastor Aranguiz (n.d), one of the Latino church leaders in the US, Latino immigrant Christians have encountered severe problems in the US because of cultural conflicts. He noted that even though the Latino immigrants have attempted to learn English and have tried to see themselves as Americans, they still face challenges because of cultural issues. Some of them tried to embrace both cultures (Korean and American) without success. Therefore, they have faced an identity crisis in the US. It seems that it was a challenge for the Latino churches to choose between the two cultures. He observed:

Hispanics [i.e., Latino] feel the need to integrate ourselves into the primary culture, and to live the “American Dream,” but in this process, we start losing our identity. We see this most clearly in the second generation of immigrants: they start to lose their native language (Spanish) as they become more fluent in the new language (English). This is natural, and even crucial for employment and education to be fluent in English, but we need to figure out how to integrate without losing our identity. It is essential for the church to highlight the importance of our roots, culture, and values, even though we should also keep in mind that our lives should be based on the eternal values of the Kingdom and not just on any culture. (n.p)
Pastor Aranguiz (n.d.) also noted that the American Dream, which is striving for success in the US, attracted many Latino immigrants because they want to be successful in the US. Unfortunately, however, it was hard for them to choose between the bad and the good culture in the US. As a result, they embraced all kinds of cultural styles, including bad ones such as thriving to achieve things by ignoring spiritual things. In other words, they ignored following God in the US and led their lives by themselves. That is why they have encountered spiritual problems in their faith (Aranguiz, n.d.).

**The Ethiopian Immigrant Christians**

This section gives more details on the Ethiopian immigrants since this research focuses on Ethiopian immigrant church leaders and church families in the US. As stated earlier, more than 222,000 Ethiopian origin immigrants lived in the US in 2015 (Anderson, 2017). Nonetheless, some sources show that more people of Ethiopian origin live in the US (Reed, 2015). Among these, significant numbers of Ethiopian Evangelical Christian immigrants live in different states in the US. One of the major areas they live in is the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia (Anderson, 2017; Meehan, 2009; Reed, 2015; Shellnutt, 2019).

As previously noted, it was European immigrants who came to the North American region since its discovery at the end of the 15th century and founded the US in the 18th century. This kind of European immigration to the US continued for several centuries. In the 19th and early 20th centuries, more Europeans and Asians came to the US. Also, in the 20th century, more Latinos and Asians came as immigrants to the US. The coming of Africans to the US as immigrants was insignificant until the latter decades of the 20th century, though slavery brought many African in earlier centuries. For example, research shows that the US census in both 1970
and 1980 US censuses lacked information on African immigrants based on their country of origin. It referred to them as *Africans*, even though Africa is a continent and has many countries within it. In the last decades of the 20th century, however, African immigrants were categorized based on their specific countries. This reality shows that the major African immigration to the US is a recent phenomenon that occurred after the 1980s (Bhave, 2001; Getahun, 2007; Shashe, 2015).

Ethiopia and the US have been in a relationship since 1903. This relationship shows that the two countries have worked together for more than a century (Getahun, 2007; Metaferia, 2008; Shashe, 2015). Because Ethiopia was an independent African country, which was not colonized by the Western countries, it established a diplomatic relationship with other counties independently, including with the US. As a result, the two countries have developed strong relationships and mutual benefits for many decades since that time. Because the US needed Ethiopia for geopolitical reasons in East Africa, the two countries had many agreements and worked together for several decades until the 1970s. In those days, Ethiopians also came to the US for various reasons. For example, the US gave opportunities for Ethiopian students to learn at various universities. Furthermore, the US helped Ethiopia in building its military, educational, and infrastructure systems. One good example is Ethiopian Airlines, which was established with the help of the US in 1945.

Many Ethiopians came to the US for different purposes such as education, training, tourism, business, and diplomacy up until the 1970s. However, even though the US established a diplomatic relationship with Ethiopia since the beginning of the 20th century, the arrival of Ethiopians to the US on a permanent basis did not take place until the 1970s and 1980s. One of the significant factors that led Ethiopian immigrants to come and settle in the US was the 1974
Ethiopian Revolution. This change was a time when the military removed the imperial government in Ethiopia and declared a socialist government (Eshete, 2005; Getahun, 2007; Zewde, 2002).

After a few years of this revolution, there was a time called the Red Terror (Eshete, 2005; Getahun, 2007; Zewde, 2002). This challenge meant that the military government persecuted many people for political, religious, and other ideological reasons. Above all, since the military government of Ethiopia declared a communist-style system like United Soviet Socialist Republic (USSR) and persecuted many people, the US received many immigrants from Ethiopia and gave them refugee status.

During this time, Ethiopian Evangelical Christians faced the same persecution from the government and fled to the US. Since that time, the number of Christian immigrants coming to the US has increased. One of the reasons was that the communist government rejected God and religious beliefs. Primarily, the communists associated Evangelical Christianity with Western capitalism or imperialism, which resulted in intense persecution against Christians. Thus, the military government of Ethiopia closed many Evangelical churches and persecuted Christians for their beliefs. Consequently, many Christians fled to the US to find refugee status (Eshete, 2005; Getahun, 2007; Zewde, 2002).

There were three major reasons why Ethiopians came and settled in the US since the 1974 Ethiopian Revolution (Bhave, 2001; Getahun, 2007; Shashe, 2015). First, students, diplomatic workers, businesspersons, and tourists came to the US and failed to return to their home country because of the political change in their home country. Second, international organizations helped Ethiopians coming to the US as refugees because of persecution in Ethiopia in the 1980s and 1990s. Third, the US instituted the Diversity Visa (DV) lottery, and many
Ethiopians used this opportunity to come starting in the 1990s. These trends mean that Ethiopian immigrants found refugee status in the US by various means.

**Ethiopian Challenges in the US**

Ethiopian immigrants have encountered several challenges in the US because of cultural conflicts. One of the major challenges for Ethiopians in the US is the generational gap between the old and the new generations. Getahun (2007) noted:

> In relation to their adaptation to immigrant life in America, Ethiopian immigrants also faced some of the most common immigrant adjustment problems, such as changing roles in the family, the generation gap between the old and the young within the family, language barriers, downward mobility and child-rearing mechanisms. (p. 7)

In addition to the above challenges, Africans in general and Ethiopians in particular have faced other related challenges. For example, isolation from families, psychological distress, and cultural conflicts are some of the major challenges for these immigrants in the US (Bhave, 2001; Getahun, 2007; Shashe, 2015). Moreover, Ethiopian immigrants have encountered family problems because of cultural issues. After they came to the US, Ethiopians wanted to overcome their life challenges by working more hours to have more income to support their families. Even though this was helpful to their success in work, it brought challenges to their families. Working many hours resulted in hurting their marriages and children (Getahun, 2007; Shashe, 2015). For example, Getahun (2007) shared the experience of an Ethiopian immigrant father who came in the US in the 1970s. He noted:

> When I came to America, there were not many Ethiopians in Seattle [Washington] and its environs. There was no Ethiopian church, no restaurant where the kids could have a chance to mingle with fellow Ethiopians. Because I was attending graduate school, I have not had the time and resource[s] to help my sons mingle with Americans either. Besides, I never thought of myself living in U.S. for good. Thus, my children grew neither being Ethiopian nor American. (pp. 149-150)
**Ethiopian Immigrant Church Leaders and Church Families**

According to CBN (n.d) and the IEEC website, Ethiopian immigrant Christians have come to the US since the 1970s and founded a church in the Washington metropolitan area in the following decades. The International Ethiopian Evangelical Church (IEEC) in Washington DC was/is one of the largest immigrant churches in the US. The church expanded its ministries in the US and other countries for the next several decades (Anderson, 2017; CBN, (n.d); Meehan, 2009; Reed, 2015; Shellnutt, 2019).

In addition to IEEC, there are several Ethiopian Evangelical immigrant churches in the Washington metropolitan area. However, even though there are many Ethiopian Evangelical immigrants and churches in the US, there are few, if any, studies about their experiences. As noted earlier, research shows that even though many studies have been conducted on the Ethiopian Orthodox Church, there is little research on Ethiopian Evangelical churches, particularly in the diaspora (Eshete, 2005; Getahun, 2007). That is why this research seeks to fill the literature gap by exploring Ethiopian Evangelical immigrant Christians' experiences in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia.

**Profile of the Current Study**

This literature review gave large space to examine the theological foundation, theoretical framework, and related topics on leadership for this study. The aim was to show how cultural intelligence could help leaders serving a diverse society in a new cultural environment. The theological framework examined biblical sources on culture and cultural intelligence. First, it analyzed the Old Testament culture during the Patriarchal Age and the culture of the Israelites in ancient times. Second, it reviewed the New Testament culture during the time of the Lord Jesus and the apostles. Finally, it discussed cultural and church history to connect it with present-day
society. Thus, the review argues that the theological framework for cultural intelligence is essential to communicate and serve people in a multicultural environment. The theoretical section, which is the second framework, analyzed cultural intelligence from the theoretical perspective. It is comprised of cultural intelligence, cultural intelligence and teamwork, and globalization. Lastly, the review showed a gap in the study. It gave examples of immigrants coming to the US and their cultural challenges, indicating a literature gap that can be explored in research.
CHAPTER THREE: RESEARCH METHODOLOGY

This study utilized the qualitative transcendental phenomenological method to explore the lived experiences of participants. This method was chosen because it is useful to explore participants' lived experiences by setting aside researchers’ bias (Husserl, 2004; Moustakas, 1994; van Manen, 1990). This research explored the Ethiopian Evangelical Christian immigrant leaders’ and families’ lived experiences in the US, specifically in the Washington metropolitan area, including DC, MD, and VA. This chapter discusses research design, research setting, population, data collection and analysis methods, and ethical considerations in the study.

Research Design Synopsis

The United States (US) was founded by immigrants in the 18th century, and it flourished through immigrants for the centuries that followed. By the second half of the 20th century, new immigrants continued coming to the country. Some of these immigrants came because of persecution in communist countries. Others came to find better job opportunities in the US. Also, easing immigration policies in the 1960s and 1980s allowed many immigrants to come to the country. Moreover, the US created a Diversity Visa (DV) lottery opportunity for people to come to the country since the 1990s (Gaustad & Schmidt, 2015; Getahun, 2007; Noll, 1992, 2012; Sweeney, 2005). This research focused on one cohort group of those immigrants.

Research Problem

The Ethiopian immigrant church leaders and church families have encountered several challenges in the US. These stem from cultural conflicts between their native Ethiopian culture and the American culture. These cultural problems need cultural intelligence to address issues that arise from cultural disputes. The following are some examples of the issues that caused cultural conflicts for the Ethiopian immigrants in the US.
First, immigrant church leaders and church families face cultural conflicts because of cultural lifestyle differences in Ethiopia and the US. Several cultural differences between Ethiopia and the US have resulted in cultural issues. For example, the US lifestyle is more individualistic, while the Ethiopian lifestyle is more communal. This difference means that people live differently in the two countries, and cultural conflict is a challenge for immigrants (Bhave, CBN, n.d; 2001; Getahun, 2007; Shashe, 2015).

Second, immigrant Christian leaders and church families face several challenges in adjusting to a new US culture. When people move from their home country to live in another country, they encounter problems resulting from experiencing the new culture. These challenges of immigrant Christians in the US include spiritual issues. Leading their spiritual life with new people in the new culture can be one of the severe difficulties families face after moving from one country to another. Compared to the US cultural setting, people in some countries use their time for spiritual and social gatherings more than people in the US. The work environments in their countries allowed them to spend more time in church with others for several hours. In many countries, people work only for about eight hours a day, allowing them to spend more time with other people. For many immigrants to the US, they must work more than eight hours a day. They may also need to work double shifts and more than one job to overcome new life challenges. This kind of working environment reduces association with others regularly. That is why the work environment in the US often brings cultural conflict for immigrants (Bhave, 2001; CBN, n.d; Getahun, 2007; Lee, 2017; Lee & Olsen, 1996; Shashe, 2015; Shin & Silzer, 2016).

Third, cultural lifestyle differences bring challenges for immigrant church leaders to lead immigrant families in the US. While the US culture emphasizes striving to achieve more individual goals, the Ethiopian culture emphasizes pursuing common objectives even though this
changes through time. The US economy is a capitalist economy, which promotes individuality, freedom, and the pursuit of personal goals (Getahun, 2007). On the contrary, in some immigrants' home countries, including Ethiopia, either traditional or communist systems influenced people to think and work collectively despite decades of economic system changes. This economic system difference means that industries and technological innovations encourage individuals to achieve their dreams in the US. However, even though financial goal accomplishment is necessary for life, it can also bring problems. For the immigrants coming from a communist or communal culture, there can be the experience of working excessive hours at the expense of family values. For example, if a company is focused only on increasing profits at the expense of employees and family, it hurts families by exploiting their energy and time. For those immigrants whose country experienced a socialist/communist lifestyle in the past, the focus was not on achieving personal goals even though economic system changes are inevitable. Instead, they followed communal goals. This explanation is not to say that communism or the traditional system is better than capitalism or vis-versa. It is simply to show that these cultural differences in workplaces are experienced by immigrants and can result in cultural conflicts (Gaustad & Schmidt, 2015; Getahun, 2007; Livermore, 2009, 2016).

Fourth, immigrant church leaders in the US face challenges related to leadership. Leaders encounter new cultural settings with leadership models and styles contrary to their native cultural approaches to leading people. The United States system and Ethiopian leadership styles are different in some ways. While the Ethiopian culture encourages hierarchical leadership, US culture encourages people to express their freedom and individuality. As a result, it is challenging for immigrant leaders to lead in a more advanced and democratic culture
Fifth, Christian immigrant church leaders and church families face challenges in understanding and communicating with others because of cultural differences. When there are significant cultural differences between people, it is challenging to understand and communicate effectively. The church leaders and church families experience challenges in a new culture. For example, children of immigrants experience similar communication issues as their parents involve in a new culture. One of the severe difficulties of immigrant Christians is raising children in US culture. When they came to the US, many parents came with children of different ages. Even though the younger generations could quickly adapt to the US culture, they still have faced challenges like those faced by their parents. Growing up in a mixed cultural environment is a problem that immigrant children face in their daily lives. For example, while parents want their children to inherit their native or Ethiopian culture, children prefer to embrace the US culture. As a result, balancing the two cultures is not easy for children as they grow more in their lives.

Greater cultural intelligence is needed by leaders and parents to address the above challenges effectively. This skill is essential to overcome cultural shock and thrive in a new culture (CBN, n.d; Lee, 2017; Shin & Silzer, 2016; Livermore, 2009, 2016; Moreau, 2020; Moreau et al., 2014). That is why this study sought to explore lived experiences of immigrant church leaders and church families to understand how they used cultural intelligence to address cultural issues.
Purpose Statement

The purpose of this phenomenological research was to explore the cultural intelligence (CQ) of the Ethiopian immigrant church leaders’ and church families’ experiences in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia.

Research Questions

The following research questions guided this research.

RQ1. How do Ethiopian immigrant church leaders use cultural intelligence to help their church families balancing their native culture with the new culture in the US?

RQ2. How do Ethiopian immigrant church leaders perceive that the differences between Ethiopian and US cultures affect how church families live out their faith and their identity in Christ?

RQ3. How do Ethiopian immigrant church leaders perceive that the Ethiopians’ cultural practices differ in worship from those in the US Evangelicals who share the same faith, and how do church leaders face challenges that result from those differences?

RQ4. How do Ethiopian immigrant church leaders communicate and help their church families recognize cultural practices which may affect worship and discipleship?

RQ5. How do Ethiopian immigrant church leaders describe the factors that enabled them to develop their cultural intelligence to interact with the second generation, native US people, and other immigrants in their interactions in the US?

Research Design and Methodology

The research design for this study was the qualitative transcendental phenomenological method. The transcendental phenomenological research design is a research method essential to study participants' lived experiences by avoiding researchers’ bias coming from their prior experiences (Creswell & Creswell, 2018; Moustakas, 1994; van Manen, 1990). The concept of phenomenology is derived from the Greek word phaenesthai, which conveys the idea of a phenomenon to explain what appears in one’s consciousness. This concept also explains
transferring a thing or essence as it appears. In other words, it expresses the idea of showing self by bringing it into light (Moustakas, 1994).

In phenomenology, there are two approaches to explore participants' lived experiences (Dowling, 2007; Husserl, 2004; Moustakas, 1994; van Manen, 1990). The first is known as the transcendental phenomenological approach. Edmund Husserl developed this phenomenological approach, which became one of the qualitative research methods to explore participants' lived experiences. Even though initially it was developed as a philosophy, it has become a research method to describe participants' lived experiences. According to this method, researchers could set aside their bias, which may come from their prior experiences, and describe participants' lived experiences.

In other words, researchers need to reduce their prior assumptions about their study in order to describe lived experiences of participants without the researchers’ bias in their research. This reduction of researchers’ biases is called *Epoké* in the Greek language. The term *epoché* conveys bracketing out researchers’ prior assumptions or biases about their study to describe data coming from participants (Dowling, 2007; Husserl, 2004; Moustakas, 1994; van Manen, 1990).

This concept also means that even though researchers cannot eliminate their experiences, they need to refrain from their influence on their study so that their experiences should not interfere with their inquiry. This idea further shows that researchers need to avoid their prejudgments, presumptions, or beliefs to look at participants' lived experiences as if they are studying new phenomena or events. These principles help researchers to describe lived experiences as they appear and to report their findings appropriately (Dowling, 2007; Husserl, 2004; Moustakas, 1994; van Manen, 1990).
The other phenomenological method is called the hermeneutic or interpretive method. By deferring from Husserl, his student, and critic, Martin Heidegger suggested the hermeneutic or interpretive phenomenological approach to describe participants' lived experiences. Heidegger argued that researchers could not avoid their bias from their inquiry. Instead, he argued, they would interpret and describe participants’ lived experiences. This idea is called hermeneutics because it needs researchers’ interpretation to describe lived experiences of participants. Therefore, the hermeneutic study relies on researchers' interpretation of participants' lived experiences rather than avoiding researchers' biases (Dowling, 2007; Gorner, 2007; Moustakas, 1994).

For this study, the Husserlian-transcendental phenomenology was chosen as a better method because it is a design to describe participants' lived experiences by avoiding this researcher’s bias instead of interpreting their lived experiences. Additionally, this research was based on a cultural intelligence framework to explore and describe leaders’ skills based on their experiences by avoiding this researcher’s prior assumptions. That is why the transcendental phenomenological was a better choice to explore immigrant church leaders’ and church families' lived experiences.

**Setting**

Research shows that proper location and setting need to be arranged so that participants and researchers can discuss participants' lived experiences (Creswell, 2016). This type of arrangement helps researchers to gather data based on participants' convenience (Creswell, 2016). The following are explanations of the setting in this research.

This research’s setting was the Ethiopian Evangelical immigrant church leaders and church families in the Washington metropolitan area, including the District of Columbia,
Maryland, and Virginia. Many Ethiopian immigrant church leaders and church families live in this area. Therefore, this research focus on their lived experiences as immigrants in the same region.

In the beginning, these immigrants came from Ethiopia mainly because of persecution by the communist government in the 1970s and 1980s. Since the communist government persecuted Christians in those days, the US gave refugee status to many immigrants. Also, Immigration Acts and easing immigration policy restrictions in the US in the 1980s provided more opportunities to many Ethiopian immigrants. Moreover, as stated earlier, the Diversity Visa (DV) has provided Ethiopian immigrants opportunities to come to the US since the early 1990s (Getahun, 2007; Reed, 2015).

These immigrant communities are growing in the US and have faced cultural issues. The second-generation has likewise faced challenges because of growing in cultural conflicts. While some Ethiopian immigrant parents want to preserve their native culture in the US, other parents pursue the US lifestyle. Still, others are in a dilemma because they do not know better methods to deal with the second-generation. As a result, children have faced an identity crisis by losing a specific culture with which to be identified. These problems hurt both the first and second generations’ day-to-day activity lives and their spiritual lives, as well. Therefore, this research explored immigrant church leaders’ and church families’ cultural intelligence and their efforts to understand and serve their church families in the US.

Participants

The participants in this research were the Ethiopian Evangelical immigrant church leaders and church families in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia. Research shows that qualitative-phenomenological research
needs about five to twenty-five participants (Creswell, 2016). As explained earlier, immigrant
church leaders and church families have come to the US since the 1970s and became one of the
dominant immigrant communities in the US, mainly in Washington metropolitan area. In the
erlier decades, these Christian immigrants gathered in one church in Washington, DC. Later,
this church founded branches in DC, MD, and VA. In addition to this main church and its
branches in the Washington metropolitan area, other independent Ethiopian Evangelical
immigrant churches were founded in recent decades in the same region.

The following are some of the essential steps that this researcher used to contact church
leaders and invite potential participants to this research. After having the Institution Board (IRB)
permission to gather data, this researcher began contacting main church leaders. Before
contacting the potential participants to this study, this researcher phone called and email ed
church leaders to request permission to contact their church members for the research. Next, he
explained the nature of the research and answered questions to those who contacted him. The
main church leaders with long experiences in the US replied to the e-mail and permitted this
researcher to contact their members to participate in the study.

After having church leaders' permission to contact their church members, this researcher
contacted more leaders who have personal acquaintance with him. He introduced himself and
explained the research he was planning. Then, he also requested them to recommend more
potential participants for this research. To select potential participants, the researcher asked some
of the leaders who have been living for a long time in the Washington metropolitan area.
According to their information, even though many church leaders minister in the area, some of
them were new to the region. Therefore, the researcher asked leaders to recommend him
potential participants based on the information they knew about them. He also searched more about these leaders by calling phones and sending emails.

Identifying how long leaders lived and served in the US was essential to select participants for this research. This researcher chose participants among leaders based on the screening letter's requirements (see Appendix E). The screening letter asked participants: (a) Are you 18 years old and above? (b) Have you been living in the US for at least 10 years or more? (c) Have you ever served as one of the following: pastor, elder, marriage counselor, youth group leader, Bible school instructor, worship leader, Sunday school teacher, gospel ministry (evangelism), or children’s ministry as an Ethiopian immigrant Christian in the US for at least 5 years or more? (d) Have you served Ethiopian immigrant Christians in the US (particularly in the Washington metro area, including in the District of Columbia, Maryland, and Virginia)?

The screening letter helped this researcher in selecting participants who could fulfill the criteria to participate in this study. The letter was both sent to leaders who had acquaintance with him and others recommended by them. According to the requirements listed above, the researcher selected potential participants. Thus, in addition to this researcher’s acquaintance with some leaders, their recommendations helped him recruit more participants. Even though he wanted to contact many of the Ethiopian immigrant church leaders in the Washington metropolitan area, he found out that some of the leaders and their churches were new to the region and could not fulfill the above requirements. Therefore, he excluded those leaders who did not fulfill the requirements of the screening letter. Then, he chose others based on the screening letter requirements.

In this research, nineteen participants were selected to take part in the study. This researcher used personal acquaintance and others’ recommendations to select potential
participants. Initially, he pointed out leaders who are in ministry for Ethiopian immigrant churches in Washington metropolitan area. By doing that, he found about forty leaders who could be contacted for this research. However, some of them had a few years of experience in the above area. Therefore, he excluded some of them from the list based on the information mentioned above. Then, he focused on about thirty leaders who could represent others in both years of ministry and positions they served. From these, three leaders did not reply to phone calls. The other two participants were excluded because they served only a few years in the area mentioned above even though they served more years in other US states. Still, the other two leaders could not start to take part in the research even though this researcher contacted them and explained the research to them. Finally, he decided to send screening emails to twenty-three leaders.

After the screening letter was sent, twenty-three leaders replied to it. Following checking their answers in the screening letter, a consent form was sent to give them more details of this research and ask them to sign if they would volunteer to participate in the study. Among these leaders, twenty-one of them signed and replied to the consent form. However, two participants withdrew from continuing in participation because of their tight schedules in their ministry. Finally, nineteen of them were able to be interviewed.

This research explored church leaders’ lives and ministry experiences. Also, it examined their challenges resulted from cultural conflicts. Therefore, the Ethiopian immigrant church leaders were asked multiple questions through questionnaires, in-depth interviews, and focus group discussions to gather data for this study. This researcher asked leaders about their lives and leadership experiences in a new culture. He also asked how they helped church members to settle in a new cultural environment and overcome challenges in the US. Moreover, this researcher
asked questions about the second generation of immigrant families. These questions helped uncover the participants' experiences as individuals or groups in the new culture, hoping that this data could enhance immigrant church leaders' ministry.

**Role of the Researcher**

The researcher’s role in this study was arranging conditions for participants to share and explain their lived experiences about their cultural intelligence in their ministry to gather data for research. Patton (2014) and Merriam and Tisdell (2015) observed that when researchers arrange a proper setting and ask essential questions to participants, they can have better and essential data for their study. This research provided an opportunity for participants to explain their life stories, including how they overcame their cultural shock to adjust to their lives in the US. Also, this researcher asked questions about how they overcame challenges and thrived in the American culture.

In this study, participants answered the questionnaires before the interviews. Then, the researcher interviewed participants individually and used a focus group to gather the data. Research has indicated that a phenomenological inquiry needs either a one-to-one interview or a group discussion process so that researchers can have all the essential answers and views from the participants regarding their lived experiences (Creswell, 2016). This researcher also recorded the participants’ answers and explanations in response to an interview about their lived experiences. Participants responded to questions about Ethiopian immigrants' cultural challenges and leaders’ cultural intelligence to solve cultural issues (see Appendix A).

Even though this researcher was not a full-time immigrant church leader when he came to the US many years ago, he has observed and encountered some of the cultural challenges in a new cultural environment. He also faced some immigration challenges as a newcomer many
years ago. He also served in immigrant churches in the US. While this personal experience enabled the researcher to understand immigrant leaders' experiences, he was careful not to bias the research by his prior experiences. Although qualitative phenomenological researchers can encounter bias (Moustakas, 1994; van Manen, 1990), all efforts were made to avoid personal biases in this study by arranging an appropriate setting for participants to describe their lived experiences. He also listened to their answers and recorded them without adding personal assumptions. Finally, he analyzed and reported based on the participants' descriptions of their experiences.

This researcher also followed more guidelines to set aside bias from this research. After scheduling an interview based on participants' conveniences, he interviewed and listened to answers carefully to report their experiences according to their descriptions. According to studies, researchers need to conduct the research purely based on participants' views and experiences by eliminating prejudgment about the responses (Moustakas, 1994; van Manen, 1990).

Understanding these guidelines, this researcher gathers data based on participants' descriptions of their experiences. He also recorded their responses during the interview and focus group discussions. Finally, the recorded data were transcribed into texts for analysis without prior assumptions to describe their lived experiences.

**Ethical Considerations**

This researcher gathered information from participants by ensuring ethical rules. Research requires ethical principles so that researchers can gather and report their data appropriately (Creswell & Creswell, 2018; Moustakas, 1994; van Manen, 1990). Primarily, confidentiality is one of the requirements to study the lived experiences of participants.
The following are some of the ethical considerations that this researcher followed to gather and report the current study data. Initially, pseudonyms were given to participants to remain anonymous in reporting the findings in this research. This was explained to participants to provide them confidentiality. This method can give confidence to participants to express their lived experiences in detail and explain their views without hesitation (Roberts, 2010; Creswell & Creswell, 2018). Additionally, all participants received and signed an informed consent document detailing the nature of the research, its use, and the process by which confidentiality will be maintained (see Appendix G).

This researcher also informed participants that their participation is voluntary and that the research is based on their consent. Their approval depends on their willingness to participate in the study. By asking for their voluntary participation, the researcher demonstrated that he respects the participants, including valuing their privacy. This was upheld throughout the data collection process.

Moreover, this researcher followed the ethical principles to respect participants' rights in sharing data for research. Creswell and Poth (2018) noted, “Respect for persons encompasses the treatment of persons and their data involved in the research process…respecting the privacy of participants and ensuring the consent process is communicated including the right of participants to withdraw from the study” (p. 119).

Therefore, to respect participants' rights, this researcher introduced the study to the participants via email at the beginning of the process. At that stage, the researcher also explained how participants could be involved in this study based on their voluntary participation, including withdrawing without any negative consequences. Only after these processes, they volunteered to participate in this study.
Further, this researcher explained each process of the data collection and analysis process to ensure confidentiality in this research. Roberts (2010) affirmed, “Assuring confidentiality is a primary responsibility” (p. 52) of researchers. This responsibility shows that researchers must give priority to the participants’ confidentiality or privacy right regarding the information that researchers gather from the participants. According to the author, confidentiality refers to “the identity of individual participants and the data from participants” (p. 52). Roberts (2010) further described that researchers need to explain the following: “All participants were assured that all data will be held in confidence. Individual names should not be used in any publication about the research study” (p. 52). Hence, in this research, participants were allowed to participate voluntarily without any concern about their privacy.

Additionally, this researcher interviewed the participants based on their voluntary participation after they understood the research processes. He also recorded the interview after they signed a consent form to be recorded during the interview. Further, he respected the participants' privacy rights and kept the information confidential from the time of gathering the data to reporting it. All records in this study, including transcripts from interviews, were retained in password-protected files on the researcher's computer only.

Besides, this researcher followed the ethical principles of this research, as explained in the following. Creswell and Creswell (2018) stated, “Ethical questions are apparent today in such issues as personal disclosure, authenticity, and credibility of the research report; the role of researchers in cross-cultural contexts; and issues of personal privacy through forms of Internet data collection” (Locs. 2841-2844). This idea shows that researchers must respect participants' privacy rights in all research processes when they gather and report data. In this way, they can give confidence to participants to provide the necessary and correct information.
In this research, emails also were sent to explain the details of the study and asked potential participants to take part in this research voluntarily by following the above standards. The emails explained how volunteers would participate, including how to withdraw from participation without any negative influence for their withdrawal (see Appendix G). Finally, the researcher also affirmed that the research uses only a pseudonym to respect their privacy rights in reporting the study, including in reporting the data.

**Data Collection Methods and Instruments**

This study used questionnaires, in-depth interviews, and focus group discussions on gathering data. The qualitative phenomenological research method has several tools to gather data from the participants. For example, Creswell and Creswell (2018) observed, “Qualitative researchers typically gather multiple forms of data using different methods, such as interviews, observations, documents, and audiovisual information rather than rely on a single data source” (Locs. 5378-5379). Therefore, various data gathering methods were utilized in this study.

**Collection Methods**

Three data collection methods were used in this research to triangulate the data. As indicated earlier, the phenomenological research method does not rely on only one method of gathering data. Instead, it uses multiple ways to gather data from the participants. One of the advantages of using various data sources is that researchers can use these sources for triangulation. Triangulation is a method using various data sources to substantiate the information for the study (Creswell & Creswell, 2018). In other words, multiple data sources are useful for researchers to verify their data in the research. In this way, researchers can validate participants’ information (Creswell & Creswell, 2018).
In this current study, this researcher used three data collection methods for triangulation purposes. Primarily, he used questionnaires to have an overview of participants. Also, he used an in-depth interview to explore lived experiences of participants. Finally, he used a focus group discussion to allow participants to answer questions and interact with each other.

**Instruments and Protocols**

As explained above, this researcher used multiple data sources for this current study. Questionnaires, in-depth interviews, and focus group discussions were used to gather the data. The following are some of the explanations of how these instruments were developed and used in this study.

In developing the instruments, the researcher considered whether to use prior studies’ instruments or developing original instruments for this study. When he assessed the nature and context of this study, he preferred developing instruments. Then, he discussed developing the instruments with his dissertation supervisor, and the supervisor also suggested that developing instruments for this specific research was better. Hence, this researcher decided and developed instruments for this study. Later, his dissertation committee also discussed with him how he would use these instruments in this study.

Before developing instruments, this researcher studied the context of participants. One of the challenges this researcher thought about was how to gather data from participants who lived in two cultures. It was necessary to evaluate which methods were better to explain the first and second generations of Ethiopian immigrants’ lived experiences in the US.

Considering the historical setting of the Ethiopian immigrants before and after they came to the US was critical to develop instruments. Historically, both the British and US had a strong relationship with Ethiopia, and their educational systems, including teaching English in schools,
continues for more than a half of a century until today (Bhave, 2001; Getahun, 2007; Metaferia, 2008; Shashe, 2015; Zewde, 2002).

Additionally, as explained earlier, Ethiopians have been coming to the US mainly since the 1970s. In the 1970s and 1980s, the communist government persecuted many Ethiopians, and the US gave many families refugee status. That is why many Ethiopian immigrants have been living in the US for about 50 years. Moreover, the Diversity Visa (DV) gave additional opportunities to many Ethiopians to come to the US since the 1990s, indicating that they have been coming and living in the US for about 30 years (Bhave, 2001; CBN, n.d; Getahun, 2007; Metaferia, 2008; Shashe, 2015; Zewde, 2002). This trend shows that many first and second generations Ethiopian immigrants have been living in the US for about half a century because some of the immigrants have come since the 1970s, even though many more immigrants have come in the recent decades.

As a result, even though Ethiopian immigrants kept some of their native cultures, the first and second generations of immigrants experienced the American culture because they lived, learned, and worked in the American culture for many years. The immigrant church leaders also raised children and ministered in the church for many years in the American culture. These realities were considered to develop instruments in this research.

This researcher also considered the theoretical background of this study to develop instruments, which is explained below. Thus, this researcher considered both the background and the current situation of these immigrants to develop the instruments. The questionnaires were developed to explore the demographic background and ministerial experiences of church leaders. In-depth interview questions also considered how these immigrant church leaders developed and
used their cultural intelligence (CQ) in the US. Finally, the focus group prompts also were
designed to triangulate data collection methods.

**Questionnaires**

One of the gathering data methods in this qualitative research was distributing
questionnaires for participants to overview their demographic backgrounds and ministerial
experiences (see Appendix B). According to Roberts (2010), researchers can use questionnaires
to incorporate with other data collection methods. The author observed, “One technique used by
researchers, when questionnaires are used to gather data, is to combine the data so that individual
responses are subsumed under the total aggregated data” (p. 53).

As explained above, this researcher considered adopting any available questionnaires to
implement for the study; however, he was not satisfied by the available questionnaires because
of this study's specific context. In other words, he chose to develop instruments and asked his
supervisor for suggestions because of this particular research context. His supervisor also
suggested the same idea based on the nature and the context of the study. Then, the researcher
developed questionnaires that could fit this particular study. He also discussed this development
with his dissertation committee on how he would implement the instruments.

As one of the data gathering methods for this study, this researcher prepared original
questionnaires to ask demographic backgrounds, ministerial experiences, and cultural
intelligence experiences to gather participants' multiple answers (Appendix B). The demographic
and ministerial background questions were essential because they gave a foundation for the
research. In the first part of the questionnaires, participants answered questions about their
background.
The questionnaires also evaluated leaders' cultural intelligence in four major areas based on Livermore’s (2015) analysis of cultural intelligence theories. Livermore (2015) analyzed four essential cultural intelligence skills that leaders need to develop to influence others. The questionnaires, therefore, followed his theoretical model in the following four areas.

First, questionnaires in this research assessed leaders' motivations as one of their cultural intelligence skills. This researcher used the questionnaires to determine immigrant leaders’ motivation to lead others in the US and assessed their interest in knowing about other peoples and cultures. According to Livermore (2015), leaders need to have a cultural intelligence drive to understand and motivate diverse people. This drive is a fundamental skill in the twenty-first century.

Second, questionnaires in this area evaluated leaders’ knowledge regarding other cultures. Cultural intelligence knowledge is another essential skill that leaders need to develop in their organizations. This skill is vital for the ministry's success because it is critical to work with diverse people. Since motivation alone cannot fulfill leadership success in a diverse culture, developing knowledge helps leaders in their cultural intelligence (Livermore, 2015).

Third, questionnaires also evaluated the cultural strategies and skills of leaders. Cultural intelligence strategy is another skill required from leaders. After being motivated and knowing the necessity of cultural intelligence knowledge, leaders need to develop strategies to influence others (Livermore, 2015).

Finally, this research used the questionnaires to assess immigrant leaders' actions about their cultural intelligence to help their church members, families, and the second-generation in the US. Cultural intelligence action is a valuable skill that leaders must acquire (Livermore, 2015). Being motivated, having knowledge, and learning strategies are not enough for leaders
regarding cultural intelligence. Action is also critical to bring change in their organizations through the application of cultural intelligence.

Hence, after answering some demographic questions, participants responded about their experiences on cultural intelligence. The questionnaires gave the church leaders opportunities to answer questions on how they developed and applied cultural intelligence in the US to be successful in their ministries. Finally, this researcher added the responses with other instruments to analyze and triangulate the data.

**In-depth Interviews**

The second data collection method used in this phenomenological research was in-depth interviews (see Appendix A). Researchers use in-depth interviews to gain extensive information from participants (Moustakas, 1994; van Manen, 1990). Creswell and Poth (2018) quoted Brinkmann and Kvale on the purpose of the interview as “attempts to understand the world from the subjects’ point of view, to unfold the meaning of their experience, to uncover their lived world” (p. 307). Research also shows that a convenient natural setting is needed to have a suitable environment for both the researcher and the participant to interact in the interview. Creswell and Poth (2018) further stated: “How the interactions take place depends on the choice of interview type of which there is a great variety. A variation for a one-on-one interview is for both the interviewee and interviewer being physically located in the same room, talking face-to-face using technology, or talking over the phone” (p. 307).

In this current study, this researcher used an in-depth interview to explore the lived experiences of participants. He used semi-structured questions to extract detailed answers about leaders' lived experiences in their lives and ministries. According to research, although researchers use questionnaires to gather information from participants to explore their
background and experience, they can ask more questions that are more diverse and detailed in an in-depth interview on a given topic (van Manen, 1990). In-depth interviews can help researchers gain an overview of participants' lives in various aspects. For example, researchers can ask open-ended questions to explore the social or emotional experiences of participants. The open-ended questions are useful methods in an interview because participants can answer them freely and express their views without limitations (Creswell & Creswell, 2018; Roberts, 2010).

The in-depth interview in this research asked questions about the lived experience of the cultural intelligence of leaders. Researchers on cultural intelligence pointed out that leaders need to develop several skills to understand various cultures (Ang & Van Dyne, 2015; Livermore, 2009). Intercultural communication skills are also essential to settle and thrive in the new culture, including overcoming cultural shock (Moreau et al., 2014). Therefore, this study's in-depth interview questions asked participants to gather data based on their ministerial experience in the US as an immigrant leader. The researcher asked five main in-depth interview questions, including sub-questions, to collect data.

In-interview questions in this research included ministerial background experiences to give a framework (Patton, 2004) and the cultural intelligence experiences to evaluate their ministry experiences (Ang & Van Dyne, 2015; Livermore, 2009). The first question asked about leaders' cultural intelligence experiences in helping newcomers from Ethiopia living in the US. These sub-questions asked how leaders helped immigrants to settle and thrive in a new cultural environment. The sub-questions also included questions relating to both general and spiritual help in the new environment. The second question focused on how leaders helped immigrant church families identify differences in family structures and conflict management between Ethiopia and the US. The third question was about the difference between Ethiopian and US
worship styles. The fourth question asked leaders how they communicated about spiritual
ministries to immigrant families in order to help them grow spiritually in the US. Finally, the
fifth question asked leaders how they helped the first and the second generation in the US. All
the main questions have sub-questions to extract more information from participants.

Focus Group

This phenomenological research also used a focus group to gather data from participants
to triangulate data (see Appendix C). The focus group method involves asking questions to
groups of people concerning their lived experiences. In most cases, their numbers are typically
between five to eight people who are willing to discuss and answer questions from the
researchers (Creswell & Creswell, 2018). Sometimes it is critical to find a focus group instead of
relying only on individuals because it is beneficial to have more data from different people. For
example, Creswell and Poth (2018) noted, “…when the interaction among interviewees will
likely yield the best information when interviewees are similar and cooperative with each other
when the time to collect information is limited, and when individuals interviewed one-on-one
may be hesitant to provide information” (p. 307).

In this phenomenological research, this researcher utilized this method to gather data by
asking groups of people to have more sources for this study. During the focus group discussion,
leaders replied to questions and interacted with each other on the discussion-time questions. This
method helped him to triangulate the data in the research.

Procedures

As a qualitative research, this study followed the phenomenological research guidelines.
Phenomenological research has several procedures in data collecting (Potten, 2014). The
following are some of the procedures in this study.
As explained above, this researcher used questionnaires, in-depth interview questions, and focus group prompts to gather data. After this researcher planned to use these instruments and developed the detailed data collection methods, he applied to the Institutional Review Board (IRB) to have permission to gather data. The IRB reviewed the application and the necessary documents. The IRB also recommended the needed corrections. Then, this researcher corrected the recommended areas. Finally, the IRB permitted the researcher to gather data for this study.

Following the IRB permission, letters were sent via emails to the Ethiopian Evangelical church leaders in the US, specifically in the Washington metropolitan area, to explain this research's nature and get permission to contact their church members (see Appendix G). The researcher also answered questions for them about the study. Then, some of the main leaders replied by giving permission letters to this study. Other emails were then sent to some of the church leaders with whom the researcher has acquaintance. These leaders were also asked to recommend potential participants for this study. Based on their recommendations, more church leaders were contacted via phone and emails.

Next, a screening letter was sent to potential participants to determine whether they can fulfill the requirements to take part in the research (see Appendix F). In the screening letter, the leaders were asked their age range, years of ministry in the US, leadership roles, and contact information. The researcher then checked those leaders' replies to check whether they could participate in the research based on the screen letter's requirements.

After checking the screening letter's responses, the researcher contacted potential participants by sending them a consent letter form (see Appendix G). The consent form has additional explanations on the nature and process of the study. Those who agreed to participate signed the consent form to take part in the research.
As explained above, there were three collection methods: questionnaires, in-depth interviews, and focus group discussion questions that fit this particular study (see Appendix B, A, and C) for gathering data from the participants. Initially, the participants replied to the questionnaires about their demographic, ministerial, and cultural intelligence experiences in the US. The answers were helpful to have a general overview regarding participants.

Then, interviews were scheduled based on the convenience of participants through video software via Zoom. Because of the COVID-19 pandemic, it was impossible to meet participants face-to-face. Consequently, this researcher interviewed them only through the video conference via the software mentioned here. To be effective in the video conferences, he informed participants to be in a quiet place where the internet connection is available to make the interview successful. The interviews were ranging from thirty minutes to two hours. The interviews also were recorded, transcribed, and edited.

Likewise, this researcher used the same video conference discussion for focused group discussions. In the focused group setting, participants were given the opportunity to answer questions from the researcher and discuss their answers with each other as well. They were allowed to discuss based on the focus group prompts. This discussion contributed to the triangulation of the research data. All the recorded interviews and discussions were locked by the password in the researcher’s computer. The transcribed interview was then used for analysis by using the Atlas.ti software, which is a useful software to analyze qualitative data.

Data Analysis

This researcher used transcribed participants' answers based on their responses to the in-depth interviews and focus group questions. Then, he used coding according to the themes of the responses from the participants. In qualitative research, one of the useful software is ATLAS.ti,
which is a scientific software to code and analyze qualitative data. Therefore, this software was used in this study.

**Analysis Methods**

Researchers need coding to analyze their data. According to research, the purpose of coding is to organize the data in a meaningful way and present it systematically (Saldaña, 2016). Coding is also helpful to researchers in analyzing the data accurately so that others can understand it easily (Roberts, 2010; Creswell, 2016). Phenomenological researchers need to analyze lived experiences of participants through coding responses from people. In this way, researchers can sort out similar and different data to present them in their codes. Also, it is possible to compare and contrast the answers from the participants. For these reasons, coding the data is essential (Creswell, 2016; Moustakas, 1994).

Coding the data is also critical to analyze and interpret the data by researchers. By arranging the data according to their themes, they can reduce complications in understanding extensive data. Creswell and Poth (2018) noted, “Often qualitative researchers equate data analysis with approaches for analyzing text and image data…. also involves organizing the data, conducting a preliminary read-through of the database, coding and organizing themes, representing the data, and forming an interpretation of them” (p. 335, emphasis original). This indicates that researchers can use these methods to analyze data by using various codes. Therefore, this research used different coding methods to sort out, organize, analyze, and interpret the data.

For example, one of the methods of grouping the data in a phenomenological research method is clustering them based on specific themes (Moustakas, 1994). Research also indicates that horizontalization is one of the approaches to group the data. Merriam and Tisdell (2015)
defined horizontalization and show its value for coding. According to the authors, “Horizontalization is the process of laying out all the data for examination and treating the data as having equal weight; that is, all pieces of data have equal value at the initial data analysis stage” (p. 27, emphasis original). This method shows that researchers can sort out their data according to their themes, which helps them analyze their study.

ATLAS.ti software was used to analyze this qualitative data in the current study. Initially, the transcribed data were analyzed via this software based on the themes and subthemes in the content. The themes were sorted out according to similarities in content. Then, the data was organized based on the research questions.

**Trustworthiness**

This research utilized these principles of trustworthiness to prove the genuineness of this study. Trustworthiness is one of the critical requirements in research because it helps researchers to present genuine studies. Researchers need to prove the credibility of their research so that they can affirm its truthfulness. This concept means that they need to provide credibility, dependability, confirmability, and transferability of their research (Creswell & Poth, 2018; Patton, 2014). All of the four elements mentioned above are discussed in detail. The following are explanations of these four principles in this research.

**Credibility**

Credibility is one of the essential tools that researchers need to show the trustworthiness of their research. According to Tashakkori and Teddlie (2010), researchers find out four forms of validity or credibility of research as “(a) data triangulation, (b) multiple-analyst triangulation, (c) considering rival conclusions, and (d) expert audit” (p. 665). These are useful to increase the credibility of findings in research.
This researcher used multiple methods to show the credibility of the research. For example, he used questionnaires to provide an overview of the church leaders' lives and ministries. Then, he used in-depth interviews with multiple sub-sections to explore the immigrant church leaders’ experiences in the US. He further used focus group discussions to have more data and triangulate the data in the research.

Finally, this researcher recorded each step as an activity log and reported them to his research supervisor. The supervisor also gave feedback on the processes of the activity logs. All processes explained above were used to strengthen the credibility of the research.

**Dependability**

Dependability is the method that researchers use to show the trustworthiness of their study to others in order to replicate it. This method is one technique that researchers want to be sure to use in their research to interpret their data correctly (Creswell, 2016). This technique is possible through different methods. For example, engaging with the participants for an extended period to observe and gather data is necessary. Also, research indicates that “triangularity” is necessary to collect and verify data in research. This triangularity means that at least three kinds of methods are needed in these areas.

This researcher used the following methods to validate the data. First, the questionnaires were the initial research method because participants described their experience by narrating their lives and ministerial backgrounds. Second, in-depth interviews with multiple semi-structured and subsections questions were also used to explore participants' lived experiences. Finally, a focus group discussion was used to verify more the above methods. This usage shows that three methods were applied to triangulate the data and make the study dependable.
**Confirmability**

This method refers to evaluating data processing for analysis and interpretation. Researchers use various methods to accomplish this goal in their research to make sure their confirmability is correct. When researchers gather, analyze, interpret, and report their data, each process must be free from bias, which could come from their prior assumptions (Creswell & Creswell, 2018; Tashakkori & Teddlie, 2010).

One of the techniques this researcher used to analyze and report the correct data was listening carefully to record participants’ answers during an interview and using member checking for transcribed texts to avoid personal bias. After carefully transcribing the interviews, he provided each participant to check their answers in the interview. This member checking process helped him make sure he was analyzing and reporting the correct data without his research bias. The other technique that this researcher used was recording each activity log and reporting to his research supervisor to show each step was on the right track and received feedbacks.

**Transferability**

The term transferability in research is related to generalizability. In other words, it shows how the findings in the study can be applied in different situations by various people (Merriam & Tisdell, 2015). The following are some of the processes that this research used to show which findings could be transferred to similar peoples.

This research allowed participants to narrate their experiences so that readers of these experiences can relate them to their lives. Each section in the findings has direct narrations from the participants to show how they described their lived experiences by themselves. These narrations mean that readers can see themselves as they read others' lived experiences narrated
by themselves. Thus, as similar experiences exist between groups, leaders, churches, and context situations, this study will have transferability to other Evangelical immigrant groups, leaders, and churches. Also, the limitations of these findings are explained in Chapter Five.

**Chapter Summary**

In this methodological chapter, this researcher provided a qualitative transcendental phenomenological method to explore how Ethiopian Evangelical immigrant church leaders used cultural intelligence (CQ) in their lives and ministries in the US. This method was chosen because it helps to gather and analyze data from participants' lived experiences by avoiding researchers’ bias (Creswell, 2016; Moustakas, 1994). Based on this design, this researcher also explained how he gathered and analyzed data in the study.
CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

The purpose of this transcendental phenomenological research was to explore the cultural intelligence (CQ) of the Ethiopian Evangelical immigrant church leaders’ and church families' experiences in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia. Five research questions have guided this study. Therefore, this chapter presents findings according to participants’ responses to these research questions. The data analysis is also organized based on these research questions. Phenomenological research studies lived experiences of participants (Moustakas, 1994; van Manen, 1990). Chapter Four of this study presents the findings of the phenomenological description of the lived experiences of cultural intelligence (CQ) of Ethiopian Evangelical immigrant church leaders and church families in the US.

Compilation Protocol and Measures

The protocols presented below outline the processes and procedures in this current study. The phenomenological research has several data collection procedures (Moustakas, 1994; van Manen, 1990; Potten, 2014). This researcher used questionnaires, in-depth interviews, and focus group discussions in gathering data, as explained in Chapter Three. After planning to use these instruments and developing the detailed data collection methods, this researcher applied to the Institutional Review Board (IRB) to have permission to gather data. The IRB reviewed the application and the necessary documents and recommended the needed corrections. Thus, this researcher corrected the recommended areas. Finally, the IRB permitted the researcher to collect data for the study.
After having the IRB permission letter to gather data, this researcher contacted the main church leaders who have acquainted with him to request permission to contact their church members to invite them to participate in this research. The researcher contacted these leaders via phone calls and emails and explained about the study. Then church leaders asked questions about the nature of the research and which kinds of data would be gathered from participants. The researcher discussed details of the nature of the research with them and promised to explain more to the volunteer participants. This explanation gave them understanding, and they granted the researcher a permission letter to contact church members for research purposes. He also asked them to recommend him to other potential participants. In this way, many potential participants were recommended to take part in the research. The researcher then contacted more church leaders through phone calls and emails to invite them to participate in the study.

In the initial stage, the researcher contacted many church leaders via phone calls and emails. Since some of the church offices were closed because of the COVID-19 pandemic, some church leaders did not reply from their office. Because of this issue, this researcher searched their cell phones and personal emails from others and called many church leaders to invite them to the research.

As explained in Chapter Three, this research sought church leaders with at least a decade of experience in the US. Fortunately, many leaders who have long years of experience in the US replied to phone calls and emails. The researcher then explained the research and asked them to recommend him potential participants to the study. During the discussion with some of the leaders who had many years of experience, they identified and recommended churches and leaders who have years of experience in the Washington metropolitan area. Thus, from his
additional searches, he identified potential churches and leaders who would fulfill the requirements.

Following this, a screening email was sent to recruit potential participants, as explained in detail in Chapter Three. Among these, twenty-three leaders replied to the screening letter. After checking their answers in the screening letter, a consent form was sent to give them more details of the research and asked them to sign if they would volunteer to participate in the study. Among these leaders, twenty-one of them signed and replied to the consent form. The research questionnaires were then sent to these participants to respond to demographic backgrounds and ministerial experiences. The leaders then responded to the questions via emails. However, two participants dropped from participation because of their tight schedules in their ministry, which prevented them from continuing participation in the study. Therefore, only nineteen participants continued to be interviewed for the research.

Next, an in-depth interview was scheduled based on the participants’ convenience. All the interviews were conducted via Zoom conference software. The interviews were also audio and video recorded. As explained in the consent form, the interview range was between 30 minutes and 2 hours, and all of them were conducted accordingly. The participants were informed to have all the necessary accessories and a better internet connection to have an effective interview. Five major questions with sub-questions were asked to the participants. During the interview, the researcher asked questions and listening to participants’ responses to understand their answers.

Finally, a focus group discussion was scheduled to gather more data from participants. In the focus group discussion, the participants answered questions and interacted with each other. This focus group was essential for this research because it was used to triangulate the data.
Demographic and Sample Data

Nineteen individuals were selected to participate in this study. As indicated in Chapter Three, phenomenological research requires description and narration of the participants’ experiences (Moustakas, 1994; van Manen, 1990). In this data collection, nineteen individuals participated in answering questions for questionnaires, in-depth interviews, and focus group discussions based on their experiences as immigrant church leaders in the US. In the analysis of the data, they were given pseudonyms to protect their confidentiality.

Introducing Group Participants

As indicated earlier, Ethiopian immigrant Evangelical church leaders in various departments participated in this study. Overall, nineteen participants were involved in answering questions provided by this researcher. Among these participants, seventeen are married, with their married years ranging from 9 years to 45 years. The married leaders have children with age years ranged from 1 year to 45 years. Finally, while a few children were born in Ethiopia, more children were born and grew in the US. Only two participants were not married during this interview; nevertheless, they were active ministers for Ethiopian immigrant Christians in the US.

Introducing Individual Participants

Many Ethiopian Christian immigrants have been living in the Washington metropolitan area since the 1970s. In the beginning, there was only one Ethiopian immigrant Evangelical church in Washington, DC. Later, this church founded branches in DC, MD, and VA. In recent years, other Ethiopian Evangelical immigrant churches have also been established in the same states. Thus, while some of these church leaders have been living in the area for many years, others have only been there a few years. This research chose participants who have been living for many years, as explained in the screen later, in Chapter Three.
As indicated above, Ethiopian immigrant ministers are concentrated in the same region. Also, many of them either know each other or at least have heard about others. Hence, to reduce distinguishability, the names are pseudonyms, and their church is not mentioned anywhere in this research. Also, to minimize distinguishability even more, the individual’s background does not include the years they have been in the US, the length of years they served, the number of years they married, and the number of their children.

That is why either the group or individual explanation does not show these details, except showing the general information using a description or table (see Table 1 for an overview). Also, instead of using individual detail information, the table shows only the necessary information to display the participants’ general background elements. In the table, participants with pseudonyms are listed alphabetically. The table also shows that whether participants were married or not during the interview. Their family information was necessary because part of the research examined how immigrants lead family life in a new culture. It also indicates how many of the participants have children because it was necessary to measure if they have first-hand experience to raise children in the US.

Finally, Table 1 summarizes whether participants used cultural intelligence in their lives and ministries in the US. This information was taken from both the questionnaires and in-depth interview questions that participants answered in this study. Generally, it demonstrates all the above data briefly.
Table 1 Participants Overview

<table>
<thead>
<tr>
<th>Name</th>
<th>Married</th>
<th>Children</th>
<th>Used Cultural Intelligence in the Ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Aster</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Daniel</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Dawit</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Debora</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Feven</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Hana</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Isayas</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Lukas</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Mattewos</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Muse</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Pawlos</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Philipos</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Rebeka</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Ruth</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Sara</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Solomon</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Yonathan</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Yoseph</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Abraham

Before coming to the US, Abraham went to Europe from Ethiopia while working in an international organization. After discussing the Ethiopian and other Western countries' cultural settings and differences, including the US culture, he compared the two cultures during an
interview in this research. He noted that while Western culture, such as the European and US culture, is more individualistic, Ethiopian culture is more communal. Because of this difference, he faced a cultural shock in Europe and learned how to adjust to living with other people in different countries. Later, this experience helped him to adjust to his family life when he came to the US. According to his observation, Ethiopian immigrants need to develop cultural intelligence to adjust to life in more individualistic Western countries such as the US because they grew and lived in a shared culture in their native country.

Following his arrival in the US a few decades ago, Abraham began a Bible study in his house and gathered Ethiopian immigrant Christians to study the Bible together, including their children. Many Ethiopian immigrant Christians took part in this Bible study, which became one of the largest Bible studies for Ethiopian immigrants’ church in the Washington metropolitan area. Later, Abraham said that this Bible study group helped them to grow one of the branch churches and Ethiopian immigrant Christian families because many families found shelter under this group. He also played one of the organizing roles of this branch church. This Bible study group also helped many Christians to adjust to life and overcome cultural shock because they helped each other spiritually, socially, and financially.

**Aster**

Aster observed various cultural conflicts between Ethiopia and the US and began a ministry to help immigrant Christians in the US. When she started living in the US as an immigrant, she went to many churches to find a strong children's ministry for her children. Unfortunately, she did not find one. So, she prayed to the Lord and continued searching for a church with a solid children's ministry. After failing to find a healthy children's ministry during her search in other churches, the Lord put a vision in her heart to begin children and family
ministry and help immigrant families. Therefore, she received the vision from the Lord to help immigrant families and involved in ministry since that time. Also, she said that even though it was not her primary goal initially, she went to college to study how to run children and family ministry.

Later, she and her husband expanded their ministry, and she led children’s ministry in one of the Ethiopian immigrant churches in the US. In addition to the spiritual help that she provided to immigrant families, she gathered various information from government offices to help Ethiopian immigrant Christians because immigrants needed multiple resources to settle and thrive in a different cultural environment. She described her experience as, “I gathered the information when I walked through the hardest way myself. So, I was doing it intentionally….

So, if newcomers come, … I had enough information…which gives me the energy, the passion, and the ability to address and help them. So, I help them [according to their needs]. These experiences helped her to connect with many immigrant families for many years. Consequently, she supported them to settle and succeed in various areas of their lives in the US.

Daniel

Daniel taught discipleship classes in one of the Ethiopian immigrant churches for many years. According to his story, he encountered many challenges to deal with his students’ problems. He said that after they came to the US and began working two to three jobs, it was hard for them to attend discipleship classes. Fortunately, he learned how to help them spiritually and professionally in adjusting their lives in the US without losing their Christian values. As a result, many immigrants found vital information and resources from him.
Dawit

Dawit worked in an international organization before coming to the US, which helped him associate with others from different countries. However, even though this experience contributed to allowing him to see different cultures on a small level, it was not easy for him to overcome cultural issues in the US for few years. Despite his relatives' coming earlier to the US, it took a long time for him to adjust to life in the US. By using his experiences, he later helped other Christian immigrants to settle in the US. He helped some of his friends, receiving them at his house when they came to the US. He also helped them to find jobs and developed their careers. He further provided essential information to them to connect themselves with government institutions and other helpful organizations. Finally, he helped them to follow God in a new cultural environment.

Debora

Deborah came to the US and lived with her former friend, who came to the US earlier than her. Even though her relatives came to the US before her, she said that they were “a little far away” from where she lived with her friend. As an immigrant, she encountered a cultural shock, which helped her to understand the cultural issues of immigrants.

After she got married, she and her husband received other immigrants at their home and helped them spiritually and financially. She went on to explained how she helped immigrants:

Yes, there are so many of them (immigrants)…. We praise God [for] that. Uh, I myself as an immigrant, when I came to this country, uh, I was alone. I mean, of course, there, we have some relatives, but a little far away, but, uh, I came here, and I lived with my friend, um, who was going to the same high school with me [in Ethiopia].
**Feven**

When Feven came to the US a few decades ago, her sister received her because her sister came earlier than her. This opportunity made it easier for her to adjust to life in a new cultural environment. Also, she learned from her sister to settle and live in the US successfully.

Moreover, she found that Christian radio programs helped her families by giving essential godly principles, including in raising children in the US. When she arrived in the US, one of her concerns was how to raise children in the US because when she came to the country a long time ago, the American culture was not as she expected. According to her observation, some of the American cultures were against Christian values.

During that time, she found a Christian radio program that taught and helped her in raising children in a new cultural setting. She said, “Because the first thing [when] we came, I heard [a preacher] over the Christian radio station,” and learned Christian values and the US Christian background. Later, she began a Christian family ministry and helped many Christians to overcome family issues, including raising children in a new culture. Her experiences in the US helped her to assist other immigrants in her ministry for many years. She went on to explain:

When they come from Ethiopia [to the US], it's, actually, totally different. We passed through that as well. So, when we came, we were staying with my sister, and she helped us the same way. So, we came back to help those who came to shelter under us. So, yes, we helped them. Otherwise, it's like an ocean [living in a different culture].

**Hana**

Hana went to Europe and lived there before she came to the US about 30 years ago. She said that she lived more years in other countries than in Ethiopia–where she was born. After coming to the US, she went to college and learned many subjects, which helped her understanding more about US culture. She said that this opportunity was also a “milestone” for her to teach in children's ministry. Also, when Ethiopian immigrants came to her workplace and
asked for information, she helped them by giving correct information because she had essential experiences in the US systems, including in college and workplaces.

Raising her children in the US also helped her to know more about new cultural environments. She said that the American culture was entirely different than her Ethiopian native culture. Understanding this difference enabled her to raise her children in the US successfully. Today, after being born and growing up in the US, her children are in college and high school. Her educational background, work experience, raising children in the US, and her ministry in the Ethiopian immigrant church helped her assisting many immigrant families.

She said that when newcomers start living in the US, one of their biggest challenges was raising children in a new culture. Because immigrants did not have sufficient information about US culture, they need more help from others. Her past experiences were a great opportunity for her to help many immigrant families because she worked in both school and church environments.

Isayas

When Isayas began his ministry in the US years ago, he found out that the Washington metropolitan area is the biggest destination for Ethiopian immigrants. Therefore, he prepared himself to help immigrant Christians, either receiving them in his house or his church. He said, “I can tell you I've received many Ethiopians from the airport. They came into the airport and, uh, to the extent that...some of them to live in my house, for a month or two.” In this way, he helped newcomers to settle and thrive in the US culture.

Lukas

When Lukas came to the US many years ago, his relatives received him, and he learned about American culture from them and others. In those old days, he faced cultural shock and
learned from other Ethiopian immigrants and Americans to overcome it. He also learned many valuable experiences by going to American and Ethiopian immigrant churches. One of the other places that contributed to him was working with Americans closely and associating with them as an intimate friend for American Christians.

After one of a US company employed him and working with Americans, he found that American Christians were willing to help him and show him US culture in every detail. He consequently learned how to settle in the US, and he survived in a new culture as he learned from them. This experience helped him to help other immigrant Christians when they sought advice from him. He also received other Christians to his house and helped them both spiritually and financially. Moreover, ministering in an Ethiopian immigrant church by teaching God's Word for many years helped him in serving immigrant Christians.

Mattewos

Before Mattewos came to the US, he lived in Europe and learned about some Western cultures. Later, after coming to the US, he ministered in various areas and became a pastor for one of the Ethiopian immigrant churches. He primarily ministered to Ethiopian immigrant Christian families and reached many Christians who faced cultural issues.

His church has also received many Christians from Ethiopia and helped them to settle in the US. His church also founded a “holistic ministry” to serve these immigrant Christians. The holistic ministry provides various resources such as essential information for immigrants to settle and thrive in the US.

Muse

Muse found an opportunity to associate with other people from other countries because he went to an international school before coming to the US. When he was learning in an
international school, he understood some cultural values from other people who came from other countries to his school. When he later came to the US many years ago, it was easier for him to associate with Americans to adopt a new culture.

His US experience helped him receiving his relatives from Ethiopia in his house, even though it was insufficient to accommodate others. He also assisted them in finishing their immigration process to settle in the US. He helped many family members both spiritually and financially to settle in the US.

When Muse became a pastor in one of the Ethiopian Evangelical churches in the Washington metropolitan area, he developed experiences to deal with immigrants, especially with the second-generation. When he was ministering as a pastor, many immigrant families found relief from their challenges in dealing with their children’s cultural issues. His ministry was essential for both the first and second generation of Ethiopian immigrants.

**Pawlos**

Pawlos served as a church leader and conference organizer to train Christians for ministry for many years. He also raised his children in the US, developed various experiences, and helped other immigrant Christian families. His children ages ranged from being in elementary school to college level, which enabled him to understand immigrant families' challenges to deal with the second-generation in the US. His personal experiences in ministry and raising children in a new culture helped him assisting other Christians.

**Philipos**

Philipos served in several areas as an Ethiopian Evangelical church leader in various Washington metropolitan areas for more than a few decades. His ministry helped him to assist many Christian families in their needs. When he came to the US a long time ago, it was
challenging for him because he faced a severe culture shock. He said that since the Ethiopian culture was “social-oriented,” he enjoyed a social life with his friends in Ethiopia.

However, when he came to the US, he did not have that opportunity to associate with others. He said that even a man who received him in the US did not help him settle because he was busy running his business. He said that his experiences as a newcomer to the US enabled him to assist many Christians in his church. As a pastor, he also found several opportunities to help immigrants in various areas of their lives.

Rebeka

Before Rebeka came to the US, she worked in an international organization where she found an opportunity to see foreigners and their culture. When she came to the US a few decades ago, her experience helped her to start life in a new culture. She also lived as a married woman for more than three decades and raised children in the new culture.

Besides, she worked in various areas, including the government offices, which helped her to see more opportunities in the American culture. These experiences helped her serving other immigrants to settle and succeed in the US, both spiritually and professionally. She also served immigrant Christians by coordinating Bible studies, prayer groups, a youth ministry, a family ministry, and leading a branch church with others.

Ruth

Ruth has served in family ministry for immigrant families for many years. Through her ministry, she helped immigrant Christians to settle and thrive in US culture. Especially her family ministry has served both parents and their children to overcome cultural issues. When she met newcomers in the US, she remembered that she always told them, “tune in[to] the radio”
because the radio broadcasts have valuable information that newcomers can learn to settle and thrive in the US.

After serving many immigrant families through her ministry for many years, she developed essential experiences to expand her ministry. When she ministered to these immigrant families, including their children, she observed that unless Christians get the necessary information in the new culture, they will face several cultural issues, including an identity crisis. Her ministry was essential for these kinds of families for years.

Sara

When Sara and her family came to the US, their relative who came earlier to the country received them, and they stayed with these people for about six months. Just after they arrived in the US, a lady took them to an American church to worship the Lord. Since their residence was far from Ethiopian Evangelical churches, they continued worshiping in the American church for many years. Sara also began teaching in children's ministry to the American church, which gave her more experience to help immigrant families.

Later, she joined an Ethiopian Evangelical church. That was an opportunity for her family to join and worship with people of Ethiopian origin. It was at this time that Sara began teaching children of Ethiopian immigrant parents. Fortunately, her experience in the American churches helped her to understand the immigrant children's challenges in a new culture.

Solomon

Solomon was received by Ethiopian immigrants who came earlier than him to the US. Since the people who received him did not know Ethiopian Evangelical churches' locations in the US, they took him to a Polish Protestant Church. When he was worshiping in this church, he saw a different worship style from his native Ethiopian culture.
After some time had passed, he found an Ethiopian immigrant church's location and joined Ethiopian immigrant Christians. He also began teaching the Word of God in discipleship classes and Bible colleges, which helped him serving immigrant families. In those old days, he also joined a university and helped immigrant students in the university.

**Yonathan**

Yonathan came to the US a long time ago and served as a church leader in the Washington metropolitan area for many decades. When he was ministering in a new culture, he understood that the difference between Ethiopian and US cultures was like “day and night.” This understanding helped him to find ways to help immigrants to assimilate into US culture.

Therefore, his church began a “holistic” ministry to receive and help newcomers from Ethiopia. This holistic ministry was primarily designed to help immigrants with various needs. Yonathan said that this holistic ministry also helped immigrants by providing information about “school, immigration, insurance, and so on.”

**Yoseph**

Yoseph came to the US as a preteen and had an opportunity to learn about the American culture more than others who did not have opportunities to start school as children or at a young age. Significantly, learning in American high school and college with others contributed to him understanding American culture. Later, when he became a minister in one of the Ethiopian immigrant churches, he served the second-generation for many years. His learning experiences in US schools and colleges helped him in understanding the challenges faced by immigrant children and families in the US.
Data Analysis and Findings

The following data analysis is according to what Ethiopian immigrant Evangelical church leaders and church families experienced as they used their cultural intelligence to serve immigrants in the US. As explained in Chapter Three, the data analysis in this phenomenological transcendental research was based on participants’ lived experiences as explained in the literature (Moustakas, 1994; van Manen, 1990). In order to analyze the data, textual themes and subthemes need to be sorted out (Creswell, 2016; Saldaña, 2016). Therefore, this data analysis followed these principles.

Atlas.ti software was used to analyze data in this study. After in-depth interviews and focus group discussions, the data was transcribed and edited in detail. Following careful listening and watching the videos by the researcher, all words, phrases, and sentences were edited in detail. Also, emotions, hesitation, or gestures were watched from the recorded video to describe participants’ experiences fully.

Next, coding was used in two steps to analyze the above data. Initially, the general contents were coded as the researchers read and reread contents. Codes were given for contents based on the options that Atlas.ti offer for various contents. Then, essential additional elements also were coded based on the stories from the participants’ narrations. Finally, codes were sorted out based on research questions. In both cases, themes and subthemes were categorized based on similarities in contents and stories according to the participants' experiences.

The next step was organizing codes in relation to the research questions. The research questions guided the organization of the codes into groups. Since the research questions have sub-questions, themes were also categorized based on these sub-questions for each major
research question. This researcher then checked the themes and subthemes to make sure they have similarities and relationships in content and connections to the research questions.

Findings

Theme One: RQ1. Cultural Intelligence to Balance the Two Cultures

In this research, participants answered questions and described their experiences in understanding and applying cultural intelligence. Leaders require cultural intelligence to understand the difference between or among cultures to effectively manage and lead their people (Ang & Van Dyne, 2015; Livermore, 2009; 2015; 2016). The research questions in this study sought to measure the immigrant church leaders’ cultural intelligence in the US. Then, the following themes came from participants’ answers to the questions.

Cultural Intelligence to Balance the Two Cultures

The data analysis in this study begins with how Ethiopian immigrant church leaders developed their cultural intelligence and used their leadership skills to manage and lead their church families in the US. As explained above, cultural intelligence requires essential skills in management and leadership. Leaders can develop the necessary skills in various ways (Ang & Van Dyne, 2015; Livermore, 2009). The Ethiopian immigrant church leaders learned cultural intelligence from multiple sources and used their leadership skills to help Ethiopian immigrant communities.

Developing Cultural Intelligence by Learning from Americans

Church leaders used available opportunities to learn about American culture. Some of them learned from their workplaces. Others read Christian books written by American authors about family and ministry. Still, others learned from earlier Ethiopian immigrants who have been living in the US for many decades. For example, Aster learned about family and ministry through
a women's discussion group. In the discussion group, women shared their knowledge from reading books written by American authors on the above subjects. She went on to explain:

Even in a family, we have a discussion, and I have a women's discussion group in Viber (social media). We would do reading books and reflect [on them]. So, we use, how, I mean, like, we're reading American books. The American woman who wrote—the author is an American woman. So, in that, we see both (American and Ethiopian) ways. How do Americans do life—the Christian ones—the one that's dedicated to Christ. I mean the person who loves Jesus. How do they do, how do they do family, how do they do, uh, relationship, and [this] helps a lot of us. So, we are reading that book and reflect accordingly.

Aster and her group used various resources to live strong Christian lives and lead a church in a new culture. She said, “…we're trying to address—to create awareness and also to manage the spiritual growth, regardless of the cultural gap, regardless of what we face, uh, throughout the day, but still, we can get up, and, uh, walk with God.” According to her experience, learning from Americans about the American culture on leading a successful life and ministry in the US was beneficial for immigrant families. Aster described:

…we have a busy day. We have managing kids and working, and family, and ministry. Still, there is the time needed for God. There is the growth needed spiritually. So, that's what we are trying to do—impacting who is close to us and who is coming and asking us. Throughout the day, even we have counseling. I mean—advice—give advice, consulting people, so that's what we do.

Debora also learned how to teach children from American churches. She explained her experiences in the American churches and how she applied lessons in teaching immigrant children. She went on to explain, “So, uh, what we are trying, especially from experience, what I see from the other [American] churches, like, we go on Wednesdays for the middle week service, uh, I see a lot of things, and I bring to my [Ethiopian immigrant] church.” According to Debora, American churches have rich experiences and resources for children. Thus, she learned about using available resources to help church families, such as:
[I learned] like how we can make it, uh, very inviting for the kids, you know, how can they love it. We don't want kids, like, uh, to go home and say, “I don't want to go to church, like, the next week.” When the parents say [to their children], “let's go to church,” we don't want them to say, “no, I don't want to go to church.”

One of the best lessons Debora learned from Americans was how to make children happy in church services and to make the church environment inviting to them. She said, “We want them (children) to go to [church] happily…. We make it, uh, like fun for the kids… coming to church like with a happy face… with joy, you know… it should be that way.” After she learned from American churches, Debora began teaching children using the lessons she learned and became effective in children's ministry. For example, she said, “…we change the worship style, like, we jump—we take our shoes off and everything—we jump with them. We dance with them, uh, and the kids, really, love them those worship times.” She witnessed that making children happy in the church helps them to participate instead of being passive listeners. She concluded, “We don't just let them sit and listen to the songs. Once we turn the songs on and they jump and dance. That's what we do. We do it with them. So, uh, the kids, they will be happy.”

Similarly, Feven learned lessons from Americans on raising children and leading a Christian family as an immigrant in the US. When she came to the US a few decades ago, she discovered that it was challenging to raise children in the American culture. As opposed to her earlier experience in Ethiopia, it was difficult for her family to raise children in a new cultural environment. Fortunately, she discovered a “Christian Family Radio” program and learned several things about American culture. This lesson was beneficial for her family to understand the new culture and to overcome cultural issues.

According to Feven, the earlier American culture was influenced by Christian traditions. It appears that her understanding affirmed the history of America as explained in Chapter Two of this study (Gaustad & Schmidt, 2015; Noll, 1992, 2012; Sweeney, 2005; Tucker, 2014). Feven
learned that the contemporary American culture was new even for many Americans when she came years ago. She studied American history and understood that the earlier American culture was more Christian-oriented than the recent American culture. According to American history, she learned that earlier generations of Americans were godly people, and Christian values influenced their culture more than the recent age.

Feven also learned from Christian radio teachings that in the 1950s and 60s, some ideological movements encouraged “kids' independence” in their learning. Because of these ideas, parents stopped being involved in disciplining their children. This concept resulted in having unruly children in the house. Before those years, American women used to be housewives, which was a similar lifestyle to Ethiopian housewives. However, women’s movements in the US also encouraged women to seek equality with men and employment outside the home, which resulted in leaving their home to work outside. This encouragement caused a large increase in daycares because mothers did not stay home to raise their children. The combination of such movements followed in changing American culture on the family.

According to Feven, this was one of the greatest lessons she learned when she came to the US a few decades ago. As a result, she chose to raise godly children in the same manner that earlier American generations used, instead of the modern or recent ones. She also taught Ethiopian immigrants to follow her examples.

When Feven learned from an American preacher on Christian radio about how far Americans “have fallen” from their Christian heritage, she decided to study the earlier Christian cultures in America. She thought, “…we have to be so careful because this country (the US), I mean we think from the outside [it] shines–it's nice–everything is cool [in the US]. We don't
know anything [about it, yet].” She explained that learning about earlier American culture was valuable for her family and ministry. She went on to explain:

We were newcomers, but from what I heard, from the Christian minister who has started this grassroots organization by protesting the very sad thing the way Americans were falling back–from their godly heritage, that's a big thing for us. That's big information. You know information is the key.

Hana also learned from Americans when she was participating in American churches. Hence, she recommended “books and tapes and, also… [Christian] family radio station…” to immigrant church leaders and parents to help their church families and children in the US. Feven’s assessment of earlier American culture compared to the recent American culture shows that Christian culture influenced the earlier culture more than the recent one. Her observation seems that it affirms studies on the American culture. For example, Dreher (2017) noted that recent American culture abandoned many Christian values compared to the earlier culture. As Feven explained in her experiences, those who learned from Americans used lessons to their ministries. Generally, according to participants’ descriptions of their experiences, there were helpful areas where immigrants learned about the American culture, as explained here (see Figure 1).

In Figure 1, the findings show how immigrants learned about American culture from various sources. According to some of the participants, they learned about American culture from their children when they observed and participated in their children’s education. Others noted that they learned about American culture when they went to college and associate with other Americans. Still, some of the participants said that they learned more about American culture by going to American churches and reading books written by American authors. Finally, others also observed that they learned about American culture more from their earlier Ethiopian immigrants in their church.
Figure 1 Common Places to Learn About the US Culture

Understanding the Difference Between Ethiopian and American Cultures

Some of the participants in this research noted that their understanding of cultural differences helped them to assist others on how to settle in the US. Understanding the differences between cultures is crucial to help others in a diversified cultural environment (Ang & Van Dyne, 2015; Livermore, 2009; Northhouse, 2018). Based on their cultural intelligence, church leaders helped newcomers spiritually, socially, materially, and emotionally by providing essential
resources. For example, when he was asked whether there was a difference between Ethiopian and American cultures, Abraham said, “Yeah, um, I would say there are lots of differences because, in Ethiopia, people socialize a lot. And the people within the same circle, you know, they help each other in all aspects, I would say all aspects.”

Similarly, Muse noted that Ethiopian immigrants preferred to associate with other Ethiopian immigrants in the US because social life has strong values in their native country than in the US. He said, “One thing I have noticed, uh, you know, especially, when it comes to, uh, the cultural difference…the first-generation have, mostly, they have, um, they have held on to their, uh, cultural values, [which] they brought from back home (Ethiopia).” According to Muse’s experiences, one of the examples that the first-generation of Ethiopian immigrants preferred to their native culture was that “they, uh, the first-generation love to spend, um, time in their own communities. It's like a comfort zone …with the same people, uh, same restaurants, yeah, Ethiopians. And it's just been around the same context.”

Philipos had similar experiences in understanding cultural differences in Ethiopia and the US. He identified differences between the two cultures in several areas. He explained, “You know, in our country, that, as Ethiopians, we are people-oriented, you know each other…especially…when they make coffee, they call neighbors. They come together and share what they have, and we fellowship with each other.” According to Philipos, one of the examples that Ethiopians are social-oriented people is that they love to invite each other to restaurants and share their food with their friends.

Philipos further described his experience, saying, “Even, for example, …the things about our culture [which] I love is that when they go to restaurants if they order food [for themselves] they [would] invite you [to eat with them]. You know, you grow up in that atmosphere.”
However, in the American culture, the practice of sharing one’s food with others is less common in comparison to Ethiopian culture. Ethiopian immigrant people feel lonely in the US because the US culture is more individualistic than the Ethiopian cultural environment. As Philipos explained it, “So, when you come to America, you know there is loneliness…that was my first challenge.”

**Introduction to American Culture**

One of the Ethiopian immigrants' challenges was how to fellowship with others, either with Ethiopian immigrants who came to the US earlier or with other Americans. For this reason, many participants provided means to introduce newcomers to American culture. After developing essential ministries to help newcomers, leaders served immigrants for many years.

For instance, Mattewos observed that the Ethiopian culture is a “social-oriented” culture where immigrants experienced more communal lives before coming to the US. His claim agreed with Getaneh's (2007) historical studies on the Ethiopian immigrants in the US. Therefore, Mattewos used a social group system to help newcomers by referring them to fellowships with other church families. This method was also essential to help newcomers according to their needs. This method also helped newcomers to assimilate easily with others in the US. He noted:

> In Ethiopia, we are a social-oriented society. We are very much attached to each other. So, when they come here (the US), they don't get a chance to mingle with…many people. So, we try to assimilate them with some groups…. There are women fellowships…[and] men fellowships. For their children, uh, we will give them another child so that they will assimilate…. This is how we do [it].

Mattewos also used spiritual services to help the newcomers welcoming to his church. Primarily, when the newcomers came to his church, ministers shared the vision of the church and various ministries in the church. These welcoming services helped the newcomers to transit from their old Ethiopian culture to the new American culture. Through this introduction, the newcomers
understood how they could involve themselves in spiritual services and take part in Bible studies and other services. Mattewos said:

After knowing [the newcomers], we will share [with] them—our vision…. Also, [we] give them different service options. We assign them to different Bible studies. So, with such a spiritual transition, we assimilate them to our church. We interview them…. After knowing their status, …give them different options in participating in our ministry. So, through this, we will know their spiritual status.

**Holistic Ministry for Immigrants**

All Ethiopian immigrant Evangelical church leaders interviewed in this study mentioned that they have a “holistic” ministry in their church. The purpose of this holistic ministry is to provide all kinds of necessities for newcomers. They founded this ministry mainly for the newcomers because newcomers needed various assistance when they came to the US for the first time. In this holistic ministry, leaders provided multiple services, such as spiritual, social, and financial assistance. Pastors and other family ministers in the Ethiopian immigrant churches in the US did “their best” to accommodate newcomers' needs through the holistic ministry, even though the problems and issues were many in newcomers' lives.

Church leaders said that cultural differences between Ethiopia and the US are visible in many areas, such as spiritual, work, school, raising children, family life, and conflict management. They also understood problems in these areas and founded a holistic ministry to help newcomers. According to the leaders’ ministry experiences, the existence of cultural differences in several aspects of lives required effective holistic ministry. For instance, when asked about the reality of cultural differences, Yonathan responded:

Yes, the cultural difference between Ethiopia and America is just like “night and day.” There's a whole lot of difference. When they (immigrants) come here (the US), they're, totally new to the culture, and it's very difficult to assimilate into the culture…. If they come to our church, what we do is, um, we have a ministry called “holistic—a holistic ministry.” Then, we send them there—the holistic ministry—which will show them how to assimilate or how to work in the new culture.
According to Yonathan, holistic ministries provided critical information for newcomers to settle in the US. For example, people who worked in the holistic ministry advised the newcomers where their children should go to school, how professionals could improve themselves to work in the US, and how they could get assistance from various governmental and non-governmental institutions. He went on to describe:

And they will guide them where their children should go to school. They will guide them about courses that they (parents) can take and have a better job because some of them who come from Ethiopia are educated [people]. But when they come here (the US), they don't get the same, um, the same work they used to work in back in the country (Ethiopia). Because of the culture and because they don't know how to find a job, and there is also a gap in language differences even though they know English, you know, the [American] pronunciation is very difficult. So, there are so many [other] difficulties. But we send them to this holistic ministry. This holistic ministry…was founded for the people who come from Ethiopia as an immigrant to show them the culture, to help them how to get, you know, their, um, immigration cases, if they have how to get their, um, green cards…. If they need assistance from the government, how to get the, um, the food stamps, and [other] help from the government and any questions that they have, they will answer for them. So, this holistic ministry has been very, very useful for immigrants.

Isayas also said that his church was not alone in helping newcomers with their needs. He and other church families also helped the newcomers by receiving them to their houses and encouraging them to settle in the US. He said:

So, I give a ride to most of them. My job is not only to preach the gospel, but I have to give a ride to most of them. I have to find a job for them. Some of them, I have, just to go around everywhere to try to help them to find a job—to apply for a job. Uh, this is one of the most, like, the biggest experiences that I have.

Isayas furthers described his experiences in helping newcomers. He recommended immigrant Christians in improving themselves professionally after they came to the US. Usually, when immigrants came to the US, they started to work from “scratch,” even though they were skillful professionals or educated people in Ethiopia. Unless they changed or updated their professions and worked better jobs in the US, they needed to work two to three jobs with low wages, which
brought problems for their spiritual and family lives because of a lack of time for their family and church services. That is why his church provided professional help so that Christians could update themselves and work better jobs with better payments. According to his experiences in this area, the holistic ministry helped many immigrants improving their professions and increasing their income to support their families. Isayas said:

In our church, there are, like, almost I can say like 40% of the people in our church—the members are professionals. We consider them as professionals now. But almost all of them started from, like, the minimum wage. When they came to the US, so they have to update even if they are like, uh, professionals in Ethiopia, they have to update [for] at least two years here (the US) … So, it takes a long way, you know, to become whatever you want to be.

According to Isayas, immigrants faced many issues in the US, particularly in the first year after they came to the country. Because of this, church pastors encountered many hardships to help newcomers in settling in the new cultural environment. These hardships were one of the main reasons to provide essential information for immigrants. He went on to elaborate:

For example, the first year is the most difficult year for pastors, especially [with] those people who come from Ethiopia, because they don't have the time [to come to church]. They, once they got a job, one job, they need another one. [They would say] “I have to drive a new car, I have to get a house, I have to get this.” So, with that expectation—to fill up that expectation, [they would be busy in their work].

Similarly, Mattewos used holistic ministry in his church to help newcomers. This ministry included a “ride ministry” to transport the newcomers from home to church and then back again. This ride ministry also helped the newcomers when they needed transportation to go to government offices to finish their immigration processes or go to other places. Since the newcomers cannot start riding in the US until they have driving licenses, it was essential to help them in this ministry. He explained, “We support them by giving them rides—transportation…. We have a ministry which is called a ‘ride ministry.’ So, um, we assigned a group. After knowing their area, they are sending them a ride.” He also said that individual church members did the
same thing to serve the newcomers. Thus, Mattewos’s church helped immigrant Christians in all ways until they settled in the US. He said, “We give them help and support—emotional, spiritual, and material, and also [share] our experience [to encourage them and adjust in the new culture].”

He went on to describe:

We, um, our church is the family-based church. So, we assign people who can look at renting a house, or even a job-searching team, even consulting them with their immigration cases…. The other thing is [that] we will give them family time—introduction to America and [share] our own experience—some different people's experiences—so, in different areas.

Identifying the immediate needs of the newcomers was essential to assist them. Mattewos said that some immigrants needed spiritual help, while others needed material support or needed both supports simultaneously. For example, he remembered:

Let me give you one of the examples. There was a new guy [at] our church, and he came in wintertime. So, when he entered [to] our church, he only wore a shirt [on a cold day]. One of the members saw him, and before he (the new man) left the church, somebody [from our church] went to the shop and bought him a jacket. That [new] guy is still a good member. So, we do have this [kind of] experience.

Mattewos continued describing that one of the essential services for immigrant Christians was helping their children. Sometimes, parents came with small kids from Ethiopia, and they needed car seats, strollers, and other child needs. Therefore, his church members helped immigrant families by providing for these kinds of needs. For example, he said:

Concerning the, as you said, especially the economic factors, um, if they need any support, what we are going to do is [that] we will announce [to] some people in their area so that they will find rental houses. If they need a car seat for their children, or a bus or anything. So, we will assign [to] them, so yeah, this is how they transit from it.

According to participants' experiences, there were various methods to help immigrant families. While some of them were holistic methods, others were spiritual assistants. Table 2 summarizes how they helped immigrants in their ministries, either directly or indirectly.
### Table 2 Methods of Helping Immigrant Families

<table>
<thead>
<tr>
<th>No.</th>
<th>Holistic Ministries</th>
<th>Spiritual Ministries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Government Assistance</td>
<td>Prayer</td>
</tr>
<tr>
<td>2.</td>
<td>School for Children</td>
<td>Bible Studies</td>
</tr>
<tr>
<td>3.</td>
<td>Insurance</td>
<td>Counseling</td>
</tr>
<tr>
<td>4.</td>
<td>Housing</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Workplace</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Immigration Cases</td>
<td></td>
</tr>
</tbody>
</table>

**Overcoming Cultural Shock and Managing Expectations**

Ethiopian culture is different from US culture in several ways. Because of cultural differences, Ethiopian immigrants faced cultural shock when they came to the US. Cultural shock is a common experience when immigrants encounter various challenges in a diverse cultural environment (Moreau et al., 2014). The Ethiopian immigrant leaders also described how they experienced cultural shock and how they used their experiences to help others.

**Personal Experience on Cultural Shock**

Immigrant church leaders experienced a cultural shock in the American culture. These cultural shock experiences helped them assist others, such as in their homes, schools, workplaces, or ministries. For example, Abraham witnessed that he faced a cultural shock when he was in Europe for the first time before coming to the US. Later, he also faced the same types of experiences when he came to the US. Understanding the difference between Ethiopian and US culture allowed him to help immigrant Christians for many years. He remembered:

My first experience was in Europe…. I lived there for close to three years as a student. And I have had a little bit of cultural shock and experience, exposure over there. Having that in mind, when my family and I moved to the United States, the first thing being an
Ethiopian, every time we met with some…people like friends, neighbors, uh and the colleagues, everyone we met, we used to greet them, we shake hands or hug them, and we kiss one another.

Similarly, Dawit also experienced a cultural shock when he came to the US. Even though he had some experiences with other cultures because he was working in an international organization in Ethiopia, it was difficult for him to adjust to life in the US. According to his experience, despite his relatives coming to the US earlier than him and showing him some ways to adjust to life, it took time to understand the American culture. He explained:

I, myself, when I came to the US like…years ago, even though my siblings, my older brother, and sister were here in the US, getting into the system, and knowing everything to be like in the right path, was not easy. Um, everything that you see every day is challenging. You can think of the…job, or securing the income was not easy, even if you are like well educated, even if you were like in a good position back in Ethiopia, working in international organizations. And coming to the US, well, unless, like you are lucky, um, it was really challenging not only for me but for other people as well.

Dawit further listed some of the examples that were challenging for newcomers:

Um, so, securing a job is not like going to someplace, putting in your resume, and getting the job, but you need to know what the employers are really looking for. How you write your resume itself is one question, how you should be contacting or who you should be contacting, who you should be talking [to] to and what kind of words and sentences you should use, and not when to call when not, who to call? It is really different compared to Ethiopia.

Likewise, Pawlos’s cultural shock experience as a church leader was one of the typical experiences many immigrant ministers faced when they came to the US. He said that he encountered hardships when he came to the US a long time ago. As an immigrant in the US, he went back to Ethiopia to live again in his native country because of difficulties in life.

Fortunately, he prayed to God concerning the difficulties in the US, and he found answers from God to come back to the US and lead his family and ministry.

Pawlos observed that cultural shock was inevitable as immigrants arrived in a diverse cultural environment. He said that gospel ministers, in particular, faced the cultural shock in the
US. For instance, in Ethiopia, some ministers served full-time in their churches without cultural issues. However, when they came to the US, it took many years to be able to serve full-time, and the task was not easy to minister in a new cultural environment. As a result, some leaders had a desire to go back to Ethiopia to continue their ministries.

These kinds of experiences were not only for gospel ministers. Some other newcomers also wished to go back to Ethiopia because they were professionals, such as doctors, CEOs, and businesspersons who acquired better work positions and wealth in Ethiopia. Unfortunately, it took time to regain their wealth and status in the US because they were unfamiliar with a new cultural environment. Pawlos shared his experience on how he handled his cultural shock and used the experience to help others in similar who encountered similar situations. He went on to describe:

And, from my experience, also, I advise them that is the way I go to, and it was like a very good experience for me to go to the Lord. I had gone through that lifestyle. I was so frustrated at one point. I had even decided to go back home (Ethiopia) because I was shocked with, um, you know, the cultural shock was so bad. And even, I thought two-three times to go back home (Ethiopia) and gave up living in this country (the US). So, what I did [for a solution] was I went before the Lord. I kept on praying and remembering what God has been telling me [about living and ministering in the US].

Pawlos went back to Ethiopia when he faced cultural issues in the US. Fortunately, he remembered what the Lord promised to him about coming to America a long time ago. As a result, he returned to the US again to lead his family and ministry, despite challenges in a new culture. Therefore, he said that his experience was crucial to share with other immigrant ministers and church members. According to his observation, immigrants needed people who experienced similar situations to learn life lessons. He said:

So, I remind them of promises that they had from the Lord. Most of them, when they come here (the US), they [would] say, “God told me…to open the door for me in this country blah–blah–blah.” When they came here, if they got confused, just reminding them [of] the basics, and, you know, “the God who told you to come over here, is not
going to let you go. Just straighten up your life. Follow this path; don't mess up with them. Okay. And then just wait on Him, and as you are also making your effort to overcome your problems.”

Pawlos encouraged immigrant Christians to focus on the promise of God and prayer to settle in the US. According to his experience, two ingredients—the Word of God and prayer are essential to adjust to life in the US. He added:

So, I, mainly, what I do is, um, I encourage them to pray towards God, to read the Word of God, and, also, trusting in the Lord. You know, trusting the Lord and they get over their situation…when they look back, you know, this is easy, now after some time after struggling, and, you know, [to] get the grip yeah.

Philipos also shared his experience with his cultural shock when he came to the US for the first time. According to his observations, many Ethiopian immigrants faced similar situations. Fortunately, these types of experiences helped them to help others who faced cultural issues. He noted that even though cultural shock was one of the experiences that newcomers faced when they came to the US, they enjoyed life because the US is one of the best countries to live in after immigrants have settled and lived for many years in the country. In other words, immigrants enjoyed life after they overcame the cultural shock in the US because the country has several opportunities to lead a better life. He went further to explain his cultural shock:

I woke up in the morning, and nobody talks to me. You don’t know, yeah, and I cannot live in America. I’m, myself, for the first month…, thru times, you know, when you, um, start getting used to the lifestyle of America, uh, you adjust yourself, gradually. And once you get used to it, you will love it.

Similarly, Solomon said that cultural shock was common to newcomers from Ethiopia. He said that he faced a cultural shock in various areas and stages of his life as a newcomer in the US. Later, he used his experiences to help others who face cultural issues. For example, one of the areas he helped newcomers was transportation. He provided transportation service by riding a church van to transport newcomers to the church services. He shared his experiences:
There was one of my friends. He was driving, uh, like it's like a van, which transports us from the metro to the church…. I used to go by that because I didn't have a car and I did not know the location. After I know where it's located, I went with them on Sundays. So, I started going to church by myself. [Later]…I met one of the drivers. So, I started helping people in the same way. You know, from that experience, I start helping people so they can come to church without any problem.

Solomon continued his help even after he bought his car. He used to give rides to newcomers to enable them to attend church services. His transportation help was especially essential when the church services were in the evenings and nights because public transportations stopped during these hours. He said:

Once I got the car, once I owned the car, I started even not only, uh, dropping [people] to the church but from the church to their houses, especially after we finished in the evening [services]. Since it's too far and it's very hard to take a bus or metro. So, I, just, that, the experience helped me to open my eyes, so people might, you know, why not get the chance, like they need help.

Finally, he added:

So, you know, this culture is very different like I said [before]. Always, when somebody, like a newcomer to this area, there's a cultural shock.... In order to avoid that shock, like, you said, cultural intelligence helps a lot. Because I’ve faced a lot of problems, like, through different areas, so, thank God a lot of immigrants being before me, who arrived here, they guided me, they helped me in some way and you know, even like choosing what to learn, you know, what to study is different like I said [before]. Always, when somebody, like a newcomer to this area, there's a cultural shock.... In order to avoid that cultural shock, like, you said, cultural intelligence (CQ) helps a lot. Because I’ve faced a lot of problems, like, through different areas, so, thank God a lot of immigrants being before me, who arrived here, they guided me, they helped me in some way and you know, even like choosing what to learn, you know, what to study.

Leaders helped immigrants successfully by using their experiences in the US. Assisting newcomers in reconciling their unrealistic expectations with the reality of their lives in the new culture helped them start living in the new culture with God's help. Also, providing essential information for the newcomers was another method that was helpful to overcome a cultural shock. Aster witnessed, “Yeah, a lot of experience, uh, I have with newcomers because there is an expectation before we come to the US. The picture we have in mind is different than [the]
reality.” Therefore, Aster explained how she helped them. She said, “So, what I do is [that] I, just, let them embrace the reality without, uh, being, um, bound in the image they have in mind.”

Aster said that two things were common in immigrants' lives in the US. The first was a fear of a new culture. The other was unrealistic expectations when they arrived in the US. She continued to explain these as, “So, one is fear. Another is kind of, like, America has everything—easy money, easy job, and easy things.” According to the church leaders’ experiences, unrealistic expectations could not be achieved in the immigrants' lives in a short period in the US. It took years to achieve a dream in the US because immigrants needed to adjust to life in a new culture.

Aster shared her experiences on her big expectations to achieve things as a newcomer in the US. She said that as opposed to her big expectations to achieve things as a newcomer, it took a long time to accomplish her dreams. She explained, “I had not an experience as I thought. I just go to work the next day after I came [to the US], but it wasn't that easy.” This experience helped her to teach others. She added, “So, I, just, teach them using my experience. So, I don't want them to get, uh, stressed out or sometimes even depressed because of the expectation and the reality that doesn't match.”

Likewise, Pawlos’s experience in advising newcomers was necessary for the immigrants to overcome a cultural shock. He went on to describe:

So, that cultural shock confuses them. So, the first thing that I would advise them is “just to take a deep breath and see from different angles...this is the beginning.... You go down, and then you build up. So, just, it doesn't mean anything. You'll get there maybe six months or seven months a year. You will be...in a good position.”

**Motivating to Settle and Thrive in the US Culture**

As explained above, helping newcomers to overcome cultural shock and assisting them in meeting their immediate needs were essential for immigrant Christians. Immigrants also needed support to settle in a new culture and thrive in the US. For this reason, church leaders provided
consistent assistance to immigrant Christians. Usually, the assistance continued for a few months or a year until newcomers settle in the US. For example, Isayas said:

So, the first thing is that...try to help them, to manage their expectations. The second thing is that, basically, they need...help, most of them, they came here and, uh, they need somebody to stay with, but most of them...they have just to leave their house [where sponsors received them], or they're staying within a month or two, yeah, they're sponsored. They don't allow them to stay there more than at least two months, and they need, most of them need help, [this is] a pastor's opportunity to help.

Rebeka also observed that one of the necessities for immigrant Christians was to encourage them to believe that God could help them to work and achieve their godly dreams in the US for their future years. She said that one of the challenging issues for immigrants was a fear of a new culture because they lacked the confidence to achieve their dreams in a new cultural environment. Thus, she shared her experiences in encouraging others to do the same in the US.

She remembered:

There were a couple. They are my friends in my vocation (in Ethiopia). My friends came to this country (US). We used to work with them in [an international organization] together. So, they came into this country, and everybody told them, oh, he (the husband) was an accountant, so they told him—“no, you can't get a job um, in this country. You cannot go to your field…. First, you have to go, you know, you start from the small,” …. But I told him, “what do you believe? Just believe [in God]. If you believe you can work, you can get it. [But] if you think you can’t, um [you can’t].” Then he said [to me], “you are the only person who told me that. Every one of them, they were advising me even like they are educated people,” they say, “oh don't even think about to get in this job.” And then I told him, “it's up to you. That it's a choice because if you believe, [you will get it].”

She then said that she shared her experiences with her former friend on how God helped her find a job she desired in the US. She also shared her experiences with other newcomers to encourage them to trust the Lord in the US. She remembered:

I mean, we're afraid of that the culture, and everything, and what people are. The first people came into this country…they told me, “Oh...don't even think about working in an office” …. People believe, when you come to this country when you come to America because just because you are immigrant–how much, [even though] you are educated, you cannot go to the office and work, you know, …you [need] start from the low wage like
where you get like maybe you go to a retail or go to the parking–driver in a car for guys and something like that.

According to many church leaders’ experiences, many immigrants started from low wages, whether they were better professional workers in Ethiopia or not, until they adopted the American culture. However, according to Rebeka, there were ways that people learned to join better professional works without waiting for many years. These were possible either by joining directly to professional workforces or updating themselves to learn in the US quickly with God's help. So, she encouraged them to believe in God for better opportunities and begin applying for better employment in their professions. She said, “I encouraged people, and told that [as I did for] my friend's husband. He stood [in his faith to trust God] …. So, that's what he got. he got the job, he's [an] accountant–he got the accounting job.”

Rebeka continued explaining that after she encouraged her friend and his family, he found a better professional job in his field and became successful in the US. According to her experience, believing in God and trying to settle and thrive in the US was possible for newcomers. She summarizes her experience:

So, I encourage them to believe in God because this God is the same God–the same God–He hasn't changed when we come to America. God is not saying, “okay, you're on your own–this is America,”…. He didn't say that. So, I have seen God. I have seen how faithful He is, I, you know.

**Cultural Shock and Unrealistic Expectations**

Since immigrants often had unrealistic expectations when coming to the US, it was one of the major challenges for the church leaders to help newcomers adjusting their lives to the new cultural environment. Sometimes, many immigrants came to the US to achieve “big things” similar to what they watched in American Hollywood films before coming to the US. However, when they faced realities in the US, they realized that it would take time to achieve their
expectations and dreams. These kinds of people faced challenges in their spiritual lives too. Hence, leaders used various methods to recommend that Christians need to spend some time with God, even though they faced challenges as a newcomer. For instance, Isayas advised them saying,

So, the first thing that I do is to try to reconcile them with reality in the US. I can tell you I've received many Ethiopians from the airport. They came into the airport and, uh, to the extent that...some of them live in my house for a month or two. I've done that for people. So as a pastor, it's actually very difficult for most pastors that have some friends. We have, like, a pastors’ conference every month, every year, and this is, uh, the challenge for most pastors because there is no resource, even if they don't have a lot of resources, but there's a lot of people come every week with big expectations.

Isayas’s experience in helping newcomers shows that immigrants’ unrealistic expectations about living in the US were one of the challenges related to their cultural shock. He said that since it was common to watch American Hollywood films in Ethiopia, which showed better things in the US, many immigrant people expected only America's “nice things” as they watched them in those films. However, when they faced the reality of life in the US, they also need to pass through challenges and encounter “the bad” things, too. This experience means that they would encounter life challenges in the US. That is why the conflict between their expectations and the reality they faced, including spiritual challenges, brought a cultural shock in various areas of their lives. Isayas explained why immigrant families encountered cultural issues and became confused in the US. He went on to explain:

…the first, uh, thing, yeah, their expectations when they came here (the US), they came with expectations, but their expectations are based on the physical [or material] one. They wanna, they think, they get the money, they think, they can drive their car they want, but it's not as expected.

According to Isayas, when immigrants discovered that living in the US is “not only enjoying life,” they became confused and shocked. Because life in the US is also “full of challenges,” they encountered difficulties in the American culture. Sometimes, this even caused them to fail in
their spiritual lives. Some of them even considered going back to Ethiopia. He added, “They start to, um, um, even some of them want to go back to Ethiopia. It wasn't as they just wish. They wanted to go back because everything was not as they expected.”

That is why they needed a pastor to help them to adjust to the new culture. Isayas further explained this need as, "...[In] their spiritual life, they need somebody, at least a pastor, to help them. Their church in Ethiopia, its culture, everything is different. So, as a pastor, we have to [help them].” On his ministry, he talked about how he helped them as, “I always help them, uh, by praying [for them] .... I just have dinner with them, talk to them, be there for them.... Most of them need help emotionally. So, I always try to counsel them [and] mentor them.”

As a church leader, Pawlos also used the same method to advise newcomers in his ministry to overcome cultural shock by encouraging them to adjust to their former expectations. When he was asked what methods used to help immigrants to adjust their unrealistic expectations, he answered:

Yes, I do.... The first and most important aspect that I've observed is their expectations. They come with totally different expectations, and most of them imagined that the US is a place where you can make money easily. And when they come, they think that they're going to land in a very nice job, and get money, and live a very luxurious life. That's [what] most of them are expecting [from] America.... When they come here and see the reality, uh, it is very different.

The clash between the unrealistic expectations and the realities they faced in the US was severe for many Ethiopian immigrants. Many people faced cultural shock and other continuous cultural issues in their lives in US culture. As opposed to their expectations, Isayas pointed out some of the challenges for immigrants as the following:

... some of them, uh, force themselves to work a low-wage job.... Some of them are working under the table work. I mean to support themselves until their paperwork [i.e., green card or work permit] is processed. It's like five dollars, seven dollars, eight dollars an hour, something like that.
Pawlos also continued describing these issues by comparing their lives before coming to the US and their new experience as immigrants in the American culture. He said, “…some of them come from a very good status…. Maybe, they were CEOs…working in a very good environment, and they have their own houses, a car, and everything, and now all of a sudden, they don't have anything here.” According to his counseling experiences, these types of challenges resulted in many problems in immigrants' lives and ministries.

Ruth also advised immigrants to adjust their unrealistic expectations. Her counseling services and experiences are other examples of how leaders and individual families guided newcomers to overcome cultural shock and to be successful in the US. Based on her experience, she counseled newcomers to adjust their lives as they began living in the US. She said that instead of being broke by cultural shocks or other related issues, they needed to adjust their expectations with the reality they faced and worked hard to overcome challenges. She went to explain:

Being an immigrant myself, okay, I came to this land as an immigrant, of course, from Ethiopia. And then I had my own expectations…some vision of what America is going to be for me, and everything. So, I wouldn't be surprised to find out an immigrant with, you know, unrealistic kinds of expectations, you know, to come here and be a millionaire or something like that…. I, sometimes, you know, tell them that, you know, making money is not life, you know. At the end of the day, you may even, you know, to miss your life, miss your beloved one, and like your wife, or your husband, and children. So, spend as much time that as you can. Spend time with loved ones. [by spending time with them], get as much strength and comfort from them than going out and making money, because the money is not all [the] life.

Theme Two: RQ2. CQ to Understand Family Lives Between Cultures

The second main theme came from participants’ understanding of cultural differences between Ethiopia and the US and their methods to help church families. Participants answered questions on how cultural differences affected the Ethiopian immigrant families and how they assisted in overcoming cultural issues. The following are themes from their answers
Family Structures and Conflict Management Between Ethiopian and US Cultures

Leading a church in another culture requires identifying the difference between the old and the new cultures in family structures and was critical for participants. Understanding the difference between the two cultures was essential about the family structure because leaders needed to deal with the differences according to a specific culture or tradition. These included understanding the roles of husband, wife, and children in different cultures. The following are the differences between Ethiopian and US cultures in family roles and structures that church leaders identified to help immigrant families.

Understanding Differences in Family Life Structure

The Ethiopian immigrant church leaders identified differences in family roles and structures between their native and US cultures. They recognized some of the differences to assist immigrant families accordingly. For example, Aster understood that the Ethiopian family structure has a “power distance,” which means men dominate the Ethiopian family structure. In other words, men are figureheads to the family in the Ethiopia culture. She said that there is a “hierarchy” in the Ethiopian family structure. Aster went on to explain the family structure in Ethiopia, saying,

When we see in Ethiopia, as we grew up, …there is a power distance. I mean, there is a hierarchy. And there is, uh, I mean, the man is the head of the house. And even [though] that concept sometimes is misunderstood in our culture. So, the man has to do, uh, just only go outside and work, bring money, and the woman has to work at home—to raise the children and [do] all of the stuff [at home].

Daniel also explained how men more dominate the Ethiopian family structure, while US culture shares power with women, too. By comparing the two cultures, Daniel described that the difference comes because the two countries have differences in family structures. He said, “And all the…differences are, actually, uh, are coming from this basic cultural difference…. For
example, in the case of gender roles, there are differences… Um, so, in Ethiopia, you know, the husband is more dominant in the family, whereas in America… women [have], um, more rights in America than in Ethiopia.”

Daniel also said that while men are dominant in the Ethiopian family structure, women are expected to “submit” to their husbands in all matters, even though sometimes this concept is abused against the true value of the Bible. He explained, “So, women in Ethiopia are not culturally dominant. They are expected to, actually, uh, to submit to the husband in all matters of the family, whereas in America…, [they have], women have more rights [than in Ethiopia].”

Generally speaking, church leaders described Ethiopian men as “family figures” and “the breadwinners,” while women are “housewives.” Still, educated women in Ethiopia may also have similarities with women in the US, even though they may not exercise their “full right” as American women. On the other hand, even though men in Ethiopia are “the head of the house,” this does not mean that they strictly follow biblical values. According to some participants’ explanations, there were many abusive cases in Ethiopia because men mistreated their wives. Sometimes they also abused their children by misusing their authority and disciplining them by physical punishment (This will be explained more later, in this chapter). Therefore, the Ethiopian church leaders tried to help immigrants in following only biblical family values without embracing secular concepts in the American culture.

For example, when Feven came to the US, she studied the American culture about family a few decades ago. She then understood that men were dominant in the house in the earlier days of the American culture until recent times. According to her experience, understanding this difference is essential because immigrants would choose better values for their families. She explained:
…at that [earlier American] generation, the husband was the same thing [as Ethiopian culture]—a “guy” in their home. I mean, they were leaders in their homes. And the wives were like our [Ethiopian] mothers because they were housewives. Uh, but these days [in the US], it's not like that, which is among the Baby Boomers [born between the 1940s and 1960s]; it’s not like that [of the old culture].

Feven studied that the American family structure has changed, and men have “lost” their power over time. She also noted that the Baby-Boomer generation (those born between the 1940s and early 1960s) changed American tradition and gave women more power than the earlier generation. According to her experience, contrary to the Ethiopian culture, even sometimes, women are the ones who are decision-makers in the US. She said, “So, they (husbands) leave all the decisions for the wives. So, the husband needs to fight [laughter]. They (husbands) are guided by [their] wives.” According to Feven’s study, the modern family concept gives women more power and abandons the biblical culture of men’s leadership. Even though there are differences in women's leadership and authority, Feven’s observation affirms studies on biblical leadership compared to present-day cultures (Piper & Grudem, 2006).

Feven compared the two cultures in several areas and discovered that they have differences in family leadership concepts. As explained above, the US culture gives more rights to women as compared to Ethiopian culture. Sometimes it seems that it sometimes violates biblical family values and leadership principles, even though it is necessary to treat women according to true biblical family values. The participants noted that compared to Ethiopian culture, the US culture seems to abandon biblical family structures. They also noted that rejection of men’s leadership is one of the significant causes of divorce in the US culture, which affected Ethiopian immigrant families, as well. According to their observation, it also appears that modern culture rejects the traditional men leadership in the US culture. Feven went on to explain this:
They (Americans) see it as a modern family…. Um, I believe, uh, one of the main reasons for the divorce [in the US] because, you know, as a man, there is the nature of man, and they want to lead [they are] leaders. Actually, God gave them that authority too. So, even though they call it “it’s modern family,” they hold a grudge [when they lose their leadership]. They hold some kind of “upsetness” [when they lose power], you know, inside them. So, after a while, maybe it will burst somewhere—where they don't expect that [upsetness]. It is a big clash [between men and women]. That means [it] could end up in divorce too. So, I believe that's the imbalance in the family. I believe [it] is one of the reasons for the big family breakup in this country.

According to Feven, since many men lose their biblical leadership mandate in their house in Western cultures, divorce is more common between spouses than in Ethiopian culture. This reality then resulted in raising children by single parents, especially by women. She said, “And you know all the single parents you see around, the children are shoveling from one parent to the other. So, I think that's the problematic area.”

**Cultural Intelligence in Conflict Management**

As explained above, participants identified the family structure differences in the Ethiopian and US families. Unfortunately, according to church leaders’ experiences in counseling families, cultural differences were among the significant causes of family conflicts among immigrant families. For instance, Isayas explained, “You see, that's the main thing I've seen, honestly. It's for most people…this is a big challenge for Ethiopians that culture, yeah, and that's just their way of thinking change when they come here [in the US], and they start to clash.”

Participants also noted that as opposed to the dominant Ethiopian culture where men were employed to work outside their home and women spent more time with children at home, both men and women work more hours outside their home in the US. In Ethiopia, even though many women work outside the house as much as men nowadays, women still have more responsibilities to work in their houses. According to the participants, extended families and house servants also help Ethiopian families in their native country.
However, when Ethiopians came to the US, they did not continue life as they lived in Ethiopia. Most of the time, both men and women worked outside their house and became busier than they used to be in Ethiopia. Sometimes, immigrant men expected their wives to cook as they used to be in Ethiopia. Unfortunately, it was hard to carry many responsibilities for immigrant women in the US because they also spent more hours working outside. Also, there were no extended family and house servants, as there were in Ethiopia. Pawlos explained how this affected the Ethiopian immigrant families:

Uh, so, it's a little different [than Ethiopian culture]. So, both of them have to work [in the US]. And the women cannot afford to do everything [in the house]. She cannot. If he's expecting her to clean, to cook, to work outside, and to take care of the kids, it's going to be cumbersome on the wife's role. And that is causing a lot of tension.

Therefore, Pawlos described how he advised immigrant families after understanding cultural differences between the Ethiopian and American cultures. He observed that American men help their wives in the house because this is part of the American tradition. As opposed to this, most Ethiopian cultures do not encourage men to work inside the house. Pawlos said, “So, from my experience, for the American family…. Assisting his wife, taking out the trash…if it has to take to cook, he can cook…flexibility [to work different things] is there, and they know how to manage [all].”

Contrary to the American culture, many Ethiopian immigrant men did not have these kinds of backgrounds, such as working in the house. Pawlos added, “In the role of a man, and, in Ethiopian culture, the man…. Mostly, they don't look like they understand their part…. So, now the tension goes between husband and wife. So, the conflict comes with such a kind of scenario.”

**Conflict Management Differences Between Two Cultures**

The other difference between Ethiopian and US culture is conflict management between families. According to participants' observations, the Ethiopian culture tends to manage family
conflicts through elders (senior citizens), church leaders, or other family members. In contrast, US culture tends to handle disputes through courts. Abraham explained Ethiopian conflict management saying,

> When it comes to the marriage [in Ethiopia], whenever there is, uh, uh, disagreement between a husband and wife, the church–church leaders, pastors, evangelists, even the elders–they are kind of, uh, entitled to intervene and advise them before things get worse. They advise them. They pray with them together, and they counsel them a lot. So, that makes things much, much, smoother…. Also, locally…in a traditional way, there are neighbors. There are friends. They can intervene, and advise, and counsel, be it the husband and wife, and that makes things much, much easier [to manage conflicts].

Abraham also explained conflict management in US culture compared to Ethiopian culture. He said, “But, here [in the US], a lot of times, I hear that divorce is so simple. [They] just go to the court and file. That's it.” Other leaders further explained that compared to Ethiopia, divorce is more common in the US. Solomon observed that the divorce rate in the US is high, which even affected some of the Ethiopian immigrant families. He said, “…when I see that the divorce rate is very high [in the US] and the people don't care about divorce… they even say, oh, this is ‘my third marriage or fourth marriage.’ That makes me shocked [laughter].”

Similarly, according to Debora, extended families play a greater role in managing conflict in Ethiopia to keep a marriage strong and keep spouses together in their family. The extended families act as a “mediator” and help to manage conflicts in Ethiopian families. She remembered, “When there is a conflict between a husband and wife, there is extended families–her side of the parents, or his side of the parents. You know, they come, uh, you know as a mediator, and, uh, you know.”

However, compared to Ethiopia, Debora said that an extended family's role as a mediator is not common in the US. According to her observation, Ethiopian immigrants lack immediate families in the US, too, making it difficult to manage conflicts easily. She explained:
But, uh, in this country (the US), some people don't even have someone to go [to] talk, to help them. You know, uh, to come and help to like, uh, be, uh, like a mediator to, you know, to talk to them. So, that is also a problem—not having someone you know to talk with. That's a big problem that I see.

One of the other problems that Ethiopian immigrant families have faced in the US is that they do not tell their problems to others until the worst comes. Ruth said that Ethiopian culture is “secretive” that does not allow “strangers” to intervene in “family matters.” She said, “… you see, our culture is very secretive, like, people do not come out, and say, ‘we have problems in our marriage.’ They do not, really, tend to say that. They tend to hide it.” According to Ruth, this type of secretive culture is hard to continue living in the US because there are no immediate families to solve problems and help families in their conflicts.

Isayas also explained that he faced difficulties in conflict management in his counseling services. According to his experiences, since many Ethiopian immigrants did not come to pastors in the US for marriage counseling, it was hard for him to reach out to them and solve their problems. Sometimes he even heard some family issues from other people other than the couples with the problems because some families did not come to him to talk about their conflict directly. He went on to explain:

When, uh, the immigrant families here in America, when they [are in] conflict, they don't [come to the pastor]…. [Coming to their pastor], they see [it], it's like a taboo to go to, like, a counselor. They don't want to go to the counselor—to go to the pastor, even—it's hard. That's huge. They don't even want to go to their pastor.

Isayas further elaborated that since Ethiopian culture is more secretive than American culture in family issues, Ethiopian immigrants do not talk about their family problems to others, including their pastors. They think that if a spouse tells problems others about their family issues, the other spouse thinks their secrets are “exposed” to many people. Because of this, they may live with
their problems a long time without going to counselors until their marriage “breaks up” and becomes “hard to handle.” Isayas went on to explain his experiences, saying,

Most of the families, like those families [in conflict] that I have [become] involved with, uh, I heard the information from someone else—not from them. Almost 50%, because they don't, actually, come to their pastor to say, “we are in this situation.” It seems like they are [like] if the husband goes to the pastor and tells what happened, the wife’s gonna say… “Okay, you exposed me or something.” When the wife does that, it's the same thing. So, they think that, like, to go to the pastor and tell about their story—what happened to them [is a taboo]. They see that situation as [it] is “exposing” themselves. That's actually, that's a culture [in Ethiopia]. So, uh, they don't know how to handle it. That's what I've seen. They try to handle it until they break up. When we try to involve [to counsel], it will be too late.

Cultural Intelligence to Understand Disciplining Children

The other cultural issues in immigrant families from Ethiopia to the US were about disciplining children. Leaders described that there are many differences in disciplining children between the two cultures. Consequently, they used various methods to help church families how to discipline their children in the US.

Disciplining Children in Ethiopian Culture

As noted above, cultural differences between Ethiopian and US cultures include disciplining children, which resulted in a gap between the first and second generations because of cultural conflicts. All leaders described these differences and their challenges for immigrant parents. Feven’s explanation summarizes some of the differences on this topic. Feven described Ethiopian ways of disciplining, saying,

Yeah, actually, there is a big difference between these two cultures. For example, you know, children in Ethiopia are guided and mentored by, uh, a first thing by the parents…there are some [other] family members in the household. Every, uh, caregiver, you can guide them, and the grandparents can guide them. Sometimes even, you know, a school–the teacher can guide them, too. So, it's a different situation.

As opposed to the American culture, many people involved in raising one’s children in Ethiopian culture, as Feven listed above. Solomon affirmed this in his experience. According to his
observation, the saying, “It takes a village to raise a child,” works in Ethiopia because many people would involve in raising one’s child. This reality could include neighbors in raising one’s children in Ethiopian culture. Solomon explained:

But in general, an Ethiopian child is, uh, can be a big difference. Ethiopian children can be spanked or can be disciplined physically by everyone [laughter]. Every adult person, who is, you know, [is allowed] to give such kind of discipline, in a proper manner. So, the family is very close to each other.

One of the challenges in raising Ethiopian immigrant children in the US was having wrong information by Ethiopian communities about how American parents discipline their children. Since children have more “rights” in the US than in Ethiopia, many Ethiopian immigrants assume that American parenting is “loose,” and American parents “do not” discipline their children. Nevertheless, church leaders understood that even though there are differences in disciplining between the two cultures, many American parents also discipline their children properly. Even though American parents use different discipline methods from Ethiopian methods of discipline, Americans also use various ways to discipline their children.

Rebeka understood and explained her experience with the American discipline methods. She said that Americans discipline their children, even though their method is different from that of the Ethiopians. She went on to explain, “…the problem is with our Ethiopian community…they did not understand. They…assume that Americans don't discipline their children. But it's not true. Americans do discipline their children.” Daniel also noted that there are some misconceptions by Ethiopian immigrant parents about parenting in the US. He said, “There's a misconception…some of the Ethiopian families they say… ‘American parents raise their children by giving them whatever they ask’…. And they [Ethiopian immigrants] don't see the work that the American parents do at home.”
Mattewos described this wrong assumption of immigrant parents and its result in their family. According to his experiences in this area, even children took this incorrect assumption and thought that their parents should not discipline them in the US. He said that when immigrant parents tried to discipline their children, sometimes, children intimidated parents by saying, “I will call 911,” which was one of the challenges for Ethiopian parents by their children in the US. He went on to explain:

There is a perception [by Ethiopian immigrants] that disciplining your kids is “illegal” [i.e., they assume that law may forbid disciplining children] in America. So, some parents think that it is illegal to discipline their kids. And then, the children mostly take this to their advantage of the situation. And, so, at home, there will be a lot of conflicts because there is no structure in the family [to order the house]. They (parents) don't know how to lead it. So, they don't know to lead their families in the new culture. So, that brings a lot of challenges. And that's why even sometimes the kids try to intimidate their parents. They would say, “I will call 911.”

Leaders also understood that some of the Ethiopian discipline methods were not good for children. For example, it was common to use physical punishments in Ethiopia, especially in the older generation, which could hurt children physically or emotionally. Hence, some leaders noted that even though Ethiopian culture is changing, some parents still accept these methods as proper means to discipline children. However, these kinds of discipline could sometimes be considered “child abuse” in the US, despite how much parents use it on children. Consequently, church leaders advised that immigrant parents need to consider and choose other methods such as forbidding children from using some toys, watching TV, playing games to discipline them in the US. These are some of the acceptable disciplining methods in the US. In other words, leaders advised immigrant parents to avoid any physical punishment that could abuse children.

Muse said that some of the Ethiopian methods of child discipline were similar to the biblical way of discipline, even though some parents misuse the biblical methods in using for them. According to his experience, Ethiopians practiced “chastisement,” or “disciplining” their
children as it is written in the Book of Proverbs, [which says, “Discipline your son while there is hope…” Prov 19:18, NASV]. As other leaders affirmed this, however, the Ethiopian disciplining method could include physical punishments, which may hurt children. This type of discipline is different from US parents’ methods to discipline children, as mentioned above. In the US, physical punishment is not allowed to discipline children. Contrary to this, Ethiopian immigrant parents wanted to continue their native tradition, including physical punishment to discipline their children in the US as they used in Ethiopia.

Some leaders noted that even though it is necessary to discipline children scripturally, parents need to choose better methods as Americans, such as avoiding physical punishments to discipline their children. They advised parents “not to go far” to the point of “child abuse.” Isayas and Lukas remembered that even they were heavily punished by their parents when they grew up in Ethiopia. Both said that it was “torture.” Isayas recalled, “my parents punished me in Ethiopia…. It was torture for me.” Some leaders also remarked that physical punishment is reduced even in Ethiopia nowadays, even though it is not entirely avoided.

According to participants, some of the immigrant parents were confused about disciplining their children in the US. In one way, they wanted to “punish” and discipline them as they did in Ethiopia. On the other hand, however, this is not an acceptable method to discipline children in the US. Thus, since they feared the consequences of punishing their children in the US, they “just leave them alone,” which resulted in a “loose” parenting method. Debora described this dilemma:

But some [immigrant] people are even afraid to touch their kids because they didn't get the exact point of what disciplining kids mean in America and disciplining like our kids like back home (Ethiopia). So, it seems like [they would say] “you don't have to touch your kids (in the US). You don't have to talk to them.” I see parents afraid of their kids, which is not supposed to be. They are afraid of their kids. But it's not like, uh, it doesn't
mean…you don't have to discipline your kids [in the US, even though there is a law against abusing kids].

Isayas used to advise some parents on disciplining their children in the US because they did not know which kinds of disciplining methods are appropriate in the US. They also did know to what extent they could use certain disciplining methods. He remembered the story of an immigrant father who was sent to jail because of child abuse in punishing his child. He went on to share:

There was a person, actually, not in exactly in this [Washington metropolitan] area, but a person I've involved that he tried to punish his kid. And finally, his teacher [i.e., the kid’s teacher], uh, knew that he was, something, bruised on his back. So, he [the father] ended up in jail. Because of just the culture like, in his view, like “I can punish my kid,” but he didn't know, he was not trying to hit him hard, but something happened. That's, he ended up, like, [in] that situation. So, the way they handle their kids, it's totally different.

Likewise, Philipos shared how it was challenging to raise children for Ethiopian immigrants in the US. His experiences show that Ethiopian and American cultures differ in disciplining children, and it was hard to discipline children in a new culture. He went on to explain the difference:

Back home (in Ethiopia), when we do something wrong, our mom and dad spanked us. We respected them; I mean, they, really, spanked us. I’m not telling you that’s how we grow up. That’s how we grow up, true. But when you come here (US), it’s a totally different story. You cannot even, uh, um, think about spanking them because they can pick up, [and] dial 911, and then take a picture. It’s so scary. So, you know, uh, this is the law of the country. We have to obey [it]. But when it comes to raising children, that, really, has, uh, some challenges. I'm talking about our kids.

Daniel’s observation summarizes Ethiopian parenting as “authoritative.” Similarly, Debora described it as a “military” parenting style. Debora added, “As Ethiopians, when I see most parents, we are like a ‘military’ [always] giving orders and instructions [to our children], that's all. That's it. Instead of, you know, making them our friends, talk to them, [or] listen to them.”

However, leaders also noted that avoiding physical punishment as a disciplining method does not mean accepting a “lose parenting style” and “leaving children alone” without disciplining them
by parents. Therefore, they advised parents to choose better methods to discipline their children. Generally, Table 3 summarizes the cultural differences between Ethiopia and the US in various areas.

Table 3 Common Cultural Differences Between Ethiopia and the US

<table>
<thead>
<tr>
<th>Areas</th>
<th>Ethiopia</th>
<th>US</th>
</tr>
</thead>
<tbody>
<tr>
<td>Societal Life</td>
<td>More communal society</td>
<td>More individualistic society</td>
</tr>
<tr>
<td>Work-Life</td>
<td>More relaxed work schedules</td>
<td>Busier work schedule</td>
</tr>
<tr>
<td>Time Management</td>
<td>Relaxed time management</td>
<td>Strict time management</td>
</tr>
<tr>
<td>Worship Styles</td>
<td>More conservative or traditional</td>
<td>More freedom</td>
</tr>
<tr>
<td>Family Life</td>
<td>Less freedom for women and children</td>
<td>More freedom for women and children</td>
</tr>
</tbody>
</table>

Theme Three: RQ.3. Understanding the Difference in Worship

In this section, leaders answered questions on how they understood the difference between Ethiopian and US cultures in worship. The way people worship God varies from culture to culture (Livermore, 2009; Moreau et al., 2014). Participants in this research explained their experiences on how they helped Ethiopian immigrant Christians to worship God in the American culture.

Understanding the Cultural Background Differences in Worship

Understanding the differences between Ethiopian and American cultures in worship was an important factor for Ethiopian immigrants in worshiping God in the US. Many church leaders described the differences between the two cultures in worship styles or practices. Because Ethiopians have different backgrounds in practicing worship styles, they faced challenges to worship God in the American culture. According to participants' experiences in this area, the
Ethiopian Orthodox Church (EOC) influenced the Ethiopian Evangelical worship styles more than Western cultures. For instance, Aster explained:

We have, most, not all, but most of the Ethiopian Protestants, uh, their background is the [Ethiopian] Orthodox [Church]. So, there is the influence of the Orthodox [Church], in many ways, in our belief, in our, um, the way even, uh, [to] approach God [by following some religious rules]. Still, there is a sense of, uh, unless, uh, some people are free, but most of them are not free of the [Ethiopian Orthodox Church] culture.

Daniel also observed that Ethiopian worship is more “conservative,” while American worship is more “liberal” in expressing their feelings to God. He said, “I think the basic difference is, you know, Ethiopian culture is very traditional and conservative, whereas the American culture is more liberal.” According to Daniel, while Ethiopian worship culture is more conservative and has restrictions, American worship “does not have a clear-cut boundary” to express worship towards God as long as people express worship from their heart.

Daniel further noted that many Ethiopians reject some US worship styles because Ethiopian conservative background does not accept other free cultures in worship. In Daniel’s experience, while liberal culture lacks boundaries between the world and the church in some styles, such as dancing, conservative cultures may have “prejudices and misconceptions” in expressing worship to God because they only allow some styles and reject others. Daniel also concluded that cultural difference does not mean that one of them is better than the other even though people may worship God differently based on their cultures.

Generally, the US and Ethiopian cultures have distinctive worship styles because of different cultural settings. For example, leaders gave examples by comparing the Western “dancing style” with the “Ethiopian Shibisheba.” Shibisheba is the typical Ethiopian worship style, including bowing and moving a body, such as hands, to worship God. Since these types of worship styles are dominant in Ethiopian culture, some Ethiopians do not accept “other styles of
dancing” because they associate them with worldly or secular singing styles. In other words, according to leaders' descriptions, it appears that Ethiopians have boundaries of styles between spiritual and secular styles of singing and dancing. As opposed to this, it seems that Western cultures may not have conservative worship restrictions in styles as long as people worship God from their hearts.

According to Feven, the Ethiopian Evangelical worship style is more influenced by the Ethiopian Orthodox Church and earlier Western missionaries even though there are some changes because of modernity. This concept means that despite Ethiopian Orthodox and Protestant/Evangelical churches teach distinctive doctrines and differ in some of their beliefs, they also experience many similar cultural settings. That is why they share related cultural backgrounds.

Feven also said, “Most of us came from the Orthodox Church, which is very, very restrictive [in respecting religious activities].” She noted that Ethiopian Protestants inherited their style of worship from the Orthodox Church tradition in some ways. She also said that Western missionaries who preached the gospel in Ethiopia also brought a conservative Evangelical tradition in the old days. As a result, the Ethiopian worship style is more traditional than many American worship styles because of the above two reasons. The EOC mainly influenced Ethiopian culture, and the earlier conservative Western missionaries also shaped Ethiopian Evangelical worship styles.

Other leaders explained that worship in Ethiopian immigrant children's ministry in the US is more liberal than their parents’ worship styles. Because of this, Sunday school teachers and youth pastors allowed children and youngsters to worship God freely as they wished in worship services. When some parents saw their children expressing their feeling freely as Americans
worship styles, they were reserved in accepting it. Isayas explained the difference between the two cultures in worship, and he went to explain:

Um, our, most Ethiopian Protestants…got…their [Evangelical] faith from the Americans or the [other] Westerns. But their [cultural] background is from the [Ethiopian] Orthodox [Church]. That's true. So, the way the Orthodox Christians, uh, believe or live is completely different from the Western ways of living…. They (Ethiopian Evangelicals) are influenced by Orthodox Christians’ Christianity. So, uh, the way they think is completely different [from the US people].

Likewise, Muse explained the other difference of worship that Ethiopian Orthodox Church has a ceremonial worship style, which is a worship tradition longer in time than the Western Protestants’ worship traditions. Since the Ethiopian Protestants had an EOC background, they brought the same practices and worshiped God according to their culture. In other words, they stayed more extended time in their worship services. Muse went on to explain:

Uh, in the Ethiopian church context, you know, uh, the worship is usually longer, you know, the people love to worship, you know, it's part of our identity. And the culture with the church, you know, because we come for, the, even most of the Protestants come from an Orthodox Church background, you know. In the Orthodox Church, there's that ceremonial worship, and people spend hours and hours [to worship]. So, we have carried that long in the Protestant Ethiopian churches.

Similarly, Philipos described the difference between the two cultures in worship, which is essential for Ethiopian immigrant leaders. He said that Ethiopian Christians stay longer in their worship and preaching services than the US Christians:

You know, um, our [Ethiopian] worship culture, and American worship culture, um, we have differences. The difference is like the duration of the worship time. You know, back home–in Ethiopia, we can worship straight for two hours–nonstop. And then you can preach for an hour and a half…. [The Ethiopian] people are so hungry [spiritual things]. They are full of love and full of expectation[s]. Actually, that’s why you see more miracles in Africa than in America. Expectation! I'm not saying in America, and people don’t, really, expect. I'm not putting everybody in the same basket. But I'm talking, I'm telling the difference. Because here, yeah in general because when you go to [some] American churches “pop–pop–pop” they finished everything in one hour.
Cultural Intelligence to Support Immigrants Spiritually

According to the church leader’s response to questions about spiritual help, one of the biggest challenges for Ethiopian immigrant Christians as newcomers in the US was continuing their strong spiritual lives, as opposed to their past experiences in Ethiopia. As newcomer Christians, they faced cultural shock with their various needs, which distracted them from pursuing the Lord in the US.

Spiritual Support in the New Culture

All of the participants explained that spiritual challenges in immigrants' lives resulted in failing to follow God in the new cultural environment. Hence, leaders used various methods to address this problem. For example, Pawlos encouraged newcomers to seek the Lord to overcome this spiritual issue in the US. He said, “it’s like a very tough time when they come here. The amazing part is [that] people…when they get into, you know, a bad situation, they go back to the Lord, and they pray more, they fast, seeking a solution.” Therefore, when he saw them in difficult situations, he said, “What I advise them is ‘just pause, take prayer as a means of solving your problem because God can answer.’ I pray with them…[we] fast and pray, and they get guidance from the Lord.”

Philipos noted that spiritual challenges in gospel ministers' lives resulted in many spiritual failures in the US. He said that some church leaders could not continue their commitment to God after coming to the US. Even though some of them were strong ministers in Ethiopia, they stopped serving God in the US because they faced many issues, such as family problems and tight work schedules. According to some participants, some of those gospel ministers even stopped coming to church. Philipos went on to explain:

And, also, there are others over in the ministry back home (in Ethiopia), very strong in the Lord. When they come here [US], you know that you work a lot of hours because of
the busy schedule [in their workplace] … Back home (Ethiopia), they were surrounded by prayerful people. They go to church almost every day. It’s not busy [in Ethiopia]. But when you come here, it’s not easy. Life is tough. You have to work because, you know, they don’t have time to pray. They don’t get the fellowship they used to like back home…. Their spiritual life, uh, uh, was really, um, um, badly attacked them, and even there were people who [were] backslid [after they came to the US]. I am sorry to say that.

Philopos further gave one of the good examples of these cultural issues. The following is one of the stories that could summarize how it was challenging for some immigrant Christians, even gospel ministers, to lead spiritual lives in the US. He remembered:

There was a guy, I never forget, in my office…. I told him everything about America [and advised him], “[Just] like back home (Ethiopia), you have to be strong, and you have to make Jesus number one in your life [in the US] … [even though there’s] a lot of change, in your life, never forget Jesus.” And when I started just telling on and on about Christ…he told me, “before I came to America, he prayed to the Lord, “if I don’t live for you, just cancel this trip [to America].” He prayed this kind of prayer before he came to America. But you know, after a while…he’s not even coming to church. I’m so sorry to say that. He was a strong Christian [in Ethiopia].

Hence, spiritual support was necessary for newcomers. Church leaders narrated some of the difficulties in the lives of immigrants in the US, and they also explained assistance methods to solve problems. Leaders identified “an escaping way” from these types of challenges in the lives of immigrants. They used various methods to overcome these types of issues in immigrant Christians' lives in the US. Philipos continued elaborating:

So, um, I have dealt with different people, I pray for them continuously, sharing the Word of God. And finally, they came back to normal…. So, uh, in that area, you know, what people need the most here is, from my experience, they need love…also, they want someone who is concerned to be around them. That’s what they need. It is, totally, a different world. I’m talking, I mean even, strong Christians, when they come here, they have challenges, you know. More specifically, Philipos used encouragement by teaching the Word of God to overcome cultural challenges in newcomers' lives. He said that “we are more than conquerors in Christ Jesus.” [Rom 8:37]. Therefore, encouragement to thrive in a new culture was his method to lead
strong spiritual lives. He noted, “You know there is a branch church I pastor…. That’s what I teach most of the time. They have to get into the Word of God themselves.”

Also, Philipose taught newcomers how to pray to stand strong in their lives in the American culture. He said, “they have to pray the prayer as the book of Ephesians, Chapter One [Eph 1:17-18] that God may give them the spirit of wisdom and revelation that they may know God. This [prayer] is what keeps people strong even for all Christians.” As he explained it, he used to teach the Word of God and prayer to immigrant Christians because, “…the devil is out there to kill, to destroy, and to steal [people] [John 10:10-11]. But we don’t magnify what the devil is. But we are more than conquerors in Christ Jesus.”

Yonathan’s experiences could conclude the spiritual issues of immigrants and why they have faced these types of problems. He and his church used various methods to overcome these challenges. He has encouraged immigrant Christians to give priority to God more than anything else:

Yeah, the other problem with the immigrants, when they come here (US), is the spiritual part because when they come here, they want to “get everything.” They want to go to school, and they work, and they do a lot of things…. So, now they don't have time for church. And when they come, we tell them… “set their priorities. God must be their priority.”

**Theme Four: RQ. 4. Cultural Intelligence to Balance Spiritual and Work Lives**

In this section, leaders described how they understood the challenges of immigrant Christians to balance their spiritual and work lives. Also, they described their experiences about how they helped immigrant Christians in these areas. The following are the main themes and subthemes from their answers.
Cultural Intelligence to Give Priority to God

One of the biggest challenges of Ethiopian immigrant church leaders’ ministries was to solve problems because of their church families' lack of priorities in following God in the US. According to many counseling experiences in leaders’ ministries, the cultural conflict resulted in a lack of prioritizing spiritual values in immigrant Christians' lives. That is why leaders worked hard and assisted immigrant Christians in giving priority to God and adjusting their work schedules to attend church services and manage their family lives. Debora described her experiences in counseling:

So, the problem I see a cultural difference in this country that can detach you from God is [work schedule], uh, of course, when we come here, we need to work. We have to, uh, get money for living. So, some people, uh, work Saturdays, Sundays, and, uh, they don't have time to go to church to attend services. So, that's a big difference, I see.

After identifying this problem, Debera said, “…we encourage people to, uh, give priority to God. Uh, but of course uh for living, also, they need the money. Some people don't, uh, until they are on their feet. It's hard.” Similarly, Feven encountered the same situations. She advised those kinds of newcomers “to give God the first place in their lives to join Bible studies and be under local church leadership.” She said that her advice was helpful to “…be able to share their lives, uh, with the fellow members in the church, and, uh, they will also get necessary information and support.” She went on to describe:

…when it comes to Christian families, the first thing is first, which is, God should be first. So, ...I would encourage them to find a good home church, to join a Bible study or some Christian group. This will help them grow, you know, in their spiritual lives. And they should be, you know, under a leadership, you know, under a pastor so that he can see their lives.

Similarly, Pawlos described that a lack of priority to godly things in immigrant Christians' lives was a cause of other problems. That is why he firmly believed that unless newcomers give God
first place in their lives, they would be lost in the world because they have many responsibilities and busy schedules in the US. He, therefore, described his advice:

Um, my advice is, the first thing is, you know, prioritization. God comes first…. The Bible says–the Bible teaches [that]. God comes first. Jesus comes first. Because Jesus said, whoever doesn't follow me, uh, who doesn't give his [other things and] …take his cross, and follow Me, you know, who doesn't give up his wife, for my sake, who doesn't give up her husband, or children, or family for the sake of Me [Matt 16:24]. He demanded that.

Pawlos continued his description of how he used to advise immigrants to follow God in the US. He advised them that prayer is the key factor to follow God in a new cultural environment because Christians need to trust God and depend on Him to lead their lives. He said,

When you do those things in prayer, God responds. If you really depend on Him. So, dependence on the Lord is the key. You know, to even overcome the cultural shock, overcome the problems that you're [at] present, even if you don't like where you're living if God told you “to go and follow Him,” and you know, learn to follow Him. He's the One who knows ahead of you. He knows for my good, you know, next year. I don't know, what's going to happen next year, but He clearly sees, so, if He chooses, I let Him choose for me. So, I advise them to stick to the Lord with their, um, you know this is the priority.

Rebeka also identified lack of priority as the main problem because it resulted in immigrant Christians' spiritual lives in the US. She observed that the main problem that led to other issues, such as family disputes, was the lack of priority to God. She explained her advice, “…the main thing is spiritual. I always encourage them to give priority to God. The God who is served in Ethiopia is the same God we serve here.” She observed that when people are busy in their work, “… they don't even come to church…all they do is like work–work–work, and, get money, like and then I always encourage them, ‘no,’ you should give at least tell your employees, you want to worship [God] on Sunday.” Even though it was challenging to practice these types of recommendations, Rebeka encouraged them to believe in God to worship on Sundays and attend Bible studies.
Cultural Intelligence to Balance Spiritual and Work Lives

As explained earlier, lack of priority to God was the main cause of other challenges in immigrants' lives. All of the leaders identified this issue, and they taught newcomers to adjust their priorities to give God first place in the US. For example, Aster and her husband taught courses for immigrant families to overcome this issue:

We're giving a course…. It is *Ministry Ethics*, like, how do we serve the Lord with a balance, family–with God, relationship with God, even ourselves, how to, uh, how to have a balance…with ourselves, like, working, uh, long hours, less sleep, and those kinds of things [which could hurt us]…how to be to have the balance…balanced according to the Word of God, in order to, I mean, like, to have a relationship with God…how do we do with God. How do we manage the relationship with God, like taking time, worshiping, prayer, studying the Word of God, and taking time to calm down in balance because [in] the world it has like “rush–rush–rush” things all things are rush.

Similarly, Feven did the same thing to advise immigrants in the US.

Yeah, I have a heart for those who came as a Christian to this country because, um, for most of them, it's going to be hard to maintain their spiritual life because they will be bombarded with the culture and with the business of life. And before they know, they will catch up with the, you know, if they stand by themselves, they will catch up with bills, all that kind. So, I have a heart for them, uh, as we all know it, you know, information is a big key thing, especially for newcomers. If they are not informed of the right things, you know, they can be lost in the wrong assumption or wrong experience or even from pure ignorance.

Feven further explained that a busy lifestyle in pursuing the American Dream, which is working to achieve many things in one's life, is among the other problems for immigrants. This reality led many people to lose their spiritual priority in their lives. Therefore, after identifying this problem, she helped immigrants by advising them to focus on spiritual things. She described her recommendation:

Like I said, we said, we support some families, you know, for them to stand by themselves. Even after they start[ed] their life, we always encourage them not to leave God out from their life because it's gonna be very simple [to lose spiritual life]. It starts by starting somewhere, a job where it might ask them to work on Sundays, evenings, and they, you know, the American Dream [i.e., working too hard to achieve something]. They will be lost in the American Dream. And before they know it, they want to have a bigger
house. Maybe they want to buy a house, buy a newer car. So, they start working two-three-four jobs, whatever…. When they [are] lost, you know in this business, they can lose themselves and the relationship between God and them, too. And that will, really, fire back in their generation as well. So, that's what we always, really, tell them… I would say, “…Sunday, you better give it to God [to worship Him]. Don't work on Sunday[s]. And God is faithful. God, if you are strong, He will make a way even if it's a small job.” If they leave Sunday morning to go to church, they can give them another shift. You know, it depends on how strong they are.

Hana also explained that as opposed to the Ethiopian culture, where people usually work fewer hours, immigrants work more hours, and their work schedule is tight in the US. She said, “…they work, mothers work… fathers work, yeah, and sometimes both work two jobs…, as immigrants…we cannot afford not to work….” Likewise, Muse described his advice for immigrants to overcome their busy lifestyle problems by managing their time. According to his experience, this was essential to focus on spiritual things and their family. He observed that when immigrants came to the US, they were “super busy,” and there was a “vacuum” in their lives. That is why he advised them to manage their time in the new cultural environment. He explained:

Spiritually, my advice to them, mostly, was to maximize their time well; to, basically, most of the immigrant families, when they move to the states, will be focusing on how to raise their children. So, they will be, um, working maybe extra hours–overtime. Their mom and their dad are “super busy,” and there will be a “vacuum” in their house, where there they don't have enough focus and attention. They don't give enough attention to their kids. So, I try to advise them to manage their time, to fix, you know, to give time to their family, to the husband, to give time to the spouse, and the couple gives time to their children so that they would, um, also that way they can focus on the spiritual things as well, you know, trying to prioritize their godly fellowship and devotion.

Similarly, Muse explained what kinds of things made immigrants lack priority for spiritual and family lives. He said, “…they will purchase a house that is beyond their means. And they cannot make a payment. So, now, they have to work two jobs.” Then he continued explaining what happened in their lives when they were “easily hooked to the worldly things.” He added, “Now, their spiritual life is deteriorating…they're not investing time in the church, and in the Lord. So,
we tell them not to be easily hooked to the worldly, uh, influences. That's my advice…prioritizing, uh, yeah with God.”

Likewise, Pawlos described his ministry experiences that since immigrants came to America to “achieve some big things,” they could not manage their time well and give first place to God in their lives. This desire affected both their spiritual and family lives because they did not have sufficient time to spend with God and their families. He said, “The first-generation is focusing on wealth. Yeah, because of the impact that we're coming to the background of looking for [the] American Dream. Of course, most of us made it.” Pawlos continued describing that even though many immigrants achieved their financial goals, they still did not have sufficient time to spend with God and their families. He said, “It's not easy to make it happen here. You have to go through a lot of difficulties…[if] we just want to live a ‘nice life’ [alone].”

Thus, Pawlos continued describing how he ministered to immigrants to balance their lives in a new culture. He explained, “Another key factor is, because of the culture, creating a balance between work and family life, and spiritually—all three. So, that balance—keeping that balances a very—very—very hard thing from my [life and ministry] experience[s].” He listed why it was difficult to balance as “I work, I minister, [and lead a] family. Managing those three is very tough…we focus on our work and abandon families…focus on ministry [and] abandoned family. The family is the one who is suffering a lot.” So, he said, “we need to balance.”

Philipos’ experience summarizes why a priority to God and balancing life were essential in immigrants' lives. He said that he used to minister immigrants not to lose their spiritual strength because they could lose it easily as they became busy with other things in the US. He described his ministerial experience:

In America, you can get a job easily. You can have a roommate, and yeah, the number one thing [that could be lost] is spiritual. You know, especially as Christians, when they come
here, like I said, back home (in Ethiopia), they used to, you know, praying like, I mean every week. Surrounded by prayerful people, and, you know, our people, they really do pray. You know prayer is a real business. But…when they come here (the US), once a person is attacked spiritually, it destroys everything. So, the number one thing is really to build them spiritually so that they can be on their own until they start on their own—on their own two feet.

Theme Five: RQ 5. Cultural Intelligence to Understand the First and Second Generations

The final question focused on understanding leaders’ cultural intelligence to deal with cultural issues to help the first and second generations. In both cases, they answered questions in light of related problems. Some of the main themes are the following.

Helping the First and Second Generations

Immigration was challenging, especially when parents moved with their children to the US. In the following analysis, immigrant church leaders described their cultural intelligence experiences to help immigrant families, mainly the second-generation Ethiopians in the US. Immigrant leaders and families needed cultural intelligence to raise children and deal with cultural issues to support the second-generation to follow God in the American culture. As indicated earlier, immigrant parents faced challenges in disciplining their children in the US. From their experiences, church leaders identified problems and used their cultural intelligence to help church families.

Debora explained how she applied cultural intelligence in identifying the root causes of problems to deal with cultural issues in the second-generation’s lives. According to her experience, one of the issues of cultural conflicts was that immigrant parents did not understand the second-generation because they did not give sufficient time to listen to their children because of a busy work schedule and related issues in the US. She said, “…we, uh, as parents also, uh, we have to listen to them we have to talk to them…parents and kids sitting together and talking….***
She continued to elaborate by describing that when parents did not listen and treat their children as friends, children would “run away” from their parents. She said that parents need to understand their children and help them follow God in the new culture. She added, “Otherwise, uh, even when they are having a problem, instead of coming to us, they will run away from us to find, to solve their problem [by themselves and], that's how they've been lost, all those kids.” She also advised, “You know, so, uh, instead of like being stubborn as a parent, we have to, uh, be lenient, and we have to develop this talking to our kids' culture. That's the number one thing that I see.”

Debora further described one of the problems as to why many parents failed to listen and allow their children to express themselves to their parents. She went on to explain:

As Ethiopians, when I see most parents, we are like the ‘military’–giving orders and instructions, that's all. That's it. Instead of, you know, making them our friends–talk to them–listen to them. Uh, if we are in their situation, it's hard for them because they are in a big two different, uh, worlds [i.e., Ethiopia and the US]. When they come home, they are in a very different world. When they go outside, they are in a different world. So, they, those kids, get confused. That's how most immigrant kids are having a problem. So, the parents, as a parent, we are the one who has to work on ourselves and our kids–both. It's expected of us.

**Helping the Second Generation to Overcome Cultural Identity Crisis**

The cultural identity crisis was one of the problems that second-generation immigrants faced in the US. According to participants’ experiences, many immigrant parents wished to make their children “Ethiopian” by adopting their native culture through their parents while others “leave them alone” to embrace American culture. The participants observed that both of these parents’ desires had problems because the second-generation immigrants could not keep only one culture. In other words, it was not sufficient to have only one culture as a second-generation in another country because the second-generation immigrants grew in two cultural backgrounds.
Participants understood that the second-generation needs to adopt both cultures to balance cultural backgrounds from Ethiopia and the US. Therefore, leaders advised parents to help their children to keep their parents' roots as Ethiopian and also embrace American culture to be a better way for immigrant children. According to participants, it is better to balance the Ethiopian and US cultures for the second-generation since both cultures matter to them to succeed in life. In other words, they advised parents to balance the two cultures in raising immigrant children in the US.

This type of advice means that the second-generation needed to adopt both Ethiopian and American cultures because immigrant children have more than one cultural background. Adopting their parents' culture was beneficial because that was their root as Ethiopian. Embracing the American culture was also vital for the second-generation because children were born or raised in the US. Aster understood that the second-generation were both Ethiopian and American. She explained saying,

So, I would say, “They are Americans, and they are Ethiopians.” So, their ancestors are Ethiopian, and they have a family to go and even to help [in Ethiopia]. They may have a passion and be comfortable in that culture. So, “You are welcome here [in the US, too], and also, you are here—you were born here, or you grow up here, so you're American as well.”

According to participants, immigrants faced several challenges in the US. While some of them are related to family and work issues, others are spiritual challenges. Figure 2 summarizes these challenges.
Figure 2 Common Challenges of Immigrants

Cultural Intelligence to Live Above Cultures

According to some of the church leaders’ understanding, Christianity is more than embracing culture even though culture has several values. Participants explained that embracing Ethiopian and US cultures is a better way for the second-generation instead of adopting only one culture alone. However, some participants explained another critical insight even more than these methods for Christians. For example, Aster used “the best method” to better help the second-
generation than just embracing two cultures. According to her understanding and experience, raising children by relating to particular or more cultures was not strong enough for immigrant children to save them from a cultural identity crisis. She noted that Christian parents need to raise their children and tell them, “primarily they are in Christ.” This idea means that Christianity is also a heavenly kingdom more than an earthly kingdom. Aster continued to explain this method in the following, which gave a strong foundation for the second-generation.

According to Aster’s personal experience as a parent and counselor to others, when the second-generation understand who they are in Christ, no one could make children “inferior” to other people’s cultures. So, Aster used this method to raise her children and to advise others in her ministry. She described her method, saying, “…most of the emphasis has to be…I think the first…you are a child of God. That's the first [thing]”

According to Aster, after parents teach their children who they are in Christ, then they need to tell them one more “piece of advice,” which is telling them “you are a human being [despite your color difference].” In other words, Aster understood and advised others to help the second-generation immigrants to know God and know themselves as He created them. For her, Christians must focus primarily on their identity in Christ.

Aster continued explaining this concept as a better understanding, which would help the second-generation to live above cultures. For Aster, when children knew they are “in Christ,” that was a “rock” or a foundation that no one could shake their lives because of cultural differences. According to some of the participants, this truth is vital for Christians because they are more than earthly people even though they live on this earth.

Aster further noted that it is valuable to know both Ethiopian and American cultures for immigrants. However, she added, globalization also invites people to be as “one village,” which
shows that everybody is “equal” globally regardless of cultural differences. Above all, she advised that knowing who they are in God's kingdom also makes children strong to be successful in life in any culture. Generally, Aster went on to explain:

When it comes to culture–when it comes [to the] country–when it comes to citizenship–you are an American citizen. But your ancestors are Ethiopian or African. So, the whole like give them, uh, open, to open their minds to enlarge their view [above these]. So, nowadays, that globalization is like the world is one now. So…we should let them know always to stand on that, uh, rock, [which is] “You are a child of God, and you are a human being.”

Aster used this method to help the second-generation to stand on a strong foundation. This understanding was essential to living peacefully with others in a culturally diverse environment. It was also helpful to avoid cultural issues that could hurt the second-generation. She added:

So, when that is set in their heart, I think whether people said anything about them–about the race, they don't, really, care, maybe they'll, they are going to be passionate to help others, whether people bully them or question their identity, they don't really care. That's what I see in my children.

For example, Aster taught this to her daughter. She witnessed her daughter, “[after learning this]…she doesn't even care about anything. She knows her identity in Christ. She knows her identity–being a human being is a great blessing itself. So that’s, I think, [that is better].”

**Evaluation of the Research Design**

This study's transcendental phenomenological research design helped this researcher explored Ethiopian Evangelical immigrant church leaders’ and church families' lived experiences. Researchers use this method by following a research protocol while gathering, analyzing, and reporting data (Husserl, 2004; Moustakas, 1994; van Manen, 1990). In this current study, this researcher utilized this design to gather data from the participants. The method allowed him to explore church leaders' lived experiences through their narrative stories. The method also helped him to collect the data from the participants by using the five research
questions. The five questions have their sub-questions to extract more details from the stories of the participants. Thus, it also helped him allowed the participants to describe their stories by sharing their lives and ministerial experiences.

This study used three specific methods and procedures to explore the lived experiences of participants. Initially, it used questionnaires to gather data about demographic and ministerial backgrounds. This first method gave opportunities to participants to answer mainly closed questions. Each question was designed to have an overview of the participants.

The next method was an in-depth interview. Even though this researcher wanted to interview participants face-to-face, he used a Zoom software video conference because of COVID 19 pandemic’s emergence. This video conference was chosen to keep the safety of both the researcher and the participants. During in-depth interviews, the researcher used opened-ended questions to provide a platform for participants to tell their stories without restrictions. The method also provided a framework to bring the dominant themes from the lived experiences of the participants.

Finally, it used focus group discussions, which allowed the researcher to gather more data from the participants. In the focus group, participants answered questions and interacted with each other. This additional data gathering method was also helped to triangulate the data source for this study.

**Summary**

Chapter Four of this study presented data sources and findings. It demonstrated how participants answered the five research questions. The participants narrated and explained their lived stories as immigrant church leaders in the US. They described how they helped newcomers to settle in the new cultural environment. They also described how they helped immigrants
spiritually to follow God in the American culture. Finally, they further demonstrated how they helped immigrant families to raise the second-generation in the US. The research then presented the themes and subthemes based on the analysis of the data.
CHAPTER FIVE: CONCLUSIONS

Overviews

Chapter Five summarized the findings based on the five research questions and answers from Chapter Four. This chapter also related the results of this study with the literature review from Chapter Two. Chapter Two has literature reviews mainly divided into theological and theoretical reviews. The theological review provided biblical research from the Old and New Testaments, including church history. The theoretical review provided intercultural theories, cultural intelligence leadership theories, related leadership principles, and common Christian immigrations. Therefore, in this Chapter Five, this research conclusion compared the finding with the above literature. Then, implications and applications are explained based on the findings in this research. Next, the limitations of this study are explained. Finally, this study suggested further research for the future.

Research Purpose

The purpose of this transcendental phenomenological research was to explore the cultural intelligence (CQ) of the Ethiopian Evangelical immigrant church leaders’ and church families’ experiences in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia.

Research Questions

The following research questions guided this research.

RQ1. How do Ethiopian immigrant church leaders use cultural intelligence to help their church families balancing their native culture with the new culture in the US?

RQ2. How do Ethiopian immigrant church leaders perceive that the differences between Ethiopian and US cultures affect how church families live out their faith and their identity in Christ?
RQ3. How do Ethiopian immigrant church leaders perceive that the Ethiopians’ cultural practices differ in worship from those in the US Evangelicals who share the same faith, and how do church leaders face challenges that result from those differences?

RQ4. How do Ethiopian immigrant church leaders communicate and help their church families recognize cultural practices which may affect worship and discipleship?

RQ5. How do Ethiopian immigrant church leaders describe the factors that enabled them to develop their cultural intelligence to interact with the second generation, native US people, and other immigrants in their interactions in the US?

**Research Conclusions, Implications, and Applications**

This section concludes the study by providing a summary in light of the research above questions. This study was guided by the above five research questions and explored the immigrant church leaders' and families’ lived experiences in the US and concluded the findings accordingly. Following this, the conclusion compares the findings with the literature review from Chapter Two. Next, it provides the implication and applications of the study.

This research on cultural intelligence (CQ) of the Ethiopian Evangelical immigrant church leaders’ and church families’ experiences in the US gathered data using questionnaires, in-depth interviews, and focus group discussions. Collecting the data through these three methods also helped this research triangulate the data source in analyzing the data. The responses to the questionnaires were documented and analyzed based on answers from participants. Both in-depth interviews and focus group videos were recorded, transcribed, and edited. The transcribed words, sentences, and ideas from the in-depth interviews and focus group discussions were analyzed according to the given codes in the data.

These data collections, coding, and analyses allowed this researcher to develop themes and sub-themes based on the answers and descriptions of participants’ experiences on their cultural intelligence to serve immigrant Christians in the US. The themes and subthemes were developed from leaders’ responses to the research questions listed above. According to their
answers to major and detailed questions, their words, sentences, and ideas were carefully chosen based on their themes and subthemes in describing their experiences in their lives and ministries as immigrant church leaders in the US. Since the research questions guided this research, the organization of the themes followed the answers. The following conclusion is based on the research questions that guided this research, and major themes and subthemes emerged from the participants’ responses and descriptions about their leadership experiences.

Research Conclusions

Research Question 1

How do Ethiopian immigrant church leaders use cultural intelligence to help their church families to balance their native culture with the new culture in the US?

This question sought answers to how leaders assisted newcomers to the US in various areas of their lives. In this question, leaders described how they used their cultural intelligence to help newcomers settling in the US. For example, they answered how they helped them by receiving the newcomers in their homes, establishing a holistic ministry to give vital information for various needs, including government assistance. They also described how they helped Christian immigrants to adjust to life by providing essential information about driving licenses, insurance, immigration, renting an apartment, and other related assistance. Finally, they answered questions about how they assisted them in overcoming cultural shock and grow in their lives spiritually. Participants reported that they helped immigrants in these areas using their cultural intelligence.
Research Question 2

How do Ethiopian immigrant church leaders perceive that the differences between Ethiopian and US cultures affect how church families live out their faith and identity in Christ?

This question sought answers to how leaders helped immigrant church families to overcome cultural issues in family roles and structures. With this question, leaders responded how they understood immigrant Christians’ challenges in their families. They explained the differences in husband’s, wife’s, and children's roles because of cultural conflicts. They also responded to questions about conflict management based on Ethiopian and American cultures. The second part of these questions described how participants helped immigrants who faced challenges in schools, workplaces, and churches. Finally, they further explained the difference between disciplining children in the above two cultures. According to participants' reports, cultural intelligence was vital in identifying cultural differences and helping immigrant families in the US.

Research Question 3

How do Ethiopian immigrant church leaders perceive that the Ethiopians’ cultural practices differ in worship from those of US Evangelicals who share the same faith, and how do church leaders face challenges that result from those differences?

This question explored participants' spiritual experiences on how they understood the worship differences in Ethiopian and American cultures and how they managed to deal with these cultural differences. In their answers, participants revealed the differences in background, time management, and Christian perspectives towards the world and the church based on their understanding of cultural differences.
**Research Question 4**

How do Ethiopian immigrant church leaders communicate and help their church families recognize cultural practices that may affect worship and discipleship?

This question sought answers to how leaders assisted their members through Bible studies and prayers, encouraging them to attend church and commit themselves to the Lord in the US. According to the leaders’ experiences in ministry, the above services provided spiritual assistance to immigrant Christians. Therefore, it was helpful for immigrants to settle and thrive spiritually in the US.

**Research Question 5**

How do Ethiopian immigrant church leaders describe the factors that enabled them to develop their cultural intelligence to interact with the second generation, the US people, and other immigrants in their interactions in the US?

This final question sought answers from descriptions of participants' experiences in dealing with the cultural conflicts in the lives of first and second-generation immigrants in the US. Leaders reported that cultural differences affected both the first and second generations. Therefore, it was necessary to acquire cultural intelligence to manage and lead these generations in the US.

**Empirical Literature**

The following are the findings in this study compared with the literature reviews from Chapter Two.

**Affirming Theological Background and Church History**

This study initially confirmed that the Ethiopian Orthodox Church (EOC) tradition influenced the Ethiopian Evangelical/Protestant Christians because it controlled the Ethiopian
culture for many centuries. As discussed earlier in this study, Ethiopia shared both Old and New Testament biblical histories because of its proximity to the Ancient Near East and Mediterranean worlds. That is why the Old Testament Jewish culture and the New Testament Christianity were received in Ethiopia even before other Western countries.

The Ethiopian Orthodox Church also practiced the Law of Moses and other Jewish traditions, which separated the Ethiopian Christian tradition from the Western Protestant churches. Furthermore, Ethiopia received Christianity from the beginning, as was explained in the Book of Acts in Chapter 8, which makes it one of the earliest countries to receive Christianity in the first century AD. This long-time tradition of Christianity in Ethiopia has influenced the people for the past 2,000 years.

However, compared to the Ethiopian Orthodox Church, the Ethiopian Protestant/Evangelical churches have been developed recently. One of the benefits of the Ethiopian Orthodox Church for Western missionaries in Ethiopia was its long-time effort to pave the way and facilitate the spread of Christian ideas in various regions. When Western Protestant/Evangelical missionaries went to Ethiopia to preach the gospel, they gained easy access in many areas to be received by other people because the EOC had spread Christian ideas for many centuries. In this current study, church leaders' experiences in Ethiopia and the US corroborated that the EOC influenced the Ethiopian Evangelical churches, including in diasporas, in several areas. For example, as opposed to Western worship that emphasizes people's hearts and encourages freedom of worship, the Ethiopian culture has restrictions in expressing worship toward God.

Some of the participants specifically described that the Old Testament Jewish culture, which means legalistic religious restrictions in some areas, influenced the Ethiopian Orthodox
Church. As a result, the same culture influenced Ethiopian people for a long time even though the two churches have distinctive doctrines regarding people's salvation from sin (Their doctrinal difference is explained in detail in the background section of this study). In some cases, it influenced the Protestant/Evangelical churches in Ethiopia because many people became converted from Orthodox Church backgrounds even though Ethiopian Evangelicals do not embrace some of the major EOC religious traditions such as using the Ark of the Covenant. This concept means that even though Evangelicals believe in the work of Christ alone for salvation from sins, as explained in Chapters One and Two, the Ethiopian culture is influenced by EOC that promotes some restrictive practices in worship styles and legalistic mentality in some behaviors and actions. This influence differs them from Western Christianity. For example, this impact may include how to wear clothes, speak in certain situations, act or behave in worship time, etc. Aster explained this by saying, ‘

Yes, um, well, our background, I'll start with our background. We have most, not all, but most of Ethiopian uh Protestants uh their background is [the Ethiopian] Orthodox [Church]. So, there is the influence of the Orthodox, in many ways-in our belief, in our um the way even uh approach God. Still, there is a sense of, uh, unless uh some people are free, but most of them are not free of the culture. So, [with] that background, I mean, the background holds them, even in Ethiopia, to worship freely like if there is a kind of a different kind of, um, even music.

Aster added, “So, um, we believe like mostly we are outwardly oriented because our culture, our Orthodox, comes from Jewish culture, comes from the Old Testament. The outward kind of thing.” Muse also noted, “…most of the Protestants came from [an] Orthodox Church background, you know, in the Orthodox Church, there's that ceremonial worship, and people spend hours and hours [worshiping traditionally]. So, we have carried that long in the Protestant Ethiopian churches.” Isayas went on to elaborate:

The other thing is, uh, not only the way they also worship the way they live. Um, most Ethiopian Protestants, actually they got…the faith from the Americans or the Westerns.
But their background is from [the] Orthodox [Church]. That's true. So, the way the Orthodox Christians, uh, believe or live is completely different from the Western ways of living, so...the Ethiopian Christians...are influenced by Orthodox Christians’ Christianity. So, uh, the way they think is completely different, yeah, yeah, the way of [our] thinking is different.

Feven also concluded, “Most of us came from the Orthodox Church, which is very, very restrictive....” This background means that the Ethiopian Evangelical churches received several cultural practices from the Ethiopian Orthodox Church. That is why they keep some of the traditions that restrict freedom in worshiping God.

This current study also supported the theological and biblical backgrounds stated in Chapter Two. For example, the “cultural river” that touched the Ancient Near East (Today’s Middle East) also influenced the surrounding areas, including Africa. Even though Egypt was one of the typical places at that time, Ethiopia was also part of the ancient world, even though present-day Ethiopia’s location is different from the ancient one.

One of the known examples in the ancient world is that Ethiopia was part of one of the places mentioned even in Genesis Chapter Two, which says the Gihon River surrounded Ethiopia. The other was that Moses’ wife was from Ethiopia. These facts and much more biblical evidence indicate that some related traditions in the ancient world also touched the northeast part of Africa, including Ethiopia’s biblical descriptions in several scriptural references.

Finally, in the New Testament, Evangelist Philip baptized the Ethiopian Eunuch, as explained in Acts Chapter 8, which shows that Ethiopia was exposed to Christianity from the beginning. Participants asserted that the above story influenced Ethiopian Christianity regardless of denominational differences. For example, Philipos affirmed that Ethiopian immigrant Christians need to talk about the above Ethiopian Christian stories to their children to show Ethiopian long-time Christian history. He emphasized this as follows:
They (the second-generation immigrants) have roots in there (Ethiopia). We have a lot. We have a beautiful history. I mean, I mean many things. Even in the Bible, we received Christianity from [Evangelist] Philip [as written in the Book of Acts Chapter 8]. [That’s] even before America, before the people of the Western [world]. We have a church [history] that is thousands of years old. You know, yeah, so you know we have a lot of rich cultures.

The participants also described the history of US Christianity in relation to Ethiopia, and they affirmed that historically the US and other Western missionaries influenced Ethiopian Evangelical Christianity, even though the EOC influenced Ethiopian Evangelicals because of their background. Some participants observed that the older generation of US Christians was stronger than today's generation in respecting Christian values. As a result, the US missionaries used the same tradition in Ethiopia.

For example, Feven studied US Christian history and found that the earlier Americans were better than these modern Americans in their Christianity. She advised Ethiopian immigrants to study the same as hers to see “…how the forefathers of America were godly, and they lay their foundation based on the Word of God, which is the Bible, and that following God was perfectly aligned with our Ethiopian god-fearing and upright moral culture as well.”

Similarly, Rebeka also described the earlier American churches as “revived ones,” while the modern ones are “lukewarm.” As explained in the literature review, historians have affirmed this reality (Dreher, 2017; Gaustad & Schmidt, 2015; Noll, 1992, 2012). That is why both Feven and Rebeka encouraged immigrant Christians to study the earlier American Christianity to help newcomers in imitating godly examples instead of imitating some modern ones influenced by secular cultures.

Also, this research affirmed that the world's major Church histories influenced Ethiopian Christianity. First, as indicated in the background and literature section of this study, one of the renowned Church Fathers, Athanasius of Alexandria (Egypt), sent a bishop to Aksum of Ethiopia
in the fourth century. This reality shows that Ethiopia was one of the important Christian nations since earlier times. Secondly, as explained above, the Western Protestant missionaries got easy access to preach the gospel in Ethiopia because the Ethiopian Orthodox Church already paved the way for Christian ideas in different parts of the country (Aberra, 2017; Allison, 2011; Chufa, 2016; Eshete, 2005; Lane, 2006; Oden 2007, 2011; R. Walton, 2005). Participants also described that both the Ethiopian Orthodox Church and the Western missionaries influenced Ethiopian Evangelical traditions. For instance, Pawlos noted that the Evangelical Christians in Ethiopia have the same worldview as American or other Western Christians. He said, “There are also Ethiopians who have the same worldview as Americans …basically, we got the doctrines from, uh, from them, [the] Americans…. from the missionaries.”

**Corroborating Theoretical Background**

This study also corroborates the major theoretical foundations in this research, as explained in Chapter Two. First, the intercultural communication theory states that immigrants encounter cultural shock when they move to another country and pass-through in various stages until adjusting to a new culture (Moreau et al., 2014). For example, Moreau et al. (2014) stated:

> In this initial phase, everything in the new culture is wonderful, curious, exotic, and exciting. There are a million things to learn, and each learning experience can be made into a game. Every day is full of discoveries about the culture, and each discovery opens a new door for further exploration. It is no wonder that this is called “the honeymoon phase”! While there is genuine wonder and excitement in this stage, in reality you are incompetent in the new culture, but (except for language) largely unaware of just how incompetent you are. It is the stage of unconscious incompetence. (p. 214)

In this current study, all participants described cultural shocks encountered by Ethiopian Christian immigrants in the US. For instance, Feven described how Ethiopian Christian immigrants passed through various stages in the US. She affirmed the above theory explained by the authors. She explained that the “honeymoon” stage word for word, as did by the researchers
Moreau et al. (2014, 214). She said, “...some families may, actually, face a cultural identity crisis after a short period of ‘honeymoon’” in the US.

According to Moreau et al. (2014), the second phase in the intercultural communication theory is *Irritability and Hostility*, which says:

Sooner or later the differences you see in your new culture lose their appeal, and you begin to resent that you never really feel “comfortable” or “relaxed.” You long for items or circumstances that remind you of home. You experience events that make you uncomfortable or even angry. This is the beginning of culture shock. (p. 214)

Similarly, participants affirmed that immigrants passed through these kinds of cultural issues. Pawlos described similar situations for immigrants in the US. He used his personal experience to explain these types of problems. He described it as follows:

I was so frustrated, at a point, I was even had even decided to go back home (Ethiopia) because I was shocked with, um, you know, the culture shock was so bad. And I have even I thought two to three times to go back home and give up leaving this country. So, what I did is I went before the Lord. I kept on praying and remembered what God had been telling me.

The third one is *Critical Incidents*, which has two types of incidents. Both incidents explain how immigrants could pass in these stages. Moreau et al. (2014) went on to explain:

A type 1 incident is one in which the sojourner is baffled, unsettled, or offended by something a person in the host culture has done. A type 2 incident is one in which the sojourner baffles, unsettles, or offends those of the host culture…. It would be nice to think that these incidents would end once the stage of culture shock has passed, but as long as you are still learning the culture—which will take years—they will be part of the reality of your life in the new culture. (p. 215)

Participants also reported these types of cultural shock stages in immigrant families' lives in a new cultural setting. Participants explained that cultural differences resulted in cultural shock even at small levels. For example, it was hard to choose the percentage of milk in groceries in the US by immigrants because they did not use various milk percentages in their native country in
the old days. Dawit said that he knew only “white milk” with no percentage in Ethiopia, while there are various percentages in the US to explain differences in milk content.

Sara also mentioned that many things, such as restrooms and doors, are “automatic” in the US. These were new for many immigrants because they did not use them in their native country. She said that there were few such places in Ethiopia even though they are increasing over time because of more modern ideas today. According to participants’ observations, even though the above things seem to have little impact on immigrants' lives, they could contribute to cultural shocks.

Moreau et al. (2014) also described some detailed experiences of immigrants in their new culture. The following are these researchers' explanations that one can experience in a diverse cultural environment. They explained as follows:

Culture shock occurs simply because of the process it takes to learn to live in another culture. In a new cultural setting, everything is different, from greetings (whether or how to shake hands or bow) to buying groceries, knowing how to drive by local customs and laws, using public transportation, and getting a doctor’s appointment. Sometimes, it seems that every activity that you “know” from your home culture has a different set of rules for behavior in your new culture, and the normal cues you rely on to guide your behavior—facial expressions, gestures, language—are all different as well. At first, this may be exciting, but eventually, it becomes wearing. The frustrations with daily life add up, and eventually, the total effect can be overwhelming. (p. 216)

Moreau et al. (2014) further explained more details regarding cultural shock symptoms in a new environment as the following:

Symptoms of culture shock…include loneliness, anger, and anxiety. Symptoms can also show up in physical ways, such as sleeping problems, eating problems, and lack of energy. People may act differently as well; they may withdraw or become more aggressive or overly concerned with issues such as cleanliness and safety. Some feel homesick and have a corresponding loss of identity, while others disparage much of what they encounter in the new culture and perhaps cluster in an “expatriate ghetto” as a result…still others overidentify with the new culture by believing that everything there is superior to their home culture. (p. 217)
The findings of this study also supported these cultural issues. Mattewos and Philipos observed these issues in their ministerial experiences. For example, Mattewos said, “So, the first [cultural] shock is loneliness.” After identifying the Ethiopian culture as a social-oriented one, Philipos also described Ethiopian immigrants’ experience in the US which, is more individualistic. He went on to explain:

Uh, they are responsible for themselves. There is no uncle, no daddy, [and] no mommy. There is no one to turn to, no, no yeah. We did not grow up this way, back home (Ethiopia). But in our culture, mom and dad, you know, they don’t let you leave the house at the age of 18 [laughter]. You can live [in their home] all the days of your life if you want to [laughter].

This current study's findings also validated cultural intelligence (CQ) theory, as explained in the literature (Ang & Van Dyne, 2015; Livermore, 2009, 2015, 2016). This CQ theory claims that when leaders acquire cultural intelligence, they can manage and lead different people in diverse cultural environments. Participants in this study acknowledged that CQ is a helpful tool for understanding cultural differences and leading people in a new cultural environment.

According to Livermore (2016), leaders need to have two vital ingredients to use their cultural intelligence better to help others. These essential ingredients are creating a better environment and building upon it. This current study verified this claim because participants observed that immigrants need a better climate in a diverse culture to adjust their lives. Lukas explained what he did for these kinds of people:

We helped them. We had a good relationship [and] we prayed a lot, I remember, you know. They were they didn't have a baby. In our small bible study…we prayed for them [from] the moment I saw her. They were in a relationship for about three to four years, but they didn't have a baby. We prayed for her to God. Thank God. he listened to us, and he gave them a child. So, by helping them, you know financially or [with] boarding, uh, but the good thing is sharing experience, and the best place to share the experience is in your Bible study environment. The Bible study environment is, really, a good place to share experiences to have a good relationship.
Lukas added that newcomers need “a good, warming, comforting environment for immigrants because they have many needs.” Thus, participants affirmed that creating a better environment was one of the essential services in their ministry. These types of services helped newcomers to settle in the new cultural environment.

**Supporting the Detailed Theoretical Literature**

This study further affirmed the necessity of the four cultural intelligence (CQ) skills (Ang & Van Dyne, 2015; Livermore, 2015). The four CQ skills are cultural intelligence drive, cultural intelligence knowledge, cultural intelligence strategy, and cultural intelligence action.

First, the participants answered positively to develop four cultural intelligence skills from the questionnaires asked in this current study, also affirming that they desired to adopt US culture for themselves and serve others. Cultural intelligence drive is crucial for leaders’ motivation to manage and lead people in a different cultural environment. Livermore (2015) stated, “CQ Drive, the motivational dimension of CQ, is your level of interest, drive, and energy to adapt cross-culturally” (p. 27).

Second, this study affirmed the necessity of CQ knowledge. Cultural intelligence knowledge is an essential skill for leaders. Livermore (2015) defined CQ knowledge:

*CQ Knowledge, the cognitive dimension of the CQ research, refers to your knowledge about culture and its role in shaping how business is done. Do you understand the way culture shapes how people think and behave? It also includes your overall knowledge of how cultures vary from one another. (p. 28)*

He added, “To lead effectively, you need to understand ways that communication styles, predominant religious beliefs, and role expectations for men and women differ across cultures (p. 28).

In the finding of this current study, participants developed and used CQ Knowledge in their lives and ministries. For example, Aster learned CQ skills by reading books from American
authors and sharing lessons with other immigrant families. Others also developed CQ skills from workplaces, schools, and American churches. Debora and Hana acquired cultural knowledge about children's ministry from going to American churches, and then they taught the same to their church families. Likewise, Lukas associated with his close American friends in his workplace and learned about American culture.

Third, church leaders developed CQ strategies to help immigrant families. Cultural intelligence strategy is necessary for CQ to help diverse people. Livermore (2015) defined CQ strategy:

CQ Strategy, also known as metacognitive CQ, is your ability to strategize when crossing cultures. Can you slow down long enough to carefully observe what’s going on inside your mind and the minds of others? It’s the ability to draw on your cultural understanding to solve culturally complex problems. CQ Strategy helps a leader use cultural knowledge to plan an appropriate strategy, accurately interpret what’s going on, and check to see if expectations are accurate or need revision. (pp. 29-30)

In this current study, participants used various methods to help Christian immigrants in the US. These included founding a holistic ministry to serve immigrants with all types of needs, such as economic, social, professional, and spiritual needs. According to their experiences, the holistic ministries were vital for immigrants.

Fourth, leaders used CQ action to help immigrant families. This skill was applied by the participants, mostly when they dealt with second-generation cultural issues. Cultural intelligence action is the other component leaders need to manage people in a diverse cultural environment. Livermore (2015) stated, “CQ Action, the behavioral dimension of CQ, is your ability to act appropriately in a range of cross-cultural situations. Can you effectively accomplish your performance goals in different cultural situations? One of the most important aspects of CQ Action is knowing “when to adapt to another culture and when not to do so.” A person with high CQ learns which actions will and will not enhance effectiveness and acts on that understanding.
Thus, CQ Action involves flexible actions tailored to specific cultural contexts (p. 30). One of the critical skills in CQ action is “knowing when to adapt to another culture and when not to do so” (p. 30).

Some of the participants also helped immigrant Christians until they could stand by themselves in the new culture. For example, Daniel was one of the participants who helped newcomers in three areas: spiritually, professionally, and economically. He remarked as follows:

Um–yeah, definitely, I have been involved in this discipleship class…. And we have been helping Ethiopian immigrants spiritually…. We tried to give them, you know, lessons on how to read the Bible, and how to pray, and how to fellowship with others, encouraged them based on the church mission. Uh, so, and that is one way that we help them spiritually…to be able to integrate uh with the church.

Daniel also added how he and his colleagues understood newcomers' problems and helped them financially. He went on to explain how to serve them:

And also, economically by helping them to find jobs, I mean giving some advice…personal advice and what they should do, so that they could find jobs and, uh, be a part of this society [in the US] …to support themselves and their families, financially.”

Daniel further explained that helping immigrant Christians in all of their needs is essential to integrate them into the American culture. He said that even though newcomers to the US face various cultural issues, it was possible to help them overcoming immigration problems related to the new cultural environment. His advice for them was to strengthen their lives in all aspects. He said, “…these challenges are not that hard to handle if they (immigrants) find the support they needed…. We are helping them and supporting them so that…they could, really, uh, integrate culturally and economically into the society.”

Similarly, Matthewos said that integrating newcomers into the American system needs much work. Newcomers had various needs such as spiritual, financial, and other essential information to start and continue their lives in the US. That is why it was necessary for him and
his church to serve newcomers in all areas of their needs until they can stand on their own “feet.”

He went on to explain:

In Ethiopia, in Bible studies…they [may] have tea-time and dinner time, but here (in the US), most places don't have [this]. Maybe they have once a month or bi-weekly. So, the service we are giving to them is we introduce them…we welcome them very well. Uh, we have, really, [a] great family now [in our church]. They [also] came to our house[s] for their first Bible study…. We share our experiences with them. [For example], how we started the first job, what are the difficulties when we live with families or friends [in the US]. So, they will not be shocked [as newcomer] because almost all of [immigrants] go through these experiences. So, this is how we try to assimilate them.

Muse’s experiences in helping newcomers showed that his help was valuable for the Ethiopian immigrant Christians at his home and ministering to them in the church. When the newcomers came to the US, they needed help to understand the necessary information when the government sends them mail about their immigration status. This mail could have information about green cards, social security, and work permits in the US. These types of services were not known in Ethiopia. That is why other individuals who came earlier to the US than the newcomers need to help them by providing essential information on immigration cases. Muse described how he helped newcomers with their needs:

In Ethiopia, we have a culture of hospitality. So, we like to be hospitable [in the US too], you know, to our family members, even if we don't have enough space, we like to, you know, try to help one another in that area. So, it was a very good experience of—even—you know, showing them—uh—the different areas. Sometimes it could be reading their mail, you know [if] they don't know English very well and help them know the system, uh answering questions, because I got here ahead of them, you know. So, that's, what, one thing I have remembered.

Rebeka also identified some of the needs with which she helped the newcomers. As an immigrant to the US a few decades ago, she experienced many cultural issues with her family. Therefore, she identified immigrants' needs from her experiences and provided vital supports for newcomers to help them settle in the US. For example, she helped them by guiding them to classes where American English learning centers helped improve their communication skills in
the US. Even though educated Ethiopians could speak and write in English, it was not easy for some of them to understand American accents, which was essential to work in the US. Therefore, she recommended taking classes to have essential information in the US. She also gave them a ride as needed, including buying food from groceries. She went on to explain:

I encouraged them to go to— you know— to take those classes so they can improve their English and get the job. So, I went with them to look for a job, so it's. Usually, it's hard for them to understand [the US system], even though they are educated. Sometimes it's really hard to understand the accent and everything actually helps them by taking them. If they don't have transportation, I'll take them. You know, I would give them a ride to go— you know— apply for a job. And also, I would just ask my friends to help out. We have been, you know, helping them buy groceries and clothes for their children and, you know, I was giving them advice.

Likewise, Ruth encouraged newcomers to associate with former Ethiopian immigrants in the US. According to her experience, she observed many Ethiopian community associations helping immigrants in many states in the US. Therefore, she recommended immigrants to find an Ethiopian community organization, either in churches or other community centers, which is essential for them to assimilate into the new culture. She described this necessity as follows:

I told them, even though we migrated to America, you are still Ethiopians. That means we still need each other. Just because we are in America, we shouldn't alienate [ourselves] from the Ethiopian community. So, I always encourage those people [who] are coming to me like, you know, within the first six months of their arrival here, the one thing that I constantly encourage them is finding a community of Ethiopians, whether it's a church or [other] Ethiopian community. As you know, in every state, there is an Ethiopian community. So, I always encourage them to find that community and just stayed plunked in so they can get emotional support.

Ruth also advised immigrants to associate with other Americans because it helps them settle, work, and live in the US. She said that associating only with the Ethiopian community is not enough to learn about American culture. She continued explaining as follows:

But at the same time, I don't want them to disappear in that [Ethiopian] community [alone] because there is a lot to learn from the [American] society [too], is like, how to live, you know, growing your life, grow in your vocation, um, what have you. So, I also encourage them to get with other American kinds of communities.
According to Daniel, newcomers also have spiritual, cultural, and economic needs because they start living in a new culture, and it takes time to adapt to the culture. He said that spiritually they need to make God first in the US. Also, since they are joining in a new system and different cultural environments, unlike where they used to live and work, they need to have correct information about US systems such as immigration, education, banking, housing, and business. He said that after the newcomers arrived in the US, they need to have the correct information to design short and long-term goals.

These goals are necessary because they would help them to balance their priorities. That is why he identified immigrants’ needs and provided information for newcomers to have visions and goals to achieve their dreams in the US. He said that even helping to write a resume in the “American Way” is a great help for newcomers. When he was asked what he advised the newcomers to do to integrate into the American culture, he went on to explain:

I tried to help, you know, Christian immigrants to settle in the United States in two ways. One is spiritual—by teaching them how to pray to God and to get a vision or direction for their lives. Um, so, by encouraging them spiritually, um, for them to trust God for their lives…helping them write their resume, um, based on their skills and experiences. And also, I encourage them to draft short [and] long-term goals for their lives. So, culturally, I encourage them to seek jobs and slowly integrate into [the US system] …for example, I encourage them to have their bank—to join the banking system, the school system, uh, things like that…. I helped some of these Christian immigrants this way, and, uh, it has been very helpful to them.

More specifically, Daniel recommended that immigrant Christians know how to lead their spiritual lives in the US. For this reason, he noted that there are some useful critical sources that American Christians use to teach the Word of God that newcomers can access easily from anywhere. For example, Christian TVs and radios are useful resources for these purposes. He described his recommendations as follows:
I encourage them to watch pastors’ teaching, praying. For example [on Christian TV], on Daystar or other Christian channels, you know, and, also even to go to those [American] churches and visit some of the churches and see, uh, how the churches are conducting their, you know, uh, their worship and also...activities in the church. So, um, I think, um, it is very important for them to see in those churches. First, in their life, I think that that's how they try to really, uh know, the difference and also slowly, you know, integrate their spiritual lives into the new culture.

Rebeka said that when families moved to a new environment, information is the key factor in obtaining support from individuals, organizations, and government institutions. For example, she recommended that newcomers get assistance from WIC (Women, Infant, and Children), one of the essential support systems for families in the US. This organization helps families with needs, which is one of the greatest benefits for the newcomers. When she was asked what she did to support the newcomers to survive and assimilate into US culture, she answered as follows:

Usually, if I see newcomers...the first thing I do is [that] if they don't have anything—like this necessity—like food, shelter, I'll help them first, you know, like to ask for an assistant, like there are a lot of assistants in this country so that they can get like, um, if they have small kids, there is a program called WIC [Women, Infant, and Children, which assists families]. I just introduced them to [it], how it works, and actually, um, connected them to the system so the little kids can get, you know, the WIC benefits.

Ruth observed that counseling to immigrants occurs in many ways. Getting information and using the information accordingly is vital for newcomers in the US. Therefore, she said that she always told them to tune into good radio stations to understand the new culture. According to her experience, Ethiopian immigrants prefer to associate with their community alone. She said that associating only with one’s community is not enough to live and succeed in the US. That is why she recommended them to try all available means such as listening to good radio programs to understand the American culture. She said that some of the newcomers said, “I cannot understand” American culture through radio. However, she advised them, “It doesn’t matter [to understand immediately], just tune to it [and you will understand through time].” According to her experiences, this advice was helpful. She went on to explain:
I do counseling. So, I meet a lot of immigrants—firsthand…. I tend to give directions and guidance…. So, I can first tell them not to be scared but then [advise them to] stay tuned on the radio. I usually say, “listen to the radio.” And they usually say, “I cannot understand.” And I tell them, “It doesn't matter. Just don't turn on any [Ethiopian] Amargna song—Amargna gospel song [alone] (which means do not listen to songs in Ethiopian native language). Just listen to [American] radio and news whenever you get a chance.”

**Supporting Similar Cultural Issues for Immigrants**

The finding of this study also affirmed that Ethiopian immigrants encounter similar issues with Asian (Koran) and Latino Christians in the US. The literature indicated that Asian (Korean) immigrants face cultural issues in the US (Brazinsky, 2009; Ecklund, 2006; Kim, 2010; Lee & Oleson, 1996; Shin & Sitzer, 2016; Lee, 2017). Similarly, Latino immigrants encountered cultural problems in the American culture (Aranguiz, n.d.; Bandes-Becerra, 2008; Crespo, 2009; Kreysa, 2016). These challenges show that cultural issue was a common problem for the Korean and Latino Christian immigrant communities in the US.

For example, as explained in the above literature, the Koreans faced cultural conflicts because the first-generation Koreans desired to maintain their Korean culture in the US, while the second-generation wanted to embrace the American culture. The contradictory desires between the two Korean generations brought “Asianized-Americans” and “Americanized-Asians” depending on their preferences and practices. In other words, while the first-generation wanted to be “Korean” in America, the second-generation wanted to be “American” despite their Korean background. Consequently, the conflict emerged between “Asianized-Americans” and “Americanized-Asians.” This conflict resulted in the *Silent Exodusc*, that of the second-generation leaving from the church. Latino immigrants also faced cultural issues in the US because of cultural conflicts.
Similarly, this study affirmed that Ethiopian immigrant Christians encountered the same challenges as Koreans and Latinos in the US. One of the significant resemblances is that the gap between the first and second generations has widened in the US. Some of the main reasons for this increasing gap is that the first-generation brought their native cultures to the US and want to stick with it despite the second-generation quickly adopting American culture.

According to participants, cultural differences caused a gap between the first and second generations of Ethiopian immigrants in the US. As indicated earlier, the Ethiopian culture was different from US culture in several ways, such as in conflict management, raising children, and treating the youth. For example, some of the participants mentioned that Ethiopian Protestants have a background from the Ethiopian Orthodox Church, in which they outwardly focus on religious practices and styles. This background conflicts with US culture, which mainly focuses on inward lives. This difference means that while the US Christian culture focuses on human beings' hearts, the Ethiopian culture also focuses on both inward and outward styles. In other words, the way people practice Christianity differs in the two countries because of their cultural setting.

For example, as previously explained, some of the participants mentioned that the Old Testament Jewish culture focuses on outward appearance and influences Ethiopian Orthodox Church religious practices. In the Old Testament, Jews outwardly focus on what to wear, eat, act, and so on. However, the New Testament culture focuses on human beings' hearts, even though it also encourages external appearances. According to the church leaders in this study, one of the major conflicts between the first-generation (born and grew up in Ethiopia) and the second-generation (born or raised in the US) was on how to practice Christian values. Based on participants' observation, children's appearance and behavior resulted in a conflict with their
parents' traditions because of cultural clashes. Some church leaders understood these issues and used their cultural intelligence to help both parents and the second-generation.

Rebeka was one of those who observed the gap between the two generations. She served the second-generation and closely observed them in helping them in their Christian lives. When she was ministering to the second-generation, she observed that parents did not understand their children’s problems in the US. She said, “…I wish the first-generation to understand and love the second-generation—understand them to talk to them. Uh, now I don't have a problem. I pray for them. I like them.” According to Rebeka, she served the second-generation when they invited her to their programs. She fellowshipped with them. That helped her to understand them better. She went on to explain:

They invited me…[on] Saturday[s] when they come and worship…. I love too [serve]…I have to go…. I talk to them—I tell them, “I try to understand them…. I pray for them,” …that's how we bring the two [generations] together [with] the love, understanding—and everything.

Ruth was the other participant who works closely with the first and second generations. When asked whether she ministers to the second-generation, she answered, “I always do [laughter].” She said, “It’s always. I am doing in my counseling.” She shared her experiences:

I always do [laughter]. It’s always [what] I am doing in my counseling. It’s very, very difficult because, um, the parents are from back home (Ethiopia), and let’s say that the example that I used earlier. Um, they came, migrated to America after having two to three children, and having the youngest, probably 7-8 years old, and they, moved here. And then those children like within six months or so, they start speaking, you know, like Americans. They pick up the culture, the style, and everything. But their parents are still there [not changed yet] like, you know they don't change as fast as their children. So, there will be a communication breakdown.

Ruth continued explaining how it was difficult to communicate between the first and second generations. According to her counseling experiences, parents and their children did not understand each other because of cultural conflicts. While children easily adopted American
culture, their parents did not want to lose their Ethiopian cultural background in many ways. As she explained it, “…those children… they started speaking…like Americans.… They picked up the culture, the style, and everything.” Yet, their parents did not adopt US culture quickly. Ruth said, “But their parents are still there [still under the Ethiopian culture in the US].”

Ruth’s experiences in dealing with the first and second generations provided a big picture of how serious the cultural conflict was between the two groups. According to her experience, the difference between the two generations even led some of the second-generation into frustration, alcohol, drugs, and, consequently, to be jailed. Ruth elaborated as the following:

And then the big one is, there is cultural conflict. There is a cultural clash where the parents don't understand where the children are coming from when they ask something. They (parents) cannot help them as their parents. And children, they get really frustrated, and then [turn] to [using] substance, something, you know, like alcohol or drug because they do not have support from the family.

Hence, Ruth further explained how “hard” it was for church leaders to reconcile the cultural conflict between the two families. She said that sometimes one counseling session was not enough to help them to understand each other. As a result, she needed other consecutive meetings with them. She added, “So, it is kind of hard, um, to close that gap through one counseling session. But I try to see them in consecutive sessions so that they can come on one page, to have understanding.”

When children misunderstood their parents' intentions towards them, Ruth said, “I always tell the children the, the first-generation is like ‘okay your parents have… best interests in their heart. They're not coming against you. But they are for you.’” When parents have had a strong desire to help their children, their children misunderstood them because they did not want to “carry too much” pressure from their parents. To help children understand this, Ruth advised them, “The way they [parents] can achieve [in their children], it may look like they are your
enemies, but they are not. They love you to death.” Ruth used this method to help both the first and second generations connected on the “same page.”

However, despite Ruth’s effort to help the second-generation, she faced challenges in understanding what she was advising. For example, she said, “It is hard for a child to understand that [advice].” According to Ruth, the second-generation complained,

They (second-generation) would say, “They (parents) scream at me the moment I come. They criticize me. They criticize my hairstyle. They criticize the way I dress. So, I do not see any love coming from my parents, you know, only disciplining and actions and everything.” Ya, a kind of very difficult [to advise].

Yonathan also explained that when parents or counselors forced the second-generation to follow God, the second-generation rebelled against the instructions and stopped coming to church services. Therefore, leaders used wisdom from the Lord to instruct the second-generation to follow God in the US. Instead of criticizing the second-generation, leaders also helped youngsters to overcome sin—such as drinking alcohol and using illegal drugs. When leaders focused on helping the second-generation in overcoming sin, they also allowed children to do as they wish in minor cultural things such as how they speak, dress, or act as long as they did not sin against God's Word. In other words, leaders allowed children to follow either American or Ethiopian culture as long as the cultural practice was not against the Word of God. Yonathan further gave this advice:

I believe the better way is to leave children the way they want to be [except doing immoral actions]. I mean, if they want to adopt the American cultures, let them be “American.” If they want to adopt the Ethiopian culture, they can do that too. You know, when the force comes—when you say, “You have to do this, you have to do that,” they don't like that [pressure]. Children don't like that, and then, they bring a different behavior that they never had before. And they rebel [against parents and church leaders].

From his experience, Yonathan understood that the second-generation rebelled when parents or church leaders pressured the children to change themselves and follow certain cultural styles. So,
he advised that a better method to save the second-generation from rebellion in the new culture was to love and understand them without forcing them to change their styles. He added, “We don’t want them to be rebellious. So, we need wisdom from the Lord. We have to pray. But never force the children.” According to Yonathan, the better method was using wisdom to deal with children. He said, “The only thing…for the children is not to be involved in sin, in drug, in drinking…. Otherwise, the way they live, the way they dress, the way they speak, let them be what they are.”

Feven also advised Ethiopian immigrant parents from her experiences as a parent and as a counselor in the church. She said that raising children in the new culture or advising the second-generation in the US was a “dilemma” for many parents. According to her experience in counseling, some parents did not know what to say or how to tell their children whether they should adopt Ethiopian culture or embrace American culture for the second-generation. She went on to explain:

It's a dilemma for many parents…. [Children] are born here (in the US), or they came from their country (Ethiopia), kids are fast to adopt [the US culture] even those who are born there (Ethiopia), yeah, they will not have an accent [to speak as Americans]. They will adapt fast. And they will look like Americans. They like to act like Americans.

However, Feven experienced that just embracing American culture was not sufficient for the second-generation even though they were born or raised in the US. Feven saw that when the second-generation forgot their Ethiopian heritage and tried to act as Americans alone, some Americans did not accept them as Americans because they knew the second-generation immigrants’ background is different from that of Americans. When this happened, the second-generation faced an identity crisis. Because the second-generation did not have a strong cultural background inherited from their Ethiopian parents, they did not say “I have Ethiopian” heritage. Similarly, it was also difficult for them to say “I am an American” because some Americans did
not consider them as Americans. That is why parents needed to know how to raise children in the US to save their children from a cultural identity crisis.

Feven said that even though children may not have a cultural identity crisis at an early age, they will later realize that they had a different background. Aster, Debora, Lukas, and Hana also said that when immigrant children in the US reach middle school, high school, or college, they will begin to ask questions such as, “Who am I?” and “What’s my heritage?” Also, Feven said that either because of prejudice or wrong motives, somebody “will make sure to tell them ‘they are not American.’” When they hear these kinds of ideas, they would ask so, “Who am I?” That is why immigrant children need to learn that they have their heritage—a root from Ethiopia. At the same time, they also are Americans because they were born or grew up in the US and have American citizenship. That is why balancing the two cultures is necessary to raise and treat the second-generation in the US. Feven further explained:

But you have to tell them, and you have to bring them back [to their Ethiopian heritage]. You should keep telling them they have their own heritage. Because, if they don't know their heritage, as I said, it will fire back on them. You know, [at] young [or] adult age, it will fire back on them. Somebody will trigger that feeling inside them because they are in denial of like “I'm not Ethiopian,” “totally, I'm American.” This kind of thinking is very dangerous. It will fire back one day because deep inside, they know it [that they have Ethiopian background]. If one person looks down on them [because of their background], that's it. It will crush them [because they do not have confidence in their background].

More than anything, however, Feven advised that immigrant parents and church leaders must teach the second-generation that Christians are heavenly. That was what she taught in her ministry. She emphasized the following:

So, I believe even if they want to go to the American church, and when you see it, in God’s kingdom, there is no “this” and “that.” We are all one. We are all heavenly. Our culture is heavenly. Our home is in heaven. But for this earthly life, even though they are Christians, knowing their culture and knowing who they are [culturally] will give them a strong background—a strong backbone—not to be, um, crushed by an identity crisis.
Adding to the Literature

Even though much of this current study's findings supported the literature in Chapter Two, the participants' lived experiences also added to the literature in several instances. For example, even though there is much literature on cultural intelligence, there is limited information on immigrant families’ experiences in other cultures. It seems that the literature particularly lacks information on the experiences of second-generation immigrants. Therefore, this phenomenological transcendental study could add to the literature in this particular area.

Summary of the Findings

Initially, this research’s findings reflect the theological/biblical and cultural intelligence theories. The findings also confirm this study's theoretical frameworks, which were intercultural-communication, cultural intelligence (CQ), family communication, related leadership theories, and common Christian immigration issues. CQ posits that leaders need cultural intelligence to lead people in a diverse cultural environment (Ang & Van Dyne, 2015; Livermore, 2009, 2015, 2016; Northouse, 2018). The implication is that leaders must acquire cultural intelligence to serve others in a different cultural setting regardless of the variety of institutions.

This research also used intercultural communication to explain the stages of immigrant experiences such as cultural shocks and how immigrants can adjust to a new country. Participants reported that they used various methods until the immigrant Christians settle and thrive in the US. The necessity of these methods was explained in the literature (Moreau et al., 2014). The present study also has implications concerning the challenges that immigrant Christians face regardless of their native country. For example, as discussed regarding Asian (Korean) and Latino immigrant Christians in the US, Ethiopian immigrant Christians have faced the same cultural issues.
Further, this research has found that the above theories were insufficient to express the participants' experiences separately. However, the theories could serve better as a combination and integration to describe the leaders' experiences to serve immigrant Christians. In other words, when the theories could be combined, they would give the entire picture of the immigrant Christian leaders' experiences.

**Implications**

This study's findings have implications for immigrant church leaders, American church leaders, immigrant parents, teachers, government policymakers, youth pastors, and Sunday School teachers. This section discusses the theoretical, empirical, and practical implications derived from the findings from this study. The research provides essential information to the above stakeholders about the implementation of cultural intelligence (CQ). Even though cultural intelligence theories have been developed for a few decades, this current study extends its concept to immigrant people. Especially, it provides information on how to deal with second-generation immigrants using cultural intelligence.

**Theoretical Implications**

All participants in this study reported that understanding cultural differences between Ethiopia and the US were vital to deal with cultural issues. As explained in the literature, leaders must develop cultural intelligence to manage and lead people in a different cultural environment (Ang & Van Dyne, 2015; Livermore, 2009; Northouse, 2018). According to the participants in this research, leaders could not solve cultural issues unless they understand cultural differences. In other words, when leaders understand cultural conflicts, they could help immigrant families effectively.
For example, it was necessary to understand cultural differences and their consequences on immigrants' lives to help them settle and thrive in new cultural environments. As a church leader, Muse understood this and applied it in his ministry. He identified that one of the challenges to the immigrant families that contributed to their cultural shock was the cultural issues in their children's lives.

According to Muse’s, immigrant children met different people in their neighborhoods or schools. Consequently, they were exposed to a culture that affected them easily with cultural issues, and they needed help from church ministers. He said, “I've helped some of the parents in regards, uh, to minister to their, uh, you know, uh, a lot of times I've worked…with the youths, you know, who came with their parents.” In his ministerial experiences, he faced various issues related to cultural shock. He explained, “So, sometimes there's a cultural shock that the youth will face that they will be challenged with the school system, … can be influenced easily with wrong things. So, this was a challenge for the family, especially for moms and dads.” He further shared how he helped these kinds of culturally shocked people:

I have been to their, uh, to some of those–uh–families who are newcomers who had a challenge on how to deal with their kids, you know, I've been to their houses and counsel them, you know, trying to let their parents know that there's a cultural difference, you know, the American culture is different. You know, I've tried to teach them and how to better relate to their, uh, kids in that area. And, um, this is something that is a very common challenge that we have in our culture, especially in immigrant families.

Muse’s understanding and experiences reflect cultural intelligence explained by researchers as indicated in the literature (Ang & Van Dyne, 2015; Livermore, 2009) and intercultural communication theory (Moreau et al., 2014). The implication is that cultural intelligence is crucial for leaders and parents.
Empirical Implications

Church leaders need to acquire cultural intelligence skills to lead people in a new cultural setting. Immigrant leaders reported that their personal experiences in the new culture contributed to developing cultural intelligence in the US. For example, Rebeka reported how to help immigrant families with their various needs based on personal life experiences in the US. She said that when families moved to a new environment, information is crucial in obtaining support from individuals, organizations, and government institutions. She recommended that newcomers could get assistance from an organization known as WIC (Women, Infant, and Children), one of the US's essential support systems for families. This organization helps families with needs, which is one of the greatest benefits for newcomers. When she was asked what she did to support the newcomers to survive and assimilate into the US culture, she answered as follows:

> Usually, if I see newcomers… the first thing I do is [that] if they don't have anything—like this necessity—like food, shelter, I'll help them first, you know, like to ask for an assistant, like there are a lot of assistants in this country so that they can get like, um, if they have small kids, there is a program called WIC [Women, Infant, and Children, which assists families]. I just introduced them to [it], how it works, and actually, um, connected them to the system so the little kids can get, you know, the WIC benefits.

Practical Implications

Findings in this study provide practical implications concerning cultural intelligence for immigrant church leaders, parents, and other institutional leaders. Participants described their experiences about how they used cultural intelligence, particularly to help immigrant church families. They used CQ to overcome a cultural shock, introduce immigrants to a new culture, teach conflict management, identify worship differences between cultures, provide spiritual support, and deal with the second-generation in the US.

Participants also used cultural intelligence by founding a holistic ministry to serve immigrant families with all kinds of needs, including advising immigrants to be courageous to
settle and thrive in a new culture and transfer godly values to their children in the US. As a result, participants reported that their help to the immigrant families was vital in integrating into American culture and following God in the new cultural environment despite facing cultural issues in their lives.

**Limitations**

The design of this research was the qualitative transcendental phenomenological method. The qualitative transcendental phenomenological research mainly focuses on exploring a specific population's lived experiences based on participants' descriptions and narration of their stories. In other words, its emphasis is not on generalization but on particular situations (Creswell & Creswell, 2018; Husserl, 2004; Moustakas, 1994; van Manen, 1990). However, this study explored and described the lived experiences of a specific group of people, which may bring commonalities with similar peoples. Despite this fact, the study may be limited because of the following reasons.

This study only used Ethiopian immigrants in the US. Ethiopia was not colonized by Western countries, which made the country different from many other countries. However, the country has rich Old and New Testament traditions because of its proximity to the Ancient Near East (i.e., Today’s the Middle East) and the Mediterranean world. For example, the Ethiopian Orthodox Church practices both biblical cultures since ancient times. Thus, the Ethiopian Orthodox Church's traditions influenced Ethiopian Evangelical churches and leaders in their native country and the US because of these historical and cultural reasons. Even though the Ethiopian Orthodox Church and culture heavily influenced the Ethiopian Evangelical churches, however, the study is limited to the Ethiopian Evangelical immigrant church leaders in the US.
Since the Protestant or Evangelical Christian cultures mainly influence the American culture, the Ethiopian Evangelical immigrant church leaders may have a different experience compared to other Christians who have a different background. Therefore, even though Ethiopian immigrants may have common or shared experiences with other immigrants, it may vary in scope from denomination to denomination (i.e., as Catholics, Orthodox, or Protestant). These realities may limit this study from being transferable to other immigrant communities since they may have a different background.

Also, even though Ethiopian Evangelical Christians and churches are distributed in many states in the US, this study is limited to the Washington metropolitan area, including DC, MD, and VA, where most Ethiopian immigrants reside. Ethiopian Christians in other states where few Ethiopians live, and other Ethiopian immigrants worldwide, may have experienced different ministerial experiences. Moreover, the other limitation was the selection of participants for this study. One of the screening requirements was many years of living and ministerial experience in the US. For example, potential participants were asked, “Have you lived at least 10 years or more in the US?” This question means that recruitment in this study did not include others who came to the US within less than these years. When this researcher assesses the screening letter and questionnaires, most participants have been living at least about twenty years or more in the US. Even though this data means that most participants have rich experience in the US, it also limited the research mainly to the older immigrants and excluded recent immigrants who came to the US within a few years.

Also, among the nineteen participants, seventeen were married and had children, while two of the participants were not married and did not have children at the time of this study. The seventeen participants also have children varied by ages extensively. While some of the
participants have adult children and even have grandchildren, others have only school-aged children. Those who have older children helped the research because they have more experience in ministry and family lives. On the other hand, other participants who do not have adult or school-aged children limited family experiences. Also, two participants were not married and did not have children, which shows that they only have ministerial experiences. Finally, this study has also limited the participants who came to the US since the 1970s and did not include children directly except through their parents' or leaders' experiences and narrations.

The other limitation was the degree to which participants had a prior immigration experience before they came to the US. While interviewing the participants, this research found that a few of the participants used to have prior immigration experiences in Europe or other countries. In contrast, most of them did not have any previous immigration experiences. This variation may result in different immigration experiences and responses based on the experiences participants had before.

Further Research

This research explored the cultural intelligence of immigrant church leaders and families. The study provided data on how leaders used their cultural intelligence to serve immigrants in the US. The study also identified many areas worthy of consideration and exploration for further research. The following are some of them.

➢ The first research could be on Christian immigrants from different countries to the US to see further themes in immigrants’ challenges.

➢ Another recommendation is doing research specifically on second-generation immigrants to develop more themes in this area.
➢ The other suggestion is also to use the quantitative method to measure immigrant leaders' intelligence to manage and lead others in the new culture.

➢ Other research could focus on how Americans can begin and expand multicultural churches to reach immigrants.

➢ Next, the same kind of study could be replicated in other counties to explore whether there are similar results.
REFERENCES


IEEC.ORG. https://www.eecd.org/


APPENDIX A: IN-DEPTH INTERVIEW QUESTIONS

The following definition of cultural intelligence will be used for this study. With this definition in mind, please answer the following questions. As you do this, you can use brief answers or elaborate more details. Cultural intelligence is being defined as “one’s ability to work with others and manage different kinds of people in a diverse cultural environment” (Ang & Van Dyne, 2015; Livermore, 2009).

1. Describe how you helped your church families to balance cultural differences between Ethiopia and the US?
   a. As a newcomer in the US?
   b. To overcome their cultural shock?
   c. In motivating to overcome challenges, the more they live in the US?
   d. In giving information about the lifestyle and systems in the US? For example, about
      i. driving license
      ii. work environment
      iii. health issues and insurances
   e. About spiritual life
      i. Worshiping the Lord in the new culture
      ii. Commitment to the Lord
      iii. Balancing work and church life

2. How do you describe cultural differences between Ethiopia and the US affecting the spiritual lives of church families to live out their faith and identity in Christ?
a. How does Ethiopian and US culture be different in dealing with family issues?
   i. In marriage
   ii. Role of husband
   iii. Role of wife
   iv. Role of children
   v. Conflict management

b. How does US culture is a challenge to Ethiopian Christian immigrants?
   i. For parenting in the US?
   ii. For children growing in two cultures (Ethiopian parents in the US culture)
   iii. Identity issues in the US because of cultural conflicts?
   iv. For parents in the workplace
   v. For parents and children in church
   vi. For children in school

c. How multicultural environment affect the identity of immigrants
   i. In friendship
   ii. In communication
   iii. In workplaces

d. How US culture affect immigrants’ spiritual lives?
   i. Family
   ii. Children
   iii. Ministry
3. Please describe how the Ethiopian and US Christians differ in the ways they practice Christianity even though they have the same faith and how this affects your ministry?
   a. How does the Ethiopian culture different from US culture in the style of worship?
      i. Singing style
      ii. Frequency of attending church services
      iii. Duration of church services
      iv. The separation between secular and church cultures?

4. How do you communicate with Ethiopian church families in the US regarding cultural differences and help them to grow in their spiritual lives and develop a strong relationship with the Lord despite cultural differences?
   a. How do you communicate spiritual service to members? For example, families who spend more hours at work:
      i. Bible study
      ii. Prayer
      iii. Regular attending the church
      iv. Giving to ministry

5. How do you develop cultural intelligence to deal with the second-generation in the US, and which factors help you to understand how they face challenges in their lives?
   a. Please describe the difficulties between the first and the second-generations Ethiopian immigrants
   b. How the first and second generation immigrants differ to face challenges in the new culture?
c. How does the first-generation want to live in the US?

d. How does the second-generation want to live in the US?

e. How did you resolve the difference between the first and the second-generation?
APPENDIX B: QUESTIONNARIES

1. Were you a church leader in Ethiopia before you came to the US? ____Yes____No
2. How long have you been as an immigrant church leader in the Washington metropolitan area? ____years
3. Are you married? ____Yes____No
4. How long have you been married? ____Years.
5. Do you have a child/children? ____Yes____No. If yes, how many? ____What is their age range? The youngest’s age? ____The oldest’s age? ____
6. Were your child/children born in Ethiopia or the US? ____
   Ethiopia______US______Both. If they were born in Ethiopia, what was the age range between the youngest and the oldest? ____Years.
7. Who helped you to adjust to life in the US?
   a. Americans____
   b. Ethiopian immigrants____
   c. Others____
8. Who helped you to start a ministry in the US?
   a. American church leaders___
   b. Ethiopian immigrants___
   c. Others___
9. Which of the following helped you to understand more about US culture?
   a. Church____
   b. Workplace____
   c. School____
   d. Living around the US people_____
   e. All____
10. What was your greatest cultural challenge in the US?
    a. The way people associate with each other___
    b. Family life___
    c. Work___
    d. School___
11. Did you have a motivation to know about American culture? ____Yes____No
12. Have you developed knowledge about American culture? ____Yes____No
13. Did you have a strategy to help Ethiopian immigrants in the US? ____Yes____No
14. Did you take action to adjust your and other immigrants’ lives in the US? ____Yes____No
15. Did your cultural intelligence, which is working with people in a diverse or different cultural environment, help you and other Ethiopian immigrant Christians? ____Yes____No
APPENDIX C: FOCUS GROUP PROMPTS

1. How have you experienced cultural intelligence in your ministry?
2. How would you describe the status of your cultural intelligence in helping newcomers from Ethiopia?
3. What are the most challenging experiences for newcomers from Ethiopia to the US?
4. What is the most challenging experience for the second-generation?
5. Which specific leadership skills are useful to communicate with second-generation immigrants?
6. How have you developed cultural intelligence to deal with cultural issues?
7. What is your view on learning cultural intelligence in the US?
8. What do you suggest for Ethiopian immigrant families to raise their children in the US?
9. What kinds of experiences help you to lead better in the US?
10. What do you suggest for Ethiopian immigrant church leaders to lead in the new culture?
APPENDIX D: RECRUITMENT E-MAIL

Dear: Ethiopian Evangelical Immigrant Church Leaders

As a student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to explore the cultural intelligence (CQ) experiences of Ethiopian immigrant church leaders and church families in Washington metropolitan areas, including the District of Columbia, Maryland, and Virginia, and I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older, have lived for 10 years or more in the US, and served Ethiopian immigrant Christians in the US for at least 5 years. Participants must have also served in one of the following roles: pastor, elder, marriage counselor, youth group leader, Bible school instructor, worship leader, Sunday school teacher, gospel ministry (evangelism), discipleship class, or children’s ministry as an Ethiopian immigrant Christian in the US.

Participants, if willing, will be asked to complete a questionnaire (which will take about 20 minutes), in-depth interview (from 30 minutes to no more than 2 hours), focus group discussion (5-8 participants for about 1 hour), and member checking (45 minutes). Names and other identifying information will be requested as part of this study, but the information will remain confidential.

In order to participate, please complete the attached screening survey and return it by e-mail. I will review the screening surveys and contact eligible individuals.

If you are eligible to participate and choose to do so, a consent document will be e-mailed to you. The consent document contains additional information about my research, and you will be asked to sign the consent document and return it to me by e-mail.

Sincerely,

Worku Wolderufael
Doctoral Student
Phone: 240 463 5562
E-mail: wwolderufael@gmail.com
APPENDIX E: PERMISSION REQUEST LETTER

Date

Dear

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The title of my research project is Exploring the Cultural Intelligence (CQ) Experiences of Ethiopian Immigrant Church Leaders and Church Families: A Phenomenological Inquiry, and the purpose of my research is to explore the cultural intelligence (CQ) experiences of Ethiopian immigrant church leaders and church families in Washington metropolitan areas, including the District of Columbia, Maryland, and Virginia.

I am writing to request your permission to contact members of your church to invite them to participate in my research study. After your permission, I will contact to the members whom I had personal acquaintance or based on references from others to invite them to take part in the study.

Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, respond by email to wwolderufael@gmail.com. A permission letter document is attached for your convenience.

Sincerely,

Worku Wolderufael
Doctoral Student
APPENDIX F: SCREENINGS SURVEY

Are you 18 and above? _____Yes _____ No.
Have you been living in the US for at least 10 years or more? _____Yes _____ No.
Have you ever served as one of the following: pastor, elder, marriage counselor, youth group leader, Bible school instructor, worship leader, Sunday school teacher, gospel ministry (evangelism), or children’s ministry as an Ethiopian immigrant Christian in the US for at least 5 years or more? _____Yes _____ No.
Have you served Ethiopian immigrant Christians in the US (particularly in the Washington metro area-District of Columbia, Maryland, and Virginia)? _____Yes _____ No.
Name__________________________________________
Phone Number_______________________________________
E-mail____________________________________________
APPENDIX G: CONSENT LETTER

**Title of the Project:** Exploring the Cultural Intelligence (CQ) Experiences of Ethiopian Immigrant Church Leaders and Church Families: A Phenomenological Inquiry

**Principal Investigator:** Worku Wolderufael  
Liberty University  
School of Divinity

---

**Invitation to be Part of a Research Study**

You are invited to participate in a research study. In order to participate, you must be at least 18 years of age, have lived for 10 years or more in the US, and be an Ethiopian immigrant in the US (particularly in the Washington metropolitan area-District of Columbia, Maryland, and Virginia). Participants must have also served as one of the following: pastor, elder, marriage counselor, youth group leader, Bible school instructor, worship leader, Sunday school teacher, gospel ministry (evangelism) organizer, discipleship class teacher, or children’s ministry teacher as an Ethiopian immigrant Christian in the US for 5 years or more. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

---

**What is the study about and why is it being done?**

The purpose of the study is to explore the cultural intelligence (CQ) experiences of Ethiopian immigrant church leaders and church families in the Washington metropolitan area, including the District of Columbia, Maryland, and Virginia. The value of this study is to develop cultural intelligence of immigrant church leaders, church families, and other Christians as the Body of Christ (Church) to reach others by the gospel of Jesus Christ and to disciple believers.

---

**What will happen if you take part in this study?**

If you agree to be in this study, I would ask you to do the following things:

1. Complete a questionnaire, which will take about 20 minutes.

2. Participate in an in-depth interview that will be recorded. The interview could be face-to-face or via video conferencing software such as WebEx, Zoom, or Teams. The estimated time for the interview will be from 30 minutes to no more than 2 hours in length.

3. Participate in a focus group that will be recorded, which will be via video conferencing software such as WebEx, Zoom, or Teams. The estimated time for the focus group will be about 1 hour and include 5-8 participants.

---

**How could you or others benefit from this study?**

Participants should not expect to receive a direct benefit from taking part in this study.
Benefits to society include developing the cultural intelligence of immigrant church leaders, church families, and other Christians as the Body of Christ to reach others through the gospel of Jesus Christ and to disciple believers.

**What risks might you experience from being in this study?**
The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**How will personal information be protected?**
The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be kept confidential through the use of pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews/focus groups will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

**Is study participation voluntary?**
Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**What should you do if you decide to withdraw from the study?**
If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you apart from focus group data will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

**Whom do you contact if you have questions or concerns about the study?**
The researcher conducting this study is Worku Wolderufael. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at phone number (240) 463-5562 and/or wwolderufael@gmail.com. You may also contact the researcher’s faculty sponsor, Dr. Gary Bredfeldt, at gjbredfeldt@liberty.edu

**Whom do you contact if you have questions about your rights as a research participant?**
If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

---

### Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

☐ The researcher has my permission to video-record me as part of my participation in this study.

____________________________________
Printed Subject Name

____________________________________
Signature & Date
July 23, 2020
Worku Wolderufael
Gary Bredfeldt


Dear Worku Wolderufael, Gary Bredfeldt:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the date of the IRB meeting at which the protocol was approved: July 23, 2020. If data collection proceeds past one year, or if you make modifications in the methodology as it pertains to human subjects, you must submit an appropriate update submission to the IRB. These submissions can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office