

Ethiopian Minnesota

This brief is about Ethiopian Minnesota as Compass treats it: an umbrella count, not one people. Oromo, Amhara, Tigrayan, Gurage, Sidama, and others are not one file. If the household is Oromo, open Oromo Minnesota and book Afaan Oromoo. If Amharic is the home language, open Amharic-speaking Minnesota. If Tigrayan, book Tigrinya — Tigrinya is not Amharic. If they name Somali ancestry, open Somali Minnesota. Compass already counts respondents born in Ethiopia who list Somali ancestry as Somali, not Ethiopian.

History and place

Origins — an Umbrella, Not a People

Ethiopia is a state of many nations. Oromo peoplehood — Oromummaa — is a Cushitic nation of the Horn, the largest by language, with no Oromo nation-state. Amhara highland peoplehood and Amharic as a written language are older than 1974. Tigrayan peoplehood sits on both sides of a later border with Eritrea. Gurage, Sidama, and others live in Minnesota too. Ask which people they are. Do not lecture taxonomy they did not ask for.

History for the meeting

Imperial history, Orthodox Tewahedo, Islam, and a federal working language that is not everyone's first language organized a state that was not a European colony in the way neighboring files were. That fact is literacy. It is not a rank you give the family, and it is not a reason to skip language access.

What people brought

What people brought: many languages, Orthodox fasting and Protestant and Muslim streams and Waaqeffanna, kin obligation, injera as ordinary food in many rooms, a memory of empire and of a state that won and a state that lost. What they met in Minnesota: an English form, one "Ethiopian" checkbox, one "East African" interpreter, and often Somali because the building already has that page.

Origins did not begin in 1974. 1974 is the foundational political event of much of the first wave you will meet. It is not a speech you give the family.

The Geography of the Ethiopian World

Homeland is not one ethnic map. Oromia, Amhara region, Tigray, the south, Addis Ababa, and a Somali region Compass already carved out of this count. Do not draw one Ethiopia on a case note. Do not assume Addis as identity. Many Oromo people name Oromia, a region, a village, a lineage — not the capital of the state that ruled them.

Homeland

The diaspora is global: Washington D.C. as a large U.S. hub, Los Angeles, Dallas, Toronto, the Gulf, Italy. Minnesota is a real community, not the U.S. capital of it. Secondary migration and church and mosque

networks pulled people here.

Minnesota

In Minnesota: Compass is 89.4 percent Twin Cities. Minneapolis parishes. Inner-ring suburbs. Greater Minnesota — including Worthington, where Ethiopian Orthodox life is public — is 10.6 percent. Do not assume Cedar-Riverside. That hub is Somali unless this family lives there. Do not assume the person in front of you has been to Ethiopia.

Minnesota and Ethiopian History

Minnesota holds an Ethiopian Compass community large enough that this department will meet it on waivers, child welfare, health care, cash, food, aging, and employment — and large enough that the building has a long habit of hearing “East African” and booking Somali. Compass: about 40,324 (ACS 2019–2023). Greater Minnesota is 10.6 percent. Do not write this umbrella as a Minneapolis anecdote.

Places

Places, not a blob: Minneapolis parishes (Debre Selam Medhanealem Ethiopian Orthodox Tewahedo Church among them); inner-ring suburbs; Worthington and other Greater Minnesota towns where Orthodox liturgy is public; Little Oromia as community naming for Oromo Twin Cities life (MNHS) — open the Oromo CI for that map; not Cedar-Riverside as the default.

Partners

Partners: Orthodox parishes families name; Protestant congregations including Oromo evangelical churches; mosques families name including Tawfiq for some Oromo households; Ethiopian Community in Minnesota as historical local door; Oromo Community of Minnesota historically — pay the door this household actually uses; SOS Amharic voter tools as proof the state already knew one of the languages; CECLC as a department door — not the whole.

Ethiopian-identified staff are not unpaid interpreters and not the community. Identity is not a staffing plan. A Timkat or Irreecha visit is optional professional development if you are invited. You are a guest. It does not make you the expert.

Culture and everyday life

People, place, and perspective

This brief is about Ethiopian Minnesota as Compass treats it: an umbrella count, not one people. Oromo, Amhara, Tigrayan, Gurage, Sidama, and others are not one file. If the household is Oromo, open Oromo Minnesota and book Afaan Oromoo. If Amharic is the home language, open Amharic-speaking Minnesota. If Tigrayan, book Tigrinya — Tigrinya is not Amharic. If they name Somali ancestry, open Somali Minnesota. Compass already counts respondents born in Ethiopia who list Somali ancestry as Somali, not Ethiopian.

Who this is

Minnesota Compass (ACS 2019–2023) puts Ethiopian Minnesota near 40,324. About 89.4 percent Twin

Cities, about 10.6 percent Greater Minnesota. About 43.5 percent age 17 or younger; about 3.6 percent 65+. About 61.7 percent foreign-born. Language other than English (age 5+) 74.9 percent; English less than “very well” 30.4 percent. Date the number. Census recodes some people who write Oromo into Ethiopian. That is an overcount of a state name and an undercount of a people. Use these numbers as dated umbrella context, not as a personality.

Who this is not

This is not Somali. Shared Horn is not shared culture. This is not historic African American. Shared race in the United States is not shared culture. A full mosaic is not a stereotype. A stereotype is when this page becomes the person in the lobby.

How to read this

The diversity inside the umbrella is the point. An Amhara Orthodox grandmother who fasts more days than the clinic has slots, an Oromo evangelical household that does not want Amharic, a Tigrayan family living the 2020–2022 war through kin, a Muslim Ethiopian household, a U.S.-born student who uses English with friends and another language with an elder — share a Compass row and do not share a Tuesday.

Always defer to the person in front of you. This page is a hypothesis you still test on this family.

1974, the Derg, Famine, and Later Streams — Foundational Events

If 1991 is Somali Minnesota’s foundational political event, 1974 and what followed is the foundational event of much of this Compass row’s first wave. It is not the only stream, and it is not one people’s story.

Foundational events

The revolution overthrew Haile Selassie. The Derg and the Red Terror killed and scattered people. The 1980s famine and resettlement brought some of the first African refugees Minnesota named as Ethiopian — the state’s telling has Minnesota admitting refugees from Ethiopia from 1982. Others came through Sudan, Kenya, Europe. 1991 ended the Derg and opened another politics. Family reunification and later diversity streams followed. Unrest in the 2010s–2020s sent another Oromo wave. The 2020–2022 war in Tigray is current structure for some households.

Who you meet

Do not referee. Do not pick a side as DHS. Intra-Ethiopian tension in Minnesota rooms is real. Listen if they name it. Do not file it as a risk score.

The desk in 2026 also meets U.S.-born children — English with peers, still translating, still unable to get Afaan Oromoo or Amharic or Tigrinya in a lobby that offered Somali or “Ethiopian.” If you only know “Ethiopian refugee,” you will miss this household.

Family

Family is larger than a nuclear English form. Elders often speak first. Godparent and kin ties, adult children in the same week as a waiver, and a grandmother who is the childcare. Compass average household size 3.09 — umbrella, dated, still not Mary Jones.

Who is in the household

Who cares for a disabled adult or a child may be a son, a daughter-in-law, a sibling, not the legally recognized caregiver on the checkbox. Hour caps and “natural supports” language can dump unpaid work onto women in that network and call it culture.

Who speaks

Naming is already a who: given name plus father’s name, often no surname. Oromo names are not Amharic names. Do not invent a last name because the screen requires one. Do not assume three Somali names.

Who speaks in the lobby may be a child with the best English. That child is not the qualified interpreter. CLAS still stands. Ask who should be in the room. Minnesota law still stands. Do not skip mandated reporting and call it humility.

An umbrella is not a people

To be filed Ethiopian in Minnesota is sometimes to be Amhara, sometimes Oromo, sometimes Tigrayan, sometimes another nation the Compass row cannot see. A state name is not peoplehood. Oromummaa is not the empire. Highland Orthodox life is not the mosque. You do not pick a side.

In this state

In this building another fact sits on top: many of these households are Black in a U.S. racial order that will file them under Somali or under historic African American and get the language, the church, and the name wrong. Shared race is not shared culture. Shared Horn geography is not shared language.

Face, elder obligation, and not shaming the name travel into a waiver meeting. Harmony can look like agreement and then a plan nobody follows. Ask whether they agree. Do not take a smile as consent.

This guide is a working orientation. Individual variation always supersedes group generalization. Always defer to the person in front of you.

Core Concepts

Which people. Oromo, Amhara, Tigrayan, other. Ask. The Compass row is not the answer.

Which language

Afaan Oromoo, Amharic, Tigrinya, other. An “Ethiopian interpreter” is often Amharic. That is a closed door for many Oromo and Tigrayan households. A Somali interpreter is the wrong door.

Names

Given name plus father’s name. Do not invent a last name. Oromo names are not Amharic names. Not three Somali names.

Faith is plural

Orthodox Tewahedo, Protestant, Islam, Waaqeffanna, none. Follow this room. Fasting is operations, not folklore.

Do not assume Addis. Do not referee intra-Ethiopian politics in a waiver meeting. Do not pick a side as DHS.

Work and school as a family project

A restaurant, a parking shift, a second-generation degree. A rate is not the person.

Religion

Ethiopian Orthodox Tewahedo is central for many Amhara and some other households. Protestant streams — including Oromo evangelical churches — are ordinary. Islam lives in Oromo, some other Ethiopian, and adjacent Horn rooms. Waqeffanna lives in some Oromo rooms. None is also a Tuesday. Ask. Do not assume Muslim like Somali. Do not assume Orthodox like a mash of “Ethiopian.”

Streams

Ge’ez is liturgical. It is not the interview language. Arabic may be religion, not the interview. Book the language this elder actually uses for a legal notice.

Practice

Fasting calendars are operations for many Orthodox households: Wednesday, Friday, Lent, Advent, other seasons. Medication with food, labs, morning appointments. “No-show” may be the feast you scheduled against. Ask.

Do not make a priest, a debtera, a pastor, or an imam the case plan unless this family asked. Do not BCC one parish and call it consultation. Funerals gather family. You still keep medical and legal time. Do not photograph an iconostasis.

Greetings

Elders first. Ato / Weizero / Weizerit in some Amharic rooms — use the honorific until invited not to. Shoulder bumps and cheek kisses in some rooms. Follow this room.

Titles

As-sal ðu +ö Æ ykum is not default. In a Christian Oromo or Amhara room it is already a closed door. In a Muslim room it may be ordinary. English “hello” is ordinary in the second generation. Do not perform a greeting you learned from a video.

This room

A hard handshake you assume is universal is already a closed door for some women and some elders. Many second-generation people will shake hands in English-language rooms. If a hand is not offered, nod. Do not force it.

Do not import Somali right-hand rules or the Black nod onto this page. This is not those grammars. Physical contact: ask the room. Cross-gender touch with elders is not a default.

Naming Conventions

Often given name plus father’s name, sometimes grandfather’s. No family surname as the database wants.

Same trap as Somali, different grammar, different people. Do not invent a last name because the screen requires one. That invented name becomes a gate that follows them through MHCP, school, and child welfare.

How to file

Oromo names are not Amharic names. Do not assume three Somali names. Honorifics Ato / Weizero in some Amharic rooms are not decoration.

Ask how to say it. Ask how to file it. Pronounce it. Women may or may not take a husband's name in U.S. records. Mother and child may not match. That is not fraud until you have a reason.

Do not joke about names. Do not collect a clan or ethnic list as an icebreaker.

Dates of Significance

Enkutatash — Ethiopian New Year, September in the Gregorian calendar. Timkat. Meskel. Orthodox Christmas (Gena, January 7) and Easter on the Orthodox calendar. Fasting seasons change appointments and medication. Schedule around them when you can. A calendar click is not community engagement.

Calendar

Irreecha — Oromo thanksgiving / new-year gathering, autumn in homeland practice, marked in diaspora including Minnesota. If this household is Oromo, that date is theirs. Do not put it on an Amhara file as color. Guest if invited.

Ramadan and Eid in Muslim rooms. Political commemorations some families name and some refuse — 1974, 1991, Tigray, Oromo protest years. Do not collect them as a risk score. Do not referee.

Do not put “Ethiopian holiday” or “African holiday” on a case note. Do not put Somali dates on this page by default. Ask this family.

Etiquette

Elders first. Shoes off in many homes. Accept a little food if offered and if they are not fasting. Hospitality is a virtue. You still keep medical and legal time.

In the home

Right hand for food in some rooms. Do not photograph an iconostasis, an altar, or a family and call it rapport. Do not enter a prayer space as a tour. Do not ask an elder to explain Orthodox fasting as entertainment.

Time

On-time for appointments. Traffic, multi-household logistics, and fasting calendars are real. So is a pattern of courtesy-yes then no-show when the plan was never agreed. Ask whether they agree. Confirm in the language they use.

Do not use a child as the go-between and call it family values. Book the interpreter.

Language and Communication

Book the language this household names. Amharic is a Semitic language written in fidel. Afaan Oromoo is Cushitic; varieties include Borana, Guji, Wollo, and others — confirm. Tigrinya is not Amharic. An interpreter labeled Ethiopian who speaks Amharic is often a closed door. A Somali interpreter is the wrong door. Arabic may be religion, not the interview.

Language

Compass: among those 5 and older, about 74.9 percent speak a language other than English; about 30.4 percent speak English less than “very well.” Umbrella, dated. Many elders read a home script. Some do not. Second-generation English is common. The IEP still has to reach the parent.

A long answer may be story. Oral prestige is real in more than one of these peoples. A short English yes may be exhaustion or courtesy. Do not take a smile as consent. Ask whether they agree with the plan.

Do not use a child as the interpreter. Do not make an Ethiopian-identified coworker the interpreter.

LGBTQ

Queer and trans Ethiopian Minnesotans exist — Oromo, Amhara, Tigrayan, and others. Conservative family, parish, church, and mosque climates can mean silence or exile. Some people live a public English life and a private home-language life. You use the name they use. You do not out them to an elder as cultural humility.

This person

Minnesota’s Human Rights Act still applies. So does the duty not to treat a whole umbrella as a family-values exhibit. Do not use this chapter to raid a household. Do not pretend the tension is not there.

Intra-Ethiopian politics do not get a veto over this person. Always defer to the person in front of you.

Hair, Dress, and Body

Orthodox white netela and gabi are public at church, Timkat, and some weddings. They are not a daily uniform. Second generation looks like Minnesota. Do not ask a woman in clinic whether she “still wears the shawl.”

Dress

Hijab and modest dress for some Muslim women; not all. Do not assume covering. Do not rank covering as piety or oppression.

This is not the CROWN Act chapter — and anti-Blackness still sits on Black Ethiopian bodies in U.S. clinics and schools. Ask this person. Do not mash historic African American hair politics as a script, and do not ignore them. Do not touch. Do not police covering. Ask the woman, with gender match if she wants it.

Music

Orthodox chant in Ge’ez, kebero drums, eskista as public dance in some rooms, diaspora pop, Protestant worship music, Oromo geerarsa and qeerroo-generation music, Islamic nasheed in some rooms. Named variation, not a playlist. Intra-community politics can sit inside a song. You do not put the wrong flag on a

speaker.

Variation

Liturgy is not staff entertainment. A funeral is not staff entertainment. A playlist is not engagement.

Do not request a political song as icebreaker in a waiver meeting.

Sports

Distance running as a public image of Ethiopia is not a personality, not a compliment you give a child in clinic, and not a file. Soccer shows up in public life. School sport is ordinary for the second generation.

Not the whole person

Do not assume the kid runs. Do not assume the kid plays. Do not make sport the only excellence you can see.

Sport clubs are social infrastructure for some. They are not language access and not a case plan. Greater Minnesota teams are still this umbrella when they live there.

Literature

Ge'ez and Amharic made an old written public. Qubee in the 1990s made a mass written Afaan Oromoo public possible — political history, not trivia. Tigrinya has its own script. Oral forms sit beside all of these. Minnesota and U.S. Ethiopian, Oromo, and Tigrayan writers and journalists exist. You do not need to quote a novel in the lobby.

Literacy in the lobby

You do need to know this umbrella is not a people without letters — and that it is not one literature. An elder who does not read the script you brought, or English, is not a person without language.

A notice that exists only in English is a closed door. A notice in Amharic the Oromo elder cannot read is also a closed door. Ask. Write what they tell you.

Art

Orthodox iconography, textile, and church architecture are an Amhara and Tigrayan stream, not the same as Oromo and not the whole Compass row. Oromo dress, oral art, and contemporary work are a different door — open the Oromo CI. Injera and coffee ceremony are foodway in many rooms, not consultation.

Guest

Guest, not researcher. A Timkat procession or an Irreecha gathering is optional professional development. It is not consultation. Do not photograph an altar.

Heritage Month that mashes this with a Somali poster, a historic African American exhibit, or one Ethiopian flag for every Horn household has already mashed the adjacent peoples.

State Violence, War, and Intra-Community Politics

Imperial incorporation, 1974, the Red Terror, the Derg, the 1980s famine, 1991, the Oromo Liberation

struggle as literacy for the desk not a speech, unrest in the 2010s–2020s, and the 2020–2022 war in Tigray — that is the political event. Do not referee it in a waiver meeting. Do not pick a side as DHS. Intra-Ethiopian tension in Minnesota rooms is real.

The badge

A DHS badge is not automatically help. Do not use 1974 or Tigray as a personality. Do not ask a person to narrate prison, famine, or killing for your professional development.

Enforcement climate in the United States is a different state and still a closed door for some. It changes who opens the door, who signs, and who will not put a relative's name on a form. That is not noncompliance. Do not collect status you do not need. Do not collect political speech as a risk score.

Adjacent Peoples — Do Not Mash

This Compass row is an umbrella. Open Oromo Minnesota for Oromo. Open Amharic-speaking Minnesota when Amharic is the home language. Book Tigrinya for Tigrayan — Tigrinya is not Amharic. Open Somali Minnesota for Somali ancestry, including people born in Ethiopia; Compass already counts them Somali, not Ethiopian. Eritrean households are not this file by default — Tigrinya may be shared and the state is not.

Adjacent doors

Not historic African American. Not Liberian. Not Kenyan. Not Nigerian. Never one Black module. Never one East African interpreter. Never one Ethiopian module.

Some households are mixed. Ask this household. Shared Orthodox calendar is not shared politics. Shared Islam is not shared culture. Shared Horn geography is not shared language.

Counts, Dated

Minnesota Compass, ACS 2019–2023, Ethiopian cultural community — umbrella, not one people: about 40,324; Twin Cities 89.4%; Greater Minnesota 10.6%; age 17 or younger 43.5%; 65+ 3.6%; foreign-born 61.7%; language other than English (age 5+) 74.9%; English less than “very well” 30.4%; high school or higher (25+) 81.5%; bachelor's or higher 24.6%; median household income about \$57,106 (2022 dollars, averaged); poverty 13.0%; owner-occupied 34.7%; renter-occupied 65.3%; average household size 3.09; disability 5.4%.

Counts

Compass: respondents born in Ethiopia who list Somali ancestry are counted Somali, not Ethiopian. Census recodes some Oromo write-ins as Ethiopian. Date the method. This is not an Oromo census and not an Amharic speaker count. Do not invent a midpoint.

What the count is not

A young age structure is not a personality. An owner rate is not proof the gates closed. Language and child-as-interpreter are gates. A rate is not the person. Date Compass. Do not invent other rates.

Doors and Sources

Minnesota Compass Ethiopian profile (ACS 2019–2023). Compass cultural-communities methodology — Oromo recode; Somali ancestry carved out. Open the Oromo CI and the Amharic-speaking CI; they are the people-pages this umbrella points to. CLAS fifteen interpreter cards include Amharic; book Afaan Oromoo or Tigrinya as named. Minnesota Secretary of State Amharic voter tools.

Public doors

Orthodox parishes families name, including Debre Selam Medhanealem. Ethiopian Community in Minnesota as historical local door. Oromo Community of Minnesota historically; churches and mosques this family names. CECLC is a door, not the whole community.

Learn on your own time

Learn on your own time. Do not make an Ethiopian-identified colleague your unpaid tutor. Do not BCC a parish and call it consultation. Pay partners. Report back. Guest at Timkat or Irreecha if invited — it is not consultation.

Services, opportunity, and participation

Education

Compass (ACS 2019–2023), among those 25 and older in the Ethiopian umbrella: about 81.5 percent high school or higher; about 24.6 percent bachelor's or higher. Date Compass. About 61.7 percent of the community is foreign-born. A large share of children are U.S.-born and in English-dominant schools. The IEP still has to reach the parent who does not read it.

School and language

A parent who reads fidel, Qubee, or Tigrinya and limited English is not illiterate. Confirm the home language. An Oromo parent is the wrong form if you only brought Amharic. A Tigrayan elder is the wrong form if you booked “Ethiopian.”

Second-generation educational mobility is real. So is a gap that a room that treats everyone the same will call “culture” instead of language access plus a school that never learned the name. Do not treat a college student as proof the waiver household needs no interpreter. The child is not the interpreter.

Other Considerations — unvarnished, not Minnesota Nice

Unvarnished, because Minnesota Nice is how a room that treats everyone the same deletes facts.

Named harms

Intra-Ethiopian tension in Minnesota rooms is real — Oromo, Amhara, Tigrayan, and the state's name itself. Do not pick a side as DHS. Do not referee in a waiver meeting. Do not file politics as a risk score. The 2020–2022 war in Tigray is current structure for some households. Listen if they name it.

FGC exists in some Horn communities. Minnesota law stands. This is not the Somali page. Do not invent an Ethiopian rate. Do not mash Somali prevalence onto this household. Follow mandated reporting. Still see a family.

Colorism and highland/lowland hierarchy sit in some rooms. You do not fix them as a personality. You do not ignore them when they become a gate.

Queer and trans Ethiopian Minnesotans exist. You use the name. You do not out someone to kin and call it culture. Do not skip mandated reporting and call it humility.

Enforcement climate is structure for some. Do not collect status you do not need. Do not treat fear as noncompliance. Staff who share this community may add facts. They do not get to delete a fact because it is hard to say.

Health

Believe reported pain. Do not invent African stoicism. Do not fold this history into Tuskegee or into a Somali MDH slide. This is not the Somali page and not the historic African American page.

Access

Hepatitis B screening for people born in Ethiopia is a U.S. public-health pattern — CDC has treated Ethiopia as a higher-prevalence birth country in screening guidance. Date the CDC page you cite. Do not invent a Minnesota rate. Do not skip screening because the person looks well.

Compass disability 5.4 percent — umbrella, dated. Fasting and medication interact. Ask before you write noncompliance. Mental-health stigma is real in some families. War trauma, depression, and somatic presentation exist. A smile is not a PHQ-9.

No dated Ethiopian-specific Minnesota autism rate belongs on this page. Do not invent one. Do not mash MDH Somali findings onto this umbrella. Gender match may be requested in maternal and intimate care. Offer it. FGC: Minnesota law stands; do not invent a rate; do not skip care. Traditional medicine often sits beside biomedicine. Ask. Co-create. Do not skip a child-protection duty when the facts are the facts.

Work, Markets, and Government

Restaurant, parking, care work, factory, professional second generation, public employment. Compass median household income about \$57,106; poverty 13.0 percent; renter 65.3 percent — umbrella, dated. A rate is not the person. Markets and injera houses are economy and culture. A food-court visit is not consultation.

Work

Ethiopian-identified staff inside the department are not unpaid interpreters and not the community. Identity is not a staffing plan. Oromo staff are not the Amharic pool.

Staff

Relationship may precede a signature. That is not permission to skip a notice. It is a reason the first visit may not be the decision. Pay the partner this household names.

Health-care and Human-service Encounters

Which people and which language are the first closed door. An interpreter labeled Ethiopian, Somali, or Oromo who is not the language this household speaks is a closed door. Confirm Amharic, Afaan Oromoo (and variety), or Tigrinya as they name it. Still book a qualified interpreter. Do not use a child. Do not make

staff the interpreter.

Language

Family-name order is the wrong frame: often there is no family name. Who is in the room. Fasting versus the appointment. Pain you must believe. Intra-community tension in the waiting room. Deportation climate. A nuclear form that invented a last name.

The meeting

Offer gender match. Ask who should hear. Ask how to file the name. If they name traditional medicine, listen. Mandated reporting still exists. Believe reported pain. Do not invent African stoicism. Do not mash Tuskegee or Somali CI into this history.

Connections to human services

Workplace culture and service delivery are both candidates.

Language: an interpreter labeled Ethiopian who speaks Amharic is often a closed door for Oromo and Tigrayan households. A Somali interpreter is the wrong door. Confirm the home language and the variety. Still book a qualified interpreter. Do not use a child. Gender match may be requested in maternal and intimate care.

Names: given name plus father's name. The database that invents a last name, or that assumes three Somali names, is a gate that follows the person.

Fasting: Wednesday, Friday, Lent, Advent, other seasons for many Orthodox households. Medication with food, labs, morning appointments. Ask. "No-show" may be the feast you scheduled against.

Hour caps, exception processes, and life-sharing matches without language are not culturally neutral.

Child welfare and disability: help-seeking that becomes a report is part of why people wait. Mandated reporting still exists. So does the duty not to treat a whole umbrella as a risk score. FGC: Minnesota law stands; this is not the Somali page; do not invent a rate.

Intra-Ethiopian politics: do not pick a side. Do not referee the Tigray war in a waiver meeting.

Deportation climate: people skip clinic, school, and waiver meetings when a relative can be moved. That is not noncompliance. Do not collect status you do not need.

Notices and comment: an eList and an English PDF is not how this community was reached. Empty follow-up calls are theater. Greater Minnesota is 10.6 percent — a Minneapolis meeting is not the whole channel. SOS already prints Amharic for voters — the packet can print the language this household reads.

Workforce: Ethiopian-identified staff are not the interpreter pool and not the community. Staff are colleagues, not the curriculum. Do not treat them.

Somali mash and Black mash: opening Somali because the Horn, or historic African American because both are Black, is a closed door.

Legislation, funding, rule: you cannot advocate for a channel you will not study. This cultural intelligence exists so the 40% has a household in it — not a paternalistic program designed in a building that heard

“Ethiopian” and booked Somali.

Continue the connection

- **Equity Analysis Toolkit** — program page </learn/equity-toolkit>
- **Community engagement and connections** — program page </learn/community-connections>
- **Learning and resources** — program page </learn>