

Immigrant Young Adults of Color's Racial Dialogues in Family: A Qualitative Exploration

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Abstract

Immigrant young adults of color and their family members from older generations often have a different frame of reference, acculturation, or racial consciousness, which may affect their conversations around race and racial issues. This qualitative study examined how immigrant young adults of color engage in racial dialogues with their older family members, how these discussions evolve depending on the group being discussed—such as those of the same or different race or ethnicity—and the key insights they gain from these dialogues. A total of 27 self-identified immigrants of color participated in hour-long one-on-one interviews. Using reflexive thematic analysis, we identified socioecological elements that encompass generational dynamics, intraracial and interracial dynamics, and community and social influences. Our findings highlight the role of family racial consciousness,

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the shared challenges and resilience, and the socioemotional processes involved in racial dialogues. We also discuss the implications for practice, training and advocacy, and suggestions for research.

Keywords

cross-racial solidarity, immigrants of color, intergenerational, racism, race talk

Significance of the Scholarship to the Public

Based on the qualitative data from 27 immigrant young adults of color, we identified socioecological elements of immigrant young adults of color's race talk with their families. This conceptual understanding provides multiple contexts and relational dynamics that immigrant young adults of color navigate during racial dialogues with their family members from older generations. The findings expand the literature on racial and ethnic socialization by adding intraminority intergroup relations as well as experiential insights from immigrant young adults of color, such as emotional processing in racial dialogues and growth in empathic understanding toward older family members.

Amid the early COVID-19 pandemic, public conversations about racism and racial injustice gained renewed attention, shaped by the enduring influence of the Black Lives Matter movement, the rise in anti-Asian violence, and continued anti-immigrant sentiments. In the current political climate, mass deportations, heightened interior enforcement, and immigration raids continue to directly impact immigrant families and communities of color. Psychological stress intensifies in the immigrant communities of color; however, many immigrant young adults of color also report generational dissonance in their conversations with family members about race and racial issues (Thelamour & Mwangi, 2021; Young et al., 2021).

Current targeted immigrant enforcement operations further highlight how race shapes immigrant experiences, particularly for immigrants of color. How immigrants are racially categorized and positioned in relation to whiteness significantly influences how they are perceived and treated (Cousins & Matias, 2023; Sáenz & Manges Douglas, 2015), underscoring the importance of examining these experiences through a racial lens. Furthermore, racism and white supremacy foster divisions and tensions among communities of color, weakening cross-racial solidarity and sustaining the racial hierarchy (Demanrig et al., 2024).

In light of generational gaps and intra- and intercommunity tensions around racism and racial issues, this study explores how immigrant young adults of

color engage in conversations about race with family members from older generations. Although scholars have examined race-related conversations within families of color (Minnear & Soliz, 2019) and immigrant families (Atkin & Ahn, 2022; Eyal et al., 2023; Gonzalez et al., 2022), prior research has largely centered on parent–child dynamics. This study expands upon that literature by centering the perspectives of immigrant young adults of color. Additionally, the study broadens the scope by including participants from diverse racial and ethnic immigrant backgrounds to explore how interracial beliefs and attitudes emerge in those conversations. By doing so, the study aims to illuminate a pattern across communities of color that foments intergroup tensions and perpetuates a racial hierarchy rooted in white dominance.

To guide this inquiry, we drew on the connection between racialized experiences and broader ecological contexts, such as family, community, and society, to examine how these systemic levels may influence racial dialogues at home (Kelley et al., 2022; Saleem et al., 2020). In this study, we focus primarily on race talk with older generational figures, given their central role in shaping racial socialization and intergenerational meaning-making.

Ethnic-Racial Socialization of Young Adults of Color

Ethnic–racial socialization (ERS) within immigrant families of color may shape how they engage in racial dialogues. ERS involves four key dimensions: cultural socialization, preparation for bias, promotion of mistrust, and egalitarianism (Hughes et al., 2006). Cultural socialization fosters ethnic–racial pride by teaching cultural heritage, whereas preparation for bias equips children with strategies to handle racism. Promotion of mistrust cautions against those outside their group due to past or ongoing mistreatment, and egalitarianism emphasizes individual traits over group differences.

Extensive research has linked cultural socialization to positive youth outcomes—such as stronger ethnic identity, self-esteem, and psychological well-being (Liu & Lau, 2013; Neblett et al., 2012; Saleem et al., 2023; Umaña-Taylor & Hill, 2020). In contrast, findings regarding the promotion of mistrust and egalitarianism remain mixed (French et al., 2013; Trask-Tate et al., 2014; Umaña-Taylor & Hill, 2020), and preparation for bias has shown inconsistent associations with youth well-being (Atkin et al., 2018; Dotterer & James, 2018; Ferrari et al., 2015). ERS processes and outcomes may also be shaped by contextual factors such as parent–child relationships, overall family climate, and neighborhood environments (Arnold et al., 2016; Dunbar et al., 2015; Saleem et al., 2023; Tran et al., 2017; Wang & Huguley, 2012).

However, despite this body of work, most studies treated ERS as a unidirectional, parent-driven process, with limited attention to how youth or

young adults actively reshape racial dialogues in their families. In immigrant families, racial dialogues often reflect generational differences, as young adults frequently introduce concepts of U.S. racism and racial hierarchy to parents with different cultural reference points (Young et al., 2021; Zhu et al., 2025). For example, Zhu et al. (2025) found that Asian American young adults frequently engage in youth-directed ERS, using justice-oriented strategies to socialize their immigrant parents about racism and race relations in the United States. These youth-driven conversations were linked to both family cohesion and family conflict, highlighting their complex role in shaping family dynamics around race talk.

Taken together, these findings suggest that ERS within immigrant families is not only a vehicle for cultural transmission, but also a site of negotiation, where generational perspectives on race may clash or evolve. Therefore, it is important to explore how conversations about race and racism unfold at home and how young adults navigate and engage in these dialogues.

Immigrant Parent–Child Relational Dynamics

Communication challenges between older and younger family members often stem from generational societal norms. Immigrant families face added complexities which complicate relational dynamics, including (a) acculturation mismatches, such as cultural learning versus cultural maintenance (Berry, 2001); (b) children's roles as cultural and language brokers; (c) differing racial experiences and reactions outside the home; (d) disapproval of interracial dating; and (e) gratitude for sacrifices and overcoming hardships (Lui, 2015; Menjivar et al., 2016; Nesteruk, 2022; Shenhav et al., 2017; Thelamour & Mwangi, 2021).

Acculturation involves balancing heritage and dominant cultures, which often manifests differently for immigrant parents and their children (Nesteruk, 2022). Parents who migrated as adults navigate new languages and societal norms, work adjustment, and parenting roles, all while responding to their children's unique experiences and social contexts; children of immigrants balance American cultural norms with their family norm and parents' as they develop their identity and fit in with peers (Menjivar et al., 2016). This acculturation mismatch is linked to intergenerational tension and poor family mental health (Ahn et al., 2024; Lui, 2015; Shukla et al., 2025). External factors, such as sociopolitical climate (Ayón, 2016), socioeconomic context (Menjivar et al., 2016), and neighborhood racial composition (Trieu & Lee, 2018) also shape their family dynamics and influence how immigrant families navigate belonging.

The brokering role of children is a common dynamic in immigrant families, as they often translate and interpret English for their parents due to differing

language acquisition. The literature offers mixed views on this role: some argue it creates role reversal (Menjívar et al., 2016), whereas others highlight how it fosters pride, maturity, and stronger family bonds (Nesteruk, 2022). Beyond language, brokering extends to culture, with children acting as acculturating agents by explaining unfamiliar cultural practices (e.g., sleep-overs) or challenging their parents' stereotypes and prejudices toward other racial groups (Nesteruk, 2022).

Immigrant families of color have numerous sources of resilience and connections. Family harmony and cohesion based on family tradition and cultural practices enhance solidarity, which could be a protective factor against racial discrimination (Burgos et al., 2017). Immigrant young adults of color recognize the older generation's sacrifice and are grateful for their tenacity to overcome hardships in a new cultural and linguistic context (Nesteruk, 2022). The bonding and compassion within a family could be a foundation of a positive racial experience for immigrants of color, fostering positive race-related experiences (e.g., *racial uplift*), and flourishing (Ong et al., 2023).

The “Race Talk” in Immigrant Families

Intergenerational communication about race and racial issues can be challenging for immigrant families of color (Gonzalez et al., 2022). Unlike individuals who are familiar with the sociopolitical and historical effects of racism in the United States, some immigrant parents may feel uncertain about what to say. They might believe they lack understanding of the racialized context in their new country, making it more difficult for them to talk about race, identify role models, or feel motivated to talk about race with their children (Zhu et al., 2025). Some parents recognize how whiteness functions as a privilege, granting access to resources and protection (Cousins & Matias, 2023). Being perceived as “white” can offer a degree of safety by reducing exposure to racism and surveillance. Consequently, immigrants of color—particularly those who have experienced discrimination and anti-immigrant rhetoric—may encourage younger generations to assimilate into whiteness as a strategy for navigating racialized systems.

Despite shared racialized contexts across generations, immigrant young adults of color may face racism and racial issues differently from their older family members. For example, first- or second-generation children of immigrants often report their parents' disapproval of interracial romantic relationships, highlighting the challenges in navigating racial biases (Shenhav et al., 2017). Immigrant young adults of color may find external resources, such as cross-ethnic friendships, which help them deconstruct racial prejudices and biases learned within the family (Thelamour & Mwangi, 2021).

These differing perspectives and social contexts may limit intergenerational communication about race and racial issues.

Understanding the varying perspectives across immigrant families of color warrants a knowledge of the contexts of racial-ethnic groups, intergroup relationships, and diversity within the same racial group (e.g., differences between Black Americans and Black immigrants [Thelamour & Mwangi, 2021], the varying impact of imperialism in Asia [Cai & Lee, 2022]). For Hispanic/Latinx immigrant families, issues of nationality and documentation status, threats of deportation and family separation, and language barriers play a significant role. As a result, parents often use strategies to address racial discrimination, including offering comfort and encouragement, modeling advocacy, teaching children about nativity and documentation issues, promoting tolerance of diversity, and helping children learn and grow from experiences of discrimination (Ayón, 2016; Eyal et al., 2023). However, how young adults in Hispanic/Latinx immigrant families navigate racial dialogues remains largely understudied.

For Black immigrant families, young adults often encounter differing understandings of race compared to older generations (e.g., the belief that “discussing race is not an ‘African’ thing to do”; Minniear & Soliz, 2019, p. 344). Navigating these views plays a crucial role in developing a Black identity (Minniear & Soliz, 2019; Thelamour & Mwangi, 2021). Young adults in these families often find it challenging to engage in conversations about race and racial issues with their parents; nevertheless, few studies have examined these dynamics.

For Asian immigrant families, intergenerational, historical, and racial trauma are rarely discussed (Cai & Lee, 2022; Young et al., 2021). Compared to Black and Latinx families, Asian American parents engage less frequently in racial and ethnic socialization dialogues with their children, often focusing on positive aspects like racial pride (Nieri et al., 2024). This limited engagement is influenced by the invisibility of Asian Americans in racial dialogues and the “model minority” myth. As a result, young Asian Americans often feel responsible for educating their family members on race issues and initiating conversations with them (Young et al., 2021).

The Present Study

Although prior research has examined racial socialization and intergenerational communication in families of color, less is known about how immigrant young adults of color navigate these dynamics within the context of U.S. racial hierarchies. As discussed above, existing literature suggests that generational norms, acculturation, and family connectedness may shape how these

conversations unfold. In addition, the racial hierarchy centering whiteness, internalized racial prejudice, and differing lived experiences across immigrant communities of color suggest that race talk may vary depending on who is being discussed—whether individuals from one’s own group or from other racialized communities. These considerations informed the following research questions: (a) What discussions do immigrant young adults of color engage in with their older family members regarding race and racial issues? (b) How did the nature of these discussions evolve depending on the group being discussed, such as those of the same race or ethnicity or different ones? and (c) What key insights do immigrant young adults of color gain from engaging in race-related conversations with their families? In this study, older family members included parents, caregivers, grandparents, relatives, and older siblings.

Method

Reflexive Thematic Analysis

Reflexive thematic analysis identifies themes across the data and situates participants’ experiences within broader sociocultural contexts (Braun & Clarke, 2021). According to reflexive thematic analysis, participants’ meanings of experiences are socially constructed and (re)produced (Braun & Clarke, 2021). We therefore used an inductive approach, with open coding leading to themes, complemented by deductive analysis to align codes and themes with the socioecological framework (Kelley et al., 2022). Both semantic and latent approaches were employed, reflecting shared participant meanings and researchers’ interpretations.

Researcher Reflexivity

Reflexive thematic analysis supports both meaning-centered analysis and researcher reflexivity, making it well-suited to examine the complex, identity-informed ways immigrant young adults of color engage in race talk with their families. To support this reflexive process, the authors of the present study include each researcher’s self-description of salient social identities, as well as their personal motivations for this study. The first author, a Korean first-generation immigrant woman and counseling psychologist, traced the origins of this study to 2020, during the height of the Black Lives Matter movement. She witnessed a wide range of responses within her Korean community, from expressions of solidarity with the Black community to dismissal of their pain, which prompted her to question the divisions among communities of color and

what sustains them. These tensions also surfaced in her own family through a lack of racial awareness and silence around racial issues. These experiences shaped her motivation to explore how immigrant families of color engage in race talk, and ultimately informed the development of this study. The second author, an Asian immigrant woman and counseling psychologist, extensively works with African immigrant and refugee families in her community-engaged research. She also works with adult children of Asian immigrants in her clinical practice. When engaging with the interview data, she was cognizant of her prior and ongoing experiences of listening to family conflicts revolving around discussions on racism and generational differences regarding perceptions of oppression and trauma, including parent generations' exposure to wars, refugee crises, poverty, and gendered violence. The third author is a Korean international student majoring in counseling psychology. For several years, she was the only Asian and international student in her program, making it difficult to share her everyday experiences of macro- and microaggressions with peers. Over time, she also came to recognize that feelings of isolation could arise within her own community, due to differing views on racial discrimination and diversity. Moreover, as a mother of two, she has witnessed microaggressions not only directed at herself but also at her children. These personal experiences deepened her passion for understanding how immigrant children and young adults experience racism, especially in contrast to older generations who grew up in a more homogeneous society.

All authors recognized that their positionalities may limit their sensitivity to the nuances of race talk across all immigrant communities of color. For example, all authors are voluntary immigrants and do not share the experiences of involuntary immigrants. Similarly, experiences such as racial profiling, more commonly reported by Black and Latinx immigrants, were not part of the authors' personal experiences. Therefore, they approached the study with openness to diverse voices and experiences. All authors engaged in group reflexivity by discussing emotional responses and naming potential interpretation biases. For instance, all authors shared positive emotions toward participants who expressed a sense of empowerment about their effort to engage in race talk despite emotional tolls. The authors also experienced personal and vicarious emotional pain when participants recounted their family members' racist views and comments, yet felt honored by their openness in sharing and dislodging the heavy emotional toll it has taken for them.

Participants

The participants of the study were diverse in terms of ethnicity, gender, immigration generation, and social class. A total of 27 self-identified immigrant young adults of color aged between 19 and 28 ($M = 22.4$, $SD = 2.93$) participated in this study. Participants represented a diverse range of ethnic backgrounds, including Belizean, Chinese Indonesian, Colombian and Cuban, Filipino, Ghanaian, Indian, Korean, Mexican, Mexican and Guatemalan, Nigerian, Taiwanese and Burmese, Tibetan, and Vietnamese. The majority of participants identified as female ($n = 21$), with five identifying as male and one identifying as gender queer. Participants' immigration generation ranged from first, 1.5, and second generation. Perceived family socioeconomic status ranged from lower to upper-middle class and was documented verbatim using participants' terms to represent their perceptions. There were 15 first-generation college students. Participants' demographic information, including their self-described identities and selected pseudonyms, are provided as a supplement for readers' reference.

Recruitment and Procedure

After Institutional Review Board approval, we used purposeful and snowball sampling for recruitment during two periods (October 2021 and March 2024) to ensure heterogeneity within the immigrant communities of color. Participants were recruited through public universities in the western region, a private college in the eastern region, and professional organizations (e.g., Asian American Psychological Association, Society of Counseling Psychology). Eligible participants completed an online informed consent form and were invited to hour-long virtual (Zoom) interviews. They received an interview guideline and sample questions beforehand. Interviews were conducted in English and audio-recorded by the first author (22 participants), the second author (two participants), and the third author (three participants). Participants were compensated with a \$15 electronic gift card or course credit.

We developed a semi-structured interview protocol to explore the content of racial dialogues, intra- and interracial dynamics within these dialogues, and participants' responses and insights. The questions were informed by relevant literature and the first author's lived and clinical experiences, and color backgrounds. Although the core protocol remained the same, the second round was added to increase representation of Black immigrant participants, which led to the emergence of new themes. We also acknowledge the distinct sociopolitical contexts of each round—post-COVID in 2021 and pre-election in 2024—which likely shaped participants' reflections. During the interviews,

many participants expressed appreciation for the research interview as a space to reflect and express their thoughts and feelings. For the purposes of this study, we used only the focal questions most relevant to our research aims. A full list of the interview questions is provided as a supplementary document. During the second phase of analysis in 2024, no new themes were identified, other than themes specific to Black immigrant experiences, suggesting that sufficient thematic saturation had been reached.

Data Analysis

Braun and Clarke's (2021) six recursive steps of reflective thematic analysis—familiarization, coding, theme generation, reviewing, defining, and writing—guided our analysis. The data analysis steps were also supplemented by Naeem et al.'s (2023) focus on the interplay between codes and recurring themes. Interviews were auto-transcribed by Zoom and manually updated and finalized by the research team. The first author familiarized herself with the data by listening to audio and reading transcripts. In the first phase, between 2021 and 2022, the first author and two research assistants independently coded transcripts line-by-line, made initial notes, and met regularly to discuss reflexivity, interpretations, and emerging themes. The team reached a consensus on preliminary codes, refining them into a codebook that captured patterns in the data. Codes were then clustered into larger themes. In the second phase, in 2024, the first and third authors repeated the process. Relevant literature on racial socialization, racial consciousness, and immigrant family communication informed the interpretation and refinement of themes. A final thematic structure informed a conceptual depiction of how immigrants of color engage in race talk with older family members (Figure 1). The second and third authors provided feedback on the visual summary of the findings to enhance clarity.

To ensure data trustworthiness, the researchers employed multiple strategies throughout the research process guided by qualitative researchers' recommendations (Braun & Clarke, 2023; Morrow, 2005). First, interview transcripts were sent to participants for review; 25 (92.6%) participants confirmed the accuracy of the transcripts, and one made minor additions. After the analysis was completed, we reached out to seven participants from the second phase to validate the accuracy of the identified themes. Two participants responded, affirming the findings and expressing appreciation for their participation. Second, multiple coders reviewed and analyzed the interview transcripts and contributed to theme development to keep researchers' biases in check and facilitate discussion on similar and divergent perception of the data. Third, the research team engaged in auditing. The second author served

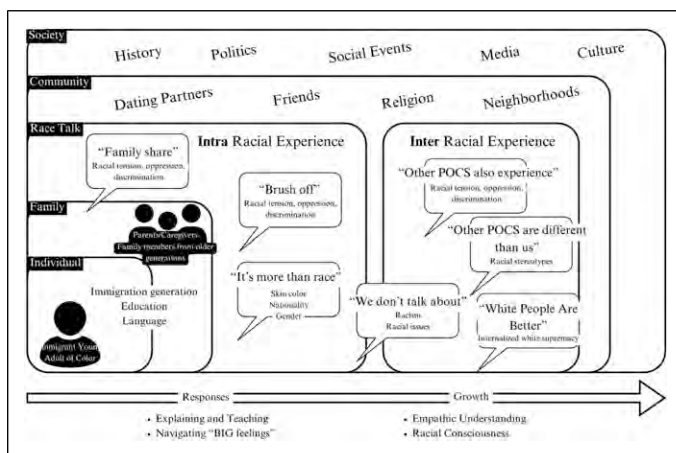


Figure 1. Socioecological elements of immigrant young adults of color's racial dialogues with their family

as an auditor and was therefore excluded from the coding process. She reviewed raw data, evaluated the analysis steps, and provided feedback on the conceptual visualization and themes.

Findings

Participants' responses illustrated the interplay of generational and racial dynamics in their race talk with their older family members. Six themes emerged: (a) generational dynamics, (b) intraracial dynamics, (c) interracial dynamics, (d) responses and growth in race talk, (e) community influences, and (f) societal influences. These themes are presented in an order that reflects participants' most immediate and frequently encountered environments and interactions first, followed by broader macro-level contexts that require greater abstraction and system-level reflection.

Generational Dynamics

Participants frequently discussed their immigration generation, education, and language as factors that shaped the racial dialogues in the families. Specifically, participants commonly highlighted the distinct immigration generational status as creating the generational differences in understanding racial issues. For example, Arlo and Jasmine (second-generation Nigerian American women) noted the racially homogeneous environment their parents grew up

in. Jasmine explained, “I don’t think my parents can really understand. . . or they know racism. . . in Nigeria, where it’s like, everybody there is Nigerian. So nobody is really racist to each other, cause they’re all the same thing.” She noted her parents’ limited exposure to concepts like microaggressions made it difficult for them to recognize racism, whereas her experience as a second-generation Nigerian American gave her greater racial consciousness. Other types of generational differences noted by the participants included their stronger alignment with their “racial identity” over “ethnic identity” and the privileges of having linguistic proficiency.

Participants also highlighted generational differences in educational background, which shaped varying perspectives on success and social mobility. Jordan (a second-generation Belizean American queer person), stated that her parents struggled to understand “what new generations are experiencing,” such as “going to school, getting corporate jobs, trying to climb up that ladder” and the “systematic implementations” that constrain opportunities. She explained that their advice often amounted to simply encouraging her to “keep trying,” illustrating a disconnect between their limited awareness of systemic barriers and her lived experiences navigating these challenges.

Participants also spoke about the language barrier. Participants often reported not knowing the terminology in their parents’ first language, and similarly, their parents seemed to be unfamiliar with the terms used by their children. For example, Reese (a second-generation Taiwanese and Burmese American woman) who communicates in both Mandarin and English at home, shared:

I don’t even know the terminology for these kinds of experiences in Mandarin, so it’s not something that my mom and I have talked about. . . . I think that contributes to why I wouldn’t think about bringing up these conversations with my mom.

Reese further explained that although she and her mother shared the “same belief system” regarding their identity and felt a shared sense of distress over observed injustices, the language barrier impeded their ability to discuss and process these experiences.

Intraracial Dynamics

Participants discussed intraracial dynamics that arose in their racial dialogues with older family members, reflecting the racial and ethnic socialization process. Three subthemes emerged: (a) “We share this,” (b) “Brush it off,” and (c) “It’s more than a race.”

"We Share This": Shared Racial and Ethnic Struggles Among Family. Most participants shared experiences of both overt discrimination and micro-aggressions throughout their lives, while some also described how their parents recognized and related to their shared struggles as immigrants of color, including encounters with racial barriers, discrimination, and isolation. For instance, Avery (a Chinese Indonesian woman from a low-income family) stated, "[M]y parents [don't] have access to the same privileges and the same things as my friends. . . at the end of the day, no one understands [racial struggles] like my parents." Marlow (a Biracial Latina woman) discussed how her mother recognized she may feel alone in various social settings. She felt supported by her mother who stated,

What are you going to [do]? Are you going to allow [being the only person of color in a given space] to stop you? Are you going to let them stop you just because you're the only one, there you don't feel like you're fitting in?

Lennox (a Nigerian American woman) talked about the shared resilience in her family in resisting racism (e.g., people's racial hatred, disdain, or judgment), stating, "We don't allow in their hatred or their disdain, or their judgment. We rise up and we think that nothing can stop me from being who I want to be."

"Brush It Off": Witnessing Justification and Minimization of Racism. Participants also reported moments when their family members justified or minimized racism. Kai (a Filipina immigrant woman) shared that her father dismissed racist remarks as a joke, stating, "My dad would just kind of just like 'oh I didn't mean and like that,' just like shrug it off or like joke it off like you know it's just, it's never been like a serious." Phoenix (an Indian American woman) shared her grandfather's experience with demeaning remarks about his turban. She reported a sense of frustration as "[her parents] brush it off like, 'well that's their problem, that's not our problem.'" Camron (a first generation Mexican American) recounted her mother's advice after she shared a racial incident at work: "She says just to not pay attention and just do my work. Just basically not care about it." Quinn, an Indian immigrant gender queer person, observed that their parents often redirected racial issues toward the pursuit of the American Dream. They stated:

When I asked my parents about their experiences, they would seem to brush them under the rug—not only that they were uninterested in talking about it but that there was a sense there was nothing which could be done or those experiences were just to be expected. I feel that perhaps my parents may have been thinking about the

American Dream and the concept of “pulling yourself up by your bootstraps” and for that reason did not want to complain about any negative experiences and felt that they—and by extension, my younger brother and I—should be grateful for the opportunities they have in the U.S.

Quinn elaborated on their parents’ message such that they were told to “Put your head down like, just work hard, it doesn’t matter what’s going on around you or like how people are treating you. You do your work well and you will be rewarded.”

“It’s More Than Race.”: Multiple and Internalized Oppression Within People of Color. Participants shared how their family members responded to internalized oppression within communities of color, such as colorism, anti-Black bias, the model minority myth, patriarchy, homophobia, and gender binarism. Black participants, including Alex (a Ghanaian American queer woman), shared instances of family members expressing anti-Black biases:

I’ve actually heard a lot of my older family members make comments towards other Black people. So, it’s very internalized and whether saying that you know, “they are the troublemakers,” or like, “It’s not safe to be around certain groups of Black people,” that may present one way versus the other.

Similarly, Tatum (another Ghanaian American woman) shared her parents’ anti-Black bias, saying, “I raised you not to be like [other Black Americans].”

Morgan (a South Asian queer woman) and Sage (a Guatemalan man) talked about their family members’ colorism. Sage reported,

I noticed a lot of colorism [in my family]. So, it was kind of this whole, like, “Is it bad to be darker skin or is it like more beautiful to be like lighter skin?” . . . It was this weird thing within my family.

Moreover, participants also commented on how their families had internalized hatred toward their own people and pitted people of color against one another. Kai (a Filipina immigrant woman) spoke about “crab mentality” among her family. She quoted her aunt’s remark: “They don’t want other Filipinos to succeed, or they don’t want to see other Filipinos succeed.” The term “crab mentality” draws on the image of crabs in a bucket, where individuals attempting to climb out are pulled back down by others (Bulloch, 2013). Such dynamics have been linked to the lingering effects of colonial mentality, reflecting patterns of scarcity and division shaped by colonizers.

Interracial Dynamics

Participants discussed interracial dynamics that emerged in their racial dialogues with older family members. Four subthemes were identified: (a) “They share it, too,” (b) “They are different than us,” (c) “White people are better,” and (d) “We don’t talk about it.”

“They Share It, Too”: Cross-Racial Empathy and Understanding. Participants discussed how their racial dialogues included shared struggles among people of color, transcending racial and ethnic differences. Justice (a Mexican American man) shared how his parents related to Black Americans’ distrust of U.S. authorities, citing George Floyd’s murder and their own experiences as immigrants: “My parents don’t feel like they could trust the authority.” Similarly, Sky (a 1.5 generation Indian American woman) explained how her older family members show empathy and understanding toward other minoritized people of color:

We [my family] remember talking about it being. . . “Okay, so it’s not just us. It’s everyone over here.” We see people being racist not to just Punjabi, Sikh community. They’re being racist to Muslims, they’re being racist to even Mexicans, and even Black. So, it’s not like “Oh, we are the only one facing [discrimination] over here. But, it’s like it happens with many people of different places.”

Lennox (a Nigerian American woman) reported her parental messages about learning more about African Americans’ experiences beyond Nigerian immigrant experiences. She stated that Black and African Americans are “the most highly racialized, highly like, persecuted minority group in America.” She continued, “I think, because of the way that my parents have always treated other people with minorities, they’ve always been very interested in their [Black and African American] cultures. That’s something that’s been reflected [in] me.”

“They’re Different”: Racial Stereotypes. Some participants reported how their older family members perpetuate stereotypes against people of color when discussing race. Max (a Ghanaian American man) recalled how he had to confront his father, who tended to mock Asian immigrants. Sage (a Mexican American man) reported feeling embarrassed when his aunt made a negative comment against the Black Lives Matter movement and his older cousin used racial slurs against Black people. He stated, “I can’t really go to [my] family members to talk about [racial disparities and protests] because they may say something negative.” Tatum (a

1.5 generation Ghanaian American woman) reported her experiences with encountering her parents' racial biases against working-class Latinx and middle and upper-class South Asian Americans. Her mother would make a statement for finding "a Hispanic person" to help her with manual labor work. She shared that acknowledging these attitudes as racial biases from her own parents feels like a "very vulnerable spot" for her.

"White People Are Better": Internalized White Supremacy. This subtheme represents older family members' endorsement of white "superiority" as a root cause of their racial biases. Phoenix (a second-generation Indian American woman) shared how she tried to confront her father's uncritical views of whiteness. She shared:

It was not an easy conversation because he actually truly believes in stereotypes. He believes in those biases, like based off what he's heard, and what he's surrounded by, and conversations that he has with specific groups—specifically, the type of white people that were in our town that he kind of did believe that white supremacy was like correct or like white people are like better.

Similarly, Ellis (a Chinese Indonesian American woman) talked about how her family internalized white supremacy—seeing whiteness as desirable and superior or becoming proximate to whiteness as the American Dream. She explained:

They [my family members] have like an immigrant mentality of, like, "Oh, America, you know there's like this whole American Dream you come here and be successful, and you know white people here [are] so successful." There has been a lot of, like, if one of my aunts married a white man, and that was like, everyone was like, overjoyed, you know.

Riley (a 1.5-generation Vietnamese American man) discussed how his father believed the system was helping him, but ended up going through bankruptcy and blaming himself. He added, "the system is not meant for us [immigrants]. We come here as Asians, you know, they just want us to put our heads down."

"We Don't Talk About It": No Conversation About Race. Although most participants reported racial conversations they had with their older family members, Dakota (a Mexican American woman) noted that they do not talk about race at all, as living in Mexican neighborhoods made it unnecessary. Arden (a Nigerian American woman) shared how her family

rarely talks about race. She acknowledged that such conversation would be hard and added: "I feel like it just takes something kind of like big to like, really make you think and to have those like kind of hard conversations."

Responses and Growth in Race Talk

Participants' reactions during racial dialogues as well as the evolution of these conversations over time led to four subthemes: (a) explaining and teaching, (b) navigating "big feelings," (c) empathic understanding, and (d) racial consciousness.

Explaining and Teaching. Most participants described acting as educators. Jamie (a 1.5-generation Mexican American woman) stated "My mom, specifically, is not very educated on Asian communities or just really anything else, outside of our own culture. So, I think I just try to educate her since I am around more diverse groups." Participants employed various approaches to education, including encouraging perspective-taking and illustrating points through scenarios. Casey (a Tibetan American woman) helped her mother empathize by seeing things from others' perspectives. She stated:

I always tell mom, like, "As Tibetan Americans, would you like [it] if someone went out and said 'Oh, all Tibetans are thieves and they are like, going to hurt you?'" you know. And so I try to like, relay the message as, like a, "you're saying one broad statement about a group, like, like how would you feel if someone was saying that about our group of people, or our culture of people?"

Tatum (a 1.5-generation Ghanaian American woman) shared her frustration related to her efforts to explain the shared reality of being Black:

I really had told my parents, like, "we're all Black at the end of the day. If the police see us, [they] are going to be mad at both of us, he's not going to see that I'm African Black and then they're Caribbean Black and they're African American Black. He's just seen three Black children, three Black kids." Like, he's gonna and my parents understood that, but still it was like, "they're African American and you're African." And that was frustrating.

Navigating Big Feelings. Participants shared a range of emotions that arose while they discussed racial issues with their families: frustration, sadness, worry, disappointment, and fear. Quinn (an Indian immigrant queer person) said their

passion for eliminating police brutality made their parents “defensive and feel like I was attacking them,” and they stopped sharing their opinions with their parents because it was “triggering” for them. Riley (a 1.5-generation Vietnamese American man) also mentioned his “passion” during racial dialogues and how he had to control these feelings, stating, “... because if I’m too angry, or I show them what’s too much, like passionate energy, it may overwhelm the person.” Alex (a Ghanaian American queer woman) shared the emotional toll of these dialogues:

It always felt like it was burdensome, having to educate them while they’re not willing to receive it or even listen to it, and then just carrying on whether it’s correcting them, informing them, or trying to refute whatever they’re saying, all of that. It also affected my mental health greatly. Just being in a household where your parents don’t see things the same way you do in a very like sociopolitical climate, that was very heavy at the time, it just all weighed on me on top of everything else that was going on in my world.

Increased Empathic Understanding. Despite the emotionally taxing nature of the racial dialogue, the participants gained empathy toward their parents. Participants mentioned perspective-taking as a way to understand their family members’ viewpoints. Phoenix (a second-generation Indian American woman) stated,

I would really have to, like, take a step back, myself and just kind of try to put myself in their shoes, like, they’re not from here, they don’t they never learned about this in school umm it’s just not something that they really prioritize or like think about often. . . .

Similarly, Avery (a 1.5-generation Chinese Indonesian American woman) spoke about how her home country held racist ideas, in which her parents lived for over 50 years, and she has accepted that they “will always have very different political beliefs.”

The participants also reflected on the additional challenges their parents faced, such as their parents navigating a new world while raising children, and starting over in an entirely different country. Alex (a Ghanaian American queer woman) and Jordan (a second-generation Belizean American queer person) shared how recognizing these struggles—such as their parents being mocked for their accents, an experience they did not personally endure—fostered a deeper sense of understanding and empathy. Kai (a Filipina immigrant woman) recognized the unique struggles her father is experiencing as a recent immigrant and expressed her hope that he

will open up more, allowing her to better understand him. Additionally, Finley (a Mexican American man) shared his grandmother's experience with overt racial slurs compared to today's subtler microaggressions. Participants acknowledged that older generations immigrated during a time when racism was more overt, which may have shaped their responses differently from today.

Increased Racial Consciousness. The participants observed a gradual increase in their parents' racial consciousness and openness to learning. Max (a Ghanaian American man) shared his surprise at his father's understanding response when he recounted a racialized incident at school. This was unexpected because his father had often advised him to "put your head down and keep working harder." Similarly, Casey (a Tibetan American woman) reflected on her mother's journey, stating, "she learned a lot about slavery and how African Americans are treated in the U.S., [and how] Natives were treated. And so, it opened her eyes to question some of the beliefs she held." Quinn (an Indian immigrant queer person) described noticing a shift in their mother's perspective over time, saying, "after some time. . . My mom was just like thinking about it, I guess, and processing a little more. Like I noticed that now, nowadays, she is interested in hearing and understanding my perspective and experiences." Although it is difficult to pinpoint exactly what spurred this change, the participants appreciated the progress they observed in their parents.

Community Influences

Participants and the families' environments (e.g., social relationships, religion, neighborhoods) shaped and were shaped by racial dialogues. Some participants noted that their parents' social groups were ethnically homogeneous. Morgan (a South Asian American queer woman) observed that the ethnic composition of their parents' friends' group might have limited their understanding of what it is like in a predominantly white environment. They stated:

I feel like they can't quite grasp what feels like to be the only Brown person in a white [dominant space], or the only person of color because. . . all of their friends are Indian and they grew up Indian in India, like, I just, they never had to have the racial identity development that me and my siblings had. . . yeah.

The participants also highlighted how their older family members often disapproved of interracial dating. Ellis (a Chinese Indonesian

American woman) spoke about how her older family members' views on interracial dating have influenced her own thoughts, sharing, ". . . that thought has definitely entered my mind, like, when looking for a romantic partner, like, oh, I don't think this would go well if I brought this person home. . . ."

Religion also shaped participants' and their families' understanding of ethnicity. Lennox (a Nigerian American woman) reflected on how a family's religious beliefs are integrated into their discussions about Nigerian identity and their experiences of living in America. She said,

We believe in God. . . if God allowed us to come to America for a reason, like, there must be a reason for it, and it's my job to search that out. What does it mean to be Nigerian? What does it mean to be an American? And how the two come together to help those that are surrounding me?

The participants and their families migrated to a variety of neighborhoods, ranging from predominantly white rural towns to ethnic enclaves in urban areas. Riley (a 1.5-generation Vietnamese American man) stated, "I think it may be different for people that grow up within an ethnic enclave because, when they don't have connections to other communities as much, it would be hard to hold this conversation with their family." Phoenix (a second-generation Indian American woman) shared her experience, saying,

I spent my entire life in a very small rural town. I was one of seven people of color at my high school of about 800 kids. . . My parents were definitely absorbing those—stereotypes and specific biases towards specific groups.

Societal Influences

In addition to influences within their immediate communities, broader societal systems, such as historical context, politics, social events, media, and cultural values, also shaped families' experiences of collective trauma, historical oppression, and power imbalances and divisions across ethnic groups. Participants identified significant social events as catalysts for initiating racial dialogues. Notable examples included 9/11, the Black Lives Matter movement, and anti-Asian hate crimes. Additionally, broader contexts—including history, politics, media, and cultural values—shaped the families' racial attitudes and, subsequently, their dialogues about race and racism. For example, Riley (a 1.5-generation Vietnamese American man) noted, "There is a lot of hatred toward China in Vietnamese culture," due to historical conflicts. He also highlighted tensions between Vietnamese in Vietnam and those who

immigrated to the United States, attributing this divide to ideological differences rooted in historical events. Rowan (a Korean American woman) also offered her insight into the complex history of oppressing and being oppressed within people of color communities. She reportedly felt “conflicted,” citing examples such as Japan’s colonization of Korea while Japanese Americans were placed in internment camps in the United States. Jasmine (a second-generation Nigerian American) noted different Black history, stating, “[We] weren’t really enslaved like my friends [who] are Black American, their ancestors. So there’s certain things that I should refrain from saying because I’m not Black American.”

Additionally, Avery (a 1.5-generation Chinese Indonesian American woman) shared her frustration when political differences with her parents arose during their conversations. Although she understood that their support for a particular political party stemmed from economic and business advantages, she reported feeling “very confused” by their stance.

Biased media coverage influences views and attitudes toward certain racial groups. For instance, Casey (a Tibetan American woman), reflected on her mother’s racial stereotypes.

I was always curious where she got these stereotypes from. . . [My mom] works with a lot of white families in general, so I feel like partially it gets passed down through that and media. My mom and dad do watch the news all the time, and media is very biased.

Cultural values shaped how the participants approached racial talk with older generations of immigrants. For instance, the fear of appearing disrespectful toward parents and elders often hindered participants’ willingness to engage in racial discussions within their families. Avery (a 1.5-generation Chinese Indonesian American woman) shared that she avoids “step[ping] over the line of being seen as disrespectful toward” her parents, as they may interpret her actions or “voicing opinion” as an “attack.” These examples illustrate how cultural norms, including collectivism and respect for elders, may pose additional challenges to open racial dialogue within immigrant families.

Discussion

Our findings present socioecological elements of immigrant young adults of color’s race talk with their family, addressing the content, process, and meaning of these conversations with older family members about race and racial issues.

Shared Struggles and Resilience

Our first research question asked: What discussions do immigrant young adults of color engage in with their older family members regarding race and racial issues? Participants' responses varied, yet captured intergenerationally shared struggles and resilience. Consistent with the literature (Menjívar et al., 2016), our findings reveal how they and their older family members shared struggles stemming from racial discrimination and pressure to assimilate. Although participants acknowledge generational gaps, their shared experiences as immigrants of color may serve as a strong foundation for understanding what it is like to navigate life as a person of color in the United States; these shared understandings provided a foundation for them to feel understood by their older family members while feeling empathy toward their older generation.

At the same time, our findings also show that participants and their older family members engage in discussing a strong sense of belonging toward their own ethnic or racial group as well as stories of resilience and persistence as immigrants. According to Ong et al. (2023), these types of interactions are *racial uplifts* or positive race-related experiences. These findings are important because race talk in immigrant families of color is holistic and complex, which has the potential to foster mutual understanding, collective resilience, and integrational connection.

Family Racial Consciousness

Our second overarching question explored how the nature of these discussions evolve depending on the group being discussed, such as those of the same race or ethnicity or different ones. Our findings revealed that racial consciousness on a family level shapes race talk differently. In other words, participants' racial consciousness and their parents' racial consciousness create a unique dynamic regarding racial consciousness as a whole family. Participants in our study might have had a deeper racial consciousness and been more informed by the present sociopolitical issues than their parents and grandparents. Similar to the previous studies, participants noted such discrepancy is due to different access to race talk in educational and social settings, generational and cultural differences (e.g., Minniear & Soliz, 2019; Thelamour & Mwangi, 2021), and different racial and ethnic socialization (e.g., Young et al., 2021). For instance, a Nigerian immigrant participant reported how discussing race is not a Nigerian thing to do, similar to previous research (Minniear & Soliz, 2019).

Some participants actively addressed their parents or older family members' racially biased remarks, often viewing them as internalized racism. Examples included Ghanaian parents expressing anti-Black bias toward African Americans and Asian parents expressing white superiority or bias against the Latinx community. These biases, often tied to warnings about friendships or dating, align with prior research (Shenhav et al., 2017). Media exposure and ethnic enclaves or predominantly white neighborhoods—both lacking intergroup contact—contributed to these biases. Additionally, participants' observations of their parents' justification or minimization of racial injustice can be further contextualized by Liu et al. (2019), which highlights how people of color may learn to present themselves in racially innocuous ways to avoid threatening or unsettling white individuals. For immigrant families, navigating white spatiality and accommodating white norms, emotions, and expectations likely shapes both their internal racial positionality and the ways they engage in race talk.

Our findings build on research on vertical (parent–child) transmission of prejudice (Zagrean et al., 2022), highlighting community- and society-level influences. Although not common, a few participants perceive religion as a bridge between their family's ethnic identity and new immigrant identity; yet, racial biases of the family remained unaddressed. It was also implied that some internalized prejudices might be related to economic marginalization and a scarcity mindset (e.g., “crab mentality,” differing political views stemming from economic advantage), although this could be further explored in future studies.

Overall, participants recalled feeling emotional fatigue and burden when responding to racial biases from their own family members. These experiences may be similar to their familiar role as acculturating agents—explaining cultural practices (e.g., sleepovers) or community norms (bias-free interactions) that are unfamiliar to their parents (e.g., Nesteruk, 2022). Although parents or older family members with a lack of racial consciousness seem to disengage from race talk, participants with some degree of racial consciousness also end up avoiding or giving up on such discussion with their family members due to unresolved or triggering emotions.

For some participants, their parents emphasized anti-racism through empathy, advocacy, allyship, and teaching responses to racism. This aligns with research on racial-ethnic socialization, where parents provide comfort, encourage diversity, and teach respect for others' experiences (Ayón, 2016; Eyal et al., 2023). Participants valued these examples, strengthening their gratitude toward older generations (Burgos et al., 2017; Nesteruk, 2022). This gratitude motivated ongoing race talk and solidarity within families. Such environments were more common among educated or middle and upper-class families,

likely due to greater access to education on racial issues, role models, and intergroup contact (Van Assche et al., 2023).

Education, Empathy, and Emotion Processing. The final research question asked: What key insights do immigrant young adults of color gain from engaging in race-related conversations with their families? Our findings revealed three key insights that facilitated their race talk with older family members: embracing their role as educators, fostering empathy, and processing emotions related to these conversations.

Participants who did not have role models in their older family members initiated and embraced the role of educator to address their family's racial biases. Although previous research highlights how parents of color equip their children to navigate discrimination (e.g., Eyal et al., 2023; Gonzalez et al., 2022), our findings revealed nuanced responses among participants who initially adopted strategies learned from their parents (e.g., "keep your head down") but later expanded their responses (e.g., resisting racist narratives) and shared these approaches with their parents. This suggests that intervening in parents' racial biases and educating them is a form of activism within one of the participants' most significant environments: their home. These findings, yet, need to be understood in context. Many immigrant youth of color were tasked with language and cultural-brokering at a very young age or have served as an acculturating agent in their family system (Menjívar et al., 2016; Nesteruk, 2022). Educating older family members about racism can be perceived as another reverse role that immigrant youth of color continue to play. Although participants in our study accepted and positively framed their role as an educator of race and racism, their emotional tolls should not be minimized.

Another important insight is the role of empathy in engaging in race talk. Empathy emerged each time participants discussed why they initiate, respond to, or continue race talk. Hearing racial slurs or remarks from older family members evoked empathy toward those targeted by such comments and motivated participants to engage in perspective-taking to understand the origins of these attitudes. Such empathy-led race talk helped them broaden their understanding of how the older generation has endured racism without space to talk about their hardships, challenges, and losses resulting from racism. Participants' empathic approaches therefore had the potential to transform their family systems. Quinn's example poignantly illustrates this: their mother, initially reluctant to discuss race, gradually became more open to hearing Quinn's perspectives and experiences with race and racism. These findings are related to how immigrant young adults of color may maintain respect for others as equal despite disapproval of beliefs and ideas (Simon,

2023). These findings may also be due to participants' understanding of their parents' context—lack of positive intergroup contact as an immigrant (e.g., [Van Assche et al., 2023](#)), which differs from individualistic attributions (e.g., blaming their parents).

Lastly, participants' responses highlight the importance of emotional processing. Many participants reported their feelings when navigating race talk with their older family members. Positive engagement often evokes feelings of hope, gratitude, and appreciation, whereas disengagement or defensiveness tends to result in frustration, sadness, worry, disappointment, fear, anger, and a sense of burden. Most participants acknowledged the emotional toll of discussing race and racism with their older family members, describing it as “a lot.” This burden stems not only from the interactions themselves but also from the reflections, conflicting emotions, and memories they evoke related to collective and historical trauma (e.g., [Cai & Lee, 2022](#); [Young et al., 2021](#)). Although previous research highlights the value of external resources, such as friendships ([Thelamour & Mwangi, 2021](#)), these findings suggest the importance of resources to support immigrant families of color in navigating these challenging conversations.

Limitations

Several limitations should be noted. First, all 27 participants were at least college-educated and generally demonstrated critical consciousness of racial issues in the United States. These findings should not be interpreted as suggesting that older adult immigrants of color inherently have less racial awareness or critical consciousness, as factors beyond age also shape these attributes. Additionally, although the research method acknowledges researchers' biases and values, and the researchers regularly met to be aware of their biases ([Braun & Clarke, 2021](#)), the authors were all Korean immigrants. The potential influence of the authors' identities on the study should be carefully considered. Although we obtained most participants' confirmation on their interview transcripts, we acknowledge that participants did not directly engage with the data analysis or interpretation. This is a limitation, and future research may benefit from incorporating more collaborative forms of participant feedback during the analytic process. Finally, although some participants shared similar or differing racialized experiences from their siblings or cousins, the study focused on the relationship between immigrant young adults and their older family members. To fully capture the familial contexts of immigrant young adults of color and their racial dialogues, other relational dynamics in their lives should be considered.

Implications for Practice, Education, Advocacy, and Research

Our findings highlight the need to assess family systems and racial and ethnic socialization when working with immigrant families of color. Participants noted that their parents often lacked coping strategies for racial discrimination, suggesting the value of equipping young adults with tools to navigate discrimination (Atkin & Ahn, 2022). Practitioners should practice cultural humility and understand the cultural contexts shaping each group's racial attitudes to develop tailored, culturally informed interventions. Clinical approaches such as the use of cultural genograms may provide a helpful entry point for exploring racial dialogues within and across generations. Clinicians and clients may collaboratively identify whom the client feels safe when it comes to discussing race and racism and whom they do not and explore significant ruptures or connections related to racism. In addition, creative tools, such as bilingual conversation card games (e.g., Parents Are Human), could serve to initiate or deepen family discussions around race in accessible ways. Furthermore, research has identified that both the characteristics and quality of racial conversations (e.g., tone, conversation length, timing, setting) as well as the inclusion of personal testimonies, can enhance the effectiveness of these dialogues, which may serve as valuable components in psycho-educational interventions designed to support families of color (Coard et al., 2024).

Our findings offer valuable insights for training counseling psychologists. The identified socioecological elements can help trainees understand generational, inter-, and intra-racial dynamics that immigrant young adults of color navigate, alongside community and societal influences. These findings might contribute to counseling psychologist training informed by structural competence and decolonial praxis (Wilcox et al., 2024). For instance, trainers and supervisors can frame immigrant youth of color's race talk and associated behaviors and emotions as a point of antiracist transformation of their multilevel system, not as an individual or isolated event. Instructors and trainers can also promote trainees' awareness of acknowledging both intellectual understanding of racial distress and pain as well as a wide array of emotional experiences of engaging in race talk (e.g., hope, gratitude, appreciation, disengagement, frustration, sadness, worry, disappointment, fear, anger, a sense of burden). Instructors could also facilitate counseling psychology trainees' self-reflections regarding how their family system discusses race and racism, and what kind of role they play in their family system. Additionally, instructors could include the context of family race talk in their case conceptualization practices and counseling skills role-plays. Supervisors

can guide trainees in addressing clients' emotional responses and fostering growth-oriented approaches in family racial dialogues. Training programs might incorporate these findings into curricula focused on intersectionality, cross-racial solidarity, or immigrant family dynamics to reflect the lived experiences of immigrant young adults of color.

This study highlights implications for advocacy within communities of color. Many participants engaged in race talk over time, despite its emotional toll, and observed growth in their parents' racial consciousness, reflecting their ongoing commitment to dismantling racism within their families. Rather than viewing race talk as a one-time event, participants approached these conversations as a long-term, relational process—persisting through discomfort and relational strain to challenge silence, interrupt internalized oppression, and foster intergenerational awareness of structural racism. Similar efforts were found in [Trieu and Lee \(2018\)](#), who reported that engagement with racial history, ethnic organizations, and co-ethnic ties can disrupt internalized oppression. These efforts represent everyday acts of antiracist resistance with the potential to shift family dynamics and contribute to broader cross-racial and ethnic solidarity.

Future research should include perspectives from older generations and other family relationships, such as extended family and siblings. Broadening these voices can deepen the understanding of how racial dialogues unfold within diverse family structures. Similarly, future studies can continue to deepen the understanding of how intergenerational race talk unfolds by focusing on specific immigrant communities, including but not limited to Asian, Black, Latinx, and Middle Eastern and North African families. Studies can also identify factors that facilitate these conversations and develop strategies to support families in engaging in meaningful discussions about race. This work would offer important guidance for fostering racial consciousness and solidarity across generations in immigrant families.

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Ethical Considerations

The study was approved by the Institutional Review Board at California State University, Bakersfield on August 20, 2020 (Phase 1; IRB #21-176) and Bates College on (Phase 2, IRB #24-07).

Consent to Participate

All participants provided informed consent prior to participating.

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Data Availability Statement

Due to privacy and ethical considerations, the qualitative data, including interview transcripts from this study, cannot be publicly shared.

Supplemental Material

Supplemental material for this article is available online.

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