# Ethnic–Racial Socialization in Israeli-Ethiopian Families: Parent–Child Conversations about Identity and Racism

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## Introduction

Ethnic–racial socialization (ERS) refers to the ways parents communicate verbal and non-verbal messages about ethnicity, race, culture, belonging, and discrimination (Hughes et al., 2006; Umaña-Taylor & Hill, 2020). For children from marginalized minority groups, ERS may foster ethnic pride, support identity development, and strengthen resilience in coping with racism (Hughes et al., 2006; Jones et al., 2021).

Israeli-Ethiopian families live within a unique socio-cultural context. As Jewish Israelis, they belong to the national-religious majority; yet, as Black Israelis, they continue to face racialization, discrimination, and social exclusion in educational, occupational, and public settings (Ben-Eliezer, 2008; Walsh & Tuval-Mashiach, 2012).

Despite growing international research on ERS, little is known about how Israeli-Ethiopian parents talk with their children about Ethiopian identity and racism, what prompts these conversations, and how parents respond when children disclose racist experiences.

## Research Objective

To examine Israeli-Ethiopian parents' attitudes and practices regarding conversations with their children about Ethiopian identity and racism, focusing on perceived importance, willingness, self-efficacy, conversation triggers and initiation, and parental responses that may foster ethnic pride and resilience in coping with racism.

**01** What are Israeli-Ethiopian parents' attitudes toward discussing Ethiopian identity and racism with their children?

**02** How often do parent–child conversations about Ethiopian identity and racism occur, what prompts them and who initiates them?

**03** How do parents respond when children share experiences of racism?

## Methodologies

### Research Design
Mixed-method

Mixed-methods cross-sectional survey study combining quantitative questionnaire data and qualitative open-ended responses.

### Sample Size
334 participants

Israeli-Ethiopian parents of children aged 3 and above. Most participants were mothers (85%); 81% were born in Ethiopia and 19% were born in Israel.

### Data Collection
Online survey

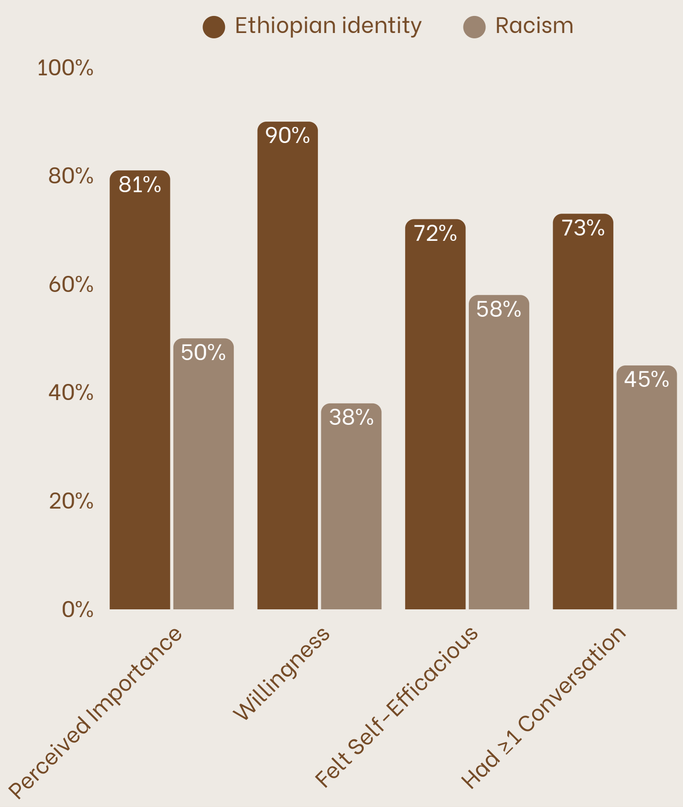
regarding conversations with their children about Ethiopian identity and racism. Measures included perceived importance, willingness, self-efficacy, and fear, as well as conversation frequency, initiation, triggers, perceived helpfulness, and parental responses to children's experiences of racism.

## Analysis

**01** Quantitative: Descriptive statistics, chi-square tests, correlations, ANOVAs, and hierarchical regressions.

**02** Qualitative: Inductive reflexive thematic analysis of open-ended responses (Braun & Clarke, 2006).

## Results




| Topic | **Significant Predictors** |
|---|---|
| **Ethiopian identity** | Perceived importance: B = 0.14, p = .007<br>Self-efficacy: B = 0.11, p = .049 |
| **Racism** | Perceived importance: B = 0.15, p = .006 |

| **Research Question** | **Main Findings** |
|---|---|
| **What prompts conversations?** | Identity: family/cultural/religious experiences (n = 65), child's personal experiences (n = 57), parent's educational stance (n = 44). Racism: child's personal experiences (n = 50), media exposure (n = 24), parent's educational stance (n = 23). |
| **How do parents respond to racism disclosures?** | Empowerment and emotional support (n = 118), psychoeducational explanations (n = 66), parental emotional arousal/regulation (n = 56), coping guidance (n = 38), action toward others (n = 36). |

## Conclusion

Israeli-Ethiopian parents reported more frequent and confident conversations about Ethiopian identity than about racism. While identity conversations were often embedded in everyday family and cultural life, racism conversations were more often triggered by children's direct experiences. These findings highlight parent–child conversations as a key family process for fostering ethnic pride and resilience in coping with racism.

## Selected Refrences

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