

# DIGGING DEEPER

DE-COLONIZING OUR UNDERSTANDING  
AND PRACTICE OF REFLECTIVE SUPERVISION  
THROUGH A RACIAL EQUITY LENS

## EXECUTIVE SUMMARY

NOVEMBER 2023



**INDIGO**  
CULTURAL CENTER

# AUTHORS

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**Eva Marie Shivers, JD, PhD**  
Indigo Cultural Center

**Jayley Janssen, MS**  
Indigo Cultural Center

## Equity Roundtable Members in Alphabetical Order

**Aditi Subramaniam, LMHC, R-DMT,  
IECMHC-E®**

**Daria Best, LCSW, MS ED, IMH-E®**

**Amittia Lonette Parker, PhD,  
LMSW, MPA**

**Dawn A. Yazzie, MA, NCC**

**Carmen Rosa Noroña, LICSW, MS  
ED, CEIS, IECMH-E®**

**Joaniko Kohchi, MPhil, LCSW,  
IECMH-E®**

**Claudia Lara, LAMFT, IMH-E (II)®**

**Sarah Fitzgibbons, LMHC, MT-BC,  
IMH-E®**

# IN PARTNERSHIP WITH

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Thank you to the **two members of Alliance leadership**, Nichole Paradis and Faith Eidson, who pushed for this study, guided our efforts, most importantly continued to remain steadfast in the convictions that centering BIPOC voices in this study was/is the point, and that we all benefit and heal when we pause to listen. We remain inspired by your courageous leadership.

Thank you to members of the **Reflective Supervision Collaborative** – Mary Claire Heffron, Dr. Sherry Heller, Kadija Johnston, and Dr. Christopher Watson – who provided meaningful context and history for their group's ongoing collaborative work which benefitted from their authentic transformational process of integrating a deeper anti-racist lens into their work.

Thank you to the six **reflective supervision thought leaders** who participated in a recorded interview with Dr. Shivers, and who helped to shape our study by participating in conversations early on in our process. We cannot share their names here because their interviews are treated as data and as such, protected by human subject regulations. The individuals who participated in interviews were nominated by our Roundtable members. They are champions for racial equity in RS and IMH. In addition, they have taught, written materials, published studies and reports, trained, advocated, and shaped our past and current understanding of how reflective supervision is practiced around the country.

Thank you to the many, many **participants in our study**. Participants included: community members, teachers, child care center directors, families, advocates, practitioners, supervisors, trainers, researchers, and policy makers. Your experiences are the valued knowledge we want to uplift. Thank you for so graciously sharing your time, energy, vulnerability, and wisdom. Many of you who participated in our focus groups instantly created a sense of community and cohesion. We hope that our paths will cross again someday!





Alliance Staff, State AIMH Leaders, and Dr. Shivers at the 2022 Weatherston Summit for Alliance Leaders in Navasota, TX

Thank you to **Alliance-member AIMHS and members of the Alliance** for distributing our study recruitment materials far and wide; For helping us understand our preliminary findings by participating in several facilitated discussion sessions (The Alliance Reflective Supervision/Consultation Symposium in Memphis in June 2022 and at the Weatherston Summit for Alliance Leaders in Navasota, TX in October 2022).

Thank you to the **Indigo Cultural Center evaluation and research team** – Daria Best, Claudia Lara, Ronae Matriano, and Ashley Mentz – for their commitment, assistance, and attention to detail in managing the data, transcribing all the focus groups, and providing editing and feedback on the report. And we would like to give a shout-out to Chet Chambers for managing all the incentives we distributed to participants.

# DIGGING DEEPER

## DE-COLONIZING OUR UNDERSTANDING AND PRACTICE OF REFLECTIVE SUPERVISION THROUGH A RACIAL EQUITY LENS

### STUDY OBJECTIVES

The broad objective for this study was to use a critical and community-forward approach whereby we centered the voices of practitioners who identify as Black, Indigenous and People of Color (BIPOC) in order to transform the field of reflective supervision (RS) in infant and early childhood mental health (IECMH) by using expansive, anti-racist, indigenous, and liberatory frameworks. The ultimate outcomes for this work are to co-create new RS paradigms and frameworks that are:

- ✓ Truly transformative (e.g., demonstrated by revised standards, policies, and best practices; increased diversity in the IECMH workforce; expanded professional development offerings; etc.)
- ✓ Eliminate systemic and cultural barriers in the IECMH field (i.e., gatekeeping; hegemonic ways of understanding “the work”)
- ✓ Keep all of us accountable.

### RESEARCH QUESTIONS

- 1 How are the KEY COMPONENTS AND ELEMENTS of common reflective supervision frameworks viewed through a critical lens that is influenced by liberation and anti-racist frames?
- 2 For practitioners and providers of reflective supervision who identify as BIPOC, what are their CURRENT AND PAST EXPERIENCES in reflective supervision as viewed through an anti-racism lens?
- 3 How can the BEST PRACTICE GUIDELINES FOR REFLECTIVE SUPERVISOR/CONSULTANT outlined in the Alliance’s RS/C framework be viewed through a critical lens?
- 4 When we apply liberatory and anti-racist lenses, what shifts and changes IN NARRATIVES, CRITICAL PROCESSES and SYSTEMIC COMPONENTS are necessary to transform experiences of supervisors and supervisees that in turn lead to more equitable and responsive outcomes for families, children, and communities?

## METHODOLOGY

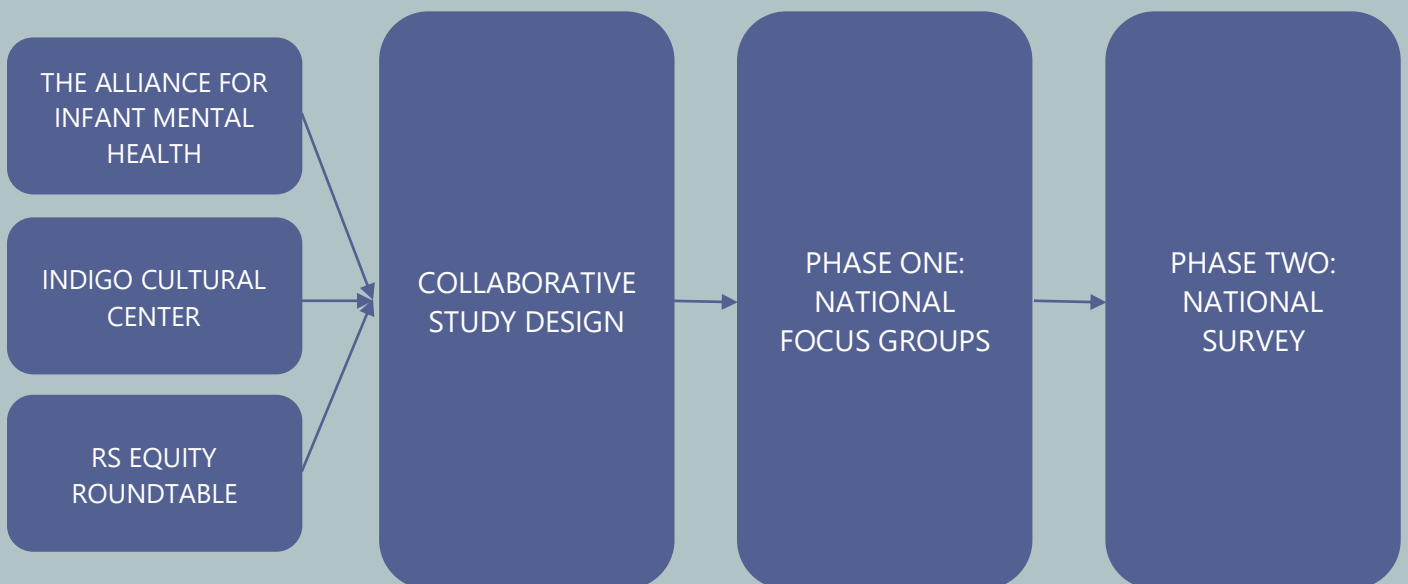
### PARTICIPATORY PROCESS

Participatory design process. Indigo subcontracted with a group of predominantly BIPOC thought leaders in RS, many of whom who are also affiliated with the Alliance. This “roundtable” of experts worked with Indigo on conceiving the design for this study, facilitating focus groups, drafting focus group and survey questions, data interpretation, and formulating recommendations. Roundtable Members include **Daria Best, Jean Cimino, Sarah Fitzgibbons, Joaniko Kohchi, Claudia Lara, Carmen Rosa Noroña, Amittia Parker, Aditi**

**Subramaniam**, and **Dawn Yazzie**. In addition, Alliance staff met monthly with the Indigo research team consulting on interviewees, outreach, survey questions, and ongoing refinement of the project’s goals and objectives.

### PHASES OF THE STUDY

The present study had two phases. **Phase one** involved conduction national focus groups to explore reflective supervision. **Phase two** involved the distribution of a national survey to further explore nuances in reflective supervision.



## PHASE ONE:

### NATIONAL FOCUS GROUPS

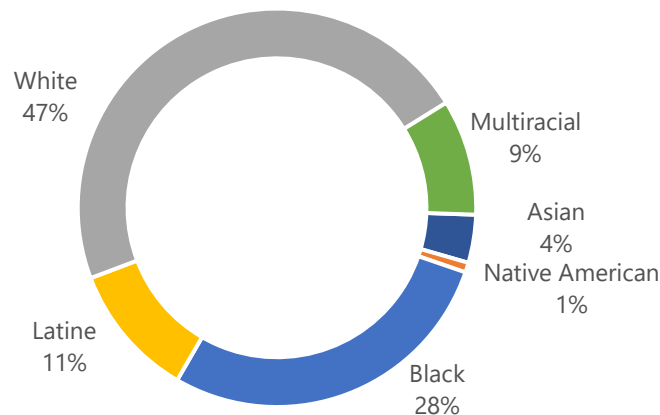
(n = 31 focus groups; 154 participants)

**Question Design.** We engaged six reflective supervision thought leaders who participated in a recorded interview with Dr. Shivers and helped to shape our study by participating in conversations early on in our process. Themes from their responses influenced the questions we included in our focus group protocol. The individuals who participated in interviews were nominated by Roundtable members and are champions for racial equity in reflective supervision in IECMH. In addition, they have taught, written materials, published studies and reports, trained, advocated, and shaped our past and current understanding of how reflective supervision is practiced around the country.

**Facilitation.** Focus groups were held throughout July and August 2022. In total, we conducted 31 interviews and focus groups. There was a total of 154 participants in this phase of our qualitative data collection. Focus groups were facilitated by members of the Indigo Cultural Center research team and the Roundtable members.

Focus groups were held utilizing affinity groups. Affinity groups are designed to create a “safe space,” where everyone in that group shares a particular identity, purpose, or goal. We employed **three levels** of affinity groups: **role, race,** and **language**.

### FOCUS GROUP PARTICIPANTS’ ETHNIC-RACIAL IDENTITY





## PHASE TWO:

### NATIONAL SURVEY

(n=1,035)

**Survey Question Design.** There were several strategies involved with designing the national survey. First and foremost, both the main domains in our survey and specific questions were informed by themes and experiences

from the focus groups. Other questions were informed by Indigo's past research with IECMH consultants. Finally, there were several scales we included that were published by other authors (see chart below).

#### RS NATIONAL SURVEY

Demographic & Childhood Community Information

Career Context Information

Racial issues in the workplace

Current Experiences Receiving RS

Reflective Supervision and Endorsement Dispositions and Competencies

Current Experiences Providing RS

RS Framework Variables

Burnout Inventory

Colorblind Racial Ideology

Supervisory Relationship Inventory

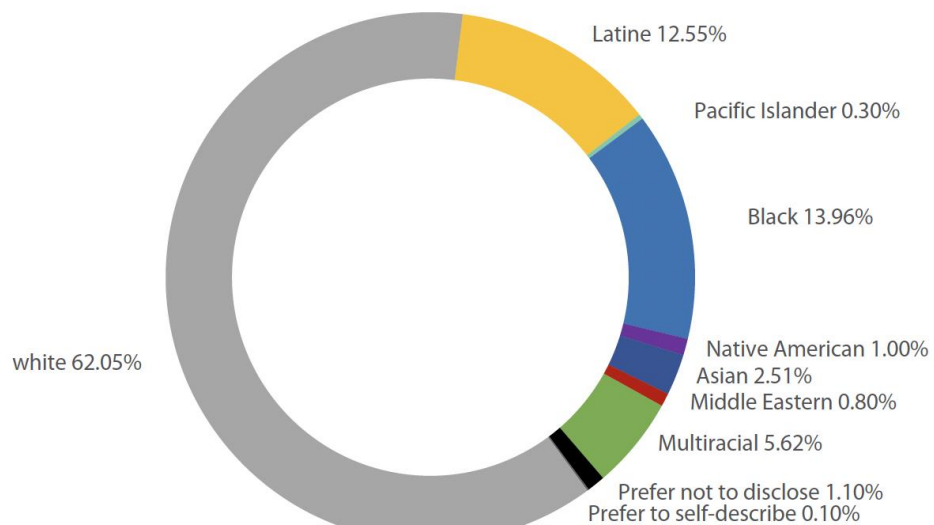
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## SURVEY PARTICIPANTS' ROLE WITH (OR ON BEHALF OF) CHILDREN AND FAMILIES

<b>42%</b>	Clinician / therapist	<b>24%</b>	Early intervention
<b>40%</b>	Other (home visitors; early care and education; domestic violence shelters, etc.)	<b>18%</b>	Child welfare
<b>29%</b>	IECMH consultation		

## SURVEY PARTICIPANTS' ETHNIC-RACIAL IDENTITY



N=1035



**“In this study we are attempting to acknowledge the history and past contributors to RS, while pushing from the edges for transformation through making the invisible visible, speaking the unspeakable of racism and inequity in our field, and engaging in actionable steps towards change where those who have been minoritized can be part of the envisioning and implementing the change.”**

- Carmen Rosa Noroña

## DISCUSSION

### SUMMARY OF KEY FINDINGS

In this section, we highlighted those findings that we felt were most germane to next steps and implications.

**Shared experiences in reflective supervision.** The two major approaches to exploring and understanding BIPOC IECMH professionals' experiences with RS involved:

- 1 Listening to stories and searching for themes
- 2 Gathering survey data about participants' experiences in RS.

Our main analysis strategy was to highlight and center those experiences of BIPOC professionals by examining patterns among and within BIPOC groups.

Instead of the typical bi-furcated approach of comparing white participants' responses with the broader BIPOC group, we chose to look at more nuanced patterns among specific ethnic-racial groups.

We found a combination of similar RS experiences across groups AND some distinct differences across ethnic racial groups. This is a simple, yet important finding which illuminates the need for transformation across ALL groups. Much of what needs to transform affects the dominant, white group as well as distinct ethnic-racial groups.

**Comparative RS experience example: Shared ethnic-racial match with supervisor.** We explored to what extent survey participants shared an ethnic-racial match with their reflective supervisor. Overwhelmingly, participants who identified as white shared an ethnic-racial match with their supervisor (90%), followed by participants who identified as Native American (63%, but n = 8); 43% and 31% of Latine and Black respondents respectively experienced an ethnic-racial match with their reflective supervisor. In contrast, only 10% of participants who identified as Asian American shared an ethnic-racial match with their supervisor. Understanding the disproportional nature of these patterns of ethnic-racial match can help drive efforts of recruitment, promotion, and training to increase representation among specific ethnic-racial groups.

**Thematic findings were organized into five (5) major domains.** Some of the domains that emerged were to be expected because they are aligned with our current collective understanding and approaches to supporting RS.

- ☑ Domain 1: Internal Processes
- ☑ Domain 2: Supervisor-Supervisee Relationship
- ☑ Domain 3: Skills, Knowledge, Competencies, Disposition, Background of Reflective Supervision Providers and Consultants
- ☑ Domain 4: Infrastructure and Training Implications for Reflective Supervision
- ☑ Domain 5: Socio Political Context – Anti-Racist Approaches to Reflective Supervision

As we reported findings for each of the 5 domains, we included a listing of the most salient secondary focus group themes for each domain along with illuminating, representative quotes from focus group participants and aligned survey data.

**Key Findings:**  
**Two Domains are HIGHLY REPRESENTED in**  
**existing RS narratives and RS literature**

<p style="text-align: center;">Domain 2</p> <p style="text-align: center;">Supervisor-Supervisee Relationship</p>	<ul style="list-style-type: none"> <li>- <b>No statistical differences</b> by racial group regarding ratings of experiences related to vulnerability, safety, confidence, power, but the themes that emerged during the focus groups exposed in focus groups major differences among racial-ethnic groups. <u>A possible hypothesis</u>: Maybe the exploration of shared meanings around these concepts through a racialized lens and in the context of racialized spaces like the racial affinity groups yielded a deeper reflection on this aspect of our work experiences.</li> <li>- <b>Latine survey respondents reported lower scores</b> on the relationship inventory (Hardy &amp; Bobes, 2017) and also on feeling comfortable bringing concerns about race and culture into supervision. <u>A possible hypothesis</u>: Maybe these lower scores are also associated with lower rates of ethnic-racial match and linguistic match with supervisors.</li> <li>- <b>Asian American and white respondents reported feeling less confidence and comfort</b> in initiating, facilitating, and applying a cultural and racial lens in RS relationships in comparison to Black, Latine, and multiracial groups. <u>A possible hypothesis</u>: Many Asian Americans report a more complicated experience related to the predominant black / white binary narrative around race in this country (Alcoff, 2006). This might result in more hesitancy and confusion in knowing how, when and whether to enter racialized conversations with colleagues and supervisees.</li> </ul>
<p style="text-align: center;">Domain 3</p> <p style="text-align: center;">Skills, Knowledge, Competencies, Disposition, Background of RS Providers and Consultants</p>	<ul style="list-style-type: none"> <li>- Themes from BIPOC focus group participants centered the perspective of <b>the HOW of RS versus the WHAT of RS</b>.</li> <li>- Regarding <b>location of self</b>, generally, we found that most participants experienced reflective supervisors who practiced locating themselves (70%). Additionally, <b>there were no statistically significant differences in how different ethnic-racial groups reported</b> the extent to which their supervisor practiced locating themselves. This finding surprised us and was NOT aligned with our initial hypotheses or our focus group findings. The contradictions in findings illuminates the need to create a more universal goal of enhancing the understanding and use location of self for all who experience and practice RS, not just BIPOC IECMH professionals.</li> <li>- Regarding the extent to which participants ranked the importance of utilizing <b>nondominant bodies of knowledge in RS</b>, participants identifying as white ranked specialization in non-dominant knowledge as an important quality of a reflective supervisor <b>less frequently</b> than participants identifying as Black. This finding was aligned with our initial hypotheses.</li> <li>- Participants in each of the BIPOC-identified racial groups reported "yes" they experienced the same stressors as clients at <b>higher rates</b> than participants identifying as white. This finding was aligned with our initial hypotheses.</li> </ul>



## Key findings: Three Domains that represent an EXPANSION OF OUR APPROACH to supporting RS

Domain 1 Internal Processes	<p>The main takeaway from this domain is the expansion of RS competencies, disposition, skills, and knowledge to explicitly include the need to 1) enhance expanded notions of critical self-awareness; 2) explore one's identity using multi-dimensional view of the self that includes the acknowledgement of privileged and subjugated selves; and the need to 3) identify and address barriers to bringing one's authentic self into RS.</p>
Domain 4 Infrastructure and Training Implications for Reflective Supervision	<p>For the total survey sample, <b>there was general agreement among the different ethnic-racial groups</b> regarding <b>the top 3 most desired areas of transformation</b> that have deep implications for our IECMH infrastructure:</p> <ol style="list-style-type: none"> <li>1. To <b>open and create pathways</b> for training and support of diverse practitioners to become reflective supervisors (47.7%)</li> <li>2. To promote and increase opportunities for IECMH professionals to participate in <b>trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege, and power</b> (42.2%)</li> <li>3. To encourage the development of <b>supervisors who are creative in their RS format, practices, and the way they set up reflective supervision sessions</b> (e.g., going for a walk, incorporating food, incorporating the body, using art, using mindfulness practices, etc. (31.7%).</li> </ol> <p>The results also revealed <b>statistically significant differences among some of the ethnic-racial groups</b> existed for three of the domains of what is required for authentic, lasting transformation in RS. Additional discussion and analysis are suggested to explore the deeper implications for these different patterns of findings. The big take-away from this group of findings is that <b>different groups perceive different priorities</b>. We invoke Dr. Powell's work on Targeted Universalism to help us make peace with moving away from a one-size-fits-all approach once we turn to the next phase of this work (Powell, 2022).</p> <ol style="list-style-type: none"> <li>1. Participants who identified as <b>white placed lower importance on "lived experience"</b> (Mean = 4.14) when compared to participants who identified as Asian American (Mean = 4.52) and Black (Mean = 4.45).</li> <li>2. Participants who identified as <b>white placed lower importance on "identity"</b> (M=3.71) as an element of being high-quality, effective, reflective supervisor who centers equity and anti-racism when compared to participants who identified as Asian American (M=4.14), Black (M=4.21), and Latine (4.03).</li> <li>3. Participants who identified as <b>white placed higher importance on "community knowledge and competence"</b> (M=4.20) as an element of being high-quality, effective, reflective supervisor who centers equity and anti-racism when compared to participants who identified as Black (M=3.92) and Latine (M=3.74).</li> </ol>

Generally, we found **agreement among ethnic-racial groups** that reinforced the importance of the top three rankings for what are the most important requirements for transforming RS with a strong anti-racist lens. Those top 3 priorities were:

1. Seeing and experiencing more diversity among leadership and supervisors.
2. The provision and utilization of more resources [related to DEI and IECMH] to share with those I work most directly.
3. More practice talking about the intersectionality of race and other systems of oppression.

However, there were also several **unique priorities** that emerged among some of the ethnic-racial groups. For instance, we found that participants identifying as Asian American ranked **more organizational support for racial equity integration and other inclusive practices** (44%) in the top three most desired requirements, whereas participants identifying as Native American were more likely to ask for **more concrete strategies in helping IECMH professionals understand more fully how to integrate a stronger social justice lens in the work** (40%). Participants identifying as Black were more likely to prioritize having reflective **experiences where we can process racial issues with colleagues outside of the context of ongoing RS** (30%), whereas participants who identified as white were more likely to prioritize **more practice talking about race** (37%).

This pattern of findings includes BOTH requirements that were commonly requested among all the ethnic-racial groups AS WELL AS requirements that were unique to several groups. As previously mentioned at the beginning of this section on Key Findings, applying the principle of *Targeted Universalism* might be a useful paradigm for considering how this pattern of findings tasks us to consider developing strategies in the next phase of this work. It is important for everyone to reach the universal goal of inclusive and liberatory RS experiences where practitioners can feel seen and heard and can grow their capacity for critical reflection and healing, while also considering changes that are based on each group's unique capacities, needs, and worldview (powell, 2022).



Findings illuminate the need for RS transformation across ALL ethnic-racial groups. We might consider a “Targeted Universalism” approach.

## IMPLICATIONS AND RECOMMENDATIONS

In this section we evoke liberatory, equity and decolonization frameworks as we consider implications and recommendations for next steps and transformation. A quote from the *Alliances' Best Practices and Guidelines for RS/C* reflects an open stance to growth and change:

"... So, then I thought, let me communicate my frustration, but like, all composed, in words that maybe you can tolerate. So, I think about all the ways that we adapt, and do code-switching, but yeah, I'm really just adapting so that I can make YOU comfortable and feel safe with some of the realities of the challenges of what it's like to do this work on the ground."

- Focus Group Participant

"We are confident that the BPGRSC capture best practice at this moment in time. We see the guidelines as a living document, serving as a continuous framework for those in the IECMH field. We are committed to remaining open and responsive as the field grows and changes."

- Alliance BPGRSC, 2018

This section on Implications is an opportunity to reflect on how we might move together (and sometimes separately) to transform our work in reflective supervision by applying and embodying a strong anti-racist lens. The findings in this report were informed by members of our IECMH workforce who identify as Black, Indigenous or as persons of color (BIPOC). Accepting and remaining open to recommendations that flow from BIPOC voices represents a major departure from the way most of our IECMH field has been shaped over the past 70 years. The racial dynamics that are particularly unique to our current charge of transformation can bring up concerns of safety and comfort for many.

Resmaa Menakem teaches us that many people who identify as BIPOC learn from an early age to constantly monitor any white bodies we encounter for signs of discomfort. We understand that our own safety may depend on the comfort of those white bodies. When we make the requirement of a 'safe space' as a necessary condition for us to come together to co-create change and justice, we conflate safety and comfort. However, we also know through the tenets and canon of the IECMH field that **discomfort is necessary for growth**.

"We learn and grow up by experiencing discomfort, accepting it, moving through it, and coming out the other side. In the process, we metabolize the discomfort—and, paradoxically, it disappears. When we don't allow ourselves discomfort, we don't permit emergence or growth" (Menakem, 2017). The following list of implications and recommendations are offered in a spirit of growth and a co-envisioned future where we can all experience liberation and healing.

## PRACTICE IMPLICATIONS

The findings from this study implicate different patterns of experience with RS for different ethnic-racial groups. We purposefully explored nuances among different groups so that we could understand that implications – for practice and training in particular – should not be a one size fits all. The following implications and recommendations for practice and training should implement processes and strategies that allow for a more tailored approach, informed by one's cultural / racial background and one's worldview.

**1** **Develop multiple ways of assessing and exploring levels of knowledge, comfort, and confidence with incorporating a strong social justice and anti-racist lens into one's work in IECMH.**

**2** Develop a set of concrete 'best practices' in RS integrating racial equity lenses. Based on our findings, some of these best practices should include:

- ✓ **Developing a deeper level of reflection around critical self-awareness and vulnerability** that incorporates elements of power, privilege, and oppression.
- ✓ Move beyond just "meeting supervisees where they are" to also **integrate dynamics of social location and structural power** into the co-development of the supervisor-supervisee relationship.
- ✓ **Incorporate more creativity in the way we structure and set up our practice of RS** (i.e., incorporating physical movement and art; using and supporting non-dominant ways of expression during RS; etc.).

**3** **Create, embrace, and embody new paradigms for co-constructing relationships with supervisees.**

(Hernandez & Rankin, 2008; Hernandez & McDowell, 2010; Noroña, 2020; St. John et al., 2018)

**4** **Consider the use, adaptation, and adoption of tools and strategies that might feel 'new' to the traditions and conventions currently used to practice reflective supervision.**





## TRAINING AND EDUCATION IMPLICATIONS

One of the main take-aways from this study is the need to not only transform the content of guidelines for RS, but also to **transform our infrastructure** related to the practice and provision of RS. The most immediate implications for training and education on RS include:

- 1 Developing new training materials** to promote more expansive RS frameworks that are informed by anti-racist, decolonization, and liberatory lenses.
- 2 Developing processes, opportunities and guidance for trainers, instructors, professors, etc.** to get more fully entrenched in their own expansion of critical self-awareness, liberatory consciousness, and healing of racialized harm.
- 3 Develop, fund, and champion robust pathways** for more BIPOC IECMH professionals to become trainers, instructors, and professors of RS.
- 4 Developing a robust awareness campaign** that includes sharing new frameworks and practices with local AIMH leaders and staff, IECMH students, IECMH practitioners, and providers of RS.

## RESEARCH IMPLICATIONS

First and foremost, **we encourage all researchers and evaluators to ‘trouble’ dominant, mainstream ways of conducting research** in the IECMH field broadly and on RS specifically.

- 1 Join the newly revived, ongoing debate on the transformative role of ‘neo-liberal intellectuals’ in our social justice movements.** Can we collectively commit to shifting away from being exclusively led by elite groups that experience disproportional power and privilege as we design and maintain frameworks and policies that guide our collective work,<sup>1</sup> and instead **move towards transforming our work by prioritizing narratives and other ways of knowing that place disenfranchised groups at the center** (Condon, Charlot-Swiley, & Rahman, 2021; Ferri, 2022; Parker, 2021)?
- 2 Work with Alliance and Roundtable partners to explore more nuanced research questions that explore questions unexamined in this first wave of findings.**

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<sup>1</sup> At Indigo Cultural Center we acknowledge our own culpability and the need to continuously examine the ways that white supremacy culture expresses itself in our ways of conducting research and evaluation.

## POLICY IMPLICATIONS

The biggest policy recommendation is to work within the Alliance and with partners in the broader IECMH field to create the infrastructure, networks, and conditions necessary to implement many of the recommendations described in the sections above. This expansive policy stance should be adopted by those at all levels of influence and

## IMPLICATIONS FOR ASSOCIATIONS OF INFANT MENTAL HEALTH (AIMHS)

A major strength of the Alliance's work in promoting racial justice comes from leveraging the network of local AIMHs (Associations of Infant Mental Health) throughout the world. Specific recommendations for the AIMHs are aligned with many previous recommendations

1

**Co-envisioning and co-creating an IECMH future where issues related to diversity, oppression, community assets, historical racial trauma, etc. are centered and fully integrated** into our ways of practicing and understanding our work in IECMH.

2

**Highlight and lift up examples of anti-racist, decolonized RS groups happening around the country.**

3

**Seek expansive, flexible, and sustained funding** for developing and maintaining a strong infrastructure for RS training and ongoing support that incorporates expansive, anti-racist, and liberatory frameworks.

4

Work with others in the broader IECMH network to **create and sustain a workforce currents and pathways that will result in more diversity among providers of RS, RS trainers, RS thought leaders, RS instructors, RS policy makers, etc.**

1

**Develop processes, opportunities and guidance for local AIMH leaders and staff** to get more fully entrenched in their own expansion of critical self-awareness, liberatory consciousness, and healing of racialized harm.

2

**Recruit more diversity among the supervisors, trainers, and board members** that support the work of local AIMHs.

3

Provide **more opportunities for racial equity training and support** for the IECMHC workforce and supervisors within the jurisdiction of local AIMHs.

4

**Work with racial equity consultants to conduct a racial equity organizational assessment/audit** to understand who is being served/not, how well served/not, needs, preferences, experiences, barriers, action/accountability; etc.

## NEXT STEPS

This report represents only the first wave of key findings from the focus groups and surveys. The original and primary goal for this national study is to highlight and center the voices, experiences, and feedback from members of our IECMH workforce who identify as Black, Indigenous or as persons of color (BIPOC). As a result, the findings we present in this report highlight focus group themes elucidated by our BIPOC participants. The survey findings that are reported here include responses from our sample of participants who identify as white, but only in the context of understanding more nuanced patterns among various racial and ethnic groups. Immediate next steps will involve conducting a more fine-tuned analysis of the data and facilitating a process that can move the Alliance through understanding these findings in a deeper way that can help inform revised RS/C guidelines and competencies for Endorsement.

Longer-term next steps with these data will continue to address the broader context for transforming RS with an anti-racist lens and will involve a continued collaboration among the Indigo team, Roundtable members, and the Alliance team where we will work towards the following objectives: Revise and transform the current Guidelines for Reflective Supervision Consultation Revise and transform the current Endorsement Competencies – specifically those in the 'Reflection Domain.'

**"And maybe as a Roundtable, we could think about how to build on this traction. The groups that I did, there was such a desire to continue meeting and to continue convening. There was such a desire."**

-Roundtable BIPOC Focus Group Facilitator

Longer-term next steps with these data will continue to address the broader context for transforming RS with an anti-racist lens and will involve a continued collaboration among the Indigo team, Roundtable members, and the Alliance team where we will work towards the following objectives: Revise and transform the current Guidelines for Reflective Supervision Consultation Revise and transform the current Endorsement Competencies – specifically those in the 'Reflection Domain.'

- ✓ Draft peer-reviewed articles and chapters that have involved a deeper-dive into these data to answer more nuanced questions and can help move the field towards a greater integration of anti-racist principles.
- ✓ Disseminate findings via webinars; conferences; videos; etc.
- ✓ Create RS training and discussion guides using prompts and findings from this study.
- ✓ Collaborate, scheme, and plan with other RS thought leaders and power brokers to transform our field and disrupt narratives and practices that are ineffective at best and harmful at worst.

## CONCLUSION

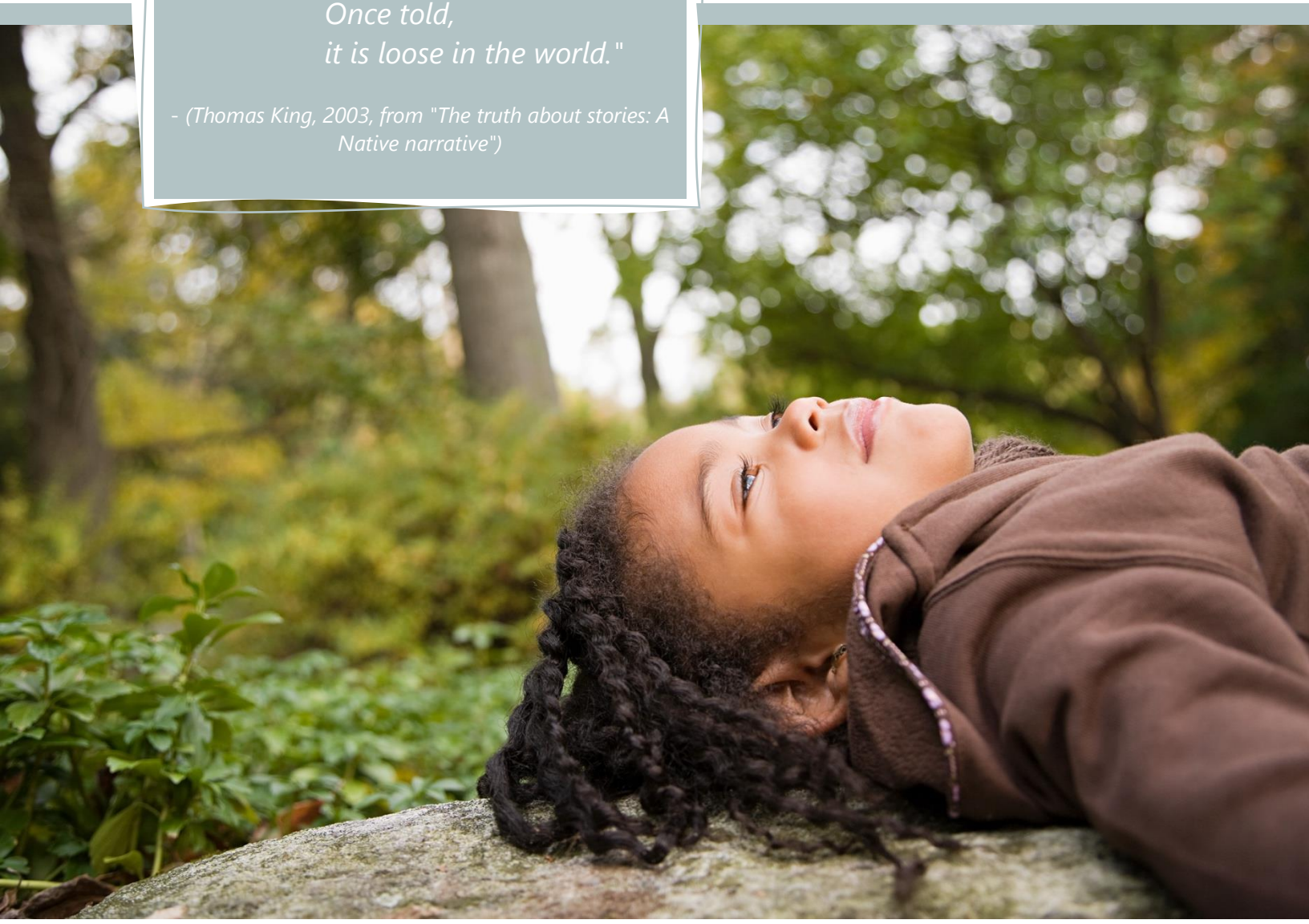
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Many of the voices that contributed to and helped to shape this study represent social justice movement builders. We understand that the future of IECMH is one that must center liberation, healing, and justice. It is no longer sufficient to merely nod one's head in agreement. We need to continue to support the development of fearless organizations and leaders to lean into this moment, co-construct this movement, and usher in a new era.

*"For once a story is told,  
it cannot be called back.*

*Once told,  
it is loose in the world."*

*- (Thomas King, 2003, from "The truth about stories: A  
Native narrative")*





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