IBIs were intentional about nurturing the well-being of future generations of Black people, with named goals to "educate and socialize" Black children to "assume . . . future roles" that were wide ranging, using the complementary pillars of Identity (Past), Purpose (Present), and Direction (Future).[1] In this essay, we ask what IBIs can tell us about expansive ways to support the overall well-being of children and their families. Do IBIs shed light on and help us (re)imagine caregiving models that are culturally relevant and sustaining? The scholarship on caregiving has identified parenting characteristics that tend to be associated with well-being in children.[2] Here, we present IBIs as a historic practitioner model of/for

tions, practices, and adaptations from African homelands endured–with a whole

cian Donald W. Winnicott dramatically noted, "there is no such thing as an infant."[10] This statement was meant to emphasize that humans are an altricial species, a species born without the ability to live independently. Indeed, humans have an innate expectation and need for caregiving. Care givers increase our odds of physical survival and provide social scaffolding

be an adaptive behavior.[16] We use the term caregiver as an intentionally flexible definition indicating the person or persons who take caregiving responsibility for a child and to/with whom that child forms an attachment relationship.

A striking feature of IBIs is that they assumed this broader picture of a caregiving alloparent community, in contrast to the usual focus on parents or, even more narrowly, just biological mothers. All adults within IBIs worked thoughtfully together to provide a foundation for the future success of the children they served. IBI educational institutions situated every adult in contact with the community's children as part of the caregiving system. Adults driving the bus, preparing and serving the food, and being involved with direct instruction all had relationships with the children and influence over those children's ideas, and worked collaboratively to adhere to a shared value system. Within IBIs, children thus experienced a very broadly defined caregiving network that extended, from the earliest years, beyond one biological parent. Notions of "the teacher" and "teaching" were also more expansive, and situated as central to the role of every adult who was part of an IBI. As stated in materials from the

their families, and their communities, they became equipped to be in the world and engage with a diverse community of stakeholders while-main taining a sense of self and con dence that armed them for numerous con texts. Security makes a human brave, and strong foundations allow space for risk-taking.

Many IBIs published books, pamphlets, journals, and newspapers of their own to provide Black people with af rming images of Blackness. In Chicago, for example, The Institute of Positive Education created a liter ary journal, Black Books Bulletin, that not only reviewed literature for ma ture readers but committed space to the ongoing review of children's liter ature. Black caregivers could learn to discern between literature that would support their children's positive identity development and literature that could be detrimental to their sense of self.[22]

4.  Trust-building.

world, they satisfy a desire for interpersonal connection.[27] The attachment relationship between caregiver and child has been described as one that be-

nant communities–to learn about tools, strategies, mindsets, and values success

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[5] Kalamu Ya Salaam, **The Magic of Juju: An Appreciation of the Black Arts Movement** (Third World Press, 2016); and James Edward Smethurst, **The Black Arts Movement: Literary Nationalism in the 1960s and 1970s** (The University of North Carolina Press, 2005).

[6] Fisher, **Black Literate Lives**; and Maisha T. Winn, **Futuring Black Lives: Independent Black Institutions and the Literary Imagination** (Vanderbilt University Press, forthcoming).

[7] Scot Brown, **Fighting for US: Malauna Karenga, the US Organization, and Black Cultural Nationalism** (New York University Press, 2003).

[8] Ibid.

[9] See, for example, Urie Bronfenbrenner, "Recent Advances in Research on the Ecology of Human Development," in

16  Hrdy, "Evolutionary Context of Human Development."

17  The EAST, Outline of a New African Educational Institution: The Uhuru Sasa Shule School Program (Black Nation Education Series #7, 1971), 27.

18  Bridget L. Callaghan, Dylan G. Gee, Laurel Gabard-Durnam, et al., "Decreased Amygdala Reactivity to Parent Cues Protects against Anxiety Following Early Adversity: An Examination across 3 Years," Biological Psychiatry: Cognitive Neuroscience and Neuroimaging 4 (7) (2019): 664–671; and Regina R. Sullivan and Maya Opendak, "Neurobiology of Infant Fear and Anxiety: Impacts of Delayed Amygdala Development and Attachment Figure Quality," Biological Psychiatry 89 (7) (2021): 641–650.

19  Megan R. Gunnar and Camelia E. Hostinar, "The Social Buffering of the Hypothalamic-Pituitary-Adrenocortical Axis in Humans: Developmental and Experiential Determinants," Social Neuroscience 10 (5) (2015): 479–488.

[29] Vygotsky, Mind in Society

[30] The EAST, Outline of a New African Educational Institution

[31] Madhubuti, From Plan to Planet Life Studies, 30.

[32] The EAST, Outline of a New African Educational Institution, 7.

[33] Albert Bandura, "Social-Learning Theory of Identificatory Processes," in Handbook of Socialization: Theory and Research, ed. David Goslin (Rand McNally, 1969), 213, 262.

[34] Albert Bandura and Aletha C. Huston, "Identification as a Process of Incidental Learning," The Journal of Abnormal and Social Psychology 63 (2) (1961): 311.

[35] Briony M. Kemp and David G. Perry, "Mothers and Strangers as Elicitors of Spontaneous Imitation in Children of Three Ages," Australian Journal of Psychology 29 (1) (1977): 17–23.