**Supplemental Materials**

**Affinity and Allyship Groups to Advance Inclusion in Post-secondary Institutions:**

**A Systematic Scoping Review**

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**Table S1**

*Affinity Group Details*

| Author & Year | Group Type (Name)a | Target Population(s)a | Group Purpose | Theory – Group Development | Theory – Group Content |
| --- | --- | --- | --- | --- | --- |
| Amodeo, 2018 | Empowering transgender young people against violence: A P2P (peer-to-peer) model | Transgender Italian youth | To empower participants and increase their resilience levels. | Empowerment theory | Empowerment theory, the minority stress model |
| Bristol, 2020 | Innovative Teacher Preparation Program’s male preservice teachers of color affinity group | Black male teachers | To serve as a resource for workers with shared demographic characteristics to receive social and emotional support that provides strategies for navigating challenging environments. | Bristol’s (2015) framework for differentiating support for male teachers of color | NA |
| Chadiha, 2004 | A literature synthesis of empowerment groups | African American women informal caregivers | To promote dialogue, critical thinking, and action; to offer social support, take collaborative social actions, and develop problem-solving skills. | Critical group consciousness (Cox, 1989), empowerment theory (see Gutierrez, 1990; 1994), sociocultural stress and coping model (Knight et al., 2000) | NA |
| Cox, 1992 | Empowerment group | Low-income adult women  | To discuss/solve common problems the women in this group were experiencing, focusing on understanding and taking action on political dimensions of shared personal issues. | Empowerment-oriented practice model  | NA |
| Fuchsel, 2014 | Psycho-educational/empowerment group (Si, Yo Puedo) | Immigrant adult Latina women | To raise awareness about domestic violence and healthy relationships and empower participants to access support. | Not reported | Development of self-esteem (Cast & Burke, 2002)Process of empowerment (Kasturirangan, 2008)Cultural framework incorporating research on machismo and familism |
| Green, 2018 | Employee resource groups | Adult African-Americans, Asian-Americans, Native-Americans, Hispanic-Americans, South-Asian-American and members of the LGBTQ+ community | To facilitate success for their members and broader organizational change in terms of diversity. | Social learning theoryCommunities of practice (CoP) framework (Wenger, 1998)Employee resource groups literature | NA |
| Gutierrez, 1992 | Ethnic identity group; Consciousness raising Group | Visible minority adults (primarily Latinx) | To discuss the meaning of one’s identity; commonalities among those with the shared identity. | NA | Empowerment (e.g., personal, interpersonal, political) consciousness-raising (constructive dialogue and praxis) |
| Hernández-Plaza, 2006b  | Mutual aid groups | Immigrants | To create new links between community members to increase and improve support exchanges. | Groupwork in social work (Dominelli, 2004) | NA |
| Hung, 2012 | Empowerment group work | Women; immigrants; visible minorities; lower socioeconomic status | To challenge internalized powerlessness; identity strengths; build mutual support among members; challenge dominant social definitions of an identity group to advocate for change. | Groupwork (Brown, 1994) | Empowerment (Gutierrez, 1992) |
|  Jacobs, 2018 | Discussion groups | Black female adolescents | To provide a community for a particular group of people and to serve as a space where those outside of the affinity group could become educated about the issues and experiences of its members. | Ecological systems theory of human development (Bronfenbrenner, 1979); phenomenological variant of ecological systems theory (Spencer, 1999); intersectionality (Crenshaw, 1989); Black feminist thought (Collins, 1989; 2000) | Critical pedagogy (Janks, 2010); the feminist tradition of creating consciousness-raising groups (Cross, Klein, Smith, & Smith, 1982); the tradition of home spaces/places (Ward, 1996) |
| Jameson, 2021 | Empowerment group | Adult women | To support women to unite and explore their lives and the larger societal structure they live in to promote healing and empowerment. | Consciousness-raising; empowerment; self-help support groups; group therapy dynamics; group rituals (Onno van der Hart, 1983) | Group meditation; non-judgemental, non-confrontational model |
| Kim, 2018 | Affinity group | Korean IT professionals | To provide a space where Korean IT professionals can come together to share and learn. | Model of apprenticeship for learning | NA |
| Lee, 2005 | Mutual aid group | Elderly Latino individuals | To provide senior citizens with a medium in which they could meet and interact with. members of their community, thereby creating a stronger support system. | William Schwartz's (1961) theory of mutual aid groups | NA |
| Lesser, 2004 | Support group | Mothers working in professional fields | To provide space for women to build connections and understanding with other women who experienced similar challenges in balancing work and family and provide support to and empower each other. | Self-in-relation theory; women's support groups | NA |
| Letendre, 2007 | Empowerment group ("Go Grrrls" curriculum) | Female students in grades 6-9 | To raise consciousness about the impact of larger systems on personal problems, encourage mutual aid, and promote collective skill development and problem-solving. | Curricular-based group models; strength-based perspective in educational groups; skill-based group programs; girl empowerment groups | Curricular-based group models; strength-based perspective in educational groups; skill-based group programs; girl empowerment groups |
| Lewis, 1984 | Group intervention (adapted from the BORN FREE Training Packet to Reduce Sex Role Stereotyping in Career Development) | Black female students in grades 10-12 | To increase awareness of the effects of sex role socialization on attitudes, cognitions, and behaviors related to career choices in science and engineering. | Sex-role socialization; occupational sex stereotyping; consciousness-raising  | Sex-role socialization; occupational sex stereotyping; consciousness-raising |
| Masterson, 1983 | Consciousness-raising group | Lesbian adult women | To assist lesbian identity integration and coping within the larger society. | Consciousness-raising; group therapy | Consciousness-raising |
| McPhee, 2017 | Employee resource group | Indigenous and non-indigenous adults who worked at a large Canadian bank | To provide support for Indigenous employees to increase employee retention; to provide opportunities for personal learning with the purpose of career growth and advancement; to have members feel valued and connected with the organization. | Social identity theory; common in-group identity model | NA |
| Myers, 2019 | Affinity group | Undergraduate students who do not identify with the dominant group | To provide brave spaces for students to counteract experiences of isolation and microaggressions. | Racial identity formation models; Cass's homosexual identity formation model; D'Augelli's life span model; various theories from philosophy, religion and spirituality | NA |
| Paine, 1992 | Mutual aid group | Low-income adult women | To provide and receive support and encouragement; to help members find solutions to problems. | Mutual aid & self-help group literature  | NA |
| Santhosh, 2021 | Affinity group  | All people who support achieving gender equity, including male allies and those with non-binary gender identities | To provide a group where peers can network, and provide/receive mentorship, sponsorship, and advocacy. | NA | NA |
| Seebohm, 2013 | Mutual aid group | Ten groups focused on physical ill-health, five groups focused on mental ill-health, and six groups focused on social isolation. | To provide and receive holistic, empathetic mutual support for people with a shared problem or experience. | NA | NA |
| Shen, 2018 | Empowerment group (RAISE - Reclaiming our Asian American/Pacific Islander Identity for Social Justice and Empowerment) | Asian-American/Pacific Islander college-aged women | To empower historically oppressed communities to feel capable of effecting change on behalf of themselves and others. To confront societal systems of power and privilege. | Empowerment, social justice and liberation psychology frameworks | Empowerment, social justice and liberation psychology frameworks |
| Singh, 2011 | Women’s empowerment group | Women with diverse intersecting identities (e.g., race, sexuality, SES) | To explore members’ sense of self and relationship with others and the ways they have been socialized as a woman in society. | Empowerment groups with women | Jungian archetypes  |
| Tauriac, 2013 | Affinity groups | Racially diverse students (Black, Latinx, Asian and multiracial – a separate group for male and female Asian students) | To provide students information about basic multicultural concepts and terminologies (e.g., race, ethnicity, and culture) and opportunities to discuss perceptions about the racial climate and their relationships on campus  | Furr's (2000) recommendations for structuring psychoeducational groups and intergroup dialogue interventions (Zuniga et al., 2002) | NA |
| Watts, 2002 | Educational intervention (Young Warriors program) | Teenage African American boys | To foster and enhance critical thinking regarding how social forces interact with race, culture, class, and gender to influence them and their communities. | NA | Critical thinking and consciousness, media literacy, and sociopolitical development |
| Wilkens, 2016 | Social and support groups | Older lesbian and bisexual women | To offer a space to create friendships, to socialize, affirm their identities, have a sense of belonging, and alleviate loneliness and isolation. | NA | NA |
| Janson, 2015 | Consciousness-raising group | Women (allies welcome) | To gather and empower women from different backgrounds to discuss/question the dominant social system. | Consciousness-raising and empowerment | NA |
| Chun, 2017 | Affinity groups | Students of Color | To foster a sense of belonging in environments that can be unwelcoming for non-dominant group members. | Affinity groups | Racial identity development models; and sense of belonging |
| Hays, 2010 | Groups focused on social justice | Not reported | To empower clients at individual and systemic levels. | Social justice frameworks | Social justice frameworks |
| Lambertz-Berndt, 2017 | Affinity groups | Employees with specific racial identities | To provide space for people sharing some aspect of identity to share experiences, discuss relevant topics, and provide emotional support and resources. | Not reported | Not reported |
| Varghese, 2019 | Race-based caucuses | Teacher candidates of Color | To shift candidates’ understandings of their racialized selves related to their teacher identities. | Race-based caucuses | Teacher identity as central to the work of teacher education |
| *Note.* a Labels for the group type and target population are based on the terminologies used in the article.b This article covers multiple types of groups. |

**Table S2**

*Allyship Group Details*

| Author & Year | Group Type (Name)a | Target Population(s)a | Group Purpose | Theory – Group Development | Theory – Group Content |
| --- | --- | --- | --- | --- | --- |
| Joel, 2014 | Conflict groups; Consciousness raising group | Women and men | Create a safe space to explore thoughts and feelings regarding gender and psychology and to see the relevance of their gender identity in interpersonal relations. | Not reported | Feminist consciousness raising; conflict groups (based on social identity theory; Tajfel & Turner, 1979) |
| Pheterson, 1986 | The Feminist Alliance Project | Women from dominant and non-dominant groups in terms of race, religion, and sexuality | To study and interrupt psychological processes that divide women from one another. | Not reported | Internalized oppression and domination; visibility; pride; solidarity; and alliance |
| Putman, 2020 | Not explicitly stated | White | To gain a greater understanding of how racism and white privilege are conceived (pre-and post-intervention. | Critical communication pedagogy (Fassett & Warren, 2007) | Not reported |
| Anicha, 2015 | Allyship; pro-feminist men-only gender-equity anti-violence advocacy group | Men | To advance gender equity and climate. | Not reported | Pro-feminist anti-violence advocacy (Berkowitz, 2002) |
| Blitz, 2012 | Race-based caucus  | White | To promote antiracist practice, advance organizational change, and support group members' personal and professional growth. For White allies, to develop their identity as White people, deal with internalized privilege, examine the intent and consequences of their actions, and create partnerships. | Not reported | Race-based organizational model (Carter, 2000); Antiracist multicultural model (Crossroads Ministry, 2008) |
| Craig, 2021 | Allyship; curricula are referred to as “Practicing Alliance.” | Able-bodied; heterosexual; cis-gender; white; age | To teach about differences, oppression, and privilege, so they may use their privilege and power to support marginalized social groups. | Not reported | Innovative ally model for social justice (Gibson, 2014) |
| Denevi, 2006 | White racial affinity group | White  | Discuss what it means to be White, how privilege manifests itself, and how we can combat racism. | Not reported | Not reported |
| Harro, 1986 | Not explicitly stated | Heterosexual | To acknowledge the problem (i.e., the “ism”) and promote psychological development through addressing the role of social learning on perspectives, seeing others’ perspectives, and increasing the repertoire of action options. | Behavior-person-environment (BPE) model (Lewin, 1935), as incorporated into psychology and education by Hunt and Sullivan (1974) | Anti-oppression education (AOE) model (Bell & Weinstein, 1983) |
| Leonard, 1996 | Consciousness raising group | Broadly privileged groups (e.g., cis-gender; heterosexual; white; higher socioeconomic status) | To raise social and self-awareness of oppressive societal systems and internalized beliefs. | Not reported | Analysis of oppression (Young, 1992); Theory of liberating pedagogy (Freire, 1971, 1973); Social constructionist philosophy |
| Ng, 2017 | Not explicitly stated | Broadly privileged groups (e.g., cis-gender; heterosexual; white; male; able-bodied; higher socioeconomic status) and their intersections | To develop active allyship behavior in the workplace to create a more inclusive, socially just, and equitable space for everyone. | Not reported | Diversity (as described by Ahmed, 2012); Intersectionality (Crenshaw, 1989); “nothing about us without us” from disability justice activism |
| Weinstein, 1988 | Not explicitly stated | Broadly privileged groups (e.g., cis-gender; heterosexual; white; male; able-bodied; higher socioeconomic status; antisemitic) | To introduce and discuss the contradictions of each “ism” (i.e., racism, sexism, antisemitism, disablism, heterosexism, and classism) | Cybernetic and information processing models (e.g., input, analysis, and output); Complete act of thought (Dewey, 1910); Herbart’s conception of teaching (Ruediger, 1932)  | Not reported |
| Wilson, 2021 | Allyship group | Men | To create change in organizational and societal cultures, systems, and policies and support members of underrepresented and marginalized groups. | Not reported | Not reported |
| Wu, 2019 | Not explicitly stated | Broadly privileged groups (e.g., cis-gender; heterosexual; white; male; able-bodied) | To encourage individuals to take ownership of the complicit nature of oppression and provide them with strategies to become agents for change. | Not reported | Anti-oppression framework (Larson, 2008); Critical social justice theory (Sensory & Baker, 2017) |
| Tauriac, 2013 | White affinity group and intergroup dialogues | Racially diverse students | “To pull together members of each of the affinity groups for an intergroup dialogue” and “discuss concrete actions that students can take to improve cross-group relationships on campus”, p. 249 | Furr's (2000) recommendations for structuring psychoeducational groups and intergroup dialogue interventions (Zuniga et al., 2002) | Not reported |
| Chun, 2017 | Affinity groups | White people | To help White students understand their racial identity, which in turn helps them understand the experiences of students from other racial groups. | Not reported | Not reported |
| Hays, 2010 | Groups focused on social justice | Not reported | To empower clients at individual and systemic levels. | Social justice frameworks | Social justice frameworks |
| Lambertz-Berndt, 2017 | Affinity groups | White people | To provide space for people sharing some aspect of identity to share experiences, discuss relevant topics, and provide emotional support and resources. | Not reported | Not reported |
| Varghese, 2019 | Race-based caucuses | White teacher candidates | To shift candidates’ understandings of their racialized selves related to their teacher identities. | Race-based caucuses | Teacher identity is central to the work of teacher education. |
| Bhattacharyya, 2014 | Banner signing, Facebook group and panel event | Non-Muslims | To develop allyship behaviors and increased awareness of social injustice in non-Muslims. | Theory of ally development by Moeschberger et al. (2006) & six components of ally development | Not reported |
| Dounas-Frazer, 2017 | Intergroup discussions | Broadly privileged groups (e.g., cis-gender; heterosexual; white; male; able-bodied) | To provide opportunities for student leaders to (a) learn about the challenges and successes of students from underrepresented groups in physics and b) apply this learning to the continued evolution of their organization. | Role of empathy in improving intergroup relations (Stephan, W. G.., & Finlay, K, 1999) & Fanonian theory of "safety" in race dialogue (Leonardo, Z. & Porter, R. K, 2010) | Critical race theory - in education (see Ladson-Billings, G. & Tate, W. F, 1995) & Intersectionality (Crenshaw, 1989) |
| Drower, 1993 | Inter-racial women’s encounter | (White) women in South Africa | To help women identify their commonalities, increase their awareness of socio-political conditions, specifically for white participants, encourage personal empowerment, and facilitate inter-racial contact and understanding. | Sirls et al. (1980) goals for group work practice, consciousness-raising (Dominelli & McLeod, 1989), constructive dialogue and praxis, empowerment (Gutierrez & Ortego, 1989) and group work aims (Heap, 1985) | Not reported |
| *Note.* a Labels for the group type and target population are based on the terminologies used in the article. |

**Table S3**

*Affinity and Allyship Group Features and Implementation Methods*

| Author & Year | Group Type | Group Recruitment | Group Design | Number of Sessions/Total Hours | Facilitation Structure | Summary of Content Covered | Summary of Key Activities | Guidance on Implementation?  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Amodeo, 2018 | Affinity | Advertised through local LGBT associations. | Manualized curriculum | 3x8 hours (24 hours total)  | Two clinical psychologists facilitated the group sessions. | Issues related to identity, heterosexism, minority stress, resilience, empowerment, and self-awareness. | Experiential activity based on intersectionality, sharing of transphobic experiences, and group discussions to facilitate self-awareness and understanding of social and institutional backgrounds. | Yes |
| Bristol, 2020 | Affinity | An open invitation was offered to every aspiring male educator who identified as a person of color. | Manualized curriculum (Innovative Teacher Preparation Program)  | 4x2 hours (8 hours total)  | Three alumni male teachers of color facilitated the group sessions. | Shared experiences as male teachers of color, advocacy for career development and financial stability as a teacher, and self-care. | Group discussions, developing culturally-sustaining practices, and self-reflection. | No |
| Chadiha, 2004 | Affinity | NA | NA – the authors recommend best practices for affinity groups. | NA | The authors recommend that a social worker facilitate group sessions. | Issues related to caregiving, empowerment, stress and coping with social inequalities, and racial disparities in health and income. | Raising critical group consciousness through storytelling, teaching concrete problem-solving skills, teaching advocacy skills and mobilizing resources. | No  |
| Cox, 1991 | Affinity | From clients of the county’s Department of Social Services. | Freeform conversations and other activities, largely driven by group members. | NA – members spent up to 10/15 hours on group-related functions | Social worker acting as a consultant, shared leadership among group members. | Sharing personal stories, problems, and resources, understanding power structures and participating in advocacy. | Group discussions, invited speakers, social action and mutual aid activities. | Yes |
| Fuchsel, 2014 | Affinity | Not reported. Group members were selected based on study-specific criteria (criterion sampling) | Si, Yo Puedo curriculum | 11x2 hours (22 hours total) | Group facilitators deliver curriculum and facilitate discussion. | Series of topics on awareness of self, knowledge of relationships within culture and impact of factors on relationships. | Large group discussions, educational activities and self-reflection through drawing or writing. | Yes |
| Green, 2018 | Affinity | Not reported | Wide range of formal and informal activities. | NA – groups were ongoing for years | Groups were directed by leadership teams consisting of highly engaged members. | Professional development and skills training internally, group-specific culture and issues externally. | Internally and externally focused educational activities, informal learning (e.g., mentorship) | No |
| Gutierrez, 1991 | Affinity | Random sampling from a pool of Latino students. | Manualized curriculum based on a group protocol. | One 90-minute session | Group leader | Similarities in group identity; common goals; obstacles or barriers to self and group expression; action planning | Group introductions and discussions on group process and content; provision of a booklet with relevant resources | Yes |
| Hernández-Plaza, 2006 | Affinity | Not disclosed | NA | NA | It depends on the type of group (support group *vs.* self-support) | NA | NA | Yes |
| Hung, 2012 | Affinity | Community recruitment (from a social services centre) | Manualized curriculum | 6-8x2 hours each (12-16 hours total) | Group leader (social worker) | Differences and commonalities in stories; challenging dominant discourses and policy practices against their group identity; advocating for social changes | Pre-group interview (part of recruitment); storytelling (childhood, work, family, and friends) and in-depth group discussions | Yes |
| Jacobs, 2018 | Affinity | Through two independent school sites. | Freeform, with prompts | 16x30-50 minutes (8-13 hours total) | Combination of group leaders (article author and doctoral student in Education) and self-led. | Issues of race/ethnicity, gender, and socioeconomic status within daily school life, and how Black girls recognize, process, and respond to messages that they receive connected to their identities. | Group discussions, storytelling, media literacy, action-oriented work. | No |
| Jameson, 2021 | Affinity | Not reported | Ritual-based with space for sharing and discussion based on member input. | Weekly sessions (2 hours each) for four years | Group leader  | Cultural practices through which members could find healing and empowerment. | Opening ritual; meditation to allow for centering/entering contemplative state; discussion and sharing; ending ritual | Yes |
| Kim, 2018 | Affinity | Not reported | Seminars including a presentation and Q&A. | Monthly seminars (length of sessions not reported) | Group leader (Korean IT professional) | Comparisons of career environments between Korea and the US; mobile media trends; social entrepreneurship and technology | Group members or external speakers gave presentations.  | No |
| Lee, 2005 | Affinity | Not reported | Freeform, with prompts | Weekly sessions (1.5 hours each) | Group leader (social worker) | Social support and community building with sensitivity to ethnic/cultural variables. | Check-in activities; group discussions; field trips; recreational activities  | No |
| Lesser, 2004 | Affinity | The first two members connected at work and then invited other women to form a support group. | Freeform, no prompts | Monthly sessions (2 hours each) for five years | Self-led | Stressors and transitions related to work and parenting.  | Group discussions | No |
| Letendre, 2007 | Affinity | Through referrals from teachers, flyers and direct contact with students and parents (e.g., in assemblies and school corridors). | Manualized curriculum | 12x60-90 minutes (12-18 hours total) | Two female facilitators (Bachelor’s & Master’s social work students) | Topics included: Being a girl in today’s society/media images; establishing a positive body image; establishing a positive mind set; making and keeping friends; establishing independence through problem solving; assertiveness; sex; alcohol; drugs; visions for a strong future; and planning for the future. | Didactic instruction; workbook exercises; sharing personal stories; group discussions | Yes |
| Lewis, 1984 | Affinity | Participants were selected from a pool of names of students who scored between the 50th percentile and the94th percentile on the Math and Science Tests of the SRA Achievement Series. | Manualized curriculum | 16x1 hour sessions (16 hours total) | Group leader | Topics related to sex role socialization and occupational sex stereotypes in personal environments, the media, school, and workplaces. | Didactic instruction; listening to audio tapes, workbook exercises; external speakers | No |
| Masterson, 1983 | Affinity | Participants were recruited from the clients of therapists at the growth center, announcements at local lesbian-feminist events, and informal recruitment of friends/acquaintances of group members | Freeform, with prompts | 8-15x 2-hour sessions (16-30 hours total) | Group leader (clinical psychologist) | Topics related to lesbian identity integration and coping with the larger society, including coming out, guilt, anger, jobs and careers, friendships, independence-dependency, couples’ relationships, sex, lesbians and racism, lesbians and men, and homophobia. | Group discussion; sharing of personal experiences; discussion questions | Yes |
| McPhee, 2017 | Affinity | Not disclosed | Free-form, no prompts | Ongoing interactions and planned activities | Not disclosed | Education about Indigenous cultural artifacts and practices as well as discussions about strategies and issues of the bank that involved Indigenous business endeavors.  | Group discussions; conference calls; community events; an annual conference; mentoring | No |
| Myers, 2019 | Affinity | Groups were advertised through emails from the department chair and announcements in introductory-level classes. | Freeform, no prompts | Minimum of 2 sessions per semester, with additional informal gatherings | Group leaders (Undergraduate social work faculty members) | Topics included professional development, exploring identities, navigating campus and finding resources, sharing relationship celebrations and challenges, recent events (e.g., hate crimes), feeling excluded during Christian holidays and being seen as incomplete without the ‘right’ religious beliefs. | Group discussions; sharing personal experiences | Yes |
| Paine, 1992 | Affinity | Not reported | Not reported | Biweekly 1-hour meetings | Group leader | Topics related to personal problems associated with living in poverty including divorce, finding a well-paying job, living on welfare, finding daycare, and dealing with a child who is experimenting with drugs and alcohol. | Group discussion; sharing personal experiences | Yes |
| Santhosh, 2021 | Affinity | NA | Manualized curriculum | NA | Group leader | NA | Group discussion; expert speakers; mentorship; skill-building | Yes |
| Seebohm, 2013 | Affinity | Not reported | Not reported  | Not reported | Self-led by group members and supported by medical professionals. | Topics focused on a wide range of issues, including physical ill-health, mental ill-health, and socially isolating situations. | Not reported | No |
| Shen, 2018 | Affinity | Not reported | Manualized curriculum | Nine sessions over nine weeks | Group leaders (licensed themselves as or supervised by mental health clinicians) | Implicit Biases/Racism/Stereotypes, My Asian American/Pacific Islander Identity, Body Image/Self-Love, Family, Safety in Relationships, Identity and Intimate Relationships, School/Career/Purpose, RAISE our Voices. | Videos, handouts, polls, discussions, exercises, IAT, creative activities | Yes |
| Singh, 2011 | Affinity | No information on how the group was advertised, but potential group members contacted the group facilitators directly and went through a screening process. | Manualized curriculum | 6x1.5 = 9 hours over six weeks | Group leader (counselling psychologists) | Defining oneself and five archetypes of women’s development and how they relate to participants’ thoughts, feelings, and experiences. | Check-ins, sharing objects and personal meaning, sharing in pairs, exercises | Yes |
| Tauriac, 2013 | Affinity & allyship | Students at a progressive, independent high school self-selected which racial affinity group they wanted to be a part of. | Manualized curriculum | 1x6 hours + follow-up meeting six weeks later | Group leader (clinical psychology background) | Information about basic multicultural concepts and terminology, participants’ perceptions about the campus racial climate and campus relationships between their group and other groups, and concrete actions to improve cross-group relationships on campus. | Introduction and icebreaker activity; didactic multicultural presentation; affinity groups; large cross-group discussion; and a follow-up meeting | Yes |
| Watts, 2002 | Affinity | From members of ‘manhood’ groups or referred by school staff due to ‘problematic’ behavior. | Freeform, with prompts (based on music/video) | Eight sessions | Group leader | Experiences related to race, culture, and gender that are part of participants’ daily experiences. | Deconstruct, analyze, and discuss rap videos and movies to develop critical media literacy skills. | Yes |
| Wilkens, 2016 | Affinity | NA | Variable | NA | NA | Variable | Different types of groups – e.g., reading, dancing, social | Yes |
| Janson, 2015 | Affinity | Students at the universities that offered this class could sign up for it. | Manualized curriculum | Not reported | Group leader | Fourteen topics ranged from ‘power & privilege’ to ‘masturbation, pleasure and orgasm.’ | Check-ins, assignments, group discussion, exercises, guest speakers, reading and introspection. | Yes |
| Chun, 2017 | Affinity & allyship | NA | Group protocols were based on shared norms, developed by the group, or based on the advisor’s leadership. | It would be good to devote more time to affinity group meetings | Facilitators could use more training in cultural sensitivity and group facilitation | Personal experiences, communities’ specific needs and interests, developing a sense of identity and increased awareness of different perspectives. | Community building, creating safe space, education, identity development and empowerment. | Yes |
| Hays, 2010a | Affinity & allyship | NA | Variable | NA | Group leader (competencies regarding cultural and social justice issues) | Identity development processes, cultural issues, privilege, and oppression and how they might impact group members and group process (intersectional perspective), empowerment through focusing on individual-system relations and identifying a “common struggle.” | Active role-taking, educational activities, critical consciousness, check-ins, facilitated discussion, intergroup dialogue, storytelling, & teaching skills | Yes |
| Lambertz-Bernt, 2017 | Affinity & allyship | From a non-profit organization; employees taking a six-week training program.  | Not reported | Multiple sessions over six weeks | Group leader (identified with group identity and issues) | Not reported | Not reported | No |
| Varghese, 2019 | Affinity & allyship | From teacher education program | Freeform with prompts | Six sessions of 2 hours per year | Group leader (willingness to engage with the discomfort of talking about race and critical self-reflection) | Candidates of Color caucus: reframing narratives of deficiency to an asset-based perspective and critiquing/resisting the dominant culture; White caucus: unpacking responses to caucusing and students’ White identities/Whiteness and its impact. | Freeform discussion with facilitator interventions. | Yes |
| Bhattacharyya, 2014 | Allyship | No formal recruitment – the campaign was aimed at the campus community and broader society. | Three-part campaign with multiple levels of engagement | NA | Doctoral students in counselling organized and facilitated the events | Banner: “Don’t Meet Hurt with Hate. Love Islam”; Facebook group: photos and messages of support, conversation about Islamophobia; Panel event: “Myths and Facts About Islam Post-Marathon.” | Signing banner, sharing through the Facebook group, a panel event with Q&A. | Yes |
| Dounas-Frazer, 2017 | Allyship | Leaders from the university’s “Prime” organization. | Manualized curriculum | 6x2 = 12 hours | Group leader (had to have anti-harassment training and experience facilitating diversity-related groups) | Women in physics: Statistics and biases; First-generation college students; Achievement gaps and the deficit model; Models of allyship and social change; Deconstructing the word “diversity.” | Pre-workshop homework, an Empathy Activity, a homework debrief, an Application Activity, and post-workshop feedbackIntergroup discussion. | Yes |
| Drower, 1993 | Allyship | Through the different church, community, and women’s organizations in the black and white communities. | Manualized curriculum | 3-day event (Friday evening – Sunday afternoon) | Group leader (social work background and personal experience with oppression) | Pain and sense of powerlessness, identifying own power, steps towards positive action, visions for the future. | Small and larger group work, video presentations,shared meals. | Yes |
| Joel, 2014 | Allyship | Students from a gender and psychology course were invited to join the group sessions. | Freeform, with prompts | Weekly 13-14 x2 hours (26-28 hours total)  | Clinical psychology graduate students acted as facilitators, supervised by the course instructor. | Flexible, based on participants’ choices. Broadly: gender stereotypes; power relations and how to use power to counteract inequalities; the meaning of gender identity; internalized gender expectations and sexuality. | Group discussions on topics. | Yes |
| Pheterson, 1986 | Allyship | Not explicitly stated | Manualized curriculum | Biweekly x 5 months | Group leader who was a woman and from a marginalized group (e.g., Black, Jewish, lesbian). | Participants’ life stories; positive and negative feelings about oneself, identity, and history; solidarity around shared group identity; alliance towards others with different group identities. | Discussion on topics; writing; informal meetups between group meetings; subgroup discussions before large, broad group discussions | Yes |
| Putman, 2020 | Allyship | Participants recruited through a university; recruitment methods not explicitly stated. | Manualized curriculum | Three days | The author co-facilitated the group with a partner. | Historic recap of white domination; defining and identifying systemic racism; understanding intersectionality and white privilege across contexts; consequences of white privilege for whites and POCs; confronting perpetrators of racism and white privilege; developing an action plan for future steps  | Lectures and discussion topics; role-play exercises; action plan development | No |
| Anicha, 2015 | Allyship | Recruitment of the advocates was not specified. The training was offered to groups of male faculties identified through an application and interview process. | Manualized curriculum | Slightly unclear; possibly one training session, with additional opportunities for involvement. | Facilitators with anti-oppression training  | Male privilege, unconscious bias, bias in the hiring process. | Group discussion on topics and the group’s aims and goals; development of an Ally Pledge | No |
| Blitz, 2012 | Allyship | An agency-wide memo from management  | Freeform, with prompts | Unclear | Caucus leader who had been with the agency for several years; white consultants from an external group | Addressing privilege and intersectionality. | Group discussion | No |
| Craig, 2021 | Allyship | Flyers posted in the university’s department (of social work). | Manualized curriculum | 3x3 hrs (9 hours total) | Self-led | Social locations and intersections with privilege and marginalization; characteristics of an ally; barriers and facilitators to alliance; implicit bias and associations; generalizations and stereotypes; phases of allyship; alliance as a life journey | Small and large group discussions and debriefing; self-reflection activities; watching educational videos; role-play exercises and feedback; participation in simulated scenarios with actors; homework exercises between sessions | No  |
| Denevi, 2006 | Allyship | Teachers and administrators who had read a book about race and teaching; high school students | Freeform, with prompts | Unclear | Group leader (training not disclosed) | Addressing white privilege and white identity development. | Readings; journal writings and reflections; cross-cultural dialogues | No |
| Harro, 1986 | Allyship | Not explicitly stated, it seems to be students recruited through their programs or community members who have engaged in other parts of the main training project. | Manualized curriculum | Part of a one-credit workshop in a 6-part series. 2 days x6.5 hours (13 hours total) | Group leaders | Word associations with identity groups; myths about groups; similarities and uniqueness; systemic socialization | Educational lectures and videos; sharing in pairs and the larger group; reflection exercises; journaling; guided imagery exercises | Yes |
| Leonard, 1996 | Allyship | Students in the class were randomly assigned to conditions | Freeform, with prompts | The exact number of sessions was not reported; sessions lasted 1.25 hours each. | Self-led | Meaning of racism and oppression; personal experiences with one’s race and privileges held | Topic review and questions for discussion; begin sessions with free speaking time for members; informational videos | Yes |
| Ng, 2017 | Allyship | NA | Freeform, with prompts | NA | Group or self-led | Self-identification with group identity and its meaning for privilege and contribution to oppression. | Self- and group reflection exercises; group discussions; writing exercises; role-play | Yes |
| Weinstein, 1988 | Allyship | Not explicitly stated (students enrolled for the courses, but unclear if they were voluntary or obligatory parts of their degrees) | Manualized curriculum | Slightly unclear; weekend | A team of graduate students facilitated sessions. | Meanings and contradictions of “isms”; transforming the contradictions | Introductions; concentric circles activities; lectures; group discussions; “speak-outs” (carefully selected individuals from the oppressed group share their experiences with the group); brainstorming of actions; rehearsal activities (e.g., role-playing) | Yes |
| Wilson, 2021 | Allyship | Referred to authors through faculty members and leaders. | Freeform, no prompts | Not explicitly stated  | Group leader (training/selection not specified) | Listening, learning and accountable self-reflection (e.g., speaking up and calling in); everyday allyship through trust building and action (e.g., gender and gender inequality misconception and myths; implicit bias); promoting gender equality through structural change | Self-reflection exercises; online course review; role-play and discuss | No |
| Wu, 2019 | Allyship | Not explicitly stated | Manualized curriculum | Unclear the number of sessions; Each workshop lasted 1.5-4 hours | Two authors facilitated sessions | Unconscious bias; allyship as a strategy for consciousness-raising, capacity building, and behavioral changes; confronting interactions involving bias, power, and privilege | Review of topics; guided discussion; storytelling; small group activity based on a vignette, followed by a large group discussion | No |
| *Note.* NA = non-applicable; LGBT = lesbian, gay, bisexual, transgender; IAT = implicit association task. a This article is based on recommendations from experts, not based on a specific group’s practices.  |

**Table S4**

*Affinity and Allyship Group Evaluation*

| Author & Year | Group Type | Type of Evaluation | Process Measures Used | Key Process Findings | Outcome Measures Used | Key Outcome Findings |
| --- | --- | --- | --- | --- | --- | --- |
| Amodeo, 2018 | Affinity | Evaluation of outcomes | NA | NA | Two semi-structured focus groups were conducted to qualitatively assess training effectiveness, resilience, and personal and group achievements. The 14-item resilience scale was also administered to assess participants’ level of resilience. | Three qualitative themes were identified: identity affirmation, self-recognition and acceptance, and the group as a source of support.Quantitative findings: a significant increase in resilience over time. |
| Bristol, 2020 | Affinity | Evaluation of outcomes | NA | NA | Semi-structured interviews with broad, open-ended general questions regarding experiences in participants’ education programs and school placements were conducted. The interviews focused on how participation in the affinity group shaped these experiences.  | Qualitative findings: open communication helped foster connections across group members and increased participants’ social-emotional well-being and feelings of self-efficacy. Participants felt better able to solve practice dilemmas collaboratively, learn from each other’s experiences, and find validation in understanding that other group members shared their school-based challenges. |
| Chadiha, 2004 | Affinity  | NA | NA | NA | NA | NA |
| Cox, 1991 | Affinity | Evaluation of outcomes | NA | NA | NA/informal | Group members’ understanding of power dynamics and common issues and their ability to self-educate and take action increased. They developed leadership and found and shared resources within and outside the group. |
| Fuchsel, 2014 | Affinity | Evaluation of outcomes | NA | NA | Written responses to qualitative questions. | Group members reported improved self-esteem, confidence, and changes in their lives stemming from becoming empowered during the program. |
| Green, 2018 | Affinity | NA | NA | NA | NA | NA |
| Gutierrez, 1991 | Affinity | Evaluation of outcomes | NA | NA | a. Change strategy (personal empowerment)b. Ethnic Activism (degree of interest in specific activities related to Latinos on campus)c. Commitment (interest in being contacted by specific ethnic minority student organizations) | CR group (*vs.* control and EI group) had the highest scores on empowerment and ethnic activism;EI and CR groups demonstrated more commitment. |
| Hernández-Plaza, 2006 | Affinity | NA | NA | NA | NA | NA |
| Hung, 2012 | Affinity | NA | NA | NA | NA | NA |
| Jacobs, 2018 | Affinity | NA | NA | NA | NA | NA |
| Jameson, 2021 | Affinity | Evaluation of outcomes | NA | NA | Individual and group interviews (open-ended, non-directive interview style) | Participants felt safe sharing personal information in the group, felt validated by the group, and felt at home. Deep connections developed as well as a caring community. Participants identified changes in themselves and others. Sharing life stories felt impactful. Participants felt an increase in personal power and autonomy. Meditation was helpful for personal reflection and clarity. |
| Kim, 2018 | Affinity | Evaluation of processes and outcomes | Interviews and focus groups  | The activities of the main group did not serve the diverse needs of members, so several subgroups were formed to serve the needs of more specific groups (e.g., interest, age, gender) | Interviews and focus groups  | Cultural familiarity among members facilitated learning, social interactions and networking; however, it may also have limited the perspectives present in the group. |
| Lee, 2005 | Affinity | Evaluation of processes and outcomes | Structured interviews and observation | The primary reason for joining the group was to develop social relationships and receive information. The group attracted more people, enabled more personal sharing, and has become more established with time. | Structured interviews and observation | Participants enjoyed the social interactions, recreational activities and field trips and benefitted from the mutual aid and support provided by the group. |
| Lesser, 2004 | Affinity | Evaluation of processes and outcomes | Observation and experience with the group | Three members left the group in the first year, but the composition remained stable after that. The absence of conflict in the group might have been due to self-selection and professional skills in group dynamics present among members. | Observation and experience with the group. | The group was successful in building group cohesion and supportive relationships. The group supported members through difficult decisions, loss, and transitions helped them reflect on relationships outside the group. Members expressed that they felt comfortable sharing their true emotions in the group. |
| Letendre, 2007 | Affinity | Evaluation of processes  | 10-item Group Leader Form; responses from participants and facilitator observations; interviews with facilitators  | Support from the host schools was important for the success of the program; time invested in group building activities is needed to build bonding between participants; participants generally responded positively to session content and engaged more with the discussion and games than didactic instruction; limited experience of facilitators in working with groups created some barriers to engagement and left some conflicts/problematic dynamics unaddressed. | NA | NA |
| Lewis, 1984 | Affinity | Evaluation of outcomes | NA | NA | Attitudes Toward Women Scale (Spence & Helmreich, 1972); Adjective Checklist (Gough & Heilbrun, 1952-1965); California Occupational Preference System (Knapp, Grant, & Demos, 1966-1971); observational measures (number of advanced math/science classes taken in next year) | The two groups only differed on the Adjective Checklist Achievement, Dominance, and Endurance scales. Participants in the control group did not change from the pre-to-posttest, while participants in the experiment group did significantly change on their attitudes toward the rights and sex roles of women, their cognitions about the "ideal" woman, and in their interest in science and engineering-related careers. |
| Masterson, 1983 | Affinity | Evaluation of outcomes | NA | NA | Observation and evaluation of group sessions. | Conversations on coming out to oneself brought great identification with stories shared, much group support and sympathy, decrease in feelings of loneliness, isolation, and bitterness. Discussion on coming out to others helped participants become more patient with heterosexual persons around them and less paranoid. Overall, participants reported higher self-esteem, lower loneliness, and more awareness. |
| McPhee, 2017 | Affinity | Evaluation of outcomes | NA | NA | Telephone or face-to-face interviews | Themes identified: connecting with cultural identity and others like them helped Indigenous employees feel like they belonged; the integration of cultural artifacts into their workplace helped them feel more broadly accepted; helping Indigenous communities brought a sense of pride to Indigenous employees and allowed non-Indigenous employees to see their co-workers in their own cultural environment. Overall, the ERG was important for Indigenous employees' ability to feel welcome and succeed at work. |
| Myers, 2019 | Affinity | Evaluation of outcomes  | NA | NA | Observation | Benefits of group experiences for students included identity development, within-group diversity, social networks, professional development, and faculty-student relationships. |
| Paine, 1992 | Affinity | Evaluation of processes and outcomes | Self-Help Behavioural Assessment Instrument applied to observation data of group sessions before and after the group facilitator received training. | Supportive behaviours were identified in the mutual-aid group, with a small increase after training. | Satisfaction ratings on a 5- or 7-point Likert scale, as well as open-ended responses for each meeting. | Average satisfaction over all sessions was 4.2/5, participants appreciated the opportunity to talk about their problems and felt the meetings helped them in solving their problems and feel better about themselves.  |
| Santhosh, 2021 | Affinity | NA | NA | NA | NA | NA |
| Seebohm, 2013 | Affinity | Evaluation of outcomes | NA | NA | Interviews | Themes identified: enhancing control (sense of control; self-belief, self-determination, ability to make healthy choices; opportunities to influence and be heard), increasing resilience (emotional well-being; ability to function socially; learning and development; healthy lifestyle; trust and safety, social networks, relationships, emotional support) and facilitating participation (valued roles; sense of belonging, being involved). |
| Shen, 2018 | Affinity | NA | NA | NA | NA | NA |
| Singh, 2011 | Affinity | Evaluation of process | Informal thematic analysis of responses to evaluation questions | Use of archetypes was helpful in meeting personal goals for the group and connect with inner self on a deep level | NA | NA |
| Tauriac, 2013 | Affinity & allyship | Evaluation of outcomes | NA | NA | Coding frequency and themes of responses to survey questions. | The groups enabled serious conversations, created a comfortable setting, motived building inter-group relationships and enhanced participants’ understanding of cross- and within-group perspectives, however, choosing an affinity group posed challenges, engaging in difficult dialogues within the affinity groups was hard, participants had experiences of relational discomfort. |
| Watts, 2002 | Affinity | NA | NA | NA | NA | NA |
| Wilkens, 2016 | Affinity | Evaluation of process and outcomes | Thematic analysis of face-to-face interviews | Participants preferred more exclusive groups as they made it easier to connect and feel safe. | Thematic analysis of face-to-face interviews | Most appreciated and experienced benefits from the opportunity to meet with like-minded people. Three main themes: "the intersection of sexual identity, class and gender role “transgressions”; LGBT traditions of belonging and resistance and the importance of affinity groups and spaces in resisting heteronormativity and providing social connectedness", p. 28 |
| Janson, 2015 | Affinity | Evaluation of process | Facilitator reflections | Shift to brave instead of safe spaces because oppressive systems are still omnipresent. Addressing issues of power and privilege, committing to openness, honesty, siting in discomfort, community dialogue and humility needed at all levels to move towards greater inclusivity within affinity group spaces. | NA | NA |
| Chun, 2017 | Affinity & allyship | NA | NA | NA | NA | NA |
| Hays, 2010a | Affinity & allyship | Evaluation of outcomes  | NA | NA | NA – expert recommendations | Recommendations for group work research:Seek empirically supported and culturally responsive group treatment; incorporate more voices; investigate group workers; measure the impact of social justice on group members |
| Lambertz-Bernt, 2017 | Affinity & allyship | Evaluation of process and outcomes | Thematic analysis of open-ended survey responses | Better promotion, timing, and facilitator preparedness would have made the groups more successful. White participants would have liked mixed-race groups, while participants with multiracial identities felt constrained and unsafe by having to choose. More heterogeneous groups as well as groups focused on non-racial identities would have been appreciated.  | Thematic analysis of open-ended survey responses | Both participants in affinity and allyship groups reported finding the group helpful and supportive. Some White participants experienced the group as harmful as it evoked white guilt and a feeling of loss of identity, while some participants from non-dominant identities felt the reminders of their own oppression as harmful and would have liked more focus on the positive features of their group. |
| Varghese, 2019 | Affinity & allyship | Evaluation of outcomes | NA | NA | Informal reflections from authors | The groups brought many positive feelings (e.g., connectedness, trust, validation, confidence, competence, clarity, awareness, openness, belonging) and some negative feelings in White participants (anger, resentment, resistance). For some these negative feelings led to deeper self-reflection and allyship, while for others it resulted in deeper resistance. |
| Bhattacharyya, 2014 | Allyship | Evaluation of process | Descriptive statistics of the number of people reached | Over 400 Boston College members signed the banner. Within one week, the Facebook group had over 10,000 views. 80% of these were in the United States (and 20% of these from Boston area). Also viewed in Turkey (10% of views) and a number of other countries. The panel event was attended by 50 Boston College community members. | NA | NA |
| Dounas-Frazer, 2017 | Allyship | Evaluation of process | Post-workshop evaluations regarding structure and content, and topics of interest for future workshops | An average of 9 people attended each session; recommend having a broader curriculum for the workshops, but also having opportunities for newcomers to "catch up" | NA | NA |
| Drower, 1993 | Allyship | NA | NA | NA | NA | NA |
| Joel, 2014 | Allyship | Evaluation of outcomes | NA | NA | Observation | Three experiences: 1) Recognize that patriarchal order exists in society, within the group, and within oneself, 2) move beyond patriarchal order to no order, 3) move from logic to emotional relevance |
| Pheterson, 1986 | Allyship | Evaluation of outcomes | NA | NA | Observation | Common resistance to identify with other groups based on past experiences with oppression and domination. |
| Putman, 2020 | Allyship | Evaluation of outcomes | NA | NA | Surveys and evaluation of audio and videotapes of discussions and activities regarding participants’ knowledge, affective orientation to seminar topics (i.e., racism) and reported behaviors. | White participants’ responses initially described racism from extremist or individualist positions (e.g., referencing the KKK). These views gradually shifted by the post-survey, to move beyond individualist examples.  |
| Anicha, 2015 | Allyship | NA | NA | NA | NA | NA |
| Blitz, 2012 | Allyship | NA | NA | NA | NA | NA |
| Craig, 2021 | Allyship | Evaluation of outcomes | NA | NA | 6-item ally development scale (developed by the authors) | Participants felt the workshop improved their ability to practice allyship in their field; helped them better understand the relationship between self-awareness and practicing alliance; deepened their allyship knowledge; and how to use their strengths and privileges to be an ally. |
| Denevi, 2006 | Allyship | NA | NA | NA | NA | NA |
| Harro, 1986 | Allyship | Evaluation of process | Questions based on Kegan’s environmental stages (confirmation, contradiction, and continuity) | Confirmation: those with corresponding (vs. opposing) beliefs with the workshop felt higher confirmation.Contradiction: personal/private knowledge outweighed public knowledge; less focus on institutional/societal context.Continuity: gradual changes in perspectives overtime. | NA | NA |
| Leonard, 1996 | Allyship | Evaluation of process and outcomes | Observation, instructor reflection, student reflection papers | Group activities were routinely revised based on student feedback. Essential to remain open and accepting of students' perspectives to prevent reactance/entrenchment of oppressive beliefs and students feeling coerced to share instructor's views. | Observation, instructor reflection, student reflection papers | Students were generally engaged and critically reflected on oppression and their role in perpetuating it. Some expressed discomfort sharing isolated viewpoints in the group. |
| Ng, 2017 | Allyship | NA | NA | NA | NA | NA |
| Weinstein, 1988 | Allyship | NA | NA | NA | NA | NA |
| Wilson, 2021 | Allyship | Evaluation of process | Informal observation | Anticipated an increase in accountability; openness to critique and suggestions for improvement from female informants; circulate less misconceptions and myths about gender equity; increases in students seeking support from allyship group members; increase in successful grants for EDI initiatives | NA | NA |
| Wu, 2019 | Allyship | Evaluation of outcomes | NA | NA | Pre- and post-workshop survey evaluating participants’ levels of prior training in bias (confidence in understanding, recognizing, and addressing unconscious bias) and being an ally.  | A significant improvement in scores across all measures, especially for those who felt their prior training was not effective.  |
| *Note.* NA = non-applicable; CR = consciousness-raising; EI = ethnic identity; EDI = equity, diversity, and inclusion; LGBT = lesbian, gay, bisexual, transgender; KKK = Ku Klux Klana This article is based on recommendations from experts, not based on a specific group’s practices. |