

DIGGING DEEPER

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

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INDIGO
CULTURAL CENTER

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

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BACKGROUND

THE ALLIANCE FOR INFANT MENTAL HEALTH

The Alliance for the Advancement of Infant Mental Health (“the Alliance”) is a global organization that includes those states and countries whose associations for infant mental health have licensed the use of the Competency Guidelines (MI-AIMH Copyright © 2017) and/or Endorsement for Culturally Sensitive, Relationship-Focused Practice Promoting Infant & Early Childhood Mental Health under their associations’ names. The mission of the Alliance is to build and sustain a diverse workforce, informed by infant and early childhood mental health principles, that strengthen early relationships. The mission is accomplished through advancing social and economic justice and becoming an antiracist organization, supporting professional development and research, and engaging associations for infant mental health as partners.



DIVERSITY, EQUITY, AND INCLUSION

In 2021 the Alliance Board of Directors and staff concluded a lengthy strategic planning process. The first two goals of their strategic plan has informed much of how they have proceeded with Endorsement efforts: Goal #1: Advance Workforce Development Efforts that Reflect the Alliance’s Commitment to Diversity, Equity, Inclusion, and Racial Justice and to Sustain the Sectors; and Goal #2: Ensure that Diversity, Equity, Inclusion, and Racial Justice are Embedded in All that the Alliance Does.

The Alliance has placed an incredible amount of attention on revising their infant-early childhood mental health (IECMH) workforce development standards in ways that promote cultural humility, diversify the workforce, and drive policies, scholarship, and training that are anti-racist. An integral part of IECMH best practice is the use of reflective supervision/consultation (RS). The Alliance believes that RS promotes cultural humility, reduces burnout, and addresses implicit bias. Collectively, these efforts have led to an extensive list of changes in a very short amount of time. The changes have been about one or more of the following: broadening pathways; dismantling and updating policies that impact Endorsement; infusing best practice into professional development requirements; and removing barriers.



Alliance Staff at the 2022 Weatherston Summit for Alliance Leaders in Navasota, TX

Multiple voices and perspectives have been sought out to inform all these developments and changes. The Alliance's current partnership with Indigo Cultural Center represents a broad objective to make progress toward the Alliance's goal to 'Change Workforce Development Standards to be Anti-Racist.' Findings from this study and continued collaboration with Indigo Cultural Center will focus on:

- 1) Integrating a strong racial equity lens into the Alliance guidelines for RS
- 2) Developing strategies to disseminate the findings and new guidelines to the field in ways that will maximize their impact on Reflective Supervision / Consultation practice.

INDIGO CULTURAL CENTER

The Institute of Child Development Research and Social Change at Indigo Cultural Center is an action-research firm that specializes in infant and early childhood research and evaluation conducted with an anti-racist lens. Indigo Cultural Center (a BIPOC-led organization) is led by executive director Dr. Eva Marie Shivers and the Institute is directed by Jayley Janssen. Indigo Cultural Center's mission is to conduct rigorous policy-relevant research on infant and early childhood mental health, education, and development by partnering with community agencies and public agencies that are dedicated to improving the lives of children, especially those from low-income and historically marginalized communities.

BACKGROUND

Dr. Shivers is considered a national thought leader of IECMH as a result of numerous evaluations and research studies; training and keynotes throughout the country; organizational technical assistance; policy consultation; and advocacy efforts. The predominant theoretical lenses influencing all research at Indigo Cultural Center includes an attachment and infant mental health lens; systems lens; and socio-cultural and racial equity lens. In addition, Dr. Shivers is a Zero to Three Leadership Fellow (Class 2005), and also has served as faculty in the Harris Infant and Early Childhood Mental Health Training Institute at Southwest Human Development for 5 years.

For the past seventeen years, Dr. Shivers has provided child care policy consultation to national, state, and local government agencies and administrators. Currently, Dr. Shivers is a guiding member of several IECMH racial equity movement-shaping collaborations across the country and is working with others to disrupt the culture of white supremacy that is woven through much of the fabric in our IECMH infrastructure. For the past 6 years, Jayley Janssen's research agenda has focused on the ways in which racism manifests in early care and education settings.

Over the past 12 years, Indigo team members have authored peer-reviewed publications and other briefs in the field of IECMH.



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INTRODUCTION

The terms reflective supervision and reflective consultation are frequently used interchangeably. Reflective supervision and reflective consultation both refer to “**a collaborative relationship for professional growth that improves program quality and practice, ...by cherishing strengths and partnering around vulnerabilities to generate growth**” (Shahmoon-Shanok, 2009, p.7). Additionally, resources from ZERO TO THREE list reflection, collaboration, and regularity as the three building blocks of reflective supervision (Fraser, 2016). But what is the distinction between **reflective supervisors** and **reflective consultants**? The Alliance’s Best Practice Guidelines for Reflective Supervision / Consultation offer two key distinctions (Alliance for the Advancement of Infant Mental Health, 2018):

REFLECTIVE SUPERVISORS:

- ☑ Operate within an agency or program;
- ☑ Will most likely address reflective, clinical/case, and administrative content.

REFLECTIVE CONSULTANTS:

- ☑ Are contracted by an agency or program;
- ☑ Are hired to provide reflective consultation to an individual/group on behalf of the promotion of IECMH

Although the Alliance specifically promotes and supports reflective supervision/consultation (RS/C), **for the purposes of this study we used the term, REFLECTIVE SUPERVISION (RS)** in our research materials as well as throughout this report. There was a consensus among our research collaborators that to design focus groups and survey questions that might appeal to the broader IECMH workforce, the use of the term, Reflective Supervision (RS) was preferable.

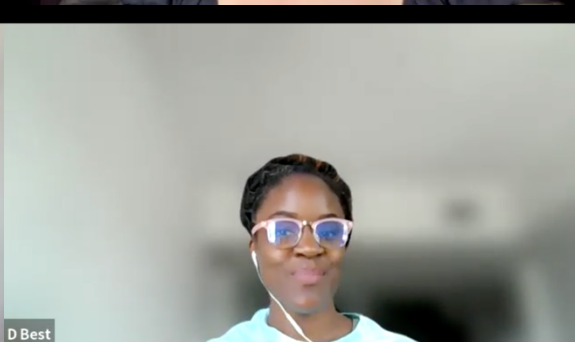
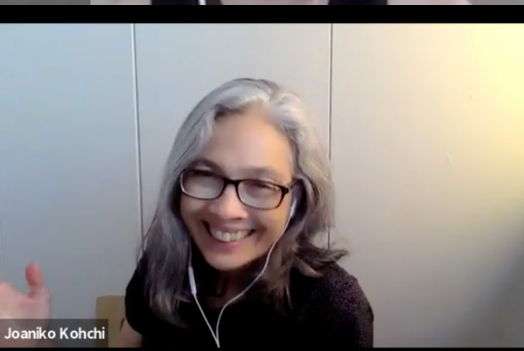
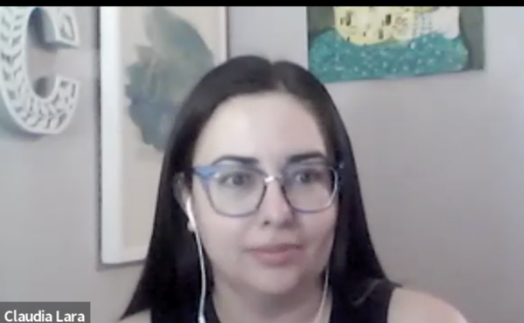
To date, there is only a limited amount of literature and published workforce resources that explicitly focus on culture, diversity, and/or racial equity in the context of IECMH Reflective Supervision (Hardy & Bobes; Hause, 2022; Heffron, Grunstein, & Tilmon, 2007; Noroña, Heffron, Grunstein, & Nalo, 2012; Stroud, 2010; Stroud, 2014; Stroud, Wu, & Driver, 2022).

Nevertheless, there is also an increasing sense of urgency to acknowledge race, power, and equity in reflective practice and to increase the capacity of those who provide reflective supervision (and reflective supervision/consultation) to integrate more of a racial equity lens into their day-to-day work.

PURPOSE AND RATIONALE FOR THE CURRENT STUDY

The Indigo research team and Roundtable members came together to co-create the goals and objectives for this study. Our charge was to use a critical and community-forward approach in shaping the field of reflective supervision (RS) in infant and early childhood mental health (IECMH) and advance a new RS paradigm and framework for the Alliance that is influenced by **expansive anti-racist, Indigenous, and liberatory 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.)
- ✓ Eliminates systemic and cultural barriers in the IECMH field (i.e., gatekeeping; hegemonic ways of understanding “the work”)
- ✓ Keeps all of us accountable.



GUIDING THEORETICAL AND CONCEPTUAL FRAMEWORKS

DECOLONIZATION IN IMH

The **active resistance** against colonial powers and a **shifting of power** towards the acquisition of our own political, economic, educational, cultural, psychic independence and power. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural, and educational **deconstruction of colonial oppression**. (Sanchez, 2019). Sanchez outlines six (6) ways that decolonization can manifest:

What Does Decolonization Look Like?

- ✓ Living without the paralyzing guilt or shame of your identity and the social identity you inherited;
- ✓ Giving up social and economic power and privilege that directly disempowers, appropriates and invisibilizes others;
- ✓ Dismantling patriarchy;
- ✓ Doing the work to find out who you are, where you came from, how you got here;
- ✓ Building communities that work together to find out where we are going together and what our individual roles and responsibilities are in this process;
- ✓ Celebrating who we are and connecting the unique knowledge we each bring to work together to solve global challenges.

(Nikki Sanchez, "Decolonization is for Everyone", TEDxSFU)

CRITICAL RACE THEORY

For the past 15 years Critical Race Theory (CRT) has informed all work at Indigo Cultural Center – our research, evaluations, policy consultation and our racial equity training and facilitation activities. The CRT framework was first created as a tool for understanding and addressing how marginalization manifests in reference to Black people, though the framework has since expanded to include people of color more broadly, those who are low-income, women, individuals with disabilities, and other minoritized and marginalized populations (Gillborn et al., 2018; Howard & Navarro, 2016; Solórzano & Yosso, 2002).

The Five Tenants of CRT

- 1 A **centralized view on race and racism**, with an explicit focus and targeting of race in the analysis. The analysis is also attentive to how race interacts with other forms of subordination (e.g., gender, age, sexual orientation, religious status).
- 2 **Challenging dominant assumptions, perspectives, stereotypes, and sense-making.**
- 3 Assuming a **commitment to racial justice** and social justice overall.
- 4 **Centering the knowledges, experiences, and realities of people of color as 'real' and valid.**
- 5 Employing a **transdisciplinary perspective** that is grounded in numerous fields and academic disciplines.

(Solórzano, 1998)

INTRODUCTION

One outgrowth of utilizing CRT in our work has been exploration into the subtle ways that racism manifests in everyday life and in unconscious ways. This has directly informed the work of scholars on racial micro-aggressions (Yosso et al., 2009; Solórzano et al., 2000). Examples relevant to IECMH include program design; funding; policies; leadership; power structure in IECMH and EC-serving organizations; credentialing, hiring, retention and promotion of IECMH professionals who identify as BIPOC; workforce development; relationships with colleagues; relationships with community; access to high quality IECMH /ECE / FS services



INDIGO CULTURAL CENTER'S ANTI-RACISM TRANSFORMATIONAL-HEALING FRAMEWORK.

Indigo has adapted and tested a four-level racial justice framework that is specific to infant and early childhood mental health (Shivers & Arbel, 2019). The Indigo Framework is primarily informed by the Healing and Transformational Justice movement (Pyles, 2020) and by Critical Race Theory (Yosso et al., 2009). There are four broad pathways (or levels) for achieving goals related to disrupting systemic racism and moving toward social justice in the context of infant and early childhood mental health: Individual/Internal, Inter-group/ Interpersonal, Institutional/Systemic, and Ideological (Adapted from Potapchuk, 2004). The levels are not necessarily linear and can unfold organically and simultaneously during a transformational experience (Meehan et al., 2009; Shivers & Arbel, 2019).

- LEVEL I:** Individual/Internal
Focuses on building the knowledge, awareness, and skills of individuals to increase cultural and racial awareness, confront prejudices and stereotypes, and address power dynamics, racism, internalized white supremacy, and internalized racism. The use of embodied mindfulness practices is central to addressing the 'inner work of social justice.' (Magee, 2019).
- LEVEL II:** Interpersonal/Inter-group/Relational
Focuses on how we talk with one another about race. This level of transformation brings people of different racial and ethnic identity groups together whereby they co-create agreements and ways of working together to dismantle stereotypes, adopt common language, build relationships of trust and solve problems and conflicts. The use of personal and collective narrative is central to this level.
- LEVEL III:** Institutional/Systemic/Organizational
Focuses on systemic and historical patterns that have contributed to inequities. This level also focuses on strengthening the capacity of organizations and institutions to communicate about race, organize and mobilize for change, and advocate for more inclusive policies and institutional practices that reduce disparities and promote racial equity.
- LEVEL IV:** Ideological
Focus on this level includes the regular, ongoing interrogation and adoption of the ever-evolving use of terms, concepts, and frameworks that are central to creating common language and shared understanding of issues and solutions related to racial equity.

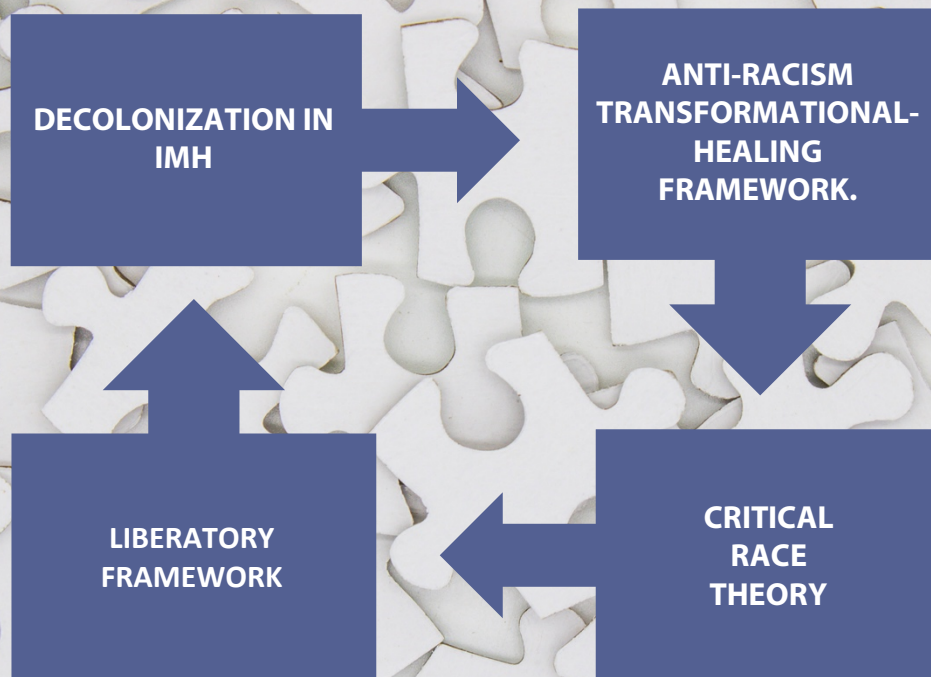
INTRODUCTION

LIBERATORY FRAMEWORK

The Liberatory Framework refers to a framework of action guided by the premise that the only way to end systems of oppression is by dismantling the system itself, as opposed to giving people equitable resources so they can attempt to navigate a system that doesn't naturally benefit them (National Council of Jewish Woman, n.d.). "This framework allows for an understanding of the wounds that affect all of us. It must involve insight, restoration, and an opening for greater humanity for victims as well as for perpetrators, bystanders, and witnesses" (Watkins & Shulman, 2008, p. 47).

This type of liberation is one that requires individuals to cultivate critical consciousness and critical self-reflection. It is also the type of liberation that individuals do with one another but not for others. All the efforts in a liberatory framework work together to effect real and lasting change within those social systems that constrict and restrict, via systemic and institutional oppression that plays out in all our lives. The key to liberatory work is that it advocates for real and lasting change, not short-term change that can be undermined when circumstances change (Diaz, 2020).

THEORETICAL AND CONCEPTUAL FRAMEWORKS



DEVELOPING A COMMON LANGUAGE FOR THIS REPORT

In our work we often encounter questions or confusion around the language of diversity, equity, and inclusion work. This does not surprise us, as many of the terms used refer to concepts that are human invented, used to categorize people, and imperfectly capture the complexity of identity. The language of social justice work is always evolving, often developing new political significance, and gaining different meanings and interpretations depending on the identities, lived experiences, and social contexts of individuals. At Indigo Cultural Center we believe the terminology of social justice work and our understanding of the terms we often use is a critical strategy in the journey of authentic transformation. Instead of retreating from the complexities and inadequacies of language, we supply some definitions here.

“Definitions anchor us in principles. This is not a light point: If we don’t do the basic work of defining the kind of people we want to be in language that is stable and consistent, we can’t work toward stable, consistent goals.... To be an anti-racist is to set lucid definitions of racism/antiracism, racist/antiracist policies, racist/antiracist ideas, racist/antiracist people.”

- Ibram X. Kendi

RACIAL EQUITY

Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or that fail to eliminate them (Center for Assessment and Policy Development, 2016).

DIVERSITY INFORMED

Diversity-informed practice is a dynamic system of beliefs and values that shapes interactions between individuals, organizations, and systems of care. Diversity-informed practice recognizes the historic and contemporary salience and intersectionality of racism, classism, sexism, able-ism, homophobia, xenophobia, and other systems of oppression and strives for the highest possible standard of inclusivity in all spheres of practice: teaching and training, research and writing, policy, and advocacy, as well as direct service (Thomas, Noroña & St. John, 2019).

ANTI-RACISM

Anti-Racism is defined as the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach and set up in opposition to individual racist behaviors and impacts (Race Forward, 2015).

WHITE SUPREMACY CULTURE

White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by the vast majority of institutions in the United States. These standards may be seen as mainstream, dominant cultural practices; they have evolved from the United States' history of white supremacy. Because it is so normalized it can be hard to see, which only adds to its powerful hold. In many ways, it is indistinguishable from what we might call U.S. culture or norms – a focus on individuals over groups, for example, or an emphasis on the written word as a form of professional communication. But it operates in even more subtle ways, by actually defining what “normal” is – and likewise, what “professional,” “effective,” or even “good” is. In turn, white culture also defines what is not good, “at risk,” or “unsustainable.” White culture values some ways of thinking, behaving, deciding, and knowing – ways that are more familiar and come more naturally to those from a white, western tradition – while devaluing or rendering invisible other ways. And it does this without ever having to explicitly say so (Gulati-Partee & Potapchuk, 2014).



HEALING JUSTICE

At its essence, radical healing is a process of confronting, metabolizing, and mitigating the impacts of identity-based wounds. Anti-racism work that organizations take on can get mired down by myths of complexity or can experience mission drift. It is important to also note that radical healing is an intentional, time-intensive process, as opposed to an outcome per se. The pivotal value of this framework lies in its assets-based lens. Systems that lean into radical healing should begin this journey by acknowledging the full range of humanity, potential, and worth of BIPOC. Advancing a radical healing agenda requires leaders to establish an organizational culture grounded by several interrelated anchors: (1) collectivism, (2) critical consciousness, (3) strength and resistance, (4) cultural authenticity and self-knowledge, (5) radical hope, and (6) restorative self-care. (French et al., 2020).



SOMATIC ABOLITIONISM

Somatic Abolitionism is living, embodied anti-racist practice and cultural building — a way of being in the world. It is a return to the age-old wisdom of human bodies respecting, honoring, and resonating with other human bodies. Somatic Abolitionism is the resourcing of energies that are always present in your body, in the collective body, and in the world. Somatic Abolitionism is an emergent process. Somatic Abolitionism is an emergent form of growing up and growing into a more fuller energetic human experience. **Why We Need Somatic Abolitionism:** Nearly all of our bodies—bodies of all cultures—are infected by the virus of white-body supremacy (WBS). This virus was created by human beings in a laboratory—the **Virginia Assembly, in 1691**—then let loose upon our continent. It quickly infected people of all cultures and pigmentation, backgrounds, and economic circumstances. Today, the WBS virus remains with us—in the air we breathe, the water we drink, the foods we eat, the institutions that govern us, and the social contracts under which we live. Most of all, though, it lives in our bodies. **What Somatic Abolitionism Does:** Somatic Abolitionism heals our bodies of the WBS virus, and then inoculates our bodies against new WBS infections through cultural container building. It begins in your body, then ripples out to other bodies, and then to our collective body. Somatic Abolitionism requires action—and repeated individual and communal practice. Through repetition, you collectively build resilience, discernment, and the ability to tolerate discomfort that comes with confronting the brutality of race (Resmaa Menakem).

SCOPE OF THE CURRENT REPORT

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 group. The key research questions that guided this effort can be viewed in the callout figure to the right.

Next steps with these data will continue to address the larger context for this work, 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.

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

Since 2007, Indigo Cultural Center has built a strong reputation as a Community Based Participatory Research (CBPR) organization with partner-clients both within and outside of Arizona; whereby evaluation design, implementation and dissemination activities are closely aligned with our partner’s ongoing service delivery to establish and maintain continuous quality improvement.

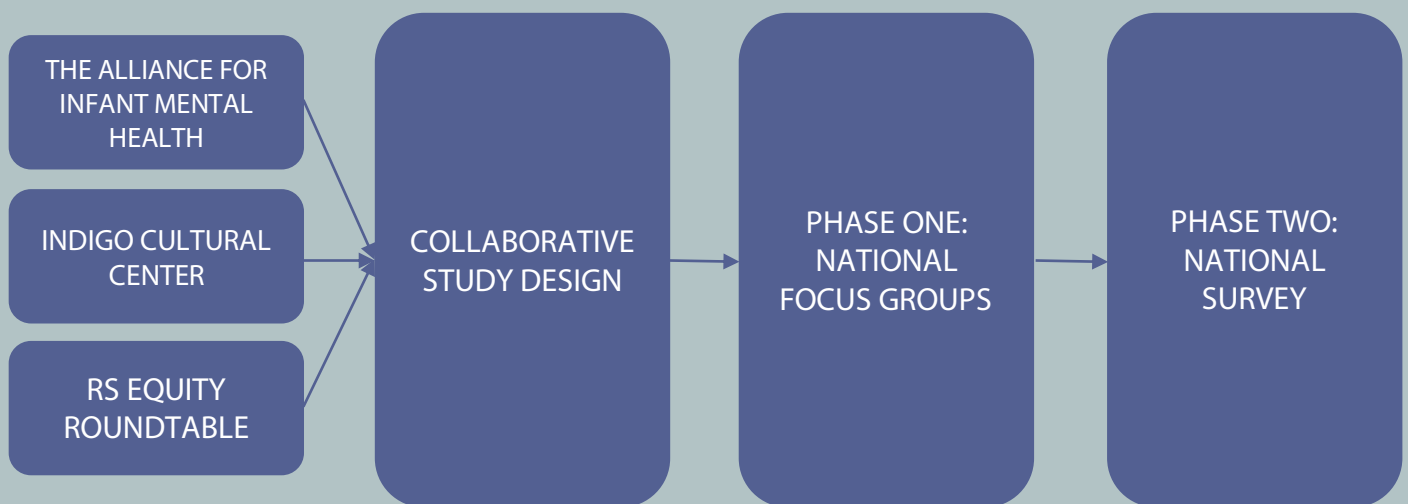
As we started conceiving this study in partnership with the Alliance, it was immediately apparent that we could not complete this study without partnering with thought leaders who are currently shaping RS and RS/C with a strong racial justice lens. As a result, Indigo subcontracted with a group of predominantly 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.



METHODOLOGY

PHASE ONE: NATIONAL FOCUS GROUPS

From the inception of this evaluation, the leaders from the Alliance, the roundtable members, and Indigo Cultural Center sought to lend power to the voices and experiences of people of color in Infant Mental Health. In centering such voices, this study extensively relied on qualitative focus group conversations to capture nuances in the experiences and perspectives of people of color who experience, provide, or research reflective supervision.

Recruitment. A recruitment survey was created to gather participants from across the country. The recruitment survey was distributed through state AIMH mailing lists. In addition, the recruitment survey was distributed to contacts of Indigo Cultural Center and Roundtable Members.

The recruitment survey asked all potential participants to provide their name, email, race, zip code. Potential participants were also asked to select the role that best fit their current position: community members, practitioners receiving RS/C, practitioners not receiving RS/C, providers of RS, trainers of RS/C. Based on their response, a unique series of questions was asked to probe the demographics of their contexts or clients and to gather a more nuanced understanding of their RS/C experiences.

Participant responses were utilized to ensure we invited a sample of participants to the focus groups that were geographically nationally representative and were majority BIPOC.

Question Design. We engaged 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. Themes from their responses helped shape the questions we included in our focus group protocol. The individuals who participated in interviews were nominated by Roundtable members. They 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 group facilitators utilized a script to prepare participants for the focus group and to debrief with participants. In addition, focus group participants were given the contact information for members of the Indigo Research team to support further debriefing should the need arise. A copy of the preparation and debriefing materials can be found in supplementary materials in the Appendix.

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.

METHODOLOGY

Role affinity groups were used to disaggregate participants. Focus group conversations were held for community members, practitioners receiving RS/C, practitioners not receiving RS/C, providers of RS, trainers of RS/C, and leaders of RS/C. This role disaggregation allowed us to have deep conversations regarding the unique experiences of each role. Participants self-selected into the role affinity group that best fit their current or most salient position.

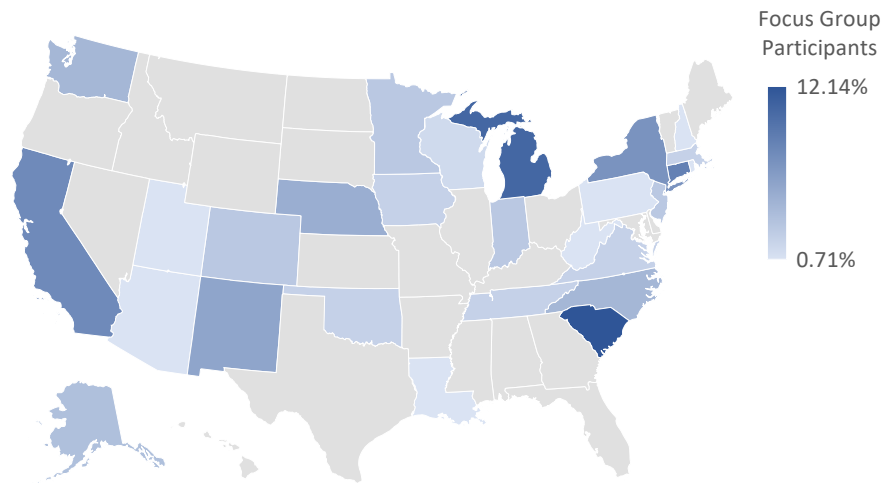
We also layered the role affinity groups with racial affinity groups given our need to have authentic conversations on topics and themes related to culture, race, identity, marginalization, and oppression. racial affinity groups can create a held, intentional place to take risks and explore racial ignorance, aversion, and urgency mindfully (King, 2018). The present study's

racial affinity group designations were a) white-, b) BIPOC-, and c) Black-identifying participants. Participants self-selected into the racial affinity group that best fit their ethnic-racial identity.

Finally, linguistic affinity groups were utilized. Focus groups were held in English and Spanish. Participants self-selected into the linguistic affinity group that best fit their native or fluent language. Finally, linguistic affinity groups were utilized. Focus groups were held in English and Spanish. Participants self-selected into the linguistic affinity group that best fit their native or fluent language.

Focus Group Participants. On the following pages we provide a brief data dashboard describing the participants in our focus group sample and the focus group affinity group sampling design.

FOCUS GROUP PARTICIPANTS' CURRENT STATE OF RESIDENCE



Powered by Bing
© GeoNames, Microsoft, TomTom

Alaska (3.57%)	Iowa (2.14%)	New Hampshire (0.71%)	Pennsylvania (0.71%)	Virginia (2.14%)
Arizona (0.71%)	Louisiana (0.71%)	New Jersey (2.86%)	Rhode Island (0.71%)	Washington (4.29%)
California (7.86%)	Massachusetts (2.14%)	New Mexico (5.71%)	South Carolina (12.14%)	West Virginia (0.71%)
Colorado (2.86%)	Michigan (10.71%)	New York (7.14%)	Tennessee (2.14%)	Wisconsin (1.43%)
Connecticut (8.57%)	Minnesota (2.86%)	North Carolina (4.29%)	Utah (0.71%)	No Response (1.43%)
Indiana (2.86%)	Nebraska (5.00%)	Oklahoma (2.14%)		

METHODOLOGY

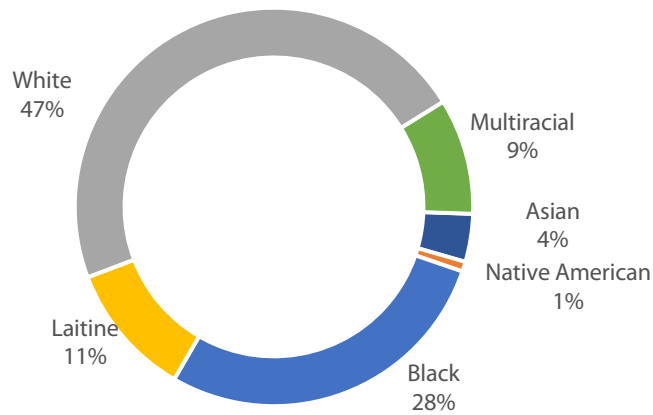
AFFINITY GROUP SAMPLING DESIGN			
COMMUNITY MEMBERS			N=23
June 11 th	Community Focus Group	white Affinity Group	N=2
June 30 th	Community Focus Group	white Affinity Group	N=5
June 11 th	Community Focus Group	BIPOC Affinity Group	N=6
June 30 th	Community Focus Group	BIPOC Affinity Group	N=6
June 30 th	Community Focus Group	Spanish Speaking Group	N=4
PRACTITIONERS			N=65
June 9 th	Practitioner – No RS/C	white Affinity Group	N=5
June 24 th	Practitioner – No RS/C	white Affinity Group	N=7
June 9 th	Practitioner – No RS/C	BIPOC Affinity Group	N=3
June 24 th	Practitioner – No RS/C	BIPOC Affinity Group	N=3
June 9 th	Practitioner – Yes RS/C	white Affinity Group	N=8
June 23 rd	Practitioner – Yes RS/C	white Affinity Group	N=8
June 9 th	Practitioner – Yes RS/C	BIPOC Affinity Group	N=7
June 23 rd	Practitioner – Yes RS/C	BIPOC Affinity Group	N=9
July 28 th	Practitioner – Yes RS/C	BIPOC Affinity Group	N=3
July 28 th	Practitioner – Yes RS/C	Black Affinity Group	N=5
July 8 th	Practitioner – Yes RS/C	Spanish Speaking Group	N=7
PROVIDERS OF RS			N=41
June 17 th	Provider of RS/C	white Affinity Group	N=8
June 30 th	Provider of RS/C	white Affinity Group	N=12
June 17 th	Provider of RS/C	BIPOC Affinity Group	N=5
June 30 th	Provider of RS/C	BIPOC Affinity Group	N=9
June 29 th	Provider of RS/C	BIPOC Affinity Group	N=7
TRAINERS OF RS			N=11
June 29 th	Trainers of RS/C	white Affinity Group	N=7
June 30 th	Trainers of RS/C	BIPOC Affinity Group	N=4
TOTAL LEADERS OF RS			N=14
April 1 st	Leader of RS/C	Black Leader	N=1
April 8 th	Leader of RS/C	Latina Leader	N=1
April 12 th	Leader of RS/C	Black Leader	N=1
April 6 th	Leader of RS/C	white Leader	N=1
July 15 th	Leader of RS/C	Black Leader	N=1
April 1 st	Leader of RS/C	white Leader	N=1
July 22 nd	Leader of RS/C	Mixed Group of Leaders	N=5
August 9 th	Leader of RS/C	Mixed Group of Leaders	N=3

METHODOLOGY

TERMINOLOGY USED TO DESCRIBE ETHNIC-RACIAL PARTICIPANT GROUPS:

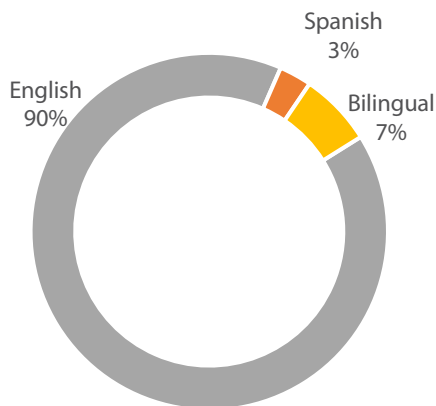
Throughout this chapter we used the terms Black and African American interchangeably and often at the same time. We use Latine as a gender-neutral racial identity label to describe people who identify as Latino/a/x, Hispanic, Chicano/a. We do not capitalize white but capitalize Black, Indigenous, and People of Color to challenge the power of whiteness, decenter it, and elevate BIPOC perspectives. We use gender rather than sex as an inclusive term that acknowledges that gender is socially and contextually constructed and is a multidimensional facet of identity.

FOCUS GROUP PARTICIPANT'S ETHNIC-RACIAL IDENTITY



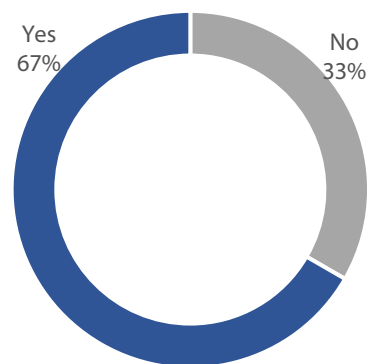
N=128

LANGUAGES SPOKEN BY FOCUS GROUP PARTICIPANTS



N=138

FOCUS GROUP PARTICIPANTS LIVING IN THE COMMUNITY THEY SERVE



N=54

METHODOLOGY

PHASE TWO: NATIONAL SURVEY

Recruitment. To probe nuances uncovered in focus group conversations and to broaden the scope of the focus group phase, a survey was created and distributed nationally. The national survey was distributed through state AIMH mailing lists. In addition, the recruitment survey was distributed to contacts of Indigo Cultural Center and Roundtable Members. Finally, the national survey was directly emailed to participants who indicated interest in joining the study during the focus group phase.

Survey Question Design. There were several strategies involved with designing the national survey. First and foremost, the main domains in our survey as well as 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 (e.g., Color Blind Racial Attitudes Scale; Supervisor Relationship Inventory).

The national survey asked 95 questions and was divided into sections to deepen our exploration into certain role experiences. The organization of the survey is presented in the call out image on this page.

National Survey Participants. The national survey opened on August 15, 2022 and closed on November 16th, 2022. On the following pages we provide a brief data dashboard describing the participants in the national survey sample.

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

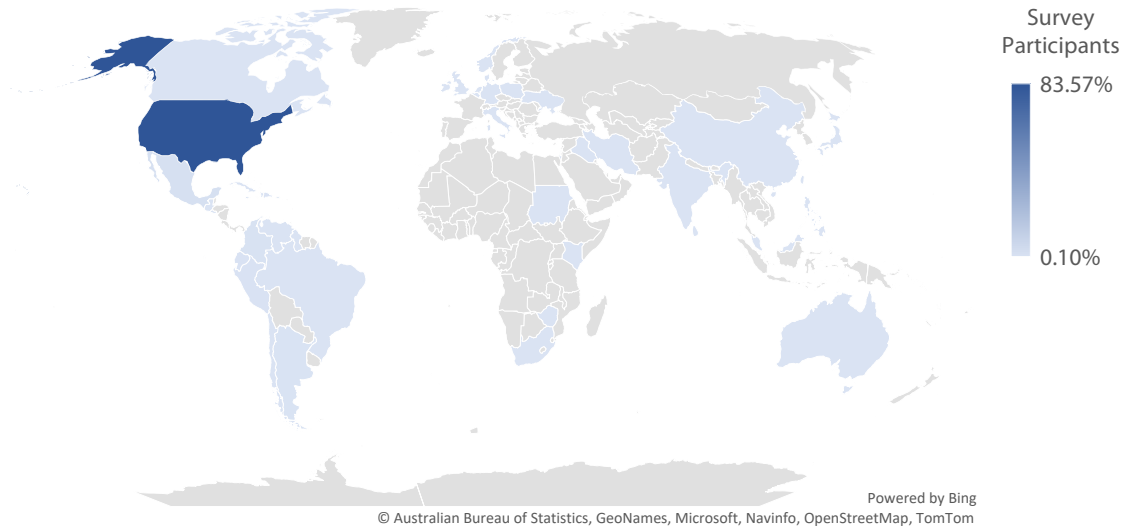
Colorblind Racial Ideology

Supervisory Relationship Inventory

PRACTITIONER NO RS	PRACTITIONER YES RS	PROVIDER OF RS	TRAINER/ LEADER OF RS
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	<input checked="" type="checkbox"/>		
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
		<input checked="" type="checkbox"/>	
			<input checked="" type="checkbox"/>
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

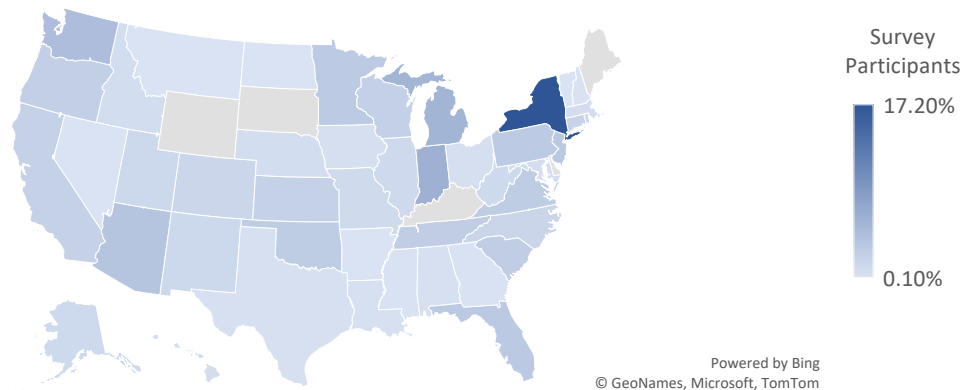
METHODOLOGY

SURVEY PARTICIPANTS' COUNTRY OF ORIGIN



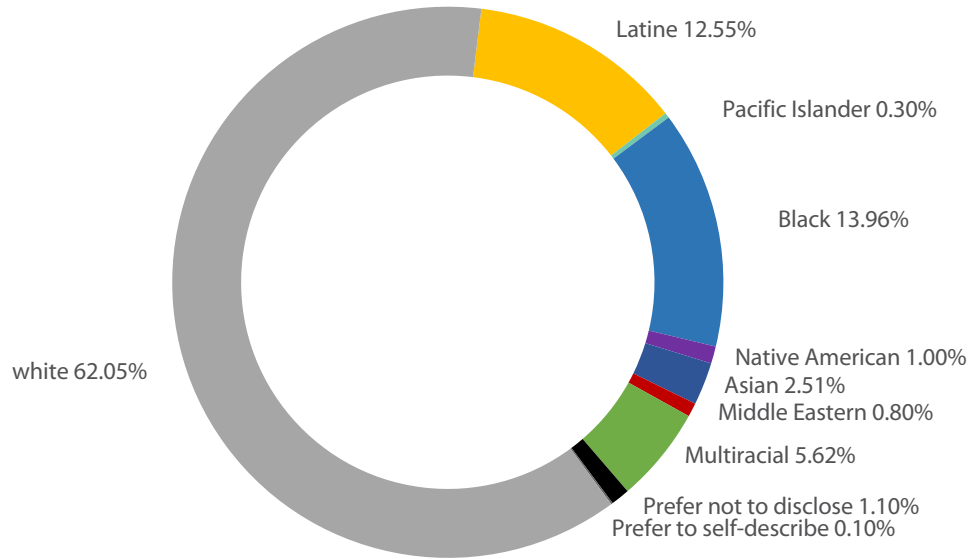
Antigua (0.10%)	Colombia (0.87%)	Guyana (0.19%)	Jamaica (0.19%)	Pakistan (0.10%)	Taiwan (0.10%)
Argentina (0.39%)	Cuba (0.19%)	Haiti (0.29%)	Japan (0.10%)	Peru (0.48%)	Ukraine (0.10%)
Australia (0.10%)	Denmark (0.10%)	India (0.19%)	Kenya (0.10%)	Philippines (0.10%)	U.K. (0.19%)
Belgium (0.10%)	D.R. (0.48%)	Iran (0.10%)	Korea (0.10%)	Poland (0.10%)	U.S.A (83.57%)
Brazil (0.19%)	Ecuador (0.48%)	Iraq (0.19%)	Malaysia (0.10%)	Puerto Rico (0.87%)	Venezuela (0.29%)
Canada (0.19%)	El Salvador (0.29%)	Ireland (0.10%)	Mexico (1.93%)	South Africa (0.10%)	Zimbabwe (0.10%)
Chile (0.10%)	Germany (0.19%)	Israel (0.10%)	Netherlands (0.10%)	Sri Lanka (0.19%)	No Response (5.6%)
China (0.19%)	Guatemala (0.10%)	Italy (0.10%)	Norway (0.10%)	Sudan (0.10%)	

Survey Participants' Current State of Residence



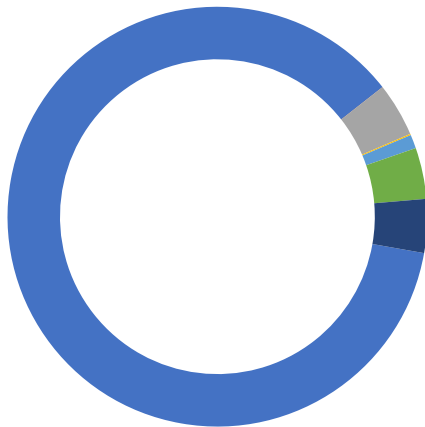
Alabama (0.48%)	Georgia (0.19%)	Massachus.. (0.77%)	New Jersey (3.29%)	Philadelphia (0.10%)	Washington (4.64%)
Alaska (1.35%)	Hawaii (0.77%)	Michigan (5.60%)	New Mexico (1.45%)	Rhode Island (1.35%)	West Virginia (1.35%)
Arizona (3.77%)	Idaho (0.87%)	Minnesota (3.09%)	New York (17.20%)	South Carolina (2.71%)	Wisconsin (2.42%)
Arkansas (0.10%)	Illinois (1.26%)	Mississippi (0.19%)	North Carolina (1.74%)	South Dakota (0.00%)	Wyoming (0.00%)
California (2.32%)	Indiana (6.09%)	Missouri (1.16%)	North Dakota (0.10%)	Tennessee (2.71%)	USA (1.26%)
Colorado (1.64%)	Iowa (0.58%)	Montana (0.10%)	Ohio (0.58%)	Texas (0.48%)	No Response (5.5%)
Connecticut (2.03%)	Kansas (2.32%)	Nebraska (0.87%)	Oklahoma (2.80%)	Utah (1.45%)	
D.C. (0.19%)	Louisiana (0.48%)	Nevada (0.10%)	Oregon (2.51%)	Vermont (0.10%)	
Florida (3.19%)	Maryland (0.68%)	New Hamps. (0.19%)	Pennsylvania (3.09%)	Virginia (2.80%)	

SURVEY PARTICIPANTS' ETHNIC-RACIAL IDENTITY



N=1035

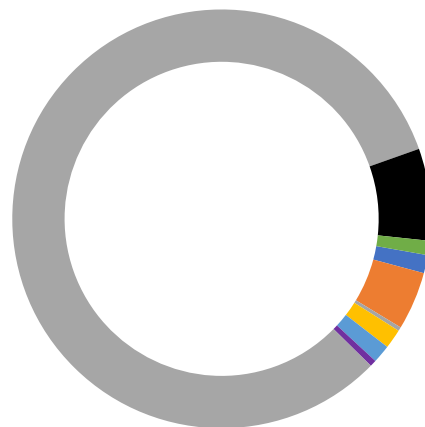
SURVEY PARTICIPANTS' GENDER IDENTITY



- Woman (90.1%)
- Trans Woman (0%)
- Man (4.3%)
- Trans Man (0.1%)

N=1035

SURVEY PARTICIPANTS' SEXUAL IDENTITY

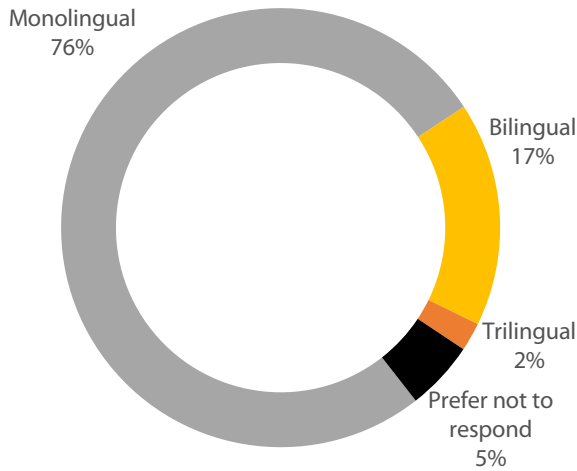


- Aromatic/Asexual (1.4%)
- Bisexual/Fluid/Pansexual (4.5%)
- Gay (0.3%)
- Lesbian (1.5%)
- Queer (1.4%)
- Questioning (0.5%)
- Straing/heterosexual (82.2%)
- Prefer not to disclose (7.1%)

N=1035

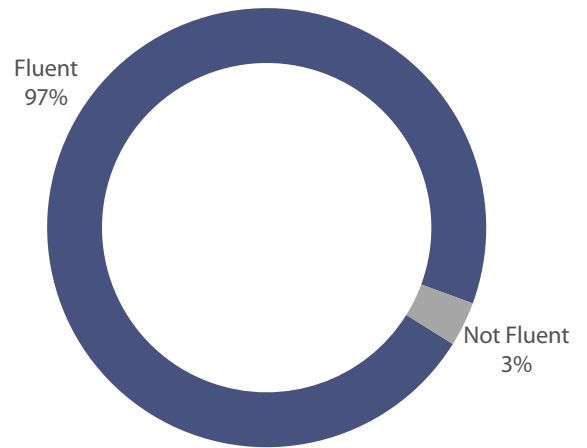
METHODOLOGY

LANGUAGES SPOKEN BY SURVEY PARTICIPANTS



N=1035

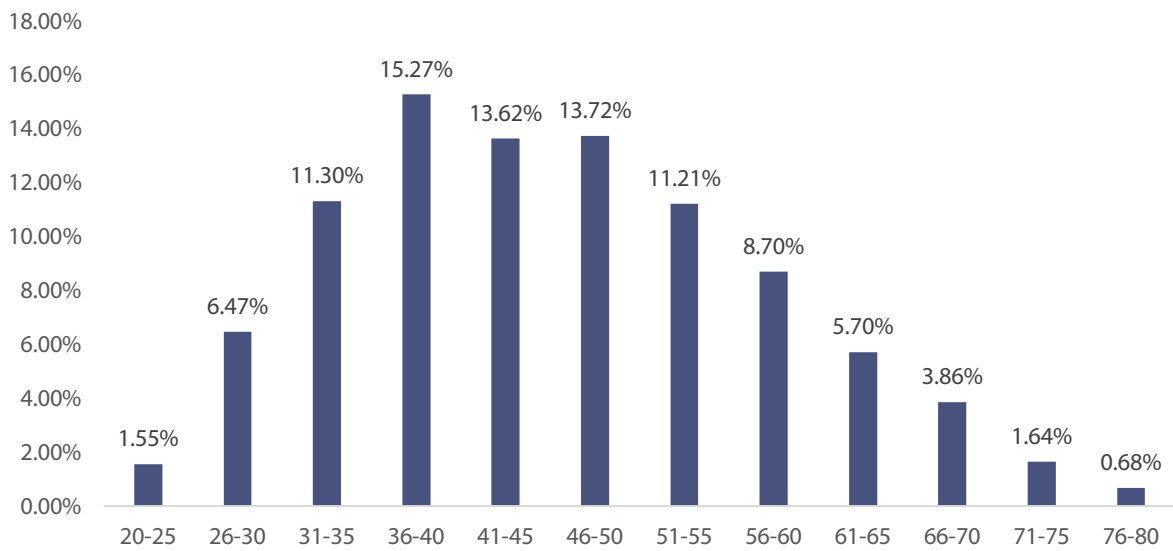
SURVEY PARTICIPANTS' ENGLISH FLUENCY



N=1035

Arabic (0.70%)	Farsi (0.10%)	Hebrew (0.29%)	Italian (0.10%)	Ojibwe (0.10%)	Shona (0.10%)
Danish (0.10%)	French (1.70%)	Hindi (0.19%)	Japanese (0.10%)	Polish (0.10%)	Spanish (15.80%)
Dutch (0.10%)	German (0.80%)	Hmong (0.10%)	Mandarin (0.30%)	Portuguese (0.19%)	Tagalog (0.19%)
English (96.71%)	Haitian creole (0.29%)	Indonesian (0.10%)	Muscogee/Creek (0.10%)	Russian (0.19%)	Vietnamese (0.10%)

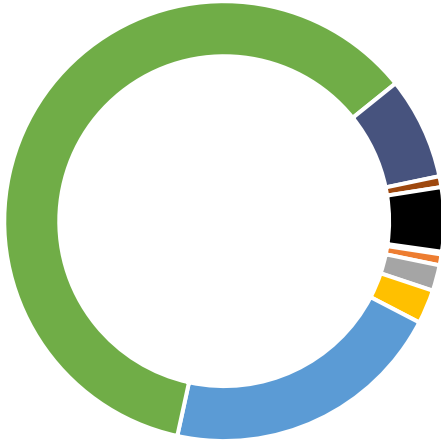
SURVEY PARTICIPANTS' AGE DISTRIBUTION



N=970

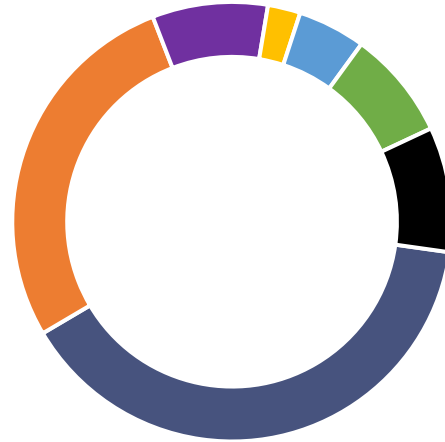
METHODOLOGY

Survey Participants' Highest Level of Education



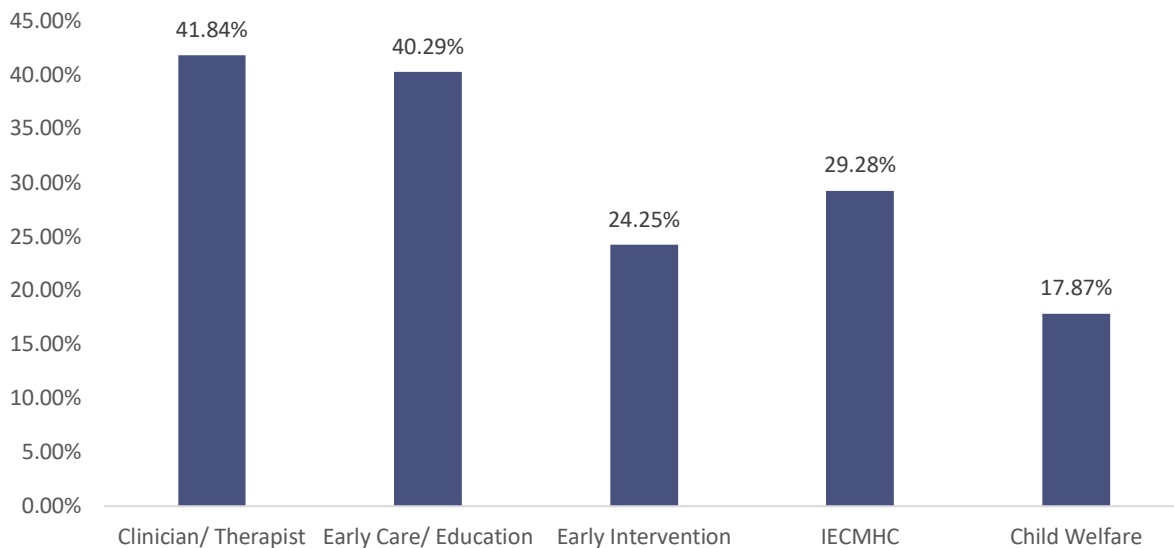
- Some high school (0.2%)
- High school degree (0.8%)
- College coursework (1.9%)
- Associates degree (2.5%)
- Bachelor's degree (20.8%)
- Master's degree (60.8%)
- Doctoral degree (7.5%)
- Certification (0.8%)
- Prefer not to disclose (4.7%)

Survey Participants' Reflective Supervision Status/Role



- Practitioner (39.3%)
- Provider of RS (27.6%)
- Trainer of RS (8.5%)
- Researcher/writer of RS (2.4%)
- Advocate for RS (5.0%)
- Role not listed (8.0%)
- Prefer not to disclose (9.2%)

Survey Participants' Work Provided to or on Behalf of Children and Families



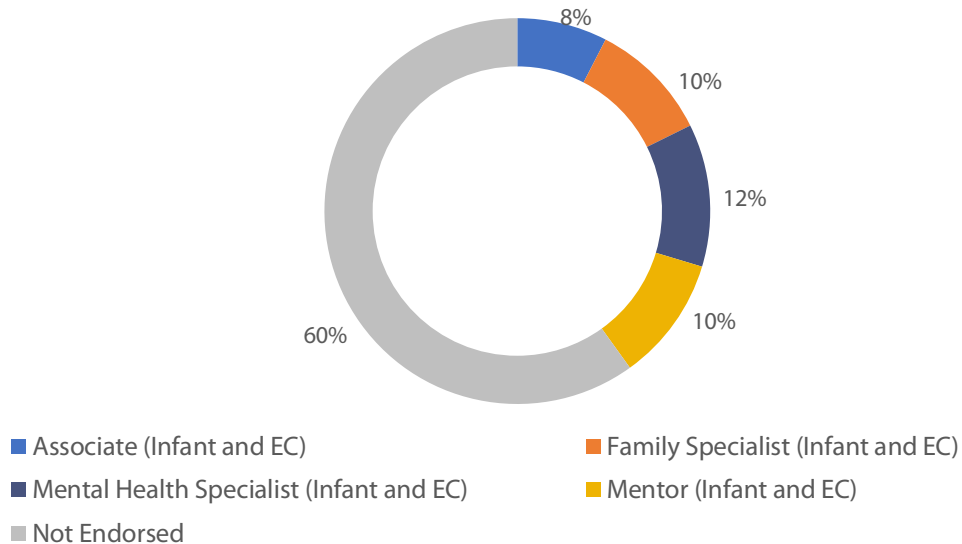
DESCRIBING PARTICIPANTS' ENDORSEMENT STATUS AND REFLECTIVE SUPERVISION INVOLVEMNET

ENDORSEMENT STATUS

Survey participants provided information about their endorsement status. Participants responded if they were endorsed via a yes or no question. If the participant indicated that "yes" they were endorsed, they were prompted to provide their current category of endorsement and the type of endorsement (Infant Family or Early Childhood). The call out table below provides the endorsement statuses of the total sample and the endorsement status of each ethnic-racial group.

The graphs on the following page reveal that the majority of the total sample and each ethnic-racial group reported they were **not endorsed (60%)**.

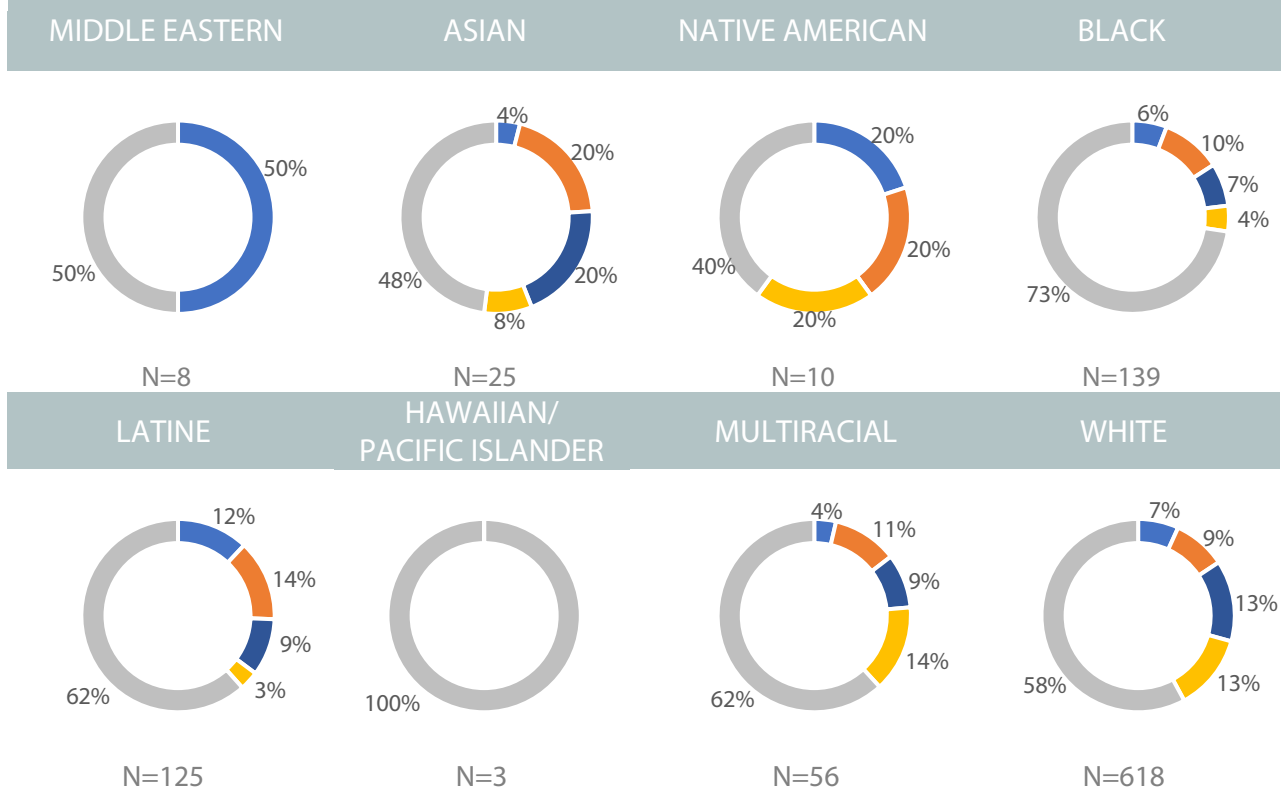
PARTICIPANTS' CURRENT ENDORSEMENT STATUS TOTAL SUVEY SAMPLE



N=981

METHODOLOGY

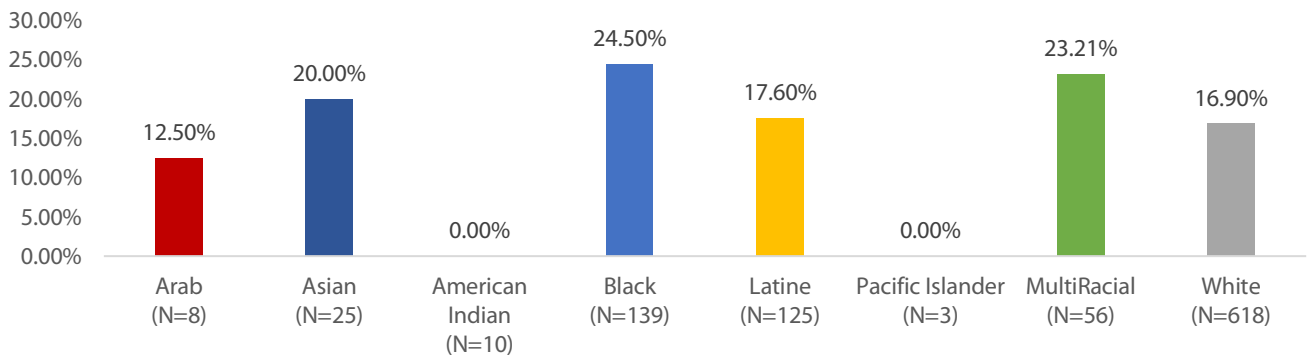
ENDORSEMENT STATUS BY SURVEY PARTICIPANT RACE-ETHNICITY



We probed the reasons why participants were not endorsed. We found that 20% of the total sample was in the process of seeking endorsement (N=180). When we examine this trend by race, we find that Asian, Black, and Latine participants seem to be in the application phase of endorsement at higher rates.

Of the remaining 40% of unendorsed participants, 2.2% reported that their state did not offer endorsement (N=23). Other reasons for not being endorsed included a lack of time, not being able to afford the supervision required, and constraints with family and schooling.

PARTICIPANTS IN THE APPLICATION PHASE FOR ENDORSEMENT BY ETHNIC-RACIAL GROUP



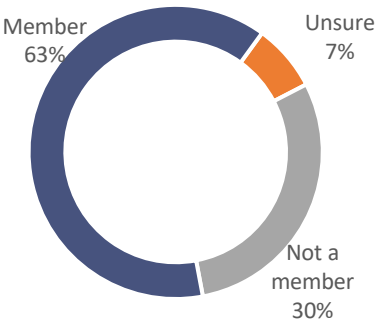
REFLECTIVE SUPERVISION INVOLVEMENT

Participants in both the focus groups and survey provided information about their current participation and experiences in reflective supervision. Their responses are presented on the following pages.

Focus Group Participants

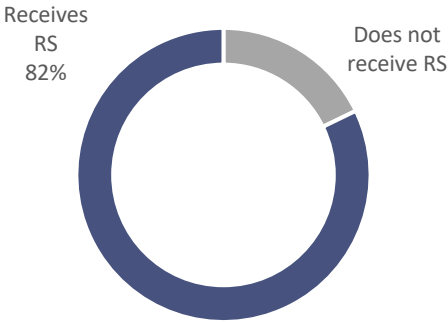
Focus group participants responded to three questions exploring their current participation in reflective supervision. The results revealed that the majority of the focus group sample was receiving reflective supervision (82%) and were participating in both one-on-one reflective supervision and group reflective supervision (50%). Further we found that about 63% of the sample was currently a member of their local Infant mental health association.

FOCUS GROUP PARTICIPANT ARE YOU CURRENTLY A MEMBER OF YOUR LOCAL AIMH?



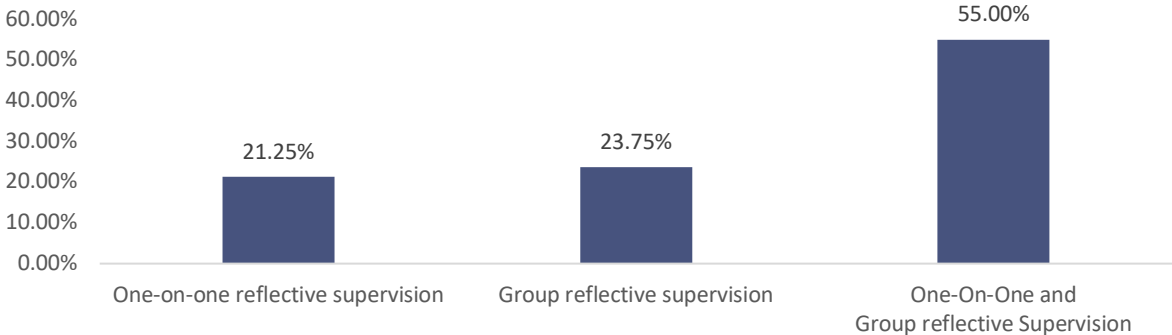
N=54

FOCUS GROUP PARTICIPANT DO YOU RECEIVE REFLECTIVE SUPERVISION?



N=101

FOCUS GROUP PARTICIPANTS' REFLECTIVE SUPERVISION FORMAT

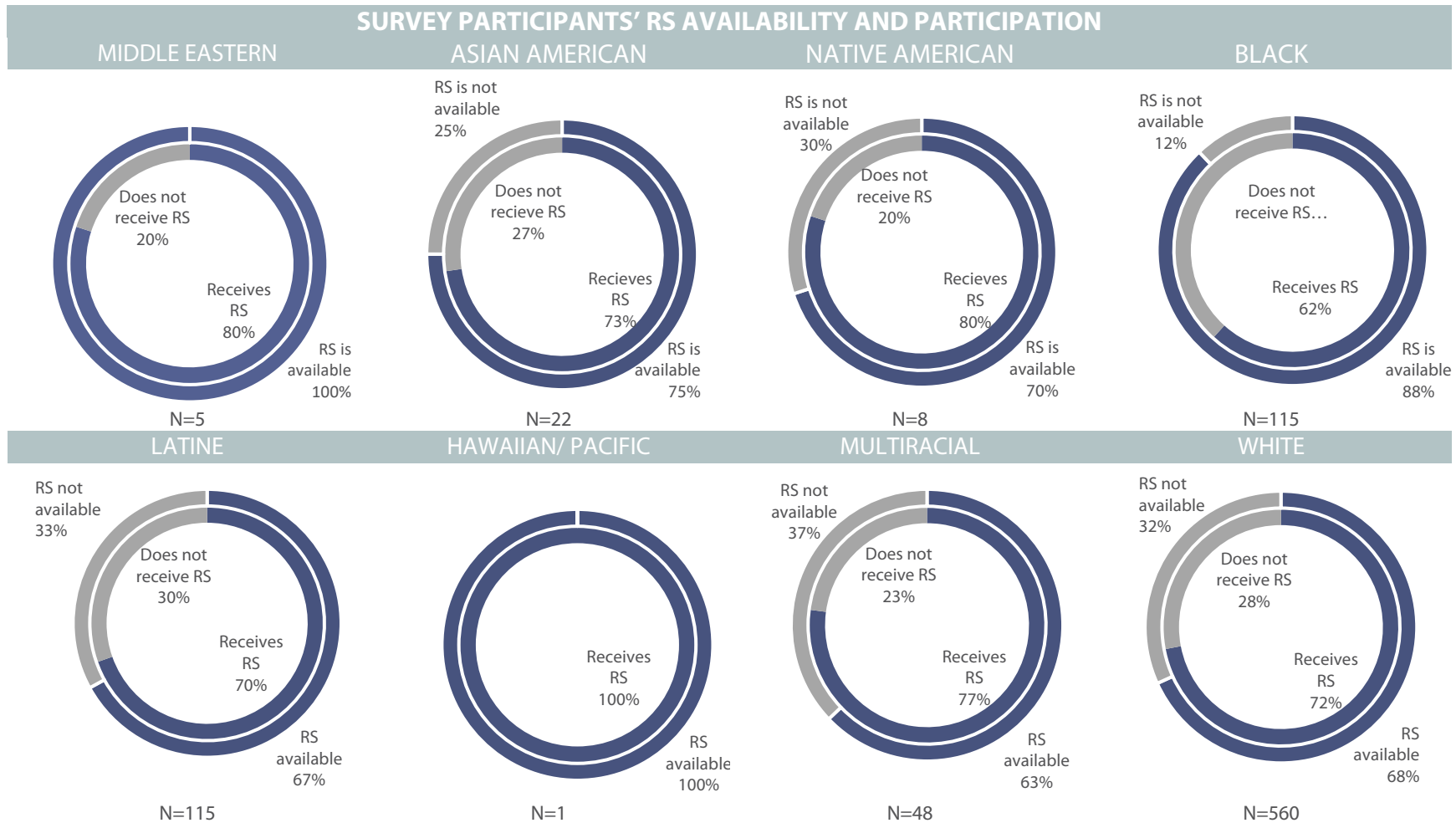


N=80

National Survey Participants

Survey participants reported on whether reflective supervision was **available** to them in their current position and if they were **currently participating** in reflective supervision. We examined these questions by ethnic-racial group in the table below. For example, for the majority of participants who identified as Black reported that reflective supervision is available to them in their current position (88%). However, only 62% of participants who identified as Black reported actually participating in reflective supervision.

SURVEY PARTICIPANTS' RS AVAILABILITY AND PARTICIPATION



METHODOLOGY

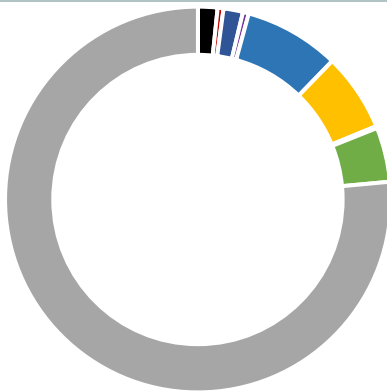
In addition, survey participants provided contextual information about the frequency and type of reflective supervision they receive. The call out table on this page provides both the total sample statistics and the statistics by participant’s race-ethnicity. The primary frequency and type of reflective supervision is in **bold** for each group. In terms of reflective supervision frequency, we find that for the total sample, the majority of survey participants receives regularly scheduled monthly reflective supervision, as opposed to supervision that occurs weekly. This trend is consistent across ethnic racial groups. For the type of reflective supervision received, the majority of the sample of survey participants reported participating in one-on-one reflective supervision. This trend is was also consistent across ethnic-racial groups except for participants who identify as Asian American. The majority of participants who identify as Asian American reported participating in group reflective supervision.

		CONTEXTUALIZING RS EXPERIENCES (CONTINUED)								
		TOTAL SAMPLE	MIDDLE EASTERN	ASIAN	NATIVE AMERICAN	BLACK	LATINE	PACIFIC ISLANDER	MULTI RACIAL	WHITE
FREQUENCY OF RS	Weekly (Group or Dyadic)	34.30%	25.00%	25.00%	25.00%	43.70%	41.30%	–	43.24%	30.80%
	Monthly (Group or Dyadic)	60.80%	50.00%	68.80%	62.50%	56.30%	52.50%	–	54.05%	63.80%
	Less than 12 times a year (Group or Dyadic)	4.90%	25.00%	6.30%	12.50%	0.00%	6.30%	–	2.70%	5.40%
	Total	N=627	N=4	N=16	N=8	N=71	N=80	N=0	N=37	N=406
TYPE OF RS	Individual RS only	43.10%	50.0%	37.50%	75.00%	49.30%	50.00%	–	40.54%	39.70%
	Group RS only	27.30%	25.00%	56.30%	12.50%	19.70%	32.50%	–	27.03%	27.80%
	Individual and Group RS	29.70%	25.00%	6.30%	12.50%	31.00%	17.50%	–	32.43%	32.50%
	Total	N=627	N=4	N=16	N=8	N=71	N=80	N=0	N=37	N=406

WHO IS PROVIDING REFLECTIVE SUPERVISION TO SURVEY PARTICIPANTS?

Most survey participants' reflective supervisors were identified as white (76%) and women (97%). Participants provided information about their reflective supervisor's other identities, specifically identities that are marginalized: Person of color, LGBTQIA+, differentially abled, neuro divergent, religious minority, first-generation immigrant. However, the results revealed very small proportions of reflective supervisors that identified with response options provided.

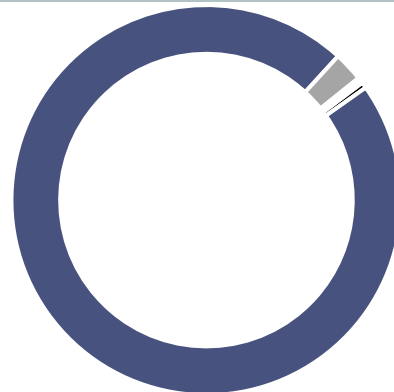
SURVEY PARTICIPANTS' REPORT OF THEIR REFLECTIVE SUPERVISOR'S ETHNIC-RACIAL IDENTITY



- Self describes (1.63%)
- Middle Eastern (0.49%)
- Asian (1.63%)
- Native American (0.49%)
- Black (8.01%)
- Latine (6.54%)
- Pacific Islander (0.16%)
- Multiracial (4.58%)
- White (76.47%)

N=612

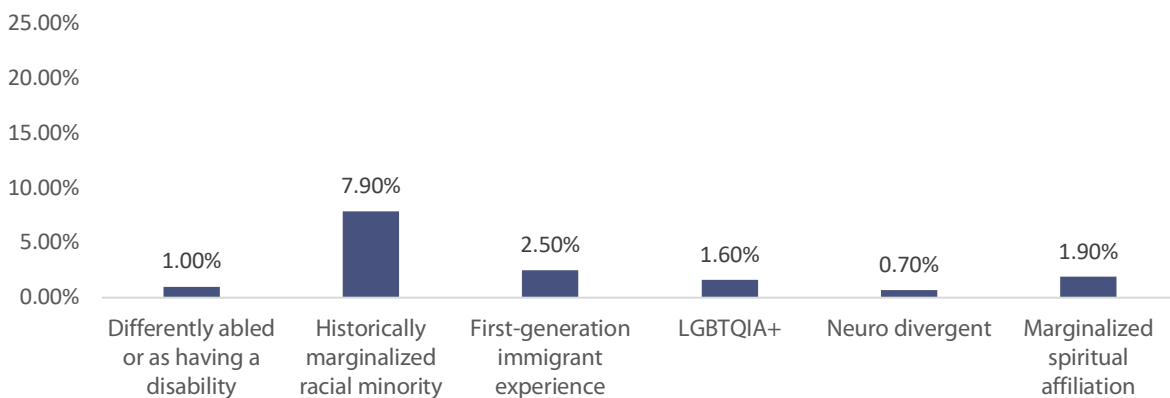
SURVEY PARTICIPANTS' REPORT OF THEIR REFLECTIVE SUPERVISOR'S GENDER IDENTITY



- Self describes (0.49%)
- Woman (96.58%)
- Man (2.44%)
- Trans woman (0.16%)

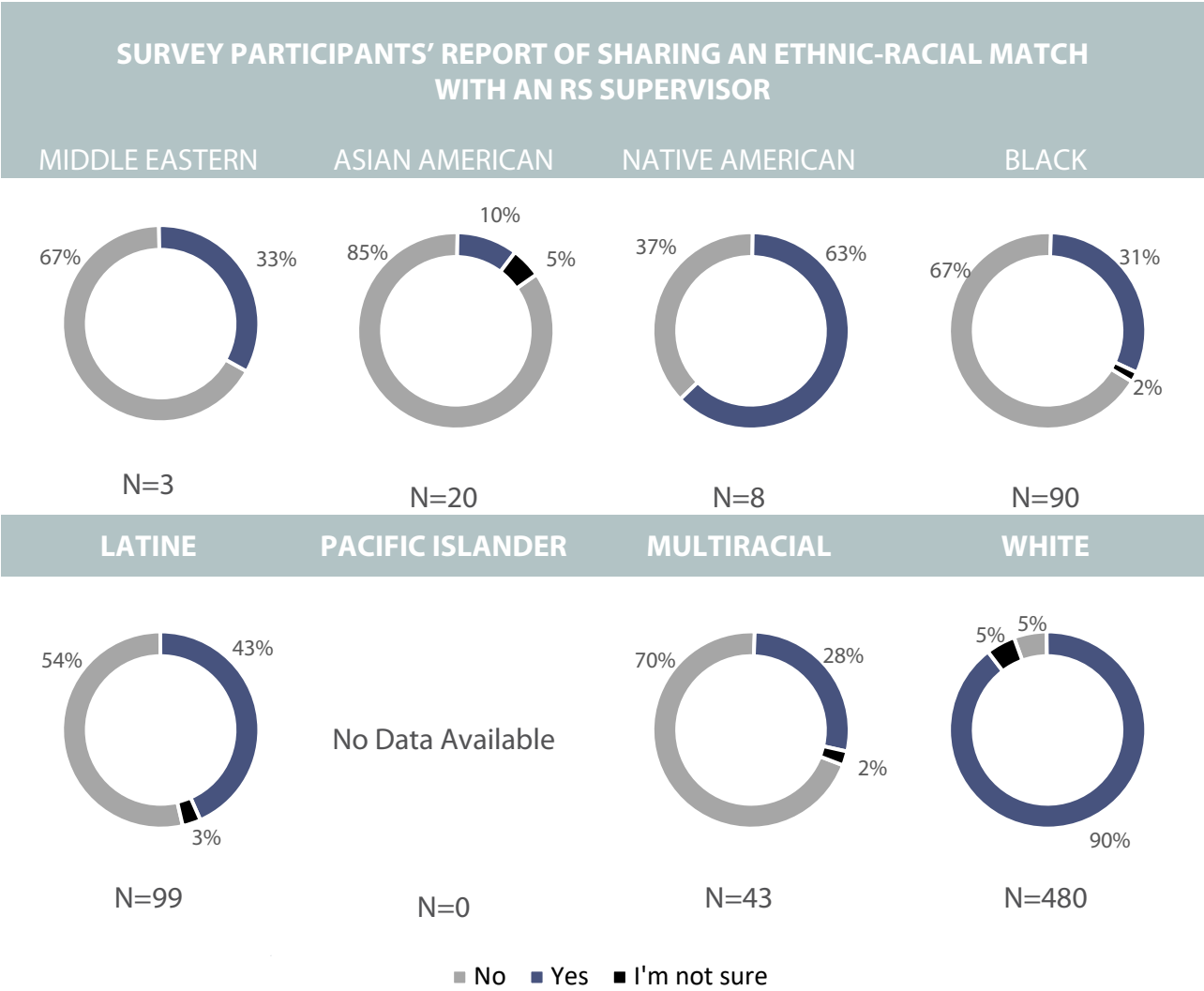
N=614

SURVEY PARTICIPANTS' REPORT OF THEIR RS SUPERVISOR'S MARGINALIZED OR OPPRESSED IDENTITIES



DO SURVEY PARTICIPANTS SHARE 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%). In contrast, only 10% of participants who identified as Asian American shared an ethnic-racial match with their supervisor.



FINDINGS

ANALYSIS APPROACH FOR FOCUS GROUPS

In the report the findings we present from the focus groups center the voices of participants who identify as BIPOC. We utilized two main types of coding the focus group transcripts: a priori coding, because some of our codes emerged based on the questions that came from our focus group script. The other type of coding process we used was emergent coding (Charmaz, 2006; Saldaña, 2021). Because our questions were broad and exploratory, we aimed to capture concepts, experiences, and meanings that surfaced from the words and stories in the transcripts. Emergent themes are a basic building block of inductive approaches to qualitative social science research and are derived from the worldviews of research participants themselves.

HOW ARE THESE FINDINGS ORGANIZED?

In general, the findings are organized by key domains we discovered during our coding of the focus groups. There are five (5) major domains.

- 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

Each domain includes a listing of the most salient secondary focus group themes along with relevant quotes from participants and aligned survey data that we included to demonstrate broader patterns and explore nuances.





DOMAIN 1 – INTERNAL PROCESSES

The first domain identifying via coding of the focus groups includes knowledge, awareness, and skills of individuals to increase cultural and racial awareness, confront prejudices and stereotypes, and address power dynamics, racism, internalized white supremacy, and internalized racism. The use of embodied mindfulness practices is central to addressing the ‘inner work of social justice’ (Magee, 2019; Menakem, 2017; Stroud, 2010; Noroña et al., 2021).

Secondary Themes in Domain 1 Internal Processes

- 1 Expanded notions of critical self-awareness
- 2 Identity – multi-dimensional view of selves (privileged and subjugated)
- 3 Barriers to bringing authentic self

PARTICIPANT VOICES DOMAIN 1 – INTERNAL PROCESSES

“Before we get to use of self, don't we need self-awareness? And maybe that's a thing that comes even before naming a felt experience in supervision. Yeah, because if we ourselves can't say who we are and how we are, and how do we even define what we're thinking or feeling, and how we are in relation to everybody? And how do we even start to talk about the space between who I am and who the supervisor is?”

“Ideally, you would want to bring yourself back to supervision, to find out who you are. So, the mirror isn't gonna shock you while you're in somebody's living room. That this supervision is the place where we try, we explore, we practice, we get to know”

FINDINGS

DOMAIN 2 – SUPERVISOR-SUPERVISEE RELATIONSHIP

The codes in this domain refer to the dynamics that often take place within the context of RS and RS/C. Experiencing a supportive relationship with their reflective supervisor or RS consultant is key for many professionals who often work with families, communities and clients who experience a myriad of challenges related to systemic oppression and marginalization (Eaves, 2020; Stroud, 2010). Without a trusting relationship, it becomes extremely difficult for professionals – especially those who also identify with many of the same adversities experienced by families and communities – to avoid burnout, compassion fatigue, vicarious trauma, etc. (Baron et al., 2021). Stroud refers to the **relationship** between reflective supervisor/mentor and supervisee as the **‘trusted guide’** in a supervisee’s process of honest examination of one’s work with families and communities (Stroud, 2010).

The secondary themes listed below were the most salient in participants’ conversations as they explored racialized experiences and what needs to be healed in the decolonization of the supervisor-supervisee relationship.

Secondary Themes in Domain 2: Supervisor-Supervisee Relationship

- 1 Authentic rupture and repair
- 2 What is really meant by ‘safe space’?
- 3 Parallel process
- 4 Trust
- 5 Vulnerability

PARTICIPANT VOICES DOMAIN 2 - SUPERVISOR-SUPERVISEE RELATIONSHIP

“My supervisor just doesn't see me. You know, they don't see that I struggle with like a lot of the same things my families are struggling with. And then until my supervisor sees me as a whole person, I don't know how safe I feel really sharing what it's like to be in the work and do the work and reflecting on the work.”

“They all say that reflective supervision is a safe space where you can develop trust and blah blah blah. . . How the hell do you get to that safe space? When, if you're not part of this river of folks who accept and say that – ‘. . . these are your riverbanks, and this is where the water goes. And no, there are no rapids and there's no rocks. It's just a safe space!’ I have never found it to be so. And so, I'm stuck there. When we get to these components. How are you defining [the RS components] if they all depend on this threat-free foundation?”

“...like the word that was coming up for me was vulnerability. So, I really appreciate when someone who's sort of holding space for me is able to show their own vulnerability. And however, that might look because it says to me, like, they're a whole person, just like I am. And I feel like it. And then like, it honestly helps me build my trust for them too, they're not like, trying to be something that they're not in their role. Yeah.”

FINDINGS

Survey findings related to Domain 2: Supervisor Relationship Inventory.

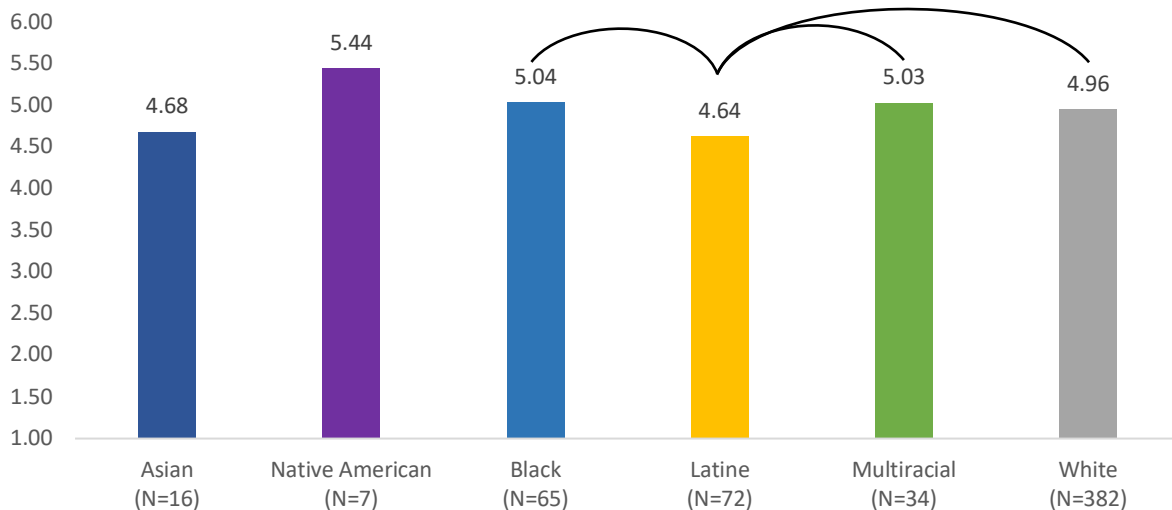
Survey participants completed the Supervisory Relationship Inventory (Hardy & Bobes, 2017). The inventory includes 21 questions that explore the supervisory skills and ability to discuss identity, power and privilege. Survey participants responded using a Likert scale of 1 = Strongly disagree to 6 = Strongly agree. Sample items include: "My supervisor and I discuss our power and privilege due to our various identities/social locations." "My supervisor and I remain connected in intense racial and other identity related conversations." The full inventory can be found in the supplementary materials. The inventory mean score and the sample size for each ethnic-racial group can be seen in the call-out table on this page.

An analysis of variance was conducted to examine mean scores on the Supervisory Relationship Inventory vary by ethnic-racial groups. **The results revealed statistical differences among the ethnic-racial groups** [$F(7,598) = 11.93, p < .001$]. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S2 in supplemental materials.

Participants identifying as Latine scored lower on the Supervisory Relationship Inventory than participants identifying as Native American, Black, Multiracial and white.

Survey Participants' Responses by Race-Ethnicity Supervisory Relationship Inventory (Hardy & Bobes, 2017)

1 = Strongly disagree to 6 = Strongly agree



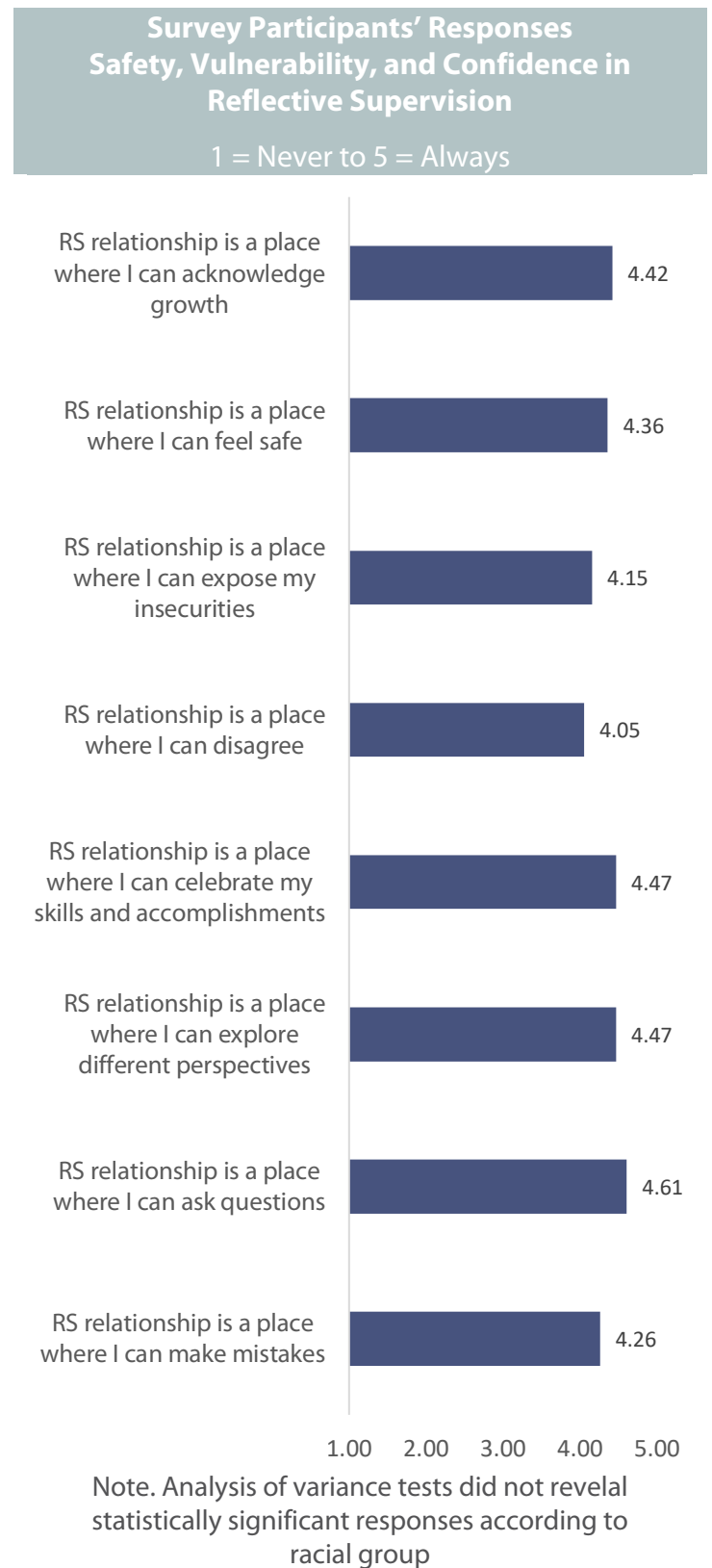
Note. Pacific Islander and Middle Eastern ethnic-racial groups had sample sizes of 0 and were not included in analyses.

FINDINGS

Survey findings related to Domain 2: Sharing power. Survey participants were asked to reflect on the question, “Does your current reflective supervisor share power”. Survey participants responded using a Likert scale of 1 = Never to 5 = Always. An analysis of variance was conducted to examine whether ethnic-racial groups disproportionately experienced the supervisor sharing or not sharing of power. **The results revealed no statistically significant differences among the ethnic-racial groups** [F(6,573) 1.44, $p = 0.20$]. Mean scores among the ethnic-racial groups ranged: Latine (M=3.99, N=72), Multiracial (M=4.14, N=35), white (M=4.21, N=380), Black (M=4.25, N=64), and Native American (M=4.57, N=7). This suggests that all ethnic-racial groups may experience a similar amount of power sharing from their reflective supervisors.

Survey findings related to Domain 2: Safety, vulnerability, and confidence. Survey participants were asked to reflect on their current reflective supervision experiences via eight questions probing topics of safety, vulnerability, and confidence. Survey participants responded to the questions using a Likert scale of 1 = Never to 5 = Always. Total sample mean scores can be viewed in the call out table on this page.

An analysis of variance was conducted to examine if responses to the questions varied by ethnic-racial groups. The results revealed **no statistically significant ethnic-racial differences**. This suggests the ethnic-racial groups may have similar experiences of safety, vulnerability, and confidence in reflective supervision. See Supplemental Table S1 for analysis of variance results and ethnic-racial mean scores.



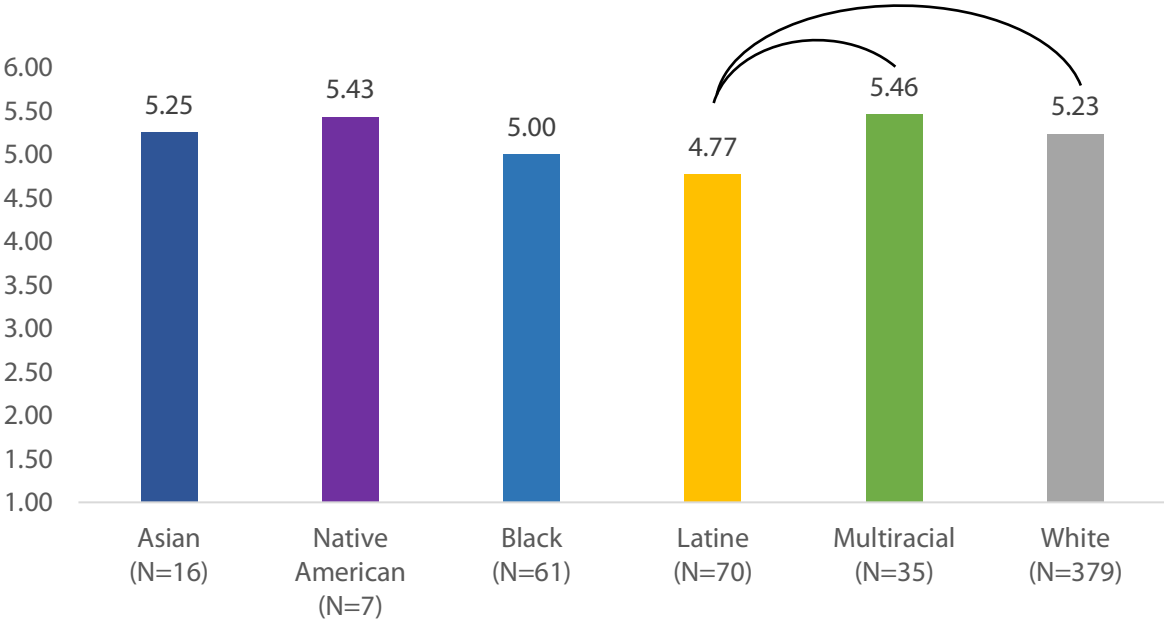
Survey findings related to Domain 2: Addressing race and culture in reflective supervision. Both reflective supervisees and reflective supervisors responded to survey questions about addressing race and culture in reflective supervision using a Likert scale of 1 = Strongly disagree to 6 = Strongly agree.

Supervisees receiving reflective supervision responded to the question, “As a supervisee, I feel comfortable bringing concerns about culture and race into supervision with my current reflective supervisor.”

An analysis of variance was conducted to examine whether practitioners’ responses varied by ethnic-racial groups. **The results revealed statistically significant differences among some of the ethnic-racial groups** [$F(5,562) = 2.66, p = 0.02$]. The mean score and the sample size for each ethnic-racial group can be seen in the call-out table below. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S3 in supplemental materials.

Supervisees identifying as Latine responded feeling less comfortable bringing concerns about culture and race to their current reflective supervision than participants identifying Multiracial and white.

1=Strongly disagree to 6=Strongly agree

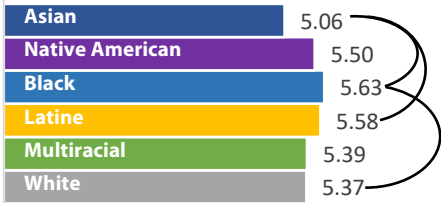


Supervisors providing reflective supervision responded to five questions about their feelings and experiences toward addressing culture and race with supervisees. The mean scores and the sample size for each ethnic-racial group can be seen in the call-out table. Multiple analysis of variances were conducted to examine if supervisors' responses to each question varied by ethnic-racial group. There were several patterns of differences among the groups. See Supplemental Tables S4 to S7 for mean differences and p-values for each ethnic-racial group.

1=Strongly disagree to 6=Strongly agree

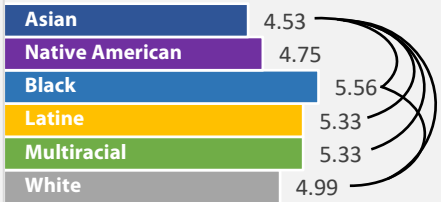
Participants identifying as Black reported feeling **more open** than Asian American and white; Participants identifying as Asian American reported feeling **less open** than Latine.

As a supervisor I feel Open to talking about the cultural or racial background of clients.
[F(5,354)=2.14, p=0.05]



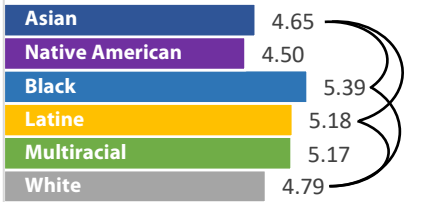
Participants identifying as Asian American reported feeling **less confident** than Black, Latine, white, and Multiracial; Participants identifying as white reported feeling **less confident** than Black and Latine.

As a supervisor I feel Confident in applying a cultural lens to racialized work -when my SUPERVISEE introduces it.
[F(5,354)=5.58, p<.001]



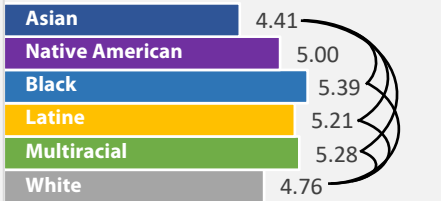
Participants identifying as Asian American reported feeling **less confident** than participants identifying Black and Latine; Participants identifying as white reported feeling **less confident** than Black and Latine.

As a supervisor I feel Confident in initiating cultural and racialized themes during supervision.
[F(5,355)=4.67, p<.001]



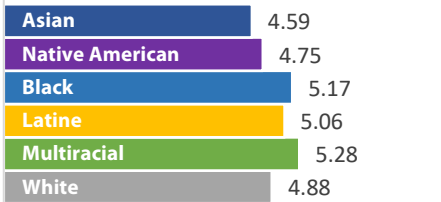
Participants identifying as Asian American reported feeling **less comfortable** than participants identifying Black, Latine and Multiracial; Participants identifying as white reported feeling **less confident** than Black, Latine and Multiracial.

As a supervisor I feel Comfortable facilitating supervisee's learning about using a cultural lens in RS.
[F(5,354)=5.64, p<.001]



Participants responses revealed **no significant differences** among ethnic-racial groups.

As a supervisor I feel Responsible for facilitating learning about racial issues.
[F(5,354)=1.77, p=.11]



FINDINGS

DOMAIN 3 - SKILLS, KNOWLEDGE, COMPETENCIES, DISPOSITION, BACKGROUND OF REFLECTIVE SUPERVISION PROVIDERS AND CONSULTANTS

Leaders of the Alliance for the Advancement of Infant Mental Health have always believed that it is important to be open to new understanding and knowledge of RS/C practice in the context of the ever-evolving, expansive nature of the infant-early childhood mental health (IECMH) field (BPGRS, 2018). As a result, one of the central questions guiding this study is 'Using a strong anti-racist lens, how can the Alliance (and the broader IECMH field) transform the current guidelines and frameworks that inform reflective practice?' The secondary themes that emerged in this central domain described some of the knowledge, skills, practices, etc. that BIPOC participants felt are critical to decolonizing RS and bringing a stronger racial equity lens into reflective practice and relationships with one's reflective supervisor.

Secondary Themes in Domain 3

- 1 WHO gets to provide reflective supervision?
- 2 Similar worldview as supervisees
- 3 Location of self
- 4 Understanding, embracing, and using non-dominant bodies of knowledge
- 5 Rupture and repair
- 6 Supervisor recognizing that supervisee might be experiencing similar stresses; barriers; marginalization as clients

PARTICIPANT VOICES DOMAIN 3 – SKILLS, KNOWLEDGE, COMPETENCIES, DISPOSITION, AND BACKGROUND

"...like the actual practice of it is not necessarily white, but like how we term it and what we determined to be best practice and who can provide it feels very white-constructed to me."

"So, it's not necessarily this list [of RS standards] that's problematic. **It's how can we understand and embody and imbue these constructs within a lens of decolonization?** It's kind of like what do we do with these constructs? How do we understand them?"

"The way I learned about reflective supervision in the field of infant and early childhood mental health. Yeah, it was it is flagged by Eurocentric values. Yeah. But the word "reflective supervision" in itself, the ownership is not in the field of infant and early childhood mental health, right? **There are other thinkers in other parts of the world, and even in the United States, that are thinking more progressively about reflective supervision."**

"I last supervised a team of people of color, predominantly. And for many of them, they've never had a direct supervisor or a director of their program to be a woman of color. **And when we first start meeting for supervision, the first time I say, these are the things about me that will be important for you to know. And I named race.** Everyone knows that I'm from [XYZ], you know, these things, a list of things that tell my supervisees that this is shaping the way that I'm showing up for you. Or for myself, or for whomever. This is the way this is shaping the way I show up, right? **And so, I named those things preemptively, with my supervisees. And that sets in motion, a different trajectory of supervision. That's different from other supervision that in addition to the fact that I am a woman of color leading, right?"**

FINDINGS

Survey findings related to Domain 3:

Location of self. Survey participants were asked to reflect on the location of self in reflective supervision. Survey participants were asked if they located self in their current reflective supervision and asked if any of their reflective supervisors (past or present) have located self. Survey participants responded using a Likert scale of 1 = Never to 5 = Always. Generally, we found that the majority of participants locate self (70%), however, slightly fewer participants reported that they have had a supervisor (past or current) locate self (60%).

An analysis of variance was conducted to examine if any ethnic-racial groups disproportionately experienced location of self in reflective supervision. **The results revealed no statistically significant differences among the ethnic-racial groups for their current location of self** [F(6, 592) 0.82, $p = 0.55$] or their supervisors' location of self [F(6,733) 0.65, $p=0.69$].

Survey findings related to Domain 3: Understanding, embracing, utilizing non-dominant bodies of knowledge.

Survey participants reflected on non-dominant bodies of knowledge in reflective supervision via two questions. Survey participants responded to "My supervisor values non-dominant bodies of knowledge" using a Likert scale of 1=Never to 5=Always. On average, participants responded that their supervisor often values non-dominant bodies of knowledge ($M=4.08$). An analysis of variance was conducted to examine if any ethnic-racial groups disproportionately engage with reflective supervisors who value nondominant bodies of knowledge. **The results revealed no significant**

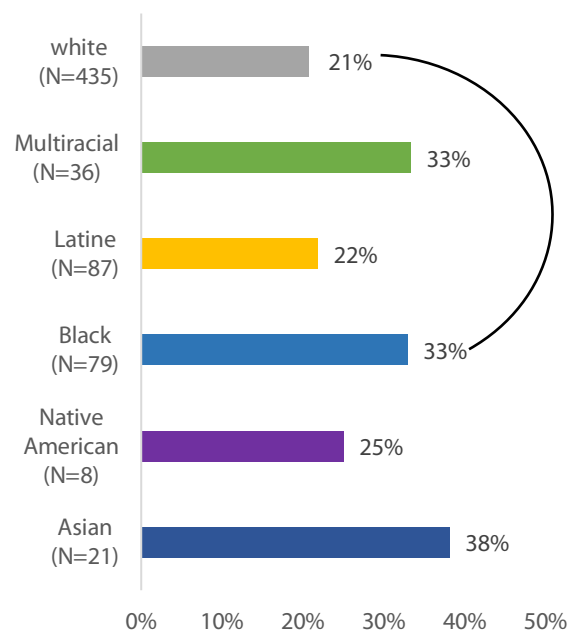
differences among the ethnic-racial groups

 [F(6, 568) 0.96, $p = 0.45$].

In addition, survey participants ranked if specialization in non-dominant knowledge was one of the top three important qualities of a reflective supervisor. Approximately 15% of survey participants ranked this specialization as one of their top three important qualities (N=162). The inventory mean score and the sample size for each ethnic-racial group can be seen in the call-out table below.

An analysis of variance was conducted to examine if any ethnic-racial groups disproportionately valued this specialization. **The results revealed differences among some of the ethnic-racial groups** [F(6,668) = 2.57, $p = 0.01$]. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S8 in supplemental materials.

Participants identifying as white ranked specialization in non-dominant knowledge as less important than participants identifying as Black.



FINDINGS

Survey findings related to Domain 3: Supervisor recognizing the supervisee as a whole person.

Survey participants were also asked to reflect if they face the same stressors as the clients and families they serve. The survey provided examples such as parental stress, access to resources, bias, marginalization, and racial oppression as examples of stressors that might impact both practitioners and their clients. The proportion of “yes” and “no” responses and the sample size for each ethnic-racial group can be seen in the call-out table.

An analysis of variance was conducted to examine if any ethnic-racial groups disproportionately experienced the same stressors as their clients. **The results revealed statistically significant differences among some of the ethnic-racial groups** [$F(7, 598) = 11.93, p < .001$]. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S9 in supplemental materials.

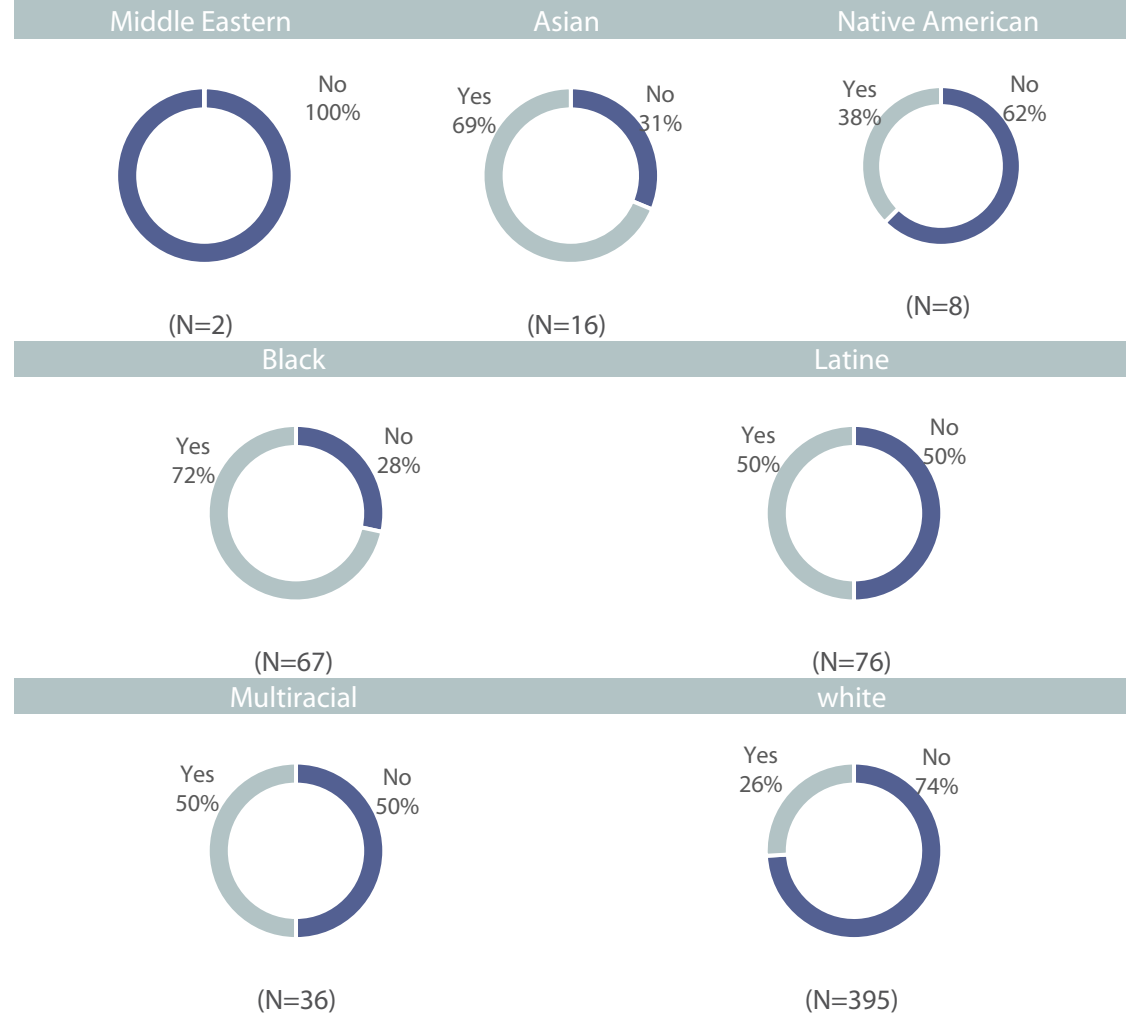
Participants identifying as Asian American reported “yes” they experienced the same stressors as clients at **higher rates** than participants identifying as Middle Eastern and White.

Participants identifying as Black reported “yes” they experienced the same stressors as clients at **higher rates** than participants identifying as Middle Eastern, Native American, Latine, White, and Multiracial.

Participants identifying as White reported “yes” they experienced the same stressors as clients at **lower rates** than participants identifying as Native American and Multiracial.

Participants identifying as Black and Asian American experience significantly **higher rates** of stressors that are similar to their clients.

Participants identifying as white experience significantly **lower rates** of stressors that are similar to their clients.



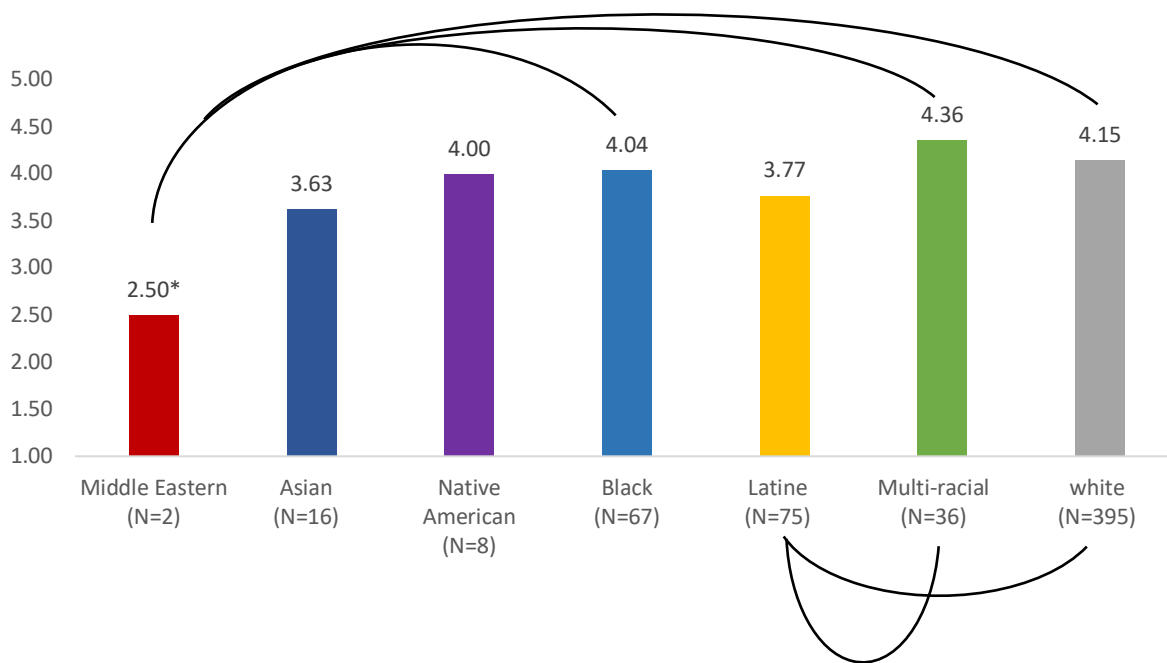
Survey findings related to Domain 3: Supervisor recognizing the supervisee as a whole person (continued). Survey participants were asked to reflect if their current reflective supervisor sees them as a “whole person”. The survey further probed that being seen as a whole person means that their supervisor understands that the participant identifies with and experiences similar stressors as the families and clients they serve. Survey participants responded using a Likert scale of 1 = Not at all to 5 = To a large extent. The mean score and the sample size for each ethnic-racial group can be seen in the call-out table below.

An analysis of variance was conducted to examine if any ethnic-racial groups disproportionately have supervisors who see them as a whole person. **The results revealed statistically significant differences among some of the ethnic-racial groups** [$F(7,598) = 11.93, p < .001$]. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S10 in supplemental materials.

Participants identifying as Middle Eastern reported their reflective supervisor recognized them as a whole person **to a lesser extent** than Black, Multiracial and white.

Participants identifying as Latine reported their reflective supervisor recognized them as a whole person **to a lesser extent** than Multiracial and white.

Supervisees Responses by Race-Ethnicity to “Do you feel your CURRENT reflective supervisor sees you as a ‘whole person’?”
 1=Not at all to 5=To a large extent



When it comes to understanding the persistence of racial disparities, our infrastructure for training and supporting the capacity of RS providers matters! Critical Race Theory reminds us that the ‘who, what, where, when, and how’ related to our training on RS are not ‘neutral’ educational arrangements (Solórzano & Yosso, 2002). The operational arrangements within our IECMH organizations, programs and institutions and the ways in which they are aligned at a community or societal level—the way these training arrangements distribute benefits and burdens, convey information, and assign meaning—produce and/or reproduce racial disparities. Those of us who are committed to transforming our work through a strong social justice lens play a critical role in transforming our system of operationally-interrelated IECMH organizations and programs. Understanding our work through a strong systems lens can help us take more effective action in adopting an equity stance at all levels of our collective work (powell, 2010).

Secondary Themes in Domain 4

- 1 Transdisciplinary perspectives
- 2 Promoting anti-racist organizational climates (e.g., microaggressions; power dynamics)
- 3 Learn and train others on liberatory and anti-racist frameworks
- 4 Understanding, embracing, and using non-dominant bodies of knowledge
- 5 Embracing other ways of delivering and receiving RS (e.g., ‘bench’ psychology; peer counseling; Integrating movement or food)
- 6 Workforce pipeline – especially more BIPOC providers of RS

PARTICIPANT VOICES

“There’s this assumption that because you’re licensed or endorsed that you know better about what this family needs. Why do we need to hold all the power in the room? I see it as part of the elitism that’s perpetuated by academia. The more of that I have, the more I have authority in being able to tell people how to live their lives. Then we offer RS. We believe that through RS, we can help you live a better life – a more authentic life. However, as a student you have to play the game to survive.”

“Yeah, I don't know how we get around that as human beings, it seems like in some ways, we're hardwired to just find shortcuts to complicated things. And then it becomes, “Well, that's not reflective supervision. Well, that's not ‘the way’. Well, that's not social justice. Well, that's not liberation.” You know, I think any construct out there, we find these cognitive shortcuts, and then it becomes like this idea of it being codified, like, **how do we maintain those expansive ways of holding things?”**

“...that's part of like a practice that I would love to see our field embrace and be so comfortable that you could just bring it up like are we going to do [racial affinity groups]? **Because I know that we're talking about racial dynamics, we're talking about power, we're talking about oppression, we're talking about, you know, these things that like, these are the kinds of conversations that would be best served to be in racial affinity space and also in a mixed space. But we have to be like – ‘those are the practices that are promising and happening outside of our field.’ But it’s still not fully accepted within our field.**

“And maybe I'm just super naive. But why can't we create a climate where we can pause, or somebody can hit the pause button and say, Wait, there's something here for us to explore that we've hardly ever explored. Because there are a lot of assumptions being made. Why is that so hard? **I wish we had leadership circles and power circles where things are slowing down and can be questioned.** Why can't we transform it in that way? Because I think that we still have to contend with power.”

FINDINGS

Survey Findings Related to Domain 4: Reflective Supervisor Qualifications, Skill, and Standards. Survey participants were asked to reflect on their beliefs about the qualifications and standards for reflective supervisors. Participants responded to six questions using a Likert Scale 1 = Strongly disagree to 6 = Strongly agree. The total sample mean scores for each question can be seen in the table below. An analysis of variance was conducted to examine if any ethnic-racial groups disproportionately agreed with any of the six domains. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S12 to S14 in supplemental materials. **The results revealed statistically significant differences among some of the ethnic-racial groups for three of the five domains.**

DOMAIN	SIGNIFICANT MEAN DIFFERENCES AMONG ETHNIC-RACIAL GROUPS
1 The training and professional development to become a reflective supervisor are accessible to everyone. [F(5,662)=4.54, p<.001]	Participants who identified as <u>Black</u> more strongly agreed with this statement (M=3.56), when compared to participants who identified as white (M=2.92) and Multiracial (M=2.94). Participants who identified as <u>Latine</u> more strongly agreed with this statement (M=3.48) when compared to participants who identified as white (M=2.93).
2 All reflective supervisors should have a master's degree.	No statistical differences were found among ethnic-racial groups.
3 For reflective supervision to be effective, it has to be done in the "right way" as defined by published standards. [F(5,669)=4.59, p<.001]	Participants who identified as <u>Latine</u> more strongly agreed with the statement (M=3.87) when compared to participants who identified as Asian American (M=3.00), Black (M=3.46), white (M=3.22), and Multiracial (M=3.11).
4 The rules and requirements for who provides reflective supervision is a form of controlling who has access.	No statistical differences were found among ethnic-racial groups.
5 The preparation and requirements to become a reflective supervisor are clear.	Participants who identified as <u>Latine</u> more strongly agreed with the statement (M=3.90) when compared to participants who identified as white (M=3.35) and Multiracial (M=3.30).

Survey findings related to Domain 4: Elements of a reflective supervisor who centers anti-racism. Survey participants were asked to reflect on ten domains that go into being a high-quality, effective reflective supervisor who centers equity and anti-racism. Participants were prompted with 10 domains and responded using a Likert Scale 1 = Not important to 5 = Very important. The total sample mean scores for each of the ten questions can be seen in the call out table below.

An analysis of variance was conducted to examine if there were any statistically significant differences in the extent to which ethnic-racial groups valued a specific domain. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S15 through Table S18 in supplemental materials. **The results revealed differences among the ethnic-racial groups existed for five out of the ten domains.**

Participants who identified as **white placed lower importance on “experience holding a similar position” (M=3.22)** when compared to Asian American (M=3.76), Black (M=3.92), Latine (M=3.74), and Multiracial (M=3.58)

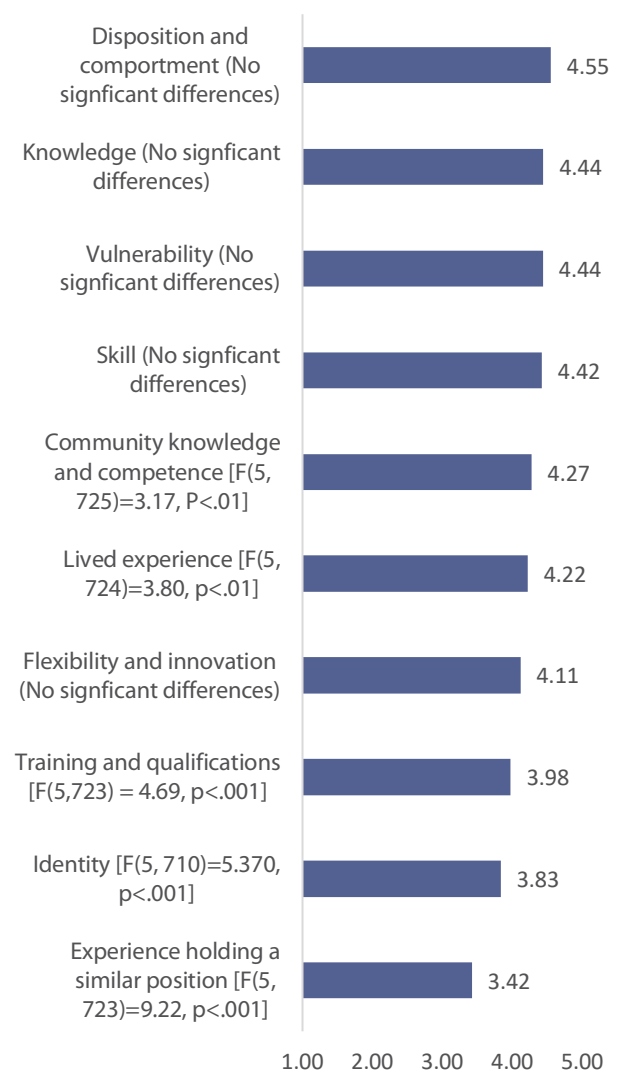
Participants who identified as **white placed lower importance on “identity” (M=3.71)** when compared to participants who identified as Asian (M=4.14), Black (M=4.21), and Latine (4.03).

Participants who identified as **white placed lower importance on “training and qualifications” (M=3.87)** when compared to Black (M=4.18), Latine (M=4.19), and Multiracial (M=4.2).

Participants who identified as **Native American placed lower importance on “lived experience” (M=3.75)** when compared to Asian American (M=3.75), and Black (M=4.45). Participants who identified as **white placed lower importance on “lived experience” (M=4.14)** when compared to Asian American (M=4.52) and Black (M=4.45).

Participants who identified as **white placed higher importance on “community knowledge and competence” (M=4.20)** when compared to participants who identified as Black (M=3.92) and Latine (M=3.74).

Elements of a High-Quality, Effective Reflective Supervisor Who Centers Equity and Anti-Racism
 Mean Scores for Full Sample
 1=Not important to 6=Very important



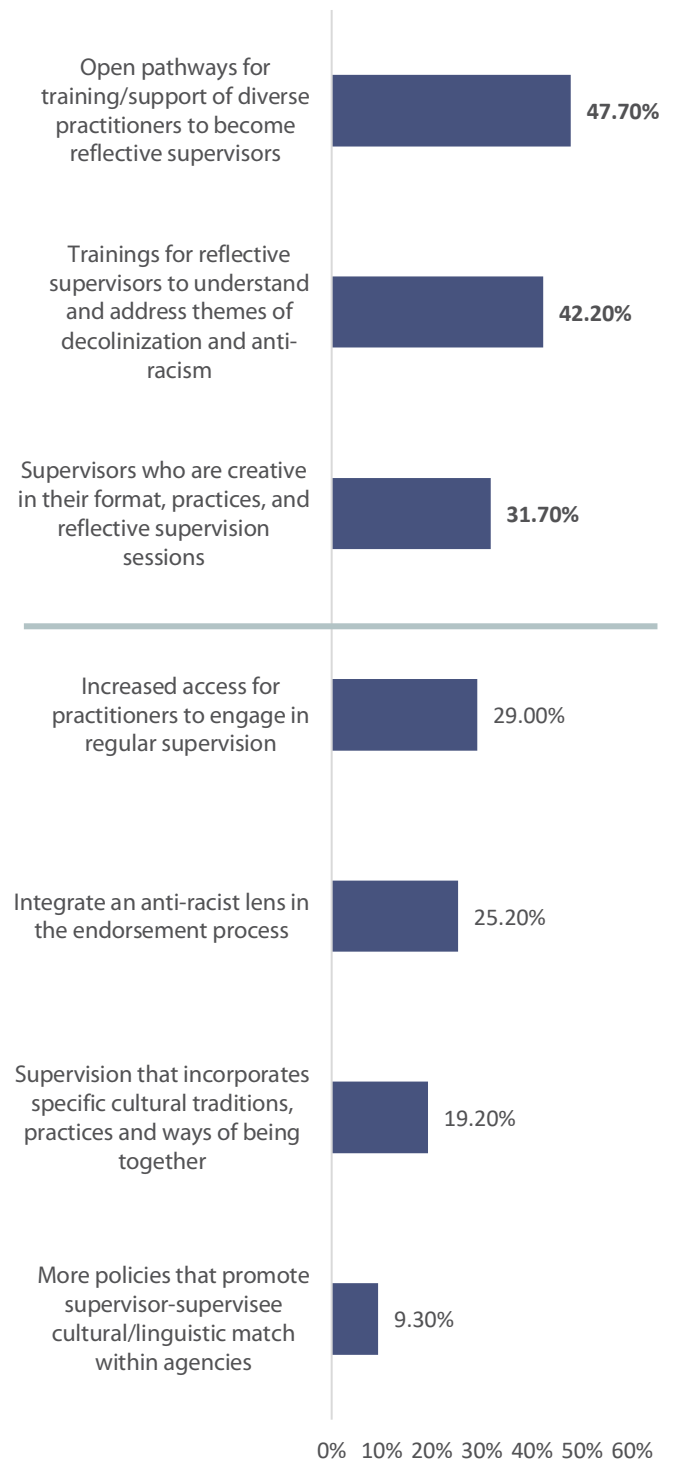
FINDINGS

Survey findings related to Domain 4: Transforming reflective supervision.

Survey participants were asked to reflect on what needs to be transformed in the broader infant and early childhood systems to achieve the goal of reflective supervision that embraces principles of anti-racism and decolonization. Seven domains were presented, and participants selected the **top three** priorities. For the total survey sample, **the most desired domain was to open and create pathways for training and support of diverse practitioners to become reflective supervisors (47.7%)**, rankings can be seen in the call out table.

We also examined the top three ranked domains by ethnic-racial groups. By and large, we found agreement among ethnic-racial groups that reinforced the importance of those top three priorities. However, we discovered that some racial-ethnic groups differed in their top 3 priorities for what they believe is most urgently needed in decolonizing RS. Those different priorities are highlighted in the table on the next page. We found that participants identifying as **Asian American** ranked integrating an anti-racist lens in the endorsement process in the top three most desired domains, whereas participants identifying as **Native American** prioritized supervision that is held in groups and incorporates specific cultural traditions, practices and ways of being together (50%). Participants identifying as **Black** desired supervisors who are creative in their format, practices, and the way they set up reflective supervision sessions (34%), whereas participants who identified as **white** prioritized increased access for practitioners to engage in regular supervision (35%).

Survey Participants' Ideas to Achieve Reflective Supervision that is Decolonized and Anti-Racist: Ranked



**Ranked priorities by ethnic-racial groups:
What is needed to achieve RS that is decolonized and anti-racist?**

Asian American	Native American	Black
Open and create pathways for training and support of diverse practitioners to become reflective supervisors (46.4%)	Open and create pathways for training and support of diverse practitioners to become reflective supervisors (46.4%)	Open and create pathways for training and support of diverse practitioners to become reflective supervisors (46.4%)
Trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege (57.1%)	Trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege (57.1%)	Trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege (57.1%)
Integrate an anti-racist lens in endorsement process (32%)	Supervision that is held in groups and incorporates specific cultural traditions, practices and ways of being together (50%)	Supervisors who are creative in their format, practices and the way they set up reflective supervision sessions (34%)
Latine	Multiracial	white
Open and create pathways for training and support of diverse practitioners to become reflective supervisors (46.4%)	Open and create pathways for training and support of diverse practitioners to become reflective supervisors (46.4%)	Open and create pathways for training and support of diverse practitioners to become reflective supervisors (46.4%)
Trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege (57.1%)	Trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege (57.1%)	Trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege (57.1%)
Supervisors who are creative in their format, practices and the way they set up reflective supervision sessions (33%)	Supervisors who are creative in their format, practices and the way they set up reflective supervision sessions (38%)	Increased access for practitioners to engage in regular supervision (35%)

FINDINGS

DOMAIN 5 -- SOCIO POLITICAL CONTEXT: ANTI-RACIST APPROACHES TO REFLECTIVE SUPERVISION

The Diversity-Informed Tenets for Work With Infants, Children and Families (supported by the Irving Harris Foundation) sparked a movement in the IECMH field that helped usher in a growing awareness that an essential component of transforming our work through a social justice lens must involve moving away from seeing 'diversity-informed work as an area of specialized knowledge' and move towards embracing a 'shared vision' and an expansive world-view that centers tenets such as: 'recognizing nondominant bodies of knowledge' and working to 'acknowledge privilege and combat discrimination' (St. John et al., 2012; Thoomas et al., 2019). Relatedly, in broader social justice circles there is currently a call for a renewed debate on the transformative role of 'neo-liberal intellectuals.' This call asks us to consider shifting away from being exclusively led by elite groups that experience disproportional power and privilege as they design and maintain frameworks and policies that guide our collective work, and instead move towards transforming our work by prioritizing narratives and other ways of knowing that place disenfranchised groups at the center (Condon et al., 2021; Ferri, 2022; Parker, 2021). Participants in our study expressed a keen sense of this new priority to transform and decolonize RS.

Secondary Themes in Domain 5

- 1 Challenging dominant assumptions, perspectives and sense-making
- 2 white supremacy culture
- 3 Decolonization
- 4 Racism and trauma

PARTICIPANT VOICES DOMAIN 5 -- SOCIOPOLITICAL CONTEXT

"Because the 'what' we have held dear is knowledge, skills, how you ought to act, and how you ought to practice. **Has it been held by a few and accepted then by many?"**

"I have many wounds. BIPOC individuals embody intersectional identities. **The central ideology for us is resistance. We choose how to live and how and whether to disrupt."**

"But for me, I feel like **I keep coming back to the map of those white supremacy characteristics.** So, whatever gets built, whether it is like transformative, because it's like, the alternative or the new way, or it's like, on top of what already exists and dismantling parts of it. when I look at those characteristics [of white supremacy], that is what gets in our way: 'quantity over quality', the, you know, 'value of objectivity', 'either-or thinking', 'power', you know, 'progress', blah, blah, blah, like all those things. **I feel like it's such a map that we can use. Whatever we do next, we should run our work through those filters."**

"The [IMH diversity] tenets made space and opened pathways. It makes me think about that. **And why is the work [of older white women] beyond question? Why, why, why? Why can't we value the work that you established and the timeframe in which it was established? And then come back and question and re-examine it and tell you whether it still fits us?** We have morphed and changed as a society as people, our framework is changing. So, why can't your work also evolve with the times in there?"

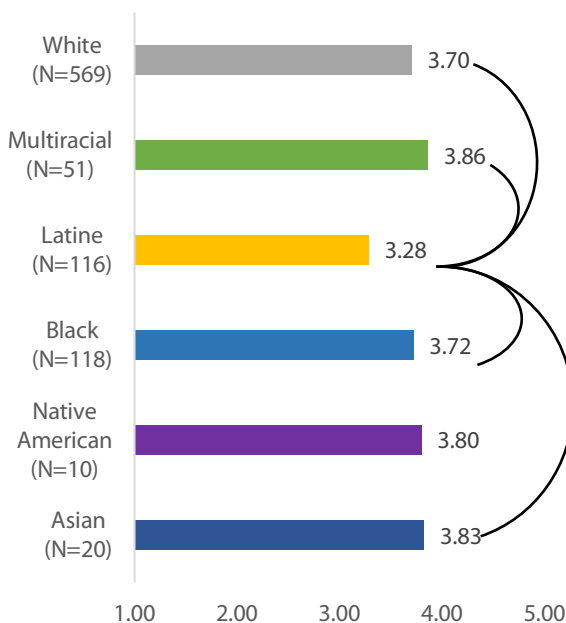
FINDINGS

Survey findings related to Domain 5: Developing an anti-racist lens. Survey participants were asked to reflect if they were currently integrating a strong anti-racist lens in their work. Survey participants responded using a Likert scale of 1 = Not at all to 5 = To a large extent. The mean score and the sample size for each ethnic-racial group can be seen in the call-out table below.

An analysis of variance was conducted to examine whether there were statistically significant differences in the way ethnic-racial groups responded. **The results revealed differences among the ethnic-racial groups** [$F(6, 892) = 3.25, p < .01$]. Mean differences and p-values for comparisons for each ethnic-racial group can be found in Table S11 in supplemental materials.

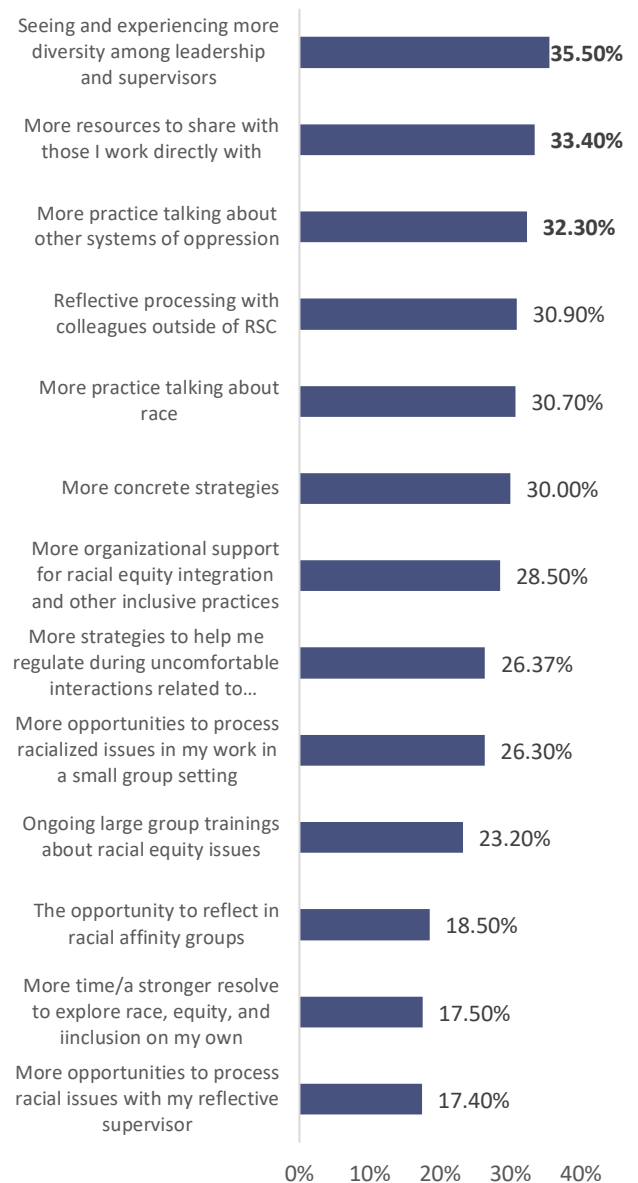
Participants identifying as Latine reported they were integrating an anti-racist lens to a lesser extent than participants identifying as Asian, Black, Latine, white, and Multi-racial.

1=Not at all to 5=To a large extent



Survey participants were asked to **rank and prioritize** what they needed to continue developing an anti-racist lens into their work. Thirteen domains were presented, and participants selected their top three needs. Overall, **the most desired domain was to see and experience more diversity among leadership and supervisors** (35%). The full rankings can be seen in the call out table below.

“What do you need to continue developing an anti-racist lens in your work?”



We also examined the top three ranked domains by ethnic-racial groups. Unique priorities among the different ethnic-racial groups did emerge and are highlighted in bold text in the table below. We found that participants who identified as Asian American, Native American, Black and Multiracial had similarities in the domains they prioritized: **More concrete strategies, more organizational support, and the ability to reflectively process with colleagues in a space outside of reflective supervision.** On the other hand, participants who identified as white desired more practice talking about race.

**Ranked priorities by ethnic-racial groups:
What is needed to continue developing an anti-racist lens into their work.**

Asian American	Native American	Black
Seeing and experiencing more diversity among leadership and supervisors (40%)	More resources to share with those I work directly with (e.g., families; teachers; colleagues; etc.; 40%)	Seeing and experiencing more diversity among leadership and supervisors (42%)
More organizational support for racial equity integration and other inclusive practices (44%)	More practice talking about other systems of oppression (40%)	More resources to share with those I work directly with (e.g., families; teachers; colleagues; etc.; 38%)
More concrete strategies (40%)	More concrete strategies (40%)	Reflective processing with colleagues (Does not include reflective supervision consultation; 30%)
Latine	Multiracial	white
Seeing and experiencing more diversity among leadership and supervisors (38%)	More organizational support for racial equity integration and other inclusive practices (43%)	Seeing and experiencing more diversity among leadership and supervisors (37%)
More resources to share with those I work directly with (e.g., families; teachers; colleagues; etc.; 46%)	Reflective processing with colleagues (Does not include reflective supervision consultation; 39%)	More practice talking about other systems of oppression (34%)
More practice talking about other systems of oppression (37%)	More concrete strategies (48%)	More practice talking about race (37%)



“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
(Roundtable Member)

DISCUSSION

SUMMARY OF STUDY OBJECTIVES AND METHODS

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:

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

Experience with collaborative, liberatory, applied research. Our aim was to engage in research that is with, by, and for the BIPOC community members and professionals in our field with a focus on contributing to a sustainable social justice movement within IECMH. Central to our goal of conducting research in this way is the need to identify assets and frame solutions based on those strengths.

In this study, we explored several key research questions regarding the application expansive, anti-racist, liberatory frameworks in transforming our training, support, and practice of RS. Our process was far from perfect, but we are excited and bolstered by our genuine attempts at productive collaboration among all team members. We fully understand that this type of collaboration is fundamental to liberatory research, and we believe that working in this way will establish the foundation for success as we move to the implementation phases of this work.

SUMMARY OF STUDY METHODOLOGY

COLLABORATIVE STUDY DESIGN

Indigo Cultural Center conceived this study in partnership with the Alliance and with a group of predominantly BIPOC thought leaders in RS, many of whom who are also affiliated with the Alliance.

This “roundtable” of thought leaders worked with Indigo on conceiving the design for this study, facilitating focus groups, drafting focus group and survey questions, data interpretation, and formulating recommendations.

PHASE ONE: NATIONAL FOCUS GROUPS

Phase one involved conducting national focus groups (n = 31 focus groups; 154 total participants) to explore reflective supervision. From the inception of this evaluation, the leaders from the Alliance, the Roundtable Members, and Indigo Cultural Center sought to lend power to the voices and experiences of people of color in Infant Mental Health. In centering such voices, this study extensively relied on qualitative focus group conversations to capture nuances in the experiences and perspectives of people of color who experience, provide, train on, or research reflective supervision. Focus groups incorporated the use of affinity groups by role and racial self-identification.

PHASE TWO: NATIONAL SURVEY

Phase two involved the distribution of a national survey to further explore nuances in reflective supervision and to broaden the potential to generalize findings. A total of 1,035 people participated in the national survey.

The survey was distributed through state AIMH mailing lists. In addition, a recruitment survey was distributed to contacts of Indigo Cultural Center and Roundtable Members. Finally, the national survey was directly emailed to participants who indicated interest in joining the study during the focus group phase.

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. This finding is supported by emerging social justice work led by dr. john powell (Othering and Belonging Institute, UC Berkeley). Dr. powell's work on **Othering & Belonging** incorporates an approach called 'Targeted Universalism.'

Briefly, **Targeted Universalism** asks us to consider developing strategies for everyone to reach the universal goal for the full population (for example: inclusive and liberatory RS experiences where practitioners can feel seen and heard and can grow their capacity for critical reflection and healing) based on each group's unique capacities and needs (powell, 2022). **Targeted Universalism** invites everyone to operate from a mindset of abundance rather than scarcity and to believe that "we all do better when we all do better" (Dr. powell quoting the late Senator Paul Wellstone).



Findings illuminate the need for RS transformation across ALL ethnic-racial groups; the need for a Targeted Universalist approach.

DISCUSSION

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**

Domain 2 Supervisor-Supervisee Relationship	<ul style="list-style-type: none"> - No statistical differences 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. - Latine survey respondents reported lower scores on the relationship inventory (Hardy & Bobes) 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. - Asian American and white respondents reported feeling less confidence and comfort 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.
Domain 3 Skills, Knowledge, Competencies, Disposition, Background of RS Providers and Consultants	<ul style="list-style-type: none"> - Themes from BIPOC focus group participants centered the perspective of the HOW of RS versus the WHAT of RS. - Regarding location of self, generally, we found that most participants experienced reflective supervisors who practiced locating themselves (70%). Additionally, there were no statistically significant differences in how different ethnic-racial groups reported the extent to which their supervisor practiced locating themselves. This finding surprised us and was NOT aligned with our initial hypotheses. This finding 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. - Regarding the extent to which participants ranked the importance of utilizing nondominant bodies of knowledge in RS, participants identifying as white ranked specialization in non-dominant knowledge as an important quality of a reflective supervisor less frequently than participants identifying as Black. This finding was aligned with our initial hypotheses. - Participants in each of the BIPOC-identified racial groups reported “yes” they experienced the same stressors as clients at higher rates than participants identifying as white. This finding was aligned with our initial hypotheses.

Key findings:

Three Domains that represent an EXPANSION OF OUR APPROACH to supporting RS

<p>Domain 1 Internal Processes</p>	<p>The main takeaway from this domain is simply 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>
<p>Domain 4 Infrastructure and Training Implications for Reflective Supervision</p>	<p>For the total survey sample, there was general agreement among the different ethnic-racial groups regarding the top 3 most desired areas of transformation that have deep implications for our IECMH infrastructure were:</p> <ol style="list-style-type: none"> 1. To open and create pathways for training and support of diverse practitioners to become reflective supervisors (47.7%) 2. To promote and increase opportunities for IECMH professionals to participate in trainings for reflective supervisors to understand and authentically address themes such as location of self, privilege, and power (42.2%) 3. To encourage the development of supervisors who are creative in their RS format, practices, and the way they set up reflective supervision sessions (e.g., going for a walk, incorporating food, incorporating the body, using art, using mindfulness practices, etc. (31.7%). <p>The results also revealed statistically significant differences among some of the ethnic-racial groups 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 different groups perceive different priorities. 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"> 1. Participants who identified as white placed lower importance on “lived experience” (Mean = 4.14) when compared to participants who identified as Asian American (Mean = 4.52) and Black (Mean = 4.45). 2. Participants who identified as white placed lower importance on “identity” (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). 3. Participants who identified as white placed higher importance on “community knowledge and competence” (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).

DISCUSSION

Domain 5 Socio Political Context – Anti-Racist Approaches to Reflective Supervision

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).

LIMITATIONS OF STUDY

There were several limitations to this study that we acknowledge. While the response rates to our data collection efforts were much higher than expected, we had hoped for more evenly distributed responses across all US states and more responses from BIPOC participants (focus groups = 53% BIPOC participants; survey = 38% BIPOC participants). It is likely that even though we oversampled for BIPOC participants – because our main recruitment strategy relied on the Alliance's network of local AIMHs, we encountered a pool of participants who reflected the current make-up of our field and were predominantly white. This limitation was evident as we attempted to examine response rates by groups. We specifically had small and sometimes zero participants identifying as Pacific Islander, Native American, and Middle Eastern. Further, the present report relied on descriptive statistics and simple analysis to make comparisons among ethnic-racial groups. Future research should utilize more sophisticated analytic tools to examine relations among ethnic-racial groups and RS and Endorsement outcomes.

DISCUSSION

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:

"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.

"... 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

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 that is 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.** These ways of assessing and exploring can happen at individual, dyadic, programmatic, and organizational levels. The rationale driving this type of ongoing assessment and exploration is not one of ‘performance’ ‘evaluation,’ and ‘regulation’ – but rather in the service of developing greater self-awareness, resilience, discernment, and the ability to tolerate discomfort that comes with confronting the brutality of race and other injustices.

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.** Key themes that emerged in this study centered the experiences of BIPOC IECMH practitioners in their relationships with their reflective supervisors. The focus group and survey findings are consistent with work by Hernandez and colleagues that calls for moving beyond the notion that the role of the reflective supervisor is one of providing unwavering validation or emotional support and instead one that should foster critical thinking and consciousness in a relational context (Hernandez & Rankin, 2008; Hernandez & McDowell, 2010). Authors and trainers of the Diversity-Informed Tenets for Work with Infants, Children and Families (supported by the Irving Harris Foundation) expand on these ideas by explaining that the supervisor-supervisee relationship should represent a space whereby supervisors/consultants and supervisees/consultees can:

- ✓ Collaborate and challenge each other and openly express feelings, ideas, concerns, and vulnerability related to power, privilege, and location of self;
- ✓ Analyze the impact of social location and intersectionality in the supervisory/consultive relationship and in direct service; and
- ✓ Promote decolonization of knowledge and practice.

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

DISCUSSION

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. In her seminal essay, *The Masters' Tools Will Never Dismantle the Masters' House*, Audre Lorde (1984) argues that we cannot solve problems of oppression working with those very same dominant, mainstream tools (i.e., theories, approaches, methodologies, frameworks, etc.) that contributed to building and maintaining that system of oppression. Rather, as we collectively continue to understand these findings through a lens of decolonization and liberation, we will create new ways that center the experiences and wisdom of those typically and historically 'othered.' Some of these new tools have yet to be co-created. As these new tools evolve and emerge, we must develop processes to continuously integrate them into our collective understanding of 'best practices' in 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.

An important next step is to use the existing qualitative data to explore even more in-depth nuances in participants' stories, and to look for insight and patterns that can guide the way we continue to teach, train, support and educate about an expansive RS paradigm.

For example, in Domain #2: Supervisor-Supervisee Relationship one of the most salient secondary themes that emerged was related to the experience of rupture and repair in the context of RS.

Participants' stories related to this theme of rupture and repair include examples of when relationship dynamics went awry and when they were healed.

Developing a deeper understanding of rupture and repair through the lenses of liberation theory, decolonization and somatic abolition are key to bringing a reformed stance to the supervisee-supervisor relationship. Training materials could therefore expand on the meaning of rupture and repair through more inclusive and expansive 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. It is no longer sufficient to simply rely on the creation of new materials to usher in change and transformation. Embracing and implementing anti-racist and liberatory frameworks requires us to 'be the change.'

3 Develop, fund, and champion robust pathways for more BIPOC IECMH professionals to become trainers, instructors, and professors of RS.

A key finding from this study highlighted the need for more diversity among trainers. This theme was supported by additional results that linked key elements of RS like trust, location of self, and vulnerability with having a reflective supervisor who shared one's ethnic-racial and linguistic background.

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.

This campaign could include the development of products such as webinars; course material; presentation slides; discussion questions; vignettes; etc. based on the findings from this study.

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,¹ and instead **move towards transforming our work by prioritizing narratives and other ways of knowing that place disenfranchised groups at the center** (Condon, Charlot-Swilley, & Rahman, 2021; Ferri, 2022; Parker, 2021)?

The participants in our study expressed a keen sense of this new priority in our work to transform and decolonize RS. In order to truly transform our approach to RS and attend to systemic and infrastructural concerns, it is important to apply the implications of this finding (i.e., recognizing nondominant ways of knowing) to research as well as to practice, policy, and training.

¹ At Indigo Cultural Center we acknowledge our own culpability and the need to continuously examine the ways that white

2 **Work with Alliance and Roundtable partners to explore more nuanced research questions that explore questions unexamined in this first wave of findings.** Sample research questions might include:

- How does the intersectionality of participants’ roles and race impact the way they responded to various questions in our study? For example, did BIPOC practitioners highlight the importance of ‘location of self’ more than BIPOC providers of RS?
- What are families’ experiences with IECMH helpers? What do practitioners need to deeply understand as they engage with families and community? How can we increase the capacities of IECMH practitioners’ engagement with families and community?
- How can we understand the complex interplay of factors that influence the impact of RS on one’s practice? For example, future analyses of these data can be designed to explore RS in the context of: RS for whom, by whom, under what conditions, worldview, influence from previous training/mentors, etc.

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 leadership and includes championing approaches such as:

- 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. We can start by acknowledging our past tendencies in IECMH to NOT center BIPOC voices and worldviews. Thought leaders of RS in IECMH have by and large been white women with a worldview that did not center race, culture, language, oppression, etc. In fact, issues related to race and culture are often introduced and discussed as an add-on issue – separate from the ‘real content’ (Thomas et al., 2019).
- 2 Highlight and lift up examples of anti-racist, decolonized RS groups happening around the country.** Find ways to learn from and expand on these community-based efforts.
- 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 pipeline that will result in more diversity among providers of RS, RS trainers, RS thought leaders, RS instructors, RS policy makers, etc.** Relatedly, acknowledge and address current barriers to more diverse leadership within the IECMH field broadly and within RS work specifically.

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 included in this section. Notably these recommendations include:

- 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. Embracing and implementing anti-racist and liberatory frameworks requires those of us who are providing support to our colleagues to ‘be the change’ and embody the type transformation we want to see in our communities.
- 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 IECMH 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

DISCUSSION

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. Key questions for the Alliance to consider as they move into the next phase of making meaning of these findings for the purposes of revising products, materials, training content, etc. include the following:

- ☑ WHY are we engaging in this transformational process?
- ☑ WHY do we believe that transformation of Alliance materials will ultimately impact outcomes for all our communities – especially those communities that are currently and historically diverse and marginalized?
- ☑ WHO will be contributing to this integration?
- ☑ WHAT will we be transforming? (e.g., guidelines; Endorsement policies; org. culture; training / education; etc.)
- ☑ HOW will we shape our process?
- ☑ WHEN will we gather, convene, conspire?

“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, 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

When we engage in collaborative projects and studies that are co-generative and based on anti-racist, decolonization, and liberation frameworks, we step into the potential to lend important transformational knowledge to the field of infant and early childhood mental health. Working in this way can harness the creative power of those most impacted by the policies and programs in our field to co-generate substantive change to the systems, organizations and programs that were built to serve us/them.

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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SUPPLEMENTARY MATERIALS

APPENDIX A

Focus Group Preparation Script Example

Protocol for Focus Groups with Practitioners Who Receive Reflective Supervision

[INTRODUCTION TO BE READ BY INDIGO CULTURAL CENTER TEAM MEMBER]

Thank you for agreeing to participate in this study on reflective supervision. You volunteered to be part of a focus group/interview because you are a practitioner who provides services for young children and families and receives reflective supervision. You have an important perspective to share about the implementation of reflective supervision and the future of the field.

The purpose of this discussion is to gather your thoughts, experiences, and feedback for reflective supervision. Because you receive reflective supervision, your feedback is important to help us understand reflective support for practitioners like you. We want to transform reflective supervision so that it includes and celebrates diversity and embraces principles related to racial equity. The information provided in this focus group discussion will help us to understand reflective supervision through an equity and anti-racist lens.

This discussion should last approximately 1 hour to 1.5 hours. We would like to record this discussion. The recording will help us accurately recall all the information you share with us. We will never use your name or voice in any reports or presentations and recordings will be destroyed once a final report is submitted. You will indicate on the consent form if you are comfortable with the recording. You can still participate in this discussion if you don't want to be recorded. We will not record unless all participants are comfortable with the recording.

Participation in this study is entirely voluntary at all times. You can choose not to participate at all or to leave the study at any point. You do not need to answer all of the questions if you do not feel comfortable sharing some of the information. Every effort will be made to keep any information collected about you confidential.

You will be offered a \$25 gift card for your participation. The gift card will be sent via the method you preferenced in your consent form. Please email Jayley Janssen with any questions.

We ask that you keep what your fellow participants share confidential. Please do not share what was discussed in this focus group. This is a confidential space and information should not be shared beyond this zoom room.

We are going to discuss consent for participating in this discussion.

SUPPLEMENTARY MATERIALS

[OPEN CONSENT FORM AND BEGIN DISCUSSION AND ALLOW FOR QUESTIONS]

[Affinity Groups to be ready by Indigo Cultural Center Team Member & Roundtable Facilitator]

[Indigo Team Member]

As was mentioned in our recruitment materials, we will be having our conversations in Affinity Groups. Some of you may already be familiar with having conversations about race and social justice in Affinity Groups, and some may not. I'm going to provide a definition for Affinity Groups:

An Affinity Group is a designated "safe space," where everyone in that group shares a particular identity. This identity can be based on race, gender, sexual orientation, language, nationality, physical/mental ability, socio-economic class, family structure, religion, etc.

[BIPOC Facilitator]

Today we will be discussing topics and themes related to culture, race, identity, marginalization and oppression. We will be splitting into Racial Affinity Groups. Racial Affinity Groups are based on one's own racial identity. The intention of a Racial Affinity Group is to create a held, intentional place to take risks and explore racial ignorance, aversion, and urgency mindfully. Discussion topics are often focused on understanding the group member's racial conditioning at the individual and group identity levels (Ruth King, Being Mindful of Race, 2018).

In the past 6 years there has been a recent increase in the number of Racial Affinity Groups as well as research on effectiveness of Racial Affinity Groups. Racial Affinity Groups also affirm participants' goals, values, racial identity, and humanity. (Warren-Grice, A Place to Be Whole, 2021). Many in our field of Infant and Early Childhood Mental Health who are actively working to achieve more racial equity understand that while we are all focused on the common goal of supporting the well-being of young children and families and that healing around race must be done collectively, we also recognize that we have DIFFERENT journeys and pathways of healing based on our racialized experiences in this country and in our field. There is healing work we can experience together and there is deep healing work we can experience separately.

There is a beautiful quote about Racial Affinity Groups from an Black professor in counseling, Dr. Natoya Haskins, that we'd like to share. We think her words sum up our vision in a straightforward way:

"Our goal is to foster an atmosphere where individuals feel validated and able to speak without fear or defensiveness. [We wanted to create] a community that allows participants to talk about feelings of pain, isolation and invisibility — and create space for safety, where they can take off the mask that they may wear."

SUPPLEMENTARY MATERIALS

~ Dr. Natoya Haskins, Associate Professor, Counselor
Education, William & Mary School of Education

[Indigo Team Member]

For our time today, we will split into 2 different Racial Affinity Groups -- one for people who identify as white, and one for people who identify as Black, Indigenous, Latino/Latina, Asian, Pacific Islander, and Middle Eastern. We use the term, BIPOC, as shorthand.

We're going to ask you to SELF-SELECT into these groups. If you identify as white, please join the breakout room. If you identify as Black, Indigenous, Latino/Latina, Asian, Pacific Islander, Middle Eastern or if you identify more broadly as a 'person of color,' please stay in the main room with me.

We'd like to reiterate again, this is a VOLUNTARY study. If you feel uncomfortable with the way we've structured these focus groups, please know you can leave the group at any time. If you'd like the study coordinators to follow up with you after the focus group to discuss your experience, please privately message one of us in the chat and let us know. You can also directly reach out to the study coordinators via email. I've pasted their emails and names in the chat.

Eva Shivers (eshivers@indigoculturalcenter.com)

Jayley Janssen (jayley@indigoculturalcenter.com).

Are there any questions before we begin our conversations?

[A MEMBER OF THE INDIGO CULTURAL CENTER TEAM WILL CREATE A BREAKOUT ROOM TO SPLIT FOLKS INTO AFFINITY GROUPS

THE BREAKOUT ROOM WILL NEED TO BE RECORDED BY THE CO-HOST. THIS RECORDING WILL SAVE TO YOUR COMPUTER. REMEMBER TO DESIGNATE A LOCATION FOR THE RECORDING AFTER THE CALL ENDS. ALSO, PLEASE SEND THE RECORDING TO JAYLEY AS SOON AS IT FINISHES DOWNLOADING TO YOUR COMPUTER.]

SUPPLEMENTARY MATERIALS

[CONCLUSION TO BE READ BY INDIGO CULTURAL CENTER TEAM MEMBER]

Thank you again for participating in this focus group. We want to quickly remind you that what was shared here by you and your fellow participants is confidential. Please do not share what was discussed in this focus group. This is a confidential space and information should not be shared beyond this zoom room.

We understand that engaging in a reflective space can be both liberating and can bring up deeper feelings of grief, fear, and anger. If you need additional space to process these feelings, please do not hesitate to reach out to members of our team. You can seek this additional space by emailing Eva, the owner of Indigo Cultural Center who identifies as a Black woman, or Jayley, the Director of Research at Indigo Cultural Center who identifies as a white woman. I am sending their information in the chat

[COPY AND PASTE THE FOLLOWING INTO THE CHAT]

Eva Shivers (eshivers@indigoculturalcenter.com)

Jayley Janssen (jayley@indigoculturalcenter.com).

Thank you again, I hope you all enjoy the remainder of your day.

SUPPLEMENTARY MATERIALS

Table S1

Survey Participants' Responses by Race-Ethnicity Safety, Vulnerability, and Confidence in Reflective Supervision							
1 = Never 2 = Rarely 3 = Sometimes 4 = Often 5 = Always Mean							
Question	ANOVA	Asian (N=16)	Native American (N=7)	Black (N=63)	Latine (N=72)	Multiracial (N=35)	white (N=380)
My current reflective supervision is a place where I can make mistakes.	F(6,573)=0.483, p=0.82	4.25	4.43	4.35	4.19	4.43	4.24
My current reflective supervision is a place where I can ask questions.	F(6,574)=0.11, p=0.99	4.63	4.43	4.61	4.58	4.60	4.62
My current reflective supervision is a place where I can explore different perspectives.	F(6,573)=0.46, p=0.84	4.63	4.43	4.52	4.35	4.44	4.48
My current reflective supervision is a place where I can celebrate my skills and accomplishments.	F(6,575)=0.57, p=.76	4.50	4.71	4.46	4.33	4.49	4.49
My current reflective supervision is a place where I can disagree.	F(6,575)=1.80, p=.10	3.69	4.71	4.25	3.92	4.14	4.05
My current reflective supervision is a place where I can expose my insecurities.	F(6,572)=0.90, p=.50	4.19	4.43	4.31	4.01	4.29	4.14
My current reflective supervision is a place where I can feel safe.	F(6,574)=0.57, p=0.75	4.63	4.71	4.39	4.31	4.40	4.35
My current reflective supervision is a place where I can acknowledge growth	F(7, 572) = 0.23, p = 0.98	4.75	4.71	4.56	4.28	4.40	4.41

Supervisory Relationship Inventory (Hardy & Bobes, 2017)

Prompt. Please rate your agreement using the following rating scale about your experience with your CURRENT supervisor in reflective supervision.

My supervisor and I...

Response Scale: 1 = Strongly disagree 2 = Disagree 3 = Slightly disagree
4 = Slightly agree 5 = Agree 6 = Strongly agree

1. Devise goals based on an understanding that supervision and practice are parallel processes
2. Talk about our worldview based on various identities/social locations
3. Discuss our differences due to our various identities/social locations
4. Discuss our power and privilege due to our various identities/social locations
5. Experience mutual trust
6. Share open and honest communication
7. Communicate using "I" messages
8. Work collaboratively
9. Remain connected in intense racial and other identity related conversations
10. Engage in racial conversations without defensiveness, suspicion, fear, and negative accusations
11. Recognize race as an essential dimension of life
12. Recognize the centrality of relationships
13. Attend to relational processes and managed emotional triggers based on various identities/social locations
14. Distinguish between intentions and consequences
15. Take responsibility proportional to our power and privilege
16. Risk vulnerability
17. Use our voices confidently
18. Practice the skill of validating and challenging
19. Identify self of the supervisor and self of the supervisee issues
20. Use self-disclosure to enhance effectiveness
21. Discuss family of origin

SUPPLEMENTARY MATERIALS

Table S2

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity Supervisory Relationship Inventory			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.76	0.07
	Black	-0.36	0.17
	Latine	0.05	0.85
	white	-0.28	0.24
	Multiracial	-0.35	0.22
Native American			
	Black	0.40	0.28
	Latine	0.81*	0.03
	white	0.48	0.17
	Multiracial	0.41	0.29
Black			
	Latine	0.40**	0.01
	white	0.08	0.52
	Multiracial	0.01	0.97
Latine			
	white	-0.32**	0.01
	Multiracial	-0.40*	0.04
white			
	Multiracial	-0.07	0.66
Note. The ethnic-racial identities of Pacific Islander and Middle Eastern had a sample size of 0 and were not included in the analysis.			

SUPPLEMENTARY MATERIALS

Table S3

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "As a supervisee, I feel comfortable bringing concerns about culture and race
 into supervision with my current reflective supervisor."

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.18	0.73
	Black	0.25	0.44
	Latine	0.48	0.14
	white	0.02	0.96
	Multiracial	-0.21	0.55
Native American			
	Black	0.43	0.36
	Latine	0.66	0.15
	white	0.19	0.66
	Multiracial	-0.03	0.95
Black			
	Latine	0.23	0.26
	white	-0.23	0.14
	Multiracial	-0.46	0.06
Latine			
	white	-0.46*	<0.001
	Multiracial	-0.69*	<0.001
white			
	Multiracial	-0.22	0.28

SUPPLEMENTARY MATERIALS

Table S4

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "As a supervisor I feel Open to talking about the cultural or racial background
 of clients."

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.44	0.27
	Black	-0.57*	0.01
	Latine	-0.52*	0.02
	white	-0.31	0.09
	Multiracial	-0.33	0.18
Native American			
	Black	-0.13	0.73
	Latine	-0.08	0.84
	white	0.13	0.73
	Multiracial	0.11	0.78
Black			
	Latine	0.05	0.74
	white	0.26*	0.03
	Multiracial	0.24	0.23
Latine			
	white	0.20	0.13
	Multiracial	0.19	0.38
white			
	Multiracial	-0.02	0.92

SUPPLEMENTARY MATERIALS

Table S5

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "As a supervisor I feel confident in applying a cultural lens to racialized work -
 when my SUPERVISEE introduces it."

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.22	0.65
	Black	-1.03*	0.00
	Latine	-0.80*	0.00
	white	-0.46*	0.03
	Multiracial	-0.80*	0.01
Native American			
	Black	-0.81	0.08
	Latine	-0.58	0.20
	white	-0.24	0.58
	Multiracial	-0.58	0.22
Black			
	Latine	0.22	0.26
	white	0.56*	0.00
	Multiracial	0.22	0.36
Latine			
	white	0.34*	0.03
	Multiracial	0.00	1.00
white			
	Multiracial	-0.34	0.11

SUPPLEMENTARY MATERIALS

Table S6

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "As a supervisor I feel Confident in initiating cultural and racialized themes
 during supervision."

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	0.15	0.77
	Black	-0.74*	0.00
	Latine	-0.53*	0.05
	white	-0.15	0.52
	Multiracial	-0.52	0.09
Native American			
	Black	-0.89	0.06
	Latine	-0.68	0.16
	white	-0.29	0.52
	Multiracial	-0.67	0.19
Black			
	Latine	0.21	0.31
	white	0.60*	0.00
	Multiracial	0.22	0.38
Latine			
	white	0.39*	0.02
	Multiracial	0.02	0.95
white			
	Multiracial	-0.37	0.10

SUPPLEMENTARY MATERIALS

Table S7

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "As a supervisor I feel Comfortable facilitating supervisee's learning about
 using a cultural lens in RS"

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.59	0.25
	Black	-0.98*	0.00
	Latine	-0.80*	0.00
	white	-0.35	0.13
	Multiracial	-0.87*	0.01
Native American			
	Black	-0.39	0.42
	Latine	-0.21	0.66
	white	0.24	0.61
	Multiracial	-0.28	0.59
Black			
	Latine	0.18	0.40
	white	0.63*	0.00
	Multiracial	0.11	0.66
Latine			
	white	0.45*	0.01
	Multiracial	-0.07	0.81
white			
	Multiracial	-0.51*	0.02

SUPPLEMENTARY MATERIALS

Table S8

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity Ranked Specialization in Don-Dominant Knowledge as Important			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	0.13	0.46
	Black	0.05	0.62
	Latine	0.16	0.12
	white	0.17	0.07
	Multiracial	0.05	0.68
Native American			
	Black	-0.08	0.62
	Latine	0.03	0.84
	white	0.04	0.78
	Multiracial	-0.08	0.62
Black			
	Latine	0.11	0.09
	white	0.12*	0.02
	Multiracial	0.00	0.96
Latine			
	white	0.01	0.82
	Multiracial	-0.11	0.17
white			
	Multiracial	-0.13	0.09
Note. The ethnic-racial identities of Pacific Islander and Middle Eastern had a sample size of 0 and were not included in the analysis.			

SUPPLEMENTARY MATERIALS

Table S9

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity			
"Do you face the same stressors as the clients/families you serve?"			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Middle Eastern American			
	Asian American	-0.69*	0.04
	Native American	-0.38	0.30
	Black	-0.72*	0.03
	Latine	-0.50	0.13
	white	-0.26	0.42
	Multiracial	-0.50	0.13
Asian American			
	Native American	0.31	0.11
	Black	-0.03	0.82
	Latine	0.19	0.13
	white	0.43***	<0.001
	Multiracial	0.19	0.17
Native American			
	Black	-0.35*	0.05
	Latine	-0.13	0.46
	white	0.12	0.48
	Multiracial	-0.13	0.48
Black			
	Latine	0.22**	0.01
	white	0.46***	<0.00
	Multiracial	0.22*	0.02
Latine			
	white	0.24*	0.00
	Multiracial	0.00	1.00
white			
	Multiracial	-0.24***	<0.001

SUPPLEMENTARY MATERIALS

Table S10

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "Do you feel your CURRENT reflective supervisor sees you as a 'whole person?'"

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Middle Eastern American			
	Asian American	-1.13	0.17
	Native American	-1.50	0.08
	Black	-1.54*	0.05
	Latine	-1.27	0.11
	white	-1.655*	0.03
	Multiracial	-1.86*	0.02
Asian American			
	Native American	-0.38	0.43
	Black	-0.42	0.17
	Latine	-0.15	0.62
	white	-0.53	0.06
	Multiracial	-0.13	0.84
Native American			
	Black	-0.04	0.91
	Latine	0.23	0.58
	white	-0.15	0.69
	Multiracial	-0.36	0.40
Black			
	Latine	0.27	0.14
	white	-0.11	0.45
	Multiracial	-0.32	0.16
Latine			
	white	-0.38*	0.01
	Multiracial	-0.59*	0.01
white			
	Multiracial	-0.21	0.28

SUPPLEMENTARY MATERIALS

Table S11

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity "Do you feel you are integrating an anti-racist lens in your work"			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	0.03	0.95
	Black	0.11	0.66
	Latine	0.54*	0.02
	white	0.12	0.59
	Multiracial	-0.04	0.89
Native American			
	Black	0.08	0.82
	Latine	0.52	0.14
	white	0.10	0.78
	Multiracial	-0.06	0.86
Black			
	Latine	0.44*	0.00
	white	0.02	0.88
	Multiracial	-0.14	0.42
Latine			
	white	-0.42*	0.00
	Multiracial	-0.58*	0.00
white			
	Multiracial	-0.16	0.30

SUPPLEMENTARY MATERIALS

Table S12

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity "The preparation and requirements to become a reflective supervisor are clear."			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.43	0.47
	Black	-0.25	0.46
	Latine	-0.61	0.06
	white	-0.07	0.82
	Multiracial	-0.02	0.96
Native American			
	Black	0.18	0.73
	Latine	-0.18	0.73
	white	0.36	0.48
	Multiracial	0.41	0.46
Black			
	Latine	-0.37	0.08
	white	0.18	0.28
	Multiracial	0.23	0.40
Latine			
	white	.54*	0.00
	Multiracial	.59*	0.03
white			
	Multiracial	0.05	0.83

SUPPLEMENTARY MATERIALS

Table S13

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "For reflective supervision to be effective, it has to be done in the "right way"
 as defined by published standards."

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.52	0.34
	Black	-0.41	0.19
	Latine	-0.82**	0.01
	white	-0.17	0.55
	Multiracial	-0.06	0.85
Native American			
	Black	0.11	0.82
	Latine	-0.29	0.55
	white	0.36	0.46
	Multiracial	0.46	0.38
Black			
	Latine	-0.41*	0.04
	white	0.24	0.11
	Multiracial	0.35	0.17
Latine			
	white	0.65***	<0.001
	Multiracial	0.75***	<0.001
white			
	Multiracial	0.10	0.63

SUPPLEMENTARY MATERIALS

Table S14

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity "The training and professional development experiences to become a reflective supervisor are accessible to everyone."			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.81	0.20
	Black	-0.66	0.06
	Latine	-0.57	0.10
	white	-0.02	0.95
	Multiracial	-0.04	0.92
Native American			
	Black	0.15	0.79
	Latine	0.24	0.68
	white	0.79	0.15
	Multiracial	0.77	0.20
Black			
	Latine	0.09	0.70
	white	.64*	0.00
	Multiracial	.62*	0.03
Latine			
	white	.55*	0.00
	Multiracial	0.53	0.06
white			
	Multiracial	-0.02	0.94

SUPPLEMENTARY MATERIALS

Table S15

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity "Training and qualifications goes into being high-quality, effective, reflective supervisor who CENTERS equity and anti-racism."			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.35	0.32
	Black	-0.28	0.17
	Latine	-0.28	0.16
	white	0.03	0.86
	Multiracial	-0.30	0.17
Native American			
	Black	0.07	0.82
	Latine	0.06	0.84
	white	0.38	0.20
	Multiracial	0.04	0.90
Black			
	Latine	-0.01	0.95
	white	0.31***	<0.001
	Multiracial	-0.03	0.85
Latine			
	white	.32*	<0.001
	Multiracial	-0.02	0.89
white			
	Multiracial	-0.34**	0.01

SUPPLEMENTARY MATERIALS

Table S16

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity "Lived experience goes into being high-quality, effective, reflective supervisor who CENTERS equity and anti-racism."			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	0.77*	0.02
	Black	0.07	0.70
	Latine	0.23	0.23
	white	0.38*	0.03
	Multiracial	0.22	0.30
Native American			
	Black	-0.70*	0.02
	Latine	-0.54	0.07
	white	-0.39	0.17
	Multiracial	-0.55	0.07
Black			
	Latine	0.16	0.18
	white	0.31*	0.00
	Multiracial	0.15	0.32
Latine			
	white	0.15	0.09
	Multiracial	-0.01	0.94
white			
	Multiracial	-0.16	0.21

SUPPLEMENTARY MATERIALS

Table S17

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity "Identity goes into being high-quality, effective, reflective supervisor who CENTERS equity and anti-racism."			
Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	0.02	0.97
	Black	-0.07	0.77
	Latine	0.11	0.64
	white	0.43*	0.05
	Multiracial	0.29	0.27
Native American			
	Black	-0.09	0.81
	Latine	0.09	0.80
	white	0.41	0.23
	Multiracial	0.27	0.48
Black			
	Latine	0.18	0.22
	white	0.50***	<0.001
	Multiracial	0.35	0.06
Latine			
	white	.32***	<0.001
	Multiracial	0.18	0.34
white			
	Multiracial	-0.15	0.35

SUPPLEMENTARY MATERIALS

Table S18

Post Hoc Comparisons for Survey Participants' Responses by Race-Ethnicity
 "Community knowledge and competence goes into being high-quality,
 effective, reflective supervisor who CENTERS equity and anti-racism."

Ethnic Racial Identity Comparisons		Mean Difference	P-Value
Asian American			
	Native American	-0.18	0.57
	Black	-0.33	0.09
	Latine	-0.21	0.28
	white	-0.01	0.96
	Multiracial	-0.14	0.52
Native American			
	Black	-0.14	0.62
	Latine	-0.02	0.94
	white	0.18	0.53
	Multiracial	0.05	0.87
Black			
	Latine	0.12	0.29
	white	.32***	<0.001
	Multiracial	0.19	0.19
Latine			
	white	0.20*	0.03
	Multiracial	0.07	0.63
white			
	Multiracial	-0.13	0.31