

# HANDBOOK OF SEXUALITY LEADERSHIP

Inspiring Community Engagement, Social  
Empowerment, and Transformational Influence

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Edited by James C. Wadley



“While the topics of leadership and sexuality have each received much attention, unfortunately, their intersections have not. Conversely and fortunately, concerning leadership and sexuality, this volume successfully moves the scholarship needle on those understudied intersections. From education and activism to mentoring and more, this volume masterfully reviews what we know, describes what we don’t know, and prescribes what we should know. Kudos on a complex job well done!”

– *Juan Battle, Ph.D., Presidential Professor,  
Graduate Center of CUNY, USA*

“The Handbook of Sexuality Leadership is a powerful collection of works. It provides a comprehensive and innovative view of what we need to know now in order to advance empowered thought and activism in the fields of sexuality and relationships. It is particularly timely in relation to intersectionality studies, moving scholars and educators concerned about multilevel justice to new revelations about what comes next in personal, partnered, and communal visibility and liberation.”

– *Jeanine M. Staples, Associate Professor of Literacy  
and Language, African American Studies, and  
Women’s, Gender, and Sexuality Studies,  
The Pennsylvania State University, USA*

“The field of sexology finally has an extraordinary compilation of scholarly essays devoted to various perspectives about leadership. This book has been needed for decades and carves out a new and definitive direction for emergent professionals to consider. Each chapter highlights the complexities of serving as a sexuality professional, and this book will be of great use to leading a variety of populations in a myriad of settings.”

– *Monique Howard, Ed.D., Executive Director  
of Philadelphia Center Against Sexual Violence, USA*

“By brilliantly introducing (or simply reflecting) leadership into sexology, Dr. James C. Wadley has created a treasure map for 21st century approaches to not only bridging the perpetual divides between sexology and the larger medical and mental health fields, but more importantly, for laying out paths toward the critical social justice ideals sexologists have traditionally championed and struggled to spread. Furthermore, I don’t recall ever being moved so emotionally by an ‘academic’ text – the chapter authors’ passion is gripping and contagious. I believe the impact of *The Handbook of Sexuality Leadership* on all related sexology fields will be seismic.”

– *Richard M. Siegel, Ph.D., LMHC, CST, CSTS, Co-Founder Modern Sex Therapy Institutes, USA*

“Many of us working within the field of human sexuality deal with daily frustrations which are mostly due to lack of effective leadership in our communities. Acquiring leadership qualities and skills are not limited to a few with specific social locations. We can all become visionary leaders, inspire others, and be the change we want to see in the world. Any successful leader will tell you that having a generous and insightful mentor has been invaluable in their career. *The Handbook of Sexuality Leadership* brings multiple perspectives to the mix, which are liberating, inspiring, and packed with wisdom that everyone could benefit from. To our colleagues who have a passion to make our world a better place, I would say, don’t just read this book, study it!”

– *Sara Nasserzadeh, Ph.D., Senior Cultural and Technical advisor to the United Nations and Author of Wheel of Context for Sexuality Education*

“This edgy, unique book offers a stunning array of perspectives on the intersection between sexuality and leadership. Recommended – or perhaps necessary – reading for professionals in the sexuality field as well as for students and others considering a career in sexuality.”

– *Inge Hansen, Psy.D., Clinical Psychologist, Director, Weiland Health Initiative, Stanford University, USA, and Coauthor of The Ethical Sellout*

# Handbook of Sexuality Leadership

This interdisciplinary book bridges the gap between sexuality and leadership studies and serves as a blueprint for professionals seeking to understand the rationale behind leadership styles, particularly those which facilitate conversations that educate or liberate individuals, couples, families, and communities.

The *Handbook of Sexuality Leadership* brings together education, clinical, research, and advocacy experts from the field of sexology, who each speak of their unique leadership experiences – with diversity and inclusivity in mind – and serve as a medium of empowerment and transformational influence. This innovative compendium illuminates strategic planning, community engagement, and the necessity of working with underserved or marginalized communities using a combination of leadership styles. Chapters provide tools for risk taking, organizational improvement, collaborative leadership, and cultural intelligence, as well as strategies to emancipate underrepresented groups and lead systemic change.

With questions for further thought included to provoke critical thinking and initiate transformative conversations, this book will be an essential read for anyone interested in becoming a sexuality consultant or serving in a leadership position.

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**This book is dedicated to my sons Corbin and Cairo; my nephews Jordan, Devin, and Darius; and my niece Savannah. The book is also dedicated to my Lincoln University counseling students Sarah, Silvine, Walton, Guy, Nancy, Donna, Mia, Jessie, Elizabeth, Shaneequa, Nicole, and Gregory whom I expect to become leaders in their communities.**



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# 19 WTF SAR?!

## Elevating and Expanding the Sexual Attitudes Reassessment

*Bianca I. Laureano*

Love does not begin and end the way we seem to think it does. Love is a battle, love is a war; love is a growing up.”

James Baldwin

### Introduction

Professional development (PD) can be tedious, particularly for emerging professionals, who are expected to attend basic workshops prioritizing everyday interactions and tasks over more engaging activities. This might mean that significant time is devoted to things like recording a sexual health history, or highlighting and prioritizing a to-do list. Though these are clearly useful skills, when such PD opportunities are required or encouraged at the expense of more engaging programs, it is more likely for participants to feel that they are wasting their time. Clearly, losing valuable time for sexologists who may be able to do vital work helping other people is not a great PD.

This can be particularly noticeable when PD omits discussions about contemporary issues and or fails to include the experiences of Black, Indigenous, People of Color (BIPOC) and others who experience oppression, or pathologizes these experiences when they are included.

Possibility and resolution are what drive a creative, inclusive PD endeavor. There is room to dream in these spaces. Room to imagine what is possible after the war and battle for liberation and body autonomy for all. The iconic Black author and activist James Baldwin writes of love as “a growing-up.” A grown-up dream for PD is one where participants have an experience that keeps them fully engaged, feeling waves of heat move through the top of their heads to the bottom of their bodies. It is a human experience where participants learn about personal values and beliefs regarding sexuality topics. It may be an uncomfortable process of laughing, and unlearning the white supremacist ways we were taught about sexuality. PD where our full selves are honored, included, and affirmed is the dream that lead to the creation of the People of Color Centered Sexual Attitudes Reassessment in 2017 (POCc SAR).

Some expectations for sexologists by society, systems, institutions, and communities are unattainable while others may be rooted in bias. Understanding how those multiple expectations of roles intersect and result in specific forms of oppression and the ways many sexologists of color in the United States have had to practice what sociologist, Iris Lopez calls “agency within constraints,” (2008) is crucial, though often overlooked.

For example, conversations about Black or Latinx people are often focused on negative impacts like HIV and STI rates of infection, transmission, death; unplanned pregnancy; or poverty. Rarely are these examinations rooted or informed by a Black feminist lens, a womanist framework, or a liberatory approach. Often when people of color are discussed in sexuality PD experiences, an assimilationist approach is used, and if any form of the feminization of poverty is presented, it is often color-free, meaning focused only on white women.

Currently, there is an increase of “diversity and inclusion” initiatives across a global span of professions (Khan et.al., 2019). Yet in PD, these endeavors may not be executed well (for example, simply including stock photos of Black and nonbinary people in a presentation without nuance [Zackary Drucker photography for The Gender Spectrum Project <https://broadlygenderphotos.vice.com>]).

Exclusion means using the same structures and practices to assess and affirm whiteness and applying it to people who will never be white. The ways that white supremacy is seeped into the sexuality field in the United States is extensive. It is the fertilizer that helped this field grow. Many sexologists of color have spent their entire careers being excluded, isolated, and erased. Yet a discussion of white supremacy is not often welcomed by white people in the U.S. sexuality field.

Still there is hope for change and in recent years there has been a noticeable shift. A shift where the term “racism” is not the end of a conversation and where some white people in the field are strategically using their privilege to challenge, dismantle, and destroy white supremacy. Much of this is the result of tireless work by BIPOC who long fought for this change, who helped build the movement to push the field towards recognizing and challenging how white supremacy shows up and is sustained. Many of these advocates are still working in the field today as this remains a new movement dedicated to a growing-up love for self, community, pleasure, and liberation.

Many of the BIPOC authors in this textbook are those leaders. This chapter will offer an overview of one of the PD experiences created out of that hostility and resistance in the U.S. sexuality field. What is offered is a dream put into action when the lives and experiences of BIPOC are honored. A PD experience that is needed, wanted, and required, called a Sexual Attitudes Reassessment (SAR), discusses white supremacy and its impact on the sexuality experiences for all and especially for BIPOC.

## **What Is a SAR?**

A SAR is an extensive sexuality training and workshop that offers reflexivity. It challenges beliefs and values and grounds in one's ethics the need to understand boundaries and communicate them effectively. These practices are important when we are offering care or support to a client or patient. SARs are not only for people in the sexuality field in the United States. They can benefit anyone doing professional interpersonal work. Professionals who work with people, teaching or helping professionals, and those in interdisciplinary fields, can benefit from a SAR. When done correctly, a SAR allows all participants the opportunity to examine their own personal beliefs and understand where their boundaries exist to maintain honesty with themselves and their clients. A SAR allows professionals to be reflexive and pushes them to be honest about their feelings. SARs allows for recognition of where an individual's personal boundaries intersect with their role as providers and educators. They also facilitate the development of a referral list of providers, educators, and healers.

Currently the requirements to offer SARs includes attending a SAR, facilitating small group discussions in another SAR, and cofacilitating a SAR. Following this, one may offer SARs on their own.

## **Why We Need a People of Color Centered SAR**

Historically, SARs in the United States have been created and lead by white people. These white people then decide who they will train to offer SARs in the future. Rumors hold that the first SAR was held in San Francisco in the early 1970s. It is thought to have focused on hours of watching various kinds of pornography. By the time the author attended a SAR in 2009, at the national American Association for Sexuality Educators, Counselors, and Therapists (AASECT) Conference, this was not the focus. However, it was clear the dominant narrative of whiteness remained. This conference highlighted the need to include more voices of people of color since out of hundreds of conference participants, only 18 women of color were in attendance. During this SAR the only time a community of color were included was during a discussion of pygmies. Once a photograph was used to show a disabled Black man, a wheelchair user, having sex with an able-bodied white woman. The facilitator was an older white man, well known to people in the field. The SAR offered the reminder that BIPOC communities are not welcome, worthy, or included, and it reflected the early research and clinical literature about sexology

Imagine an entire session on sexual violence that only presents white heterosexual able-bodied women as the recipients of harm. In such a space there is no room to discuss the way white women engage in sexual violence. A glaring example would be addressing the murder of Emmett Till, the 14-year-old Black boy visiting family in Mississippi who was

murdered in 1955 because a white woman said he grabbed her and made sexually crude comments towards her. In 2017 that white woman told Duke University History professor Timothy B Tyson that her claims were false and that, “[n]othing that boy did could ever justify what happened to him” (*The Blood of Emmett Till*, 2017). Such spaces also close the door on conversations about the ways white men make the “rules” in an oppressive ableist white supremacist heteropatriarchy society such as the United States (Hurtado, 1996).

Additionally, in the traditional SAR it can be impossible to discuss how some white women and non-Black women of color in the field of sexuality have often used the labor of Black women but failed to collaborate with, cite, or include them, to publish on the sexual assault and harassment they experience while never including the voices of narratives of Black women (Hebernick et al., 2019). Imagine never having the honest conversation that white supremacy hurts us all and instead having the narratives of white and light skin women of color normalized, and only being exposed to the narratives of those women seeking protection and care from white men instead of how sexual violence is racialized, gendered, and rooted in hate. Now imagine paying \$600 for that SAR experience. Not anymore.

As SARs in the United States have a history of being employed and created by racially white people, many of them have advocated for a SAR being a part of a standard experience for sexuality professionals. Attending a SAR is currently a requirement for AASECT certification. Many of these same people have created SARs, evaluated them, even written books on the topic, which a basic internet search can reveal. As white supremacy has made their writings more accessible than others, they will not be cited here. Instead, look to the citations offered in this chapter to find those who have been left out, kept out, pushed out, and all the other ways BIPOC have not been welcomed into this U.S. sexuality field. Keep in mind that white supremacy is not only a U.S. experience, but one that impacts the world because of colonization, imperialism, and capitalism; those people who are well known in the United States for the SAR experience are replicating those same harmful patterns that leave others out in other parts of the world, especially in Canada and the United Kingdom.

One of the main reasons why a SAR is important is that we need to check in with ourselves, and, following the author’s 2009 SAR experience, the Women of Color Sexual Health Network (WOCSHN) was founded as a way to help make this a reality.

### **Why Do We Still Need Them?**

What is useful about SARs is that there is an audience of self-selected people willing to learn and unlearn and who know they will be pushed. It is common for people to expect to be exposed to shocking forms of media,

to hear from a panel of people who have a particular religious belief, kink, or relationship status. However, despite the boundary-pushing nature of a SAR, the images and media used invariably normalizes whiteness in ways that are often missed by white facilitators and participants. To enter into a SAR that rejects the idea that white people are the only human beings whose sexual experiences, pleasures, challenges, and cultures are worthy or valuable is to instantly commit to a different way of learning and being. People of Color centered (POCc) SARs are needed to provide a space because there is nothing in the field to host and discuss the realities and impacts of white supremacy on the lives and bodies of BIPOC.

## **Collaborations**

### ***ABSC***

Collaboration is the way forward. There is no organizing or movement building without collaboration. The Association of Black Sexologists and Clinicians (ABSC) was the ideal choice to collaborate in hosting the pilot POCc SAR. Focusing on Black brilliance and retention, collaborators are strongest when each leader's ethics are directly in line with one another. As collaborators, ABSC leadership agreed to offer a portion of their Continuing Education (CE) units for the 2017 year to host the first and pilot POCc SAR. Historically SARs offer CE units to participants that range from the amount of time that a participant is actively engaged in the SAR. For example, a SAR that has participants engaged for a total of 10 hours (not including breaks and lunch) may offer 10 CE units, which today is the AASECT requirement for SARs and which may go up to 18 CE units. This does not include advanced SARs, which are often understood to be next level SARs that address more specific issues not featured in a traditional SAR. These advanced SARs often remain color-free as well. This is according to the guidelines of the American Association of Sexuality Educators, Counselors, and Therapists (AASECT); these may be subject to editing and updating. ABSC leadership is open to an honest representation of what is occurring for Black people and sexuality topics. Immediately creating a shift in the U.S. sexuality field by acknowledging the interdisciplinary work of Black academic and public scholars, ABSC built one of the first membership directories that featured Black people exclusively. ABSC's work and leadership embody the communal call and response "we outchea!" Translated/code-switching to mean "we are literally and figuratively out here."

### ***ISEE***

Among the plethora of institutes for higher education offering matriculation in human sexuality education, therapy, counseling, and certification, the Institute for Sexuality Education and Enlightenment (ISEE) is one of

the highest quality options available in the United States. The founder and Executive Director, Dr. Rosalyn Dischiavo, has been one of the first white women colleagues to invite BIPOC to teach, and has actively heard and held their critiques, moved to action, and prioritized the lives and knowledge of BIPOC in significant ways. Dr. Dischiavo remains a colleague, friend, and mentor to the author. ISEE leadership offered mentorship on creating and building the POCc SAR, offering CEs, and maintaining the logistical information required when offered at a national conference. Dr. Dischiavo's commitment to holistic care and training are directly in line with the vision of pleasure, justice, and healing for the POCc SAR. Dr. Dischiavo lives and moves in her "deep yes" and embodies what she writes about the gift of receiving. She received our relationship and honored it with her "yes" (*The Deep Yes: The Lost Art of True Receiving*, 2016).

### *Woodhull Freedom Foundation*

For the inaugural national POCc SAR conference experience, a strong and reputable environment for sexuality was required. The team at the Woodhull Freedom Foundation who host the Woodhull Sexual Freedom Summit has always supported the Women of Color Sexual Health Network (WOCSHN) and collaborated with them for Woodhull's inaugural focus on making their Summit more accessible to under-represented groups in the mid-2010s. Having the term *Freedom* in a national conference comes with the expectation that everyone's freedom is included. The Woodhull Freedom Foundation team has demonstrated their commitment to freedom and justice through their open acknowledgment and sharing of the shifts that occur when larger justice goals are needed. As one of the organizations in the United States seeking to make their environments more inclusive, Woodhull Freedom Foundation staff acknowledged their abilities and their challenges and understood why collaboration is important to the work they wish to continue. When proposed to collaborate, Woodhull Freedom Foundation leadership (at the time Ricci Levy and Mandy Farsace) immediately replied affirmatively. This led to organizing a contract that outlined the room and audio equipment being offered by the Woodhull Freedom Foundation for a percentage of what other participants pay. In exchange, we offered full registration scholarships to attend the POCc SAR for Woodhull Freedom Foundation to use as they chose. They offered this scholarship to community members who identified interest and need. Sometimes sexual freedom looks and feels like supporting the dream and labor of BIPOC.

Mentioning the names and organizations of those who collaborated to allow this radical PD experience to occur is important for they must be recognized for taking the risk, the leap of faith, and the institutional responsibility of holding the POCc SAR. They trusted the author because of her work and her word. ABSC, ISEE, and Woodhull Freedom Foundation are allies in this work. They are finding ways to strategically use

their privilege and access to power and resources to ensure that those of us with the desire and ability have the opportunity. Their collaboration made the reality of having BIPOC train BIPOC for offering SARs. Affirmation and trust are pillars of the sexuality field. Rarely are PD opportunities offered to witness the eloquence of theory put into practice by BIPOC. The theory of collaboration looks like trusting BIPOC to employ the brilliance of other BIPOC through attribution, analysis, and praxis.

## Frameworks

This work was guided by Black womanist and feminist theories, by disability and reproductive justice frameworks, and through an intersectional analysis and praxis that examines power. The conceptualization of such a PD experience is guided by AfroFuturism (Dery, 1994), which looks at how race and technology intersect, and imagines a positive future for Black people; and by AfroPessimism (Sexton, 2006), which explores the ongoing impacts of oppression and colonization. Intersectional analysis and frameworks were applied when imagining what was possible, but doing so was not an attempt to incorporate intersectionality as a buzzword. As a scholar trained by Black and Latina feminists in a women's studies doctoral program in the early 2000s, the author and creator of the POCc SAR was a CrISP scholar, a fellow of interdisciplinary scholars using intersectional theories and analysis when doing research on race, gender, and ethnicity. The author is a trained intersectional scholar whose doctoral career prepared her to use intersectional theory, analysis, and frameworks in praxis. The manifestation of such a SAR follows the legacy of resistance BIPOC have inherited (Turman, 2019).

Recognizing how an intersectional analysis impacts learning environments requires an examination of power and how all identities are rooted in expectations and gender roles, which may be silenced, harmed, or traumatized by systems and institutions. The practice of centering Black women was and is always already at the center of the POCc SAR. Examining how Black women are often excluded impacts research in the U.S. sexuality field. Often research on Black women and sexuality focuses on negative experience; survival and institutionalization for medical issues are overly focused on at the expense of pleasure and healing and thriving. In short, the POCc SAR challenged the dehumanization framework and practice that has infested the U.S. sexuality field. A focus on values and ethics when working with communities that participants are a part of, and which they are not a part of, is vital to this practice and this PD experience.

One way we did this was to incorporate a Black Feminist framework and ask "who has power here?" What does freedom of sexual and body autonomy feel and look like for Black women and femmes? What is impacting the path to such liberation? These are common questions which have been asked by many Black women public intellectuals throughout history.

As the Combahee River Collective (1982), a group of Black feminist lesbians organized in the late 1970s, reminds us, “If Black women were free, it would mean that everyone else would have to be free since our freedom would necessitate the destruction of all the systems of oppression.”

## Disability Justice

A Disability Justice Framework was implemented because the creator and facilitator lives with multiple disabilities: This demonstrates leadership by one of those most impacted. There was no way to create a professional development opportunity without considering the whole entire body. How to instruct, build, and navigate during the SAR if the facilitator’s body was in pain? This is sustainability. How to create a space that welcomed and honored the reality that there is no wrong way to have a body? This is recognizing wholeness. Beginning with one’s own body is what a Disability Justice framework offers for a SAR experience. Often people assume Disability Justice (DJ) is only and exclusively about access in a handful of ways. This is important, but it is not the whole story. Being guided by a DJ framework goes beyond simply using videos with subtitles. We need to ask the following questions: How heavy are the doors to the training space? Are the bathrooms adequate for someone who has an assistant to comfortably access the restroom without any gender policing? What does “scent free” mean? Is this different for white people and for BIPOC? Will sex workers be safe or targeted? What safety plan is created if participants or facilitators are targeted for violence? By ignoring these questions and failing to see the entire human being as worthy of care, collective safety, or support, many organizations and PD experiences fail at DJ. This was how a dehumanization framework was rejected. One of the DJ principles is interdependence: “[w]e attempt to meet each other’s needs as we build toward liberation, without always reaching for state solutions which can readily extend its control further over our lives” and asks “how do we move together as people . . . where no body/mind is left behind?” (Berne, Morales, Levins, Langstaff, & Sins Invalid, 2018).

It was DJ that led to the exclusion of panels during a SAR. Often these panels are not well facilitated, or attended, and are done with limited compensation. Panels and demonstrations during SARs are useful and employed by many. Yet, those SARs depend on capitalism and a normalization of people’s value connected to their labor, a violation of DJ. Many SAR panelists are rarely prepared or supported to speak to groups of people who ask personal and intimate questions, yet do not ask themselves such queries. Facilitation is crucial to a successful and revolutionary SAR. Many may know how to ask “how does this video make you feel?” yet not many are able to help participants understand their own values and ethics are tied to the ways their biases impact their professional and personal lives.

## **Reproductive Justice**

Reproductive Justice is a marriage of disability justice and racial justice and it focuses on body autonomy, the right to decide when to have a child, or to not have a child, and the right to parent children in safe, sustainable communities (SisterSong.net). The framework of Reproductive Justice (RJ) was created by a group of Black women in the 1990s and was brought to a national level by the organization SisterSong, which at the time was led by activist Loretta Ross (Ross, 2017).

To facilitate a conversation that centers body autonomy of young Black women forces participants to examine power in a way that is not often possible when the focus is on white women who are often protected in ways Black women are not. Reproductive Justice allowed us an additional way to bring in the power of choice. It asks how might therapists hold bias for the ways clients have had to make difficult choices if they were never offered a PD experience to examine those biases? Access to and impact of services, systems, and institutions is another guiding justice principal. Similar to disability justice, reproductive justice forces us to ask how we collectively gain access to reproductive healthcare if we are only offered such care to limit our procreation? Since these are complex topics which require skill and a deep understanding of the history and lingering impact of the eugenics movement, excellent facilitation is required for these discussions.

## **Media Literacy**

The use of media in a SAR has historically been a major element. However, it is also important to utilizing media literacy skills to help participants become critical media consumers. The Center for Media Literacy in Malibu, California, believes understanding these core areas are crucial in helping attain this goal:

1. All media messages are “constructed”
2. Media messages are constructed using a creative language with its own rules
3. Different people experience the same media message differently
4. Media have embedded values and points of view
5. Most media messages are organized to gain profit and/or power

They then suggest asking these five core questions:

1. Who created this message?
2. What creative techniques are used to attract my attention?
3. How might different people understand this message differently than me?

4. What values, lifestyles and points of view are represented in, or omitted from, this message?
5. Why is this message being sent?

These core concepts and questions are utilized when using media during the POCc SAR. Participants are not asked to simply passively view media. Instead, they are expected to engage with media and discuss how their values and perspectives are affirmed or challenged. Use of media can also affirm the bodies and lives of people of color from all parts of life, for example those who are queer and trans, working class, disabled, undocumented, and represent various ages. Using this framework encourages participants to assess, reflect, and act in ways that are more in line with their values and ethics.

Representation of the lives and bodies of BIPOC is an important way to affirm their reality and pleasure. Many sexologists today continue to claim that finding media including or centering people of color is a challenge. It is not. In fact, one of the many challenges we experienced in creating the POCc SAR was actually having to edit down wonderfully inclusive images and videos which we were unable to include due to time restraints. Nevertheless, it is incumbent on us all to push back against statements that further the idea that finding inclusive media is an insurmountable obstacle and expose the unexamined white supremacy that allows these statements and beliefs to thrive.

Utilizing media literacy expands opportunities for participants to recognize media justice, what is produced when media is created by those most impacted.

We need to look in some nontraditional places to find it. For example, Oakland rapper Skee-Lo's "I Wish" song and video can facilitate a conversation about Black men and fantasy. In this video, Skee-Lo fantasizes: "I wish I was a little bit taller/I wish I was a baller/I wish I had a girl who looked good, I would call her" (Skee-Lo, 1995). In this narrative we are able to explore how Black men discuss their bodies and image. As a short Black man, Skee-Lo fantasizes about having more height which would lead to athleticism and then a romantic relationship with an attractive Black women. He has complicated Black masculinity and shared a safe way to demonstrate vulnerability for heterosexual Black men interested in intra-racial dating. Also offered is a point of entry into misogyny and other forms of oppression. When SAR facilitators are not strongly guided through justice frameworks, they do not find media that is useful and thus do not always connect larger societal expectations and forms of oppression BIPOC experience and express in popular culture.

Facilitating this process in a SAR may also lead to the participants engaging in understanding their own biases in the media they create. Additionally, it can create a collective form of media that is just! This

is one reason why the *pornography* presented in the POCc SAR would not be categorized as “shocking” as many SAR attendees tend to expect. In many ways the pornography used in the POCc SARs objectified and sexualized affection, consent, and foreplay among BIPOC, by showing imagery of joy and respect through communication and a range of bodies. Why is this form of Black erotica not considered “sexy” by others? Is it not shocking enough to witness a growing-up love? What forms of excitement are normalized and which are rejected or pathologized? How do BIPOC sexologists and sex professionals heal from the violence and perversion of white supremacy? May a SAR offer healing?

Healing is a focus of the POCc SAR and for this reason a range of healers, counselors, therapists, and coaches who were white and BIPOC made themselves available to offer free 30-minute sessions for participants of the POCc SAR. There was a diverse list of providers with various skills and in different time zones. The goal was to offer healing to the healers. For participants to recognize that a SAR can offer more support post-training creates an expectation of care for participants not often experienced in a SAR. It also allowed those people who could not attend or support the SAR financially to be present and offer support in other ways. The POCc SAR follows a collaboration for healing, unlearning, and revolutionary love for self, others, and the work/field.

Traditional SARs do not offer any path or guidance to much healing for pre- or post-SAR care. But being intentional about offering a list of therapists and healers for participants is more than mentioning a reminder to eat dinner, drink water, call a friend. This is not the equivalent of offering someone a free session with a healer who can support them a month or two after a SAR. This is “trauma informed” in action. Focusing on body autonomy and liberation for Black women and femmes meant imagining needs post-SAR and the impact of exposure to white supremacy and then discussing it in a way not often offered in a professional development setting. Those harmed by white supremacy know healing is needed. Yet, it is rare to recognize when it is needed, to imagine it, create it, implement it, and to have that be both a collective and an individual experience. A next level form of collaboration was tied to healing when those who supported the POCc SAR offered a free session. They identified this as a form of solidarity and support of the revolutionary work. This resource will guide the creation of PD workshops moving forward. Acknowledging that racism and white supremacy harms us and that there must be tools and weapons to survive is essential.

### **Accessibility**

The space that was chosen for the first POCc SAR was a rented community space in the historically Black community of Bed-Stuy, Brooklyn.

There was a door that pushed inward, seating without side arms, and affirming Black art all around. However, a small step to another room did not allow wheelchair users to access the restroom or second room. The second time the SAR was offered was in a large hotel that follows the American with Disabilities Act of 1991 in being fully accessible.

The scholarships offered were for registration to the POCc SAR only. Lodging, travel, and food were dependent on the participant. In Bed-Stuy, Brooklyn, in 2018, it was not difficult to have out-of-state participants find friends or affordable accommodations as well as local area food options to meet a variety of food needs in the immediate area. ABSC donated a variety of snacks for the POCc SAR and water. The space at the Woodhull Sexual Freedom Summit offered water and local food options.

Knowing the racialized financial violence that occurs in a capitalist society, making the POCc SAR accessible was vital. Accessibility in this context was not only the cost of the workshop, but also a transparent sharing of where the funds went, who received them, and why. The answers to those questions are as follows: directly to the facilitator/creator, who pays for the space, and buys the equipment. Payment is split fairly between cofacilitators and those in training. A donation to collaborating organizations thanking them for their support was offered.

## Altar Space

An Altar space was created for the POCc SARs. This space was included for participants and facilitator to use when needing a break, shift, or grounding. When sharing the POCc SAR outline with a mentor who was told this intention about an Altar, she cried. She shared this is what she had imagined and hoped she could one day be able to participant in a PD experience. Originally created to continue the discussion of grounding oneself post-session on violence and Black bodies, the Altar was an opportunity to engage artistically and use our bodies differently. Each participant was given a votive candle, a small notebook, a small rubber frog (to represent Puerto Rico post Hurricanes Irma and Maria), external condoms, lube, and several small clothing pins. Participants lit unscented candles and touched objects as they focused on the hard work they do quietly.

As the SARs have continued so has the inclusion of the Altar space. People who are often on the margins of their communities have thanked facilitators for the Altar space, which made them feel more present and welcomed in the training space. Participants have been encouraged to think about something they would like to add to the Altar during the SAR and are invited to take what is available to share from the Altar. Often rose quartz, jade, and amethyst stones are available by the facilitator for participants to take.

## Evaluation

As is standard archival requirements by AASECT, records must be kept by the CE provider for seven years. An evaluation component must be included. As the POCc SAR was created, complementary ways participants could share their experience and evaluate the SAR were considered. At a particular point in one's career there comes a time when useful critique is difficult to find. Building evaluation into the SAR from the start allowed facilitators to maintain the clarity of the outcomes and goals of the POCc SAR. Often educators and creators leave evaluation for after a program or curriculum has been established. Instead, a piece of sage advice: Invest in evaluation early. For that reason vital statistics and responses from participants for improving the SAR and how the SAR impacted their experience and learning were captured.

The POCc SAR was offered twice in 2018. Each time the groups had 11 to 13 participants, a wonderful number for deep and vital conversations. Many of the participants identified as cisgender Black women who ranged in age from 21 to 58 years old. The first POCc SAR held in Bedstuy, Brooklyn had all participants assigned female at birth and embracing a spectrum of gender expressions and all identified as racially Black except one. There were several AfrxLatinxs, racially Black and ethnically Latinx, participants in both SARs.

## ANTE UP! SAR

The time when white supremacy as a fetish and oppression are integrated into a SAR that all participants must engage with is when vital change may occur. To begin to examine how some participants may crave the comfort and safety white supremacy brings and thus choose not to resist or support oppressed people is important for those participants to know. These are the areas of growth, discomfort, and reflection that are not often provided in a SAR. It is not enough to have BIPOC bodies of color, BIPOC bodies of size, disabled BIPOC, or trans and nonbinary BIPOC represented. It requires an intentional focus and choice to challenge white supremacy: to remain in a space of consistent self-reflection. These are the essential facilitation skills for the SARs of the future because without them what else is there? How else will white sex educators and therapists be prepared to provide care to white supremacists? Aren't they the exact white people who need to be offering that point of entry? Who would they refer to if they decided they could not "handle" a white supremacist client? How will they be offered these considerations if not in a SAR?

One aspect of the POCc SAR that focused on ethics and ethical behavior was a strategic use of privilege among white and light skinned participants and those who are able-bodied, U.S. citizens, cisgender, and

have class/wealth access. Many times, white people are not challenged about how they allow oppression to continue when seen or how they too participate in oppression and institutionalization that removes the body autonomy of many people. The therapeutic care sexuality therapists and counselors offer may be deeply connected to the ways Black people's joy, sexuality, and pleasure have been rejected and institutionalized. From the history of the U.S. medical industrial complex, over-medicating Black people and assuming Black people have high thresholds for pain could be a direct entry into the prison incarceration system. These systems and forms of power must be examined for a SAR to reflect the realities of many BIPOC.

Finally, the name of the SAR, specifically the POC centered part, turned many off, even when the first sentence of the registration form says "This is a SAR for all of us." As a result the title POCc SAR will be used when the SAR offered is exclusively for people of color, a SAR that will intentionally be exclusively for BIPOC. This might sound like "reverse discrimination," but that term is functionally meaning and designed to negate the real discrimination people of color face. The effect of a POC-only SAR is in fact liberation and radical acceptance.

Realizing the POCc SAR that was created was an experience unlike any other SAR or any other professional development experience. Moving beyond common practices and attempts of inclusion and diversity, this SAR combines racial justice, disability justice, reproductive justice frameworks, and practice with tools for self-analysis and embodiment. Participants are welcome to bring their full selves into a learning and an unlearning space. The intention is to make connections, be challenged, expand, and go all in for collective and individual liberation and freedom. In other words, ANTE UP!

Moving forward, the professional development experience will be titled the ANTE UP! SAR.

### Process Questions and Considerations

1. Why do you think SARs have been presented in the same fashion for the last 30 years in the field of sexuality?
2. What do you think might have caused the shift or emergence of different forms of SARs in the past five years?
3. Should race be discussed during SARs? Why or why not?
4. Should sexuality leaders and educators be knowledgeable and skilled about race/racism in the field? Why or why not?
5. Describe your idea of a perfect SAR and what you would want to get out of it.

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## 20 Sexuality Leadership and Its New Face

*James C. Wadley*

At a fundamental level, leadership is a relational and reciprocal process of influencing (Hickman, 2016; Koonce, 2016). Leadership in the field of human sexuality is multidimensional, fluid, and capable of painting both broad and finite strokes. There are a number of leadership models (e.g., shared, indirect, laissez-faire, distributed, transactional, etc.) that exist that describe leadership in various disciplines, but very few models capture how leadership can be demonstrated to address sensitive issues concerning sexuality. Similar to professionals in the field of counselor education, sexuality leaders have been summoned in the areas of advocacy and social justice (Heckert & Cleminson, 2011; Elia and Tokunaga, 2015; Hoefler, 2019; etc.), professional identity and advocacy (Myers, Sweeney, & White, 2002; Rocha & Rocha, 2019; Russell, 2019; etc.), relationship stewardship (Perel, 2017; Chapman, 2015; Brown, 2015; etc.); supervision (Wadley & Siegel, 2018), and community engagement (Vaccaro, Russell, & Koob, 2015; Dempsey, 2010; Rhodes, Malow, & Jolly, 2010; etc.). At this juncture of American and global politics, sexuality scholars, practitioners, and educators should begin to address the necessity of conceptualizing and demonstrating leadership that allows constituents to be affirmed and have a voice in spaces that have been traditionally reserved for a few. If this conversation among emergent and seasoned sexuality leaders does not happen, the field will continue to remain fragmented, unprepared, and possibly disempowered to handle the sophistication of addressing micro and system challenges.

This chapter discusses several components that are relative to the complexities of addressing sexuality leadership and the importance of articulating and celebrating new strategies of empowerment for clinicians, educators, and consultants within the field. The chapter addresses several traits that are needed by emergent and seasoned leaders in the field in order to initiate, create, or move towards change. The identified traits are critical in order for constituents to have access to sexuality education, growth, skill development, and possible clarity about the varying complexities of working in the field. The trait described lend themselves to the “new face” of leadership as being emancipatory and necessary for