

"NOT EVERYTHING
THAT IS FACED CAN
BE CHANGED, BUT
NOTHING CAN BE
CHANGED UNTIL IT IS
FACED,"

James Baldwin

Justice, Equity, Diversity, and Inclusion Audit Report

The New Body Electric

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Forward

Organizational design and change management efforts are challenging within any organization, of any size. Building off the recent transition from a for profit business model to a nonprofit governance structure as well as a rebranding process, in mid 2020 Body Electric boldly engaged in a process to accelerate its commitment to becoming an increasingly equitable, diverse, and inclusive work environment. By committing on this level, Body Electric has signaled that the organization is consciously and intentionally evolving. Each individual staff member is also on their own personal path in tandem with the collective group. There is no one “right way” to do this as an individual or as an organization.

This justice, equity, diversity, and inclusion (JEDI) audit report captures a snapshot of some of the ways in which Body Electric is responding in the moment immediately following a global pandemic and racial justice uprisings in response to police brutality, anti-Black racism, and white supremacy. As a country, we are faced with the daunting challenge and opportunity to dismantle systemic racism. In this time of COVID-19, because of intersecting forms of oppression, vulnerable communities are experiencing compounded, negative effects from this dual public health and economic crisis, and Body Electric responded immediately and deliberately.

This report represents a milestone in a complex organizational change process. After reviewing this report, leaders at Body Electric will continue to have areas for growth and learning. We invite those within Body Electric who hold power and privilege across positions and dimensions of diversity to deeply reflect on, consider, and implement the recommendations in this report. It is our hope that this JEDI Audit will serve as a helpful conversation starter for ongoing internal reflection and change to bolster external impact.

It has been an honor to collaborate on this project. We deeply appreciate the talents and commitments of Craig, the board, faculty, emerging faculty, and others who contributed to this JEDI Audit process. We wish to express our sincere gratitude for the assistance, participation, and input that the participants of the interviews, listening sessions, and town halls provided during this process. We also genuinely value the general Body Electric community for showing up to our shared spaces with authenticity and openness.

Rosemary Linares and Chesray Dolpha
March 19, 2021

Executive Summary

The purpose of this report is to share the findings from the justice, equity, diversity, and inclusion (JEDI) audit process and present initial recommendations for Body Electric to consider operationalizing. This report represents a milestone in a complex organizational change process. After reviewing this report, Body Electric can leverage its strengths in order to continue growing and learning.

This report captures a snapshot in time during Body Electric’s transition to a nonprofit governance model and legal structure, that is taking place concurrently to a global pandemic and in the midst of international racial justice uprisings. As James Baldwin’s quote on the title page suggests, organizations cannot make improvements on issues that they do not directly address. This report focuses on Body Electric’s strengths and opportunities for growth to inform actionable steps for leaders, faculty, and staff. Through this assessment process, the consultants determined that Body Electric demonstrates a clear awareness of the value of justice, equity, diversity, and inclusion. The organization is continuing to grow the systematic implementation of JEDI best practices internally for its external impact.

JEDI Audit Process

The consultants completed the JEDI Audit via review and analysis of the following:

1. Demographic composition of board, faculty, and staff, as well as the perceived demographics of program participants.
2. Staff climate survey findings .
3. Conducting listening sessions and interviews with internal and external stakeholders.
4. Design and facilitation of two town halls.

Demographic Profile

Board, Faculty, and Staff (Combined)

Gender Identity (n=33)

- 73% Male
- 21% Female
- 6% Gender expansive or Gender nonconforming
- 3% Genderfluid or Trans/Transgender

Sexual Orientation (n=33)

- 58% Gay
- 52% Queer
- 21% Pansexual
- 15% Bisexual
- 9% Straight

Race and Ethnicity (n=33)

- 88% white
- 6% Black/African American
- 3% Hispanic/Latino/a or Latinx
- 3% Asian American, Asian, South Asian and/or East Asian

Age (n=33)

- 6% are 25-34 years old
- 15% are 35-44 years old
- 25% are 45-54 years old
- 33% are 55-64 years old
- 21% are 65-74 years old

Respondents with a disability (n=32)

- 9% Yes
- 91% No

Perceived Program Participant Demographics

Respondents identified the top identities of the program participants (from their perspectives) who participated in Body Electric programming in the past 12 months. Their responses indicated the following perceptions of primary program participant identities (n=32):

1. Gay men (100% of respondents)
2. White people (97%)
3. Males (94%)
4. People 55-64 years old (94%)
5. People 45-54 years old (84%)
6. Cisgender people (78%)
7. People 65-74 years old (72%)
8. Females (59%)
9. Queer people (59%)
10. Lesbians (44%)

Survey Findings

Thirty eight people responded to the climate survey for an **83% response rate**, which is very good for this type of survey. Some highlights from the survey findings include:

- When prompted to rate Body Electric, the highest rating the survey respondents gave Body Electric was **93 out of 100** for affirming queer, lesbian, bisexual, pansexual, and gay community members
- The lowest rating respondents gave Body Electric, which is still relatively favorable, was **75 out of 100** for honoring and affirming feminism, womanism, women, and feminine of center community members.
- **Respondent Perception of Culture of Inclusion at Body Electric:** 13 out of 16 respondents agreed they:
 - Have trust in Body Electric's leadership
 - Felt like they could be themselves at work daily
 - Have *never* been a target of discrimination at work
- The majority of survey respondents expressed satisfaction with hiring practices across all gender identities (74% satisfaction) and for BIPOC (50% satisfaction); as well as satisfaction with the general climate for JEDI (71% satisfaction) and fostering a culture of belonging (79% satisfaction). A minority of respondents disagreed or were neutral with these statements. In other words, the majority of survey respondents who were white, cisgender, and male *did not* identify significant challenges with the hiring practices or general JEDI climate, while a minority of respondents did.
- One respondent included the following narrative comment comment in the survey: "Gay, white, cis men likely feel like they are doing fine. I'd be curious what BIPOC communities and trans and women communities feel."
- Nine (9) coordinator respondents indicated their primary outreach methods for recruiting program participants is via word of mouth. This may strategy may not support intentionally growing Body Electric's reach into communities of color or trans and nonbinary communities.

Analysis

All of the feedback and ideas that came through the data collection phase were rooted in love. Participants generously gave of their time and expertise to share their ideas. These ideas were shared candidly, coming from a place of deep commitment to Body Electric. A synopsis of the themes that came through the data collection methods are presented below.

Body Electric Origin Story and History

Body Electric's origin story is unique and important and contextualizing this within the beginning of the HIV epidemic in this country is particularly significant because same sex/gender attraction, romance, joy, sexuality, and eroticism went against public policy and dominant culture at the time. The creation of these spaces to find pleasure with others who shared in experience, desire, and identity was critically important for the participants' collective liberation and healing during a time of great trauma and grief, that endures to the present. While these initial spaces were primarily inclusive of gay, white, cisgender men, they have since expanded to incorporate programming for other gender identities, primarily those who are women-identified.

Legal and Governance Structure

The school was founded as a for-profit venture in the 1980's. Only very recently has the school completed its transition into a 501(c)3 nonprofit legal and governance structure.

Scarcity and Abundance

The paradox of scarcity and abundance is evident during this culture shift that is happening parallel to the shift in the governance model and legal structure of Body Electric.

Themes for Promoting a Culture of Inclusion and Belonging

Participants lifted up themes related to how they see Body Electric effectively promoting culture of inclusion and belonging, including:

1. Paying attention to intent and attending to impact.
2. Disrupting unconscious bias.
3. Finding freedom and liberty in self-identification and dismantling the gender binary.
4. Understanding language, terminology, and concepts.
5. Disrupting the "what's in your pants phenomena."
6. Recognizing that representation matters.
7. Creating spaces for healing and trauma-informed practices.
8. Offering affinity spaces and programming for folks who share identities ("Both/and").
9. Continuing with online programming post-pandemic.
10. Disrupting the perpetuation of sexism, transphobia, and racism.

Celebrations

- One participant said, "Generally people are kind and try to work with each other to do good [work]." This positive intent is important to highlight while also underscoring the importance of paying attention to impact.

- People who identify as men, women, femme, trans, non-binary, Black, Indigenous, and other people of color find healing and joy in spaces amongst others who share in their identities.
- Participants also expressed finding joy in spaces in cross gender, racial, and ethnic identities. For example, the “all genders” and/or “all bodies” programming.

Opportunities for Growth

- Currently Body Electric does not have many faculty or faculty in training who self-identify as trans, nonbinary or people of color. Participants shared that having faculty that self-identify as trans and non-binary and/or people of color is one of the best ways to cultivate a gender inclusive space in Body Electric programming.
- A recent study found that “half of members of Generation Z (or 50%) agree that traditional gender roles and binary gender labels are outdated, whereas even higher percentages of millennials (56%) believe the same.” Body Electric’s Investment of time and resources into growing its programming to meet the needs of younger, non-binary, and/or people of color will ultimately strengthen the organization and ensure its relevance, longevity, and sustainability.

Recommendations

The participants throughout the data collection phase were very generous with their time and wisdom. Their ideas directly shaped the recommendations. Based on the analysis of the findings presented in the previous section, the consultants suggest the following recommendations for Body Electric leadership to consider for advancing goals related to JEDI (note that the titles for each category were quotes from participants):

“Live into the ‘New’ Body Electric (and preserve some things from the ‘old’)”

1. Establish Body Electric’s guiding values.
2. Create a formal JEDI statement.
3. During the rebranding strategy as the “New” Body Electric, clearly define how this “new” is reflected in the culture of inclusion and belonging.
4. Pay attention to messaging when it is rooted in abundance, strength, trust and relationships so these norms and culture can grow.

“Create a safe space for radical honesty”

1. Collect data before classes to best understand the classroom composition in terms of participants’ dimensions of diversity, accommodations, and needs.
2. Continue offering inclusive programming that is explicitly open to “all genders and all bodies.”
3. Create affinity spaces that are led by faculty and faculty in training whose identities align with the affinity space they are creating.
4. Pay attention to language.

5. Open up the possibilities for developing an erotic environment that is not based on specific genitals and inclusive of all genitals.
6. Add programming in a thoughtful, strategic and measured way.
7. Continue with online programming post-pandemic.
8. Disrupt the perpetuation of sexism, transphobia, and racism in the moment as it happens.

“Let’s have a nice juicy workshop where we talk about...”

1. Offer strategic and ongoing learning opportunities for current faculty, faculty in training, and participants via the town halls and Body Electric classes.
2. Do our own work to see others’ humanity.
3. Continue coordinating and facilitating virtual Town Halls for participants.

“Make accountability sexy”

1. Create an organizational plan to advance JEDI and foster a culture of accountability.
2. Recognize that representation matters.
3. Apply a Racial Equity Impact Assessment before making big, strategic organizational decisions.

Conclusion

Body Electric has demonstrated a commitment to focusing on themes related to JEDI and is working on systemically implementing best practices. This report offers a comprehensive illustration of the Body Electric’s current culture, norms, and processes for intentionally fostering inclusion and belonging. Organizational leadership, faculty, and staff must commit a significant investment of resources in bringing about change over the long-term. Engaging in a thorough review and assessment of strengths and opportunities for growth via this audit process is an important first step to ignite meaningful and rich dialogue.

JEDI Audit Overview

The purpose of this report is to share the findings from the justice, equity, diversity, and inclusion (JEDI) audit process and present initial recommendations for Body Electric to consider and integrate into a strategic plan. This audit serves as a depiction of the organization's current status as it relates to implementing best practices that advance JEDI. Themes related to JEDI represent nuanced, complex principles and practices for nonprofit organizations.

JEDI Audit Process

The consultants completed the JEDI Audit via review and analysis of the following:

1. Demographic composition of board, faculty, and staff, as well as the perceived demographics of program participants.
2. Staff climate survey findings.
3. Conducting listening sessions and interviews with internal and external stakeholders.
4. Design and facilitation of two town halls.

A discussion about this report will take place during a future meeting with the consultants and Body leadership.

Notes on Methodology and Terminology

This JEDI audit centers racial equity while applying an intersectional lens to its analysis of equitable practices, policies, and procedures. Racism is inextricably linked to other forms of oppression, which is an important understanding for dismantling systemic oppression. A recent report from Bridgespan and Echoing Green states:

“Race is one of the most reliable predictors of life outcomes across several areas, including life expectancy, academic achievement, income, wealth, physical and mental health, and maternal mortality... Holding all other factors constant, one's race predicts outcomes better than anything else.”

The underlying assumption of this audit is that organizations will move back and forth along a continuum of effectively implementing best practices. Organizational capacity, equity, diversity, and inclusion are complex concepts, sensitive to local conditions and subject to multiple interpretations. The results of this audit should be interpreted in the context of the organization's stage of development, level of capacity, geographic region, mission area, and constituency.

Assessment is not a perfect science. No assessment tool or consultant will perfectly judge an organization, because it is not possible to be purely objective, especially in the context of assessing such emotionally charged themes of power, privilege, and oppression. This report presents the consultants' assessment based on their analysis and expertise, grounded in theories including educating for social justice, social identity formation, critical race, feminist, anti-racism, and queer theories, as well as practices that reflect a nuanced understanding of implicit bias, racial healing, and trauma-informed approaches. For reference, a glossary of terms used in this report is included in Appendix One.

Findings

Quantitative Findings

Seeking the input and perspectives of internal stakeholders, the consultants' initial data collection starts with a climate survey. The climate survey is designed to highlight the organization's current practices, policies, culture, and norms related to justice, equity, diversity, and inclusion. With Craig's input, Rosemary and Chesray designed a customized survey instrument. Rosemary administered the online survey via SurveyMonkey starting on November 23, 2020 and sent six reminder messages. Craig provided the email addresses and Rosemary sent the survey to 46 people including staff, board, coordinators, faculty, and emerging faculty. **Thirty eight people responded for an 83% response rate**, which is very good for this type of survey. The graphs from the survey are included in Appendix Two.

Respondent Information

Because multiple individuals encompass multiple roles, they were able to indicate all of the roles that they inhabit for Body Electric. Of the 38 respondents, 16 identified as coordinators, 11 as faculty in training, nine as board members, eight as faculty, and six as staff. The survey requested that each respondent select a specific role to consider when responding to the survey. Subsequently, the respondents selected the following roles for responding to the survey:

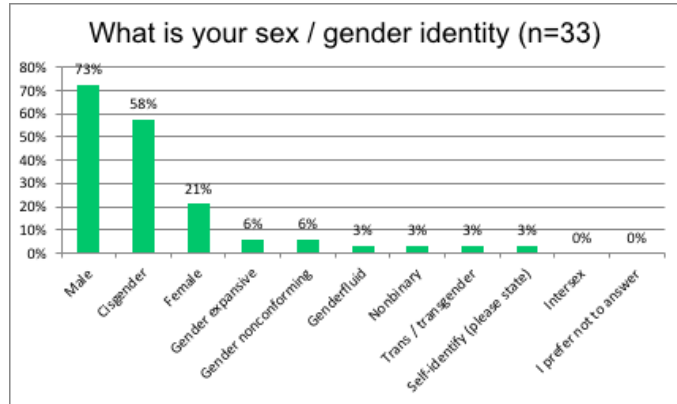
Role	Number of Respondents
Coordinator	10
Board Member	9
Faculty	7
Faculty in Training	7
Staff	5

Survey Respondent Demographics

The respondents indicated the following identities (note that respondents were able to self-identify and select more than one identity for each identity category):

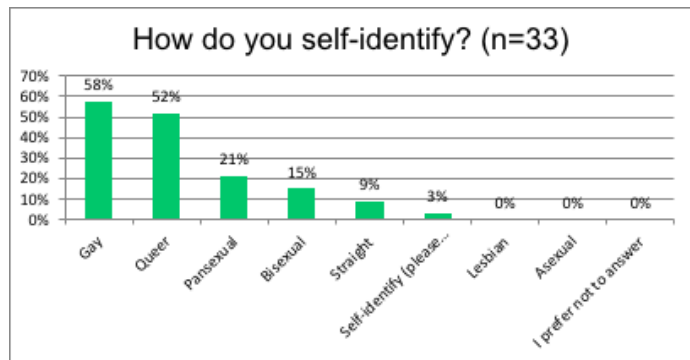
Gender Identity (n=33)

- 73% Male
- 58% Cisgender
- 21% Female
- 6% Gender expansive
- 6% Gender nonconforming
- 3% Genderfluid
- 3% Trans/ Transgender
- 3% Self-identify



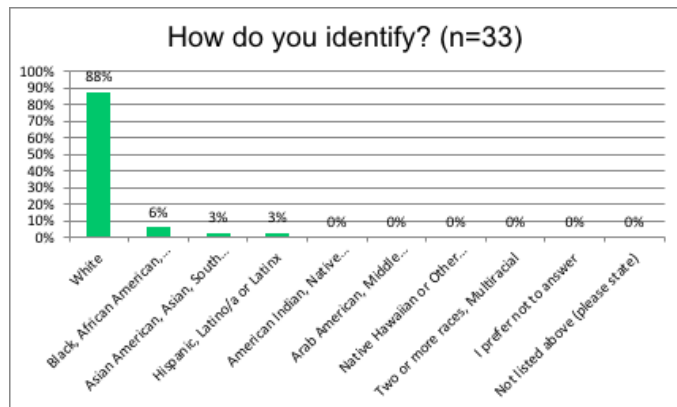
Sexual Orientation (n=33)

- 58% Gay
- 52% Queer
- 21% Pansexual
- 15% Bisexual
- 9% Straight
- 3% Self-identify



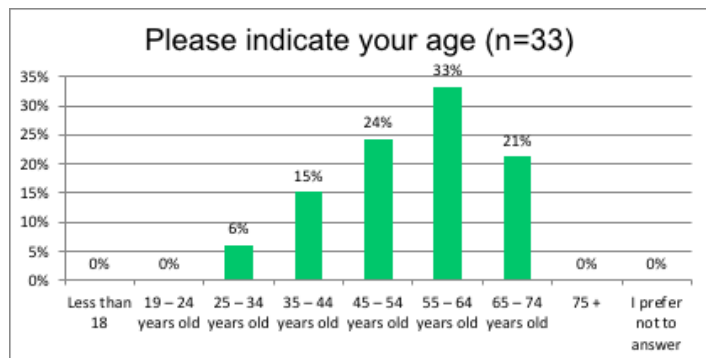
Race and Ethnicity (n=33)

- 88% white
- 6% Black/African American
- 3% Hispanic/Latino/a or Latinx
- 3% Asian American, Asian, South Asian and/or East Asian



Age (n=33)

- 6% are 25-34 years old
- 15% are 35-44 years old
- 25% are 45-54 years old
- 33% are 55-64 years old
- 21% are 65-74 years old

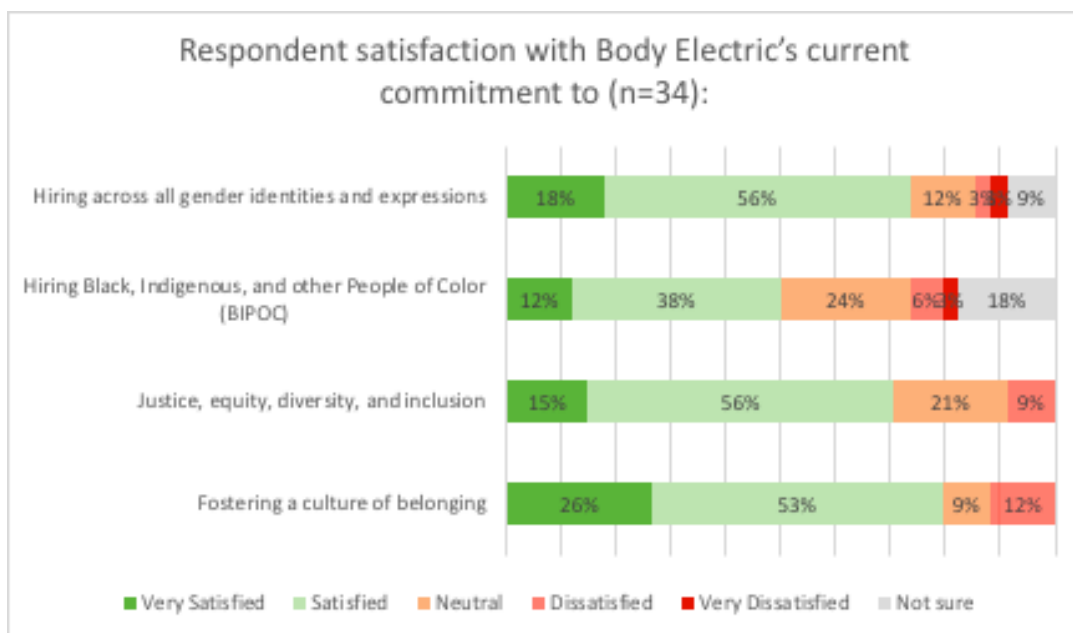


Respondents with a disability (n=32)

- 9% Yes
- 91% No

Respondent Perception of Culture of Inclusion at Body Electric:

- 13 out of 16 respondents agreed that they have trust in Body Electric's leadership
- 13 out of 16 respondents stated that they felt like they could be themselves at work daily
- 13 out of 16 respondents stated that they have *never* been a target of discrimination at work
- 13 out of 15 respondents stated that they *never* reported an incident of discrimination or harassment to a colleague (formally or informally)
- 5 out 16 respondents said that they assisted a co-worker with a problem about discrimination or harassment
- Only 4 out of 16 stated that they had clearly defined performance expectations, while 6 disagreed and 4 were neutral



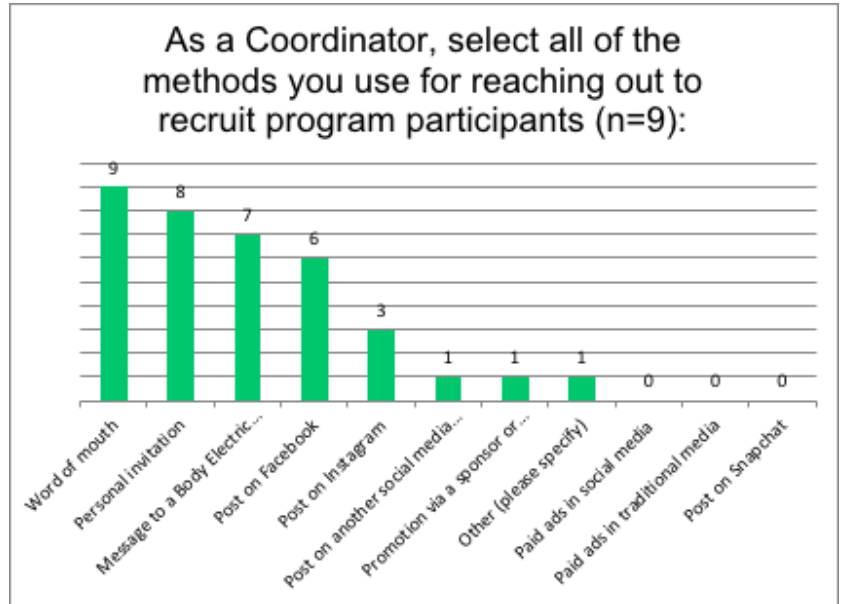
Based on your direct experiences, how would you rate Body Electric? (n=34)

- 0 is homophobic and heteronormative; 100 is affirms queer, lesbian, bisexual, pansexual, and gay community members – **93**
- 0 is Hostile; 100 is Friendly – **89**
- 0 is Harbors racial tension; 100 is honors and affirms all racial and ethnic identities – **82**
- How likely are you to encourage friends and colleagues to work at Body Electric?
0 is not at all likely; 100 is very likely – **82**
- 0 is Transphobic and cisheterosexist; 100 is Honors and affirms trans, non-binary, gender expansive, and other gender nonconforming community members – **77**
- 0 is misogynistic; 100 is Honors and affirms feminism, womanism, women, and feminine of center community members – **75**

Program Outreach

Coordinator respondents indicated their outreach methods for recruiting program participants

- 9 respondents recruit via word of mouth
- 8 via personal invitation via message to Body Electric email list
- 6 via post on Facebook
- 3 via post on Instagram
- 1 via another social media platform
- 1 via promotion through sponsor or community partner
- 1 via other method



Perceived Program Participant Demographics

Respondents identified the top identities of the program participants (from their perspectives) who participated in Body Electric programming in the past 12 months. Their responses indicated the following perceptions of primary program participant identities (n=32):

1. Gay men (100% of respondents)
2. White people (97%)
3. Males (94%)
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5. People 45-54 years old (84%)
6. Cisgender people (78%)
7. People 65-74 years old (72%)
8. Females (59%)
9. Queer people (59%)
10. Lesbians (44%)
11. Bisexual people (44%)
12. Black/African American people (38%)
13. Two or more races (38%)

Qualitative Findings

Body Electric Origin Story and History

Participants in the listening sessions, interviews, and the narrative comments portion of the survey all touched on the unique founding and history of Body Electric and how its past informs the present. When it first started, Body Electric provided a necessary space for self and collective exploration and discovery for erotic and pleasureable experiences. This origin story is unique and important, and contextualizing this within the beginning of the HIV epidemic in this

country is particularly significant because same sex/gender attraction, romance, joy, sexuality, and eroticism went against public policy and dominant culture at the time. Because of participants' experiences of discrimination and prejudice within their individual families and communities, they joined together to create shared spaces for playful and healthy interaction and reclamation that everybody deserves pleasure and eroticism. The creation of these spaces to find pleasure with others who shared in experience, desire, and identity was critically important for the participants' collective liberation and healing during a time of great trauma and grief, that endures to the present. While these initial spaces were primarily inclusive of gay, white, cisgender men, they have since expanded to incorporate programming for other gender identities, primarily those who are women-identified.

Legal and Governance Structure

The school was founded as a for-profit venture in the 1980's. Only very recently has the school completed its transition into a 501(c)3 nonprofit legal and governance structure. To lead this transition, the board has selected Craig Cullinane to serve as the executive director, who brings vast experience, skills, and passion to this role. The board has also intentionally worked on diversifying its trustee membership across gender and race.

Any period of significant transition, such as a legal and governance structure, is likely to cause some strain and tension for leadership and other internal community members. Some participants shared with the consultants that this experience felt like changing from "the old guard to the new guard." They shared that this tension is multi-directional, coming from the founding members directed toward newer members of the Body Electric family, and vice versa.

This tension also derives from the perceived or actual gatekeeping of institutional knowledge, decision making authority, power, and influence. The founders and participants who share identities as white, cisgender men who are babyboomers are also the majority of survey respondents and perceived program participants. The newer generation that has increasingly gotten involved in the organization include people who are women, femmes, trans, non-binary folks, and/or people of color. This tension establishes and fortifies an "insider/outsider" dynamic that is taking place, as some participants expressed. This was exemplified when one participant said, "Don't invite people in and say it's home, when it's not."

Body Electric Town Halls

In the spirit of demonstrating the organization's commitment to JEDI, in collaboration with Craig, Chesray orchestrated two Town Halls. The first took place on November 29, 2020 titled "Diversity, Equity, and Inclusion Town Hall" and the second took place on January 31, 2021 titled "Body Electric Town Hall Intergenerational Gender Conversation." Both town halls were well attended, including approximately 40-50 participants in each. During the sessions and in the post session surveys, attendees expressed both appreciation, satisfaction, and critique of the structure and content.

Fostering a Culture of Inclusion and Belonging

Through the information collection phase, respondents to the survey, listening sessions, interviews, and town halls expressed an explicit hope for the organization's vision, commitment to justice and equity, and cultivation of a culture of inclusion and belonging. Chesray asked participants about how they define themselves and what they need in order to feel like they belong in an erotic community, resulting in the following themes, which are examined in the following section:

1. Paying attention to intent and attending to impact.
2. Disrupting unconscious bias.
3. Finding freedom and liberty in self-identification and dismantling the gender binary.
4. Understanding language, terminology, and concepts.
5. Disrupting the "what's in your pants phenomena."
6. Recognizing that representation matters.
7. Creating spaces for healing and trauma-informed practices.
8. Offering affinity spaces and programming for folks who share identities ("Both/and").
9. Continuing with online programming post-pandemic.
10. Disrupting the perpetuation of sexism, transphobia, and racism.

Analysis

In communicating opportunities to share their input and perspectives during the listening sessions, Craig specifically wrote, "As Body Electric continues to evolve and grow, we are weaving racial justice, anti-racism, and the exploration of gender identity politics into the fabric of who we are as a community." Craig genuinely meant what he wrote and is helping to drive a significant organizational change management process, stemming from the legal and governance structure transition described in the previous section. The organization has invested time and money into this JEDI Audit process, which is a bold and important step. This section of the report frames the consultants' analysis of the findings highlighted in the previous section.

Scarcity and Abundance

The data collection phase illuminated an undercurrent of fear that is happening parallel to the culture shift that is taking place during the organization's transition from for-profit to nonprofit business model. This fear and resistance are rooted in a scarcity mindset. For example, a participant stated, "We are focusing too much on systemic racism and gender politics. These social issues are not my passion. Our work is about teaching erotic rituals for healing and transformation."

This quote exemplifies a disconnect in understanding that healing and transformation are tied directly to dismantling systemic oppression that is contextualized in the legacies of oppression. Other participants also acknowledged a perception of fear and resistance coming from white, cisgender male babyboomers, for whom the organization was originally founded. While there is

a confluence of multiple factors that may be causing this undercurrent of fear, resistance, and perception of loss, multiple participants and the consultants theorize that this may be due to:

- The accelerating speed of the current organizational change process and all of its variables;
- No longer being at the center of programming and decision making authority;
- A culture of “political correctness” which is actually rooted in white fragility and white supremacy culture;
- The perception of potentially decreased revenue, power, and influence with changes in programming; and/or
- Nostalgia for the strength that was collectively generated when the organization was founded.

Additionally, some of the newer participants, faculty, and leaders have expressed fear. Their expression illustrates a fear that their identities and experiences will continue to exist only in the margins of Body Electric’s programming, staffing, governance, and culture, which run counter to the themes of justice, equity, diversity, inclusion, and belonging. One town hall participant stated, “Social justice and politics are innately intertwined in pleasure activism. The more we look into how systemic racism and politics affect our being, the more we are able to change the narrative that these are separate things; this is when we are really able to do the work that we are here to do as a Body Electric culture. Assisting in the reclamation that everybody deserves pleasure. As teachers, facilitators, students and people of this world in relation with Eros. This is our responsibility.”

To remain relevant and responsive to a growing number of Body Electric community members representing multiple dimensions of diversity, the organization is presented with important opportunities for growth. An analysis of the implications from the findings during the data collection phase that is included below may help to inform goals, strategies, and desired indicators of success in response to these opportunities for growth:

Fostering a Culture of Inclusion and Belonging

The following themes came through the information collection phase and the consultants’ analysis of each are presented below:

- 1. Paying attention to intent and attending to impact.** One participant said, “Generally people are kind and try to work with each other to do good [work].” This positive intent is important to highlight while also underscoring the importance of paying attention to impact. On a couple of occasions participants identified microaggressions related to implicit bias based on gender identity and race. While people usually operate from a place of positive intent, paying attention to and demonstrating accountability for any impact that may cause harm is crucial for cultivating a culture of belonging.
- 2. Disrupting unconscious bias.** During the second town hall, one participant shared that based on their identities, “Sometimes just walking into a room can be challenging.” Another

speaker acknowledged that it is human nature to want to categorize others' identities in order to understand and feel a level of comfort during an interaction. This level of categorization usually happens automatically and unconsciously, based on past patterns of experience and exposure to messages that may perpetuate false narratives and stereotypes. Being on the receiving end of assumptions and categorizations can also cause harm. This harm may manifest in hurt feelings, distrust, tokenization, dehumanization, and trauma. In the context of sharing in erotic and pleasureable experiences, this has multiple implications.

- 3. Finding freedom and liberty in self-identification and dismantling the gender binary.** One participant said, “[my identity is the] freedom to make decisions not based on gender expectations.” Another person expressed that there is freedom in the fluidity of identity. Another participant said that their identity is “both liberating but also a lot of work because we’re talking about an entire world that’s centered [in the gender binary], so it’s challenging.” In many ways, Body Electric has upheld the gender binary by creating “men’s” and “women’s” programming. Moving into the future, the organization is faced with the invitation to consider how faculty design and frame programming, and whether this design perpetuates a false binary or actively works to dismantle it.
- 4. Understanding language, terminology, and concepts.** Participants expressed a hope that people in the Body Electric community can better understand the distinctions between gender identity, sexual orientation, sex assigned at birth, and biology including sexual anatomy, hormones, and chromosomes. Another notion related to language is that saying “yoni” and “lingam” are not familiar terms, particularly within communities of color. Are substitutes to these terms allowed or encouraged? How might the existing terminology used within Body Electric inherently create spaces where some people do not feel like they belong?
- 5. Disrupting the “what’s in your pants phenomena.”** Related to the point above, participants who identify as trans and non-binary expressed being asked inappropriate and uncomfortable questions, such as what is in their pants and with whom they want to have sex. These invasive questions. One participant acknowledged they need to “be seen in [their] entire humanity. Also, not be seen as a walking Google either.” While these questions may or may not have been asked within the context of a Body Electric class, it’s important that faculty and leadership consider that these are the types of invasive questions that people who do not identify within the gender binary are frequently asked.
- 6. Recognizing that representation matters.** Currently Body Electric does not have many faculty or faculty in training who self-identify as trans, nonbinary. Participants shared that having faculty that self-identify as trans and non-binary is one of the best ways to cultivate a gender inclusive space in Body Electric programming. Similarly, having trans and non-binary faculty, board members, and staff is an important strategy for attracting more

trans and non-binary program participants, keeping in mind the balance between representation and openly discussing power dynamics with tokenism.

Participants expressed this same notion related to fostering safe spaces for participants of color. Having faculty of color is one of the best ways to cultivate spaces inclusive to people across racial and ethnic identity, and is an important strategy for attracting more participants of color. Only faculty that share the identities with participants who are traditionally marginalized and oppressed (e.g. people of color, women, femmes, trans, intersex, and non-binary people - as well as gay, lesbian, bi- and pansexual, and asexual people) can authentically create these affinity spaces. Tokenization of marginalized voices is happening now because there is not yet a critical mass of people of color, cisgender women, trans, and/or nonbinary participants, leaders, or faculty yet.

It is important to note that the majority of survey respondents were white, cisgender, and male; thus the majority of respondents do not represent non-binary or BIPOC identities. The majority of survey respondents expressed satisfaction with hiring practices across all gender identities (74% satisfaction) and for BIPOC (50% satisfaction); as well as satisfaction with the general climate for JEDI (71% satisfaction) and fostering a culture of belonging (79% satisfaction). A minority of respondents disagreed or were neutral with these statements. In other words, the majority of survey respondents who were white, cisgender, and male *did not* identify significant challenges with the hiring practices or general JEDI climate, while a minority of respondents did. One respondent included the following narrative comment comment in the survey: "Gay, white, cis men likely feel like they are doing fine. I'd be curious what BIPOC communities and trans and women communities feel."

The majority of survey respondents also indicated that the majority of participants are white, cisgender, and male. The majority of coordinators (9) recruit via word of mouth. Studies have shown that 75% of white people do not have close relationships with people of color due to affinity bias. Therefore, a primary outreach strategy of word of mouth will likely not expand Body Electric's reach to higher numbers of people of color or gender expansive people. One survey respondent wrote, "I believe the perceptions are shifting away from what has been a relatively white and cisgender audience to one which is broader and more inclusive."

- 7. Creating spaces for healing and trauma-informed practices.** Body Electric focuses on creating experiential opportunities to foster eroticism and pleasure. Past trauma, especially childhood sexual trauma and abuse, manifest in a variety of ways throughout the lives of survivors. Adults, adolescents, and children will bring these traumatic experiences with them into any learning environment. Survivors of sexual abuse, violence and trauma will participate in Body Electric's programming and have to actively navigate their individually traumatic experiences related to their genitals and body. Faculty and faculty in training must

bring this awareness into every class in order to best meet the needs of all participants without triggering or retraumatizing them in the process. For example, during a “men’s class” one participant was surprised to see unexpected genitalia, which caused an incongruence between this individual’s expectations and experience. While this person turned the experience into an opportunity for personal growth, a different person may not come away from the experience unharmed. Similarly, people with past sexual trauma may not want to be exposed to certain genitalia when seeking erotic experiences. Additionally, in a “women’s class” participants were instructed to breathe from their ovaries, but not all women have ovaries. These examples present important implications for future planning around fostering inclusive environments to ensure all participants experience belonging and safety.

8. Offering affinity spaces and programming for folks who share identities (“Both/and”).

People who identify as men, women, femme, trans, non-binary, Black, Indigenous, and other people of color find healing and joy in spaces amongst others who share in their identities. Body Electric has an established track record of offering affinity spaces for folks who share identities. Body Electric emerged as an affinity space first for gay men seeking eroticism, healing, and pleasure. Over time, the “women’s programming” offered an affinity space for participants who identified as women, womyn, and femmes. One participant shared, “My lived experience of the women’s programs of BE has been that it celebrates a spectrum from Lesbian, to bi, to queer, to gender fluid. It was transformative for me, and my relationship to myself and my sense of Eros and identity to be in spaces with that spectrum.” Body Electric offered an in-person CBE class for men of color led by a person of color, but subsequently had to cancel the class because of the pandemic. One participant in the listening session said that affinity spaces are where participants “don’t have to dissect everything,” meaning that because of shared experience, they don’t have to explain or justify their lived experiences to others who do not share their identities.

Furthermore, while facilitating, Chesray asked the town hall participants, “What does it mean to decolonize my genitals and my desire? What does that look, sound, feel, and taste like?” This question is essential not only for Chesray at the individual level, but also for Body Electric to consider as it designs affinity programming and spaces. Cisgender white gay men cannot answer this question for Chesray, or any individual who does not share in her identities. Participants during the listening session expressed discomfort when it was shared that there was an affinity space for men of color that was led by someone who is white. This would be true if a cisgender person were to teach a course for nonbinary and trans people.

The power of affinity spaces and programming stems from honest and authentic dialogue can only occur amongst people who share the same identities. The configurations of these spaces and identities can organically grow out of the faculty and faculty in training who are motivated and skilled in cultivating classroom content. This is also evidence that supports

the strategic recruitment of emerging faculty who are of color and/or trans to be able to authentically facilitate these affinity spaces.

Participants also expressed finding joy in spaces in cross gender, racial, and ethnic identities. For example, the “all genders” and/or “all bodies” programming that is explicitly stated in advance clearly delineates expectations so participants can anticipate whether a space is an inclusive space or an affinity space. This “both/and” strategy generated approval from many of the participants in the interviews and listening sessions.

- 9. Continuing with online programming post-pandemic.** To survive the social distancing requirements of the pandemic, Body Electric had to transfer its in-person classes to an online format. While this required the faculty and staff to pivot and adapt quickly, causing a small, initial degree of stress, it also opened up new possibilities. During the data collection phase, participants highlighted the benefits of the online programming, including:
- Increased flexibility in content delivery
 - Increased access for people who were previously prevented from participating due to geographic and/or budgetary limitations
 - Increased class offerings and new content, such as healing body shame

- 10. Disrupting the perpetuation of sexism, transphobia, and racism.** During the listening sessions, participants share examples of a power dynamic that perpetuates white supremacy, racism, sexism, and transphobia when people with privileged identities lift up examples of cisgender, white male donors giving larger donations as evidence to justify whether or not to develop new programming that targets women, trans, and BIPOC folks. Similarly, expressing fear that affinity programming will not generate sufficient revenue is a manifestation of oppression. To remain relevant over the long term, the organization must adapt and adjust with the younger generation’s concepts of self and identity. A recent [study](#) found that “half of members of Generation Z (or 50%) agree that traditional gender roles and binary gender labels are outdated, whereas even higher percentages of millennials (56%) believe the same.” Body Electric’s Investment of time and resources into growing its programming to meet the needs of younger, non-binary, people of color will ultimately strengthen the organization and ensure its relevance, longevity, and sustainability.

All of the feedback and ideas that came through the data collection phase were rooted in love. Participants generously gave of their time and expertise to share ideas so all Body Electric’s stakeholders can feel seen, heard, and understood in order to foster authenticity and a sense of belonging. These ideas were shared candidly, coming from a place of deep commitment to Body Electric.

Recommendations

The participants throughout the data collection phase were very generous with their time and wisdom. Their ideas directly shaped this section for action to support the organization in its growth along a continuum to weave justice, equity, inclusion, belonging, and antiracism into the fabric that comprises Body Electric. Based on the analysis of the findings presented in the previous section, the consultants suggest the following recommendations for Body Electric leadership to consider for advancing goals related to justice, equity, diversity, and inclusion (noting that the titles for each category were quotes from the participants):

“Live into the ‘New’ Body Electric (and preserve some things from the ‘old’)”

- 1. Establish Body Electric’s guiding values.** Determine at least four guiding values to use as a grounding compass to help navigate conflict and tension while advancing the work to embed principles of JEDI into the organization. Incorporate into the values the importance of paying attention to intent *and* attending to impact.
- 2. Create a formal JEDI statement.** The statement can be displayed on the website and strategically incorporated into key organizational communications and messaging.
- 3. During the rebranding strategy as the “New” Body Electric, clearly define how this “new” is reflected in the culture of inclusion and belonging.** Define the “old” aspects of Body Electric that will carry forward with the “new.”
- 4. Pay attention to messaging when it is rooted in abundance, strength, trust and relationships so these norms and culture can grow.** For example:
 - “We need to be more things to more people.”
 - “I’ve been around for a while because this community is important to me.”
 - “I want to build new skills and continue learning.”

Conversely, disrupt behavior and statements that are based in fear, deficit, and/or scarcity.

“Create a safe space for radical honesty”

- 1. Collect data before classes to best understand the classroom composition in terms of participants’ dimensions of diversity, accommodations, and needs.**
 - Body Electric must ensure that nuanced systems and processes are implemented to collect program participant information in advance of classes.

- This information would provide the faculty with sufficient detail about who is in the room, what their expectations are from the class, as well as any information that the faculty members should know before starting the class regarding accommodations or possibly past trauma.
 - Similarly, clearly identifying the policies of touch and self-pleasure will help participants know parameters before entering the space.
 - Consistent processes and systems would ensure that faculty members are empowered with information and can appropriately facilitate a safe space for participants to achieve their expectations in healthy and non-harmful ways.
- 2. Continue offering inclusive programming that is explicitly open to “all genders and all bodies.”** By clearly communicating expectations on the front end, faculty can avoid confusion or incongruence with participants’ expectations.
- 3. Create affinity spaces that are led by faculty and faculty in training whose identities align with the affinity space they are creating.**
- In addition to inclusive programming, create spaces that are explicitly and specifically for trans women, trans men, nonbinary individuals, queer spaces, Black, Indigenous, and other people of color.
 - Create spaces for people who desire specific genitals.
 - Clearly communicate expectations around self-identification during the registration process; always allow participants to self-define and self-disclose, while also making it ok to not disclose.
 - Communicate clearly the importance of transparency and honesty to create spaces where desire and eroticism come forth for all participants.
- 4. Pay attention to language.**
- It is paramount to always use the correct and affirming pronouns that an individual uses. This is a link for a [useful and brief video](#) that provides guidance on gender identity and pronouns following best practices for inclusive behavior for trans and nonbinary communities.
 - Normalize asking for pronouns during introductions to help demonstrate respect and commitment to ongoing learning.
 - Pay attention to and avoid using gendered language. For example, instead of saying, “Ok guys,” say, “Ok friends.” Another participant suggested that instead of saying “cock,” people could say “genitals” or “tissues of arousal.” Creativity combined with language can help foster truly inclusive spaces!

5. Open up the possibilities for developing an erotic environment that is not based on specific genitals and inclusive of all genitals.

- On the one hand, it is not Body Electric's job to dictate to anyone who or what they should desire.
- On the other hand, through classes, instruction, and shared experiences, Body Electric can create spaces to help participants stretch and grow into their most fulfilled, liberated, and authentic selves.
- This can happen, because as one participant said, "pleasure and the erotic has no boundaries and fits in no binary." This person went on to say, "I don't care how you get here, just get here. Pleasure is literally welcomed in any way, shape, or form."
- Opening up these possibilities may occur by opening up via tantra and sexual energy with chakras and experiments that are energetic in nature, not biological and through nuanced programming that allows the unpacking of Eros vs. attraction.
- Clearly state "all genders and bodies welcome" when this is true.
- Disrupt the "what's in your pants phenomena" if it happens during or outside of a classroom.

6. Add programming in a thoughtful, strategic and measured way. It takes a lot of time to build up trust with new participants over a series of shared content via class experiences

7. Continue with online programming post-pandemic.

- Continue offering classes virtually even once in-person classes commence again. Virtual classes are more accessible for a variety of factors (location, comfort level, transportation, cost, etc.).
- Be intentional about merging the virtual and in-person work and making classes affordable.
- Build in offerings that cater to and will reach wider audiences to grow Body Electric's community.

8. Disrupt the perpetuation of sexism, transphobia, and racism in the moment as it happens. Though we may not intend to harm or oppress others, that does not necessarily mean that others will receive our actions and words as positive, supportive, or constructive. Privilege can sometimes shield us from understanding the impact of what we say and do. "Impact" results from behaviors and is not a reflection of being a good or bad person, rather about holding oneself accountable. It is important to foster a

culture where it is ok to make mistakes and then to learn from those mistakes. White supremacy is based on an unrealistic and unattainable expectation for perfection. No one is perfect. As Maya Angelou said, “Do the best you can until you know better. Then when you know better, do better.”

“Let’s have a nice juicy workshop where we talk about...”

- 1. Offer strategic and ongoing learning opportunities for current faculty, faculty in training, and participants via the town halls and Body Electric classes.**
 - a. With JEDI professionals explore and unpack relevant themes for collective action for co-liberation and healing amongst the faculty, such as:**
 - Best practices for creating inclusive spaces for people across dimensions of diversity, systemic oppression, antiracism, bystander interruption, restorative justice practices, intersectionality, transphobia, sexism, misogynoir, white supremacy culture, white fragility, white savior complex, disrupting unconscious bias, microaggressions, performative allyship, and tokenization.
 - Additional content could include best practices for creating spaces for healing and applying trauma informed practices.
 - As an exercise, walk through each class to identify specific ideas for how the class content can be inclusive of trans, intersex, and nonbinary people.
 - b. Do our own work to see others’ humanity.**
 - Community members can avoid questions that are inappropriate or asking questions can cause harm - especially when meeting someone for the first time or in the context of a class - by doing their own work first.
 - Related to the point about “not being seen as a walking Google,” there is a wealth of information available on the internet to better learn and understand themes related to justice, equity, diversity, and inclusion. It is not the job of the person with the marginalized and oppressed identities to teach people with the privileged identities.
 - People who are committed to learning can find valuable information in the form of books, articles, podcasts, blogs, following influencers’ social media channels, documentaries, movies, and other platforms for receiving stories and information without inconveniencing, tokenizing, and making people with oppressed identities feel uncomfortable or perform emotional and/or invisible labor (the unseen contributions of people with marginalized identities who are expected to show up fully and talk

through their traumatic experiences for the learning and benefit of those with privileged identities).

c. Continue coordinating and facilitating virtual Town Halls for participants.

- These spaces can center the diverse voices and perspectives of members within the Body Electric community
- Also create spaces for smaller break out rooms for people to connect more intimately and deepen trust and relationships in smaller cohorts.

“Make accountability sexy”

1. Create an organizational plan to advance JEDI and foster a culture of accountability.

Implementing these recommendations will not happen overnight, and they may not happen over the next 12 months. Create a plan to tie specific strategies, activities, outcomes, timeline, and champions to establish goals and track progress over time.

2. Recognize that representation matters.

- Strategically recruit more faculty in training and coordinators who are BIPOC, trans, and nonbinary.
- Do this in a way that is not box checking, but demonstrates Body Electric's genuine and authentic commitment to creating spaces for belonging across identities.
- Foster leadership from people with different identities who then want to become teachers; this is a way to gain community and also bring community together.
- Do not put all emotional labor on people with marginalized identities by ensuring compensation and avoiding tokenization.

3. Apply a Racial Equity Impact Assessment before making big, strategic organizational decisions. These questions can help you begin a racial equity impact assessment:

- Are all identity groups that are affected by this decision at the table?
- How will the proposed policy, practice or decision affect each group?
- Does the policy, practice or decision worsen or ignore existing disparities? What adverse impacts or unintended consequences could result?
- How could adverse impacts be prevented or minimized? Are there better ways to reduce racial disparities and advance racial equity?
- Based on the above responses, what revisions are needed in the policy, practice or decision under discussion?

- Are there provisions to ensure ongoing data collection, public reporting, stakeholder participation and public accountability?
- What are the success indicators and progress benchmarks?

(Adapted from Annie E. Casey Racial Equity and Inclusion Action Guide and Race Forward Racial Equity Impact Assessment Guide)

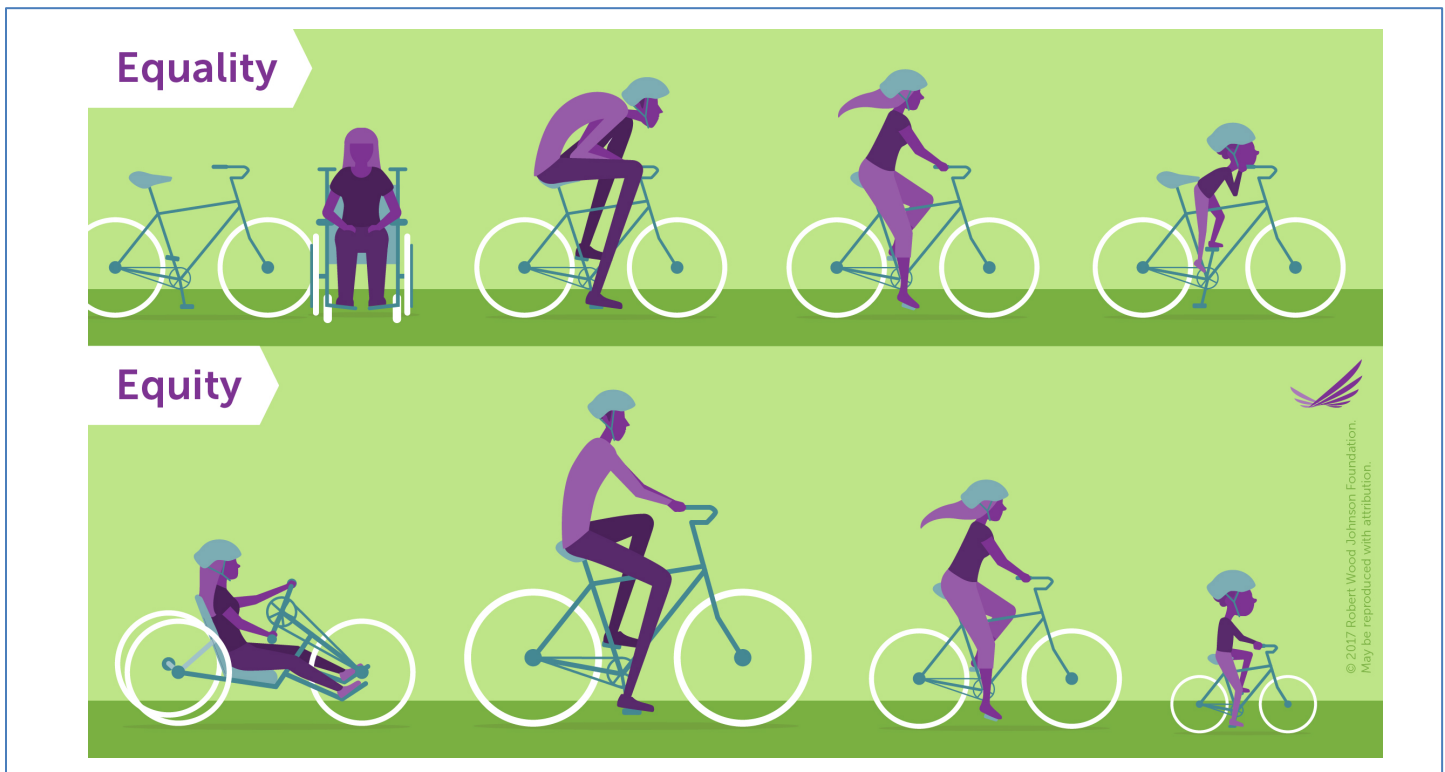
Conclusion

The purpose of this JEDI Audit is to incorporate findings into organizational conversation and strategy to inform actions that will move the needle related to internal and external JEDI indicators. Because the nature of justice, equity, diversity, inclusion, and antiracism is complex and multifaceted, a complex and multifaceted solution is required. The board, leadership, faculty, and faculty in training at Body Electric must continue to commit a significant investment of resources in bringing about change over the long-term. Completion of the JEDI Audit is an important step for engaging in a thorough review and assessment of strengths and opportunities for growth. Integrating these findings and recommendations into activities related to day-to-day practices will help Body Electric strengthen its commitment to JEDI and antiracism.

If you finished reading this report and feel overwhelmed, that's ok. If you feel defensive, that's ok too. If you feel motivated, great! The intent behind this report is not to blame, shame, or attack any one individual or groups of people within the Body Electric family. Pay attention to what your reaction teaches you. Identify *your* role in bringing Body Electric's JEDI goals to fruition. Continuous organizational growth, learning, and improvement can only be accomplished through the diligent and committed teamwork of board, faculty, and leaders at all levels, across the organization. This engagement affirmed the commitment of the skilled and passionate staff who are ready to contribute their time, energy, and expertise to this ongoing process to set and achieve JEDI goals. This fact is a commendable strength and asset that Body Electric has working in its favor, as leaders work together to continue catalyzing meaningful change.

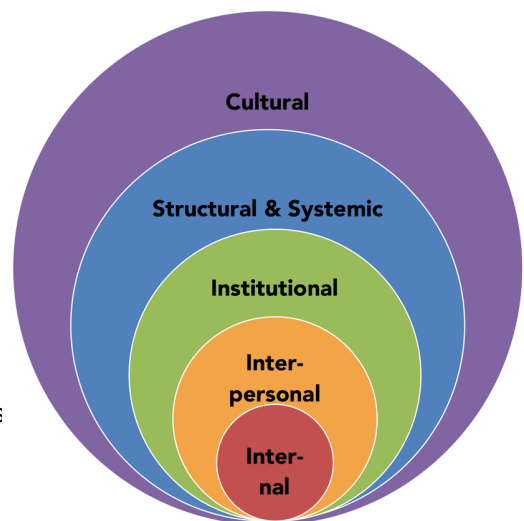
Glossary of Terms

Equity: Presence of justice and fairness within procedures, processes, institutions and systems. Targeting equity issues requires the intentional and continuous understanding of root causes of disparities.¹ To be achieved and sustained, equity needs to be thought of as a structural and systemic concept.²



Levels of Bias and Oppression

- 1) **Internal**
 - Attitudes, feelings, and beliefs
- 2) **Interpersonal**
 - Actions, behaviors, language
- 3) **Institutional**
 - Rules, policies, practices and procedures
- 4) **Structural and Systemic**
 - Historical context & interactions across institutions
- 5) **Cultural**
 - “Beauty,” “truth,” “right,” and “normal”



¹ MNA Stronger Communities D&I Toolkit (unpublished)

² Annie E. Casey Foundation Embracing Equity Toolkit

Glossary

Diversity: Multiple dimensions of difference including race, ethnicity, age, gender identity, gender expression, sexual orientation, disability, class, religion, spirituality, nation of origin, language, immigration status, HIV status, body size, etc.

Implicit bias: The automatic associations and stereotypes about individuals and groups of people, affecting one's understanding, actions, and decisions in an unconscious manner.³

Intersectionality: Coined by Kimberlé Crenshaw, intersectionality is a mode of thinking about the ways in which systems of oppression overlap and intersect with social identities.⁴

Justice: Demonstration of liberation, healing, restoration, shared accountability, truth telling, and reparation for the perpetuation of harm.

Power: Control, influence or authority. Rashad Robinson said, "Power is the ability to change the rules." Dr. Martin Luther King, Jr. said, "Power is the ability to achieve a purpose. Whether or not it is bad depends on the purpose."⁵

Privilege: Experiencing increased access to power, resources, institutions and systems. Also, setting the "dominant narrative" which includes advantages and benefits that may or may not be earned. Having privilege includes accepting the choice to practice awareness and action to leverage or counter these benefits and advantages.

Marginalization: Experiencing increased barriers to access to power, resources, institutions, and systems. Experiencing marginalization lends itself to an increased awareness of inequities.

Racial equity: The condition that would be achieved if racial identity no longer predicted, in a statistical sense, how one fares.⁶

White privilege: The concrete benefits, advantages, and access to resources and social rewards, as well as the power to shape the norms and values of society, unconsciously or consciously, by virtue of white skin color in a racist society.⁷

White Supremacy: A premise that supports the definition of whites as the norm or standard for *human*, and people of color as an inherent deviation from that norm. This term refers to a socio-political economic system of domination based on racial categories that benefit those defined and perceived as white. This system rests on the historical and current accumulation of structural power that privileges, centralizes, and elevates white people as a group.⁸

³ <https://trustandjustice.org/resources/intervention/implicit-bias>

⁴ Power Moves, National Committee for Responsive Philanthropy

⁵ *ibid*

⁶ *ibid*

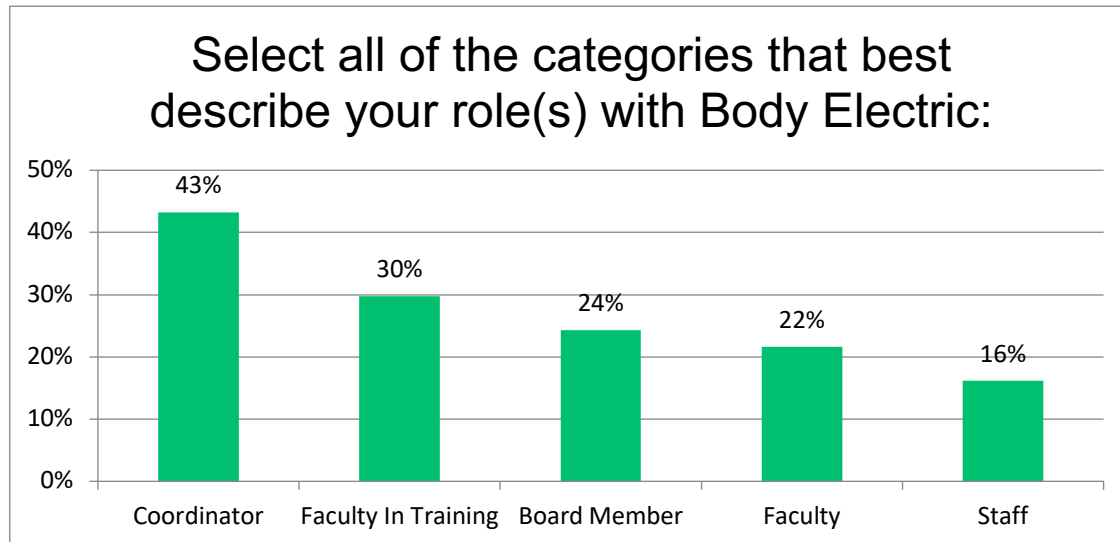
⁷ Power Moves, National Committee for Responsive Philanthropy

⁸ DiAngelo, R. "No I Won't Stop Saying White Supremacy." Good Men Project. August 12, 2017.

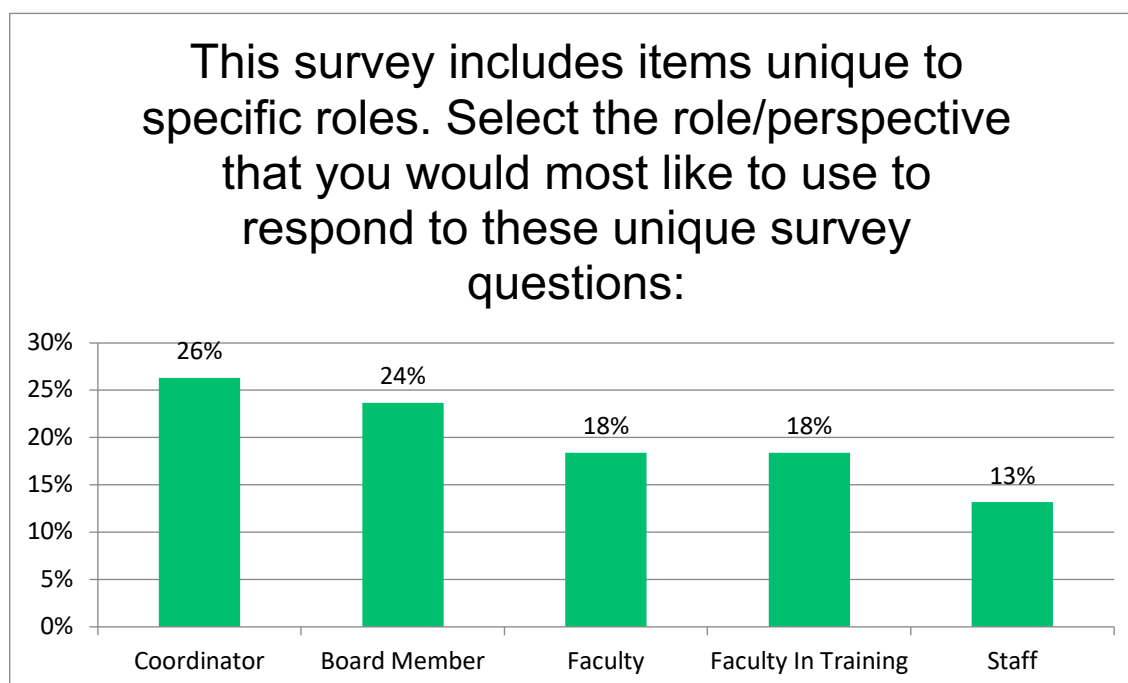
Appendix Two

Body Electric Climate Survey Findings

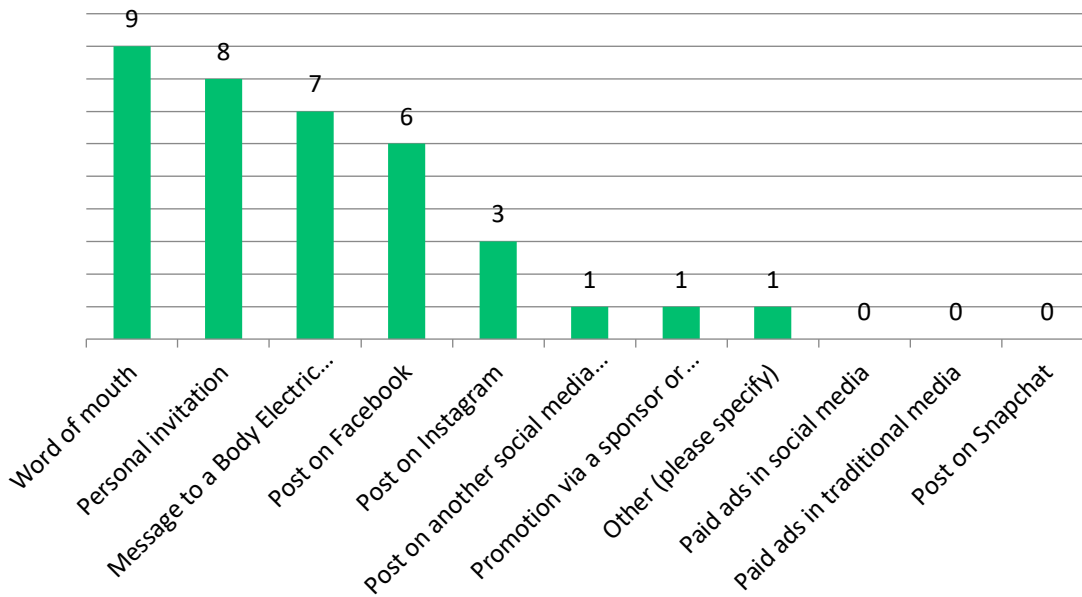
N=38; 83% response rate



Coordinator	43%	16
Faculty In Training	30%	11
Board Member	24%	9
Faculty	22%	8
Staff	16%	6

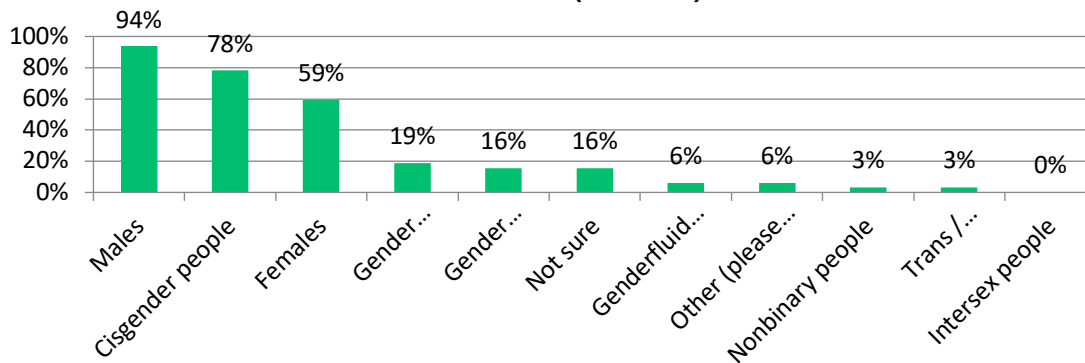


As a Coordinator, select all of the methods you use for reaching out to recruit program participants (n=9):

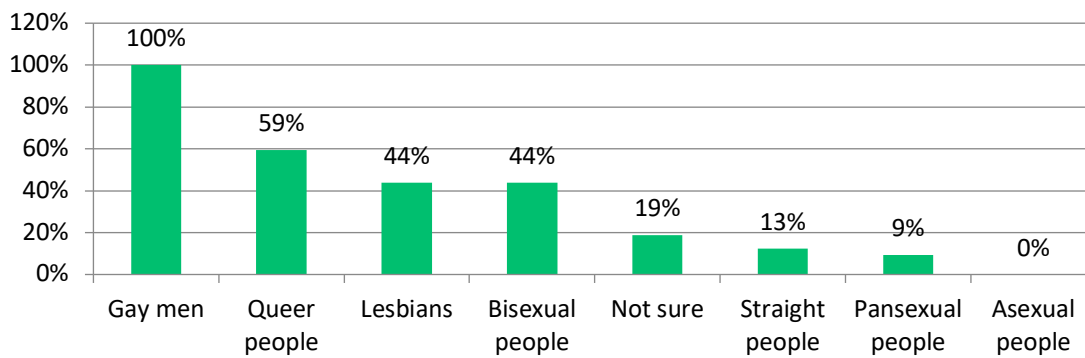


Survey Respondent Perception of Program Participant Demographics

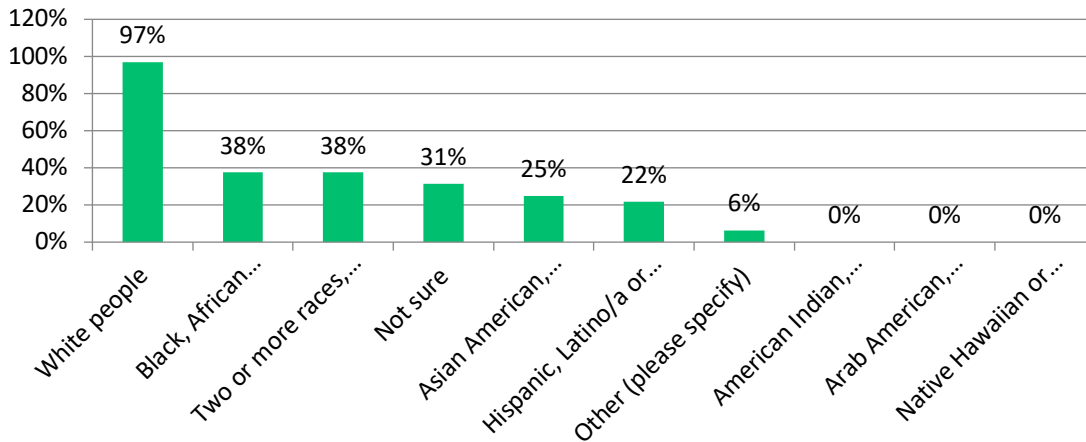
In your opinion, select the top three (3) identities of program participants who participated most frequently in Body Electric experiences in the past 12 months (n=32):



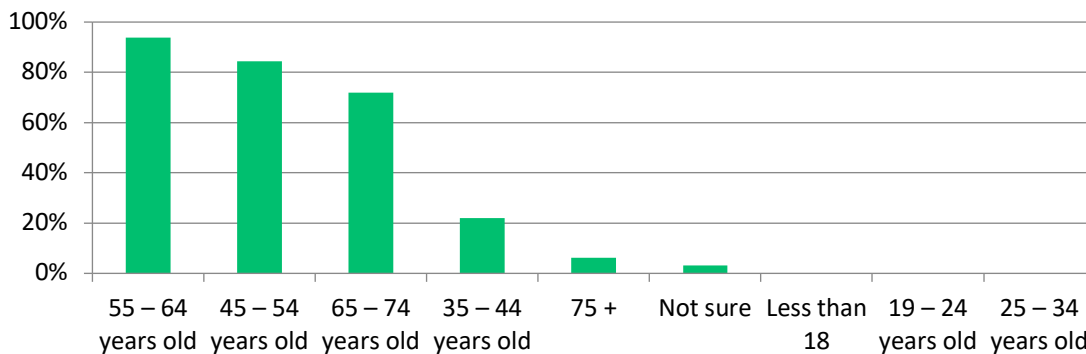
In your opinion, select the top three (3) identities of program participants who participated most frequently in Body Electric experiences in the past 12 months (n=32):



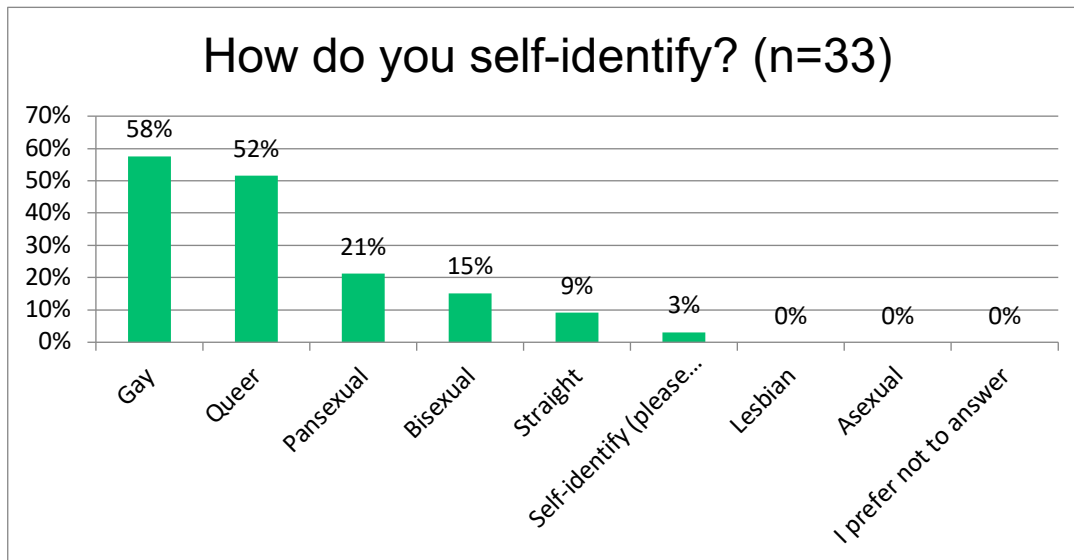
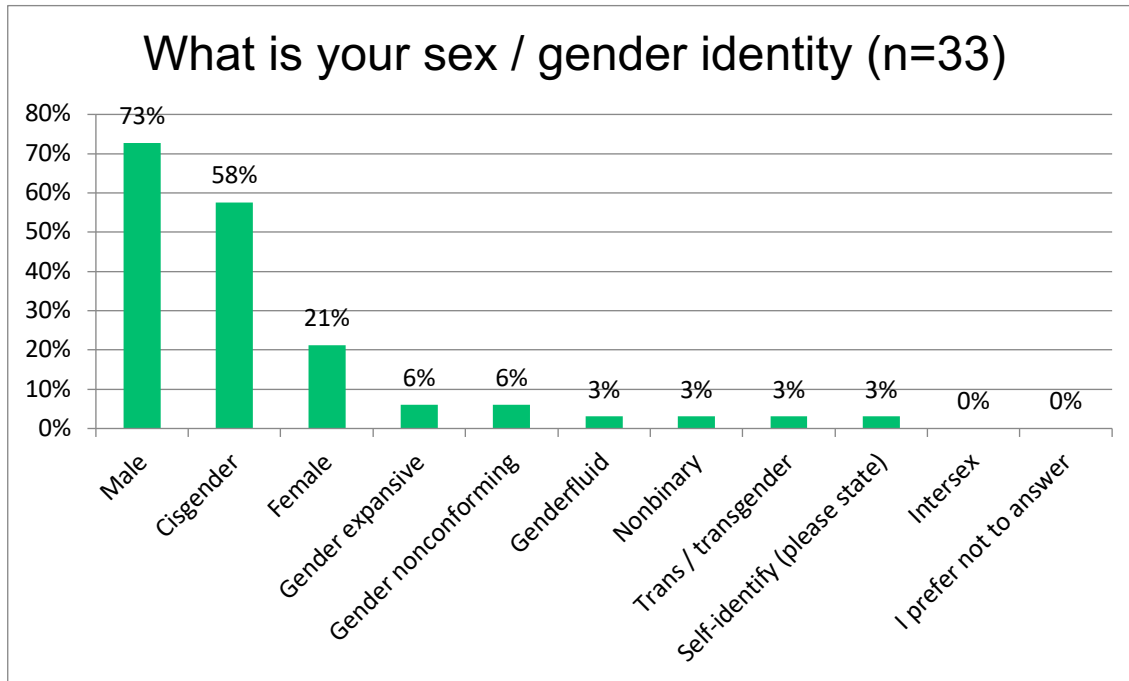
In your opinion, select the top three (3) identities of program participants who participated most frequently in Body Electric experiences in the past 12 months (n=32):



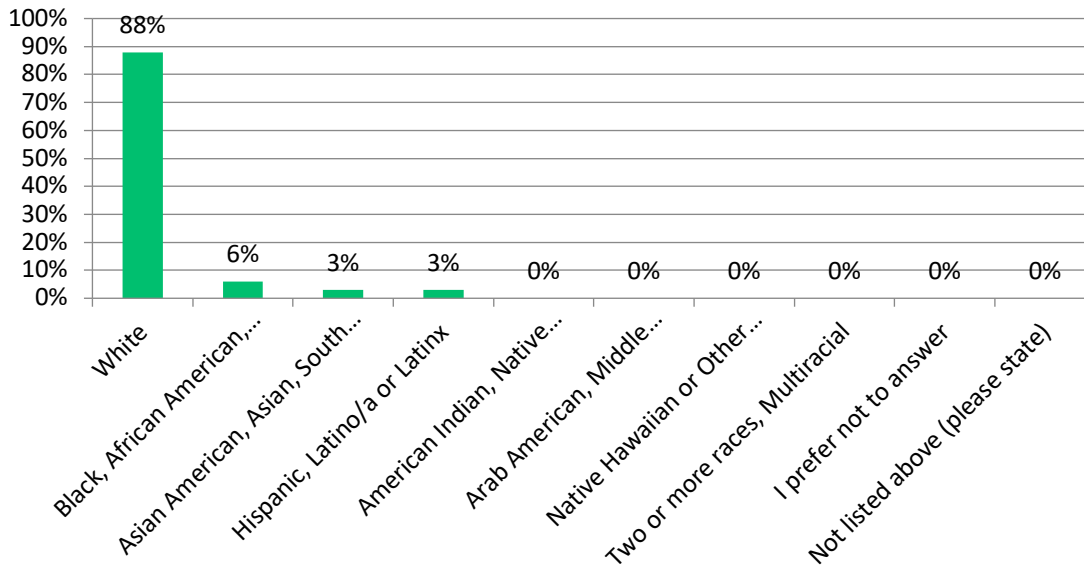
In your opinion, select the top three (3) identities of program participants who participated most frequently in Body Electric experiences in the past 12 months. People who are... (n=32)



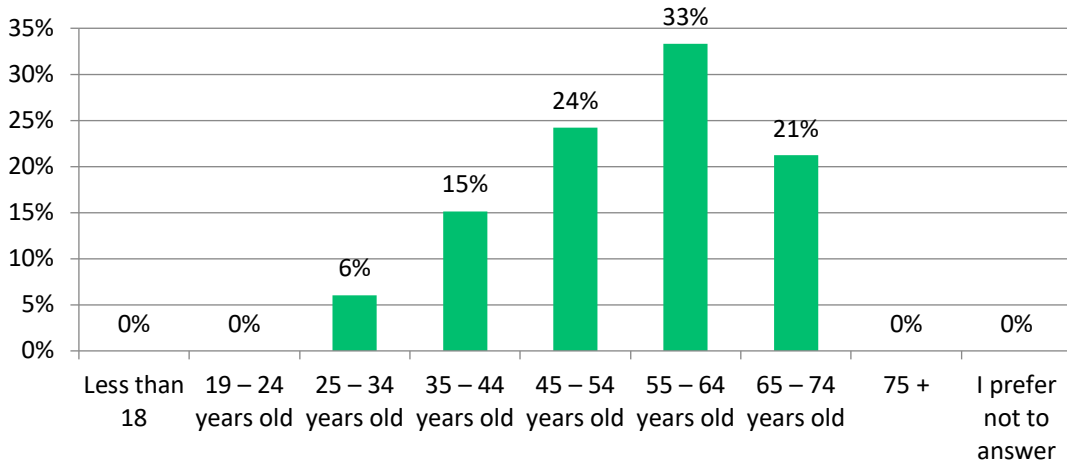
Survey Respondent Demographics



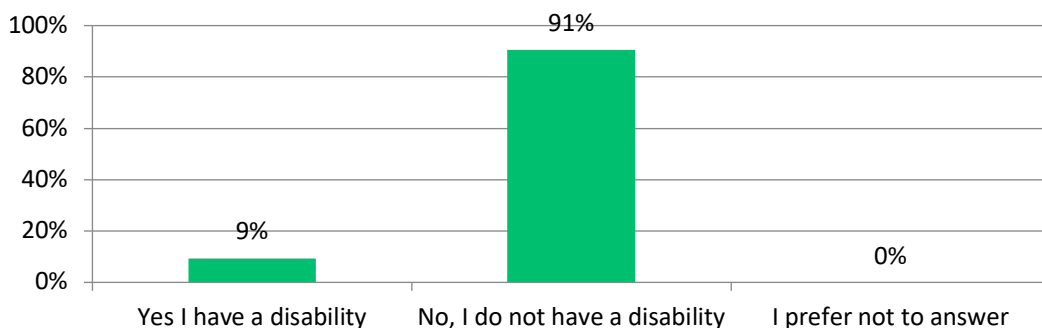
How do you identify? (n=33)

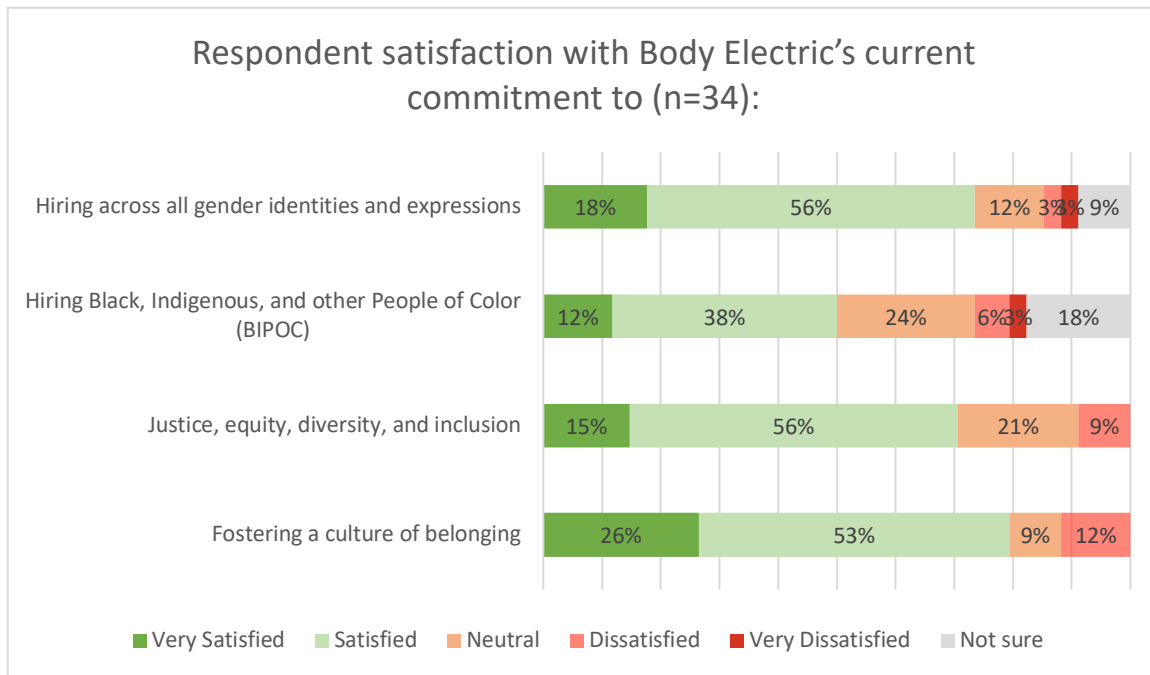


Please indicate your age (n=33)



Do you have a disability? (n=32)





Based on your direct experiences, how would you rate Body Electric? (n=34)

- 0 is Hostile; 100 is Friendly – **89**
- 0 is Harbors racial tension; 100 is honors and affirms all racial and ethnic identities – **82**
- 0 is homophobic and heteronormative; 100 is affirms queer, lesbian, bisexual, pansexual, and gay community members – **93**
- 0 is Transphobic and cisheterosexist; 100 is Honors and affirms trans, non-binary, gender expansive, and other gender nonconforming community members – **77**
- 0 is misogynistic; 100 is Honors and affirms feminism, womanism, women, and feminine of center community members – **75**