

“THERAPY TRAINING TO CHANGE YOUR SEXUAL LIFE-EXPRESSION”

An introduction to Sexual Grounding Therapy® Trainings

by the founder, Willem Poppeliers

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1. WHAT IS SEXUAL GROUNDING THERAPY TRAINING®?

Sexual Grounding Therapy® Training is a new training towards experiencing sexual completeness and love, first within ourselves and then with our parents, partners, lovers, colleagues and friends. Combined with therapeutic processes and exercises, it offers a model of self-development to promote the full being and personality of individuals in their natural development as sexual beings.

The goal of Sexual Grounding Therapy® Training is to develop a steady stream of excitement and love inside us. We can then approach our lovers with newfound confidence. We no longer look to lovers to be substitute fathers and mothers since we have the experience of being ‘sexually grounded’ and erotically complete in ourselves. We learn to take responsibility for our sexual energy and excitement. We learn to express either the masculine or feminine sides of ourselves. We can find inner erotic completeness and stability. We make erotic choices in the real world taking full responsibility for them, because we are both stable and dynamic inside.

Sexuality does not only mean genital activity but whole-body expression, in which the mind act together as a unified whole to establish vital contact with others in authentic bonding and separation experiences.

But for most of us this has proved deeply challenging. Performing to expectations rather than expressing one’s real self is perhaps the chief cause of lack of sexual fulfilment. We all want to find mutual and fulfilling adult sexual and emotional companionship. And yet, most of us seem unconsciously compelled to keep acting out our early childhood sexual relating patterns.

Sexual Grounding Therapy® Training has developed a way of processing sexual imbalances through primary somatic-emotional genitals, the heart and the work. Through whole-body expression - including the genitals - pre-adolescent early childhood parent-child sexual relating

Examples of Triangular Sexual Relationship Styles.

- Sexual blaming – attributing to others the causes for our own sexual suffering.
- Sexual rewarding – praising or attributing to others the ability to make us feel good sexually.
- Sexual judgement – using outside sexual reference points, such as parents, to evaluate our own sexual behaviour.
- Sexual substituting – living sexually through others instead of directly expressing ourselves.
- Sexual manipulation – trying indirectly to make others meet our sexual needs rather than state our sexual needs directly.
- Sexual seduction – stimulating others sexually to relate to us instead of directly expressing ourselves sexually with others.
- Sexual withdrawal – always ending relationships, leaving sexual things unresolved.
- Sexual coercion – creating negative sexual consequences for others rather than acknowledge our own unmet sexual needs.
- False parenting – relating through or staying together ‘for’ the children, rather than allowing them to thrive from the base of a loving parental relationship.

Examples of Dyadic Sexual Relationship Styles.

- Stating sexual needs directly to the person we are relating to.
- Acting sexually appropriately to the immediate situation.
- Expressing our real sexual self.
- Making genuine sexual contact with others.
- Separating what is sexually ours from what is the other person’s sexuality.
- Accepting others exactly as they are, sexually.
- Dealing with sexual things rather than avoiding them.
- Sharing from our true sexual self in a balanced way.

patterns can be emotionally and fundamentally changed. Sexual Grounding Therapy® Training facilitates the un-learning of original Triangular Sexual Relating Patterns (see below) started in

early childhood. At the same time it helps promote the full life-stream flow within, originating in our sexuality, but extending out to embrace the fundamentals of life, as loving, caring, bonding and separating, bringing in new life, fulfilling oneself in a dynamic and alive way.

2. THE ETERNAL TRIANGLE

The Early Triangle Situation

When you first made conscious relational contact with your sexuality - about the age of four, five, or six - you displayed a curiosity about anything connected with your genital feelings in relation to the outside world. You used your entire being as a channel of communication, including your genitals. Your energy moved from your heart to your genitals and to your head, and from your head and your genitals to your heart - spontaneously without inhibition. You directed your sexual life energy towards your parents, or if these parents were missing towards other identification figures. In doing so, you wanted to see your energetic sensations mirrored, encouraged and supported by your parents - both by the parent of the same sex as well as the parent of the opposite sex. For every child this is a basic need.

For all kinds of reasons, parents often fail to properly mirror their child's need to bond and share in this way. Their reactions are often either inhibited or too strongly coloured by their own personalities and the child is thereby denied an effective mirror. Remaining sexually locked up towards their parents, children then adopt behaviours that do not naturally belong to them. They begin to lose their own natural discrimination in relation to sexuality, and this state will last well into adult life. Sexual and emotional relating becomes unsafe and full of doubt, and such people tend to remain dependent on outside sexual approval. They will remain locked up within the father/mother, masculine/feminine sexual impasse, which we call the Triangular Sexual Relationship Style.

Triangular Sexual Relationship Styles

Triangular Sexual Relationship Styles are patterns of need-fulfilment in which a person is unable to get his or her sexual needs expressed or met directly, and has to go through a third point of reference. This third point can be a parent or other adult who must first approve the sexual

need request. Alternatively, it can be a set of sexual expectations, or an ethical sexual system of right and wrong, or a set of unconscious sexual attitudes trained into us by our parents and/or other members of society, or even a fantasy. To solve this, our tendency is to put these third points in between our direct intimate relationships with other persons; hence it is called triangular or triadic relating.

The triangular situation can be expressed through rebellion to inherited sexual morals as well as compliance. It can include the tendency to seek affairs or multiple relationships, or relationships with those who are unavailable or committed elsewhere. We may be fearful of what others will say or do against us, and not take sexual opportunities, which rightfully come our way. Alternatively we act-out without recourse to feelings or responsibility. In either case, we fail to act directly from gut feelings, let alone from our hearts, but pass everything through the mind, thus dulling our true sexual spontaneity and creativity, inhibiting or straining our life force.

In contrast to the Triangular Sexual Relationship Style is the Dyadic Sexual Relationship, in which we express and get our sexual needs met directly, person to person, situation to situation. We do not have to negotiate with a go-between and so can meet our own sexual needs directly. When we imagine all the sexual attitudes and expectations learned from parents and society, which get in the way of our direct sexual self-expression, we can more easily understand why we feel a lack of sexual fulfilment in so many areas of life.

To make these ideas more concrete, below we present some examples of both Triangular and Dyadic Sexual Relationship Styles.

These are but a few of the examples of the different outcomes and styles from living and relating indirectly (through a third point or person), or alternatively, living person-to-person, putting nothing between us and our partner in our sexual relationship.

The key to all aspects of Sexual Grounding Therapy® Training is working on the sexual triangle of Father, Mother and Child as they were constellated in childhood, and still affect us by limiting our true fulfilment in adult sexual and relational life.

3. THE WHOLE CHILD

What follows here is a summary description of what a child would be like if brought up in a family that has parents who have worked through and understood their own sexual triangles and are able to provide proper genital mirroring.

The sexually whole child starts life loved and accepted by both parents for who (s)he is. Its needs are met in a balanced and direct way. The objective needs of the parents are taken into account, but the focus is primarily on meeting the child's direct needs for nurture, protection, caring and mirroring. As the child develops in its first years, (s)he is allowed to express all its bodily needs without judgements or punishments from the parents. This does not mean that there are no boundaries or rules.

The parents always negotiate need interactions directly with the child, including the need for direct contact with the parents of either sex, not excluding the touching of their genitals in whole-body interactions. For the whole child genital contact and expression receives no special emphasis, neither in negative judgements nor in special focus. The child is able to express its own sexuality directly within the family and the parents receive this sexual whole-body expression in a caring but neutral way. This means not personally sexually involving the children in their own adult sexual needs.

The awareness of sexual curiosity, excitement and innocence (key concepts in Sexual Grounding) is encouraged. At the same time the parents inform their child of external beliefs and customs that may be met in other families or social groups. No attempt is made on the part of the parents to impose their expectations and attitudes onto their child. Instead, the child is encouraged to develop its own sexual awareness and attitudes about itself and its immediate reality, learning to both express and channel its needs in creative directions. Need expression, whenever possible, is negotiated with the child rather than forced or controlled.

In this way, the child develops naturally to become a sexually whole person, able to use its parents as a natural sexual dyadic feedback mechanism for awareness of the effects of its actions in the real world. Since father and mother relate in a sexual dyadic way, the child learns to deal with the natural sexual triangle constellated by its parents and itself, while able to separate out and

maintain a relationship with each parent. Aware parents also protect the child from being made a third force in their relationship, from becoming a third point which unites the parents, because they are incapable of relating directly as a dyad. This achievement, maintaining an objective and supportive parental role towards their child, allows the child is to naturally develop into a whole sexual person: body, heart, mind and soul.

Leaving Fear and Returning to Love

Exploring childhood sexual programming in the context of the parental Triangle reveals where our guilt, our fear, our attitudes and patterns of sexual relating were formed. Returning to our sexually curious, innocent and excited child selves, we reawaken early longings that our parents were not able to mirror or help us develop. Instead of our parents mirroring us, often we mirrored them, developing patterns we still express today in our intimate relationships with partners, lovers, clients, subordinates and students.

To mirror someone is to act as an objective reference point by which a person experiences himself or herself as they really are. Ideally the parents' role is to act as an objective conduit through which their child experiences his or her needs and how to fulfil them in a workable reality. Unfortunately, many parents use their children as mirrors for their own expectations and needs. An example of this is the parent who wants to be a 'good parent' trying to raise their child as a 'good child.' The formula for this pattern runs: 'good parents have good children, and bad children are produced by bad parents.' Behind this, such parents are still busy trying to become good children themselves. A better formula might be: 'real children have real parents, and real parents have real children.' To be real is to interact with things and people as they are without imposing third point anxieties, fears, beliefs and expectations onto them.

Participants in Sexual Grounding Therapy® Trainings re-experience the missing sexual mirroring, while working through the process of relating to the sexually wounded child of their history. Their histories are not idealised, but participants are encouraged to become real in their interactions and their self-concepts. In this way, they begin to heal this inner sexual child and to tune into the nature of the Whole Child. Partici-

pants can feel a new vitality, objectivity, and love in their own adult relating, sexual and otherwise, and their relationships to their own and other people's children are transformed.

4. WHO WILL BENEFIT FROM THIS TRAINING?

Since we are all sexual beings who have suffered insufficient bodily and emotional contact with our parents when we were little, almost everyone can benefit from participating in such a training. Our adult relationships, which generally reveal lack of fulfilment and frequently serious emotional problems, are most likely to improve and heal through following the Sexual Grounding programme.

Participants typically come from a wide spectrum of society. We have had many teachers and therapists in the trainings, many parents of small children or teenagers, managers from corporations, couples wishing to enhance their relationship, or simply people seeking their full emotional-sexual self.

While Sexual Grounding Therapy is therapeutic, it is not general psychotherapy, nor relationship counselling. It is body psychotherapy designed to work with and train participants in their fundamental sexual stages of development. Those with severe early developmental trauma and/or sexual abuse in their background are required to have personal therapy first, so that they have worked through their severe problem and are able to feel safe enough to take the responsibility for their emotional selves, as this training will require.

The following table is a list of some sexual symptoms affecting many adults in our society, and which people seeking Sexual Grounding Therapy present. You can use this list to take an informal inventory of your sexual patterning.

Probably no one reading this list can truthfully say they have not engaged in several of these unbalanced and unrewarding sexual activities. The point is not to simply judge them or yourself as right or wrong but to take full responsibility for such actions by working at the causes within yourself.

The Sexual Triangle does not just apply to our direct sexual behaviour, it also applies to our general relational behaviour as well, as the following list of relational symptoms can show.

- Sexual expression with ones regular partner has become dull or lacking.
- Disinterest in sex in general or in personal sexual expression.
- Too much (or too little) focus on orgasm at the expense of complete sexual expression and companionship.
- Emphasis on learning sexual techniques rather than developing a true heart-genital and genital-heart expression.
- Thoughts or fantasies of making love with someone else occurring regularly during foreplay or intercourse.
- Moral judgments of right and wrong preventing certain kinds of sexual behaviour.
- Sexual need-fulfilment is experienced as dependent on how others interact with you.
- Acting out' sexually with other partners in secret, while acting as if committed to one partner.
- Getting involved in sexual relationships in which the dynamics are inherently unequal, such as with couples of great age differences, or when one partner dominates the other.
- Getting involved in sexual relationships - even marriages - where one partner has a subordinate role, such as with a boss and worker, teacher and student, doctor and patient, and so on.
- Getting sexually involved as a teacher or therapist with clients and students.
- Seducing others without taking responsibility for the emotional attachment needs which are evoked.
- Masturbating rather than putting your sexual creativity in a sexual relationship with another. Masturbation can be included in sexual relating but is no substitute for sexual relating.
- Using sexual bonding for other needs such as companionship, creativity, direct or indirect financial gain, for ritualistic or indirect emotional expression.
- Not including or expressing sexual suffering as a natural part of the pleasure and releasing process.

There are many more symptoms of how triangle thinking and feeling prevent us from fulfilling ourselves. In the training, we look at such symptoms and role-play them emotionally so that we may cut through triangular indirect relating and get to direct relating, in order to have our needs met in an objective world of real people and situations, which are to be dealt with directly.

- Blaming others or things for your own inadequacy.
- Denying feedback about yourself from others because you think others are criticizing and judging you rather than trying to give you honest feedback.
- Allowing yourself to be victimised because you have not spoken up directly about how you feel about a situation or taken action to protect yourself.
- Being caught up in fear of a situation or of another person, a third point, instead of simply moving forward and dealing with people and things directly.
- Failing to achieve your true potential because you project subjective fears and inadequacies from the past into present situations.
- Trying to get from others what you yourself have the power and responsibility to achieve for yourself.
- Not saying how you really feel or not telling the truth because you are afraid of punishment or other consequences, again the third point that prevents directness in human communication.

5. SCOPE OF THE TRAINING PROGRAMME

Overview of Sexual Grounding Theory

Sexual Grounding Therapy® is a developmental psychology based on observable life stages, in which the sexual energy unfolds and guides our actions and motivations. Sexual Grounding recognises and works with eight phase of sexual development. In Sexual Grounding these are known as

Genital Ages, since they follow the pre-Oedipal phase of infancy and toddlerhood. They are further subdivided into four stages.

Revelation – from about 4 years of age – usually called the Oedipal Period.

Puberty - from about 14 years of age – usually called puberty/adolescence.

These first two stages, in which you reveal or bring your sexuality into the open, are called *Finding Paradise within Reality*.

Adolescence - from about 24 years of age – usually called young adulthood.

Adulthood - from about 34 years of age.

These second two stages, in which you start experiencing different genital relationships, are called *Finding Paradise within Experiment*.

Ripening - from about 44 years of age – usually called mid-life.

Aging - from about 54 years of age – usually called middle-age

These third two stages, were you find yourself wanting to be fulfilled within your genital relationship, are called *Finding Paradise within Relating*.

Leaving - from about 64 years of age.

Dying - from about 74 years of age – usually called old age.

These fourth and last two stages, in which you are genitally focused on future generations, are called Finding Paradise within Generations.

The Sexual Grounding Therapy® Foundation Year (or 'Basic' Training) includes the first two genital developmental stages, while the Advanced Training covers the rest of these stages. These ages and stages have different energetic characters and require different parental functions for proper mirroring and support.

Finding paradise within reality

By nature, small children would be open about sex and genitals around their parents. They are attractive, spontaneous, and they admire their parents. Between the ages of three to six, the genital age of Revelation, more of the energy is focused on the genitals than prior to that time. They now become curious about their origins and their gender identity.

Within a child's body, blood, energy and emotion pulsate from the heart - the energetic core - via the bloodstream. Energy and emotion go up to the head, down to the pelvis and the genitals, and to legs and feet. In the child the heart is open and it is a natural free flow. This flow moves between two poles in the body, the + and the - pole. The + pole and the - pole in the boy are the genitals and the heart, in the girl the heart and the genitals. Outside the body the flow starts to move from + to -, inside from - to +.

Each boy or a girl wants to follow the natural flow in order to get in touch with their masculinity and femininity. For the boy, it means that the inner downward emotional flow starts to prevail, and for the girl the inner upward emotional flow. If the boy or girl should encounter someone from the opposite sex, the outward en-

ergy of the one wants to join the internal energy of the other. In that case, the child experiences a connection between his or her own intensified feelings for the parent of the opposite sex and receives proper mirroring from outside. At the same time the child seeks support for this energy from the parent of the same sex.

During this period, the parents have to be together in intimate relationship to fulfil the appropriate roles. Later on, during the second stage, the genital age of Puberty, the parents have to be available separately in order to fulfil the appropriate roles. In the first stage the child wants to be guided nearby while in the second stage he or she wants to be guided at a distance.

The puberty child wants to know from each parent individually how they relate to each other on a genital level - how they do it, and if it is nice to do it, etc. The puberty child is curious about the parent's capacity, their excitement, curiosity and innocence. They like to know everything about genital contact and to check that with their own experience. In other words, they are trying to discover what the genital maturation process within relationships is about.

Finding paradise within relating

In the third stage, the genital age of Adolescence, the 'child' needs to be guided in his or her experiments and choice. He or she needs to support from parents to develop relationships that can last into the future. They want to know how it may be possible to remain with one partner in a long-term sexual relationship, how to maintain their own individual genital experience within an intimate relationship. Their genital perspective can be said to be still vague and not yet focused on masculinity or femininity itself. It needs to be transformed beyond the partner, so that all illusions of freedom disappear and the element of durability can develop.

Now parents can exchange their own experience in staying and being themselves within their relationship. The adolescent tries to do it differently, but experiences at the same time that he or she is both the same and different. The surplus value has to come out in life so that this person comes into real contact with his uniqueness. This is very important for the fourth stage in which the adult wants to come in contact with the genital meaning of reproduction.

In this genital age of Adulthood, the guidance

of previous generations is strongly relevant. The adult wants to be supported by previous generations that can help him or her deeply fulfil their individual needs within themselves. His or her partner than can become increasingly responsible for this. The adult person meets his or her genital restrictions as well as his or her individual genital possibilities. The outside world (just like the parents) is still there to help or to frustrate. In the open guiding relationship from the parents the adults can develop their lineage energy to become mature and full genital persons.

Finding paradise within aging

In the fifth developmental stage, the genital age of Ripening, the parents are an example of how to come of age as genital persons and how to parent both the middle aged child, as well as any grandchild. He or she needs to be guided in genital aging: how to be yourself while becoming middle-aged as a natural genital process? How to maintain intimacy while becoming genitally middle-aged together? How to deal with the masculine and feminine genital aging in relationship? For this period you need your surplus value in the foreground, because in this capacity lies your special genital meaning to the outside world as a masculine or feminine person. By such experiences, you grow into each other's capacities and at the same time see the core of each other's uniqueness. As an individual, being yourself, you reveal this uniqueness to your partner, and your genital expression of this can be very important for your relationship.

If, with help of the guidance of your parents, you are able to bring these fundamental qualities into your life, you introduce yourself to the sixth stage of development, the genital age of Aging, and thus approach a similarity with your parents. They can mirror the genital future line in which you are able to go. They reflect the possible genital end of their existence in which you can place your surplus value. You can pick up what they have ended; you can pick also up what your genital energy means in this. They guide you in what you are going to experience, in what it means going to say goodbye to genital life.

Finding paradise within generations

The seventh stage, the genital age of Leaving, gives you the opportunity to integrate your unique genital life into your own generation line, wit-

hout guidance from outside, but with integrated reflected parents inside, as a new original source. You begin learning your own way to say goodbye to your genital life and possibly that of your partner. Your surplus value creates the form that is embodied through your forefathers and foremothers. Within you, the masculine and feminine sides becomes increasingly mature, because of the natural fact that your parents have given you everything they could, and that this fullness is represented by your new inner parents.

Living your life fully, you can prepare to say goodbye to a genital life in which masculinity and femininity have been integrated, so that you start to open up for the eighth stage, the genital age of Dying. Eventually, guided by your inner parents, you can experience yourself as on a good parent for your own children, as well as a good parent for your own genital dying.

Polarization, Harmonization and Transformation

In each genital developmental stage three processes are very important. These three processes are called Polarization, Harmonization and Transformation. Polarization is concerned with differentiation: the recognition of parents as distinct sources of masculinity and femininity. Harmonization is concerned with their creative interplay: the connection between them as masculine and feminine sources. Transformation is about the process of re-uniting: their fusion as the same sources.

These three processes repeat themselves during all the different genital developmental stages. In the Sexual Grounding® Foundation Year or 'Basic' training we work with these processes in the first two stages.

6. BENEFITS OF PARTICIPATING IN SEXUAL GROUNDING THERAPY

Sexual Grounding Therapy® as a means for healing.

The Sexual Grounding Therapy® Foundation Year or 'Basic' Training takes a fundamental biological triangle situation of father, mother and child - male, female, and the newly-born sexual organism, whether male or female - and directly

applies this triangle in various body-work and group-work processes involving whole body interactions of a freeing and transformative nature. Sexual intercourse exercises, such as sometimes taught in other kinds of groups, are not part of the course. We work with the first two sexual developmental stages of our personality - the Revelation Stage and the Puberty Stage - and focus on our early sexual developmental disturbances in these ages.

So our emphasis is on Pre-Adolescent Sexuality that occurs before biological maturation at puberty indicates that procreational intercourse is now a possibility. For most of us, the pre-adolescent stages have become a lost period in our lives, due to our parents repressing their own sexual nature, thereby forcing us to hide our own.

Picture yourself as the natural child of three or four realizing you and your parents have genitals as strong feeling centres that can be shared in your natural family bonding experiences. But what happens most often is that the parents and other adults equate this early childhood sexual expression with adult sexual expression leading to intercourse. In doing this, the parents cut off their own sexual feelings of bonding from public expression - even within the walls of the family home. Clothes are insisted upon for parents and for children, as well as other behaviours such as children being taught not to touch their own genitals in public - and certainly not the genitals of the parents.

Thus all bodily spontaneity is lost, because the sexual seat of our enormous vitality and potential for pleasure, fun, sexual differentiation and creativity is lost. We are driven deeply inside because a necessary part of ourselves is not acknowledged, and we begin that long road of feeling increasingly alienated from our parents, even in so-called normal households. Certain subjects are not to be talked about, seen and certainly not expressed directly. A veil of silence covers the genitals, and soon also the heart.

We learn secret behaviours. We learn to hide our genitals, and in doing so we learn to hide a whole part of our being. This sense of increasing alienation between parents and children then plays itself out in the socialization process, in which we have to perform to get our needs met. We have to act like good children, thus evoking the moralistic sexual triangle. If there ever was unconditional love for the small child, for ourselves, it is gone now, as we learn to regulate our behaviour to

what is acceptable in the adult world, rather than the adults regulating their own behaviour, according to what is best and natural for their child.

This enforced alienation further asserts itself in a gap being created in our sexual development that goes something like this. In the stages before Revelation and Puberty the adults show a certain tolerance for our natural selves, our nakedness, our bowel movements, even our genital expression. But then the socialization stages begin in which we are toilet-trained and made to wear clothes even when we don't want to. Furthermore, the adults refuse to respond to our natural sexual curiosity, excitement and innocence about our bodies and about our parents and our siblings. Since sexuality is cut off from public view and made private, a gap develops, not only between private and public behaviour, but also between having sexual genital expression and not having sexual genital expression.

Up until the age of puberty the gap continues in which we are not even supposed to be sexual, or share our sexual feelings and expression with our parents, siblings and playmates. Then, at adolescence, we are supposed to make relationships, to become sexual as if for the first time, engaging in sexual exploration and love with members of the opposite sex of about own age. In this process, instead of realism and respect from the parents about our genital-heart and heart-genital selves, we receive very often denial, sentimentalism, expectations, anxieties and compulsive curiosity from our parents as we enter our adolescent years.

It is as if we suddenly have genitals and now are supposed to use them as part of forming love relationships. But what happened to all those lost years in which our parents refused genital recognition and contact with us? Did we not miss a whole developmental stage and now are somehow to make up for lost time? No wonder adults have such great sexual difficulties. In adult life, we are still playing out earlier stages of sexual development, which were never acknowledged or explored. It is as if we are sexually repressed infants in adult bodies; we are genitally and emotionally handicapped and in deep confusion.

Sexual Grounding Therapy as body-psychotherapy

Sexual Grounding Therapy® is a complete body-

psychotherapy because it includes the whole body. Other bodywork or psychotherapeutic approaches fail to include the whole body with genitals in the therapeutic process. Willem Poppeliers considers himself a pioneer psychologist and scientist in this new and realistic psychological and somatic discipline. His work is regarded as an innovative and professional approach to emotional-physical healing. His training programme provides a thorough evocation of the early childhood sexual patterning and the right conditions for re-development. For the first time, the neglected stages and experiences of our natural sexual development are the main focus. We can become intimate again with others because we have found our pre-adolescent sexual child and nurtured him or her into full being.

This promotes the natural sexual grounding in which we can feel secure in our genital-emotional interactions with both sexes. We can finally enter adult life shedding the fear of adult sexual experiences because now we are ready for them, having lived out at last the early sexual developmental stages of childhood that we almost lost. We learn also to relate in any adult relationship on the basis of emotional and objective directness because we are no longer 'acting-out' unconscious triangular desires and longings never realised in childhood. We become sexual adults in adult sexual bodies rather than small children acting out infantile desires and needs through adult genital contacts.

The Sexual Grounding Therapy® Foundation year is known as the 'basic' training because the deep somatic emotional work directly involves the basic life stream of the body, and echoing its original, natural and fundamental flow. This natural foundation is an energy movement going from the heart to the genitals and from the heart to the mind, our consciousness centre, and back from these centres, to the heart, as our feeling-relational and regulatory centre, and to the genitals as our reproductive and life-force-generating centre. Sexual Grounding Therapy® responds in a structured and developmental way to these fundamentals, freeing blocks, liberating attitudes, and helping individuals achieve full responses at all these fundamental levels.

With the processes of Polarization, Harmonization and Transformation - respectively recognizing Father and Mother as differentiated sources of masculinity and femininity, connecting Father and Mother as cooperative sources of masculinity

and femininity, and synthesising Father and Mother as united sources of masculinity and femininity - we learn to feel the old parental triangle in our body. The purpose of this direct experience is to release within ourselves relevant sexual functions, in order to move out of attitudes and inhibitions which get in the way of direct sexual relating, learning to move from Sexual Triadic to Sexual Dyadic Relating.

Individuals who complete the full cycle of this training report core changes in their self-concept, their sexuality, general life-expression, the ability share the new self in everyday interactions, and facets of human inter-relating.

During the training, individuals are invited back into their childhood as the child they were in the early years before adulthood, when contact with the original parents was of prime importance, however well this contact was achieved. Sometimes participants are invited to work without clothes, not as adult sexual beings, but as child beings in contact with other participants who sensitively role-play their parents through the many basic interactive patterns needed in early childhood development.

Directly experienced results

All benefits of this training arise naturally out of finally completing the earlier stages of sexual development. Individuals can learn to join the steady stream of love deep within them. While single people can make sense of their sexual exploration and attune themselves to the appropriate sexual stages of their life, couples can use the experience to become less co-dependent, and more inter-dependent. Therapists can learn further how to be a better sexual mirror for their clients, as well as work more at the body transference level with themselves and others. Teachers and students who train in enhancing sexuality can review both their personal and professional relationships in the light of their pre-adolescent childhood sexuality, or lack of it.

In general we relate much better and much more realistically to our parents, when we realise they are sexual beings like ourselves, who no longer belong in our bedrooms, but now have bedrooms of their own. Such realisations can open family relations toward realness in intimacy and sharing. We relate much better to our own children when we recognise they are sexual beings like

ourselves, who are naturally curious about their own genitals, and maybe still about ours. We learn not to invade or avoid intimacy with our children, because we are secure within our genital selves. Otherwise, as parents we may tend to exaggerate our sexual fears about our children, because we have still not come to a mature understanding about our own childhood sexual development.

We can learn to relate better to ex-partners after divorce and to children out of such marriages, by putting the focus where it belongs - on the child who usually feels lost due to the parental separation. It is very healing for the child to see that parents are still able to be in contact, if the parents still have something together in relation to his or her sexual existence in the world. This can be in a form of meeting together occasionally, for the sake of the child's wholeness. On a very deep level, divorced parents can facilitate the basic need of their children to feel that parents are somehow still able to be together, since their very existence is a result of the sexual connection between both of you.

Sexual grounding means sexual security. We learn to relate differently to friends, lovers, colleagues and spouses, because we now realise the importance of taking direct sexual responsibility for meeting our own relational needs. Rather than projecting such needs onto others (as though that person were a parent us, and we secretly a demanding and sexually unfilled child) we become the autonomous person we long to be. We stand directly in our own sexual ground, in our original, sexual, fundamental, human nature, able to relate better to others. We know our bodily selves and express our emotions directly with the body rather than indirectly through all sorts of manipulative behaviour calculated to get what we want, but somehow never achieving what we really need.

7. THE FOUNDER, HIS MODEL, THE WORK, THE TRAINERS & THERAPISTS.

Willem Poppeliers has evolved a unique theoretical developmental model as the foundation for this body-psychotherapeutic approach. By means of a tried methodology and working format, participants move through fears and fallacies to erotic maturity by experiencing the natural stages of sexual-emotional development.

During theoretical presentations, participants are given opportunities to engage in demonstrations and discussions involving the foundation aspects of his new developmental model. In this way, the sexual triangle model as it applies to our sexual and human relating, is revealed as an extraordinary discovery worth committed effort to understand and re-integrate.

Within the workshops, Sexual Grounding Trainers will facilitate exercises and role-play, which enhance personal process, as the group assist each other to their own most natural development. In this process of shared relevant emotions, group members build together a level of intimacy and support seldom achieved in normal adult situations. In re-staging the complete family we encourage our own self-development as well as that of who surround us and help make us become whole. A true intimacy develops allowing many varied contacts, which mostly turn out to be healing.

During the trainings, if participants do not feel able to express their needs directly, whatever they are, they are encouraged to bring the perceived situation up with the trainers and members of the group. It should be remembered that because there is always more than one person in a need-fulfilling relationship all needs are subject to negotiation. In Sexual Grounding, this means direct need negotiation and direct need expression without the triangular third points intervening.

As chief trainer, Willem Poppeliers, is present throughout much of the training. Participants will enjoy both how he works as a skilled therapist and also his theoretical formulations, which help provide core insights for people into their own processes, from childhood to current intra- and inter-personal relationships. A full training team is on hand during the trainings to support participants in their learnings, and to assist in organisational matters.

8. COMMITMENT AND PROTECTION

These trainings involve intense exercises and inner process. Participants should be prepared to be stirred up in their being, with both a sense of sexual adventure and core emotional releasing. Be prepared for every cell of your body to speak its own natural message, as we seek the sexual generations within us as well as our own lost, newly found, innocent and sexual being of early

childhood. Be prepared to be well and rightfully parented. Be prepared for whole-body expression and interaction with all parts of yourself, including your genitals in their natural bonding potentials. Because of this intensity, participants should understand the necessary agreements and commitments to ensure everyone's safety and welfare.

The courses are always residential and are divided into four modules of six days. In between phases, participants are strongly recommended, though not required, to follow-up each module with a 'sub-group' in which they may process material arising during the course of the trainings with one of our local qualified Sexual Grounding Therapists.

All participants are expected to read and agree to the Guidelines for Sexual Grounding Therapy. Specific rules and guidelines are carefully spelled out therein, which apply to all trainers, therapists, clients and students. The appropriate documents must be signed as understood and committed to before the start of the training.

Participants are expected commit to attend the whole of the training, as well as to start on time and to stay until the end of the course module. A contract for payment of all training fees must also be signed before the start of the training. Even if you are somewhat ill, it is important to try and come to the whole training because your bodily symptoms may be part of your sexual triangle patterning.

During touching the body and making contact, participants are provided with sensitive sterile gloves, in order to protect from any body fluids or blood. The staff team will advise on how body contact is best facilitated.

It is expected that no drugs will be used, since the trainers and other members of your group will enjoy having your full consciousness and presence throughout the training.

No overt sexuality is permitted between participants during this training, and even for those in committed ongoing relationships it is not recommended during the training modules. This is because of the fact that during this training it is very easy to act out your suppressed sexuality in relation to other participants or your own partner.

The staff team will not tolerate any misuse of the sexual vulnerability of others in this training. Suppressed pre-adolescent sexual issues are delicate and need safety, otherwise original sexual trauma can become more severe. Should the sharing of sexual acts occur, it is expected, within each participant's commitment, that they bring this experience into the group process as soon as possible for work around sexual triangle issues.