



Basics of Sex Coaching

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Professional Training for Somatic Sex Educators

somaticsexeducator.com



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Basics of Somatic Sex Coaching

“Wholeness does not mean perfection: It means embracing brokenness as an integral part of life.”

- Parker Palmer, *A Hidden Wholeness*¹

In sex coaching, we are guided by our clients’ intentions and goals. We have client empowerment as an overall aim, as Patti Britton notes in her book *The Art of Sex Coaching*. Living according to this principle can take some practice. The dominant culture erodes people’s connection with the reality and power of their inner guidance system. We are taught to look outside of ourselves for teachers. Indeed, in studying somatic sex education, we may want to become expert teachers in order to help and guide others. But to make relational space for actually discerning what empowerment feels like for each person, we need to learn and practice new ways of being in conversation and communion. With practice, we can learn to invite the ongoing guidance of our own and others’ “hidden wholeness.”

We can account for the trauma and oppressions mediated through sex, while we trust that each person harbors an inner guidance system. There is an inner yearning for joy and wholeness in each person that can be understood biochemically and supported relationally. The biological impulse to “homeostasis” – a feeling-state of stability and maximum wellness within existing conditions – is there in all our cells, our systems,

¹ A Hidden Wholeness, p. 5

and each individual person. This impulse will always guide us. But it cannot guide us to full thriving without a nutrient-rich relational environment of deep respect, appropriate challenge, and unconditional positive regard.

As somatic sex educators, we certainly will have specific knowledge that might be useful to our clients in certain circumstances. But we will never have their answers. We want instead to develop a way of being with others that invites people to honour their own inquiry, find their own answers, and be their own healers.

Basics of intake and assessment, professional practice, coaching somatic awareness and empowered choice and voice are covered in Core Course 1 and the readings from Patti Briton, *The Art of Sex Coaching* (a required textbook for this course). In this e-book on *Basics of Somatic Sex Coaching*, you will find additional guidance on the components of somatic sex education that help to create this empowering relational environment.

Somatic Coaching

By bringing attention to the cascade of information in the world below the neck, people learn to attend to their own inner guidance system. Sensations are produced as our physiology responds to the environment around and within us. These sensations will have either a pleasant aspect (that can be interpreted as feeling joyful, excited, enthusiastic, relaxed, peaceful, supported) or an unpleasant aspect (that can be interpreted as feeling scared, hurt, bored, irritated, sick, constrained, overwhelmed). Feelings inform us whether we are flourishing, or going in a direction that is wrong for us. By following the sensations in our body, we attend the inner teacher who guides us to find the maximum happiness in a given

situation while staying safe enough. And as we learn to be with body sensations without immediately interpreting them as pleasant or unpleasant, we create more space between our automatic responses and our conscious choices. By gradually learning to tolerate physiological up-regulation without interpreting it as threatening, and physiological down-regulation without interpreting it as malaise, we can follow the inner teacher of sensation with an expanded somatic awareness. This is the inner guide – different for each one of us – to enjoying expanded pleasures while avoiding complex varieties of harm.

Somatic coaching is described by Richard Strozzi Heckler in *The Art of Somatic Coaching*. He writes:

“Somatic coaching is distinct from conversational coaching in that it includes the physical world of sensations, temperature, weight, movement, streamings, pulsation, and vibrations, as well as images, thoughts, attitudes, yearnings, dreams and language. Somatic coaching is also distinct from mind-body-spirit coaching in that it doesn’t see these three domains as separate but the human form as the unified space in which humans act, perceive, think, feel, sense, express emotions and moods, and live their spiritual longing. In this interpretation the body is the energetic space where we build trust and intimacy, produce meaningful work, create family and community, bring forth a world in language, and live our spiritual aspirations. In this view human beings are recognized as a unity that expresses biological, linguistic, historical, social and spiritual lives. This is radically different from the traditional common sense that acknowledges the domains of mind, body and spirit but considers them separate yet mysteriously connected. To work somatically with someone is to work with the unity of their being.”²

² The Art of Somatic Coaching p. 33-34

Trusting the body, we can recognize *all* somatic strategies as important resources, and hold no particular vision about what health and wholeness look like for each person. Posture, facial expression, amount of eye contact, pelvic constraint, sexual habits, sexual responsiveness, self-soothing and self-stimulating behaviors, diet, exercise, use of pornography – all manner of somatic strategies are expressions of the whole organism’s natural intelligence. The organism responds to trauma and neglect through behaviors and habits that shape us. We will respond to attention, choice and pleasure with equal somatic intelligence, at the right pace, each of us in our own time.

Deep Listening and Hearing Clients’ Stories

In the process of working with people as somatic sex coaches, we actively create environments where each person's inner wisdom and process can unfold. A key component of these environments is our “deep listening.” Deep listening skills are essential to developing a relationship of trust and support.

The skills of deep listening are very different from the way we listen in everyday conversation. It means that we not only have to develop new skills, but we also have to unlearn old listening habits.

Deep listening is a skill set we can practice. It is also an attitude of trusting that each person has their own inner wisdom to guide them. Personal and cultural change unfolds through attending to this inner wisdom, with deepening trust and awareness of what we need for our full thriving.

Skills for Deep Listening

Listening Skills for Somatic Sex Coaching			
Skill	Behavior	Do	Avoid
<i>Attending</i>	Being 100% present with another person	Welcome the person as they are, verbally and non-verbally. Tune in to their energy. Maintain connected posture, facial attention, tone of voice	Being late, being distracted, looking around the room or fidgeting, getting too close to someone (physically or emotionally) too fast
<i>Empowering Choice</i>	Support the person in choosing proximity, connection, and how much or little they want to share	Verbally and non-verbally affirm that they have choice. Honor resistances as they show up.	Believing closer is better, or that deeper sharing is more valuable
<i>Inviting</i>	Invite the speaker to tune into themselves and share what they wish to share. Invite them to communicate verbally and non-verbally	Ask open questions that invite non-ordinary answers: What do your toes have to say today about what it's like to be you? What's your yuck and what's your yum today? What would you like to talk about..?	Questions that keep us in the realm of social convention: How are you? Probing questions: Are you upset?

BASICS OF SOMATIC SEX COACHING

<i>Skill</i>	Behavior	Do	Avoid
<i>Encouraging</i>	Let someone know you are with them and patiently, eagerly waiting for them to share as they wish	Verbal utterances like “mmm” and “yah” to show we are following. Nodding, picking up and repeating a key word	Interrupting, filling silences, directing the conversation, evaluative sounds that judge what they have shared (“Wow” or “Oh no!”)
<i>Being quiet</i>	Give the person time to think and feel as well as talk.	Let the speaker set the pace. Be comfortable with silence.	Filling pauses with your insights or questions.
<i>Reflecting, restating, paraphrasing</i>	Mirror back their feelings, sensations and non-verbal communication.	It sounds like... I’m hearing you say...	Evaluating, interpreting or discounting a person’s feelings. Telling them how they feel. Telling them how you feel.
<i>Listening to the body</i>	Track body sensations, metaphors, movements and movement impulses	What are you noticing with that movement? Where does that feeling live in your body?	Judging sensation as bad or good, trying to go more deeply into a sensation than the speaker wants to in the moment Shaming numbness.

BASICS OF SOMATIC SEX COACHING

<i>Skill</i>	Behavior	Do	Avoid
<i>Deepening</i>	Clarify and deepen with questions that are open-ended. Explore movement and movement impulse together.	What would you like me to know? Creating an embodied inquiry: Would you like to explore this gesture?	Being led by your curiosity instead of allowing the speaker to lead. Challenging, probing, pushing for more
<i>Empathizing</i>	Welcome them feeling whatever they are feeling. Feel with them, not about them.	Allow and validate difficult feelings without trying to fix them – including helplessness, terror, shame, resentment, rage, boredom.	Sympathizing (Oh that is terrible!) Having the speaker feel you are distressed so they need to support <i>you</i> . Telling them you know how they feel, or that something similar happened to you.
<i>Checking perceptions</i>	Find out if you are receiving verbal and non-verbal communication as the speaker intends	I think that you are saying... It seems as if... I wonder if...	Making assumptions or jumping to conclusions.

<i>Skill</i>	Behavior	Do	Avoid
<i>Interrupting</i>	We might interrupt a speaker's narrative if they are getting very distressed, so they can stay present in their nervous system's learning zone.	Let's stop for a moment, and tune into what your breath is saying. Let's take a pause together and notice where we are right now.	Letting a speaker get so distressed that the thinking and communicating parts of the brain go offline. Interrupting because YOU are uncomfortable.
<i>Summarizing</i>	Before concluding a conversation, take time to summarize Also useful if a speaker is repeating a story over and over	I want to acknowledge what we have been discussing / make sure I have heard everything you have been saying / honour what you have shared	Abrupt conclusions, leaving someone in the middle of a vulnerable share Leaving someone caught in a thought loop
<i>Supporting</i>	Show warmth and caring in your own particular way		Offering sympathy. Preaching or teaching
<i>Resourcing</i>	Ensure the speaker leaves your conversation feeling resourced.	What do you need to go into the rest of your day? What's important for you now? Trust that people can feel deeply and be okay. Embody resilience and practice sustainability.	Losing track of your boundaries. Offering solutions. Fixing or advising. Leaving someone "in too deep" or retraumatized by your conversation

Deep listening contradicts the dominant cultural paradigm that has us relate to others by fixing, advising and setting each other straight.³ It makes a safer relational environment, where personal and cultural traumas can be witnessed and healed. Bessel van derKolk writes, “Traumatized human beings recover in the context of relationships: with families, loved ones, AA meetings, veterans’ organizations, religious communities, or professional therapists. The role of relationships is to provide physical and emotional safety, including safety from feeling shamed, admonished, or judged, and to bolster the courage to tolerate, face, and process the reality of what has happened.”⁴ A relational environment of deep listening – where we know we will not be shamed, admonished, or judged – is an environment where people can learn to trust themselves and attend their own inner teacher.

A course in peer counseling that teaches listening skills is an excellent elective to support your training in the professional practice of somatic sex education.

Notes on Non Verbal Communication

Non-verbal communication is the first communication we receive from and give to another person. Studies have found that the total impact of a message is about 7% verbal, 38% tone of voice and 55% non-verbal (body posture, gesture, eye contact, facial expression etc.).

³ in the words of Parker Palmer

⁴ The Body Keeps the Score, p. 210

Deep listening involves being aware of non-verbal messages which could be creating barriers, as well as attending carefully to the non-verbal clues a person is sending us. Some considerations:

- Avoid physical barriers between you and the other person and try and sit at an equal height.
- Be sensitive to the space between the seats, and offer choices; different people will feel comfortable at different distances. Be sensitive to the differences between sitting face-to-face and sitting side-to-side, or sitting in a straight-backed chair rather than an easy chair. Invite exploration of the felt sense of physical differences with your clients. What feels better?
- Keep your arms uncrossed and avoid fiddling or distracting movements. Get rid of distractions including pen and paper.
- Maintain focus on the person, offering eye contact, while ensuring that this does not become a fixed stare. Never demand eye contact verbally or non-verbally - take your cue about what is the right amount of eye contact from the client. (Some people, particularly those who have experienced trauma, will experience eye contact as threatening or assaultive.)

More Listening Basics

Stop talking. You can't listen while you are talking. Don't fill silences with words. Give the person time to say what they want to say and don't interrupt. Get comfortable with uncomfortable silences.

“What are you noticing?” is a good question to bring people back into the conversation, if you are worried they have zoned out or dissociated.

Concentrate on what the person is saying. Actively focus on their words, ideas, gestures, metaphors, and the body sensations and the feeling-states they are communicating verbally and non-verbally. You can assure them that you are listening with your body language, and with affirmations that don't interpret or intrude. Possible affirmations are "Yes," "Take your time," and "I'm right here with you." Mirroring posture and gesture can help you feel and hear another person.

Deep listening means avoiding ordinary assurances, like telling someone who is feeling responsible for being assaulted "it's not your fault." In the presence of deep listening, a person is encouraged to explore how their feelings *actually* unfold. You can ask for more information about the feeling they have shared. Where does that feeling live in the body? What is its texture, density, viscosity, colour, vibration? What would it say if it had a voice?⁵ Much later in a conversation, and only if you have negotiated their permission to offer an interpretation, it might work to offer a tentative reframing – noting that by feeling responsible, they are reclaiming their power in the situation. But first, allow them to fully express and explore their feelings and tune into their body sensations. Trust that these feelings and sensations contain their own inner wisdom.

Practice goodwill and compassion. Trust that what might seem to be maladaptive feelings, behaviors or relationship patterns are actually necessary protections. Never pathologize or diagnose.

Resistances are resources. If someone doesn't want to cry, feel, or go deeply into describing a feeling, actively help them to honour their resistance. Not crying, not feeling and not going deeply into a feeling can

⁵ with thanks to Katie Sarra. This is drawn from her "Body Poem" exercise as taught in our Trauma Training for Bodywork Professionals.

make us stronger. When resistance is honoured as a resource instead of shamed as a withholding, we have choice.

It is hard to be helpless. We are neurologically wired to act, fix, help and make things better. It is important to cultivate familiarity with being helpless, and accepting what we cannot change. Notice when you have an automatic impulse to solve a client's problems. If you are focused on finding answers then you are not listening. If you are noticing anxiety coming up in your own body as you hear a client's story, breathe, ground and center yourself with compassion. Remember you don't have to have the answers. Just listen.

It's not about you. Don't put your spin on what happened ("You must be furious" or "If only you had help nearby"). Don't put your spin on what should happen ("They should be punished" or "You need to get more support"). Listen while people tell you how they feel, what their sexual history means to them, and what support they want or don't want.

Respect how much or how little they want to tell you about what they have experienced and what they want. You don't need to know anything and they don't have to let it all out. On the other hand, telling and retelling a story might be just what they want and need.

It is hard to come forward and talk about sex. Believe people, validate them, and thank them for sharing with you. Casting doubt on a client's experiences and their understanding of them has no place in this work.

Ask for preferred gender pronouns and don't assume! Don't assume the gender of either the person you are speaking with, or their partner, or a person who has done harm in an experience being described to you. When

in doubt, use gender-neutral pronouns, like “they.”

People’s fears about disclosing their sexual history or sexual desires can include shame, stigma, not wanting to lose important relationships, not wanting to get a person who has done harm into trouble, believability, fear of others’ reactions, fear of further violence from a perpetrator of violence, and threats of exclusion from communities of belonging. Fears, threats and feelings of threat are real, important and individual. They should *never* be minimized or denied.

Honor differences. The person you are speaking with does not have the same abilities as you (including emotional health, social support, communication styles, etc.).

People may not be aware of trauma resulting from their sexual history. **Never** confront them with your awareness. If you say something interpretive like “You were assaulted!” it will feel assaultive, when people have not identified themselves in this way or shared that perspective with you.

Listening to stories of sexual violence can be exhausting and emotionally draining. Be aware of how you are being affected, and what systems, practices and people can support your resilience. Remember your Sexual Solidarity Team from Core Course 1, and be sure to support yourself with Peer and Mentor Supervision.

Some Normal Reactions to Sexual Violence:

Nightmares

Reliving the assault in their mind

Minimizing

Trouble remembering

Being upset by things that remind them of assault

Numbing of sexual response

Emotional numbing

Being extra sensitive

Being reactive

Being totally cool, calm, and collected while describing horrifying events

Experiencing sexual arousal during an assault

Not wanting touch

Wanting lots of touch

Self-harm

Dangerous sexual practices

Fantasies of victimization or of becoming a perpetrator of sexual violence

Shame

Feeling responsible for the assault

Sometimes when events are overwhelming to consciousness, aspects of memories become lost, separated and encapsulated. The acronym SIBAM usefully identifies five strands of memory.

Sensation—person could have body memories, like a recurring pain or an inability to access sensation in certain parts of the body, disconnected from any other aspect of memory

Image—person could have a repetitive visual memory (flashbacks), like of a wallpaper pattern, that is stressful when it comes up but they no idea why (wallpaper pattern was what they focussed on during a traumatic event).

Behaviour—person could find themselves acting in certain ways without understanding the reason. This can be a whole range of behaviours including making a detour around a certain area, cutting, excessive washing, etc.

Affect—person could have strong feelings arise unexpectedly that they cannot connect to any current circumstance.

Memory—person can have total recall, down to the minutiae and tell a horror story like a grocery list because it is disconnected from other strands of memory like, for example, the emotional experience (affect)

Coaching Competencies

Here are some “Coaching Competencies” you can aim for in your sessions with practice clients.

(quoted and adapted from the International Coaching Federation description of Core Competencies:

<http://coachfederation.org/credential/landing.cfm?ItemNumber=2206&navItemNumber=576>)

A. Setting a Foundation

1. Create a Lived Relationship of Personal Integrity with Ethical Guidelines and Professional Standards

Understand the ethics and standards of the Somatic Sex Educators Association, the World Association of Sex Coaches and the Association of Certified Sexological Bodyworkers. Join and support the organizations that resonate for you. (Your graduation from this program qualifies you for membership in all these organizations.) Be able to find your own integrity with ethics and standards in the living practice of day-to-day decision-making. Notice if your beliefs and practices are diverging from ethical guidelines and standards, and find support for speaking your truth and being accountable in your relationships. Practice being trustworthy.

2. Scope of Practice

Know distinctions between somatic sex education, sexological bodywork, psychotherapy, clinical counseling and other support professions. Be aware of support options that don't cost money, including self-help groups and free counseling services. Build a referral network.

3. Be Guided by the Client's Intentions and Goals

Cultivate the feeling of unconditional positive regard. Within the security of your unconditional positive regard, clients can learn to feel safe enough to honour their inner wisdom, pace and process. Use the intake process and ongoing deep listening to clarify a client's intentions and goals. Reflect on how to work with these goals and intentions within your scope of practice. Always keep the client's intentions in mind. Describe the purpose of any exercises and experiences you offer in relation to their intentions and goals.

B. Co-Creating the Relationship

1. Establish Trust and Connection with the Client

Create a safe environment that supports mutual respect and trust. Establish clear agreements and keep promises. Demonstrate your respect for each client's perceptions and learning style. Understand the concept of the neural "Learning Zone" and work within the individual "Learning Zone" of each client.

2. Coaching Presence

Prepare yourself before your session with your own grounding and centering exercises. Help your client to ground and centre. During the session, be fully present. Demonstrate ease in witnessing your client's strong emotions. Be able to self-manage and not be

overpowered by or enmeshed in a client's emotions.

C. Communicating Effectively

1. Listening

Focus on what the client is saying and is not saying. Attend to the client and the client's agenda and not to the your agenda for the client. Hear the client's concerns, goals, values and beliefs about what is and is not possible. Listen to words, the tone of voice, and body language. Mirror back what client has said to ensure clarity and understanding. Notice when words and body language diverge. Encourage, accept, and explore the client's expression of feelings, perceptions, concerns, beliefs, and suggestions. Integrate and explore the wisdom of somatic metaphors, sensations, gestures, movement impulses, and other body-based communications.

2. Respectful Communication

Use language that is appropriate and respectful to the client (e.g., non-sexist, gender-galaxy respectful, non-racist, non-technical, non-jargon). Use body-mirroring to show the client what they are saying with their body or to help them “get” your feedback. Be acutely aware and respectful of the space your client needs, physically and emotionally. Never push someone to communicate more freely, get closer, open up or find you trustworthy.

3. Somatic Expressions are Resources

Never judge a somatic expression as right, wrong, or inadequate. For example, if someone looks away from you when they are speaking, you can notice it and understand it as a somatic resource that is helping them stay safer in that moment. People might have a

hunched posture, enjoy lots of sugary foods, or experience unintentional ejaculation. Always understand these behaviors as somatic resources – their body’s wisdom is keeping them safe-enough and offering them the maximum pleasure possible in a given environment (internal and external). By developing somatic awareness and understanding in an environment of deep respect, people gain more choice in the somatic strategies they use to regulate their physiology and emotions.

D. Facilitating Learning and Results

1. Creating Somatic Awareness and Somatic Openings

Use body-based exercises and experiences to help a client gain embodied understandings and embodied wisdom. Help clients to discover for themselves their embodied thoughts, beliefs, perceptions, habits, emotions and moods.

2. Designing Actions

Co-create with the client opportunities for learning during your session and ongoing learning in everyday life. Encourage stretches and challenges, but always modulate the pace of learning to stay within each person’s neural Learning Zone. Beware of any tendency for the client or you to push for too much, too soon, too fast. Celebrate successes and openings to future possibilities. Help them see and feel their own strength and resilience.

3. Planning your Obsolescence

Consolidate what you do in a session and establish a plan with the client to meet their intentions and goals through home practice. Within each session, and after a series of sessions, help the client

identify and access different resources for learning (e.g., exercises, workshops, inner strengths, books, other professionals and opportunities that are already possible in their everyday life).

4. Learning Between Sessions?

Hold attention on what is important for the client over a series of sessions, but leave it to the client to decide whether or not to make changes and practice new ways of being in between. Demonstrate follow-through by asking the client about any actions committed to during the previous session(s), but help them feel positive and “okay” if they have not been able to “do their homework” or “meet their commitments.” Know that they must find a pace that is right for them, and you or they may have asked or expected too much. Some clients enthusiastically embrace daily self-directed practice. For others, visits made to a somatic sex educator *are* their space for practice. Know that some clients will go slowly and avoid self-directed learning, and other clients will embrace the notion of practice between sessions and transform with amazing leaps. Be able to adjust your role and expectations in the moment.

Appendix 1: Sample Intake Form

An intake form can be a great first step in connecting with a client, and empowering them to tune in and share their sexual history and desire, and what sexual wholeness means to them. This sample is supplied from Caffyn for your information and adaptation.

Intake Form and Waiver

Sample to Adapt and Use

Name or Pseudonym:

Phone:

Email:

How did you hear about my practice?

Somatic sex education

Somatic sex education can include coaching in breath, movement, body awareness, boundary-setting, communication, anatomy, sensate focus, massage, erotic trance and other body-based teaching about sex. Somatic sex education is designed to nurture, deepen or awaken the sensual self. Whether you want to heal feelings of sexual shame, explore the intersection of sex and spirit, better express your desires, or deepen erotic pleasure, I welcome you on this journey.

Intention(s) and Goals

Your intention(s) and goals will guide this work. *I am here to support your deepest intention(s) for yourself.* **Please consider and state your intention(s) regarding sexuality, eros, spirituality and wellbeing.** In addition, please write down any specific goals that you would like to accomplish during our work together.

Sexual History and Information

(Please address only those questions that feel relevant. I assure professional confidentiality.)

1. Difficult things from my sexual/sensual history I want you to know are:
 2. Wonderful things from my sexual/sensual history I want you to know are:
 3. Difficult things about my current sexuality/sensuality I want you to know are:
 4. Wonderful things about my current sexuality/sensuality I want you to know are:
 5. On a scale of 0-10, how well do you accept your body as it is? (0 = No acceptance 5 = Moderately accepting 10 = I love and accept my body exactly as it is.) Add details about your body-image.
 6. If it is enjoyable for you to do so, please describe a peak erotic experience. Think of your best erotic experiences. (What was happening? What was your inner experience? Was it alone or with a partner? What
-

were you sensing? What were you thinking?)

7. What would you like to tell me about your intimate relationship/s?
8. Do you have scars that concern you? (Scars from abdominal surgery, trauma, childbirth, circumcision and other causes can impact sexual function.) If yes, please describe the scar and when it occurred.
9. Tell me about previous sex therapy and/or erotic bodywork experience (sexological bodywork, sensual massage, sex worker, surrogate, tantra, other) *What was most helpful? What was least helpful?*
10. Do you have a spiritual practice or a sense of the sacred that is part of your life? What is the role of sexuality within this (if any)?
11. Please add anything else you would like me to know about your sexual history or current desire patterns, including gender identity, sexual orientation(s), self-pleasuring practices, fantasies, use of pornography, or any other information that you feel may be relevant.

How May I Serve You Best?

Please check or **highlight** items you might want to work on in sessions:

- Exploring who I am as an erotic being
 - Learning the anatomy of arousal
 - Experiencing and learning techniques for expanded arousal and extended and multiple orgasm
 - Experiencing and learning Ecstatic Erotic Massage
 - Exploring the intersection of sex and spirit
 - Loss or lack of sexual desire – inside or outside of relationship
 - Healing sexual dysfunction
 - Reconnecting to sex after childbirth, menopause, or prostate surgery
 - Deciphering sexual identity
-

- Chronic pelvic pain, vulvodynia, constrictions that inhibit sexual function
- Being sexual with a disability
- Unwanted or obsessive erotic attachment, jealousy, loneliness
- Changing habitual sexual roles or scripts
- Healing sexual abuse or trauma
- Exploring erotic possibilities as a transgender person, or someone who wants to play with gender
- Addressing troublesome turn-ons, including “pornography addiction” or unwanted fantasies
- Learning about or exploring my anus/ anal sex/ prostate massage
- self-pleasuring coaching, expanding my self-pleasuring practice
- communicating desires
- Passionate Relationship, expanding possibilities for relationships
- Massage for lovers, learning the art of erotic touch
- exploring power and surrender as aspects of sex play and pleasure
- Other:

Bodywork

Somatic sex educators are trained to offer genital and anal touch, at the request of the student, and when deemed appropriate by the practitioner. Through this touch, we assist students in developing presence within the body, opening interior awareness, and learning how the body can become more and more alive. We offer experiential learning opportunities that consciously access profound ecstatic and erotic states.

If you would like to include bodywork as part of your learning experience, please complete this section of the intake form:

Do you have any of the following conditions? (Please circle or **highlight** Y=Yes

or N=No):

Pregnant Y / N	Osteoporosis Y / N	Inflammation Y / N
Heart Condition Y / N	Arthritis Y / N	Diabetes Y / N
Vein or Artery Conditions Y / N	Breathing problems Y / N	Pain Y / N
Epilepsy Y / N	Recent surgery Y / N	Allergies Y/N

Genital pain Y/N

Are you taking any medication that could block pain or relax your muscles? Y /
N

Are you currently suffering from any physical or emotional symptoms related to
traumatic experience?

Y / N If yes, please explain:

Do you have any sexual history, physical or mental illness, or other conditions
that may affect your response to a bodywork session? Y / N If yes, please
explain:

Informed Consent and Agreement

Please initial:

BASICS OF SOMATIC SEX COACHING

_____ Somatic sex education is not psychotherapy or medical treatment.

_____ I understand that any erotic touch will be given only at my request and solely for my own benefit, education and pleasure. I agree to guide your touch to ensure that it is always beneficial, educational and pleasurable for me.

_____ I have stated all medical conditions that I am aware of, and I will update you on any changes in my health status.

_____ Appropriate hygiene protocols will be used, including gloves for internal genital/anal touch.

_____ Drug and alcohol use is not compatible with somatic sex education.

_____ Cancellation Policy: 24 hours notice for cancellations is required or you will be billed for the session. Emergencies are exceptions.

I have read, understand and agree to the above statements:

Signature

Date

Appendix 2: Sample Release Form

A client may request that you share information with another health care provider. In this case, have them sign a release form. This sample is supplied from Caffyn for your information and adaptation.

Authorization to Share information

At your request, your erotic learning may involve my collaborating and sharing written and verbal information with other health professionals who are involved in your care. This may include but not be limited to sharing information and dialogue about your medical history, diagnoses, health status, relationships, mental health, challenges, resources, fantasies, abilities and disabilities.

If you wish me to contact and collaborate with another health professional, please complete this form in detail in your own handwriting, sign and date.

I, _____ (your name), give consent to Caffyn

Jesse to contact _____ (name of health

professional). This consent is granted from either (pick one):

_____ (today's date) to _____ (1 month from today), or

_____ (today's date) until I withdraw the consent.

Contact information for health professional:

Contact information for yourself:

Your reason for requesting this contact and collaboration:

Your signature

Date of Signature

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written for the Institute for the Study of Somatic Sexology, Core Course 3



Institute for the Study of Somatic Sexology

somaticsexeducator.com