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Not to be confused with Sex Addicts Anonymous, Sex and Love Addicts Anonymous, Sexual Compulsive Anonymous, or Sexual Recovery Anonymous. Sexaholics Anonymous (SA) founded in 1979 is one of several twelve-step programs for compulsive sexual behavior based on the twelve original steps of Alcoholics Anonymous. SA takes its place among several twelve-step groups seeking sex addiction recovery. Sex Addicts Anonymous, Sex and Love Addicts Anonymous, Sexual Compulsive Anonymous and Sexual Recovery Anonymous. Collectively these groups are known as groups S, since all their initials begin with this letter: SA, SAA, SLAA, SCA, SRA. SA helps to recover sexaholics. According to the group, a sexaholic is someone for whom lust has become an addiction. [1] SA distinguishes itself from other S groups by defining sexual sobriety as no sex with oneself or with couples other than their spouse in marriage between a man and a woman, [2] and progressive victory over lust. In defining sobriety, we don't speak for those outside Ofsalcohols Anonymous. We can only speak for ourselves. Thus, for married sexaholic, sexual sobriety means having no form of sex with yourself or with people other than the spouse. For single sexaholic, sexual sobriety means the freedom of sex of any kind. And for all of us, single and married alike, sexual sobriety also includes progressive victory over lust. [3] The group uses the Great Book of Alcoholism and the book Sexaholics Anonymous' (the "Great Steps") as a guide to recovery. It states that sexaholics have lost control of their sexual feelings, and as a result, they are unable to control the powerful urges that drive them to engage in sexual activity. They are urged to seek help through the Twelve Steps and Twelve Traditions of AA. [4] Roy K. Kiedt of Canada was the author of the first SA newsletter published on September 31 January 1976. [5] The group's commitment to the definition of sobriety in this section requires additional support and verification. Please help improve this article by adding appointments to reliable sources. The non-source material can be challenged and removed. Date: July 2014 In 1987, the Government of Canada decided to delete this template message. From Roy K's early attempts to found SA in the 1970s, and throughout SA history, some members have tried to change the concept of sexual sobriety of the group. [6] This was an attempt to generalize marriage similar to the concept 12 Step of step 3 of how you understand God. It was an attempt to endorse as sexually sober and sexual activity by couples, not legally married, if same sex or opposite. The scholarship did not accept this claim, as a result, in 1991 some SA members and groups left SA to form Sexual Recovery Anonymous (SRA), citing the lack of support from the SA sobriety definition of same sex and committed relationships. Murray R, one of the founders of the SRA had served on the SA General Service Board and had long tried to change the definition of SA sobriety to include relationships committed to the same sex or opposite. [7] As far back as 1991 SA Roy was writing on the scholarship regarding same-sex acting. In an article entitled Principles Corroborating SA's Interpretation of Sexual Sobriety[8] Roy wrote: Since attending the New York marathons in April 1986 and 1987, I have been examining my own assumptions in the same-sex area. That year I wrote a letter to a same-sex member sharing my thoughts; now it has the title Recovery reveals our false assumptions. This document, which follows, gives reasons from within our common recovery experience why I believe in SA we should not endorse or validate, even indirectly, same-sex or sexualizing relationships in SA. In the section entitled The Great Same-Sex Controversy Roy explains how society was divided into the nature vs. nurture argument about homosexuality, intense controversies on this subject in all aspects of modern life in a highly polarized and publicized passion. It's one of the most explosive political issues of the next day. Congress is divided. Religions and churches are divided. The Twelve Steps program is divided. Same-sex culture is divided. The experts are divided. The point here is this: For SA to validate same-sex sexualisation in SA, even indirectly, we would have supported a highly controversial biological theory and political movement against our tenth traditional principle. If we validate same-sex sexualisation as regulations for sexaholic in recovery, and it turns out it is not regulations, SA will have been promoting a truth and doing diabolical disservice, supporting the problem rather than recovery. This is an awesome responsibility we are dealing with here - human lives! [9] The issue arose again in the late 1990s. A survey was conducted, reaching several individual meetings through local county councils and intergroups. A solid majority of respondents considered that the definition of sobriety did not require clarification. The turmoil over the issue continued due to the contradictory opinions on the January 1999 vote that we do not need to clarify the definition of sobriety. Many (and almost most) were convinced that this vote meant that we already knew the meaning of traditional SA sobriety and no further clarifications Others were equally convinced that this vote meant that spouse and marriage could be interpreted as understood by each member. Some were convinced that SA is afraid to say what it means and mean what it says [10] On July 9, 1999, the General Assembly of delegates, meeting at an international conference in Cleveland, voted unanimously (9-0) to clarify the definition of spouse to be the partner of a marriage between a man and a woman. [11] This is known as the Cleveland Clarification or the Cleveland Declaration of Principle. It was overwhelmingly accepted by members of the group, intergroup and regional. In 2000, same-sex members attracted SA members expressed support for Cleveland's clarification in a letter to SA delegates and trustees signed by 66 members from seven countries. [12] Candidates to join the SA Board of Directors are now required to affirm the definition of SOBRIETY SA, including clarification from Cleveland. This controversy continues to circulate within the scholarship. The General Assembly of the United Nations (GDA) is the policy-making body of SA. [13] Any delegate is free to propose a motion to the GDA to debate the definition of SOBRIETY SA. SA Conferences are about recovery, not to discuss political issues such as the definition of sobriety. [14] Essay, SA's International quarterly newsletter, affirms the principle in its Editorial Philosophy: Sa's definition of sobriety is not debated, as it distinguishes SA from other sexual addiction scholarships. The essay is not a forum to non-SA sobriety. [15] In July 2016, the SA General Delegates Assembly (GDA), passed a motion approving the Cleveland Declaration of Principle of 1999: In sa's definition of sobriety, the term spouse refers to his partner in a marriage between a man and a woman. The motion requires the inclusion of the Declaration of Principle in all SA literature on the home page of the SA website. In addition, the motion stated that Meetings that do not adhere and follow ... the Declaration of Principle ... are not called SA meetings [16] SA has attracted a subsection of the population attracted by the same sex who seek not to act sexually at these attractions. At the SA International Convention in July 2007, a survey of 176 SA members was conducted. Asked about the object of their sexual fantasy and action, 23% nominated same-sex and another 7% indicated both genders. [17] Thematic meetings on same-sex issues are held at international conferences in SA and personal stories of same-sex recovery appear in essays. SA's official quarterly publication. [18] There are also other organizations that serve the interests of SA. See: Ex-gay, International All SA camp&camp; Conventions S-Anon from the beginning to the 2016 have been held in the United States, except July 1997 and July 1997 that were held in Canada. 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