

COLLABORATIVE RECOVERY

The strength of the private violence virus is in behavior that *is not private*. Report silencing by co-offenders takes many forms and is often accepted as teaching children good manners or good behavior.

Reception blocking is by nature public, in that it necessarily involves at least one third party in conversation. Reception blocking can be as public as television newscasts or published documents.

The blocking of response options for those most at risk is woven into the institutions of marriage or child custody and our general economic system.

In a family or community seeking health from the illness, the public behaviors that enable private violence can be corrected by simple identification and mutual support in the consensual goal. The virus finds no niche in which to take hold.

One improvement in circumstances that sets the healing circle in motion is membership in a community that has deliberate commitment by all members for all members to have unobstructed access to privacy. This is granting sanctuary.

Privacy is space wherein one is free of unwanted interference by another. Intact privacy is a successful cellular response to an invading microbe. Intact interpersonal privacy within families is

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accomplished with the community ambiance that parallels a fully functioning immune system.

Members make the unanimous commitment to defend privacy for all human members. Behaviors that defend the inhuman viral pattern are rejected. A key to achieving privacy is in the words “unwanted interference”. One judges for one’s self what is unwanted interference, and what is wanted interaction.

Privacy is not necessarily solitude and is certainly not isolation. Forced isolation is interference in one’s connection with the community of life. Creating privacy for children usually means creating spaces for groups of children in which their interests and concerns are paramount.

Privacy for toddlers can be supported by setting up spaces such that there is no reason for anyone to frustrate healthy exploratory behavior. Privacy for parents (from their children) can be defended if other people are nearby to provide for the children when the parent needs solitude or only adult companionship.

If a collection of families develops the consensus intent to defend privacy for all members, certain changes in the traditional allocation of physical spaces may take place to assist in accomplishing the goal.

Along with each nuclear family household, designated community peer circle spaces may be set up and maintained. As a simple example, imagine a “common house” building within a cluster of houses.

If interpersonal safety (intact privacy) for anyone, in relation to anyone else, is to be defended, all people involved must have

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manifest access to their own private space from which they may eject anybody else, at any time, for any reason or no reason.

To increase successful defense of privacy for all members, appropriate peer circle spaces may be set up with attending peer circle dominion for boys and for girls, for adults only, for men and for women. Unobstructed privacy for all means that any may go to their private space (within their immediate family home) or peer circle space (within the community home) at any time and stay there as long as they wish.

Using the intact city block model eliminates the obstruction to small children that crossing streets would necessarily entail. Safe access could be further increased by eliminating barriers between back yards and fencing the entire arrangement as one unit.

Public housing could manage all this. Another arrangement would be to place the cluster of homes and peer circle spaces in a rural setting, making use of natural barriers to preclude public exposure.

With established avenues of retreat, persons may remove themselves from risk when a viral pattern begins to present. With established access to privacy and to peer companionship, the process of recovering report and improving synthesis can take place.

With the empowerment of dependents to secure privacy at their will, formerly undetectable (thus chronic) patterns of inhuman behavior in their caretakers can rise to the surface. The children locked inside us all can receive the conscious healing attention of the collaborative community.

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Unconsciousness can be established or reinforced in individuals by way of community routine response. It also stands to reason that healthy consciousness is supported and cultivated by different expectations and routines. Deliberately choosing, a group creates community for consciousness.

The steps on the Circle of Consciousness exist in the spaces we call basic human rights. Rights to free speech protect healthy report. Rights to free assembly grant each person the opportunity to find the best possible reception in others. And rights to liberty and privacy give space for all possible flexible response.

When we structure circumstances that establish speaking up and setting boundaries in our interpersonal routines, we are extending our immune system to protect ourselves from the many strains of behavioral virus that produce acquired unconsciousness. The virus that creates helplessness and lack of positive response can only take hold when the human rights of the individual have broken down. Human rights are actually human needs.

Bringing human rights into interpersonal and family relationships gives space for the bonds between people to become wholly human. Violence, oppression and unsolvable problems are not inevitable events of human nature. They are symptoms of a behavioral virus that occupies human psychological space after the healthy human energy has been disabled.

The immune system that is intact consciousness moves the person into the best possible position to make the best of things, improve life for everyone.

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Intact peer bonding is key to healing. The intelligence we need to create solutions for all the problems of our culture is inherent in the healthy human being.

Establishing the routines of applied human rights in every facet of our immediate lives means creating the physical means to make the choices of seclusion or privacy, of mutually chosen togetherness, and of safe talking a reality for all members of the family, at all times of day, at all ages and all stages of life. To engage routines of conflict resolution that never negate anyone's basic rights is paramount.

We build conscious community by making the decision aligning ourselves with others who share our intent to defeat the disease process that is Acquired Unconsciousness - supporting the immune system that is real and applied human rights for all human beings.

To create real free assembly with peers within that assembly, we set up fellowship spaces for adults, men, for women, for boys and for girls. The fellowship spaces can become sanctuary spaces for members of families during times of high stress - this is the physical immunity from assault within families. The entire estate is sanctuary from involvement from others who have decided not to use the human standard within their own domestic scene.

It takes a whole community to meet all human needs in personal and immediate ways. In deciding to become members of an assembly devoted to applied human rights for all human beings, we initiate an integrated process to support and restore whole consciousness: true ability to make the best of things.

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Fellowship, confession (another way to say, speaking freely from one's core), and sanctuary are among the sacraments named by the historical christian church. These avenues of soul-recovery are indeed sacred routes, and together form a human standard to guide our cultural life.

These same sacraments are listed as our first amendment rights. The balance of church and state is only natural, given the congruency of these mutual goals to meet basic human needs for all people.

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