

1 **Tradition Eleven**

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3 *Our public relations policy is based on attraction rather than promotion; we need always*
4 *maintain personal anonymity at the level of press, radio, films, television, and other public*
5 *media of communication. We need guard with special care the anonymity of all Program*
6 *members.*

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8 COSA is a wellspring of support, freely available for anyone and everyone who seeks relief from
9 the effects of compulsive sexual behavior. In order to disseminate information about our
10 resources, we must engage in various means of public relations. We approach this with care;
11 the well-being of the fellowship and our members depends upon it.

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13 Some of us have been tempted to share the gift of recovery by trying to convince people of
14 COSA's potential usefulness in their lives. However, we can let go of this caretaking approach.
15 There is no need to promote, recruit, chase, or cajole; the outward signs of our inner
16 transformations are persuasive enough for anyone seeking relief.

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18 If "attraction" means to evoke interest in or draw attention to, *what exactly* is attractive about
19 COSA recovery? Each member of the fellowship may answer this differently, but here are a few
20 examples of what we have experienced in COSA or seen in others who have worked the COSA
21 Steps:

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- 23 ● A feeling of relief in finding a community of people who can relate to our experiences
24 and do not shame or judge us nor tell us what to do;
- 25 ● A sense of empowerment and serenity that comes with learning to let go of what we
26 cannot control and making life-nourishing choices for ourselves;
- 27 ● A newly found self-awareness and self-compassion that come from Step work;
- 28 ● A growing ability to set appropriate boundaries around our sexuality and progress
29 toward achieving healthy sexual intimacy;
- 30 ● A feeling of usefulness, purpose, and connection with a Higher Power that stems from
31 respectfully serving others in a way that honors healthy boundaries.

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33 None of us needs to point out or promote the gifts of recovery; they are unquestionably
34 present. Recovery is naturally noticeable, modeled by the way we live our lives, and it draws
35 attention. As we trust the process and work the Steps, the COSA program and the COSA
36 promises materialize in a unique way for each of us. The concept of "attraction rather than
37 promotion" reminds us that we can represent the fellowship by simply continuing to work on
38 our own recovery.

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40 What we have learned in our interpersonal relationships is also true with regard to our public
41 relations: no amount of effort on our part will spur change in others, unless and until they are
42 ready. Change for each of us comes from within, with the help of Higher Power.

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44 While we do not promote COSA, we do have gratitude for what COSA has done for us, and we
45 wish to alert others that COSA is here for them as well. We desire to spread the word about
46 COSA, to make the abundance of the fellowship available to those who want it. The key words
47 here are “those who want it.” It is not our place to convince anyone of a perceived need for the
48 program. Instead, we trust Higher Power’s plan and timing, and when others do reach out, we
49 then actively provide support.

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51 The fellowship’s presence is made known when we do our part, such as simply ensuring our
52 meeting’s listing on the COSA website is up to date, or obtaining permission to leave COSA
53 materials in our doctor’s or therapist’s office. Providing information about the program—by
54 way of pamphlets, articles, books, public listings, or the website—is not “promoting.” We are
55 not forcing anyone to do or give anything. We are simply offering a connection to recovery
56 resources.

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58 COSA may use public message boards and social media pages to foster the fellowship and share
59 information on the benefits of recovery. However, the use of public platforms for outreach or
60 any public media of communication is to be treated with great caution. Tradition Eleven
61 reminds us that COSA is an anonymous fellowship. Anonymity plays a significant role in both
62 our personal and public interactions.

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64 When we protect the confidentiality of ourselves and others and honor principles before
65 personalities, it helps ensure a clear separation between our service in COSA and any roles we
66 play outside of COSA in our personal and professional lives. Anonymity gives us the opportunity
67 to be our authentic selves without concern that people will judge us or interact with us based
68 on our titles, jobs, roles or professions. There are no COSA experts or gurus; we simply have
69 trusted servants, who are—themselves—in the process of recovering. We carefully maintain
70 anonymity and confidentiality for all COSA members to ensure that participation in COSA does
71 not disrupt our public lives.

72
73 Perhaps most obvious is the sensitivity of the issues surrounding compulsive sexual behavior.
74 Anonymity means that at no time should we ever expose another member of our fellowship.
75 This seems straightforward, but we must remain mindful of our everyday actions that could
76 inadvertently call public attention to our recovery friends. For example, we refrain from making
77 COSA-related phone calls in public places and practice caution and consideration when placing
78 photos and videos on social media.

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80 We also exercise constraint in personally publicizing our own recovery, such as in writing a
81 book, lecturing to groups, or participating in media coverage of COSA. We wish to make known
82 COSA as a whole but maintain personal anonymity as COSA members. Our Traditions urge us to
83 ensure that personalities do not overtake principles. We serve the fellowship and our own
84 recovery by carrying the recovery message freely, without financial compensation or personal
85 celebrating. We recognize this as integral to upholding Traditions Six and Eleven.

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87 In addition to our own anonymity, and that of other COSA members, we consider how our
88 public interactions may affect those close to us. Given that it is often family members or friends
89 who are struggling with sexual compulsions, our connection with COSA has the potential to
90 “implicate” them by association. When we choose to break our own anonymity, even if it might
91 be appropriate and helpful to do so, we may also be breaking the anonymity of those close to
92 us, and this could cause damage. It is important to have thorough communication with and
93 consideration for others who may be affected when we serve COSA in a public capacity.
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95 Each time we interact with the public, we aim to keep the COSA Traditions in mind. They guide
96 our one-on-one dialogues with people, such as private conversations with acquaintances or
97 with a contact person for a potential meeting site. The Traditions also guide us when we
98 represent the fellowship in a public capacity, such as when writing a public service
99 announcement or making a flyer for a local retreat. In such instances, we are trusted servants
100 of the fellowship and strive to embody the Traditions as best we can. We protect the anonymity
101 of our COSA fellows at all times.
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103 When we honor anonymity and confidentiality, we foster an environment that allows us to
104 safely share our experience, strength, and hope without fear of judgment or criticism.
105 Tradition Eleven advises us not to recruit, advise, or promote. We simply work our recovery
106 program and ensure that the fellowship is available to all that want recovery, while maintaining
107 anonymity at all times. We trust Higher Power to do the rest.