

Is Our Group Aligned With The Twelve Traditions?

Adapted from the pamphlet "The AA Group."

"Some groups take inventory by *examining our Twelve Traditions*, one at a time, to determine how well they are living up to these principles."

Groups may want to take their inventory, by way of asking themselves the following questions. Also, it's a good idea to keep aligned with the traditions by reading one tradition per meeting.

Tradition 1

{Short form}: Our common welfare should come first; personal recovery depends upon C.A.A. unity.

{Long form}; Each member of Cocaine Addicts Anonymous is but a small part of a great whole. C.A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterwards.

Questions for the group on Tradition 1:

Are we, as a group, in agreement on what is our common problem and common solution? In business meetings, am i doing my best to keep an open mind on the issue being discussed until I've heard all the angles?

Am I meticulous in making sure we select the right group servant for each position, or is my approach, casual?

Do I put the interests of any individual above the welfare of the group or of CAA as a whole? {For example, when selecting group servants, am I putting the group first or the individual? Do I show favoritism, or give preferential treatment to anyone i.e people pleasing?

Are all members given the opportunity to fully participate in the group? Are there any other issues, points, problems or questions that anybody wishes to raise or discuss?

Tradition 2

{Short form}: For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.

{Long form}: For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience.

Questions for the group on Tradition 2: Do we do anything that misrepresents the conscience of the majority of the group, {in other words, do I as a group servant, follow our groups conscience to the letter, or do I do what I want, as a secretary, treasurer, GSR etc}? Are group members fulfilling their service positions with due diligence?

Tradition 3

{Short form}: The only requirement for C.A.A. membership is a desire to stop using cocaine.

{Long form}: Our membership ought to include all who suffer from cocainism. Hence we may refuse none who wish to recover. Nor ought C.A.A. membership ever depend upon

money or conformity. Any two or three cocaine addicts gathered together for recovery may call themselves a C.A.A. group, provided that, as a group, they have no other affiliation.

Questions for the group on Tradition 3: Does our group exclude anyone with a cocaine problem from attending the group? Is the group attracting cocaine addicts from different backgrounds? Are we seeking a good cross-section of our community, including those with disabilities? Am I even handed with everyone who wishes to recover? Do we as a group, have any other affiliation e.g.; treatment centre, religion, political party?

Tradition 4

{Short form} Each group should be autonomous except in matters affecting other groups or C.A.A. as a whole.

{Long form}: With respect to its own affairs, each C.A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighbouring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect C.A.A. as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount.

Questions for the group on Tradition 4: Does our group do anything that does not conform to CAA principles and affect other groups or CAA as a whole? Is there good communication between the group and the service committee via the GSR?

Tradition 5

{Short form}: Each group has but one primary purpose—to carry its message to the cocaine addict who still suffers.

{Long form}: Each Cocaine Addicts Anonymous group ought to be a spiritual entity *having but one primary purpose*—that of carrying its message to the cocaine addict who still suffers.

Questions for the group on Tradition 5: Do I emphasize the importance of sponsorship and working the steps? Am I making it easy for a newcomer to get a sponsor? Is there anything more I can do?

Do I do anything that conflicts with carrying the CAA Big Book message to cocaine addicts who want a way out of their cocaine problem, *{am I carrying the 'CAA message', a pure, non denominational, Big Book 12 steps of CAA message, or am I carrying some other message, religious, social, therapeutic etc}*?

Do i share in a cocaine specific way? Or do i share at length about other substances, or my drug use in a generic way?

Is our secretary booking cocaine addict, recovery orientated speakers, who have been through the process {including completion of amends, or made all approaches}?

What more can we do to raise awareness of C.A.A in our local community?

Do I as an individual do my fair share toward participating in the purpose of C.A.A. eg: wider fellowship service, service committee, P.I., H&I. Do new members stick with us, or does the turnover seem excessive? If so, Why?

What can we as a group do?

Does the meeting format allow the group to fulfil its primary purpose?

Are we doing all we can to provide an attractive and accessible meeting?

Tradition 6

{Short form}: A C.A.A. group ought never endorse, finance, or lend the C.A.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

{Long form}: Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to C.A.A. should be separately incorporated and managed, thus dividing the material from the spiritual. A C.A.A. group, as such, should never go into business. Secondary aids to C.A.A., such as clubs or hospitals which require much property or administration, ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the C.A.A. name. Their management should be the sole responsibility of those people who financially support them. For clubs, C.A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside C.A.A.—and medically supervised. While a C.A.A. group may cooperate with anyone, such cooperation ought never to go so far as affiliation or endorsement, actual or implied. A C.A.A. group can bind itself to no one.

Questions for the group on Tradition 6: Does anything I or we do, affiliate, endorse or bind the group, actual or implied, to any related facility or outside enterprise i.e *treatment centre, or other way of recovering?*

Tradition 7

{Short form}: Every C.A.A. group ought to be fully self-supporting, declining outside contributions.

{Long form}: The C.A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Cocaine Addicts Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those C.A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated C.A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

Questions for the group on Tradition 7: Are group donations adequate to ensure we are self supporting? Are we donating to Service Committee? Are donations received from anyone other than a CAA member *i.e., guests, family members, landlords, printers etc*? Do we immediately pass on to the next level of service, anything over and above our prudent reserve? Does our treasurer keep us up to date with the group finances by giving us regular treasury reports? Does our Treasurer respect that how much money our CAA members put into the pot is a matter of anonymity and nobody's business but their own, or does he/she ask members to 'dig deep' etc?

Tradition 8

{Short form}: Cocaine Addicts Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

{Long form}: Cocaine Addicts Anonymous should remain forever non-professional. We define professionalism as the occupation of counselling cocaine addicts for fees or hire. But we may

employ cocaine addicts where they are going to perform those services for which we might otherwise have to engage non-addicts. Such special services may be well recompensed. But our usual C.A.A. Twelfth Step work is never to be paid for.

Questions for the group on Tradition 8: Are there any fees besides meeting expenses being charged for Twelve Step work, ie fellowship, sponsoring, counseling?

Tradition 9

{Short form}: C.A.A., as such, ought never be organised; but we may create service boards or committees directly responsible to those they serve.

{Long form}: Each C.A.A. group needs the least possible organisation. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup committee, which often employs a full-time secretary. The trustees of the General Service Board are, in effect, our C.A.A. General Service Committee. They are the custodians of our C.A.A. Tradition and the receivers of voluntary C.A.A. contributions by which we maintain our C.A.A. General Service Office. They are authorized by the groups to handle our overall public relations. All such representatives are to be guided in the spirit of service, for true leaders in C.A.A. are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.

Questions for the group on Tradition 9: Is there a governing individual or exclusive group authority that dictates organisation? Does our group have a rotating committee, or do group servants bow out of the group after they complete their term?

Tradition 10

{Short form}: Cocaine Addicts Anonymous has no opinion on outside issues; hence the C.A.A. name ought never be drawn into public controversy.

{Long form}: No C.A.A. group or member should ever, in such a way as to implicate C.A.A., express any opinion on outside controversial issues—particularly those of politics, cocaine reform, or sectarian religion. The Cocaine Addicts Anonymous groups oppose no one. Concerning such matters they can express no views whatever.

Questions for the group on Tradition 10: Do I do anything that publicly states an opinion or takes sides on any issues or controversy outside of CAA? Am I mindful when sharing in the group to express no opinions on outside issues?

Tradition 11

{Short form}: Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

{Long form}: Our relations with the general public should be characterised by personal anonymity. We think C.A.A. ought to avoid sensational advertising. Our names and pictures as C.A.A. members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better to let our friends recommend us.

Questions for the group on Tradition 11: At the general public level of press, radio, film, and television, does any individual C.A.A.

member publicise themselves or another as a self-appointed representative of the fellowship? What more can the group can do to make all newcomers and visitors feel welcome? Are there any issues regarding the group and the venue that need to be discussed?

Tradition 12

{Short form}: Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

{Long form}: And finally, we of Cocaine Addicts Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

Questions for the group on Tradition 12: Does our group give personal distinction to any CAA member either among fellow cocaine addicts or the general public? Do I perform our service work anonymously and with humility, avoiding ego gratification? Do I avoid gossiping and being judgmental about other CAA members? Do we elect CAA committee members anonymously? Do I respect that other peoples tradition 7 donations are anonymous and none of my business? Are there any issues with regards to sharing that need to be discussed?