

Narcotics Anonymous®

It Works: How and Why

Part Two

The Traditions

Review Form Material

Traditions One — Six

UNAPPROVED LITERATURE
NOT FOR USE IN N.A. MEETINGS
FOR REVIEW AND INPUT
INPUT DUE OCTOBER 1, 1991

The Twelve Traditions of Narcotics Anonymous.

1. Our common welfare should come first; personal recovery depends on N.A. unity.
2. 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.
3. The only requirement for membership is a desire to stop using.
4. Each group should be autonomous except in matters affecting other groups or N.A. as a whole.
5. Each group has but one primary purpose—to carry the message to the addict who still suffers.
6. An N.A. group ought never endorse, finance, or lend the N.A. name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.
7. Every N.A. group ought to be fully self-supporting, declining outside contributions.
8. Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. N.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Narcotics Anonymous has no opinion on outside issues; hence the N.A. name ought never be drawn into public controversy.
11. 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.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

Volume Two

It Works: How and Why
The Traditions

Review Form, 1991

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WORLD SERVICE BOARD OF TRUSTEES
OF NARCOTICS ANONYMOUS



P.O. Box 9999
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(818) 780-3951

TO: The Fellowship
FROM: World Service Board of Trustees
DATE: April 11, 1991
RE: Review form of *It Works, How and Why: The Traditions*
Traditions One through Six

As the final preparation of the attached drafts progressed, we decided that including the following information might enhance members' understanding of the process, development, and current state of the project. We have included not only background information regarding decisions, but also some discussion about issues that we have not yet resolved. Information about the review period, the type of input requested, and our plans for the completion of the traditions portion of *It Works: How and Why* is also included.

The attached drafts were generated by the BOT Traditions Ad Hoc Committee utilizing the 1988 brown and beige input form of *It Works* and the resulting input from the fellowship as the foundation for their work. Committee drafts were reviewed by members of the World Service Conference Literature Committee and the Board of Trustees. After factoring in their input, final drafts were then developed for the consideration of the full World Service Board of Trustees.

In discussions held by both the ad hoc committee and the BOT, some questions arose about various aspects of the work. As a result of some of those discussions, the following was adopted as the statement of purpose for this book: "*The Traditions portion of It Works: How and Why, shall serve as a resource for N.A. groups and the individual member. The book seeks to: explore the spiritual principles within the traditions; engage members with the spirit--not the law--of the traditions; and, provide a basis for thought and discussion about the traditions.*" This book is not meant to fulfill every need for every group or every member, rather it is to be a book that will generate discussion and allow for local interpretation of the practical application of the principles contained in the traditions.

In order to engage the reader, this book is written in more of an experiential rather than in a didactic or "how to" manner. This decision is a result of lengthy discussions about whether the work should be idealistic in its presentation or if it should be more reflective of current practices within the fellowship. We strived to write this material in a non-judgmental tone, keeping the discussion on a level that is spiritual in nature. The style prefers the simple rather than the complex in

presenting the concepts contained in the material, and is written to engage rather than impress the reader. The audience this book is aimed toward is the membership of Narcotics Anonymous and the N.A. groups, rather than non-members.

While there has been a consensus reached that it should not be a "how to," there are continuing discussions about how voice is used in the drafts. Some members have indicated a desire to see the work provide more practical guidance regarding the application of the principles in the traditions. Some have suggested including examples within the material. While we have generally agreed that examples may be limiting in nature, we have reached no final conclusion as of yet. Our ongoing discussions have included some debates about whether it would be more valuable to use actual, existing situations or theoretical examples to illustrate practical applications of the traditions.

Additional discussions centered around providing a historical perspective of the traditions. While no final decision has been made about including an historical perspective in each chapter, a discussion about the history of the traditions will be included in either the Introduction to the book or the Preamble to the traditions. Another possibility that has been raised is the inclusion of a section, containing questions to facilitate the study of the traditions, either at the end of each chapter or at the end of the book. If you have any input on these issues, we would certainly welcome your comments.

The attached drafts are out for fellowship review and input until October 1, 1991. As we have stated within our various reports, we are looking for conceptual, rather than line-by-line input on these drafts and, as a result, have not included line numbers. You will find six questionnaires in this package, covering each of the chapters. Please complete them as fully as possible and return them to us in care of the WSO. We are hoping that you will tell us what we may have missed, or what may be incorrectly or insufficiently articulated. If you feel that these drafts are on target, please let us know that too.

Our plan for completing our work on this book, depending upon the availability of resources, is as follows:

1. Complete the second half of the book, and release it for fellowship review and input by December 1, 1991.
2. Complete the approval version of the traditions portion of *It Works: How and Why* by October 15, 1992 for action at the 1993 World Service Conference.

It is important to realize that, depending upon the nature of the input we receive and the conclusions we reach to the ongoing discussions mentioned above, the approval version of this work may be somewhat different than the attached drafts.

We thank you for your ongoing interest and support of our work. If you have any questions about this material, please contact us through the WSO. It continues to be a privilege to work on this project for the fellowship. Thank you for allowing us to be of service to the Fellowship of Narcotics Anonymous.

WORLD SERVICE BOARD OF TRUSTEES

TRADITIONS ONE - SIX REVIEW FORM

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FOR REVIEW AND INPUT,
INPUT DUE OCTOBER 1, 1991

THE UNIVERSITY OF ALABAMA
AT BIRMINGHAM

OFFICE OF THE
PROVOST

Page 1

Date

The following information is being provided to you for your information. It is intended to be used for internal purposes only and should not be distributed outside of your department. The information is based on the most current data available and is subject to change without notice. If you have any questions or concerns, please contact the Office of the Provost at (205) 934-3333. Thank you for your attention to this matter.

Approved: _____
Provost

TRADITION ONE

*Our common welfare should come first;
personal recovery depends on N.A. unity.*

Narcotics Anonymous is more than just the first meeting we attend, or the other meetings in our community. We are part of a much greater whole. Addicts apply the principles of Narcotics Anonymous in their personal recovery across town and around the world. Just as we learned in early recovery that we need each other to stay clean, we come to believe that all of us, every N.A. meeting and group, are interdependent. We share an equal membership in N.A., and we all have an interest in its common welfare. Unity is the spirit that joins thousands of members around the world in a spiritual fellowship that has the power to change lives.

One way to look at placing our common welfare first is to say that each of us is equally responsible for N.A.'s well-being. In our recovery, we have found that living clean is impossible without the support of other members. Our individual recovery depends on meetings that take place regularly, other recovering addicts who participate, and sponsors who share with us how to stay clean. As each individual member relies on the support of the group for survival, so the group's survival depends on its members.

The relationship described in the First Tradition is reciprocal. Groups work together in a spirit of cooperation to insure the survival of Narcotics Anonymous. In turn, those groups receive strength and support from every other group, and from all our services. The strength of our mutual commitment to N.A. creates the unity that binds us together in spite of all that might divide us. The common welfare of N.A. is the continued growth and well-being of the fellowship, in every corner of the world.

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Unity flows from that which we share in common. Unity has to do with a sense of belonging, as well as our shared commitment to personal recovery. In meetings, we find a new place to belong, new friends, and a hope for a better life. A feeling of care and concern grows between us and the group. We learn to treat others with kindness and respect, and to do what we can to support each other and our group. Sometimes, we comfort each other merely by being present. Our relationships with other addicts are a source of strength in our personal recovery. We come to rely on meetings, and on each other, for that support. The unity we see in our meetings is an expression not only of our reliance on each other, but of our mutual reliance on spiritual principles and on a Higher Power.

N.A. unity begins with our recognition of the therapeutic value of one addict helping another. We help each other in different ways. Sometimes we help each other one-on-one, as in sponsorship. Or we may help each other by participating in the formation of new meetings, to make N.A. accessible to more addicts. Many groups are formed when members of a more established group decide to start another meeting. Sharing the responsibility, then, enhances our common welfare and creates unity among N.A. members who work together. Groups flourish with the loving support of addicts helping addicts. Within existing groups, too, we foster the unity that is our lifeblood by giving attention to each member. Every addict needs the support of the group. We strengthen our unity by participating in each other's recovery.

The unity described in our First Tradition is not the same thing as uniformity. Our membership is richly varied, made up of many addicts from widely differing backgrounds. These members bring with them a variety of ideas and talents. That

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identity as Narcotics Anonymous. When we take care to observe those boundaries, our outside relationships enhance our ability to carry the message to the addict who still suffers, rather than diverting us from our primary purpose.

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**IT WORKS: HOW AND WHY - THE TRADITIONS
INPUT FORM**

TRADITION SIX

1. Does the draft reflect the concepts contained in this tradition accurately?

Yes _____ No _____

2. Are there any concepts missing? Yes _____ No _____ If yes, what?

3. General Comments: _____

THE DEADLINE FOR INPUT IS OCTOBER 1, 1991

THE BOARD OF TRUSTEES OF THE UNIVERSITY OF CALIFORNIA

MEMORANDUM

TO: THE BOARD OF TRUSTEES OF THE UNIVERSITY OF CALIFORNIA

FROM: [Illegible]

SUBJECT: [Illegible]

[The following text is extremely faint and illegible, appearing to be a memorandum body.]

THE BOARD OF TRUSTEES OF THE UNIVERSITY OF CALIFORNIA

The Twelve Steps of Narcotics Anonymous.

1. We admitted that we were powerless over our addiction, that our lives had become unmanageable.
2. We came to believe that a Power greater than ourselves could restore us to sanity.
3. We made a decision to turn our will and our lives over to the care of God *as we understood Him*.
4. We made a searching and fearless moral inventory of ourselves.
5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. We were entirely ready to have God remove all these defects of character.
7. We humbly asked Him to remove our shortcomings.
8. We made a list of all persons we had harmed, and became willing to make amends to them all.
9. We made direct amends to such people wherever possible, except when to do so would injure them or others.
10. We continued to take personal inventory and when we were wrong promptly admitted it.
11. We sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to addicts, and to practice these principles in all our affairs.

