

TRADITIONS GROUP INVENTORY



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C.A. World Service Conference-Approved Literature
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Traditions Group Inventory

The Twelve Traditions are to the group what the Steps are to the individual. The Traditions help keep the program of recovery alive and successful. They support and maintain the balance and integrity of our individual and collective program of recovery. These Traditions are fully explained in Twelve Steps and Twelve Traditions of Alcoholics Anonymous. We know there are no "musts" in our Fellowship, but to how many of these questions can your group or you as an individual answer "Yes"? We urge you to read this with an open mind.

Tradition 1: Our common welfare should come first; personal recovery depends upon C.A. unity.

Do I refrain from talking about people behind their backs?

Do I walk away when others begin to gossip?

Do I focus on my own program of recovery?

Am I patient and tolerant of those who offend me?

Do I encourage and support harmony within the group?

Do I withhold negative remarks about other groups or Fellowships?

Do I show others the same respect I want for myself?

When I attend meetings, do I participate by reading, sharing, and helping others?

Am I willing to share all aspects of my experience, strength, and hope at C.A. meetings?

Do I attempt to change my behavior when I notice it conflicts with the Traditions?

Do I maintain a feeling of gratitude for being a recovering addict?

Tradition 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.

Am I supportive of my group's trusted servants?

Do I trust the group process, including group conscience, sharing, decisions, voting, elections, etc.?

Am I willing to do C.A. service work?

Do I accept responsibility for my Twelve Step work and my C.A. commitments?

Do I ever perform service work anonymously?

Am I able to support a majority decision opposed to my own?

Do I feel the group conscience is informed?

Do I refrain from sounding off on subjects about which I know nothing?

Am I able to perform C.A. service work without seeking personal reward?

Tradition 3: The only requirement for C.A. membership is a desire to stop using cocaine and all other mind-altering substances.

Do I accept newcomers to Cocaine Anonymous unconditionally?

Am I tolerant of a newcomer's inexperience at sharing?

Am I able to carry a C.A. message to any addict, despite race, religion, education, age, gender, sexual orientation, or social standing?

Am I able to welcome all newcomers alike, no matter their status or profession?

Do I understand that a newcomer's desire to be sober need not be sincere or honest?

Do I help make newcomers feel welcome by doing such things as:

... remembering their names and saying hello?

... starting a conversation with them after the meeting?

... giving them my telephone number?

... offering them a ride to a meeting?

... introducing them to other addicts?

... inviting them out for coffee, etc., after the meeting?

Tradition 4: Each group should be autonomous except in matters affecting other groups or C.A. as a whole.

When making autonomous decisions, does my group consider other C.A. groups and C.A. as a whole?

Do I make an effort to familiarize myself with other C.A. groups and open the lines of communication?

Do I understand that there are many ways to look at an issue?

Do I understand that there are many ways of doing things?

Do I realize that to some non-members who know I am in the Fellowship, my actions and behavior may represent Cocaine Anonymous as a whole?

Tradition 5: Each group has but one primary purpose—to carry its message to the addict who still suffers.

Do I believe I have something to offer another addict?

Am I willing to explain firmly to a newcomer the limitations of C.A. help?

Do I help my group in every way possible to fulfill its primary purpose?

Am I mindful that C.A. old-timers can also be addicts who still suffer?

Do I try to help them as well as learn from them?

Am I willing to do Twelve Step work regardless of what is in it for me?

Do I share my knowledge of C.A. tools with others?

Do I make certain to carry the C.A. message and not just my own opinion?

Tradition 6: A C.A. group ought never endorse, finance, or lend the C.A. name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary purpose.

Do I understand that doing anything that does not fulfill our primary purpose may harm the group?

Am I aware that non-C.A. fundraising functions/activities divert us from our primary purpose?

Am I aware that endorsing or financing a clubhouse or related facility may imply affiliation and can harm C.A. as a whole?

Am I aware that lending the C.A. name to any outside business or enterprise can take the focus off Cocaine Anonymous?

Tradition 7: Every C.A. group ought to be fully self-supporting, declining outside contributions.

Do I contribute all I can to help maintain the group's ability to support itself?

Have I ever put extra money into the basket because I knew a newcomer could not contribute?

Do I take an interest in the treasurer's report?

Do I realize that service work for the group helps C.A. remain self-supporting?

Tradition 8: Cocaine Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

Do I remember when I share that I am not an expert on recovery, addiction, medicine, sociology, psychology, relationships, or God?

Am I aware of the differences between C.A. Step work and that which is done by professional counselors, doctors, and clergy?

Tradition 9: C.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.

Am I willing to give up control of my C.A. group and those around me?

Do I exercise patience and humility when performing service work in C.A.?

When performing service work, do I view the people I serve as individual members of C.A.?

Am I aware of the importance of the spirit of rotation?

Am I able to end my term of service and exit gracefully?

Tradition 10: Cocaine Anonymous has no opinion on outside issues; hence the C.A. name ought never be drawn into public controversy.

Am I ever mindful that Cocaine Anonymous has no opinion on outside issues, especially when I share my personal experiences concerning treatment centers, churches, hospitals, jails, and my opinions about such topics as alcohol, legalizing marijuana, religion, etc.?

Do I understand that if Cocaine Anonymous expressed any opinions on outside issues, it could create exclusion and controversy?

Do I make every effort not to breach this Tradition, even in the slightest way?

Do I continually remind myself that I cannot control anyone's thinking or beliefs, especially other addicts, sponsees, etc.?

At the group level, do I refrain from expressing my opinions on outside issues?

Tradition 11: Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of all public media.

Are the qualities of my sobriety and recovery program attractive to other addicts?

Do I understand the importance of personal anonymity at the level of all public media?

Tradition 12: Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

Do I anonymously help others and perform service work seeking no recognition? Do I respect the anonymity of an addict who shares a confidence with me?

Do I refrain from complaining about other members' negative behavior?

When it will help another addict, am I willing to share that I am a member of Cocaine Anonymous?

Do I refrain from fanatically promoting C.A.?