

## **GROUP INVENTORY QUESTIONS, FOR HOME GROUP MEMBERS ONLY**

**Directions:** This inventory will be distributed to home group members. Members are encouraged to give some thoughtful contemplation to the questions, fill out the answers, and bring with them on the day of the inventory. These will **not** be turned in. These are **not** complaint forms. If you would like to participate, you will need to attend.

The day of the inventory, your facilitator, (*someone from outside of your group. DCM, past DCM, alt. DCM or someone else who has inventory experience*) will read the **#2** questions, and you will go around the room and read your answers. (*The #1 questions are offered only for our personal consideration*)

***“Our Traditions are a guide to better ways of working and living. And they are to group survival what A.A.’s Twelve Steps are to each member’s sobriety and peace of mind.... Most individuals cannot recover unless there is a group. The group must survive or the individual will not...” - Bill W.***

**Tradition One: Our common welfare should come first; personal recovery depends on AA unity.**

Q1: When I am in service to my group, do I remember the welfare and the integrity of the group as a whole, comes before me, and my opinions?

Q2: Does our group put any one person or persons, *including the newcomer or the oldtimer*, before the welfare of the group as a whole?

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**Tradition Two: 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.**

Q1: Do I respect and adhere to the group's conscious decisions, even when they are not what I think is best for the group?

Q2: Does our group hold business meetings frequently, allowing for all homegroup members to voice concerns and ideas? And is the minority opinion given a voice allowing for an informed group conscience?

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**Tradition Three: The only requirement for membership is a desire to stop drinking.**

Q1: Do I create a welcoming environment for the new person, despite our potential differences?

Q2: Does our group accept any alcoholic who has a desire to stop drinking regardless of age, race, gender, or other distinctions? Or do we try to place additional requirements?

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**Tradition Four: Each group should be autonomous except in matters affecting other groups or AA as a whole.**

Q1: Do I consider Tradition four a way to override any of the other Traditions?

Q2: Does our group do anything that does not conform to A.A. principles and/or may affect other groups or AA as a whole?

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**Tradition Five: Each group has but one primary purpose – to carry its message to the alcoholic who still suffers.**

Q1: Do I adhere to the primary purpose of A.A. in my participation at meeting level, or do I sometimes get sidetracked with my outside issues?

Q2: Does our meeting script explain firmly the limitations of A.A. help? Or do we try to take on additional problems other than alcohol?

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

Q1: Do I sometimes accidentally refer to the group by the name of the facility, church or institution it meets at?

Q2: Do we allow for only A.A. announcements to be made at meetings or do we also make announcements that could imply affiliation with an outside cause, business, enterprise, or another 12 step fellowship?

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**Tradition Seven: Every group ought to be fully self-supporting, declining outside contributions.**

Q1: Are my contributions supporting my group, or am I spreading myself thin at other meetings around town?

Q2: As stated in the Long form of Tradition 7, does our group practice being *fully self-supported by the voluntary contributions of our own members*? Or do we rely upon non-group members to finance us and to do the group's chores?

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**Tradition Eight: Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.**

Q1: Do I think I know more in A.A. because of paid or voluntary work I've done in the recovery field?

Q2: Does our group clearly understand the difference between work in the alcoholism field, versus carrying the message of A.A. for fun and for free through 12<sup>th</sup> Step work as a member of AA?

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

Q1: Do I understand the difference between spiritual simplicity and functional simplicity?

Q2: Does our group resist formal aspects of A.A. because we fear them as authoritative? Or do we elect representatives who attend the district meetings and area assemblies?

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**Tradition Ten: Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.**

Q1: Do I understand what an “outside issue” is within A.A.?

Q2: When an outside issue arises, how do we as a group handle that?

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**Tradition Eleven: 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.**

Q1: Am I on social media and if so, do I make sure to keep my page and my posts private when it comes to anything that may implicate me as a member of A.A.?

Q2: If we send out flyers or announcements on the internet, or post in public forums, are we careful to use only first names and last initial for the contact info?

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

Q1: Do I sacrifice personal ambition for the common good of the group and of A.A. as a whole?

Q2: Do we as a group devote any time helping new members to learn more about these Traditions and providing new ways to support our spiritual foundation of being one among many?

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