

e-AA 12 Traditions Inventory 2011

15 Tradition Question 1

Tradition 1-Our Common welfare should come first, personal recovery depends on AA unity.

One: Does our group put the interests of any individual above the welfare of the group or of AA as a whole?

Summary: The Majority of answers said No

Re: # 15 Tradition Question 1

I have seen that this group DOES put the common welfare first.

Re: # 15 Tradition Question 1

Personal recovery depends on AA Unity. To me, that means that I need a group in order to recover, and I have found that to be the case. Our common welfare is recovery from alcoholism, and for that we need each other. If I apply all the Traditions I might be able to avoid the infighting that could break us apart and endanger my sobriety. So I try to.

Re: # 15 Tradition Question 1

Tradition 1 Our Common welfare should come first, personal recovery depends on AA unity.

One: Does our group put the interests of any individual above the welfare of the group or of AA as a whole?

Yes, I do believe that the group does try to put our common welfare first. Sometimes I admit that I am not so sure about the Unity part because of all the mud-slinging that, at times, goes in members.

Re: # 15 Tradition Question 1

I have seen that this group DOES put the common welfare first. I know people do not always agree but that is life. I do not like the bickering sometimes so I do not get involved. Like life I take from it what I need and leave the rest.

Re: # 15 Tradition Question 1

We all work together , no-one is put on a pedestal here.

Re: # 15 Tradition Question 1

Yes

Re: # 15 Tradition Question 1

No. The group does not. Additionally the group is keen on not allowing any individual member to behave so either.

Re: # 15 Tradition Question 1

Tradition 1-Our Common welfare should come first, personal recovery depends on AA unity.

One: Does our group put the interests of any individual above the welfare of the group or of AA as a whole?

The emphasis is on 'Our Common Welfare'. I have seen no evidence of the interests of any individual taking/being given precedence over the group.

Re: # 15 Tradition Question 1

No, I don't think any individual interests are placed above the groups, or AA as a whole

16 Tradition Question 2

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.

Two: Does our group do anything that misrepresents the conscience of the majority of the group?

Summary: The Majority is No

Re: # 16 Tradition Question 2

I think any time you have things involving unelected entities you are going to stray from group conscience. Isn't it the nature of the beast? I'm basically just a chat room participant and am sometimes dismayed at the decisions made in the venue by the Chat Coordinator (CC) and their staff. However, I also see very little I can offer constructively as an alternative other than for the admins to be open-minded towards any criticisms they

may encounter and for the users to understand that real time decisions often need to be made. I've heard it said that such venues can't really function under strict adherence to AA traditions and tend to agree.

Re: # 16 Tradition Question 2

Does our *group* do anything that misrepresents the conscience of the group? Good question. When specific issues are raised in the members' meeting and voted on or a substantial consensus is reached, and individuals still prefer to behave contrary to the group's conscience, does that mean the group is doing it? No, not in my book. However, we have no control over individual members, and to try to impose such would be against group conscience.

Without the occasional trusted servant in opposition to the group conscience, we would hardly give reason for new members to join and participate in the business meeting would we?

Re: # 16 Tradition Question 2

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.

Two: Does our group do anything that misrepresents the conscience of the majority of the group?

I'm not sure that I can add anything to what has already been said. We do have a minority opinion, per the concepts. And yes as already been pointed out, while we do have a group conscience, I don't suppose that we can "force" anyone to abide by our group conscience.

Re: # 16 Tradition Question 2

Two: Does our group do anything that misrepresents the conscience of the majority of the group?

No. I cannot think of any occurrence of the group behaving out of a group conscience decision. At times individual members may do so but are sufficiently reminded by the group. At times Trusted Servants have taken action prior to consulting the conscience of the group but they do give a proper account of their actions and motives after the fact. I have not come across any instance where a Trusted Servant was asked by the group to come back on such a decision.

Re: # 16 Tradition Question2

No, not as far as I am concerned

17 Tradition Question 3

Tradition 3-The only requirement for AA membership is a desire to stop drinking.

Three: Does our group exclude anyone with a drinking problem from attending the group?

Summary: Yes. With various explanations and opinions, the majority geared towards the Chat area of e-AA with disagreements ranging from the disallowance of profanity, to non AA chatter being in question. The use of banning as an effective tool also in question.

Re: # 17 Tradition Question 3

Yes. See my post in Tradition 2.

I edited this by copying my post from Tradition 2 and pasting it here so people don't have to jump forums to follow the conversation. Sorry for the confusion.

I think any time you have things involving unelected entities you are going to stray from group conscience. Isn't it the nature of the beast? I'm basically just a chat room participant and am sometimes dismayed at the decisions made in the venue by the CC and their staff. However, I also see very little I can offer constructively as an alternative other than for the admins to be open-minded towards any criticisms they may encounter and for the users to understand that real time decisions often need to be made. I've heard it said that such venues can't really function under strict adherence to AA traditions and tend to agree.

Re: # 17 Tradition Question 3

I'm not sure how e-mail Meetings and Forums, moderates those venues... As far as foul and offensive postings. Are they edited or disallowed? I have not tested this, and do not intend to.

In live Chat, there is an "auto robot thing" that replaces a foul word, with "@*\$&\$^@#" act...

this auto robot often makes mistakes for example "Cocktail." The robot doesn't like the word.

Also in live chat the monitors assist with disruptions in efforts to maintained decorum to provide a safe environment. This is where some "exclusion" can take place. My current home group, is very loose, trucker style foul words are allowed, but if a person starts verbally attacking AA as a whole, the individual or the group, sometimes the person is cut short, and a few members will talk with the person outside the meeting.

Other groups in this area, hold meetings in churches, and are tight with foul words respecting the Church's guidelines. In addition, use of the location large signs are posted

and hanging off the chair, table or desk.

So are we, e-AA group, in any venue, "over protecting" the sensitive, thus "excluding" the angry, foul mouthed alcoholic? I am glad the first meeting I went to was loose and allowed angry foul venting not by just me, but many others that are going through the same deal.

This may be the toughest part of on-line AA, to adjust and adapt new technology to be as open as possible, for all suffering Alcoholics. Therefore, meetings in e-AA live chat, in the most part have few disruptions. But in between meetings, open chat, things get silly, weird, and sometimes gross and very much like before and after the face to face meetings I attend. Real life stuff!

It is difficult for e-AA to Moderate all of it 24/7 and it is difficult to decide to "restrict" anyone from access for an hour, for a day, or for a few days. But, just like face to face, other groups are available to get better at, or to disrupt. May God's Will be Done.

Re: # 17 Tradition Question 3

Boy I've sure struggled with this one! But here are my conclusions...

Tradition 5 states "Each Group has but one primary purpose To carry IT'S message to the alcoholic that still suffers.

IT'S message being AA's message, defined by the preamble read at every meeting- "Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism."

If anyone is disruptive in a meeting and diverts it from its primary purpose, they should be asked to be quiet or leave.

Remember that Tradition 1 reinforces this when it says that although individual recovery is very important, the AA group and the integrity of its message are more important.

Now quoting from The pamphlet "The 12 Traditions Illustrated" and Tradition 1, "Our brother the noisy drunk affords the simplest illustration of this Tradition. If he insists on disrupting the meeting, we 'invite' him to leave, and we bring him back when he's in better shape to hear the message. We are putting the 'common welfare' first. But it is his welfare too; if he's ever going to get sober, the group must go on functioning, ready for him."

Tradition 3 does state, "that the only requirement for membership is a desire to quit drinking" meaning if you're a man, women, drug addict, gay, lesbian, etc. all are welcome, meaning also that a men's only meeting or a women's only meeting is in violation of this Tradition, as long though as they do not violate the primary purpose of Tradition 5.

So it is clear: Every single meeting should be open to every single type of alcoholic. We want to be inclusive, not exclusive. No alcoholic should be barred or even discouraged from going to any AA meeting because of whatever else they are, although they can be barred for what they do when they get there, as mentioned before.

Personally, I avoid face to face meetings that tend to have excessive profanity or vulgar behavior. I was taught those not only is this program about learning to respect myself, but also respect others.

Online, many times things are easily said that would never be said normally in a face to face meetings with excessive profanity I spoke of were men's meetings. But most of those men would not have said those things with women present.

One of the biggest issues I fear, is anyone entering our venue for the first time, scared, and wary, looking for a solution, and upon entering, seeing a lot of gross, vulgar, or profane behavior, thinking wow, it's the same here as it is at the corner bar! I might as well go there!

And that being the first impression of AA they get. They leave and never come back.

I think Larry said it best. While online does cross the line a bit, here, until there's a better way, and people who disrupt can be asked to leave willingly, there has to be monitoring of the different venues of e-AA in an effort to keep it a clean and safe, and comfortable for all present.

Re: # 17 Tradition Question 3

And this is the Tradition we took the word "honest" out of. To discourage one member judging another's motive, to exclusion.

I see it as spiritual requirements to get this that you've got to want to.

Also, this is our protection, knowing that every member present wants to stop drinking, seeking help with AA on their own volition.

The only account of exclusion should occur at that level, to the contrary, or be declared "open meeting" by group conscience.

In this way, demonstrating our unanimity as a group toward our primary purpose of helping the alcoholic who still suffers. Once more, become a useful member of society. Following this simple path by our own choice, rather than being denied by invidiousness.

Sometimes, too, a potential member is lead to believe they can "join" without the requirement. Unfortunately creating a shadowy limbo for them and jeopardizing the unity of the group, upon which we all depend.

To me, the idea of making my own decisions in or out of AA, rather than made an

exception, was very attractive..

Re: # 17 Tradition Question 3

In regards to this Tradition, many newcomers who are coming into AA do not know the difference between being an alcoholic and addict and lump them both into the same category. The mass media, treatment centers and other venues of recovery methods, lump the word "sober" into the mix that adds to the confusion. My home group is a closed women's meeting and often women from the treatment center in town are attending our meetings. Most of them identify as addicts. We usually read the disclaimer, stating a closed meeting is open only alcoholics that have a desire to stop drinking? We then ask them if they have a desire to stop drinking. They answer yes. More often I have seen women either going to NA or they themselves admitting that yes that they were also addicted to alcohol.

As far as it goes in this venue, I think that we as members can educate the newcomers to the different programs available if they insist that they are not alcoholics. I think we do a pretty good job of not having any non AA literature and stay true to the Traditions as written. Maybe I am diverting here to Tradition 5..Anyway, if we are to call ourselves an AA group then we must adhere to the Traditions as written in every aspect of e-AA.

Re: # 17 Tradition Question 3

Yes, an example would be in chat, when someone is "banned" for their actions. This is not an attack on the decision being made or the monitors making the decision. Personally I support the decisions that have been made in the time that I have been involved here. Unfortunately I don't have a solution to offer, and I have full confidence in our Trusted Servant when such a decision has to be made.

Re: # 17 Tradition Question 3

Personally, I quit going to the chat room because it seemed to be really ruled by some strong arms one day as an example, someone in the middle of whatever it was we were yacking, about said something in passing about when they used to use and the mod had a fit and jumped in that THIS IS AA!! They made a huge deal out of basically not so much I found it an overreaction and rude, after all I was under an impression this is a "chat room" there was nothing out of line there, it was so rude! I mean good grief, I think if someone is out of hand, then take them aside and not come down like an iron fist it was a real turn off this is not an AA meeting, it is a gathering, and, shocker!!! Some alcoholics, like me used things other than alcohol. This kind of thing seemed to be happening a lot it got so yucky, I just quit going. I do 12 Step work on the help line, I never tell folks to go to the chat room, I have seen new people totally ignored or jumped on by a zillion people, all barking at them at one time, very confusing I have never seen anyone kicked out of an AA meeting even if they came in drinking sometimes the "big eye" is just too much! If AA meetings were run like that, I would leave, that is not AA that is control!!

Re: # 17 Tradition Question 3

I have a real problem with this. Personally I have witnessed very disruptive behavior-- and with warnings the person was removed. And I agree with this, especially when a new person is here and the disruptive person is giving incorrect and dangerous advice. However, I have also been quite disturbed when someone new is here and obviously intoxicated, but not disrupted being told to leave and come back when sober. And I was very saddened to see someone who had been in old room come back, and say he had a desire to quit drinking. He was not sure if it would be ok for him to come back here. For some reason he kept losing his connection and not able to come in with user name, so he changed it several times to get back in and explained that when asked, and he was banned for that. I see a real problem with that, but I am very grateful for the jobs the monitors do

Re: # 17 Tradition Question 3

The group is not chat, it is not any individual venue of our 12th Step activity. When people are not welcome in chat, I believe they are informed of other areas of e-AA where they can participate. I understand the hurt that can follow being excluded, but there seems to be a real attachment to the chat room for some people that make the hurt follow, if other areas of e-AA are explored, the hurt doesn't have to be there.

Does our group exclude anyone? Not in my experience.

Re: # 17 Tradition Question 3

I agree with above- Chat is not "the group." The group consists of 3 venues- email forums and chat rooms ARE unique- as much as some want us to be "exactly" like face to face meetings- that just isn't reality. The chat rooms need monitoring and I give HUGE thumbs up to those who tirelessly work the rooms it is a big, hard job and there will always be people who object to monitoring. I think "the group," which of course is just plain alcoholics, does a great job of trying not to exclude anyone and follow the Traditions.

Re: # 17 Tradition Question 3

Tradition 3-The only requirement for AA membership is a desire to stop drinking.

Three: Does our group exclude anyone with a drinking problem from attending the group?

We have three venues, Chat, e-mail Meetings, and Forums. I know that the chat room has a set of guidelines, which I understand are posted so that folk see these guidelines prior to registering and entering the chat room. And I know that there are consequences for not following the guidelines, being banned. I know that the chat room does not work for me, so I don't go. Sorry. I go to e-mail meetings where some have guidelines which the secretary will remind us. For me these reminders are very effective.

I don't hang out in the forums all that much, so can't speak for them.

I know of face to face groups in my area with "rules." For example, one group is very strict about sticking to sharing only about alcoholism. And you will be not only asked to leave, they will escort you out of the room. So if you are an alcoholic and a drug addict all you do is to speak only about your alcoholism. So some of us won't go to that meeting. Others will ask people who are disruptive to sit down and be quiet, asking them to leave only as a last resort. And I mean a last resort, only saw this once in a morning meeting I used to go near a job I had several years back.

Do we exclude anyone with a drinking problem? I think not because those who might be banned from the chat room, I hope can and do show come to one of our e-mail meetings or hang out in the forums.

Re: # 17 Tradition Question 3

Yes. perhaps a work around for atrocious behavior in our Chat Room.

But when it's an abuse of trust, isn't the CC accountable to the group for the actions of the committee, not the other way around. And, also, his/her allowance for redress of grievance, in what may've happened while in the course of those duties.

If, indeed, the tail is to continue wagging the dog, or some venue of e-AA is dysfunctional, shouldn't those members so affected at least have a similar opportunity to address it with the group for redress... as if we were subservient to one of our committees?

There is provision for immediate complaint in our Operating Documents (Op Docs), within 24 hours, while the impetus may remain strong.

What I'm suggesting on the other hand, is allowance for sober second thought, and, then, if a principle still seems violated, that a member may file a grievance, to account those actions.

Let the group censure itself, by "promptly admitting" when wrong.

The grudge and the brainstorm are not for us.

Re: # 17 Tradition Question 3

From time to time people who may have a desire to stop drinking are gagged or banned from the meeting room. This has only been done if their behavior brings the group unity in jeopardy.

Re: # 17 Tradition Question 3

Tradition 3-The only requirement for AA membership is a desire to stop drinking.

Three: Does our group exclude anyone with a drinking problem from attending the group?

There has to be monitoring of the different venues of e-AA in an effort to maintain a clean, safe and comfortable environment for all present.

That said, I see every effort made in striving to be inclusive rather than exclusive.

18 Tradition Question 4

Tradition 4-Each group should be autonomous except in matters effecting other groups or AA as a whole.

Four: Does our group do anything that does not conform to AA principles and affect other groups or AA as a whole?

Summary: Yes. Bickering, non-adherence to the Traditions, and posting of non AA literature seem to be sticking points here.

Re: # 18 Tradition Question 4

Posting readings that are not AA related material might be sending an incorrect message to the newcomer. To be honest there has always been contention in some areas of e-AA what exactly it is that is to be posted. I have been aware that sometimes people are lectured or called AA Nazis if they speak up and try and adhere to the Traditions. At times I notice that it can be a free for all and it can even get mean. I have to be honest. I am not referring to any individuals at all just an issue I have observed throughout the years.

My take on this would have more discussion on the Traditions in each entity of e-AA. Make it a priority. Then giving acknowledgement to AA by adding the reprinting with permission at the end of the excerpts from AA literature by listing the copyright its due is heading in the right direction. Again if we are indeed registered with GSO then let's follow the guidelines for websites, and do the same as other face to face groups. Of course these are only my opinions and observations.

Re: # 18 Tradition Question 4

I agree with above. Not that we are doing anything to harm AA, but are we doing more to strengthen AA as a whole. In my face to face community, we read the Traditions right along with How it Works at nearly every meeting. There is also monthly focus on the corresponding tradition, i.e. August discusses or has a presentation on the 8th Tradition at least once.

Re: # 18 Tradition Question 4

I think the main thing I think of regarding e-AA and Tradition 4 is how our strictness might give people the impression that AA members are bound by certain rules. This is the opposite of our actual situation.

Re: # 18 Tradition Question 4

Yes, we have our bickering and sometimes nastiness. Does that affect AA as a whole in regard to Tradition 4?

My only concern for us in that regard is that if the nastiness goes on in e-mail meetings (or other venues) goes unchecked, then we might be sending the wrong message to newcomers. And that might be affecting AA as a whole. Having said that, I think that our Trusted Servants do try to rein things in so that it is rarely "unchecked" and there is concern expressed for the newcomers.

Re: # 18 Tradition Question 4

Four: Does our group do anything that does not conform to AA principles and affect other groups or AA as a whole?

Yes, we have our bickering and sometimes nastiness. Does that affect AA as a whole?

I think, looking at group autonomy and principles of Unity, we are in a very sticky wicket. The online venue has different opportunities than home grown face to face versions. And that we may look at the reactionary finding fault and bickering, as a product of something larger - how such people are already affected in a negative way by something that has happened in the name of AA.

How many times did my self-inventory reveal grave character defect, by beginning with a pet peeve or instant resentment?

Possibly for the first time, someone so hurt by AA or laboring under a misconception, is reaching out to us because it is not resolved. Attracted by the easy venue of anonymity, and triggered the expression of exploding angst.

I have heard many AA speakers admit in their talks, that at the end, the only emotion they could express was anger. And, I have to admit, that the progression of our disease is dehumanizing.

I think too, any alcoholic, holds AA to its ideals, and resent when human fails. Kind of like Archie Bunker, when Edith stopped going to church. "Geez, how am I going to get saved now" he said.

I think we could be more accommodating of the person quick to anger on moot points, not knowing what toes we step on or how long the impetus for their outburst was buried

and festered, until our innocent remark brought it to focus.

By keeping an open mind, we can accede. back off, give space, and in our personal generosity allow them to find a way.

The real question to ask, when we're triggered to inflame, is: "How Important Is It ?" so often, left better, unsaid. But with some gesture of acceptance, understanding and personal safety in their expression.

How far do we walk, on that extra mile... realizing that the person on the other end, has suffered alone, until now... and, we're talking. The message comes through.

And, of course, if it does not... we've been able to practice our tolerance in another way, by giving the floor and hearing out.

There, but for the Grace of God, go I.

Re: # 18 Tradition Question 4

I cannot think of any example when this has taken place. I am however a new kid on the block and have only witnessed the group in action in the last 4 months or so. I do support any effort e-AA can undertake to raise the awareness and knowledge of the Traditions with our members.

Re: # 18 Tradition Question 4

No, not in my opinion as a group, while some individuals may, the majority I feel comply

19 Tradition Question 5

Tradition 5- Each group has but one primary purpose-to carry the message to the alcoholic that still suffers.

Five: Does our group do anything that conflicts with our carrying the AA message to alcoholics who want a way out from their drinking problem?

Summary: The Majority say no with an emphasis on non-Alcoholic/AA talk i.e. NA, Al anon, Religion, etc. should be referred to the appropriate entities.

Re: # 19 Tradition Question 5

I personally believe that answering Al anon related questions in the chat while ignoring the still suffering is straying from the primary purpose. Shouldn't those inquiries be

deferred to Al Anon websites and return our own focus to recovery from alcoholism?

Re: # 19 Tradition Question 5

Attempts at religious proselytizing have been discouraged as they are not the primary purpose of AA.

Re: # 19 Tradition Question 5

Our online personality makes it possible for us to keep blathering on about something without realizing we are not connecting with anybody. We need to acknowledge our handicap in this area, and remember to read and respond to what is being said by others, not simply carry out conversations with ourselves.

Re: # 19 Tradition Question 5

Tradition 5- Each group has but one primary purpose-to carry the message to the alcoholic that still suffers.

Five: Does our group do anything that conflicts with our carrying the AA message to alcoholics who want a way out from their drinking problem?

I know that I can go on in e-mail, or the Forums if I participated, about matters that do not pertain to the AA topic at hand. In e-mail meetings, we have a couple of lounges, meetings before and after the meeting where folk could I think bring up Al anon type issues. But I could be wrong.

Re: # 19 Tradition Question 5

In no way does this group do anything to conflict with carrying the message to alcoholics. We help if help is asked for, regarding alcoholism. Any other addictions are advised where they can go,

Re: # 19 Tradition Question 5

I believe we keep our focus in this area.

Re: # 19 Tradition Question 5

Tradition 5- Each group has but one primary purpose-to carry the message to the alcoholic that still suffers.

Five: Does our group do anything that conflicts with our carrying the AA message to alcoholics who want a way out from their drinking problem?

No. Not in my limited experience.

Re: # 19 Tradition Question 5

Tradition 5- Each group has but one primary purpose-to carry the message to the

alcoholic that still suffers.

Five: Does our group do anything that conflicts with our carrying the AA message to alcoholics who want a way out from their drinking problem?

In my experience our focus is very clear in our endeavors to carry the message; in particular by keeping the chat/ meeting room a safe, recovery focused environment in order for this to be more easily accommodated.

Re: # 19 Tradition Question 5

No, not in my experience here

20 Tradition Question 6

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

Six: Does anything we do affiliate, endorse or bind the group, actual or implied, to any related facility or outside enterprise?

Summary: The Majority said No, with mention of the use of Hazelden literature as a concern.

Re: # 20 Tradition Question 6

Use of the Hazelden publication Thought for the Day might be considered affiliation.

Re: # 20 Tradition Question 6

There have been discussions that many of our venues are really clubhouses, not meetings, and that our group as a group is overly involved in the social aspect of our fellowship. In this way we as a group are lending our name to outside activities. That might explain some of the blow-ups our group has experienced over the years.

Re: # 20 Tradition Question 6

Using Hazelden literature in the form of the 24 hour book doesn't bother me. But that is just me. I used to buy Hazelden literature at a one or two AA groups where I first got sober including Hazelden books for working the steps. When I moved, most meetings will not sell Hazelden literature for the reason someone else has already mentioned, it is not conference approved literature.

Other than the possible use of the Hazelden 24 hour book, I can see any problem with Tradition 6.

Re: # 20 Tradition Question 6

Not in my limited experience.

Re: # 20 Tradition Question 6

other than the already mentioned use of Hazelton material, my response is no.

Tradition Question 7

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

Seven: Are donations received from anyone other than an AA Member?

Summary: To the best of our knowledge, No

Re: # 21 Tradition Question 7

No, as I understand it our treasurers are very aware of where the donations come from and question any donors who they do not recognize.

Re: # 21 Tradition Question 7

I think that the treasurers are and have been aware of where the 7th tradition donations come from.

If you go to our 7th tradition page on the e-AA website,

Code: http://www.e-aa.org/group_seventh.php

You will see that there is a notation that if you are not a member of e-AA that we cannot accept a donation from you. Perhaps that is the best that can be done under the circumstances. Of course, there still might be someone who is not a member of e-AA who might find there to that link and make a donation to Pay-Pal. Just what the heck are we supposed to do if they do so? Hmmm? Not that this has happened I have no reason to believe it has. And I would trust the treasurer to let us know if there should be a donation from someone that s/he thinks might not be an e-AA member.

Re: # 21 Tradition Question 7

From what I have seen so far yes. It might be emphasized more but it has done well so far.

Re: # 21 Tradition Question 7

What a well thought out Tradition this is! For over seventy years this has stood, we look after ourselves and no outside governments can intervene and dictate where our money should go.

Re: # 21 Tradition Question 7

I wouldn't know this, since I believe it is just the treasurer's job to see who donates.

Re: # 21 Tradition Question 7

I need to refer this question to the financial officers to answer. (The question was asked before)

Re: # 21 Tradition Question 7

No, not from what I gather

22 Tradition Question 8

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

Eight: Are there any fees besides meeting expenses being charged for Twelve Step work, i.e.: fellowship, sponsoring, step work, counseling?

Summary: No

Re: # 22 Tradition Question 8

I think this is one area where being online protects the newcomer. I've heard amazing stories of sponsors getting "loans" from their sponsees, or putting them to work on their personal computers, etc., and that's not really possible via the internet . . . for the most part.

Re: # 22 Tradition Question 8

Eight: Are there any fees besides meeting expenses being charged for Twelve Step work, i.e.: fellowship, sponsoring, step work, counseling?

Just like in face to face meetings you are going to get people who will temporary sponsor people for their own gain. One never knows what goes on behind the scenes with those who sponsor online. However I think these sponsoring techniques are far, few, and in between. The spirit of Tradition Eight as it says in the long form:

Alcoholics Anonymous should remain forever non-professional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we may otherwise have to engage non-alcoholic. Such special services may be well recompensed. But our usual A.A. "12th Step" work is never to be paid for.

In addition then counseling in a therapeutic sense is affiliation and is not a part of Alcoholics Anonymous, and is in direct conflict of Tradition Six. We cannot stop any individual, but we can inform the newcomer just What AA is and What AA is not, which is listed on the home page in the About AA section.

Re: # 22 Tradition Question 8

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

Eight: Are there any fees besides meeting expenses being charged for Twelve Step work,
i.e.: fellowship, sponsoring, step work, counseling?

Have not heard of any problems with this in e-AA.

Re: # 22 Tradition Question 8

No.

Re: # 22 Tradition Question 8

No. Not to me. Haven't heard of any complaint either regarding this. I trust it's not taking place.

As a safeguard to prevent this from ever happening we could allow the, prospective sponsee/pigeon be first contacted by the temporary sponsor coordinator with a mail explaining the 8th Tradition, or a passage of the living sober book on sponsorship, asking the sponsee to contact the coordinator or membership if ever dues or fees are being asked by the temp. sponsor.

Re: # 22 Tradition Question 8

No

23 Tradition Question 9

Tradition 9- AA ought never to be organized, but we may create service boards or committees directly responsible to those we serve.

Nine: Is there a governing individual or exclusive group authority that dictates organization?

Summary: No

Re: # 23 Tradition Question 9

Being responsible to those we serve is a very important qualification to keep in mind always. To me that means not dictating how my fellow members perform their service, but trying to help and support them in what they do as much as my own service position lets me, without making their jobs more difficult.

Re: # 23 Tradition Question 9

Well here in e-AA, we do have a lot of committees, and they report to the group when it is time for monthly reports. And as I understand it, members in our members meeting have the opportunity to ask questions. And we talked about the issue of asking questions of our TS in another questions, don't remember which one, where I participated. So I won't go on.

And these committees do not govern. Our group, the members govern.

Re: # 23 Tradition Question 9

Tradition 9- AA ought never to be organized, but we may create service boards or committees directly responsible to those we serve.

Attached is an image taken from AA Service Manual. A chart of the service structure and where the various committees, service boards etc., ultimately responsible to the voice of the group, as expressed by Members in their group conscience where the authority resides.

I thought it might be interesting and informative to display our service structure and lines of responsibility the same way. Thereby clarifying the relationship of all committees, elected volunteers and special workers in the plethora we work with, to provide seamless service to this group.

Also, If we are to be someday a "part of" AA, rather than the status of a group "newsletter," we would need no other affiliation or command structure.

Re: # 23 Tradition Question 9

Yes, what above said.

Re: # 23 Tradition Question 9

No. The committees do take action within their confines but are accountable to the business meeting. I understand that many (if not all) committees also have observers present to (among other work) guard against such unwanted behavior.

Re: # 23 Tradition Question 9

No

_____ # 24 Tradition Question 10

Tradition 10- Alcoholics Anonymous has no opinion on outside issues, hence the AA name ought never to be drawn into public controversy.

Ten: Does our group do anything that publicly states an opinion or takes sides on any issues or controversy outside of AA?

Summary: No

Re: # 24 Tradition Question 10

No, although in meetings you might hear individual opinions expressed. But nothing public.

Re: # 24 Tradition Question 10

Tradition 10- Alcoholics Anonymous has no opinion on outside issues, hence the AA name ought never to be drawn into public controversy.

Ten: Does our group do anything that publicly states an opinion or takes sides on any issues or controversy outside of AA?

No as someone has already pointed out, I've never seen the group state an opinion or take public sides on an outside issue. And of course individuals may and do have opinions on outside issues

Re: # 24 Tradition Question 10

Nope!

Re: # 24 Tradition Question 10

Tradition 10- Alcoholics Anonymous has no opinion on outside issues, hence the AA name ought never be drawn into public controversy.

Ten: Does our group do anything that publicly states an opinion or takes sides on any issues or controversy outside of AA?

No as someone has already pointed out, I've never seen the group state an opinion or take public sides on an outside issue. And of course individuals may and do have opinions on outside issues but never do so on behalf of the group.

Re: # 24 Tradition Question 10

No, not as a group

25 Tradition Question 11

Tradition Question 11

Tradition 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.

Eleven: At the general public level of press, radio, film, and television, does the group publicize any individual AA member's name or picture as a self-appointed representative of AA?

Summary: No

Re: # 25 Tradition Question 11

Slightly off topic, but does e-AA do any Public Information or public service announcements?

Re: # 25 Tradition Question 11

Do we publicize pictures or names? Yes, occasionally it happens in the forums. The posters are approached and asked to remove their personal picture. There are a couple of individual who have not complied with this request and we haven't pursued the matter.

Re: # 25 Tradition Question 11

Tradition Question 11

Tradition 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.

Eleven: At the general public level of press, radio, film, and television, does the group publicize any individual AA member's name or picture as a self-appointed representative of AA?

To the best of my knowledge our group is does not publicize the name or photo of any of our members. I would hope that if this was ever an issue that someone would bring this before our members meeting.

Re: # 25 Tradition Question 11

I have not heard that we do.

Re: # 25 Tradition Question 11

I don't think the group does ANY publicizing at the level of radio, film etc.

Re: # 25 Tradition Question 11

Not to my knowledge, no

#26 Tradition Question 12

Tradition Question 12

Tradition 12- Anonymity is the spiritual foundation of all our traditions ever reminding us to place principles before personalities.

Twelve: Does our group give personal distinction to any AA member either among fellow alcoholics or the general public that puts their opinions above the conscience of the group or AA?

Summary: The majority response is no

Re: #26 Tradition Question 12

Yes, I believe we value some members' opinions over others. Mostly however, the members who see this as an effect of their opinions keep their opinions to themselves as much as possible. And on the other side, of course, one could say that we never listen to anyone else's opinion anyway

Re: #26 Tradition Question 12

Tradition Question 12

Tradition 12- Anonymity is the spiritual foundation of all our traditions ever reminding us to place principles before personalities.

Twelve: Does our group give personal distinction to any AA member either among fellow alcoholics or the general public that puts their opinions above the conscience of the group or AA?

Have been thinking about what to say. In the four to five years I have been on e-AA, there have been times when it might and I say might appear that personal distinction has been given to some members that might put their opinions above the conscious of our group. However, when push comes to shove there is a discussion of our group conscious where it is the group conscious that is supreme. It might be a rough patch for a time, but we do come back to principles before personalities.

Re: #26 Tradition Question 12

I don't believe so.

Re: #26 Tradition Question 12

I don't think the group does. Individual members sometimes attempt to dominate topics or discussions but as a group we regulate this automatically.

Prevention of this could be attained through encouragement of the principle of rotation on all levels possible and by raising the awareness of the AA Traditions. Can't seem to stress this last one enough.

Re: #26 Tradition Question 12

No, although at times it seems "the squeaky wheel gets the grease", in the end, as a group we ultimately place principles before personalities.